

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

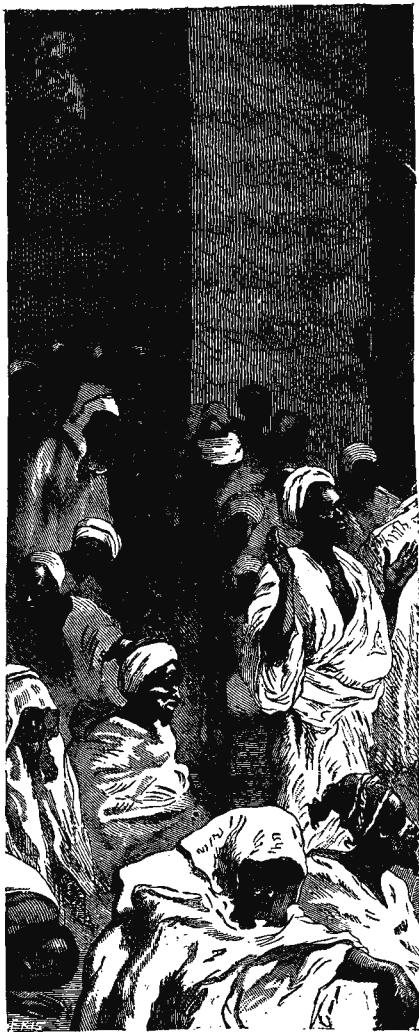
## NORTH AFRICA MISSION,

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

No. 88.

DECEMBER, 1895.

PRICE ONE PENNY.



A GLIMPSE THROUGH THE OPEN DOOR-  
WAY OF A MOSQUE.

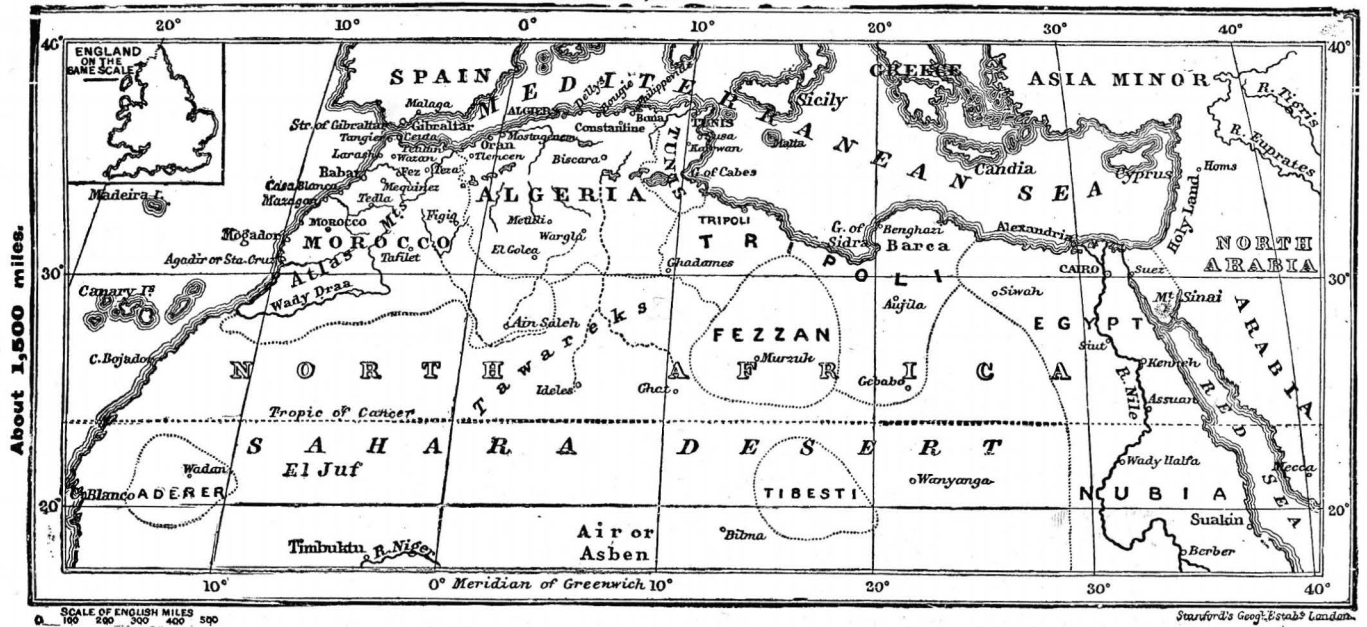
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### NORTH AFRICA consists of—

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

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

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

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

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

*"Let the peoples praise Thee, O God; let all the peoples praise Thee. O let the nations be glad and sing for joy; for Thou shalt judge the peoples with equity, and lead the nations upon earth. Selah."—*  
Psalm lxxvii. 3, 4. (R.V.)

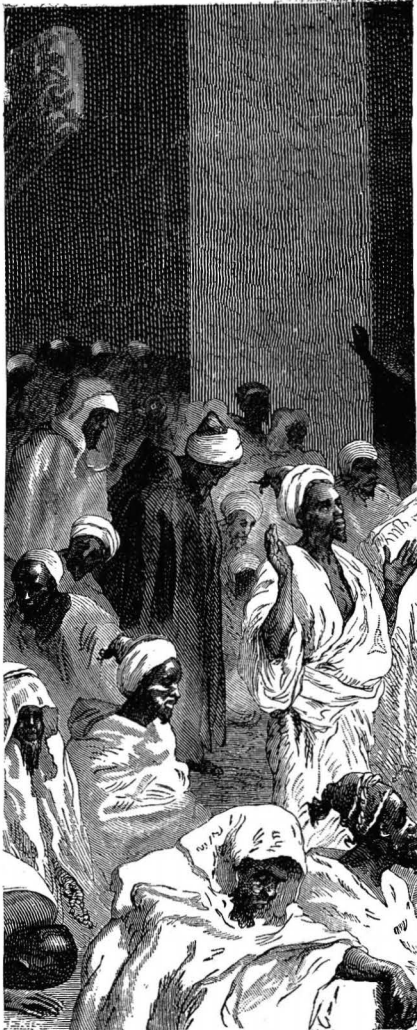


IN our August number we were calling attention to the first two verses of this Psalm, in which we saw the Church of God, preparatory to moving out upon her great worldwide mission of Evangelisation, humbling herself, and seeking that position of "rightness," with God, which is so essential to successful service. Having thus prepared her way, we find the petition going up for the multitudes to whom she is sent—those who know not her Lord. "Let the peoples praise Thee, O God; let all the peoples praise Thee." The word "peoples" here is the plural, and when so used always denotes the Gentile nations as distinct from the chosen people of God.

We have been called in the providence of God, as a Mission, to work amongst the Moslems of North Africa, who represent in a striking manner the Gentile nations for whom the Psalmist prayed. It has been repeatedly said, "But the Mohammedans *do* praise God," a statement which to a casual observer is apparently true, but in reality is altogether wide of the mark. It was said of Israel by the Lord, "This people draw nigh unto Me, and with their mouth and with their lips do honour Me, but have removed their heart from Me" (Isa. xxix. 13, R.V.). And this is substantially the position assumed by Moslems all over the world to-day; a high-sounding profession, but no reality; a laboured worship with the "mouth" and with the "lip," oft-times until exhaustion ensues, and yet united with this the most abominable sins that can be imagined. "Praise," such as is mentioned

here, denotes no mere lip praise—a nominal Christianity, but a distinct confession of the Lord; in other words, true conversion, a yielding up of the life unto God. This is what the Psalmist prayed for, and the continued supplications of all God's children should be directed to this end.

Why are many parts of the field upon which much labour has been expended so barren of results? "Ye have sown much and bring in little." Why are the returns so meagre? "Is there not a cause?" Surely if the seed sown were more constantly watered with our cries and tears the results would be different! Surely if there were more prayer from "the Lord's remembrancers," there would be more "praise" from "the peoples"! God's word connects the going forth and the weeping, with the coming again and the sheaves.



A GLIMPSE THROUGH THE OPEN DOORWAY OF  
A MOSQUE.

In the next verse, the writer mentions "the nations" as distinct from "the peoples"; the same phraseology being again employed at the end of the verse. When "nations" are spoken of it is in their corporate capacity as nations, but the "peoples" are the multitudes in the nations. And for what are they called upon to rejoice? "Thou shalt judge the peoples righteously and lead the nations upon earth." This no doubt primarily refers to the time of Christ's personal reign, when

"He comes to break oppression,  
To set the captive free,

To take away transgression,  
And rule in equity."

