

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

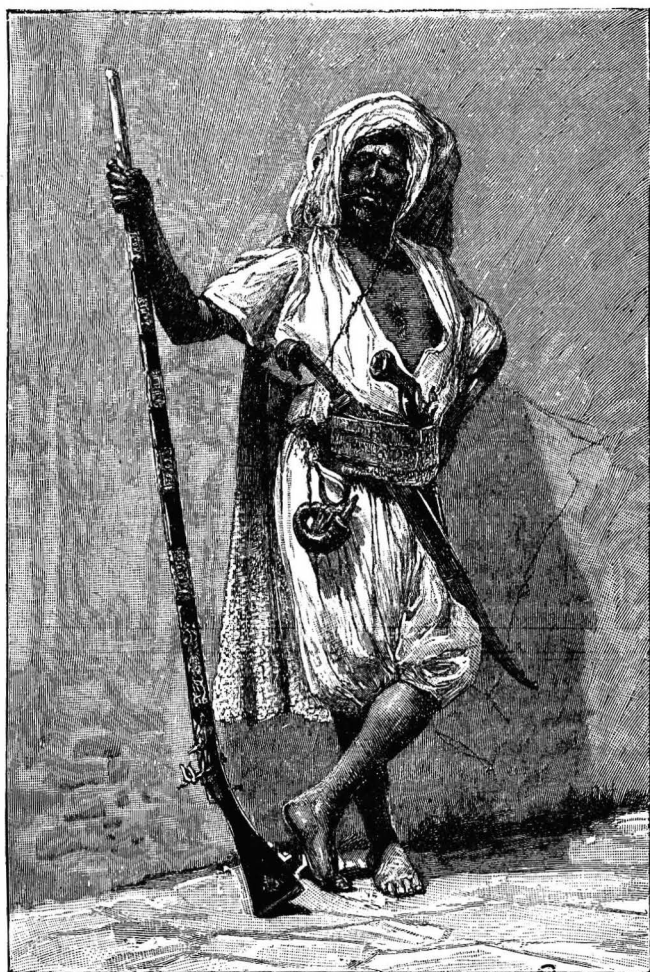
## NORTH AFRICA MISSION,

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

No. 65.

JANUARY, 1894.

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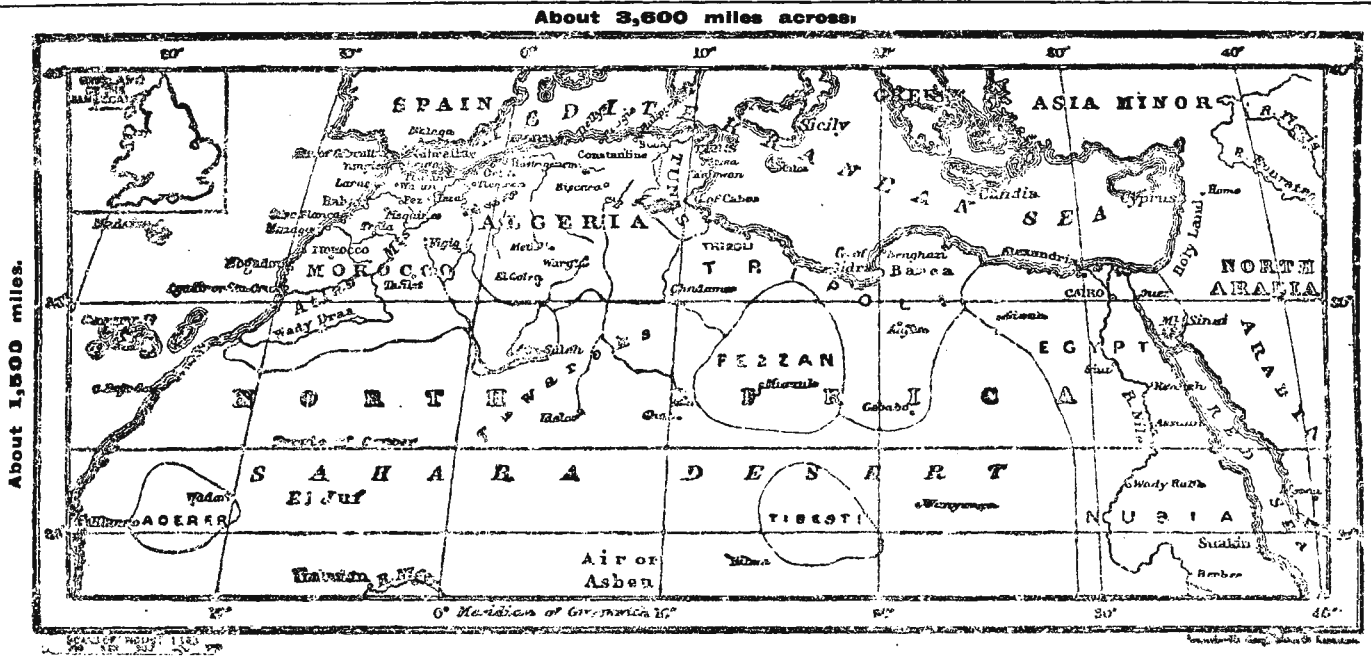


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### NORTH AFRICA consists of—

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 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.

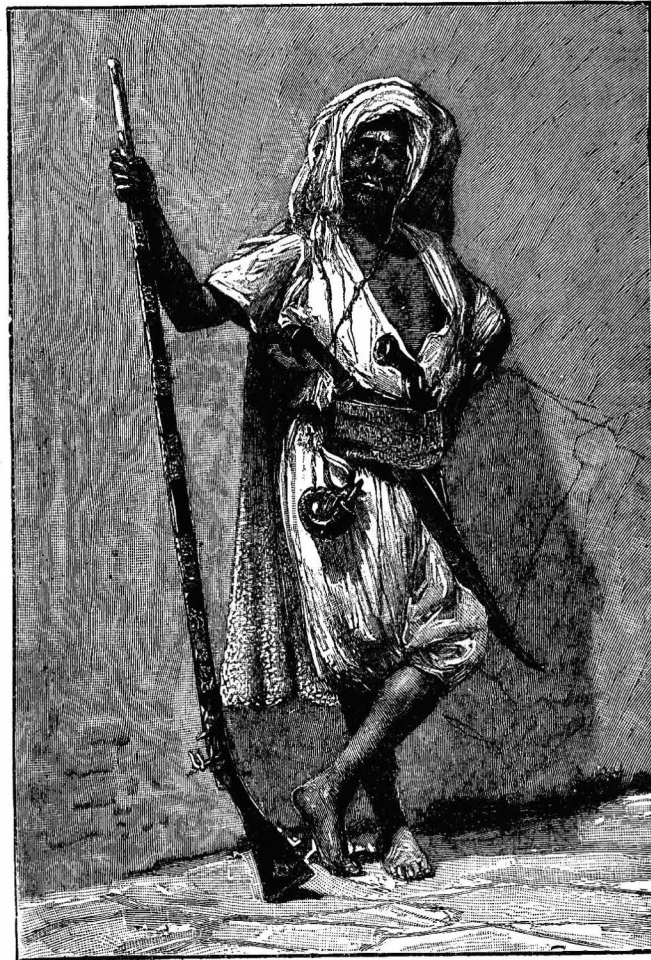
**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to 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  $4\frac{1}{2}$  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.



MOUNTAINEER FROM THE RIFF COUNTRY (*see page 12*).

## “May I be a Missionary?”

By Pastor JAMES STEPHENS, M.A.

“**I** AM willing to become a missionary” is sometimes the expression of a simple and warm devotion to the Lord Jesus. The will and command of the Lord that the Gospel should be preached among all nations may have been laid to heart, and personal responsibility in the matter earnestly faced, and oneself yielded up in loving loyalty to undertake the service. The readiness of mind and “counsel of the heart” are not unnoted of the Lord, though they might be expected to mark *every* faithful disciple.

But the way to foreign missionary service does not at once become open for one who has come to the point of such decision and surrender. There is the question of *qualification* for the work to be considered and settled. Willingness to do—deeply valuable as it is—is not identical with fitness to do.

Qualification! If one is himself truly converted, is he not able "to tell of Jesus and His love"? He *may* be. Perhaps, we might add, he *ought* to be. And yet there are different ways of telling. You are, say, in a strange neighbourhood, and ask for a certain street. The direction you get may be clear or confusing. If confusing, it does not follow that the person giving the direction is ignorant of where the street is, but rather that for some reason or other he fails in the art of communicating his knowledge. So it is in respect to the Gospel. One may know it, and rejoice in it, and yet his communicating of it fail in fulness, clearness, intelligibility. And the missionary worker behoves to be one who will not so fail. Only in order to this it may be necessary for him to take lessons in expressing himself, and to go through exercise and discipline under one capable of teaching him.

