

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

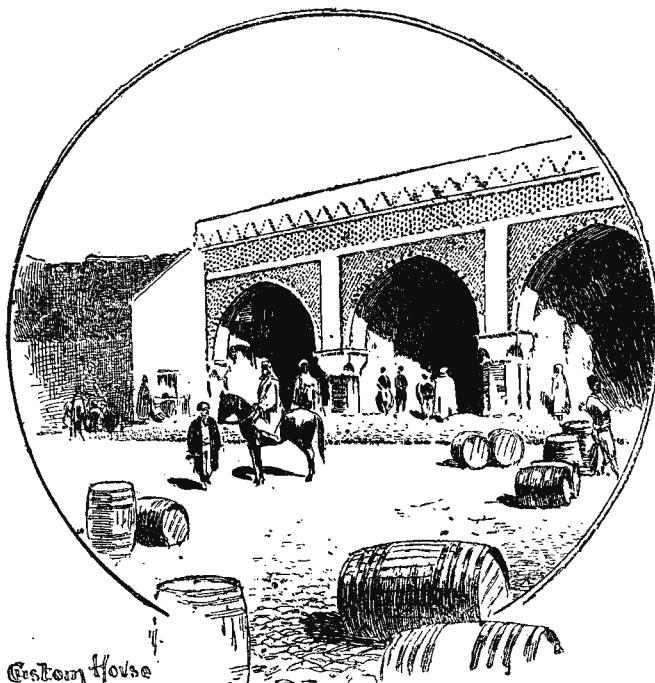
## NORTH AFRICA MISSION,

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

No. 69.

MAY, 1894.

PRICE ONE PENNY.



Custom House  
Tangiers, Morocco.

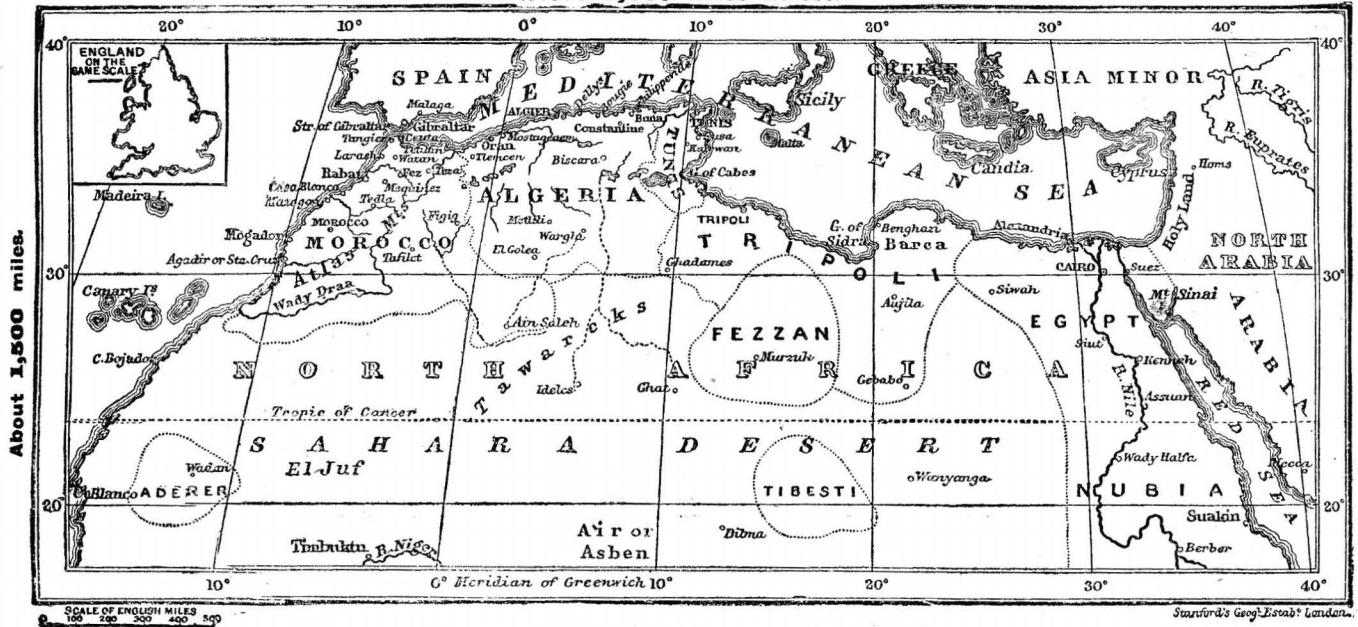
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19, 21 AND 29, LINTON ROAD, BARKING.

About 3,600 miles across.



### NORTH AFRICA consists of—

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

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

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

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

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

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

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

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

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

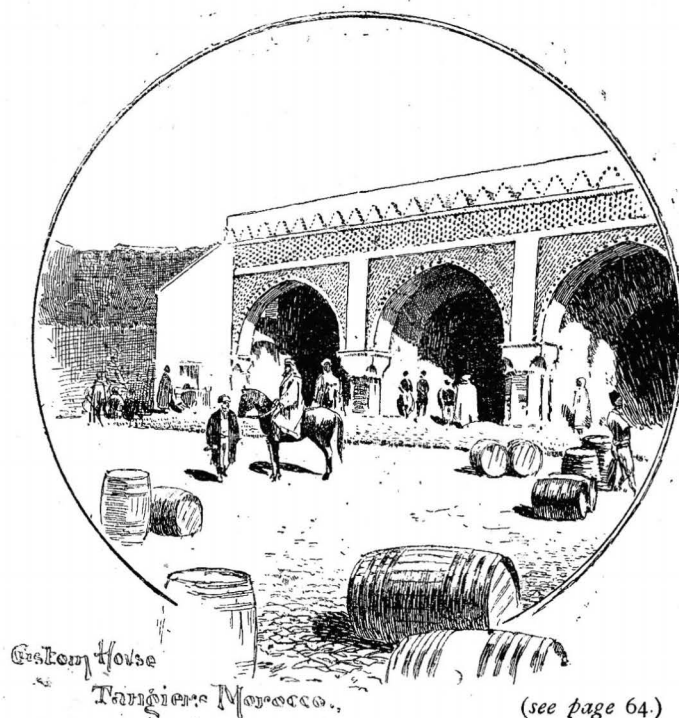
**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to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

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

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

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, and another brother and his wife who were thinking of taking up the work, have through ill-health been obliged to come home.

# NORTH AFRICA.



Custom House

Tangiers Morocco.

(see page 64.)

## The Family of God.



**W**HAT wonderful grace God has shown in not only pardoning the sins of His people, but in making them His children! How little we realise what is involved in this marvellous relationship! The believer in Christ—for only such are children of God—is brought into a perfectly new position with regard to God the Father, Son, and Spirit, his fellow-believers, and the world generally.

He now begins to know God as his own Father. He has been, not merely adopted in the human sense, but regenerated in the divine sense—made a partaker of the divine nature and of eternal life. What a perfect human father should be to his child, God more than is to him. His loving care and tender solicitude can be counted on at all times and under all circumstances. His wise admonitions and parental corrections are an absolute certainty. When God constituted human family life, He formed it on the model of His own family, but the original was and is higher than the image, even as the divine must be superior to the human. Parents are told to bring up their children in the nurture and admonition of the Lord—to bring up their children with that care and discipline with which God brings up His children. What a wonderful model for parents to copy!

Children are to obey their parents and to honour them. So, and more so, are the children of God to obey and honour their Heavenly Father.

Earthly fathers are warned not to discourage their children; we may be sure, therefore, that God will be careful not to discourage His. What rest it gives the soul to dwell on this truth, so simple and elementary, and yet how sublime and eternal! Many of those who have been mighty for God have been so, not by a profound knowledge of the truth of God in general, but by a thorough laying hold of and making use of this simple one. They have known the Father, and the knowledge of the Father has been their strength and stay. Those who experimentally know God

Mrs. Edwards has sent us an account of their journey from Fez to Rabat; we hope to give some details of this in our next issue.

Miss F. R. BROWN, of Tangier, writes:—"We have been greatly encouraged in our work amongst the Spaniards, as far as numbers go. The Mission Hall has been well filled every night, and much earnest attention is manifested by the people. I think I may safely say we have never had such numbers coming to the meeting as now. We praise the Lord for this, but we long to see more fruit.

"My school, also, has increased in numbers. The average attendance for the past three months has been twenty-five. I do hope that while I am in England this summer, I may be able to find someone who will come out to help me in this school work."

Miss BANKS speaks of decided blessing amongst the Spaniards in Tetuan. Two women and one man have given very clear and happy testimony that they are trusting Christ only. The work amongst the Moorish population increases, but leaves our sisters less time for visiting.

Miss A. GILL left London on Saturday, April 14th, on her return to her field of labour in Tlemcen, Algeria.

Miss TROTTER and Miss Freeman have been visiting our workers in Constantine for a few days before going on to Biskra to itinerate amongst the natives of that locality.

TRIPOLI.—The attendance at the Medical Mission during the early part of the year was encouraging, the numbers varying from twenty-five to forty-five per day. Mr. Venables, in the absence of Mr. Harding, has been dispensing and giving the address, and Mr. Reid has been doing a good work in conversing with the patients while waiting to see the doctor. In this way, gospels have been distributed from time to time amongst those who can read. Some few who come belong to a better class but, as a rule, it is the poor who have the Gospel preached to them.

MOSLEM GATHERING AT CHINGFORD.—A large gathering under the auspices of the Anjaman-i-Islam assembled on Friday at the Royal Forest Hotel, Chingford, to celebrate the "Eidul-Fitra-ar-Ramdan." The faithful came from all parts of the United Kingdom. The Persian Minister was unfortunately unable to attend, but he was represented by the secretary, and the Imam of the Turkish Embassy read the "Khatha." The prayers were followed by a banquet.

Let Romanists who worship relics look well to their laurels, or the Moslems will outdo them. Mr. Harris, in describing the new mosque at Tripoli, in Syria, says: "It is celebrated for the possession of three hairs from the prophet's beard—a gift from the present Sultan. This precious relic is kept in a golden box." This mosque would appear to be unusually honoured, since the mosque of Omar at Jerusalem, and the mosque at Cairo in Egypt, each possess only two hairs.

ARRIVAL.—Dr. and Mrs. Churcher and children reached England on Monday, April 16th, by the P. and O. steamer *Clyde*.

They left Fez on mules on Monday, March 26th, but experienced much inconvenience and delay through the frequent rains. On reaching Larache, they deemed it wise to stay two or three days till the weather brightened, arriving in Tangier on Tuesday, 10th April.

DR. CHURCHER will be visiting various parts of England, and would be glad of further opportunities for telling of the Lord's work in Morocco. Invitations should be sent to the Hon. Sec., 21, Linton Road, Barking.

## TO THE FRIENDS OF THE NORTH AFRICA MISSION.

DEAR FELLOW-HELPERS,

The time of year is now drawing near when several members of the North African Mission will be returning to this country for a brief furlough. It is usual for missionaries to come to England about once in four years, and to stay at home for about four months. Those in distant fields, such as India and China, come home less frequently, but remain in England for a longer period. In cases of ill health, it is sometimes found advisable for workers to return earlier, and, on the other hand, some prefer to remain longer in the field. Some of those now coming to England will require rest, but others will be glad to make use of their furlough to stir up interest, and, if possible, procure new workers for the field. Amongst the latter will be Dr. Churcher, Dr. Grieve, Miss Brown, and Miss Case. We shall be glad to hear from friends who would arrange meetings for them.