He is the one who is to judge the peoples righteously; He is the one whom the Lord has given as "a leader and commander to the peoples," and, as one has said, "It is this that is to make the nations rejoice and sing for joy; it is this that is to bring back more than Eden blessedness to this sin-cursed earth until it shall yield its increase, and all the nations of the earth shall fear Him." "Our redemption draweth nigh." In this glorious fact we would unfeignedly rejoice, and so much the more as we see the day approach; but meanwhile we would not be unmindful of the benefits that Christ has already given. In those nations where the laws have been framed upon the principles of the Word of God, there are already, in some small measure, the beginnings of this "righteousness" which "exalteth a nation." Very faulty it may seem even in our own land, to those of us who are seeking to bring about a greater recognition of national righteousness; but, when compared with heathen and Mohammedan lands, how much cause there is for praise that the principles of God's word have so far affected the laws and institutions of our country, and how earnestly should we pray that the "nations" and "peoples" that sit in darkness—countries like Morocco, upon which one cannot look without a feeling of sorrow for its wretched inhabitants—may soon be delivered from the constant oppressions and wrongs which seem to be their normal state, and may experience the blessings which the Gospel brings to them even as nations, in the lifting up of those that be bowed down, and the establishment of civil and religious liberty.

We rejoice to believe that, although not manifestly, yet nevertheless, really and truly Christ is to-day, in a sense, "governing the nations upon earth." He allows them to develop their plans and carry out their purposes—might to triumph over right, and the strong to crush the weak—and He, *apparently*, remains an indifferent spectator; but we know well it is not so. From His throne in the heavens the Lord beholds all the dwellers upon Earth, and when the set time has come, in a moment, He thwarts their schemes, "He maketh the devices of the peoples of none effect." He has again and again in past times blighted the Moslem power, until to-day it is like a giant shorn of his strength, while the changes through which the Armenian question is even now passing, give emphasis to the belief that God will, ere long, bring about its complete overthrow.

Selah! God intends us here to pause and reflect before going on to the last solemn yet delightful portion of this Psalm. So far the song has been a prayer for mercy and blessing, for the shining of His face and the knowledge of His way, that all peoples and nations might share in the blessings of His salvation and the joy of His peaceful reign. And now let us ask ourselves in closing, what are we each doing, as children of God and servants of Christ, to help bring about the recognition of the Eternal Son as the world's Redeemer and future King? We have already said that before the "praise" must come the "prayer"; and this is no small thing, for prayer produces more and greater results than many dream of. It deepens interest in the work for which we pray; it leads to practical consecration, to the *giving* and the *going*; the yielding up of self and property, of sons and daughters; it brings down blessing upon the toiling labourer in the distant field; it "moves the hand that moves the universe," so that there is a putting forth of His might in bowing the stubborn wills and hearts of men, and thus the chariot wheels or His providence move more swiftly, and we "hasten the coming" of the day of God. "Lord, teach us to pray!"

W. T. F.

### Notes and Extracts.

NEWMAN'S CONCORDANCE.—We have a few copies of this excellent Concordance still left. It is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d. post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which has been in such frequent request the last two winters. 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.

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, when intercession is made for this extending work, and specially for some portion of the North African Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

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.

THE Council of the North Africa Mission tender their warmest thanks to the Hon. Auditors, Messrs. Arthur Hill, Vellacott & Company for again auditing the books of the Mission for the last financial year.

Also to Dr. C. Y. Biss, who has so kindly reported upon the health of the many candidates who have applied to the Mission during the past year.

We are at the same time greatly indebted to our Hon. Dental Surgeon, C. A. Clark, Esq., for much kindness shown to the outgoing Missionary probationers.

DEPARTURES.—Miss E. Smith and Miss A. Welch left London on Friday, November 8th, by the night service to Paris, on their return to their field of labour. On landing at Algiers, they will proceed by rail to Tizi Ouzou, the end of the railway in that direction, and thence they will have a long journey on mules to their mountain home in Kabylia. Although absent from us, let us frequently remember them in our prayers.

Miss L. Gray and Miss Hodges, left on the following Friday evening, 15th inst., by the same route. The evening being stormy, they had rather a rough crossing to Dieppe. They hoped to reach their station, Tlemcen, in Western Algeria, in the course of the following week.

Several other workers will (D.V.), be leaving for various parts of North Africa before the end of the present month. We would bespeak for all of them a kindly remembrance in the prayers of God's people.

TRIPOLI.—Mr. Reid reports that the Medical Mission was closed during the first week in September, it being the "Meelood," a feast held in honour of the birthday of Mohammed. Upon re-opening, the place was crowded day after day. On the whole the people listened attentively to the addresses which always precede the dispensing of medicines, and many interesting conversations took place, although frequently some oppose. Mr. Reid adds, "The common people hear us gladly, but continue to trust in their false hope, which is a refuge of lies, the work of Satan."

DR. VARTAN, of the Edinburgh Medical Missionary Society, is now in Scotland. He has been faithfully serving the cause of the Gospel at Nazareth for thirty-four years, and it is fifteen years since he came on his last furlough to this country.

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.

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

November 18th, 1895.

DEAR FELLOW-HELPERS,

We are very thankful to know that the epidemic of cholera in Tangier and Tetuan has now passed away, and things there are resuming something of their normal condition. The workers from these places who have been in England during the summer are returning this week. There is still, however, a good deal of poverty as well as sorrow to be relieved. The country generally is still disturbed and business considerably interfered with; it is sorely in need of a righteous and powerful Government. Miss Breeze, our lady doctor, has at last succeeded in securing what seem to be suitable premises for carrying on dispensary and hospital work among the women who do not now come to Hope House, as in years gone by, that being reserved for men only. We trust that this will lead to a wider sphere of usefulness amongst the women.

Miss Herdman still reports very interesting and encouraging work in and round Fez, concerning which it is not deemed prudent to publish particulars.

Dr. Grieve continues his dispensary work in Casablanca, the attendance of the patients being about as usual.

Mr. Nathan and Mr. Hammer, of the "World's Gospel Union," which has its headquarters in the United States, have been on a visit to Fez, and hope to occupy Mequinez before very long. The South Morocco Mission are doing what they can to spread the knowledge of Christ in South Morocco. Mr. Nairn reports a very interesting visit paid to the neighbourhood of Taradant, where he found great readiness on the part of the people to listen to the Gospel, thus confirming what we had previously heard.

In Algeria we are still working on quietly, notwithstanding the strong prejudice on the part of the French against everything English. Miss Hodges, who has been at home for about a year, has returned to Algeria in much better health, accompanied by her fellow-worker, Miss Gray, to take up their work with Miss Gill and Miss Hammon at Tlemcen.

Mr. Liley, who has been on a visit to Tangier, has returned to Mostaganem, but is still a good deal hampered. The natives are afraid to come to him for fear of the French.

Miss Read and Miss Day, after an absence of more than a year, are back again in Cherchel, where they have been cordially received, though here also there is, on the part of some of the French people, a certain amount of suspicion and opposition with regard to their work.

Mr. and Mrs. Pope have now removed from Tlemcen to Algiers, where Mr. Pope hopes to learn Kabyle in addition to Arabic, so that he may be qualified to work amongst these interesting people, as well as amongst their Arab neighbours and the French.

Mr. Cuendet divides his time between working amongst the Kabyles in Algiers, translating the Scriptures into their language, and itinerating in Kabylia.

At Djemâa Sahridj, Miss J. Cox and Miss K. Smith are encouraged in their work; they have taken some interesting journeys amongst the people, who listen readily to the Gospel. Miss E. Smith and Miss Welch have now returned to their work there after a refreshing stay in England.

Mr. and Mrs. Lochhead and Miss Lochhead will be return-

ing to Constantine shortly, but it is proposed that they should remove to Djemâa Sahridj to help in the work amongst the hill tribes around there. When they arrive, Miss E. Smith and Miss Welch will take up work amongst the Kabyle women in Algiers. Miss A. Cox has been staying for some time with her sister at Djemâa Sahridj, and sends us a very interesting account of itinerant work in Arab and French-speaking villages which she has visited with her helper, Miss Collins. Miss Colville and Miss Granger have also undertaken interesting itinerant work in a new region to the north and north-west of Constantine.

From Tunis we have very encouraging accounts of the conversion and baptism of two Syrians—one a Moslem of good family from Jerusalem, named Khalid, who had been under some Christian instruction there; he was sent to a college in Constantinople, where he found the morals were so corrupt, that he was glad to get away. The other is a young man, a Syrian nominal Christian, who had found employment in Tunis. Both these young men were led to Christ mainly through the instrumentality of two Syrians named Nemour, converted some little time since to a large extent through the labours of Mr. Wasserzug. Altogether there are six Arabic-speaking Christians in Tunis, who have confessed faith in Christ, three of them converts from Mohammedanism and three from nominal Christianity; they have much need of our prayers that they may be sustained and blessed.

There is a prospect of a new mission station being opened, or rather an old station being re-opened, at Sfax, in Tunisia. Dr. Leach is anxious to break new ground, and he will probably remove to the south before long. This will necessitate the suspension of the principal part of our medical work until some fresh Christian doctor can be found to take it up. For this we must look to the Lord.

Dr. Churcher sends us further interesting and touching accounts of the work in Susa. The people crowd for medical help, and listen patiently to the Gospel, as many as 200 assembling in the morning. In order to keep the numbers within manageable bounds of the small staff there, Dr. Churcher has thought it well to charge 2½d. to each patient. He limits the number to fifty per morning, but still the numbers do not greatly decrease. He is anxious here also to get further help.

