

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

## NORTH AFRICA MISSION,

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

No. 68.

APRIL, 1894.

PRICE ONE PENNY.



A TWAREG CHIEF.

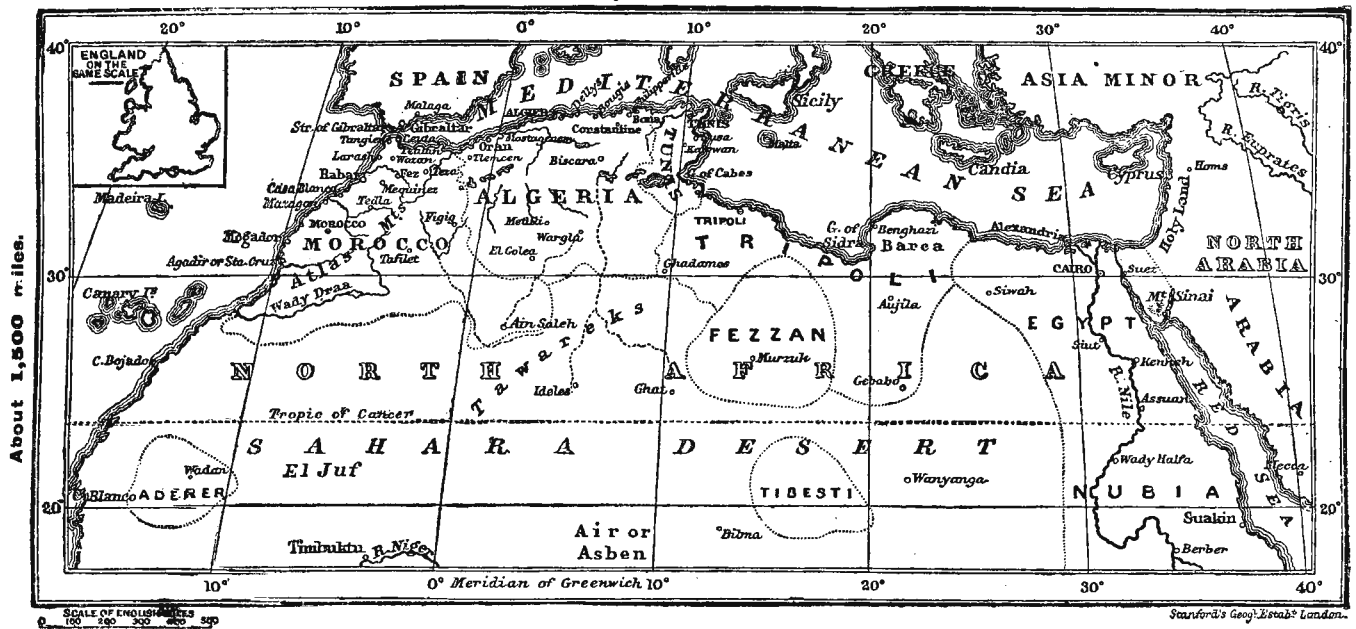
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About 3,600 miles across:



### NORTH AFRICA consists of—

**Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara.** Almost all its native inhabitants are Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

**MOROCCO** can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

**ALGERIA** (fifty-five hours' journey from London) is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and about two thousand miles of railway.

The North Africa Mission has seven stations and twenty-two brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Twelve workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised. Who will go to them? A Medical Mission has been begun in Tunis.

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

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

**THE VAST SAHARA**, with its few scattered millions of Berber and Arab Mohammedans remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

# NORTH AFRICA.



A TWAREG CHIEF (see page 48).

## God Making Himself Known.

“And God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known.”—EXOD. VI. 2, 3.



OD revealed Himself to Moses in a new light. He ever delights to unfold to His people some new wonder concerning Himself and His infinitely glorious character. Even to us who have had no new revelation since the days of the beloved John, He continues to give new illuminations of the old revelation of Himself, His will, and purposes.

To Abraham, Isaac, and Jacob God had revealed Himself as God Almighty—the God of resistless might and infinite sufficiency. Now to Moses and Israel He determines specially to reveal Himself as the God who remembers His covenant and fulfils His promises. He had made glorious and gracious engagements with Abraham to bless his seed; but after about 430 years of sojourning and 400 years of oppression in Egypt, instead of manifest blessing,

they were a nation of miserable slaves. Were the promises made to the fathers vain? Had God forgotten His engagements? No, indeed! He was carrying out His purposes without fail. He had said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years." But the time fore-ordained of God was nearly fulfilled, and God was about to open a new chapter in His people's history. The long time of trial was preliminary to, and the preparation for, a time of wonderful blessing.

Israel's redemption was at hand, and in it the Lord was going to reveal Himself to them and to the world as the One who was faithful and true to His word, and the fulfiller of all His covenant engagements. Abraham had not known God in this way. He had experienced His sustaining power in a strange land, and received promises not yet fulfilled; but he had not specially seen God in the light of the fulfiller of His promises. Perhaps Abraham's path was more difficult, and therefore more honourable, than Israel's. He *believed* God's promises. They *saw* His mighty works fulfilling them in the field of Zoan.

Has not this history its counterpart in the story of modern missions? Morrison in China, Carey in India, Judson in Burmah, Moffat in Africa, and many others had to labour in faith, *trusting* in God that His Word would not return unto Him void, but *seeing* for a time no fruit, and at no period much fruit to their labours. To-day, in these fields, those who have followed up the work of these noble pioneers are *seeing* to a very much larger extent the fulfilment of God's promises in the ingathering of considerable numbers of precious souls. In other and more recently occupied spheres of labour the same phases of faith and fulfilment are being repeated. God will justify Himself. Let not His servants' hearts fail. In some places the delay may be longer than in others, but in due season we shall reap, if we faint not. The faith that God tries He justifies, and none of those who have trusted in Jehovah will ever have cause to be ashamed of having done so. For God will to us also reveal Himself experimentally as Jehovah—the I am that I am. I am in fulfilment, that I am in promising.

"No word He hath spoken  
Was ever yet broken."

Some critics have been puzzled as to the interchange of God's names in Scripture, but to the mind illuminated by God's Holy Spirit these varieties are full of wonderful interest and instruction. How Moses must have rejoiced in spirit as his understanding was enlightened to realise what was meant by this fuller revelation of God's character! How our hearts have been filled with delight as we have meditated on that special revelation of God which He has communicated to us through His adorable Son! He it was who revealed God as The Father of those who believe in Him. It was only as the Son that He could reveal the Father. How strange it must have sounded at first to the Jewish ears of the Apostles—so accustomed to the glorious and dignified, yet more distant titles of God and Lord—to hear Christ so frequently speaking of God as Father! We are so accustomed to it that we are apt to miss the wonderful grace and revelation contained in this name. What rest and comfort it is to know God as *our* Father, and ourselves as His beloved children! All this comes to us through the Gospel. The poor Moslems know nothing of this. It is one of the most prominent points in their religion to deny that Jesus is the Son of God, and therefore that God is the Father either of Christ or of anyone else. No Moslem can possibly know God as Father. They do not even know God as Jehovah, the One true to Himself, but foolishly imagine that He is the subject of caprice and fancy, like frail and sinful men. The Lord bids us go and teach them about Himself, His character, their sinfulness, and His salvation. We have a wonderful story to tell about our God—wonderful enough to make angels want to listen. Our souls shall make their boast in the Lord. His righteousness, His grace, His glory, compose a tale beyond all telling. Yet the salvation of their souls depends on the tale being told and believed. Let us pray for those who tell it, that they may tell it well and worthily and in the power of the Spirit of God.

#### 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. We hope as many as can will endeavour to join us on these occasions.

The prayer meeting at Barking will be continued as usual on Friday afternoons at four o'clock.

## Notes and Comments.

Miss JAY writes that she would be most glad of native garments for either men or women, also of material for her sewing class. Between twenty and thirty women attend this meeting, and as this is their only opportunity of hearing of Christ, she is anxious to continue it. Pieces of flannel, calico, print, or flannelette, however small, will be most acceptable.

**COLLECTING BOXES.**—If any of our friends are still in possession of the old collecting boxes formerly used by the "Kabyle Mission," we should be glad if they would kindly return them to the Hon. Sec., and a new one shall be sent in its place.

**THE WORK** of world-wide missions is the work of our Master throughout this whole dispensation; and we are called to be His servants. He does this work, not in person, but through us; and hence, while the privilege is ours of working for and with Him, the responsibility is His from first to last, and we are therefore to be "careful for nothing," save to be in league with Him.

