

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

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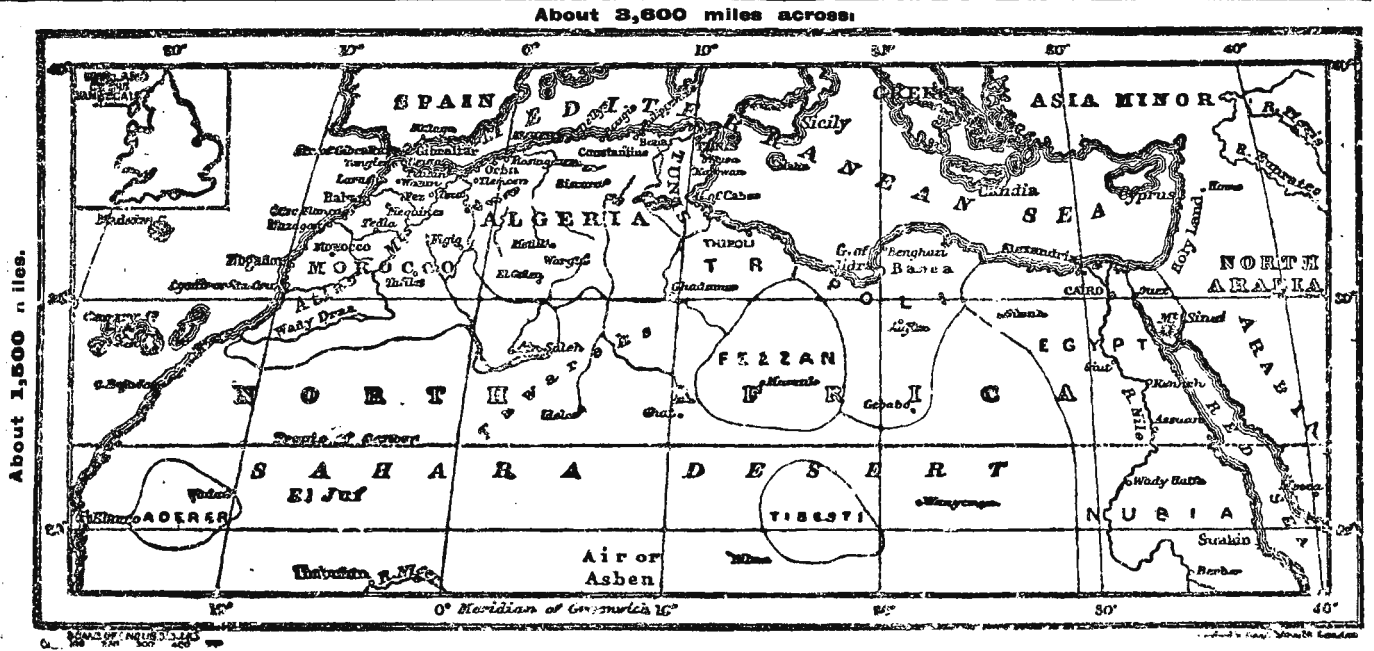


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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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### 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 has been 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 commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. 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.



THE SPHINX AT GHIZEH, NEAR CAIRO (*see page 96.*)

## Christlikeness.



THE Christian's work, whether he be at home or a missionary abroad, may be divided into two parts—the living of a life and the delivery of a message. Both are of the utmost importance. Either is incomplete without the other. In the mission field especially the reception of the message depends very much on the character of the one that brings it.

The Lord Jesus Christ so blessedly manifested the character of the Father that He could say "he that hath seen Me hath seen the Father." He declared that as He was sent into the world by the Father so His disciples were sent into it by Him. As His moral character was the reproduction of the Father's so ours should be a reproduction of His. Surely, if this were so our message would come with greater force to those who hear it. How often has the selfishness, pride, or ambition of the messenger prejudiced the hearer against it, as well as him?

During the last few years much has been said and written about sanctification and holiness, and many old truths have with profit been re-preached and accepted. Old errors also have been re-preached and accepted with mischief, so that there is still need to remember the word, "Prove all things, hold fast that which is good." Special prominence has been rightly given to the Christian's inability to walk so as to please God except by faith and the power of the Holy Spirit, and to the fact that there is no limiting what He can do in the believer. Perhaps less attention has been given to the standard of Christian character that is set before us in the Word of God, namely, to walk even as Christ walked. That is to say the standard set up is not conscience, that is the medium through which the standard is

recognised, but *Christ's moral character*. Conscience needs constant instruction and enlightenment, and thus grows in the knowledge of what is pleasing to God. Christ's moral character remains eternally and unalterably the same. It is therefore manifestly of the highest importance to study carefully, prayerfully, and with the help of the Holy Spirit, the moral character of Him who is God's standard, and into whose moral likeness, however much we fail now, we shall all be conformed when we see Him.

Probably no two Christians have the same conception of Christ, for not only do we know but in part, but the knowledge we have is adulterated by many ideas that have probably been received from traditions around us or imaginations within us. Hence the great importance of comparing our ideas with God's revelation concerning His Son, contained in the Scriptures of truth.

If our conception of Christ is low or distorted when we go to God to ask the aid of the Holy Spirit to conform us to Christ, what we shall really be desiring is to be conformed to our low and distorted ideal, to the Christ of our imagination instead of the Christ of His revelation.

The Mohammedan believes in God, but the God he believes in is only a caricature of the God revealed in the Bible. He can conceive of God's natural attributes, such as His omnipotence, eternity, infinity, and omnipresence, but He flounders in ignorance as soon as he attempts to think of His moral character as a God of righteousness, goodness, and truth. His conception of God's moral attributes are those of a capricious, lustful man, and are not only incorrect but absolutely immoral. And yet the Moslem claims that His ideal is correct. His mistake is that he has trusted to his own imagination for it instead of obtaining it from the pages of God's revelation.

Let us watch against a similar error, and remember that the Christ of the Scriptures is to be our model, and not the Christ of men's supposition.

It seems almost impossible to attempt to describe the moral symmetry of Christ's character without in some way marring the lovely balance of virtues that ravish the eye in Him when seen as He is. Yet it may be helpful to attempt it to some small extent. The Scripture has not given us the character of Christ in a tabular form that we could see at a glance, but the record of his actions permits the various qualities to be seen as they come out in their beautiful combinations. We see not pots of paint of various colours, but flowers of every tint and hue, harmonising with green leaves and blue sky, and are left the profitable task of searching out the beauties and gracefulness of each and all.

Moral excellences have their counter excellences; for instance, we see in Christ a lovely combination of dignity and humility. When depraved, these qualities become respectively pride and servility. In our Lord they never deteriorate, and never clash. His dignity never interfered with His humility. His submission never lowered His dignity. His dignity never became pride, and His submission never became servility. Like the *fine* flower of the meadow, there was no unevenness in His character. Righteousness and goodness are another couple or virtues which degenerate sometimes among men into tyranny and weakness. In the Lord these twin virtues were counterpoising moral attributes, never clashing though meeting, and never lapsing into their counterfeit vices of tyranny and weakness. Faith and caution are in danger of becoming credulity and unbelief. Our Example was never credulous, never unbelieving, neither did His caution mar His faith or His faith hinder His caution. Love and faithfulness go well together, but must not become indulgence or faultfinding. Christ's love never checked faithfulness, neither did faithfulness obstruct love; they qualified each other, so that in Him there was never indulgence or faultfinding. Energy and prudence should be married, then rashness and laziness will be unknown, as they were ever foreign to our Master.

These are only a few of the features in the character of Him who is our Standard; yet if even in these we are made like Him, our lives will be sweetened, and will sweeten others.

Dignity and humility, righteousness and goodness, faith and caution, love and faithfulness, energy and prudence, gentleness and firmness, unselfishness and carefulness, grace and power, are a few twin virtues of a larger stock, may they all be found in our lives! Let us keep the moral beauty, the moral glory of the Lord Jesus ever before us, and count upon the Lord the Spirit to transform us into His likeness, so that those who will not hear the message or receive the word may yet without the word be won by our Christlike behaviour. "By this shall all men know that ye are my disciples if ye have love one to another."

### NEGLECTED MEANS.

God has His chosen means to accomplish His ends. We shall do well to find out what the means chosen are through which He has seen fit to help and bless. The Gospel is God's power unto salvation. He who has faith in the Gospel as an instrument has faith in God's chosen vehicle, while he who trusts to some other instrument, will find that it will miserably disappoint him. Faith is another chosen channel, through which God's blessing runs, and he who exercises faith in God

and his promises will not lack glorious results. Prayer also is a chosen medium through which to obtain God's blessing.