In Tripoli Mr. Venables and Mr. Reid are carrying on the Medical Mission work and dealing spiritually with the patients. The attendance seems to be considerable, but they are longing to see more definite spiritual results. Miss North has been laid aside for a time with pleurisy and Mr. Reid with ague, but we are thankful they are both better again. The two new workers who were to have joined them early this month have had their departure postponed till the 21st through the altering of the date of the steamer's sailing.

Mr. Summers sends us interesting though somewhat sad particulars about the young Moslem convert sent him from Palestine. He has gone to Cairo, where he has involved himself in circumstances of considerable difficulty. However, there seems to be good reason to hope that he is truly converted, notwithstanding his weakness.

During the past few weeks our supplies of funds have not been at all abundant, and we are again, as often before, made to feel the need of prayer, faith, and patience, in which we invite our friends to join.

In several places there seems to be a widening interest in the Word of God, and we are full of hope that year by year there will be an increased ingathering of precious souls from amongst the Moslems of North Africa. These facts, as well as the promises of God, encourage us to quiet perseverance in our work.

Yours heartily in Christ,

EDWARD H. GLENNY.

## ASK, AND RECEIVE.

A LITTLE party of Christian workers were sitting one day in the shade of a small house near the sea. They were enjoying the rest, and the garden, and a chat with their hostess before proceeding on their expedition to the place they had started to reach. With them was a brother in Christ, an Arab, who had proved himself worthy of his high calling through manifold trials and sufferings. While sitting there a young Jewess drew near with bright smile and words of welcome. Her home was in the neighbouring town, but with her husband and child she was getting a change by the waters of the blue Mediterranean.

Between the children of Ishmael and Isaac, as of old, there exists mutual dislike, contempt, and ill-will. Before his conversion the proud Moslem could not have spoken peaceably to the young Jewess; but the fruit of the Spirit is Love, and Christ has broken down the middle wall of partition between them. He kindly took her baby in his arms, and the representatives of the two alien races, made one in Christ, engaged in animated conversation.

"Do you know what she is relating?" asked the hostess of a worker who was watching with interest the eager, happy manner and bright expression of the young wife.

"Have you not heard the story of the shoes? It is this. You know Allegra is a firm believer in prayer. She has several times received answers that ought to have convinced her unconverted relatives of the truth of Christianity.

"The other day her husband was going out of town to do some business in the country. He had a pair of boots which hurt his feet, and also a pair of slippers, ugly but comfortable. The slippers would do for the country, but he could not be seen walking to the station in them, so he gave them to a boy to carry, changed them in the train, and sent the boots home. The boy was careless, and put the boots down somewhere where thieves got at them and carried them off.

"Poor Allegra! It was not her fault, but her husband would be very angry, and both she and her mother dreaded his coming home to find his boots stolen. They talked, and tried to track the boots, and talked again. All in vain. At last Allegra said to her mother and father, 'Now I'll show you once more how the Lord Jesus answers prayer. I am going to ask Him to bring back the boots.'

"How *can* you believe that a dead man can do anything?" they answered sharply.

"But Allegra prayed, and next day her father was walking down the crowded sùk (market) when these very boots were offered him for sale, second-hand, at 5d. or some such price. Allegra was so happy! She enjoys telling everybody about it."

The workers greatly enjoyed hearing about it, and one of them thought, "Are there any Christians at home who would like to read this little story? Do they know what it is to prevail in prayer? And if they do, will they pray for such as Allegra, sole witnesses in their families to the Truth?" They are weak. Pray for Christ's strength. They are few. Ask that they may be many.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

## The Rise and Progress of Modern Christian Missions in Arabia.

BY GENERAL F. T. HAIG.

**I**T would be deeply interesting, did space permit, to trace the gradual unfoldings of the Divine Providence in the re-introduction of the Gospel into Arabia, thirteen hundred years after Christianity had been blotted out in that land by the sword of Mohammed and his successors, but the limits imposed upon this article forbid anything more than a glance at this part of the subject. For many centuries the Arabs had ceased to be a menace to Christianity and civilisation. As the great missionaries of Islam they had spread their creed over nearly half the African continent, and the ever-advancing wave of Mohammedanism had begun even to threaten the young Christian Churches on the western coast. Still, it was not until some time between 1880 and 1890 that Arabia itself, the cradle and home of the race, seriously engaged the attention of the Church of Christ.

About that time, however, it became evident that the Spirit of God was moving upon the hearts of His people, and that the yearnings of His love were beginning to find expression in their prayers for the lost sons of Ishmael. "For some years," wrote an American minister in the far West, "I and my people have been praying for Arabia." More than one appeal went forth pleading for Arabs. Interest was awakened. Old Dr. Lansing, of the American Mission in Egypt, who for over thirty years had laboured there, waiting for the dawn of a brighter day for the Moslem world, when one of these appeals fell into his hands, was all on fire to start for Yemen. "I could scarcely keep him," said his wife, "from mounting his donkey and setting off at once." Keith-Falconer felt the same mighty impulse, left home and country, and settled in Aden, which for two short years became his mission field, and then his grave. The mantle of the elder Lansing fell upon his son, and he, with a few other kindred spirits, rose up at the Divine call and started the Arabian Mission, which now occupies the three most important points on the eastern side of the peninsula. Another Mission, afterwards taken up by the Church Missionary Society, was commenced at Kerak, on the mountains of Moab, by a Methodist preacher, Mr. Lethaby, and his wife; and Bagdad, which had already been occupied by the same Society, in connection with their Persian Mission, now assumed new importance as a great Arab city. Finally, the venerable Bishop French, who, after some thirty years of Missionary labour in India, could not, though feeble and broken, "cease from his loved employ," commenced work at Muscat, where, shortly after, in a little nook at the foot of the cliffs, where the waves have washed up just sand enough to afford space for a few graves, he was laid to rest, consecrating the whole movement by his noble example of devotedness unto death for the salvation of his fellow-men.

Thus six of the most important strategic positions around the great peninsula are now held for Christ—those on the East Coast and at the head of the Gulf, commanding the whole *hinterland* of Central Arabia, by the (American) Arabian Mission; that at Aden by the Scotch Mission; and the two on the north by the Church Missionary Society. When we remember that this has been accomplished in little more than ten years since the attention of the Christian Church was first drawn to the subject, including all the preliminary organisations at home and inquiries abroad, before actual settlement on the spot could be effected, there is cause for thankfulness and praise. At the same time it is necessary to point out that each of the three stations of the Arabian Mission is held at the present

moment by *only one man*, whose death or disablement by sickness would instantly stop the work at that point. Immediate and strong reinforcements are called for. Only one side of the great fortress is as yet, and that but partially, invested, and no advance into the citadel, the great populous centres of Nejd and Jebel Shommar, is possible without further help. Ten millions of Arabs need something more than half a dozen men for their effectual evangelisation. It is surprising, indeed, how much of vigorous forward movement and exploration has been done, chiefly by the Americans, in this short period. They have explored the beautiful mountainous country of Yemen in the south-west; several hundred miles of the coast of Hadramaut on the south, including the centres of Makallah and

Sheher; and many hundred miles of the Euphrates and Tigris on the north, making the acquaintance there of new forms of Arab life, and of the interesting community of the Sabeans, the descendants of the Hemero-baptists of the first centuries.

They have annexed Bahrein and Muscat to Busrah, their original settlement, and Rev. S. M. Zwemer has pushed his reconnaissances inland as far as Khateef and Hofhoof, on the way to Nejd and Central Arabia, finding more than one evidence of the truthfulness of Palgrave's picturesque descriptions of that country. Thousands of Bibles, Testaments, and portions of Scripture have been scattered by the Bible societies and missionaries around the various mission centres. Thus a good beginning of the great work has been

made, most of the strategic points for mission work have been occupied, but nothing more; but enough at least has been done to show that if only the men now in the field be properly backed up by the churches at home, not many years will elapse before Arabia—north, south, east, and west—shall have heard the joyful sound, and “Ishmael shall live.”

Let us now look a little more closely into the conditions of this great problem—the evangelisation of Arabia. Nothing need here be said about the geography, climate, etc., of the country. Ample information already exists upon this part of the subject, and may be easily found elsewhere by those who desire it. Of the present distribution of political power, however, some account must be given, and I take the following from a tract by Rev. S. M. Zwemer:—

“Sinai is Egyptian, and also the 200 miles of coast south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution. El Hasa (on the East Coast) frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the power behind the throne at Constantinople. The tribes near Aden, and the entire South Coast, including Oman with Muscat, are in one way or another under subsidy or ‘protection’ by the English, who rule the Gulf and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of the greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommar. For the rest, nomads roam the free desert, acknowledging no Sultan save the sword; they hold the parliament of war or peace in the black tents of Kedar. Thus, within the last fifty years have the schisms of Islam, the turmoil of Arab rebellion, and the diplomacy of English commerce burst the barriers of the land of Ishmael for the All-conquering Son of Isaac; the very cradle of Islam is almost unveiled for the heralds of the Cross.” To which I may add that Bahrein, the name given to two islands which lie just off the coast of El Hasa, and are the centre of the pearl fishery, has in a remarkable manner been preserved from Turkish aggressions, and is

ruled by an Arab Sheikh under the control of the British Resident at Bushire. The islands have a large population, are the nearest point along the coast to Nejd and all Central Arabia, and are therefore of the utmost importance as a mission station for an advance in that direction. In all these political arrangements, we clearly trace the overruling hand of God, curbing Turkish aggression, suppressing Wahabee fanaticism, and so preparing the way for His Gospel. There is not room to dwell here upon other influences which have told in the same direction, such as extension of commerce and intercourse with India, and the spectacle of the beneficent results of the British Government in that country, in Aden, and in Egypt.

