

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

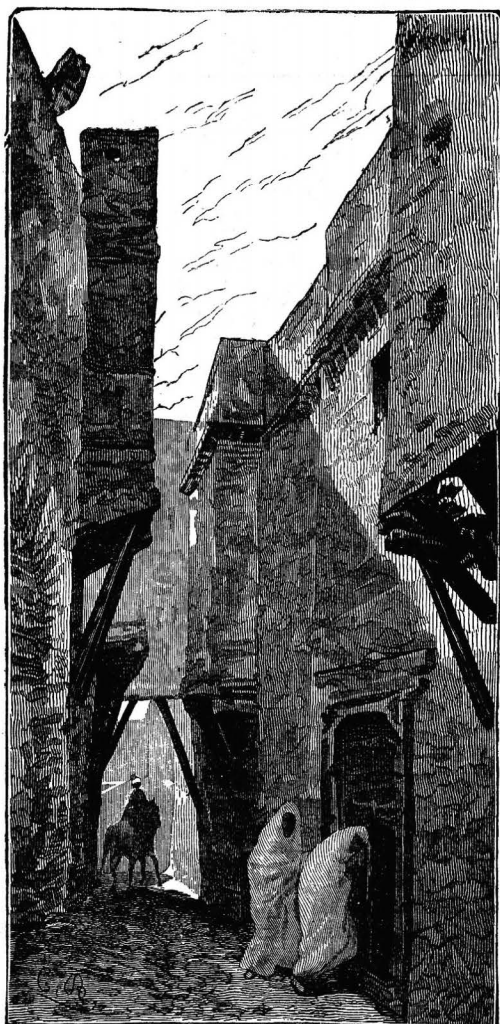
formerly called "Mission to the Kabyles and other Berber Races."

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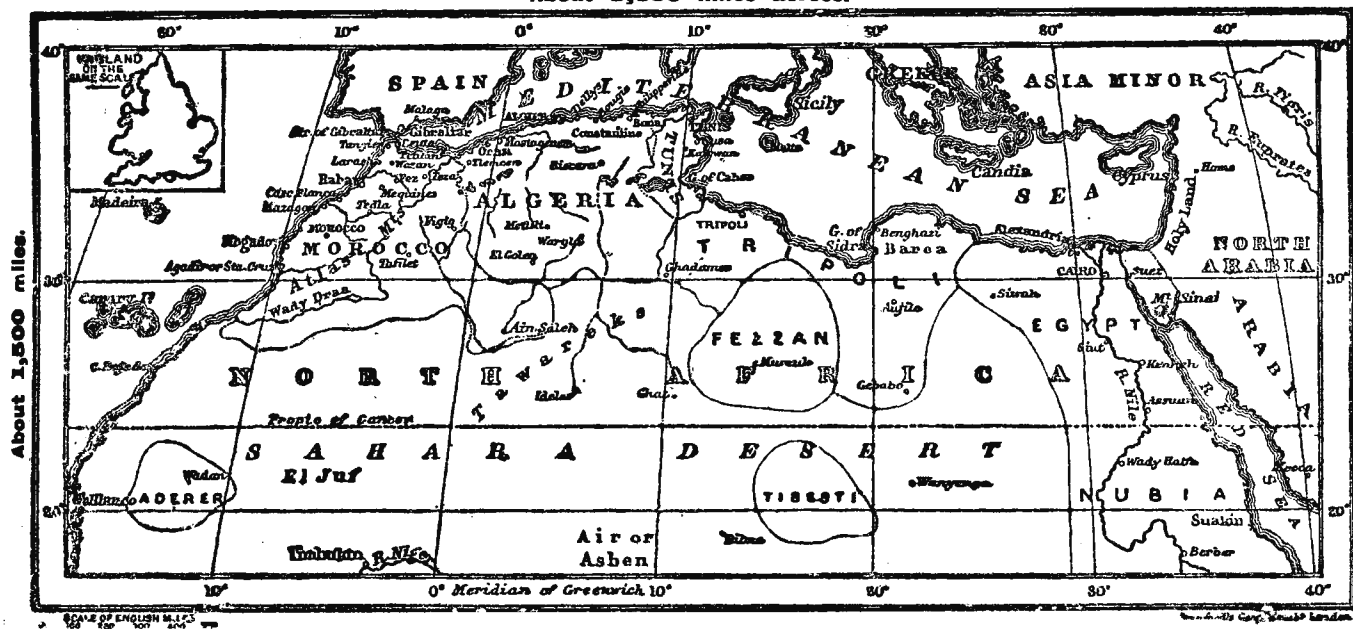


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OFFICE OF THE MISSION, 19, 21 AND 29, LINTON ROAD, BARKING.

About 3,600 miles across.



NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It 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 the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

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 North Africa Mission began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six 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 to evangelize this country.

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 stations and twenty-seven 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. Ten 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.

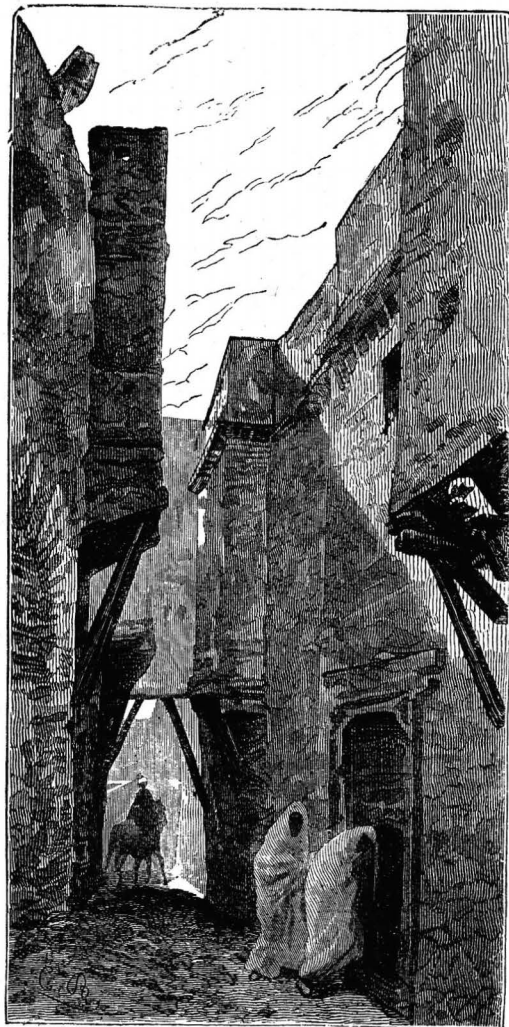
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and three more labourers have since been sent. A Medical Mission has been carried on with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission has commenced work in Lower Egypt, two brethren and three sisters having gone out in April, 1892. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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 has now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

NORTH AFRICA.



A STREET IN FEZ (*see page 24*).

A New Backward Movement Needed.



HIS hardly sounds so well as "A Forward Movement Needed." Is it not, however, more fitting to the present state of the Church? The late Adolph Saphir is reported to have remarked that while men are inclined to cry "Excelsior," God says "Return." "Excelsior" implies we are right, and only need to go forward; "return" reminds us of the humbling fact that we are wrong, and need to retrace our steps.

How frequent in God's Word is the invitation given to return! The prodigal finds blessing in returning to the father. The wicked find mercy in returning to the Lord. Backsliding Israel was to return; and the Church at Ephesus, having left their first love, needed to go back to it; while Abraham, after going down to Egypt, comes to the place of the altar which he had made at the first. When Israel was leaving Egypt, God did indeed say, "Speak unto the children of Israel that they go forward." Then they were following the cloudy pillar of His guidance, and leaving Egypt's bondage and defilement; and when we have our backs to the world, and are daily

waiting to know and do God's will, we also shall have similar instructions. Some of God's dear servants are in this blessed attitude. May we all be!

It seems that at the present time there is great need of a return to first principles. Have we passed the apostles in soundness in doctrine? Have we got beyond them in simplicity and devotedness of life? Is our faith in God greater than theirs, or our hope more invigorating? Is our love more fervent, or are we more full of the Holy Spirit than they? Are we more successful as soul-winners? Then let us not boast of progress, but with humility own our failure, and seek to *return* to the principles of the apostles.

The first great need is a return to apostolic teaching. Apostasy seems indeed to have entered upon a forward movement, and ritualism, rationalism, and materialism are asserting themselves in all sorts of unexpected quarters. Some are attempting to level up the opinions of men to equality with God's Word, others to level down the Word of God to the opinions of man. Their folly shall be made manifest, as was the folly of Jannes and Jambres. God will take care of His own Word, and will spue out of His mouth those who trifle with His truth. Then let us take heed lest we be drawn aside. Let us esteem God's Word above our necessary food; meditate in it day and night, and delight in it. Then shall we be like trees planted by rivers of water, with unfading leaves, and whatsoever we do shall prosper.

We hear in some quarters a good deal of the opinions of the ancient Church and of the Fathers; but why appeal to them when we can go back further to the Lord and His inspired apostles? There we have divine instruction, whereas in the ancient Church we have a mixture of error. Opinions have their value, but revelation is final and above and beyond all opinion. Let us return from the opinions of men to the revelation of God. "Backward" be our watchword.

As to simplicity and devotedness, what an example we have in our Lord; let us go back to Him and His example. How simply He lived, how humble His style. In some respects it may be impossible to follow Him in His actual mode of living, but it is not impossible to act upon the principles which guided Him in His pathway. How terribly we all fail! Some, alas! seem to think that Christians are not called to act on the principles on which He acted. He was content with mean things. Are we? Or do we seek great things for ourselves? He rejoiced to be the servant of all, even though His services were often not appreciated. Do we? Though He was rich, for our sakes He became poor. Have we become poor for His sake? Or do we think that the aim of Christianity is to make us better off down here? It often does do so unavoidably. But do we not need a backward movement, so as to be more like the apostles in humility, simplicity, liberality, and devotedness?