To "tell of Jesus and His love," if we understand rightly, opens up into teaching much of the Word of God. If Jesus is the great theme of Scripture, he who gives himself to tell of Jesus behoves to know Scripture. If his knowledge is shallow and limited, he will be but a poor dim light to them that are in darkness. He will be unable to meet their case, to supply their need. He may think his knowledge is very fair, all the while being but a poor judge in the matter. Others should judge of him in this respect; and if he have not a clear grasp of fundamental truths and of the outline of the contents of Scripture, it may be necessary for him to seek and to go through a course of thorough instruction—it may be in a class in which examinations have to be passed and regular drill perseveringly submitted to.

Then there is the question of language. Foreign missionary workers have almost invariably to acquire some foreign tongue. If one is to "hold forth the word of God" to foreigners he must do it in the language they know. And the learning a strange language not only requires a certain ability, but calls for power of mental application—steady application, day after day, and month after month—such as one might acquire by mental training at home. And the mastery of it not only requires intelligence, sharpened, perhaps, by previous discipline, but a knowledge of grammar and its laws, which ought to be acquired in the form of English grammar, while one is still in England. Of course, one might cheerily and sanguinely say—"I don't think I shall have any difficulty in picking up sufficient to tell the people of Jesus." But what if this expectation should prove wholly groundless, and the telling of Jesus be further and further postponed? Or, what if *errors* of speech be picked up which, being used in speaking the message, will misrepresent and needlessly expose it and the speaker to laughter, or ridicule, or shame? One should aim at thoroughness in acquirement of language. And meantime, ought not English grammar to be grappled with and mastered?

Supposing one were well qualified in these respects, would it not then be quite a simple thing to go to a heathen or Mohammedan and tell of Jesus? It might be; in some cases, is. But what if the heathen or Mohammedan would not listen; or, listening for a little, began to show lasting contempt or dislike for the teaching? What if he were utterly immersed in things of the senses, and caring only for relief from poverty or temporal pressure? How would he be reached? That is just the question workers at home have often asked in view of *their* work. And, if one had no experience of facing and in some measure, however little, settling this question at home, would he be very likely to be successful in settling it in a foreign country among strange people, and in difficult circumstances? The acquirement of skill or wisdom in getting *at* people, and it may be, by working with, or under those capable of teaching one, is of exceeding importance while one is yet at home; and along with that the learning to be patient, and not easily discouraged, resourceful, and loving.

Let the readiness of mind to take part in fulfilling the Lord's command to "go into all the world," deepen into earnest consideration of what are the qualifications necessary for the service, and let it further take shape in purposefulness to undergo any training and plodding persevering work which may definitely contribute to fitness. "The things which thou hast heard of me," said Paul to Timothy, "the same commit thou to *faithful* men who shall be *able to teach* others also."

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#### FROM THE HONORARY SECRETARY.

DEAR FELLOW HELPERS,—Just as NORTH AFRICA is going to press there is only time to mention that I have reached home safe and well after visiting Tangier, El Kesar, Fez, Mequinez, Leraish, and Arzila, returning through Madrid and Paris. Next month I hope to give particulars of my visits, and of the progress of the work in various parts. Please unite in praise for all God's mercies to the Mission during the year now closing.—Yours heartily in Christ's service,  
21, Linton Road, Barking.

Dec. 29th, 1893.

EDWARD H. GLENNY.

## Notes and Comments.

Mr. CUENDET has taken a small hall in Algiers for services in Kabyle. He holds two services per week for adults, and two for children, and has so far met with much encouragement.

Mr. HOCART, of the French Wesleyan Mission in Algeria, writes encouragingly of the work amongst the Kabyles. They have now a second helper, and are hoping to have a third shortly. Their labours in the past amongst the children have proved more encouraging than amongst the men.

Mr. HARDING writes that the Medical Mission work during the month of November was more satisfactory than usual. The numbers attending were about the same, but the health of the missionaries had been better, and there was more realised spiritual power. Cholera was present in the garrison, and quarantine was in force.

MR. REID has now acquired sufficient knowledge of the language to enable him to take some part in the work of the Medical Mission. Seated on the ground, in the midst of little groups of men waiting to see the doctor, he is able to speak plain words as to their need of Christ, and the love of God in sending His Son to die. Often after having spoken of what God will do for them that believe, he has been asked to tell what God has done for him, and thus has been able to add his testimony to the power of God to save.

ALEXANDRIA.—Mr. Summers writes that Miss Watson and Miss Van Molen are still encouraged by the attendance at their school; the highest number has been forty-six, the average about thirty. New women are constantly coming to see Mrs. Summers, and fresh cases of men visitors are giving additional encouragement. A weekly Arabic service is also being held, which it is hoped will in time be a means of blessing.

THE HON. SECRETARY reached Tangier on Thursday, November 23rd; on the Wednesday following he and his party started from Hope House, on mules, for Fez, which they reached on Thursday, December 7th, remaining there till the 11th.

DEPARTURES.—Miss L. A. Lambert left London on Friday, December 1st, for Tunis, *via* Marseilles, reaching her destination safely on the morning of Friday, 8th. The following day Miss Hammon left for Paris, where she will reside for a time to perfect herself in French.

Miss K. Smith started on the evening of Thursday, the 14th, *via* Marseilles, on her return to Kabylia. Miss Rose Johnson sailed from London by the P. and O. steamer *Balaarat*, on Thursday, 14th, for Alexandria.

MARRIED.—On Thursday, December 14th, at Algiers, Mr. W. G. Pope to Miss Jessie Tait, both members of the North Africa Mission. It has been thought advisable that Mr. and Mrs. Pope should take up their residence in Tlemcen.

ANNUAL VOLUME.—The annual volume of NORTH AFRICA is now ready. We should be glad if friends would kindly send their orders early. The prices are, paper boards, 1s. 6d.; cloth, with large coloured map of North Africa, 2s. 6d., post free.

SUGGESTIONS.—Copies of the "Current Number" of North Africa, when read, should be lent to friends who may not have seen the paper, and in this way help our circulation. There are also many Missionaries abroad belonging to other Societies who would be glad to see what the Lord is doing amongst Mohammedans in Africa. It is often useful to have a spare copy to post to such. Some of our friends order two or three copies per month through their local bookseller and let them lie on his counter, paying for any copies not sold.

MISSIONARY SUBSTITUTES.—*Our Own Gazette* says: "During the civil war in America, thousands of loyal men, who could not go to the front themselves, provided and often equipped each one a substitute at his own cost, to represent him in the field. How many thousands of our business men there are,

unable to leave their homes, who ought to support each one a missionary abroad to represent him in the army of the Cross!"

PROFESSOR SIR MONIER WILLIAMS, in "The Holy Bible and the Sacred Books of the East," writes: "Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright, with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. • Be fair be charitable, be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsi, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting hands beneath, and land him safely on the Rock."

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.

## GIVING TO GOD.

FROM AN ADDRESS BY DR. A. T. PIERSON ON "THE REGIONS BEYOND."

THERE is yet another "region beyond" that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison with what she might do and ought to do. We feel ashamed, however, to speak of giving as a *duty*, because it grows on our convictions more and more that we ought to lose sight of it as a duty, and think of it as a transcendent *privilege*. There is something in love that takes off the asperities of duty. "I delight to do Thy will, O my God." That is the atmosphere of service—not the *law* atmosphere—"I ought to do this thing;" but the *love* atmosphere: "My *meat* is to do the will of Him that sent me, and to finish His work." Now, in this unclaimed and untrodden region with regard to giving, there are three or four things to which we want to call especial attention.

In the first place, *individual* giving is a region beyond yet to be reached by the Church of God. "Let *every one* of you lay by him in store;" God's principle is not that the rich should give, nor that the poor should give, but that rich and poor should alike give; and every man, woman, and child thus have part in this consecration of substance.

Then we need systematic giving. "Upon the *first day of the week* let every one of you lay by in store;" at stated times, with regularity, as a matter of habit, so that, just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our duty. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance, steadily and habitually offering it to the Lord.

Then there must be proportionate giving. We must give, first, *according to our ability*, and secondly, *as God hath prospered us*. And this law of proportion must never be overlooked. The difficulty with the Church to-day is that, too often, we are calculating how little we can give to satisfy the claims of conscience, whereas we ought to ask, "How much can I give to God? and how little can I reserve for myself, and yet satisfy the absolute necessities of my own reasonable wants?" We ought to turn the rule of our giving entirely round. Give to the Lord the first portion, not the last. Give to the Lord the largest portion, not the least.