Do we make the use we might of these instruments that God has put in our hands? Have we not often contrasted faith and prayer with means or effort, instead of recognizing them as divinely appointed means? Let us give these means a fairer trial in practice as well as theory, and the results will probably astonish us and our friends.

## Notes and Comments.

A WORTHY EXAMPLE.—Toward the close of our financial year an old friend of the Mission sent us a special donation of £25. As the banks and building societies were failing she thought it was preferable to invest in the Lord's work, which is a never-failing bank, and where the security is beyond the shadow of a doubt. Investors in stocks and shares never know what a day may bring forth. The morning may break without a cloud in the financial sky, but the receipt of a telegram from the antipodes may, within an hour, change the whole aspect of affairs. But those who entrust their money to the Lord's keeping have neither uneasy days nor sleepless nights, knowing well that He is able to keep that which they have committed unto Him against that day.

Would that the Lord's children everywhere were more intent upon laying up treasure in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

THE GOSPEL has had free course amongst the Mohammedans of India. We learn that out of 556 adult converts in Amritsar alone, no less than 250 had been followers of the Prophet.

MARRIAGES.—At Kilmalcolm, on June 28th, by the Rev. P. Robertson, M.A., Lamlash, assisted by the Rev. J. E. Fyfe, Kilmalcolm, and the Rev. T. Gregory, M.A., Kilmalcolm, James L. Lockhead, only son of the late James L. Lockhead, M.D., Greenock, to Madge Dewar, eldest daughter of the late William Brown, M.D., Glasgow.

AT the Cathedral Church, Gibraltar, on Wednesday, July 12th, Mr. J. J. Edwards to Miss Mary Bonham, both of this Mission.

ARRIVAL.—Miss K. Smith, of Djemâa Sahridj, arrived in England on July 1st, *via* Marseilles.

DR. CHURCHER says: "Miss Copping had a patient with acute rheumatic fever, but as he did not get well immediately, the friends took the matter in hand—said that he was possessed by devils, which must be driven out; so they hired the negro minstrels, who yelled and danced and burnt incense all night, while the patient was taken out of bed and exposed to the cold night air. And as his joints were hot and painful, they said that proved that they were inflamed, and so must be brought to a head and opened. I believe they have not yet succeeded in opening the joints, but it is hardly wonderful that the patient is reported as not being quite so well."

MISS F. R. BROWN, of Tangier, writes: "I have again been enabled, through the kindness of friends, to give the Spanish school-children their summer treat. Twenty-seven children, with their mothers and friends, had tea in a lovely garden, situated a short distance from my house, on the way to the beach. It was kindly lent me by a Spaniard, and was a direct answer to prayer.

"Afterwards we returned to the school, where each child received a present of a garment. Mothers and children all seemed very happy and contented."

MR. POPE has been visiting Mascara, where he spent a few quiet days with Mr. Cheeseman in service for the Master.

ALGIERS.—Miss Albina Cox writes: "At present we are in the midst of a sirocco, wild, howling wind, raising rolling clouds of thick white dust, which covers every thing and body, drying up to crispness soil, herb, trees, books, papers,

and even lips and throat, while the momentary refrigeration afforded at other times by contact of burning hand or foot against the stone tiles of the floor or the iron of a bedstead is impossible, as these naturally cold substances now seem to be almost living in the warmth of their response.

To those of us who are novices in this land, it is strangely tantalizing to *hear* this wind blowing as if it were charged with such freshness and strength, and yet to be forced to close window and shutter to avoid the entrance of its scorching breath. Typhus fever and small-pox are just now rife in the town. The people are sadly careless as to infection, and move about the streets or mingle with the other families in their houses, covered from head to foot with the disease.

The dear Heavenly Father is taking tender care of His children. Though we are still visiting (with precaution) among the people, so far it has not "come nigh" us, and we believe it will not while we "stay ourselves on God."

MISS WELCH and MISS E. SMITH have gone to Dellys for a little rest and change. Dellys is a seaport on the Mediterranean, a few miles north-west of Djemâa Sahridj.

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### TO THE FRIENDS OF THE NORTH AFRICA MISSION.

July 18th, 1893.

DEAR FELLOW-HELPERS,

It has occurred to me that by writing a letter to you in the pages of our monthly record I may be able to bring you into closer touch with North Africa and our work there than by most other methods. I hope, therefore, to correspond with you every month, if possible, and just touch upon most of the points of special interest. Of course we remember that the work is yours as well as ours, and therefore you are sure to want to know all about it.

Sometimes we have not issued any NORTH AFRICA in August as so many are away from home; but many friends miss it, so this year we shall send it as usual. Our annual number, with the balance sheet, will probably be October, by which time most friends will be at home.

This is the hottest season of the year in North Africa, about 10 to 20 deg. hotter than England. It is, therefore, a time when those needing a change come to England for a few months, and those left in the field seek, if possible, some place where they can escape the heat. Some go to the sea, others seek to get high up the mountains. Study is almost impossible at certain hours, and mission work has to be done early or late.

Some take advantage of these times to visit unfrequented spots, and while getting rest endeavour to evangelize these neglected places.

In Morocco Miss Copping and Miss Reed are holding on in Fez, notwithstanding the great heat, and so are Dr. and Mrs. Churcher. Miss Herdman has returned for a while to England, and Miss Bonham and Miss Mellett have come down to Tangier. Miss Bonham to be married to Mr. Edwards, and Miss Mellett to be her companion. Miss Copping and Miss Reed hope next month to go to Sifroo, Miss Reed's out-station. It is among the mountains, and much higher and cooler than Fez. The country people there are more willing to hear than those in the towns. The Sultan has left Fez for the present, but his movements are uncertain.

Mr. and Mrs. Mensink and Miss Banks (of Tetuan), are in this country. Miss Banks hopes to get back early in September, and Mr. and Mrs. Mensink propose visiting Holland, and having some meetings amongst their friends there.

Miss Bolton and Miss Hubbard have gone for a change to Tangier, where their help will no doubt be acceptable. Tangier is not so hot as Tetuan in the summer.

Miss Brown, who labours most devotedly among the Spaniards, is needing a change, and Miss Jay also feels the need of a break, so they are both going over into Spain, hoping to find some place in the mountains there where they may get braced up. Mrs. Patrick has been very poorly with malarial fever, and Mr. Patrick has been much run down with the strain caused by the Roman Catholic opposition and persecution; their children also were ill. They have been trying, as a place of change, Cape Sparte], the north-western extremity of Morocco, where on the hill overlooking where the straits enter the Atlantic they should get good air. Mr. and Mrs. Barnard, their helpers among the Spaniards, are doing good work, and notwithstanding all the troubles from angry priests, etc., there is cause for praise and thanksgiving. Miss Jay's work amongst the young, in which she is assisted by Miss Jennings, has its ups and downs, sometimes cheering and sometimes causing anxiety, as all such work must. The dispensary at Hope House had to be closed for a time for want of drugs and funds. This was a great disappointment, but perhaps was a blessing in disguise to prevent the workers from getting quite knocked up. It is now open again. Dr. Terry is assisted in the hospital by Miss Aldridge as nurse, and by Mrs. Boulton. Miss Vining is a sort of Medical Mission Secretary, and she also gives herself specially to dealing spiritually with the patients while they wait. Miss Lambden is still in England, and feeling much better, she hopes to return in the autumn. The refuge in which she was specially interested has been closed during her absence.

At the close of the summer Mr. and Mrs. Edwards hope to return to Fez and attempt work among the boys. Miss Reed has gathered some to go to a weekly class. It will probably be much more difficult to get boys regularly, but it is worth trying.

Dr. and Mrs. Grieve at Casablanca would be glad to welcome fellow-labourers there; they ought to have help for their Medical Mission work. It is almost impossible to treat the patients and deal effectually with them spiritually at the same time when they come in large numbers.

On the whole, the work in Morocco continues to be encouraging, but it is very hard to get Moslems to come out for Christ, and when they do they are sorely tempted to relapse again. Please pray that all the missionaries may be spiritually refreshed and strengthened, and thus made increasingly efficient for their work.