We need a backward movement in simple faith. Organization is, no doubt, of God, for the Lord himself and His apostles give us examples of it; but is there not a danger of letting organization take the place of faith, instead of being a channel in which faith can flow and operate? It seems as though it was very hard for men to use means without trusting to them. Let us get back to simple faith in the living God.

Then we seem to need a backward movement as to prayer. People have so much to do they cannot find time to pray. How few prayer-meetings are well attended. It is necessary to have an address or something else to keep the people together or fill up the time. The apostles had less organization, but they had more prayer. When the apostles wanted the Holy Spirit's power, they prayed for it and got it. When they wanted boldness, they asked for it and obtained it. When Peter was imprisoned, prayer was their means to extricate him, and it was successful. They had little elaborate machinery, but counted on the Almighty power and grace of the God that loved them. Those in the present day who have in like manner gone to God have found Him still ready to answer and help as of old. He has not changed. Let us return to apostolic and Christlike prayerfulness.

We need more hope in God; that is, we need to expect more from God. If we did, we should sing more and commend the truth more. The Lord was full of hope. The apostles were full of hope, but it was hope in God. Not hope in the gradual improvement of the world. Not hope in the improvement of human nature through the civilising influences of art. Not hope in the Church even, for they clearly foretold how it should apostatize, but hope in the God of Hope. Let us go back to this hope; every other hope will disappoint, but those who hope in God shall not be ashamed.

We need a backward movement to Christlike love. Too many, like Balaam, serve for reward. It is the Lord's will that His servants should be liberally sustained; but *their object* must be His glory, not their own reward. What a mighty force love is! It was love impelled God to give His Son to die for rebels. It was love that led Christ to the unutterable desolation of the Cross for us. It was love to Christ that was the motive power of the apostles' service. Let us get back to the constraining love of Christ, back to Calvary, and there survey the Cross on which the Prince of Glory died, till we *feel* as well as sing:

"Were the whole realms of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Shall have my heart, my life, my all."

There will be little need then to plead for men or means. We want no new principles for the last days. The forces that actuated the Lord and His saints of old must actuate us now, if we are to do like work. If we have got away from these principles, which wrought so wondrously and blessedly, let us confess it with sorrow, and instead of going forward to try new principles return to the old ones, that have never failed when they have been applied.

Notes and Comments.

REV. F. M. ZWEMER, of the New Jersey Arabia Mission, writes: "We feel very much encouraged with the prospect of work here. I am just back from a preaching tour of seven hundred miles up to Bagdad and down the Euphrates. The latter river was never before visited by a missionary, as far as I could learn. From Hillah I came down in a native boat, and had some real experiences of Bedouin life and Moslem prejudice, the more so as I went at Moharram season right through sacred territory. Rev. Cantine has much work with our Bible shop; we find quite a demand for our books, and sales have been encouraging."

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EGYPT.—Mr. Summers is visiting Tanta, so as to obtain information as to the wisest course to pursue as to reaching the Moslem felaheen of Lower Egypt. The country is wonderfully open to the Gospel, and being under British influence, seems to call for special evangelistic effort. Are there not some more of the Lord's servants whom He would have labouring there for Him, and others whom the Lord would have devoting their substance for this purpose?

* * * *

MR. HOGG's heart is still drawn out toward the Bedouins, of whom he saw a good deal when in Damascus. He is now continuing his study of Arabic in Alexandria, but desires, if God will, to reach the Bedouins of Arabia when his knowledge of the language justifies this step.

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MR. JAMES SMITH writes of very happy services held on board the gunboat *Dolphin* at Alexandria, during the month of November. Some of the officers and men of that vessel, and also of the *Melita*, occasionally attend the meetings on shore. There is evidence that the Spirit of God is working in the hearts of the men, and our brethren are filled with gratitude to God for inclining the hearts of the commander and officers to grant permission for these services to be held Sunday after Sunday.

* * * *

TRIPOLI.—Mr. Harding reports a very fair attendance at the Medical Mission in Tripoli during the month of November; the total number who received medical aid being 395, or an average of fifteen per day for the twenty-six days the Mission had been opened. Amongst these were some bad cases through an explosion of gunpowder, bite from a camel, etc., although these, our brother says, are in another sense the best cases, as they are compelled to come again and again, and so hear the Gospel many times, whereas the majority, living at a distance, are probably not seen again."

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MR. HARDING notices a great change with regard to the people since he first went out. They are so much more ready to listen than formerly, and some of the natives say that there are many who would profess Christ were it not for the fear of persecution. One thing is certain, that numbers have heard the Gospel, and not a few have, at any rate, a fairly clear knowledge of it in their heads. May we not expect God, in answer to prayer, to honour His own word, and manifest that it is the power of God unto Salvation.

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MR. HARDING carried on the above work at much discomfort to himself, having only just left his bed after a severe attack of influenza. Mr. Venables, who is now somewhat conversant with Arabic, has frequently assisted him in speaking to the patients when Mr. Harding has been unable to do so, but

having been himself far from well, has not been able to relieve his fellow-worker as he would otherwise have done.

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MRS. VENABLES visits the houses as far as able, but finds, as everywhere, the people more willing to see her than to receive her message.

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MR. REID reports interesting opportunities of witnessing for Christ on board the P. and O. steamer on which he went to Malta. The Lord evidently gave him a mission on the way to the mission field. In Malta he was kindly received by Mr. Laverack, the Wesleyan Chaplain, who has so often helped others before. Here again he was able to witness for Christ among British soldiers and sailors. He is now with Mr. and Mrs. Venables in Tripoli, devoting himself to the study of Arabic.

* * * *

TUNIS.—Miss Grissell and Miss Harding have had a very interesting journey from Tunis to El Kef, where they were able to make known the Gospel among those who had never heard it before. Amid much that was sad and distressing, they had some very happy experiences. We hope to give further particulars in our next number. Dr. Leach, of Tunis, is anxious to get the Medical Mission started. He is already doing some work in this line, but it takes much longer to visit patients than for them to visit the doctor. God has now graciously sent us over £30 for this work, so we hope to take a house for the purpose at once. We shall be thankful to receive further funds for drugs and other expenses for this new Medical Mission. Miss Scott and Miss Roberts will probably help in this work when it is started, as it will afford them practice in Arabic as well as give them some medical knowledge.

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CONSTANTINE.—Miss Colville and Miss Grainger have been paying a short visit to Tunis lately, thus giving refreshment for mind, body and soul, as well as helping and cheering others. Mr. Lochhead, who is studying Arabic there, accompanied some friends to Biskra a short time since. This enabled him to see something of the country and its needs. The province of Constantine has more population than any other in Algeria, and less missionaries.

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AT DJEMAA SAHRIDJ the workers have had a busy time this Christmas with special meetings. The work is very encouraging. We would specially ask prayer for the young converts.

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AKBOU.—Miss Young writes:—"The more I read the Gospels and the Acts, the more I feel we here need first of all to show these people sympathy for their bodily needs and a love that shall make them feel the sympathy goes far beyond their bodily needs. When they feel we love them, they will soon wonder what causes this love; until then, to merely talk of a love that does not touch their need seems (to me) useless. How can I go comfortably warmed and fed to these poor, half-starved people during the winter, with the cold mountain winds blowing into their comfortless homes, and tell them of 'God's love,' if I, as His representative, show them no more of that love than say, 'be warmed and fed,' but give them nothing? What welcome would be given to workers in the destitute families in England did they only preach to the souls, and leave the bodies to suffer and die? To this end other workers as well as myself would, I think, welcome old linen, list, salvoline, etc.—simple things, but invaluable here. One yard of calico makes a garment for a little child, two yards for a girl of six or eight, and two and a half yards, if a good width, would suffice for an ordinary woman's warm undergarment."

The remarks made in the note on page 17, "Parcels

for Missionaries" apply here; or any small amounts entrusted to us will be gladly forwarded to Miss Young for the purchase of these necessary articles.

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ALGIERS.—Mr. Cuendet reports the conversion of another Kabyle at Djemâa Sahridj. Two years ago this man assisted Mr. Cuendet in repairing the Mission House, when they had many conversations about the Gospel, and it seems that from that time he began to be interested. Miss K. Smith has written for him a letter in Kabyle to Mr. Cuendet, dictated by himself, in which he says he is very happy now because he believes in the Lord Jesus as his Saviour, and that he wishes all his family to believe in Him also.

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THE MISSIONARY STUDENTS, whom Mrs. Lambert has so kindly taken in during the past two years, now stay with Mr. Cuendet so as to have the advantage of his help in French. Mrs. Lambert is receiving some missionaries who need to come to Algiers for change, etc. Mrs. Liley has been staying with her during part of January.

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CHERCHEL.—Miss Reed and Miss Day report very interesting meetings at Christmas, when their classes received prizes, etc. We hope to give fuller particulars next month. They work among the French as well as the natives, and the classes are well attended.

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MASCARA.—Mr. Cheeseman plods on here very patiently, sometimes encouraged, at others rather disappointed. The Word of God is incorruptible seed, and we are assured God will bless it.

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TLEMCEM.—The classes here have been better attended. Miss Brown has been a help on account of her medical knowledge. Miss Gill has been poorly again with influenza.

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TANGIER.—Dr. Terry has recommenced work in the hospital here, but the staff of workers is rather weakened as Miss Lambden's health has given way, so that it is desirable she should return to England for a time. Miss Vining, never very strong, is also laid aside for a time. Mr. Edwards is travelling in the interior, and after four and a half years in Morocco, expects to come home shortly to see his aged father and get some little change. Miss Jay has found a house for the children's work, but at present is not moving into it herself, but will go there to teach the children that are gathered.

