

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

formerly called "Mission to the Kabyles and other Berber Races."

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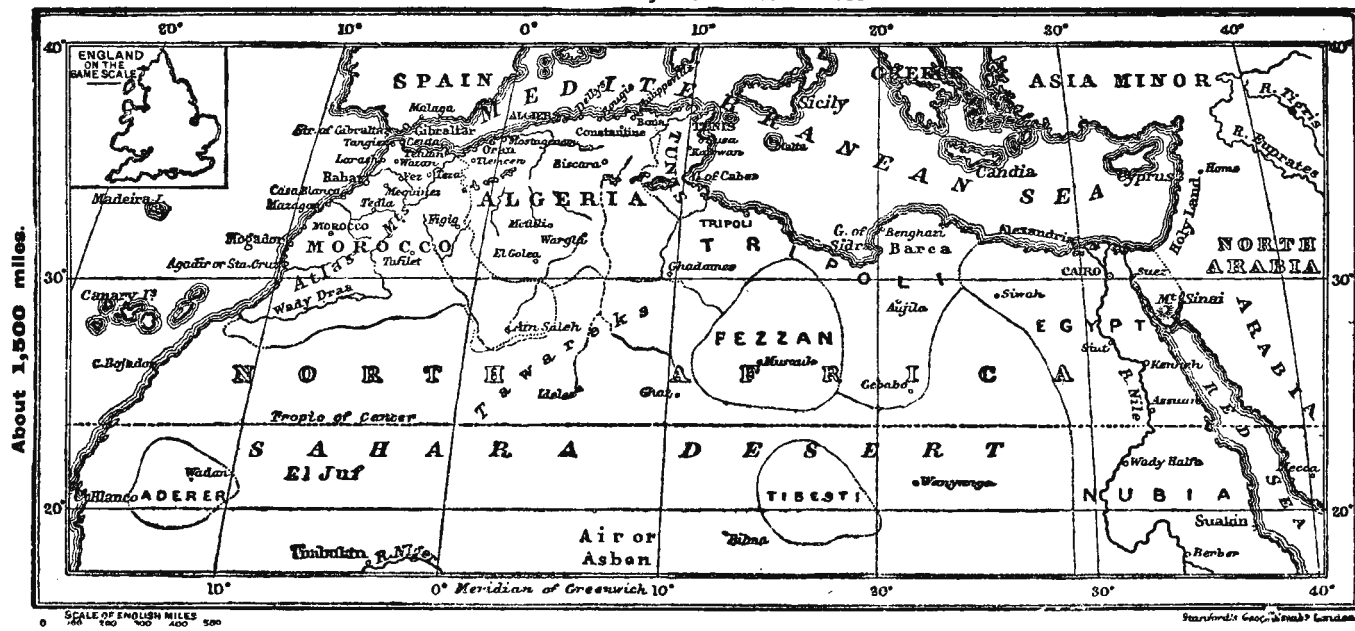
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## NORTH AFRICA.

### NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

**MOROCCO** can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1891 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-eight missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

**ALGERIA** (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway.

The North Africa Mission has eight mission stations and twenty-five brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission is being begun in Tunis.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,250,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and two more labourers were sent out last year. A Medical Mission has been attempted with cheering results.

**THE VAST SAHARA**, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he was last year married and joined by another brother and his wife.

# NORTH AFRICA.



MOORISH POSTMAN (see p. 36).

## Charles Haddon Spurgeon.

“Whose faith follow.”

“Remember them that had the rule over you (were your guides or leaders) which spake unto you the word of God, and considering the issue of their life (behaviour) imitate their faith. Jesus Christ is the same yesterday, to-day, yea, and forever. Be not carried away by divers and strange teachings.”—Heb. xiii. 7, 8, 9.



OD has been calling home many of His ambassadors and stewards, and we are naturally inclined to say, Who will take their place? Last year some of those who, as God's stewards, had most liberally given to the N. A. M. went home to their Lord. Already in this year others have followed, but especially in the late Charles Haddon Spurgeon, now present with the Lord, have we lost a personal friend and highly-valued fellow labourer. It was in 1885 that Mr. Spurgeon became specially acquainted with this mission. He had before shown his sympathy with it, but then, as Dr. Churcher, formerly a student at the Pastors' College, joined us he became more deeply interested, and not only consented to act as a referee as to the mission's worthiness, but also wrote very warmly in its commendation. The following is an extract from his letter:—

“This is an admirable mission; it is after mine own heart in its spirit and method. I decry no other mission, but on the contrary, I rejoice in diversities of operation, yet the plan which leaves the most room for faith pleases me best, and it is so in the case of the Kabyle mission. Soundness in the faith is also a main item in the missionary's qualification, and this is as it should be.”

From that time the N. A. missionaries have frequently been present at the Tabernacle to seek the prayers of the Christians worshipping there. In 1888 Mr. Patrick, a second brother from the Pastors' College, joined the mission, whose support Mr. Spurgeon kindly undertook. The Pastors' College Missionary Association was formed, and later on Dr. Churcher's support was also provided, and when he was married was increased, as Mr. Patrick's had been before. It was proposed as the Lord guided that others should be added to the number. His warm interest in the mission also came out in the rousing words of exhortation which he penned in the *Sword and Trowel* when reviewing "Day-break in North Africa." "People need to learn about Morocco, Algeria, Tunis, and Tripoli; for if they knew more they would feel more pity for these nations, which are sitting in darkness. The Gospel can convert Mohammedans; it has been tried. Will not the Church of Christ arouse itself to plough this nearest of all missionary fields? If we leave out lands which are nominally Christian, this is the first portion of the great field of the world which we can reach. It is so close at hand that a few days will bring us to it. Let us evangelise it, in the name of our Triune God."

The last communication we received from Mr. Spurgeon on this subject, in his own handwriting, was from Mentone not long before his Master called him to His immediate presence. It was a joy and an honour to work with this choice servant of the Lord. Now he has gone, and we are left. The Holy Ghost says in Hebrews that we are to remember such. How can we best do it? Many ways will occur to us; we wait upon the Lord to know the best. The Scripture, however, makes it plain that we are specially to consider the issue of the conduct of departed leaders. The issue of the conduct of Mr. Spurgeon was God's glory, the Church's profit, and sinners' salvation. We are to imitate his FAITH. For if we would in like manner be well pleasing to God and helpful to those around us it is by *faith* only that we shall be able to do so.

It will be vain to attempt to imitate the mighty and gracious works of him who has now finished his course with joy unless we first imitate his faith. This was the secret, an open secret, of his strength. He had gift and unique ability, but these would have been of small value had he not *wrought with God*. He was his strength. But Elijah has gone! What shall we do? Where is the *God* of Elijah! He knows where to find some Elisha on whom a double-portion of Elijah's spirit shall rest—who shall heal the barren spring, defeat the Moabites, and make the widow's heart to sing; shall gladden the bereaved mother, cleanse the leper, make iron swim, and deliver Israel from her foes, and famine.

Jesus Christ is the same eternally. He is as worthy of *our* confidence as of those who have through faith in Him done exploits. Let us then imitate their faith and at the same time notice carefully the warning about the danger of being carried away with divers and strange teachings.

There is much of this abroad now, it sounds well but it won't stand. Let us cling to Christ and His word, new-fangled ideas must never take the place of faith. Are we then, as we remember our departed fellow-helpers, to think of lessening our efforts? Nay, verily, their lives teach quite another lesson. Their lives tell us what faith in God can accomplish, and therefore that though they have gone we need not fear one bit. He, by whom are all things, to whom are all things, and for whose pleasure they were and are created, abides our eternal Lover and Friend.

*In Him we dare be joyful as heroes in the war.*

"The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad."

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### Notes and Comments.

PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton Road, Barking, every Friday afternoon at four o'clock. A convenient train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting. We would also ask that special mention should be made of the Mission at weekly prayer meetings, that God would signally bless His Word in North Africa this year.

\* \* \* \*

NATIVE GARMENTS.—As these are always in request at our

various Mission Stations, we should be thankful if our friends could help us in this matter from time to time. Large plain garments for women and children are most acceptable, and are easily made. We have found that there are many of the Lord's children in the humbler walks of life, who cannot afford to purchase material, and yet would gladly assist in sewing it others would supply the unbleached calico from which they are made. Patterns will be forwarded on application to the Hon. Sec.

\* \* \* \*

SALE OF WORK.—We are pleased to announce that Mrs. Petrides, of Glenville, West Hill, Sydenham, S.E., is arranging to dispose of the goods left over from the Norwood sale on Wednesday, March 30th. She will be pleased to receive

contributions, especially of useful clothing, any day previous to March 29th, viz., the day before the sale. The sooner the gifts for disposal are sent (prepaid) the better. The proceeds are to be devoted to the Medical Mission at Tangier.

\* \* \* \*

MARRIAGE.—On Monday, February 1st, at Hereford, Mr. William Summers, Missionary in Morocco, to Miss Ruby Fletcher, Fez, Morocco; both members of the N.A.M.