But of yet greater interest is the question of the present religious condition of the Arab races. Does Islam retain its hold upon them as firmly as ever? How does their present mental attitude toward it, and toward the Christianity which it once supplanted, compare with that of the past ages and with that of the Arabs of North Africa? The question can only be lightly touched upon here. To treat of it at all satisfactorily would need a wider and fuller acquaintance than we yet possess, not only with the extent to which the outward forms of their religion are observed, but also with the inner thoughts and life of the people. Arabia is an immense country about three-fourths the size of India. Vast portions of it have as yet been unvisited, except by a chance traveller passing hastily through, and having little real intercourse with the inhabitants. There may be lying, deep below the surface, phases of religious thought in parts of it with which we are wholly unacquainted. Has Christianity quite died out in the course of ages, or are there still faint memories and traditions of it which have influenced the religious ideas of the present day? We know not. It is certain, however, that in another country which might be named such a survival of as remote a past has actually taken place, and may yet prove a powerful factor in the conversion of its inhabitants. In general terms, however, it may perhaps be said that the influences of time have told less unfavourably, from the Christian point of view, upon the Arabs of Arabia than upon the scattered but probably equally numerous portions of the race in North Africa. Romanism with its idolatry on the one hand, and the scepticism and

atheism which are the reaction from it on the other, are the only forms of religious opinion under the general name of Christianity which the Arabs of North Africa have been acquainted with. The one they contemptuously reject, but the other is secretly spreading among the more cultured classes, especially in Algeria and Tunis, where French education is rapidly extending, and the state of mind it produces is even more unfavourable to the reception of the truth than the most fanatical forms of Mohammedanism.

The isolation of Arabia has to a great extent preserved it from these forms of error, while there has been nothing within the borders of the peninsula itself to strengthen or resuscitate faith or effectually to counteract the disintegrating forces of sectarian division, Persian speculative thought, and, more perhaps than either, the indifference to all religious questions, which seems, according to some authorities, to be a characteristic of the race, and which, in the case of the Bedouin, is said to have led even Mohammed to despair of their conversion. In point of fact, Islam from the very first seems to have taken far less hold upon the Arabs than might be supposed. Immediately after the death of its founder a general revolt from his teachings took place, and for centuries the popular religion seems to have been little more than semi-paganism. Wahabeeism, which was an attempt to reinstate the religion of the prophet by his favourite weapon, the sword, has failed egregiously, and is now in the last stage of decay. The Arabs remain Mohammedans simply because they know of nothing better; fanatical in some parts, doubtful and bewildered in others, not because they have rejected the Gospel, but because they have never heard it. The Bedouin, constituting perhaps a fourth or fifth of the population, are for the most part Mohammedan only in name, observing the prescribed forms in the neighbourhood of towns, but speedily casting them aside on regaining the desert. Yet there are men among them not without reverent thoughts of the Creator, derived from the contemplation of His works—thoughts which, according to Palmer, take sometimes the form of solemn but simple prayers. A missionary who some years ago spent more than two months with one of these tribes, living with the Sheikh, and accompanying them in their wanderings from pasturage to pasturage, found them



willing though not particularly interested listeners, and singularly amenable to the Word of God as the one authority in matters of faith. The Sheikh, seeing that the missionary disliked travelling on the Sunday, inquired the reason, and willingly accepted the word of the Book as decisive upon the point, and indeed upon every other point, and from that time the tribe never marched upon the Sabbath. How sad it seems that so few of the race have as

yet come under the sound of the Gospel!

In the cities and towns there is, of course, a more rigorous observance of the outward forms of Mohammedanism, but there is also among the upper and middle classes, especially on the eastern coast, widespread doubt. A missionary writes: "There are very plain indications of an undercurrent of scepticism and freethought. Indeed, to anyone who knows the Mohammedans intimately, it is scarcely an *undercurrent* at all.

I know men in the learned Mohammedan Society of B—— who, judged by their dress and outward appearance, would be taken for bulwarks of the Mohammedan religion, and who yet have no more belief in it than Professor Huxley had in Christianity. One of these men astonished me by his expressions of downright loathing of the religion of which he is a professed teacher."

(To be concluded in our next.)

## THE WORK OF OTHERS.

### BRITISH AND FOREIGN BIBLE SOCIETY.

FROM the report of the above Society, which has lately come into our hands, we gather some interesting particulars as to the work of Bible distribution in those countries of North Africa in which God has called us to labour.

#### ALGERIA, TUNISIA, AND TRIPOLI.

In connection with the depôts at Algiers and Tunis, six colporteurs have been employed during 1894, against seven in the preceding year. Nevertheless, the sales have exceeded those of any previous twelve months, which is a cause for much thankfulness when we consider what an unfavourable field the labourers have for seed-sowing. The total number of books and portions put into circulation during the year was 14,942; these were in nineteen languages or dialects.

French ... ..	7,103	Italian ... ..	1,239
Arabic ... ..	2,487	Kabyle ... ..	70
Spanish ... ..	2,225	Other Dialects ... ..	140
Hebrew ... ..	1,678		
			14,942

Those sold to the descendants of Abraham were chiefly Old Testament Scriptures, although the sales of New Testament portions are steadily advancing among them. Amongst the books supplied to the Italians were 250 entire Bibles.

#### EGYPT.

From Egypt Mr. Weakley, the highly esteemed representative of the Bible Society, sends a detailed report of the work done by the colporteurs and others in this ancient land, which has become the highway of nations. We regret we have not room for the many interesting items given, but it appears that the total circulation in the agency, which includes Palestine, a large part of Arabia, Abyssinia, and part of Egypt, etc., has been during the year 24,116, and these were in no less than forty-three different languages.

One of the most important branches of work in connection with Bible distribution in that country is that carried on at Port Said, the gateway of the Suez Canal, where the two (and during the last six months of the year, three) colporteurs of the



Kindly lent by the]

THE BIBLE SOCIETY'S DEPOT IN ALGIERS. # [British and Foreign Bible Society.

Society have found ample employment in visiting the ships of various nationalities passing daily through the Canal. The number of vessels the men were allowed to visit was nearly two thousand, of which about three-fourths were British.

Port Said itself, although at one time nothing but a mere collection of huts, is rapidly becoming an important station, the population, including the Arab suburbs and the workmen on the Canal banks, being in round numbers between thirty and forty thousand.

#### MOROCCO.

Bible distribution in Morocco is something altogether different from that in either of the two before-mentioned countries. The lack of education among the Moors, added to their bigotry, are always great hindrances to the circulation of the Word of God. During the past year, however, there has been the added difficulty of inability on the part of the Moorish Government to maintain order in the country districts, the result being that the colporteurs of the Society have had to practically confine their labours to the towns.

The colporteurs in the Canary Islands are encouraged in their labours amongst the people, although the work is more difficult. Mr. Mackintosh says:—"Those who purchase the Scriptures now do so with their eyes open, knowing that they are objected to by the priests and the Roman Catholic Church, and that they are under its ban for possessing them; but the books now bought are more eagerly studied and more tenaciously kept."

The Berbers living in the mountain villages of Morocco seldom know how to read Arabic, and a gospel in Shilha, their native language, should be prepared without loss of time.

#### THE WORK OF THE MISSIONARY.

THE Rev. J. H. Horsburgh, writing on the direct work of the missionary, makes the following pertinent remarks:—

The temptations in a missionary's life to do all sorts of good things—anything, almost everything except praying, except preaching the Gospel, none but the missionaries themselves have any idea of!

Satan, with manifold devices and with awful success, works hard to keep back God's servants from going to preach the Gospel to every creature. The few who do go one might suppose he would allow to pass. But it is far otherwise. Upon them he bestows peculiar attention, and in nothing does he show greater persistency or wealth of resource than in his unswerving efforts to secure that God's ambassadors, who have come, ten thousand miles maybe, on purpose to preach the Gospel, shall do anything else except that.

It would seem as if he does not mind very much what other things fill up the missionaries' time, so long as he can get us to neglect prayer and to neglect preaching the Gospel.

I speak from experience. It is almost incredible how other things do creep in. And when, at the end of the day, or week, or month, one comes to count up honestly how much time has been spent, *really*, in personal dealing with God and with the heathen around, too often it is woefully little.

The good, it has been said, is sometimes the enemy to the best. This, I am persuaded, is constantly true in the mission field. Throughout a busy day we may have been doing good, yet perhaps not the best. We find time, maybe, for study or recreation, or reading, or photography, or writing, or business, or building, or schools, or conferences; and these things are good, all good. But

in so far as they take time (beyond what is necessary), which might be devoted to the prayerful proclamation of the Gospel, I am sure they are the enemy to the best.

