

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

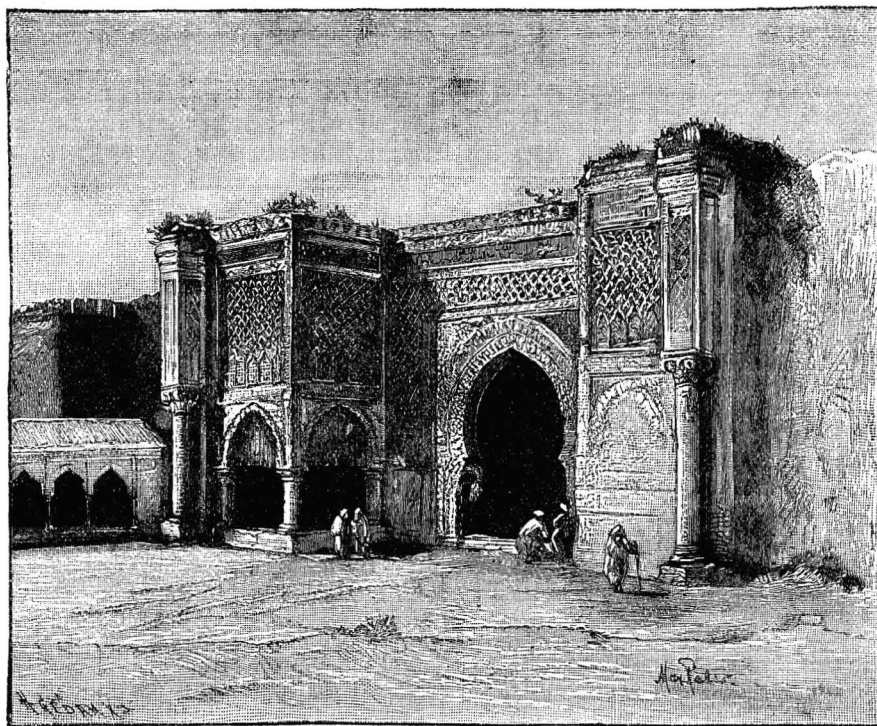
## NORTH AFRICA MISSION,

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

No. 66.

FEBRUARY, 1894.

PRICE ONE PENNY.



GATEWAY, CITY OF MEQUINEZ.

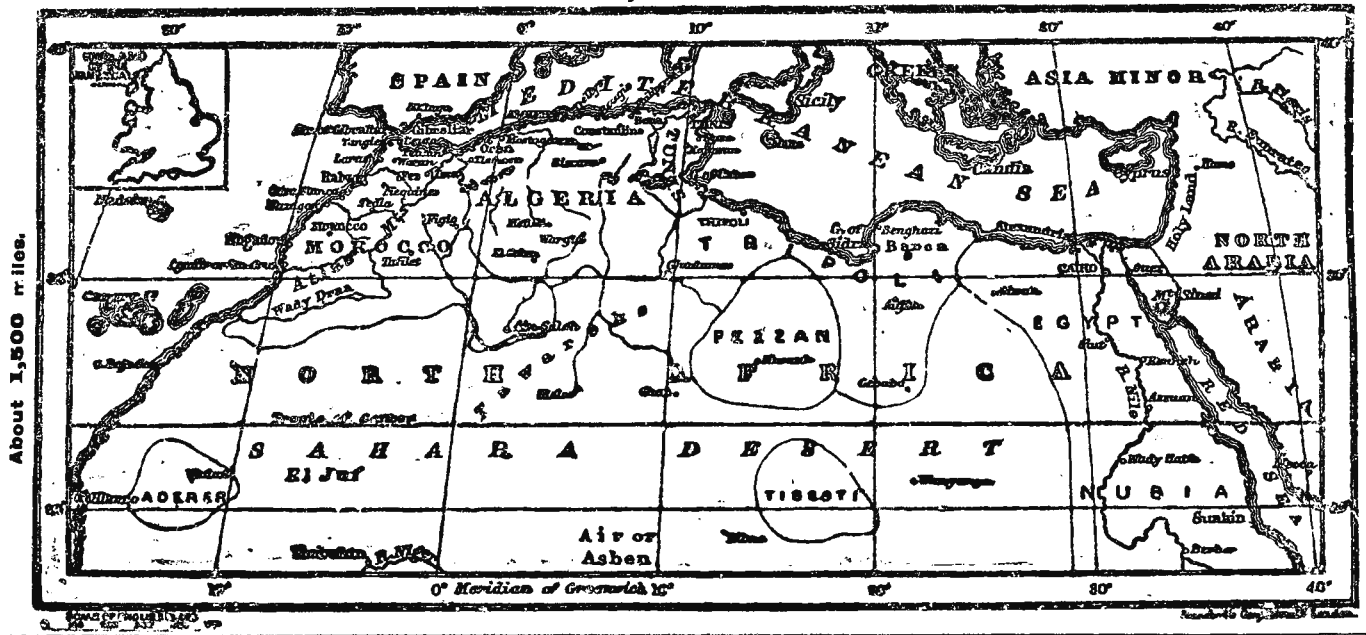
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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 about two thousand miles of railway.

The North Africa Mission has seven stations and twenty-two 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. Twelve 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. Who will go to them? A Medical Mission has been begun in Tunis.

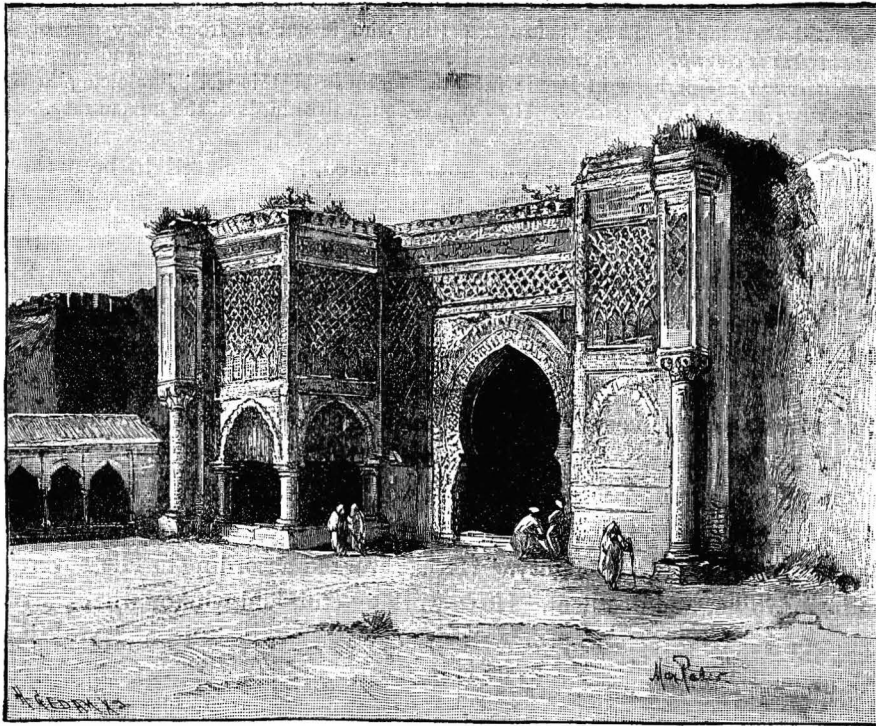
**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and others 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, seven 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.



GATEWAY, CITY OF MEQUINEZ. (see page 23).

## A Call to Prayer.

**I**T seems desirable that the Christians at home should more really understand the true moral—or rather immoral—condition in which non-Christian peoples are sunk; for unless they do they will not be able to intelligently sympathise with missionaries in their terrible difficulties, or feel how utterly hopeless all their efforts must be, except as the Omnipotent Holy Spirit exerts His gracious power in conviction, regeneration, and sanctification. This subject was touched upon by Dr. Underhill at the New Year's prayer meeting of the Baptist Missionary Society, when he read the first chapter of Paul's Epistle to the Romans. Mrs. Bishop, at the Anniversary Meeting of the Gleaners' Union at Exeter Hall, on November 1st, 1893, called special attention, amongst other matters, to the immoral state in which heathen and Mohammedans are sunk. Her address has been reprinted by the Church Missionary Society. Copies of it can be obtained for free distribution by application to the Secretaries, C.M. House, Salisbury Square, London, E.C. Amongst Moslems in North Africa, we are constantly brought face to face with immorality and vice that seems almost to outdo Sodom and Gomorrah. The terrible state of the heathen world described by Paul in Romans, ch. i., is the normal condition of those among whom God has called us to labour.

The facts are such that we prefer to turn from them; but the sentimental nonsense which is sometimes written or spoken about Moslems and heathen demands that the truth should be declared. Those who speak of Moslems as moral or pure, either do not know them or wilfully mis-state the facts.

In pleading for the neglected millions of the world, Mrs. Bishop said :—

“ I think we are getting a milk-and-water view of heathenism—not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevails in Asia. Missionaries come home and refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard—how little we know as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. *Mohammedanism is corrupt to the very core.*

“ *The morals of Mohammedan countries—perhaps in Persia in particular—are corrupt and the imaginations very wicked.* How

corrupt Buddhism is ! How corrupt Buddhists are ! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianised nations.

“ There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, lest haply they might feel after Him who is not far from every one of us. And over all this seething mass of sin, shame, and corruption hovers ‘the ruler of the darkness of this world,’ rejoicing in the chains with which he has bound two-thirds of the human race.”

