

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 70.

JUNE, 1894.

PRICE ONE PENNY.

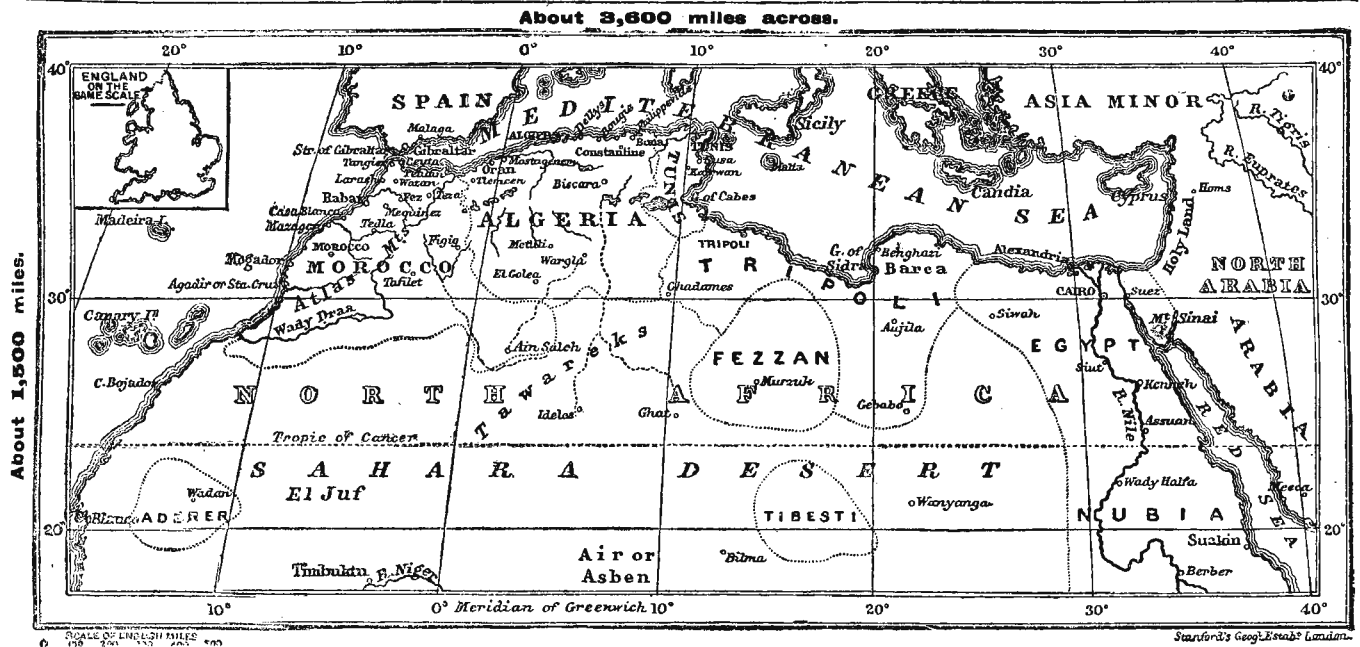


ROMAN GATEWAY, ZAGHOUAN, TUNIS.

Contents.

	PAGE		PAGE
Conformity to Christ	65	Letter from Miss Rose Johnson, Alexandria	74
Notes and Comments	67	Brief Extracts from Workers' Letters and Journals	75
Monthly Letter	67	Descriptions of Illustrations	75
The Work of Others—Effort of the Moravian Brethren in Egypt, 1752—82	69	For the Young	76
Algeria—Carrying the Message	69	North Africa Mission	iii
Tunis—Baptism of Sidi Ahmed El Gemati	72	List of Donations	iii
The Convert's Letter	72	Council	iv
Visit to Tunis Homes... ..	73	Location of Missionaries	iv
Egypt—Egypt and its Spiritual Claims	74	Form of a Bequest	iv
		Mission Publications	iv

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 19, 21 AND 29, LINTON ROAD, BARKING.



NORTH AFRICA consists of—

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

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

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

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

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

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

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

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

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

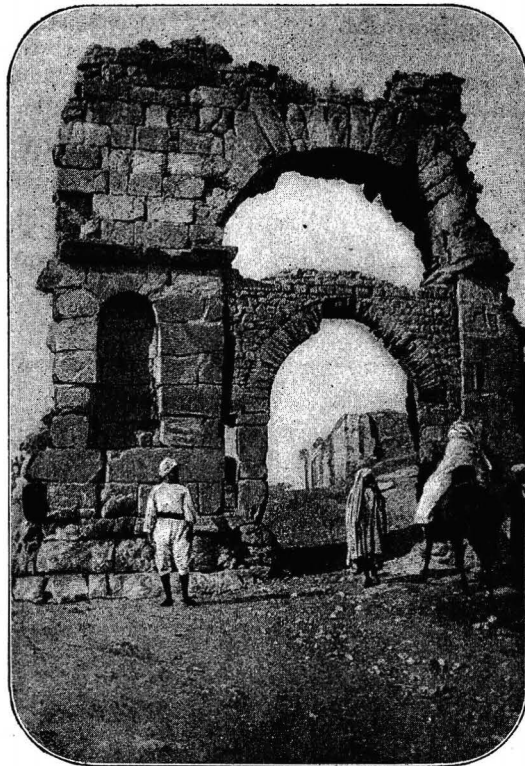
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the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

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, seven missionaries there. The population of this portion of the country is estimated at nearly $4\frac{1}{2}$ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

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

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, 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.



ROMAN GATEWAY, ZAGHOUAN, TUNIS (*see page 76*).

Conformity to Christ.

"We know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to THE IMAGE OF HIS SON."—Rom. viii. 28, 29.

GOD'S purpose is to conform His people to the image of His Son, and He has determined to accomplish that purpose. He Who has determined this end, has also determined to do or to permit only what shall work together to that good end, therefore all that is done or permitted, works together for good to the persons with regard to whom God has thus graciously purposed.

How simple and yet how glorious is this truth, that God is quietly but surely working according to an infinitely wise plan, which His omnipotence guarantees He will carry out.

It is most desirable that we should as far as possible enter intelligently into God's purposes with regard to us, and be workers together with Him in their accomplishment.

The goal set before us is full and perfect conformity to His Son, the man Christ Jesus. This will only be fully realised when we see Him as He is. Then we shall be like Him in body as well as in spirit. Till that day there must always be more or less a coming short of our type and pattern. Still, who shall say to what measure of likeness to Christ believers may, by the grace of God and the power of the Holy Spirit, even in this world attain? Certainly it must be better to aim at conformity to Christ than to discuss what is the irreducible minimum of Christlikeness compatible with a renewed nature.

It seems to be very desirable to emphasize the fact, that likeness to Christ is something more than avoiding evil or observing a set of rules, something more than weak virtue. It is not only a negative ceasing to love the world, but a positive loving of the Father, and a loving Him with all the energy of our complex being.

It is not only a ceasing from our own will, but a whole-hearted and forceful doing of His. Christ was not a will-less being, floating down the stream, merely avoiding the rocks of evil, but for the glory of God, a powerful stemmer of, and triumpher over, the current against Him. While we are to yield our wills to God, it is not that we may cease to have a will and become automatic machines, but that we may will with all our might His will. The Spirit *helpeth our infirmities*, but He does not become our substitute and act for us. Christ at the Cross did become our substitute, and acted instead of us. The Holy Spirit, on the other hand, enthuses, guides, and enables *us* to act the will of God ourselves. What wonderful Christlike men the Holy Spirit has produced! Christlike in their doing as well as enduring. Christlike in enterprise and courage, as well as in patience and meekness. How anxiously the Church and the world are looking for men of this sort; men who combine with grace and humility, inflexible courage, indomitable energy, and unswerving rectitude. It is the work of God to produce such men. They are His gifts. Still, He puts before *us* His ideal, even Christ Jesus, and He gives His Word and His Spirit that we may be even now conformed to Him.

The first step towards intelligent conformity to Christ seems to be, a better knowledge of Him to whom we are to be conformed.

To know Him was the longing desire of Paul, and though there will always be more to follow, we may even here learn something of Him, and study in some measure the character of the One to whom our characters are to be conformed.

We may consider the Lord Jesus in four relationships: First, in relationship to the Father and the Holy Spirit. Second, in relationship to His earthly family connexions. Third, in relation to the people of God. Fourth, in relation to the world. In each of these spheres we shall find His perfect life our model and example.