**THE WORD.**—The only help for lost souls, the one almighty weapon, the one sufficient working-tool for fighting foes and building up the Church, is the Word of God. Give men the Gospel pure, let it be simply and persistently preached, lovingly and graciously exemplified, and there is not one form of error in doctrine or practice that will not ultimately give way.

**NATIVE IDEAS**—A missionary writes: "How difficult it is for those to appreciate the power of the Gospel upon others who have never been influenced themselves by its motives! The following are some of the opinions formed concerning me by the people among whom I labour. One says, 'He must get a big salary, or he would not work as he does;' another, 'He works for the poor to gain merit with God and a good place in paradise;' another, "What a terribly bad man he must have been in his country to come here and treat people for nothing!"

**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.

**MR. AND MRS. EDWARDS** have been kindly provided with an American organ by some friends at Dalkey, Co. Dublin. This has come as an answer to prayer, and has much rejoiced their hearts. They desire to express their gratitude to all who have helped in this matter. Musical instruments in Morocco are a source of wonder and delight.

**CONSTANTINE.**—Besides the class for Arab boys conducted by Mr. Lochhead, Mrs. Lochhead has one for Jewesses, and already several are coming very regularly. On Sundays they conduct a mixed class for French children. An entrance has also been obtained to quite a number of Arab houses, and as a result it is hoped to commence a class for Arab girls shortly.

Our friends rejoice in the abundant opportunities which present themselves for sowing the good seed.

Miss BROWN is much pleased with the sewing machine recently sent her by a friend. She finds it most useful in working for the poor.

Should anyone desire to repeat this kindness, we should be glad to forward one to Mrs. Barnard, Mr. Patrick's helper, who has a mothers' meeting in another part of Tangier. The distress amongst the Spaniards has been very severe this winter, and a machine would, we are sure, be an immense boon to her in her efforts to clothe the half-naked children

## TO THE FRIENDS OF THE NORTH AFRICA MISSION.

DEAR FELLOW-HELPERS,

During the past month we have had a notable answer to prayer as to money. Supplies during January had been below the average requirements, and during February the financial pressure grew more and more severe. Frequent prayer was offered that God would graciously fulfil his promises and send help. On Wednesday, February 28th, a special prayer meeting was arranged at 5 p.m., to which office helpers, candidates, etc., came, and the state of affairs was specially laid before the Lord. He was asked to bless the information that had been disseminated by voice and printed page, and in His own way send help.

The early post the next morning, Thursday, March 1st, brought a letter with the first halves of Bank of England notes for £500 for the general funds and £60 for special purposes—£560 in all. You can imagine how our hearts were filled with praise, not only that pressing needs were met but also that the help had come in such manifest answer to our prayers.

You will rejoice with us that we have thus been made to experience afresh the goodness and faithfulness of God. To efficiently maintain the workers and work as now carried on, we require about £140 a week. Over £100 will soon be needed for the travelling expenses of out-going and home-coming workers.

Mr. and Mrs. Michell have had several meetings in Bath, Sandown, Ryde, Bayswater, Tunbridge Wells, etc., at which they gave interesting accounts of the work in Tunis and the need of more missionaries there. Tunbridge Wells friends have been specially interested in the Italians in Tunis, and it is hoped that the support for a missionary among them may be provided. Mr. Michell is now in Bristol, and expects to arrange further meetings in the West of England. He will be glad to give accounts of the work in Tunis, illustrated by beautiful lime-light views. Mr. Harding, of Tripoli, who had gone for his health to Rome, has been interesting friends there, and had encouraging meetings. One was held in Mr. Wall's hall, kindly lent for the occasion.

A deep sense of the spiritual darkness which still over-spreads North Africa constrains me to make a fresh personal effort to rouse the people of God to increased energy in spreading the gospel there. The numerous journeys I have taken, and the extended correspondence I have had with missionaries and others, have given me a knowledge of North Africa's needs that oppresses me with the greatness of the work remaining to be done. Friends have already arranged meetings to be held this month in South Croydon, Norwich, and Lowestoft, and early in April I hope to visit Brighton.

I shall be glad to hear from friends who can obtain meetings at which I or others may plead for those who sit in Moslem darkness. We especially want more consecrated men for this work, as well as more women. Doctors and nurses are doubly useful. We have now an offer of support for a qualified lady practitioner, and shall be glad to hear of a suitable one. Dr. Churcher will probably be home by the end of April. He also will be glad to tell of Morocco, and Fez its capital, where he resides. Those desiring to hear and help him can write to me at the office.

At present there are only about thirty male missionaries among twenty millions of North African Moslems, or not one to 600,000. Even if lady missionaries and missionaries' wives are counted, there is not one Christian ambassador to 200,000 Moslems. It is, therefore, abundantly manifest that there is need of considerable reinforcements.

The prayer meetings held at the Y.M.C.A., 59 and 60, Cornhill, every Tuesday from 3 to 4, have been interesting and refreshing; we would urge our friends who are able, to attend. Those wishing to make enquiries can do so either before or after the meeting. In case of my absence, Mr. W. T. Float, our assistant secretary, will be present.

Further particulars about the convert in Tunis referred to last month are given in the present number. This being the Mohammedan month of Ramadan, in which every Moslem is expected to fast from sunrise to sunset, all converts are particularly exposed to either persecution, or temptation to conceal their faith in Christ; they, therefore, ask us specially to pray for them.

Miss Grissell and Miss Roberts have paid a very interesting visit to Tebessa, the site of an ancient Roman city, still a fairly well-preserved ruin. They were able to gain a hearing in several places, and circulate some scriptures; but, as might be expected, the people, who have never before been visited by a missionary, are very dark, prejudiced and ignorant. Twelve hundred years of Mohammedanism is not calculated to prepare the heart for the gospel, but rather to harden it against it.

Miss A. Cox gives an interesting account on another page of the work being done by Miss Colville and Miss Granger in Constantine; and Miss Smith of the work at Djemâa Sahridj.

Mr. Cuendet is continuing his work of translating the Scriptures into Kabyle; he is now engaged upon Romans, and also upon *Peep of Day*. The number of Kabyle men who attend his meetings has not been large since his illness, but they are very attentive. For one of them he asks special prayer.

All along the line there are indications that God's Spirit is working among the people. We long to see deeper and more manifest tokens of His operations. It is purposed to make the last week of the Mission year, April 24th to 30th, a special period of praise and prayer, and we invite all friends to unite with us and the missionaries during that period.

Yours faithfully in Christ,

March 14th, 1894.

EDWARD H. GLENNY.

## Morocco.

### RE-OPENING OF THE MEN'S REFUGE, TANGIER.

BY MISS M. C. LAMBDEN.

I HAD not been back in Tangier long before I went to look up some of my old Moorish friends in their homes. One house I have visited off and on for several years. Here some bright young girls used to welcome me, and liked to listen to the singing of the hymns, and here also lived a very old woman (by her appearance she might be a hundred), whom I hoped at one time would have been led to Christ. On visiting the house once more, my aged friend still lay on her little bed on the floor in the corner, both deaf and sick. I asked about my young friends; one had married and gone away, another had died. Had she found the way of life? Who shall say? It made me feel very sad, and also made me feel the need of being ever faithful, not knowing how soon those to whom we speak may be called away.

And now about my beloved Refuge work. I did not begin it so soon as I expected. As is ever the case in this land, when you think of doing something straight away, you meet with many hindrances, and find again and again that one has "need of patience"; and so it was that when I met with what seemed to be a suitable room for the work, it was in a new building, and I must needs wait until it was completed. It was promised for the 15th of December; a little more than a month later I received the key.

The room is in the Fez Road—one of the main roads leading into the Soke. It is about the same size as the old room, but more substantial, and as there are other rooms above, we shall not be troubled by the rain coming through, as was often the case in the other place. It has also a nice window at the opposite end to the door, and so can be well ventilated, which is something to be thankful for. When the fresh new matting was laid down, and the white-washed walls were adorned with the Arabic texts and large Scripture pictures, it looked very inviting; indeed, it is a place in which many a weary traveller might be glad to spend the night.