\* \* \* \*

MR. LAMB AND MR. HOCART, of the French Mission, have been holding a series of Gospel meetings in Dellys. An old theatre was hired for the purpose, and night by night the story of salvation was proclaimed, but the numbers who attended were small compared with the meetings held there in August last. Mr. Lamb says: "That Evangelists are needed for the Colony is sadly too apparent. What are a few of us who have the evangelisation of the Kabyles as our special business, among so many Europeans? Even though we gave ourselves exclusively to the work, we could not undertake it all. Men are needed, both preachers and singers. Are there none at home who would be willing to take up this work?"

\* \* \* \*

ARABIA.—How little has yet been attempted for the conversion of the ten millions of Ishmaelites in the Arabian peninsula! Arabia is as large as twenty Englands, and amongst all the Mohammedan nations is the most hopeful field for missionary labour. The west and central parts are ruled by the Turks, who are fanatical Moslems, but in other localities there is practically no difficulty, so far as the authorities are concerned, if those who go are but judicious. There are other difficulties, but not insurmountable ones. The people can and ought to be evangelised.

\* \* \* \*

ILLUMINATED TEXTS.—Will our friends kindly make known to *their* friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

\* \* \* \*

MEETINGS.—Encouraging meetings have been held during the month of February at the following places:—Presbyterian Church, St. John's Wood (Rev. Dr. Monro Gibson); Baptist Church, St. John's Wood (Pastor H. E. Stone); Berkley Road Baptist Chapel; also a men's meeting at the Bow and Bromley

Institute on Sunday afternoon (in connection with Rev. W. E. Hurndall's Church); Presbyterian Church (Rev. A. N. Mackray), Croydon; Baptist Chapel (Rev. A. Bax), Islington.

\* \* \* \*

THE HON. SECRETARY has been holding a long series of meetings in Glasgow, Greenock, Hamilton, Paisley, etc. Also in Belfast and the neighbourhood, Lisburn, and in many places in and around Dublin and Liverpool, etc.

\* \* \* \*

FORTHCOMING MEETINGS.—Subjoined is a list of engagements for March, at which one or more of the following members of the Mission will attend and give an account of the Lord's work, Mr. Edward H. Glenny (Hon. Secretary), General F. T. Haig, Mr. W. Summers, from Morocco, and Mr. M. H. Marshall, from Algeria.

- Presbyterian Church, Richmond (Rev. J. Mauchian), Wednesday, March 9th, 7.30.  
 Assembly Room, Town Hall, St. Albans, Thursday, March 10th, 7.30.  
 Christ Church, Westminster Bridge Road (Rev. Newman Hall) Monday, March 14th, 7.0.  
 Highbury Hill Baptist Church (Rev. W. H. King), Wednesday, March 16th, 8.0.  
 Presbyterian Church, Stratford (Rev. Alex. Jeffrey), Thursday, March 17th, 8.0.  
 Pembroke Hall, Granville Road, Kilburn, Tuesday, March 22nd, 8.0.  
 Congregational Church, Harley Street, Bow Road (Rev. W. E. Hurndall, M.A.), Wednesday, March 23rd, 7.30.  
 Presbyterian Church, Bowes Park (Rev. D. Macrae), Thursday, March 24th, 7.30.  
 The Hall, King George Street, Greenwich, Tuesday, March 29th, 7.30.  
 Presbyterian Church, Clapham (Rev. Dr. McEwan), Wednesday, March 30th, 7.30.  
 Presbyterian Church, Upper Norwood (Rev. Robert Taylor), Thursday, March 31st, 7.30.  
 Baptist Church, Highgate Road (Pastor, Jas. Stephens), Wednesday, April 6th, 7.30.  
 Baptist Church, Hendon (Pastor, G. D. Hooper), Wednesday, April 6th, 7.30.

We should be glad if our friends would make these evening meetings known, and arrange to be present at some of them. Still more would we be pleased if they would pray for God's blessing on the hearers and speakers.

## HONOUR THE LORD.

SURELY it needs no argument to point this word. The Lord is He in whom *all* worthiness dwells. Honour, which toward men would mean esteem and respect, becomes toward the Lord reverence, veneration and awe. It finds expression in praises and worship.

But, Honour the Lord *with thy substance*, that is thy possessions or property; *and with the first fruits of all thy increase*. One's increase if he were a shepherd would be the additions to his flock; if a farmer, the produce of his fields; if a merchant, his profits; if a wage-earner, his wages. Property and profits, or wages—in what way could one honour God with them? Could it be by not misusing them, nor turning them to wrong or hurtful ends? Could it be by being fair

and just in all dealings concerning them? Could it be by specially owning God as the giver and thanking Him for them? Or, must we think of something above and beyond? Above and beyond, no doubt!

What if the Lord, who gave all, wanted His people to give Him back some of the property or profits as a *portion all for Himself*: and what if He spoke plain distinct directions as to the measure of this portion.

Would not honouring Him in such a case involve *practically attending* to His directions? And His directions were:—"All the tithe (tenth) of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the flock . . . the tenth shall be holy unto the Lord" (Lev. xxvii. 30-32). "A portion all for

Himself": yet not as if He *needed* anything that they could bring. But He willed that their worship of Him should be along with the offering up of certain sacrifices, or with the bringing to His house of cattle or corn and fruits of the earth, and with the supporting of a certain class of men chosen by Him for the service of His house.

It would have been vain for an Israelite to say that he fulfilled the word about honouring the Lord because He sang the praises of the Lord, and spoke of Him and joined in the assembly of His people, if, the while, he set aside the word about giving and brought no tithe. Of course, there were then as now, inequalities of fortune; there were people (shall we say?) who had a struggle to live, as well as men of affluence: there were those who had families to look after and relations to help. The word, however, faced *every* one, "Honour the Lord with thy substance;" forget not thy tithe. None were shut out from the privilege of giving a portion *all for the Lord*. Sons and daughters might have to be provided for or thought of; the destitute might have to be relieved, but the Lord was the *First* and Chief. One might say, My income is so small that when I have provided food and clothing, and attended to rent, I have nothing left over. Left over! Honour the Lord with the *first* fruits. Let *Him* be first in thy attentions. The widow of Sarepta could hardly have been poorer—a handful of meal and a little oil in a cruse formed *her* substance. Yet the prophet of the Lord said to her, "Make me thereof a little cake *first*, and after make for thee and thy son." Yes, it is replied, but there was the promise to her that the barrel of meal should not waste nor the cruse of oil fail. True; and was there not also to the poor tithe-giver the promise, "Honour the Lord with the first fruits and *thy barns shall be filled with plenty*." "Bring ye all the tithes into the storehouse . . . and prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing."

Some one says, however, that *we* now are not under the old Dispensation. True, brother. But, do you mean by this that under the new Dispensation we may afford to take less thought about giving and not trouble ourselves about God having a portion from us—having even a tithe; and generally, that we may take things a little more easily and comfortably for ourselves, and, in any case, appropriate the *first* fruits as *our own*? Do you mean that God is less *heedful*, under the new Dispensation, about having a portion for Himself, and that since there are no sacrifices now, and no special priests, He has released His people from rendering back to Him with any exactness and system? Do you mean this, and yet feel it quite appropriate to talk about Consecration! If *this* word is not meaningless, let us, under the new Dispensation, rather own the mighty example of Him who "though He was rich for your sakes *became poor*;" and set the heart on having more of *His* spirit.—*The Outlook*.

## Morocco.

### MISSIONARY JOURNEY IN SOUTH MOROCCO.

By MR. W. SUMMERS.

(Continued from page 20.)

#### UNSAFE QUARTERS.

We left Ainomast in the middle of the afternoon, and reached this place (I don't know its name) a little before sunset. We are again off the main road, a little south, in the country of Oolad Boo Shā, a tribe of Shereefs, very fanatical. This

camping place is very unsafe, so instead of attracting attention by my tent, I have decided to merely bivouac in the open air.

As we approached this place, and the people came to know who I was, they scowled and cursed, and got very sulky, and after a little they threatened to do nasty things. Even for our evening meal they refused to sell us the few eggs we needed and a bit of bread. One said that "Moslems' food was never meant for Christians to eat." As the evening wore on, and the moon rose, a number of travellers joined us, and they also felt that the place was not safe, for they would not part with their luggage, not even for a moment. The fact is that this camping place was established by the Government against the wish of the tribe, and they have made up their minds to make it as unpleasant for travellers as possible.

To-morrow morning I hope to find my way south again, and as the way lies through the country of this people I think it necessary to get a man of the tribe to guide us through the district, and act as a sort of safe conduct. I have tried one or two men to undertake this, and one, who has travelled over all the Moslem world, seems a likely person. In prospect of getting a good fee for his work he has brought us our supper, which consists of coarse black barley flour mixed with hot water, and a little vegetable marrow. I have left my men to arrange with him as to price, which they are doing most unwillingly.

*Wednesday, Sept. 16th.*—Last night I did not get to rest until long after midnight. The man whom I thought a likely person to guide us through the district demanded sixteen shillings and would not take less. This, of course, was absurd, so his offer was declined.

#### WITH ARABS FROM THE SOUTH.

The travellers who had dropped in during the evening gathered round me and began to talk. Being pure Arabs they spoke Arabic purely and correctly, which was a great pleasure to listen to after the patois of the coast towns.