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MR. PATRICK has found a suitable location for the Spanish work, which will give increased accommodation. The rent is rather heavy being 35 dollars a month, but will provide accommodation for four or five workers. Miss Brown continues her work among the Spanish children, and Mr. Barnard assists in the Spanish work. Mrs. Barnard gave birth to a son in December, and is not at present very strong. Miss Jennings has been nursing her. Miss Aldridge has been for a change to Tetuan before recommencing work in the hospital. Mrs. Boulton assists in various departments as most needed.

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TETUAN.—Miss Banks, Mrs. Bolton and Miss Hubbard have taken increased premises to enable them to undertake work among Jews and Spaniards as well as Moors. The people come to their Medical Mission, but generally seem at present very indifferent to the Gospel. Mr. and Mrs. Mensink have a refuge similar to the one in Tangier, where men can come to sleep and hear the Gospel.

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FEZ.—Dr. Churcher reports having engaged a native as teacher who some years ago professed conversion through Mr.

Baldwin's labours; he has, however, through the fear of man, abandoned his public profession, though Dr. Churcher speaks hopefully about him. We would ask prayer for him, and for all professed converts. Dr. Churcher speaks of one mosque at which 23,000 Moslem men assemble for worship. He feels that this city is a most important centre for work. Miss Herdman and her fellow labourers are working on steadily here.

* * * *

JEW IN MOROCCO.—The following particulars of a visit paid to a Jewish mellah (Jews' quarter) by a lady Missionary reveals the sad state of God's ancient people in many Moorish towns:—About five went to see a poor Moorish woman in the Jewish quarter. I have never seen anything more indescribably horrible than this "mellah." The narrow streets to it, all filled with Jews, have a deep, open sewer running down the middle of them, the stench being stifling. Then you emerge on what must once have been a very large field. This is covered with little erections, each one crowded with human beings. The walls of these hovels are only raised about a foot or two from the ground, the roof and sides being composed of pieces of canvas stretched over a pole; all are alike, except that some are more rotten and wretched than others. Between the hovels are mounds of every kind of dirt and rubbish, on which animals of all sorts seem attempting to find a meal; while happy, even amidst these dismal surroundings, little naked children are playing in the dirt. Hundreds of Jews live here, they came crowding round us; all seem as poor as they are dirty (which is saying much), and I do not think I saw one that was not suffering with ophthalmia.

* * * *

MR. EDWARDS, who has been travelling in the south of Morocco, gives much the same account of the Jewish population in one of the inland towns:—

"The Jewish mellah is in a wretched condition, and the people are in a terrible plight from filth and diseases, the most prominent being ophthalmia and blindness, partial or *in toto*. They are obliged to go about barefooted in this part of Morocco. They are timid and cringing in manner, and have a most objectionable way of kissing your hand and clothes most lavishly on the show of only ordinary kindness, which they have now been so long strangers to. Their headgear is a dirty skull-cap, once red, for the men, whilst the women are mostly uncovered, or else wear a dirty red-and-white print handkerchief. Their other clothing is deplorably thin and dirty. Ignorance and darkness of mind necessarily prevail among them under such circumstances, and the only bright glimmer to be seen was the diligent reading of the books of Moses, the precepts of which are practically a dead letter to them. It is high time that their more fortunate brethren in the coast towns and on the continent of Europe did something to remedy their present awful condition.

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THE SPECIAL MEETINGS on Dec. 31st seem to have been times of much solemn and happy waiting upon God, bringing immediate blessing to the soul and no doubt more to follow.

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MISS SHELBORNE is unable to return to Algeria. She was not very strong when she first went out nearly two years ago, but it was hoped that in North Africa she might labour, if not in some other parts. It is, however, thought by her doctor undesirable for her to return, and until the Lord makes her path plain she will be pleased to hold meetings in this country and stir up others who may be fit to go.

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AN INDUSTRIAL MISSION EXPERIMENT.—We have a Scotch brother who is a well-qualified and experienced gardener, as well as a devoted Christian worker. He is willing to go out to try what can be done in the way of an Industrial Mission.

Our Hon. Secretary made some investigations in this direction eleven years ago. It was not *then* considered wise to try the experiment in Algeria, but it seems that now, with years of experience, that it is desirable to see what can be done in Morocco, or the experiment might be tried in Tripoli. There is no doubt that in some parts Industrial Missions will not answer, and it is equally clear that in other parts they will. Whether they will answer in Morocco is not quite clear, but is certainly worth trying. For the first few years no return could be expected. If any friends are inclined to help in this matter, we will send out this brother and commence the experiment forthwith on ground already in hand. The cost for the first three years need not be more than £100 to £200 a year. Some friends interested in Industrial Missions might like to help on this project. The end in view will ever be the glory of God in the salvation of men, and not mere civilization.

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MOHAMMEDANS AND THE GOSPEL.—The notion that Mohammedans are wholly inaccessible to the Gospel begins to give way to facts.

The Church Missionary Society has a round thousand baptised converts from Islam ..	1,000
The Rhenish Missionary Society, of its 12,000 converts in Sumatra, has received, we believe, almost one-half from Mohammedans..	6,000
Of 12,000 Javanese Christians, nearly all were gained from Islam	10,000
	17,000

Dr. Shreiber, of Barmen, says a hundred millions of Mohammedans are now under Christian rule. Only seventy-eight millions are self-governed.—*The Messenger*.

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CASABLANCA.—Some little time since Mrs. Grieve had a sharp attack of fever; we are thankful to say she soon got round again. Patients seem to come in considerable numbers, and are spoken to as well as the knowledge of the language will permit.

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RATES FOR PARCELS.—For small consignments the Parcel Post is in operation to most of the towns where missionaries are residing at the undermentioned rates of postage.

		s.	d.
<i>Tangier</i>	Under one pound	0	8
	For each pound or fraction of a pound additional to 11 lbs.	0	5
<i>Casablanca</i>	Not exceeding 3 lbs.	2	3
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	10
<i>To all parts of Algeria.</i>	Not exceeding 3 lbs.	1	9
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	2
<i>Tunis and Tribôli, Barbary.</i>	Not exceeding 3 lbs.	1	10½
	Exceeding 3 lbs., but not exceeding 7 lbs.	2	3½
<i>Egypt</i>	Not exceeding 2 lbs.	1	3
	„ „ 3 lbs.	2	6
	Exceeding 3 lbs. but not exceeding 7 lbs.	3	2

Parcels up to 40 lbs. will also be conveyed by the Compagnie Generale Transatlantique, 5, Gracechurch Street, E.C., to all North African ports at a uniform charge of 10s. 6d., but the value of such parcels must not exceed £4.

The *minimum* charge for packages over 40 lbs. is one guinea, but in the case of these larger consignments friends would do well to put themselves in communication with the Hon. Secretary of the Mission, who will gladly give advice and assistance.

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PARCELS FOR MISSIONARIES.—Those sending small parcels to missionaries in Algeria, Tunis, Tripoli and Egypt, will find it cheapest to send them by Parcels Post direct, at the rates given above. If they wish them to be delivered free of charge, it will be necessary to remit a

small charge to cover duty on any articles liable to duty, and a further small sum to cover carriage from nearest depôt, when sent to any place remote from a railway station or port. These small sums may be sent direct to the missionaries in English penny stamps. If more than 7 lbs. two or more parcels can be sent. If 40 lbs. or over, parcels can be sent through the office of the Mission at various rates, from 10s. 6d. and upward, according to size and weight. Parcels for Morocco can be sent to the office of the Mission, to be enclosed in larger boxes to Tangier.

DEATH OF MISS CHAPMAN.