The first evening the room was ready for use, several of us met there for prayer, to ask for blessing on those who would gather there from night to night, and upon the word they would hear. That first night no one appeared; the second night about half a dozen came in, some just out of curiosity, to see what the new place was for, but only two to sleep. The third night also not many more. I felt a wee bit discouraged, and began to wonder if, after all, it was in a suitable place. Among those who came was one well-dressed Moor, a soldier, who looked in as he passed, and seemed much pleased when told for what purpose the room was prepared; he could read, and took away a Gospel. However, since then there have been good numbers, from twenty-five to thirty-five each night, for which I feel very thankful. I wish friends who are interested in this work could see the eager, earnest faces of many of these men and lads as they listen to the Word of God being read and explained; it is really wonderful how well they remember from night to night.

There is a very old black man, Hadj Mohammed, who came the second or third night after the room was opened, and has been pretty regular ever since; he generally sits with the hood of his jelab half covering his face, as his eyes are weak, but he is very attentive and answers well when questioned. He left his country (Tuat) when, as he expressed it (taking hold of his little grey beard to emphasize his meaning), his beard was still young, and went on pilgrimage to Mecca, where, for some reason or other, he remained for sixteen years, when he returned to Morocco. He assured me that the people in Tuat were very much better than the people in these parts—did not lie and steal so much, etc.—and also that they had no soldiers there. This is not the first time I have been told this. One night he did not appear, so I asked him the next night the reason of his absence. "Why," he replied, "I am like the birds of heaven—they flutter about, and when they see anything to eat, down they come upon it, and away they go again: that is like me." This was said, of course, with many gesticulations. Poor old man! may he, when his wanderings in this world are over, fly away to the haven of rest.

Already some of the people from the interior are coming to Tangier to make the pilgrimage to Mecca; two of these found their way to the Refuge about three weeks ago, and are still lodging here; they seem interested. Not having money enough to go by boat, they intend travelling overland, and have asked me to take charge of some of their garments and a little money until they return, as they are afraid of having it stolen while passing through the Riff country. About a week ago they were joined by two others, who only spent a night or two. One of them could read, and I gave him a New Testament.

Of the others who came, most of them are Riffs and mountaineers; one of the latter was quite a marked character the few nights he was here. He was very interested in what he heard, and more than usually intelligent, repeating what had been taught the previous night. If any of the others interrupted while I was speaking, he would jump up, and in a most commanding manner silence them. I wish such men as these could remain longer under instruction, but can only trust that the little seed sown may bring forth some fruit.

# Algeria.

## OUR CHRISTMAS GATHERINGS IN TLEMCCEN.

By MR. W. G. POPE.

EVER since the fêtes have been held I have been intending to give you a little account of them.

The first treat was for the Arab girls who attended the bi-weekly classes held by the ladies. I tried to get a photo of them by an instantaneous camera, but somehow they had an idea of my intention, and covered up their faces immediately I went to take them. How I would have liked our friends in England to have seen them! The Christmas tree, of course, was the great centre of attraction. Each one received some little thing from off it, besides a small useful garment. Some of those girls would have put our Sunday-school scholars at home to shame. Out of fifty-two possible attendances in the year some had been forty-eight, forty-five, and forty!

Our second treat was for the boys and girls of Israel. A class has been held for these for some time, and they have no fear nor shame in singing that the Messiah has come! The parents like them to come, despite the texts and hymns which they learn about the Messiah. Here at least is a little group of future men and women who will grow up with a questioning mind whether or no the Messiah has come. The remembrance of these times cannot be forgotten.

Our next treat was not so quiet—those noisy boys from "Sidi-El Haloui." These were not the town boys—far better behaved indeed than they. They come from a little village which nestles down beneath the north wall of Tlemccen. How it all came about others have already told, but I believe the class began first of all in a cave, and then an Arab woman offered her house, so that regularly every Friday afternoon Miss Hodges may be seen in the little low Arab room, seated at one end, with from twelve to twenty or thirty boys around her. They are attentive, and listen to the Gospel. On the day of the treat it was indeed interesting to hear how well some of them knew the parables of Jesus, and recited them off with their meanings as easily as some others recite the Koran. Never had they experienced such kindness before. Whoever amongst the world's wealthiest ever thought of giving them—outside village boys—anything useful, or had ever tried to rejoice their hearts? Yes, as some said, there certainly *was* love in the hearts of these "Nazarenes."

Our fourth treat was a village one for French children. Mansourah, that particularly favoured village (for Algeria), was the centre of this bit of joy. Some thirty French girls crowded into the little damp room—the only present available place. How their eyes glistened at the pretty wax dolls hung around, the little bags of sweets, and the yellow oranges, all serving to add a glow of "treat" to the little room!

Although nearly all Roman Catholic children, it was remarkable how well they repeated their texts of Scripture. Miss Gray's long, hot walk every Sunday afternoon was indeed well repaid in hearing how well these children knew the very key-notes of salvation. She has been teaching them the root texts of the Irish Church Mission, and with good success.

Our last treat—and by this time we at least had had sufficient—was for my wife's class of French Protestant and Catholic children, who meet every Sunday afternoon, at our house, for a Gospel lesson. In Tlemccen alone, at least eighty to one hundred children—Arabs, Jews, and French—hear the Gospel once a week. A glorious work is this work among children! The worker waiteth long, perhaps, for the precious fruit, but it is the more precious when it *does* come.

## LETTER FROM MISS K. SMITH, OF DJEMAA N' SAHRIDJ.

Feb. 20th, 1894.—Many of our kind friends in England will be wondering why no news comes from Djemâa, but doubtless they will guess the reason, and not imagine they are forgotten or that we have nothing to tell. In busy London some of the most active are the Lord's servants, they find much to do; but here, where the workers are so pitifully few, it is difficult to force one's self to take necessary rest, and even important letters have to be laid aside.

A warm welcome awaited me on the 23rd December, when I arrived at our little home in the mountains. My dear friend, Miss Cox, and my sister, with our devoted fellow-helper, Miss Collins, had had a very busy time while I had been studying eye disease, etc., in London, and the work had been going on very satisfactorily. The house had been repaired and painted, and I realized and rejoiced over the improvement, and also the progress and order in every department of the work. The little boys' class impressed me most. Eighty bright little faces peeped out of as many little burnouses the first Sunday after my return. The hymns were sung really nicely, many texts of Scripture were recited, and the attention was better than I have ever known it before. A really friendly feeling seems to have sprung up in these little hearts for us, and instead of being our torments they are our staunch friends.

The girls' class, too, was going on steadily. My sister, who directs it, having a great love for children, has drawn these little ones to herself, and it is pretty to see the presents that are constantly brought for "Mademoiselle Emmie."

As to the converts, our dear lad, Si Cherif, who had just recovered from a rather severe accident, and who, during the weary days of weakness and suffering had evidently got a blessing, was looking happier and handsomer than ever. Ali ou Nser, who had been studying in our house, had made great progress in reading and writing. Indeed, I, who had not seen him for five months, was astonished at the advance he had made. All seemed going on well, but my friend looked ill, and, indeed, was worn out with work and responsibility. I felt that our Heavenly Father had sent me back just in time to relieve her of both.

Christmas Day over, we commenced our annual gatherings. One morning saw our large court filled with men—old, blind, lame, diseased, poor, wretched, dirty—while the mission room was packed with women as poor and as miserable. Ali ou Nser stood up bravely and told them the Gospel clearly and impressively, beginning with how sin entered the world, and the need of a Saviour. Si Cherif repeated the hymns, adding a few words of explanation. When we asked if their words had been understood, the reply was unanimous, *Nefehen nezzech*, "We understand very much." It was a happy morning for us and also for the converts, who seemed really glad to tell out what their hearts were full of.

We wished to give garments to these poor neglected ones, but had few suitable, so proposed that the men should return on Tuesday mornings and the women on Tuesday afternoons for two months to learn more about Jesus, and at the end of that time they should receive garments. The plan has answered well. Every Tuesday they have come in and have received systematic teaching. It is touching to hear a sweet Gospel hymn which was composed and set to the tune of "Home, sweet Home" by Mr. Lamb, sung by these poor creatures. The blind especially seem to love music and singing. Two pounds sent by some kind friend to the Mission for our distressed Kabyles has enabled us to provide unbleached calico for those attending the classes.

The boys' fête was the best of the season. Out of eighty children, thirty-four received garments as prizes for regular

attendance. Not only were the boys delighted, but fathers and mothers too rejoiced over the nice strong "thigoundiar," which had been chiefly supplied to us by our most kind and untiring friends at Norwood. Those who could repeat several verses of the Bible without a mistake received also some toy, the choice of which was to them a very serious affair. The girls' fête, too, was a success. They had the Christmas Tree laden with just the things they liked. Each little maiden chose a gift and received also a pretty bright garment as a reward for months of regular attendance and attention to Bible teaching. There was joy in many Kabyle homes this Christmas.

