

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

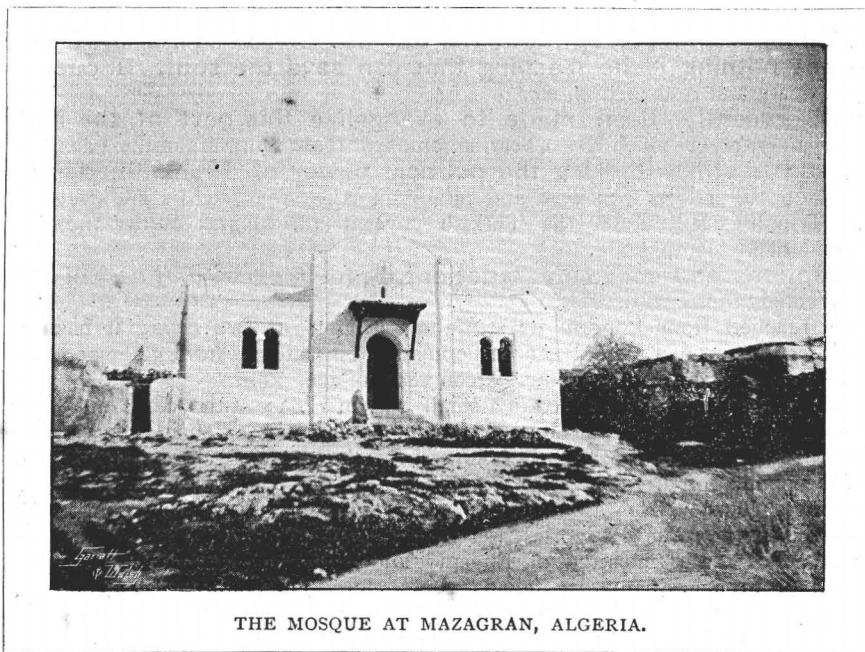
## NORTH AFRICA MISSION,

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

No. 80.

APRIL, 1895.

PRICE ONE PENNY.



THE MOSQUE AT MAZAGRAN, ALGERIA.

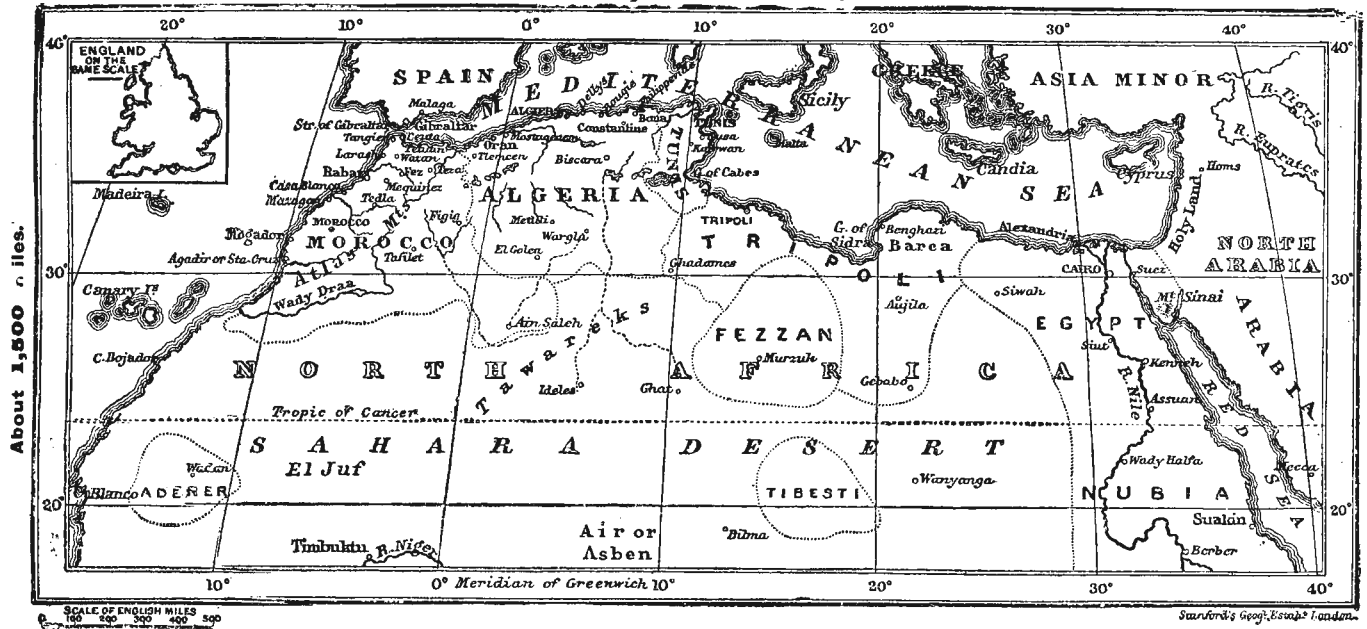
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About 3,600 miles across.



### NORTH AFRICA consists of—

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

No effort has, until recently, been made to 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.

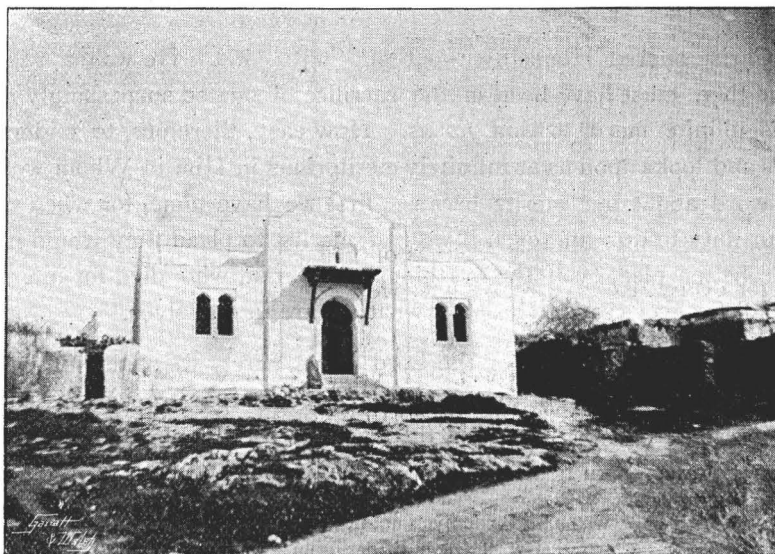
**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to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



THE MOSQUE AT MAZAGRAN, ALGERIA (*see page 52*).

## The Infinite Worthiness of Christ.

I stand upon His merit,  
I know no other stand,

Not e'en where glory dwelleth  
In Immanuel's land.

**N**O human mind can comprehend or conceive the unspeakable meritoriousness of our Lord. The Father and the Holy Spirit alone know Him perfectly, and they only, therefore, are competent to declare His work.

The Holy Spirit, in Proverbs viii., makes known to us the mind and heart of the Father toward the Son before the dawning of Creation, or ever the world was, and shows us that, in the eternal past, from the beginning down till earth's birthday, He was as one brought up with the Father, Who counted Him so worthy that He was always His delight, as He rejoiced before Him.

By Him God made the world; He was and ever will be the brightness of the Father's glory, and the express image of His person; things celestial and terrestrial are upheld by His mere word.

In the fulness of time He became incarnate, God manifest in the flesh. The heir of all things, the first-begotten was brought into the world. The shepherds then heard a multitude of the heavenly host praising God, but we learn in Hebrews i. that at that moment God commanded all His angels to worship Him. Every knee in Heaven was bending, and every heart was owning that He was infinitely worthy of their reverence and worship.

At His baptism the Father, through the opened heavens, declared Him to be His beloved Son in Whom He was well pleased, and at the transfiguration He repeated the statement and bade us heed His voice.

Jesus Himself tells us in Jno. x. that the Father loved Him because He laid down His life for the sheep that He might take it again. Though God hid His face from Him, when as our substitute, He bare our sins, yet personally He was never more precious, for He was then obedient unto death, even the death of the cross.

Everything that Jesus did pleased the Father, so that He could truthfully say, "I do always those things that please Him." So delighted was the Father with His obedience, even unto death, that He raised Him, and has given Him a name above every name (Phil. ii.), and has determined that every knee on the earth and under it, shall bow to Him and own Him Lord.

By the Eternal Spirit Christ offered Himself without spot unto God. He was a sacrifice of a sweet-smelling savour. What infinite value there must have been in the sacrifice of one so surpassingly precious to God. But He offered Himself, with all His infinite merit to God *for us*. How easy, therefore, to understand that God not only pardons our sins, but justifies and looks upon us as infinitely meritorious in Him in Whom we are made acceptable. Let us then never say another word about our merits because, first we have none, for when we have done all, we have done no more than it was our duty to do; and even if we had merits to plead they would not be worth naming while we could put in the so much better plea, even the worthiness of Christ, who died for us. When we see more fully what we are in Christ we shall for ever cease to boast of what we are in ourselves.

If God blesses us in proportion to the merits of the Lord Jesus, surely we shall not have room enough to receive His abundant grace. Is not this what we ought to expect? If we do not, is it not because we are looking at ourselves instead of at our glorious Representative? In heaven, the worth of the Lamb that was slain will for ever be the subject of song and the topic of praise. All hearts will forget themselves and be lost in admiration of His loveliness.

The Bride eyes not her garment,  
But her dear Bridegroom's face;  
I will not gaze on glory,  
But on my King of grace.

But there is another side to this subject. If the Lord Jesus is so worthy in the sight of God, if His merits made His sacrifice so infinitely well pleasing to God, that we poor sinners are accepted and acceptable in Him, what should He be to us? Is He not worthy of our highest worship and fullest service? Is there anything good enough for us to do for Him, or to give to Him? We love Him because He shed His blood to save us, lives to succour us, and is coming to take us to Himself. This is good. But in addition to what He has done for, or is to us, is He not infinitely and gloriously worthy in Himself?

We love Thee for the glorious worth  
Which in Thyself we see;  
We love Thee for the shameful cross  
Endured so patiently.

It was the special request of this Blessed One that the glad tidings of His great salvation should be proclaimed to every creature of all nations, and that those who receive the message should be taught and tended with shepherd care by those more fully instructed. Everyone who owns His worth, is called to take their share in this blessed work for the Worthy One, and each one can do something. Some can labour at home and some abroad; some can help others prepare to do so, others can assist to sustain the messengers of peace by their bounty, and all can show their sympathy and unite their prayers to forward His wishes.

If the Jews could say of the centurion at Capernaum who had built them a synagogue, that he was worthy, how much more should we declare by our actions and words the worthiness of the Lord Jesus?

Jesus is worthy to receive  
Honour and power divine,  
And blessings more than we can give  
Be Lord for ever Thine.

## Notes and Extracts.

TUNIS.—The Medical Mission here still proves a favourable means of reaching numbers of Mohammedans. Dr. Churcher, in the absence of Dr. Leach in England, attends to the patients, receiving the men twice a week and the women twice a week. On the men's mornings Mr. Michell gives a Gospel address to the patients while waiting, followed by such personal dealing as they can get, in which the lady-workers join. On the women's morning Miss Harding gives the address.

Writing of the above, Mr. Michell says: "Too often the listeners are either quite apathetic or actively opposed, but often, thank God, we meet with some who listen appreciatively, and of one at least we have much hope of a real deep interest. Of course, our audiences vary much in every way, from the Bedouin, squalid, ignorant, and silent—intensely stupid in some respects, although keen enough in others—to the haughty, gaily-dressed, cynical 'man about town,' full of high pretensions, but with the lowest morality in practice. Of course, our aim is to convince them of the irreconcilable nature of sin with God. They have hopes of escaping without any payment being made for offences and omissions, which only the Holy Spirit can convince them to be false."

Our missionaries in Tunis have united with Miss Bernard and others, who are working amongst the Italians, in hiring a hall in the Rue de la Commission. Here meetings will be held each evening in various languages, viz., two evenings in French, three in Italian, and one in Arabic; while on Saturday afternoons there will be a meeting for Jews.