I must not this month go into details about the work in Algeria, but only remark that the French Government have not taken any further action with regard to the work there. There has been a great deal of typhus fever, smallpox, and mild cases of cholera in different parts. Please pray that God's blessing may rest on the French Government, and that we may continue to work in peace; also that the famine which threatens in certain parts, especially between Algiers and Oran, may, if not averted, be provided for and overruled.

In Tunis, the serious illness of Mr. Michell has given us grave anxiety. Through God's mercy he is now better, though only weak. He is coming home for change under medical advice. We are thankful to say that we have now secured larger and more commodious premises for our Medical Mission here. The number of patients has considerably increased, and will probably do so more and more as it becomes known. The rent of our new place is £56 a year, but there is room for several workers to reside. Please praise the Lord for providing us with this house. Here many will, by God's blessing, get healing for their bodies, and thousands hear of the great Physician of the soul.

Some of the workers talk of going to Monastir, just south of Susa, for change. They would at the same time be able to spread the truth.

Susa is a large city of many thousand souls, and has no missionary. There is need for many more workers in this Regency.

The evangelisation of Tripoli makes slow but steady progress. The Medical Mission is better attended than ever, and the people listen well; but their hearts are very hard. Our one convert here is making progress. When shall Bengazi and other parts of Tripoli be opened up? What is our little band of five in that great country? Our brother Harding feels the necessity of those who came out being well grounded in the Scriptures as to the person of Christ. To deal with Moslems is quite different to dealing with heathen, and the Moslems of Tripoli are very different to those of Morocco and Algeria. Mr. and Mrs. Harding, Mr. and Mrs. Venables, and Mr. Reid, are our workers here, do not forget to pray for them. Mr. Reid is at present studying.

How many apparent hindrances God permits us to meet with in our work for Him! In Alexandria, in Egypt, Mr. Summers, besides having to give time to the instruction of his fellow workers in Arabic, has been held back by the illness of Mrs. Summers and Dr. Smith; Mrs. Hogg has also been ill. Then the difficulty of getting suitable premises where there would also be *freedom* to do mission work has been great, and is not even yet overcome. Dr. Smith's health has made it necessary for him to come home for a short time.

Egypt is a most important field for mission work, and English people above all others should be interested in it. Notwithstanding the excellent work of the American Presbyterians and the smaller work of the C. M. S., Egypt is deplorably dark and needy. I have been surprised that we have not received more financial help for this branch of work, considering the interest that is taken in the country, politically and commercially. All the expenses of our work there, in this financial year, *i.e.*, since 1st May, 1893, have come from the general fund to the amount of nearly £150. Are there not some of the Lord's servants whom He wants there? England sent thousands of soldiers there. Why do so few British Christians go there to evangelise?

We have been filled with praise this month by a special gift of £500. The Lord knew how sorely we needed it, and laid it on His servant's hearts to send it. What pleasure it gave to our sorely tried brethren and sisters, and what an encouragement it was to trust in God for the future! In each of the last three years we have received about £500 less than we needed to enable us to send the small amounts we had previously forwarded to the labourers who are supported through our general fund, so that it would be most acceptable if some other friends could help largely and in a special manner. For the current year I think the work will need between £8,000 and £9,000 in all. Of this amount over £1,000 will be provided, God willing, privately, outside our mission Funds; and another £1,000 or more is promised, if God will, by His servants for special work or special workers. This leaves over £6,000 more to be supplied. We are more than ever assured that God does answer believing prayer for money by inclining those who have it to give, even as He inclined Cyrus of old to assist Israel in their return to Palestine. It is God that worketh in us *to will* and to do of His good pleasure. We make known the facts of the case and count on the Lord to incline His servants to give. But most of all do we desire to be filled with the knowledge of His will, and filled with His Spirit so as to do it.

My letter is already too long, I must reserve anything more till next month,

Yours heartily in Christ,  
EDWARD H. GLENNY.

## DILAWUR KHAN.

*Once an Afghan Moslem Brigand, and afterwards for many years a Christian Native Officer in the Guide Corps, near Peshawur.*

If we wish to picture to ourselves Dilawur Khan, we must fancy that we see before us a shrewd elderly Afghan, with broad muscular shoulders, and a very rugged and deeply lined face, clad in a postin, or sheepskin coat, with the long warm wool inside, and the yellow-tanned embroidered leather outside, seated on the ground, or in an armchair in the barrack-yard of the Guide Corps in Murdan. His sword is on his knees, or else in a broad leathern belt, which is strapped round his waist, and which also contains a pistol firmly attached to it by a strong loose cord, to prevent its being snatched away. He is arguing eagerly with both hand and tongue with a Mohammedan Moulvi who is seated before him, while numbers of excited Mohammedan soldiers are listening all around. You can see by the twinkle in his eye, and by the puzzled, angry look of his opponent, that he has the best of the argument. He has got the Moulvi fast as in a vice, and he will not let him go.

A scene like this might often have been witnessed not only in Murdan, but also in many a village of the Euzufzie country, near Peshawur. Thirty-five years ago the Guide Corps was the bravest and best native regiment in India, and Dilawur Khan was one of its most distinguished native officers. Born in the Khuttuck Hills, he was bred a robber, in a country where children are dedicated by their mothers to plunder and murder from their earliest infancy. They have in Afghanistan an instrument very much like a large strong chisel, which thieves make use of when they "break through and steal;" and a mother will take this instrument in her hand, with her child astride on her hip, and will go to some mud wall and make a hole through it with the instrument, and will then pass her child backwards and forwards through the hole, repeating the words "Ghal Sha"—"Be a thief." "As thieves break through walls, and as I pass thee through this hole, so do thou push through holes into people's houses and plunder them." Thus children are brought up to be professed thieves, and they glory in their dexterity, and think it no shame, but rather an honour to be successful and accomplished robbers. They are withal most religious, and say their prayers five times a day more devoutly than the bandits of either Italy or Greece. If a traveller passes by when they are at their prayers, they will stop and roll up their carpets, and then rush down and plunder him, and on their return will go on with their prayers from the point where they left off. They are taught to think that the killing of infidels is the surest passport to heaven; and they justify their thieving by saying that the people of the plains have gained their wealth by intellectual robbery, and that God has given them strong arms instead of brains to win their own from them again.

Dilawur Khan was formerly such a one. He used to keep his watch on the Khuttuck Hills, beside the Cabul River, near Attock, with his sword by his side and his matchlock in his hand, and whenever a rich shopkeeper appeared, he swooped down like an eagle from its eyrie on him, and carried him off to the hills till a ransom was paid for him. If the ransom were long delayed, he has been known to send in one of his captive's fingers, with the intimation that if the money was not forthcoming it would be followed by his head. The wild character of the life he led in his early manhood can only be understood by those who know something of the lawlessness of the North-west portion of India, and of the bitter fanaticism of Mohammedan teaching.

When the English took possession of the Punjab and Peshawur, a price was set upon Dilawur's head. At one time some cavalry sighted him and gave chase. He ran for his life, and rushed into a tall field of corn where he lay concealed, while the horsemen rode up and down, vainly searching for him. At another time the civil officer met him in a frontier village beyond the British border, and offered him service in the Guide Corps if he would lead an honest life, or the gallows the first time he was caught within our territory if he refused. The excitement of his adventurous life had a great charm for him, and the teaching of the Mullahs (who found in him a useful tool for their cruel and interested purposes) had persuaded him that he was doing God service in his lawless course. He therefore scornfully refused the Englishman's offer.

After a time, however, he thought better of it, and as a price was set upon his head, he determined to apply for it, thinking he might as well have it himself as someone else; and so taking his head on his shoulders, he went and claimed the reward. The officer, knowing the kind of man he was, again offered him service, which he then accepted, and he enlisted as a soldier in the Guide Corps, in which, by his bravery and fidelity, he rapidly rose to be a native officer.

In religion he was originally a strict Mohammedan, who believed his creed, and acted up to it in all its outward observances: fasting conscientiously during Ramadan, and praying five times a day. In one of his visits to Peshawur he was surprised to see an Englishman preaching in the principal bazaar, with a noisy crowd around him. It was Colonel Wheeler, to whom the honour belongs of having been the first to proclaim the Gospel publicly in that city before the mission had been commenced. He had been warned by the native chiefs that if he persisted in preaching, his life would certainly be taken. Yet he still went on to tell them of the love of God in Christ, and although surrounded by many fanatics in the streets, he said he felt safer in commending himself to God than if he had had a wall of 10,000 English bayonets around him. Dilawur Khan, always ready for a fray, at once entered into an argument with him, and at last accepted a book from him, which he took home in order that he might confute it. The book was the "Mizan ul Haq," or "Balance of Truth," by Dr. Pfander. He read it, but could not answer it. He took it to a Mullah, who only abused him for reading it. He took it to another, who ordered him to put it away, and say his prayers. Another Mohammedan told him that if he read that book he was sure to become an infidel. "What a wonderful book it must be then!" said Dilawur. "For many years I have studied the Koran and believed it, and yet this book, you say, has a power in it to make me leave the Koran and become a Christian. It must be a remarkable book indeed!" He concluded that the Mullahs could not answer it.\*

(To be continued).