In the course of conversation I took occasion to compliment them on the purity of their vernacular, at which they seemed very pleased. And by way of making the best of the opportunity, I pointed out that Jesus taught us to season our speech with the salt of sobriety and truthfulness. This led to the usual questions as to who Jesus was, what He had done for us, and why didn't we believe in Mohammed. As our conversation went from point to point I was enabled to catch their attention by avoiding anything that would cause any annoyance. Instead of discussing the divinity of our Lord and the falsity of Mohammed's claims, I insisted upon

#### REPENTANCE, REPENTANCE, REPENTANCE

and faith in our Lord Jesus Christ. Ere we broke up for the night they all declared that they had never thought so much before of the necessity of repentance.

I spent a wakeful night, but rose early, as I knew we had a long day's journey before us ere we got into safe country again.

#### DECEIVED.

As I fully trusted the muleteers to take the way toward the south, I allowed them to lead without taking any special note of the road myself. After travelling for some time we met with a company of Jews and camel drivers. On inquiring, I found they were from the East, from Morocco City, and it turned out that we had been following the road to that place instead of going due south. I immediately drew up and asked my men why they had deceived me so. They gave no answer, but only sulked. I then told them that our only way lay southwards, with or without guide. We retraced our steps, and on



reaching the place where we spent the night, tried once more to secure a guide, but none would consent for less than sixteen shillings, as demanded the night before.

Committing myself into the hands of the Lord, and asking once more for very definite guidance, I told the muleteers I would lead the way, for I must go forward. Taking alarm at my determination they most solemnly protested, in the name of God, that to go south without a safe conduct would end in being "eaten up."

THOU SHALT GUIDE ME WITH THINE EYE.

We started, the men going *behind* me, ready to bolt at the least sign of danger. All I had to guide me was a very *imperfect* compass which twice led me astray, and it was only by observing my shadow that I was able to keep southwards. Our way lay through a barren, stony country. Here and there we saw miserable-looking dwellings in the distance, but we avoided them as much as possible. Soon after noon we came to a well surrounded by a heap of bleached-looking stones. There were a few men, with white beards and faces, drawing water, and so unhappy and inhuman did they look that one would have thought that they lived amongst the stones. As we passed the well we longed for a drink of water, for the sun was scorching hot, but rather than risk our safety we suffered thirst and pressed on.

As we rounded hill after hill, each one seemed to be more barren and uninviting than the other. Altogether the country bore the appearance of desolation and death. At last, as the day began to cool we sighted the Atlas Mountains looming in the distance, and our spirits felt refreshed. As we neared the mountains the men cheered up again, and even indulged in laugh and song to relieve their hearts of the pent-up excitement they had felt during the day.

At sunset we reached the place where we now are—the village and sanctuary of Seede Abd-el-Moomine, where we met a friend of one of my muleteers, who is preparing supper for us. He and all who are here expressed great surprise that we were able to pass the country of Oolad Boo Sha in safety, declaring that only the Lord could have kept us. I feel very tired to-night, and the skin of my face is sore and sunburnt. Even now I feel the luxury of sound sleep stealing over me. This has been a day of mercies, and my heart is glad with gratefulness.

"We'll praise Him for all that is past,  
And trust Him for all that's to come."

*Thursday, Sept. 17th.*—Still at Seede Abd-el-Moomine. Owing to the long heavy day's travelling of yesterday we felt too tired to resume our journey, so have remained here all day. It has been excessively hot, so I went into an olive grove near by and spent the day.

WITH THE STUDENTS.

Even there we had people coming and going the whole time. There is a large college here, and during the afternoon I had numbers of students with me. They manifested great curiosity about European things, but showed little interest in Divine things; I supposed their minds were so satiated with studying the religion of Islam that it was a weariness to speak about the things of eternity. With a few of the more seriously minded I left copies of the Testament.

Before sunset I had a walk round the village, and found it was of considerable size. It contains over an hundred hearths; has a very pretentious mosque and school, and the houses are well built. The people are Berbers, though they all speak Arabic. Their conversation is full of pious allusions to the patron saint, around whose memory they encircle many fond legends. I am now at the foot of the Atlas Mountains, and they look very

magnificent towering up to the sky. To-night they are robed in a heavy mist—fit figure of the darkness of Islam. To-morrow, at dawn, I hope to enter into the great ravines I see in all directions. At supper I had a congregation around me, eager to hear "some new thing," but they were too excited to listen to the precious message I wished to impart to them. We are now all spreading out our rugs to enjoy a refreshing sleep in the moonlight.

BERBERS OF THE ATLAS.

Leaving on Friday, we reached a village in the Atlas Mountains the same evening, and hope to leave to-morrow. This is one of the principal ravines of the Atlas range. On either side of the water-course cluster many houses, so numerous are they that the place might deserve the dignity of being called a town. On the east bank are the ruins of a large village, demolished long ago by the enemy during the tribal war.

I am living in a private house. The owner is not here, and I am afraid when he comes he will be very displeased to find me here. I was introduced into the house by a friend of his, and several of the owner's relatives have upbraided him for bringing me amongst them. I have been very busy these last three days with the people. Some of them spent two, three, and four hours with me at one time. I find that though they are unfamiliar with the story of salvation, they are not ignorant of the existence of Missionaries in the country, and I got some very absurd stories about their aims and work. When I told them I was a Missionary they were not at all pleased, but ere long we became quite friendly.

The majority of the people here are traders, and constantly going to and from Mogador and the other coast towns. They all speak Arabic as well as Shilha. To my surprise I found them none the less bigoted than their brethren of the plains, though I expect their bigotry is less deep-seated. They are very war-like here, and they *pestered* me into giving them a description of the drill and mode of warfare of the British Army. That was more to their mind than telling them of how to get the victory over sin. To my amusement they expressed great contempt for the European mode of warfare. They thought nothing could equal the shout, the whoop, and the disorderly rush of their cavalry. How their eyes glistened as they described *their* mode of warfare to me!

THE ROAD TO TARONDANT.

As the road to Tarondant lies through this ravine, I thought of trying to find my way there. On enquiry I find it is barely two days' journey, but so intricate is the way that I cannot go without a good guide; I have done my best to procure one, but cannot. I met several men who are quite familiar with the way, but would not on any account accompany me, though I offered one man as much as £3 to lead me there. The reason of their hesitation is a petty tribal war a few miles further on amongst the mountains. It only broke out last week over a quarrel about a donkey load of grapes! Reluctantly I have to abandon the idea of reaching Tarondant. To-morrow I must leave this beautiful spot, and as I cannot get further in amongst the mountains I must do what I can amongst the dwellers along the northern slopes.

*AMZMITZ, Wednesday, Sept. 23rd.*—Two short days' journey brought me here yesterday afternoon. The way was rough and dangerous, and the people lived in most inconceivable places. Last night I spent in an enclosed village on the plain, the poor people were very kind to me and brought me tea, sugar, and a dish of smoking-hot kouskous. The man who, entertained me did not know I was not a Moslem until I began to speak about Jesus, then he thought that what I said did not

quite tally with orthodox notions. When his surprise on making the discovery passed away, he proved a very attentive listener. On departing I left a copy of the Gospel.

On reaching this town my intention was to put up in some place where I could remain for some time. To effect this I purposed hiring some place from a private individual instead of following the usual plan of receiving hospitality from the Kaid. I tried several places, but they were all afraid of offending the Kaid, and declared that if they gave me quarters the governor would surely fine and imprison them. At last I was obliged to ask the usual hospitality from the Kaid.

#### RECEPTION BY THE KAID.

He received me very ungraciously, and asked me a number of stupid and unkind questions. When he learned I was a Missionary he became quite violent, and told his servant to put me up in the Jewish prison as it was quite good enough for such a dog as I was. Accordingly, we were conducted thither and a vile-smelling place it was, loathsome with black-beetles, and scorpions, not to speak of other vermin. My men were very much disgusted and bitterly bewailed their lot. But we had no choice.

To-day I have been trying to get amongst the people of the town, but they don't care to have anything to do with me. I could not get one of them even to accept a Scripture. Last night I received a fairly good supper, but to-day I am getting nothing but the coarsest food, and contrary to all notions of hospitality, he has sent *no* provender for the animals. I was able to buy a little at a ridiculously high price from a poor Jew. I feel very sad and discouraged to-night—not so much at the treatment I have received from the Kaid, but because of the contempt of the people and their indifference to my message. Oh, *when* shall these dry bones live!

MOROCCO CITY, *Saturday, Sept. 26th.*—At last I am amongst kindred spirits! Yesterday I reached this town, and the brethren of the S.M.M. gave me a most hearty welcome. I was two days travelling from Amzmitz to Morocco, spending the night in the large village and sanctuary of Tamslooh. I hope to spend a few days here, then hurry north to Tangier in order to escape the winter rains.

#### JOURNEYING HOMEWARD.

I had a most interesting time on my way north from Morocco City amongst the Arabs of the plains; I was ten days travelling from Morocco City to Casablanca. One man especially gave me much encouragement. He is the brother of a Sheikh, and was educated in the University of Fez. I spent Sunday with him, and we were nearly all day together. His mind was open and receptive, and he seemed not far from the kingdom. I pressed him to decide for Christ, but alas! like another of whom we read in the Gospel narrative, "he had great possessions," and could not give them up, and he inevitably would have to, to follow the despised Nazarene. This young man showed me great kindness, and I left with him a nicely printed New Testament, and a book on Arabic Syntax, for both of which he was very grateful.