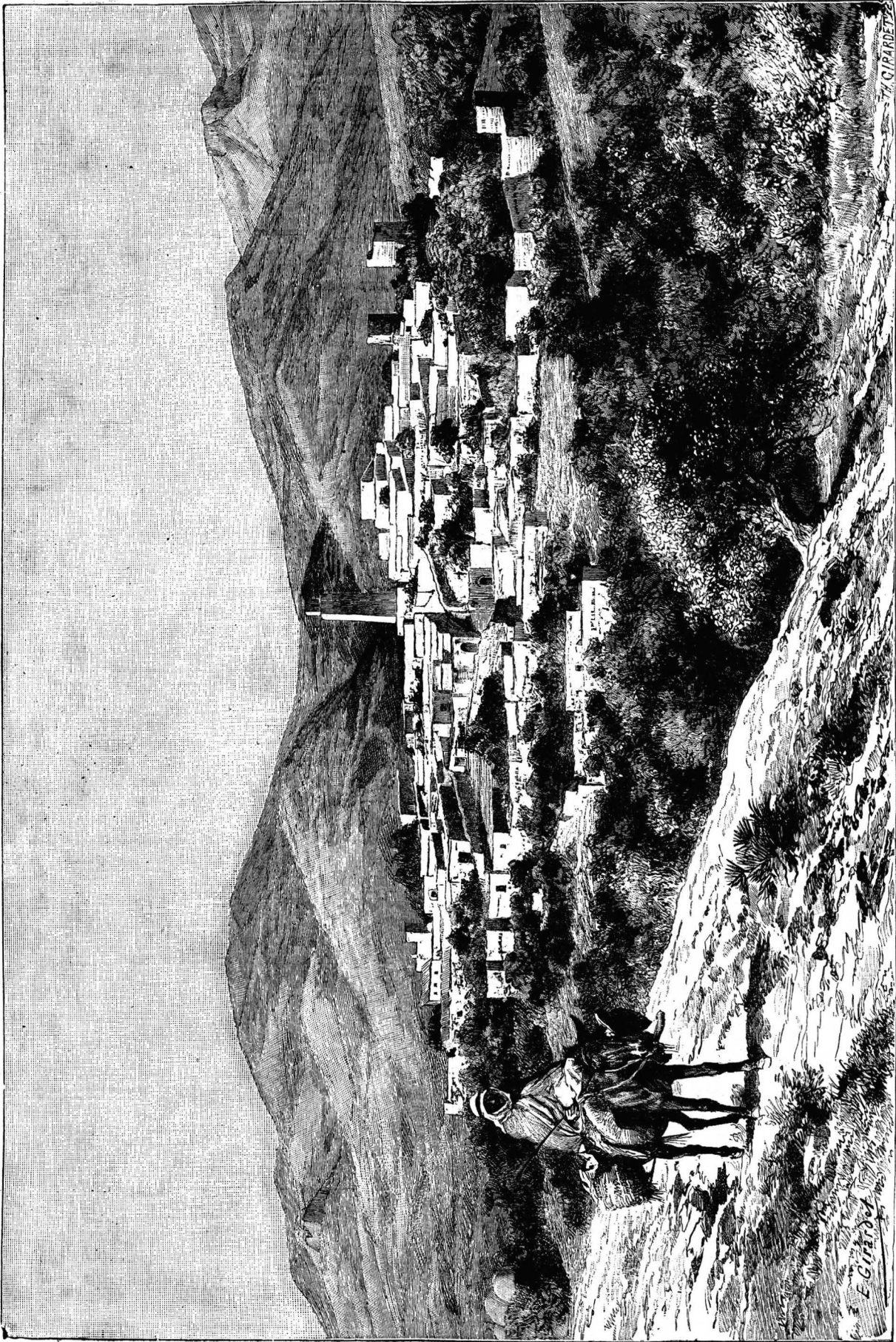
CALLED HOME.—In our last issue we had the sad duty to mention the calling home of a young worker for Christ in North Africa. Since then, another has passed away from the scene of earth's labours and conflicts to the rest of His home. Miss A. Chapman, who came home from Casablanca in the early days of August for a short sojourn in England, had, on arrival, a return of malarial fever, which kept her very weak. Still, no serious consequences were anticipated. A severe cold, however, caught just before Christmas, when severe weather set in, brought on an attack of pneumonia, and her constitution, weakened by fever, was unable to resist it. She passed away on Wednesday, December 28th.

Although the climate of North Africa is not in any sense so deadly as is the region farther south, yet in a few places there is some malarial fever, from which our workers have suffered again and again. Typhoid fever is also met with from time to time. The servant of Christ has also to "endure hardship" in a variety of ways unknown in England, even when supplies may be regularly received; and when, in the providence of God, the barrel of meal well-nigh fails, the strain is thereby increased.

The departure of these two dear fellow-labourers brings home to us the thought that Mission life in North Africa, notwithstanding its proximity to England, the advantages of its civilization, its favoured climate, etc., is no holiday jaunt, but a stern reality. The American Missionary Union has for its motto the figure of an ox, with a plough on one side and an altar on the other, and underneath, the words "Ready for either"—ready for the plough or ready for the altar, ready to work or do, ready to suffer or die. And this must ever be the attitude of the Christian Missionary, in whatsoever part of the world they may be called to labour.

MEETINGS.—During the present month Miss Rose Johnson has been arranging for, and conducting meetings in the southern counties. We should be glad if friends in other localities, who are able to assist her in this matter, would kindly communicate with her through us. Her interesting story has already been much blessed in stirring up a deeper interest in the Lord's work in North Africa. Meetings held during the present month have been as follows:—Upper Walmer, Eastbourne, Blandford, Weymouth, Christchurch, Dorchester, Chichester, Worthing, Selham, and Midhurst. The following is a list of the meetings arranged for during the month of February:—

- February 1st—Y.W.C.A., Folkestone.
- „ 7th—Noon Prayer-meeting, Aldersgate Street.
- „ 8th to 12th—Tiverton.
- „ 13th—Y.W.C.A., Clevedon.
- „ 20th—Notting H.l.
- „ 21st—Croydon.
- „ 22nd—Y.W.C.A., Richmond.
- „ 23rd—Crouch End.
- „ 24th—Y.M.C.A., Bayswater.
- „ 28th—Winchester.



NEDROMA, WESTERN ALGERIA (see page 24).

WITNESSES FOR CHRIST IN MOHAMMEDAN LANDS.

A STORY OF THE AMRITSAR MEDICAL MISSION.

BY H. MARTYN CLARK, M.D., C.M.

A HOT summer's day! Earth and sky are ablaze with heat; the sun shines down with pitiless glare; every living thing seeks shelter from the intense heat, even the very crows are going about with wide-open bill gasping for breath; and the painfully energetic fly has not determination enough to buzz about. A weary trying day for the strong and healthy, one of misery for the sick. Here they are, a motley crew, waiting for the ring of the bell which ushers them one by one into the Consulting Room of the Amritsar Medical Mission Hospital, where, with the thermometer at 101 degrees, we are doing our best to minister to body and soul.

Almost all the ills to which flesh is heir seems in evidence to-day: one after another comes in and goes out, yet the crowd outside seems to be as large as ever. What

A WORLD OF MISERY

of soul and body have we here! Look at this old dame, with hair like driven snow, tall and erect as if she had but lived some score of years, instead of near to the four-score years of man's allotted span. "Son, I will give all I have, bear all pain, do anything, if thou wilt give me my sight but for one single moment," and then she tells us she lost her sight some years ago. "Grandmother, your days on earth cannot be many—the shadows are lengthening into night, why undertake all this pain and weariness for a fleeting good?" say we. "Son," she replies, "since I became blind a little grandson has been born to me. He is the only one I have, and I have never seen his face. We are Hindus, and, as you know, we believe in transmigration. I must die and then I shall become a cat, or a dog, or frog—we must be reborn eighty-four million times—and the lad will become a cow, or a hen, or crow. After this life he is mine and I am his no more—if I don't see him now I never shall see him again, for through all eternity our lives will never again touch—and, oh, I do want to see the laddie's face before I die." The heart-breaking pathos of that voice, and the "never through all eternity"

RINGS IN MY EARS

as I write, and the picture of that venerable face, with the upturned sightless eyes, and the longing, pleading look on it, will not easily be forgotten. She heard of the Christian's hope, "Let not your heart be troubled—in my Father's house are many mansions; I go to prepare a place for you—I will come again." And as she heard the poor old eyes were brimful. "Ah, in such words you Christians have heaven now, but for us there is no such hope." Type, alas! poor woman, of the millions in India without God and without hope. In passing, I may add she made a splendid recovery from the operation I performed; the result was excellent, and I trust she saw the little grandson many a day.

It was on such a day as I have sketched that I first saw D—. A finely-built, muscular man in the prime of life, he at once arrested attention. In constant pain, amounting at times to positive agony, he was

THE VICTIM OF A MORTAL DISEASE

which slowly, surely, and most painfully, was destroying him. His only hope lay in an operation, but it was of so formidable a nature, and the chance of success as compared with the immediate risks was so slight, that wherever he had gone the operation had been refused him. Now he stood pleading, not for life so much as for rest from the terrible pain.

"Who is like unto thee, O man of skill? In the name of God kill me or cure me!"

I thought long and anxiously, and finally, against my better judgment, moved by his anguish, I undertook the operation. A weary, anxious one it was, one of the most trying that has ever fallen to my lot, and for several days life and death fought hard, but life won, and he left me, whole. Months after he came back again, and again life won, and again he went his way. The Word preached seemed profitless in his case—the seed fell on stony ground. I saw him no more until I met him accidentally on the road, as I was on my way to a village. A few minutes of close personal dealing, and a pressing home of the eternal verities of life, produced the usual result—nothing—and sad-hearted I went on my way. Some months elapsed, again he came, and lay long in jeopardy, and many a chat we had. One day

HE OPENED HIS HEART TO ME.

He was a Mohammedan, but was by birth a Brahmin of high caste. The companionship of a disreputable Mohammedan woman had resulted in loss of caste and his "conversion" to Islam, and he had been married and had lived as a Mohammedan for years. One little son he had, who nursed him most lovingly. "My pain is dreadful, but, beloved doctor, it is happiness compared to the pain in my heart as I think of the hereafter, and the woe that sin must bring me. Oh, eternity! Oh that I knew how sin might be forgiven!"

He was instructed in the way of the Lord, and in God's own time he came to know Him. He was baptized, with his son, by Mr. Bateman, at Narowal; and the news has lately come to me that his days of weariness and desert-wanderings are done, and he has entered the promised land. Mr. Bateman writes:—

"I was in great need of consolation and sympathy from you to-day, and little did I expect to receive any. Dear D— was lying dead by my side almost, and I was drying his son's tears, and wanted somebody to dry mine. Now I have just come back from his funeral. We laid him under the biggest *bakhain* tree in sure and certain hope of a joyful resurrection. He has been a thoroughly consistent Christian, and the eager gaze he fixed on me when, in Amritsar, at your request, I first asked him about his faith, has never been relaxed. He always delighted in the things of God. For the last two months he has not been able to get to church, and only yesterday he told me that he could not get across the hospital-yard for prayers, and that Mohammed Ali (the Christian doctor) had arranged to move prayers across to him. I knew that he had taken a turn for the worse, but little thought that he would be so soon set free from the terrible burden of the flesh. Yesterday he said that the cancer had got fast hold of his body, but his heart was steadfast because Jesus had fast hold of his soul. I made him make a will a few weeks ago; poor fellow, he had nothing to leave but his boy! He is a dear little fellow, always leaving his play and running off to fill his father's pipe. Poor D—, what a wonderful way he has been led by! I don't suppose he has had an hour's fair sleep for the last twelve months, and now he is at rest for ever. *Laus Deo!*"—*The Gleaner.*

SUPPORTING WORKERS.—A friend, feeling exercised as to the members of this Mission going forth without any guaranteed income, writes to say he should like to be responsible for the support of one. Would any other friend like to do the same? We have some who are partly able to support themselves, and others quite dependent on what the Lord may send through others. Some who are partly supported could be fully supported by another £25 to £50 a year, including rent and expenses. Those needing entire support range from £50 for single ladies, without rent and expenses, to £300 a year for married people with families, including rent, expenses and education of children.

