

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

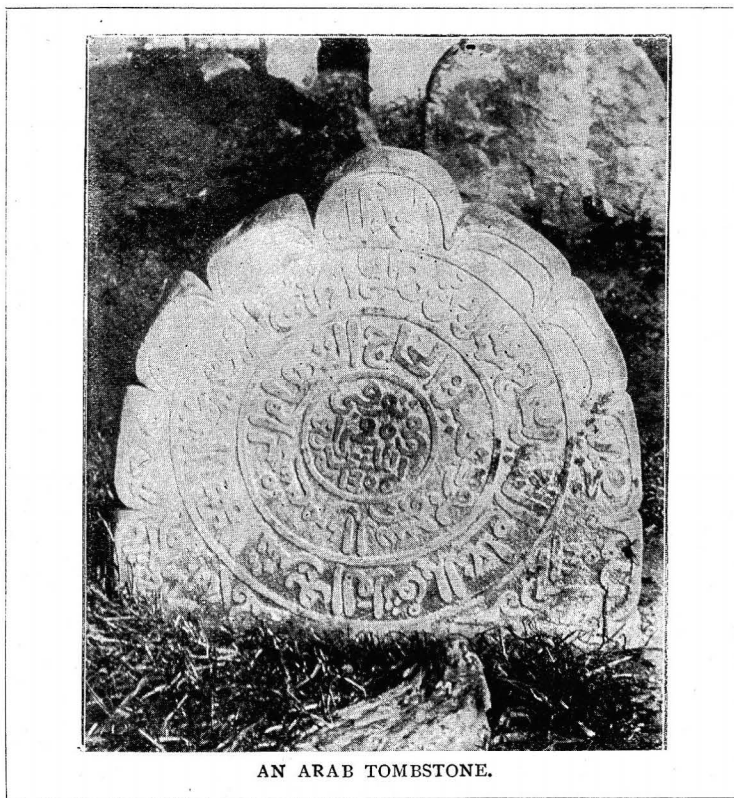
## NORTH AFRICA MISSION,

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

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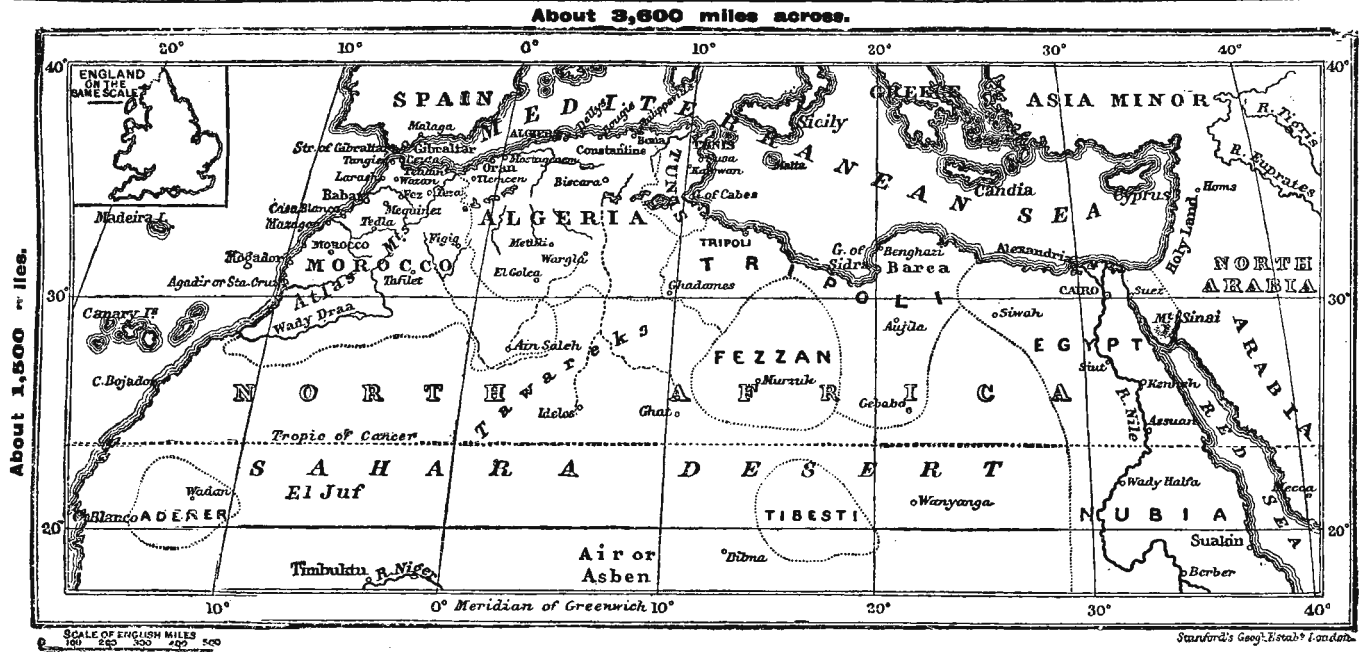
AN ARAB TOMBSTONE.

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### NORTH AFRICA consists of—

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

No effort has, until recently, been made to evangelize 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 vicars 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 Abdul Aziz, a youth of about sixteen years of age.

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 civilization of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway.

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

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Thirteen 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 unevangelized. Who will go to them? A Medical Mission is now carried on 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 conducted here 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, six 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.



AN ARAB TOMBSTONE (*see page 35*).

## Learning of Christ.

“Take My yoke upon you, and learn of Me ; for I am meek and lowly of heart.”—Matt. xi. 29.



OUR Lord frequently found His disciples to be but dull scholars, and, alas! we, to whom He has given His Spirit as a teacher and guide, are very slow in apprehending the teachings of His Word. What can be the cause of our retarded progress? Doubtless we may find light from His Word if we will.

When the apostles were asked by our Lord, “Whom say ye that I am?” Peter gave evidence that at any rate one truth had been revealed to him by the Father—namely, that Jesus was the Messiah, the Son of the living God. But though his spiritual understanding had grasped this glorious revelation, there was a further one that he could not at present take in. Like the Jews in general, he looked for a Messiah that should deliver Israel from her earthly oppressors, and reform and re-establish their nation ; but that the Messiah was first to be rejected, to suffer and to die, was a truth which it seemed almost impossible to persuade him and his fellows to take in, though most plainly affirmed by the Master. That Jehovah’s Servant should prosper, be exalted, extolled, and very high (Isa. lii. 13)

he could believe, but that He was to be despised and rejected of men and bruised by Jehovah (Isa. liiii.) staggered him.

What was it that hindered him from believing this truth so clearly revealed? No doubt his Jewish prejudices against a suffering Messiah. But why did not the Lord's teaching overcome his prejudices? Was not the secret of his difficulty this—that he needed, as we all need, more humility, less confidence in his preconceptions? Are not most of our difficulties in understanding God's Word moral, even more than intellectual—in the heart rather than in the head.

On the Holy Mount the disciples did not seem able to enter into the spirit of Moses and Elias as to His decease. In descending they were powerless to cast the devil out of the boy because of unbelief. On the road they disputed who should be the greatest, so that the Lord was constrained to warn them that "If any man desire to be first, the same shall be last of all, and servant of all" (Mark ix. 35). Then, in reply to their question, Who is the greatest in the kingdom of heaven? Jesus gives them an object lesson to teach them humility and reveal to them more clearly the mind of God. He first impresses on them the fact that they need converting from their Jewish prejudices. They had been brought up to suppose that when Messiah came He would come to reign, and not to suffer. In their pride they held to this notion, in spite of all His instruction. They accepted the palatable truth that He was Messiah, but would not receive the truth of His rejection, which was contrary to their preconceived notions and desires. They could confess Him as Messiah, but could not understand that He and they who followed Him were for the present to be sufferers. Are we not often like them? Do we not often receive the truth if it pleases us, but resist it when it runs counter to our ideas. They must be converted or turned from their mistaken notions, received from men, and so must we, before it will be possible to learn aright what Christ has to teach.

Then they must become, not little children, but *as* little children. What are the prominent characteristics of a little child that we should seek to have? Absence of pride, ambition, and haughtiness, a true sense of our weakness, helplessness, and ignorance—in short, humility. Pride, ambition, and vanity are the great barriers to knowledge and to faith, both when first coming to Christ and all along our pilgrimage to the end. "How can ye believe which receive honour one of another?" said Jesus to the Jews. They were therefore to humble themselves as that little child that He set before them. This was the first step, without which the others could not be taken. Are we not often praying for more power, more faith, more knowledge when, if we were wise, we should go a stage lower and ask for more humility? The first beatitude states that the Kingdom of Heaven is for the poor in spirit, or the humble. Jesus, when bidding His disciples learn of Him, said, "I am meek and lowly of heart." It is the humble and attentive listener in Isa. l. who has the tongue of the learned. He humbled himself and became obedient unto death, even the death of the Cross; and God, Who resisteth the proud, but giveth grace unto the lowly, has determined that in all things He shall for ever have the pre-eminence.