The Gospel of Christ, of which Paul said he was not ashamed, he declared to be “the power of God unto salvation to every one that believeth,” and therefore to such sinners as he proceeds to describe in the following verses.

The minds and hearts of missionaries sometimes faint as they ask themselves, How can these people, who love their sins, and whose consciences seem almost past feeling, be convicted of sin and led to repentance ? And if they are led to trust in Christ for the pardon of guilt, how can they be filled with pure and holy desires and purposes ? Looked at merely in the light of human power and effort, the work appears hopeless ; but, blessed be God, we know that God the Holy Spirit has come for the very purpose of accomplishing what we could never do. If we examine the Acts of the Apostles and the Epistles, we find illustrations of what He accomplished among the debased heathen of that age, as well as among Jews, through whom the name of God was blasphemed among the Gentiles. The person by whose power these people were so changed as to be willing to suffer and even die for the truth was God—God the Holy Spirit, Eternal, Unchangeable, Almighty. He has worked according to His sovereign and gracious will all down the ages, making men willing and obedient. He is working still, and who or what can obstruct His resistless might ? It is the manifestation of His gracious power we need. Let us seek it, and seek it, and seek it, until in grace He draws us nearer to our Lord, and sinners to their Saviour.

The operations of the Holy Spirit are sometimes less rapid than we might expect or desire ; but He is the Spirit of Wisdom as well as of Might and Holiness, and oftentimes by lengthened processes carries out His plans that we may be able to learn something of the depth of the knowledge and wisdom of God.

The Moslems of North Africa, if not sunk more deeply in the mire of sin than the heathen in Paul’s day, are probably chained more securely in error. A brief consideration of some of the difficulties he experienced, and how he met them, may therefore be helpful to us.

In writing to Titus in Crete, Paul seems to recognize that they were always liars, evil beasts, lazy, and gluttonous. Yet the standard raised even for the slaves is to adorn the doctrine of God their Saviour in all things by ceasing to pilfer their masters’ property, and by faithfulness to them. And among these debased people Titus was to find men qualified for overseers of the Churches. Titus is encouraged by being reminded of what Paul and he himself had been, and how the change was wrought in their lives even by the washing of regeneration and the renewing of the Holy Spirit. The hope for Cretans, in other words, was God the Holy Spirit working through the Word of God and the servants of God.

Corinth gives us another example of what the Spirit of God has done through the Gospel in a most corrupt place. Of all the cities of the world at that time Corinth was probably the most immoral and corrupt. Its principal religion being the worship of Venus, immorality was almost a law ; consequently behind wealth and refinement the people were sunk in a filthy swamp of hideous sins. No wonder that the Apostle, when he came, was among them in weakness and in fear and in much trembling. From a human point of view it must have seemed as if these people could never be saved and sanctified. Self-satisfied, wealthy, and given up to every form of sinful indulgence, Paul came to them with a message of a Messiah who had been crucified. His message was counted foolishness by the Greeks, and was a stumbling-block to the Jews, who looked for a Messiah to deliver them from Roman rule. Paul’s preaching did not appeal to their literary taste. The prospect seemed desperately cheerless. Still, he succeeded. Many of the Corinthians hearing, believed and were baptized. The Lord had much people in that city. A large and influential Church was

founded; and though it bore marks of the pit out of which it had been dug, in the serious lapses into immorality of some of its members, it was nevertheless, as a whole, a grand testimony to the truth of the Gospel.

What was the secret of this glorious triumph in the stronghold of Satan? How were the entangling chains of lust broken and the captive sinners freed? It was the work of God the Holy Spirit. He made the words of Paul effectual. His preaching was in demonstration of the Spirit and of power.

The times change; it is not the worship of Venus that confronts us in North Africa. Satan has changed the names and outward forms of worship, and, as the centuries pass, has gained in craft in deceiving the human race. Now he has dared to borrow the name of the true God, and make it the screen behind which he may chain men even more securely than of old in and to their sins. Then they sinned by permission of Venus; now they pretend to do it by license of Jehovah, and consequently are more wedded to their errors than of old. Oh, the patience of a Holy God! Oh, the grace of a righteous God! He not only bears with them, but sends us to them to proclaim pardon and deliverance. Let us face the insurmountable difficulties that confront us, and surmount them in the power of the Living God. His arm is not shortened that it cannot save. The Holy Spirit who triumphed in Corinth and Crete is with us still in all His eternal power. He was given to abide with us for ever. Let us put ourselves and the work God has given us in His hands. Let us count upon Him, and we shall see His glorious workings in these last days as He hastens to make up the number of Christ's chosen Bride ere He returns to reign.

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

DEAR FELLOW HELPERS,

On the 16th of November I started with the friends, whose names were mentioned in November NORTH AFRICA, on board of the P. and O. steamer, *Thames*, for Tangier. We found it decidedly cold as we went down the river, and by the time we got into the Channel it was getting rough, so that we were glad to post our letters ready for the pilot to take them off at the Isle of Wight, and go early to our berths.

In the morning it was rather finer, but as the day wore on the wind grew stronger, and by the afternoon a gale was blowing. During the night the gale became a hurricane, which continued with such severity through Saturday morning that the captain thought it best to seek shelter from the violent north-west wind under the coast of Cornwall. We sighted the Lizard late on Saturday night, and continued in the neighbourhood till Sunday morning. Under the shelter of the land the sea was less tempestuous, and by midday, after signalling at the Lizard, our captain ventured once more to face the storm and make for Gibraltar. The sea was still running very high, but the tempest had to some extent abated, and by Monday it was only blowing an ordinary gale. We gathered afterwards from the public papers that the hurricane we had experienced had wrought much damage all around our coasts. The force of the wind in many places was greater than had ever before been registered. When the wind travels at eighty miles an hour it is considered a hurricane, on this occasion the force was ninety miles an hour, and during the gusts of wind as much as a force of 120 miles an hour was registered, or two miles a minute. We have great cause to thank God for preserving us when so many suffered shipwreck.

I remained on deck on the Friday night till 9.30, though no one else was there, sheltering myself from the blinding spray and rain behind the canvas which surrounded the top of the stoke holes. Our vessel was then pitching and rolling heavily, this grew worse as the night proceeded, and about four in the morning the largest of the ten boats was swept away, breaking

the two iron davits from which it was suspended. These davits were fifteen inches each in circumference, and would each of them require a strain of 500 tons to break them. One of the davits of the boats on the other side also snapped and fell on the deck, bending in the winch and breaking part of the boat. Where it fell was about three feet from where I had been sitting overnight. The two small guns used for signalling purposes broke loose, and one of them smashed one of the skylights; the forward ladders leading up to the hurricane deck were both broken, and the rail of the bulwark on the weather side unshipped, but fortunately was not washed away. The iron cabin in which the Lascars do their cooking on deck was stove in by the force of the water. The piano in the second saloon broke loose and acted as a battering-ram, first on one side and then on the other till it was secured.

When I went on deck at daylight on Saturday morning the hurricane-deck was a mass of wreckage. The sea was running so high that men who had been five-and-twenty years at sea said they had never seen anything like it before. We were going very slowly, but even then there seemed to be danger lest the decks should be swept by the force of the water. Notwithstanding the shutting of doors and the battening of hatches, the water would persist in coming in more or less here and there. Thus the morning wore away till about 11.30 when, with a tremendous crash, the beam that supported the forward-hatch broke with the force of the water on top, letting hatch and water down below amongst the boxes and berths of the stewards. It was some time before another beam could be fitted and fresh hatches nailed on, as it was no easy matter to work on deck in such a sea, and in the meanwhile a great deal more water went down. One of the Lascars, suffering from consumption, died during the Friday night. He was, of course, a Mohammedan.

We felt utterly helpless in the midst of the storm; there was nothing we could do but to commend ourselves to the care of our loving Father, knowing that—

“He sitteth o'er the water floods  
And guides each drifting wave.”

We were reminded of the two parties of beloved missionaries who had perished not many months before a little further on,



off the coast of Spain, and wondered whether the Lord's time had come for us to join them, or whether He would have us still continue our labours for Him below, and rejoiced to know that whichever happened it would not be by chance, but of God's permission. All praise was due to Commander Seaton and the other officers for their calmness and wisdom in navigating the ship, and for their kindness and consideration towards the passengers; and we would ask our friends to join us in thanksgiving to God for His gracious care over us on this occasion.

It is wonderful how soon the memory of a perilous experience is forgotten and people return to their ordinary line of conduct. Some of our fellow passengers found enjoyment in card-playing, smoking, etc.; but a little company of us had the pleasure of having several Bible-readings in the second saloon, as well as a good deal of interesting personal conversation. The Rev. Dr. Somerville, of the United Presbyterian Church of Scotland, was returning to his medical mission work in India, and some ladies of the C.M.S. and B.M.S. were also going to India with other Christians, so that together we formed quite a nice little company.

The remainder of our journey to Gibraltar was, therefore, profitable and pleasant. We reached there on Wednesday night. We had just time to shake hands with Dr. Smith, who had been spending a little time in Tangier to see the medical work there before proceeding to his sphere of work in Alexandria.

In Gibraltar we had the pleasure of meeting Mr. and Mrs. Ogilvy, of the Soldiers' Institute, and Captain Armstrong, of the Soldiers' Home. It was very refreshing to find these servants of the Lord quietly and earnestly testifying for Him amid the soldiers and sailors on the Rock and in the Bay.