The Mohammedan month of Ramadan has just closed; it is always a testing time for professed converts, and from Egypt and Morocco we hear of cases where Moslems are breaking the fast through influences other than Christian, and being flogged severely for their insubordination to their religion. We are thankful that converts have not thus suffered, so far as we have heard at present. The very fact of these Moslems breaking the fast shows that contact with civilisation is beginning to be felt in some places. This will be more apparent as time goes on, for Mohammedanism is not only an anti-Christian form of religion, but its practices are out of keeping with the civilisation of the present day. It is manifest there cannot be much virtue in fasting if it is only done to escape flogging; but Moslems do not recognise the fact that involuntary acts cannot be acceptable to God. There is but little doubt that though the fast-breakers have been flogged, the tendency of the times is with them, and ere long it will be a common thing for men to break the fast. Medical workers can do but little during Ramadan, as patients will not take their medicine at proper times.

I am sorry to say that Mrs. Patrick's health necessitates her coming home for change. Mr. Patrick, however, will continue his work among the Spaniards in Tangier and elsewhere.

Mr. and Mrs. Edwards left Fez during the month of March for Rabat, and will go, or perhaps have already gone, to Casablanca, where they will for the present labour.

Miss Herdman writes very encouragingly from Sifroo of professed converts she has met there. We think it better not to give particulars.

The Spanish Political Mission to the Sultan has returned, the Sultan having promised to pay about three-quarters of a million compensation, which at the present rate of exchange will be equal to rather more than half a million in English money. The difficulties between Spain and Morocco have been settled with less trouble than at one time seemed probable.

Miss Gill is just starting for Tlemcen. Her fellow-workers will be very glad to welcome her back, as the work there has kept them very fully occupied.

Mr. Pope would be thankful for a bicycle, so as to visit places round Tlemcen. The roads are very good, so that there would be no difficulty on that score. If any friends should have one they are not needing, and would like to give it to Mr. Pope, we should be pleased to forward it to him. Mr. Liley, of Mostaganem, has procured one instead of a horse, and is finding it very useful in his neighbourhood; he has been taking some short journeys with Mr. Brading from

Algiers, and they have now taken a longer journey to the south.

Miss Read and Miss Day, of Cherchel, are expecting a visit from Miss Welch and Miss Emily Smith, of Djemâa Sahridj. Miss Smith having been laid aside with malarial fever for some time it was thought that this change would help to restore her. They hope to be able to do some little work amongst the Kabyles who abound in that neighbourhood, and who do not speak Arabic, which is the native language Miss Read and Miss Day have learned.

Mr. Cuendet has been on a visit to Mr. Hocart, our Wesleyan brother, labouring among the Kabyles at El Matin, near Bougie. They have revised the Kabyle translation of the Gospel, and Mr. Cuendet is re-writing it for the press. He finds there is not much difference between the pronunciation there and at Djemâa Sahridj, and the Kabyles there will understand the version quite well.

The present population of Algeria is about 4,200,000, of this rather more than 3,500,000 are Mohammedans, the remainder is composed of Europeans and about 50,000 Jews. The native and Jewish population is increasing rapidly, the Europeans increase by immigration as well as by birth, but the French not so rapidly as Spaniards. These numbers will give some idea of how much still remains to be done before Algeria is evangelised.

Miss Colville asks our prayers for some who seem seeking after Christ in Constantine, but who are afraid to face the consequences of open confession. Interesting particulars are given of meetings in Tunis. There seems a spirit of inquiry for which we are most sincerely thankful, but we pray for still greater things.

Mr. Harding has returned to Tripoli, and is feeling much better for the change he has had. The disturbed condition of things in the Soudan in the neighbourhood of Lake Chadd, and the robbery of caravans by Twaregs is creating very serious disturbances in trade there, and seems likely to have grave consequences, but it is difficult to get reliable information at present.

Dr. Smith is doing a little medical work in Alexandria as much as Ramadan and Arabic study render it desirable, but even the small beginning that has been made has opened up increasing work. Dr. Smith is going to live with a Syrian near by for a time, so as to improve his knowledge of the language by being compelled to speak only Arabic at all times.

Mrs. Hogg's health has rendered it necessary for her to return permanently to England, and has also necessitated Mr. Hogg's retirement from the field. It is a matter of regret that after more than two years spent in the study of the language this should be necessary, but it is one of the difficulties that has to be faced and overcome. Mr. Hogg had originally intended working amongst the Bedouins, and his retirement leaves us without anyone set apart for this work. Arabia still calls for devoted and well-qualified labourers. Suakin is another open door waiting to be entered, and the great Sahara, with its Twareg population, lies as yet untouched. We have a brother on whose heart the Lord has laid the need of the Sahara. He has been accepted for work in North Africa, and if the Lord clears the way may proceed to the desert. At the same time a Christian friend writes, desiring to know whether we can find two godly brethren to go to the Twaregs and translate portions of Scripture into their language, and, if so, what the expense would be, so that he might provide it. They are a most interesting people, and the only branch of the great Berber family whose language is reduced to writing of their own. They are being brought into notice now by coming into contact with the French at Timbuctoo. We hope to give further particulars about them, with specimens of their writing, at a later date. The need for more labourers in

the parts we are already occupying, as well as in these more destitute places, is surely a call to prayer that God may raise up, qualify, and send forth men and women to evangelise these parts. Probably we do not sufficiently value prayer as a means of obtaining labourers from God; we do well to make known the need to the Lord's people, but we must not allow this to take the place of praying the Lord of the harvest to thrust forth labourers into His harvest.

Several interesting meetings have been held in the interests of North Africa in Norwich, Lowestoft, Bristol, Brighton, and London by Mr. Michell and myself.

We have cause to thank God for the money received during the month of March. By the time this number comes out our financial year will have closed. Thus far the receipts for April have not been so encouraging, but we have found prayer so effectual in the past that we are encouraged to continue our supplications and expect them to be answered. Please join us in praise for the year now closing and in prayer for the one soon to begin.

Yours faithfully in Christ,

April 14th, 1894.

EDWARD H. GLENNY.

### WORKERS' UNION.

No doubt our fellow workers will be looking out for some little account of the results of their labours for 1893, and it is with some amount of cheerfulness that we can now tell them what has been done.

Although our Union has only been in existence two years, and the first year began with five local secretaries and a membership of some forty to fifty, we are glad to be able to note that this second year we have extended to twenty-six local secretaries.

Again, financially, our first year we had a deficit of some £3 10s.; this year just past, we have a small balance in hand of £2 16s., although our expenses for carriage and customs were heavy.

We have been also cheered by the arrival of a box of suitable things from our Australian friends, where, we are glad to say, a strong centre of work has been started by our kind friend, Mrs. Dovey, of Croydon, Sydney, and we have a hope that this is but the first of many centres yet to be started in that far-off land. Perhaps New Zealand might produce some active local secretaries; we should be so glad if any Christian workers volunteered from this colony also.

We should like to make a few suggestions to our kind fellow-workers at home and abroad as to the articles most needed. And we may remark at once that too many children's things were made last year.

The missionaries in North Africa would be grateful for flannel undergarments instead of cotton, as they can seldom wear the latter in that climate. Knitted socks and sleeping suits for men are most welcome and useful. Of course, native garments can be made only according to pattern.

Again, pillow and bolster cases, dusters and towels, are always useful; and old linen and bandages are most valuable at medical mission stations.

We are glad to say that some of our local secretaries, with their band of fellow-workers, take up certain missionaries, and correspond direct with them as to their needs, and so the workers at home, who cannot go out, get into practical touch with the workers abroad, and help supply their needs, and save their time, which would be spent in making and mending, and we all thus become workers together in the vineyard. The great majority of Christians at home may not be able to do much, but all can do a little by joining the Workers' Union—so helping forward the work. We greatly wish this getting

into direct communication could be much increased. Any local secretary can do so, and send out their parcels direct.

Again, we wish the secretaries could induce their members to get, and read, and lend a copy of NORTH AFRICA each month—the cost would be only a shilling a year.

We give a list of local secretaries below, in order that the friends of the Mission may try and start a branch of the Workers' Union in their own town, or join one where it exists already. Our friends also might help forward the Mission generally by circulating NORTH AFRICA, interesting Christians in the work, getting up drawing-room or other meetings, or giving the names and addresses of friends who would thus help. In this connection we would especially remind our fellow-workers of the need of much definite prayer for the work abroad. Little groups of Christian women uniting for this purpose could do much to help the missionaries.

In conclusion, we all must feel grateful in having a part in cheering and helping our fellow-workers abroad. The following extracts from their letters will show how glad they are of such help:—

#### EXTRACTS FROM LETTERS.

"The boxes quite cheered us this Christmas-time. It is so good to know we are being remembered by so many kind friends. Please give our most sincere thanks to any who have helped. We do all value so much your loving thought for us all; it is indeed helpful and cheering to all of us. This time my parcel was most useful—the socks exactly the right size—and altogether the parcel is most acceptable."

"A very hearty letter of thanks for the most kind parcel received from the Workers' Union. I do think it is most kind and self-denying of all the workers. The things sent are always so good and well-chosen—a real help."

"Thank you so much for the beautiful parcel received this morning. Will you convey our thanks to all the kind friends who have contributed to it? The warm garments will be most useful."

"The articles are most useful, and the very things I was needing."

"The things are exceedingly nice, and most kindly chosen for us. I am sure they give very much pleasure, besides supplying need in many cases."

"I desire to thank you and the members of the Workers' Union for the parcel of baby clothes sent to me. I find them most useful. Yours is a truly good way of helping the Mission workers abroad, and we all feel grateful for the kindness shown by all the friends who give their time and money to this work. Please accept my warmest thanks."

"The nice large parcel came safely, and we were all very delighted with the contents. Some of the things were just what I was needing. Everything fitted in most appropriately. It is such a help to us to have these garments ready-made. The Customs House charges amounted to 9s. 8d. It is still greater kindness to send us so valuable a present free of expense."

Another writes:—"Truly the fact that those in the Homeland think of us is an encouragement, for in this we see the hand of God, who will work through His people."

Yet another writes:—"Hearty thanks for valuable gifts so kindly sent at Christmas. Every article is most useful and serviceable. I am sure if you and your kind helpers knew how sincerely we appreciate the labour of love on our behalf you would all feel more than repaid."

"I wish to thank you very warmly and the Christian friends who have shown their love to Christ by ministering to the workers in North Africa."

"I don't know how to thank you for sending me all those lovely things; it is indeed kind. They are so beautifully made, and I shall find them most useful. I do thank you and

all the dear workers very much indeed for all your kindness; it has cheered us. We are delighted with the Arab garments."

An outsider writes:—"I have heard several speak of the Workers' Union parcels, and what a real God-send they have often proved."

Another says:—"The things for ourselves and the Arab garments are just what we were needing."

— writes:—"Your kind gifts remind us that we are not forgotten."

—: "Your parcels were a splendid surprise and got a splendid welcome, although we had to pay 26 francs duty on them. Everything was suitable for this part of the country. Many thanks to the Workers' Union."