It is a matter for much thankfulness that all the native converts in Tunis are standing firmly and brightly. The two Syrian brethren, Karem and Arthur Nemour, are well-educated men, the younger especially so in French; they are members of one of the best Roman Catholic families of Palestine, and since their conversion last May have been completely cast off by their relatives. They have been holding meetings in their room on Sunday mornings for those who speak Arabic, and have been already blessed to two other Syrians, beside a whole Maltese family.

Our brother Sidi Ahmed is much cheered by the many earnest enquirers who call upon him for conversation; some of these are not far from the Kingdom. We especially commend the work in Tunis just now to the prayerful remembrance of God's children.

MISS GRISSELL is anxious to make another itinerating tour before returning to England. The weather is already getting more spring-like, and she is only waiting for the arrival of needed supplies to complete her arrangements.

TRIPOLI.—Mr. W. Reid writes: "During January we have had an increased attendance at the Medical Mission as compared with December. Amongst the patients I have come across several who have much encouraged me. One old man said he had been advised not to come, lest we should make him an infidel, but that those who had advised him so were mistaken; our teaching was good, and it only needed that I should say that Mohammed was the prophet of God to become a true believer."

TETUAN.—Our sisters, the Misses Banks, Bolton, and Hubbard, are being greatly encouraged in their work amongst the Spaniards. Miss Bolton writes of the conversion of one who had frequently attended their meetings. He had been to Spain to dispose of his wares, and was returning, when the vessel was caught in a violent storm, and for thirty hours was

in great danger. During that night, while face to face with death, he was led to think of eternity; much of what he had heard from time to time at the meetings came back to him forcibly, and at midnight he yielded himself to Christ. A day or two after his wife also came to confess her faith in Christ. There are now seven Spaniards in Tetuan uniting together for prayer, for which we praise God.

EDINBURGH.—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.

It is proposed in connection with the above to hold a Monthly Meeting for prayer, etc., similar to the one now held weekly in Barking. The first of these meetings will (D.V.) be held at Lochrin House, on Saturday, April 6th, at 4 o'clock, when it is hoped that all who take an interest in the spread of the Gospel amongst Mohammedans and others in North Africa, will endeavour to be present.

ANONYMOUS GIFT.—Received with grateful thanks, March 11th, illustrated text almanack and a few magazines, with a request to acknowledge same in *Christian*. We regret being unable to do this, as the cost would exceed the value of the gift.

BACK NUMBERS.—If any of our friends have by them copies of NORTH AFRICA for January, 1892, we should feel obliged if they would kindly send them to us, and we will gladly either pay for them or send current numbers in exchange.

### TO THE FRIENDS OF THE NORTH AFRICA MISSION.

March 14th, 1895.

DEAR FELLOW-HELPERS,

Again we have to record the goodness of the Lord. Last month I mentioned a liberal gift of £650 received at a time of pressing need. It was mainly distributed for the personal use of the workers, and as supplies came in rather slowly, the beginning of this month found us looking earnestly to God for funds for expenses both at home and abroad. On Saturday last, March 9th, in the evening, a letter was received from a previously unknown friend, enclosing a cheque for £500, which he felt the Lord was leading him to give to the North Africa Mission. You will, I am sure, join with us in thanking the Lord for the repeated tokens of His Fatherly care, and in praying that our faith may be correspondingly strengthened to trust Him, whether the way be dark or bright.

The Missionary probationers who are studying Arabic at Barking have been taking special services in the little village of Dagenham a few miles off. Their hearts have been cheered by seeing quite a nice number brought to the knowledge of Christ. It is well, while in the midst of study, to have one's soul kept warm by soul-winning.

Dr. and Mrs. Coplestone, of Lochrin House, Gilmore Place, Edinburgh, are arranging for a prayer meeting to be held at their house on the first Saturday of each month, at 4 p.m. The first meeting will be on Saturday, April 6th. They will be very glad to welcome those interested in mission work in North Africa. They will be thankful also to receive and forward any gifts that friends may have to send us, or to give information about the Mission. This meeting will be a centre for the Edinburgh Auxiliary of the N.A.M., of which Dr. Coplestone is the Honorary Secretary. We should be very thankful if God would lay it on the hearts of friends in other parts to form centres for prayer, the spread of information, and

the receipt of funds for the Lord's work in North Africa. Mr. and Mrs. McCurry, of Kingstown, Dublin, and Mr. J. C. Lepper, 41, Ann Street, Belfast, have already done something in this direction, beside which there is a West London Auxiliary specially seeking to help the work of Miss Jay and Miss Jennings; and in other parts there are groups of friends or churches praying for and seeking to support workers in whom they are interested. It often gives point to prayer if one or two workers are specially taken up and remembered before the Lord, and contributions are specially devoted to their support. Perhaps there are some who feel a deep interest in the foreign field, and who, though unable to go forth, might in this way greatly forward the work.

Influenza has made itself felt in the home work. Mr. Marshall, our teacher of Arabic, has been attacked by it, but hopes shortly to be back to his work. Mr. R. C. Morgan and Mrs. Haig, of our Council, have also been laid aside, and two or three others, while the father of Miss Case, of Tunis, has been taken home to the presence of the Lord.

We are now passing through the month of Ramadan, during which all good Moslems are supposed to fast from sunrise to sunset. This is always a time of great trial to converts—to break the fast is to break with Mohammedanism. Ahmed, in Tunis, has had some persecution to put up with, and so have others elsewhere. Perhaps it is a good thing to have some test like this, as it makes a dividing line. There have been some encouraging cases of enquirers amongst Moslems in Tunis, and cheering cases of professed conversions amongst Italians and Maltese in the work carried on by Mr. Wasserzug, who is working in connection with a kindred Mission.

From Tripoli we hear that though the Medical Mission is not quite so well attended during Ramadan, there have been facilities for speaking to those who have been present, and Mr. Reid mentions one man by whose enquiries he was specially cheered.

Mr. and Mrs. Summers have been up to Cairo staying for a time on our Mission boat, so that Mrs. Summers may have a much-needed change. Dr. Smith and the other workers have been keeping on the work in Alexandria. In Constantine Miss Colville and Miss Granger report that there has been much sickness amongst the natives, caused largely, no doubt, by the severity of the winter; even at the beginning of March snow was falling there. This, of course, is partly accounted for by the fact that the city has an elevation of about 2,500 feet above the sea-level. Our sisters here are leaving their present house, as it is required by their landlord; but they have been fortunate in obtaining a new one, which seems to be more suitable for their work and large enough to take in two other workers. The people listen readily to the Word, but to confess Christ means a great deal.

Mr. Cuendet, of Algiers, has now sent me the manuscript translation of the Acts of the Apostles into Kabyle, which we hope to be able to get printed by the help of the B. and F. B. Society. The Mohammedan fast makes his work amongst the Kabyles a little more difficult just now. Miss J. Cox, of Djemâa Sahridj, has been on a visit to Algiers, and had an interesting meeting with some Kabyle women who had been gathered together. The classes and other work at Djemâa Sahridj, in Kabylia, seem to give cause for continued encouragement.

Mr. Liley has been experiencing a certain amount of annoyance through local officials seeking to find some excuse for hindering his work. Fortunately, however, they can find nothing against him except that he is an Englishman. We do not at all think that those in highest positions approve of the action of their subordinates.

The country round Casablanca seems much quieter than it was; but now that the natives are less disturbed, the locusts have come, and in some places are eating up everything before

them. Miss Herdman and her fellow-labourers in Fez are greatly encouraged in their work. Mr. and Mrs. Patrick, in Tangier, are also cheered in the work amongst the Spaniards. In Tetuan some interesting cases of conversion are reported amongst the Spaniards.

We are proposing to give the last week in April to special praise and prayer, and would invite you to join us then.

Yours faithfully, in the Lord's service,

EDWARD H. GLENNY.

P.S.—*March 18th.*—Since writing the above, a sum of £500 has been sent us for the educational work of the Mission, which it is proposed to apply towards the teaching of Arabic, etc., to missionary probationers. It is a most manifest token of our Lord's goodness, as this new branch involves enlarged premises and increased expenditure. We are just adding No. 31, Linton Road, as a residence for lady probationers.

## ANNUAL REPORT OF THE NORTH AFRICA MISSION WORKERS' UNION.

TO THE MEMBERS OF OUR UNION.

DEAR FRIENDS,

We have closed our third year of the Workers' Union, and with gratitude we record another year of advance. It is always well to advance in the ways and work of God. And surely no work is more blessed than holding up and steadying the hands of His workers in the far-off parts of our Lord's vineyard, lightening their household burdens, and so freeing their hands for spiritual service. This we can do when we ourselves may not be free to go out. Every garment made or help given, however small, by any servant of Christ shall in nowise lose its reward. Our God only expects from us "according to what a man hath." Let us remember we are not working, we trust, in one sense, for each other, we are looking higher and working even for Him who sits exalted at "The Right Hand of the Throne of the Majesty in the Heavens." Is anything too costly for the members of "His Body?" (Mark xiv. 3) although the human heart may estimate it "waste."

With these few observations, let us hear what our fellow-workers in the field have to say to us of the many good things so willingly made and sent out to them:—

"... The fine big W. U. parcel came safely to hand. I feel I cannot thank you enough for the nice things sent. More and more I feel grateful to the W. U., which supplies so many necessary articles one cannot always afford to buy, and which relieves one of so much trouble and work."

"... You certainly greatly strengthen our hands out here. We much appreciate your labours. Please be assured of my sincere gratitude for the very suitable articles sent, and express the same to the members of the W. U."

"... Please accept sincere thanks for the W. U. parcel. It is such a real boon to us missionaries to be saved time and money. May the Lord richly reward His servants who help us in such a practical way!"

"... Thank you so much for sending me such a lovely parcel from the W. U., all such nice, useful things, and just the right size. Such a pleasure examining all the treasures so many loving hands had made. I think the workers would feel rewarded if they knew how much pleasure it gives us to receive these parcels."

"... Parcels caused quite an excitement in our little circle, they contained something good and useful for each, nearly all fitted. The kind hands who cut them out must have been specially directed. We do not know how sufficiently to convey our thanks to the kind givers."



"... It is exceedingly pleasant to find oneself remembered in such a practical and kindly way."

"... Five beautiful parcels arrived. Contents gave great pleasure, and in not a few cases supplied just what was needed. It is a very real way of helping."

"... A great surprise and real treat to receive such a lot of nice things, all so well made, and they suit the children just as if their measure had been taken. Things for us, also, are just to the purpose."

"... I want to thank the members of the Workers Union most truly for their handsome gifts to me and mine. The (white flannel) nightdresses have come to me as a real gift from God. My husband was very glad of the socks, the weather here is now bitterly cold, Accept our warmest thanks for all the gifts, and praying that God's blessing may rest upon each member of the Union during the New Year, and make it a real help and comfort to many."

"... So very many thanks to the W. U. for the most acceptable gifts."

"... Very many thanks to you for remembering me, and in sending me so very many things—blouse so very useful. Underclothes just came when I needed them. I felt so thankful I had not to make them, as we have very little spare time, and do not like spending it in sewing; the work needs all our time. So pleased to get the scap."

"... How can I thank the W. U. on behalf of all working at this Station. Six of the parcels have come, and if you could have seen us all together as garment after garment was opened and admired, I think all would have been glad in our pleasure, they are so beautifully made for the dear people."

We think, after reading the above words of gratitude and thanks from the stations in North Africa, we may take courage and be of good cheer, and work on with increased love and zeal. We are glad to be able to tell you that our membership has considerably increased, and though during the last year we lost two branches (as branches), we established four new ones. Our Australian Branch has gathered strength in the midst of great financial depression, and have sent liberally and direct to the workers.

The total receipts from members, etc., last year reached £13 odd, leaving a balance of £2 16s. 1½d. This year we have received £14 18s. 6d., leaving a balance of £3 10s. It may be said that we have not financially much improved, and that apparently is true; but this can be accounted for by the fact that as many as eleven branches responded to our suggestion last year, and corresponded direct with some chosen missionaries, and accordingly some of them absorbed the funds, as we may say, locally in paying carriage and custom's duty.