### RE-OPENING OF THE MEDICAL MISSION IN FEZ.

DIARY OF MISS HERDMAN.

*Fez, Dec. 3rd.*—Directly on our re-opening after our summer holiday the women re-appeared as usual in numbers, but the men not having been admitted during my absence in Tangier all the summer, returned more slowly. To-day they began to come more freely, principally for treatment, but we had also a few who came solely to hear the hymns. The harmonium is a

constant source of pleasure to the people, and in many cases where they are afraid to appear to be interested in our doctrine they learn the hymns and ask for favourites to be sung to their friends whom they bring in.

#### AN ENCOURAGING PATIENT.

There came this morning an elderly, well-dressed country Fokee, with his little boy. The Fokee had lost his voice for two years, and could only whisper. Both before and after treatment he sat in the waiting-room. His clean appearance, good expression, and evident *sympathy* with the teaching struck me. I knew he could not be a worshipper of Mohammed. "Do you know any Derkowa?" I asked, when the room had cleared and we were alone. "I am one," he answered. I urged him to accept Christ to-day as his Saviour, and gave him a New Testament, also a separate Gospel of John to begin to study carefully. I feel sure that the precious Word has fallen into prepared ground; to the Lord be the glory.

#### THE DERKOWA.

As the members of the sect called Derkowa (singular, Derkowie) do not believe in the intercession of Mohammed in the future, they try to do good works to get to Heaven, not like the other Mohammedans of Morocco who belong to the loosest sect of Islam, and say they can be as bad as they like and are sure of Heaven and act accordingly.

The Derkowa do not believe in the Koran, but being afraid of the Government dare not come openly out. They have a negative religion. They believe in the death and resurrection of Christ, but have not any copies of the Gospel, and do not know of the Atonement.

A well educated and liberal man here, son of a Spaniard who fled from Spain, disguised, in a time of revolution, says they are a remnant of the ancient Christians of the land, others say they are only Moslem reformers of later date. We hope to seek them out.

A Moorish gentleman happened to come in to-day during the afternoon at secular instruction time, and was greatly pleased with the astronomical diagrams and the maps. He asked to come again and be taught the situation of each country in the world, and the name of its *star*. Any astronomy known here is of the time of Ptolemy, and mixed with astrology.

#### SOME SPECIAL VISITORS.

Our Medical Mission begins at 8 a.m. in winter, and earlier in summer, and closes at the hour of prayer, 12.15 p.m. However, this afternoon, as a favour, we admitted the Governor of a district in the Riff country, and his friends for treatment. They were introduced by a Riff Shereef, who himself is on a visit here, and often comes of a Medical Mission morning to enjoy himself, taking the greatest pleasure in listening to the harmonium. Intellectually, he understands the Gospel, and he has a large New Testament and Psalms ready to take home to his country. He has become favourably impressed with Christianity, and as he has influence he will be likely to send to our house many more who come to Fez for business or pleasure. We hope and pray that the good seed sown principally by means of hymns may take root and bring forth fruit. He has read the New Testament nearly through. I left the class at his request to sing some hymns to his friends. We always sing, as well, verses of Scripture put to chants, directly bearing on sin and salvation through the precious Blood of Jesus. To those who govern we teach, "A Ruler must be the just, ruling in the fear of God." The sin of the governing class is rapacity. We tell them the covetous will be shut out of Heaven. In the morning we had also a party of better-class Riffs, who had come to Fez on Government business; they were quiet and attentive.



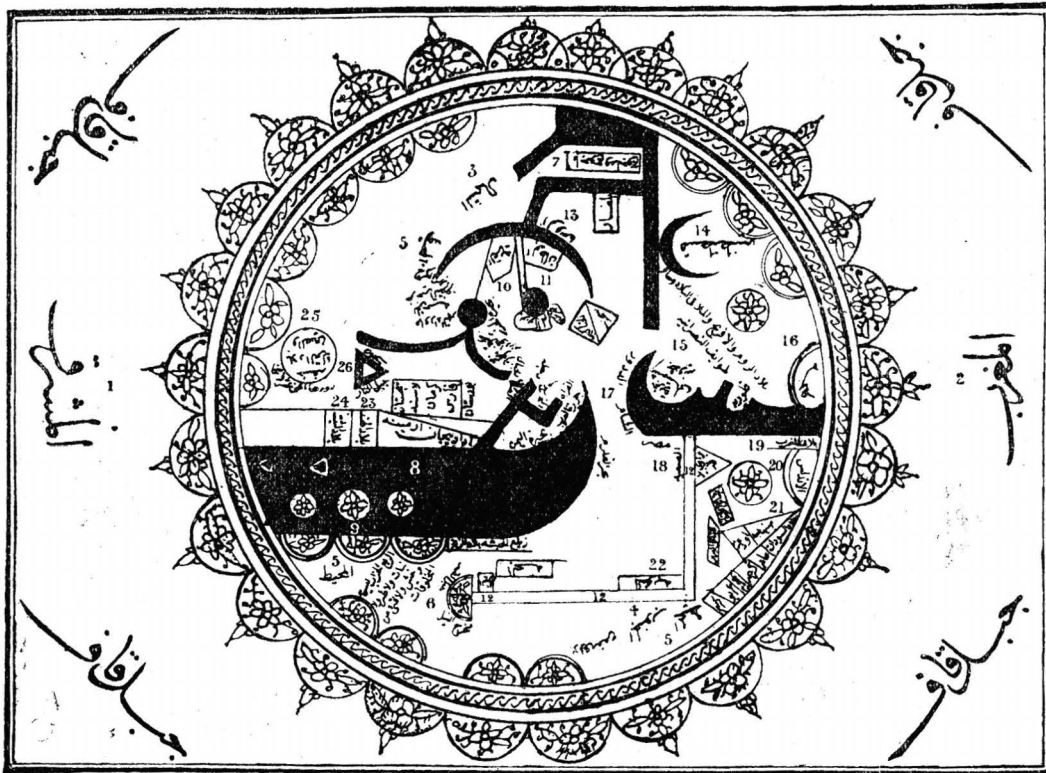
LINE UPON LINE.

*Saturday, 5th.*—A good many women are waiting on these cold mornings at 7.30 a.m. in the streets to be the first to be admitted at 8 a.m., so much do they value their medical mission. Over fifty were treated to-day, and each group sat for a longer or shorter time in the waiting-room, where one of us was occupied the whole morning reading Scripture or singing hymns. Some are beginning to understand that they cannot save themselves, and that prophets and saints and genii are powerless, and that God only can save. We insist strongly on the name—Son of God, given by God Himself from Heaven to Jesus, and that God being a Spirit His Son is Spirit,

God. Two country men who read well took portions of Scripture away with them.

A WINTER GARDEN.

*Tuesday, 8th.*—We were in a beautiful garden yesterday afternoon, full of orange, lemon, and other fruit trees, with rose and white jasmine bushes in bloom. The oranges are still sour, but the trees, full of yellow fruit with their dark glossy leaves, are always a pleasing picture. The Moorish idea of a garden is *produce*. The flowers are only allowed odd corners where there is no room for a tree, or close to the narrow paths of beaten earth. Jasmine and roses pulled off without stems



MOORISH MAP OF THE WORLD (see p. 36.)

KEY.

East.....	1	Ocean .....	8	Italy, France, and other Chris-		Soudan .....	21
West .....	2	Islands .....	9	tian Countries.....	15	Nubia .....	22
North .....	3	Villages .....	10	Tangier .....	16	India .....	23
South .....	4	Towns.....	11	Palestine.....	17	Thibet.....	24
Wall .....	5	Nile .....	12	Egypt .....	18	Turkey and China .....	25
Mountains of the Moon .....	6	Russia.....	13	Morocco .....	19	Mountains of Fire.....	26
Gog and Magog.....	7	Constantinople .....	14	Spain .....	20		

present here with a body in Heaven. We went up to see two English ladies who are on a visit in Fez, and had a glorious view of the deep snow on the distant mountains from the terrace of the house in which they are staying, situated at a higher elevation than ours.

*Monday 7th.*—Our friend of last Thursday returned to-day and brought a sick man with him. He was busy, but sat an hour and we read the New Testament, but as there were many comers and goers I could gain their attention best by hymns. The most fanatical are quiet while we sing praises to God. We had several who came to scoff but who were very much surprised at our teaching, and went away satisfied that our desire was to get the people to leave the service of the devil and obey

are saleable, the jasmine to make wreaths for the ladies' heads, the roses for rosewater. The blossom of the bitter orange is sold in large quantities in the spring for distillation. We had a full morning with women, many waiting early this cold morning for admission before 8 a.m., the last one leaving us before 1 p.m. Among them were, as usual, both rich and poor, town and country women and some girls, about sixty in all. One young girl was much interested in what she heard. We hope to have her under instruction for a time, as she will require to come back again several times before a cure is effected. Many of the women sighed over their sins this morning, especially over their envy and hatred. I think the sighing is a good sign. It is a new idea to most that it is possible to be good.