The discomforts of our voyage, were not, however, altogether over yet. We were to have caught the Spanish Mail at 7 o'clock on Thursday morning, and though we were up in good time, through a misunderstanding as to the place of embarkation we missed our boat. However, there was another one later in the day, and we reached Hope House a little after nine o'clock. Our friends had given up all hope of us that night, and so we came upon them rather as a surprise.

The next few days were spent in Tangier. Mr. Patrick showed me the work among the Spaniards, which he and his wife, with Miss Brown and Mr. and Mrs. Barnard, are vigorously carrying on. They have I think ten Spanish meetings a week, and Miss Brown has a small Day School. Most of the Spaniards are very poor, they correspond in some measure to the Irish labourers who come over for harvesting in England. The principal Spanish Mission premises, which are also used for the English service on Sunday mornings, afford also accommodation for Mr. and Mrs. Barnard's residence, Miss Brown's School and a small room where Mr. Patrick can meet with any who may wish to see him privately. Mr. Barnard has secured another room at some distance in the midst of a colony of Spaniards; this is a sort of out Station and has proved quite a success. The meetings are on the whole very well attended and a great quantity of the good seed is sown. The moving character of the population makes it very difficult to build up large visible results, and the strong opposition and persecution from the Roman Catholic priests are very considerable barriers to progress. Miss Brown is very anxious to find someone to assist her in her work and this appears to be most desirable.

The premises seem very suitable for the work, and for the present the central rooms are secured. The work of watching over any Spaniards that have been converted calls for much diligence and patience. We would commend our brothers and sisters carrying on this work to your hearty sympathy and prayers. The expenses of the Spanish work are considerable

and consist of the support of the workers, the rent of the premises, and other general expenses. Mr. and Mrs. Patrick are supported by the Pastors' College Missionary Association, and the rent is for the present provided for; but it may be necessary some day to build and thus make sure of not being turned out through priestly opposition. We should like to see the whole of the Spanish work maintained without drawing upon our general funds.

Most of our readers will remember that rather more than a year ago Miss Jay commenced a new branch of work amongst Moorish children in Tangier. This she had carried on with the assistance of Miss Jennings till the autumn of 1893, when Miss Frostick came to act as housekeeper and general helper, and thus set Miss Jay free for other work. Miss Frostick is supported as Miss Jay's personal helper by some friends in London who are known as the "West London Auxiliary of the North Africa Mission." Miss Jay's support has been provided by the members and associates of the "Children's Missionary Band," and most of the expenses of this work have been met through the kindness of Miss Jay's friends at home. The work has naturally been very uphill, first there is the fact that Moorish parents are not much concerned at present in the education of their children, then they are specially suspicious of teaching given by "Nazarenes"; however, Miss Jay has made the attempt and when I was there I found some sixteen children to whom the Scriptures were being taught and the rudiments of knowledge being imparted. Mrs. Farah, a Christian Syrian, widow of the Bible Society's late colporteur, was assisting in the teaching, and considering the very great difficulties that such work has to encounter the success Miss Jay has attained is as much as can be expected. All work of this kind in Moslem countries is very difficult to commence, but who shall say that an important work may not grow out of this small beginning. Miss Jay also spends some of her time in visiting, conducting a class for women, and other work.

Our main work in Tangier is of course the Medical Mission of which our esteemed brother Dr. Terry has charge. I found he had made several improvements in the Hospital since my last visit. It was filled with in-patients, who form a most interesting sphere for spiritual as well as medical work. Miss Aldridge is our experienced nurse and has been working indefatigably as she has not only had charge of the patients and the responsibility of seeing they are fed, but also to continue the study of Arabic. Miss Denison will in future assist Miss Aldridge so far as a new worker having to study Arabic can. There are out-patients who come on Monday, Tuesday, Thursday, Friday, and Saturday mornings, the Spaniards on two afternoons also; it can therefore easily be seen that as Dr. Terry sees the in-patients twice a day, attends to the out-patients, pays occasional visits outside, continues the study of the language, as well as having more or less of the general supervision, that he works very hard. Fortunately Mrs. Terry watches carefully over him so that he is able to go on without a breakdown.

Mrs. Bolton was doing the dispensing when I arrived. Miss Vining, whose health is not robust, is able to speak personally to the patients, take some of the services in the Hospital, as well as do certain secretarial work in connection with it. Miss Jennings hopes to give herself in future to following up the out-patients by visiting them in their homes. Miss Lambden will help in the Hospital, and also hopes to re-open the Night Refuge for Moors; Mr. Barnard will take the oversight of the place and the native whom they may put in charge, and thus assist Miss Lambden in the work.

One of the great needs of Tangier is a brother who could give himself up to evangelistic work among the Moors as Mr. Patrick does amongst the Spaniards, and push the evangelistic

work in other directions, and thus relieve Dr. Terry of a little of the strain. Tangier being the port of landing a variety of little things devolve upon the workers here which those inland are not subject to. It is difficult to say much of direct spiritual results amongst the Moors, there are some who have professed faith in Christ, concerning whom the missionaries feel hopeful; but of this we are sure that the Gospel is being preached and circulated, and that many are hearing the way of salvation. Let us pray that a mighty wave of spiritual power may be felt, convicting of sin, regenerating, and sanctifying. The workers all feel how utterly they are cast upon God, and that no blessing can be expected except through some special manifestation of Divine power.

Mr. and Mrs. Mackintosh, of the Bible Society, notwithstanding recurring indisposition, are labouring most energetically in disseminating the Word of Life, both personally and through the colporteurs. Miss C. Hanbury, of London, employs a Syrian who, besides keeping a Refuge for men, visits prisoners, etc.

After five or six days in Tangier I started for Fez. Assad Karam, our Syrian teacher, made all my arrangements as to mules, etc., and acted as a sort of conductor on the way. Miss Greathead, who was going to Fez as a missionary's helper, was accompanied by Miss Jennings as a companion, she having had some experience in travelling. We had five mules to carry ourselves, tents, baggage, two muleteers and a lad to look after the cooking. The journey from Tangier to Fez occupied fifty-nine hours of actual travelling, which, reckoning at three miles an hour, would be 177 miles. The length of the journey of course depends a little on which route one takes. There are two main routes from Fez to Tangier, but each of these is subject to a number of small variations. The shorter one which we took is through El Ksar, and then a little to the east across the rivers Waga and Sebou; it is known as the mountain road. The second is through El Ksar over the Siboo, then east-south-east to Fez. As our journey was mostly in the month of December the days were short, and we were not able to make a great distance each day. Our ordinary plan was to rise about 5, and after breakfast and prayer start soon after daylight, say a little after 7; take some food in our pockets to eat about 10 o'clock, stop for, from half-an-hour to an hour about 12.30 or 1 o'clock for lunch, then travel on again till as near 5 as would bring us to some camping-place. As we rested on the Lord's day we did not reach Fez till just over seven days after leaving Tangier.

The track from Tangier to El Ksar (for it cannot be called a road) is through a hilly country but without any very great elevations. There are few trees and not very much scrub, consequently the country looks bare and barren, and as a consequence the rainfall is deficient. This, with an oppressive government and but little security for life and property, makes the condition of the people poor and miserable. The villages are small and consist mostly of huts with bamboo or sun-dried brick walls, and thatch or native tent-cloth roofs. The population is sparse and poor in the extreme, with the exception of here and there a government official who has gained a little wealth by oppression.

El Ksar is a small city, but probably at one time had more importance than at present; it is very difficult to say what its population is, probably somewhere from ten to twenty thousand. I have visited most of the large towns between Tangier and Damascus, but I think this one holds the palm for filthiness. The refuse of the town has been shot just outside the houses until in places it has formed an immense bank, thirty or more feet high and fifty or sixty feet thick. Disease, of course, is very prevalent here. Some enterprising foreigner or Jew has established a steam flour mill, but the city generally is falling into ruin. There are some flourishing

gardens round, and it only the refuse which now pollutes the place could be ploughed into the land, these gardens might be very much more productive. There is a good-sized river flowing beside the town, and by means of it the country might be irrigated.

Not only here but when travelling farther on, I was struck with the immense plains of Morocco, through most of which a fair number of streams and rivers flow. If the water from these streams were used for irrigation purposes the fruitfulness of the country would be prodigious, but the fatalism of Islam makes but very little use of God's bountiful provision and the country is allowed to remain comparatively unfruitful. In no other part of North Africa, except Egypt, have I seen such large districts which might so easily be irrigated at a comparatively small cost. To a large extent, the country from Mogador to near Tangier and for a considerable distance inland consists of large well-watered plains, the rivers being fed by the rains and snows of the Atlas Mountains further east. Farmers in the neighbourhood of London generally get forty bushels of wheat to the acre; the average for Great Britain and Ireland is about twenty-six or twenty-eight bushels; in France, I believe, seventeen; in Algeria, amongst the French colonists, eight; and amongst the natives probably about five. In Morocco the average would be the same, about five bushels of corn from an acre, when with good cultivation fifty might be obtained. I have seen in the neighbourhood of London more than sixty bushels grown on land no better than this. Of course, even in Morocco, much larger crops are grown in places advantageously placed. The figures I give are averages. With a beautiful country like this I found the people half-starved for want of bread, and in Fez, although the cost of carriage is on an average £5 a ton from the coast, it was a question whether it would not pay to import flour. To such a wretched condition has Mohammedan misrule reduced this fair land.