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A MISSIONARY Prayer Meeting is held in the Mission House, 21, Linton Road, Barking, every Friday afternoon at 4 o'clock. All who can make it convenient to come are invited, and Christians from other parts of the country visiting London will be heartily welcomed. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street at 3.8.

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\* The above is chiefly taken from the *C. M. S. Intelligencer*, for July, 1870: a few particulars have been added.

## Historical Notes.

### THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

In the year 612, Mohammed, the false **Rise of Mohammed.** prophet of Arabia, first made his appearance in public life. He belonged to a noble family of the tribe of Koreish, but his father was poor, and died while Mohammed was still young. His training had devolved upon his uncle, Abu Tâlib, a merchant of Mecca, with whom he made several expeditions to Damascus and other parts of Syria.

"During the evening halts of the caravan he would listen with rapt attention to the wonder-tales of his companions, who delighted to recount those marvellous legends which had been preserved by the people through years of solitary travel, among silent and deserted valleys; and thus his mind, at an early period, became stored with a host of legendary fancies, which he afterwards turned to practical account in the composition of the Koran. As he grew older he began to view with scornful interest the conflicting varieties of sects by which he was surrounded, and the prevalence of idolatry and polytheism. A desire now possessed him to found a new sect which should be distinguished by an absence of idolatry, and acknowledge only the supreme God."\*

That Mohammed was really the author of the Koran is beyond dispute, although there are many stories, chiefly from Christian writers, as to the precise manner in which it was issued.

The most probable account seems to be that it was given to his followers piece-meal and written down by the prophet's amanuensis upon palm leaves and skins. These were published to his followers, several of whom took copies for their private use, but the far greater number committed them to memory.

After the prophet's decease, these manuscripts were collected by his successor from such as possessed them, and also from the lips of those who had gotten them by heart. The compiler seems to have done little beyond arranging the chapters in their present order, which he seems to have done without any regard to time, generally placing the longest first.

Mohammed was forty years of age when **Public Life.** he commenced his public life, but met with much opposition and even persecution from his kinsmen and brethren. By slow degrees his followers increased, and at length, imagining the time had come to enforce his doctrines at the point of the sword, the attempt was made. He had, however, miscalculated his strength, and was compelled to seek safety in flight.

The Mohammedan era dates from this event, so also does the rise of the religion of the false prophet, for from that time it seemed to spread with great rapidity, and ten years later, when he returned to Mecca, his followers numbered 150,000.

Their first successes over, such of the Arabs (then known as Saracens) as had not given in their allegiance to Mohammed, joined his standard, and it was not long ere the Saracen horsemen appeared on the borders of Syria and came into conflict with the Romans. Mohammed died in A.D. 632.

\* Knight.

#### Mohammedan Conquests.

During the next fifteen years, the power of Islam extended east and south and north until it covered an immense territory. Under their Caliphs, Abu Bekr and Omar, they captured in succession Jerusalem, Tyre, Antioch, and Damascus, "wiping out the numerous churches of Asia Minor like a sponge." Kaled, another of their leaders, known as the "Sword of God," carried his conquests far to the eastward of the Euphrates, striking terror into the heart of the Persians; while Amrou had established himself on the throne of the Pharaohs.

It was not long before Egypt became the headquarters of Islam. In many places, as in the Delta, the peasants accepted the new faith. In others, as the Howâra, the Arab invaders almost exterminated the old inhabitants. The Copts, as the Egyptian Christians are still called, were at first treated with toleration, but were afterwards much persecuted, and for many centuries were kept in a state of subjection.

In 647 the mixed races of Northern Africa, known as Berberis or Berbers, were aroused as if from a slumber by the approach of the Saracens under Abdallah, the lieutenant of the Caliph Othman. At the head of 40,000 armed men he advanced from Egypt into the wilderness of Barca, a complete stranger to all parts of the vast continent which stretched out before him, or only knowing that there were extensive lands to conquer and numerous tribes to subdue.

After a long and fatiguing march, he found himself in the presence of an enemy near the walls of Tripoli. Preferring to risk a battle to the delay of a siege, the disciple of Mohammed marshalled his troops and awaited the attack of the Greeks, who were led by the Prefect Gregory. A conflict of long duration and various fortune terminated in a decisive victory in favour of the invaders. The Greek general fell in the action, his daughter who fought by his side was taken prisoner, and a large proportion of the wealth which still remained in the wasted province rewarded the valour of the Arabians.

But such a victory was not gained without a heavy loss, which, being still further aggravated by the inroads of a pestilential disease, Abdallah found it expedient to relinquish his conquests and to fall back upon the Nile, and thus for a time the North Africa provinces were freed from the dreaded invader.

MR. and MRS. LAMB, who have been connected with the North Africa Mission since October, 1883, have resigned their position, and are returning to England.

They feel that the claims of a young family of eight children, four boys of whom have been at school in England for some time, require that attention and care on their part which a continued residence in Algeria prevents them giving them.

Our brother has no definite plans fixed for the future, but has thoughts of emigrating with his family to some of our colonies. In the meantime he hopes to engage in evangelistic work wherever doors may be open, whether in England, Scotland, or Ireland. He asks prayer for guidance and blessing.

Letters may be addressed to him, care of the Secretary, North Africa Mission, 21, Linton Road, Barking.

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.



## Tulloch Memorial Hospital.

### AMONG THE PATIENTS.

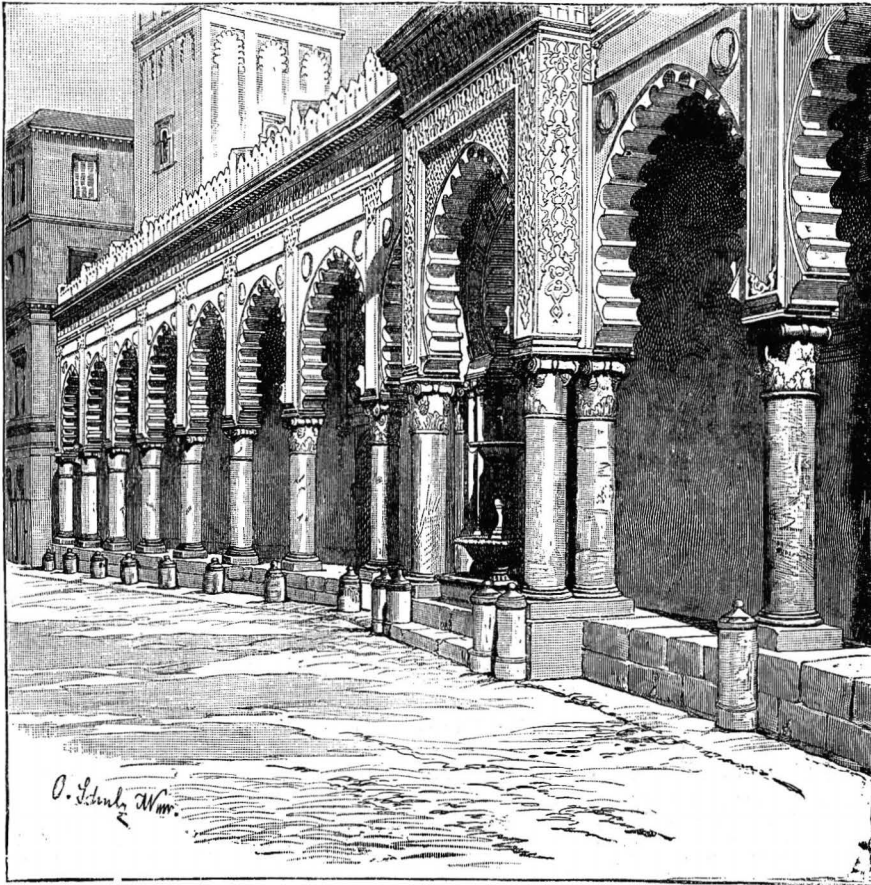
BY MISS B. VINING.