It is the Lord's will that this humble, childlike, teachable disposition should characterise all His people and be their normal state. Then, whoever receives one *such* little child—not, as some teach, some little orphan or waif: that is right and good in its place—but whoso shall receive one who, by childlike humility, shows himself Christ's true disciple, having learned humility of Him, receives Christ Himself in the person of His follower.

Then the Lord proceeds to show how dear such little ones that believe in Him are to Him and to the Father. To touch them is to cut Him to the quick. To stumble or tempt them is to incur terrible retribution, worse than having a big millstone, such as is turned by a mule, fastened to one's neck and to be thrown into the depth of the sea.

*These* little children, these humble disciples, these little ones that believe in Him, the Father has made the objects of angelic ministry. Are not the angels ministering spirits sent forth to minister for them who shall be the heirs of salvation?

Yea, more than this; so dear are they to the Father's heart that He sent forth the Son of Man, His own Son, to save these lost sheep; and when saved He rejoices over them with unspeakable delight.

If, therefore, we seek the first place for ourselves, we are seeking to elbow out some of these so infinitely precious to the Father. No! if we are to be first, it will be by humbling ourselves, if need be, to the meanest service, for the most despised little one dear to the Father.

May God help us to grow in humility, and thus in the knowledge of God, in faith, and power to do His blessed will.

Notes and Extracts.

PRAYER MEETING.—We are always pleased to welcome our friends at the Friday afternoon Prayer Meeting, which commences at four o'clock. There are now increased facilities for reaching Barking from the north and north-east of London. The afternoon trains are as follows:—

Camden Road	2.43	3.35	St. Ann's Road	3.1	3.57
Kentish Town	2.45	3.38	South Tottenham	3.3	3.59
Highgate Road	2.48	3.42	Blk. Horse Road	3.8	4.4
Junction Road	2.50	3.44	Walthamstow	3.11	4.7
Upper Holloway	2.52	3.46	Leyton	3.15	4.11
Hornsey Road	2.54	3.49	Leytonstone	3.18	4.14
Crouch Hill	2.56	3.52	Wanstead Park	3.21	4.17
Harringay Park	2.59	3.55	Barking	art. 3.34	4.26

There are also convenient trains leaving Fenchurch Street at 3.8 and 3.50.

EDINBURGH.—Several meetings have been held in Edinburgh to tell of the spiritual needs of North Africa and the Lord's work there. Drawingroom meetings were held at Dr. and Mrs. Coplestone's, Miss Balmain's, Mrs. Kalley's, Miss Douglas', and Mrs. Roberts', and addresses were given in several Churches and Mission Halls by Miss Case, Dr. Leach, and the Honorary Secretary. Considerable interest was stirred up, which it is hoped may be permanently maintained by the establishment of a monthly meeting for prayer, etc., similar to the one now held weekly in Barking, further particulars of which will be given in our next issue.

Dr. Coplestone, Lochrin House, Gilmore Place, has kindly consented to act as Hon. Secretary for an auxiliary to the North Africa Mission in Edinburgh, and will be thankful to receive subscriptions and donations towards the work of the Lord in that country.

THE BAD WEATHER.—An Algerian paper says: "Never in the memory of the oldest Algerian has a like atmospheric disturbance, and so long continued, visited Algeria. On the night of December 31st the snow made its first appearance upon the Hauts Plateaux and upon the mountain tops. For ten days it has fallen almost incessantly, reaching the lower plains and even covering the streets of Algeria with its white carpet. In certain elevated localities it is three feet deep. Violent storms, with lightning and thunder, have burst forth at intervals, only as the harbinger of fresh and more abundant falls of snow and sleet. Telegraph communication and railroads have been stopped in several places. Trains and 'diligences' have been in distress for several days. Numerous localities remain blocked and cut off from communication with the outer world. One village in particular, near Blidah, at an elevation of about 3,000 feet, has been three or four days without victuals. Our friend, M. Robert, Administrator, and his two colleagues, have succeeded, at the peril of their lives, in revictualling it.

"The suffering is intense amongst the tribes; in any case, one must expect a heavy increase in the mortality among the natives. On Sunday evening, January 13th, a very strong shock of earthquake was felt in all the district round about Blidah, but no accident is reported."

MISS LAMBERT, writing from Tunis at the end of December, and reviewing the closing year, says, "It is just twelve months since I came out, although it seems difficult to realise. The Lord has indeed been good to me; I have often stumbled along the way, but He has lifted me up again, and has just surrounded me with His loving care." Speaking of a remit

tance she had lately received, she adds, "I do think it wonderfully good of the Lord to entrust me with so much, but I suppose He wants to show me that while He may see fit at times to give me just my daily bread, He would also show me He has a bountiful store at His disposal."

MISS COLVILLE writes that both herself and Miss Granger have been kept busy of late, as new houses are continually opening for visitation. A well-to-do Arab came one day to fetch them to see his family, and to visit his daughter in another house, and through this were introduced into four houses in one day, where they were not previously known. Their meetings with the mothers, and also the men, are increasingly interesting.

MRS. LOCHHEAD sends a note of praise to God for all the encouragement and help He has so graciously given them during the past year. A good number of children continue to come to the classes. Miss Lochhead is also busy studying Arabic, and has already made good progress, besides visiting almost daily with Mrs. Lochhead.

TETUAN.—Small-pox, measles, and whooping-cough were very prevalent amongst the children at the beginning of the year. As many of them were only clad in a thin muslin garment, open in front, and a towel round the waist, the sisters have been manufacturing warmer clothing for some who were suffering much.

THE question of the supply of material is becoming a rather serious one at this station. The Misses Banks, Bolton, and Hubbard have hitherto provided all that is required for the various sewing classes, which now number in all from sixty to seventy Moorish women and girls, and sixteen Spanish women each week. When we consider that to start one class at work consumes about fifty yards of unbleached calico, and that in about six or seven weeks this will need repeating, it becomes evident that further help is needed in this direction. Could not some of the kind friends connected with the Workers' Union, arrange to send our sisters occasionally, a roll of calico or a quantity of striped red-and-white print for the purpose?

These worthy workers spent a little time in Tangier just before Christmas; on their return to Tetuan, finding much poverty amongst the Spaniards, they decided to give baskets of food instead of having the usual Christmas tree, so that each household received meat, bread, vegetables, cakes, toys, etc.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

February 12th, 1895.

DEAR FELLOW-HELPERS,

Last month I mentioned that we were again running very short of money for the Mission. This shortness continued for nearly three weeks after writing, when the Lord again sent us a liberal supply.

The sense of our pressing need led us to special prayer. Day after day for eight days we had special times of intercession, but only small amounts were received. In fact, on the seventh day only three shillings, and on the eighth day, eleven shillings and sixpence. It seemed as though matters were getting worse instead of better. Then on the ninth day of our special meetings help came. Three pounds from one place, eight from another, twenty from a third, and six hundred and fifty from a fourth. How our hearts were filled with praise! Again the Lord had justified our trust in Him. Again He had taught us the value and blessedness of united prayer. It is not merely the supplying of our needs

that one gets at these times, but a fuller revelation of the Lord Himself, and fresh lessons in His school. Some will remember that this is the third special answer of this kind that we have had to record within twelve months, besides the many, many others that have been experienced but not recorded publicly. Particulars of these marked answers will be found in NORTH AFRICA for April and November, 1894, pages 39 and 132. Should we not be stimulated to praise the Lord for His goodness to us? These spontaneous gifts from his servants seem to us to come direct from Himself, and to encourage us to go forward humbly, yet boldly, as He may guide. Ought not this also to help us to make increasing use of faith and united prayer as means to obtain what is needed in the Lord's work, whether labourers, openings, favour with men, money, or anything else? May we not also boldly recommend to others the blessedness of this plan of obedient and trustful prayerfulness?

During my absence from home a communication was received from the British Foreign Office that the threat by the French Government to expel Missionaries from Algeria had *officially* been suspended. It had been practically suspended for some time, but it is reassuring that this is now officially confirmed. Here also we see the gracious hand of the Lord, answering prayer.

Meetings about the Lord's work in North Africa have been held in Belfast by Dr. Leach, in Glasgow by Miss Case, and in Edinburgh by them both and myself, and increased interest has been aroused; Mr. Marshall and Miss Young have held some round London. Miss Rose Johnson, who returned in ill-health some months ago from Egypt, is rather better, though still not well or strong.

Pastor and Mrs. Dickins, of Herne Bay, have been accepted for work in North Africa, but will for the present study Arabic in this country.

The prayer meetings at Barking every Friday, at 4 p.m., continue to be a time of interest and refreshment. We are always glad to see friends.