Then there ought to be *self-denying* giving, which lies still further beyond in this untrodden territory. A woman went round in a church to get offerings from the women of the congregation for foreign missions, and her uniform plea was, "You can give this, and you will *not feel it a bit*." That was the damaging recommendation. Here is the trouble in the Church of Christ: we give and we do *not* feel it; neither does the world feel it very much! We cannot conceive how God can take much pleasure in a gift that costs us nothing, and let us pray God never to let us use such an argument as that. Rather give until you *do* feel it.

Much is said from time to time about the generous giving of disciples. There are thirty millions of Protestant Church-members to-day, and two and a half millions is the aggregate sum that is given to foreign missions by these Christians; whereas, if every one of them gave a halfpenny a day, that would amount to over twenty millions, and if everyone of them gave three-halfpence a day, it would give us over sixty-five millions a year! There is something wrong when, in the coffers of American and British Christians, there lie five thousand million pounds, and God cannot get for the whole work of evangelization more than two and a half millions of that immense sum!

At the same time, individual examples show us what giving is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, ten pounds, and sent it to educate a native preacher in Oriental countries; and, when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

Travellers pass by, in Scotland, the estates formerly owned by Robert Haldane, in the neighbourhood of the Bridge of Allan, and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that godly man, who sold his estates and offered the thirty-five thousand pounds that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed abroad all through that country, and people pass those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, "That is David Paton. He has given his entire fortune, two hundred thousand pounds, to missions, and he is living now on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him two hundred and fifty pounds more, which he gave the next day, and subsequently sent yet another four hundred.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps seventy pounds a year, yet he annually gave to the U.P. Church twenty pounds, nearly one-third of his entire income. And when, in 1887, there was a special call made by the

Synod for twenty thousand pounds for missions, that man furnished *one-hundredth* part of the amount. He sent two hundred pounds, one-half of the savings that he had made all through his lifetime. And after his death his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all, that he might give the more to the cause of the Lord Jesus Christ. Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the Church in that *annus mirabilis*, 1887, to which we have referred what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and in Great Britain, nearly one million pounds sterling! Thus God first showed us, in 1858, what wonders He can do in *opening the way* before His Church. And then, in 1887, He showed both what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving his people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

### EXTRACT FROM A SERMON PREACHED BY MR. MULLER.

BETHESDA, December 25th, 1892.

"His name shall be called...COUNSELLOR."—Isaiah ix. 6, 7.

THEN the office which our precious Lord Jesus sustains as "Counsellor." Now there are numberless things before us continually in our earthly pilgrimage, regarding which we need counsel, we need advice, and then under these circumstances we should go to our Lord Jesus Christ and say to Him,— "My Lord, my precious, adorable Saviour, I am ignorant, now what am I to do? Thou art my Counsellor; now show me clearly and distinctly how to act under these circumstances." And what will be the result? We shall be taught.

But our danger is to think ourselves wise; to say, "I have lived many years and know how to act; I am a man of experience, I do not need to take advice." This is the very way to make mistakes, to be left to ourselves: but feeling our ignorance, what we have to do is to own that we are little, ignorant children, and to ask the Lord to teach us. When the Apostle John was asked a question (Rev. vii. 13, 14), he said, "Sir, thou knowest;" in other words, "I do not know," and as soon as he acknowledged his ignorance, he was taught.

And thus it will be with regard to ourselves; directly there is found in us a heart of humility, so that we come asking of God that He would tell us, we shall find what it is to have a Counsellor in heaven.

You need never to take a step in the dark. If you do, you are sure to make a mistake; wait, wait, wait, till you have light. Remind the Lord Jesus that, as He is Counsellor to the Church of God, that He will be in your particular case Counsellor and Guide, and will direct you. And if you patiently wait believingly, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove Himself a Counsellor.

MR. AND MRS. HARDING, of Tripoli, have gone to Rome for a few weeks. Our brother's health seemed to demand some cessation from the constant pressure of work.

## EARLY EFFORT OF THE MORAVIANS IN NORTH AFRICA, 1739—1740.

IN the November and December issues of our paper we gave an interesting account of a Missionary effort amongst the Moslems of Tunis, as early as the thirteenth century. The labours of Raymond Lull, on behalf of the poor infatuated followers of Mohammed, are worthy of a lasting record.

We have since had our attention drawn to a brief but interesting account of an effort made by the Moravian Brethren about five hundred years later; and although through the early death of their first pioneer, the work at Algiers seems to have been abandoned, yet it was only as regards Algiers. The prayerfulness and energy of the Brethren were not likely to be quenched by a first failure. Accordingly at a later date further attempt was made upon another part of the coast, some particulars of which we hope to give in the February number.

The Dutch Admiral Schryver having desired Count Zizendorf to send one of the Brethren to Algiers to minister to the spiritual wants of the Christian slaves, Abraham Ehrenfried Richter, a merchant of Stralsund, went thither as a Moravian Missionary in 1739. Though the plague was then raging in the town, he moved into it, visited the slaves in the *banges* or barracks, ministered to their temporal necessities, preached the gospel to them, and attended some of them in the season of sickness and death. From a first attack of the plague which he had, he recovered, but being infected a second time, he fell a sacrifice to it in July, 1740.

He was succeeded in 1749 by Brother Charles Nottbek, who remained three years in the town, pursuing the same course of Christian philanthropy as his predecessor. He had reason to hope that his labour was not wholly in vain, as some of the slaves, on obtaining their liberty, became members of one or other of the Brethren's congregations, and finished their race on earth in the faith and hope of the gospel.

## MOHAMMEDANISM AND WOMEN.

FEW of our readers have any idea of the humiliating, pitiable condition of women in Mohammedan lands. The fundamental point in the religion of Islam, as regards women, is her utter seclusion and, as a natural consequence, her utter subjection. One of the precepts of the Koran is, "Women should be unveiled only before their husbands, fathers, fathers-in-law, children, children of husbands, and nephews." Another of its precepts is, "Marry a second and a third and a fourth wife." With this precept, and the example of their prophet before them, most Mohammedans make little of the marriage tie. When the second wife is introduced, whatever of peace and domestic happiness there may have been before vanishes; a fire has been brought into the home, which usually results in divorce. The husband needs no process of law. It is enough for him to say, "You are divorced," and the wronged first wife must obey, and leave home and children.

A girl is brought up with the idea that she has nothing to do with love. It is "ayib" (shame) for her to love her husband. She dares not to do it if she would. What he asks and expects of her is to tremble before him and yield him unquestioning obedience.

The fourth sura, or chapter, of the Koran contains this

verse, "Virtuous women are obedient, but chide those for whose refractoriness ye have cause to fear and scourge them." Hence wife-beating, and that in the most heartless, brutal manner, has always and everywhere been characteristic of Moslem domestic life.

Sometimes it happens that the woman is strong enough to defend herself. But ordinarily when you hear a scream in the Moslem quarter of the city and ask the reason, it will be said to you, with an indifferent shrug of the shoulder, "that it is only some man beating his wife." Woman is looked upon as simply "a thing," and a Mohammedan husband, if he chances to speak of his wife, will beg pardon for alluding to "so vile a thing," or "so abominable a subject."

An American missionary employed a Moslem Sheikh to give him lessons in Arabic. When the missionary's wife passed through the room in which they sat, the Sheikh turned his head away and spat towards her with an expression of greatest contempt. Outrageous as the act was in the eyes of an American, it was the customary thing, from time immemorial, for a Mohammedan. No husband is ever seen walking with his wife; indeed, when absent, it is even too degrading for him to write a letter to her, he invariably writes to some male member of the family. The boy grows up with the idea that woman is a vile, contaminating thing, and it is therefore no wonder that her position is such a low, humiliating one in Moslem domestic life. The father has the power of life and death over his daughter. She rarely remains unmarried until she is sixteen—is frequently married off at ten, becoming the sad child-wife of a brutal husband, who will, in all probability, divorce her before she is twenty. The keynote to woman's life in Mohammedan lands is given in the old Arab proverb, "The threshold of the house weeps forty days when a girl is born."

As in Pagan, so in Mohammedan lands, woman's degradation is deepest and her sufferings most intense. Only the Gospel of Jesus Christ can alleviate those sufferings, and elevate those millions of our down-trodden, degraded sisters. Nothing can be more Christ-like in the women of our own more favoured land than to pray and toil for the redemption of these sorrowful millions. We thank God for the fifty-four women who are seeking in some little measure to do this throughout North Africa. May their number be soon further increased.

## Morocco.

### MEDICAL MISSION PATIENTS.

By MISS B. VINING.

