

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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PRICE ONE PENNY.



A STREET CORNER IN TUNIS.

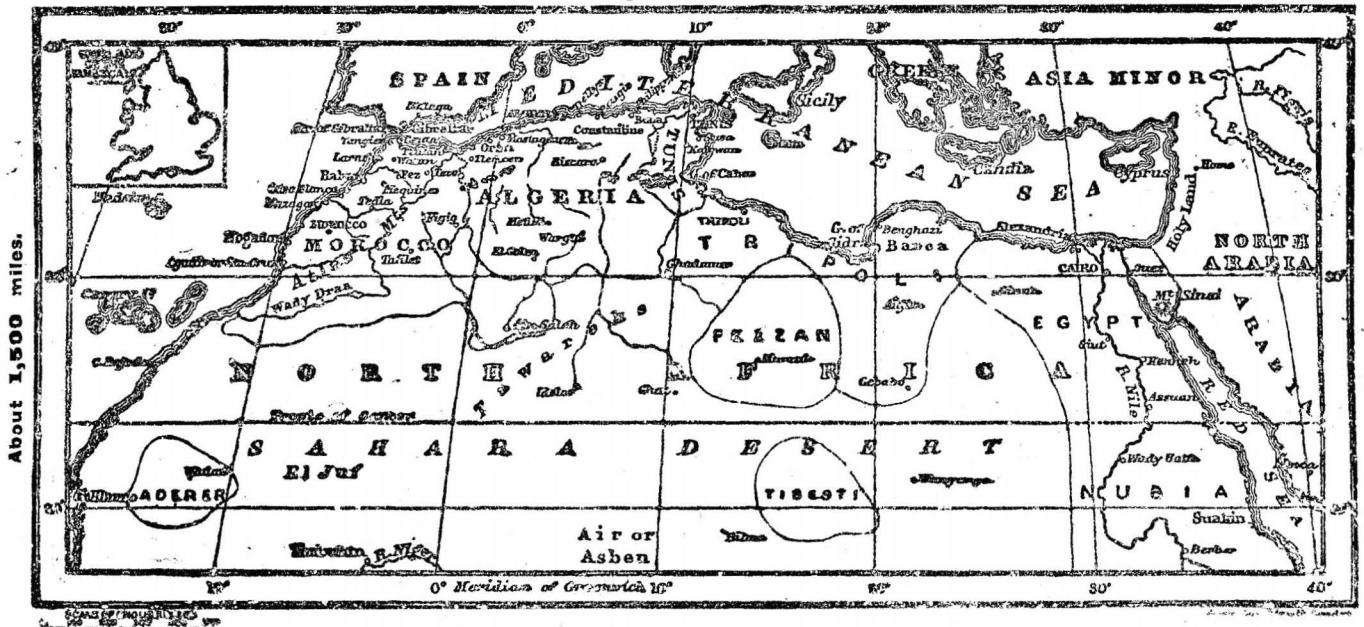
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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.

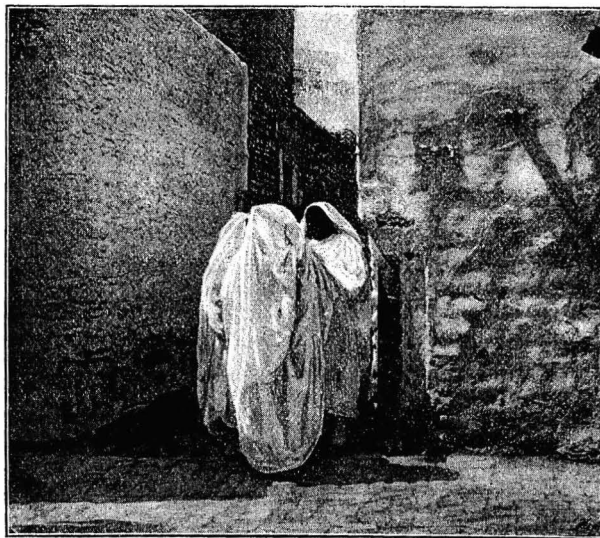
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the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



A STREET CORNER, TUNIS (*see page 36*).

The Faithfulness of God.



HOSE who enter upon the work of leading others to trust God require a secure anchorage for their own faith. Before a man can reach out a helping hand to save sinking sinners he must himself have a firm foothold on the Rock of Ages. The faithfulness of God stands fast. The foundation of God standeth sure. Centuries pass, but God's faithfulness abides; dispensations pass away, but God remains true to Himself and true to His Word. Back in the eternal past, now, and on to the endless future He abides immutably the same. In Him there is "no variableness, neither shadow of turning." In the unvarying faithfulness of God we find rest—rest of conscience as to our sins, and rest of heart as to our cares.

God is faithful to Himself. He ever has, ever does, and ever will act in absolute conformity with the infinite perfections of His own Divine character. Away from all the vacillation and opportunism of man, we may turn to the One who declares Himself to be the "I am, that I am."

God is faithful to His Word. "Heaven and earth," He declares, "shall pass away, but My Word shall not pass away." He is very jealous about His Word, and is displeased when anyone doubts it, while He ever honours those who honour Him by believing it. Not to love God is to ignore His goodness; not to trust Him is to deny His truth.

It is Satan's unceasing endeavour to insinuate into our minds some doubts as to God's truth and faithfulness. He delights to take some statement of God's Word which we may not see the meaning of or the reason for, and ask us how it can be true. He takes providences we cannot see the why and wherefore of, and insinuates some suspicion

as to God's faithfulness to His declared character or promises in regard to them. With those who make vigorous attempts to turn men from the power of Satan unto God he is specially wrath. If he can only loosen their hold on God he knows they are powerless, and therefore bends his energies to disturb their trust in Jehovah and His promises, alas! sometimes with too much success: Missionaries, no doubt, are special subjects for his subtle deceptions. He will gently insinuate that want of success and a hundred other things are reasons for questioning whether God's promises do really mean what they supposed, and whether God does really stand by His servants, as they were taught to believe. He raises questions as to God's loving care, knowing that a doubting man is a powerless foe to him. He is a liar from the beginning—the father of lies. God is faithful, and will justify His own character and shame our little faith. God means what He says. He will in nowise leave nor in anywise forsake His people. Our faith may fail, but not His faithfulness. Let us, then, launch out afresh upon His Word. This is a day of doubt and unbelief, not only among professed Christians, but among real ones. Let us, in the midst of this failure, seek for grace, not only to stand for God's faithfulness, but by our life and work to manifest it.

It has ever been God's plan in days of darkness to raise up some specially bright lights. It was when the wickedness of men was become great on the earth that God raised up Enoch and Noah, who by faith walked with God while the sons of God mingled with the daughters of men. It was after Eli's sons had sunk to the lowest depths of profanity that the saintly Samuel and the trustful David were given. Ahab and Jezebel's idolatries led God to send Elijah and Elisha. So, in our own days, when professed Christians are doubting God's Word, we may expect that God will rebuke their unbelief by raising up some who will teach His truth with power, and others who will exemplify, in their own persons and work, the faithfulness of God. Some such are already among us; let us ask Him to send more. Let us covet ourselves to demonstrate in practice that God's promises are as worthy to be believed and His precepts as worthy to be obeyed as in days of old.

The men who have moved and blessed the world have been those who counted on God's faithfulness. They went forward, not seeing how they were to do what they were commanded, but believing that He who commanded would, in His own way, provide the needed grace. God did not tell Abraham in advance that he would provide a ram instead of Isaac. Abraham believed that God would meet the difficulty by raising Isaac from the dead. It apparently did not occur to Abraham that God's promise to bless him in Isaac might fail. He counted on God's faithfulness, though he was mistaken as to how that faithfulness would be manifested. God did not tell Moses in advance how Israel was to be got across the Red Sea, neither did He tell him in advance how the 3,000,000 he was leading were to be fed or clothed in the wilderness. He, Jehovah, the One faithful to Himself and His word, said, "Certainly **I** will be with thee," and that settled every difficulty. Does not the "**I** am with you alway" of Him to whom all authority in heaven and earth is given meet all our difficulties now? It certainly should do so.

The measure of our faith is the measure of our estimate of God's trustworthiness. The measure of our doubt is the measure of our estimate of the unreliaeness of God. Do we realize what a terrible thing unbelief is? Do we perceive that to doubt God's Word is a blasphemous insult? Do we not too often look upon faith as a positive virtue, and fail to see doubt as a positive vice? Alas! what a low practical estimate we have formed of the faithfulness of our God, yet how little shame we feel! How we congratulate ourselves that we do sometimes trust Him! How worthy He is that we should boldly venture forth upon His faithful promises—His promises of spiritual enlightenment, of grace, patience, and power; His promises of material support in times of distress and need! He is a very present help in trouble. Can we experimentally bear testimony to this, and do we? May the Lord by His Spirit inspire us all with a simpler and deeper reliance upon His faithfulness, and thus shall we receive increasing blessing on ourselves, the North Africa Mission, or whatever work we may be engaged in.