Now, as regards the balance at headquarters, it is always spent (after deducting some small amount for printing, etc.), in the purchase of flannel and woollen underclothing. These are much needed, and we often wish we had a larger amount to so spend. Will our fellow-workers at home kindly remember that flannels are very much required, and must be supplied somehow to mostly all the workers in North Africa. This winter they have suffered much from cold.

As the North Africa Mission expands, shall we not try and correspondingly expand our Workers Union, so that we may be able to supply the many fresh needs arising in the field? We should be glad, therefore, if some more of the numerous friends in England, Ireland, and Scotland now interested in North Africa, would join hands in their localities to establish new branches.

Membership is not a very onerous business, and does not necessitate working parties, and yet can combine all true lovers of our Lord Jesus Christ. Each member pays 1s. a year, and guarantees to make two new garments of some useful kind

—such as knitted shawls, socks, underclothing, household linen, etc.

Would some more of our branches volunteer to correspond with workers in North Africa, and try and supply some of their needs? Moreover, we wish much to see all our branches becoming centres for collecting funds, however small, and distributing information about North Africa (boxes are supplied from Barking, free). And why should not each branch have a drawing-room, or other meeting annually to interest their friends? Returned missionaries could be sent down to address the meeting. There is also a "Scattered Members' Branch," and any person can join this by communicating direct with me.

#### LIST OF LOCAL SECRETARIES.

Basingstoke—Miss Smith, Rose Hill.  
 Bedford—Mrs. Hewitt, Glen Ochil, Albany Road.  
 Belfast—Miss Lepper, Cooleen, Strandtown.  
 Blackheath Park—Miss Rouse, 3, The Manor Way.  
 Brighton—Miss Williams, 6, Arundel Terrace.  
 Cheltenham—Miss Carrick, Fromefield, St. George's Road.  
 Christchurch—Miss Tighe, The Priory.  
 Clevedon—Miss Hodgson, Norham, Victoria Park.  
 Crouch End—Miss F. Aldwickle, Elesterwick, 11, Wolseley Road.  
 Clifton—Miss E. Fisher, 25, Pembroke Road.  
 Clapton, Upper—Miss Tucker, 255, Evering Road.  
 Dorchester—Miss Steel, Y.W. Institute.  
 Eastbourne—Miss Gurney, Granville Lodge.  
 Edinburgh—Miss Roberts, 14, Napier Road.  
 Hampstead, South—Miss Grissell, 71, Fellows Road.  
 Hazelhatch, Co. Dublin—Mrs. Warren, Newcastle Lodge.  
 Holloway, Upper—Miss A. L. Smee, 54, St. John's Park.  
 Liverpool—Miss Jessie Merrick, 79, Mount Pleasant.  
 Liverpool—Miss M. Talbot, 158, Queen's Road.  
 Sydney, New South Wales—Mrs. Dovey, Mayfield, Grosvenor Street, Croydon.  
 Tunbridge Wells—Mrs. Morrison, 45, Upper Grosvenor Road.  
 Upper Norwood—Miss Dalton, 39, Woodland Road.  
 Wallingford—Miss Marshall, High Street.  
 Wantage—Miss Clark, Y.W.C.A., Emerald Hill.  
 Washford—Mrs. A. Symonds, Bilbrook.  
 Woodford, South—Miss Taylor, Rose Bank, Cleveland Road.  
 Weymouth—Miss S. de Merie, 3, Clearmont Terrace, Rodwell.  
 Weston super-Mare—Miss F. Blake, Rocklease, Atlantic Road.

Believe me,

Yours faithfully in Christ,

GEORGIANA H. BRIDGFORD,

1, Calverley Mount,

Tunbridge Wells,

Kent.

*Hon. Gen. Sec.*

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.

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.

## THE MOHAMMEDAN IDEA OF GOD.

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

BY MR. GEO. B. MICHELL.

(Continued from page 30).

THE corruption and injustice of Muslim governments are notorious. But whence comes it that these that profess a superior civilization and the favour of a further revelation purposely intended to replace a corrupt Christianity, and which has actually done so, should be specially known as rotten, backward, and debased? Morocco, Tunis, Egypt, Turkey, and Persia, all independent of each other and rivalling each other in tenacity to Islam, all exhibit the same character of despotism and rapacity in their rulers; corruption, carelessness, and injustice in their magistrates; lawlessness, bad faith, and dense ignorance in their subjects; and decay in every respect the most characteristic feature of all. With such an idea of God as despotic and capricious, how can a Mohammedan ruler know anything of any obligations towards his people, or of mercy based on fairness and equity? With such a slippery, shifty, contradictory code of laws as the Koran, and with such a distorted religious system by which to interpret those laws, how can a Muslim judge be just, impartial, or consistent? Without a notion of a God of peace and love and truth, how can any Muslim show forth these qualities himself? Thus these are practically unknown.

With the ceaseless fear of divorce before her, a woman dare not let her heart go out in love to the husband to whom she has been sold, and about whom she has been in no way consulted, or towards the children from whom at any moment she may be separated for ever and sent off in disgrace. A man is commanded in the Koran (Sura iv. 38) to "chastise" his wife, and the Arabic for "an over-indulgent man" is *dhaif ul 'asa*, *i.e.*, "weak with regard to the stick!" An Arab who will not kill a flea or a louse because he is forbidden to take life except for food, will throw a new-born kitten out of doors away from its mother, to die of cold and gradual starvation, and call it "harrām" (forbidden) to put the poor little creature out of its misery. A Muslim Sultan will sacrifice 400 or 500 boys to make one eunuch for his harem by a fiendish procedure which enables him to ascribe it to "the hand of God," *no human hand being employed!* Cruelty is a fact so characteristic of Islam that one may say that true love is quite unknown. Indeed, one of the most astonishing things a Muslim woman first hears about the Gospel is love.

Untrustworthiness, unfaithfulness, lying, deception, treachery and cheating are also only the natural result of a religion that knows nothing of the *obligation* of truth, and are so common throughout North Africa as to be taken for granted, and as a matter of course by the natives among themselves. A Muslim will swear by every solemn oath to an utter falsehood, and to really assure you of a fact will say it "on the word of a Christian, not of a Moor!"

This distrust and untrustworthiness is at the bottom of the Muslim system of the veil and the seclusion of women, and the latter naturally resent it, and having no higher ideal than the sensual paradise of the Koran, only too often justify suspicion. I will not enter here into the subject of the fearful immorality and unnatural criminality of these lands, except to point out the connection between it and the false idea of God and His truth and faithfulness. Enough has, I think, been said about the details to explain the Muslim idea of sin. There are several words to express sin in Arabic. *Ma'sia* means literally "rebellion," "disobedience." It is defined in the great lexicon of El Jowhari as "the reverse of obedience." This is, perhaps, the strongest expression used for sin, but

essentially it seems to apply to a deliberate disobedience to some *command*, such as that to fast during the month of Ramadhan, *i.e.*, some outward ordinance rather than a moral precept. And yet such is the character of Mohammedanism that a Muslim will be most indignant at being taxed with *Ma'sia*, while he will cheerfully acknowledge lying, fornication, etc.

It seems to me, therefore, a good plan in speaking about sin to a Muslim to point out that moral misdeeds are really the greatest "*ma'sia*." The ordinary word in use in the Bible is "*Khatia*," literally "a missing of the mark," and thus exactly representing the Greek word, and being radically identical with the Hebrew of the Old Testament. This word is known in North Africa and conveys an idea of sin, but is not at all so common as *ma'sia* and *dhenb*, the root being used of "mistakes" of any kind, and so I do not find it carries much conviction with it.

The usual word for "sin" in use is *dhenb*, and for a "sinner" *mudhnib*. I cannot find any satisfactory definition of this in El Jowhari, who simply gives other synonyms. The root *dhanab* has no connection with it at all, signifying a "*tail*" of birds or animals. In common use it seems equivalent to what Romanists call "venial sins." It is acknowledged to be wrong and to be displeasing to God, and, if pressed, to be a disobedience of His command; but it is thought comparatively lightly of, to say "*Ustūghfir Ullah*" (I ask pardon of God) being quite sufficient to ensure its forgiveness, no matter how outrageous.

For those sins that have not been thus got rid of, there are scores of "*Fawaid*" (remedies), most of the aforementioned "saints" having left some special formula. These consist of repeating certain verses of the Koran, certain ejaculations, the ninety-nine names of God, so many thousands of times, thus securing forgiveness of so many sins, or the sins of so many years; or in the case of all the sins having been worked off, a certain favoured spot in paradise is gained! To do this more methodically, and with less tedium, classes are formed of those following a particular "saint" in his "*zāwia*," where they all go through the task together, some shouting it aloud (Howling Dervishes), others spinning round in accompaniment (Dancing Dervishes), others with drums, etc., but all with the same object.

These "vain repetitions," again, are in remarkable harmony with Satan's other grand forgery, Romanism. But the organising of all this shows a feeling of the need of forgiveness, and furnishes a very valuable opportunity for the urging of the salvation offered in Christ. It also argues a conviction that sin is not such a trivial matter or so easily forgiven, after all. Consequently, in ordinary conversation and preaching I use the word "*dhenb*," explaining its true sense and heinousness. Other words, less well known, are "*ithm*" (iniquity), so used in the Bible, given as a synonym of "*dhenb*" in El Jowhari; "*jerm*" (a *crime*); "*Ta'addi*" (transgression), literally, "passing over the limit," and therefore an exact equivalent, all so used in the Bible; the latter being quite well understood in its correct sense.

A curious expression in use amongst the natives is "a heart as white or as pure as milk." One is often assured of this by persons of undoubtedly sinful life, and it gives an impression of self-deception and self-righteousness; but it must be borne in mind that the reference is to a *heart devoid of malice or revenge or ill-will towards any fellow-creature*, and may thus be sincere enough.

It is significant also that the correct words for "good," "righteous," "justification," "right," are almost unknown or else misused. In Tunis "good" is rendered by "*melih*" (lit., salt), "partaking of the good qualities of salt"; the proper word, "*tayib*," means "ripe," or else "well *cooked*." "*Hasan*," another word for "good," being little used, and then conveying



the idea of "beauty." "To do good," is quite correctly rendered "amel el kheir." In Tripoli, "bahi" (beautiful) is used for "good," and in Morocco, "mizyan," literally, "fine," "ornamental." In Algeria, I believe "melih" is used, and also "sawa sawa," *i.e.*, "exact," "equal." A good deal of difficulty is found to express "righteousness," "justification." the proper words (even those used in the Koran) being almost entirely unknown—"birr" (righteousness), "tebrir" (justification), and "barr" (a righteous man). A better known root is "zekii" (pure, virtuous), but even this is not common. The only way seems to be to use the root "birr," and explain it each time. "Right," in the sense of justice, fairness, is "sawab," but it is comparatively little known; in the opposite sense to "wrong," it is "haqq" (lit., truth), a word which also expresses "rights," thus implying in "you are right," that you are in possession of your rights.

The second part of the Mohammedan Creed, "I testify that Mohammed is the prophet or apostle of God," introduces certain modifications of the bare conceptions of the first part that are most important, and of course absolutely essential to a correct understanding of the Muslim position. Indeed it is the distinctive essence of *Islam* as opposed to Christianity and Judaism, and consequently the Muslims unconsciously attach greater importance, in fact *saving* importance, to this second article. At the same time, all I have said about the first part remains strictly true in theory and in practical effect. While introducing further remarks I will not go into all the teachings of Mohammed, or the legends concerning him, but just enough to illustrate our subject. Mohammed always contended that he taught no new ideas, he simply came to bring back the worship of Abraham of one only God, which also he said was the only object of all the other prophets. Therefore it is essential to a true Muslim that he "believe in" all the other prophets as well, "making no difference between any of them."