October 3rd.—Commenced our Medical Mission work with about thirty-three men, not many readers among them; some were old patients, and most were very willing to talk, and seemed interested. Four were taken into the Hospital—two were old patients—one of them being my dear old black slave, Mohamed Mobarek. He was quite glad to be back, and this time he has made up his mind to the loss of his diseased finger.

3rd.—Thirty-seven women and children, several of them quite new cases. One poor woman seemed to be very ill, and looked so thin and worn, but when I began the service I was astonished to see how she roused up, and what eager interest she gave to the message. I was therefore very glad to find she was to stay in; and her son, who had brought her on a mule, promised to come back in a week. Two girls from the same village were also to have stayed, but one absolutely declined to do so. One woman very much amused us by telling that a friend of hers had come here some long time ago suffering with a bad throat, and the doctor had looked down at it with a *telescope*, and that she had seemed to derive great

benefit from the treatment! The present patient appeared to desire to be treated in the same way. Another woman, an old patient, who was so ill when here before, that we hardly thought she could be living now, returned this morning, and is again taken in for treatment.

Took evening service with in-patients; they are all quiet and interested.

12th.—Only about twenty-four men at Medical Mission to-day, and of them only two readers, though several took Gospels for relations, in their village who could read. One old friend was here again after long absence, and we had a talk first about his friends among the missionaries, specially Dr. and Mrs. Churcher, and then we got to more serious subjects, and he spoke very sensibly, and by his words he seemed "almost persuaded to be a Christian."

After half-an-hour with him I moved to another group and gave two Gospels, and was listened to very attentively by an old man and his son, both of whom took Gospels for friends.

13th.—In the afternoon I went to speak to Miss Jay's Friday class of women, a kind of mixture of Bible-class, sewing class, and mothers' meeting. There were twelve women present, our old servant and her sister among them. Most of them were elderly women—mothers; some might be *grand-mothers*. They did not all know how to sew, but those who did were delighted with pieces of scarlet and white cotton stuff to make into handkerchiefs; three younger ones were busy making cotton garments. They were very quiet while the service was going on; I could not help wishing much that what they said was true *from the heart*, and not merely from the lip. It is so easy for them, in a quiet little meeting like that, where all are friends, to talk about how much they love Jesus, and how dear His words are to them; but they do not seem to have any idea that a change in the *life* is necessary, or that quarrelling, lying, and deceit are any evidence of want of love to God in the heart.

But it is something cheering to have these poor ignorant women willing to sit thus quietly and listen attentively to the Gospel truth, and they really *tried* to sing the hymns.

At the end of an hour the gay handkerchiefs were finished (the sewing not *super-fine*) and the happy owners' heads adorned therewith; it mattered nothing that the same heads already bore two or more such ornamentations!

After enjoying a cup of mint tea all round they took their departure, promising to return next Friday. I expect numbers will increase as the class becomes known.

14th.—No out-patients. Had a nice service with the men, following last night's subject, "the Vine and branches" (fruit-bearing), by reading Psalm 1st and Jeremiah xvii. 5-10. It seemed to strike them as at least an interesting fact that the Psalms, prophets, and Gospel all spoke in much the same language, using the simile of a fruitful tree to set forth the life of a true believer.

16th.—Had a nice read and talk with several men to-day. There were no readers, at which I was surprised, as some looked so intelligent and were well dressed.

Sitting in the midst of a group with our old fokie Aisa beside me, I read and spoke about the Passover, drawing interest first by a brief sketch of the life of Moses. For over an hour they listened with interest while I spoke on sin, for which nothing could atone but *blood*. After reading one or two passages about lying, hatred, idle words, etc., I said, "If these words are true—and they are *God's* words—can any of us say 'I have no sin'?" There was a general shake of the head, and I continued, "Then we are sinners, we acknowledge it, and we need salvation. We have the way of salvation here explained to us; when are we going to lay hold of it? *Next year?*" There was a smile and gesture of dissent. "Too long, you think! Well, six months hence? Still too long! Shall we say next month, or next week?"

They were all silent and looked *very* grave. Then I said, "We are all thinking the same thing now; we know we may be *dead* before next week. Well, Thursday is men's day; will you put off repenting of your sin and asking God for your soul's salvation till next Thursday? No, *that* won't do! Some of us may meet here and ask, 'Where is So-and-so who was here on Monday?' 'He is dead.' Or, 'Where is the "tabeeba" who talked to us the other day?' 'Dead.' Now, only is ours; to-morrow is with God."

It was a very serious group I left behind as I moved away, and half-an-hour afterwards, as I was giving the medicine to one of the number, he said, "You are right; the doctor *did* say to me, 'Come on Thursday,' but it is if *God will*. Thank you for the medicine and the words."

Oh that these men could read! It seems so *unlikely* that they will remember what they only *hear*, and perhaps only hear *once*. And yet "faith cometh by hearing." Praise God, there will be harvest from seed once sown if it be in prepared ground. Lord, increase *our* faith, that we hinder not Thy mighty works by unbelief.

## NOTES OF HOSPITAL PATIENTS.

BY DR. C. L. TERRY.

Oct. 20th.—Up at 6.15. In reading, had verse, "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." May this ever be kept before me!

Yesterday had to turn away some six or seven cases, who came for admission, for want of room and workers. Heard, what is probably a fiction, that fifty blind men are now on the road to the hospital from the country round Wazzan. Anyhow, it is a fact that eye cases from all parts are beginning to pour in, the difficulty being to know what to do with them, as they should nearly all be received in. I am praying daily that those who are received, as well as those sent away, may get what they have *not* come for—soul-sight—and then look at Christ.

Enjoyed yesterday morning's hospital service. Address on "Wages of sin is death, but gift of God is eternal life." One foki wanted me to use the word *sodoka* for *hibah* as "*gift*," but as *sodoka* smacks of alms given away to buy forgiveness or gain merit, it is hardly applicable to God's matchless, free, lavishly bestowed gift to us sinners who were and are not only "*undeserving*," but deserving the opposite.

21st.—Praise God for another busy and, I trust, useful day. The number of women patients in the morning was unusually small. One woman (another eye case) came from Al Kasar, but could not be taken in.

Most of patients doing well. Thank God, the cataract eye seems going on well. May He give all needed wisdom and manual skill for to-day's three operations. Had a happy time with the men, reading Luke i. to them, and had a plain talk about the Immaculate Conception. Nearly all listened attentively, and by remarks showed they fully appreciated the point, and further agreed that "Son of God" was a right name for Christ; although one foki insisted that Gabriel was the father of Christ.

25th.—Went to Momba to keep promise to "tap" poor Kadoush once again before she started on the pilgrimage to Mulai Abdissalaam. We started about 2.15 p.m., I to walk, and Miss Aldridge, whom I asked to go with me, so as to give chloroform, went on a donkey. We arrived there about 4.15, and started back about 5.15. The sun had set, but a brilliant moon made the plains almost like daylight. We had long conversations on the way, in Arabic to a great extent, both going and returning, on the subject of past experiences as to the way of holiness.

Kadoush was in great pain, as the chloroform given was



hardly sufficient. She had not filled up much, but was not in good form, as she had had a bad cold. After all, they were not to start for the pilgrimage until Thursday. I found that the new wife, who had sore gums, had poured away her medicine because it was labelled "poisoned," and she feared we meant to kill her. We explained that it merely meant that if she drank it, it would give her pain internally, and was only to be used as a mouth-wash. Upon this she begged our pardon for doubting us. The old wife, when informed, said "*she* was not afraid," put her hand on her heart, and said, "My heart is as your heart," and that I had eaten bread under her roof. When one has eaten bread with another in this land, the law of hospitality makes it the highest crime to deal treacherously one with another. We have great hopes that when they all come back from the pilgrimage we may get many more long

## THE MESSAGE OF GOD'S LOVE TO SPANIARDS AND MOORS.

SOME EXPERIENCES OF MISS G. HUBBARD.

Oct. 30th, 1893.—A wet morning, but a fair number of patients; among whom were a good many Jews. Talking to some Moorish village women over the wordless book, we agreed that all the sons of Adam had hearts black like that first page, for all were sinners, but when we became not quite so vague, and confined our remarks to just the small circle in that room, one old woman spoke up and said she had a clean heart, for she had no sin, not even envy when she saw others with things so much better than herself! She seemed to be so holy that she objected to me, a sinner, doing any more of



THE SOKE (MARKET), TETUAN, MOROCCO. (See page 12.)

talks, and, if God will, that some one of that family, Kadoush or her mother, or even the father, may be brought to Christ.