#### LIST OF LOCAL SECRETARIES.

- Basingstoke—Miss Smith, Rose Hill.  
 Bedford—Mrs. Hewitt, Glen Ochil, Albany Road.  
 Belfast—Miss Lepper, Coolen, Strandtown.  
 Blackheath Park—Miss Rouse, 3, The Manor Way.  
 Cheltenham—Miss Carrick, Fromefield, St. George's Road.  
 Christchurch—Miss Tighe, The Priory.  
 Clevedon—Mrs. Roberts, Holmwood, Walton Park.  
 Crouch End, Highgate—Miss F. Aldwickle, Elestenwick, Wolseley Road.  
 Dorchester—Miss Steel, Y.W. Institute.  
 Eastbourne—Miss Gurney, Granville Lodge.  
 Edinburgh—Miss Roberts, 14, Napier Road.  
 Hazelhatch, Co. Dublin—Mrs. Warren, Newcastle Lodge.  
 Highbury—Mrs. Rugg, 109, Calabria Road.  
 Liverpool—Miss Jessie Merrick, 79, Mount Pleasant.  
 Liverpool—Miss M. Talbot, 158, Queen's Road.  
 Michigan, U.S.—Mrs. Frances Kelsey, Ann Arbor.  
 South Hampstead—Miss Grissell, 71, Fellows Road.  
 Sydney, New South Wales—Mrs. Dovey, Mayfield, Grosvenor Street, Croydon.  
 Tunbridge Wells—Mrs. Morrison, 45, Upper Grosvenor Road.  
 Upper Clapton—Miss Tucker, 255, Evering Road.  
 Upper Holloway—Miss A. L. Smee, 51, St. John's Park.  
 Upper Norwood—Miss Dalton, 39, Woodland Road.  
 Wallingford—Miss Marshall, High Street.  
 Wantage—Miss Clark, Y.W.C.A., Emerald Hill.  
 Washford—Mrs. A. Symonds, Bilbrook.  
 Woodford, S.—Miss Taylor, Rose Bank, Cleveland Road.

All communications should be addressed to Mrs. J. H. Bridgford, General Secretary, Calverley Mount, Tunbridge Wells, from whom any further information can be obtained.

#### USE OR ABUSE.

"Use this world as not abusing it."

No Christian can escape the fullest responsibility for the use he makes of his wealth. Each one holds all his powers in trust; for the use he makes or fails to make of each power, he must answer at the judgment-seat of Christ. Our divine Teacher has warned us that in wealth there is a subtle and dangerous tendency which leads it to seek to escape this law of service. Wealth, which should be a useful servant, seeks to become a tyrannical master. Christ in His warnings to His followers personifies it as a power likely to become a dangerous rival for that throne in man's heart and life which belongs to God Himself. Between the pursuit of gain and the service of the living God, He warns us that every one must choose. "Ye cannot serve God and mammon." The property that you have must be as fully and entirely subject to the service of God as must your powers of heart and will and hand and head.

## The Law of Apostasy in the Turkish Empire.

It has frequently been mentioned by writers that no Mohammedan is allowed by law to renounce his creed, and that the punishment for such apostasy is death. This was the case in all Moslem lands for about twelve hundred years, and it not only applied to the Moslem who should become a Christian, but to the Christian who having become a Moslem should afterwards wish to renounce that faith.

It may be interesting to our readers, as it will certainly be to our workers, to be reminded that the death penalty was formally abolished throughout the Turkish Empire in the year 1844.

The following abstract of the Parliamentary papers on this subject is given in "The Approaching End of the Age":—

"The papers entitled 'Correspondence Relating to Executions in Turkey for Apostasy from Islamism,' were presented to Parliament, May 3rd, 1844, and having come before me through the kindness of Lord Ashley, I give the following abstract of them. The correspondence occupied a considerable part of a year—from August 27th, 1843, to April 19th, 1844.

"The difficulties in the way were thus stated by the Grand Vizier, August 24th, 1843:—'The laws of the Koran compel no man to become a Mussulman; but they are inexorable, both as respects a Mussulman who embraces another religion, and as respects a person, not a Mussulman, who, after having of his own accord publicly embraced Islamism, is convicted of having renounced that faith. NO CONSIDERATION CAN PRODUCE A COMMUTATION OF THE CAPITAL PUNISHMENT, TO WHICH THE LAW CONDEMNS HIM WITHOUT MERCY. The only mode of escaping death is for the accused to declare that he has again become a Mussulman.' The same difficulties were pressed December 1st, 1843, when our Ambassador was assured that, although the Porte wished to avoid any recurrence of the atrocity, yet as *such executions were obligatory under the law, considered by Mohammedans Divine*, it would be embarrassing to give an official declaration. And again, February 10th, 1844, the Ottoman Minister for Foreign Affairs drew a strong line of distinction between custom and Divine law, intimating that a law prescribed by God Himself was not to be set aside by any human power, and that the Sultan in attempting it might be exposed to a heavy, perhaps even a dangerous, responsibility.

"The causes of this intervention of the European Powers are remarkable. In August, 1843, an Armenian youth, who after, under fear of punishment, becoming a Turk, had returned to his Christian faith, was put to death. This called for the interposition of our Government and its serious remonstrances, and produced in November, 1843, some promises of terminating such affairs without capital punishment. In December, however, a young Greek who had become a Mussulman, having returned to his own creed as a Greek Christian, at Biligik, adjoining to Brussa, was executed. This taking place in the midst of the correspondence, called forth Lord Aberdeen's decisive letter of January 16th. Thus we are indebted to the faithfulness of Greek and Armenian martyrs for this remarkable change. The energy put forth to accomplish this change required the concurrent exertions of the five European Powers—Austria, Prussia, France, Russia, and England.

"The able despatch of Lord Aberdeen of January 16th, 1844, is peculiar, and very honourable to our country. It is as follows:—

"Despatch to Sir Stratford Canning, our Ambassador at the Porte, from the Earl of Aberdeen.

"FOREIGN OFFICE,

"January 16th, 1844.

"SIR,—I have received your Excellency's despatch of the 17th of December, reporting that a Greek had been executed near Brussa as an apostate from Islamism, and enclosing a copy of the communi-

cation which you had directed Mr. Dragoman Frederick Pisani to make to the Porte in consequence of that transaction.

"I have to state to your Excellency that Her Majesty's Government entirely approve the promptitude with which you acted on this occasion. But the repetition of the scene of this revolting kind so soon after that which had, in the course of last summer, excited the horror and indignation of Europe, evinces such total disregard, on the part of the Porte, for the feelings and remonstrances of the Christian Powers, that it is incumbent upon Her Majesty's Government, without loss of time, to convey their sentiments on the matter still more explicitly to the knowledge of the Porte. They take this course singly, and without waiting for the co-operation of the other Christian Powers because they desire to announce to the Porte a determination which, though it doubtless will be concurred in by all, Great Britain is prepared to act upon alone. Her Majesty's Government feel, too, that they have an especial right to require to be listened to by the Porte on a matter of this nature; for they can appeal to the justice and to the favour with which the vast number of Mohammedans subject to British rule are treated in India, in support of their demand that all persons subjects of the Porte, and professing Christianity, shall be exempt, from cruel and arbitrary persecution on account of their religion, and shall not be made the victims of a barbarous law, which it may be sought to enforce for their destruction. Whatever may have been tolerated in former times, by the weakness or indifference of Christian Powers, those Powers will now require from the Porte due consideration for their feelings as members of a religious community, and interested as such in the fate of all who, notwithstanding shades of difference, unite in a common belief in the essential doctrines of Christianity; and they will not endure that the Porte should insult and trample on their faith by treating as a criminal any person who embraces it. *Her Majesty's Government require the Porte to abandon, once for all, so revolting a principle.* They have no wish to humble the Porte by imposing upon it an unreasonable obligation; but as a Christian Government the protection of those who profess a common belief with themselves, from persecution or oppression, on that account alone, by their Mohammedan rulers, is a paramount duty with them, and one from which they cannot recede. Your Excellency will therefore press upon the Turkish Government that if the Porte has any regard for the friendship of England—if it has any hope that, in the hour of peril or of adversity, that protection which has more than once saved it from destruction, will be extended to it again, it must renounce absolutely, and without equivocation, the barbarous practice which has called forth the remonstrance now addressed to it. Your Excellency will require an early answer, and you will let the Turkish Ministers understand that if that answer does not fully correspond with the expectations which Her Majesty's Government entertain, your Excellency is instructed to seek an audience of the Sultan, and to explain to his Highness, in the most forcible terms, the feelings of the British Government, and the consequences, so injurious to Turkey, which a disregard for those feelings will involve. Her Majesty's Government are so anxious for

the continuance of a good understanding with Turkey, and that the Porte should entitle itself to their good offices in the hour of need, that they wish to leave no expedient untried before they shall be compelled to admit the conviction that all their interest and friendship is misplaced, and that nothing remains for them but to look forward to, if not promote the arrival of, the day when the force of circumstances shall bring about a change which they will have vainly hoped to procure from the prudence and humanity of the Porte itself.

"Your Excellency will seek an interview with the Reis Effendi, and having read to him this despatch leave a copy of it, with an accurate translation, in his hands.

"I am, etc.,

"(Signed) ABERDEEN."

"Count Nesselrode's despatch of February 27th, 1844, on the part of the Russian Government, is instructive as opening out the weakness of the Ottoman Government:—

"It is the Emperor's intention that you should declare to the Ottoman Porte, in the form of friendly counsel, that we positively expect no longer to witness executions which array against it the indignation of all Christendom. It is with a view to its own interest that we address to it this demand. The Porte must not delude itself with regard to the elements now in a state of fermentation in Turkey. Instead of alienating from itself the feelings of the Christian population, the Ottoman Government ought more than ever to labour to conciliate them to itself."

"The magnitude of the question is thus forcibly stated, February 22nd, 1844, by the Turkish Minister: 'No fresh step was requisite to make us sensible of the importance of this question, with which we are deeply impressed. We are dealing with it with all the seriousness and all the care which its gravity requires. Yes, what your respective chiefs say is true; this question has its political as also its religious side. It is requisite, in fact, that we should separate ourselves from the nation, or otherwise from the Christian Powers; those are two great evils to be equally avoided. The Sultan has commanded that this question shall be discussed in the Council of Oulemas, which will be opened on next Saturday, at the Sheik-ul-Islam's, to which the Gazi-Askes and the other principal persons among the men of the law will be summoned, after which the Council of Ministers will again apply themselves to it. Do not suppose, however, that we have confined ourselves to directing their attention purely and simply to the question as it regards religion; we have likewise submitted to them the protocols of the conferences, the despatches of the two Governments, and even the extracts of the newspapers which have discussed this question; and we shall likewise communicate to them the instructions which you have just delivered to me, and which, although superfluous as far as the Porte is concerned, may still add to the impression produced by the other documents in their hands.'

"In communicating the Queen's approbation, April 19th, 1844, to Sir Stratford Canning, Lord Aberdeen ends the correspondence with these words, "You have brought to a successful close a question of which the importance cannot be too highly rated." Events will show the truth of these words.

"The Porte, even on the 14th of March, 1844, would have put off the European Powers with a statement that the law did not admit of any change; but such measures as were possible should be taken. The Ambassadors of the European Powers refused to receive this.

