

# NORTH AFRICA.

THE MONTHLY RECORD

OF THE

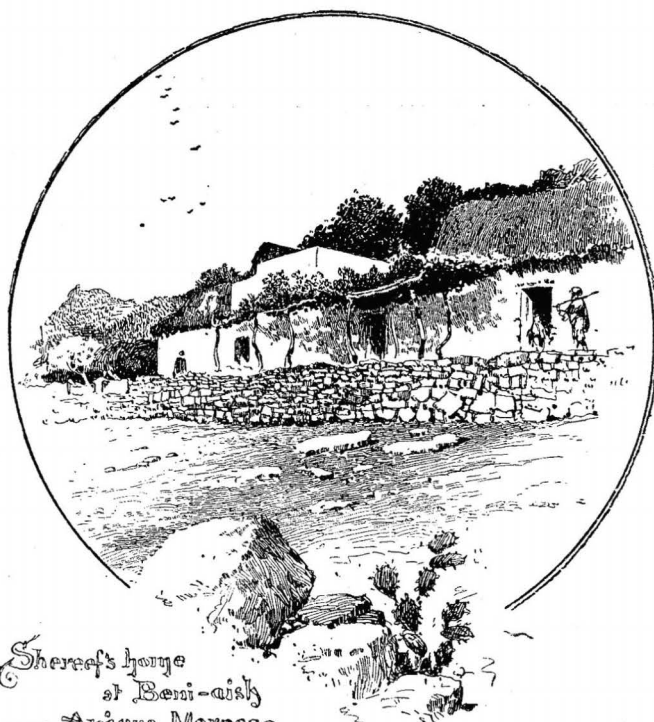
## NORTH AFRICA MISSION,

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

No. 61.

SEPTEMBER, 1893.

PRICE ONE PENNY.



Sheraf's home  
at Beni-aiish  
— Aniera, Morocco —

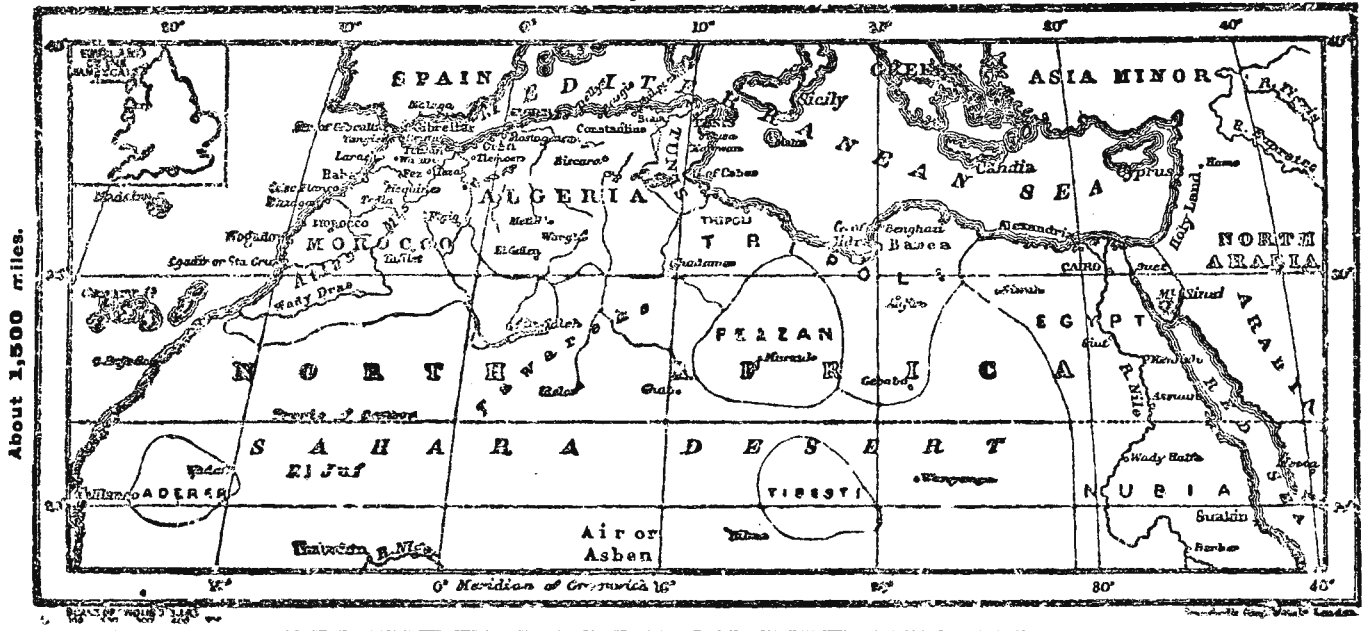
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OFFICE OF THE MISSION, 19, 21 AND 29, LINTON ROAD, BARKING.

About 3,600 miles across.



### NORTH AFRICA consists of—

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

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

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

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

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

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

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

The North Africa Mission has eight stations and twenty-seven 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. Ten workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission has been begun in Tunis.

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

**EGYPT** is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, 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, but another brother and his wife are taking up the work, but for the present are preparing in Egypt.