He always believed, realised and enjoyed His Father's love for, and pleasure in, Himself. "I was daily His delight," He, as Wisdom, says in Prov. viii. 30; and when incarnate He declares, as recorded in Jno. viii. 29, "I do always those things that please Him." Again He says in Jno. x. 17, "Therefore doth My Father love Me, because I lay down My life that I may take it again." When in the wilderness, in company with wild beasts, and forty days without food, His confidence in His Father's love, care, and wisdom are unabated and unshaken. He knows His Father's love, for He dwells in His bosom; all His Father's ways are perfect. Satan's insinuations of His Father's forgetfulness, delay, or disregard, found absolutely no response in His trusting soul. And when at last Jehovah, as the great Judge of the universe, abandoned His Beloved, so that He cries, "My God, My God, why hast Thou forsaken Me?" His trusting heart exclaims, "Father, into *Thy* hands I commend My Spirit; and having said this, He gave up the (Ghost) Spirit"—Luke xxiii. 46.

Job had *said* "though He slay me, yet will I trust in Him," but our Lord practised the faith that Job professed. Never, never in all His earthly course was there the shadow of a shade of a doubt as to His Father's wisdom or love. Here is indeed the beginner and finisher of faith (Heb. xii. 2), to whose likeness it is the business of the Holy Spirit to conform *us*.

(To be continued, D.V.)

Notes and Comments.

PRAYER MEETINGS.—A weekly meeting for prayer is held at the City Y.M.C.A., 59 and 60, Cornhill, every Tuesday afternoon, from three to four o'clock. The entrance is in Gracechurch Street.

The Prayer Meeting at Barking is continued, as usual, on Friday afternoons, at four o'clock. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street at 3.8.

Friends visiting London for the Spring Meetings will be heartily welcome.

ILLUMINATED TEXTS.—Will our friends kindly make known to their friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

ARRIVALS.—Mrs. Patrick and Miss Brown, of Tangier, reached London on Monday, May 7th, having returned by rail through Spain.

Miss Case, of Tunis, arrived in England on Wednesday, May 16th, travelling *via* Marseilles and Paris.

Dr. and Mrs. Grieve, of Casablanca, reached London per P. and O. steamer *Bengal* on Tuesday, May 8th.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

TO OUR READERS.—During the summer months many copies of NORTH AFRICA are returned to us by the Post-office marked "Gone, no address"; others have been re-addressed, but are marked "Refused," why we know not, except it be the additional half-penny postage.

We should therefore be glad if friends when leaving home would kindly send us their temporary address.

We hope all our friends are in the habit of circulating their numbers when read, as in this way the work of God in North Africa is made known, and others become interested. We can supply bound volumes cheaper than the cost of binding numbers. Back numbers for gratuitous distribution can always be had.

INDUSTRIAL MISSION, MOROCCO.—Mr. Armour, who went out to Casablanca in the autumn of last year to see if anything could be done in the direction of an industrial mission, has been experimenting on a piece of ground adjoining the bungalow occupied by Dr. Grieve. Mr. Edwards, writing from Casablanca at the end of April, says:—"Mr. Armour has transformed the wilderness into a pleasant garden of all kinds of vegetables, which are looking very healthy and prosperous after the late plentiful rains.

MEDICAL MISSION, ALEXANDRIA.—Our friends will be glad to learn that a commencement has been made in this important department of the work. Dr. Smith sees patients on Monday, Wednesday, and Friday mornings. The average attendance during March was twelve, beside a number seen in their own homes.

The effect of this small beginning is quite perceptible, as by means of it Miss Johnson is able to come into contact with a large number of women; and Mrs. Summers, who assists Dr. Smith in seeing the female patients, has opportunities of speaking with them.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

DEAR FELLOW-HELPERS,

A friend who takes a deep interest in the Egyptian branch of our mission has sent us £100 towards the hiring and other expenses of a houseboat for work on the Nile and canals. The workers in Egypt are greatly cheered by this liberal assistance, and hope to make a short trip almost at once. The medical mission in Egypt has not yet assumed very large proportions, but our friend Dr. Smith reports that he is now seeing about 100 patients a week. It is, perhaps, quite as well that he has not more at present, for though he has made very good progress in Arabic he still has to give a certain amount of time to the study of language, and his stock of drugs is rather low, a letter containing an order for further supplies having been lost in transit. We are very glad when the expenses of our medical missions can be met without making use of the general funds of the missions, and as there are some who take a special interest in this department of work we shall be glad of any friends who will help us towards the expenses of our various medical missions.

We have at the present time a medical mission and hospital in Tangier under Dr. Terry; a second medical mission at Casablanca under Dr. Grieve; a third in Fez, begun by Miss Copping and carried on now in the absence of Dr. Churcher by Miss Reed; a fourth at Tetuan, carried on by Miss Banks; a fifth in Tunis, carried on by Dr. Leach; a sixth in Tripoli, conducted by Mr. Harding; a seventh in Alexandria, under the charge of Dr. Smith. In addition to these, missionaries in other places are doing a certain amount of medical work as far as circumstances permit of it. The total number of patients treated in the medical missions and other places at the same time must be from 1,300 to 1,500 per week. At certain times of the year, such as in Ramadan, the number is much less, and as some of the medical missions have not been long in operation the probability is that the number will considerably increase. In these figures are included those who come several times, but it is a matter of profound thankfulness to God that something like a thousand persons receive medical help and at the same time hear something of the Gospel each week who, but for our medical missions, perhaps might not be touched. There might, perhaps, be some one who would like to help on the Lord's work by supporting a medical missionary; others might like to supply drugs or pay the rent of the dispensaries. Several are already paying the cost of the food for a patient in one of our hospital beds. We hope before long to have a separate hospital for women, as it is found best to keep the hospital for men entirely distinct from that for women so as to meet native prejudices; this hospital we hope to put under the care of a lady doctor, whose support is promised.

The work in Tripoli gives cause for encouragement; the numbers attending the medical mission are larger than the previous year, and now that Mr. Reid has some knowledge of the language he is able to assist in speaking to the people, and thus in some measure relieve Mr. Harding and Mr. Venables of the heavy strain which they previously had.

The first half of a five pound note has been received for work in the Sahara, and we have an accepted candidate who hopes, when the Lord clears the way, to undertake work there. We shall have more to say on this subject later on.

From Tunis we have the glad news that the oft deferred baptism of the convert there took place on Friday, May 4th. On another page will be found further particulars of this interesting event. Mr. and Mrs. Michell, who were compelled by Mr. Michell's serious illness last year to return to England for a time, hope, if God will, to return in the autumn. Now

the health of Dr. and Mrs. Leach necessitates their return to England in June. Our strength in Tunis will, therefore, be seriously weakened during the summer. This we specially regret, as the number of patients coming to the medical mission is greater than at any previous time. Will our friends pray for those who are left, that they may be sustained and guided in the work. It makes one feel more than ever the need there is of an increased number of brethren in the mission field. We had at one time hoped that Dr. Leach would have been able to hold on till Mr. Michell returned, but this does not now seem possible. If some consecrated doctor in England could go out and take charge of the medical work for a few months the workers there would translate for him. Miss Grissell and Miss Scott have been on another itinerating tour, but we have not yet particulars with regard to it.

Miss Colville, of Constantine, has been working at Bouira with Miss Haworth, one of Miss Trotter's party. Miss Trotter and Miss Freeman have been at El Kantarah, between Constantine and Biskra. Miss Granger writes encouragingly from Constantine of the interest that is taken in the truth. The old suspicion about the missionaries being spies has been revived by some of the papers, but it does not seem to have had much influence upon their work.

Mr. Cuendet's health gives us much anxiety; for years he has not been very robust. It may be necessary for him to take a change to Switzerland this year, although it is only two years since he was there before. We regret the additional expense, but feel that our brother's health must be carefully studied.

On another page will be seen Mr. Liley's account of his journeyings in the Province of Oran; he also reports a most encouraging work amongst the Spaniards at Relizane and Mostaganem, they manifest a very deep interest in the truth. There are some 80,000 Spaniards in the Province of Oran, and there are only one or two Protestant workers giving their time to their evangelisation. They afford a hopeful field of labour, and we should be greatly delighted to see work amongst them taken up on an extended scale.

Mr. Cheeseman has gone for a time to stay with Mr. Brading at Algiers, and to help him in work there.

The workers in Tlemçen write of most encouraging evangelistic services held by Mr. Borel in the Protestant Church. Roman Catholics, Protestants, and some Jews and Arabs attended the meetings, which were held nightly for a fortnight. It is proposed to have services in other towns in the neighbourhood. We specially commend the work which Mr. Borel is undertaking to the prayers of God's people. It is a work greatly needed, and one for which our Swiss brother, Mr. Borel, seems pre-eminently fitted; we hope that he and his English wife may see abundant fruit to their labour. Miss Hodges writes of some little opposition to her work in Mansoura by some of the Moslems there, but it seems to be going on encouragingly notwithstanding. Miss Hodges has been rather poorly, but is now better. The workers here are kept very full handed by their classes and other work.