The weather in North Africa, as well as here, has been exceptionally cold. In Tunis there has been snow and ice—a very unusual occurrence. Near Algiers, on the mountains, the snow has been several feet deep, and in Tangier storms have been violent and frequent and the rainfall very heavy. In one night  $4\frac{1}{2}$  inches are said to have been registered, equal to 450 tons to the acre. The natives feel the severity of the weather very keenly, and no doubt many die in consequence. Generally, after such a winter, the summer is more than usually fruitful, as the usual condition of the country is to be short of rain.

From Tunis we have encouraging reports as to the progress of Ahmed, the convert, and the general progress of the work. The Medical Mission appears to be increasingly valued. The four following workers there have satisfactorily passed examinations in the Arabic language:—The Misses Scott, Roberts, Turner, and Johnston.

Mr. Cuendet's journey in Kabylia shows what open doors there are among its people, and make us long for more labourers to evangelize them. In Tetuan the Misses Banks, Bolton, and Hubbard are encouraged both in work among Spaniards and Moors.

Mr. Edwards reports the country round Casablanca less disturbed, and mentions hopeful cases. Mr. Armour, who is a helper engaged in Industrial Mission work, seems cheered at the spiritual results, and hopeful also as to the industrial prospects.

We are encouraged to praise God and press forward.

Yours faithfully, in the Lord's service,

EDWARD H. GLENNY.

## THE MOHAMMEDAN IDEA OF GOD.

ITS RESULTS—TOGETHER WITH SOME SUGGESTIONS ON THE PRESENTATION OF THE GOSPEL.

By MR. GEO. B. MICHELL.

BEFORE considering how best to present the Gospel to Mohammedans, it is necessary to have some idea of their mental and spiritual attitude in the matter of religion. This is much more easy in their case than in that of the adherents of most other systems, except, perhaps, the Jews. It is especially easy in regard to North Africa, which has proved a more favourable field for the growth of Islam and the development of its peculiar characteristics, whether good or evil, than, probably, any other part of the world.

1st. Islam has there had a fair field with no rivals.

2nd. It has had unrestricted political power to enforce its precepts and guard its adherents.

3rd. It has had the example and warning of the rival "Christian" creeds that preceded it.

4th. It has inherited most of the hoarded resources of the Byzantine empire.

5th. It found a congenial soil in the minds of a people of a strong religious or even fanatical bias, eager for gain, worldly and unspiritual, of a robust physique and a manly character, a race continually replenished with fresh blood from all the countries bordering the Mediterranean.

6th. The language of the Koran and of all its most authoritative interpreters has been for many centuries the vernacular of all the North of Africa, so that all classes have been able to get an intelligible grasp of the details of their religion at firsthand, there being no priesthood or class interested in keeping them ignorant, and no mysteries to be kept from the laity. Consequently, North Africa stands out as the one region outside of Arabia, in which the people can claim to know exactly, and without deception, all that Islam teaches and entails.

7th. Islam has enjoyed all the strength and prestige of a conquering creed, while Christianity has appeared in the persons of captive fishermen, sailors, and peasants, brought in as slaves by the corsairs; unfrocked priests and fugitives from justice, escaped galley slaves, pirates, crusaders, soldiers, from all the Roman Catholic and Oriental and Greek countries. The great majority of these, or their descendants, eventually lapsed into Mohammedanism to escape slavery, or else died in chains; such of them as continued "Christians" being mostly so ignorant and filled with priestly superstitions and bigotry that Christianity has been known only as the idolatry of slaves!

These reasons all combine to give Mohammedanism in North Africa a claim to be considered the most perfect specimen in the world of Islam at its best. It has had time and opportunity to work out its development to the full, and, whatever the results of the preaching of Mohammed could possibly be under the most favourable conditions that could be desired, we have a right to produce North Africa as exemplifying those results, and as a legitimate object of examination as to their value. There is no force in the objection that the present generation has been contaminated by contact with unscrupulous and degraded "Christians," for, politically, this decay only dates from sixty years ago; and if Islam has not come to perfection in all the ages before that date, it is not likely to do so at all. And, spiritually, if Islam does not protect its votaries from such contamination, from despised external influences, and fails so conspicuously in such a short time, it cannot be much spiritual help against the internal temptations of Satan!



The Muslims of North Africa belong almost universally to the "Orthodox" or "Sunni" sect—that is, they hold the "Sunnah" or body of traditions relating to Mohammed, and containing his sayings, decisions and "Table Talk," as binding on the conscience and conduct; indeed, as next in importance to the Koran. A very few "heretics," called "Kharejia" (outsiders) or "Khawamisia" (fifth-party men)—*i.e.*, who do not belong to the four recognised orthodox denominations, exist, such as the Beni Muzab in the south of Algeria, and some of the people of Jerba, but they are despised and disliked.

It is remarkable how the traditionary system has had the same effects with the Muslims as with the Roman Catholics. A "Sunni" does not recognise any right to interpret the Koran for oneself, the acknowledged commentators (Beidhawi, the two Jelaleddins, etc.) being authoritative and final. Neither is the Koran to be read by "unbelievers," and therefore is not to be used for their "conversion" to Islam. The system of seeking the guidance of man in the matters of conscience, though, strangely enough, it has not led to priestcraft, has nevertheless produced a host of "Saints," many of whom are still supposed to exercise miraculous powers through their relics, and some of whom have great numbers of adherents who carefully cultivate the peculiarities of their founder, but do not deny the greatest respect to all the rest. The consequence is that, though some of these fraternities, as the "Qadiria" (or followers of Sidi Abd el Qadir el Jilani), the "Tijania" (or followers of the "Sheikh et Tijani," etc.), are a great contrast to such wild, almost satanic bands of fanatics as the Aissawia, still, no Muslim would repudiate the orthodoxy of the latter nor profess anything but great respect for their founder, Sidi Mohammed ben Aissa. The families and representatives of these "Saints" derive much material benefit—some, indeed, being very rich—from this "cultus" which they naturally foster, thus leading to the utmost superstitiousness and ignorance. Quite a large number of men and women make a comfortable living out of writing and selling charms, fortunes, cures, etc., against the "evil eye," ghosts, devils, fevers, etc. This superstitiousness is a very prominent feature in the daily life of the people of all classes and ages.

Now, it is necessary to distinguish between qualities attributable to natural character, temperament and surroundings, and those resulting from example, education and religion. By nature (and partly as the effect of climate) the natives of North Africa are affectionate, indolent, frank, grasping, independent, proud—a mixture of most attractive and repellent characteristics. Their religion, by what it has of true and ennobling teaching, has strengthened their virtues; and also, by what it teaches that is false and degrading, it has destroyed and warped others, while what it lacks has left room for vices, weaknesses and miseries which have been the ruin of the race.

Thus, broadly speaking, Mohammedanism has the magnificent and ennobling truth of the sovereignty and omnipotence of one Living God, to whom all creatures owe their life and sustenance, and to whom all owe unquestioning obedience. Another grand truth is the Resurrection and Judgment, and life hereafter. It has also many paralyzing and degrading errors, such as fatalism, polygamy, slavery, cruelty; and it utterly lacks any provision for salvation from sin, or reformation of life or institutions, or preservation from temptation or weakness. A review of the consequences of these points in detail will show that Islam has a certain measure of correct knowledge of the *physical* attributes of God; an absolutely false conception, or no conception at all, of His *moral* attributes; an utterly inadequate idea of the duty of man to God, and a perverted and degraded view of the duties and privileges of man towards man.

The creed of Islam consists of two articles—"I testify that there is no God but God, and I testify that Mohammed is the prophet of God." The first implies that God is one or singular—simple or uncompounded, unique in kind and species, self-existent or independent, and absolute. A verse in the Koran saying that "God has the most excellent names" (Sura lix. v. 24, etc.) has given rise to a list of ninety-nine "names," most of which are rather attributes, which are repeated off to a rosary of beads exactly similar to the Romanist's rosary of "paternosters" and "aves." One of the subjects of study in Muslim schools and colleges is the "Taohid," or "Unity," or Uniqueness of God; one of the principal text-books being the treatise of the Sunussi fraternity, which consists mainly in defining the *attributes* in which God is *unique*. On the other hand, the common teaching is summed up in two lines, which are taught universally:—

Kullu ma yukhtaru fi balik,  
Fa rabbuna mukhalifun 'an dhalik.

("Whatever may be conceived in the mind, our Lord is the reverse of it!")—an acknowledgment which unconsciously describes the correct position of the Muslim mind.

One of the first—perhaps the most prominent—of the attributes of God is "mercy," but it is necessary to understand what is implied in this quality. Practically, it amounts to utter capriciousness, or else indifference. The Muslim idea of God as a resistless, irresponsible force, and of man as helpless, and without free will or free action, lays the responsibility of every thought, word, and deed on the "Master," and entirely off the "slave"; so that "though one inherits paradise by believing God's revelations, no one enters it but by the favour of God." A man may have carefully fulfilled every command of God in letter and in spirit all his life long, and God may (and perhaps will) turn him into the lowest hell, while another individual may have lived a long life of crimes, and omitted every command laid upon him, yet (provided he repeat the formula of Islam) God may give him the best gifts of Paradise merely as a proof of His perfect right to do so. It is true that there are many passages of the Koran which speak of rewards according to works, but inconsistencies and contradictions are so common therein that a special ingenuity has been cultivated in getting over them. Thus, all depends upon the value put upon the works, so that the good works of the first may have been so easy or so unnoticed as to be practically worthless to God, while the bad deeds of the latter may have been used by Him to the punishment of "Kafirs" (other than Muslims), the warning of sinners, or simply to the confusion of Satan in disappointing him of his prey, and to the proving of God's supremacy.