*May 1st, 1893.*—We re-opened the Medical Mission a week ago with the new regulation of dividing men and women patients entirely by having separate days for each. Mondays and Thursdays for men (Moors and Jews), and Tuesdays and

treatment, as his home lies near, and they advised him to come to Tangier.

To-day we have had a fair number of men, but only two who could read; one of these, a nice-faced, elderly Moor, confessed that he had never read the Gospel, but according to the injunctions of the Koran, he should do so, and took one from me, saying: "May God open to us all the way of truth."

He said he wanted to learn English, and I wrote for him the letters of our alphabet with their equivalents, as far as possible in Arabic, and before the end of the morning he had copied



PORTICO IN FRONT OF THE GRAND MOSQUE, ALGIERS (see page 96).

Fridays for women. Of course the first two days the patients had to be sent away, but they approved of, and quickly made known the new plan, and last Thursday not a single woman appeared, but we had about eighteen men, many of them of the more respectable class; and three or four could read.

I am very glad that now I am able to be in the court to speak with them, and both days last week I gave away several Gospels. On Friday we had a good number of women, and by the end of the week our men's ward was filled with patients, and six beds occupied in that of the women. Four in the men's ward can read, and one of them, a young talib, is reading straight through John's Gospel, which was given to him by the Tetuan ladies. He went to them for

them all (very creditably), and learned to pronounce their names. He seems a very intelligent fellow, but rather avoids conversation on spiritual subjects.

*2nd.*—We had such a crowd of women and children this morning that we turned them out into the Hospital court, carefully shutting doors all round, for fear they should be scared by the sight of a man. There was some doubt as to my voice being heard well among so many, but I told them it was only fair that I should have my turn at talking as they had been chattering together so long, and they quite agreed, and there was almost perfect silence during the half-hour of service, the very babies were lost in admiration at the sight and sound of my accordion.

We wished we could have a photo of the court at that time it looked so pretty. It was past one o'clock before the last woman got off, but they were on the whole very good and patient. Had a good time with the men at evening service. We are going through Matthew's Gospel.

4th.—Nice number of men, among them a "great" talib from the Angera with some of his "attendants." He was very much interested during the service, and afterwards I brought out several copies of John's Gospel, and giving one to each reader, asked the talib to read aloud the third chapter of John. He did so willingly and well, and of course they all listened with the respect due to him, and he stopped and listened to me whenever I wished to put in an explanation.

At verse 18 he stopped, and we got into conversation about God's way of salvation. He did not oppose, and he made some very good remarks, such as, "Those who know the truth must follow it, live it, and teach others." He told me I needed to know a great deal more than merely the Bible, and repeating the shahud (words of witness to Mohammed), he said, "Say that, fokeya, say that." "Well," I said, "and suppose I do, what shall I be the better? Saying that will not save *me* any more than your saying Jesus was a prophet would save *you*. What we say makes no difference if the heart is unchanged." He looked significantly at a man sitting opposite him, and with a half smile said, "She's too sharp, but her words have truth in them."

I could not get him to talk much more, but he willingly took the Gospel and said he should bring me one of his books, would I read it. I said, "If I can." But would I follow it. "If it has the truth in it I will, but I shall pray that God will not let me follow error." Of course to this he could only agree.

Another man tried to draw me off with some long rigmarole story about a saint, in the midst of which I turned to a poor, ignorant Soos man, on his way to Mecca, and began explaining the Wordless Book. He listened eagerly, and I noticed quite as many of the group were attending to my story as to that of the unsaintly saint.

8th.—Several men this morning, and half a dozen Gospels were quickly taken. I then sat down among some who could not read, and turning to the black page at the end of the little Gospel in my hand, I found as I expected that those holding Gospels quickly sought for the same page in them. I read the texts and spoke of sin and judgment—then the red page and its welcome story of a sacrifice, a substitute, and so salvation. All listened very quietly, and some with manifest interest and real desire after the truth.

Went with Miss G— and a woman from the ward to visit one of those who gave me so warm an invitation on Friday. Arrived at the lovely garden of which Fatima and her husband have charge, we found quite a river running past the gate over a bed of mud which would have been over our boot tops. However the man was on the look out, and quickly tore up bundles of thistles and other plants and threw them down to make a path for us, crossing to and fro himself first to make sure our feet would not get wet. Then he cut a long pole for us, and so we managed to cross dry shod and were warmly received. Fatima took us through the garden gathering a lovely nosegay on the way, and then in a quiet corner we sat down, and she and her young daughter listened so gladly while I spoke of Jesus. I feel sure Fatima's heart is touched.

9th.—Not very many women, but several new ones from a distance, to whom the Story of the Cross seemed to come "as cold waters to a thirsty soul." How many there are who thus come just once, and most likely but that once hear of a Saviour who loves them and died for them. Do they forget it all? I wonder! God knows.

15th.—About twenty-four men. I had a good hour with them after service. I usually find out during service an interested listener or a reader and afterwards address myself specially to him, and very soon others gather round to listen or join in conversation—some move away, others come up, and so conversation is held with almost every one. I gave away about ten Gospels this morning.

19th.—Dr. Greig sent in a soldier badly wounded by a pistol shot. Of course his friends and neighbours hung around waiting to hear if there was any hope of his recovery, and if his terribly shattered leg would get well. They think we can always tell this by merely looking at a wound.

20th.—Morning service in the ward, no out-patients to-day. After service had a talk with Mojahad, the man from Larache, who has been waiting some weeks to have a part of his leg amputated; it was done this morning. During his waiting time he has been reading the Gospel, and says he believes in Jesus the Messiah; but I cannot get satisfactory proofs of conversion though there is no doubt he is interested and impressed.

21st.—At evening prayers poor black Mohammed, who for some days has been too ill to take part, as usual, in hymn or prayer, joined again in singing my translation of "Nothing but the Blood of Jesus," and at the close said, "Sing it again, tabeeba, it is so good." Dear fellow, it was such real joy to hear his voice again, though many would think it very harsh and unmusical, I believe there is heart along with it, and so rejoice in it.

22nd.—About thirty men; gave away some dozen Gospels; was specially interested in a Jew from Marrakish who asked for a book, and as he seemed to be really seeking after the truth I gave him a Hebrew Testament, which he began at once to read, and after a while as I passed near he asked me to show him the place where it spoke of Jesus' death, as he had always heard, He did not die. I got I— D— to mark the place for him, and saw him reading intently for some time.

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## Algeria.

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### VISIT TO ARAB DOUARS.

By MR. A. V. LILEY.

*Wednesday, 3rd May.*—Had several Arab visitors during the morning. In the afternoon rode out to the El Aïside. In one of the tents found a native doctor who had been called in to see an Arab who was suffering. The patient was made to lie on the ground, the doctor rubbed his heel on a hot axe-head, then pressed his heel into the man's stomach; this was done twice. The heel having been again rubbed on the axe, it was pressed on the inside of the elbow joint of the left arm. The patient was then told to drink salt water until it made him sick, when he would be healed.

*Monday, 22nd.*—Left early this morning for Ain Tedeles. On the way met an Arab from a distant mountainous district, with whom I tried to have some conversation, but the poor fellow seemed so afraid, and when I offered him a Gospel he expressed his fear. At the market spoke to several Arabs in one of the cafés; finding some of them could read several Gospels were distributed.

On the way home overtook an Arab I have known some time, but he has always been very reserved. As we had to travel some distance together we had a long talk, and he spoke very freely. He said he had always avoided having anything to do with Europeans, fearing they might pollute him. This Arab invited me to go to his tent, where I spent some

two hours with him, seeking to make known the truth to him and answering his many questions. When leaving he asked me to go and see his brother-in-law, who was ill. Went to the tent, but having no medicine with me promised to return on Wednesday.

*Wednesday, 24th.*—Went to the camp where I saw the sick man last Monday. A number of people in the camp came together, and listened for sometime as I read and explained the the Gospel.

*Friday, 26th.*—Early this morning the Arab who invited me to his tent last Monday came to me in great distress. He had lent his horse to one of his relations, who had accidentally cut it in the neck with a sickle. He begged of me to go and sew up the wound. Bro. Pope had just left with our horse to go to the market at Aboukir, so I told the Arab of the difficulty of getting to his tent. He said he had his donkey with him, which I might ride and he would walk. After getting the things necessary we started, taking it in turns to ride.