Mr. and Mrs. Mensink are staying in Tangier for a time. Mr. Mackintosh has been making use of Mr. Mensink's Refuge in Tetuan during his absence, and has had some interesting times with the people there. Mrs. Boulton, who visited Tetuan during Ramadan, was greatly interested by the work carried on by Miss Banks, Miss Bolton, and Miss Hubbard amongst both Moors and Spaniards. We are persuaded that the seed sown will bring forth abundant fruit in due season in answer to prayer.

Mrs. Patrick and Miss Brown have come home through Spain; they reached England on May 7th. Mrs. Patrick's health is still very poor, but we trust that the English air and the pleasure of seeing home friends may bring renewed vigour. Miss Brown had the misfortune to have her trunk robbed during the journey, and to lose £5 or £6; she seemed a little

better for her journey home, and hopes after seeing her friends to stir up interest in the work amongst the Spaniards in which she has done such faithful and diligent service. Her special needs seem to be a Christian sister as a fellow-labourer, and means to put up a little hall in a Spanish quarter in which she has an interest: she seems to think a hall would cost some £60 or £70. Arrangements are being made for the medical work amongst the women being carried on inside the walls of Tangier, instead as hitherto at Hope House. We trust that this change may prove to be an advantage to the work.

Mr. and Mrs. Edwards have reached Casablanca in safety. They are greatly cheered to find open doors there for service: one hundred and fifty patients attending the medical mission per week, and the willingness on their part to listen to the Gospel, and freedom for work such as they had not found in Fez. Mr. Armour, who went to Casablanca last November as a missionary gardener in association with the mission, but not supported by the general funds, has transformed the ground round the house from a wilderness to a fruitful garden; he is just beginning to get his first crops from the ground. If any friends would like to contribute towards the expense of this experiment of industrial mission work, their contributions would be thankfully received. For the first year or two at any rate it must be an expense. A few gifts have been received, but we should be glad of further help.

Dr. and Mrs. Grieve reached England on May 8th, having been delayed ten days in Gibraltar. Mrs. Grieve was not looking very well, and evidently needed a change; they have proceeded to their home in Scotland, and will seek to interest friends in the work as strength and opportunity may enable them.

From Fez Miss Herdman writes that the work was never more encouraging than at present. The number of patients coming for medicine is very considerable, and Miss Mellett has an interesting work amongst the girls, but the boys' classes have never recovered from the shock occasioned by the troubles of last December. Sifroo is visited from time to time; some of our friends hope to stay in Fez all through the heat of summer.

Besides the workers in the field, we have five accepted candidates. Two on the Continent, Miss Hammon and Miss Bagster, learning French before going on to Algeria and Tunis, and three in England studying Arabic before going out.

Dr. Churcher is hoping to take meetings round London shortly, his wife's health detains him at present in Scotland. Miss Case is expected in England to-morrow and will proceed to her home in Bristol; she will be anxious to stir up all the interest she can in Tunis.

I am expecting myself to go to the north of Scotland to take a few meetings in the latter part of May, and hope later on to pay a brief visit to some of our mission stations in eastern North Africa.

The last week of April was given to special praise and prayer, and at the office the first week of the New Year as well; we had very refreshing times: it was just after the first day of prayer that the £100 came in for the expense of hiring a houseboat in Egypt. The mission receipts for the General Fund during the last few weeks have been considerably below the average requirements. We invite our friends to unite with us in prayer that we may have such faith in God that He may send us in the abundant supplies we need, both for the support of the workers and the carrying on of the work.

We would again remind our friends of our prayer-meeting held every week on Tuesday at 3 p.m. in the rooms of the Y.M.C.A., 59 and 60, Cornhill, London, E.C. The attendance at these meetings has not been large, but God's presence has been realised. We shall be very thankful if any friends who can will join us on these occasions.—Yours faithfully in Christ,

May 15th, 1894.

EDWARD H. GLENNY.

The Work of Others.

EFFORT OF THE MORAVIAN BRETHERN IN EGYPT, 1752-82.

ONE of the Brethren named Hocker, who had been for some time labouring in Persia, offered to make an attempt for carrying into effect the design of making an acquaintance with the Christian Church in Abyssinia. Accordingly, he went in 1752 to Egypt, hired a house in Grand Cairo, and while practising as a physician, applied himself to the acquisition of the Arabic language. While waiting for a favourable opportunity to proceed, the Grand Seigneur died, and Egypt was convulsed by political disturbances. Hocker, therefore, sailed for Europe in 1755.

The next year he returned with George Pilder to Cairo, and in 1758 set out for Abyssinia; but after suffering shipwreck, losing their medicine chest, and being in danger of attacks from wild Arabs, they were obliged to relinquish their design. Pilder having contracted a dangerous illness, returned to Europe, and Hocker followed him in 1761, after another fruitless attempt to penetrate into Abyssinia.

Notwithstanding these repeated disappointments, Hocker returned to Egypt in 1769, accompanied by John Danke, and the following year were joined by John Antes, but all the information they could obtain from Abyssinia convinced them that every attempt to visit that country must prove unsuccessful.

Meanwhile Hocker and his companions found an opportunity of evangelising the Copts, inhabiting several villages along the Nile. The reception given to the missionaries was various. Sometimes they were violently opposed because they denied the meritoriousness of fasts, good works, etc. Others were much pleased with the new doctrine; and one of their chief priests even exhorted his parishioners to go and hear these preachers.

On one occasion a company of Turkish soldiers came into the town where Danke was staying, and fixed their quarters in the same inn where he lodged. The soldiers treated him with great civility, and at the command of the captain he was entertained at their expense, and even ate and drank with them—a mark of respect which Mahommedans very seldom show to any who are not of their persuasion. While there, an incident occurred which might have been attended with serious consequences, had not the captain evinced his friendship for him in a peculiar manner. Danke, being in the habit of reading an Arabic translation of the New Testament and Psalms, was accused of reading books which condemned the Mahommedan religion. The captain, in a stern tone, demanded to see the books, and having read in them for a considerable time, returned them to the missionary with these words:

"I find nothing in these books but the pure Word of God; you may read in them without fear by day and night." Addressing the accusers, he said, "I love this Christian; every offence, therefore, which is committed against him, I shall consider as done to myself."

Finally, a small house was erected in Benesse for the accommodation of the missionaries, and where they could meet any who would listen to the Gospel. But as no permanent success attended these efforts, and every prospect of penetrating into Abyssinia vanished, while the political state of Egypt became more alarming, the establishment at Cairo was relinquished, and those employed there returned to Europe in 1782.

Algeria.

CARRYING THE MESSAGE.

NOTES OF AN ITINERATING JOURNEY UNDERTAKEN BY MR. LILEY AND MR. BRADING TO THE SOUTH OF ALGERIA.

IT was arranged between these brethren some time since, that they should visit together some of the towns in the centre and south of the Province of Oran. In every direction they were brought into contact with Arabs, Spaniards, Jews, and Negroes, and in the whole of the district through which they travelled, embracing probably 4,000 square miles, those who know Christ as their own personal Saviour are very, very few.

MR. LILEY'S JOURNAL.

On *Monday, 2nd April*, Mr. Brading and I left by the afternoon coach for Bouguirat. On the way the Lord graciously gave us opportunities of speaking a word for our Master to our fellow passengers; also to give scripture portions or New Testaments to people met in the villages at which we stopped. To have the Word of God given to them caused much surprise. On arriving at Bouguirat we were kindly received by my old Arab friend; he seemed so glad to see us, and soon had some excellent *cous-cous* made for us.

Tuesday, 3rd.—Early this morning went out into the market and met many old friends. We were somewhat hindered in our work by it being Ramadan, so that we were unable to invite the people to sit down in the *café tents*; still we were permitted to tell of Christ's dying love to little groups of three or four Arabs.

We left Bouguirat by the afternoon coach for Relizane. We had intended stopping at l'Hillil, but on our arrival we found it to be such a small place, and so few Arabs about that we continued our journey, after Mr. Brading had visited several shops and left Scriptures.

Wednesday, 4th.—Immediately after breakfast we walked out to an encampment we had noticed some four kilometres from Relizane. On the way many Arabs were met, to whom a few words were spoken and Gospels given. We walked some distance with an Arab, who said he was going to the Kaid's settlement. A Gospel was given him to take to the Kaid, but we soon met another Arab who proved to be the Kaid's "garde champetre." We had a few words with him, then went on to the camp. On our approach some of the people hid themselves in their huts; however, they gained boldness after we had spoken to some of them for a minute or two, and took us to the talib's place. With him and a number of other men we spent the greater part of an hour reading and explaining the Gospel, which was indeed a new, new story to them.