"At length, on the 21st March, 1844, the question of religious execution was, as our Ambassador observes, 'happily, and, to all appearance, conclusively settled. The concession has been obtained with great difficulty; and even to the last moment it required the firmness of resolution, inspired by your Lordship's instructions, to overcome the obstacles which were raised against us.'

"He inclosed in this letter the following 'Official Declaration of the Sublime Porte, relinquishing the practice of Executions for Apostasy':—

"(TRANSLATION.)

"It is the special and constant intention of His Highness the Sultan that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"THE SUBLIME PORTE ENGAGES TO TAKE EFFECTUAL MEASURES TO PREVENT HENCEFORWARD THE EXECUTION AND PUTTING TO DEATH OF THE CHRISTIAN WHO IS AN APOSTATE.

"March 21st, 1844."

"To this must be added the following Declaration of His Highness the Sultan to Sir Stratford Canning, at his audience on the 22nd of March, 1844:—

"Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

### MISSIONARY TRADING PENNIES.

For several years in connection with a young ladies' Bible Reading, we have tried to do some little thing for the North Africa Mission. Hitherto, our efforts have been confined to a Missionary Box, and a small association for supplying dressed dolls, toys and beads, native tunics, and other garments sent from year to year to those Missionaries to whom we owe the beginning of our interest.

In 1893, we wanted to do something more, and after prayer, determined to try what could be done by trading with the capital of one penny each. In February a meeting was held, to explain the scheme, and give out pennies, which were undertaken by twenty-two of our number, the results to be declared in December.

When the end of the year came, I am sure it was a surprise to all to find that nineteen of the pennies had multiplied themselves in to £4 19s. 9d., showing considerable patient effort and some ingenuity. Out of the twenty-two pennies which were given out, one was lost sight of; one gained nothing, but has been kept for fresh effort this year; and a third, when it had developed into a threepenny bit, was consigned to a Missionary Box, its holder having despaired of increasing it further.

The largest amount brought in was 19s. 7d., and the smallest 2d. It was difficult from the smallness of the amount to start the pennies on their errand, and nearly all adopted one of three ways, according to their artistic, domestic, or practical taste:—painting tin matchbox cases, sowing cress, crocheting edging, or plain work of some kind. One of the more original ideas was laying out the penny in materials which produced a pincushion, value 4d. The effort was repeated again and again, with only one variation, resulting at last in 3s. 6d. Another bought sufficient net and cotton to make half a yard of lace, and continued making lace, with the result of 18s. 9d.

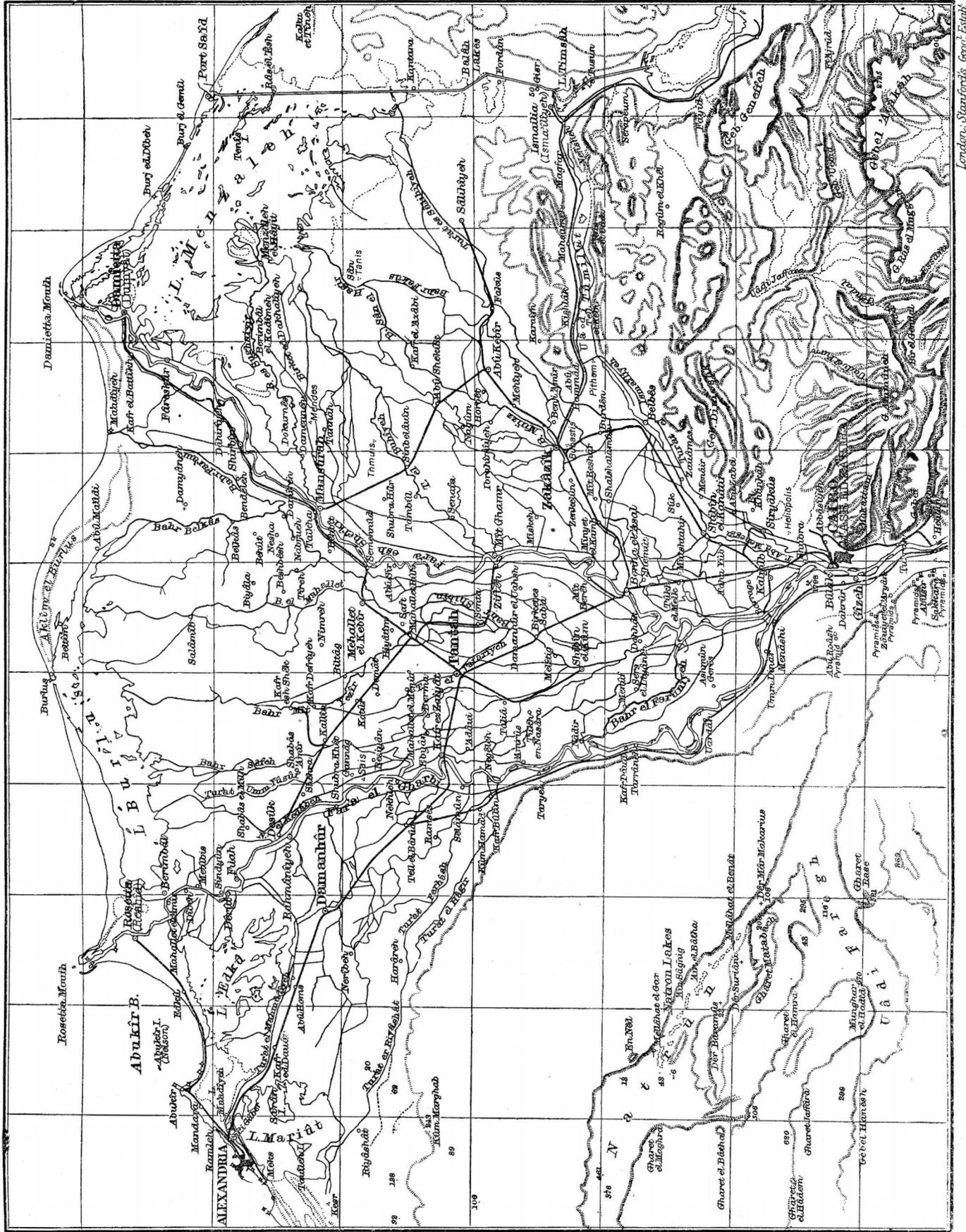
Sums of 7s. 7d. and 8s., were each gained after ten different efforts, and one of the most painstaking produced 3s. 6d. out of seven articles. The largest net amount of 19s. 7d., was made by one who had been rather fortunate in getting orders for comparatively expensive pieces of work.

The Lord blessed the effort with just about double the success we expected. The Missionary Box suffered slightly, but in every other way the scheme has certainly increased the practical expression of our interest. Others may perhaps feel stirred up by this account to try for themselves this very simple and unpretending method of raising funds.

J. S. J.



LOWER EGYPT.



MAP OF LOWER EGYPT (see page 64).

London: Stanford's Geogr. Inst.

## Egypt.

### EGYPT AND ITS SPIRITUAL CLAIMS.

By MR. W. SUMMERS.

(Continued from page 47.)

**W**E now come to the second question—HOW WILL THEY SPEND ETERNITY? After all, this is the most important of considerations. Should they be living in the midst of plenty, have peace all around them, and have all the desires of their hearts gratified, and yet their souls be estranged from God, they would still be in dire need of our prayerful endeavour to lead them to Christ. As followers of our Lord and Master who is now in Heaven, all our motives and actions are actuated by considerations of Eternity. It is the heartrending thought that souls will perish for ever, that inspires us to acts of high sacrifice and deep devotion. In order, then, to gauge our duty toward the Egyptians, we must find an answer to the question—

#### HOW WILL THEY SPEND ETERNITY?

In doing so, we must not be guided by any popular opinion or even personal predispositions, no matter how pleasant they may be to entertain. We must find the answer from a source of unquestionable authority, viz., the Bible. By it we must stand. It is the standard by which all other criteria are judged. What, then, saith the Scriptures? In simple, unmistakable language we are told that man is so utterly helpless and lost, that he cannot in any way manufacture a right to the eternal felicity which he has forfeited. That if man is saved from an eternity of perdition at all, it is by the marvellous grace and mercy of God. That Jehovah in His surpassing love, which we cannot fully comprehend, willed that the eternal Son of God should appear, and offer Himself as a final and complete Sacrifice for sin. That those who accept Him as such are pardoned and justified in the sight of God, and enter upon everlasting life.

The Egyptians have not yet received the knowledge of Christ as Saviour, neither can we hope that God may save them by obedience to the law of conscience. Not to enter too much into detail, suffice it to say that their Koranic code of ethics has violated the pure precepts of natural religion by giving its imprimatur to—

1. The God-dishonouring doctrine of fatalism, which regards the Lord God as the Author of evil.
2. Their inhuman law of slavery.
3. Their ruinous customs of polygamy and concubinage.

The first fault leaves the Mohammedan bereft of moral responsibility, and so puts an end to all morality. The second gratifies his lust for power over his fellow-creatures.

The third gives unlimited licence to the grosser animal passions so degrading to man. Thus their code of morality is found wanting, and even should they live up to it, they would still be sinners of deep dye.

But even this faulty morality has far surpassed the lives of the most religious of them. Apart from the ordinary sins of human nature, there is among the religious class of Mohammedans, as some of themselves have confessed to me, a practising of those sins which led to the destruction of the cities of the plain. Amongst the common people, lying, stealing, and swearing are indulged in every day of their lives. Alas for these poor souls, so completely under the power of darkness! Not only are they without Christ, but they are without any real hope. What they consider righteousness is stained with the slime of iniquity. Indeed, their only hope, as expressed by themselves, is that God will descend from His throne of justice (which He can never do) in order to show them mercy.

The only way of salvation left to them is to receive Jesus Christ as their Sacrifice and Righteousness. Surely they cannot steel their hearts against the eloquence of His dying love! Alas! in their infatuation they are disinclined to listen to the Gospel story. How can they experience the blessed results of Christ's work when they—

1. Dispute the validity of the Old and New Testaments, thus cutting themselves off from the source of the *knowledge* of the way of salvation.
2. Indignantly deny the Divinity of our Lord Jesus Christ, thus depriving His death of its atoning virtue.
3. Protest against the sacrificial (or any other) death of our blessed Saviour.
4. Spit and scoff with hatred and disgust

at the mention of His cleansing blood.

Brethren, to *your* ears as English Christians does this picture of the future state of the Mohammedan Egyptians come as a smothered wail? They do not know their perilous condition themselves, but *you* do. We English Christians have been sinfully lax in taking advantage of the new facilities for carrying the Gospel to them. We have done comparatively little for them since the English occupation. We have allowed the devil to do *his* best. He is *now* pouring into the country a flood of wickedness, Romanism, and atheism. Godless Europeans rival the natives in vice, debauchery, and blasphemy. We are but few who seek to stem this tide of iniquity—so few that our voice is hardly heard. We need the help of God and we want *you* to come and help us, to join hands with us in enthusiastic and determined service.