## Gulloch Memorial Hospital, Tangier.

### SOME OF OUR PATIENTS.

By MISS C. S. JENNINGS.

*Nov. 2nd.*—An operation was performed this morning on a middle-aged Moorish woman, whose son had brought her to us about a week ago, holding a letter in her hand which Dr. Churcher had given to another—a younger woman—three years ago, when on his journey from Rabat to Mequinez, asking Miss Caley to receive her as a patient when she brought the letter to Hope House. Three years later this older woman, suffering from quite another thing, turns up with the letter—*charm*, as I suppose they would deem it—and presents this “admission ticket” as her son brings her up on a donkey’s back to our gate.

Capitally she bore the operation, but was frightened at the native-made modern bedstead, and before night we lifted her on to the straw mattress on the floor, where she is comfortably lying; but her companion—a widow woman—having left today, she is afraid of sleeping alone, and so I have promised to share the long ward with her to-night.

*Wednesday, 4th.*—Fatima is going on nicely, and getting over her operation. She is very grateful for all the kindness shown her.

#### THE EVE OF THE MARKET.

Thursday being market-day, we often have sick people asking for admission on Wednesday afternoon, coming in with friends from their country villages. Three such I admitted this afternoon; one a sad case of suffering—a young man far gone in dropsy—was brought a three days’ journey on a mule by his widowed mother, who walked beside him. She had fixed up a kind of chair on the mule’s back for her lad. After a little hesitation, the doctors being away, I consented to take them in, and was touched by the tears of gratitude the lad gave me for thanks; he seemed too weak and full of suffering to talk. In a few minutes he was comfortably settled on a straw mattress in a tiny ward downstairs, while his strong-bodied, tall mother marched down with the hired mule to the *Sôke*, returning for the evening meal, and to stay with her son.

*Tuesday, 17th.*—A most earnest interesting evening service we have had in the ward. Two Angera men of intelligence have come in to stay the night here, and paid marked attention. It is a matter of devout thankfulness to see the sustained interest in these daily services; may God give us the grace of unwearying patience till He honour us with definite results of conversions.

### FIRST IMPRESSIONS OF MOROCCO.

By MISS HUBBARD (TETUAN).

THE first picture that comes to my mind is of a great babel, every one rushing, shouting, pushing, and trying to be waited on first on the landing-stage at Tangier; and one of my first thoughts was, “Is that the language that I have to learn—that these Moors are shouting at each other?” There in the very midst of the din sat the Custom House officer going through all the luggage, and there was a kind of wish in my heart that he would treat the things with a little more respect. But it was soon all over, and we were up in the quiet at Hope House.

#### EN ROUTE.

Another picture before me is of my first journey in Morocco. Leaving Hope House on the Monday morning, after four days

rest there, we started for Tetuan. The sensation of being mounted not only on horseback but also on your luggage on the horse, is just beyond description, and for the first half-hour I expected each minute I should be precipitated to the ground. But there is a good deal in making up your mind to do a thing, and so remembering that I had a two days’ ride before me, well, I sat still and did not come off, and very soon I got used to the position and to the motion and was very comfortable. Then when evening came we dismounted to spend the night in a fundak. Oh, that fundak! what was it like? Like nothing I had seen or imagined before. The large square was filled with horses, mules, camels, and donkeys, and we threaded our way among these to the room where their owners were settling down for a quiet (?) night. Through this room was the private room of the owner of the fundak. Did I say private? Well, it was fairly private when we had hung a rug over the large open doorway, but it certainly was not so before, for any of the twenty or thirty men in the next room were at liberty to look in. The only difficulty in this covering-up of the doorway was that by so doing we excluded any fresh air that we might have had from the outside through the other room, and as the room we were in was *very* small, having a fire and lamp burning and three of us in it, we had no difficulty in keeping warm; and then just as we were quiet and ready to try for a little sleep, the “gentlemen” next door began to entertain us with music both vocal and instrumental, and whatever charms music may have for savages, that music certainly failed to soothe us. Still, we managed to get through the night with nothing worse than a little discomfort and wakefulness, and next morning early we started off to finish our journey to Tetuan, and by the loving care of our heavenly Father reached our destination in perfect safety.

#### REMOVING.

Another thing I very clearly remember is, a week or so after we arrived here, moving to this new house. Now I do not think that “moving” is an experience that is much liked, even at home, but moving in Morocco is—well, really, it is rather fun, simply because you cannot make anything else of it. All our belongings, chairs, tables, bedsteads, boxes, etc., etc., were moved—not in a nice furniture van, but on a donkey’s back, and occasionally there was a spill, and in the middle of the street the things had to be picked up, and repacked on that poor, long-suffering animal’s back. But like most other troubles, time and patience saw us through, and we were comfortably settled in our new house.

#### TETUAN.

Of the town of Tetuan I can only say it looks as any town would look where nothing was done to make it nice. The streets are untidy with the rubbish that is being constantly thrown into them, and generally the town has an uncared-for look, and the people, most of them, look like the town. Certainly they are not a people that one would love—naturally dirty, deceiving, and selfish to a dreadful degree, but beyond all, fearfully self-righteous. But our Master loves them, and remembering what He has done for us, who are naturally so unlovely, we ask Him to put His tender, pitying love for them into our hearts, that we may with love tell them of Him who is mighty to save to the very uttermost. But I think that in this land it is the poor children who fare the worst, for they cannot care for themselves and no one cares for them; so if they are not very strong they die, or, if they do manage, without love, care, tending, proper food, or anything else they need to get through their childhood, then they, too, grow up to be hard, loveless men and women like their fathers and mothers. But it is good to find that even here there are *some*

nice people, just a few whose word may be accepted, and whose lives do not seem to be as full of foul sin as most. But they, too, need the Saviour, and we do pray that these may be made pure in heart by the blood of Christ, and by the working of the Holy Spirit.

I think that if those at home who think that the religion of Mohammed is enough for men and women were to come here and see the outward working of that religion, and see, too, how utterly unable it is to satisfy the hearts of its followers, they would realize more than ever that nothing short of the same power that purifies life at home can raise men in other lands from sin, sorrow, and degradation.

## SPANISH PRAYER MEETING, TANGIER.

BY MR. N. H. PATRICK.

We hold one every Monday night. From fifteen to twenty poor Spaniards are generally present, very few of whom can read.

The other night, after singing and prayer, I read the Parable of "The Sower," and then asked the following questions, and received their accompanying answers—

"We read here of a sower going forth to sow. Who is the sower?" "A Missionary."

"Well, yes, every Missionary should be one of these sowers, but who was the Great Sower?" "Our Lord Jesus Christ."

"Yes, and He is the Prince of Missionaries. He is also our Example, and we are His followers, therefore, ———?" "We should be sowers," adds a brother.

"But a sower cannot sow unless he has seed. What is the seed Jesus sowed and that we must sow?" "The Gospel."

We enlarged upon what was the Gospel and how we could sow it.

"Well, then, we have a Sower and we have seed. Now we must have 'soil' in which to sow the seed. What is the soil in which Jesus sowed and we must sow?"

"The world?" asks one.

"Yes, we must go out into all the world as sowers, and we must try and get this Gospel seed into the hearts of men."

"Then we read, 'When he sowed some seeds fell by the wayside.' What does this 'wayside' represent?" No answer, and so had to explain. It means Spaniards that tear up our Gospels, steal our hymn-books, light their cigarettes with our tracts, wont listen to the Gospel, etc. The hard pathway represents hard hearts."

"'And the fowls came and devoured them.' What does that mean?" "Demons," answers one quickly.

We spoke of how Satan uses unholy desires, evil thoughts, worries, looking about during prayer, etc.

"And the 'stony places' are typical of——? This also has to be explained, but then a brother chimes in, "Like anyone coming to the meetings and praying, and all that, until the priests talk to him and frighten him, and he gives it all up."

"Again, some of the seed 'fell among thorns, and the thorns sprung up and choked them.' What is the meaning of these thorns?" Just a hint and someone thinks it means anyone "like M—— that never left off domino-playing and drinking." We try to make our caps fit *those present* and speak also of "the care of this world." They all know what it is to be without work and money, and feeling one cannot pray, etc., and the danger there is of falling away.

Everyone knows the meaning of the "good ground," and we have quite a volley of answers.

Remembering a helpful address by the Rev. David Davies, we point out how the seed

falling on the *hard* ground was "on" but not "in."

" " " *rocky* " " "in" " " "down."

" " " *thorny* " " "down" " " "up."

" " " *good* " " "down" and "up."

"What was necessary before we could sow in our gardens?"

"Wanted rain," said one. "Wanted weeding," chimed in a second. "Wanted digging," added a third.

I told them of the work of the Holy Spirit of God, that it was as the dew and the rain and the plough; how that only by the help of God could our lives be cleared of the weeds of sin, and beautified with the flowers of grace and the fruit of the Spirit.

We sang twice more and had several prayers. Had you seen those eager, glad faces, and heard those hymns, and brief, broken, yet beautiful prayers, I believe you would have said what I said to my wife on reaching home, and that was, "It has been good to be there."

Next month I hope to tell you of the walk home that night.

## Algeria.

### IN CONTACT WITH INFIDELITY.

FROM THE JOURNAL OF MR. A. S. LAMB.