We had no sooner returned to Relizane than a police sergeant walked in, accompanied by the Arab "garde champetre," whom we had met in the morning. He asked if we had any papers to show who and what we were; our passports were immediately shown him, but this did not seem to satisfy him, so we had to submit to our pockets, purses, etc., being carefully searched. These, with the Gospels, etc., we had on us were taken to the police office, an order being left with our host that he would be held responsible for our appearance at two o'clock. To show our good-will we arrived half-an-hour before the stated time. After awhile we were shown into the "commissaire's" office. He had thoroughly examined our papers

and found there was nothing wrong. It appears the Arab "garde champetre" had gone to the police office in the morning, and had given a terrible account respecting us; doubtless the poor fellow thought that a splendid opportunity had presented itself for him to show his zeal. The "commissaire," as a sort of an apology, read us one or two letters he had recently received from headquarters respecting foreigners. He signed our passports, and left us at liberty to carry on our work, so again the enemy defeated himself and allowed us to have another proof of our Heavenly Father's care.

The afternoon was very wet, so that we were obliged to confine our work by speaking to the ones or twos in the shops. In the evening we were present at the meeting held for the Spaniards, and I was permitted to speak in French. A very interesting work is going on here; a Spanish baker who looks to the Lord for his support having been blest to the conversion of many souls. Sometimes the meetings are so well attended that the little temple is full to overflowing.

Thursday, 5th.—Rain still falling, but we went to the market and seized the opportunities that presented themselves to us of speaking to the people. In the afternoon we were taken by some Christian Spaniards to a farm some two miles in the country to speak to a number of Arabs that had come together to hear the Gospel. For nearly an hour men, women, and children listened with the greatest attention as we spoke to them of "Jesus and His Love." As we walked back we met a great number of Arabs returning from the market, to whom we had conversation and gave Gospels to those who could read.

In the evening a good number of Spaniards came to the meeting again, and our Brother Brading spoke, Mons. Gomez, the leader of the meeting, translating into Spanish for him. This ended a very pleasant, encouraging, and, I trust, profitable, visit to Relizane.

Friday 6th.—We left by the six o'clock train for Fortassa. On the way we passed large encampments which we longed to visit. New Testaments, tracts, &c., were thrown out at the houses we passed which are occupied by men who work on the line. These houses, like the road-makers' houses, are in very lonely spots, so that the people are glad to have something to read during the long evenings. After arriving at Fortassa, and finding it a small place, to avoid the repetition of the little trouble that took place at Relizane, we immediately went to the "gendarmerie" to explain who and what we were, so that we were left unmolested and had an enjoyable day in visiting the people in the shops, etc. While Brother Brading was speaking in one shop I was engaged in another with some fourteen Arabs and a Jew. The astonishment of the Arabs is most noticeable when we speak to them of the Bible and God's plan of salvation. It seems so strange to them that a European should know so much about God and His book. Gospels in Arabic were given to the Arabs and New Testaments in Hebrew to the Jews. We called upon the village schoolmaster, and some time was spent with him and his wife; they seemed very seriously inclined to the Gospel. I promised to send them a Bible.

We left by the 5.30 train for Tiaret. Our hearts went out to the many tribes we saw on the hills. As the train sped along, Gospels and New Testaments were thrown out to the Europeans working on the line.

Saturday 7th.—Our first visit this morning was to the *commissaire de police*, to whom we explained the reason of our visit. He kindly signed our passports, so we had no difficulty in this place. A friend in England had asked me to buy them a carpet, for which this place is famed, so that our visit to the various shops had nothing strange about them, though we used them to speak to the people of *Sidna Aisa*.

While on the *place* the opportunity occurred for me to speak to two well-dressed Arabs who were sitting watching the new moon after the month of Ramadan. I began with the Old Testament, relating to the Arabs how the law was given to Moses and the institution of sacrifice, then went on to show how impossible it was to keep the law. I repeated what the prophets had said respecting the true sacrifice that was to be made for sin, that Christ had accomplished the law and the prophets, satisfied the claims of justice and made atonement for sin. The Arabs listened with deep interest, and afterwards asked many questions, one being what I thought of Mohammed. When I had given my opinion of him they said, "All that you have been telling us about Jesus Christ is very good, but if you say Mohammed cannot do anything for our souls you are leading us into darkness." One of the Arabs accepted a Gospel.

Sunday 8th.—Though strangers in a strange land, and far away from friends, *the Friend* that sticketh closer than a brother was very near to us as we met to remember His dying love. In the afternoon we walked out to a farm to visit a French family I had been asked to go and see. On the way back the Lord gave us the opportunity of speaking to several Arabs. Many of these Arabs are doubtless hearing the Gospel for the first time, and probably for the last. What responsibility devolves upon us, how earnest we have need to be; the Lord make us *faithful* in dealing with these souls even if we are not *successful*.

Monday, 9th.—A good number of Arabs are in town this morning, some of them having come with their camels from far down in the south. We first went to the market to get among the people, but, owing to the presence of the police, who kept an eye on us, we were not able to do much. We went, however, to the cafés and fundak, where we were enabled to have some long and interesting talks with small groups of Arabs. There were few shops that were not visited, and a good number of Gospels, etc., were left in the place, besides New Testaments in Hebrew given to the Jews who could read. May the Holy Spirit illuminate the minds of those who shall read the Scriptures left with them.

Tuesday, 10th.—We had hoped to have gone from Tiaret to Frenadah this morning, but as there was no coach leaving that day, and the roads were very bad, we returned to Fortassa, and thence to Mascara. The first part of the journey was by rail, the latter by coach. On the way we were again enabled to distribute the Scriptures. It was late when we reached Mascara, but our Brother Cheeseman was awaiting us, and gave us a hearty welcome.

Wednesday, 11th.—Visited several friends in town, also went among the Arabs, but the most of the time was spent with our Brother and Sister Cheeseman in trying to cheer and encourage them.

Thursday, 12th.—We left this morning by the coach for Saïda. The first part of the journey lay along a very wide and fertile plain. On passing a railway crossing I threw out a New Testament in French to the guardian (gate-keeper), this evidently excited the curiosity of our coachman, for, on arriving at a steep point of the road where the horses were allowed to walk, he took the opportunity to ask what the book was I had thrown out, and why. His questions were soon answered, and I then spoke to him about his soul. I found him to be like the great majority of men in this country, he sent his wife and children to the church to follow their religion, as he thought it was good for them, "but we men, you know, we have no time to think about these things," said he. He was very pleased to have a New Testament, and I trust my words were not without some effect. Several Spaniards were on the coach with us, but they could speak no French; one of them being able to read accepted a New Testament. Two Arabs

also travelled with us, to whom I was enabled to speak of Jesus Christ.

It was between five and six o'clock when we arrived at Saïda. After taking some refreshment we went out in the evening to view the land, on the *place* a showman was found in his booth whom I had met and spoken to some months ago in the Dahra. He had preserved the New Testament, tracts, etc., I had given him on that occasion. We had a little conversation with him. A New Testament in French was also given to a woman, she could scarcely understand it being given without something being expected in return.

Friday, 13th.—Went out early this morning and visited a number of shops, speaking with the people and leaving Gospels with those who could read. Nothing of special interest occurred. In the afternoon we visited in another part of the town, also in the *village negre*, which is quite away

from the European town. It consisted of three rows of low huts, some of which had walls of stone and mud, others blocks of sun-dried clay, while a few others had walls made of branches twisted in and out between upright poles and daubed with mud. All the huts were roofed with grass and leaves of the dwarf palm. In this village we had several groups of interested listeners. We terminated our visit by going to the negro Kaid's house, to him we spoke some time of our hope of salvation.

From Saïda our brethren returned again to Mascara, arriving on Saturday evening. After spending Sunday with Mr. and Mrs. Cheeseman and holding a meeting amongst the French Protestants there they made their way homewards by coach. Our brother adds:—"The Lord be praised for His lovingkindness in watching over us during this fortnight's tour. We praise Him for all He has permitted us to do. We have gone forth with the precious seed, we have cast the bread upon the waters, and we look up in faith that God will bless His own word to the salvation of the souls of these people.

From Mr. BRADING.

I just send you my own impressions of the journey. Altogether, I think we may thank God and take courage. We saw no results; but, from the many talks, we had with the people wherever we went, I think one sees a great dissatisfaction in Islam, and a longing after something better, but the great thing needful is a conviction of sin.