The spiritual wretchedness of the country is a counterpart of its physical. In the large towns there are a fair number of Moslems who go regularly to pray at the mosques, and have a moderately intelligent knowledge of their own religion. In the country, however, though the people are bigoted Moslems, probably not five per cent. of the people, perhaps not five per cent. of the men, pray regularly. Their minds are mainly occupied with material things, and scarcely seem to rise beyond the hut they live in. They hardly seem to have the enterprise of the heathen, so effectually has Mohammedanism paralysed not only their souls but also their minds.

In El Ksar there are no resident missionaries, but the town has often been visited. One young man there professed some years since to be converted, and we were very much encouraged about him. He has, however, relapsed, and though he declares he is a Christian in heart, he is a Mohammedan in life. I endeavoured to see him but was not successful.

Our road from El Ksar lay through the river (for there is no bridge), and for a time beside a stream, which made the adjoining land look fruitful. We pitched our tents that night in an enclosure surrounded by a ditch and hedge, made to protect the cattle of a leading man in a small village. Here we spent the Lord's day, and some of our number were able to speak to the people of the Lord Jesus and their need of salvation. No one in the village could read, but someone from an adjoining village was found who could, to whom a Gospel was given by Miss Jennings. The poor people listened to the Truth, and gladly accepted medicine; but their temporal trials seemed to so fill their minds that they had not much heart for spiritual things, though they were not inclined to say very much in favour of Mohammedanism.

During the second night's stay in this village a cow was stolen from an adjoining hut by some natives from another

village. Cattle stealing is a more popular pastime in Morocco than fox hunting in England. Sunday evening had brought a little rain, which made our travelling more difficult on Monday morning, but before long the ground improved. On Saturday afternoon we had passed a hot sulphur spring, and on Monday we noticed salt pits beside the road. The resources of the country are varied, but a Mohammedan Government seems incapable of anything except obstruction. One of their leading men said even if a company were formed to clear the mud out of their streets they would oppose it. There was a good deal of sameness about the country most of the way. The crossing of the rivers Warga and Seboo afforded a little variety.

About a day's journey before we reached Fez we mounted to a higher elevation. The approach to the city is across a wide plain about 1,200 or 1,500 feet above the sea level, to the south of which lies a range of mountains inhabited by Berbers, with Sifroo at its eastern end, and Mequinez at its western. Not far from Fez we met a detachment of the Sultan's wives, and were warned to keep out of the way lest they might be defiled by coming near Nazarenes. Not long since, in a disturbed part of the country near the coast, some of the Beni Hassan captured some of the Sultan's numerous harem. To castigate the guilty parties for this, the Sultan permitted a still more rebellious tribe, the Beni Zemour, to sweep down upon the Beni Hassan. If the numerous groups of the Sultan's subjects had enough intelligence to combine, his rule would soon come to an end, but as they are as hostile to one another as to his authority, he has hitherto found the motto of "Divide and conquer" has enabled him to retain his unstable throne.

Arrived in Fez, we had the joy of meeting the missionaries there. Unfortunately our pleasure was marred by difficulties which had arisen only a few days before our arrival, with regard to the school which Mr. and Mrs. Edwards were attempting to begin. The Basha, or Governor of Fez, intimated to Mr. Edwards that he had received a letter from the Sultan, in which he expressed his disapproval of his subjects being taught reading and arithmetic, etc., by Europeans. Strange to say, there was no objection expressed to any distinctively Christian teaching, but this is probably accounted for by the fact that a Mohammedan is unable to distinguish between things secular and religious, his religion embraces everything, and the fact that arithmetic is taught by a Christian, constitutes it religious instruction. As Mr. Edwards did not see his way clear to promise absolutely that he would not teach the children, the Basha saw fit to throw some of their parents into prison, thus intimidating them. In this he was successful, and though the men I am thankful to say are now out of prison, it does not seem desirable to press this branch of the work at present, but rather for our brother and his wife to turn their energies into some channel that may advance the cause of Christ without giving so much offence, and thus endangering other departments of the work. A good clergyman once remarked to my father that prejudices are more easily sapped than stormed, and we have often proved the wisdom of sapping in Mohammedan lands.

Fez, though not the largest city in Morocco in area, has the largest population. It is interestingly situated amongst the hills at the end of the plain, and has an abundant supply of water. A number of the houses are large, and fine specimens of Moorish architecture. There are a few large buildings and some interesting gateways. The bazaars were not so fine as I had expected, and did not seem at all equal to those of Tunis or Damascus. The population is probably about 100,000, perhaps rather more when the Sultan makes it his residence. Fez is a purely Moorish city, and it is probably as large, or larger, now than it has ever been. Many of the stories of its past greatness are imaginary; it is, however, certainly the most important city in that part of Africa, and it

is most desirable that its inhabitants should be brought to know the truth of the Gospel. Under present circumstances, it is not considered desirable to give many details of work here, but rather to go on quietly.

Having left Miss Greathead with Miss Herdman, we proceeded from Fez to Mequinez, which is situated on the same plain, but rather more than thirty miles to the west-south-west. As one approaches, Mequinez is a more imposing looking city than Fez, but evidently not equally prosperous. The outer walls enclose olive yards or gardens, and within the inner walls the population does not seem so abundant as in days gone by. Perhaps now about forty or fifty thousand. Mequinez is a much older city than Fez, having existed in the time of the Romans, of whose presence many massive stone columns and half-imbedded ruins bear witness. It is an important centre, however, and ought to be occupied for Christ. The Berber tribes who live in the neighbourhood would probably form a hopeful field of labour. We called to see the Basha, who, after some little demur, provided us with a place to pitch our tents. Miss Jennings was able to place several Gospels amongst those who were able to read and also to speak to others.

Our route from Mequinez lay beside the river Ordorm, which finds its way ultimately into the Seboo. A long day's journey, which was only completed two hours after sunset, by the dim light of a crescent moon, brought us into the plain of the Seboo. While in the neighbourhood of Fez, the thermometer had been down to freezing point; but now that we had descended from 1,500 feet above the sea level to about 300, we found the air much milder. The next two days were occupied in crossing this great plain and river. Here we had the only serious bad weather during the journey. A few hours rain made the ground so slippery that our mules could hardly stand, and we were glad to take shelter for the night in a clay hut, which was dry.

The river Seboo might be navigated for many miles—in fact, a flat-bottomed steamboat might get a long way towards Fez; but Moorish policy is opposed to this, as it might introduce Europeans into the country. Even a landing stage, from which to get into the barges that cross the river, is more than Moorish energy can accomplish. All along the roads the skeletons and carcasses of beasts of burden are to be seen; they fall by the road, and being unable to rise, they are left to die, and the dogs soon devour them.

A road or railway to Fez or Mequinez would meet with practically no serious engineering difficulties; but as they might introduce too many Europeans, the Moorish Government is opposed to them. It would rather that its subjects should wade the wide rivers, toil through the muddy plains, and climb the steep hillsides than have a good road and more of the much dreaded European influence, "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."

Instead of returning to El Ksar, we turned to the west, and on Saturday evening, December 16th, reached Larache, a small town on the Atlantic coast, perhaps fifty or sixty miles from Tangier. Some years ago some ladies of our Mission occupied this place as a station, and an encouraging work was done by Miss Herdman, Miss Caley, and Miss Jennings; but since their removal to Fez, we have not been able to find labourers who could continue the work there. We were pleased to hear that some of the Jewish boys could still sing the hymns they were taught years before, and the truths that were then made known to Moslems, Jews, and Roman Catholics were evidently not forgotten. Larache is an interesting place, but it is very difficult to land there on account of the heavy surf; vessels frequently call two or three times without being able to get their goods ashore. On the



north of the town is a moderate-sized river, and beyond it a large piece of marshy ground, which probably makes the town somewhat malarious. Stagnation prevails here, as everywhere else in Morocco. Any advance is generally made by Jews or Europeans; but evidently, little can be done until the natural products of the country are developed. We hope that some day the work may be taken up there again, and the people, who were years ago interested, further instructed. We spent the Lord's Day here, and besides having little private meetings in our tents, Miss Jennings was able to visit some of her old friends, and to repeat to them and others the Gospel story.

The impression formed on my mind by visiting the cities and towns of El Ksar, Fez, Mequinez, Larache and Arzilla, and by traversing three or four hundred miles of country in North Morocco, was to deepen my feeling of the utter hopelessness in which the followers of the false prophet are sunk, a hopelessness which enters into every department of life—religious, political and social; and yet when we compare our experiences with a few years ago, how thankful we ought to be that the country is as open to the Gospel as it now is. My Syrian companion, who had travelled several times through this part of the country, was struck with the increased civility of the people compared with years gone by. Ten years ago,



CITY OF MEQUINEZ, MOROCCO (see page 23).

On Monday morning we crossed the river in a ferry boat, and after about seven hours' march in very soft sand, and three hours more over a jutting headland, we reached the little town of Arzilla, a day's march nearer Tangier. As it was seven o'clock, we had some difficulty in getting admitted through the town gates, but patience was rewarded. Within this little town we again found traces of Miss Herdman and Miss Caley's work of years gone by. They were still affectionately remembered, and the truths they taught still linger in the memory of not a few. Miss Jennings had only time to make a few enquiries, and to remind the people of the truths they had previously heard, as we had to leave early the next morning and press on to Tangier, where we arrived late the next evening, just over twenty days after starting on our mule journey.

when I first visited Tangier, the difficulties of work were immensely greater than at present; even still it is necessary to make haste slowly, and to proceed with caution so as not to unnecessarily offend the prejudices of the people. Gradually, as they get accustomed to us and our teaching, it will be possible to adopt methods which at present would be unwise. The altered attitude of the people toward missionaries is perhaps more marked to those who visit countries occasionally, than even to the missionaries themselves, to whom changes come so slowly and gradually, that they are hardly perceived. We trust that there are some secret disciples, certainly there are considerable numbers who have portions of God's Word, and who know something of the claims of Christ. It is still almost entirely a time of preparation and sowing, but the time of ingathering will come, and

even now our hearts are cheered and encouraged by tokens of coming blessing.