CITY PRAYER MEETING.

In order to meet the convenience of friends residing in or near London, and who are not able to attend our prayer-meeting at Barking, we have arranged for a weekly meeting for prayer to be held at the City Y.M.C.A., 59 and 60, Cornhill, every Tuesday afternoon from three to four o'clock.

The entrance is in Gracechurch Street, and the first meeting will be held on Tuesday, March 6th.

The prayer-meeting at Barking will be continued as usual every Friday afternoon at four o'clock.

[See remarks on page 29.]

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.

DEPARTURE—Mr. and Mrs. Mensink left England for Gibraltar on Friday, February 23rd, by the P. and O. steamer *Oceana*, on their return to Morocco. Mr. Mensink goes at once to Tetuan, but Mrs. Mensink will probably remain for a time in Tangier.

A FELT NEED.—One great requirement at the present time for the more effectual prosecution of our mission work is earnest, devoted young men, "men whose hearts God has touched," who have already won trophies for Christ from amongst the dwellers of our towns, and who are prepared to "endure hardness as good soldiers of Jesus Christ." We should also be thankful if the Lord saw well to send us a few young men who have had superior advantages in the way of a college or university training.

OUR EDITORIAL WORK is needing further assistance. To this end we should be glad to negotiate with any lady with literary ability, who has had some experience, and who could meet her own expenses, in reference to 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!

PRAYER.—Our fellow-labourers on the mission field realize continuously their need of much prayer for the various special objects in which they may be engaged; medical and dispensary work; visitation in shops, cafés, and private houses; classes for boys, girls, women, and men; as well as the more public preaching of the truth.

We believe that many of our friends do already remember this work before God, both in private and at their family gatherings; but as requests for prayer are constantly being received from all parts of the field, we take this opportunity of passing them on to the Lord's remembrancers.

LANTERN LECTURES.—Our set of slides for illustrating a missionary lecture on Tunis have been in frequent request during the past few weeks. In case some of our friends have not seen our announcement, we repeat that this set of fifty slides, with a written lecture, will be lent free of cost to any who will undertake to make use of them in their neighbourhoods, and thus help to make the work of the mission more widely known.

EGYPT.—We regret being compelled to hold over the commencement of the series of papers on Egypt, written by Mr. Summers, till our next number.

ALEXANDRIA.—The accounts of the work here continue to be cheering. The sewing class for girls, which was commenced in November by Miss Watson and Miss Van Molen, has been a great success. The average attendance up till Christmas was thirty-six, the highest being fifty-two. Some few of the girls are from better-class houses, but the majority are very poor. They are taught sewing, reading, and writing, after which they learn and repeat texts of Scripture and hymns, closing with a Bible story and prayer.

MR. MICHELL will be happy to give an account of the Lord's work in Tunis (where he has been labouring for some years), illustrated by limelight views. 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.

TUNIS.—The following item from the diary of one of our workers casts a sad light upon domestic life in Mohammedan lands: "The landlord came to ask for an advance of rent, giving as his reason for wanting money that his wife had run away under the protection of his eldest son by a former wife. In a minute I guessed why she had so acted, as we knew he was taking home another wife, and consequently I knew the old tale of grieving and jealousy which invariably follows such a step. She had gone, poor woman, taking her infant and a horse and mule, and I doubt not such a large party will soon be traced; but one's heart aches for her under the treatment she will receive when brought back. The new wife will mock her, and doubtless there will be blows and hard words from her husband, though as far as clothes can make a gentleman he looks one. If she refuses to return, he can put her into the divorced woman's house, which is literally a prison."

TLEMCCEN.—Miss Hodges writes: "The Lord gave us a little encouragement the first week in the new year by opening the way to hold a weekly meeting at Sidi Boumedine (a suburb of Tlemcen). The request came from the people without any seeking on our part, although I had often desired to have something of the kind, as next to nothing had been done there, but this will open many houses to us. So far, the attendance has been good, and all have listened with apparent attention, some of the elderly people remarking that such good words could not possibly do anything but good."

MR. AND MRS. PATRICK have had the grief of losing their youngest child, a sweet, promising little boy, after a few weeks' illness. Will friends please remember the afflicted parents in prayer?

DJEMAA SAHRIDJ.—The four sisters labouring here write that they are in the full swing of work just now. They visit the sick in the village as often as possible, and in this God has granted them much success. The need on every hand is great, while there is no fear of their encroaching upon the ground of other district visitors or Bible women.

They would be glad to receive some old linen and bandages if our friends have any they can spare. This could be sent by parcel post at the cost of 2s. 2d. for 7 lbs., addressed to Miss Cox, Djemaa Sahridj, near Mekla, pas Tizi Ouzou, Algeria.

TRIPOLI.—Since the departure of Mr. Harding on his visit to Rome, Mr. Venables has been attending to the Medical Mission, and preaching the Gospel to those who came. The dispensary has been open three days in each week, the average weekly attendance being seventy-eight males. The weather has been very trying to the poor people, there having been fifteen days' rain in January. Mr. Venables adds: "The people are well-disposed towards us, and it must make them think and enquire what the motive can be to induce us to be kind to them."

CONSTANTINE.—Miss Granger and Miss Colville find much to cheer them in their daily work for God among the children of this city. They have commenced a mothers' meeting on Friday mornings from nine to eleven o'clock. A number of better-class women have been coming in for the last hour, just to sit awhile and hear of the Saviour's love.

Miss Colville has long desired to commence a "free breakfast," and this winter the poverty having been much greater than usual, a small beginning has been made. The women and men attend on Tuesday and Friday mornings respectively, and listen most attentively to a few words at the close.

Our sisters ask prayer for blessing on this new attempt to reach the people and that souls may be saved.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

DEAR FELLOW-HELPERS,

Since my last letter we have been greatly cheered by details of the professed conversion of an intelligent Moslem in Tunis, particulars of which will be seen elsewhere. We would ask for him and for all other professed converts your special prayers. We frequently find that the great difficulty is not the first confession of faith in Christ, but standing the test afterwards. The Apostles, when they were liberated from prison, went to their own company, but converted Moslems in these lands have very little company to go to. Of course, there are the missionaries with whom they can have spiritual fellowship, but socially they stand alone. Then the converts are often afraid of one another, being suspicious that some one will inform against them. This timidity is not at all uncommon in lands where persecution prevails. When passing through Madrid a few weeks ago Mr. Fenn told me the same feeling existed in Spain years ago. Converts would meet, but were afraid to speak before one another, each saying privately that they did not like to speak, because the other convert, though true, might perhaps tell his wife, who would inform the priests about him. There are some other cases of professed conversion in Tunis which call for both thankfulness and prayer.

Miss Grissell and Miss Roberts are itinerating through Tunis to Tebessa, on the borders of Algeria.

The outlook in Egypt is encouraging. A good number of girls come to Miss Watson's and Miss Van der Molen's class in the afternoon. The average number has been 36 for some time. Mr. Summers' Arabic service, though not largely attended, is encouraging, and the visiting of the women in their homes by Mrs. Summers and Miss Rose Johnson continues to afford scope for seed-sowing. Dr. Smith hopes to open the medical work when a few more drugs arrive. Mr. and Mrs. Hogg are expecting to return to England in March. Mrs. Hogg's health has, almost from the commencement of her residence abroad, been very unsatisfactory, indicating that her constitution will not stand the climate. They will not, therefore, return to the mission field.

There are now at Constantine, in addition to the Misses Granger and Colville, who have resided there for over seven years, Mr. and Mrs. Lockhead and Miss A. Cox. We are thankful to have our work here strengthened, for when we remember that this province of Algeria has a population of from a million and a quarter to a million and a half, and that these are the only missionaries amongst them, it is manifest that there is great need of further labourers. This province has an area of over 50,000 square miles. We have here a district as large as England within three days' journey of London, with a population of a million and a half, and one Christian brother, who is acquiring the language, and four sisters, two of whom are still students only, for the evangelisation of its native population. Are not these facts an appeal to some brethren and sisters to go forth to this beautiful but neglected land? Of late the work here has been encouraging. The classes have been well attended, and the visits of the missionaries to the homes welcomed. Still, the work amongst Moslems requires long patience as well as much faith.

At Djemâa Sahridj the work amongst the Kabyles is going on steadily. Our sisters there are encouraged.

Mr. Cuendet, with the Prefect's permission, has now a small hall in Algeria, where the Kabyles gather. He has been much encouraged by the attention they give him. He is continuing his work of correcting the proofs of the Gospel of Luke in Kabyle, which the Bible Society are about to print. Not long

since he was able, with Mr. Brading, to take an interesting tour amongst the Arabs and Kabyles on the western border of Kabylia, particulars of which are given by Mr. Brading on another page. Mr. Cuendet has since been laid aside by a sharp attack of influenza, but is now, I am glad to say, stronger.