30th.—A full busy day. After seeing about twenty or thirty out-patients, was disappointed to find, on carefully examining a poor woman in-patient, that nothing could be done for her. She comes three-days' journey, and is a fine, tall, splendidly formed woman. She came in with two daughters as well built as herself, and her son, a full-grown man, was crying in the *sôke* about his mother's illness. Such a family is not often met with. The father sent a message to-day by a friend from their neighbourhood that if I had medicine which could be drunk, I might try it, but I must not *cut*. The case is an internal tumour, and nothing but the knife will suffice. Had a full afternoon with Spaniards.

the talking, but wanted to teach the others herself. She had all the stock answers about Jesus Christ not having died, etc., and seemed much more intelligent than most women. It is quite a nice change to find a village woman with mind enough to differ a little from what she is told. This afternoon I have had the little ones of the Spanish school; only two of them would speak when I first had them a week ago, but a lump of sugar to each one who will join in saying the alphabet or a text is gradually finding a way to open mouths.

31st.—To-day has been a day apart from the people—for praising our God for mercies past, and for seeking the all-important power and blessing with which to go on into the future. A fortnight ago, during a two days' visit to Gibraltar, twice over was I told, once by a professing Christian, that to

preach the gospel to Mohammedans was waste of time, that they never could be converted! To-day has been especially set apart to seek the power of an *Almighty* God to the converting of this people. We can not, but He can! And may He soon convert such numbers that this lie may be taken from the mouth of the world, and worse, from some of His own people.

*Nov. 1st.*—This morning, Wednesday, we had only Moors, and most of them from the villages, it being soke day. Speaking to a group of women, *not one* of them had the faintest idea of who Sidna Aisa might be! I am afraid this is mostly a rule with the poor women; some have never heard His name; the others know Him as one of the prophets.

*2nd.*—Twelve Moorish girls at the class this morning; one big girl came back that I was afraid I had lost. One of the elder ones finished her garment and took it away, and if I get one-half of the blessings she wished for me I shall be blessed indeed. They were very quiet during our lesson time, and they do seem to understand something of God's plan of salvation as far as simple knowledge goes, but truly they need converting, for even these girls, some of them still little, do know a fearful amount of sin, and think nothing of it either. When I reprov'd one of them for lying this morning, they all laughed—it was nothing, just lying about so small a thing! They really seem to have no idea of what sin may be.

*10th.*—Very wet again and not many patients. When speaking to some women of Sidna Aisa, one said, "But where is He? He is not here, for I saw Him in Ceuta. You mean the one the Jews murdered, don't you? Well, I saw Him on a wall in a house in Ceuta—He is not here." And then she went on to tell me how wrong it was for us, the Nazarer, to *worship idols* as we do. That is the idea an old Moorish woman has of the Saviour of the world—that He is a piece of wood in some Catholic's house! Reading with my fokee the other morning, we came to a word for "idol" that I did not know, and immediately his explanation was—it was one of those things the Spaniards worship!

*12th.*—The women came for their service this afternoon instead of evening, as they are afraid just now to come out after dusk—several Spaniards having been attacked in the streets towards evening. So we had the children in the morning, and I think had the highest number we have yet had—eighteen.

*13th.*—More Jews than Moors this morning; but I had two very attentive groups of Moors, one of men and one of women, beside all the odd ones that came in between times. One young fellow listened most condescendingly to all I had to say, and then told me I was quite wrong—how should I know such things?

*15th.*—We keep Wednesday for Moors only, and to-day the soke must have been late, for very few patients came before half-past ten. I was standing at the street door, and an old black woman was passing and turned to speak to me, and describe her ailments, so I invited her in. As I sat talking with her, she told me how long she had been ill, and that all her neighbours had told her to go to the English tabeeba, but she had not been till to-day, but the Lord had written she was to come this day, for she saw me in the door. Then she told how she had struck her head, which was the beginning of her illness; but it was the Lord who had struck her, she said, so it did not matter. She was decidedly pious in her words, whatever she may have been elsewhere. Two mountain women were terribly frightened when I began to play the harmonium; one went right into the dispensary at a bound. I don't know what they thought was inside—genii, I expect; but when they found nothing serious happened, they came

back to listen, but did not seem to take very much in—it is wayside sowing indeed; nothing is seen of how the Word falls. This afternoon Spanish school, and then I went with Miss Banks to two houses. In one a poor woman was lying on a mat, in a kind of stable, very ill with typhoid, and the neighbours say without a friend in the world.

*22nd.*—The people were late in coming this morning, and when they did come, only just two and three at a time. One intelligent young fellow I had a good talk with, and though not a fokee, he was well up in most of the stock arguments, which he was very anxious to bring forward; but by listening to him I got a good hearing, and I think he really understood. Some women, too, listened well, but said they had never before heard the name of Sidna Aisa—yet these women live *within one week's journey of Christian England!* Only seven days from all the teaching and sermons and conventions that English women have, yet these Moorish women knew absolutely nothing of Him who came to save not England only, but the world, and who has given such infinite blessings to women at home.

*23rd.*—Fifteen girls this morning, and after sewing we had a good talk about blind Bartimeus and of the Saviour who waits to give us healing and sight to-day. Black Fatima, a big jolly girl, told me her brother came for medicine yesterday, and repeated to me a good deal of what I had said to him, so he did understand and thought of it too. Now I hear the Spanish women singing downstairs, "Only Christ can save me." These women seem so willing to be taught, but oh! really, they are almost as self-righteous, though in a different way, as the Moors. Some of them, however, have wonderfully changed since they first began coming, so much softened and much more attentive. So day by day the seed is sown in Moorish, Jewish, and Spanish hearts; what comes to it we do not see, but the great Husbandman does, and the message of His Son's love cannot be fruitless, though the fruit be long in coming.

*24th.*—There were thirty-five patients this morning, and I think all but three were Moors. Two rather swell fokees came, who very evidently had made up their minds to hear nothing; they would talk any amount about Tangier and our people there, etc., etc., but as soon as I tried to turn the conversation in the least to give the Gospel message, they were quicker still to turn it again. One had a Gospel in his house Miss Banks had given him when he was here before, and he considered he knew quite enough without hearing more. This afternoon we have had Spanish school.

*25th.*—A bitterly cold day. I think the last half of this week has been colder than I remember before in Morocco; everyone seems too cold to move. Not many patients this morning, and those who came were mostly Jews. Soon after dinner, four Moorish ladies came in to visit us; they were of the sort who are very pleased with everything, and willing to hear everything except the Gospel. I went to see a bride this afternoon, it was the sixth day of the wedding, and I think all concerned were getting tired of it. These ceremonies have been so frequently described that I will not repeat it, but it did seem so much like what we read of in the Gospels. I have not before seen the water poured over the hands by the slave, and it reminded me strongly of the action of our Master when He had been round washing the feet of His disciples. May we so serve these poor Moorish women that they may be drawn to our Lord, and may know His wonderful love filling their poor sinful empty hearts and lives. Sitting with them for an hour and a half as I did this afternoon, just as a visitor and friend, one sees and hears how small and dark their lives are by the very emptiness of their conversation, and, alas! by its impurity too!

## Algeria.

### ITEMS FROM TLEMCCEN.

BY MISS JESSIE TAIT.

ONE'S joy is increased out here, and one's heart is doubly saddened. It seems as if the Father gave us a greater sense of His presence and love, and yet all around us a people walking with their eyes blinded straight on to hell and destruction. It is a terribly solemn thought, and an equally solemn fact. A walk round the town, and a visit to one of the houses, makes one stand still and ask, "Who am I and what am I to convince these people of a living, loving Saviour?" But the Father's answer comes sweetly encouraging us, "Not by might, nor by power, but by My Spirit."

This last month has been a month of fêtes, both amongst the Arabs and the Jews. The latter people's customs, etc., are full of interest. One day a week is given by us to visiting them in their homes, and there is a class held at our house for Jewish children. The Jews here are despised and trodden down by both French and Arabs. The Arabs hate the Jews, and consider themselves vastly superior to them. When the Arabs were in power here, they so despised the Jews that they forced them to live *underground*, therefore it is that one always *descends* in entering a Jewish house—and miserable, wretched homes they are. But one scarcely wonders at the dislike they create among people who have not the grace of God in their hearts. And yet a more religious people it would be hard to find—so particular about the outward man, and obeying the *letter* of the law; so indifferent to the inward man and the spirit of the law.

Pray for God's ancient people here. I felt so grieved only last Sunday when, on talking to my class of French children, one girl called out, "Oh! but it is impossible to love a Jew," and then followed a list of the Jews' crimes—how they crucified our Lord Jesus, etc., etc. I talked with the children some time, and was amazed to find how strong was the hatred against the Jews, even in their minds. I would like to ask prayer for this class of children.