Mohammed boldly appealed to all preceding revelations, and insisted strongly on the necessity of accepting the Pentateuch, the Psalms and the Gospel; but as he asserted that all these spoke expressly of him under the name of "Ahmed," and he utterly repudiated the doctrine of the Trinity, and said that the Lord Jesus "was not killed nor crucified, but someone else was changed into his likeness," it is obvious that if the Bible, as we have it, be accepted, it immediately confutes his (*i.e.* Mohammed's) pretensions. The way out of this is to say that the Old and the New Testaments have been falsified, and as no book answering to Mohammed's description is to be found, for Muslims "to believe in" these prophets and their revelations, is simply to assert that they do so without any attempt to know anything about them, or to carry out their instructions, or accept the consequences of so doing. "Faith," therefore, to a Mohammedan is pure credulity with regard to Mohammed, and blind ignorance about every one else, and it is "faith" that secures his salvation.

For a Mohammedan has some hope of salvation, in spite of what he thinks of God. It is true that God is absolutely despotic, but He has prescribed to Himself a certain line of conduct, namely, that provided an individual pronounces the Muslim formula, his deeds shall be balanced against each other; according to the result God will put him into Paradise after a shorter or longer period of punishment in hell—all other than Muslims will be in hell for ever; (the Arabic word is "Khalidoona," defined by El Jowhari as "continuance of remaining.")

The result is that: First, many think that being Muslims, their eternal, eventual happiness is secured, and so they can live as they like here below, and hope that God will be lenient with them as to their sojourn in hell. These make short work of all the boasted moral precepts and safeguards of the Koran; and though wine is therein said to be the work of the devil,

and drunkenness is indeed forbidden, as are also gambling and other vices, yet in North Africa at any rate, and specially in Tunis, drunkenness, smoking of opium and other drugs, and gambling, are the besetting sins of thousands; so much so as to be almost as common as in any part of Europe. Let those who call Islam a religion of sobriety study its practice on the spot.

Secondly, many others, thinking that their salvation is not certain, but depends upon the intercession of Mohammed, go to the most extravagant lengths in their devotion to him, almost to exalting him to equality with God. They say that when God created light, the first of all created things, the light was that which shone from the face of Mohammed! Part became earth, another part Heaven, etc., while Mohammed himself was reserved in a state of slumber to be "shown" to the world for a while as the latest perfection, and crown of all God's creation. This is the cause of the fanatical zeal so characteristic of Moslems and naturally fostered by Satan, as it so effectually blinds their eyes to God as He is in truth.

Thirdly, others manifest utter indifference. Since one's eventual lot cannot be altered by man, but is altogether in the disposal of God, without leading a vicious life why go to the unnecessary trouble of the devotees? Let us secure all we can, and what will be will be! Hence springs pure fatalism. Others of course, and there are very many, are honest and perfectly sincere in endeavouring to live upright, Godfearing lives, and the frank, courteous, affectionate character I spoke of at the commencement of this article would give a certain air of moral worth and spiritually high tone to the religion such persons profess. But even here, although endeavouring to give honour where honour is due, and acknowledging what good does exist, I cannot help remarking that, as in many other instances, the believer is better than his belief. Were it not for their Mohammedanism, these would be more admirable and lovable than they are.

There can be no doubt that by nature the Arabs of North Africa have much that is highly attractive, and indeed to be imitated. If only they were Christians, and put as much earnestness and unquestioning faith and self-sacrificing devotion into their Christianity as they now do into their Mohammedanism, they would stand out as unique among all Christian peoples. But, alas! Islam possesses a certain false peace, which lulls the conscience to sleep, and a certain false philosophy that pleases and satisfies the willing mind—willing, I mean, to accept the sophistries of Islam for other reasons. Islam has a simplicity which satisfies an indolent nature that is not ready to go through the heart-searchings, and the pangs of a sin-smitten soul, that cannot find rest except through the Atonement of the Incarnate Son of God. Besides, the consequences entailed would be too much to bear simply for what seems to the Moslem an inexplicable, unnecessary theory of Trinity in Unity, and substitutionary sacrifice. It is so much easier to believe in one God and *all* His prophets, and so try to live a quiet, sober, respectable life in accordance with one's own finer instincts.

This class is thus, of course, harder to reach than any, and their credulity seeming so like real faith it does seem like drawing them away from what appears so evidently satisfactory to questionable speculations. For these it seems to me that nothing but the thorough awakening of the conscience, and the burning fire of the Holy Ghost against sin in the soul can bring them to seek *salvation* humbly at the feet of Jesus. The Spirit of God must reveal to them the unapproachable holiness and spotless justice of God. This will open their eyes to the true character of their trusted prophet, and teach them that "Jehovah Tsidkenu their Saviour must be."

(To be concluded in next issue.)

### "MISSIONARY TRADING PENCE."

'WHO hath despised the day of small things?'

It is such a comfort to know that "the High and Lofty One that inhabiteth eternity" does not do so, but has graciously mentioned the word "helps" among the "gifts" entrusted to His children (1 Cor. xii. 28). We like to feel we may include our small effort of trading with missionary pennies in this word, for every little does "help" to spread the knowledge of the love of Jesus our Lord among those who have never heard it.

But what can be done with only a penny?

Towards the end of 1893 some girls belonging to a Young Ladies' Bible Class volunteered to try what they could do with that small amount of capital. Of the pennies taken, several proved unproductive, their owners not having been successful in their efforts; but seventeen pence resulted in £3 9s. 9d. for North Africa.

One friend, who had been unable to trade on account of illness, sent 5s. as a donation instead; and two others, who were present when the amounts were given in, who had not taken a penny, gave 1s. and 2s. 6d. to be included in the sum to be sent out, making in all £3 18s. 3d.

It was interesting to hear the various ways in which the members had set to work. One bought a match-box for a penny, which, when painted, sold for 1s. Another had invested in a blank card, which, when decorated with pressed flowers, sold as a Christmas card for 6d. Others had made pincushions, cakes, a tiny photo-stand made out of matches, and in various ways had managed to set their penny afloat. The largest amount realised by any one penny was £1 1s. 4d., and the smallest three pence!

At the close of the year we met together to discuss where we should send the money, finally deciding to give £1 towards the much-needed work amongst the Italians and Maltese in Tunis, of whom there are about 20,000, who have been until lately without one messenger to tell them the "old, old story"; and the remainder towards the support of Sidi Ahmed, who for Christ's sake has given up all his worldly prospects, and has been already "counted worthy" to suffer persecution at the hands of his countrymen.

About thirty have taken pence for next year, and we are hoping that each penny will be a productive "seed," and trust that the Lord will indeed be pleased to "give the increase."

F. L. B.

### MOHAMMEDAN CONVERTS IN INDIA.

LETTERS from India now frequently tell of the conversion of a Mohammedan. It is with special joy and thankfulness that we hear of the baptism during the past year of seven followers of the False Prophet, all baptized by one missionary in Western India.

One case mentioned is that of a young woman, the daughter of a merchant, who has a most interesting history. Some time ago she accompanied her brother on a business journey to a town at some distance from their home. On arrival at the town her brother, who was a very strict Mohammedan, would not allow her to walk about and enjoy herself, but kept her shut up all day in their lodgings. This, no doubt, was a disappointment to her, as her mother had specially asked her to perform a vow at the tomb of a famous saint; but we shall see that this disappointment was really part of God's plan for drawing her to Himself. One day, as she was peeping disconsolately through a chink in the blinds, she saw a woman passing, and ventured to open the window and ask her what she had been doing at the house she had just left. This

woman was a Christian Bible woman, and gladly seized the opportunity. "I go there to teach," was her reply. "What do you teach?" asked the girl curiously. "Well, it depends on whether the woman is educated. My chief object is to tell her the message contained in the 'Ingeel' (Gospel), namely, about Jesus Christ." At the mention of the precious Name, a feeling of anger rose in the heart of the Mohammedan girl, but some Power, she knew not what, kept back the words of hatred from her lips, and caused her to say, almost against her will, "Come again." The Bible-woman thankfully accepted the invitation, and visited her regularly, until at last the girl became convinced that her own religion was false, and that "none but Christ can satisfy." Of course a change was soon seen in her life, and her brother, becoming suspicious, hurried her home as quickly as possible, in the hope that she would soon forget what she had learnt. Finding, however, that she no longer paid reverence to Mohammed, but was only waiting for an opportunity to confess Christ in baptism, he attempted to kill her. When another attempt was made upon her life, she felt the time had come to leave home. She escaped from a window at night, and after many adventures she met with a Christian colporteur, who took her to his own home.

The other six converts of whom mention has been made, are all men. They have already had much to bear for Christ's sake. One was falsely accused in a court of justice, and cruelly ill-treated in other ways; another was badly wounded in the forehead; and all have learnt, in a way which we in England know little about, what it means to be "hated of all men," for His Name's sake.

### I AM DEBTOR.

BY SARAH GERALDINA STOCK.

"I am debtor."—Rom. i. 14.

"How much owest thou?"—St. Luke xvi. 5.

A DEBTOR! For the love of God unbounded,  
Embracing all, hath taken thought for me,  
Providing pardon, peace securely founded,  
And life and joy to last eternally.

A debtor! For mine eyes have seen His glory,  
And in mine ears the Gospel music rings;  
Familiar is the old, the blessed story  
Of how He died Who is the King of kings.

A debtor! And can one so favoured render  
Aught unto Him whose love hath giv'n me all?  
I hear His royal Word, so sweet and tender:  
"Come unto Me!" I must repeat the call.

A debtor! For He trusts me with His treasure  
That I may share His blessed work—to give;  
And life has come to me at His good pleasure,  
That others, too, may hear the Word and live.

A debtor! For in shadows darkly lying  
Are thousand souls for whom my Saviour bled,  
And distant lands, in sin and sorrow sighing,  
Wait for His message to be comforted.

A debtor! Loyal messengers have started,  
God sends them, helps them, speeds them on their way;  
Accepts the service of the faithful hearted—  
What am I doing my great debt to pay?

## Morocco.

### NEW YEAR IN THE MOORISH CHILDREN'S HOME, TANGIER.

By Miss J. Jay.

ON the 3rd of January I went, by invitation, with a friend, to visit a rich Moorish family. We had a most interesting time; tea and cakes were prettily served as soon as we arrived. The lovely little hostess afterwards showed us her wedding dress and a number of beautiful garments; all the family are very nice and intelligent, but, best of all, they are always eager to hear more of Sidna Aisa. I had a long, happy talk with them, and at the close they brought me a Spanish Gospel which I had given to the husband some time ago (for he reads both Spanish and Arabic) to show me it had been well read. To my joyful surprise I read in Spanish, in his own handwriting written on the fly-leaf: "The best of all religions is the Protestant religion."

We held the women's treat on the 4th, and had a very happy time. There were fifty-two guests, all *personal* friends, and nearly all members of my Friday afternoon class. After some hymns and two Gospel addresses from Mrs. Ferah and Col. Oldham came the feast of tea, native cakes, biscuits, and oranges. Before leaving each woman was given a new handkerchief.

We kept the week of prayer, from the 7th to the 12th, and had most helpful meetings each day. The children's treat was held on the 15th, in the Mission Room in town kindly lent by Mr. Patrick. Again, we had a busy time preparing for it. There were 105 little guests, admitted by ticket. Mr. Mensink showed them the magic lantern, much to the joy of all, and then afterwards came the feast.

On the 18th I recommenced my regular Friday afternoon class for women. There were twenty-three present, and we spent more than half the time over the singing and speaking; I believe many of them are real enquirers. On the following Friday, the 25th, there were thirty-two present. After the Bible lesson we have the sewing, but there are several who cannot sew who like to come and listen.

*Monday 28th.*—Reopened the school. Twenty-five Moorish girls came; fifteen of them were former scholars. I found they had remembered what they had learnt last year fairly well in spite of the long break occasioned by my visit to England, and the removal to another house. I hoped to have begun the school two weeks earlier, but the floods of rain and high gales prevented.