The work in Cherchel is being vigorously carried on by Miss Read and Miss Day. There is a great deal of distress amongst the natives around. On one morning lately our sisters helped the French pastor, Mr. Sabatier, to distribute food to 500 persons; amongst them were nineteen suffering from small-pox. To send them away without food was to deprive them of their only chance of a meal; they therefore supplied them first and sent them off. These people have no idea of taking precautions against infectious diseases, or, in fact, of making much provision for any future wants.

Mr. and Mrs. Pope, Miss Hodges and Miss Gray have their hands full of work in Tlemcen. In fact, everywhere our friends find more open doors than they have time to enter. When we remember that this time last year there was a talk of our being expelled from the country, we have great cause to be thankful for the opportunities and freedom we enjoy.

In Tangier Mr. Patrick has had the grief of losing his little boy Allan, just a year old, after twenty-four days' illness of fever, followed by bronchitis and pneumonia; we commend the sorrowing parents to your prayers. At the end of December Mr. Patrick received notice to quit the out-station used for Spanish work in Tangier; the central station was secured for two years. It was, therefore, thought advisable to purchase four small Spanish cottages and to use them as a mission hall. These cottages are not much more than sheds, as may be judged from the fact that they were purchased, with money specially given for such purposes last spring, for 400 dollars—equal, at the present rate of exchange, to about £65. As a good work was being done there, we are thankful that it will not be interrupted. Other work in Tangier is going on about as usual.

The troubles in Fez referred to in my last letter have quieted down, but the work amongst the children is for the present interrupted. The person who had been acting as doctor to the Jews having left Fez, Dr. Churcher has provisionally commenced medical work amongst them. Miss Herdman reports interesting information with regard to good work amongst the natives in the country districts, but thinks it better not to publish details at present.

Mr. Clark, of the South Morocco Mission, is paying a visit to Casablanca to gain some medical knowledge from Dr. Grieve; he is able to speak to the patients. We are thankful thus to be able to work into one another's hands. The number of patients at the Medical Mission varies a good deal according to the weather and other circumstances, but we rejoice to know that the Gospel is being freely preached to those who come.

The Spanish Political Mission to the Sultan has arrived at Morocco city, but we have not yet heard whether they have come to terms as to the Mellila trouble.

The diary of one of our Tetuan workers will give a glimpse of what is being done there. Mr. and Mrs. Mensink hope to leave England for this station on the 23rd of February.

Miss Gill expects to go out again to Tlemcen at the end of March. Mr. and Mrs. Michell continue holding meetings in this country.

We expect that Dr. and Mrs. Churcher will visit England in the early summer, and shall be glad if friends can arrange meetings at which Dr. Churcher could speak in the interests of North Africa.

It would be a great help to the Lord's work in these countries if friends in various places at home would become local centres. They might arrange meetings for prayer and for missionaries or others, to give information, circulate copies of NORTH AFRICA

or other mission literature, receive and forward to the office any funds that were entrusted to them, arrange for sales of work, and in a variety of other ways forward the interests of the Lord's work in these dark lands. We should be glad to hear from persons in various parts of the country who would be willing to undertake this service. Already there are some engaged in this way, but a large number are needed. We should also be thankful to hear of anyone who might be able to give their whole time free of charge to organising this branch of the work. Missionaries will gladly take meetings, but arrangements for them can be much better made by local friends.

The receipts for January, which we report in this month, are slightly better than those for December, but do not come up to the average requirements of the Mission.

We purpose holding a weekly prayer-meeting between the hours of three and four at the Y.M.C.A. Rooms, 59 and 60, Cornhill, London, E.C., and shall be very thankful to see as many friends from London or the neighbourhood as can conveniently attend. Many no doubt will be too busy at that time to spend the whole hour with us, but may perhaps be able to look in for a few minutes. The first meeting will (D.V.) be held on Tuesday, March 6th, and others regularly on every Tuesday afterward. Either the Secretary or the Assistant-Secretary will be in attendance from half-past two, so that those who are wishing for information, who may not find it convenient to come to Barking, will be able to call at Cornhill on any Tuesday either before or after the prayer-meeting. Feeling as we do the great importance of waiting upon God, and knowing at the same time how difficult it is to spare time to meet together in these busy days, we hope as many as can will endeavour to join us on these occasions.

I remain,

Yours faithfully in the service of Christ,

February 14th, 1894.

EDWARD H. GLENNY.

Algeria.

EVANGELISTIC TOUR AMONG THE MOUNTAINS.

FROM JOURNAL OF MR. F. C. BRADING.

I HAVE just returned from a visit, accompanied by Mr. Cuendet, to the villages on the borders of Kabylia, and I send you a few extracts from my diary, which may interest you.

The people of these border villages all speak Arabic and Kabyle with perfect fluency, and are as much at home in one language as the other. The river Isser divides Kabylia from the Arab country. On the left bank or south side the Arabs have dominion, whilst on the north we have the Kabyles. We found them much mixed here, and really the only distinguishing point was the women, who only speak one language, and this was evidence as to their nationality.

Jan. 2nd, 1894.—Mr. Cuendet and I left Algiers this morning. Our first halting place was Souk el Haad. We found that the surrounding villages were empty, as it was market day at the next French village. We, however, had some good times in a large café both morning and afternoon, and about forty men heard the story of the Cross. We gave away a number of gospels, mainly to those who lived in villages at a distance. We were astonished to find here that not more than two per cent. could read. The men promised to take the gospels to the "Tolbas," or learned men, and get them to read

to them. Left Souk el Haad, and came on in the evening to Palistro, a large French village.

Jan. 3rd.—Palistro we found situated in a kind of basin, entirely surrounded by mountains. It was market day, but being wet we were afraid none would be held. We wended our way to the market-place and found a few men under the slaughter-house. As these were busy, we were only able to say a few words about the Lamb of God who beareth away the sins of the world. We came back into the village, and found the cafés full of men, to whom we had a good opportunity of preaching Christ. Oh, that all who have heard to-day might believe, what a stirring up Algeria would have! We have made arrangements this evening with muleteers to go into the mountains to-morrow.

Jan. 4th.—Left for the mountains this morning. The river was very swollen, but we crossed in safety and almost immediately commenced a climb of 2,500 feet. Tessala was the first village reached, and here we preached to a number of men and children under the mosque. The people here are very dark and ignorant, and know really nothing of their own faith. From here we continued our climb and reached, after nearly two hours hard climbing, the tribe of the Beni Mara, a very large one. Here we found a native café. We are always glad when we find them in the villages, because the men always congregate there. The Café-keeper was very kind and went out and bought eggs for us, which he cooked. It quickly spread abroad that strangers were in the café, and soon we were in the midst of a good congregation. They listened very well, but how little they realise what sin is! The Holy Spirit alone can convict. We gave a number of gospels away, and trust that our Father will use His own word to the salvation of souls.

Jan. 8th.—Three days have passed and I have not written anything. When one is travelling, the days are so full that writing does not seem to have much place. We came on to Dra-el-Mizan on Friday from Palestro. It is a French village in the mountains and is a depôt for a few soldiers.

There are a good many natives and also numerous cafés, which we visited. One evening we found a number of soldiers in one of them, who were very attentive to the Gospel. On Saturday we had just finished speaking in a café when in walked a gendarme, who questioned us as to our motives, and then marched us off to the Chief of Police, and from there to the "Justice de Paix." However, we were able to give satisfactory accounts of ourselves and were let go, for which we praised God. From Dir-el-Mizan we came on to Menerville, where we spent Sunday. Visited a French village near and distributed tracts, etc., and then an Arab Café, in which we found nearly thirty men.

ISSERVILLE, Jan. 9th.—Came on here yesterday, and went up country to an Englishman's Farm, where we were received very kindly. He is a Christian and was in need of fellowship. We had a very happy time together, and slept at the farm. Visited also a Kabyle village near by.

In all we had a very interesting journey and were enabled to preach the glad tidings to several hundreds who had not heard it before.

We were both able to speak—Mr. Cuendet in Kabyle, and I in Arabic—and so they heard by the mouth of two witnesses and we trust the seed sown may bring forth fruit.

A SALE OF WORK, in connection with the Dublin Auxiliary, which helps our missionaries, Mrs. Edwards and Miss Mellett, of Fez, will (D.V.) be held in the Y.M.C.A. Hall, Corrig Avenue, Kingstown, early in May.

Friends are invited to send to Mr. S. S. McCurry, 9, Newtown Smith, Kingstown, articles for sale, or curios from North Africa for exhibition. The latter will be safely returned.

Morocco.

MISSIONARY LIFE IN TETUAN.

By MISS G. HUBBARD.

13th.—Toward the end of the morning a woman came in and began to beg. She was decidedly mixed up in her story, but finished up by saying her son had died early this morning and she was now trying to collect the money to bury him. She seemed very troubled about his death, but we did not much trust her, so I said I would go and see how much of the story was true, and then we could help according to what was needed. The woman seemed quite willing, and waited for me, and then led me to the very farthest corner of the town.