More than this, "the Master hath need of thee." These "other sheep" are straying and wandering further away because *you* do not help to call them home, and thus His soul's travail is unsatisfied. Oh, yield yourselves to the impulses of His love as He constrains you into His most holy service. "Knowing the terror of the Lord!" be instant to "*persuade* men." Suffer not the blood of these *protégés* of England to lie on the skirts of your garments, condemning you for indifference, lukewarmness, and un-Christlike inertia. Their eternal destiny is not yet fixed, and you may be able to save some. On that day, when your works will be tried as by fire, remember that *your reward* will in a measure be determined by the response you now make to the spiritual needs of these Egyptians.

(To be concluded in our next.)

## Tunis.

### OUR VISIT TO TEBESSA, ALGERIA.

By MISS GRISSELL (TUNIS).

**B**EATRICE ROBERTS and I were the privileged ones this time to start on a fresh itinerating journey, so we were off by the 6.45 train this morning, and reached Tebessa by ten at night. The one thing on the journey which struck us, was the number of tales of misery which we heard from the people with whom we travelled. None knew Him who alone can guide safely through this sin-stained world and lift its burdens.

The last man, the mail guardian, persisted that to know God would only be to add to his misery, and indeed I fear it will be so if he continues to put God out of his life and rejects His salvation. We gave him a Gospel, which he promised to read, and I doubt not we shall have further talk with him on our return journey.

We slept at the only hotel the place afforded, and in the morning we tried to make arrangements with the landlady for staying a week. As the weather was so cold, we felt we needed the warmth of a properly furnished room, but unless we consented to her ordinary prices there was nothing to be got out of her, and we hunted the town for furnished lodgings, always to be told there were no such things to be had, till at last we wondered if we should have to move on the next day to another town.

Quietly sending up a prayer for guidance, we remembered a respectable-looking chemist's shop we had passed, and determined to go and ask if there was any one we could apply to, as there is no English Consular Agent here. He was very busy, but his little wife seemed to find out somehow that there were unusual visitors in the shop, and opened her parlour door. I turned and followed her into her room, and she kindly gave us the name of the most hopeful person she knew, and finally sent her servant, a Jewish woman, to show us where we could get a dinner respectably without returning to the hotel and its high prices. Then the waiter at the restaurant told us of a baker's widow, who he thought would let her room, so we went with him to her shop and very quickly had arranged to take her nice large room opening on to its little court, for it was just what we wanted, and we were quite to ourselves. We were very thankful, and soon had a fire burning on the hearth.

We seem to have come here to return into winter, for the mountain-tops are snow-capped, and we feel very cold, but then we must remember that we are almost 3,000 feet above the sea level.

8th.—We find numbers of the Arabs have been turned out of the town and have built themselves a village just outside. We walked there, and on the way made friends with a respectable man, Sidi Ali; he took us to his wife, who gave us a warm welcome. In the afternoon we explored in another direction, and tried to visit some Arab tents, but the women seemed afraid of us, and declared they could not protect us from their dogs. We walked round the town, and got entrance to one house by speaking to some gaily-dressed little children, who were watching by the clothes drying on the town wall. The dress of the women here is much more becoming in the way of skirts, and the colours are bright and varied, looking most picturesque in the distance. Fancy one woman walking in the street completely wrapped up from head to foot in the brightest of emerald greens, and a companion by her side in orange!

9th.—Lovely bright sunshine, and the mud is drying up. Oh, what seas we waded through yesterday! We have already reason to praise God for answered prayer, for this morning, taking a fresh road to see where it would lead, and also as we

knew the Roman ruins lay in this direction, we met a man and two women, and soon got into conversation, and presently sat down with them on the hillside, off the road, where we were sheltered from the wind, and in full enjoyment of the sun. We talked to them for about an hour, though they were joined by another man who was more bigoted, but, notwithstanding, he listened to me very pleasantly. Of course, we were invited to their house.

In the afternoon we had an interesting talk with two respectable men in a shop. It was a pleasure to talk to them, for they were not much given to argument, so I trust some insight into God's plan of salvation was left with them. One of them could read nicely, and accepted a Gospel. Then we went a little way through the town gate, and entered a large Arab shop. Here we soon had six or seven men round us who were willing to listen, with more or less attention, as we pointed out verses in our New Testament. One of them remarked, "I am sure you are very good women—you only need to witness to the Prophet and you will be sure of heaven;" and when I replied, "I am sure of heaven, for Christ died for me," he said, "Well, every one to their religion; perhaps you will get in by yours."

14th.—We have been here now a week, and have all our time occupied in visiting the various friends we have made. We feel we have much to praise God for, as the doors have opened easily, and what is more, the people prove willing listeners. Many of the poor women are sadly ignorant, and it is very hard to get a simple truth into their heads. They sit and stare at us in amazement, and when I have asked, "Now, what did we tell you yesterday?" they have replied, "We forget; we are just like the donkeys: our heads are so hard." They are very kindly and ready to welcome us, and the cups of thick coffee we are forced to drink are far more than we care for, but there is no way of getting off without giving offence. Surely, in time, such simple folk, through the love and confidence they would have in us, would understand and believe; but life among them would have more power than words.

Among the men we have had some interesting conversations. We spent a long time this morning in a respectable house where live two young men with their mother and the wife of the elder. He, Sidi B—, takes care of a marabout's tomb just outside the town, and receives all the visitors to it. He can read and understand very well. He was at home this morning, as well as his brother, Sidi T—. Sidi B— was inclined to accept the arguments I gradually unfolded by passages in the New Testament, and the reading of the Word evidently had power with him. When we arrived at the death of Christ, his brother exclaimed that it was impossible, and wished to tell me the old story I know so well of some one else having been substituted for Christ, but the elder said, "No, they are right, for I have read it here that He must die to put away sin, and after that He was raised." It caused rather a discussion between the brothers, with high words, which I was obliged to stop, though, as they said, they were not angry, but always talked so when they did not agree. We left a New Testament with them, and are to return again as soon as possible.

I was very much touched in another house with a little boy of about nine years. His father came into the room where we were sitting with the women, and, as I guessed, he had just returned from the funeral of a sheikh who we had heard had died. I, to draw the conversation round to the topic we wished to bring forward, drew near to him and began talking on the solemnity of death. The lad came beside us, and after a little began, "Ya Baba, ya Baba" (O father). We took no notice, but as he was persistent we were obliged to pause to hear what he had to say; it was, "Baba, who will take us to heaven when we die?"

"Take you to heaven, oh, my boy?" replied the father.

"You will go if you do not steal nor lie, and remember to pray and fast and witness to the Prophet." That is a true though sad specimen of parental teaching. I wish more lads would do what I found one had done in another house—namely, copy the list of texts I had left with his father. There it was, a correct copy, written on his board which answers for a slate, and hanging up on the wall. I think if his teacher, the Muaddib, had gone in he would have been puzzled at this new verse from the Koran.

The ruins in the neighbourhood of Tebessa are very beautiful. There are remains of a large Christian Church, and all much more perfect than Carthage. Parts of the double row of beautiful columns which evidently supported the roof on each side are still standing, as well as what looked to us like a font, though the curé afterwards informed us it was for holy water, but we fancied that was his view of the case. He told us how it had been destroyed and desecrated, turned into a monastery, and later into stables. Now, of course, it is carefully preserved, and not a stone allowed to be removed. There are also some wonderful mosaics of the twelfth century.

What a picture those old ruins make of what we are by nature! But God is going through us to gather out precious stones from the ruins of mankind, and so prepare the way for the new Church which God the Holy Spirit, the Builder, is going to raise on the sure foundation. Just now there is not much to talk of or to be seen, for we have barely arrived at laying the foundation in this weed-choked place, but—wait a little, and you will hear of one clean and new-laid stone, and presently another will be added, and thus, slowly the work will go on till the time of the laying of the Head Stone with rejoicing. Surely it would be just like God to raise out of all the sin and misery of Mohammedanism a Church to His glory. The darkness of the background would make the light of Truth shine all the more brightly.

This is such a delightful country place that it is not difficult to get into conversation with anyone on the road. Yesterday Beatrice and I were exploring in a new direction, to see what was beyond and where it would lead; and, speaking to a passer-by to ask him, we offered him a paper containing a number of texts. He could not read, and never thinking *we* could in Arabic, he shouted to someone at a distance to come and tell him their meaning, and presently we had half-a-dozen standing round us, to whom I explained the verses; some smiled, some said it was good, and the reader warmly thanked us for the Gospel which he carried away.

15th.—Praise God for two most interesting conversations to-day! A long talk with Sidi and his mother. Dear old lady! she seemed to be taking in what was said while the talk was really with her son, who slowly read to us the account of the birth of Christ.

16th.—Being Friday, we remember that this is the day for our prayer meeting at home, and it seemed that the Lord had begun to answer even beforehand, for we had an interesting talk with Sidi T——, till at last he said, "Well, I won't say He died or did not die. I'll read more."

On our way to the village we met a man who had been searching for our house to ask for medicine, so we took him home and read with him.

19th.—We have been visiting each day, but are meeting now with more argument and rejection of the message; however, the news of salvation is being spread, and in the many little groups we talk with, there is generally one who listens with reasonableness, if not interest, in spite of others around dogmatically denying the truths of which we speak. We left a Gospel with the Imam, and are hoping to hear him preach on Friday, for here we may enter the mosque if we do not go on the matting. He did not prove an unreasonable man, for he saw when he was answered satisfactorily; but he assured us if we only knew his religion we should confess it was sound.

Also to-day we found out the Chief Rabbi, and took him a New Testament in Hebrew; but we could not enter into conversation with him, as he was ill, and deaf from the effects of quinine; but his eyes glistened at the sight of a book.

22nd.—Hired donkeys to go to Bocarico. Trusting to the boys that the mists would lift, we started; but about an hour afterwards commenced a steady downpour of rain. Thinking it was no use turning back half-way, we went on and arrived wet and cold to find a dirty, tumble-down village, its people living more like animals than human beings. We took shelter in a house, where the good woman made us some coffee; but all the surroundings were so filthy that we could not drink it, and, making an excuse that our donkey-boys were wet, gave it to them. We did warm our feet by the wood fire, but soon the smoke was so thick I had to stand by the door to ease the pain in my eyes. We talked a little to the father and the women about the work of Sidna Aisa; but the women were so vehement about their prophet, that we felt we did no good. During a short cessation of rain we made our way round to the mosque, in order to find the students; and here, in a wee room, we were soon surrounded by seventeen men, whose amazement at our powers of talk and reading were so great that they seemed to forget to argue, their desire being to hear all we had to say as we turned from passage to passage to give them an epitome of the Gospel, and then we left both the best readers the books of Matthew, Luke, and Acts. They thanked us, and invited us to return, saying they had never had women teachers before. It is sad to think that all the light in that village is *three gospels*, and I cannot help thinking that when reading, the men will need, as did the Ethiopian, "some man to guide" them. May God the Holy Spirit, who *can* work without human agency, fully supply their need; but I doubt whether, because God *can*, the Church is by any means justified in leaving them without human aid. We reached our home, very cold, wet, and hungry, about half-past four o'clock; but it did not take long to make a cup of tea on the spirit lamp, and then light the fire for a more substantial meal.