The poor horse had a terrible wound in its throat, and must have lost a lot of blood. However, I was able to sew it up, to the astonishment of the Arabs who had come together, so my fame soon spread far and wide. The Arab would have me eat at his tent before returning home, during which such a number of Arabs came together, and the master of the house so sang my praises (as I had come, as he said, not for money, but for Jesus' sake) that a splendid opportunity offered itself for me to preach the Gospel to these people.

*Monday, 29th.*—In the afternoon rode out to the Douar ould Kaddour and other camps. I have been rather amused lately by hearing several times some Arabs say, "Why, he must be an Arab; he speaks just like us, and knows so much about God." Yet it is saddening to think that the Europeans whom they must have seen have not shown them a better testimony.

## Tunis.

### TUNIS MEDICAL MISSION.

EXTRACTS FROM DIARY OF MISS E. TURNER.

TUNIS, *Thursday, 1st.*—To-day we are all changing our work in connection with the Medical Mission. Instead of being in the doctor's consulting-room, as I have been the last two months, I am to be in the waiting-room with Miss Scott, talking with the women and girls.

*Friday.*—This morning I thought I should have a good three hours' study, but my plan was upset. About half-past seven a young girl with a badly diseased finger came, with her mother and cousin, to see the doctor. As the doctor had not appointed them to meet till nine o'clock they had to wait. B. has been coming for some time to the Medical Mission, but the doctor has not been able to do much for her, as she would not hear of having her finger cut. Now at last she has consented to let the doctor cut "a very little," but when the doctor came and had got all his things ready she would not let him do anything unless she could have chloroform—which was given. B— made a great fuss coming to, but they all seemed very grateful.

*Saturday.*—This morning I went round with the doctor to see B—. She seemed very feverish and in pain. While the doctor was doing her finger she rocked herself to and fro, and called on the Prophet to help her. Poor girl, I made her put her head on my shoulder, and covered over her eyes with my hand. I told her I should pray for her in the name of Jesus. The aunt seemed very pleased, and they all were so grateful.

These people are very different in their expressions from

the English. When we thank anyone warmly we say, "I thank you very much indeed," or "I don't know how to thank you," but these people heap up all kinds of blessings on one's head: "May God increase your blessings," "May God give health," "May God show mercy to your relations," "May God reward you with good," "May God give you salvation."

*Tuesday.*—I went with the doctor to dress B— finger. In the afternoon the blind Arab came to talk Arabic with us. It is remarkable how bright he seems, and how he loves to talk about Sidna Aisa. He described so vividly to us this afternoon, how, when first the missionaries used to visit his house he could not bear to hear them talk of Jesus. He said he would pretend to be asleep, or if asked if a missionary should read about Sidna Aisa he would say he had a pain in his head, etc., but now, he said, after we have saluted each other (the salutations in Arabic take some time), I get ready and say, "Now read to me about Sidna Aisa, I am listening." He said the name of Jesus was dearer than all other names. It quite warmed our hearts to hear him talk thus.

*Saturday 17th.*—*Medical Mission.*—This morning we find it very hard to induce the patients to go in order to see the doctor. They all have tickets, which are numbered, the first comer having No. 1, etc. Somehow they all are the first comers, according to their own statement, and it is very difficult to make them willing to wait patiently. As it is my turn in the waiting room, I try to arrange things orderly and as quietly as possible; but directly one patient is finished with, I am yelled at by several women, perhaps all saying, "Why don't I go now?" "I have something to do at home," "The day is nearly gone," "When is my turn?" etc. They are just like children.

*Wednesday.*—This afternoon I went with two of the lady missionaries to look over the house we hope to take for the Medical Mission. The house is very pleasant inside, and much more suited to the work than this one. There is one drawback: opposite lives a Mohammedan priest. This may turn out to be a blessing. We want you to pray that he may not hinder the work, but that, if it is possible, he may become friendly.

Just lately we have had three or four men willing to talk with the missionaries, and to read the Scriptures. We know there are men who are almost, if not quite, convinced of the Truth, but here, as at home, they would like to be saved from punishment and consequence of sin, but they do not want to be saved from sin in this world.

*Thursday, 29th.*—A large number of patients this morning. A woman came begging for the doctor to go and see her granddaughter, as she was not allowed to go out. As the doctor was too busy, and the girl was not really ill, I went round with the woman. She lived in rather a nice house, all the family (many different relationships) were in one room, a kind of kitchen, where the dinner was being prepared. The patient came forward, a stout, big girl, about fifteen years old (looking about twenty years); she was suffering from a bad skin disease nearly all over her body. I examined it carefully, so as to report to the doctor; then a little girl, about six years old, was brought to me, her back being terribly eaten by the same disease, after which they showed me the baby, also suffering from a skin disease, and a sore on its back. Skin diseases spread terribly in families, as little or no care is taken to keep a sufferer apart. They were very grateful indeed in this house, showering thanks on me with pressing invitations to go again. I brought back the woman with me to fetch her granddaughter's medicine; she walked along very slowly, and the sun was fearfully hot, but it was very nice to see her gratitude and hear her blessing as she ended up, "and may the Lord bring you into Paradise."

The more I see of these people the more, with a few exceptions, I love them and admire their characters, and these few I trust I love for their souls' sake. The saddest feature in their character is lack of truth; they neither know nor practise it. Oh, for the wind of God's Spirit to breathe upon these slain that they may live!

FROM MISS K. JOHNSTON.

We feel so deeply for some of the poor dear Arabs who come to the Medical Mission. One man about forty or forty-five years of age is almost blind, can see just a little with his left eye, but it has been bad now for two or three years. Poor fellow, when Dr. L. told him he could not do anything for him, he began to cry. Oh, it is sad to see how many blind there are here. A poor negress also comes with dreadful eyes, which are closing up. And yet they seem so uncomplaining. The Arabs neglect their ailments until they become past recovery. We hope as they hear of this Medical Mission that they will come to be treated before they arrive at the last stages of their diseases.

*June 8th, 1893.*—Miss Harding came to speak to the patients. She took for her subject "The Flood and the Ark." One very talkative man kept interrupting, and was inclined to argue until asked to wait until Miss Harding had finished. She had quite a long talk with him and one or two others afterwards. He can read very well, and had his string of beads over his arm. She was certainly helped in speaking to them, and we pray that God may use this as a beginning of breaking down their false belief.

They said they could not understand how God could be said to have a son, and if Christ *was* the Son of God, how could He die, for how could God die? One needs special help from God Himself in dealing with these people, for our best arguments will prove useless unless He Himself blesses and directs them.

*Thursday, 15th.*—Quite a number of patients this morning. The men sat out in the court, and the women had the waiting-room to themselves, as there was not nearly enough room behind the curtain for such a large number.

The man who is almost blind came at 5 o'clock, and got the first ticket. They can come and get a ticket and go away again, provided they are back in time for the address. Most of them cannot read the number of the ticket, and so often they say, "When is it my turn? I came very early." Sometimes I go round looking for the next number to be ready for the doctor when he rings his bell, and often the little ticket is tied up in the corner of a handkerchief, and when it is produced perhaps it is No. 32 instead of 20, so then I say, "Not yet," "Ma zal," or, "After a little," "Bad shouia."

It is lovely to see some of the patients getting better under the treatment, and some of them seem so very grateful, shaking the doctor's hand and saying, "May God give you health! May He make you live!" etc.

Another man, whose leg was in a dreadful state when he first came is also much better. He comes from Morocco. At first he seemed as if he would never smile, but now often his face beams.

*Tuesday, 20th.*—Forty-two patients this morning. They began coming at 5 o'clock. A nice old man, who had been here before and received a New Testament, sat himself down in the court and began reading away. He had seen a Bible before.

A very dirty old woman told us in the doctor's room that her heart was quite white. Evidently she was contradicting what she had just been hearing in the waiting-room.

We were very much amused at the remarks of a very dark young man, almost a negro. His face was very dark brown, but there was a large black mark on each cheek, which he

wanted to get rid of. He said that people told him it was on account of the following incident:—He was one day eating some food from a dish, and before he had finished someone came and took it away from him, and then these spots appeared. What superstition! We assured him that those people had told him lies.

Yet our labour will not be in vain in the Lord, for God is even now preparing some of these people to be a part of those ransomed from every kindred and tongue and people and nation.

## Tripoli.

### MR. REID'S EXPERIENCES IN TRIPOLI.

EXTRACTS FROM HIS JOURNAL.