We find that in the South of Algeria a far greater percentage of the people can read; at Tiaret, especially, where hundreds of large caravans come in from the Sahara during the season, the people seem to be of a better type and purer blood than the people of the littoral, and, on the whole, are much better educated. Saïda we found, too, a very interesting place, and here are many Fez merchants.

In all these southern towns there are what are called "the Negro Village" and "the Arab Village" distinct from each other. The former, who are mostly rescued slaves, are very open, and know very little of Mohammedanism. The Negro Village at Saïda is exactly like one could imagine for a village in central Africa, low, thatched-roof cottages of one room all turned one way—*i.e.*, away from the north winds. We had a very good time here; the Chief of the village is an intelligent man, and seemed very interested in the Gospel. May the Lord enlighten his soul and mind.

At Relizane, where we spent three or four days, there is an especially good work being carried on amongst the Spaniards by a Mr. Gomez, an old Christian man, who asks and receives from God what he needs. We had the privilege of speaking, and he translated for us. The Christians seemed so bright and living it did one's soul good to be amongst them.

He also told us a very interesting story which occurred in 1883 or '4. He was down south in a colonist's little room reading his Bible when a Moor passed and looked in, and after a minute passed on, but soon came back again. Gomez could only speak a word or two of Arabic, but this man was so overjoyed when



FRUIT-SELLER IN MOROCCO (see page 75).

he found out that Gomez was reading his Bible that he almost went into ecstasies. He told him that he was a follower of Christ, and that in his village, south of Fez, there were thirty who, like him, read their Bibles and followed Jesus Christ.

Tunis.

BAPTISM OF SIDI AHMED EL GEMATI.

By MISS A. M. CASE (TUNIS).

THE 4th of May was to us workers at Tunis a red-letter day, a day of great joy, to be remembered for ever with thanksgiving to God. After many unwelcome but necessary delays, that date had at last been finally fixed for the baptism of our new brother-in-Christ, Sidi Ahmed El Gemati. He had been so tried by frequent disappointments, that at last he remarked smilingly to one of his Arab friends: "If they don't go with me to-day, I'll go alone and dip myself in the sea, in the name of the Lord Jesus." However, nothing occurred to hinder us this time.

With the bright dawn came our Arab patients as usual to see the doctor. Forty-four women had to be quickly and cheerfully attended to before we could take the train to the sea-side spot where we had arranged to assemble. At last we reached the railway station. None of the Arabs who had promised to come as witnesses were to be seen. Some, who we know are interested inquirers, disappointed us much by their absence; but, after all, one can in a measure understand their reluctance to be present. No doubt they feel much as we should if invited to look on at a ceremony purporting to be the outward sign and visible proof of a Christian's perversion to another faith.

S. Ahmed had all along been anxious for certain Arabs to witness the baptism, particularly one great friend of his, who with him used to seek the Truth in their own blind way. But this comrade's mother suddenly died on the 2nd of May, so it was impossible for their common wish to be realized. One regretted this for the dear convert's sake, as he stood there alone among people by nature and blood, foreigners, forsaken by all of his own nationality. Yet the absence of anything like a disturbing element, the harmony, love, and peace that marked every bit of the service were enough to drive away all regrets and to fill our hearts with praise to Him whose dying love alone had broken down the wall of separation between us representatives of no less than four different races and creeds.

At Kram we gathered together in a little house hired for the summer. After prayer and singing an English hymn, which had previously been translated to Sidi Ahmed, he was asked to read a few verses from Rom. vi. He is now quite at home with his Bible, but his emotion was so great that someone else had to find the place for him. He read the words in a low, unsteady, but clear voice, and then Mr. Wasserzug, a Swiss friend, read and prayed in Arabic, on which followed a few petitions offered by S. Ahmed himself.

A very important but rather trying part of the service came next, viz., the examination of the convert from Mohammedanism on those points where Christians and Moslems differ. As we looked at our dear brother's pale, resolute countenance, and heard him answer Dr. Leach's interrogations with a decided full confession of faith in the Son of God, who gave His life for us, we realized again what a miracle is wrought when the Lord thus changes the heart and belief of any Moslem. A few more verses were read, an Arabic hymn sung, and then we went to a very quiet spot on the beach, near to an empty fundak. To avoid possible disturbance, we had agreed to have no service in the open air, but the scene was impressive in itself. Mountains, peninsula, blue sky reflected in bluer sea, and in

the quiet waters two white-robed figures standing while Dr. Leach's voice sounded across the peacefully splashing wavelets, saying: "My brother, I baptize thee," etc.

As Sidi Ahmed emerged from the water, one of the Christian friends present advanced from the group of workers, raised his hands in benediction over the humbly bowed head and pronounced: "The Lord bless thee and keep thee, the Lord make His face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace." Then he started "Praise God from whom all blessings flow," and right heartily was it taken up! Our homeward journey was a happy one! Ahmed's joy, peace, and lightness of heart were infectious. "All gone!" he said, "I've left my past at the bottom of the sea. A new creature indeed!" We had travelled separately to Kram, not wishing to attract attention, but Ahmed refused to return that way. "It's done!" he said. "Why should I fear now? I'm not going to be alone any longer."

Arabs are generally shy of being seen in public in our company, so this indicates a change of disposition and so do other small circumstances. We noticed his manner in the train towards a poor, old, deformed Jewess, who kept asking if we had reached Goletta. Once Ahmed, like other Arabs, hated and despised the Jews, thinking "dog" quite good enough a name for them; but he spoke to her so kindly, and even tenderly, helping her to alight at the station, and calling to Mr. Wasserzug to do the same, as though she had been a lady accustomed to all the respect in the world.

At sunset we assembled at Dr. Leach's house and partook of the Communion. It was a quiet, hallowed time; then we all went home, tired, but happy and thankful to God!

THE CONVERT'S LETTER.

WE have received from Sidi Ahmed, the recently converted Moslem in Tunis, a letter full of praise to God for the blessings of salvation of which he has now become a partaker, and from which we give an extract. After mentioning the fact of his baptism, an account of which we have given above, he goes on to relate the circumstances which led to his conversion.

EXTRACT FROM LETTER.

"I heard of a skilful doctor, and being ill, visited him because my home was near. He saw me; I drew back from the gratuitous treatment, not being in poverty, thank God, only needing salvation. I found at the doctor's Miss A. H. reading the Gospel and the people opposing her. She, fully confirmed in the faith, answering with kindness, calmness and patience, not taking any opposition amiss, and manifesting a hidden mystery. I marvelled inwardly and said to myself, how can such an one be found in this world. For at that time I did not know the mystery of Christ in her, and she in him.

"I pondered much, lying awake the whole winter's night, searching the Gospel, until God revealed to me (inspired) the words, 'Hitherto have ye asked nothing in my name, ask and receive that your joy may be full.' I asked God, in his name, He would enlighten my heart that night. The next morning I went to the Medical Mission and afterwards believed by the instrumentality of the aforesaid one and the remainder.

"I continued reading with her daily, many amongst the Mohammedans opposing me, but I bear this willingly and with joy, depending upon the Redeemer of all, and the Son is with us, for 'If God be for us, who can be against us.' Thanks be to God as said Paul in Romans viii. 35.

"I ask of you, honoured Sirs, your continued prayers, for our Lord Jesus said, 'Where two or three are gathered together in My name, there am I in the midst of them.' Thanks be to God for this grace."

VISITS TO TUNIS HOMES.

By MISS L. A. LAMBERT.

TUNIS is in its best attire to-day; Ramadan is over and a general rejoicing follows. Every one appears in new clothes, elaborate and of every imaginable colour, often bright and striking, especially among the women, while many softer and beautiful tints are found among the men. A feast of three days is held, visits are paid, and presents are given. It is specially the fête for the children, and little mites bedizened with silk and tinsel are plentifully sprinkled among the moving crowds circulating about the Halfouine. The joyful sound (?) of tin trumpets announces their approach and reveals a kindred note of sympathy with the children of another continent.

Being desirous of seeing a little more of what was going on, I was glad to join Miss Case in a round of visits that she, in compliance with the custom, intended to make—so this afternoon we set off, and, after threading our way through what are still some mysterious and *un-find-ouable* impasses we managed to make five visits.

In our first house were people of moderate circumstances, and I was much interested by the sight of a poor, dilapidated old man sitting quietly in the midst of the bright array of colour with which the mother and her daughters were adorned. Asking for an explanation afterwards, I was told that it was probably a poor old beggar, or old retainer of the family, to whom they were showing hospitality. This is a marked feature among the Arabs, and it is certainly a charming one, and I believe, as a rule, that grades of society are not kept distinct as they are among us, and rich and poor seem to live side by side together.