Arabia.

A VISIT TO SANAA.

THE following account, taken from the Annual Report of the Bible Society, of a visit made to this little-known place, expressly for the sale of the Scriptures, will interest our readers.

Sanaa is the principal town of the country of Yemen—the south-western portion of Arabia. It lies high among mountains, itself at a height of 7,000 feet above the sea, but to reach it from Hodeidah, on the coast of the Red Sea, an ascent of 10,000 feet has to be made by a narrow, precipitous path, which descends again before the town is reached.

The visit was made by Stephanos, formerly a Coptic priest, and now an earnest Christian colporteur, working in connection with the Bible Society in Egypt.

Landing at Hodeidah with some cases of Scriptures in Arabic and Hebrew, after some delay in getting the necessary permission from the Turkish Governor there, he went on to Sanaa,

THE JOURNEY

on muleback taking six days. The latter half of the way lies through mountainous country, fertile and beautiful—the terraced slopes cultivated with coffee, corn, millet, and abundance of fruit trees. Arrived at Sanaa, several days had to be passed waiting for permission to sell the books; but at last this was granted, and with great joy Stephanos had the cases carried to the little house he had hired. The news that Scriptures were to be had soon spread through the Jewish quarter, and before the boxes could be opened, the house was full of Jews

EAGERLY ASKING FOR BOOKS.

He writes: "The crush was so great that I had to shut the doors, and only let in a few at a time. Before midday all my Hebrew books (about 200) were sold, besides thirty or forty Arabic Gospels, which were purchased by Jews who could read that language; and still the people outside were clamouring for more. The Jews bought the books readily, without asking questions or bargaining. The next day was devoted to the Arabs, among whom I sold the rest of my Arabic Gospels. I also sold eighteen Arabic 12mo. Bibles and ten Testaments. I could have sold some hundreds more Gospels had I brought them." The sales altogether on the trip amounted to 325 copies.

Sanaa was visited in 1886 by General Haig, and about thirty years ago by Mr. Stern. Both of them found the same eagerness among the Jews to obtain the Scriptures as is described by Stephanos; and not only this, but a serious desire to hear of Jesus, their Messiah.

Mr. Zwemer, of the newly-started Arabian Mission, at Busrah, has also been to Sanaa lately, and he is waiting prayerfully and hopefully till God opens the way for its permanent occupation. At present, the futile insurrection of the Arabs against the rule of the Turks has apparently closed the door more tightly than ever; but we know that He who has the key of David openeth, and no man shutteth. "He breaketh the gates of brass, and cutteth the bars of iron in sunder.

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., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

Tripoli.

MY STAY IN TRIPOLI.

By MISS A. HARDING.

TUNIS, Nov. 16th, 1892.—It is long since you have received tidings from me, for the last three months and a half spent at Tripoli have been so fully occupied, leaving but little leisure for writing beyond the home letters. Now, on my return, I would like to give you a little account of my stay in that city—of the work which we have sought to begin amongst the women there, as our Missionaries, with the exception of Mr. Harding, have only been there a short time, and thus have but little knowledge of Arabic. Until my going to Tripoli in the end of July, no entrance had been made into the homes; the message of a Saviour's love had never been carried to the poor prisoners in the city, bound not only by the fetters of their religion, but of custom: secluded most of them within a narrow space, and thus pass their dull, cheerless lives, with no hope beyond them.

Much as I regretted leaving our people at Tunis, even for this time, yet I felt it truly a joy and privilege to be the first messenger for our Lord Jesus to these sad, weary ones, for such they often are. Sadness and monotony is the lot of these our Arab sisters.

I was staying in the house of our fellow-missionaries, Mr. and Mrs. Venables. With the latter and Miss Watcham, I visited amongst the women. At first, access was very difficult, as we were unknown in the city, and the

TRIPOLITAN WOMEN

especially are timid and suspicious of strangers. It needed an introduction to gain entrance, instead of being invited without reserve or hindrance by any and everybody, as is our experience in the Tunisian villages; even when entrance was gained, and, later on, confidence to a certain extent also—ourselves being so gladly and kindly received—our message was often despised, rejected, or else listened to with stony indifference, they being fully satisfied with what they already possessed. Sometimes we were bidden not to come again, "if we would speak these words," as it was "haram" (wrong) even to listen to them.

We felt more than ever it must be the *life* of Jesus manifested and lived out amongst this people which would have convicting power, and lead them to know and follow Him, and this must be the work of time. This was our more especial work these three months. There is not the same freedom for spreading the knowledge of the Gospel here as in Tunis; this is owing chiefly to the

TURKISH RULE

in Tripoli, which, for political more than religious motives, is decidedly very suspicious of foreign interference of any kind, especially English, and is opposed to any Christian work. Our movements were carefully watched by the authorities, and duly reported to the Pasha. But the fact that our Missionaries are permitted to stay in spite of all, and to continue their work, although often it is hindered, is a proof surely that the Lord is overruling the hearts of men, and is undertaking our cause.

For a few weeks after my arrival, the numbers attending the Medical Mission were greatly lessened, many being intimidated from coming by threats of punishment, spies near the house, watching all who entered; but latterly the attendance has increased again, the people regaining confidence to come, for what cause we do not know.

It was reported of us who visited the houses "that we were women going about seeking to teach the people our in-

“fidelity,” and thus to be avoided as dangerous; but, strangely, this did not seem to hinder our access to the houses, the hindrances came more from the bigotry of the women themselves. As time went on and we were more known, especially our ability to help them in times of sickness and need, and the people felt we loved them and were their true friends, many were the calls from all parts of the city, and outside the city, to go and see them in their homes, until we had

ABOUT FIFTY HOUSES

which we could visit, most of these welcoming us so gladly, but still not our message. Until the time of my coming away, there was not one amongst the women who was really interested in hearing. This made our hearts *very* sad, although so thankful for all the confidence and love received on every side, proving that a way *was* being won amongst them, and they were accessible, in spite of the terrible bigotry existing among them.

This autumn has brought much sickness to Tripoli, owing, doubtless, to the longer duration of the hot season, which has been exceptionally hot this year. A species of fever, distinct from malaria and akin to dengue fever, has been prevalent, as also malarial fever, and the mortality among the people has been very great. In some cases, more than one or two being carried away from one household, and on every side was heard the constant wailing for the dead, speaking of no hope. How it came home to one's heart, bidding us lose no time in telling of Him who is the Resurrection and the Life. This time of sickness gave us yet more ready access amongst the people, and we were continually sent for to minister to one and another.

SLAVERY.

One thing strikes one especially in Tripoli, viz., the number of slaves to be found there, although at present there is no open slave market. This is to be accounted for by the fact that slaves are really still bought at places near the city, from passing caravans coming from the interior, and brought under cover of night into Tripoli. Any slave can obtain his freedom by applying to the Pasha, but many, especially those of tender years, are ignorant of this, and others—female slaves, who are often concubines of their masters, knowing no other home—prefer to remain with their children where they are; they are practically free then, and are often kindly treated, as kindly as the wives. From more than one I heard the sad tale of their cruel capture, still fresh in their memory, and the sufferings and hardships endured on the long, weary desert journey, many of them dying of fatigue on the road, or left to die. One old Soudanese woman told me how she had been carried away by force when a young wife, whilst working in the fields, leaving husband and little boy behind; that she *had* shed many tears—bitter ones. “But what did they avail?—nothing! It was best to be resigned to her fate.” Now she loved her young master, whom she had brought up, and his children would be her consolation.

SOUDANESE VILLAGES.

There are two Soudanese villages near Tripoli. These are settlements of slaves who have been made free, or born of freed parents; they live in tiny, well-built huts, each enclosed in its own palisade. The site of these tiny villages is very picturesque, overlooking the blue waters of the Mediterranean, palm trees here and there dotting the sandy waste on which they are built. Nothing but dark Soudanese faces to be seen on every side, one might almost imagine oneself to be far away on the Congo. Some of the Soudan Mission, who are staying in this city, whilst waiting for a door to be opened, if possible into the Soudan, have until now been visiting these villages, seeking to carry the light of the Gospel to these

people. Two or three times we accompanied them, as nearly all these people understand and speak Arabic, although Housa is their language. The Mohammedan religion being only an adopted one with them, they hold less tenaciously to it, and amongst these Soudanese we found much more ready access and real earnest listeners.

AN INTERESTED ENQUIRER.

One especially, F— M— by name, who has been under more regular instruction, seems to be truly seeking the way of life, and so anxious to hear more of the Saviour; we have great hopes of him, that he may be led to Christ. He always listened with such eager interest to our words, and on the last occasion when we were there, and a little group had gathered round us outside his hut, he tried more fully to explain to his people all we had said, anxious that they should also understand. We felt it a joy to be His messenger to these people. We had hoped to go once again the day before my leaving, but our friend, F— M—, came to tell us that he had been threatened by the Turkish authorities with imprisonment if he received us in the village again. “I do not wish to hinder you from coming,” he said, “but to let you know in what position I stand.” Not wishing, of course, to place him in any danger, he was assured that no further visits would be paid, but was invited to come himself if he liked for further teaching, which he gladly promised to do.