WE live in an age of "push" and "dash," when it is the fashion to attempt great enterprises with a fixed limit, beyond which they are not to be delayed. There is a great temptation to set about the evangelization of Mohammedan lands in this "around-the-world-in-eighty-days" spirit, and the result must be inevitable disappointment. The strongholds of Islam are not to be stormed and overthrown with pea-shooters; its foundations are too deep, and the superstructure too massive.

#### A PAPER FOR THE CASH BOX.

My God! whate'er Thy love demands,  
Take at Thy servant's willing hands;  
Accepting from a grateful heart,  
Thy kingdom's dues, Thy children's part.  
The gold and silver are not mine,  
I only offer what is Thine.

## THE HOSPITAL WARDS.

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

By Dr. C. L. Terry (Tangier).

#### THE CROSSLEY BED.

ONLY two of the nine who occupied this bed were women, and of these there is nothing much that can be said. The only record of one is that she came in with a disease very prevalent, and went out healed. But though we have nothing further recorded, it may be that woman will have taken home with her some words she heard, and the memory of some kind deeds of those who waited on her and attended to her wounds, and she may by her report remove the prejudice against Christians, and thus, though not saved herself, may be the means of others coming to hear the Gospel. God knows. At any rate those subscribing for the bed prayed for this patient amongst the others.

The other woman, from a village far away in the unconquered Angera country, came with all confidence as a friend because her younger sister had been healed in the hospital some time before.

Of the seven men, one was a donkey-lad who works in Tangier, and has been a patient off and on ever since the hospital was opened. He knows the Gospel well in his head, and has asked for *baptism*. May God continue to work in his heart till he is fully and truly saved. His name is Abd El Kareem, which means "slave of the Gracious (God)." Will friends pray for him?

Another patient, who bore the same name, was also young. He had come from Fez, the capital, and was an hotel servant. He was fresh to Tangier, and, I fear, will soon learn all the wickedness of the place. So it was something to be glad about that he should learn that there are Christians *and* Christians, and though many show little about them to suggest that they are Messiaheen (followers of the Messiah) or Nasara (followers of the Nazarene), yet there *are* some here who fear God and try to do good and preach of Jesus.

Another patient rejoiced in the fine-sounding name of Mulai Hamed ben Hamo-Embarak Esh Shereef; that is, Lord Hamed the son of Hamo the blessed one, the saint. He was thus called because a lineal descendant of the false prophet Mohammed. One would think that with such a name he must be a great man, but grace is not hereditary, nor is false-religiousness. Being a shereef means having liberty to sin, and this man was no exception to the rule. He could not read or write, dealt in cattle for a trade, and although he listened attentively to the Gospel addresses during his stay, was found to be selling the food given to him whenever he could go out, and finally had to be sent away for being quarrelsome and annoying to others.

Two of the patients were extreme cases brought in too late for bodily cure, and both left to die, one fears, without hope. An old man arrived one evening after three days' jogging along on a mule from the sea coast, two days' distance from Tangier—he requiring *three* days because of his weakness. His wife was with him, and we trust she may have understood the Gospel, although the poor old man was too feeble to listen.

The other patient was also an old man, who came in with a very bad form of eye disease. A short time before this a bright little boy of his, about twelve years old, had been brought in with a broken leg, and so the old man was not a stranger, as he had several times called to see his son. He was nearly bent double with stooping at his work, and seemed to live for nothing else, and, alas! had no idea there was anything to live for.

### ONE OF MY PATIENTS.

BY MISS F. M. BANKS (TETUAN).

*Feb 8th.*—Rahama came with a sad tale. The rain was pouring in through the roof of her one room, and soaking and freezing her poor dying son. After a fairly busy morning with patients, I went out to Rahama's to see if things could be mended somehow. Poor Mohammed! yet still he is patient and uncomplaining, suffering sadly in his corner, slowly dying with dropsy. He always seems pleased with a visit, and generally listens earnestly to a little reading and talk. To-day, I simply could not read, he was too utterly wretched, the rain dripped in from some ten places between the old decaying rafters. Rahama hovered round, shivering, and limping with a badly cut foot, freshly wounded this morning whilst out gathering reeds for fires. She said, "I set up all the night mopping up the wet from the floor, and thinking the Lord was going to drop the roof in upon us, and kill us."

Taking her stick, and managing to evade the pools of water on the floor, I proceeded to examine the roof as well as I could, hoping our boy might be able to come and patch up a bit, but though firmer and stronger than it looked we calculated at least seven dollars must be laid out to make it rain-tight. She said, "I dare not complain, for I owe the rent, and I've nowhere to go." So she had raised Mohammed's mattress on bricks, and covered him with—well—everything! and they were just enduring. She would thankfully put him in a hospital, but in poor Tetuan one does not exist, so the feeble old mother has to do what she can to keep starvation away.

*10th, Sunday.*—Very good meeting to-night, nineteen. The men would not sing; had their usual shy fit when the hymns began. The first line suited them, "A sweeter name than Jesus," and amused them very much. They often start with some remark or quiet joke amongst themselves, but the roughest of them listen capitally when once the address begins.

### A NOTE OF PRAISE.

FROM MISS F. R. BROWN (TANGIER).

PRAISE God, there are plenty of open doors here, and a good deal of liberty to preach the Gospel. What is lacking are more labourers and more means. I have had between thirty and forty children under daily instruction during the last four months, but I fear the priests are again trying to upset the work. Two or three families have taken away their children, and they are trying to intimidate the others. We praise God for a few who are settled, and have learnt to love the pure Word of God, and are ready to suffer for Christ's sake.

We have been greatly encouraged in our work this winter, not only as regards numbers, but there has been a good deal of real interest shown in God's Word, and some souls we believe have been saved. One woman, who has been in better circumstances, and fairly well educated, told me that great joy had come into her heart through hearing God's Word. One night, as she was leaving the meeting, she pressed my hand so warmly, and said, "How beautiful are the Scriptures; I am happier and more contented every day." One of our converts who has been ill with fever, and confined to his bed for over a month, with not a penny coming in, found comfort in reading Psalm cxxi. He said one day, with much feeling, "The Lord is my Keeper, and He that keepeth Israel shall neither slumber nor sleep."

These are only two cases; there are many more who are learning (slowly, it may be) to have faith in God. We have had an unusually long rainy season, and in consequence a great many of our Spaniards have been out of employment for many months.

### AN OPENING TO THE SOUDAN.

MISS H. writes:—

"You have no doubt been anxiously awaiting news of the brave and godly young native colporteur who, of his own accord, left wife and child and a rich home to carry the Word of God to the Western Soudan.

"The caravan with which he travelled, dressed like the merchants in blue cotton, and wearing sandals on his feet, was to halt in the Northern Sahara to await the rainy season to cross the Great Desert.

"He wrote to me in the autumn: 'The delay will give me the opportunity of preaching the Gospel, for I can leave the caravan road and go about among the tribes.'

"We have now definite news from a man of position in one of those tribes that a young man has been evangelising there, on his way with a caravan to the Soudan. The writer was unable, through family affliction, to go to the place, although near. He mentions also that in that district the Word of God, sent for three years ago, had been read; that the father of the writer had died in the faith of Christ; and that he had ordered his people to seek after like salvation.

"There has been what seems to us a long time of sowing, but a glorious harvest is ripening, and that not only in the Sahara, but wherever the precious seed has been sown."

### DOORS OF ENTRANCE AT DAR-AL-BAIDA.

BY MR. J. J. EDWARDS.

*January 18th.*—Attended dispensary, and there met some bright and interesting people. Spoke to them plainly about sin and the life to come, showing them God's way of saving man, etc. Two of them were natives from beyond the Atlas. I enquired after the province of Shingeet, which they informed me was situate between the Sous and the Soudan, a very rich and fertile region renowned for its good people, and for being ruled by a sherifa.

After speaking with the men, two women came in with a wee sickly child, desiring medicines. I had a long talk with them about spiritual things. There are thousands of women unreached in and around this town, and the doors of entrance are wide open. Oh that God would incline two lady workers to think and pray about Dar-al-Baida, that our little staff might be materially strengthened!

*19th.*—Attended at dispensary this morning, and was kept busy with the people till 11.30. A good number of men were present. One taleb read the beginning of John's Gospel, and expressed great astonishment at the beautiful words therein, but took exception to John the Baptist's being a "messenger." Said he, "there is but one messenger—sent one—from God, and that is our Lord Mohammed; may he rest in peace." I did not stop to argue the question with him, but immediately took him to the third chapter, and dwelt upon the fact that all men, rich and poor, whether Musselmen, Jews, or Christians, must experience the birth from God before they enter the kingdom of Heaven. He afterwards received a gospel, which we hope he will read.

On returning home found Mrs. E. busy teaching two women and a lad, who had come to pay us a visit. El Hasan always helps Mrs. E. with the people, and is rapidly becoming a little evangelist. I am quite pleased at the way he is receiving the spirit of the Gospel. Mohammed, who works in the vineyard, has also made advance, and if not a Christian, is certainly not a Mohammedan, except in name. It is a beautiful sight in a dry and thirsty land like Morocco—I am speaking now as to the spiritual condition of the people—

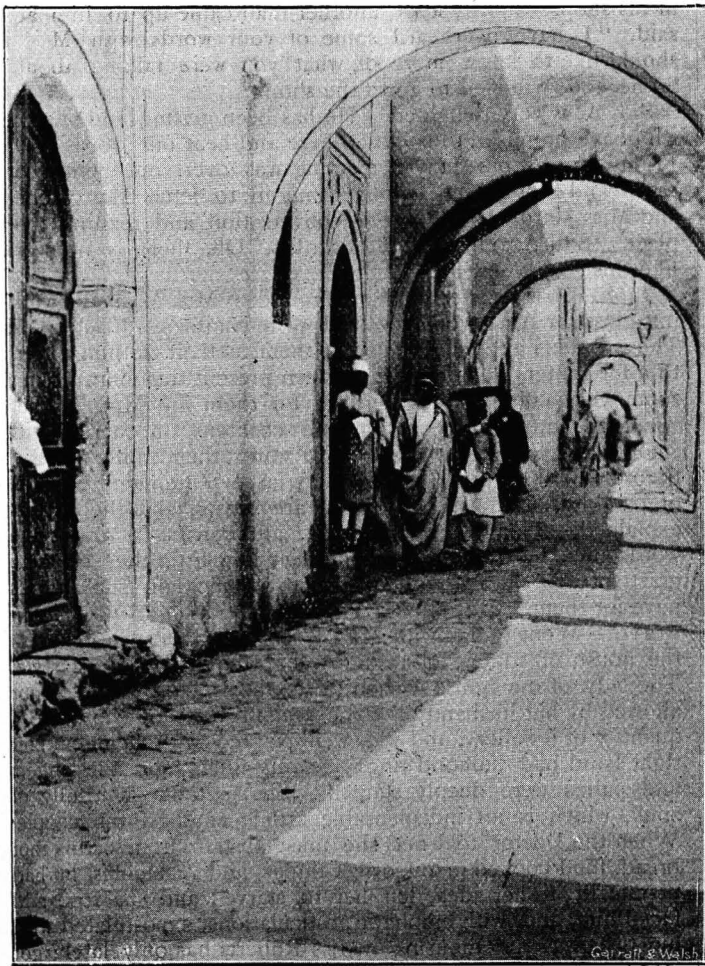


to see young men and lads kneeling with us in prayer before the one true God and Jesus Christ, whom He hath sent. True, they are as yet few in number, but if the Lord will they will increase and grow into a living Church. Only let us not faint nor be weary in well-doing either here or in the homeland. "In due time we shall reap if we faint not."

Had evening prayers with reading and singing. Mohammed, El Hassen, El Yazeed, and Abbas, from the town, were present. Mohammed seems to have changed much during these last few days. Mr. Armour has noticed the change more than I have done. May the Divine Spirit mould all these young men after His own glorious image. El Hassan sings very sweetly.