The next house to which we went was in better style, the people being in good position, but here the servant sat down with us and took her part in the conversation. By-and-bye a male member of the family appeared and requested we would retire to another room as he had friends come, so our pretty little hostess took us into a room, and very carefully the curtain was let fall over the entrance for fear the lady should be seen.

Plunging still deeper into the maze of impasses we came to another house where a poor body we know very well lives. Here things were of a humbler character, and we did not *quite* like sitting down on her bed. However, we needed even a little more fortitude when in the warmth of her heart the poor thing hospitably laid her table for us. This is not so much of a proceeding as that expression implies to our English ears, but consists in producing a low table about a foot high and placing on it a dish of couscous, or some other composition, the dish to-day being some sort of *pâte* crumbled small and cooked in oil, then served with a mixture of dates. This was presented to us with two wooden spoons that might or might not have served to feed some one before, and we were begged to eat. Of course there was no evading it, although we hurt our friend's feelings by the little we took.

We then proceeded to the house of a man known as the "Grumbler," as we wanted to visit his divorced wife, and did not know her address. It was readily accorded, and one of the girls was told to show us the way. To our dismay before they would let us go we had some cakes soaked in oil pressed upon us, and, as at present my great aversion is *Arab oil*, I was much rejoiced when we were allowed to take them home to eat—but oh, what a packet they gave!

We then departed with our guide, who soon brought us to our old friend Ayesha, our first in-patient, of whom you have heard before. Since leaving us her husband had sent her away to manage as she could in her helplessness, her sight being very imperfect. We heard to-day that he is going to take Ayesha back, the quarrel not having been a very personal one, only having reference to some house; so we are very glad for the poor old woman, although her husband is an inveterate

grumbler, and has another wife; but that seems a matter of little moment. In Ayesha's house we were surrounded, and very high-pitched voices expressed their pleasure at seeing us. Miss Case and I sang two of our Arabic hymns, and the former spoke a few earnest words. She was asked to return in a day or two and speak to them again of Sidna Aisa, and we very much hope that poor old Ayesha, who is greatly attached to us, has received some truth into her heart.

Before leaving, we were again pressed to eat some of their cakes, which were similar to the others, and were relieved when they allowed us to carry them home with the rest, and we privately resolved to give a treat to the boys Miss Case expects to have at her class to-morrow.

The following day I paid some more visits with Miss Case, meeting with a warm welcome everywhere. One of these visits made me feel very sad, for it was to an English girl who had married an Arab. The man was a travelling acrobat, and during his visit to England had won the romantic fancy of this foolish girl, who was then in good service, and who even now has a superior and respectable appearance. How she gets along is a mystery to us—she scarcely speaks a word of Arabic, and he has only picked up a little English. She is, what all women here are, practically the slave of her husband, and I believe never goes out of her house. He has even wished her to wear the Arab women's dress, and keep Ramadan, but she has so far succeeded in getting her own way in these respects; but it was a sight as we sat down and gazed at the scene before us.

Dinner was in preparation, and according to custom was being prepared on the floor where her husband was squatting and fanning his fire and cooking their curious concoctions in which oil had a large share. The girl told us she could not get used to eating much of the Arab food, yet there is nothing else for her to eat. She was sitting on a low stool (there not being a chair in the place), nursing her baby, about one year old, a swarthy little being with bare feet, that now and then would patter along the stone floor.

There is absolutely nothing to elevate the mind of this poor girl; her surroundings can only drag her down, the man being, I should suppose, of the lowest and most ignorant class.

There was just one ray of light and comfort in knowing that this helpless woman has found the Saviour. Through Miss Bernard's instrumentality she has been converted lately and one cannot but rejoice that this lost sheep has been found, and that she knows the Good Shepherd who watches over and cares for her in her dreary life.

"A CHILD OF THE KING."—Received on May 14th, first half of £5 note for Work in the Sahara. Will the kind donor please accept our warmest thanks for this instalment.

DR. HENRY MARTYN CLARK, C.M.S. missionary at Amritsar, reports an interesting conversation with a friendly Hindu on the subject of Christian missions. "Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we *dread your women*, and we *dread your doctors*; for your doctors are winning our hearts, and your women are winning our homes, and, when our hearts and our homes are won, what is there left us?"

We believe this to be true, not only of India, but of all Mohammedan lands, where the work of medical missions is supplemented by the labours of earnest Christian women.

Egypt.

EGYPT AND ITS SPIRITUAL CLAIMS.

By MR. W. SUMMERS.

(Continued from page 57.)

A PAGE FOR REFLECTION.

"That which they have need of. . . let it be given."—Ezra vi. 9.

OUR requirements in pressing forward the work of the Lord in this land are many and varied. The mention of a few of them may help readers to decide as to the character and extent of their service in relation to Egypt, and thus discern "the good works which God hath ordained they should walk in."

Egypt needs—

1. MEN.—(a). As Evangelists.—For such the first qualification is to be soul winners. They should not be without some intellectual and theological training. If possible, a rudimentary knowledge of the hebrew art would be of great assistance. Fair linguistic ability is absolutely necessary.

(b). *Qualified Physicians.*—Medical Missions are practically a forgotten agency in Egypt. What little has been done has proved successful. Government hospitals have free dispensaries, but are as a drop in the bucket, amongst those needing medical aid. There are dozens of centres in the Delta alone where medical missionaries would find large and unoccupied spheres.

2. WOMEN.—Who have a passion for souls, even if they live in the midst of filth and disease. Much patience and love for Christ are needed to win the Moslem women to Christ. Ladies having some medical knowledge should take an elementary qualification such as midwifery diploma. Ability to acquire Arabic should be manifest.

3. STEWARDS, or associations of Christian contributors are earnestly sought of the Lord.

(a). To support individual missionaries. The inclusive expense of a single brother may be reckoned at £100 yearly, and a single sister at £70 or £80; married missionaries at the same proportion, according to the extent of their families.

(b). To support forms of work such as medical missions, schools, or provide for itinerating and rent of mission houses.

(c). To secure and, if possible, find working expenses of a house boat. As the Delta is a net-work of canals an easy and inexpensive method of evangelization is at our hand, if only we had a small craft at our disposal—one to accommodate three or four missionaries could be procured for £200. Perhaps some would like to pay the hire of a boat for a few journeys during the winter season.

4. REMEMBRANCES AT THE THRONE OF GRACE.—To be daily importunate on behalf of the Egyptians and the missionaries who labour amongst them.

5. HELPERS AT HOME.—To start or join "Workers' Unions," particulars of which can be had from the Hon. Sec. of the Mission.

North Africa Mission Workers in Egypt during 1893—

Mr. and Mrs. William Summers.

Mr. and Mrs. J. W. Hogg.

Dr. H. Smith.

Miss Van der Molen.

Miss A. Watson.

Fellow labourers whose names are in the "Book of Life"—

As there may be friends who wish to aid in the evangelization of this land through their own denominational societies,

subjoined is a list of evangelical missionary agencies working in Egypt—

Beside the North Africa Mission there are—

1. The United Presbyterian Church of America. Their headquarters are in Cairo. The Lord has greatly blessed their work amongst the members of the ancient Coptic Church. They have raised up a native Protestant Church in Egypt with native pastors.

2. The British and Foreign Bible Society with principal depot in Alexandria; and the American Bible Society in affiliation with the American Presbyterian Mission.

3. The Church Missionary Society carries on work in Old Cairo. They have a medical mission, small hospital and school work.

4. Church of Scotland Mission to Jews, with four well-conducted schools.

5. An undenominational Dutch mission has been working for eighteen years in Calioub, a town near Cairo. A native church is formed, and schools are efficiently conducted.

6. Sailors' and Soldiers' Institute in affiliation with Miss Robinson's work.

Besides individual effort amongst English and other Europeans,

Still the dense Mohammedan population in the Delta remains unreached by the news of the world's Saviour. They *must* be evangelized, for "They shall know that I am the Lord God."—Ezek. xxix. 16.

LETTER FROM MISS ROSE JOHNSON, ALEXANDRIA.

MY DEAR HOME-LAND FRIENDS,

As it has been quite impossible to send a diary this month, I want to pass on to you by means of a letter some definite requests for prayer. I want soon to write you more fully of the awful, awful needs of this great and overwhelmingly wicked city, and of the dark, desperate condition of the Delta beyond, but to-day I mention only individual cases.