The exquisite combination of mercy and truth, of righteousness and peace, so characteristic of the Bible throughout, is quite foreign to Islam, and in no wise enters either into the religion or into the systems based upon it. Peace to a Muslim denotes a relationship between man and man. "Peace with God" is to him a thing unknown and unknowable. That would argue a footing of equal terms which to him is nothing short of blasphemy. God is his despot, who deals with him according to his caprice, and there is no question of "peace" with Him. The "slave" (Abd), a very common synonym for "man" (Adam), *must* yield *slavish* obedience. The "Master" (Moula) deals him out such favours as He thinks fit.

Another name of God is "The Mighty," and another "The Rich." Thus, nothing is done or exists without His *command*. "There is no might and no power except with God." Thus, there is no such thing as a "free agent." Neither good deeds nor bad deeds are done without His ordaining. But another thing besides blind fatalism springs from this—namely, God's *responsibility*. Thus, if I sin, it was decreed that I should sin, and I could not resist that decree; and if God chooses to

punish me for sinning, I cannot resist the punishment either, nor have I any right to complain that I should be fore-ordained to be a sinner, and thus be unable to escape punishment. No question of rights, or justice, or fairness comes into the matter at all. Besides, as God is "rich," what harm do my sins do to Him, or to anyone else? He is none the poorer in any quality or attribute, and, I having no "power" over His slaves, my wrong-doing (that is not mine but His) is not the cause of harm to anyone; but if He allows anyone to suffer, that is *His* doing. To sum up, we are to do good because we are told to do so, we do evil because we are foreordained to do so; no one has any right to expostulate or to claim any reward in any case; and least of all have we any right to "salvation." In fact, it will easily be seen that this theory absolutely cuts at the root of the whole true plan of Salvation.

It is this that I mean by "physical" and "moral" attributes. "Power" unregulated by "Holiness," "Mercy" unmixed with "Truth," "Richness" unattended with "Love," "Dominion" without "Justice," produce a dislocation of Faith and Life which reacts on every relationship towards God and towards man.

I have put the matter very baldly, it is true, and it may seem exaggerated to some who know something of Mohammedanism, but have not sounded the system to the bottom. Also, I do not mean to say that every Muslim forms these conceptions of God and His attributes. But I say that these are the fundamental conceptions of Islam, and the present exterior is the outcome of these ideals; and further, the social and moral condition of Mohammedan communities is their direct result also. On the other hand, it is to be borne in mind that it is true that our God and Father is gloriously Mighty, Rich, and Unique. We yield nothing to Mohammed in this. But His mercy, His love and compassion, His patience, His truth, justice and holiness are so utterly unknown to Islam that a fearful travesty is all they have for salvation, comfort, or example.

(To be continued.)

## BELFAST AUXILIARY.

### NOTICE OF MEETING.

The second quarterly meeting in connection with this Auxiliary will (D.V.) be held on Wednesday, March 20th, at 8 o'clock p.m., in the Iron Mission Hall, Templemore Avenue, to open collecting boxes and to consider the best means of prosecuting the work of the Auxiliary.

If this announcement should meet the eye of any persons in Belfast or district interested in the spread of the Gospel amongst Mohammedans, we shall be glad to see them at this meeting, and can assure them and their friends of a hearty welcome.

Will every reader pray for blessing upon this little effort that we may be encouraged to go forward and that the Auxiliary may be the means of stirring up a deeper interest in North Africa.

J. C. H. LEPPER, Hon. Sec.

"Hast thou found some precious treasure!  
Pass it on.  
Hast thou found some holy pleasure?  
Pass it on.  
God Himself is ever giving,  
Loving is the truest living,  
Letting go is twice possessing,  
Would you double every blessing,  
Pass it on."

## Morocco.

### THE MEN'S REFUGE, TANGIER.

By MISS M. C. LAMBDEN.

*Nov. 1st*—I find a longer time than I intended has elapsed since last I wrote of the Refuge work. To-night there were men from the Sahara, from the Sous country, from the neighbourhood of Tetuan, and several other places. An enquiry from whence they all come generally opens the way to speak of where we are all journeying to, and of *Him* who is *the Road* (as it is in Arabic).

I much wish I had to record cases of conversion, but in such a work as this, where the people are always changing, it is difficult to know what work has been effected, but there are some, who have been to and fro for many weeks at a time, who have shown decided interest, and, considering that most of them cannot read, they remember remarkably well. To-night, on asking someone to tell us what the picture of the Prodigal Son was, a very quiet man, and whom I thought was one who did not very readily take in what was being said, repeated the story pretty accurately, concluding with, "So there is joy in Heaven," etc.

Another man has been coming for some months past; he is a Sousie, and previous to coming to Tangier had been in Rabat. I had always been struck with his attention and the beautiful smile he gave when any words seemed to interest him more than usual, so one night I thought I would like to know more about him, as he had said he was very well off in his own country, and now, I believe, is living on charity, because too ill to work; so I asked him why he did not return. First he said it was the will of God; but I was not quite satisfied with this answer, and at last he confessed, "I killed a man." I had certainly not expected to hear *such* a reason given, and I could hardly credit that the man sitting before me, and of whom I had such hope, could be guilty of such a crime. "The entrance of Thy Word giveth light." Certainly the Word is entering this man's mind. He and several others know many texts of Scripture, such as some verses from the fifty-first Psalm, and to-night he repeated the fourteenth of Matthew, the feeding the five thousand, and Christ walking on the water, and seemed impressed with Christ's words to Peter, "O thou of little faith."

*2nd*.—For some days Tangier has been in rather a state of excitement on account of the visit of a large number of fokees and talibs (the reading men) from the neighbouring villages, some of whom have been to the Hospital. It is quite a relief to have some of these intelligent men to deal with, instead of those whose heads are so dense.

This morning one of these, an elderly man, appeared at the door some time before the service. On my remarking that he had come early, and would be able to see the doctor, he said: "Did you not tell me to come to read, and bring my spectacles?" at the same time producing them and the Testament I had given him a day or two before. He stayed about three hours, and never have I met with a man since I have been in Morocco who could read so well and *understand* what he read. When leaving he asked when he should return. Contrary to most who come, he was much more anxious to read than to see the doctor. I do hope that some who read these lines will pray for this man, that, as he reads the Word of Truth, light and saving faith may be given him.

There was also another fokee in the court waiting to see the doctor, but I had not any talk with him particularly; however, to my surprise, he walked into the Refuge to-night and sat down among the rest, a striking contrast to some, with his



clean white garments, and his long string of beads around his neck. There was one man especially who was extremely dirty with working among charcoal, but the fokee turned and greeted him on entering with as much grace as though he were in his own position. He stayed some time, and took away a Testament. What is often very trying in reading to these men is that they assent to so much, and say "We have *all that* in our book." I always try to persuade them to read the Gospel until they know it as well as the Koran.

5th.—The elder fokee or whom I wrote came again this morning, and I had about an hour's reading and conversation with him. We had begun to read Luke 23rd, when he caught sight of the verse in the previous chapter: "Peter went out and wept bitterly." He said, "What does that mean? Why did he weep?" So we turned back and read the previous

## OUR CLASSES IN TETUAN.

BY MISS A. BOLTON.

Nov. 26th.—Last Monday I prayed that God would show me what class I could have for Moorish women—not wanting to have another (a fifth) sewing class. However, I asked to be guided. Next morning, early, the answer came, for seven negresses presented themselves in a body, asking to come to sew! I came upon the scene just as Miss Banks was saying, "I cannot take you, my class is full." Thankfully I claimed them, and provided each one with a ticket, so that our servant may know and admit them. To-day they arrived, and we had a very good time. It was, and always is, an ordeal to pray before these people. They cannot think what you can be about, *talking* to God like that, not using set phrases, and not



EXTERIOR OF SPANISH MISSION PREMISES TANGIER. (See page 35).

chapter. If anyone could have seen this old man's face as we read of how they mocked and smote the Lord Jesus, they would have been touched, I am sure. A look of positive pain passed over his features, and he found relief in some quotation from the Koran that he gives expression to constantly during the reading.

Although he admits the truth of all we read about the death and resurrection of our Lord, yet he still maintains that it was not *really* He, the Christ, who died, but that He was "represented by one in His likeness," etc. In vain (it seemed to me) did I try to show him the reason of His death, but thus far, I fear, he is blinded.