I was sorry not to be able to visit Tetuan and Casablanca, but the claims of the Mission at home seemed to be more pressing than those of these stations just then.

Mr. Armour, who went out with me, has begun his garden-work in Casablanca, and has already sown the seeds that were given him.

The workers in Algeria and Tunis have been busily occupied with their Christmas gatherings, of which some particulars will be given.

We have interesting cases in Tunis which seem to show that the spirit of God is working in some hearts. Miss Lambert has been added to the number of our workers there.

Mr. and Mrs. Harding, of Tripoli, have gone to Rome for a much needed rest. Mr. Harding's mother is staying there. Our brother has worked very hard. Unfortunately as it seems to us, and contrary to information received before he started, he was put into quarantine in Malta, which greatly inconvenienced and delayed him. Mr. Venables, assisted by Mr. Reid, is carrying on the dispensary during his absence.

Miss Rose Johnson is now added to our staff of workers in Alexandria. An Arabic service has been begun on Sunday evenings, and though the numbers attending are, as yet, but small, Mr. Summers seems encouraged.

Mr. and Mrs. Michell are in England for the present. Mr. Michell is holding meetings as opportunities offer. Friends wishing to arouse a deeper interest in the work would assist by arranging meetings at which our brother could tell his interesting story of the Lord's work in Tunis.

Miss Gill, of Tlemcen, is remaining in England a little while longer to gain certain Arabic and medical knowledge which she could not so well get at her Algerian residence.

Mr. and Mrs. Mensink have been holding a number of meetings in Holland, they have been greatly assisted by Mrs. Van Rossem. They hope to return to Tetuan, Morocco, during February. Miss Lochhead is still continuing her medical studies in Glasgow.

The funds received during December were considerably less than we require for a month.

We are thankful that in the midst of considerable financial depression so much money has been sent. A good deal of it, however, has been for special objects, and the general expenses of the Mission have been a little extra heavy, *our general funds therefore need greatly replenishing*. The expenses of the Tunis Medical Mission were for some time met by funds specially given for this purpose. These are now exhausted, and our general fund has made up the deficiency. We should be glad if this branch of the work could be independently provided for. Probably 30s. a week, or £80 a year, would cover all present expenses for rent, instruments, drugs, etc.

We are anxious during this year to give ourselves specially to prayer that the mighty power of the Holy Spirit may be felt throughout the Mission and North Africa, both amongst the workers and those amongst whom they labour. Nothing but Divine power can regenerate these dry bones; but Divine power *can*. The work which God has put into our hands is a great and blessed one—a work which is worthy of whole-hearted consecration of time, energy, person, and substance. It is no trifling undertaking to attempt the evangelisation of the great countries of Northern Africa. Were it not that each one of us engaged in it may say in the words of the 56th Psalm, "God is for me," we would not dare to attempt it; but if He bids us, what is there we may not dare? We count upon your continued sympathy and energetic co-operation.

I remain,

Yours faithfully in the service of Christ,

January 18th, 1894.

EDWARD H. GLENNY.

## Notes and Comments.

**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.

**OUR EDITORIAL WORK** is needing further assistance. To this end we should be glad to receive an offer from any lady with literary ability, who has had some experience, and who could meet her own expenses, to take charge of this department of our work.

Surely there are some ladies of good education who, hindered from going abroad, could in this way fill an important sphere of usefulness at home, and thus indirectly contribute to the evangelization of the Moslems of North Africa!

**THE TUNIS MEDICAL MISSION** is doing a good work for God. Just now the workers are much encouraged; some who came seeking healing of body have become interested seekers after truth. We would ask for special prayer for this branch of the work. We regret to add that funds for its support do not keep pace with the expenditure.

**"EGYPT."**—In our next number we shall hope to give the first of a series of papers on Egypt, from the pen of Mr. W. Summers, of Alexandria.

**ALEXANDRIA.**—Mr. Summers writes:—"Since settling down in our new house, we have been greatly cheered by the influx of people. The school, the visiting, the conversations with men in the house, and the Arabic service on Sunday evening are well sustained. Numerically, the least successful part of our work is the Arabic service; it is so difficult to get the Moors to attend. Every day we are finding out how suitable this house is for our work."

**SELF-DENIAL.**—The example of a young woman named Sarah Hosmer, of Lowell, U.S., should be told out as an encouragement to others. She heard at a missionary meeting that the cost of educating a Nestorian youth at the mission seminary was £10, and conceived the idea of raising this amount. She was at this time working in a factory, but by carefulness the amount was raised and a young man trained as a preacher of the Gospel to his own people.

The desire grew, and, one by one, five more labourers were trained and sent forth through this godly woman's efforts. When more than sixty years of age, and living in an attic, supporting herself by sewing, she managed to send out the sixth preacher.

**AFRICA.**—The transformation in Africa continues. In all directions efforts are being made to open up the country. These efforts are mainly of three kinds—military, mechanical, and missionary—and their respective aims are conquest, commerce, and conversion.

The Congo Railway, entering from the west, is already half completed, and when finished will give access to Stanley Pool, the commencement of the great waterway into the interior. The Uganda Railway from the East Coast will be 655 miles long, and will terminate on the great lake Victoria Nyanza. And now another work, of almost equal interest, has been commenced, viz., the construction of a portion of a telegraph line which is ultimately to reach from Cairo, through the Eastern Soudan, and by way of the great lakes, to the Cape of Good Hope. All these efforts, while purely scientific, are, doubtless, being overruled by God for the advancement of His kingdom.

MOHAMMEDANISM, on its onward march, has been opposed by three great forces that have been instrumental in arresting its progress in a greater or less degree. The first of these was the military movement of the eleventh and twelfth centuries, known as the Crusades, which stayed the advance of the Moslem power, and preserved Europe from the fate which had already befallen Asia.

The second foe to Mohammedanism has been commerce. Commerce, as a rule, expresses itself as being entirely indifferent to the progress of the Gospel; and yet, as God used Cyrus, a heathen monarch, to carry out His designs, so He has, doubtless, used these things to prepare the way for His truth. Certain it is that in India and other parts of the East which were practically closed to the Gospel it has, under God, been the means of doing a pioneer work amongst the followers of Islam.

The third, and by far the mightiest foe that Mohammedanism has met, is the great missionary enterprise of the present day, the force of which Moslem nations are only as yet just beginning to feel.

THE CHRISTIAN CHURCH in India, China, and parts of Africa has only come in contact with the followers of Mohammed, as it were, incidentally, while prosecuting her work amongst the heathen. It was not until the "North Africa Mission" was launched that there was anything like an organized movement against the system of Islam. Throughout the whole of North Africa Mohammedanism has full sway; and while the missionaries there do not confine their labours exclusively to these, yet, as a fact, four-fifths of those among whom they work are disciples of the false prophet.

IN PERSIA the workers among Moslems are being much cheered. The young Christians are showing increased zeal for the spread of the Gospel, while the number of Mohammedan enquirers, who are regular in their attendance at the Persian service on Sundays, is sufficient to afford the missionaries great thankfulness. Medical missions are doing an excellent work in the capital; but in Persia, as elsewhere, the intolerance of Mohammedan rulers is a great hindrance to the spread of the Gospel.

BAPTISMS OF MOHAMMEDANS IN INDIA.—A young Mohammedan and his wife and three children were baptized at Benares, in the North-West Provinces of India, on September 17th. He is an educated merchant who dealt in *kinhas* (cloth interwoven with silver and gold threads). By embracing Christianity he has become a beggar, as his father has disinherited him and thrust him out of the house with nothing except his clothes. He had been coming to the missionary, secretly, for eleven months for instruction, and repeated efforts had been made to induce him to give up Christ, but grace enabled him to remain firm.

Four Mohammedans were recently baptized at Bombay, in Western India. One of these, a *munshi* (teacher), is considered a suitable candidate to be trained as a mission agent.

OUR WAY IS THE BEST.—Arab woman at door of Tunis Medical Mission:—"Here are the bottles, we don't want any more medicine!" Missionary: "But why not? Your mother's abscess is so dreadful!" Woman: "Oh, she's cured." Missionary, visiting the case later on:—"How is your mother *really*? The wound cannot have been healed in two or three days only." Woman: "No. It didn't close up, so we are putting in candle-grease and oil."

MISSION PUBLICATIONS.—Among the list of these on the last page will be found a notice of a new booklet on Egypt by Mrs. Haig.

## Algeria.

### OUR CHRISTMAS GATHERINGS AT CHERCHEL.

By MISS DAY.

I AM sending an account of our children's fetes, but quite as interesting a feature of it to us was the arrival of the parcels from friends who were helping us. Someone to whom we were showing all our treasures a day or two before Christmas, and to whom we were picturing the satisfaction of the children when they should receive them, made a very sage remark. "I know to whom all these things give as much pleasure, perhaps more, and that is to you;" and it is so true that I feel, before I express the children's thanks, I must say how we both personally thank you with all our hearts for the joy you have given us. We never passed a brighter or a happier Christmas, and we felt the Lord so near.