The Medical Mission open on the Monday, Wednesday, and Friday of each week is beginning to be better known, and the people are tempted to come, by the knowledge that everything is free; but we want you to pray that there may be still larger numbers, and especially that more *men* may come. Now the fast and the feast are over, the women get here earlier; and, as I go down to them as soon as they arrive, there is a good opportunity before the doctor comes at 8.30 a.m. to speak to them concerning their souls' deep needs. But, oh! with such a feeble knowledge of this marvellous language and in the presence of such terrible sin and ignorance, I am tempted oftentimes, after the usual preliminaries are over of seeing if they have bottles, etc., to turn my back on them and say I cannot speak to-day. Will you ask that increasingly I may believe in, and use His power, glorying in weakness that His power may tabernacle over me, and also that in studying and using the language His wisdom, not mine, may be realized.

The women are so grateful for all that is done for them, and even the wildest and most rough of those who come, seem to some extent, softened by the kindness they receive at the hands of the doctor and Mrs. Summers. The fact that they are patient, bright, and gentle with them, has a very good effect. Of course, as in all cases, there are exceptions!

I want to ask special prayer for three women—one a poor widow, who brings an almost blind son for medicine. He is her only support, and for some months has been able to do nothing. She appears so very, very sad, and it seems almost impossible to say anything to comfort her. Now, will you ask that the words she will hear from time to time may really reach her heart.

Then the next woman is one who brought a sick child to see Dr. Smith. She herself is far from strong, and looks often very pathetic indeed. She listens very well, and is specially fond of the singing. The attention given to her little girl has quite won her heart. Will you now plead that He will, through us, "loose the bands of wickedness" from her heart, and set her free.

And the last is a bright, eager-faced, talkative woman, quite a friend of mine, though she is inexpressibly dirty. She has taken me to two new houses, and keeps bringing new patients here. She is a strong believer in the influence of the "evil eye," highly superstitious and imaginative, so bright and lively she cannot sit still; but as she stays with each patient she brings, she hears over and over again how her sins have separated between her and God; how there is no possibility of her eternally dwelling with God unless they are removed, and of the one way in which they may be cast behind His back, and she herself day by day be "saved from sins."

Of the men who come to the Medical Mission I know none, except that there is a *very* dirty old man coming just now, and one day Mrs. Summers and I were witnesses of a funny scene between two boys to whom Dr. Smith had given a dose of castor oil. Instead of giving two glasses, he had put a double dose into one, and told each to drink half. If it had been coffee there would probably have been a scramble and squabble, but instead there was extraordinary politeness, each saying to the other, "I have drunk, now you drink," and each trying to push the glass into the hands of the other!

In addition to these requests, I have on my own heart just now a number of women in the different houses I visit, and also some men and women whom I have only passed in the street, whose faces I cannot forget; one old man especially. I was near the sea one afternoon when the call for prayer sounded, and at once an old, tired-looking man put down his bag, etc., and repeated his prayers. His face was so worn, and, though earnest, so unsatisfied, that my heart ached sorely for him, and there and then very really I cried to his Creator and mine that He would somehow and somewhere bring that one into touch with the Gospel, either by bringing him to Mr. Summers here or sending him to someone else. God *can*. Will you ask this also, remembering His wonderful words in John xiv. 13.

One more request and I have done. In the house next door, one of the daughters is aspiring to be a "Sheikiah," and so she declares she shall never be married, but will spend her life in fastings, prayers, almsgiving, etc. These things she counts so valuable in the sight of God that betweenwhiles she is mischievous, idle, and very naughty. As she is so good, it would be pollution to kiss a Nazarene, and therefore she is always most cool if I make any advances towards her. Would she not be a trophy if He won her? Do you say she is too hard? Oh, remember God's reasons for conquering and saving in the Old Testament times, Ez. xxxvi. 1-6, etc. The very strength of the foe, the very greatness of the obstacle, is His reason for acting; and can anything baffle Him, when "the Lord of Hosts is His name"? Pray, pray, pray, for Satan trembles when he sees "the weakest saint upon his knees," and our Lord's command is to go to every creature. Will you go to her by prayer.

And then, oh! don't forget the need of more workers for these densely dark Moslem lands, and please, please don't forget how much we need your prayers. Pray urgently, pray definitely, pray constantly, that, "Christ may be glorified in us," that we may be so kept in Him that the coldness, deadness, sin, and suffering with which we come daily into contact may not affect our own spiritual life, but may only send us nearer to Him, our well-beloved Lord. We *need* your prayers. Personally, I feel this keenly, and can never thank you enough for your help in this way.

Praying much for you that increasingly you may know Him as "Our Redeemer" and "Our Holy One"—that ever more and more His abundant blessing may be upon all you do.

I am,

Your servant for His sake,

ROSE JOHNSON.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss GRANGER.

LAST Thursday we had such a nice time. Miss Colville, Miss Cox, and I went on mules to Sidi Sleemen for the day. We left early in the morning, and were about three hours going up. We were able to give quite a number of Gospels and Testaments, and also to speak with some Arabs. The caretaker of the place remembered us quite well, and took us to his house to visit his wife and others. We had such an attentive audience as we spoke to them of Jesus and sang to them. His interest was great. He told us he still reads the Testament we gave him when we were up there before, which is four years ago. We visited a village near there called Beni Harkara. We were able to leave some Gospels there, and say a few words to some women and girls. One old woman was so opposed to what we said, she would not listen, and said some dreadful things. At last, when we sang to her about Jesus coming to save her, she said: "And is this the way I am going to finish my fast, listening to these words?" We have never seen a woman so hard, but we are praying for her. One dear little girl who was with her was most interested. We could not get near some of the houses on account of the savage dogs.

Description of Illustrations.

FRUIT-SELLER IN MOROCCO.

IN all the countries of North Africa large quantities of fruit are grown. Dates, figs, nuts, oranges, pomgranates, etc., readily ripen under the genial warmth of the sun, and in the season are usually very cheap.

In Morocco, however, the same hindrances which prevent the free growth of cereals operate in the case of fruit-growing. If the country were only blessed with a stable government and a measure of free trade, she would not only be able to supply the limited demands of her own population, but could export to Europe large quantities of fruit, grain, etc.

The fruit-seller in our illustration is evidently a Spanish woman. There are large numbers of Spaniards in Tangier, and also in the other coast towns of Morocco. The purchaser is a Moorish lady, who has thrown back her haik, or outer garment, revealing her handsome costume and ear-ring as large as a bangle bracelet. If a man were to make his appearance at the end of the street, the garment would be quickly closed, concealing her whole person with the exception of the two eyes.

Both buyer and seller are alike "without God and without hope in the world," the one under the power of Romish teaching; the other a slave to Mohammedan superstition. "The God of this world hath *blinded the minds* of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them."

Will our readers join us in prayer that more labourers may be raised up—such as have proved God for themselves—to go with the message of His grace and love to these blinded ones, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God"?

ROMAN GATEWAY, ZAGHOUAN, TUNIS.

Zaghoun is the ancient city of Zeugis, which gave its name to Zougitana, or the province of Africa proper. It is thirty-three miles from Tunis, and was one of the two great sources from which the ancient city of Carthage was supplied with water. After the first destruction of Zaghoun, it was re-built by a colony of Andalusian Moors from Spain; but, notwithstanding its exceptionally favourable position and the abundance of its water supply, it appears to be falling into decay. Half the houses are ruined, and there is no appearance of any modern construction going on.

The present town seems to occupy the same site as the ancient one, viz., the crest of a spur, which proceeds from the north-east side of the mountain. The only ruin of any importance is the entrance-gate, called Bab-el-Goos, which no doubt served a similar purpose to the ancient city. It is clearly of Roman construction, being built, like other of the Roman buildings in this country, of huge blocks of cut stone.

For the Young.

THE ROSARY.

No doubt you have all seen a rosary and know that it is something like a bead necklace, and is generally worn by Roman Catholics that they may say their prayers while counting over the beads. When I was a little girl I used to think how easy it would be "to be good" if I were a nun, and lived in a large house with a beautiful garden, and could sit in a little chapel and hear lovely music. But when I got a little older I noticed that the faces of the nuns were not happy ones, they were generally so cold and pale, and their eyes were so often looking on the ground. Then as I passed the Convent I saw that there were bars to the windows and no bright faces looking out, and very high walls round the garden. Nobody ever seemed to be about, and a kind of cold chill entered my heart as the thought came, "Perhaps they are not happy inside, perhaps they can't go out when they want to!"

But, sadder than this, I learnt that their eyes were blinded—that they did not know the peace of pardoned sin—and many of their hearts, though there are some who love Him, are barred against Jesus, the Saviour from sin, while they say their prayers, and do many hard things in hope of being saved. I know now that "to be good" one must have a "new heart" and God's Holy Spirit to make one strong enough always to conquer the devil.