ANOTHER SUBJECT FOR PRAYER.

I would tell you of another one, in whom I became much interested in Tripoli, one who was not a native, but belonging to El Kef, a large town in the interior of Tunis, and engaged here for a time only as teacher in one of the mosques in the city. He came a few times to our Medical Mission, and heard the reading of the Scriptures. Whilst speaking to one and another of the patients afterwards, as sometimes I did, I found *he* was trying to gain all he could. This led to a conversation and to his coming up a few times alone to enquire into the truth, notwithstanding the watching of the spies, but afraid to speak before any other Moslem. He was just then interested in a manuscript he was copying for many of the Mohammedans in Tripoli, written by a monk in the 14th century, who had embraced the religion of Islam, and then sought to expose the so-called inconsistencies and discrepancies of the four Gospels, and the errors of the Christian, but really Catholic, religion. This little book, existing only as a manuscript at present, is having a wide circulation amongst the Mohammedans, but is a tissue of false statements from beginning to end. I pointed out to him some of the false statements made by this monk, showing him that what were seeming contradictions were not so in reality, and asking him to read the Gospel for himself, and not be satisfied with merely reading its criticisms. At first he refused, but later on accepted a copy of the New Testament. This he studied with some others of his friends, at first merely from curiosity, then with real interest. One day he brought his manuscript, and said to me, “I shall copy this no longer, for it is all untrue.” He then told me he was returning to El Kef, his native town, that week, and hoped one day we might meet again, giving me his address, saying he would not forget the words he had heard. I parted with him, feeling that the seed had fallen into good soil, and would one day spring up and bear fruit.

MOSTAGANEM.—Mr. Liley hoped to welcome Mr. Pope as a fellow-labourer here during January. This will probably enable him to recommence his work in the country round on horseback, which for some time he has been unable to continue.

Algeria.

AMONG THE ARABS AT MOSTAGANEM.

FROM THE JOURNAL OF MR. A. V. LILEY.

A FEW weeks since the Arabs observed the "moolid el nebi," the birth of the prophet Mohammed. Every Arab who can possibly afford them has a gun and a flask of powder, which he uses pretty freely during the three days of the fête. In the principal streets the people congregate. At various points circles are formed, three or four men will rush into the centre and fire off their guns, retiring as quickly as possible to be replaced by others. This continues from early morning to late at night during the fête. Finding that little can be done during the fête, I went down to the quarter known here as the marine. It is inhabited principally by Spaniards, who gain a livelihood by discharging and loading the vessels that call here. I took a good supply of Gospels, tracts, and Mrs. Grimke's text-cards in Spanish with me, and was much encouraged by the ready manner in which they were received. Most of the Spaniards, in fact all but one or two, were Catholics, and I found them very ignorant of the Gospel, and most superstitious. Few of them will put to sea without their amulets, consisting of medallions, on which is engraved a figure of the Virgin Mary. The walls of the homes of these people are covered with the most atrocious pictures representing the Crucifixion, etc., etc. It gave me much pleasure to know that the Scripture text-cards would be placed on the walls, so that Gospel truth would always be before these people's eyes.

It has given us great joy to have visits from

THE CHRISTIANS IN THE DAHRA.

One who has come tells of the confession which the Arab shepherd continues to make as to his faith in the Lord Jesus Christ, and the pleasure he manifest in having the Gospel read to him.

The negro population here have just been celebrating their annual fête of killing the bullock. The negroes are mostly Houssas, but some say their parents were taken captive in Gandu, Sokoto, and Bornu. They are now professedly Mohammedans; but this fête, I think, must be a fragment of their former heathen customs. I can only characterise the whole ceremony as fiendish.

Dec. 9th.—After having been obliged to stop all classes for some time, I recommenced with

MY BOYS

to-day. We were agreeably surprised to see so many come, considering the short notice we gave them. I read to them the greater part of my colloquial translation of Matt. iv., and showed them how Jesus had overcome the evil one, and could help us to do the same if we believed in Him. I cannot refrain from again expressing my deep interest in these lads, and the encouragement they give me by their attention. Certainly the members fluctuate, and the names on the books change often. It is singular how some of the lads seem to jump into manhood in a few months, then they come no more. I cannot but believe the seed that has been sown will sooner or later bear fruit in their souls.

VACCINE.—Good vaccine would be most acceptable to all our Medical Missionaries in these North African countries, where small-pox is so rife, and thus much suffering and many deaths would be prevented. Miss Coppin, of the Medical Mission, Fez, would be thankful if a tube of vaccine could be sent to her each week by post; the scourge has just recommenced. Such may be addressed to her, care of Messrs. Macleod, Brash and Co., Fez, Morocco.

Morocco.

OUR SISTERS IN TETUAN.

EXTRACTS FROM JOURNAL OF MISS A. BOLTON.

THIS afternoon Miss Banks went to see a sick man, and I went out alone with the galvanic battery to Aisha. She is delighted when she can feel with her useless limbs, and this afternoon was specially pleased. While I was talking to her about praying, her mother said, "Ah! poor thing, she cannot pray; her time has gone; she cannot kneel now." I told her God wanted prayer from the heart, and that she could pray from her bed. Then I taught her a short prayer and asked her to pray it. Her mother said, "Yes, she will, when the prayer-time comes." (The Mohammedans have stated hours for prayer.) Had sixteen Spanish children to-day for learning hymns and texts. The grandmother of one came, and seemed as pleased as the children. Three have been forbidden by the priests to come. To-day a Spaniard came for medicine, and said he wanted to become a Protestant, and that he cared nothing at all for the priests. Miss Banks said she didn't wish him to turn Protestant, but to take with him a copy of God's Word and read it for himself, and obey what he found written there.

Oct. 5th.—This morning being the second day of the feast, very few came, but once I had four women listening, and had a nice time with them; two of them knew the Tangier hospital. I am hoping to have them back on Friday, and told them I should see how much they remembered of my talk. This afternoon

OUR SPANISH CHILDREN

came again and finished off several garments. It was delightful to see the pleasure with which they took them home, taking off their little head handkerchiefs to protect them from the rain. We are wondering how we can manage to raise a supply of little woollen squares for them for the winter. I expect now more mothers will let their children come when they see the clothes.

Oct. 7th.—This afternoon found the last fever patient much better. D— went to her sick man and another who was dangerously ill; had a good time with him reading, etc. He told her that last year, in Old Kazar, in a Fondak, he met three English ladies, who read to him and talked in the same way. From his description we think it must have been the Fez ladies. A slave girl with whom Miss B— was talking said to-day, "Men sin in many ways, but women only sin with their tongues."

Oct. 21st.—An old man came to fetch the tebeeba to go and see a sick woman. Whilst she was away I had a good number, amongst them two Spaniards. I had a good talk with five women, pleading with them in their hopelessness (one with an incurable disease in the knee) to seek Jesus Christ.

Oct. 23rd.—Met at Mr. Mensink's for service this afternoon; had nine children in class, and after tea six Spaniards came, viz., four women and two men, and had a very nice time with them. As none of us knew enough Spanish to give any sort of an address or teaching, we just read and sang and afterwards read a tract, of which all asked for a copy when they left.

Oct. 24th.—This afternoon visited; found one who had been a patient had died. We were not invited into the house. Some women took us to another house, where a man was very bad with jaundice, and three different people stopped us in the street and asked to come to us; so we hope to have a larger number of visitors than we have had lately.

Oct. 25th.—The fokee came again, and Miss Banks read

and talked a long time with him. We cannot understand him at all; he comes ostensibly to read, for he does not need medicine, but he is undoubtedly a bigoted Moslem. He is something of a doctor, too, and has said he will bring some of his medical books to show us.

DISEASE.

Our work has gone on as usual, with the exception of the Spanish classes, for one of our children has been attacked by small-pox, and it is making such progress in the town that we deem it wise to prevent them coming to the house. In almost every home we come in contact with it, and at present it seems to be on the increase. Not many come to us for treatment for it, for it is considered certain to come sooner or later to everyone, and it is most desirable that it should be had and got over as quickly as possible. A little lad we know walked some distance the other day with his hand in Miss Banks's before we found out that he was only just recovering from it. Miss Day, who with Miss Reed has been staying here, visited with me one day, and was talking to an old Hadj; he understood her perfectly whilst she described Algeria, but when she began about God's road his daughter interrupted, saying, "He does not understand a word you say," and in a vacant way the man shook his head to confirm it.

EXTRACTS FROM WORKERS' LETTERS.

From Dr. CHURCHER (Fez).

I was very pleased that it could be arranged for me to come on here; it seemed to be the Lord's place for me at present, and also His time. Considering everything, we had a splendid journey up.

But oh! Fez! What it is in itself, with its 100,000 souls, without a single believer—with its wild tribes all around in still greater darkness—and then the great countries to the south of the Sus Valley and the Soudan! How microscopic all our work appears; how quixotic all our hopes, till, closing the eyes of sense, we see the things which are invisible and rejoice in God.

The patients who come are decidedly of a better class than the poor country folk who form so large a part of our Tangier patients.

From Mr. G. B. MICHELL (Tunis).

I took the opportunity a few days ago to have a short run out into the country. I started on Thursday, December 1st, to Tebourba by train. Miss Grissell and Miss Johnson, and also Miss Harding, have been there once or twice, and I was there myself a little over four years ago. But I found instead of a welcome a cold ear and indifference to my message. A casual visitor, staying in a café for the night, does not seem to inspire much confidence. Perhaps in a week or two's stay one might make some friends and so make more progress. I managed to get one or two talks, but they were more anxious to hear about myself and my travels than anything else.