MR. LAMB, having been invited by Mr. Hocart to assist him with some services he was holding for the spiritual welfare of the colonists at El Kseur, he went there by train on the Saturday evening.

While in the train, the following conversation took place, which we reproduce, as showing the utter indifference which exists amongst the French settlers to anything of a religious nature.

MY FELLOW TRAVELLER.

After leaving Akbou, I noticed a nicely-dressed old gentleman eagerly trying to catch the name of one of the stations. He said he wanted to get out at "Réunion." After setting his mind at rest as to the number of stations he had to pass before arriving at his destination, I spoke to him across the partition which separated us, and learned he was at one time a political prisoner in this country, having passed eight years under arrest, without any proof sufficient to call for severer treatment. Since his release, he has made a little money in business, and resides in Algiers.

After this first conversation I looked out a small New Testament and a copy of a paper, "Ami de la Maison," wishing to leave something with him which might be profitable. With these in my hand I rose, and, touching the old gentleman on the shoulder, I said, "I would like you to accept, as souvenir of our meeting, this little book and the journal that accompanies it. You have," I said, "just been telling me of the liberty you now enjoy as compared with those years of confinement. This little book speaks of liberty from the condemnation and dominion of sin through the Lord Jesus Christ." Thereupon he put up his hand, not to accept the proffered gift, but to push it back upon me, saying, "I do not wish your book, notwithstanding your kind offer." I urged him to take it and read it, and if then he objected to it, to put it aside." "No, I will not accept them," he said. Still I pleaded with him. But he warmed up, and refused to admit that God

existed, save in the vocabulary of some men. That such talk as of God being Creator, etc., was all rubbish. Then he launched out in language which to me seemed blasphemous, as he charged our God, if any God there was, with injustice, etc., etc. "My religion," said he, "is to do as much good as I can to my fellow-men, and not to do evil." I asked him if he had never done evil. He replied he had not. I asked him was he not afraid to die and to appear before God? "No," he replied, "I have no fear; and if there be such a thing as appearing before God, then I can answer for myself."

In such language as this he went on. "God for me," he proudly boasted; "*le voilà!*" and with this drew forth two or three pieces of money from his pocket, saying, "Here is my god." "Ah," I said, "your god will not do much for you when you come to die, and when you stand at last before the Judge. Your god," I said, "has made many miserable; for it is not the rich who are always happy. The poor who know God are often happier than the rich who know Him not." He began to be derisive in his tone, and withdrew a little from the partition. I said I wondered that he should risk his eternal happiness for the sake of money. As we left the train before him I saw him looking out of the window, and held out my hand, which he took. I added, "We shall not forget to pray for you." He smiled bitterly, and said, "He will not hear the prayer." "Oh," I replied, "God hears prayer and also blasphemy." With that we parted. Please remember in prayer this poor hardened soul.

#### THE EARTHQUAKE.

*Saturday, Oct. 24th.*—Last night about ten o'clock a very strong shock of earthquake took place, when the house rocked and the ground moved under our feet. Plaster fell from the ceiling, and the bottles in my medicine cupboard rattled against each other. The sensation was very peculiar, causing one to wonder what would happen next. The people for the most part seemed to have turned out on to the street, and were discussing the matter. This morning, Saturday, another shock was felt about five o'clock. It was, however, less violent than last night's. One foolishly imagines that such an event would waken to serious concern the indifferent in our midst; but such is not the case, as a few minutes after the earthquake one hears the light laughter of those who never recognise God's hand in such events. No; we believe it is only the direct power of the Holy Spirit who can awaken to concern dead souls.

### JOTTINGS FOR A MONTH FROM MOSTAGANEM.

By MRS. LILEY.

*Jan 1st, 1892.*—A new year by the great goodness of God is given to us; by His grace may it be a year of faith, and entire consecration; and a year in which the glorious message of salvation may be received by many hearts. This year I have no need to sally forth alone in my visits to Arab households; God has provided a friend and helper. Solomon says that two are better than one because they have a good reward for their labour; truly it seems to need much patient endeavour to implant even a little truth in these barren hearts; but we know that the toil shall not be in vain—because in the Lord. Rachel has already made the acquaintance of a good many Arab women, some of whom show particular interest, and try hard to make her understand their language. As of old there are many kinds of hearers among them; some quiet and interested, others intent only on receiving that which shall help them in sickness or present trouble; others curious, and

generally indifferent; and again those who turn the conversation as soon as the name of Jesus is mentioned, and who appear perfectly satisfied with themselves and Mohammed. Yet Christ is being proclaimed, so we are of good cheer.

*Jan. 12th.*—The little Arab girls are coming to the class in increased number. During the summer there was loss from removal to other towns and death. These brown-faced maidens with their curious head dresses, and almost shapeless garments have no home training and no control; thus it seems a great privilege to gather them here on Sunday and Tuesday afternoons to instruct them in knowledge of that which shall be profitable for this life, and also in the truth which is able to make wise unto salvation.

#### SOME ARAB HOMES.

*Jan. 19th.*—To-day we have been visiting among some of the very poorest Arabs. The first hovel was a poor little place with earthen floor and no light and ventilation save that admitted by a doorway that a stout lady could only have entered with difficulty; yet it was the home of a man, his wife, and four children, and the refuge of their niece, a young widow of fifteen and her baby. There was no bed; but some covering used I suppose to give warmth at night, was hastily spread for a seat, and soon we had a group of women and children round us, with others standing outside almost entirely blocking up the entrance; the gospel was a new story, and a woman who had come in to listen, perceiving the difficulty of speaking in such a suffocating atmosphere, soon proposed to lead us to her own abode, which was larger. Here again we found fresh faces around us, and were able to read and speak with more comfort. On rising a woman in the audience begged us to enter her house: in this way, often during a single afternoon, has the Saviour given entrance to one court after another without any direct seeking.

#### AN ADJOINING VILLAGE.

*Jan. 21st.*—We have been to a distant Arab village to-day, it had a wild, and roughly constructed appearance, but we succeeded, in spite of the fierce dogs, in pretty well exploring it, and made friends with some of the women. They had very vague ideas of existence, and had never heard of the Lord Jesus Christ; they could repeat the Mohammedan creed, "There is no God but God, and Mohammed is the prophet of God," but here their knowledge seemed to end. In one hovel we found a poor old woman, nearly naked, trying to warm her limbs over a few charcoal embers; also her daughter, who had been left a widow with four young children, none of them old enough to earn their living. In spite of the distance we hope to continue our visits to this uncivilised hamlet.

*Jan. 22nd.*—During the afternoon we met with a sick man who had just finished reading "Pilgrim's Progress" in Arabic, and seemed greatly interested in the perusal, also several women who welcomed us with much cordiality.

*Jan. 24th.*—Yesterday evening an unexpected pleasure came in the re-appearance of Brother Pope with Mr. and Miss Rayner, who are spending a few weeks in Algeria. This has been a real good day in fellowship with those who love our Lord Jesus Christ, and desire the extension of His kingdom. How many English Christians might cheer, and strengthen lonely workers by a visit to the Mission Stations of North Africa, besides gaining invigorated health and glimpses of the Mohammedan people in their homes, and their present attitude with regard to the Gospel testimony, and teaching they are receiving.

*Jan. 29th.*—Nineteen little Arab girls came to the class yesterday. To-day another visit to the village of Mazagran; the women there were more cordial, and showed signs of increased friendliness.

## Tunis.

### AN ARAB WEDDING.

BY MISS B. GRISELL.

(Continued from page 23.)

BUT to return to the bride. She was dressed in the usual make of dress, but instead of the material being silk, it was worked closely with gold. She was *heavily bedecked* with diamonds, but they were mostly borrowed. My dear little friend K— was quite metamorphosed. She would have done very well for a heathen goddess, except that her face was still pretty. She was seated on some cushions, and one of the number held a silver box over her head, with a candle stuck into a lump of henna. The silver held over head meant prosperity, and the unengaged girls present who liked to help themselves to a piece of the henna were supposed thereby to insure to themselves good husbands.

#### DEPARTURE OF THE BRIDE.

The next day was a rest day, and then the night of the final dressing and the carrying away to the bridegroom's house. The bedding and chests of drawers had been previously sent to the new home, they were carried there by horses, making a curious procession. The bedding and the cushions of many different sizes, and all covered in silk and gold, were distributed between some six or seven horses which were led through the streets, dirty little boys perched on the top of the mattresses embracing an arm full of cushions, and the chests of drawers had to be supported by men walking on either side of the horses. Then a crier accompanied the procession, announcing that the daughter of so and so is marrying the son of somebody else.

The going away of the bride is rather a poor affair. Of course she is dressed up in this indescribable gold garment, and wears all the jewellery than can be disposed of on her body; but as it is night, and as it means the whole household and friends crowding into as few carriages as possible, the women do not dress. Three of the bridegroom's household came to fetch the bride, his aunt, his sister-in-law and a servant, and then the bride is heavily veiled, and steps out into her unknown future; no wonder she weeps as she passes out. We did not follow her to her husband's house as we know the little ceremony that takes place there, and it was some distance from our house. The bride is led into the house by her father, and left there with all her female relations; when she is ready she sits at the door of her new room (not the door of the house), and the bridegroom is brought into the house by his nearest relation. The bride offers him a very pleasant drink of sugar and water, flavoured with some essence, which he accepts and kisses her. They sit looking at each other for a minute or two, and then he says good-night and goes away to another house, and does not return till after the guests have all left, the next afternoon.