23rd.—A fearful hurricane was blowing last night, which reached its climax this morning about 9 o'clock, when part of the roofing of the staircase covering was blown off and carried with violence through the skylight of the patio, causing a great smashing of glass. Providentially, Mrs. E., who had just reached the bottom of the stairs, stepped into the sitting-room and was preserved. Had she been a moment later the glass and débris must have fallen upon her. Thank God for His protecting care of us!

28th.—Good number of people to hear the Gospel this morning. All heard willingly. Read first portion of John x., and explained the text in vulgar Arabic. Several women present, who seemed to understand everything. A dear little boy repeatedly asked me to sing over and over again "Give me a clean heart, O my Lord, my God; Take away my sins,



A STREET IN TRIPOLI, BARBARY (see page 52).

O my Lord, my God; Lead me to Paradise, O my Lord, my God." People most attentive whilst this was being sung. No objections this morning to Sonship of Christ. I take my stand on this rock almost every time I speak now. One must be dogmatic on this article of our faith at all costs. To dilute this truth and to speak of our Lord Christ as a mere man to please Mohammedans is sheer waste of time. There is a danger of setting forth more of the human side of Christ's nature, especially where Islam rules.

On returning to luncheon, found Mrs. E. had been engaged with several people, two of whom were from the Zanata tribe—our friends the highwaymen, mentioned in my previous diaries. They had called to see me. After luncheon they returned, when I was able to have real heart-searching time with three of the younger men. One fled after the first hymn in fits of laughter. One of the others looked at the little organ as if he expected some evil spirit would spring out upon him every moment. I kept them well in hand for about an hour, after which I let them go, carrying away with them two books. They have promised to return after having read them with some one of their public teachers. El Yazen witnessed well for Christ during the discussion, and El Hasan also broke in with "He is speaking the truth," meaning myself.

Praise God for every day's service for Christ! The heart broadens and deepens under the solemn thought that these poor Arabs, so easy of access for miles and miles around Dar-al-Baida, will pass away into eternal night with no knowledge of the Saviour unless we go to them, and yet we do not reach five per cent. of the people in Casablanca and the surrounding country.

## Algeria.

### PETITIONS AND ANSWERS.

BY MISS A. GILL.

*Tlemcen, Jan. 22nd.*—We had been feeling very specially the importance of setting apart a time for prayer at the beginning of this New Year, for our own need and for others. This we did, and have already had occasion to unite in thanksgiving over three definite answers to our prayers. What a joy to have real answers to actual requests.

If ever there were a country where one realizes the tremendous importance of believing prayer, it is here in Algeria. The people seem so utterly indifferent to their souls' needs. Death *appears* to have no terrors for them. Oh, that God's Holy Spirit would arouse these lost souls to a sense of their danger. It is for this we long and pray: A mighty conviction of sin; an understanding of what sin is in God's sight, for not until sin is seen in all its awfulness shall the cry be heard, "What shall I do to be saved?" We are asking that this may be the cry of some hearts in Tlemcen this year.

For a long time we have wished there might be some meeting on Sunday evening for the preaching of the Gospel, to which we could invite anyone to come, French, Arab, or Jew. This was *one* of our special subjects for prayer. During our week of prayer, Mrs. Pope was visiting a French family, where she heard of a man living near who had attended some of the meetings held by M. Borel here in the spring, and who wished to know more of the truths he had heard. He is a Catholic. This and other things led us to arrange for a meeting on Sunday evening in our Arab room. We invited several to come, among them this Catholic and his wife. We were much cheered



to see the greater number to whom the invitation had been given present at the meeting. Mr. Pope spoke from five "Now's" in Romans. No one listened more attentively than the Catholic I have mentioned; he seemed not to lose a word. We are hoping next Sunday to see a still larger attendance, but as the meeting is in a private house, the number must be limited.

Another special request was for our Arab girls' class. Many have been leaving lately, some being too old to attend any longer. No new ones came to take their place, which was unusual, as for some time we could have had more than we could accommodate. To-day, three new girls came, and last week one other. Yesterday, I was visiting in the house of the latter. Her mother and relations gave me a hearty welcome, and were most willing to listen while I read and spoke to them. Just before leaving, an Arab came in and seemed surprised to find a stranger in the house, but when he heard that I was English, he said: "Do you know Mr. Liley? He was here a long time ago, and I knew him." Next he requested to look at my manuscript book of Scripture portions and hymns. On returning it he asked if I had an Arabic book of the Gospel *printed*, saying he would like to have one. I promised he should have it when next I went.

*Jan. 31st.*—Yesterday afternoon, Miss Hammon went with me visiting. First we called at a house to ascertain why one of the girls had been absent from the Tuesday class. On entering her home, however, we were immediately asked to one opposite, to see an Arab woman lately arrived from Fez, who was there on a visit. We found the room well filled with guests, and all doing their utmost to do honour to this magnificently dressed lady from Morocco. For a long time we could do nothing but listen, be talked to, and talk. Just as I was thinking we must go without having much opportunity to give our message, one of our sewing-class girls said, "Are you not going to read to us?" Everyone seemed to assent to her request. It is some time since we have had such attentive listening from so many at one time. Altogether there were seven families represented in that one room.

*Thursday, Feb. 7th.*—This afternoon we all went to a small Arab village, about half an hour's walk from the town. Although so near, it is only recently I heard of it, in fact we find there are several small Arab villages hidden away in corners round about Tlemcen. We are hoping to be able to visit them several times before the hot weather comes. This village is named Fedan Seba'a, which means "Field of the Lion." There are several large caves there, in which some of the people live. Altogether they say there are about forty families living in this village. I could only count just over twenty houses, including some caves. We were able to make friends with several of the people, and have some talk with a group of women and girls. We hope to go again in a few days.

*Saturday.*—Visited a Jewish family. From four to five p.m. we have a class of Jewesses here. The numbers have been steadily increasing since the summer, and lately we have been obliged to refuse some who wished to come. One afternoon over forty came.

We were much encouraged lately to hear of two cases of the Gospel being read by Arabs. Yesterday, Miss Gray was visiting one of our girl's homes, where she had previously lent the Gospel of Luke to the brother. The mother told her he used to read parts aloud in the evening, and she made the remark, "They are just the same words you teach Maama." Again, an Arab boy told me that when he was staying a few days in Relizane (a town of some importance between here and Algiers) he met a man who had a Gospel of Matthew, which he read in the evenings. I asked if he were sure it was a Gospel, to which he replied, "Yes, for I read with him more than once."

## Tunis.

### JOTTINGS FROM TUNIS.

BY MISS L. A. LAMBERT.

THIS week a man has died very suddenly from heart disease. He was the husband of Janaanah, the Arab woman who has worked for years at Bab Djera, the house of some of our fellow-missionaries. He has, therefore, heard again and again the Gospel, and has rejected it. His wife, we trust, is a believer, although she has made no open testimony, and it is thought that her family, too, believe her to be a Christian, but do not care so long as she witnesses to Mahommed. Her husband was in the habit of making her go through the form of prayer of a morning before she went off to work, in order to satisfy himself that she was still a Moslem, as far as outward testimony went. His death was a sad shock to us, as we thought of him cut off without further time for reflection.

The funeral took place on Saturday, during which an incident occurred which may bear fruit for eternity. Sidi Ahmed was following to the grave when a young man recognised him, although evidently not well known to him. He asked Sidi A. why he was there, and he replied, "I have come to represent the English ladies, with whom I work now." The young man said, "You know the English ladies, do you? I know them very well; but what do you mean by working with them?" This led to an explanation and a long conversation, which ended in the young man saying he would visit S. Ahmed in his shop. Shortly after, another man came up to him and said, "I have overheard some of your words with M. I should like to know more of what you were talking about." So he, too, arranged to go to the shop.

Sidi A. is very delighted. He has been getting hold of some who have promised to come up here and hear our words. On Friday, just as our prayer meeting was over, one gentleman came, and Sidi A., all aglow, came in to fetch Mr. Michell and Miss Harding, and a long conversation and reading took place. Sidi A. remarked afterwards, "Oh, there is no work like this!"

*14th.*—Miss Bagster and I went round to Mrs. Michell's working class for Arab women, which we re-commenced last week. The garments are much valued by them, as their clothing is very thin for winter. There were thirteen present this morning in a room very comfortably prepared for them by Mrs. Michell—a well-matted floor; and some cushions; a canoon with smouldering charcoal, at which to warm their chilly fingers; the walls well covered by some very large illuminated pictures of parables, from which lessons are drawn and the subject explained. They listen attentively, and constantly repeat the words after the speaker; but one feels how little they seem to grasp of the true import and deep signification such words have for them.

*21st.*—Went to-day with Miss Roberts and Dr. Churcher to the house of some well-to-do Arabs who live in nice style. The lady of the house wished to see the Doctor, but was not allowed by her husband to come to our house. She wore a quantity of jewellery, and was well painted with henna. Her right hand had diamond rings on every finger, and the fingers and palms were deeply stained. She partook plentifully of snuff, which is an indispensable article amongst the people. When the Doctor told her she must abstain from eating hot bread, food cooked in oil, sweet things, and vegetables, he had practically, to her idea, left her to starve; and she rose and faced him, and, with emphatic gesticulations, expostulated with him. It was very amusing. Miss Roberts has only lately got into this house, so at present they have not heard or understood much of the Gospel.

## A WORD ABOUT MY OLD FRIENDS.

BY MRS. MICHELL.

Dec. 15th, 1894.—My first word as I write once more from dear old Tunis must be praise to God for having brought us back; it is so good to be here again. True the people seem as dark and as hard as ever, and there is comparatively little outwardly encouraging in the work among the Arabs, but our hope is steadfast, the reaping time will come, and meanwhile it is such a privilege to be allowed to share in the sowing—all the more since the work is difficult is it an honour to be chosen for it—and it is God's work, not ours. He will bring glory to Himself through all.

The two Syrian brothers (Némour) who were brought to the Lord last May are also very satisfactory, and it is a joy to have these three meeting with us. The Némours are good Arabic scholars, especially the elder one, who was editor of an Arabic newspaper at the time of his conversion. Their parents are in Palestine, and since hearing of their sons having left the Roman Catholic Church have no longer any communication with them. These two brethren are now giving a few Arabic lessons to some of the missionaries, and my husband finds them very helpful in his translation work. We trust the way may soon be made plain as to their future; there are many difficulties as to work in Tunis now that they are Christians and wish to observe the Lord's Day.

18th.—To-day visited Ayesha, one of my old "mothers' meeting women." She is very ill, evidently will not be here much longer. I found her in a room which is really the tomb of an Arab "saint," a "murābat," and her bed was on the floor alongside his grave, at the head of which was a stone with a long inscription. It was a curious sight, and one not easily forgotten, the poor dying woman lying among the dead with whom she would so soon be numbered. There were other graves in the room, probably those of the murābat's descendants.

Sad to say, Ayesha was one who had never taken much interest in our message, and Miss Scott, who had seen a good deal of her, fears that she cared most for the food, etc., occasionally given her. Still, I was glad that when I bent over her and asked if she remembered the words we had so often taught her, she at once said, "Yes; Jesus is the Saviour; He bears our sins." I told her to cling fast to that. She died two days after. God only knows if, after all, her trust was, indeed, in Christ. Poor Ayesha! I suppose she was at least sixty years old before she heard that there was a Saviour for her. Oh! my sisters in England, think it over again and again; there are thousands such as Ayesha within a few day's journey of where you sit as you read this, and each one of them has a precious soul that might be won for Christ.

"Yes! she might have been forgiven!  
'Twas for her as much as you  
That the Saviour paid the ransom—  
For the 'many,' not the few!  
But to her the glad news came not;  
You had heard it long ago,  
And you pass it on to others—  
But to others who do know."

Some of our friends will remember my servant, "Saliha" by name. She is coming to us again every other day. She still assures me she is trusting only in the Lord Jesus, and that she does want to be a true Christian. Her home life is very sad now. Her husband is often cruel to her, and her old mother-in-law is a constant trouble. Saliha prays that she may soon be divorced from her husband, and then she wants to come and live with us. Pray for her! Last Sunday (the 23rd) we had a long talk and prayer together. I spoke to her of the "fruit

of the Spirit." One longs for her to be so truly a new creature in Christ that this fruit may be seen in her daily life, in spite of the hard and difficult surroundings.