Having arrived at the house, she took me into a room, empty enough and poor enough, but with none of the signs of death about—no neighbours talking, no wailing, nor anything else. She showed me her baby, three months old, who was in a fearful state of skin disease, etc., and when I said it was because she did not keep the little one clean, she looked astonished that I should suggest such a thing as washing a baby, and told me it never had been washed yet, and that everyone said it must not be washed until it was six months old! Little wonder the poor little mite was ill.

Meanwhile, another woman had come in, and she turned to the mother and said, "What does she (pointing to me) know about washing children, she is only a daughter"—meaning I was not married. After more conversation I asked the second woman of the dead son, and she said, "Oh, he has been dead a month or six weeks!" So I charged the mother with lying, but she said it was a disgrace to me to say so before her friend! As she took me out, and I spoke to her again about it, she said, well, she wanted to get some money from the tabeebas, and it was a shame to ask them for it if there were nothing wrong, so she had told us her boy was only just dead. She could not, or would not, see there was anything wrong in the lie—the only wrong would have been to have asked for money if nothing were apparently the matter.

We hear from time to time such tales of darkness. To-day we were told of a young

girl, about sixteen, who had gone astray. Her father and mother took her outside the town, telling her they were going to Ceuta, and then killed her, dug a grave and buried her. Her own father and mother! And this was in the middle of the day. The parents are openly living in the town, unpunished, and the Moors are congratulating them on what a good deed they have done.

14th.—As the Moorish girls came in to class this morning the first thing they told me was of the death of one of our number. Last Thursday she was not with us, and when I asked after her they said she was ill; but in answer to my suggestion about medicine, they said her mother was not willing for the tabeeba to go to give medicine. Now poor Isha has gone, and the girls said to-day her mother was quite happy because she expected I should send her the kaftan Isha has been making. I am afraid a Moorish mother's grief is only on the surface, and that for a very short time; anyway, it is so in most cases. But little wonder the women are hard, for those girls this morning talked it all over as cheerfully as possible, and they are not likely to get softer as they grow older.

15th.—A good number of Moors this morning, but they came late. The Jews have very much fallen off in number lately. Maybe it is true that the chief Rabbi is doing all he can to hinder them coming. One poor woman came a long distance this morning for medicine. How she came I don't know, for she could hardly stand, but she had to hear that her case was hopeless! Nothing but death to relieve her pain! Such news must be intensely dark to a Moorish woman—unceasing pain here and utter darkness as to a future life! Those of us who know Him who has removed the sting from death, can hardly realize how hopeless such an one's outlook is. The utter despair on her face was indeed pitiful to see.

After school this afternoon the children whose Christmas dresses were cut out received them, to their great surprise. But no one seemed so dumb with delight as

little Louisa, the smallest of the children. She gripped her tiny bundle as for dear life, her face being a perfect picture of joy. The dresses are prizes for their marks.

18th.—The woman who took me to see the preparation for the funeral of her son, who had been dead five or six weeks, came again to-day. She was with two other women, and when I talked with them, she seemed to be trying to redeem her character by fully agreeing with whatever I said. When I said God would certainly punish unforgiven sin, the others said, "No; God is merciful"; but she answered "Yes, He will punish," but said it in such a happy tone of voice, that it was clear she thought it had nothing to do with herself.

20th.—This morning no large numbers came, but just a steady run of twos and threes, so that they together made a good total. Among them was a man with a bad skin disease in his hands. On Sunday a friend had tried to cure it for him by laying live coals on the skin! The hands were blackened with the burning, and the pain of it seemed greater than through the disease, and, as the fire had hindered more than healed, the remedy proved decidedly worse than the disease.

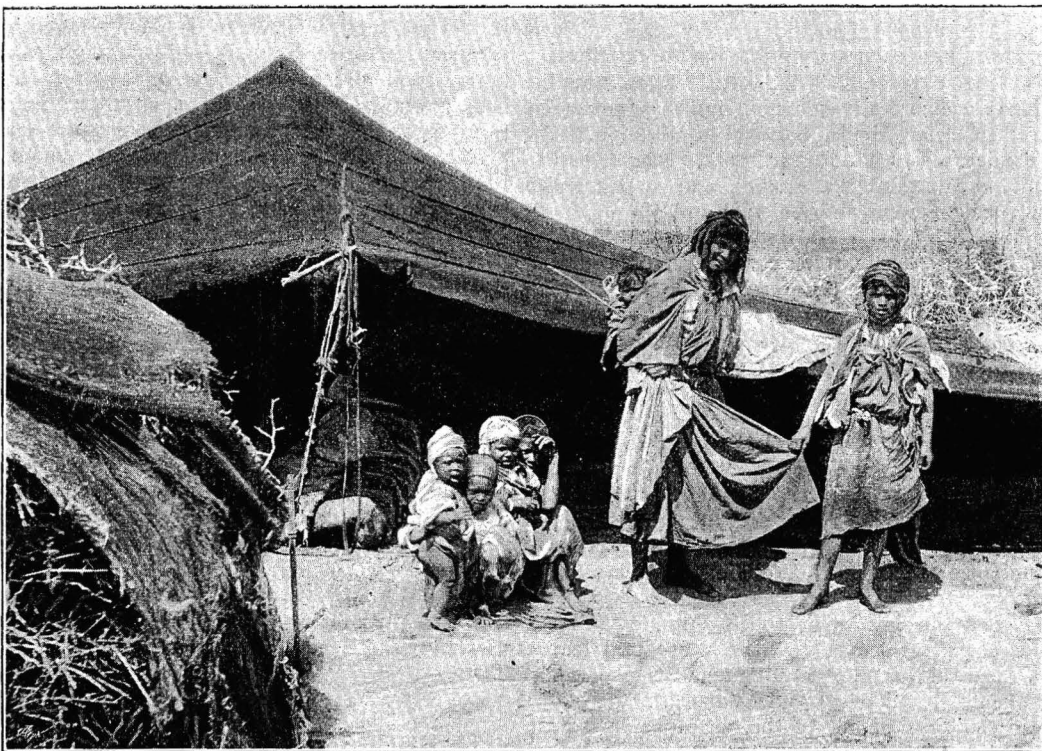
Another man came who had lost his eyes—he said through small pox, but as he volunteered his information any number of times we were inclined to doubt it; and, as the eyeballs were quite gone, it is much more likely the government had them removed to prevent him seeing too much of other people's property, that being a common way of punishing a thief. For a poor man he was very intelligent, and knew something of the Gospel, through a copy someone had given him in Tangier, but he had very firmly fixed in his mind the old idea that Sidna Aisa never died. He listened to and agreed outwardly with what I said as to our utter hopelessness if Christ never died, but all seemed to him as something outside of himself; a personal Saviour he could not feel his need of, for he realized nothing of being personally a sinner.

28th.—Now Christmas is over, after so long looking forward to it. On Christmas Day we were alone, but on Tuesday we had over thirty to tea with us. The Spanish children and the mothers and everyone seemed to very thoroughly enjoy the evening, the magic lantern again being the entertainment. The children sang a hymn they had learned specially, and evidently they are considered quite accomplished in that way. On Wednesday all the children and three or four younger brothers and sisters came to dinner, and they have wonderfully improved in the way of eating since last year. Last

Christmas they were so shy they hardly touched the food, but this year there was absolutely nothing eatable left on the table!

After playing for a little while in the court, when it got dusk and the mothers had arrived to look on, everyone went upstairs, and then the curtain fell, and the wonderful Christmas tree was open to view. And it was really a very fair shape, though it was only made of boughs tied on to the legs of a three-legged table turned bottom upwards! At first, when all the glory of the candles burst on the view, our audience

seemed rather awe-struck, and thought it must be something sacred, as their chief thoughts in connection with candles seem to be high altars or funerals! But as the children discovered dolls, beads, balls, etc., etc., etc., somehow they forgot to think it might be wicked to make a noise, and then we had it in full chorus. All the girls had toys and a bright, warm little head shawl each that someone had sent from England. Boys, too, were well remembered. Never was such a thing seen in Tetuan before, and we hear everyone was happy about it, which is more than can often be said.



BEDOUIN FAMILY AND TENT, TUNIS (see page 36).

THE CITY OF MULEY EDRIS.

By DR. T. GILLARD CHURCHER.

I HAVE been walking the flat roof of my house and gazing down upon the city of Fez, so silent and so beautiful in the intense moonlight of Morocco. The great mass of buildings—white, but tinged with brown—lies sleeping in the valley, while a wreath of green orchards surrounds the whole, and this, again, is bounded by bare hills, which slope up and away to meet the pale blue sky above.