#### THE RECEPTION.

The next day is the reception, and of course we went to K—'s reception, and took our present of some English coffee cups and saucers on a little tray. It gave great pleasure, as I found out afterwards when I heard related an amusing account of how Miss Harding and I stood in a corner and arranged our cups and saucers on the tray, and of my difficulty of getting through the crowd of women to present it to L— D—, who showed it to her daughter the bride.

The bride was seated on silk and gold cushions high above her guests, with her two sisters on either side of her also richly dressed. Everybody was gorgeous. The only man present was a blind fiddler who was conveniently brought in on account of his

blindness; there was a woman who accompanied his fiddle on a tambourine and a little girl who danced. I was repeatedly asked if I liked the dancing, for I think they knew we could not approve of it, and only waited to hear what we should say. We told them we were ashamed to witness it, and grieved that a girl should be taught such an unbecoming performance.

The whole beauty of the scene centred in the rich eastern dress of the women, nearly all more or less embroidered with gold and silver. Imagine full loose drawers of pale green silk, embroidered to above the knees with gold braid. A short loose body to match and peeping through it other coloured undergarments and lace. A rich handkerchief tied over the horn on the head, and that ornamented with diamond brooches. Dainty little silk shoes and stockings all gold embroidered. Silk mittens, numberless bracelets and rings, and the fingers dyed black. The whole pleasure to the dear people is their own conscious grandeur, for they do little but sit still in solemn silence. The talking was kept up by those who were less oppressively dressed. We did not stay long, for there was nothing for us to do, and it was sufficient that we showed our interest in them. We love to be associated with the families that we know well, in their time of joy and sorrow; we find that often attention and interest shown then becomes a bond of union between us, and is mentioned again and again with gratitude.

#### THE JOY NOT UNMIXED.

Such is the most pleasing part of an Arab wedding, but our intercourse of now over three years among the Mussulmen has shewn us, many many a sad peep behind the scenes, we wonder if there is one house without a sad tale of sin. French intercourse and influence has not improved Arab morals, though truly they might have been as bad before. There is nothing elevating in the Mussulman religion, even their conception of God, which at first seems so high sounding, has no restraining power in it; for we have heard many Mohammedans speak of God's great power in ruling and directing everything, and add that even in the matter of sin He wills it. Who will not pray for our poor blinded people that Jesus the Light of the World may find an entrance into many a heart, making them pure and holy with His presence.

### EXTRACTS FROM WORKERS' LETTERS.

From Miss VINING (Tangier).

THIS morning while among the patients I had very interesting talk with A—, seeking to show him the necessity of a change of life if there is really a change of heart. He says it has been worth while to be sick to learn what he has done, and he means to make it known in his town. E—, the Jewess, came up as I talked with him, and I told him she, too, loved Jesus and, I hoped, trusted Him as her Saviour. And she has been very near death, and it was so good to hear those two talking together of God's goodness in restoring them. As we together—a Jewess, a Moor, and an Englishwoman—spoke of Jesus and His tender love it seemed a tiny foretaste of the gloryland. "There is neither Jew nor Greek. . . but Christ is all and in all." I also had a nice talk with another man, who is remarkably eager for and receptive of the truth. He has the next bed to A—. May God grant life to both!

From Miss COLVILLE (Constantine).

Influenza has been very prevalent here and we have had several patients, beside having been laid up ourselves. There have been a number of sudden deaths without any apparent cause. Could you not influence someone to come and work amongst these worldly French people who are rushing to destruction? A couple of months ago several committed



suicide, one well-to-do man and his son both in one morning, each leaving large families.

Another year has gone, and looking back we can praise God for His faithfulness; we were often discouraged and also straitened, as far as funds were concerned, but He knew, and made a way out of our difficulties. You will be glad to know our Sunday classes are increasing; we have eight Arab boys, and nine French. Our girls class is very encouraging, and the evening class greatly cheers our hearts. Thirteen come regularly and we could have more, but our room will not accommodate them; they are very attentive. Two of the Talibs who formerly visited us have been in lately to see us, one of them wishes his little girl to attend our class.

## Description of Illustrations.

### MOORISH MAP OF THE WORLD.

EDUCATION in Morocco is of the most primitive description; should a man be able to read and write, he is thought to possess a good education. In some of the larger cities there is a college attached to the Mosque, where students from all parts of the Empire come to be trained in the higher branches of education. In Fez, the large college attached to the famous Mosque of Muley Idrees has quite a number of students in residence.

On page 31 we present our readers with a map of the world according to Moorish ideas. It is round, and completely encircled by an ocean, outside of which is a wall of precious stones. Much of the map is mere ornamentation. The key which we have given at the foot of the map will give the reader all necessary information.

If the historical and mathematical knowledge possessed by the Moorish youths be on a par with the geographical, surely the rank and file of the population who are not able to obtain a university education are not great losers.

### MOORISH POSTMAN.

ONE who has travelled in Morocco writes thus:—

"About an hour later we met a courier, a poor, lean Arab, bearing letters in a leathern bag slung about his neck. He stopped to say he came from Fez, and was going to Tangier. The Ambassador gave him a letter for Tangier, and he hastened away.

"Such, and no other, is the postal service of Morocco, and nothing can be more wretched than the lives of these couriers. They eat nothing on their journey but a little bread and a few figs; they stop only at night for a few hours to sleep, with a cord tied to the foot, to which they set fire before going to sleep, and which wakens them within a certain time; they travel whole days without seeing a tree or a drop of water; they cross forests infested with wild boar, climb mountains inaccessible to mules, swim rivers, sometimes walk, sometimes run, sometimes roll down declivities, or climb ascents on feet and hands, under the August sun, under the drenching autumn rains, under the burning desert wind, taking four days from Fez to Tangier, a week from Tangier to Morocco, from one extremity of the empire to the other, alone, bare-footed, half-naked; and when they do reach their journey's end, they go back! And this they do for a few francs."

## For the Young.

DEAR CHILDREN,—I am very glad that I ever came to live in this country. One reason is because it has helped me so much to understand the Bible.

Many of the customs of the people here are like those of the Holy Land, and the fruits are almost exactly the same. We have grapes, pomegranates, and figs in such plenty. There are many olive groves on the hills round Fez, and sometimes we have been able to ride out to these "mounts of olives." The other day we walked to one near, and while resting under the shade, I saw the first locust that I had ever seen. They are beautiful creatures, two to three inches long, with lovely wings like gauze, and such a curious head and collar. We read that locusts "go forth by bands"—Prov. xxx. 27—and we knew that others could not be far away.

Sure enough, next day they appeared—myriads of them flying over the city. This lasted more or less for seven days, until they seemed to pass over like a great wave, going eastward.

As we looked up at them in the sunshine they seemed like big snowflakes. Soon we found numbers of them on our roof, and even in our rooms; some half-dead, having had their heads eaten off by the hawks, and others attracted by our flowers, especially the box of sweet peas which we have on the roof.

They very soon spoil plants, and one of our number began to gather them; it did not take her very long to capture ninety-five, and these she gave to our neighbours to cook for their supper.

The natives boil and fry them, and think them a great treat; some have dried them in the sun and laid up a store for months to come. Nearly all the boys of the city seemed to be out gathering them, and the country people were bringing in camel-loads for sale in the market.

A poor man we know told us how it was managed. He said, "The locusts all settle on the ground during the night, and very early, before they have time to rub their eyes, we are there with big sacks and catch them." Perhaps you are thinking, what fun! to see and catch those pretty creatures, and to get so much food without having to buy it.

The people here did not think so. They knew that the coming of the locusts meant that all their crops might be eaten up, and they were beginning to eat the olives.

"Oh! that God would send us a wind to blow these locusts right away, and then some rain to replace what they have already eaten!" This is what everyone was saying a week ago—and by this time we have had both. They are all gone, and rain is falling. God is good.

Although the big locusts do harm, everyone is much more afraid of their young ones. Before their wings grow, they hop about on the ground and eat up every scrap of green. Please read Joel ii. from verse 23.

These baby locusts have made me think of little sins, and how they may creep in, and eat up all the beauty and freshness of our characters. Like "the little foxes that spoil the vines," Song of Solomon ii. 15. A little anger, or envy, or pride, or deceit, or laziness, what harm it does to ourselves and others.