*Nothing* can make up for *not* praying, and for *not* directly preaching the Gospel to the heathen. That is what we are told to do; and yet somehow that is just what so often gets left undone.

\* \* \* \*

"The labourers are few." Yes, *so few*, that much that might well be done, and that ought to be done, must of necessity be let alone. So few, that to spend our thought, and time, and money on that which, under other circumstances, would be wholly good, may now be positive sin. So few—so very few—that it behoves every one of us to give the matter our very closest thought, and to find out definitely from our Master Himself just in what way His time, every day of it, His money, every piece of it, His talents, every one of them, may be—not WELL expended, but—BEST expended IN THE DIRECT FULFILMENT OF HIS GREAT COMMAND, which to this day constitutes indeed our marching orders.

## Morocco.

#### THE CHOLERA IN MOROCCO.

We have not received any full report concerning this epidemic, as all the missionaries have been kept unceasingly busy in attending to the sick; but from the accounts that have come to hand, we are enabled to gauge in some measure the extent of this visitation. Mr. Patrick, writing from Tangier, says:—"The cholera is spreading amongst the Jews. I found nineteen cases yesterday morning all in Hebrew homes. . . . At present only about ten Spaniards have been taken. The numbers of deaths in Tangier must be nearly five hundred, and in the surrounding villages perhaps as many more. . . . The Spanish Mission premises have been closed, as a little girl who lives with the caretakers was seized. Miss Seth Smith found her in a state of collapse and nearly dead, and nursed her back to life."

In Tetuan the state of things has been even worse than in Tangier. Miss Hubbard, in writing to her fellow-workers at home, describes it as "a town of the dead." She gives a number of interesting items respecting those who have at various times attended their classes and meetings. Miss Bolton, who is in England, in sending us these particulars, remarks:—"One of our own women has gone; she never, so far as we know, confessed the Lord Jesus, but tried to keep in with us and the Padres also. She insisted upon her daughter, who is a converted girl, going to mass, and brought her to the meeting at our house afterwards. Early on the morning that we came away we had prayer together with this woman and another, and now for her what has come?"

"One of my Soudanese—the one who covered herself in her haik, and refused to listen that day—has gone; half of another class, Miss Hubbard's big girls, and some of Miss Banks' women; many others unknown by name to you, but old friends of ours, have gone. Amongst them is little Pepa, the Christian child of the Spanish convert Carmen. Although lost to him, he will find her again, praise God. It was she who stood up before all the bigoted Roman Catholic women, and went through her texts. On her death-bed the priests insisted on seeing her, and worried the poor girl at the last, but she would not taste the wafer, nor promise to go back to them if she got better. She was about twelve years old, I think. Her mother is very quiet, and was much comforted in reading 1 Thess. iv.

"The Kadi has purchased a new cemetery in Tetuan, the old one being filled. Food is very scarce and almost at famine prices." Both in Tangier and Tetuan the workers have done their utmost, as far as they had money, to meet the terrible distress which has arisen through the stoppage of work.

Since writing the above we have received a letter from Dr. Breeze. She writes:—

"This has been one of the saddest months of my life, and in many respects a very busy one. At the outset I started visiting the houses of such as I knew, and found them, with one exception, quite well. The exception was a poor woman, whose daughter had been ill for some time with dropsy, and has since died from that. The mother's was not a severe case, and being the first I had seen, I was doubtful whether it was cholera, but now I have no doubt. She having been a long time receiving help from us, willingly took medicine and treatment and got better.

Having ascertained that my own people were well, I journeyed about the town from place to place enquiring of those I met if there were any people stricken down, and at last a little girl took me to a house where a boy of about ten was very ill. I begged and entreated them to get water, and let me put mustard on his feet and body. The mother cursed me, and others forbade treatment. At last they asked the boy himself whether he would take the medicine. He seemed barely conscious, but after a while whispered, "if you will drink it, I will." I assented, and everybody crowded round to see that I really drank it, after which I had to carefully pour out just so much and no more for the boy. Then I wanted a spoon to mix the mustard with and put it on some paper, but they said if I was afraid of its hurting me, it would hurt him, so I had to mix and rub it on with my hands. This boy eventually got well. When he was recovering, a woman in the same house said she had been ill three months, would I give her some medicine. I told her to come to my house in town; but when I called the following day she was buried.

Thus I went about knocking at doors, and asking if there were any sick ones in the house. Sometimes I was abused, and sometimes the door slammed in my face; at others, while they were civil, they said they had no sickness there, which I knew was not the truth. In twenty-one cases they allowed me to treat them, and to some extent followed out my directions. In a good many more, the people allowed all outward treatment, but would not drink any medicine. In many other cases they just allowed me to look, but would not let me even rub the cold arms and legs. However, in some houses I heard that eventually they did try feeding, heating, and friction when my back was turned, and also recommended it in places where I could not go in.

In one little colony of seven houses there had been fifteen deaths; and when I was allowed to treat a niece of one of the women, and she recovered, the woman burst into tears and said, "Oh, I wish it were my son and daughter who were recovering; but they are in the grave!" And it was so sad to feel there was no consolation to offer. How many of those who have gone knew of the Saviour intellectually, but had not Him in their hearts? and how many more did not know anything? I have wondered whether I have neglected any opportunity of speaking to them of their need of a Saviour; but the time in which I could speak to them has been very short.

When first the epidemic broke out the people said it was the Nazarenes who brought the disease, and we were going round with medicines to complete their murder. Their regular answer was, "If I drink I shall die." The next phase was, that God had sent the disease, and He had decreed they should die, so it was not any use to drink medicine. When

they began ever so little to recover, they found God had not decreed their death, so they were anxious for medicine. The last opinion I heard was that it is written in the Koran that to die from this disease takes one straight to the highest heaven, and it is better than all the good deeds possible in life; people were therefore eager to die from the disease. I assured them it was not in the Koran. I do not think I ever realised so fully as I do now that "the sting of death is sin." At first the Moors treated the epidemic very lightly to me, but at last many of them owned to great fear. They said it was not fear of death nor of the grave, but fear of God. I tried to show them that they were afraid of God because they knew they had sinned, and they always owned it. We are very specially praying just now that this epidemic, awful as it has been, may be God's own means of preparing the ground of these sin-laden hearts for the reception of His salvation."

## Algeria.

### A SUMMER HOLIDAY IN ALGERIA.

BY TWO MISSIONARIES.

WE left Constantine for Milah by the diligence on Monday Sept. 2nd, at 6 a.m. Milah is a seaside village about fifty-five kilometres (thirty-four miles) distant. On the diligence the driver and another man introduced the subject of religion themselves, and asked if we were the two they wrote about in the papers. We had a nice talk with them, and they were both most anxious to have Bibles, and asked us to go and see their families on our return to Constantine. We had one Bible in our satchel, which we gave the driver, and promised to take the other man one when we should call to see him.

We arrived at Milah at 11.30 a.m., spent the afternoon in exploring the Arab village, which is at a little distance from the French village, and in giving Gospels to the Arabs, which they received gladly. It is a most interesting place, truly Arab—little winding streets, roughly paved, and ancient-looking shops. There is a very curious Roman fountain, with clear, cold water, and an old water-carrier gave us a drink out of his large tin can. We were informed that there would be a diligence leaving at 5 the next morning for Djidjelli, so we decided to go on by it.

On arriving at the starting-place the next morning we were greatly surprised to find a most wretched little conveyance, with just one seat large enough to comfortably hold two persons, but into which the driver and we two had to squeeze. It was quite impossible even to move. In a little space behind us were packed our luggage and the mail-bags, and on the top sat an Arab; it was a thirteen hours' journey—106 kilometres (sixty-six miles). The road is narrow and in some parts dangerous; it winds round the mountains, sometimes mounting up for twenty kilometres, till we were right on the top, and then descending thirteen or fourteen. The country is well wooded with cork trees. We passed one French village soon after leaving Milah, and then saw nothing but Arab douars and villages all the way. The only French living there are those who repair the road, and who live in little solitary one-roomed huts. We drove fast all day, just stopping at times to change horses and rest, when we took the opportunity of finding the Arabs and giving them Gospels and speaking a few words. The road is quite impassable for weeks at a time in winter on account of the snow. When we were getting nearer Djidjelli we passed through two French villages—Texena and Dugesne. At Texena a French woman very gladly received a Testament.

We arrived at Djidjelli at 6 p.m., very tired and stiff, but thankful to have had such a safe journey, and praising God for

the opportunity given of sowing some precious seed in those out-of-the-way places, through which very few Europeans ever pass. We spent a month at Djidjelli, which is a pretty, primitive little seaport, although very dark, with a population of Italians, Spaniards, Maltese, and Arabs, and about 150 French; it is sometimes quite cut off from any other town. The port is so dangerous that very few steamers call, and those that do are only small, and have but poor accommodation.