The other fokee who came to the Refuge has been again several times, bringing with him the Testament. He is a very quiet man, and not inclined to argue; and though he is not such a good reader as the old man, he plods on, and seems intelligent and interested in what he reads.

facing a particular way. At first they stare at you, then get amused, and finally converse with one another, until the prayer is finished.

We make the rule that for half an hour they sit quietly listening to God's word, in order to be allowed to sew for an hour; then, when finished, they take away the garments. Three of my blacks from the Soudan can hardly hold their needle, so I spend the hour sewing first for one and then another.

28th.—Miss Banks saw one of her patients sitting in his doorway, so stepped in for a minute, and was invited to a discussion upon Luke's Gospel, which a second patient, a fokee, was reading. After a few minutes, the light failing, he said, "I cannot see, but can you come again, say Friday?" She gladly assented, but on two conditions, viz., that both should in the meantime ask God to open their eyes to behold the truth. He smiled queerly, but agreed. The second was

that he should not call in a number of other fokees to try and confound her by their much speaking, but that the discussion should be between the two alone, and the sick neighbour. May the Lord open his eyes.

29th.—To-day Miss B. and Miss H. held their Moorish girls' classes. Some of the girls told of women who had on the previous night cut out a donkey's tongue, leaving the mouth propped open with a cane. It is customary, it seems, when women want to keep their husbands in ignorance of their doings, to cook the tongue of a donkey, either dead or living, with other food, and to give it to their husbands, thinking that by this means they become as stupid as donkeys.

Dec. 5th.—At 8 o'clock this morning I took the meeting for Miss Banks' girls. They were very attentive, as I tried to show them the way to God *with* the Mediator, telling the story of the poor child who was taken into the King's presence by the King's son. When dressed in Moorish costume I hardly recognised the story myself, but the children grasped the meaning and the application.

7th.—Early this morning my black women came, to whom I taught the Lord's Prayer; it made a great impression. After the lesson they tried to recall it, especially the petitions "Lead us not into temptation, and deliver us from evil." One confessed that she had stolen something, and wanted to know who would be considered guilty, she, the thief, or those for whom she stole. I wanted them to take me to the house where they all live to see two who are sick; they put me off by saying, when a little better they would both come to me instead. Inquiring of our servant afterwards the probable reason of their not wanting medicine he said, "Why, they themselves cure the sick, they are the Genawa." Then I remembered the stories we had heard of their tricks and incantations to drive out evil spirits. Constantly they are sent for to drive out "genoon" or evil spirits.

As they were so cold and hungry Miss Banks brought up a tray of bread and coffee, to their great satisfaction, on finishing which one old Soudanese got up and commenced to dance (?), the others clapping their hands and singing (?) as an accompaniment, then she made a funny bow and thanked us. As they were going out I reminded them again of the words of the prayer, and each one tried to repeat them. Three of them remember being stolen by Arabs and sold as slaves.

In the next gathering of women one said "What are we to do, we are Moslems of necessity, by force?" I preached repentance toward God, and told them that what was needed was a changed heart, that no religion was anything in the sight of God unless it touched the heart. Why did they say when anyone died that they had gone to God, knowing they had been liars, etc., etc., in their lives? Why did they mock God by pretending to repent to-day and doing the same to-morrow? Said they, "Your words are all true, we lie in our religion, and we lie in repenting; Lord have mercy upon us."

TUNIS.—The Medical Mission here grows slowly in numbers, but steadily, and the people listen attentively. There has been quite a work of grace among the Italians through Mr. Wasserzug, who is labouring in connection with Miss Bernard and Miss Jones; there have been conversions at nearly every meeting. Mrs. Flad has also had two or three encouraging cases of real conversion among the elder girls of her classes. Prayer is asked for further blessing in all departments.

ANONYMOUS GIFTS received with grateful thanks:—Feb. 6th, 3s.; Feb. 11th, "A poor widow's mite," 5s. He who sat over against the treasury, still notices from His throne on high, the gifts of those who though "poor" in this world, are "rich in faith."

## THE HOSPITAL WARDS.

### NOTES OF SOME OF THE IN-PATIENTS.

BY DR. C. L. TERRY.

#### WATVILLE STREET MOTHERS' MEETING BED.

IN this bed the first patient was a young woman who had been injured at her first confinement. She was brought in by her husband, who was very anxious that anything that could be done should be tried. It is, of course, very unusual for Moorish women to be operated upon, and it was with great regret that, after twice chloroforming the patient and seeing her begin to get quite well, we found eventually the operation was unsuccessful, and needed to be done over again. The woman had to go out to be at her home during a feast, and her husband promised he would bring her back again, but she never came. She listened eagerly and with apparent hunger to the Gospel when she was able. The news of God's love and salvation for her, a woman, through a Saviour who had died for her, seemed all so new to her. God grant she may remember the words she heard.

Another patient, who had an eye-disease that was making her slowly but surely quite blind, was operated on under chloroform, and in a few days left the hospital quite cured. She did with regard to the medical work, what we long to see some one of the patients do with regard to salvation. Having got healing, she went away to her home two days off at the city of Alcazar, and acted as an advertisement. She told her friends and neighbours, and as there are a very large number of people in that city with eye-diseases, a great many began to come to the hospital, and since then we must have had over two hundred eye cases from that one place. Her husband was one of the number, and strangely enough he also was, later in the year, in the Watville Street Mothers' Meeting bed. He went away with his eye cured.

Another patient was the sister (an elder married sister with a blue-eyed little baby of seven or eight months old) of a girl who came from a wild part of country and went home cured. I do not think any of the mothers who help to support the bed ever had daughters ill with the disease we were told this patient had. Her mother came with her, and seemed to have no doubt that we could cure her, because her other daughter had got well.

The first day the mother came to the hospital we could not make her understand or trust us at all, but the moment the medicine began to take effect her confidence and gratitude made her quite a different woman. From being scared and frightened and almost wild she became most friendly, and was greatly charmed by the music of an accordion with which Miss Vining accompanied the hymns she sang to them. When she came with this married daughter she solemnly declared that her daughter had swallowed a *tortoise*, and that she could feel its legs scraping away inside her. It was useless to try and persuade her it was only indigestion or at the most *worms*, from which many here suffer. So the best thing was to try and cure it. I expect many will be surprised to hear that we did cure it, quite to the satisfaction of the poor woman though she never saw *the tortoise*.

One patient in this bed was very deaf as well as diseased. She was cured of her disease but not of her deafness, and so never heard the message of God's love in a way that she could understand. As she, like nearly all the women, was unable to read, she seems hopelessly lost for eternity already! What use are those of our English women who *can* hear making of their ears.

## Algeria.

### THE GOSPEL AMONGST THE KABYLES.

By MONS. CUENDET.

Since the 21st of October, the date on which I recommenced the Kabyle meetings in my hall, after my return from Switzerland, I have had an average attendance of nine men. Some of the meetings have been attended by as many as twenty, and others by only two, but I have never found myself alone. Having a young Kabyle to keep the door and maintain order, I have always been able to have quiet in the meetings. This young man invites the Kabyles who pass along the street to enter the hall.

My hearers always listen attentively, and often there have been those who not only appear interested, but who have shown by their remarks that they truly are so. Once, for example, a man, startled by what he had heard, asked one of his companions if he did not believe that after all Jesus was the Key to Paradise. The man replied, with much hesitation, "Imken" (perhaps). Several times, after the meetings, men have acknowledged to me certain sins they have committed. I believe cases of this kind show that their consciences have been touched.

Previous to my going to Switzerland I had commenced a meeting for boys, which was attended by an average of twelve. Upon my return, I found that, although many of these boys had gone back to Kabylia, others had taken their place, so that I had nearly the same number as formerly. I could have many more, but as these "city arabs" are not always amenable to discipline I prefer not to have too many.

One day, as I was beginning to read the hymn, "Return, child, to thy Father's house," a lad who was there for the first time suddenly got up, with a cry, and ran out. The children began to laugh, but afterwards explained to me that this boy had stolen away from his parents some days before, and that he fled, thinking I was reading these words for him. Oh, that many of these young hearts might awaken to the fact that they are wandering from God by sin, and that it is to Him, by Christ, they must return!

I have continued visiting in the Kabyle "cafés" where I have met many interested and interesting men. Then I have found a warm welcome in the Kabyle shops of the "Beni Abbes." These are the men who do the sewing and embroidery of the burnouses and gaudouras (Kabyle garments). There are generally five or six together, and they are very clean. I sat down to-day amongst them and read and explained the Gospel to them while they worked.

One day I met a Marabout in a café, to whom I gave the parable of the lost sheep written in Arabic characters. He refused to read it, objecting that the Gospel had had its day, and was displaced by the Koran. Then he brought out the Koran and read some passages. He told me that at the day of judgment all men would come around Adam to ask him to intercede for them, but he would send them on to Noah, Noah to Abraham, Abraham to Moses, Moses to Jesus Christ, and Jesus Christ to Mohammed, the last of the prophets and the sole intercessor with God.