25th.—To-morrow we are thinking of leaving Tebessa, and so have been calling to say good-bye to our many friends. The house that gives us the most encouragement is that of Sidi A—— father-in-law to Sidi Ali ben M——. He has a clear and intelligent knowledge of the plan of salvation, and is acquainted with the principal events in the life of our Lord through having heard them read. He acknowledged to-day that the death of Christ quite rendered Mohammed's intercession unnecessary, and it was very pleasant to hear him explain to his wife and sister what struck him most—namely, our Lord's prayer for His enemies from the cross, adding "that was not like us." We read to him this morning verses from Cor. vi. about the new life which was a proof of the change of heart, and he easily understood. How far his interest is intellectual and how far his heart goes with what he says I cannot judge, but must leave him with the Lord, who, if He has begun a work of grace, will surely finish it. The dear women are warm in their expression of gratitude for the little service we have been able to render them in their weakness, and say, "Now we are accustomed to you, why don't you stay among us?" We did not know anything about Sidna Aisa till you came."

We were provided with books for this journey by our kind friend at the Crystal Palace Bible Stand, and have been able to leave eighteen portions of God's Word in Arabic in the hands of readers during our three weeks' stay. We do not give away indiscriminately, as we want the book to be valued. There were also New Testaments and Gospels distributed in Hebrew and French. We are sure our friends will remember in prayer this little effort to sow the incorruptible seed.

### A TESTING-TIME.

BY MISS A. HARDING.

*"At my first answer, no man stood with me, . . . . . notwithstanding the Lord stood with me, and strengthened me, . . . . . and I was delivered out of the mouth of the lion."*

TEN days of the great fast-month of Ramadan have passed. As the first boom of the cannon at sunset on March 7th told of its having begun, we felt it spoke of a coming and more real conflict with the powers of darkness. Knowing the terrible power of the enemy, and how others had failed under this test, we watched with trembling anxiety the issue of the conflict in the case of Sidi Ahmed. As we witnessed the victory He gave, our hearts were filled with praise. "Thanks be to God, which always causeth us to triumph in Christ."

The day after Ramadan began, S. Ahmed came as usual to read with me. Our servant Jananah, who admitted him, and who is keeping the fast herself, asked him, before I entered the room, if he would take a cup of coffee; this she did to prove his sincerity, as she had not believed it possible hitherto that he would break the fast. He assented. She asked him the question three times before she would believe him. As he took the cup from her, and sipped it, he said to me, his face pale with agitation, and his hands trembling with emotion, "You do not know what this means; it means *the last chain which has bound me to the faith of Islam is for ever severed*;" and then, with a smile of joy on his face, he continued: "*I am free*. Whatever it may cost me, I will bear with joy for my Saviour's sake, who gave all for me."

I need not tell you what passed through my own heart, as I watched the struggle and saw the deliverance. For thirty-three years he had rigorously kept the fast, and would rather have died than break it, so tenaciously did he cling to every tenet of the Moslem faith. During these ten days, our Father's protecting care over him has been so wondrously seen! When it was known through his own confession that he had broken the fast, as he had been to lunch with us three times, and was eating every day, although not before them, some of his friends planned to carry a complaint to the Cadi. A.'s brother-in-law, with whom he lives, was informed of this, and told A., begging him to desist from bringing himself and his family into open disgrace.

A. came to the little gathering we are holding every evening at Dr. Leach's house, and his excited manner told us of the beginning of the storm, which was fast gathering round him. He said, "I am full of joy, and yet of sorrow: joy, that it is all known now, that I am a follower of the Lord Jesus; and sorrow, because of the sorrow it causes my family, especially my sister, and the possible separation it may mean from them; but I have long since fully counted the cost. I have put the worst before me, and knowing these words to be truth, the conviction not coming but after a hard conflict, no power of man can rob me of this faith; they may take everything else from me, and when I think of the Saviour's sufferings on my account, all that I may bear is nothing in comparison to them."

As he became calmer, our own hearts so full, we read with him words of strengthening and comfort, as the latter end of Rom. viii., Ps. xci., and prayed with him, asking that He, who alone could control the passions of men, and frustrate their evil designs, would bring to nought their counsels, and calm their hearts with one word, just bringing to pass that which would most glorify His name in our midst, and prove His grace to be all-sufficient. A. left us (as he told us afterwards), fully expecting the next day to be summoned to the Cadi; but God had hearkened to the voice of our cry, and nothing was attempted, although the

hatred and malice of his enemies was so manifest. His family left him in quiet, his father, until now, *assuming* not to know his son was a Christian, or else he would be obliged to take severe measures. A. told us that God's wonderful intervention on his behalf, in calming men's hearts, was like the dropping of a burning ember into cold water, and proved His great love for him. He has been so encouraged and strengthened by this answer to prayer.

We are hopeful that, by this one standing firm, others will be led into the truth. For one, M. T., we ask especially your prayers. A great struggle is going on in his mind; he has been carefully studying the Word of God now for some weeks, and the light of conviction has begun to dawn also upon him. A few days ago, as he came to our house and spoke of the difficulties in the way of his accepting the truth of the Cross of Christ—difficulties which he fain would overcome, but could not—it seemed as if the struggle were too much for him.

Of Mukhtar we scarcely know what to say. We fear he is living as a Moslem, although with no true belief in that faith; yet I fear he has no longer the interest in the Word of God he had, as he never comes to us now, except twice to our evening meetings, at especial request. We cannot, however, give up hopes of him, although Satan now has an advantage over him. Sidi Mustafa, who was coming regularly for instruction, has now gone back, and so the tide ebbs and flows. Still, we must be faithful to the trust He has committed to us, *i.e.*, by His power "to open the blind eyes, to turn from darkness to light, and from the power of Satan unto God."

*From Miss GRISSELL (Tunis).*

Night after night we have four men meeting in earnest, appreciative enquiry into the Word of God. To hear Sidi Ahmed explaining the truth to the other three, you could not think that three months only had passed since the light had dawned upon him; it might well be years. Not for one minute does he forget, or allow anyone to forget, that he no longer belongs to the old faith. He comes in beaming to tell how he has had an opportunity of speaking to a *Jew* about the Messiah, and a little later you will hear him speaking up for women. The change is so real, so true, that you can but watch him in amazement and exclaim, "What hath God wrought!"

### AN INTERESTING DOCUMENT.

MISS HARDING writes us as under concerning the Arab convert whom we have mentioned in previous and present numbers:—"I am sending you a letter from Sidi Ahmed, testifying to his faith in the Lord Jesus, which he requested me to let you have; it was his own thought. The other letter, to which he refers in this one, and for which he asks a delay, is an account of his conversion, which he would like to write later, when he has further knowledge of the truths of the Bible, for the use of other Mahomedans, especially for those who are enquirers."

TRANSLATION OF SIDI AHMED'S LETTER TO THE MISSIONARIES.

Praise be to God alone!

To Him will the whole matter return.

After the usual salutations, he continues:—

Exalted peace be upon you all. And may that be well of which I inform Miss Harding, if God will, in the matter of the letter of which we were speaking before this date, in the matter of my coming out of the darkness into the Christian light. My desire of your kindness and generosity is that you

grant me a delay, for it is my intention to do it in the form of an epistle, in order that others besides myself may be benefited by it, who are now ignorant of the religion of uprightness—since a letter such as *this* will not suffice me (besides my incapability and weakness) to explain in it that which we have gained from the precious Bible.

The foundation of religion is that God (may He be praised and exalted!) has bestowed upon us His only Son as a Saviour for us and for our sins, and He is Christ Jesus, who gave Himself for us and ransomed us with His precious blood. This we believe firmly, and make it a sorrow in our hearts;\* and the goal of our eyes and our hope from God, is that He will unite us with Him, and that our eyes shall see Him again, and that our sorrow will turn into joy by him. And I ask of God to forgive me, in the name of Christ Jesus, what has already passed of my life in error—the space of forty-two years. But praise be to God now, who has favoured me with the knowledge of the only (begotten) Son, and of the Holy Bible, by the instrumentality of the lady Annie; and as we ask of her and of our brethren aforementioned much prayer, that I may grow in this religion and become an ambassador with them for our Lord Jesus, who is the Son of God as touching the God-head, and the Son of the Virgin Mary as touching the flesh.

Peace from your Brother,

AHMED EL GUMATI.

Written in the year 1894.

## Morocco.

### MOORISH CHILDREN'S SCHOOL.

EXTRACTS FROM JOURNAL OF MISS JAY.

THE work at the children's school continues to be very encouraging. It has its peculiar difficulties, but our sister has her eye upon "the recompense of the reward." Circumstances have lately led her to make an alteration in the class of children who attend. Her reasons for this are fully stated in the following diary:—

On *February 5th* I re-opened the school which is to be henceforth for girls, and for little boys under seven. This means excluding all the big boys; it is a trial to lose them, but it is only after much prayer and consultation with other workers that we have decided on this step. Many things seem to show that it is the right way, and I do not feel any doubt God has guided to it. For some time a few girls have been asking to come; in November and December I tried having them with the boys, but found this was not possible in Morocco. The boys are taught to read and write in the native schools, although it is sadly true that their only lesson-book is the Koran, but the girls are absolutely untaught. Although almost all the houses in the Moorish quarter of Tangier (both rich and poor) are open to me to visit, yet *I have never met one woman who could read*; it is the same in Casablanca and throughout Morocco. It was therefore felt that if it were possible to get the girls they must be admitted. It is likely the numbers will be lower than when we had the boys, as it is an unheard-of thing here for a girl to go to school.

\* The meaning of this passage is not very clear, but as the writer speaks below of sorrow turned into joy, perhaps his idea is, sorrow that our sins should have caused the death of the Lord Jesus—or sorrow at our present separation from Him. The word goal ("gibla") seems also to point to an expectation of His return.

We had over forty boys on the books, and although they came irregularly, yet none of them were ever very long out of sight. Some days there would be only fourteen or fifteen, but oftener there were twenty-five or thirty. But we feel if there were but half-a-dozen girls, the attempt should be made to reach and raise them. Anyone who at all realises the present state of the women of Morocco must feel it is worth while to make every effort to deliver them from the service of Satan.

The girls will learn Scripture history and texts, reading, sewing, simple arithmetic, and general knowledge; at present they are ignorant about almost everything outside their Moorish homes.

*6th.*—Twenty-two children here; fairly good. Took three of them up after school to see the doctor. Little Absalom is still brought to me daily by his mother to have his leg dressed; it was badly burned, but is doing well.

*9th.*—Twenty-six in school to-day; they seem to enjoy coming, and the mothers come in and out as they like and see all that is going on. In the afternoon had my women's class; the patio quite full. They began coming about one, and did not leave till 5.30; were quiet and attentive to the Bible lesson.

*12th.*—Beautiful weather; bright sunshine every day, but the country sadly needs rain. The children continue to attend in good numbers—there are always over twenty; rather a noisy party, but they are beginning to get into better order, and it is delightful to hear so many little girls all shouting the Arabic alphabet.

*15th.*—Twenty-four children here. Had the foki with me for two hours this afternoon. He comes every Sunday for Bible study, so his visit to-day (Thursday) was unexpected, but was very cheering. He brought beautiful letters from Abraham, one for me and one for himself. Some words in his letter seemed to have touched him much, especially the text sent him, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven." He seemed truly to desire to yield himself wholly to God, saying although he had taken the *Name* of Christ, he had never taken the *life* of Christ.