For the Protestant Sunday-school children we made a Christmas tree at the Temple (we have only ten, all told, but then they all come regularly, and there are three more eligible for admission this year, so that will make thirteen). M. le Pasteur distributed prizes for regular attendance, and all the children received a little toy and bag of sweets. All the Protestants came and a great many Roman Catholics; our little Temple was crowded, and we prayed much that the simple address of our pastor might reach their hearts.

Our boys' fete was the next to take place, and for their prize a friend had kindly sent flannelette shirts, made English style. This is the first year of our boys' class, and great was their wonderment and delight at the Christmas tree, with its dozens and dozens of candles and gay bonbonnières; but though many were near enough, we had *not once* to say, "Don't touch."

As we only had fifty-seven boys, we were enabled to invite with them the seven little Protestants who come to us for teaching on Thursday mornings. We had a few other guests, among them a young French gentleman, son of a pastor, and who has a brother and sister working as missionaries in the South of Africa. He spoke a few words to the French children, and also accompanied the hymns on his violin. This was an improved feature in the entertainment—the boys were so pleased. The shirts were an immense success. Very few town boys wear the native shirts now; they like them best cut from a French pattern.

Boys who had attended the class six months received a shirt; those less, a yard of material to make a waistcoat; those who have only been three months, a red handkerchief; and those less still, nothing besides their sweets and orange. For the boys who had not missed more than six times in the whole year there was a native shirt extra, if they could repeat twenty texts in Arabic without a mistake. Fifteen boys gained this prize, one being only five years old, and only one over ten.

After all, we had had some difficulty in seating them so that all should have a good view of the tree, and we of them; which, in the interests of order, was so essential; but by accommodating three tiny mites on each window-sill and a little squeezing they got placed. I think those in the window perhaps were rather envied by the others, as they attracted so much attention from our visitors; and really, they did make a very pretty picture perched up there, cross-legged, in their little white burnouses; they looked like miniature men.

When everything had been distributed the boys produced their big red handkerchiefs, with which they had the forethought to come provided, and it was amusing to see the careful



way they were putting everything in. We love our children for that, both boys or girls; there are only two or three little gourmands who will not take home everything intact to share with mother and little brothers and sisters.

The next morning we were busy dressing the tree again with the girls' bags of sweets. Someone had sent us a lot of lovely little plush bags with gold strings for this purpose, also cardboard fans and slippers, prettily decorated with scraps; and, there being eighty-five girls invited, the tree took nothing but these and the candles. Several people came in before the hour to look at the tree, and at a quarter to five we let the girls into the courtyard, though it was still quite light. In about half an hour it was dark enough to take and seat them. First I read out the names of the girls who had the best prizes, and Miss Read conducted them to their places; next, the list of those who had no prizes at all, because they had not made ten attendances; and then all the rest were packed into every available nook and corner. Four girls got put into the window-ledge to-night, and then it was a crush. On Sundays we have hardly sufficient room for them, but, with the tree extra, and no absentees! we had an overflowing company.

They behaved wonderfully well, listened attentively to the address, and sang several hymns nicely through. When I think of their orderly behaviour and instant obedience at present, and compare it with three years ago, I feel much has been done, though not all we desire, for we shall never be content until we see them in the narrow way with their faces Zionward.

You would like to know what their prizes were—principally ribbons and necklaces to the rich girls, and flannelette with brown calico for lining to make bodices of for the others. Next year (D.V.) we shall try and have flannelette for everybody, for though the necklaces were much admired, the flannelette, being such a novelty, had the preference.

It now remains for me to say how deeply thankful we are to the Master for privileging us to hold the children's classes throughout the year, and for allowing us to give these pleasures to the little ones at Christmas. We have seen His hand leading, guiding, and providing for every need. Sometimes we have been full of amazement; none but our God could do these things. We have seen a need, and almost as soon as we called upon Him the answer came, and in one instance from a most unlikely source. To Him be the glory!

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

*From Miss A. L. LAMBERT (Tunis).*

You will be longing to hear a little about my new home and surroundings, so I will endeavour to give you some idea. My first view of Tunis and its people was naturally the quay, where were assembled a motley group of Arabs and a sprinkling of Europeans. The dress of the Arabs was decidedly striking, but inconvenient-looking. Wrapped in a flowing burnoose, with a large turban, they appeared to have as unpractical a costume to work in as it is possible to conceive; however, I have since found out that the burnoose is laid aside when they are at work. They looked for the most part very dirty, and did not look more picturesque on closer inspection. One or two of an evidently superior class were wrapped in a white burnoose, but this gave them a ghostly look as I watched them from the steamer. Presently I saw a more homely sight, as K— and E— came running up, vigorously waving their handkerchiefs, and soon after, having passed the Customs with

my luggage, I was driving away to my new home, and receiving warm and loving welcomes.

My new home—how shall I describe it? A square Arab house with a court-yard in the centre open to the sky, and rooms opening from it on each side. One can only go from one room to another by crossing this courtyard; thus in wet weather one requires goloshes and an umbrella to go from dining-room to kitchen, etc. Upstairs, the same arrangement of rooms going round a balcony, which may, or may not, have a projecting roof; my room has not.

The rooms are generally oblong, with probably an additional little square room or alcove in the middle of the long side, opposite this is the door, which opens in the middle and has glass windows in the upper half. Windows are low French ones in deep recesses, the walls being very thick and white-washed; floors are of tessellated pavement, and a short dado of the same goes round the walls; ceilings and windows, etc., are painted light blue, and all has a very pretty effect, though rather comfortless in winter, as there are no stoves. Indeed, one feels the cold more in the house than out of it, and needs less clothing when going out.

There has been quite an event the last two days. An Arab woman has so far gained confidence in the workers that she has consented to come and stay here for an operation to her eyes. It is so very much to expect them to do this that they could not believe she would do so till she came. So our surprise and pleasure were great when, coming home yesterday, we found her seated on the floor in the Arab room. She even consented to eat our food—excepting pork! To-day the operation has taken place, which she bore with marvellous fortitude for an Arab woman, and although violent shrieks were anticipated preparatory to the operation, she just took it as calmly and trustfully as possible. When she was settled in bed Miss Case told her how good she had been not to cry, and she said, "What have I to cry for? You are so good to me." Although very ignorant of the Gospel, she is praying continuously to Sidna Aisa (Jesus Christ) to give her strength to bear the pain. This is the first "in-patient" they have had, and has been a source of much joy and thankfulness, as it shows a growing confidence on the part of the people.

*From Miss L. READ (Cherchel).*

23<sup>rd</sup>.—FRENCH CLASS. Boys' class this afternoon; good numbers. Ben A— absent from illness. It is the first time he has omitted coming since we began the class this year. He is rather a favourite of mine, being such a dependable boy, and I have never had to reprove him. He is, moreover, the oldest boy we have, so directly after class I started off to see him. It is such a curious house, and we have not seemed to make any headway in our visiting there. The father is the Arab schoolmaster, and comes from the interior. They have been in Cherchel thirteen years, and his wife and daughter have never been outside the house. It is supposed by the few women who have seen them that it is because they are so tattooed. The house is high and narrow; the rooms so dark and gloomy because the sunshine cannot enter in. What a glorious thing if they would open their hearts and let the Sun of righteousness shine in!

Monday, 27<sup>th</sup>.—Interruption all this morning. Bucket and cord fell into the well. Borrowed a drag to fish them out. We had just got them to the top when, alas! the cord broke with the weight, and— We looked at one another in consternation, for it means seeking for another drag, and we do not know where. At last one is found with a chain. It is so heavy we call in a Kabyle to help, and after fishing for some time they all come up together. It is a splendid well, built by the Romans, eighteen yards deep. We have our morning bath from this well—so lovely its cold in summer and warmth

in winter. Just sending off man and drags when M—T— comes for a plant we had promised her. She was with us for more than an hour, so got no time for study.

*Sunday.*—This afternoon was so fine and warm we made up our minds to have the class upon the verandah, so looked up every scrap of carpet, matting, sacks, etc., to sit upon—for with children's natural excitement, as a fête is drawing near, neither births, marriages, nor deaths will prevent them putting in an appearance. At 3 o'clock they come down the garden path, and we seat them. What a number!—eighty-five; and in the front row a girl full of small-pox. We cannot stand that, in spite of disinfectants about, and kindly ask her to go home and come on Sunday week. After the class ended we paid a visit outside the town.

*From Mr. J. EDWARDS (Fez).*

Since writing you my last diary in November, I am sorry to say that our little school has been practically closed by order of the Sultan.

It appears that about a fortnight ago the Basha received a letter from the Sultan complaining that Moslem children were being instructed by the Christians, and he was not made aware of the fact, and His Majesty ordered the Basha to have the thing stopped.

In order to preserve himself in favour with His Majesty, the Basha took the extreme measure of imprisoning the fathers of those lads who were known to visit our house. This was after I had had an interview with the Basha, and declined to commit myself to any course of action in reply to the Basha's demand to close the school.

I am glad to say, however, that all are out of prison now, the last one getting out this morning on my application and paying the prison fees.

As a result of all this persecution the people and children of the district have got a thorough scare, and I am afraid that our work amongst the young, except the children of protected Moors, will be stopped for some time, if not altogether.

This is a great grief to us, for the school was progressing very well indeed up to the time of the raid, as many as from thirty to forty children attending daily.