It seems hardly credible that we are less than 300 miles from Gibraltar, and yet in a city with scarcely twenty Europeans among its 100,000 inhabitants. Yet so it is, for are we not looking down on *Fez*?—*ancient Fez*, which was flourishing when Britain was still barbarous, and “England was only about to begin her glorious career”; *wealthy Fez*,

Morocco’s northern capital and seat of Government; *learned Fez*, sending forth from her University her sons to teach in a thousand schools; *fanatical Fez*, the jealous keeper of the honour of many saints and shrines. One can understand the patriotic Moor exclaiming, as he looks upon this scene, “Oh, city of cities, who is like unto thee?”

The importance of Morocco from a missionary point of view is apt to be overlooked. It stands the corner-stone of Africa; the apex of a pyramid of lands; the keystone, as it were, of an arch of countries, and if, by the power of God, this stone were moved, many countries beyond would come within the reach of Gospel light.

There was, some time ago, a talk of flooding the Sahara, which, ’tis said, lies beneath sea-level, and thus of bringing the Soudan and Timbuctoo within the sphere of ships and civilization. *This* scheme may or may not be feasible, but

surely we, who are of the Church of God, should strive to let in to these spiritually sunken lands the ocean of *His* love, and thus introduce that best merchandise, even eternal salvation.

Put to such a task, civilization seems powerless; for example, after all that has been said and done, here the horrors of the slave trade go on unchecked, the Christian world quietly looking on meanwhile; for though individual Powers may desire to exercise pressure upon the Sultan, there is so much bitter jealousy between them that each one's efforts are checkmated by some other, with the practical result that the present lamentable state of things remains.

Hence the importance and opportunity that here, where worldly powers fail, spiritual workers should undertake spiritual efforts for spiritual ends.

For consider the condition of the country. A French king, one of the Louis, 'tis said, sent as a present to the Moorish monarch of his time an elegant French clock and a rich piece of velvet; the Moor returned a barn-door fowl and a piece of coarse native cloth, saying that while he had the first to wake him and the other to clothe him, he had no need of French luxuries. Centuries before the word "boycott" was invented, the *practice* flourished among the people of Morocco with reference to Christians and Christianity. Even now the Nasara (Christians) are cordially detested, and their presence, inland, considered little less than a national humiliation.

A rider in Fez, dressed in native garments, receives smiles and benedictions, while English clothes and a European saddle probably secure frowns and maledictions.

This attitude has existed for centuries, and loss could alone be expected from such a deliberate cutting off of a nation from participation in the world's progress. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Stagnation and decay stamp everything; for a land, however sunny, without the Sun of Righteousness is dark, and without the salt of the earth is corrupt.

Perhaps what strikes one who lives here most is the total absence of all moral principles. Truth, morality, and justice do exist, but have no *authority*; they or their opposites are equally welcomed, so long as some present end is served. And as is the moral, so is the spiritual religion? Yes, plenty. Piety? In abundance; *but* it is the religion and piety of the Arabian Nights. Evil spirits and giants share with Jins, Afreets, and Rollas the hearts of the people, while it is remarkable that a native seems to have more real fear of offending some local saint than of sinning against his Creator.

A Moor, for example, will swear falsely by the name of God who would not do so by the name of the patron saint of Fez.

Their ideas of sickness and its causes frequently reveal their minds; *e.g.*, take a man who has been grossly sinful and is suffering in consequence. You ask, perhaps, "Do you know what caused this?" And he answers, piously and sincerely, "No, it just came from God." Or a man, sleeping, carelessly exposed to the night air, contracts acute illness, on which he comes and confidently tells you that the Jins (devils) came and took possession of him while he slept. Or, again, a mother finds her infant wasting (through inherited taint), and a neighbour who calls assures her that this is not her child at all—the Jins must have changed it. The mother naturally does not wish to suckle an infant devil, and so hatred takes the place of love, and the little sufferer is allowed to pine and die.

In a word, the city has *a way*, but not *the Way*; *a measure* of truth, but not *the Truth*; *a form* of life, but not *the Life*. Neither is there here, as at home, the salt of a godly seed to witness for the right.

The people have no Bible save a false one. Their own religious people are without spiritual life. The common people are left with absolutely no model of what godliness

really is. The light which is in them being darkness, how great is that darkness!

What, you may ask, is being done to dispel this gross darkness? Alas! very little indeed; for what are we among so many? Only an indication of what might and should be the Lord's witnesses here. Still, by medical mission, by individual preaching, by Bible circulation, and last, but not least, by our presence and lives, we are trying to be Christ's witnesses of what He is, what He has done for our own souls, and what He is ready to do for the souls of others.

What remains to be done? If every converted person left Britain to-day, I suppose there would be but few left who had not at least heard the Gospel message. But here, in this land, are millions in the grossest darkness, who have never even heard the good news, and millions more beyond who have never even seen a Christian; for beyond the Moors, among the mountains, are many tribes of Berbers, from whom rumours come of traces of the Gospel still lingering among them. Who shall say but that if we are faithful we may not yet find rich spiritual treasures among these hardy mountaineers?

What, then, wait we for? Men—saved men; men who are *earnest*, because the work is deadening; *patient*, for impatience will spoil all; *adaptable*, for many prejudices must be given up; *medical*, because for such there is a great need and an eager desire; linguistic, because the language is old, and rich, and difficult. Men, in short, whom *God* hath chosen and called; for, whether with all or *none* of these gifts, if *He* go forth with them they must succeed.

What wait we for? Money. Parliament might as well agree to build new ships and then refuse to vote the supplies as Christians to pray, "Thy will be done; Thy Kingdom come," and withhold the contributions by which it may be accomplished.

Will you help? By *prayer*—for if ever a work was useless apart from God, surely it is mission work among Mohammedans; by *purse*,—heartily as to the Lord, and not unto men; by person,—If God is blessing you in England, might He not bless you in Africa? If you are prospering in *your* business, might He not make you prosper in your Father's business? If you are doing better than other men have done at home, might you not be doing better to be doing what *no other* man has done in these regions beyond—even to be Christ's witnesses to these Christless souls who are filling Christless graves?

May the Lord guide us all. Amen.

IMPRESSIONS OF A NEW WORKER IN MOROCCO.

EXTRACTS FROM JOURNAL OF MISS DENISON.

ON Saturday I was through the hospital, and aired my few words of Arabic speaking to the patients. Some of them told Miss Vining to welcome me for them. The men's ward is full; there are not many women in just now. Saturday afternoon was "Missionary Prayer Meeting." We had a good meeting, well attended, there being over twenty at it. Yesterday, being Sunday, we went to service at the Spanish rooms in the town. To get there we passed through the market; it seemed so strange to see business going on briskly there. Sunday is one of the chief market days in Tangier, and the market was crowded with buyers and sellers, water carriers with their skins of water, men and women sitting with great bowls of grain, salt, etc., before them for sale, mules and donkeys being driven through the crowd, their drivers constantly crying, "Take care, take care!" besides other sights and sounds too numerous to mention, the whole place being a very real Babel.

In the afternoon Miss Aldridge took me to visit a poor, sick woman who had left the hospital the previous day; this was my first entrance to the native houses; these people seem to have only one room of the house, a small room with no window, just a small aperture over the doorway; the doorway is screened by a curtain, and in the room was no furniture but the old mattresses on which the woman and her husband were, and the iron vessel in which the charcoal fire burns. They seemed so glad to see us, and while Miss Aldridge attended to "Zurah's" ailments, her daughter brought in a mattress for us to sit upon. Soon an old man, hearing the "Tabeeba" (lady doctor) had come, came to see her and tell her about his eyes, which were bad. She saw to him too. In the meantime a native woman was very busy examining the Tabeeba's gloves ("stockings of the hands"), which I held for her, and talking to me; when they look to me for an answer I have to take shelter under my one sentence, which always fits in, "I don't understand."

The thing that strikes me most among the people is their friendliness; they are so pleased to be spoken to or taken notice of.

I am, God willing, to help in the hospital, but having had no experience of the kind shall be for a time only a learner; however, I hope soon to be of use. Help is much needed, all the nursing of over twenty beds being now done by Miss Aldridge. I am so very glad to be in this work. Will you pray that we may all be used of God in showing forth *His* love and patience, and using this medical work as a handmaiden of the Gospel.

Tunis.

"THE TRUTH SHALL MAKE YOU FREE."

A STORY OF THE TUNIS MEDICAL MISSION.

By MISS A. HARDING.

It is now two months since Sidi A. ben G—— first came to the Medical Mission. From the commencement he showed an interest in the Word of God, and was an attentive listener, asking for further explanation of its truths after the reading was finished. He contended earnestly for his own faith, whose tenets he has always scrupulously kept, being a strict Mohammedan; but was reasonable in his arguments, and ready to acknowledge where his own faith failed to meet the spiritual needs of men. He accepted a Gospel of Luke, and, a few days later, a New Testament which he perseveringly read.