And what is the result of all this work and all these prizes? Well, we must be patient; the work *is* going on. Boys and girls alike carry the hymns and verses to their homes; and fathers and mothers, elder sisters and brothers, who never, perhaps, come to us, love to hear the children sing what we have taught them. So the good seed is being sown and the harvest will surely come. Let your prayers strengthen our hands!

Besides the fêtes for the classes we invited some of the most important men of the village to bring their wives and families to spend evenings with us. These were delighted with the beautiful magic-lantern so kindly given to us by Mr. Morgan. The Prodigal Son interested them much, the story and its meaning being impressively told by our lad.

Some of our friends know how earnestly Miss Cox and I have desired a trade for the converted Kabyle lads. Besides the magic-lantern, Mr. Morgan also gave us a complete set of first-rate carpenter's tools. We wish he could have seen our lad's face as he lifted out of the box and unwrapped each shining treasure. Certainly such tools had never been seen in Djemâa. Si Cherif was delighted at the prospect of learning, indeed we have never seen him so thoroughly interested in anything. We give him four or five afternoons a week to learn with a Kabyle carpenter; a little boy, Lounas Amrouch, is taken in as an extra hand to set him free—thus a double result is obtained; our lad is learning a trade, and another little boy is brought under our immediate influence and teaching. We are very thankful, and so would our friends be if they knew all that this meant.

It is always pleasant to tell the bright side of things; but it is better to tell you our anxieties also, that you may share them with us and help us in prayer. Si Ali (one of the converts) has sent away his first little wife and has married again; married according to Mohammedan rites. This is a great blow to us, only our Heavenly Father knows how great. We hear he is not happy in his second marriage. The Kabyles are only too glad to say he has repented of changing his religion; we know that he is believing in Christ; but, alas! if he does not obey the Saviour, he is no light here.

Ali ou Nser is now working in our garden. The shoe-making has been proposed to him; but Ramadan is quickly approaching, and he says, though for himself he would stay, yet for the sake of his mother and sister he must get away, as he cannot bear to see them persecuted as they were last year. Thus the shoe-making tools are still in their box awaiting God's time to come out.

We are a very busy household here. Miss Welch, who joined us before Christmas, is studying Kabyle bravely, and, we think, is making good progress. They visit regularly in Halaoua, a distant part of Djemâa, and have already made some warm friends, and best of all, these new friends shew a real desire to learn about Jesus. Now that the bright days have commenced we are visiting distant villages, and have started a boys' class on Sunday afternoons at Misloub; a girls' class will soon follow, we hope, conducted by D. and E.

Dear friends, we must now wish you good-bye, hoping that

you will write to us occasionally and pray for us continually, especially just now, when the Fast is approaching, and all are waiting to see how the converts will act. We pray God to bless you in all your work for Him, and to reward you for all your kindness to us, His servants.

Yours in His service,

KATE S. SMITH.

### MISS COLVILLE'S AND MISS GRANGER'S WORK IN CONSTANTINE.

By MISS ALBINA COX.

*"Look not every man on his own things, but every man also on the things of others."*

CONSTANTINE, *January 29th.*—I came on here from Algiers about three weeks ago, to join Miss Colville and Miss Granger at this station. It appears they seldom write accounts of their labours, though they were, until a few months ago, the only missionaries in Constantine for seven years, and it is not surely a small point gained for the Master that they seem to be universally beloved and respected by both French and natives.

Roughly detailed, the work is as follows: A large number of families regularly visited; classes for lads, girls, and women held weekly; simple remedies are given two days per week; while almost daily people visit the house and hear the Gospel. Lately, too, on account of the severe weather and consequent slackness of work, together with a return of small-pox in the town, there has been much suffering and increase of poverty, so two free breakfasts, one for men and another for women, have been set on foot, when, after partaking of coffee and bread or a simple soup, these poor, hungry souls are fed with the Bread of Life.

Many Bibles, Testaments, and Gospels are distributed, and a short time ago four young Arabs were known to be regularly reading the New Testament every evening after work. There is a wonderful tenacity of faith in their false religion, which, though *now* it *hinders*, bids fair, on their once receiving the truth into their hearts, and confessing it, to make them very real brave adherents of it. Here is an instance: M., a Taleb, who has often been in to read the Scriptures with the missionaries, was told of some of the inconsistencies and sins in the life of Mohammed. He was first pained, then angry, and finally left the house in a rage, but came back next day, saying that he had felt so intensely grieved that anyone should say such things about his prophet that he had bought a three-penny candle, and sat up all night to see if they could be true. This man is much interested in the Bible, specially the book of the Acts, where Paul, as he expresses it, "changed masters."

Another Taleb, a wealthy and well-educated Arab, shows a sincere desire to know more about the Christian's religion, saying again and again, "I do want to believe, if you will only show me how." The missionaries think this man does believe in his heart, and that he is certainly being taught by the Holy Spirit, and we are praying that he may be led openly to confess his faith in Christ, and so become a leader of others.

*Sunday, February 4th.*—Old Aysha is very ill, and in circumstances of much outward misery. Her husband, being disappointed that she did not die and get out of his way sooner, has married another wife, while the poor old thing lies there lonely and suffering. For a long while she has loved to hear of Jesus, and says she knows He has washed her heart clean from sin. True, she is very ignorant, but the workers have much confidence that this woman is "simply trusting." She told us last week that she could say "The



Lord is *my* Shepherd," for "though I am very poor, yet in my heart I do not want, and I do not fear death, for He is with me." Praise the Lord for this!

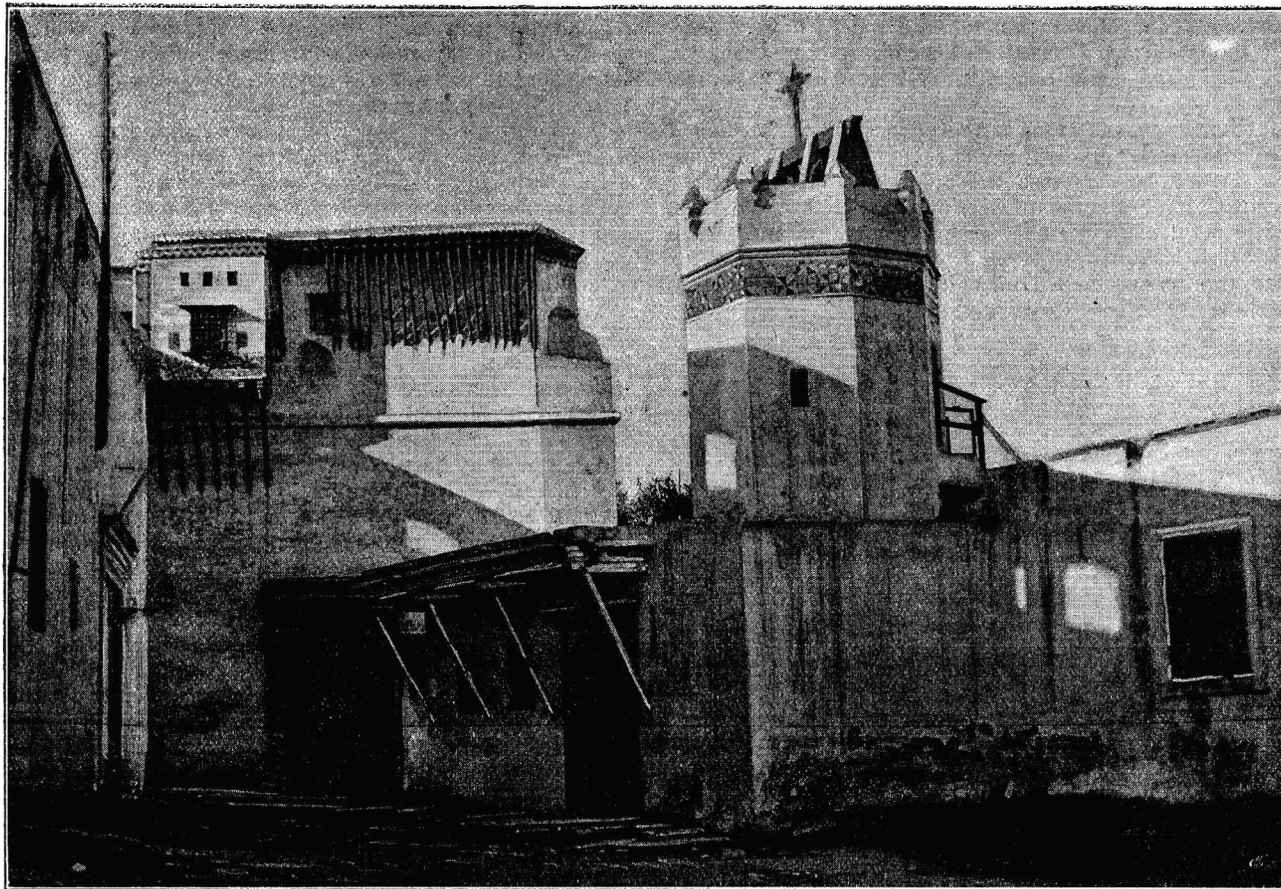
As I write, the little lads are assembling for their Bible class. There are some twenty-three of them who come, and sit in rows on a big mat, their bright, black eyes peering out from under their turbans or burnouses, listening, answering questions, and singing with an interest and attention that is at once full of pathos and hope. Does not our dear Master say of these young sons of Ishmael, "Of *such* is the kingdom of heaven"?