We had the joy of giving God's Word to the Arabs living there, and also visiting some neighbouring villages. One day we took the post-cart at 5 a.m. for Chekfa, thirty-five kilometres distant, where we had heard that there was a very large Arab market held once a week, Arabs coming from long distances. On arriving at Chekfa we found that the market was held outside the village, down in a valley. We walked there, and found a large space enclosed with a fence; it was a most interesting sight—at least 2,000 Arabs, some sitting on the ground to sell, and others under little bamboo sheds. There were all kinds of things for sale—cattle, sheep, poultry, vegetables, fruit, baskets, groceries, draperies, etc.

We only saw about five French people there. At first the Arabs seemed very disinclined to speak to us, but after giving a few books, it soon became known who we were, and we had a good time amongst them. One man, who had been in Constantine, recognised us, and went to his mountain home and told his friends. Another, clasping his book in his hand, said, "Oh! how good this book is! Do give my friends some." We were stopped several times as we were walking up the road by Arabs running breathlessly from the market to ask for a book; they even came up to the village, and when we left in the afternoon some ran after the conveyance asking for one.

Whilst staying at Djidjelli our old servant, El Arbi, who was such a faithful boy, came to see us from his home, half a day's journey by mule, having heard of us from the man who had recognised us at the market at Chekfa. He is married now; we were so glad to see him. The landlord of the little hotel we stayed in told us that the woman up at Texena, to whom we gave the Testament, was reading it, and that one afternoon, when he was up there, he had spent an hour and a half reading it, and was much interested.

When the time came for us to think of returning we decided we would not go by sea, although much the easiest way, but try and go by road, in a different direction to that we came, in order to sow some more seed by the way. We found that there was no diligence, as the road is not yet made, but we were able to hire a tiny conveyance, and went first a day's journey to El Milia, the road there lying along the coast for about thirty-four kilometres (twenty-two miles). Here is a Norwegian ch<sup>^</sup>let which has been put up for the use of visitors or anyone suffering from fever, it being a most healthy spot. Two Frenchmen and a woman (caretakers) live here, to whom we gave a Gospel. We then went on another thirty-four kilometres, passing through most beautiful scenery, thickly wooded, with mountains on all sides, and crossed a wide river, which the horses were able to wade, it being summer-time. Just before we reached our destination the sun was setting, and everything looked so lovely.

El Milia is a curious old Arab town. We stayed at the only little inn in the place, and hoped to be there for two days, thinking that our conveyance could return to Djidjelli, and we could find another there to take us on, but there was not one in the place, so we were compelled to go on the next morning.

The next part of our journey was very trying. We did not know it was such a dangerous road. The path, which was cut round the mountains, was narrow and circuitous for several miles, and in some parts broken away. There are very sharp turns on one side, and a steep precipice on the other.

Twice we were very nearly over; indeed, once the wheel went right off the road. I do not know how the driver pulled back the horses, it was only through our Heavenly Father's care that we were not dashed to pieces. Oh! how we did praise Him! In all that journey of seventy kilometres (forty-four miles) we passed only one little hut, where a Frenchman, who repairs the road, lives with his wife. We stayed there and rested the horses awhile, and gave a Testament to the man.

Only one Frenchman passed us on the way—a doctor from Collo. There were Arabs everywhere, and we gave them portions of Scripture. We passed through thick forests, at one time being obliged to walk, as the road was so bad, while the conveyance had to go another way. We heard afterwards that the Arabs are dreadfully wicked about there; they think nothing of taking life, and Europeans are afraid to travel on that road; nevertheless, we were safe. Our driver was only a young man of eighteen, and unarmed. The Lord does indeed care for us and go with us Himself.

We arrived in the afternoon at Collo, another pretty little seaside town, smaller than Djidjelli, but better kept. We stayed there four days, and then took the diligence as far as Robertville, a distance of sixty-five kilometres (thirty-six miles), where we met the train for Constantine. We had taken a large supply of Scriptures with us, and had given them all along our journeyings, also in every place we stayed at. We often saw the Arabs reading them to others. Do join us in praying that the seed thus sown may bear fruit abundantly, and for blessing on the Arabs living out in all those mountains and forests, so dark, ignorant, and needy, and no one to tell them of the love of Jesus.

## Tunisia.

### THE MEDICAL MISSION IN SUSA.

BY DR. T. GILLARD CHURCHER.

SUSA TUNISIA, *October 2nd.*—I have pleasure in reporting a further increase of patients during the month of September—357 new patients have been seen, which is more than double the number during August; 558 visits have been paid us, not reckoning the number of friends who have also heard the Gospel; while, as the limit of our strength is well-nigh reached, many have had to be sent away disappointed.

Great anxiety to come to us has been the marked feature of September; though I have got up at dawn to give the admission numbers to the first comers, daybreak has revealed a large crowd already assembled; and even at two or three a.m. the darkness has been disturbed by the voices of those waiting for help.

The news of the work still spreads, as shown, for example, yesterday, when new patients came in from the following thirteen towns and villages:—Sahaleen sent 20; Kairwan, 2; Sheah, 5; Memphis, 1; Sfax, 1; Kala Serere, 2; Hergla, 2; Sidi Armer, 1; Mussakeen, 3; Kala Kaberaa, 7; Hamman Souse, 1; Fejbeena, 1; and Gabes, 1.

I am glad that we are outside the town, or our neighbours would probably not tolerate us; as it is, the people frequently come long distances on donkeys or mules; then, after their successful struggle for tickets, they are free to scatter themselves in picturesque groups under the surrounding olive trees, resting and picnicking contentedly till they see the doctor. Now, as the last is not reached till between 3 and 4 in the afternoon, you can feel that with some of them at least patience is no unneeded virtue.

At about 8.30 all are gathered for service, and it has not been easy to pack between fifty and sixty persons into our

moderate-sized waiting-room. There has been no room for my chair, and I have had just to step in and stand with the people seated literally at my feet. Those who come are mostly country folk, very ignorant, quite unable to read; probably not five out of fifty know their letters, and not one of these is able to read easily. With such a simple audience, to be anything but simple would simply bespeak the speaker's simplicity, so that such portions as the parable of the Prodigal Son, or that of the sower, or the story of Nicodemus have been the portions read and explained, and then the Gospel has been urged home for immediate acceptance from the wordless book.

I have been encouraged by the attention and response of the people at these meetings, and have felt much freedom in speaking, and sometimes such a sense of the Holy Spirit's presence as I do not recollect to have realised before in North Africa. I have been able to dwell freely upon the Sonship of our Saviour, and that without rousing outward opposition. I shall be thankful for prayer, that there may dwell richly within me the graces of gentleness, patience, and love, that my manner of life may enforce my manner of preaching.

The change of season brought us some sickness, and about the middle of the month every one in the house, from baby upward, was ill one way or another. While loth to give in, I felt that the most I ought to attempt was to see old patients and repeat their medicines. The distribution of tickets that morning was no easy matter, and the touching appeals of new patients who had come for the first time were difficult to refuse. Here was a baby, held up to excite my pity, its little eyes quite closed with acute inflammation, and there a suppurating finger, calling as loudly as its owner to receive attention. We are now all better, but the number of patients increases, so that the question forces itself upon me, Can we do anything more for the people? Some sort of shelter is badly needed. For example, I found six people lying about my doorway one night last week, intending to sleep there in order not to be late for the Medical Mission next morning. It seemed cruel to have to turn them out instead of taking them in somewhere, yet what was to be done? After an operation, too, we badly need some place where a patient from a distance can be put up for a day or two. And then, when the rains begin in a few days, it would seem needful to have some additional shelter for those waiting. We are looking up for guidance, and doubt not that, if it be His will, in some way or other the Lord will provide.

All the people coming just now are Mohammedans, and I do not think that one of them has ever heard the Gospel until they came to us.

We have heard gratitude from many lips, but long to see grace in many hearts. Mrs. Churcher and I have visited the consumptive young man of whom we have hopes. He seems truly to have accepted the Gospel, and is very bright and happy in his trust. He keeps the wordless book and the Gospel under his pillow, and his mother says that he prized them more than anything else. I was about to call again last week, when a neighbour told me that he was not at home, but had gone to visit "The Saints." I find he has gone to an uncle in a neighbouring village. Let us pray that his new faith may stand amid the efforts of his friends to bring him back to Mohammedanism.

"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.

## AFTERNOONS WITH THE ARABS.—I.

By MRS. MICHELL.

AN Arab, his legs paralysed by rheumatism, probably, sitting on the cushioned bench at my left. To the right a very fat woman with jet black hair and eyes, looking very unused to the chair on which she has arranged herself; I say *the* chair, for an ordinary native house seldom possesses more than one, which is always produced for our benefit and generally refused, for we prefer sharing a cushion or sheepskin on the floor. Opposite me, squatting on the threshold of the door, the mother of our fat friend, a little, shrivelled-up old woman, who holds her hand over the sight-dimmed eyes as she strains them in her anxiety to take in what we look like; failing in this, she turns to the daughter, who describes our appearance, etc. We read the story of Naaman, or rather tell it; happily the old woman, though nearly blind, is not deaf, and the three listen most attentively, enjoying the narrative, repeating bits of it to each other with sundry characteristic additions. When Naaman has taken his seventh dip, and has come out of the Jordan cleansed and healed, we pass quickly on and ask, "Who is not sick with the fatal, incurable disease—sin?" "None," they agree. "Where is the river; where the prophet who can bid us wash in it and be clean?" "There is no river—the Lord, the Lord, may He forgive us!" "Yes, He will, but in His own appointed way." We speak of the death of the Just for the unjust, of the precious blood which cleanses from all sin, seeking to press home the absolute necessity of the Atonement and the impossibility of entering heaven unless pardoned and washed from every stain.