At the Medical Mission the same morning we had a long talk with a young Moslem, who came evidently prepared to argue each point of the Christian faith. By turning to several passages in the Gospels and Epistles, we soon got him interested in the truth of the Lord's second coming, and he forgot to argue. After he had read 1 Thess. iv., I showed him John xiv. 1-3; this so struck him that he read through the whole chapter. I gave him a Gospel of John before leaving. To-day (the 29th) he was at the Medical Mission again, and had evidently been reading the book; but I had no conversation with him.

Some ten to fifteen men came, and they listened most attentively while my husband spoke from Isa. lv. 1. Our prayer is, "Create soul-thirst for Thee," then there will be a response to the cry, "Come ye to the waters." In the hall, or rather entry of the house, I found a poor old Bedouin woman, very poor and very dirty; she was in great distress finding that she had come on the men's day, and therefore ought not to be allowed in; but we promised to intercede with the doctor on her behalf, and then sat down to try and get something into her poor dark mind. My heart sank at the apparent hopelessness of the task; but with a prayer for the Spirit's help we began by telling her why we were giving the doctoring and the medicines for nothing. She soon took that in, and then we spoke of the great love of Him who bore her sins and who would give her pardon and life "for nothing." She understood it all as far as the words went, but she was very full of her own tale of sorrow and poverty, and to her it was an utterly new thing to speak of what did not belong to this life.

## Egypt.

### DAILY LIFE IN THE MISSION HOUSE AT ALEXANDRIA.

EXTRACTS FROM JOURNAL BY MR. W. SUMMERS.

January 4th, 1895.—Had a short visit this morning from three men, Moslems, one of whom was from Damanhour. Although the Medical Mission has been considered by us as open all this week, we have had only four patients, two of whom I was able to speak to personally about their souls' welfare. It will take some time before the news of the re-opening of the dispensary becomes generally known.

The afternoon was spent with a young man who is the "muazzen," or caller to prayer, in one of the principal mosques near by. He showed more ignorance of true religion than I expected, and he held firmly to many superstitions. He was interested in what I said, and promised to return for a further conversation.

5th.—Spent most of this morning in going to the police station and the Governorat in order to help our servant in pressing his claim to be exempt from military service on the ground that he is the only son of his mother. We were able to save him from being confined, but he must go and report himself at the Mudeerich, where his name is entered. He leaves by train to-day, and we hope to have him back in a day or two. This mode of enlistment may be very good, but it leads one to reflect what a serious dislocation of the social system would ensue if conscription were in force in our own land.

This afternoon the "muazzen" called again and spent about an hour and a half with me. We read several portions of

Scripture together, and I had a long personal talk with him about his need of a Saviour, and of our Lord Jesus. He was interested, but he evidently does not feel that he has sinned *against God*. He said that the word "civilization" was ordinarily understood to mean wearing European clothes, indulging in strong drink, and spending money as quickly as it was earned. How much Europe has mistaught these poor people.

10th.—Had a nice service with the few women who attended the Medical Mission. Afterwards I went to A. G.'s house and had a long, earnest talk with him. He has just built a new house, and he is very proud of it.

11th.—The attendance of men at the Medical Mission is still sparse; it gives me more time to speak with them personally, which is an advantage.

In the afternoon attended one of the meetings of the week of prayer, and in the evening had our own prayer meeting.

14th.—Had a nice little service with the women at the Medical Mission this morning. They listened attentively and responded fervently to all I said.

In the evening had poor A. D. with us. He is a very earnest native Christian who has lost his baby-boy, and possibly may lose his wife. He is very much upset about all this. He has had to undergo several trials of faith, too, in money matters, but he has in the midst of them all remained true to the Lord.

15th.—Only one man at Medical Mission this morning. During the morning I had a long talk with another native Christian. He was once a Moslem, and evidently needed encouraging, though his faith still seemed bright in the Lord.

19th.—M. el Kh. was with me for three hours, during which time we conversed and read the Word. I do not think he is in a very satisfactory condition spiritually, though I cannot point to anything very definite.

In the evening he came to the Arabic service and expressed himself as being blessed through the preaching of the Word. I had, as a message, "How can we escape if we neglect so great salvation?" After service I went to a betrothal; I was too late to witness it, but I had plenty of time to make a few acquaintances and say a few words of warning and direction. The ceremony was in a Moslem house, and nearly all the men present were Moslems. I was deeply grieved to find special provisions made to supply those who wished with intoxicating liquors.

22nd.—This morning had a sufficient number of men present at the Medical Mission to have our first service for the men. They listened with evident interest to what was said in the address, but they were most surprised when I stood up to pray. One of them responded quite freely to the petitions.

This evening I had two visitors—one an "éffendi" and the other a "foki." The latter was interested in all I said, and even asked careful questions to understand the matter better. He stayed till ten o'clock.

23rd.—In the afternoon we had a number of European visitors, including Mr. Grubb and Col. Oldham. We are looking forward to a time of blessing through the instrumentality of these men of God. In the evening had a visit from Mr. A., a young English Christian here.

24th.—Had a nice service with the women; only about six present. In the afternoon, accompanied by Dr. Smith, we went to see various officials of the town, in order to procure the release of our servant, who has again been detained in prison for conscription. We were asked to wait till Saturday morning, when it was hoped something would be done for him.

29th.—A larger number of men than usual to-day, and we had a nice service with them. I could not have wished for a more attentive audience. During the morning I had talks with several of them, and later on in the forenoon visits from A. A. and M. S. both natives, but the latter did not stay long.

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

*From Miss Emily SMITH (Djemâa Sahridj).*

Friday, January 18th.—Our class of Misloub boys came in this morning for their fête. They had never seen either our Christmas tree or the magic lantern. Their exclamations of pleasure were amusing as well as pleasant. These boys are learning well, but the class is difficult to keep together, as it has not long been held, and Misloub is some distance off. The weather is now too bad for us to go up to them, as is our practice, so we have to try to get them down here for the two or three rainy months. We have twenty-five names on our book, and a general attendance of twenty.

Sunday, 20th.—Our ordinary Kabyle service this morning; Misloub boys this afternoon. Twenty-one came, and answered readily and well. They are learning texts on sin, its punishment, and God's way of salvation.

Thursday, 31st.—A very cold day, snow deep on the ground; so we hardly expected our little girls. The French school for boys is closed, as the weather is so severe. Before 9 a.m. all our little girls had arrived! Poor little things, covered only with a thin cotton garment, cold, wet, and shivering, nothing could keep them away! Thank God they so love their class. One child, about eleven years old, came all the way from Misloub—nearly one hour's walk. She arrived sobbing bitterly, her feet numb with cold. It took a warm fire, hot water, and rubbing with spirit, to restore circulation, and then, smiling through her tears, she said, "Now I'll sew my thagendourth." Poor little brave souls, surely they deserve the garments on which they have been at work now fourteen weeks! Two stayed to dinner with us, and their joy at being with us is almost pitiful.

*From Miss BAGSTER (Tunis).*

One afternoon Miss Grissell came in, bringing with her a young Jewish woman who appears to be truly converted. Hers is a very interesting case. She had had the Gospel put before her, and then left Tunis knowing the truth in her heart, but not receiving it into her heart. However, while away, her mother was taken very ill, and she was led to pray in the name of Jesus. Finding her prayer was answered, she began to have real faith in Him, and little by little that faith has grown, and in all her troubles and difficulties she goes now to Jesus. She told us about her coming back to Tunis. She was married, and was not very happy with her new relatives, and wanted to see those who had told her of Jesus, and so asked her husband to go back to Tunis. This he would not do, but she, without arguing the point, told him she should pray to Jesus to take her back. Some time after he told her to get ready to go to Tunis, as he had work there. She then asked him if, now that Jesus had answered her prayer in this way, he would not believe on Him, too?

On Monday mornings I am so glad to be able to help a little at Mrs. Michell's women's meeting. Although not able to speak to them, I can help with the work, and hope before very long to be able to say a word or two to one and another, individually. Until that time comes I do pray my whole manner may speak for me. What these people want is not only to hear of Christ, but to see His Life lived out in us.

*From Mr. Jas. LOCHHEAD (Constantine).*

1st Jan., 1895.—This morning had a specially interesting conversation with an Arab who called. I have spoken to him twice or thrice before, but he always resented anything personal. To-day, however, he began himself by asking questions, and I had the opportunity of explaining to him the only way of life.

Felt encouraged and grateful that God should have given this opportunity at the beginning of this year, and I took it as an indication that He would be with us throughout the year.

3rd.—Arab boys' class as usual to-day. This evening had a visit from a native who came once to see us about six or seven months ago. He remained for about two hours, and we talked of the things of God. May the Holy Spirit teach him his need.

11th.—When visiting this afternoon had an interesting time with four Arabs in a little shop. I explained to them the way of salvation, and they had never heard such news before. One of them could read, and he accepted a copy of the Acts of the Apostles.

13th.—This evening had another visit from my Arab friend who called on the 3rd. He remained for three hours, and we talked of spiritual things almost the whole time. We are praying much that the Spirit may begin a work of grace in his heart.

14th.—During my visiting this afternoon one man invited me into his shop, where I remained over an hour. I told him of the grace that comes through righteousness. He seemed very ignorant, although he could read. Had interviews with several others. We have been also encouraged with the Jewesses' class. There are now twenty who attend.

From Mr. HOCART (*Il Matin*).

Our work seems to be going on rather mechanically. Occasionally one or another of the Kabyles seem drawn by the Gospel; then, after having shown some interest, slip away and never come again. Some of these cases may be sheer hypocrisy, but I think that some really have an interest, but are afraid of being brought to change their lives. The Gospel makes a real impression on them at times, just as something new impresses a child, who ten minutes afterwards does not give it a thought. Of course, their moral nature is very superficial.

The Kabyles keep coming to the station for one thing or another in great numbers. We give medicine twice a week. Last autumn we had very frequently over eighty in a single day. We have about 140 children in our Sunday-schools, which are held, each one of them, twice a week, but we have not yet obtained permission to reopen our day-school.

From Miss ALBINA COX (*Algiers*).

The last few months I have been living in a native house in the Arab quarter here, and find, just as in Constantine last year, the pressing need there is of united, believing prayer—prayer that the Spirit of God will, according to Christ's own promise, convict these people of their sin, and so of their need of a Saviour.

Thus we ring out again the old cry, Brethren, sisters, pray for us! and believe for us!

How we wish at times that some of you could come and spend just a short week in the midst of one of these native towns, and could see for yourselves, as we do, the sin, sorrow, and darkness which prevail! We think you would never again be perplexed for an answer to the question mooted some months ago by a learned professor in the *Nineteenth Century*, and still asked by many of God's people—"Why try and evangelize the Mahomedan? Has he not already a faith in God which leads to a distinctly religious and moral life?"

In a subsequent refutation of this article, one, Rahim, a converted Persian Jew, suggests that had this learned professor travelled among the followers of the False Prophet as a *marabout* and not a *sahib*, he would doubtless have seen much to open his eyes to their *real* moral and religious life.

And we can but echo this; only in *living amongst them* can

one judge truly how little the Holy Being, Whose name is ever on their lips, influences their lives.

The Moslem swears constantly by God. Yet in the Arab courts of justice an oath in the name of Abd Er-Rahman, the "patron saint" of Algiers, is a surer pledge of truth than one taken in the name of God Almighty!

Again, the Moslem fasts from sunrise to sunset for a whole month each year, and sometimes longer, thereby expecting to gain entrance into heaven. Yet during this time of enforced abstinence, when he counts it a sin to drink a little water, though he be labouring under the burning desert sun, or to break his fast, however much exhausted, he yields more readily to sin in Ramadan than any other time, saying that God is good and merciful and will forgive him, since it is so hard to go without food all day for so long, etc., etc.