It is beautiful to know from their teachers that some of these little fellows are already numbered among the lambs of the

sewing class on Wednesdays died last week. When Miss G. went to see, and try to comfort the poor mother, and to express her own sorrow at losing the child, the woman, with her tearful eyes looking half-glad, said, "Yes, but you'll see her again, for she's gone to Jesus."

These are simple facts, but oh! surely in their very simplicity there is a lovely hope—a decided earnest of what the Spirit of God is going to work, yea, and is even now working, among these hard, dark followers of the false prophet.

8th.—Had little Phylla here for our talk to-day. She is a dear, interesting child, who has been under Christian instruction here with the missionaries for four or five years; she comes now to help me speak. After trying on my gloves with



FORMER RESIDENCE AND MOSQUE OF DEY OF ALGIERS (see page 48).

Good Shepherd's fold. They were being told, about Christmas-time, how, after death, Jesus rose again, and how He is now ascended into heaven, when the teacher heard one lad whisper softly, "But He's here now, in this room." They love to take turns in explaining what is taught them, one to another, and often do this with much point and intelligence. This seems to be quite a custom among the Arabs, as the grown-ups, both at meetings and during the visits paid by the missionaries, often really aid in this manner the telling of the "old, old story."

Another lad said one day, when the teacher had been speaking about death, "Yes, and I used to be dreadfully afraid to die." "And are you now?" was asked him. "Oh no, not now," he replied, "because of Jesus."

A dear little girl who has for some years attended the

much apparent relish, she proceeded to attempt trying my stockings on to her little bare feet, but was quickly defeated in this exploit. We are much in prayer for this little lamb that, being so early taught the truth as it is in Jesus, she may fully give her heart to God.

Anessa, a girl of some fifteen years old, has attended the sewing class here for years, but about twelve months ago, her mother, desirous of marrying her well, kept her entirely indoors. However, the men who asked her hand were considered neither good enough nor rich enough, so she is awaiting her "esclavage," and has now re-commenced coming to the meetings. When questioned last week if she had forgotten what she learnt here, she replied, "'Tis true I have forgotten the hymns, but I never forget that Jesus is my Saviour."

10th.—Nine men came to free breakfast to-day, and were so

grateful, listening with rapt attention as Miss G. spoke to them of the entrance of sin into the world, and its only cure. We should be very glad of a little monetary help towards these meals, if any of the Lord's dear people would like to send a portion to these for whom nothing is prepared. Some of these men are strong, respectable fellows, in the very midst of life, and can find no work at all. Our hearts grieve much over them and their poor hungry wives and children.

13th.—Had eleven women to breakfast, who were most attentive to the Gospel, and cannot bear it if any one of their number happens to interrupt; they seem to fear losing a word.

15th.—Hamoud, who comes to read the Gospel with me twice a week, said the other day, "Nothing in the world would make me change my religion, and when by-and-bye God judges me, and says, 'Where did you get your religion?' I shall hold up the Koran and reply, 'This is the book You sent me from heaven, and whatever it has told me to do, I have done.'" "Ah!" thought I, as I gazed on his earnest expression, "if but all Christians could honestly say such words about our precious Bible!"

H., another Taleb, and a man in a very good position, is believed by the missionaries to be holding secretly the faith of Jesus Christ. Indeed, he confessed the other day, "I do believe that Jesus Christ is the Son of God, and that He has saved me, but I dare not confess it, for my people would kill me." We earnestly ask the prayers of our friends in the homeland for this man, that he may be led out boldly to confess with the lip what he already believes in his heart.

## Tunis.

### TUNIS MEDICAL MISSION.

MANY of our friends have doubtless been rejoicing over the story of God's grace in connection with the Tunis Medical Mission, as told in our last number. They will be further rejoiced to hear that Sidi A—, the new convert, is still standing firm, and daily growing in grace. He is evidently no ordinary man, and we should be glad if friends would very specially and constantly remember him in prayer, that being taught and filled by His Spirit, he may be made a very apostle amongst the followers of Islam.

The following extracts from Miss Harding's letters will be read with interest:—

TUNIS, *January 13th.*—I mentioned in my last letter that Sidi A— was to meet the sheikh and his friends at a private gathering to account for his absence from the Mosque. This meeting took place last evening, when five, including the sheikh, were there. They asked A— if he were still persisting in his infidelity; he replied, "he must follow now what he was convinced was the truth," and stated his willingness to give proof of the same if they would listen. But they would not give him a hearing, and with one voice denounced him as under the power of incantation, which had turned his brain. He told me he marvelled at his own calmness, when he recalled former times of irritation and passion, when he would almost have killed a man for abusing his religion, and knew it must be the power of the new life in him.

He replied to his opposers that never had he spoken with more soberness words of truth; would they search the Scriptures as he had done, they also would be assured of the truth

as himself; they then threatened to complain to his father.

This morning Sidi A— had an opportunity of telling his step-mother that he had become a Christian, so his father will soon know of it. He has a great desire to lead the latter, for whom he has much respect and love, in the way of truth. For his father and for his friend he asks special prayer that they may, through him, be led to know the Saviour.

We feel if Sidi A— comes out boldly as a follower of the Lord Jesus, others who are now inquirers will be led to take the decisive step also. Among these are Sidi M—, of whom also you may have heard. We believe he has lately been born again of the Spirit. Two years ago he first came to our house to read the Scriptures, and was much interested. After a few times he left Tunis, and for more than a year we lost sight of him. On his return he came again to read, but only occasionally. During the last few weeks he has been coming regularly for instruction, when the day's work is done, as he is occupied all day in the dyeing trade. Generally he brings his cousin and one or two workmen with him, before whom he openly confesses his faith in Christ.

He is only able to read a little, but is gaining true knowledge of the Word of God. He has never learned the Koran, which is an advantage to him in one way. He and Sidi A— have not come together yet. They are a great contrast in position and character—the one unlettered and ignorant, quick, and impulsive; the other highly cultured and refined, with calm determination of will.

There are two others who are inquirers now, and come regularly to our house; of one especially, Sidi Mustapha, we are very hopeful. He has a thorough knowledge of the truth, and God's Spirit is working now in him; he always comes to the Medical Mission. Ask for us that we may be more and more indwelt by Himself; that His life, manifested through us, may destroy the works of the devil.

*Feb. 11th.*—This morning A— brought his intimate friend to see us, who lives at some little distance from Tunis, and the one who returned lately the New Testament and "Balance of Truth" he had lent him. It was very beautiful to see how A— pleaded with his friend to consider the matter—to do as he had done, to study the Bible, and the light of conviction would enter. He said, "I was a more rigid Moslem than yourself, and when I heard these words for the first time I put them from me, but they haunted me, and I determined to see if they were true, and I am convinced, doubly convinced, they are. Nothing can turn me from them now." As we put all the truth before his friend, as we had done to Sidi A— two months ago, we felt God's Spirit was dealing with this one too. He said, "I am beginning to understand. I know you would not have changed your faith had it not been to receive something better. I will study, too, these words." A— told him how many in England were praying for him, as they had done and were doing for him. This fact has always struck A—. The Mohammedans and Jews only pray for their own people, but curse others. The Christians pray for others more than themselves.