After my class yesterday afternoon we went to see an Arab woman who was ill, to take her some medicine. There is an entrance to that house, but one is not allowed to give the message yet. On enquiring for the son of the house, a boy of about sixteen or seventeen years old, we were told he had gone some distance into the country to visit a marabout's tomb. He has been suffering from dysentery for some time, and yesterday afternoon started off alone, believing by visiting that tomb he would be healed. Two of the girls in the class last week, drew my attention by seeing attached to their necks a piece of string. I asked to see what was attached, and I found a square piece of brass which the girls were wearing next to their hearts. Inside this piece of brass, shaped like a square locket, was some writing written by one of their learned men, and as these two were suffering from weak hearts, these things were worn as cures.

A little while ago a man came to ask us to go and see his wife, who was very ill. Rose Hodges and I went. We found the woman lying on some arrangement on the floor, and by her side a cup of dirty-looking cold water, from which she was taking sips occasionally. One glance on entering was sufficient to tell us the woman was dying. I knelt down beside her and took her hand in mine. She could not move, and just turned her large dark eyes on us with such a hungry, yearning look. She was almost deaf and could hardly speak. Just too late for her to know about a Saviour's love! R. did what she could to ease her pain during the last moments she had to

spend on earth. A doctor was sent for at R.'s request, but nothing could be done. She lingered on a day or two longer and then we heard of her death. A day or two later I went with R. again to visit the house and found it full of women sitting round the room mourning her death. What sham and mockery! Eight days they were there in reality doing nothing but gossip. They *looked* mournful enough with their faces torn, as is the custom, but the grief ended in *looks*. I came across the husband, too, unshaven and in an *outward* state of grief, and yet he could have saved her life by a little care over her in the early stage of her illness. It is hard to get these Arab men to send for a doctor to their wives, although they will go to holy men, tombs, etc., to get writings, pieces of rag, etc., which are supposed to have a healing virtue.

### MOHAMMEDAN RELIGIOUSNESS.

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

*Nov. 4th.*—This afternoon the professor from the great mosque came again for his French lesson. We had a long talk again about spiritual things. He sees the hypocritical lives of his co-religionists, and himself feels intense dissatisfaction, and says he feels he wants something that he has not. Though I tell him again and again it is peace and salvation through faith in Christ he wants, he cannot or will not take that step "over the line."

*5th.*—Had a great number of poor blind people at the house again this morning. The cold weather is beginning to make itself felt. The outlook is very dark, and there is every reason to believe there will be much suffering this winter.

In the evening several of our French neighbours came to the house, and much interest was manifested as we spoke of the things of eternal life.

*6th.*—We have no opium smokers in Algeria as in China, but many of the Arabs and Moors smoke "keef" (hemp); it is not so strong as the opium, but has a similar effect. This afternoon, while visiting in Tidjditt, I entered the shop of an old Arab who sells charcoal, but who really keeps the shop as a place where "keef" smokers may always find the pipe and plant ready for smoking. I spoke to several of his customers about the evil of smoking this plant and the necessity of seeking peace with God. They readily agreed *by word* with all I said.

*7th.*—I dare not write of the many abominations that I meet with while visiting among these people. Yet all is carried on under the guise of religion. This afternoon I met a talib who has been to the house on several occasions, and by his conversation one would think he led a most saintly life; but he has just come out of prison, where he has had to pass some time for attempting to poison an Arab and stealing his money.

*9th.*—The professor from the mosque came again for his lesson, and purposely I made him read from a French book which spoke of the charms used by the Arabs. When asked why it was that the Arabs trusted in these written bits of paper instead of trusting in God, he said, "The Arabs do not trust in the bits of paper, but as the doctors employ medicines, so the Arabs employ these written papers, trusting in God for healing." He acknowledged that the talibs wrote charms which were mere nonsense for the sake of gaining money.

*10th.*—Had a very large class of boys again this afternoon, many of them showing much interest in the Word of God. How powerless I feel in touching their hearts and consciences so that they may be brought to realise their need of Christ! Lying, deceit, immorality, etc., are so common among the Arabs that these lads have a very low idea of sin. Oh that the Holy Spirit would work in their hearts!

Some time was spent with another Arab who reads in a café in the evening to the Arabs after their day's work. He

deplored the many evils that exist among the Arabs at present, saying such things would not have been allowed in the old days when the country was under Mohammedan rulers. I referred him to Morocco, where the same and even greater evils exist; but he would not have that as an example, saying that these evils had been brought about by civilisation. I tried to show him it was because men love darkness rather than light.

## Egypt.

### THE AZHAR OF CAIRO.

ONE of the most important and influential agencies in propagation of the religion of Islam is the Azhar or great Mohammedan University of Cairo. This school, the leading Mohammedan institution of learning in the world, was founded A.D. 1000, and therefore is much older than the Universities of Oxford and Cambridge. The buildings used were originally a mosque, and are large, but not imposing. They inclose an open court, which has long colonnades on the north and south sides, set apart for students from various Moslem lands. On the east side of the court is the sanctuary, covering an area of 3,600 square yards, the ceiling being supported by 380 columns of granite and marble. In this place the faithful repeat prayers, and groups of students may be seen sitting about on mats, to receive instruction. The attendance of students is from 10,000 to 12,000, who are taught by 321 sheikhs, or instructors. These students are from all parts of Africa—from Morocco to Zanzibar. They come from far up the Nile—from Nubia and the Soudan. While studying they live on the charities of the faithful, and when their studies are ended, those who are to be missionaries mount their camels, and joining a caravan, cross the desert, and are lost in the far interior of Africa, where they become the effective propagators of Islam.

The official title of the Chancellor or President is Sheikh el Azhar. The Mosque endowment, which is large, defrays all expenses, so that no fees are required. Students usually remain from two to six years, although some stay much longer. The course of instruction is both literary and theological—the literary branches being grammar, logic, rhetoric, and the art of pronunciation and reciting the Koran. But more attention is given to the theological course, which has three leading branches, "Mohammedan theology in general," or *el kilim*; "Science of the unity of God," or *el tauheek*; and "Law," or *el fikh*. The sources of all these are "The Koran, the Sunna, or traditions, and inferences drawn by their prophet himself from the words of the Koran."

The department of Law includes two heads, "The Chief Religious Commandments of Islam," and the doctrine of "Secular Law," which includes both the civil and the religious. The department of Secular Law is again subdivided into systematic expositions of Koranic law, and a digest of the opinions of famous Mohammedan jurists.

But there is nothing in all this great and venerable university, with its extended course of instruction, to give any valuable training to the mind, or to promote a spirit of independent research. The whole system is one of committing to memory and reciting. Hence there is no progress among Moslem scholars, and even mathematical science, once so fostered by the Arabians, has no place in the long course of study at the Azhar.

CONSTANTINE, ALGERIA.—Mr. and Mrs. Lochhead have commenced a class here for Arab boys. On the first day eight little fellows made their appearance, and we have since heard that our fellow-workers are being much encouraged by an increased attendance.

## "A SUFFICIENCY."

By MISS ROSE JOHNSON.

"WHEN ye be come into the land." The constant repetition of these and similar words shows with what eager expectancy the Lord Jehovah Himself watched for the entrance of His children into the goodly land He had prepared for them, and how also He wished them to watch and expect.

Yet they delayed, and through mistrust and disobedience "would not go up, and rebelled," and the entrance was postponed for forty years—years of disastrous loss to themselves, and perhaps even more loss (I say it reverently) to Him. There were services which could not be observed *till* they were come into the country, for until they had possessed and used the glorious land they could have no opportunity of offering the freewill offering of first-fruits (Deut. xxvi. 1, 2) Their Lord was robbed of His rightful return, robbed of the "tribute" or "sufficiency" which they were to bring (Deut. xvi. 10): Aaron and his sons were deprived of their portion (Numb. xviii. 12, 13, 14), and there was sensible loss all through the great host.

Shall we blame them without the inquiry, "Have *we* been, or are we even now, in a like position?" Like them we have a promised and prepared inheritance, far surpassing even theirs, beautiful as it was (Deut. viii. 7-9), for we are heirs of everlasting life, heirs of Christ's peace, joint-heirs with Him, heirs of the promises, nay, heirs of God Himself; but have we possessed and used that which our Lord died to bequeath us; have we dwelt in our inheritance, even in God Himself (Deut. xxvi. 1; 1 John iii. 24); and, looking "from the place where we are," have we known and acknowledged that northward and southward and eastward and westward all is ours?