We had prayer together, and he earnestly asked for pardon, for all the past, and that henceforth he might belong entirely to Christ. He has determined to devote more time to daily Bible-reading, and, to my great joy, he said he felt he must begin to work for Jesus; would I let him have twelve gospels, and he would give them away quietly to Moors, whom he knew, of course? I said I would gladly give them to him. "No," he said, "you are not to give them to me; if you do they will be your present to Sidna Aisa. I want to give them to Him, and am going to pay for them," and he did. I have the money; it will go to buy more gospels, though I feel as if I can hardly part with it—the first money I ever received from a Moor as a present to Jesus, and in order to spread the knowledge of Him amongst his own people.

*19th.*—Large school this morning, and Moorish and Spanish visitors as well, so we had a busy time. In the afternoon I took a party of ladies who were visiting Tangier to see the prison, and through the kindness of one of the ladies we distributed 150 loaves and 200 oranges among the prisoners. This gave me the opportunity of speaking to the men and of giving twenty-five gospels to those who could read. Several men I knew were in the town prison. We then visited the Women's Refuge, and gave bread and money to the poor sufferers there.

From there we went to the women's prison, giving all the women bread. We found one specially sad case—a widow imprisoned for debt. She owed her landlord 16 dollars, and as she had neither money nor friends, she was hopeless of ever getting out, and was sitting alone weeping. She told me her husband had been a soldier to one of the Consulates, and they

had been well off. Then she pointed to the few rags she had on and began to weep afresh, saying she knew she should never leave the prison till carried out at death. Mrs. A. C.— was greatly touched, and generously offered to pay all the expenses if I could see the landlord and get her released. It was beautiful to see the joy and gratitude of the poor woman when she heard this. She kissed our feet, clothes, and hands, repeatedly calling on God to pour down blessings on us.

26th.—At ten o'clock a soldier arrived to tell me the landlord of the poor woman had returned. Before admitting him I shut the schoolroom door, and asked Mrs. Ferah to keep them all as quiet as possible. They were very good; and although the soldier *would* stay a long time explaining things to me, I do not think he had any idea there were two dozen little Moorish maidens in one of the rooms. The poor prisoner's two young daughters were with him, and I took them with me to Mrs. A. C.—. She was so glad to hear we could at last get the woman out, and from her house I went to the women's prison. Here I remained for over an hour, as the landlord had gone away somewhere to lunch. I tried to improve the time by talking of Sidna Aisa, who can release from the bondage of sin and Satan. They seemed glad to be spoken to, and the gaoler (an immense negress) grew quite friendly.

When the landlord at length arrived I found him to be very rich and very hard-hearted. He said the woman must pay four dollars more—the rent during the time she had been in prison—as she had not given up the key. He declined to let her out until I promised it should be paid. I went to the Kadi and tried to get it reduced, but such a crowd of soldiers gathered round and there was such a noise and confusion, I felt I must promise him the money. As soon as I did so he grew most polite. I returned to the prison with a soldier, brought the woman out, and took her to my house. No words can describe her gratitude. At three o'clock Mrs. A. C.— came to see her, paid all the debt, and gave the woman a present with which to start life once more.

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### NOTES FROM FEZ.

BY MR. J. EDWARDS.

It is a good thing to sing praises unto our God, for praise is comely. It is only the happy heart, pardoned, cleansed, and renewed, that can sing for joy. This joy is our strength for daily service; without it we accomplish little. To feel the joy of the Holy Spirit in our hearts and to know that no one can take it from us is more blessed than words can describe.

Many cheering incidents have occurred during these last few weeks. For the first month after our little school was so abruptly closed, any lad we happened to meet in the street would turn away his head and cast his eyes down, fearing to be seen recognising us. Gradually they took courage, and now, whenever any of the lads see us, they will run up to us and shake hands, smiling affectionately. One bright little fellow, with a companion rather delicate-looking, accosted us a few days ago thus: "Mr. Edwards, we still love you." He addressed us in the plural form, for my wife was walking with me at the time. Some others whom we met outside the city walls ran up to us and said, "Ah! we cannot come to you now; the Kadi has ordered us to be flogged if we do."

Adults, both men and women, have been coming to us for medicines, not on any special days, but privately. In this way we have been able to reach many of our neighbours. A little time ago I found a poor Berber lying in an old stable close by, sick with fever and dysentery. He had no friend in the city, and his home was far away in the mountains. The owner of the stable had given him shelter from the wet and

cold. After three weeks he recovered sufficiently to sit up. He left us rather suddenly one morning, and since then we have seen no more of him. One day I spoke to him about our Lord's life on earth and His work of redemption on the cross, and I pointed him to the Lamb of God that taketh away the sin of the world. He smiled and thanked me, saying, "God will reward you." Yes! how true; even in this life we have the reward, if only to witness that smile.

You will be glad to know that El— is having a good influence over other young Moslems. From my own personal observation and from indirect sources I am satisfied that he loves the Lord Jesus Christ and is trusting alone to Him for salvation. A few weeks ago I was speaking to him about the Ethiopian Eunuch. After I had finished, he said, "In truth it is necessary that I should be stamped. Indeed, I cannot read, but God knows my heart. I am ready to witness to our Lord Jesus." Since then he has met with a young Moor whom he had helped to nurse through a serious sickness in the hospital at Tangier, and he immediately brought him round to see us.

The father of the young Moor was so grateful for the kindly treatment received at the hands of our brethren there and for his recovery that we were invited to meet him and some others of the family at supper. Before leaving, my wife visited the women of the house (among them being the mother of our young friend) in their apartment. It was exceedingly touching to see the gratitude of these people. And we were afforded another opportunity of witnessing the effect of practical Christianity upon a people trained from their infancy to regard us as infidels and enemies of Islam.

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

*From Miss DENISON (Tangier).*

A FEW weeks ago some of us went to Momba, the village where the young girl who is ill with dropsy resides. We were most warmly received by the girl's father and mother and the new wife. Si Mohammed, the father, brought this new wife home some few months ago, so now she is mistress of the place, and the wife of years takes second place. Their house is a three-roomed one, the largest in the village described as *the white-washed house*. One room is set apart for Khadouch and her mother, and another for the new wife. Around the house is quite an enclosure of huts, one being the kitchen, another a son-in-law's house, etc. The house itself has one door, opening into the enclosure, but no windows, the inner rooms getting their light from the door, and to the road the house presents only a blank white wall. The other houses of the village are thatched; this one has a flat roof and a flight of stairs outside leading up to it. The villages around give us an idea of Central African villages, with their brown, thatched huts, the thatch coming down almost to the ground, the hedges of aloes, prickly pear, or withered branches bound together by bamboo poles.

To return to our visit. We were welcomed and brought into the new wife's room for a time, where we sat on the floor. After a while we were summoned to the other room, where Khadouch was lying. Here the former wife was and the husband, but the other woman did not come. We all sat down round a pretty tray and teacups and saucers. A basin of sheep's milk was brought in and handed round, that all might drink; then we had tea—Moorish tea—with an abundance of sugar but no milk, fresh bread broken into pieces, and a piece given to each one by the mother, who previously put a good-sized piece of native butter on it, lifting the butter

from the dish with her fingers! Then eggs, peeled by the same willing hands, were given to us, the injunction to "eat everything" being frequently given. It was a very enjoyable time altogether.

Since then I have seen a Moorish bride in Tangier. We went to see her on the first day of the ceremony, when she was in every-day attire, surrounded by her bridesmaids in wedding garments, sitting in one end of the room, which was crowded with women, and women musicians with native musical instruments, all making a great noise; we could only peep at her from the doorway. We saw her again on the last day, when she was painted up, as she had been for several days previously. Her clothes were very beautiful, embroidered with gold thread, but her face was dreadful, it quite gave one a shock to look at it. She had been in the first place whitened, and then painted; her eyebrows and lashes blackened, and a black fancy line drawn from her eyebrows towards her ears, her mouth painted red. It was cleverly done; but as her mouth is very large, they did not colour it quite all; her cheeks were the chief thing, on each was a triangle composed of several small patterns in blue, red, and other colours; her hands were coloured with henna, and her feet also.

*From Miss COLVILLE (Constantine).*

We are so thankful that God has been so very gracious to us in providing for our poor. Several gifts were sent us in response to Miss Case's letter in the *Christian*, and we had in a few weeks over a hundred of really starving men and women from the houses we visit; not one came in from the streets.

We believe the work has begun in the hearts of several. The last time they were here they said, "We cannot come and eat, but we will come for you to teach us." Several of them have come in for this purpose, and one man brought his son, aged twelve years, to the Sunday Class.

We have commenced a French meeting on Friday evenings at eight o'clock. There were six present at our first gathering. This, we hope, will be conducted by Miss A. Cox.

*From Mr. LOCHHEAD (Constantine).*

*Feb. 7th.*—Two boys came at class hour to say that Mohamed—a dear little boy who had been coming to my class—was dead, and was to be buried at 3 p.m. I went out immediately to see if this was the case, as the boy lived close by, and I found that it was too true. Little did I think as that dear boy sat by my side the one Thursday afternoon learning to repeat, "If we say we have no sin, we deceive ourselves, etc.," that by the following Thursday, at the same hour, I should see him carried to his grave. It is solemn to think of the multitudes who are dying in this land quite ignorant of God's salvation, and yet so near favoured England. Shall their blood not be required at our hand—we who have been so slow to come and make known to others the riches of God's grace?

*8th.*—To-day nine Arab boys at class. Our lesson was the parable of the sower and the seed. All the boys assured me that *their* hearts were like the "good ground." I named some sins, and asked if they were ever guilty of them, to which they said "Yes." I endeavoured to get them to believe that their hearts were not what they seemed to think they were. We are teaching them just now verses that tell of our sin and what God thinks of it, and we pray that the Holy Spirit may apply the truth to their consciences. The boys are taught by their parents that, being Moslems, they are all going to Heaven. We are often reminded of these words: "Not by might nor by power, but by My Spirit."

*15th.*—The boys are very fanatical, and it is sometimes difficult to know how to present the truth (especially at first)

without frightening them all away. We need the "wisdom from above" in order to make known the whole truth of God to these poor Moslems.

*22nd.*—Much encouraged by an Arab friend telling us that he understands the Gospel better now than ever before. He has been assisting us with a short summary of God's plan of salvation, which we have been writing in the colloquial. We try to show that there is no salvation in any other, and that only on the grounds of Christ's expiatory work, can God receive any sinner. We have great hopes that this Arab will soon be converted.

*From Miss SCOTT (Tunis).*

*25th.*—Miss Harding and I did not get out so early this afternoon. We had only time for one conversation—in a shoemaker's shop we had visited once before. However, Miss H. had a long talk, and we left with a hearty invitation to go soon again. But you can fancy to some extent the sadness I felt as I sat and listened, and watched the faces and heard the opposing remarks, and the longing, too, that some hearts might be opened to receive the words of life.

*Feb. 1st.*—Miss Harding and I went back to the shoemaker's shop, and for at least an hour and a half—till, indeed, the sun set and we had to come away—the talk went on. At one time there were twelve men sitting round, though fortunately all did not take part in the discussion, which centred on the authenticity of the Bible or the Koran. Miss Harding quoted from the latter various passages, and our Arab friends sadly contradicted themselves in trying to evade the conclusion that a book which says one thing in one place and something different in another cannot be inspired by God. When we left they gave us an invitation to come soon again.