It is blessed to know, however, that God Omnipotent reigneth, and nothing can befall His work or His servants without His knowledge. It is trying, indeed, for us to think that we have been the unintentional cause of the imprisonment of these poor people, but it only shows us what we might expect at the hands of the authorities if they really had the power to do their will and pleasure with us.

Our Heavenly Father has answered prayer in many remarkable ways since the beginning of this unhappy affair, and has evidently worked upon the fears of the Basha to liberate those unfortunate men he had so cruelly and unjustly incarcerated.

## Description of Illustrations.

### ENTRANCE GATE, MEQUINEZ.

The gate before us is an object of interest to all who may visit Mequinez, and those who have been there will probably recognize our beautiful photograph picture.

In Mequinez, as in all large Moorish towns, there are many gates—some inner, and leading to a celebrated shrine, mosque, or Government building, as the one before us; others the usual entrance gates connected with walled-in cities.

Bab Mansoor El Âlge is the name of this celebrated gate. It derives that name from Mansoor El Âlge, the architect

under whose direction the gate was built during the reign of Abu Saaïd Mareenie, who died, according to a Moorish historian, in the Mohammedan year 726. Thus it will be seen that the work is over 500 years old.

Mansoor El Âlge is reputed to have been of Italian descent—probably a fugitive from his country or captured slave. His name, "El Âlge," would seem to support this, whilst "Mansoor" would be his new name given to him on his becoming a Moslem.

The gate is a fine specimen of Moorish art, lighter and more artistic than some architecture we have seen in Barbary. It is faced with variously shaped and different coloured tiles, and decorated in a way characteristically Moorish. The front columns are of "pure" white marble—*i.e.*, once pure white; now worn smooth by time and ingrained with dirt.

The opening, or recess, to the left, built into the structure, is the gatekeeper's lodge, to protect him from the pelting rains of winter or the burning rays of the summer sun.

The inscription over the centre of the archway, as far as I am able to decipher the characters, runs as follows:—"There is no God but God; Mohammed, the prophet of God."

Underneath this:—"God is King. God is compassionate. God is a compassionate King."

Over this gate it is the custom of Moorish sultans to fix up the heads of their Berber enemies taken in battle, as a warning against the would-be rebellious tribes around Mequinez.

J. E., Dec. 29th, 1893.

### THE CITY OF MEQUINEZ, MOROCCO.

WHAT shall we say of the picture before us? The traveller is supposed to be coming along the road from Fez to Mequinez, and I should judge that it is during the rainy season. In another half-hour he will pass through a big city gate in a very bad state of repair, and seek either the Basha or a Fundak. If he go to the former, he will, after a good long time of waiting, be allowed to see an official, who will look at his letter of recommendation, and possibly say of him, as he said of the writer, "Give the dog a house." Then "the dog" will bow as gracefully as possible, and go off on a weary tramp through dirty streets to a partially ruined empty house, where, after sweeping up the dust of months, he will make himself comfortable with his camp furniture, and rejoice that he is not exposed to the weather outside.

If he go to a Fundak, his experience may probably be better, and without being called a "dog," he may find himself in a fairly comfortably furnished room, and may have the opportunity of speaking a word for his Master as he explains who he is and from whence he comes.

As you see in the engraving, the city is very large; but like all Moorish towns, it is crumbling to decay, and its population is steadily decreasing. Still, to-day it contains from thirty to sixty thousand souls—without one witness to Christ amid them all.

It has a special charm, too, as a missionary centre, because, beside its resident population, it is a centre for several of the semi-independent Berber tribes beyond, such as the Lire, the Lemoor, the Beni Maguïld, and the Beni Hassen—all virgin soil for evangelization, and numbering tens of thousands of immortal souls. This is peculiarly difficult and trying work; but what a splendid sphere for some true-hearted workers who are prepared to "endure hardness," and "strive to preach the Gospel, not where Christ was named, lest (they) should build upon another man's foundation; but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand" (Romans xv. 20, 21).

T. G. C.



## For the Young.

MY DEAR FRIENDS,

I will not say *young* friends, lest you should think that I am old, for I want to remain young always, at least in heart.

\* \* \* \* \*

Last week I was at a wedding feast. It lasted three days and three nights. I noticed how the guests, as in the time of Jesus, chose out the chief seats; the ruler of the feast sprinkled us with orange water, and then each was perfumed with incense. After this there was some very clever dancing by a young boy, and I thought of the daughter of Herodias dancing before Herod. The guests were so pleased that they gave the lad a good sum of money; one even decorated his face with seven coins twice over.

The people here are proud, for when, later on, some Spanish guests arrived, all the Moors rose and left the room, sitting in groups in the garden, and making one think of the Pharisees who spoke against Jesus because He ate with publicans and sinners. The Moors do not use knives and forks, but eat with their hands out of one common dish placed in the midst as in Bible times.

Now I expect you wonder how I spend my time out here. Well, you must know that a missionary has to become a "jack of all trades," and besides doctoring, preaching, and studying by turns, he has to make himself generally useful in the home. Now when it has fallen to my lot on such occasions to make the tea, I have sometimes thought that *all* our missionary work out here is not unlike that interesting operation: First the kettle *must* be boiling, and first the missionary *must* be right in *his own* soul, or he cannot do much mission work. Then you must *warm* the teapot, and the missionary has to make friends with the natives, or he cannot influence them. In Morocco *this* is a long and very difficult business. Then in goes the tea, after that the water, and finally we put the "cosey" on to keep all warm. So with us: we try to heal the sick, to make the people's hearts warm towards us; we preach the Gospel, which is like putting in the tea, for without this all will be a failure; and it has to be watered after with fervent prayer and kept hot with Christian love.

*Naturally* the people here do not like us; they and their ancestors have been taught for hundreds of years to believe that all Christians are very, very bad—in fact, they generally *hate* us. In the street where I live our neighbours had an indignation meeting when I came; they were so angry that a Christian should dare to come to live in such a respectable street. Even Moorish beggars think it a disgrace to ask alms from a Christian; and this afternoon, when one of them was calling out for alms underneath our window, a small boy passed and said, "Don't you know that that is the house of the Nazarenes?" The beggar stopped at once, uttered a pious exclamation of horror, and said reproachfully, "A man passed just now and never told me."

There are more than one hundred thousand people in Fez, and they have not one good doctor among them all, so you may be sure that when I offer to give the sick medicines free in the name of Jesus, I get plenty of patients, and they are generally grateful, though often they expect the doctor to do things which are quite impossible, reminding one of their own sayings; viz., a man having asked a barber to shave his head, insisted that he must keep his hat on all the time.

The boys in Fez are very bright. One of the lady missionaries here has had a class for boys only, and I was so

pleased one afternoon when I was there to hear one boy repeat more than thirty texts from the Bible in Arabic which he had learnt. Another afternoon I told them a story about a clean heart, and illustrated it with a dirty stone which, though wrapped in clean paper, was still dirty till it was washed, like our hearts are till washed in the blood of Jesus. Some days after that afternoon a boy shouted to me across the street, "Doctor! the stone in the paper was still dirty, wasn't it?" So you see they do pay attention and recollect what is told them. Anybody who *openly* said in Fez that he did not believe in Mohammed but in Jesus would almost certainly be first beaten and then kept in prison till he died, so I want you to pray that many may believe, and then that liberty may be given them to say that they are Christians openly; but till then we must bear witness and do good and sow the seed, for in due time we shall reap if we faint not. It is not like sowing in *prepared soil*, for the hearts of the people are crowded with the grass and weeds of superstition already. Will you pray for them, and for me, and the other missionaries, that we may be good and faithful witnesses, and wise to win souls?

In finishing, I want to tell you about a little boy who is living with us at present. He says that his father and mother died in a distant province called Tafilet when he was very young, and that an uncle who wanted to take what property was left brought the lad to Fez, and, leaving him outside one of the city gates, went away. The little fellow seems to have wandered about for a time, and at last a shopkeeper took pity upon him, let him stay with him, and he used to run messages. But some time ago he fell ill, and came once or twice to me for medicine. At last one morning he appeared with two lemons in his hand as a present, and said he had come to stay, for his friend the shopkeeper could keep him no longer, now that he was ill and could not work. He is slowly getting better, but his arms and legs are not much thicker than broomsticks. I was very glad to take the wee man in, but as my house is very small, and others are asking if I have not any place where they can stay till they are cured—one poor fellow said piteously, "Have you no stable, *not even a stable*?"—you will see how much need I have of a little hospital.

T. G. CHURCHER.

Fez, Morocco.

### WITHOUT HIM—THROUGH HIM.

"Without ME ye can do NOTHING."—JOHN xv. 5.

"I can do ALL things THROUGH CHRIST which strengtheneth Me."—PHIL. iv. 13.

BROKEN vows, unanswered prayer,  
Vain endeavour, sad despair,  
Weary working, useless toil,  
Fruitless sowing in earth's soil,  
Plans o'erturned, and wishes crossed,  
Souls unsaved, and labour lost:  
Such, O Lord, my lot must be,  
If I work—APART FROM THEE.

Help each step upon the way,  
Strength sufficient for the day,  
All things easy in Thy might,  
Work for Thee a felt delight,  
Courage, patience, grace supplied,  
ALL things needful at Thy side:  
Such my happy lot will be,  
Working, dearest Lord, WITH THEE.—Anon.