And again, the pilgrimage to Mecca is another gate to Paradise (!). Yet it was confessed by a Hadj (the name by which such a pilgrim goes) that at Mecca he had himself witnessed more iniquity than he had ever before seen amid his co-religionists.

These are surely telling facts; these are surely eloquent voices pleading for the definite bringing before such people the life and death of One who said, "No man cometh unto the Father but by Me."

And we believe that *only* in this way, yet *undoubtedly* in this way, the prayer of Abraham, "O that Ishmael might live before Thee," will receive the accomplishment of the answer then given to him by God, "As for Ishmael, *I have heard thee.*"

From Miss NORTH (*Tripoli*).

Miss Holmes and I are quite busy with Arabic. Mr. Harding has lately been giving us two lessons a week, one in classical and one in colloquial. We are also going through the colloquial grammar which he has prepared.

The last three weeks we have been visiting in the houses with Mrs. Harding. So far we have been able to go four times a week. The women receive us kindly, and seem anxious for us to come often. At first it seemed very strange to hear them talking to us and not to be able to understand, Mrs. Harding kindly acting as interpreter. Of course, we do not know much now, but still we seem to be getting on a little, and are able to put in a few words here and there in reply.

Things which at first look like great difficulties, when we bring them to Him in faith appear small in comparison with His power to remove them, or bring us through them. But at the same time His goodness does seem to humble one and make one ashamed that there has not been *implicit* confidence in Him always.

From Miss WATSON (*Alexandria*).

We gave our class of native girls their Christmas treat at the end of December. Between sixty and seventy came, also a few women. They much enjoyed themselves, and, at short intervals, we distributed oranges, apples, raisins, cakes, and lemonade. Mr. Summers and a Syrian lady friend spoke to them. The children sang a hymn and repeated their texts. They were very quiet, and their conduct had greatly improved since last year. Each girl who had been coming regularly to the class received a parcel containing a doll and other small presents.

Our class is still well attended, not falling off in numbers as we thought it might do after our Christmas feast. A good number also come every Sunday. We have felt much encouraged about our work among the children, because we find on visiting the homes that the texts and hymns are known by the elder members of some of the families. It also gives us a good opportunity to explain, as well as we are able, the deeper meanings of the words.

## Description of Illustrations.

### THE MOSQUE AT MAZAGRAN.

THIS is a mosque to which no particular history is attached. Mazagran was once a walled town, with this only mosque, and its environs have always been remarkable for their fertility. It is near to Mostaganem, and is thus closely connected with its history. The taking of Mostaganem in 1833 naturally led to that of Mazagran, and the Arabs of the town, as well as those living in the gardens, recognised the French authority. These Arabs, fearing the raids made in 1839 by Abd el Kader, demanded help, which was granted them, and a small number of soldiers were placed in the fort which crowns the mountain ridge. Mazagran was attacked on December 15th, 1839, by Mustafa ben Tami, but the khalifa of Abd el Kader was obliged to retire to Mascara, after having lost a number of men. He returned, however, and a severe struggle took place between the 3rd and 6th of February, 1840. The courage displayed by the 123 French soldiers who resisted the attack of 2,000 Arabs is well known.

A. V. L.

### A STREET IN TRIPOLI, BARBARY.

Tripoli, the capital of the dependency of that name, is a thoroughly Eastern city. Being a province of Turkey, somewhat out of the way, and visited by comparatively few people, it has not become Europeanized to any extent. Many of the principal streets are extremely narrow and the houses much alike. The street shown in our engraving, although not so narrow as many, is by no means wide. It is spanned by narrow arches, about every fifteen or twenty feet, between which the sun pours down its flood of light and heat. The doorway at which the natives are standing is that belonging to the house occupied by our brother, Mr. W. H. Venables and his family, who went out to Tripoli four years ago.

Should any of our friends be visiting the Mediterranean this summer, and could make a call, however brief, on these servants of God, it would much cheer their hearts. Tripoli may be reached from Malta by steamer in a day and a half.

## For the Young.

### OUR JUVENILE ARABS.

BY MISS L. A. LAMBERT.

ON January 2nd we had the pleasure of welcoming our little party of genuine street Arabs—boys who come every Sunday to a class commenced by Miss Case, but during her absence in England carried on by Miss Turner and Miss Johnston. The number of those entitled to come to the treat—viz., the regular attendants—was ten, and each of these was given permission to invite a couple of friends to come later in the evening and see the magic-lantern. But, alas! although they began to assemble as early as yesterday morning, some four or five only were sitting for some hours outside to-day. The mystery was soon cleared up; they were afraid to come lest we should make them "Kaffirs" (unbelievers).

Something similar had happened in the spring, when Miss Case arranged to take them to Kram and give them a feast; then the only one who turned up was our boy who works for us. It was a literal case of "too good to be true," for they,

judging us as they would themselves, did not believe it. Evidently they feared to-day that some climax would be reached, and they would be made Christians by force. I expect they will be bitterly disappointed when they hear of coffee and cakes in abundance, toys, red handkerchiefs, and magic lantern, just as the Lord Jesus tells us many will in the great day of His appearing, when they see Abraham, Isaac, and Jacob in the Kingdom of God, and they themselves shut out through their own unbelief.

Some few of the friends came in after the eating and drinking, and we hope this will encourage them to come on Sunday, but it was a great disappointment to have to put away some of the presents again. However, we must be patient, for certainly they come more regularly of a Sunday, and by and by their confidence will grow, and they will learn that (like the treat of to-day) we can only hold out for their acceptance the most precious gift of all, and they can either accept or reject it. God grant it may not be the latter. The story of the "feeshta" (treat) to which the boys did not come has already produced a marked effect; and since then our little Arab gamins have not been so fearful of coming. Eighteen came to-day, and sat quietly down to listen to Miss Turner's story of the brazen serpent. Poor little chaps; most of them evidently come from very poor homes. What a picture they presented as they sat gazing with faces all aglow at the large illuminated picture before them, waiting to know its meaning—to them altogether a *new story*. Most of their heads were covered with a fez—garments in many cases as unlike garments as could possibly be, and a well-begrimed skin. Yet these defects do not seem to damp their spirits.

Some few of them come on Thursdays to *learn French*. They have a somewhat high ambition in this respect, and this is part of the inducement to come on Sunday. They, however, do not approve of recognised methods of studying a language, and have an idea there is a royal road to learning. It is, therefore, not necessary to exert oneself too much, and to teach them a sentence or so is quite enough.

As I have begun to help in this department, I endeavoured to give them a little training in polite offers to carry goods for ladies, whom they generally nudge on all sides, with some short abrupt sentences. So I requested that if they met me down at the market they should claim my recognition of them by saying "Madame, voulez-vous que j'apporte vos marchandises." I really think they would well nigh make their fortunes if they could get as far as saying it to some of the purchasers, for it would be so decidedly out of keeping with their usual characteristics that there would be a great demand for the improved article.

"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.

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.

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.

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.

It aims by the help of God to spread through the whole of North Africa, 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.

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 FEBRUARY 1st TO 28th, 1895. GENERAL AND SPECIAL FUNDS.

1895. General.			1895. General.			1895. General.			1895. Special.			DETAILS OF DUBLIN AUXILIARY. (Donation No. 237.) Mr. S. S. McCURRY, Hon. Sec. 9, Newtownsmith, Kingstown.	
Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.	No. of	Receipt.	£ s. d.			
Feb. 1... 9786	0 5 0		Brought forward	534 11 10		Brought forward	250 6 9						
1... 9787	0 5 0		Feb. 12... 9821	0 1 0		Feb. 22... 9854	1 1 0		Feb. 20 ... 215	0 5 0		43 ...	2 0 0
2 S.S. West Norwood	0 4 6		12... 9822	0 5 0		23... 9855	4 4 0		20 ... 216	0 5 0		44 ...	0 2 6
2... 9789	3 0 0		12... 9823	0 10 0		25 St. Albans	0 12 6		20 ... 217	13 0 0		45 ...	0 2 6
2... 9790	1 0 0		12 Edinboro'	3 5 7		25... 9857	0 4 1		21 ... 218	1 12 0		46 ...	2 0 0
2... 9791	5 0 0		12... 9825	0 13 6		25... 9858	0 10 0		21 ... 219	0 8 0		47 ...	1 0 0
2... 9792	0 15 0		13... 9826	0 5 0		26... 9859	1 10 0		21 ... 220	2 3 0		48 ...	1 0 0
4... 9793	0 4 0		13... 9827	0 3 6		27... 9860	2 2 0		21 ... 221	0 10 0		49 ...	1 0 0
4... 9794	0 10 0		14... 9828	0 5 0		27... 9861	2 2 0		21 ... 222	2 2 0		50 ...	0 5 0
4... 9795	2 2 0		14... 9829	0 10 0		27... 9862	6 5 0		22 Basingstoke	7 8 9		51 ...	0 15 0
4... 9796	1 1 0		15... 9830	0 8 6		28... 9863	0 10 0		25 ... 224	0 5 0		52 ...	1 0 0
5... 9797	1 0 0		15 Stoke Newington	0 10 0		28... 9864	3 0 0		25 ... 225	2 5 2		53 ...	1 0 0
5... 9798	0 2 6		15 Glasgow	1 10 0		28 M.S.T.	1 0 0		25 ... 226	1 19 1		54 ...	0 5 0
5... 9799	1 0 0		15 Kilmalcolm	1 0 0		Total, Feb. ...	£ 592 10 7		25 ... 227	0 1 0		55 ...	0 5 0
5... 9800	500 0 0		15... 9834	2 0 0		Total May to Jan. }	£ 3,112 8 8		25 ... 228	0 10 0		56 ...	0 5 0
6... 9801	0 3 0		15... 9835	1 10 0		Total ...	£ 3,704 19 3		25 ... 229	1 0 0		57 ...	1 2 0
6... 9802	5 0 0		16... 9836	0 10 0					25 ... 230	0 11 0			
6... 9803	1 0 0		16 Bible Class Chelt'nh'm	1 0 0					25 ... 231	1 0 0			
6... 9804	0 2 0		16 Edinboro'	1 4 0					"A Fellow Worker"	2 4 5			
7... 9805	1 0 0		16... 9839	0 5 0					25 ... 233	1 0 0			
7... 9806	0 5 0		16... 9840	0 5 0					26 Y.P.S.C.E. Bath	9 3 7			
7... 9807	0 5 0		16... 9841	0 2 6					26 ... 235	1 0 0			
7... 9808	1 0 0		16... 9842	0 5 0					26 ... 236	2 2 0			
7... 9809	1 2 4		16... 9843	2 0 0					28 ... 237	12 2 0			
8... 9810	2 0 0		16... 9844	0 10 0									
8... 9811	0 5 0		18... 9845	2 0 0									
8... 9812	0 7 6		18... 9846	5 0 0									
9... 9813	0 4 6		19... 9847	1 0 0									
9... 9814	2 0 0		19... 9848	1 0 0									
9... 9815	0 3 6		19... 9849	0 10 0									
9... Elgin	1 0 0												
9... Elgin	0 10 0												
II "A Poor Widow's Mite"	0 5 0		21 Newcastle-on-Tyne	0 12 7									
11... 9819	1 0 0		21... 9851	5 0 0									
11... 9820	0 10 0		21... 9852	0 5 0									
			22... 9853	0 12 0									
Carried forward	£ 534 11 10		Carried forward	£ 569 10 0		Carried forward	£ 250 6 9		Total, Feb. ...	£ 313 3 9			
									Total May to Jan. }	£ 1,971 18 10			
									Total ...	£ 2,285 2 7			
									TOTALS FOR 10 MONTHS.				
									General ...	£ 3,704 19 3			
									Special ...	2,285 2 7			
									Total ...	£ 5,990 1 10			

Amount previously acknowledged £127 14 9  
Total... £139 16 9

GIFTS IN KIND : February 21st (22), Parcel containing thirteen native garments.

## Council.

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

\* At present in England.

## Mission Publications.

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