On one occasion, a sheikh from the large mosque came to the Medical Mission, not for medicine, but to discuss the doctrines of our faith, which he did with bitter opposition for more than an hour. Sidi A—— was present, an attentive listener, not saying much, but always siding with the opposer, although reproving him for taking advantage of the Medical Mission to discuss this, and seeking to dissuade him on this ground from further argument. I felt so sorry at the time that he was present, thinking, *if* seeking after the truth, it might dissuade him from further seeking; but God's ways are not our ways. He used this conversation to awaken in his mind a feeling of uncertainty with regard to his own faith, whether or no it was on a sure foundation, and a desire to search more earnestly into our Scriptures for the truth. He told me, later on, that our patience in dealing with those who opposed us, and a hidden power in us which he could not account for, and which he possessed not, led him to search further for the cause.

He asked to come to our house to have his difficulties met,

and from the first day he came, I felt that God's Spirit was dealing powerfully with him. I sought to meet his difficulties, and all arguments were laid on one side. We compared the Scriptures and the Koran, and the light of truth began to dawn upon his heart. One morning he came in much unrest and anxiety of mind; he had spent a sleepless night, revolving the whole question, "Here were two books, both affirming to be the Word of God (the Koran and the Scriptures), yet so distinctly opposing one another; which was true?" If the Scriptures, he must abandon his own faith, which was based on the former utterly and entirely—a faith he had tenaciously clung to for forty-three years. The conflict he was passing through was apparent on his face, which was pale and worn. I could not but feel confident he would be brought through on the side of truth, and could only then plead for faith that he might be led to take the decisive step, and by faith in the Lord Jesus, as his Saviour, be set free from every fetter.

That occasion was the first time I had prayed *with* him. A few days later he came again; the unrest had gone. He testified to the living faith he had in Christ as the Son of God, his Saviour. "There was not a shade of uncertainty now," he said. The light of conviction had fully entered his heart; his one desire was to make known to others this faith. As he had once striven for the faith of Islam, he would strive for the Christian faith by Divine help. Until more fully acquainted with the doctrines of God's Word, he would not place himself as a contender for the truth more publicly; but among his own friends he would make these truths known.

The fifth chapter of Romans was the one especially used in bringing conviction to him. One evening he read the whole epistle; it came to him with such power he could not lay it down, and had many questions to ask about it at his next visit. His knowledge of the Word of God has much increased since this confession: he has a thirst for it. At present he is reading principally in the New Testament, but has read the first two books of the Old and some of the Psalms. "The Balance of Truth" was very helpful to him; he has now "Sweet First-fruits." He comes frequently to me for instruction; it is indeed a privilege and a joy to lead him on into the fulness of Christ, that he in his turn may be an ambassador and living witness for the same amongst the Mohammedans. He asks especially for our prayers that he may be strengthened to confess Christ boldly here in Tunis, and be the means of leading many to know the same truth that he has accepted.

He has a special desire that his chief friend, living near Tunis, and who is as a brother to him, should be led into the way of truth. He has put the whole matter before him, and is giving him a New Testament and "Balance of Truth" to read. He has confessed his faith in Christ to a few friends, but because he will not swear by an oath his words are true, as is usual as confirmation, they will scarcely believe him.

This being the sacred month of Rajab, with its days of fasting and special observance of times of prayer in the mosque, his neglect of the same must openly declare his faith. He knows this. Already his friends are questioning him. Yesterday, being the eve of the first Friday in Rajab, he was asked, as has always been his custom, to help to conduct the recitations in the mosque near his house. He refused, on the plea of not being very well. The sheikh who had asked him replied, "This is not sufficient reason; you have another." Sidi A—— replied, "I must tell you the truth. I have left the faith of Islam, and am now a follower of the Lord Jesus; I can no longer attend your meetings." The sheikh angrily reproved him for joking with such a serious matter, and asked him to swear to confirm his statement. On his refusing, the sheikh would not accept his word as truth.

This evening he must meet the sheikh and his friends in a private gathering to account for his absence, and then must

openly confess Christ. He feels the time has now come when he must do this. According to his own words to us this afternoon, "He will never deny Him, come what may, and knows the words will be given him in accordance with the Saviour's own promise (Mat. x. 18, 19.)" We also rely upon that promise, and do not fear for him, asking only that he may be strengthened to confess Christ in such a way that our Father may be glorified. The story of the Crucifixion and the night spent in the Garden of Gethsemane by our Saviour has made a deep impression upon him. May it ever be before him, constraining him, if needs be, to suffer for His name's sake!

We cannot but feel much trial may be in store for him, as his family is an influential one in Tunis and his relations very strict Mohammedans. S— himself lives with a married sister. His own wife he divorced some time since, so that he is free in this respect.

As we think of this man, two months ago, a strict follower of the faith of Islam—stricter than most, according to his own confession, and earnestly contending for the same—now a follower of the Lord Jesus and witnessing for Him, our hearts are too full to express our thankfulness.

We trust this is the *first-fruits* of a coming harvest in Tunis. Cannot His Spirit make the Word the power of God unto salvation to others? Oh that our faith in a living God may be strengthened! The power of the enemy will doubtless be greater and more real against us now, but through Him we are more than conquerors. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

CHRISTMAS-TIME IN TUNIS.

BY MISS M. B. GRISSELL.

My letters tell me that many are wondering if we have had a happy Christmas, so it seems well to write and assure you that indeed we have, and tell you somewhat of how we have spent it. I think it has been one of the happiest out of the six I have passed here. You will not misunderstand me if I say that we all greatly prefer Christmas in Tunis to Christmas in England, not that we do not love our family gatherings, but because our hearts are so full of the privilege of being allowed to be here as ambassadors of the King.

This Christmas has been a very busy one. Our band of workers has increased and the Medical Mission started, consequently there is more going on to take part in, and we all like to show our different circles of friends something of Christmas joy.

With Mr. Flad we had a German Christmas, with its tree and presents, prayer and praise. Then came the tree for the Jewish girls' school, and the day after for the boys, both schools passing a most creditable little examination of their knowledge of Scripture, showing what a thorough foundation is being laid in their minds, especially of those Scriptures which meet the particular difficulties in the Jewish religion.

For Christmas night we invited to our house our French friends, Mr. and Mrs. Flamond and their two sons, also two Arabs, to high tea. The two latter we asked as we wanted an opportunity to bring them into contact with others who knew the Saviour, and very sweet it was to hear old Mrs. Flamond expressing to our Arabs, through my translation, what she had found in Christ. We had hymns, reading, and prayer in French and Arabic, and the evening seemed enjoyed by all.

The next gathering was of Arab women, belonging to the sewing class, held at the Medical Mission House. Some of the women arrived two hours before the time appointed. Coffee and cakes were disposed of and games played, and then followed a short address to again point them to the Saviour as

the One needful for them, after which, with a present in each hand, they went away happy, or shall I say as happy as most Arab women are over presents, for they seem to have a great idea that presents might always be bigger than they happen to be.

After that came the turn for our house, and we were driven by the rains into the New Year, as we required a fine day for our treat, which was for Arab women and children. Mr. Flad kindly lent us his tree, and we decorated it with the help of an Arab friend.

About five o'clock they began to arrive, to the number of thirty-six. We fed them with cakes and coffee, and then they came into our sitting-room, making a pretty tight pack with the harmonium and some of ourselves. When all were seated, either on the ground or on chairs, Miss Harding and I spoke to them in turn on the need to start the New Year of life's journey with a living Saviour, who could save from the past and for the future. They listened, dear women, fairly attentively, but the crowding and the arrival of late comers was rather disturbing. While we were talking the tree was lighted in the court (it had before been covered by a sheet), and a very pretty sight it made. When the tree had been duly admired, every one had a dip into the bran pie, which, in turn, was filled with presents for children, boys, and women. The gifts had been sent us by friends in England, and to shelter ourselves from the charge of favouritism we hid them in the bran, but the result was much the same.

The next day, Tuesday, we had the pleasure of gathering together as many of our friends as could come, to commend ourselves and our work to the Lord for the New Year opening before us. We were a party of just twenty—a marked increase of numbers from former years, and all of them in some way or other workers—so surely we may look for an increase of blessing on Tunis with so many more witnessing to Christ amidst the darkness here. Our kind pastor, Mr. Flad, gave us some helpful thoughts on Nehemiah's builders, after which prayer was pretty general.

Then came Wednesday, and that, too, was not without its gathering, at which many of us took a part, either in preparation or at the time. This was an effort for the tramway men, of whom there are working in Tunis between fifty or sixty. No notice had been taken of them before, and they were very grateful for the kindness shown to them. The attention shown us the next day in the way of nodding, touching of caps, and even shaking hands, was very amusing, but it showed how they had appreciated our effort.

The meeting was held at a friend's house, on the other side of the town, as it was considered more convenient for the men.