A— is taking every opportunity to witness for Christ in a quiet but uncompromising way, and has met already with much opposition; but some, knowing his force of arm and will, are afraid to say much, watching rather how things will turn out. His father is trying by gentle measures to lead him back, but has not yet spoken plainly to him. His position and power keep many from saying what they would like. It fills our hearts with joy that He has given us one from amongst the Mohammedans to be a true witness to Christ, and he asks that we will pray that he may be. He is coming this week to meet some at our house here, who are coming regularly to read, and who seem true inquirers. He will be a help to us in this way.

# Egypt.

## EGYPT AND ITS SPIRITUAL CLAIMS.

BY MR. W. SUMMERS.

*"Egypt and ALL her multitude."*

"They shall cry unto the Lord because of their oppressors, and He shall send them a Saviour, and a great One, and He shall deliver them. And the Lord shall be known in Egypt."—ISA. XIX. 20, 21.

**T**HEY are sheep—that's all. At the best they are only sheep." This was the remark of an eminent physician the other day when speaking of the people of Egypt. A truer general description of them could not be given. Our Master Himself, were He here, would give them the same appellation as He regarded them with His all-sympathetic heart.

Sheep! Who shepherds them? Who tends them in their sickness? Who cares for their young? Who with wistful eye looks after the erring, straying ones? Who?

Yet they have a shepherd under whose care they have been these last 1300 years. One who is truly described in the words of Zechariah—"Doth not visit them that are cut off, neither seek the young one, nor he al that that is broken, nor feed that that standeth still: but he eateth the flesh of the fat, and teareth their claws in pieces"—and that shepherd is Mohammed ibn Abd-Ullah, the prophet of Islam.

Spiritually, they are in a similar condition to that of their ancestor Ishmael, when he was cast aside by His Egyptian mother and left to die. They have endeavoured for a long time to drink the water of life from the bottle of Islam, but they are still unrefreshed. Islam does not produce life; rather, it is like the water of Zim-zim, which the pilgrims to Mecca drink of—it pours forth death. Thus they are ready to perish.

This is a matter which concerns the Christians of England; for the military occupation of Egypt and the supervision of its government by Great Britain have undoubtedly laid upon the British nation, special responsibilities in connection with that country. If we are bound by our Master's command to preach the Gospel to every creature in every land, we are doubly bound in the case of populations like India and Egypt, which have been subjected to our rule, and for whose well-being and enlightenment we are clearly and unquestionably responsible. Let us, then, in the large-hearted spirit of our Master, consider the condition and need of this people.

### POPULATION.

No census of the population has been taken since 1882, and as better sanitary conditions, and an improved material condition of things have tended to greatly augment the increase of population, it is somewhat difficult to give exact figures. The population of Egypt, however, is roughly put down at seven millions. Five millions swarm in the fertile Delta of the Nile, and the remaining two millions are found in Upper Egypt. This population is almost entirely Mohammedan; the remainder are Copts, Jews, Levantines, and Europeans. The 5,000,000 of the Delta occupy forty towns, ranging in size from 7,000 to 40,000 inhabitants; also 500 other smaller towns, with from 2,000 to 7,000 souls. Besides these, there are numerous hamlets and farms, which meet the eye at every point.

The Mohammedan element again consists of—

1. THE FELLAHEEN, or agriculturists. They are the most numerous and most important class of the population, amounting to more than three-fourths of the whole. "They are the representatives of the conquering Arabs who came with Amru; but

these have so mingled and intermarried with the original inhabitants and with Abyssinians, Nubians, and others that they present but very slight resemblance to the original stock. They are, as a rule, a handsome, well-formed race, with fine oval faces, bright deep-set dark eyes, straight thick noses, large well-formed mouths, full lips, beautiful teeth, broad shoulders, and well-shaped limbs. They are patient industrious labourers, docile and intelligent when young, but crushed when they grow old under the weight of unceasing toil. Their buildings are made of mud bricks, sometimes mixed with straw; the thatch is composed of palm leaves, straw, and rags. The furniture consists of a few mats and some earthen vessels." They are the producers of the wealth of the country, and yet they are the most despised of all. They are Mohammedans because their fathers were, and these horny-handed sons of soil cling to their faith with all the tenacity born of ignorance.

2. THE BEDAWAEN, or the wandering Arabs who live in the desert on either side of the Nile, and in the Siniatic Peninsula. Most of these follow the mode of life led by

the Patriarchs, living in tents; others live in booths made of straw matting, and, when they can find them, in caves. They go from place to place, wherever they can get food or work. Their food consists almost exclusively of milk, doura cakes, and a little meat. Though nominally Mohammedans, they perform but few of the orthodox ceremonies, their free life of the desert rendering this inconvenient. Yet, like all those who are brought much into contact with the glory and grandeur of nature, they have a deep and heartfelt reverence for God and Divine things.

3. THE TOWNSPEOPLE, comprising largely the commercial, clerical, and religious classes. They consider themselves (and with justice, too) superior to the other two classes. They are a mixed race, showing evidence both of Turkish and African descent. They pay great attention to the outward observances of their religion, and celebrate with great delight the numerous Mohammedan and Egyptian feasts. Though displaying considerable religiousness, they are not very fanatical, and readily converse with anyone on religious and moral questions. They take pride in telling how and where they

were educated, and endeavour to find out whether you are superior to them in this respect or not. This tends to give conversation, at the first, a glamour of intellectualism. One of their most prized heirlooms is the genealogical tree. This they are very fond of parading, especially when they can, as some do, trace their ancestry back to the Arab invasion of Egypt.

Of these three classes those who appeal most to our sympathies as Christians, and who, perhaps, are most accessible, are the fellaheen. In the Delta alone are *five millions without Christ*—a number equal to our mighty London—all living and dying with a false hope. It was the task of the amelioration of the condition of this class to which the British Government set itself, and it has done its work well. British Christians, what have they done?

In order to more vividly picture this people to our minds, let us regard them from two aspects, represented by the two questions: How do they spend the present life? How will they spend eternity? First, then,

#### HOW DO THEY SPEND THE PRESENT LIFE?

Egypt has always been associated in our minds with the phrases "house of bondage," "house of oppression." To the posterity of Israel it was so in their sad experience. From that time the bulk of the Egyptians themselves have carried the galling yoke. We are all too familiar with the stories of the "kourbash," or taskmaster's whip, and the "corvée," or forced labour system, to necessitate their repetition here. Our hearts have sickened as we read of lacerated backs, bleeding feet, and innocent victims wallowing in their own blood. All this, thanks to the philanthropy of the British Government and its officials, is now a matter of the past, never, we hope, to be repeated.

Still, there remains the *result* of all this oppression. In the adult fellah we meet with the crushed, sighing heart, as if still groaning under the heavy burden of centuries. There is still the sullen, suspicious glance in the eye, the result of previous cruelty; and the lack of ambition to improve themselves in any way whatever is so manifest that it tells its own story of the rapacity of their previous governors. New ideas they receive with considerable reserve. For these last ten years, however, the fellaheen have enjoyed a degree of

material prosperity hitherto undreamt of. The fertilising water of the Nile is supplied to the poor man, through the now extensive irrigation system, as impartially as to the rich man; and he can gather the fruits of the earth and sell them in the public markets without fear of unjust taxes imposed by capricious officials. Indeed, the material condition of the fellaheen, though not so good as agriculturists in more favoured lands, is better than that of their brethren in other Eastern countries. For this we feel devoutly thankful. Notwithstanding all this, the filthy habits handed down through the dreary generations of the past, still cling to them, and they resist any sanitary interference, simply because they consider it unnecessary. Their forefathers were content to live thus; why not they?

Even the high benefits of education are scarcely apparent to them, though a few far-seeing, utilitarian fathers, anxious to save their sons from the daily toil of the "shadoof" and the hoe, have sent them to school, in order to become clerks or Government employés. The Government has planted elementary schools in most of the towns of any size, yet they are but scantily attended. The pleasure of being able to read is at a great discount, and as to acquiring knowledge other than the rudiments of their primitive agriculture—why, it is only a waste of time.

This is not so amongst the townspeople, for many pay high fees in order to have their sons educated after a European fashion. To meet this demand for commercial training, the Roman Catholics have established commodious schools and colleges in Cairo, Alexandria, Mansourah, Tanta, and other places. Here, as elsewhere, these institutions are fruitful centres for spreading amongst the rising generation of Egypt grotesque and erroneous notions as to the character of Christianity. Instead of prepossessing these youths in favour of the Divine teaching of our Saviour, they often lead them into the cold, hopeless abyss of infidelity. Besides the many Mohammedan colleges for teaching theology and other sciences, there are technical and military seminaries conducted by Europeans. In Upper Egypt and in Alexandria, Mansourah and Tanta, the American missionaries have numerous elementary and higher-grade schools; and the Scotch Mission has its well-conducted schools in

Alexandria. These brethren are nobly doing their best to counteract the Romanizing and infidel influences at work, by giving prominence to Biblical tuition.