*TRIPOLI, May 1st.*—To-day all the mission party, save myself, have gone off into the country to have a week or so of camping out, for change of air, and to recruit health before the hot weather sets in. Have had plenty of work the latter part of last week, and to-day am getting tents in order and provisions ready, as well as tent furniture sufficient to make it comfortable for them.

They are not going far away—about five miles—and Mr. Harding intends coming over on Wednesday to attend to the patients. He has also taken a supply of medicine, and hopes to do some work in the village or villages near the camp. He is so well known that I expect he will have many visitors. I feel thankful for the influence of the medical work, as I continually find people in the streets greet me with a smile, having seen me at the mission.

One day as Mr. Venables and I were passing the provender market, we noticed among the clover, etc., some pretty flowers, and proceeded to gather them out. Seeing this, one man wanted to make a bargain for them, when another who had been to the Medical Mission said Mr. Venables was the "tabeeb" (doctor), and presently we had several sorting out the flowers, evidently glad to do us some little kindness. Praise the Lord for these signs in a Mohammedan city, where the Christian is generally despised, if not hated.

We had united meetings for prayer all last week, and I trust blessing on the mission will be the result. May the Lord grant it abundantly. Our best meeting was on Saturday evening. The Lord's presence was very manifest. I have realized as never before what a fulness is in the assurance of our Lord Jesus, "Lo, I am with you always."

*10th.*—I have just finished a colloquial vocabulary that I have been writing, consisting of over 100 pages. It is large pocket size. Since I have been left in the house alone I have had opportunity to use my knowledge of Arabic, and I am encouraged by the result. Praise the Lord for all His help.

I feel assured I have been right in giving myself to the colloquial grammar and to the classical so far. Now it is time I went out frequently to the cafés, etc., to practise what I know. I rejoice to say I have excellent health. For His mercies still endure.

*31st.*—I have been busy with Arabic as usual, and am encouraged in speaking as I go to a shop or café. Again, our servant, who a little while ago said he would not teach me Arabic because I would not teach him English, is now pleased to sit with me and give me instruction in various ways. In the classical I think I have mastered the pronunciation, but need much practice to be able to read easily and straightforwardly. I think it is just about twelve months since I began Arabic; and have kept toiling on at the pronunciation of the difficult letters all the time. I feel glad I did not give way to the temptation not to trouble about them.

Praise God for funds to-day. I have known no trial in this respect so far. The Lord knows what is best for me, and He will give it. I ask no more than this. When I received the cheque I had in hand four francs (about 3s.). "His mercies for ever endure. Let the redeemed of the Lord say so."

*June 1st.*—To-day we have had a severe hot wind; the thermometer was as high as 104° in the shade.

*3rd.*—The hot wind is over, but the weather is hotter than before. The heat has affected me very little in any way yet. While out yesterday a man with whom I was in conversation enquired about Miss Harding. She has left an impression on many of these people whom she visited while here.

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### BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

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*From Miss BOLTON (Tetuan, Morocco).*

MISS HUBBARD and I have as much work now, I am thankful to say, as we can get through with in a day. Since Ramadan large numbers of Moors have been coming to us, and many Spaniards. We have very few Jews, and mostly incurable cases, for the Jewish Alliance has a dispensary in the town, and the medicines are free of charge. I have had a little conversation with a man and read with him, but he so determinedly interrupted me that I had to let him go. At present I feel to need experience in working amongst them. It is somewhat difficult, too, as it is through Spanish we speak to them, and as the Moorish mind was an entirely new study so is now the Jewish.

Miss Hubbard is now beginning to speak to the groups on market days, as I have to look after the medicines, and is very happy in her new work.

Since writing the above, I have had the opportunity for an hour or so of reading with and speaking to a Jew, his wife and sister. One of his first questions was, "Was Jesus Christ God, if so, when He spent thirty-three years on earth, who ruled the universe?" I showed him in his own Bible Isaiah ix. 6, but he would not heed it, and read the whole of the fifty-third chapter. Then he insisted upon my saying the Ten Commandments, stopping me triumphantly at the second, and taxed us Protestants with breaking it, thus confusing us with the Roman Catholics. The women, one of whom was reading a good deal for me, seemed anxious to hear and saw my point each time from the Scriptures. I long to be able to see them again without him; he would not let me get my own Testament to read to him.

Our Spanish work is very cheering. It is not increasing, but the women and children who do come have been under our teaching for a long time now, coming most regularly. Catholics living in the same courts have been forbidden by the priests to speak to them even in greeting. At present they have done nothing openly to hinder us. Please remember this gathering; we are longing to see them saved. Will you pray too that the husbands may be induced to come. As we go about amongst the Moslems we are everywhere received with favour, but there is determined resistance, though not openly, to our work.

Most markedly our boys' classes and one for girls have been suddenly broken up. The boys loved to come running into our house upon any pretext whatever, just to see us, and now dare not greet us in the market. Yesterday a Sheikh came in and wanted to know why we were here. As I told him and began to speak of Christ, a man came for him; as he left he said he wanted very much to hear, and would come again.

*From MISS COLVILLE.*

There is a good deal of sickness here amongst the French, principally influenza. There have been several cases of typhus amongst the Arabs, and a disease peculiar to the country called "Selma." The patient becomes unconscious and dies very soon.

We have an Arab coming in to have an abscess dressed who is very interested in reading and hearing the Gospel. He seems truly in earnest, and anxious to know the truth. In his little room near here he is reading the Gospel of Matthew, and this evening, on entering, with his finger on the page to keep his place, said, "This pleases me very much." Every time he comes he brings it with him. We are praying much for him. M—, the young man from the country, still comes, and is just as glad to listen to the Word. L— and S— came in to see us last evening. We often wish one of the Kabyle converts could have a little talk with them. They seemed to have accepted the Lord Jesus Christ, and we have never been able to find out why they keep away, as we have been told S— has often read in one of the cafés to those present.

One of the French boys last week told me he had no Bible now, as his mother had sent it to his grandfather, in France. She read it herself every evening to the boy.

Some women from Ain Abied have been staying in the town, and were brought here for medicine. They have now returned home, and we send them medicine sometimes. One of them was interested in hearing of the Lord Jesus as the Saviour for lost sinners, and is anxious for us to go and stay with them. There is another town asking us to enter. *I do long to go to all from whom we have had a call.*

*From Miss READ (Cherchel).*

It is now 9.30, have just been jotting the day's work in my diary. Breakfast and prayers were over by seven, and when we came out we found several women waiting for medicine. Were busy with these sick people coming and going till half-past eight, when an old woman arrived, asking us at once to go to her house, as her little granddaughter had met with an accident, upset a saucepan of boiling water over her leg. Said we could not leave the house then, she must go and bring her. She said, "Oh no! if I carried her I could not cover up my face." It struck me as being comical that an old woman of at least sixty should make such an objection, and I think she saw the ridiculousness when I laughed and said, "Why, you are old enough not to mind that. Take the road round by the fortifications, and if any man does meet you, he won't look at you the second time." Another woman came in and she went off.

With the woman was a girl who had broken a darning needle in her hand. We did not feel equal to the operation of probing for it, as it had been there a week, and the hand was terribly inflamed, so sent round for the doctor; he was at home, came at once and operated. But this had taken time, and while he was leaving by the front door, our old woman arrived by the other carrying the child. Oh! what a state her leg was in, blisters from the knee to the toes, and looking so inflamed. We asked what they had been doing to it; she said they had poured paraffin over it. We dressed it and the poor little mite said it felt so much better. Her leg will want dressing every day for some time.

*From Miss COPPING (Fes).*

As I look back upon the past year, how much we have to thank and praise God for! How well He has cared for each one of our wants; yes, even our wishes have often been granted. We would praise Him that we are still in this fanatical city; that the Moslems trust us more and more; and that the children are being taught without hindrance from teachers or parents.

One day, lately, a bright little boy came in with a gentleman, and said, "This is my teacher; be good to him for my sake." The teacher had been waiting nearly an hour hearing the Word of God read and explained. I know many of his schoolboys.

I heard two women talking about the children singing Christian hymns. One said, "My little ones are always singing now." The other answered, "Well, sister, can children's tongues be better employed than in praising God, even if in the Christian's words?" I could tell many, many stories about the interesting things I see and hear, but I should tire you.