If we had, would our freewill offering be so small; would there be so little to return to Him? Would there be so many unreached places in the dark, dark world; would there be only such a handful of workers; would those workers be so ill supported? No, surely not! For as we claimed, possessed, and used our inheritance, we should have more to give—our power to give depends so largely on our power to take.

A sufficiency—how shall we, how does He measure it? By the measure of our love, by the need of others? No! only in one way—"According as the Lord thy God hath blessed thee." That is His measure; and His blessing can only be measured by His love—and that is immeasurable, unfathomable, immense, vast, infinite. Shall we not measure our freewill offerings thus, and say to Him to-day, "Lord, thus would we measure our gifts; we are powerless to give 'a sufficiency,' except as Thou shalt increase the gifts: we give Thee *all*."

How He would be refreshed; how our fellow-Christians would be helped; and oh! what joy would be in store for the poor, weary world; Africa—North, Central, South—China, India, all other parts of Asia, America, Europe, and the islands of the sea, if thus we measured our "sufficiency" and passed Him *all*!

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss SCOTT.

THERE are rumours of cholera being in different parts of the province, and even in Tunis. I heard a curious story to-day about the Jews. Crowds of them are flocking to a house in one of the main streets here to get a drink of water from the well, and after drinking they each don a little bit of red wool. Some nights ago the woman of the house had a dream, in which she felt in great dread of having cholera, when she

thought the prophet Elijah appeared to her, and told her not to fear, for if she drank of the well in her house she would not have cholera. She then asked if it would be good for her children too, and he said it would; and her next question was whether all the people in Tunis might be preserved by drinking the water, and he told her they would. The Flads tell us many of the children come to school wearing the little red badge.

On the way home to-day from the Medical Mission I called in at Lillah Doujas, at the Kasba, of whom N.A. Mission friends have often heard before. A poor woman whom she knows had come to us for medicine, and had left her card on which the doctor writes the recipe. On the outside of this are printed some verses of Scripture, and Lillah asked me what was the reason for it. She said, "You want us, then, to change our religion. Who knows which is the right one?" I answered her that if she were suffering from some very bad disease, and read in a book of something that would cure it, and supposing she followed the directions, and got perfectly well, would she not say that what she had read was true? Then she went on to talk of stealing, lying, and other sins; but I tried to show her one might be free from these sins, and yet be a sinner, and, in fact, that Moslems, Jews, and Nasara (as they call us) had one common sickness for which the One God had one remedy.

*From Miss K. SMITH (In England).*

The last two months have been the busiest, I think, in my life, and wonderfully marked by the Lord's constant goodness.

Thanks to Dr. F——, at Moorfields, I have learned *much* that will be most useful abroad; he has procured me drugs and a few necessary instruments, so I go back equipped for this new branch of the work. Then Dr. D—— and Miss F——, at the Mildmay Mission to the Jews, have helped me much, and are procuring me a few necessary things for our medical work. I have also learned a *little* dispensing. Since the commencement of November Dr. Barnardo has kindly allowed me to learn shoe-making at the Stepney Homes; one of his shoe-makers showed much interest in my progress, and I have made a boot by myself, as well as part of another. We greatly need a trade for our converted lads in Kabylia, and as M. Cuendet could not find any one to teach Ali, I have learnt myself in order to teach him, if the Lord will. I *believe* it was by His guidance that I undertook this, and He has helped me through. I am taking out tools, etc., for this; it is surprising how many are required.

Besides these different studies, I have had the privilege of speaking about the Lord's work in North Africa at seventeen meetings since my coming here in the beginning of October.

*From Mr. F. CHEESEMAN (Mascara).*

Mr. Cheeseman continues his daily visits among the Arabs in the quarter called the Argoub, and also in Bab Ali, the native quarter, in which he resides. Scarcely a day passes without receiving visits from natives, who come in from the various encampments, principally for medicine. The following extract shows how much these people need the elevating, purifying effects of the Gospel in their family life.

We are fortunately living in the midst of many rough Bedouins. One of these recently called for me to go and see his wife. I found she had her collar-bone broken in two places, and one eye was a mass of bruises. The man jeeringly admitted that he had done it. The wife appealed to me to know if she could force him to have her doctored, for he had refused to do anything for her. I told them that so far back as in the time of Moses the people were all expected to doctor those whom they hurt in any way, and that much more was it required in our enlightened and civilized times; that

he was bound, both by civil and moral law, to have her attended to. He seemed much impressed by what I said. We often see most revolting brutality on the part of the male sex.

## For the Young.

DURING the month of September seven of us (Medical Mission workers and others) went to a little seaside place south of the province of Tunis, called Monastir, for rest and change.

One morning Miss Grissell, Miss Roberts, and I started at 6.30 a.m. to reach the nearest village. It was very pleasant riding along on our donkeys in the cool of the morning, and we were in a mood to enjoy all that was amusing in our situation. My donkey was a character—always ahead of the others, and only requiring the stick when it was necessary to *prevent* his going fast. As no rope was forthcoming for reins, I had had to make some out of our clothes-line, which consisted of six or seven small lengths of cord tied together, so I found it difficult to restrain my hard-mouthed steed, fearing every moment the reins would break and leave me at his mercy.

Half way to Kenees the road passed through an olive-grove, and immediately one animal after the other began jerking his head back to his tail and his hind feet forward in a most unpleasant manner. They were attacked by bees. We were soon dismounted, and two of the donkeys began rolling in the dust to crush their enemies. "Kill him!" cried an Arab who was passing, seeing me fighting a bee with stick and umbrella. "How?" asked I. He soon showed me by jumping from his cart and catching the bee in his bare hand. I was grateful, but could not follow his example.

Arrived at the village, we found it too small to boast of a funduk (inn), but a man whom we met and asked where it was, quickly led off our donkeys to his own house. He put his coffee-shop at our disposal, where we might rest from the heat of the sun, and all through the day was our most kind helper and adviser.

The few men sitting about were immensely interested in such a rare spectacle as that of three European ladies riding into their village, but Miss Grissell soon asked to be allowed to see the women, and as it quickly became known that we could give advice in *some* cases of illness (though we had taken no medicines with us on this visit), we were quickly asked first into one house, then to another. Medically we could not do very much—the cases were beyond us; but some we invited to come to Monastir for medicine, and in nearly every house we found opportunities to tell of our Saviour. Wherever we went a little crowd followed; sometimes the householder would dislike this, and turn out half a dozen or more children, but they soon swarmed in again, or others did.

At last the heat grew unbearable, and Miss Grissell, who was chief speaker, was really too warm to talk any more, so we hastened to our friendly coffee-man's shop and made ourselves a cup of tea. An interested group of children and men watched our operations. They had never seen a spirit-lamp before. The children were reproved for looking on, and were scattered like a swarm of flies now and again, only to re-assemble, a dozen at a time, more curious than ever. The men modestly looked and moved away, or stepped in and drank a halfpenny-worth of coffee, while watching! There would be no rest for us there evidently, and so thought our host, who presently invited us to follow him, and conducted us to a cool, pleasant, empty house. Here he spread matting on the floor and left us to repose. Glad indeed we were to get some sleep.

When we awoke and while debating whether the villagers had finished their afternoon nap, our man came to fetch us, and our visiting re-commenced. We could not leave many

## 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," for the purposes of such Mission, the sum of \_\_\_\_\_ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease, and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