The next morning being market-day there were many people about, but no one would accept my papers (General Haig's leaflets), and at last an old notary called me and told me they were bad papers, and "led to infidelity." I took the opportunity to have a straight talk with him about his soul, but he only wanted to argue, so when another man came up soon after, I went off to another—the man who had many books in his shop, but I offered him my papers and a Gospel. He made me sit down, and we had a long earnest talk. He was kind and civil, but said the ladies who had been there had distributed many such papers, and that they had only been torn up. I saw in the corner of his shop

A LARGE FILE OF FRAGMENTS,

which he had evidently collected from the street, among

which I recognised the printing and words. He allowed me to tell him the Gospel as fully as I could, but gravely told me I was all wrong, and that if the Lord Jesus were to present Himself before his shop at that moment, he would tell Him that Mohammed was greater and more honourable, and a better Saviour! I was astonished to hear an apparently well-educated Moslem repeat this ridiculous fable. The ignorant often tell one, that Mohammed was the First and the Last—the Light which was first created, and that if it had not been on account of him the world would never have been created at all; that he was reserved to be the Last, and the seal of the Prophets, so that all should be complete in him from beginning to end, etc.

After a long conversation with this man I left him a Gospel and some more tracts, and then caught the train for

JEDEIDA,

only half-an-hour's journey. I arrived about 11.30 a.m., and went to the Funduk, where I spent the night on two occasions four years ago. It is a lovely spot; the river Mejerda passes under a bridge there, and there are large plantations of eucalyptus and a kind of acacia—a resort of goldfinches, which sing very sweetly. There is a large flour-mill, but no dwellings, the Funduk being frequented by carters and passing travellers dropping in for half-an-hour's rest on their way from Tunis into the country. I stayed here till the afternoon train at 4.28, and had several talks with the café-keeper and some carters. A big negro was there for some time, playing cards with some others; but hearing me reading from the Gospel to a party in the corner, he came over and said he had the Book that it came out of, and produced an Arabic Bible, which he said he had bought in Jerusalem. It had been considerably used, though I doubt if he could read it himself. I fear, however, he was more proud of owning it than impressed with its contents! None of the people coming and going seemed able to read, but I left a Gospel and some leaflets with the café-keeper, in case anyone should come in who could. He accepted it gratefully, and said it would be good to entertain the company in the evenings!

I then went on to

MEDJEZ-EL-BAB,

about an hour beyond Tebourba, by train, arriving at the station at about six in the evening. I found the town was some distance off. A man in the train said it was about four miles. I asked him the length of an Arabic mile. He said it is that distance at which you would just be able to distinguish a man from a woman, standing together, and both dressed *in blue*! This explains the varying lengths of Arab "miles," a thing that has often puzzled me! This time the distance must have been about two English miles, as I walked back the next morning in thirty-five minutes. In the train my fellow-passengers were friendly, and though they could not read I gave them tracts, and to one a Gospel. This man had come from Susa, where his son, a soldier, had just died; and he was bringing the body back, by road, to his home at Beja. This gave me some opportunities for talk, but they are particularly difficult to reach in the time of sorrow for a death. However, the Holy Spirit can open their eyes to see Him who has conquered death, so I left His Word with them, with a prayer for His blessing on it. At Medjez-el-Bab, on my arrival, I went out to buy some olives for my supper, and gave some leaflets to the shopkeeper, who had some friends with him. I slept in a café, but was awakened at midnight by the hilarity of a party of card-players. There was not much to be done with them, but eventually they all quieted down, some left, and the rest went to sleep. The next morning I was up early, to pay

A FAREWELL VISIT,

as I intended to go by the eight o'clock train for Tunis. I went round the streets, but there were few people to be seen. I

found a notary in his shop, to whom I gave a Gospel and some leaflets; but he was busy, so I did not stop. Then I went to a café, but no one said "Good morning" to me, and when I offered some tracts I was told "to be off, no one wanted any of my papers." However, before leaving I gave away two more Gospels and some leaflets, and had a short talk with some men in a shop. But it struck me there was a great air of distrust and suspicion, and no friendliness; I do not know the reason. The place is delightfully situated in the country, near the Mejerda, over which there is a fine bridge. There are many antiquities and some Roman remains, and those of a gate, from which the town takes its name. The French are building a college there, and have established a municipality.

From Miss COLVILLE.

We went to a village nine kilometres away, and spent a happy day among the country people. The huts were built of reeds, and in the rainy season will be covered with canvas or matting. We went into a café during the *dejeuner* hour, in which were a number of Arabs lolling about. They asked us to sit down, which we gladly did, and told them of the cure for sin. They were all very quiet and seemed interested, and accepted Gospels; and then one of them told the others where we lived, and why we were here, and how long ago it was since we visited that part of the country. The owner of the café went away and brought us two very large pomegranates, for which he would not receive any money. We walked a long way with one young Arab, to whom we told the good tidings. He lived twelve kilometres further on, and took a Gospel to the chief taleb in the village. Many others on the road seeing us two alone, asked us where we were going, which was a good opportunity of telling them why we were in those highways, and we trust the Gospel thus carried to distant homes may be a light to lighten their darkness. It is such happy work, going to these who have never heard the joyful news, and I long, more and more to spend more time in itinerating, and if God sends funds shall be able to do it.

From Mr. H. HARDING.

The Spirit is evidently still striving with Shoush about public confession of faith. He seems very uneasy and frequently of himself brings up the question. Poor fellow! how would it have been if we in our early days had had to face such a trial? May we have grace and patience and all wisdom to deal with him. He told me the other day that many really believe the truth we preach but are afraid to confess it. I feel confident myself as I see day by day many of these people with their eyes fixed on me, listening earnestly to the words of life, that light must be dawning in many hearts, and in due time there must be a great blessing. Oh, may we be fit to do our part then. The attitude of these people towards the Gospel is totally different from what it was at first. They seem to like to listen. True, they are the poor and ignorant, who know no better, but it is such we seek. In outward appearances our work flourishes. The authorities do all in their power to prevent people coming, but with marked failure.

Description of Illustrations.

A STREET IN FEZ.

THE city of Fez, the most northern capital of the empire of Morocco, is built in the usual Eastern style, the houses having flat roofs, which serve as a promenade for the inhabitants in the cool of the evening, and from which oftentimes an extensive view can be obtained over the surrounding country. The streets are very narrow and ill-paved, and at intervals are closed with gates. As the windows of the houses generally

overlook a patio or court-yard, there are but few windows next the street; this is for the sake of seclusion. The North Africa Mission has now seven workers in this great city, and the Medical Mission is in active operation.

NEDROMA.

Nedroma is situated some 47 miles to the west of Tlemcen, on the way to Nemours; it has a mixed population of Europeans and Arabs. A large market is held there once weekly, and is attended by about 4,000 Arabs from Algeria and Morocco, it being near the frontier.

History.—Nedroma was built in the year 1160 A.D. by Abd-el-Moumen l'Almohade on the ruins of an immense Berber village, whose origin and history are lost, though its name, Medinet-el-Betha, is preserved. It is situated about 1000 feet above sea level on the mountain known amongst the Arabs as Filauoussen, and is near a very abundant source of good water. Arabs have not failed to connect a legend with its birth. Abd-el-Moumen had camped at Aïn Kebira, near a very large fountain on the mountain and near the site of the future Nedroma, when one of his faithful servants, named Si Ali Ahmed-el-Bajaï, warned him of a plot that had been formed to kill him by some of his own officers. It was then too late in the evening to seize them, and the only way for Abd-el-Moumen to escape death was to make some one else to sleep in his tent, who should be killed instead. The generous dervish offered himself to be the substitute, which offer was accepted. The next day the officers, not knowing whom they had killed, were about to divide the spoil taken from the Sultan's tent, when he appeared among them as an avenger sent from heaven. The murderers were seized and placed in a large prison, which he caused to be built expressly for them near a large fountain. This prison is now in ruins and known as Aïn Kebira. Abd-el-Moumen, after having built the prison, descended from the mountain and lived in the plains, where he built a tomb over the remains of his faithful servant Bejaï. After a time a village was built around the prison, and this was the beginning of Nedroma. This village is beautifully situated, being on a terrace on the side of the mountain. It is surrounded by an old wall, probably built by its founder. In the village there is a little square and an *only* mosque. Travellers say that the streets are narrow, dirty, and badly paved. Nedroma has now a population of 2,000 Arabs, but may have had double that number formerly.

No mission work has yet been attempted here, but in this respect it is but one out of many hundreds of such villages waiting for the advent of the servants of God.

WORKERS' UNION FOR NORTH AFRICA.

WILL ANY OF OUR FRIENDS JOIN THIS NEW AUXILIARY?

It has been established to aid our numerous missionaries abroad by providing them with clothing. Some of them do not need such help, but to others it would be a boon, saving their time and labour in making for themselves and their children.

There are many friends at home who cannot give much money, yet who can help by joining the Workers' Union.

Membership consists in supplying two useful articles of clothing and one shilling annually for carriage.

We have already appointed ladies as Honorary Local Secretaries at Eastbourne, Christchurch, Tunbridge Wells, South Hampstead, Dublin, Wallingford, and West and Upper Norwood.

Who will volunteer to help by offering to become Honorary Local Secretary in their district or town?

Communications should be addressed to Mrs. J. H. Bridgford, Honorary General Secretary, Calverley Mount, Tunbridge Wells, who will very gladly supply further information.

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, Tripoli, and Egypt, with 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.

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.

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free or duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

* * Devises of Land, or of money, charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1892.

GENERAL AND SPECIAL FUNDS.