**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.

**LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1893.  
SPECIAL AND GENERAL FUNDS.**

General.				General.				General.				SPECIAL FUNDS.								
1893.	No. of Receipt.	£	s. d.	1893.	No. of Receipt.	£	s. d.	1893.	No. of Receipt.	£	s. d.	1893.	No. of Receipt.	£	s. d.					
Dec. 1...	8467	10	0 0	Brought forward	142	5	8	Brought forward	199	2	8	Brought forward	238	13	9					
1...	8468	0	5 0	12...	8492	8	0 0	18...	8519	0	10 0	23...	8543	5	0 0					
2...	8469	0	7 7	12...	8493	0	5 0	18...	8520	10	0 0	26...	8544	0	10 0	1893.	Dec. 2...	8472	11	8 6
2...	8470	0	4 8	12...	8494	2	6 0	18...	8521	3	4 0	26...	8545	0	2 6	4...	8474	4	3 4	
2...	8471	0	10 0	12...	8495	4	0 0	18...	8522	1	14 4	26...	8546	0	3 6	13...	8497	3	0 0	
4...	8473	0	5 0	13...	8496	2	2 0	18...	8523	1	0 0	26...	8547	0	15 0	14...	8498	10	0 0	
5...	8475	0	5 0	14...	8499	2	2 0	18...	8524	0	12 0	26...	8548	1	0 0	14...	8505	5	0 0	
5...	8476	1	0 0	14...	8500	1	0 0	19...	8525	1	1 0	27...	8549	0	10 0	16...	8512	50	0 0	
5...	8477	10	0 0	14...	8501	0	17 0	19...	8526	4	0 0	27...	8550	0	15 0	19...	8530	2	0 0	
5...	8478	0	15 0	14...	8502	5	0 0	19...	8527	0	10 0	27...	8551	2	1 10	30...	8559	21	17 6	
5...	8479	4	0 0	14...	8503	0	10 0	19...	8528	3	0 0	28...	8552	1	1 0	Total. Dec....	£107	9	4	
6...	8480	1	0 0	14...	8504	0	10 0	19...	8529	5	0 0	28...	8553	3	3 0	„ May to	} 936	2	4	
6...	8481	0	10 0	14...	8506	0	2 6	20...	8531	5	0 0	28...	8554	0	5 0	Nov., '93.				
7...	8482	10	4 11	15...	8507	0	2 6	20...	8532	0	5 0	28...	8555	1	14 0	Total...£1043	11	8		
7...	8483	2	0 0	16...	8508	1	0 0	21...	8533	0	5 0	28...	8556	2	10 0	TOTALS FOR 8 MONTHS.				
7	„Burton”	1	10 0	16...	8509	1	0 0	21...	8534	0	7 0	29...	8557	2	0 0	General ...	£2872	4	6	
7	Y.W.C.A.*	1	10 0	16...	8510	0	5 0	21...	8535	0	12 3	29...	8558	0	10 0	Special ...	1043	11	8	
8...	8485	2	2 0	16...	8511	5	10 0	22...	8536	0	1 6	30...	8560	0	10 0	Total...£3985	16	2		
9...	8486	0	10 0	16...	8513	5	0 0	22...	8537	0	10 0	30...	8561	0	12 6	TOTALS FOR 8 MONTHS.				
9...	8487	0	9 0	16...	8514	2	0 0	22...	8538	0	10 0	30...	8562	0	10 0	General ...	£2872	4	6	
11...	8488	0	10 0	16...	8515	8	10 0	22...	8539	1	0 0	30...	8563	0	5 0	Special ...	1043	11	8	
11...	8489	0	7 6	16...	8516	0	5 0	22...	8540	0	5 0	Total, Dec....	£262	12	1					
11...	8490	0	10 0	16...	8517	0	10 0	22...	8541	0	2 6	„ May to	} 2609	12	5					
11...	8491	5	0 0	16...	8518	6	0 0	23...	8542	0	1 6	Nov., '93.								
Carried forward	£142	5	8	Carried forward	£199	2	8	Carried forward	£238	13	9	Total...£2872	4	6						

\* For Miss E. Smith.

GIFTS IN KIND: December 5th (154), parcel of garments. 6th (155), packet of two dozen Spanish tracts. 9th (156), Scrap book and box of medicine bottles. 13th (157), box of bottles and old linen. 16th (158), parcel of garments for missionaries' children; (159), sewing machine. 20th (160), parcel of scrap books.

**DUBLIN AUXILIARY**

No. of Receipt.	£	s.	d.	No. of Receipt.	£	s.	d.	No. of Receipt.	£	s.	d.	No. of Receipt.	£	s.	d.
Brought forward	£8	10	0	Brought forward	£12	12	6	Brought forward	£15	4	6	Brought forward	£31	9	0
52 ...	...	0	5 0	60 ...	...	0	5 0	68 ...	...	0	10 0	76 ...	...	10	0 0
53 ...	...	0	2 6	61 ...	...	0	1 0	69 ...	...	0	10 6	77 ...	...	2	2 0
54 ...	...	5	0 0	62 ...	...	0	10 0	70 ...	...	0	5 0	78 ...	...	1	0 0
55 ...	...	0	10 0	63 ...	...	0	2 6	71 ...	...	0	10 6	79 ...	...	1	0 0
56 ...	...	1	0 0	64 ...	...	1	0 0	72 ...	...	0	2 6	80 ...	...	0	10 0
57 ...	...	1	0 0	65 ...	...	1	0 0	73 ...	...	0	2 6	81 ...	...	0	5 0
58 ...	...	0	10 0	66 ...	...	1	0 0	74 ...	...	0	1 0	82 ...	...	0	10 0
59 ...	...	0	2 6	67 ...	...	0	4 0	75 ...	...	0	10 0	83 ...	...	0	7 6
Carried forward	£8	10	0	Carried forward	£12	12	6	Carried forward	£15	4	6	Carried forward	£31	9	0

See Nos. 8472 & 8559 as above previously acknowledged... 54 14 0  
Total...£88 0 0

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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	Mr. J. J. EDWARDS .. Oct., 1888	Mr. J. L. LOCHHEAD .. Mar., 1892	Miss E. TURNER .. Jan., 1892	Miss E. TURNER .. Jan., 1892	Miss B. ROBERTS .. Mar., 1892
Miss J. JAY .. Nov., 1885	Mrs. EDWARDS, <i>née</i> BONHAM .. Mar., 1892	Miss M. SCOTT .. Dec., 1893	Miss M. MELLETT .. Mar., 1892	Mrs. LOCHHEAD, <i>née</i> BROWN .. Mar., 1892	Miss L. A. LAMBERT .. Dec., 1893		
Miss B. VINING .. Apr., 1886	<b>ALGERIA.</b>			<b>Algiers.</b>			
Miss S. JENNINGS .. Mar., 1887	Miss R. HODGES .. Feb., 1889		*Miss L. K. LOCHHEAD .. Mar., 1892	Miss A. COX .. Oct., 1892	<b>DEPENDENCY OF TRIPOLI.</b>		
Miss M. C. LAMB DEN .. May, 1888	<b>Tlemcen.</b>		<b>Kabyle Work.</b>		<b>Tripoli.</b>		
Mrs. H. BOULTON .. Nov., 1888	Miss A. GILL .. Oct., 1889		Mr. E. CUENDET .. Sep., 1884	Mrs. CUENDET .. " 1885	Mr. H. G. HARDING .. Feb., 1889		
Dr. C. L. TERRY .. Nov., 1890	*Miss L. GRAY .. Feb., 1891		Mr. W. G. POPP .. Feb., 1891		Mrs. HARDING, <i>née</i> WATCHAM .. May, 1892		
Mrs. TERRY .. Dec., 1891	Mr. W. G. POPE .. Feb., 1891		Mrs. POPE, <i>née</i> TAIT .. Dec., 1892	<b>Djemaa Sahridj.</b>		Mr. W. H. VENABLES .. Mar., 1891	
Miss K. ALDRIDGE .. Dec., 1891	<b>Mascara.</b>			Miss J. COX .. May, 1887	Mrs. VENABLES .. " "	Mr. W. REID .. Dec., 1892	
Miss S. M. DENISON .. Nov., 1893	Mr. F. CHEESEMAN .. Jan., 1886		Miss K. SMITH .. " "	Miss E. SMITH .. Feb., 1891	<b>EGYPT &amp; NORTH ARABIA.</b>		
<b>Spanish Work—</b>		<b>Mostaganem.</b>		Miss A. WELCH .. Dec., 1892	<b>Alexandria.</b>		
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Mrs. PATRICK .. Sep., 1889	Mrs. LILEY .. Apr., 1886				*Mrs. MICHELL .. June, 1887		Mrs. W. SUMMERS, <i>née</i> FLETCHER .. May, 1890
Miss F. R. BROWN .. Oct., 1889	<b>Cherchel.</b>				*Mrs. MICHELL .. Oct., 1888		Miss R. JOHNSON .. Oct., 1889
<b>Casablanca.</b>		Miss L. READ .. Apr., 1886			Miss GRISSELL .. Oct., 1888		Mr. J. W. HOGG .. Mar., 1891
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Mrs. GRIEVE .. " "	Miss L. COLVILLE .. Apr., 1886				Dr. C. S. LEACH .. June, 1891		Miss A. WATSON .. Apr., 1892
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Miss A. G. HUBBARD .. Oct., 1891							
<b>Fez.</b>							
Miss E. HERDMAN .. Jan., 1885							
Dr. T. G. CHURCHER .. Oct., 1885							
Mrs. CHURCHER .. Oct., 1889							

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