In December I made a journey into the mountains of Kabylia, beginning with the tribes of the "Beni Amram," where I was detained over three days by bad weather. I stayed at Mons. Darier's farmhouse, which, being then under repair, was not very comfortable, however I made use of the intervals of fine weather to visit the hamlets and isolated houses round about. On reaching the village, Aith Zoual, I entered a house where two men were carpentering. They must have supposed

I was a Government functionary, as they seemed frightened. They were a little reassured when I told them I had come to speak to them of the things of God, and of the way to heaven. Soon others arrived and I had a little audience of seven men, who listened attentively. One of them remarked to me that it was not enough to call and see them just once if they were to learn anything, but that I must go there again.

At Aith Bakir I had the opportunity of preaching to a number of men. Just before arriving there I found a dozen men working in the fields, to whom I spoke; several listened very attentively. In the village, having spoken to another group concerning sin and the guilt of men before God, I showed in the Lord Jesus a perfect Saviour. In the course of my remarks I read them a little tract entitled, "What think ye of Christ?" which seemed to impress them.

One Sunday morning I had a little service with Mons. and Mme. Darier, with whom I was staying, and Ali ou N'seur, one of our Christians from Djemaa, who works there. It rained heavily, but in the afternoon I was able, accompanied by Ali, to visit the farm of a rich Kabyle. In spite of his wealth and all the good-will which he showed us, he did not receive us in his house, but in a stable. It was in company with oxen, horses, and donkeys that I preached the Gospel to five men. In the middle of my reading I was surprised to see a man enter with a dish of couscous and raisins. Although having no desire to eat, I and Ali did so to please him, and afterwards I finished my reading.

On Monday morning I left Beni Amram with a mule, to go as far as Chalest-el-Ameur. My thought was to penetrate as far as the Beni Khalfoun, who live among the steep mountains, sleeping at the little French village of Tizi-Renif. I could not, however, carry out my plan, owing to the bad weather, so took the diligence to proceed to Boghin, about twenty-five miles off. On arriving at Dra-el-Mizan, I found that communication was stopped, so that I was obliged to stay there. All these hindrances are undoubtedly of God. On my arrival I was greeted by a Kabyle, who called me "Sheikh." I found it was a man who had often been at my meetings in Algiers. Being obliged to stop, I made use of the evening in visiting, and went into a café, where I had the opportunity of preaching the Gospel to about twenty men, who listened attentively. Among them was an educated young man of good position, with whom I had an interesting talk, giving him a Gospel of Luke in Kabyle.

Early on Tuesday morning I set out on a mule I had ordered the night before to go to Boghin, ten miles off.

I made this journey through a very dense fog accompanied by hoarfrost. I was very cold on my mule; but had the opportunity of speaking of the Gospel to nine Kabyles, as they walked beside me on the road. Finding one of them could read, I gave him a Kabyle Gospel of Mark. About half an hour before reaching Boghin, a ray of sunshine pierced the thick fog and soon completely dispelled it. Then there stretched before me a magnificent landscape. I found myself within a little distance of the Djurdjura range, and near to the foot of some isolated peaks, of which several were already covered with snow. I saw on all sides Kabyle villages, which could easily be reached from Boghin. I was delighted by the thought that from there I could easily do something for the Master in those villages.

To begin, I went into the tribe of the Beni Imror, where I visited four villages, and had the opportunity of preaching the Gospel to about sixty men and a large number of women and children. They were somewhat surprised, for they had never heard the Gospel before, and they were still more so that it was told them in their own language. One man said to me, "Thou, all the Kabyles will love thee, for thou speakest to them of God in Kabyle." An old man accompanied me every

where, urging me to spend the night at his house; finally, he wanted to accompany me as far as the French road leading to Boghin.

The next day I visited another tribe at the foot of the Djurdjura. In going there one crosses a forest of olives. I scarcely think there is another like it in all Kabylia for extent, as it takes nearly two hours to pass through it. As it was the season for gathering the olives, one heard on all sides the noise of the men who were shaking or beating the trees, or the voices of the women as they gathered the falling olives, mingled with the rustling of trees. Every few minutes the remark was made, "There is a Frenchman." When I wished them "Good morning" in Kabyle their curiosity was aroused, and they wanted to know who I was and where I was going. Thus I was led to give several short addresses in this forest to groups of from ten to twenty persons, so that about sixty in this way heard the good news.

The first time I stopped, one man began to dispute, but soon he ceased and listened, and finally said, "Show me clearly the road to heaven, for I do not know it and I cannot read." A woman also remarked, "Surely, this man will go to Paradise."

As I rested a little under an olive tree, I saw the women on all sides running to their neighbours to tell them what they had just heard. In the next village I went into a café; there I read the Gospel to eight men, and afterwards went on to the roof of a house where were ten men and women, some of whom were sewing and others drying olives. These roofs are covered with straw and a thick layer of earth on the top. The houses being built against the side of the mountain, the roofs were easily accessible.

No missionary has ever passed through any one of these villages, and everywhere great surprise was manifested at seeing a "Roumi" (Frenchman) travelling in the country for the express purpose of speaking of Jesus Christ.

A little of the "good seed" has been scattered abroad, and now we await the dew of the Holy Spirit to cause it to grow.

## CLOSE OF FIRST YEAR'S WORK IN CONSTANTINE.

BY MR. JAMES L. LOCHHEAD.

*December 1st, 1894.*—In visiting to-day, met two Arabs (brothers) who could read well, but were most fanatical. At first they would scarcely listen while I tried to tell them the Gospel. However, they quieted down, and I had the opportunity of making known to them the truths we hold most dear. Oh, for the mighty, convincing energy of the Holy Spirit, that those who read and hear the Word may feel its power!

*3rd.*—Spent some time this afternoon in an Arab café, which I had not previously visited. The first man to whom I spoke turned out to be a taleb, but after a short conversation, he rose and left, as he did not seem to wish to hear more. Those who remained, however, appeared disposed to listen while I tried to tell them of God's only plan of salvation. I thought on those words: "Ye will not come unto Me that ye might have life."

*6th.*—Had a long visit from an intelligent young Arab this afternoon. He has called several times already, and to-day I had a specially interesting talk with him about the things of God.

*20th.*—Several Arabs came to see us to-day, so that I had no time to visit. One of those who called was a most interesting young man, but very fanatical. He was telling me of the various things which go to make up the Moslem creed,

and I told him that we had only one thing in our religion which gave any man a right to call himself a Christian, and asked him to read the words of Jesus in John iii. about the new birth. I also spoke to him of how, after the fall, there was the institution of sacrifices; and of how God ordered all those who approached Him to bring a lamb, etc. The young man asked why I did not do this, which afforded me an opportunity of telling him of the Great Sacrifice, explaining that God would not accept me as I was in myself, but that He did accept me for the sake of that Holy One who had taken my place.

*Jan. 1st, 1895.*—1894 has gone, and with it our first year's work for the Master in Constantine. As we try and think of the help and blessing that God has given us, we cannot but render thanks with our whole hearts. Fully a year ago we came as strangers among strangers. Around us were multitudes of people—Jews, Arabs, French. Here we were at last settled among them, a parish large enough and needy enough, too. Then the question was, "How are we to begin?" "Beginning at Jerusalem" we thought the best plan, and so one day we spoke to some Arab boys playing beside our house. We asked them where they lived, etc. They gladly told us (they lived opposite), and questioned us as to where we came from, etc. Shortly after leaving them they appeared with Arab coffee for us to drink. Mrs. Lochhead asked them if they would take her to see their mother, which they heartily agreed to do. Thus we had our first opening for visiting. The same boys promised to come once a week and "read." So we had the nucleus of an Arab boys' class.

A few days after this we spoke to some French children who lived in the same street with us, and the Lord inclined them to come here also. As they were all Roman Catholics some of their parents came to see what strange doctrines we were teaching. Some little Jewesses who lived near, promised a weekly visit, which made a third class. An Arab girls' class was the next thing we wished, and after patience, perseverance, and prayer, we have now been successful.

During the year these various classes have been increasing in interest, behaviour, and attendance. Besides this, we have had more visiting than we could undertake, in addition to daily visits from Arabs, Jews, etc. For these things we thank God, and seek to give Him all the glory.

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

*From Miss S. M. DENISON (Tangier).*

The other evening in the ward I was saying that all had sin except our Lord Jesus Christ, when I was interrupted by a patient, "We had one in our land just like Him, A—B— had no sin." The one to whom he referred is well-known to have been a heavy drinker (an exceptional thing among Mohammedans, and contrary to their law), not to mention other gross sins. But then he was a descendant of the prophet, so how could he be wrong?