One morning amongst the women came a party from Bene Saden, a tribe that has been in trouble with the Government. There were several women, with children on their backs and in their arms, all in such a dreadful state with skin and eye diseases; the children especially were almost in a hopeless condition. One of the women, evidently the head of the party, suddenly threw the filthy muslin garment which she wore around me, saying, "Oh, wise woman, I am in your good and in the good of God!" This is a custom of their tribe to claim one as a friend or for service. We read that Elijah cast his mantle on Elisha to claim him for service; probably a similar custom prevailed in Israel.

It was not pleasant, I can assure you, to be wrapped in her dirty haik, but I saw she was in trouble and it was the best way she knew to claim my special help. So I accepted it, and comforted her by telling her that I was the slave of God, therefore her slave. Then we sat on the mat together, and I listened to her tale of woe.

### A MISSIONARY FAREWELL.

BY SARAH GERALDINA STOCK.

The love of Christ constraining,  
We bid a fond farewell  
To those who, at His bidding,  
Go forth that love to tell;  
We give them to His service,  
We trust them to His care,  
And praise Him who has called them  
His message forth to bear.

The love of Christ constraining,  
They go to lands afar,  
They follow Him, their Captain,  
Who leads them to the war;  
Weak in themselves and helpless,  
His love shall make them strong,  
Shall nerve them for the conflict,  
And fill their hearts with song.

The love of Christ constraining,  
His shall the vict'ry be,  
And triumphs sweet and wondrous  
Their waiting eyes shall see;  
For where His cross is lifted,  
There Satan's throne must fall,  
And hearts yield glad allegiance  
To Him, the Lord of all.

The love of Christ constraining,  
We part, yet look to meet  
On earth, as in the Home-land,  
Around His sacred feet.  
O precious love of Jesus!  
In Thee our hearts find rest,  
In Him for aye abiding,  
Our future's bright and blest!

### Description of Illustrations.

#### HEAD OF THE SPHINX AT GHIZEH, NEAR CAIRO.

NEXT to the Pyramids, the most remarkable object in southern Egypt is the Sphinx, standing about a quarter of a mile from the Great Pyramid.

This head is cut out of the solid rock, and measures nearly thirty feet from the top of the forehead to the bottom of the chin, and about fourteen feet across. This was formerly covered with a cap terminating in an asp erect. The wig still hangs, a huge mass of stone, on either side of the head. Originally it had a beard, fragments of which are in the British Museum. Since this view was taken the sand has been removed to some extent, revealing the body, the front legs, and paws. This clearing away of the sand, however, is a most difficult and tedious operation, for it accumulates again in a very short time, requiring the same labour to be repeated.

Commencing from the edge of the rock, where it overhangs the plain, a sloping descent one hundred and thirty-five feet long leads to a flight of thirteen steps, below which is a platform. From this platform another flight of thirty steps leads to a paved court enclosed within the paws of the Sphinx. In this court an altar has been discovered, and shows, from its position, that sacrifices were once performed here.

Pliny gives a long account of the Sphinx, and says that it was supposed in his time to be the tomb of Amasis, of the twenty-sixth dynasty. Old Arab writers speak of it as a talisman to keep the sand away from the cultivated ground.

Dean Stanley adds, "Its situation and significance are worthy of its grandeur;" and, "If it was the giant representation of Royalty, then it fitly guards the greatest of Royal Sepulchres; and, with its half-human, half-animal form, is the best welcome and the best farewell to the history and religion of Egypt."

#### PORTICO IN FRONT OF THE GRAND MOSQUE, ALGIERS.

THE Grand Mosque, or Djamaa-el-Kebir, in the Rue de la Marine, the most ancient in Algeria, is said to have been founded in the eleventh century. An inscription on the mimbar, or pulpit, in Cufic characters, proves the fact of the building having existed in A.D. 1018, while a marble slab in one of the walls records that the minaret was built by Abou Tachfin, king of Tlemcen, in 1324.

The interior consists of a square, whitewashed wall, divided into naves by columns, united by semicircular Moorish arches. These columns are wrapped round to a height of five or six feet with matting, which is likewise spread over the floor. At one end is the mihrab, a niche in the wall, which serves to indicate the direction in which Mecca lies. The general appearance is bare, the only decoration being the suspended lamps and the mimbar, or pulpit, for the Imam (leader of the prayers). One part of the mosque serves as a court of justice, where ordinary cases are heard by the Cadi.

The exterior presents, towards the Rue de la Marine, a row of white marble columns, with beautifully sculptured Moorish arches, supporting an arcade, in the centre of which, before the entrance, stands a marble fountain. The worshippers in this mosque are of the Maleki rite, the only one represented in Algiers prior to the conquest by Aroudj. It contains a magnificently illuminated copy of the Koran, in folio, the value of which has been estimated at 20,000 francs (£800).

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.

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.

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 of 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 JUNE 1st TO 30th, 1893.

SPECIAL AND GENERAL FUNDS.

1893.		General.		1893.		General.		1893.		General.		1893.		Special.	
June	No. of Receipt.	£	s. d.	June	No. of Receipt.	£	s. d.	June	No. of Receipt.	£	s. d.	June	No. of Receipt.	£	s. d.
1...	7984	5	0 0	Brought forward	66	0 11		Brought forward	271	2 10		Brought forward	320	8 11	
1...	7985	2	0 0	June 9...	8019	0 2 0		June 19...	8046	2 0 0		June 28...	8072	1 1 0	
1...	7986	0 7 2		10...	8020	0 10 0		19...	8047	0 1 1		28...	8073	1 1 0	
3...	7990	0 10 0		10...	8021	1 0 0		19...	8048	1 8 6		28...	8074	0 10 6	
3...	7992	5 0 0		10...	8022	0 10 0		20...	Anon.	0 4 6		29...	8078	0 5 0	
3...	7993	0 10 0		12...	8023	150 0 0		20...	8051	0 3 6		29...	8079	0 5 0	
3...	7794	0 11 3		12...	8024	0 10 0		20...	8052	5 0 0		29...	8080	0 7 0	
5...	7995	0 5 0		12...	8025	1 0 0		20...	8053	0 10 0		29...	8081	1 2 6	
5...	7996	0 5 0		12...	8026	1 1 0		20...	8054	0 13 9		30...	8082	0 5 0	
5...	7997	5 0 0		13...	8027	10 0 0		21...	8056	0 10 0		30...	8083	0 10 0	
5...	7998	0 8 0		13...	8028	2 10 0		21...	8057	1 0 0		30...	8084	1 0 0	
5...	7999	1 0 0		13...	8031	0 13 0		21...	8058	2 0 0					
	Clanmarina Working Party, Torquay	3	0 0	13...	8033	2 0 0		22...	8059	0 8 3		Total, June...	£326	15 11	
6...	8002	0 10 0		13...	8034	3 8 9		22...	8060	5 4 0		„ May, '93...	249	12 10	
6...	8003	2 2 0		15...	8035	2 0 0		23...	8061	10 10 0		Total...	£576	8 9	
6...	8004	2 0 0		15...	8036	0 5 0		23...	8063	1 0 0		SPECIAL FUNDS.			
7...	8012	20 0 0		16...	8037	0 5 0		26...	8064	2 0 0		June 2...	7987	3 3 0	
7...	8013	13 0 0		16...	8038	0 5 0		27...	8065	0 10 0		2...	7988	0 10 0	
7...	8014	0 17 0		16...	8039	0 3 6		27...	8066	1 13 6		2...	7989	3 3 0	
7...	8015	1 4 6		17...	8040	25 0 0		27...	8067	0 10 6		3...	7991	8 0 0	
8...	8016	1 1 0		17...	8041	0 17 0		27...	8068	0 5 0		6...	8000	0 10 0	
8...	8017	0 10 0		17...	8042	0 5 0		Fm. readers of the Christian	27	10 17 3		6...	8005	2 0 0	
9...	8018	1 0 0		17...	8043	0 5 0		27...	8070	1 0 0		6...	8006	0 2 6	
				19...	8044	0 10 0		28...	8071	1 16 3		6...	8007	2 0 0	
				19...	8045	2 1 8									
Carried forward	£66	0 11		Carried forward	£271	2 10		Carried forward	£320	8 11		Carried forward	£19	8 6	
<p>GIFTS IN KIND: June 9th (127), box of bottles and surgical instruments. 12 h (128), box of bottles and garments.</p>															

Total, June ...	£80	8 0
„ May, '93...	134	6 8
Total...	£214	14 8
TOTALS.		
General ...	£576	8 9
Special ...	214	14 8
	£791	3 5

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

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