They began to arrive soon after eight o'clock, and came in detachments, as the different branches of trams stopped running for the night; the last party came in soon after eleven. We were glad to remark that the first comers did not leave, but remained with us till the whole party broke up just before twelve. We counted thirty men under the sound of "The Glorious Gospel" that night. Some of the Italians seemed never to have heard it before, and their interest was most encouraging in prospect of work among them. The Arabs we took into another room, and gave them Arab food, while coffee and cakes and sandwiches were handed to the Italians. Every man who could read, took a clear-printed New Testament away with him. It was turned half-past twelve before Miss Harding and I reached our home, but we were so thankful for our happy evening.

Now, I am sure you will see much reason for praise that so much definite work for Christ is being carried on in this town. We are feeling we are on the eve of real blessing, and would invite those who remain at home to divide the harvest spoils with us by joining in earnest prayer.

LIFE AT THE MEDICAL MISSION, TUNIS.

By MISS E. TURNER.

I WANT to tell you about our *first in-patient*—Ayesha. She is a poor Arab woman, living in a very small comfortless house with various relations and her husband and a second wife. She has been coming to the Medical Mission at different times ever since it was opened. She has entirely lost the sight of one eye, and the right eye was quickly losing its sight through the same disease. She was most anxious to save it, and agreed to undergo an operation. More remarkable still, she and her friends were quite willing that she should come and stay in the Medical Mission whilst her eye was being treated, for the doctor could not undertake it at her "home." The Arabs are very seldom willing to undergo an operation, their doctrine of fatalism crops up at every turn. If a man is living a sinful life, because it is difficult to change or inconvenient, he says "Never mind, it is muktoub" (decreed). He will suffer an extraordinary amount of pain, saying it is decreed, even though some simple measures would relieve him. Ayesha's coming into our house showed great confidence in us, and the praises of her family and herself are flattering in the extreme.

We put Ayesha in a little room, and Alice Case took her bed in and slept in the room. Ayesha underwent the operation with wonderful courage; she was very weak at the time through want of food, etc., so the first two or three days lay quietly in bed, her eyes, of course, bandaged. She called us all by our christian names (all the Arabs do), though not all correctly. She called me "Ethoo," and our servant Augusta, "Gooshta." We used to go in as often as possible during the day to read and talk to her. Alice had some very serious talks with her, and we felt her mind was truly grasping the truth that God is near and loving, and has sent a Saviour for all who will accept Him. She used to call us if she heard us pass her door, "Katie, read to me; why don't you come and visit me?" "Ethoo, Ethoo, come and sing to me?" I used to take my guitar in and sing to her until I had exhausted my stock of Arabic hymns; then she would say "what are you leaving off for?" I then used to sing something in English and explain the words to her.

Ayesha is full of fun, and a splendid mimic. When we all went out and left her in charge of "Gooshta," she used to amuse us highly with a vivid account of the attempts of our maid to speak Arabic, and of her own attempts to explain. She used to shake with laughter as she told us; she was just like a child, and said out all she thought and felt. Someone had only given her a small quantity of coffee. Some visitor had eaten her orange. Some worker had read to her a certain story about Sidna Aisa, another had not been to see her at all. One evening a young Frenchman came to do some carpentering. Ayesha heard him: Why had he come? Where was he? What was he doing? Did we let men in the house at night? No, only our friends. How did we know who knocked at the door, and if it was a strange man did we go after him and see he went away? etc., etc. She was very fond of asking us the name of things in English, and all about our friends, etc. When she was convalescent she had a tremendous appetite; poor thing, perhaps it was the only time she had ever been able to have as much as she liked. When she left us her friends could not thank us enough. Ayesha said she had received Sidna Aisa into her heart, that now we are all one family, and that she belongs to Christ. We are praying that the fruit may be manifest by her life!

What will this New Year bring us?—perhaps more in-patients; we trust so—but we need many things. We had no convenience whatever for receiving Ayesha; we managed by lending things of our own, but this is most unsatisfactory. It is absolutely necessary to have special things for the Arabs.

We need bedsteads, mattresses, blankets, pillows, chairs, crockery, etc., before we can take in-patients. Our prayers for the Medical Mission are being graciously answered. For some time after we had re-opened at the end of the summer, we were distressed that the numbers were so small, especially of women. I think I mentioned in my last that the "cholera scare" had a good deal to do with it. Now they are coming in better numbers. But success is not in numbers, and, thank God, we trust we have had success in the best sense of the word. The men have been greatly interested, and there are three or four who are truly searching and reading to find out if our words are true. Amongst the women also there is a marked interest, though some are so indifferent or bigoted that it quite pains one to go and see them.

Last week I went to visit Doojah (not "little Doojah") and her mother Mahabouba, in whom my friend K—— and I are so interested. I took the guitar, which greatly delighted them. After playing and singing to them, I read them the account of the raising of Jairus' daughter. I told them that Jesus Christ had just the same power now as he had then, and explained to them that we were dead in sin, but that Christ could give us eternal life. They said they knew about Sidna Aisa, that when they were little children, they were taught to say "salâam alik," a formula used always after mentioning the name of a prophet or holy man. I told them that we had come from home to teach them more than they knew about Him, that He was far more than a prophet among the prophets. I told them that their book did not tell them that He is a Saviour, but that we had God's Book, in which we read how that God had sent Him to be the Saviour of the world, etc. Then Doojah said her cousin could read, and he knew and told them about God. I said I would bring him a Gospel, that many men in Tunis were reading it. She was very pleased, and said, yes, if I brought it he would read it.

How difficult it is to make them—these Arab women especially—believe that one has a message of truth, life and happiness for them. Even while I was speaking, Mahabouba was examining all my clothes, and called Doojah's attention (she was listening so intently) to a skirt my mother had crocheted for me. It is no use showing them one is vexed, one must just have patience—patience—patience.

I prayed for grace, and just told them about the skirt, and then turned to Doojah and said I hoped she would think over what I had said, that it was not a thing she could leave on one side, but that if she learnt to know Jesus as I did, she would have a blessing worth more than all the blessings of the world. Do pray for these two, they are so affectionate, and seem to appreciate our visits truly.

Now, in closing, I must write you more about "little Doojah."

On Sunday last, B—— and I went, with the guitar, to see "little Doojah." She greeted us with her sweetest smile and a loving, though shy, embrace. We were taken into a small low room, where cooking operations were going on. However, we had not sat down long before "little Doojah" begged us to go into another room, and so we were taken into that room with the large window and lovely view. I went straight to the window first, and such a sight met my eye—the sun was getting low and tinting a little village on the hillside with gold, and there was Carthage bathed in its golden light. Lovely to look at, but, alas, sad! for there stands the new Cathedral of St. Louis, where, instead of the pure Gospel, is preached a strange mixture of truth and untruth. Alas, this corrupted form of Christianity is all the Moslems have known for many years, until our little band of missionaries commenced work. Yet one is hopeful in remembering the faithful souls who, in the fifth and sixth centuries, spilt their life-blood for Christ's sake. Will there really be, perhaps soon, a true Christian Church

gathered out from among the Moslems, a re-kindling of the flame that once burnt so brightly in the North African Church. For this we pray, for this we work; may God answer speedily if that be His plan.

Of course "little Doojah" wanted to hear the guitar, so B—and I sang two Arabic hymns to her, and then began a little talk. She did not seem much inclined to talk seriously. She said, "We have been fasting to-day." "Why?" we asked. "Oh, to get merit." "What merit, Doojah?" This she could not answer. "We don't fast, Doojah, because we do not believe it will gain us anything." "No, but we Musselmen do." "Why?" "We get much merit." "How do you know?" "Oh, I don't know." "Oh, Doojah, we know that God loves us, and has sent Jesus to save us—we cannot save ourselves, whatever we do." The conversation went on in this strain, the dear child, of course, not being able to give any satisfactory reason why she did or believed anything. We told her that Mohammed was dead, and could do nothing for her, and she did not attempt to gainsay that, and that Jesus was living, and saved us from our sins, and we realized His love, etc. Moslems never deny that Jesus is living, for their Koran tells them that, and it is a great point with us that we are able to show them how superior a living head is to a dead one.

"Little Doojah's" mother, grandmother, etc., are very bigoted, so that it is difficult to teach her, as one feels all that one says may be contradicted after. We felt we must show Doojah plainly that our words were a message from God to her, and make her understand that if she rejected them she would suffer because they were God's words. We stayed until it began to grow dark, and then we were asked to take supper, and they would take no refusal.

We are hoping that when "little Doojah" is married it may be easier to influence her; but we must not think our ways are God's ways, as He, by His spirit, can show her her need of a Saviour even now, so please continue with us in prayer for her.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. W. REID (Tripoli).

I HAVE found among the patients during the last few days several interesting cases. They seemed to take good heed to the truth I pressed upon them. One man especially was desirous to know about Jesus.

To-day a man with whom I was in conversation told me of having suffered for reading a Testament that he bought from the mission a year or two ago. He was a clerk in the Custom House, and the Bey, being informed that he had been seen reading the Gospel, ordered him to leave his work and not to return. He said he was still reading it. I took the opportunity to explain to him and others near the great truths of the Gospel, emphasizing the vicarious death of our Lord Jesus Christ.