### LIST OF DONATIONS FROM NOVEMBER 1st TO 30th, 1893. SPECIAL AND GENERAL FUNDS.

1893.		General.		1893.		General.		1893.		General.		SPECIAL FUNDS.		TOTALS FOR 7 MONTHS.					
No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	General ...	Special ...				
Nov. 1...	8392	1	0 0	Brought forward	211	10 8	13...	8422	50	0 0	22...	8449	2	0 6	Nov. 2...	8394	10	0 0	
1...	8393	0	10 6	13...	8423	1	0 0	22...	8450	1	0 0	3...	8398	10	0 0	3...	8398	10	0 0
2...	8395	0	2 6	13...	8424	1	9 3	22...	8451	0	10 0	6...	8401	0	10 0	6...	8401	0	10 0
2...	8396	2	5 1	13...	8425	6	5 0	25...	8453	10	16 0	7...	8403	4	3 4	7...	8403	4	3 4
2...	8397	0	4 1	14...	8426	4	0 0	25...	8455	7	4 0	8...	8408	7	15 0	8...	8408	7	15 0
3...	8399	0	10 0	14...	8427	1	0 0	27...	8456	1	0 0	11...	8417	10	0 0	11...	8417	10	0 0
4...	8400	7	19 4	14...	8428	0	2 0	28...	8458	0	4 0	11...	8421	16	0 0	11...	8421	16	0 0
6...	8402	75	0 0	15...	8430	2	0 0	28...	8459	1	0 0	15...	8429	3	12 0	15...	8429	3	12 0
7...	8404	1	3 6	16...	8431	10	0 0	28...	8460	0	12 0	16...	8435	2	10 0	16...	8435	2	10 0
7...	8405	3	0 0	16...	8432	1	0 0	28...	8461	0	1 0	16...	8436	2	0 0	16...	8436	2	0 0
7...	8406	1	10 0	16...	8433	4	0 0	29...	8462	1	0 0	16...	8437	4	5 0	16...	8437	4	5 0
8...	8407	1	0 0	16...	8434	0	10 6	29...	8463	5	0 0	16...	8438	0	10 0	16...	8438	0	10 0
9...	8409	0	10 0	17...	8439	1	0 0	29...	8464	1	0 0	24...	8452	13	0 0	24...	8452	13	0 0
9...	8410	0	4 1	17...	8440	0	10 0	30...	8465	2	0 0	25...	8454	5	0 0	25...	8454	5	0 0
9...	8411	0	2 6	17...	8441	11	10 0	Total, Nov....	£401	9 11	Total, Nov....	£89	5 4	Total, Nov....	£2609	12 5	Total, Nov....	£89	5 4
9...	8412	0	2 6	18...	8442	3	0 0	" May to	2208	2 6	" May to	846	17 0	" May to	2208	2 6	" May to	846	17 0
11...	8413	1	2 7	18...	8443	2	0 0	Oct., '93.			Oct., '93.			Oct., '93.			Oct., '93.		
11...	8414	3	10 6	18...	8444	0	5 0	Total...	£2609	12 5	Total...	£936	2 4	Total...	£2609	12 5	Total...	£936	2 4
11...	8415	10	0 0	18...	8445	1	1 0	Carried forward	£211	10 8	Carried forward	£362	17 5	Carried forward	£211	10 8	Carried forward	£362	17 5
11...	8416	0	12 6	21...	8446	0	8 0												
11...	8418	100	0 0	21...	8447	0	6 0												
11...	8419	0	1 0	22...	8448	50	0 0												
11...	8420	1	0 0																

#### DUBLIN AUXILIARY

No. of Receipt.	£ s. d.
44 ...	0 2 6
45 ...	1 0 0
46 ...	1 0 0
47 ...	5 0 0
48 ...	0 5 0
49 ...	0 3 0
50 ...	0 2 0
51 ...	0 2 6
Amount previously acknowledged ...	
Total...£54 14 0	

GIFTS IN KIND: November 9th, (149) gold pendant, two scarf pins, one watch chain. 14th, (150) a gold ring. 16th, (151) box of bottles, (152) parcel of useful and fancy articles, old linen, and bottles. 20th, (153) dolls and fancy articles.

## Council.

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

\* At present in England

## Mission Publications.

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No. 1.—THE ROCK OF HIS SONSHIP.

No. 2.—DARK NORTH AFRICA.

books behind us—only one indeed, and some hand-written texts. Scarcely any could read. Towards 4 o'clock we began to think of returning, and went to fetch our donkeys. It was really sad to see the way those poor people pressed around us, one entreating us to doctor her eyes, another holding up her baby, a third pushing forward a sick boy, and he sobbing with terror. We were almost unable to breathe or speak for the close atmosphere, din, and want of room, and the coffee-shop man, waxing wrath, tried to turn everybody out into the court. We got there at last, and gave our advice in the fresh air, besieged on all sides, defending our basket at the same time from curious boys, and trying to save their eyes from being speared by the point of our donkey-stick. At last we managed to mount, but were followed by, "Do look at my child," from one woman, and "Do take these eggs," from another. Poor dear people! They had been forcing their eggs, pomegranates, melons, figs, and prickly pears upon us all day long.

### "BY THEIR FRUITS."

THE WAY OUR ARABS UNDERSTAND IT.

"OH, my friends, how happy I should be, if only you all loved Jesus as we do."

A missionary was addressing the mothers of the sewing-meeting, and finished with some such remark. There was silence, conviction written on the faces of old members. But one spoke: "I do love Him. Since I came to these meetings He has changed my heart and now it's clean."

A new-comer, bristling with surprise and true Mahometan boastfulness: "Of course we love Him. He's a prophet. Who doesn't love Him?"

The missionary, solemnly: "You don't, my friend, if you love to do what is wrong."

"If you love the Lord Jesus," suddenly broke in another woman, with bright face and decided way of speaking, "you won't lie, and you won't get angry, and you won't steal. If you are in my room, and I go out and you see something you would like, you won't pick it up and keep it—that's what it means to love the Lord Jesus."

Deeper conviction seemed to settle on the women as she spoke, and those scissors, "picked up" in this very room only the other day, were evidently uppermost in all thoughts.

"Thank you, Fatima," said the missionary; "you understand it." And Fatima smiled back in a way that said: "I know, you see, because I do really love Him."

MISS GRAY, of Tlemcen, writes: The classes increase in numbers, though the olive gathering prevents some Arab girls coming from time to time. I am encouraged in the work at Mansowiah; a few of the older girls are quite interested in learning the 100 texts of the Irish Church Mission. I like the plan much, and look for blessing through it. One family in the village, to whom I lent a copy of the *Pilgrim's Progress*, appreciate it thoroughly. As neither the father nor mother can read, the eldest daughter reads it aloud every evening, and they have been so interested that they have frequently sat up till eleven o'clock. I am praying that the Lord may use it to awaken them by His spirit to a sense of their lost condition.

MR. MICHELL will be happy to give an account of the Lord's work in Tunis, illustrated by limelight views. He will be in the West of England during January and February, afterwards in other places. Friends desirous of availing themselves of this opportunity should communicate at once with Mr. Michell. He may be addressed through the office of the Mission.

## Description of Illustrations.

### MOUNTAINEER FROM THE RIFF COUNTRY.

THE Riffs, who inhabit the mountainous region to the S.E. of Tangier, are undoubtedly a portion of the ancient Berber tribes who, overcome by the Saracen and Ottoman forces, retired to their mountain fastnesses. They are a warlike race, and only yield a nominal obedience to the Sultan of Morocco. These are the men who have lately been giving so much trouble to the Spaniards at Melilla.

In religion they are staunch Mohammedans, and very jealous of admitting strangers into their territory. Only two Europeans, we believe, have ever succeeded in passing through their country.

Mr. Summers, of the North Africa Mission, made an attempt to carry the Gospel there. In Moorish costume he succeeded in reaching the nearest town; but beyond that they would not allow him to proceed, and ultimately was compelled to return, having a narrow escape of his life.

### THE SOKE, TETUAN.

THIS is a view of the Tetuan soke, or market, situated in the western part of the town. It is a large piece of ground surrounded by houses, shops, and stores, and entered from all directions by narrow streets.

In the rainy season it is very dirty and disagreeable, as the rubbish from each market day is left lying in it to decay, and generally one of the waterways which supply the town with water, or one of the drainages, is broken, so that high boots are very necessary to cross it at times. The small portion of the houses which we see on the sketch are a conglomeration of Moorish, Jewish, and Spanish, and in the centre is a "zouya," or meeting-place for Moorish women. On the left-hand corner are the gun-makers' shops. This part of the market is for the sale of animals—probably the collection of horses, mules, and donkeys which are portrayed are awaiting buyers. On the left-hand corner we see a small group of Moorish women, perhaps bargaining over the tenth part of a penny. It is also the place for the sale of chickens and eggs.

Coming from Tangier, the principal entrance into the town is a narrow street in the centre of this view. Upon the hill, just peeping over the tops of the houses, is built the fortress of the town.

## AFRICA.

GIVE a thought to Africa; 'neath the burning sun  
There are hosts of weary hearts waiting to be won;  
Many idols have they made, but from swamp and sod  
There are voices crying now for the living God.

### CHORUS.

Tell the love of Jesus by the hills and waters,  
God bless Africa and her sons and daughters.

Breathe a prayer for Africa; God the Father's love  
Can reach down and bless the tribes from His throne above.  
Swarthy lips, when moved by grace, even sweetly sing;  
Pray that Africa's heart be made loyal to our King.

Give support to Africa; has not English gold  
Been the gain of tears and blood when the slaves were sold?  
Let us send the Gospel back, since, for all their need,  
Those whom Jesus Christ makes free shall be free indeed.

Give your love to Africa; they are brothers all,  
Who, by sin and slavery, long were held in thrall.  
Let the white man love the black, and when time is past,  
In our Father's home above we shall meet at last.