Shall we not ask the Lord to take all these away, and make the hearts which we have given to Him like "watered gardens," in which the Holy Spirit may bring forth the fruit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

J. L. REED.



## THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

For Support the Mission is entirely dependent on the free will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

### LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1892.

1892.		General.		1892.		General.		1892.		General.		1892.		General.				
Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.	Jan.	No. of Receipt.	£	s. d.			
	1... 5956	0	10 0	Brought forward	178	9	8		8... 6019	3	0 0	Brought forward	411	18	1			
	1... 5957	0	5 0	6... 5987	10	0 0		8... 6020	5	0 0	16... 6052	3	0 0*	25... 6083	0	13 0		
	1... 5958	0	7 0	6... 5988	10	7 11		8... 6021	2	0 0	16... 6053	0	9 0*	25... 6084	1	0 0		
	1... 5959	0	12 0	6... 5989	0	9 1		9... 6022	1	0 0	16... 6054	4	5 0	25... 6085	0	3 0		
	1... 5960	1	0 0	6... 5990	1	0 0		9... 6023	0	10 0	18... 6055	30	0 0	26... 6086	1	0 0		
	1... 5961	11	0 0	6... 5991	1	0 0		9... 6024	10	16 2	18... 6056	1	2 6	26... 6087	0	5 0		
	1... 5962	0	10 0	6... 5992	0	5 0		11... 6025	0	8 0	18... 6057	0	10 0	26... 6088	0	5 0		
	2... 5963	15	0 0	6... 5993	1	1 0		11... 6026	1	0 0	18... 6058	5	8 10	26... 6089	18	15 0		
	2... 5964	1	0 0	6... 5994	0	2 6		11... 6027	1	0 0	18... 6059	4	11 2†	26... 6090	0	10 0†		
	2... 5965	0	14 0	6... 5995	8	2 0†		11... 6028	1	0 0	19... 6060	0	10 0	27... 6091	1	15 0		
	2... 5966	1	0 0	6... 5996	0	1 0		11... 6029	0	4 0	21... 6061	0	10 0	27... 6092	1	0 0		
	2... 5967	1	0 0	6... 5997	1	1 0		11... 6030	0	10 0	21... 6062	0	16 10	27... 6093	0	3 4*		
	2... 5968	5	0 0	6... 5998	1	0 0*		11... 6031	1	1 0	21... 6063	5	0 0	27... 6094	10	14 0		
	2... 5969	0	5 0	6... 5999	25	0 0		11... 6032	0	10 0	22... 6064	10	10 0	28... 6095	2	6 6		
	2... 5970	2	0 0	6... 6000	5	0 0*		11... 6033	0	5 0	22... 6065	0	10 0	28... 6:96	2	13 6		
	2... 5971	1	0 0	7... 6001	10	0 0		12... 6034	30	0 0	23... 6066	0	4 0	28... 6097	0	8 6		
	2... 5972	1	0 0*	7... 6002	0	3 6		12... 6035	0	10 0	23... 6067	1	0 0	28... 6098	0	12 3		
	2... 5973	0	6 6	7... 6003	1	1 0		12... 6036	0	10 0	23... 6068	0	10 0	28... 6:99	0	1 0		
	4... 5974	0	17 0	7... 6004	2	16 8		12... 6037	1	0 0	29... 6069	0	10 0	29... 6100	10	0 0		
	4... 5975	1	1 0	7... 6005	0	1 0		12... 6038	0	5 0	23... 6069	0	10 0	29... 6101	5	0 0		
	4... 5976	0	10 0	7... 6006	1	0 0		12... 6039	1	0 0	23... 6070	5	5 0*	29... 6102	1	0 0		
	4... 5977	0	10 0	7... 6007	0	5 0		12... 6040	1	12 0	23... 6071	0	3 6	30... 6103	0	10 0		
	4... 5978	0	2 3†	7... 6008	1	0 0		13... 6041	30	0 0*	25... 6072	2	0 0*	30... 6104	1	0 0		
	5... 5979	100	0 0	7... 6009	0	11 0		13... 6042	1	9 7†	25... 6073	3	0 0*	30... 6105	1	0 0		
	5... 5980	10	0 0*	7... 6010	0	8 6		13... 6043	3	3 0	25... 6074	1	0 0*	30... 6106	1	0 0		
	5... 5981	2	0 0	7... 6011	1	0 0		13... 6044	0	5 0	25... 6075	1	0 0*					
	5... 5982	1	1 0	7... 6012	1	17 3		13... 6045	0	10 0	25... 6076	0	5 0					
	5... 5983	2	2 0	8... 6013	1	10 0		14... 6046	0	4 0	25... 6077	0	4 8					
	5... 5984	3	8 2	8... 6014	1	3 0		14... 6047	0	5 0*	25... 6078	10	0 0*					
	5... 5985	2	8 9	8... 6015	0	13 0		15... 6048	0	10 0	25... 6079	0	10 0					
	5... I.S.H.	2	0 0	8... 6016	20	0 0*		15... 6049	17	12 8	25... 6080	3	0 0					
	5... E.D.M.	2	0 0	8... 6017	1	0 0*		15... 6050	2	11 7	25... 6081	0	10 0					
				8... 6018	5	0 0					25... 6082	0	10 0					
Carried forward	£178	9	8	Carried forward	£292	6	1	Carried forward	£411	18	1	Carried forward	£509	5	7			

\* Special Funds. † Repayments.

GIFTS IN KIND : Jan. 11th (52) box of bottles and old line; Jan. 12th (53) parcel of goods for Sale of Work.

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## Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
<b>Tangier.</b>		<b>Fez.</b>		<b>Constantine.</b>		<b>Tunis.</b>	
Dr. T. G. CHURCHER .. Oct., 1885		Miss E. HERDMAN .. Jan., 1885		Miss L. COLVILLE .. Apr., 1886		Mr. G. B. MICHELL .. June, 1887	
Mrs. CHURCHER, <i>née</i> ROBERTSON .. Oct., 1889		Miss M. COPPING .. June, 1887		Miss H. GRANGER .. Oct., 1886		Mrs. MICHELL, <i>née</i> HARRIS .. .. Oct., 1888	
Miss B. VINING .. Apr., 1886		Miss I. L. REED .. May, 1888				Miss GRISSELL .. .. Oct., 1888	
Miss S. JENNINGS .. Mar., 1887				<b>Algiers.</b>		Miss A. A. HARDING .. .. Oct., 1889	
Miss M. C. LAMBDEN .. May, 1888				Mr. W. G. POPE .. .. Feb., 1891		*Miss R. JOHNSON .. .. Oct., 1889	
Mr. J. J. EDWARDS .. Oct., 1888		<b>ALGERIA.</b>		Mr. E. CUENDET .. .. Sep., 1884		Miss A. M. CASE .. .. 1890	
Mrs. H. BOULTON .. Nov., 1888				Mrs. CUENDET .. .. " 1885		Dr. C. S. LEACH .. .. June, 1891	
Dr. C. L. TERRY .. Nov., 1890		<b>Tlemcen.</b>				Mrs. LEACH .. .. " "	
Mrs. TERRY .. .. " "				<b>Mrs. Lambert's Home.</b>			
*Mr. W. SUMMERS .. Apr., 1887		*Mr. M. H. MARSHALL .. June, 1887		Miss M. YOUNG .. .. Feb., 1891		<b>DEPENDENCY OF TRIPOLI.</b>	
*Mrs. W. SUMMERS, <i>née</i> FLETCHER .. May, 1890		*Mrs. MARSHALL .. Mar., 1888		Miss K. JOHNSTON .. Dec., 1891		<b>Tripoli.</b>	
Miss K. ALDRIDGE .. Dec., 1891		Miss R. HODGES .. Feb., 1889		Miss E. TURNER .. .. " "		Mr. H. G. HARDING .. Feb., 1889	
<b>Spanish Work—</b>		Miss A. GILL .. Oct., 1889				Mr. W. H. VENABLES .. Mar., 1891	
Mr. N. H. PATRICK .. Jan., 1889		Miss A. E. WYATT .. Feb., 1891		<b>Kabyle Work.</b>		Mrs. VENABLES .. .. " "	
Mrs. PATRICK .. Sep., 1889		Miss L. GRAY .. .. " "					
Miss F. R. BROWN .. Oct., 1889		<b>Mascara.</b>		<b>Djemaa Sahridj.</b>			
<b>Casablanca.</b>		Mr. F. CHEESEMAN .. Jan., 1886		Miss J. COX .. .. May, 1887		<b>NORTH ARABIA.</b>	
Miss J. JAY .. Nov., 1885				Miss K. SMITH .. .. " "		<b>Homs.</b>	
Miss A. K. CHAPMAN .. Oct., 1889		<b>Mostaganem.</b>		Miss E. SMITH .. .. Feb., 1891		Mr. S. VAN TASSEL .. Nov., 1886	
Dr. G. M. GRIEVE .. Oct., 1890		Mr. A. V. LILEY .. July, 1885		Miss E. E. SHELBOURNE .. .. " "		Mrs. VAN TASSEL .. Mar., 1891	
Mrs. GRIEVE .. .. " "		Mrs. LILEY .. Apr., 1886					
<b>Tetuan.</b>				<b>Akbou.</b>		<b>Damascus.</b>	
Miss F. M. BANKS .. May, 1888		<b>Cherchel.</b>		Mr. A. S. LAMB .. Oct., 1883		Mr. J. W. HOGG .. Mar., 1891	
Mr. C. MENSINK .. Oct., 1888		Miss L. READ .. Apr., 1886		Mrs. LAMB .. .. " "		Mrs. HOGG .. .. " "	
Mrs. MENSINK, <i>née</i> GILL May, 1890		Miss H. D. DAY .. .. " "					
Miss A. BOLTON .. Apr., 1889							
Miss A. G. HUBBARD .. Oct., 1891							

\* At present in England.

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