We must not forget to mention the native press as an educational agency. With the townspeople it has great influence, and is largely read. With only one exception, it is anti-English, and distorts in every possible way the kind offices of England. Amongst the fellaheen it has little influence. Indeed, they have not much time to think of anything beyond their own domestic and personal concerns.

There is another side to the life of the people which ought to be considered—the moral aspect. It is perhaps better for one's soul not to touch this point of their life, but in seeking to influence them spiritually, we must seek to regenerate the whole life. In Upper Egypt, the social life is comparatively sweet and pure, owing, doubtless, to the presence of large numbers of Coptic Christians. On the Delta, however, with its many and populous towns and villages, it is far otherwise. One missionary, of thirty-five years' experience in Egypt, described the Delta to me as a cesspool of iniquity. Mohammedan creed and custom debar the men from having pure and innocent companionship with the fair sex other than their own immediate relatives. This leads to low views of public and personal morality.

Their monotonous work-a-day life drives them during the hours of relaxation to seek for sensuous excitement. This they find by giving themselves up to the beautiful illusions produced by smoking "hasheesh," or Indian hemp, or in applauding the indecent gestures of Egypt's well-known dancing girls. Common brothels are found in the larger towns of the Delta, and their unfortunate inmates are obliged to observe certain government regulations which are obnoxious to our English ideas, but are similar to those practised on the Continent. I never felt more indignant at the unblushing public immorality of the land than on one occasion when visiting a Government hospital in an interior town. On leaving the building I observed a number of gaily-dressed young females attracting the attention of passers-by. On enquiring of an official of the hospital the meaning of this, he told me they were the public women who had come to have their sanitary certifi-

cates re-examined. On directing my attention once more towards the dissolute group, I found they were mingling freely with the poor, yet respectable patients who had come for advice, and, in a way I need not describe, seeking to corrupt them.

Thus the fire of iniquity runs through the land. The men, not finding the recreation they need in their own homes, have recourse to the numerous cafés which crowd the streets in every centre of population. There they spend their time, playing games of chance, sipping the delectable beverages supplied by the café-keepers, and discussing matters seemly and unseemly.

In order that the condition of this people might be more effectually impressed upon your hearts, I should like to conduct you from town to town, and from village to

village, to point out to you, not merely the squalor and misery of their surroundings, but the barrenness of their souls. There you would find refuse enough of superstition and devil's lies. I wish that tender-hearted Christian women could enter the houses and see the Egyptian women existing aimless, comfortless lives—languishing, dying, not having the water of life. The barrenness of their intellect makes all higher pleasure impossible, and renders the reception of Gospel-teaching a long and tedious process.

One poor Arab woman who had been frequently visited and taught the way of salvation by a Christian lady made so little progress in learning the lessons of simple, saving faith, that when she came to pass into the Eternal World all she was conscious of was the thick darkness around her. "I

cannot see! I cannot see!" was her dying wail as she passed away from the sphere of mercy. The teaching she had received was only sufficient to show her the blackness of sin. A little longer teaching and she might have seen the Light of the World. Her case is an instance of what must be happening every day in these Mohammedan homes.

I wish some earnest and enthusiastic young Christian men could visit with me the cafés, the fairs, and public resorts of the men, and see what slaves they are to the powers of hell. They would see how Mohammed had insulted their manhood. A look into their sensual faces and satiated eyes would "make you cry aloud and spare not."

(To be continued.)

## For the Young.

### A SUNDAY-SCHOOL IN ALGERIA.

By MISS H. D. DAY.

Is it very different from a Sunday-school at home? Well, in its first motive, no; for here, as there, from Sunday to Sunday the beautiful old story is told out of God's love to a perishing world and the salvation He offers through faith in Jesus. But the listeners are little Arab girls, aged from two to twelve, whose parents believe that the Gospel is a lie; that it is blasphemy to call Christ the *Son* of God or talk of His death and resurrection, for it is written in the Koran (the Mohammedans' sacred book): "Yet they slew Him not; they did not really slay Him, but God took Him up to Himself." Satan, in inspiring Mohammed with such words, struck at the root of our salvation, for if Christ were not the sinless Son of God, and if He did not die and rise again, what hope have we? In this error millions of Arabs have lived in wickedness, breaking all the commandments, and believing that, by the fast of Ramadan, they merit Heaven.

But why do the parents allow the children to come to our classes? Sometimes we ourselves wonder. It is not for the worldly benefits they may obtain, for the only reward for attendance is a gift from the tree at Christmas. Yet every Sunday *more than sixty little girls* gather with their parents' consent to sing of the Saviour and His love. More than that: they are eager to come, and make it the thought of the day.

School opens at half-past two; yet from about one o'clock little groups begin to gather, and now and then there is a knock at our door, and the question if it is not time to come in. But by two o'clock hardly one is missing, and there is such a hubbub in front of our door that we are glad to let them into the vestibule, where we can watch over them until it is time to enter the class-room. Then such a rushing, and pushing, and chattering; and why, do you think? Because we have six forms, each to hold six girls, and everybody wants to be in the room first, and secure these honoured places, for the remainder must sit cross-legged on the floor, as they do in their homes.

Now they are seated, let us take a look at them. To anyone

who does not know them they look almost as much alike as sheep—each with her pale face, black eyes, long dark eye-lashes, and big ear-rings; each with a red fez on her head, a little jacket, and big baggy trousers reaching to the ankles. The elder ones cover their heads and shoulders with white Turkish towels, and if a visitor should appear, coyly cover up their faces.

At the first sound of the harmonium every one is attentive, and we sing through four or five hymns that they know by heart. Ah! how sweet they sound, these English hymns, translated into Arabic and sung out so heartily by our children! Even the tots of three and four join in the chorus. They have to get the hymns by heart, because none of them have learned to read or write. Parents would think that a useless expense for "only girls" if it were suggested to them. They receive no education, and, but for us, would grow up dishonest, untruthful, and dirty. The change in many of them is wonderful; but as yet it is only outward change, and we want you to pray that they may be changed inwardly, and that they may be led to ask God to give them renewed hearts and pardon their sins for Jesus' sake.

After the hymns, we recapitulate the last twelve texts they have learnt, and ask questions upon them. We then teach the new text for the day, and one of us gives a short address upon it, that they may understand it. We sing more hymns, perhaps teach part of a new hymn, and then close.

Our influence does not end with the class for an hour and a half on Sunday. During the week we visit the children's homes, and often our hearts have been glad to hear their mothers' repeat, almost word for word, the last Sunday's lesson as they have heard it from the lips of their children. Sometimes when the homes are close together and we go from door to door, we get quite a little troop with us, who follow us into the houses, and altogether we sing through hymn after hymn to please the mothers before we read the Bible to them.

Does this surprise you? I can even imagine someone saying, "I don't know if I should care to have a troop of a dozen visitors or so in that style;" but then Arab houses and Arab customs are not like English ones. Each house has its courtyard, round which the rooms are built, and often each room is inhabited by a separate family, who do little in it,

though, but sleep and eat. The men are out all day; the women cook, wash, sew, all in the courtyard, and it is there we find them. Somebody offers us a mat to sit upon, and the children form a group round us.

Our visit makes a break in the monotony of their lives, for, for a month together, they do not go outside the door, and then only to the bath and back closely veiled. It is through the children they hear what is going on. Poor creatures! We are so sorry for them; their lives are hard and empty of joy, no hope, and without God in the world. To think that our children will come to this unless they become converted and have Christian homes! But we believe the God who brought us here will not let us work in vain, and that He will bless our labours and lead these little ones from the superstition and errors of Islam into the liberty and love of the Gospel.

### "THAT SHALL HE ALSO REAP."

GALATIANS VI. 7.

THESE words enfold each life with solemn power.  
None live without results. Each passing hour  
Sows living seed, to bring forth fruit or flower  
Which we shall reap.

The same as sown; none other can it yield.  
For all who sow then in life's Harvest Field,  
What awful destinies those words may wield,  
That shall he reap.

My soul, thou wouldst do well thy course to stay,  
And ask, "What am I sowing day by day?"  
Assured, whate'er it be, e'en here, to-day,  
That shalt thou reap.