*Sunday, Feb. 4th.*—This has been a red-letter day in the history of the Mission in Tunis, and, we trust, the beginning of a new era; we had a special meeting to remember the Lord's death. It was a time of much joy and earnest hope that this is but the tiny seed that will result in a rich harvest of souls in Tunis. Five nationalities were represented in our little gathering—all able to tell the same story that binds us together.

*From Miss B. ROBERTS (Tunis).*

*Jan. 31st.*—This morning we had a nice number of men at the Medical Mission. After they had all gone, we had a talk over the reasons why we get so few women. The numbers have gradually decreased, until now only one or two appear. We think perhaps the cold and wet may have much to do with it, for their clothes, and especially shoes, are not certainly made for protection against the weather.

In the afternoon came my little girls. Nine come now very regularly. To-day the rain kept some away. They are dear little maidens, and so good. They make a picturesque little group, sitting tailor-fashion on the cushions and matting, with their bright-coloured blouses and head-dress like a horn covered with a white cloth. In the doorway are their shoes of different sorts and shapes.

To-day I had promised them that if they could say the five verses which they had learned off by heart, I would give them something. So they quickly reminded me of my promise. Five of them said them through so nicely without any help, and then they went off very happily each with a bead necklace. They learn so quickly, and really seem to enjoy it, as well as the talk we have over a Bible story. God grant that the seed sown in their young hearts may indeed bring forth fruit unto His praise and glory.

*Sunday, Feb. 4th.*—This afternoon we had a meeting for breaking of bread at Dr. Leach's, and to our great joy Sidi Ahmed joined with us for the first time. We sang, prayed, and read in English, French, and Arabic, and had a very happy time. Sidi Ahmed gave a few words as to his belief in the



death of Christ, thanked for the many prayers for him, and asked us still to pray that he might grow in the knowledge of these words, and be a faithful witness among his own people. He has such a quiet, convincing manner, that one cannot doubt but that he is true, and we do thank God for having brought him out of the awful darkness of Mohamedanism into His marvellous light.

## For the Young.

### "THE FIRST PEEP OF THE NEW MOON."

BY MR. W. G. POPE.

If ever the first appearance of a new moon was sought for, certainly this last has been. For once again the Mohammedan month "Ramadan" has arrived, and the *two-hundred millions* of the Mussulman world have become—so one would say—intensely interested in astronomy! Only imagine that if, on this the first day of the moon appearing, it but shows of itself for one minute a sufficient streak of light that two men of good report will swear before the judge as having seen it—yes! it means that on the morrow thousands of people will touch neither food, nor water, nor smell sweet perfumes, nor participate in any of the joys of this life. From the first moment of light, sufficient to distinguish between a white and black thread—until the sound of the cannon at sunset, for one whole month of daylight—no one of sufficient age and health dare touch food or drink!

On this particular 7th day of March, 1894, the moon is due to appear for the first time in its monthly course—consequently at six o'clock in the evening, as the darkness creeps on, the large, square piece of ground close to my house is crowded with Arabs looking for the first gleam of that orb! Could the moon but have seen the hundreds, yea, thousands of groups, gathered in different parts of North Africa to seek it, it might have thought itself the object of worship.

Take a little stroll with me through our group! Here is the "Cadi"—the Mohammedan judge; a tall, fine man he is, too—he is just at this moment deeply engrossed in conversation with the "Mufti" (the clergyman of the mosque). On another side are gathered together—all with dignified air—a group of Kaid and Talebs, Adels and Shaouchs, all discussing the topic—the moon! In the middle of the crowd, and a centre of great attraction, is a small cannon, and directly the moon is espied, its loud report will communicate the intelligence that Ramadan commences to-morrow.

It is getting darker, and the Arab boys have ceased their way of playing "leap frog." All are now grouped at the highest point of the town, looking, searching, studying the sky for the crescent moon that *ought* to be there, but which everyone, more or less, hopes is *not* there. Now and then a false "Ha-houa!" (There he is!) is heard as some small boy thinks he descries the sought-for light. But the heavy bank of clouds that have followed the setting sun have decided the case. The Cadi, the Mufti, the Talebs, and even the small boys are all of opinion—no moon to-night, and consequently no fast to-morrow. Perhaps every town has not been so unfortunate in not seeing the luminary; if not, they are fasting one day earlier than the Tlemcenites. But who knows? Perhaps, at midnight, footsore and weary, some Arabs—and only two are needed—will come from the mountains and swear before the judge to having seen the first peep of the "Sun-shadow"; if so, the "dlal" (town-crier) will be heard passing around the town at two o'clock in the morning, proclaiming—"Fast to-morrow!" "Ramadan to-morrow!"

However, this did *not* happen at Tlemcen, so that to-day, March 9th, is the first day this year wherein two hundred millions of the human race are abstaining from eating food. This evening, after the boom of the cannon announcing sunset and liberty to eat food, a big "hurrah!" went up from a group of small boys, who, for the first time in their little lives, have abstained from food a whole day, and consequently think themselves quite as much men as some naughty boys at home after they have smoked a pipe or drunk some beer.

Ah, my boys and girls, our hearts are sad! Why are all these people fasting thus? They are taught that it is one of the commands of God, and to fast a month every year is a quarter of the way to heaven! But *you* know this is not a command of God, but of Mohammed—the false prophet; and through lack of true knowledge of Christ, and of the Bible which we are taught, these are going about trying to establish their own righteousness.

"Shall we whose souls are lighted  
With wisdom from on high  
To these dear souls benighted  
The Lamp of life deny?"

## Description of Illustrations.

### MOORISH CUSTOM-HOUSE, TANGIER.

TANGIER is one of the two chief ports of Morocco, although if we examine the accommodation provided by the Moorish government, for the loading and unloading of vessels, etc., the word "port" seems almost out of place. There is neither dock nor jetty for the convenience of such, but ships have to lie at anchor and land or ship their goods from lighters. There is a landing-place, but even this is only approachable at certain states of the tide, and merchandise of all descriptions has to be landed on the shoulders of men.

The "Chief Administrator of the Customs" is one of the six ministers from whom the Sultan receives advice, and through whom he carries on his government. The total imports are about a million and three-quarters, and the exports rather less. The principal exports are horns, skins, leather, dates, wool, beans, lentils, oranges, nuts, etc. Morocco is a fine wheat-growing country, and rich in minerals, but through the action of the government, stagnation everywhere prevails, and the exportation of wheat is forbidden.

### MAP OF LOWER EGYPT.

ON page 56 we present our readers with an enlarged Map of Lower Egypt, including the Nile Delta, showing some of the numerous towns and villages waiting to be evangelized.

Lower Egypt contains 8,411 towns and villages; about nine-tenths of these being villages and hamlets with less than 1,000 souls. Unlike England, the bulk of the population in Egypt is to be found in the small hamlets and villages scattered thickly over the country. Supposing that these 8,400 villages each contain on an average 600 persons, we have an aggregate of over 5,000,000, and we may say, almost wholly without the Gospel.

Alexandria, our first Mission Station in the country, has a population of 250,000, of whom 180,000 are Moslems and 12,000 Jews.

We would ask our friends, with these figures before them, to "pray . . . the Lord of the harvest that He would send forth labourers into His harvest."



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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>		<b>Fez.</b>		<b>Constantine.</b>			
Miss J. JAY ..	Nov., 1887	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	Miss A. M. CASE ..	Oct., 1890
Miss B. VINING ..	Apr., 1886	*Dr. T. G. CHURCHER ..	Oct., 1885	Miss H. GRANGER ..	Oct., 1886	Dr. C. S. LEACH ..	June, 1894
Miss S. JENNINGS ..	Mar., 1887	*Mrs. CHURCHER ..	Oct., 1889	Miss A. COX ..	Oct., 1892	Mrs. LEACH ..	" "
Miss M. C. LAMBEN ..	May, 1888	Miss I. L. REED ..	May, 1888	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss K. JOHNSTON ..	Jan., 1892
Mrs. H. BOULTON ..	Nov., 1888	Miss M. MELLETT ..	Mar., 1892	Mrs. LOCHHEAD ..	Mar., 1892	Miss E. TURNER ..	Jan., 1892
Dr. C. L. TERRY ..	Nov., 1890					Miss B. ROBERTS ..	Mar., 1892
Mrs. TERRY ..	" "					Miss M. SCOTT ..	" "
Miss K. ALDRIDGE ..	Dec., 1891	<b>ALGERIA.</b>		<b>Algiers.</b>		Miss L. A. LAMBERT ..	Dec., 1893
Miss S. M. DENISON ..	Nov., 1893	<b>Tlemcen.</b>		*Miss L. K. LOCHHEAD ..	Mar., 1892	<b>DEPENDENCY OF TRIPOLI.</b>	
<b>Spanish Work—</b>				<b>Kabyle Work.</b>		<b>Tripoli.</b>	
Mr. N. H. PATRICK ..	Jan., 1889	Miss R. HODGES ..	Feb., 1889	Mr. E. CUENDET ..	Sep., 1884	Mr. H. G. HARDING ..	Feb., 1889
Mrs. PATRICK ..	Sep., 1889	Miss A. GILL ..	Oct., 1889	Mrs. CUENDET ..	" "	Mrs. HARDING ..	May, 1892
Miss F. R. BROWN ..	Oct., 1889	Miss L. GRAY ..	Feb., 1891			Mr. W. H. VENABLES ..	Mar., 1891
<b>Casablanca.</b>		Mr. W. G. POPE ..	Feb., 1891	<b>Djemaa Sahridj.</b>		Mrs. VENABLES ..	" "
Dr. G. M. GRIEVE ..	Oct., 1890	Mrs. POPE, <i>nee</i> TAIT ..	Dec., 1892	Miss J. COX ..	May, 1887	Mr. W. REID ..	Dec., 1892
Mr. G. GRIEVE ..	" "	<b>Mascara.</b>		Miss K. SMITH ..	" "	<b>EGYPT &amp; NORTH ARABIA</b>	
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. F. CHEESEMAN ..	Jan., 1886	Miss E. SMITH ..	Feb., 1891	<b>Alexandria.</b>	
Mrs. EDWARDS, <i>nee</i> BONHAM ..	Mar., 1892	<b>Mostaganem.</b>		Miss A. WELCH ..	Dec., 1892	Mr. W. SUMMERS ..	Apr., 1887
<b>Tetuan.</b>		Mr. A. V. LILEY ..	July, 1885	<b>REGENCY OF TUNIS</b>		Mrs. W. SUMMERS ..	May, 1890
Miss F. M. BANKS ..	May, 1888	Mrs. LILEY ..	Apr., 1886	<b>Tunis.</b>		Miss R. JOHNSON ..	Oct., 1889
Mr. C. MENSINK ..	Oct., 1888	<b>Cherchel.</b>		*Mr. G. B. MICHELL ..	June, 1887	Dr. H. SMITH ..	Nov., 1891
Mrs. MENSINK ..	May, 1890	Miss L. READ ..	Apr., 1886	*Mrs. MICHELL ..	Oct., 1888	Miss A. WATSON ..	Apr., 1892
Miss A. BOLTON ..	Apr., 1889	Miss H. D. DAY ..	" "	Miss GRISSELL ..	Oct., 1888	Miss VAN DER MOLEN ..	" "
Miss A. G. HUBBARD ..	Oct., 1891			Miss A. A. HARDING ..	" "		

\* At present in England

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