1892.		General.		1892.		General.		1892.		General.		1892.		General.	
Dec.	No. of Receipt.	£	s. d.	Dec.	No. of Receipt.	£	s. d.	Dec.	No. of Receipt.	£	s. d.	Dec.	No. of Receipt.	£	s. d.
	Brought forward	385	0 6		Brought forward	477	7 8		Brought forward	586	0 8		Brought forward	632	7 11
1...	7101	50	0 0	8...	7134	1	0 0	Dec. 14 ..	7165	1	0 0	Dec. 21...	7197	0	2 6
1...	E. T.	1	0 0	9...	7135	0	5 0	14...	7166	0	4 0	22...	7198	0	5 0
1...	7103	1	0 0	9...	7136	0	5 0	14...	7167	0	5 0	22...	7199	0	5 0
2...	7104	8	0 0	9...	7137	0	10 0	14...	7168	2	2 6	22...	7200	2	0 0
2...	7105	66	1 11	9...	7139	2	0 0	14...	7169	1	10 0	23...	7201	0	2 6
2...	7106	5	0 0	10...	7140	50	0 0	15...	7170	2	0 0	23...	7202	0	10 0
2...	7107	2	2 0	10...	7141	5	0 0	15...	7171	0	10 0	23...	7203	2	8 2
2...	7108	5	0 0	10...	7142	2	15 10	15...	7172	0	8 6	24...	7209	5	0 0
2...	7109	5	0 0	10...	7143	8	0 0	15...	7173	0	2 6	27...	7210	0	10 0
3...	7110	1	1 0	10...	7144	2	0 0	16...	7174	2	0 0	27...	7211	4	4 0
3...	7111	0	2 6	10...	7145	1	0 0	16...	7175	2	0 0	27...	7212	0	5 0
3...	7112	0	3 6	10...	7146	0	16 0	16...	7176	5	0 0	28...	7213	1	1 0
3...	7113	5	0 0	10...	7147	2	0 0	16...	7177	2	3 0	28...	7214	5	0 0
3...	7114	1	11 1	12...	7148	1	0 0	17...	7178	0	10 0	28...	7215	2	0 0
3...	7115	0	5 0	12...	7149	2	10 0	17...	7179	2	0 0	28...	7217	0	5 0
3...	7116	0	1 0	12...	7150	0	10 0	19...	7180	1	1 0	28...	7218	0	12 0
3...	7117	200	0 0	12...	7151	4	3 4	19...	7181	0	10 0	29...	7219	2	10 0
5...	7118	2	0 0	13...	7152	1	1 0	19...	7182	0	10 0	29...	7220	0	2 6
5...	7119	10	0 0	13...	7153	1	0 0	19...	7183	20	0 0	29...	7222	0	5 3
5...	7120	10	0 0	13...	7154	0	5 0	20...	7185	1	0 0	30...	7223	2	2 0
5...	7121	1	0 0	13...	7155	1	0 0	20...	7186	0	5 0	30...	7224	5	0 0
5...	7122	0	5 0	14...	7156	0	3 0	20...	7187	5	0 0	30...	7226	1	7 6
5...	7123	0	10 0	14...	7157	0	1 0	20...	7188	0	9 0	30...	7227	0	5 9
5...	7124	0	10 0	14...	7158	0	10 0	21...	7190	0	8 0	31...	7228	1	3 0
6...	7125	0	10 0	14...	7159	0	5 0	21...	7191	3	0 0	31...	7229	0	12 7
7...	7126	1	0 0	14...	7160	2	0 0	21...	7192	1	0 0	31...	7231	0	5 0
7...	7127	0	5 6	14...	7161	0	2 0	21...	7193	5	0 0	31...	7232	0	1 6
7...	7128	2	0 0	14...	7162	0	5 0	21...	7194	0	12 6	31...	7233	6	10 0
7...	7129	0	4 6	14...	7163	1	0 0	21...	7195	2	2 0	31...	7234	0	2 0
7...	7130	5	0 0	14...	7164	1	0 0	21...	7196	1	0 0	31...	7235	1	10 0
7...	7131	0	7 6												
Carried forward		£385	0 6	Carried forward		£477	7 8	Carried forward		£586	0 8	Carried forward		£632	7 11

Total, Dec. ... 635 7 11
 May to } 2,707 3 5
 Nov. }

Total ... £3,342 11 4

SPECIAL FUNDS.

Dec. 8...	7132	10	0 0
8...	7133	14	6 6
9...	7138	10	0 0
10...	7163	1	0 0
20...	7184	25	0 0
21...	7189	1	11 0
23...	7204	1	0 0
23...	7205	1	0 0
23...	7206	0	10 0
23...	7207	1	0 0
24...	7208	2	2 0
28...	7216	1	0 0
29...	7221	1	0 0
30...	7225	7	0 0
31...	7230	16	10 0

Total Dec. ... 92 19 6
 May to } 837 1 8
 Nov. }

Total ... £930 1 2

GIFTS IN KIND: Dec. 1st (99) box of bottles, Arab garments, and articles for sale of work; (100) six garmen's. 2nd (101) seven hospital quilts, dolls, and books. 12th (102), parcel of garments. 19th (103), parcel of garments for Spaniards. 22nd (104), parcel of fancy articles. 29th (105), box of dolls and garments.

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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.
Tangier.		Miss M. COPPING .. June, 1887		Algiers.		Dr. C. S. LEACH .. June, 1891	
Miss J. JAY .. Nov., 1885		Miss I. L. REED .. May, 1888		Mr. W. G. POPE .. Feb., 1891		Mrs. LEACH .. Mar., 1892	
Miss B. VINING .. Apr., 1886		Miss M. BONHAM .. Mar., 1892		Miss K. JOHNSTON .. Dec., 1891		Miss B. ROBERTS .. Mar., 1892	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELETT .. " "		Miss E. TURNER .. " "		Miss M. SCOTT .. " "	
Miss M. C. LAMB DEN .. May, 1888		ALGERIA.		Miss L. K. LOCHHEAD .. Mar., 1892		DEPENDENCY OF TRIPOLI.	
Mr. J. J. EDWARDS .. Oct., 1888		Tlemcen.		Miss A. COX .. Oct., 1892		Tripoli.	
Mrs. H. BOULTON .. Nov., 1888		Miss R. HODGES .. Feb., 1889		Miss J. TAIR .. Dec., 1892		Mr. H. G. HARDING .. Feb., 1889	
Dr. C. L. TERRY .. Nov., 1890		Miss A. GILL .. Oct., 1889		Kabyle Work.		Mrs. Harding, <i>née</i> Watcham,	
Mrs. TERRY .. " "		Miss L. GRAY .. Feb., 1891		Mr. E. CUENDET .. Sep., 1884		May, 1892	
Miss K. ALDRIDGE .. Dec., 1891		Miss M. BROWN .. Mar., 1892		Mrs. CUENDET .. " 1885		Mr. W. H. VENABLES .. Mar., 1891	
Spanish Work—		Mascara.		Miss A. WELCH .. Dec., 1892		Mrs. VENABLES .. " "	
Mr. N. H. PATRICK .. Jan., 1889		Mr. F. CHEESEMAN .. Jan., 1886		Djemaa Sahrdj.		Mr. W. REID .. Dec., 1892	
Mrs. PATRICK .. Sep., 1889		Mostaganem.		Miss J. COX .. May, 1887		EGYPT & NORTH ARABIA.	
Miss F. R. BROWN .. Oct., 1889		Mr. A. V. LILLY .. July, 1885		Miss K. SMITH .. Feb., 1891		Alexandria.	
Casablanca.		Mrs. LILEY .. Apr., 1886		Miss E. SMITH .. " "		Mr. W. SUMMERS .. Apr., 1887	
Dr. G. M. GRIEVE .. Oct., 1890		Cherchel.		Akbou.		Mrs. W. SUMMERS, <i>née</i>	
Mrs. GRIEVE .. " "		Miss L. READ .. Apr., 1886		Mr. A. S. LAMB .. Oct., 1883		FLETCHER .. May, 1890	
Tetuan.		Miss H. D. DAY .. " "		Mrs. LAMB .. " "		Mr. J. W. HOGG .. Mar., 1891	
Miss F. M. BANKS .. May, 1888		Constantine.		Miss M. YOUNG .. Feb., 1891		Mrs. HOGG .. Apr., 1892	
Mr. C. MENSINK .. Oct., 1888		Miss L. COLVILLE .. Apr., 1886		REGENCY OF TUNIS.		Mr. J. SMITH .. " "	
Mrs. MENSINK .. May, 1890		Miss H. GRANGER .. Oct., 1886		Tunis.		Miss A. WATSON .. " "	
Miss A. BOLTON .. Apr., 1889		Mr. J. L. LOCHHEAD .. Mar., 1892		Mr. G. B. MICHELL .. June, 1887		Miss VAN DER MOLEN .. " "	
Miss A. G. HUBBARD .. Oct., 1891		Constantine.		Mrs. MICHELL .. Oct., 1888		Provisionally assisting in	
Fez.		Miss L. COLVILLE .. Apr., 1886		Miss GRISSELL .. Oct., 1888		England.	
Miss E. HERDMAN .. Jan., 1885		Miss H. GRANGER .. Oct., 1886		Miss A. A. HARDING .. " "		Mr. M. H. MARSHALL .. June, 1887	
Dr. T. G. CHURCHER .. Oct., 1885		Mr. J. L. LOCHHEAD .. Mar., 1892		Miss A. M. CASE .. Feb., 1890		Mrs. MARSHALL .. Mar., 1888	
Mrs. CHURCHER .. Oct., 1889						Miss R. JOHNSON .. Oct., 1889	
						Miss E. E. SHELBOURNE .. Feb., 1891	

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