Thou hast some work for God, what is thine aim?  
His glory, souls of men, or thine own fame?  
What seed soe'er thou sowest in His name,  
That shalt thou reap.

Dost thou desire applause, the praise of men?  
Toiling for it, thou shalt succeed, but then  
Not Christ's "Well done," but that shall be thy gain,  
That shalt thou reap.

Dost thou most crave the souls for whom Christ died?  
Hast thou a taste to win them to His side?  
Seed sown midst tears and prayer shall safe abide,  
Souls shalt thou reap.

God's glory? Can poor sinful man indeed  
Of this High Harvest seek to sow the seed?  
Yes, in a yielded life, from sin's yoke freed,  
That shall he reap.

"Be not deceived" (God never is). The seed  
Of every conscious or unconscious deed  
Brings forth *itself*, and be it flower or weed,  
That shall we reap.

Toil in thy sowing. Be not put to shame  
By men who make some earthly good their aim,  
The best gifts covet earnestly. The same  
Thou then shalt reap.

There is no failure in God's husbandry,  
Each life's seed must imperishable be,  
Sow but for Him, and for eternity,  
And thou shalt reap.

Yea, thou shalt reap; for with no niggard hand  
Doth God give increase. At His blest command,  
When with thy sheaves before Him thou dost stand,  
A hundredfold thou'lt find in that fair land,  
Is thine to reap.

A. F. P.

## Description of Illustrations.

### A TWAREG CHIEF.

THE Twaregs or Tuaregs are a distinctly Berber race, inhabiting the desert of the Sahara. They are very powerful, and cover a wide expanse of country, being found as far north as the oasis of Tuat, and as far south as the northern bend of the Niger, while some of their tribes are frequently met with in the neighbourhood of Murzuk.

The Twaregs are of large build, and are considered the finest race of men in that portion of Africa. Their dress is of a dark material, almost black, and close fitting. Some wear sandals, but others have their feet and legs encased in leather. One peculiarity of their dress is the "litham," a long shawl, which is wound twice round the face in such a way as to cover eyes, mouth, and chin, protecting these from the sands of the desert. The face can be completely covered when necessary.

Most of these tribes exhibit a warlike spirit, and it is these the French have lately been in collision with in the neighbourhood of Timbuctoo. They profess to be Mohammedans, but, like the Bedouins, really know but little about it. No Christian work has at present been attempted amongst these people.

### RESIDENCE AND MOSQUE OF THE DEY.

THE tall building shown to the left of the picture, with its grated windows, is a part of one of the residences occupied by the Dey of Algiers previous to the year 1830, when the city was occupied by the French. On each side of the entrance door originally hung two chains. To seize one of these was to claim sanctuary, until such time as their case could be further enquired into. The low building on the right, with its octagonal tower, was originally the private mosque of the Dey, and was called Djamaa el-Kasba Berrani. It is now a Roman Catholic church, and is known as Saint Croix. Its position, facing the Kasba, is somewhat picturesque, otherwise there is nothing remarkable about it.

### A MISSIONARY'S SUGGESTION.

#### A CALL TO PRAYER.

"OFTEN when I have heard the Mohammedan's call to prayer, it has come as a call to my own soul to pray for them, and I have wished that we could all join in praying for them, just when they assemble to carry on their false worship.

"Again, I have often been struck by the continuous character of their witness, following the sun in its course; as the Moslems in China finish their prayers, the Indians take up the cry, the Persians follow the Indians, and the Syrians the Persians; then the countries of North Africa take it up one after the other, and they are followed by Mohammedans on the other side of the Atlantic. Thus the false witness goes on continually.

"Might not the true believers thus petition God, and so realize the ideal of prayer *without* ceasing? My proposal is that Christians in all parts of the world should be asked just at midday, in the place where they are, to let a cry go up to God on behalf of the followers of the false prophet, and those labouring among them; there need not necessarily be a setting apart of special time for prayer, to interfere with our work, though this is often advisable, but even in the midst of our work, just at the midday hour, let our minds turn to God, and put Him in remembrance of Moslem sinners."

## THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt, with a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

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

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

### LIST OF DONATIONS FROM FEBRUARY 1st TO 28th, 1894.

#### SPECIAL AND GENERAL FUNDS.

1894.		1894.		1894.		1894.		TOTALS FOR 10 MONTHS.	
No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.	No. of Receipt.	General. £ s. d.	No. of Receipt.	Special. £ s. d.	General	Special
Feb. 1...	8739 1 0 0	Brought forward	128 3 0	Brought forward	230 3 3	Brought forward	21 0 0	£3350 6 9	
1	Christian Endeavour	Feb. 9...	8778 1 0 0	Feb. 23...	8823 3 4 11	Feb. 3...	8749 4 3 4		
1	Stockton-on-Tees.	9...	8779 0 2 6	23...	8824 2 2 0	6	Y.W.C.A. High Barnet. 5 0 0		
	Drummond	9...	8780 1 0 0	23...	8826 0 10 0	7...	8769 5 0 0		
1	S. Sch. Inverness.	10...	8781 0 10 0	24...	8827 0 5 0	8...	8771 20 0 0		
1...	8743 0 10 6	10...	8782 1 0 0	Bignold					
2...	8744 6 5 0	10...	8784 1 0 0	24Hall, Forest Gate.	1 7 4				
2...	8746 0 5 0	10 Switzer-land.	1 0 0	24...	8829 1 10 0				
2...	8747 0 5 0	12...	8786 0 10 0	26	West Norwood. 2 3 6				
3...	8748 0 5 0	12...	8788 50 0 0	26...	8831 0 2 6				
5...	8750 20 0 0	13...	8791 0 10 0	26...	8832 3 0 0				
5...	8751 2 0 0	13...	8792 3 0 0	26...	8836 2 2 0				
5...	8752 0 5 0	14...	8794 0 2 6	26...	8837 1 0 0				
5...	8753 5 0 0	14...	8795 0 10 0	27...	8838 0 10 0				
6...	8754 1 0 0	14...	8796 1 0 0	28...	8839 0 10 0				
6...	8755 2 0 0	15...	8797 4 0 0	28...	8840 0 9 0				
6...	8756 2 2 0	15...	8804 0 4 4	28...	8841 0 3 0				
6...	8758 1 0 0	15...	8805 0 10 0	28...	8842 0 2 0				
6...	8759 0 10 0	Assembly Newcastle-on-Tyne.	3 0 0	28...	8843 0 2 6				
6...	8760 2 0 0	16...	8807 1 0 0	28...	8844 0 5 0				
6...	8761 1 1 0	16...	8808 0 2 6	28...	8845 0 5 0				
6...	8762 0 5 0	17...	8809 0 10 0	Total, Feb...	£249 17 0				
6...	8763 1 10 0	17...	8810 2 7 6	" May to Jan., '94. }	3100 9 9				
6...	8764 2 0 0	19...	8811 1 0 0	Total...	£3350 6 9				
7	Holland 72 0 0	19...	8813 0 10 0						
7	Bristol 1 0 0	19...	8814 1 0 0						
7...	8767 1 1 0	19...	8815 3 10 0						
7...	8768 1 1 0	20...	8816 0 10 0						
8...	8770 0 10 0	20...	8817 0 10 0						
8...	8773 0 5 0	21...	8818 0 12 6						
9...	8774 0 5 0	22...	8819 19 18 5						
9...	8775 1 0 0	22...	8820 0 5 0						
9...	8776 0 5 0	22...	8821 1 0 0						
9...	8777 0 10 0	22...	8822 0 5 0						
Carried forward	£128 3 0	Carried forward	£230 3 3	Carried forward	£21 0 0				

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MR. S. S. McCURRY,  
Hon. Sec.

No. of Receipt.	£	s.	d.
99 ...	...	0	6
100 ...	...	0	5
101 ...	...	2	0
102 ...	...	0	10
103 ...	...	0	10
104 ...	...	1	0
105 ...	...	0	5
106 ...	...	0	5
107 ...	...	0	5
108 ...	...	1	0
109 ...	...	0	10
110 ...	...	1	0
111 ...	...	0	4
See No. 8847 above	...	8	0
Amount previously acknowledged...	...	95	15
Total...	£103	15	2

GIFTS IN KIND: February 1st (165), parcel of garments. 3rd (166), eleven parcels for missionaries in Morocco; (167), three pictures for Roman Catholic converts; (168), hamper of empty medicine bottles and old linen. 21st (169), case of medicine bottles.

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