Nov. 22nd.—Had a good time with the patients this morning. One man, although suffering from ague, roused himself sufficiently to come to my side and give me a good lesson on what he thought the "true religion." I listened to his story, but afterwards could not get him to listen to mine. He was well enough to teach me, but was too ill, he said, to be taught by me, and he went to the other end of the room. I, however, went to a little company near where he was, and began to tell them of Jesus. He listened with the rest, who were at first contentious; but God helped me to speak straightly to them, to show them their sin and their need of a

Saviour; and as I showed what Jesus had done for them, and testified that I had personally trusted and found salvation, they ceased to contend against it, and listened attentively. This was encouraging, but only God's Holy Spirit can truly enlighten them. Four of them took Gospels away with them.

From Miss F. R. BROWN (Tangier).

Lately I have been much encouraged by the attendance at morning prayers with the Spaniards, especially so in the case of one woman who, during the reading of the portions, was deeply convicted of sin. The words which touched her heart were, "There is none righteous, no, not one." They seemed to be such a revelation to her. She said she had never heard such truths before, and that they had gone right to her heart. For several mornings, as she followed me in the readings in her own Bible, she was utterly broken down.

I should like to ask your special prayers for her, that the Holy Spirit may bring her to true repentance, and also for myself, that I may be able by the same Spirit to lead her out of darkness into the true light. She is the same woman of whom I spoke in my last diary as having come from Santa Maria, Spain.

School work is increasing; many new scholars have been added during the last few months. Mr. Barnard now helps for an hour every morning.

Description of Illustrations.

A STREET CORNER, TUNIS.

THREE Tunisian women have met at a street corner, and are having an afternoon chat. They are probably of the middle or lower class, as Arab women of the higher class are not often allowed out of doors. So absorbed are they in the subject of their gossip that they have not noticed the Nazarene with his camera, who is pleasantly engaged in fixing the group for the benefit of his Western friends.

There are millions of these women in North Africa living and dying without a knowledge of Christ, and yet everywhere doors are open in that country for consecrated women to go amongst them and sow the seeds of divine truth. Women in all these Moslem countries are purposely kept in the grossest ignorance; not more than one in a thousand can read, and therefore, if they are to be enlightened, it can only be by personal contact with those who have themselves tasted of the blessings of the Gospel.

BEDOUIN FAMILY AND TENT, TUNIS.

As we approach the confines of Egypt from the west, groups of Bedouin Arabs are met with in increasing numbers. Their true home is the Arabian desert, but many have found their way from time to time by way of the Sinaitic peninsula and Suez into the deserts of Egypt, Tripoli, and even Tunis. Many of the Nomad Arabs are spoken and written of as Bedouin, who do not properly belong to that distinctive race. They are mostly very poor and ignorant, but hospitable; and are usually found to be less staunch in their adhesion to Mohammed than the Arabs of the towns. Most of the encampments are surrounded by a low hedge or stockade formed of bush or scrub, and we notice on the left of the picture that a hut has apparently been formed of the same materials, over which has been thrown some coarse tent cloth usually made of goats' hair, wool, or the fibre of the dwarf palm. The group represented are the mother and six children, one of whom is being carried in native fashion at her back.

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.

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

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

LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1894. SPECIAL AND GENERAL FUNDS.

1894.		General.		1894.		General.		1894.		General.		1894.		Special.					
No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.	No. of	Receipt.	£	s. d.				
Jan. 1...	8564	1	10	6	Brought forward	104	16	5	Jan. 18...	8676	0	2	6	Brought forward	197	3	7		
1...	8565	0	7	3	9...	8623	0	1	0	18...	8677	0	5	0	Jan. 20...	8684	0	11	0
1...	8566	2	6	8	Market				19...	8679	0	10	0	20...	8685	8	0	0	
2...	8569	1	0	0	9 Harboro'	2	0	0	19...	8680	1	0	0	23...	8701	1	0	0	
2...	8570	0	18	0	10...	8625	2	0	0	19...	8681	5	0	0	24...	8703	25	0	0
2...	8571	1	0	0	10...	8626	0	5	0	19...	8682	0	10	0	24...	8705	5	0	0
2...	8573	0	3	0	10...	8627	2	0	0	19...	8683	0	10	0	25...	8710	1	13	0
2...	8574	0	1	0	10...	8628	0	1	10	19...	8684	0	10	0	25...	8713	20	0	0
2...	8575	0	10	0	10...	8629	0	10	0	20...	8685	1	0	0	30...	8730	0	10	0
Fm. readers					10...	8630	0	2	6	20...	8686	1	0	0	30...	8733	8	0	0
2 of the		50	5	4	11...	8632	0	10	0	20...	8687	0	5	0	31...	8735	7	15	2
Christian					11...	8633	0	10	0	20...	8688	1	0	0					
3...	8578	1	0	0	11...	8634	0	2	0	20...	8689	0	10	0	Total, Jan....	£274	12	9	
Sale of Work					11...	8635	2	13	4	22	Cleeveon	3	10	0	„ May to				
3 Lancaster		10	10	0	11...	8636	0	5	0	22	Weston S.			0	Dec., '93.		1043	11	8
3 Road.					11...	8637	0	5	0	22	Mare-	5	12	0	Total...	£1318	4	5	
3...	8580	0	11	7	11...	8638	1	0	0	22...	8692	2	0	0					
3...	8585	5	0	0	12...	8639	0	1	0	22...	8693	0	15	0	TOTALS FOR 9 MONTHS.				
3...	8588	2	0	0	12...	8641	0	3	6	22...	8695	0	10	0	General ...	£3100	9	9	
3 Inft. Class,					13...	8642	2	2	0	22...	8696	0	5	0	Special ...	1318	4	5	
3 Sunder-					13...	8643	0	6	6	22...	8697	0	5	0					
3 land.					13...	8644	0	10	3	22...	8698	0	1	6	£4418	14	2		
3...	8591	0	4	0	13...	8645	0	2	0	22...	8699	1	1	0					
4...	8592	0	2	6	13...	8646	0	2	0	22...	8700	0	3	6					
4 Sale of Work					15...	8647	0	5	0	22...	8701	1	0	0					
4 Brighton.		2	0	0	15...	8648	1	9	10	22...	8702	0	5	0					
4...	8594	2	0	0	15...	8649	0	5	0	22...	8703	1	0	0					
4...	8595	5	0	0	16	Ranelagh	1	0	0	22...	8704	0	10	0					
4...	8596	0	13	0	16...	8652	0	10	0	22...	8705	5	0	0					
4...	8597	0	3	6	16...	8653	2	14	0	22...	8706	0	2	6					
4...	8598	0	5	0	16...	8654	0	10	0	22...	8707	0	7	6					
5...	8600	0	5	0	16...	8655	1	0	0	22...	8708	2	2	0					
5...	8601	0	5	0	16...	8656	1	0	0	22...	8709	0	3	0					
5...	8602	1	0	0	16...	8657	0	2	0	22...	8710	0	10	6					
6...	8603	1	0	0	17...	8660	2	0	0	22...	8711	0	10	6					
6...	8624	0	10	0	17...	8661	1	0	0	22...	8712	0	2	6					
6...	8605	0	10	0	17...	8662	1	0	0	22...	8713	0	5	0					
6...	8606	0	2	0	17...	8663	1	0	0	22...	8714	0	5	0					
6...	8607	0	2	6	17...	8664	1	0	0	22...	8715	1	0	0					
6...	8608	0	10	0	17...	8665	5	0	0	22...	8716	5	0	0					
8...	8609	1	0	0	17...	8666	5	0	0	22...	8717	0	5	0					
8...	8610	0	5	0	17...	8667	0	2	6	27	Home for Work-								
8...	8612	1	0	0	17...	8668	0	2	6	27	ing Girls.	3	0	0					
8...	8613	0	10	0	17...	8669	0	10	0	27...	8719	0	8	3					
8...	8614	1	0	0	17...	8670	0	10	0	27...	8720	1	0	0					
8...	8615	1	0	0	17...	8671	5	0	0	27...	8721	1	0	0					
9...	8616	0	2	6	17...	8672	0	1	0	27...	8722	2	0	0					
9...	8617	1	1	0	17...	8673	0	12	0	27...	8723	2	0	0					
9...	8618	2	2	0	17...	8674	3	3	0	27...	8724	0	4	5					
9...	8619	0	6	6	17...	8675	0	5	0	27...	8725	0	4	2					
9...	8620	2	0	0															
9...	8621	2	2	0															
Carried forward	£104	16	5		Carried forward	£149	12	2		Carried forward	£213	19	7		Carried forward	£197	3	7	

GIFTS IN KIND: January 3rd (161), parcel of native garments. 4th (162), parcel of garments. 15th (163), parcel of garments for Spanish work 19th (164), parcel of garments and texts for Spanish work.