Upon being asked to explain these gross inconsistencies in the life of one whom they speak of as a saint, the patient said, "We cannot look at the sun in his splendour, and if a cloud comes between us and it the cloud does not take away any of the sun's grandeur, it only enables us to look at it; so he, *in the kindness of his heart*, did these things that we might not be dazzled by his glory!" Such is saintship here. So that if we see any one behaving in an out-of-the-way manner, or only partially clothed, we at once know that he is a saint.



From Miss EMILY SMITH (*Diemaa Sahridi*).

It is four months since we started the boys' class at Misloub, a village three-quarters of an hour's walk from us, and also made another attempt to form a class for girls. These classes were conducted under a large olive tree just outside the village, until the weather became too cold to teach out of doors. We then asked the men if we might take the boys into the men's meeting place, and very thankful we were for the warm welcome they gave us. In this thadjmaath (as it is called) we get a number of boys to listen who refused to join the class under the tree, so we hope in time to draw them in. Several men generally stand by and listen to the teaching. We are now instructing the boys in Old Testament history, so that they may see how, in very truth, Christ has fulfilled all Old Testament type and prophecy.

Our Misloub class of girls consists at present of seven children about the age of six years. Miss Welch teaches them, and the tiny mites have already learned a gospel hymn of four verses, with chorus. Only a few Sundays ago a woman offered us her house, saying, "It is now too cold outside." This we accepted, so for the moment we are housed, and can continue the work. Just now the snow lies deep all around us.

### "HOW SHALL THEY HEAR WITHOUT A PREACHER?"

THE Lord has gradually led us on as a mission during the last thirteen years from a very small and insignificant beginning, until now we have over eighty workers connected with the N.A.M. While thanking God for raising up these servants of His to carry out His purposes of mercy, one is reminded that there are still vast multitudes in North Africa who are quite unreached by existing agencies or labourers. My late journey has forced home this fact more than ever upon my mind.

First in the Regency of Tunisia. With the exception of our Mission Station in the Capital and two or three brethren of the C.S.M. temporarily located at Gabez in the south, and a few other labourers in Biserta at the north, the whole country is still unevangelised. Out of 1,600,000 not 200,000 are found in places occupied by missionaries, and even these are of course only reached in a very partial manner; 1,400,000 are thus still unreached. Some of these are to be found in large towns with many thousand inhabitants, like Sfax and Susa, but the bulk are scattered in villages all over the country. Occasionally some missionaries make a tour amongst them, and that is all that can be attempted at present. What is to be done for these multitudes within three or four days of England?

Passing on we come to Tripoli, with its immense area and its considerable population. Only one town in the country is occupied by missionaries. Benghazi, a city of 40,000 inhabitants, so far as I know, has never been so much as visited by a Christian missionary during the last 1,000 years, though hundreds of missionaries, and thousands of Christians pass within 150 miles of it on their way to the east.

In Egypt we have the excellent work of the American Presbyterians amongst the Copts, and to some extent amongst the Moslems; also the Church Missionary Society, and a small Dutch Mission, besides the North Africa Mission. But there must be quite three or four millions of people beyond the reach of all existing organisations. In other words, in these three countries, any of which can be reached from London within a week, there are seven millions of precious souls to whom the Glad Tidings of the Gospel is as yet a strange and unknown sound.

E. H. G.

## Description of Illustrations.

### AN ARAB TOMBSTONE.

THIS illustration is from a photo of a tombstone in the Arab Cemetery at Tlemcen, Algeria. It is only one of many similar stones, and contains the following inscription:—

"Praise be to God.

"This is the tomb of one who rejoices in the mercy of God through His clemency. The noble and devout servant of Him who pardons. Sidi-El-Hadj Mohammed Ibu El hadj Touhanny Elhousseny, of the family of Sidi Bou D'Khil.

"Deceased the 20 of Rabia II. 1306."

The Mohammedan calendar dates from the flight of Mohammed from Mecca in the year 622; and, being computed on the basis of lunar years, the date given above, 1306, is equivalent to A.D. 1888.

This poor soul, like thousands and tens of thousands of others, passed into the great unseen "rejoicing in the mercy of God," although knowing nothing of Christ, the great atoning sacrifice, through whom alone God's mercy flows to men. How long shall it be ere these deluded followers of the false prophet, living and dying so near to our own shores, shall hear and know of God's unspeakable gift.

### EXTERIOR OF SPANISH MISSION PREMISES, TANGIER.

We give this month a view of the building used by Mr. Patrick for his Spanish meetings. These are the premises which were taken about two years since, when our friends were driven out of their former location through the persecution of the Spanish priests. On the front of the balcony is a large notice-board, which announces its object to all passers-by, "Mision Evangelica" (Evangelical Mission).

It will be noticed that the third entrance from the right hand has two doors, which are open, and the foot of the stairs are seen. This is the entrance both to the schoolroom and service room. Reaching the top of the stairs and turning to the right, we enter the service room. This extends the whole length and width of the building, but is far too small for the numbers that attend. It is with difficulty that a hundred persons can be accommodated with seats, although more than that number frequently find standing room on Sunday evenings. During the late series of mission services, conducted by Colonel Oldham and his son, we hear that many were turned away each night, on one occasion as many as eighty.

If we turn to the left at the head of the stairs we find a passage running the length of the building; on the right of this passage, which is the back of the house, are small rooms used for various purposes, and here Mr. Patrick has his study. On the left of the passage is first the schoolroom, the two windows of which open on to the balcony. This room will hold about fifty children. Here day by day Miss Brown may be seen in the midst of her troop of little Spaniards, and while teaching them those things that will be useful for this life, is quietly storing their young minds with truths that have already borne fruit, and shall yet bear more in days to come.

The rooms at the farther end of the balcony are those which were formerly used by Mr. and Mrs. Barnard when assisting with the Spanish work, and to which they are hoping soon to return. It is one of the downstairs rooms of this building that is used by Miss Lambden for the Men's Refuge.

## For the Young.

### "SALT."

BY MISS E. TURNER, TUNIS.

A TEACHER once asked his class, "What is salt?" "I know," said Johnny, "what makes potatoes taste nasty when you don't put any." This answer did not send Johnny to the top of the class, though no doubt his teacher did not think him a great dunce after all. Most of you know that salt is a mineral, and that it is dug up from mines or left sometimes high and dry by salt-water. Perhaps we all know the properties of salt best in the way Johnny discovered. For after all some of us cannot enjoy our dinners if there is no salt in the house, and to eat an egg without salt is to some quite a hardship. But one of the most important uses of salt is as a *preserver*—meat salted will keep a long time, fish salted is sent from one country to another. In farm-houses much would be wasted if it were not for the salt-tub, which the farmer's wife knows so well will help her to lay by a nice stock of salted meat, pork, etc. How much we ought to thank God for all the many useful, wonderful things he has placed at man's side for his service.

\* \* \*

When our Lord Jesus was on earth He often used common things to illustrate the truth He wanted to teach. He knew that thus there could be no mistake as to His meaning, and that even ignorant people could understand Him. The sower with his seed, the lilies of the field, the growing corn, the little children playing at His feet, all these and many more were taken and used by the greatest Teacher to teach us more about God and ourselves. Once He took salt as an illustration, and though the truth He taught was so plain, many of His disciples seem to have forgotten it or only partly to have understood it.

In Matthew's Gospel, chap. v., verse 13, we read His words, "Ye are the salt of the earth," etc. What did Jesus mean? What does He teach you and me? One thing, surely, He meant, that a Christian's presence is like a purifying, preserving element, in the very place where God has placed them—that the power of the life should prevent wickedness, and also hinder or check corruption. We all know what a power example has; how often one hears a child excuse himself or herself for doing something wrong by saying, "Oh, so and so does it." How often we learn a habit, perhaps only by seeing someone else do it. Just so, a noble character in a school will make others ashamed of their meanness, or a truthful, sincere school boy will condemn many an underhand action, and may, without knowing it, raise the whole tone of the school.

If this is really so, and Christians are the salt of the earth, it is not surprising that before Christ died He gave us the command to go into "*all the world*." "But," you say, "that was to preach the Gospel." Just so, and how do we preach the Gospel? By talking only? Oh no, it *does* include that—and oh for a few more voices to ring out in this difficult language "the old, old story of Jesus and His love." But we want other preachers: Who? Men, women, and children, whole families, who will come and live out here and show by their lives what the Gospel does to make family life happy, good, and beautiful, to prove how men can earn an honest living, women manage their houses, and children learn at school and play in the streets, for God's glory! In plain words, we want more "Salt."

How is it that out here we find the towns so fearfully wicked—the people so Godless, business and even so-called justice so corrupt! Why? Is it not because false religions deceive many, many souls—that the Roman Catholics, who

profess to be followers of Christ, so far from being a purifying power, are become like the salt which has "lost its savour," of which Christ says it is "good for nothing"! Is it not because Christians are neglecting Christ's command to go into "all the world"? These lands, heathen and Mahomedan, have been left to become more and more corrupt.