"Even she is a Muslima!" ejaculates the old woman. "Her words are good." "Yes," I reply; "not in your meaning of the word, but in its real sense, I, too, am a Muslima, for I have surrendered myself to God for His service, and I have come from far to tell you of the One He sent into the world to save us from sin and from hell."

As we bid good-bye, we are earnestly asked to come again soon. Our fat friend accompanies us to the door, detaining us for a minute to ask if I have a piece of stuff like the dress I am wearing to give her.

II. "Where is Um el Kheir?" ("the mother of good!"). "Not here—she has gone to her son's house." "And where are you going?"—this to our informant, an old member of the mothers' meeting, who is hurriedly donning clean clothes in preparation for a walk. "To the Sheikh—tomb." Just then a woman from a neighbouring house, carrying in her hand a long, thick taper, crosses the court, calling upon Ayiza to make haste, the day is going. We step up to her, asking, "Will the Sheikh know of your visit? What can he do for you? Is he not dead and buried? Do you know that I can tell you of One who is a living Saviour and Friend? Death will come to you and to me some day—are you ready for it?" "How can I be ready for it?" answers the woman. "If our sins are forgiven, washed away, because of Him who died for us, then we are ready; our hearts are cleansed; we do not fear death."

They are impatient to be off, so we move on. As we pass down the long, narrow lanes, and note here and there houses whose inmates are well known to us, and who, if we turn in to read to them, will pay little or no heed, our hearts sadden. Of what use all this visiting, this constant repetition of the good news? "Who hath believed our report?" Discouragement—one of the devil's most effective weapons—is being aimed at us; we can almost see its fiery dart, when our "Great-heart," the indwelling Comforter, "the One who engages to see us through all our difficulties," presents the shield of faith, and the poisoned arrow falls harmless at our feet. "HE shall not fail nor be discouraged," are the words spoken within; and we

look up, beyond the high, blank walls of the narrow Impasse, up to where HE is, the living Saviour at God's right hand, "the same to-day"—HE shall not be discouraged, "and HE liveth in me." Oh! it was so real, so comforting!

We walked on with quickened faith and a lighter heart, and turning down the winding lane in which we lived for nearly two years, we stopped at a house opposite our old home. "Madama! Madama!" With glad cries of welcome little "Buona Sierra" informed her mother of our arrival. We have known these two the past five years, before the days when our name became "Madama." Our little friend, then only three or four years old, was dubbed "Buona Sierra" because, without any idea what the words meant, she always hailed any of our party in this way, thinking, perhaps, that being foreigners we should understand Italian better than her own language. Her mother, "Bayia," welcomed us as warmly as ever; so did the old grandmother, now nearly blind. She never forgets, and never tires of telling, how we took her to the doctor (actually walking alongside of her!), hoping that we might be able to do something for her fast-failing sight. We sit chatting together, when Bayia says, "Read to us," and we gladly produce our little Arabic Testament, and turning to the 14th of John, read the first six or eight verses, and then the 26th. We tell them how sad we have been feeling because they and others will not come to the One who is willing to prepare a place for them in the many mansions—the One who alone is *the Way*. "I do not want to go all by myself. I have come to Tunis because I want you and many more from here to go with me; but we must all go by the same way—God's way for everyone—Jesus Himself." They are listening beautifully, Bayia looking so thoughtful and grieved that I should be sad, and we have a good opportunity for pressing home the Truth. Then we sing some choruses:

"Oh, the blood of Jesus cleanses white as snow:  
I bless the happy day  
When He took my sins away,  
The blood of Jesus cleanses white as snow";

then, "Take all my sins away"; "He breaks the power of cancelled sin." And then, for they love the singing, we reluctantly bid them good-bye, thanking God for the listening ear, and committing to Him the precious seed sown.

## DOMESTIC LIFE AMONG THE ARABS.

By MISS K. JOHNSTON (TUNIS).

30th.—Our little cripple friend, Ayeesha, has been with us for a fortnight, and has left us to-day. Dear girl! how she has just twined herself round our affections! Her ways are so winning and bright. She is about fifteen, but she has to be carried from place to place, as her legs are hopelessly powerless. At times she is as full of mischief and fun as can be, and at other times so grave and old beyond her years. We shall miss her very much. She used to sit by us at meal-time and chatter away, and teach us new Arabic words; and if we branched off into English, she would say, "Mercy, enough of English!"

One morning I took prayers with her and Tur'keeya, an Arab woman who was suffering very much with her eyes, and whom we persuaded to stay with us for a week that she might be nearer Dr. Leach's house and go every day for treatment. I read to them about Stephen's martyrdom, dwelling specially on the way he prayed for his enemies, and then read that verse, "Do to others as you would that they should do to you." Ayeesha wondered at that teaching and said, "Good words."

We taught her that hymn, "The Light of the world is Jesus," which she just delighted in, especially that part of the chorus, "Once I was blind, but now I can see," and we really hope

and believe that the child can say that from her heart. Another afternoon I was having a quiet talk with Tur'keeya, who assents to all we say, but one cannot be sure how much is from her heart. I wanted to show her the necessity not only of believing in Christ, but of trusting Him to the exclusion and forsaking of the false prophet. I gave her a mythal (little illustration) which they are generally quick at understanding—the illustration of the child clasping the sour apple with both hands, unwilling to give it up until a beautiful sweet orange was offered her, then dropping the apple, she seized the orange. T. could not or did not choose to say what I meant by the sour apple, so I said, "I will go and ask Ayeesha if she can guess." Off I went to her in the next room, where she was sitting in a favourite place on our window seat overlooking the street. She saw at once what I meant, and said the orange was like Christ, and then she answered in a whisper that the apple represented the "nbee," "prophet." How much that meant, coming from the lips of a child brought up in Islamism! Thank God! Oh, the joy of seeing the light dawn on these sunless hearts! To many in Tunis we believe the Sun of Righteousness will arise with healing in His wings.

This morning—her last morning—I came up and had a little prayer with her, and then asked how we could get her alone when we visit her in her home. This seems out of the question; indeed, it is most difficult ever to say anything about Christ in that house, on account of the master of the house, who lives in the next room to theirs, being fearfully bigoted. We have been asked specially to choose Friday to visit there, as he is out all day. He has taken a solemn oath to divorce his wife, of whom he seems fond, if we go into the house (he means if we read or speak of Christ), so, naturally, little Ayeesha is afraid, as she does not want to be the cause of the carrying out of such a threat.

A dear woman in whom we are interested, and whom I have mentioned in former diaries, has a very sad life, but how many more have even sadder ones! Her life is made miserable by her mother-in-law, who lives in the same house; her husband has little enough love for her, but would not be half so bad if it were not for his mother. Poor S.! the constant all-day worrying is almost too much for endurance. She has two little girls, but they are brought up so badly, and the eldest one, about seven years old, often calls down curses on her mother. She has no idea of training them properly, but no Arab woman has.

The other day she came with her two children and spent the day with us. I managed, before she left, to have a few minutes' quiet with her, only by Miss Turner amusing the children, who were, meanwhile, crying lustily to be with their mother, and then she poured out some of her troubles. She is only about thirty years of age, and such a sweet face she has. She had a son by a former marriage, but she was divorced, and although she knows her boy is in Tunis, and whereabouts he lives with his father, yet she has not seen him for two years. He is not allowed to come and see her. The other day a friend of hers told her she had seen him, and that he had broken his arm. Poor S. shed bitter tears, but what was the use? She cannot, must not see him, only *perhaps* occasionally hear of him. And who shows her sympathy? Her present husband? He is looking out for another wife, and S. does not know if he may not bring her home to the same house, when her trials would be even greater.

Has she no parents? They are dead, and the old man who has been a father to her for many years was chased from the house the last time he ventured there. Thank God, we always have a warm welcome from even the mother-in-law, and S. has been allowed, in the past, to work in the house of one of the missionaries. Please pray for this woman, who has shown signs of God's Spirit working in her heart.

**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.

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

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

Its Character is like that of 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.