But Roman Catholics are not the only people who use a rosary, the rosary about which I am writing belonged to a Mohammedan gentleman who lives in this town. If you count the beads on a Mohammedan's rosary you will find there are ninety-nine. The Mohammedans say God has ninety-nine attributes—that is to say, besides being *merciful* and *great* he is ninety-seven other things. Each bead on the rosary stands for one of God's attributes, so an Arab has only to turn the beads round one by one through his fingers and repeat the attributes of God to be, as he thinks, praising God. We used to read in a book called "Far off," when I was at school, how the Mohammedans say so often "God is one, God is great," etc. It seemed as if they must be good men, but now we have come to live amongst them our hearts are grieved to hear how continually they use the name of God—as often as you and I say "Yes" and "No." It is terrible to hear them swearing in the name of God to a lie—this is quite common!

Sidi A——, the Mohammedan gentleman, three month's ago, was a strict Moslem, or follower of the false prophet, Mohammed;

now he is an earnest follower of Christ—El Ham'd Allah, as the Arabs say, or "Praise the Lord." He was one of the best Moslems in the town, and when he first told his family and friends that he had become a Christian they only laughed and thought he was joking, and for some time would not believe it. He came with others to the Medical Mission, and was so struck by the earnest way in which a lady missionary spoke of Christ that he commenced reading the New Testament, and began going to her to have it explained. He passed many a disturbed night thinking of and weighing over the words of Truth. At last the Spirit of God so enlightened him that he saw he must give up altogether the Mohammedan religion if he became a Christian.

Oh, you do not know how hard it is for a Moslem to become a Christian; such a struggle went on in his heart, for he knew to follow Christ he must leave *all*! But he felt it was worth any cost to be possessed of Eternal Life and Christ. So he yielded himself up to God, and since then he has been such a student of Scripture, so anxious to "do *all* to the Glory of God," that it puts some of us to shame. He had been a smoker all his life, of his own accord he gave it up that he might be "all for Jesus," and never a hindrance to anyone else. He found out that St. Paul says a man should pray with his head uncovered, so the next time he came to our prayer-meeting he took his turban off to pray.

The other day he brought his rosary to the lady Missionary, asking her to keep it as a reminder that he had now no more use for it. What do you think was the *last* use he made of it? He was feeling very much tired and sore at heart because his sister, whom he loves very dearly, was doing her best to persuade him to fast during the month of Ramadan, as all the Arabs do. His friends are all very fond of him, and it is very painful to him to know that he is really grieving them, and to feel that they understand so little of the impossibility to him to please them if he will be true to Christ. He says he took his rosary and said over with it 500 times: "I can do all things through Christ which strengtheneth me." Then he brought it, *never* to take it up again, for he has learned to "pray in spirit and in truth."

Do you know that even now as I write his friends (?) are plotting how they can get him into trouble?—that only yesterday it was feared he might be brought before the Cadi (judge) and sent to prison? Do you know that this dear man, perhaps the noblest, truest soul in Tunis may to-morrow, or any day, be turned from his home—penniless, disgraced, homeless—because he had dared to confess his faith in Christ? Do you know that boys call after him: "Kaffir! Kaffir!" (Infidel! Infidel!) "Who eats in Ramadan?" etc.? And yet so great is God's power that his soul is kept in peace and his heart is filled with a deep joy that nothing can ever take away. My heart burns now as I seem still to hear his voice in prayer and know that he says: "Whatever they do to me, they cannot take away heart's faith. Yes, I am willing to go to prison or to—Paradise for Christ's sake if that be God's will, for 'I can do all things through Christ which strengtheneth me.'"

You and I may never have to bear such a heavy cross as this converted Moslem, but shall we not gladly take up our lighter cross and follow Jesus with a glad heart wherever He leads? God's power can enable this man to rejoice and glorify His name, even in his fierce trial, and He will make us, if we ask Him, brave and faithful—willing to suffer anything rather than deny Him. Be sure and pray for Sidi A——, and you will one day know that your prayers are answered, and though you may never see him on earth, you will have the joy of meeting him in Heaven—one of the "sweet firstfruits" from Tunis to the praise and glory of God. El Ham'd Allah!

E. TURNER.

THE NORTH AFRICA MISSION.

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

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

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

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

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

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

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

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

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

1894.			1894.			1894.			SPECIAL FUNDS.			TOTALS FOR 12 MONTHS'					
No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	General.	£ s. d.	No. of Receipt.	£ s. d.							
Apr. 2 Clapton Hall	I	0 0	Brought forward	61	4 9	Brought forward	123	19 6	Apr. 2...	8959	5	10	0	General ...	£4347	3	1
2... 8962	I	1 0	11... 8993	I	0 0	23... 9027	0	2 1	2... 8961	17	3	4	Special ...	1867	18	4	
4... 8964	0	7 6	11... 8994	0	3 6	23... 9029	0	5 0	2... 8962	I	1	0	<u>£6215</u>	1	5		
4... 8965	0	10 0	12... 8995	2	2 0	23... 9030	0	12 6	2S.S. Barking I	13	7						
4... 8966	5	5 0	12... 8996	I	1 0	23... 9031	5	0 0	4... 8968	4	3	4					
4... 8967	0	1 0	12... 8997	0	2 0	24... 9032	0	10 0	5... 8973	2	0	0					
4... 8969	5	0 0	12... 8998	0	6 3	25... 9034	I	0 0	9... 8983	3	0	0					
S.S. West	0	6 6	13... 8999	0	5 0	25... 9035	0	4 0	10 Bible Class,	4	2	0					
4 Norwood	0	6 6	13... 9000	0	10 0	25... 9037	I	1 0	Sutton	4	2	0					
5... 8971	20	8 2	13... 9001	I	11 0	25... 9038	0	6 6	13... 9002	10	0	0					
5... 8972	I	0 0	16... 9003	0	2 6	27... 9039	0	5 0	16... 9004	5	0	0					
5... 8974	0	12 6	17... 9008	I	0 6	27... 9039	0	8 6	16... 9005	0	16	0					
6... 8975	0	5 0	17... 9009	0	5 0	28... 9041	0	5 0	16 Dartford	0	12	0					
7... 8976	3	0 0	17... 9010	10	0 0	28 Bridgewater	0	5 0	17... 9007	18	15	0					
7... 8977	0	10 0	17 Chelsea	I	10 0	28... 9044	0	10 0	17... 9013	2	0	0					
7... 8978	3	14 0	17 Great	I	1 0	30... 9040	0	2 6	17... 9014	I	16	0					
7... 8979	0	10 0	17 Yarmouth	I	1 0	30... 9047	I	0 0	21... 9024	2	5	0					
7... 8980	I	2 6	18... 9015	I	1 0	30... 9048	0	5 0	23... 9028	0	10	0					
7... 8981	3	18 6	18... 9016	I	0 0	30... 9049	0	10 0	24... 9033	100	0	0					
7... 8982	I	0 0	18... 9017	4	0 6	30... 9050	0	5 0	25... 9036	I	0	0					
9... 8984	3	0 0	18... 9018	0	6 0	30 Hastings	0	5 0	28... 9043	0	5	0					
10 Brighton	4	0 0	20... 9019	25	0 0	30... 9053	0	5 4	30... 9045	19	0	0					
10... 8986	2	2 8	20... 9020	2	0 0	30... 9054	I	5 0	30... 9052	0	10	0					
10... 8987	0	2 6	20... 9021	2	0 0	Total April	£138	11 11	30... 9053	I	0	8					
10... 8988	I	0 0	20... 9022	0	15 0	" May to	4208	11 2	Total, Apr...	£202	2	11					
10... 8990	0	15 0	21... 9023	0	2 6	Mar., '94.	1665	15 2	" May to	1665	15	5					
10... 8991	0	9 1	21... 9025	0	10 0	Total...	£4347	3 1	Mar., '94.	1665	15	5					
10... 8992	0	3 10	23... 9026	5	0 0				Total...	£1867	18	4					
Carried forward	£61	4 9	Carried forward	£123	19 6												

DUBLIN AUXILIARY

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

No. of Receipt.	£ s. d.
123 ...	1 0 0
124 ...	0 10 0
125 ...	2 0 0
126 ...	0 10 0
127 ...	5 0 0
128 ...	10 0 0
See No. 9045 above	19 0 0
Amount previously acknowledged...	115 2 8
Total...	£134 2 8

GIFTS IN KIND: April 4th (180), case of bottles. 16th (181), parcel of garments. 18th (182), six small boxes of bottles; (183), parcel of useful garments and fancy articles. 20th (184), valuable box for missionary, two cotton gowns and four aprons. 27th (185), seven parcels for missionaries.