Perhaps you ask, "But why are there so many wicked people in England still, if there are so many Christians"? One cannot explain every reason, but may it not be because there is too much "salt"! Have you ever tasted soup when the salt-cellar has been dropped in? You turn away, you cannot eat it. Out here some of you would think the pepper-box had been dropped into most of the Arab dishes—oh, they are *so* hot! Most things are good in their place and in a right quantity, but *bad* if there is more than there should be.

You are, perhaps, too young yet to understand why, but it is true that many in England turn away from the Gospel because Christians, instead of obeying Christ and coming to all parts of the earth, are staying at home and quarrelling and disagreeing among themselves. "And the world is waiting for its Light, and souls are dying without a knowledge of the Way, the Truth, and the Life." Oh, that we could learn what it means to "scatter and yet increase" (Prov. xi. 24)—learn the lesson of sacrificing self that others may be blessed. Will you, dear young friends, think over these things, and determine that you will do what you can to scatter the "salt," by sending more missionaries abroad? Pray that if God will, some day you may come *yourselves*—whether as missionaries or men and women of business will not matter much, so that you come as "*salt*."

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which was in such frequent request last winter. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who will undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

"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.

FOREIGN POSTAGE STAMPS.—Any friends having foreign stamps they could spare would oblige by sending them to J. W. Mostyn, Esq., 6, Prince of Wales Terrace, Bray, Co. Wicklow, who has kindly undertaken to dispose of any for the benefit of the North Africa Mission.

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, according to size of text chosen. The proceeds are given to the North Africa Mission.

MOORISH CHILDREN'S SCHOOL.—Cabinet photos of the group of children who are under instruction in Miss Jay's Home in Tangier can be had, price 1s. each, from Mrs. Jay, Tower House, Belmont Grove, Lee, S.E.



## 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.

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

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.

### FORM OF A BEQUEST.

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

### LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1895. SPECIAL AND GENERAL FUNDS.

1895. General.			1895. General.			1895. General.			1895. Special.		
1895. Receipt.	£ s. d.	No. of	1895. Receipt.	£ s. d.	No. of	1895. Receipt.	£ s. d.	No. of	1895. Receipt.	£ s. d.	No. of
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1... 9641	0 10 0		8... Norwood	1 15 0		17... 9738	2 2 0		26... 195	5 0 0	
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3... 9653	0 17 0		10... 9702	0 10 0		18... 9748	1 0 6				
4... 9654	0 5 0		10... 9703	0 2 0		Y.W.C.A.,					
4... 9655	0 2 0		10... 9704	3 17 0		Camb'rw'ill	3 9 3				
4... 9656	2 0 0		10... 9705	0 6 0		18... 9750	0 5 0				
4... 9657	0 5 0		Bible Class,			19... 9751	0 10 0				
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5... 9661	1 0 0		II... 9708	1 0 0		19... 9754	0 5 0				
Y.W.C.A.,			II... 9709	1 0 0		19... 9755	0 2 6				
Malta	0 15 0		II... 9710	1 0 0		21... 9756	0 5 0				
5... 9663	0 10 0		II... 9711	1 0 0		21... 9757	1 15 6				
W. Dulwich	1 0		II... 9712	0 2 6		21... 9758	1 0 0				
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5... 9666	0 2 6		on-Tees	2 5 6		21 Highgate					
5... 9667	0 5 0		12 .. 9714	2 0 0		Road	10 13 10				
5... 9668	0 10 0		S.S.			21 Highgate					
5... 9669	0 5 0		Inverness	0 10 0		Road S.S.	5 0 0				
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7... 9671	1 0 0		12... 9717	0 16 6		22... 9763	1 0 0				
7... 9672	2 2 0		12... 9718	0 17 0		22... 9764	0 12 6				
7... 9673	2 2 0		12... 9719	0 4 7		23... 9765	3 0 0				
7... 9674	0 10 0		12... 9720	0 1 5		23 Doncaster	1 10 0				
7... 9675	1 1 0		14... 9721	Ten Shares		23... 9767	0 5 0				
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29 ...	2 6 4
30 ...	0 10 0
31 ...	0 10 0
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38 ...	0 6 0
39 ...	0 3 6
40 ...	0 5 0
41 ...	3 0 0
42 ...	0 5 0
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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>		Miss A. COX .. .. Oct., 1892		Miss N. BAGSTER .. Oct., 1894	
Miss J. JAY .. .. Nov., 1885		Miss E. HERDMAN .. Jan., 1885		Mr. J. L. LOCHHEAD .. Mar., 1892		Dr. T. G. CHURCHER .. Oct., 1885	
Miss B. VINING .. Apr., 1886		Miss I. L. REED .. May, 1888		Mrs. LOCHHEAD .. Mar., 1892		*Mrs. CHURCHER .. Oct., 1889	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. Mar., 1892		Miss L. K. LOCHHEAD .. Mar., 1892			
Miss M. C. LAMBDEN .. May, 1888				<b>Algiers.</b>		<b>DEPENDENCY OF TRIPOLI.</b>	
Mr. C. MENSINK .. Oct., 1888		<b>ALGERIA.</b>		<i>Kabyle Work.</i>		<b>Tripoli.</b>	
Mrs. MENSINK .. May, 1890		<b>Tlemcen.</b>		Mr. E. CUENDET .. Sep., 1884		Mr. H. G. HARDING .. Feb., 1889	
Mrs. H. BOULTON .. Nov., 1888		*Miss R. HODGES .. Feb., 1889		Mrs. CUENDET .. " 1885		Mrs. HARDING .. May, 1892	
Dr. C. L. TERRY .. Nov., 1890		Miss A. GILL .. Oct., 1889		<b>Djemma Sahridj.</b>		Mr. W. H. VENABLES .. Mar., 1891	
Mrs. TERRY .. " "		Miss L. GRAY .. Feb., 1891		Miss J. COX .. May, 1887		Mrs. VENABLES .. " "	
Miss K. ALDRIDGE .. Dec., 1891		Mr. W. G. POPE .. Feb., 1891		Miss K. SMITH .. " "		Mr. W. REID .. Dec., 1892	
Miss S. M. DENISON .. Nov., 1893		Mrs. POPE .. Dec., 1892		Miss E. SMITH .. Feb., 1891		Miss E. T. NORTH .. Oct., 1894	
Dr. G. R. S. BREEZE .. Dec., 1894		Miss A. HAMMON .. Oct., 1894		Miss A. WELCH .. Dec., 1892		Miss M. HOLMES .. Dec., 1894	
<i>Spanish Work—</i>		<b>Mascara.</b>		<b>REGENCY OF TUNIS</b>		<b>EGYPT &amp; NORTH ARABIA</b>	
Mr. N. H. PATRICK .. Jan., 1889		Mr. F. CHEESEMAN .. Jan., 1886		<b>Tunis.</b>		<b>Alexandria.</b>	
Mrs. PATRICK .. Sep., 1889		<b>Mostaganem.</b>		Mr. G. B. MICHELL .. June, 1887		Mr. W. SUMMERS .. Apr., 1887	
Miss F. R. BROWN .. Oct., 1889		Mr. A. V. LILEY .. July, 1885		Mrs. MICHELL .. Oct., 1888		Mrs. W. SUMMERS .. May, 1890	
<b>Casablanca.</b>		Mrs. LILEY .. Apr., 1886		Miss GRISSELL .. Oct., 1888		*Miss R. JOHNSON .. Oct., 1889	
Dr. G. M. GRIEVE .. Oct., 1890		<b>Cherchel.</b>		Miss A. A. HARDING .. " "		Dr. H. SMITH .. Jan., 1892	
Mrs. GRIEVE .. " "		*Miss L. READ .. Apr., 1886		*Miss A. M. CASE .. Oct., 1890		Miss A. WATSON .. Apr., 1892	
Mr. J. J. EDWARDS .. Oct., 1888		*Miss H. D. DAY .. " "		*Dr. C. S. LEACH .. June, 1891		Miss VAN DER MOLEN .. " "	
Mrs. EDWARDS .. Mar., 1892		<b>Constantine.</b>		*Mrs. LEACH .. " "		<b>STUDYING ARABIC, ETC., IN ENGLAND.</b>	
<b>Tetuan.</b>		Miss L. COLVILLE .. Apr., 1886		Miss K. JOHNSTON .. Jan., 1892		Mr. C. T. HOOPER, Mr. D. J. COOPER, Mr. J. JOHNSON, Miss G. L. ADDINSELL, Miss J. DOWLING, Miss E. MILLS, Miss M. A. PRIOR.	
Miss F. M. BANKS .. May, 1888		Miss H. GRANGER .. Oct., 1886		Miss E. TURNER .. Jan., 1892		MR. MILTON H. MARSHALL, Tutor.	
Miss A. BOLTON .. Apr., 1889				Miss B. ROBERTS .. Mar., 1892			
Miss A. G. HUBBARD .. Oct., 1891				Miss M. SCOTT .. " "			
				Miss L. A. LAMBERT .. Dec., 1893			

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