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 OCTOBER 1st TO 31st, 1895.  
GENERAL AND SPECIAL FUNDS.**

General.			General.			Special.		
No. of Receipt.	£ s. d.		No. of Receipt.	£ s. d.		No. of Receipt.	£ s. d.	
1895. Oct. 1 ... 286	0 5 0		1895. Brought forward	236	4 1	1895. Brought forward	50	19 10
1 ... 287	1 1 0		Oct. 11 ... 321	1 0 0		9 ... 430	6 5 0	
1 Stratford	2 7 6		11 ... 322	3 0 0		Andrew		
2 ... 289	5 0 0		12 ... 323	0 5 0		12 and Philip	10	0 0
2 Wimbledon	2 10 0		12 ... 324	2 0 0		Society		
2 ... 291	1 0 0		12 ... 325	0 2 6		15 ... 432	6 5 0	
2 Shepherd's Bush	1 5 5		12 ... 326	25 0 0		15 ... 433	0 10 0	
2 ... 293	2 0 0		12 ... 327	2 10 0		16 ... 434	0 12 6	
3 ... 294	0 5 0		14 ... 328	50 0 0		16 ... 435	0 6 6	
4 ... 295	0 6 0		14 Malden Hall	2 0 0		17 ... 436	18 15 0	
4S.S. Penge	1 1 0		14 ... 330	0 5 0		17 Liverpool	5 5 0	
5 ... 297	1 1 0		14 ... 331	1 1 0		19 ... 438	30 0 0	
5 ... 298	1 0 0		14 ... 332	0 6 0		24 ... 439	1 0 0	
5 ... 299	100 0 0		15 ... 333	0 4 1		25 ... 440	1 0 0	
7 ... 300	1 10 0		15 Fleckney	1 10 0		26 ... 441	30 4 6	
7 ... 301	3 3 6		15 ... 335	15 0 0		28 ... 442	2 0 0	
8 A Friend	25 0 0		16 ... 336	10 0 0		29 S.S., Bron-	5 0 0	
8 ... 303	0 10 0		16 ... 337	0 10 0		desbury		
9 Burton-on-Trent	1 8 9		16 ... 338	5 0 0		31 ... 444	4 0 0	
9 ... 305	1 0 0		16 Lansdowne Hall	2 2 0		31 ... 445	8 12 6	
9 ... 306	6 7 9		16 ... 340	5 5 0		Total, Oct. ...	£180 15 10	
9 ... 307	0 5 0		16 ... 341	0 1 0		Total, May	£734 2 8	
9 ... 308	1 0 0		17 ... 342	25 0 0		to Sept.		
9 ... 309	5 0 0		17 ... 343	0 7 6		Total ...	£1,598 14 6	
9 ... Bray	3 15 7		17 ... 344	0 10 0		SPECIAL FUNDS.		
10 ... 311	0 6 6		17 A Friend	1 1 0		No. of Receipt.	£ s. d.	
10 ... 312	2 0 0		18 ... 346	0 5 0		1895. Oct. 1 ...	420	7 0 0
10 ... 313	50 0 0		19 ... 347	1 0 0		1 ... 421	15 0 0	
10 ... 314	0 10 0		21 ... 348	1 0 0		1 ... 422	4 1 6	
10 ... 315	1 15 1		22 Brighton	4 0 0		3 ... 423	10 0 0	
10 Quarrier's Homes	5 0 0		22 ... 350	0 5 0		5 ... 424	2 0 0	
10 ... 317	5 0 0		22 Glasgow Tab.	3 0 0		5 ... 425	4 3 4	
11 ... 318	2 5 0		23 ... 352	0 10 6		7 ... 426	1 10 0	
11 ... 319	0 5 0		23 ... 353	0 3 0		7 ... 427	6 5 0	
11 ... 320	1 0 0		24 Tunbridge Wells	3 16 8		8 ... 428	0 10 0	
Carried forw. £236	4 1		Carried forw. £404	4 4		8 ... 429	0 10 0	

DETAILS OF  
DUBLIN AUXILIARY.  
(Donation No. 445.)  
MR. S. S. McCURRY, Hon. Sec  
3, Spencer Villas, Glenageary.

No. of Receipt.	£ s. d.
126.....	1 0 0
127.....	0 5 0
128.....	1 10 0
129.....	0 10 0
130.....	0 10 0
131.....	2 0 0
132.....	0 5 0
133.....	1 0 0
134.....	0 2 6
135.....	1 0 0
136.....	0 10 0
£8 12 6	
Amount previously acknowledged	£41 10 3
Total ...	£50 2 9

GIFTS IN KIND: Oct. 10th, (250) portmanteau; 25th, (251) twelve copies of "Mohammed and Mohammedanism."

TOTALS FOR 6 MONTHS.

General...	£1,598 14 6
Special ...	£914 18 6
Total ...	£2,513 13 0

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## Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
<b>Tangier.</b>		<b>Fez.</b>		*Mrs. LOCHHEAD .. Mar., 1892		<b>Susa.</b>	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Miss E. K. LOCHHEAD ..	Mar., 1892	Dr. T. G. CHURCHER ..	Oct., 1885
*Miss B. VINING ..	Apr., 1886	*Miss I. L. REED ..	May, 1888			Mrs. CHURCHER ..	Oct., 1889
Miss S. JENNINGS ..	Mar., 1887	Miss M. MELLETT ..	Mar., 1892	<b>Algiers.</b>		<b>DEPENDENCY OF TRIPOLI.</b>	
Miss M. C. LAMBDEN ..	May, 1888			<i>Kabyle Work.</i>		<b>Tripoli.</b>	
Mr. C. MENSINK ..	Oct., 1888	<b>ALGERIA.</b>		Mr. E. CUENDET ..	Sep., 1884	Mr. W. H. VENABLES ..	Mar., 1891
Mrs. MENSINK ..	May, 1890	<b>Tlemcen.</b>		Mrs. CUENDET ..	" " 1885	Mrs. VENABLES ..	" " "
*Mrs. H. BOULTON ..	Nov., 1888	Miss R. HODGES ..	Feb., 1889	<b>Djemaa Sahridj.</b>		Mr. W. REID ..	Dec., 1892
Dr. C. L. TERRY ..	Nov., 1890	Miss A. GILL ..	Oct., 1889	Miss J. COX ..	May, 1887	Mrs. REID, <i>née</i> HOLMES ..	Dec., 1894
Mrs. TERRY ..	" " "	Miss L. GRAY ..	Feb., 1891	Miss K. SMITH ..	" " "	Miss E. T. NORTH ..	Oct., 1894
Miss K. ALDRIDGE ..	Dec., 1891	Mr. W. G. POPE ..	Feb., 1891	Miss E. SMITH ..	Feb., 1891	Mr. D. J. COOPER ..	Designated
Miss S. M. DENISON ..	Nov., 1893	Mrs. POPE ..	Dec., 1892	Miss A. WELCH ..	Dec., 1892	Miss G. L. ADDINSELL ..	"
Dr. G. R. S. BREEZE ..	Dec., 1894	Miss A. HAMMON ..	Oct., 1894	<b>REGENCY OF TUNIS</b>		<b>EGYPT &amp; NORTH ARABIA</b>	
Miss F. MARSTON ..	Designated	<b>Mostaganem.</b>		<b>Tunis.</b>		<b>Alexandria.</b>	
<i>Spanish Work—</i>		Mr. A. V. LILEY ..	July, 1885	Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	Apr., 1887
Mr. N. H. PATRICK ..	Jan., 1889	Mrs. LILEY ..	Apr., 1886	Mrs. MICHELL ..	Oct., 1888	Mrs. W. SUMMERS ..	May, 1890
Mrs. PATRICK ..	Sep., 1889	<b>Cherchel.</b>		*Miss GRISSELL ..	Oct., 1888	Dr. H. SMITH ..	Jan., 1892
Miss F. R. BROWN ..	Oct., 1889	Miss L. READ ..	Apr., 1886	Miss A. A. HARDING ..	" " "	Miss A. WATSON ..	Apr., 1892
<b>Casablanca.</b>		Miss H. D. DAY ..	" " "	Dr. C. S. LEACH ..	June, 1891	Miss VAN DER MOLEN ..	" " "
Dr. G. M. GRIEVE ..	Oct., 1890	<b>Constantine.</b>		Mrs. LEACH ..	" " "	Mr. J. JOHNSON ..	Designated
Mrs. GRIEVE ..	" " "	Miss L. COLVILLE ..	Apr., 1886	Miss K. JOHNSTON ..	Jan., 1892	<b>STUDYING ARABIC, ETC., IN ENGLAND.</b>	
Mr. J. J. EDWARDS ..	Oct., 1888	Miss H. GRANGER ..	Oct., 1886	Miss E. TURNER ..	Jan., 1892	Mr. C. T. HOOPER, Miss E. MILLS,	
*Mrs. EDWARDS ..	Mar., 1892	Miss A. COX ..	Oct., 1892	Miss B. ROBERTS ..	Mar., 1892	Miss M. A. PRIOR, Miss A. WHITE,	
<b>Tetuan.</b>		*Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss M. SCOTT ..	" " "	Mr. and Mrs. DICKINS, Mr. R.	
*Miss F. M. BANKS ..	May, 1888			Miss L. A. LAMBERT ..	Dec., 1893	BRYSON, Mr. H. NOTT, Mr. H. E.	
*Miss A. BOLTON ..	Apr., 1889			Miss N. BAGSTER ..	Oct., 1894	JONES, Miss L. SEXTON, Miss F. K.	
Miss A. G. HUBBARD ..	Oct., 1891					REGILLUS, Miss E. DUNBAR,	
						Mr. MILTON H. MARSHALL, Tutor	

\* At present in England.

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