# NORTH AFRICA.



Sheriff's home  
at Beni-ash  
— Antera, Morocco —

(see page 108).

## Facts for the Thoughtful.



**A**HEN, as represented in Jno. iii. 16, God looked upon and loved the world, it was a *perishing world* that drew out His pity. A world perishing because of its wickedness, but also because of its helplessness. No being, either angelic or human, could carry out or even conceive a plan for fallen man's salvation. It was this terribly *hopeless and perishing* condition of men that moved the gracious the righteous heart of God to contrive the plan for man's salvation, and then to carry it out, though the cost involved was the humiliation, shame, and death of His well-beloved and only Son. Here is the origin of missions in the heart of God. As one has said, God had only one Son, and He made a Missionary of Him. Giving has ever been an important feature of missions, so here we find God giving His first and largest donation to the great cause He had put His heart and hand to. We may be sure, with such a beginning, He will see the matter through till that day when many sons are brought to glory.

To have moved Him to give over His Son to the stern demands of justice the dangers in His sight must indeed have been great and eternal; for though His love to the perishing might easily have moved Him to save them, yet His love to His well-beloved Son might more easily have restrained Him, when the cost of their deliverance from wrath was His deliverance to wrath.

We conclude, therefore, that next to His own glory *the needs of an otherwise helplessly lost race* was the call that fell upon God's ear, and moved His heart and hand. They had never asked to be delivered; they had never sent a deputation to beseech His pity and forgiveness; they were too much lost for that. No, it was entirely of God and of grace.

The work of atonement is finished, and in it man could have no part. The work of reconciling men to God is now proceeding, and this, God having given us His Spirit, has been put into our hands. Angels would, doubtless, gladly

undertake it, but they are not permitted. God has, so to speak, granted us a monopoly of this honourable business. But every monopoly brings its responsibility, and if this is disregarded the monopoly is granted to others or abolished. If the Church fails in this work it will be given back to Israel.

In the work of proclaiming the gospel, witnessing for Christ, discipling the nations, opening their eyes, turning them from darkness to light, etc., we are sometimes in want of guidance as to where we had better labour or assist. We seem to need a guiding principle to help us. All alike need the salvation that God has provided, but those in darkness are much more in need of having the message of God proclaimed, explained, and enforced than others where this has already been done.

As it was the *need* of the provision of salvation that moved God to provide it, so the need of the proclamation of it should lead Christ's Ambassadors to proclaim it in the power of the Holy Ghost. No doubt every country in the great harvest-field of the world has peculiar claims upon the sympathy and succour of which the Lord has made His people the channel; but since North Africa is committed to us we would mention some of its *special* claims upon the servants of the Lord of the harvest.

1. Mohammedans in all lands have been too long *neglected* in latter-day evangelization. After striving to destroy them in the Crusades they were left alone for centuries, partly because of their fanaticism and ferocity, and also because others seemed to lend a more ready ear and present a more encouraging field of labour. So though North Africa was nearer to England than any other non-Christian region, it was neglected, while far distant lands were visited. Small and remote islands were the object of immense and successful labours, but this vast region with its millions of souls lay neglected at our doors, treated as a hopelessly barren land from which no harvest could ever be gathered. As some parts of Africa were described on the maps as "Desert," North Africa might, from a spiritual point of view, have had written across it, "Abandoned as hopeless." We think, therefore, that as a hopelessly lost world drew out God's gift of His Son, these abandoned lands have now moved Him to constrain His servants to hie thither with the wave of life. As young Ishmael lying under the bush to die of thirst, abandoned even by his mother in her helpless grief, so North Africa lay abandoned till God pointed out the spring where the life-giving waters bubble forth, and bade us give the people drink. Who will come to the help of the Lord for these so long abandoned ones?

2. *The extent* of these lands and their large and scattered population, etc., constitute another special claim upon us. We so often speak of North Africa in a collective sense, that we are apt to forget the great countries which make it up. As some dear old soul once said, after hearing an address, "Then North Africa isn't a village!" Great races, like the Arabs and Berbers, that have weathered the storms of millenniums, retaining their languages and customs through all the changes that have passed over them since a thousand years before the Romans first visited the British Isles, deserve to be respected. To evangelise them is an important work, of wide extent, spreading into different lands with different governments, different languages, etc. It calls for labourers prepared and gifted by God for the work, and for means to support them worthy of so noble and great an enterprise. Alexandria to Casablanca in Morocco, the two extreme stations of our N.A.M., are wider apart than London and New York, or London and Constantinople. To reach the scattered population over these vast regions is, indeed, rather different from working a village or a parish at home.

3. *Historically*, North Africa has many claims. Egypt, the land that was the cradle of Israel, and the refuge of the infant Saviour. Egypt, the land of God's outstretched arm in judgment and mercy. Did not Stephen, in all probability, come from Egypt? How much we all owe to him, the first martyr to the cause of Christ! Martyred because he saw clearly, and proclaimed simply, that since Christ the substance had come, the shadows of the ceremonial and ritual laws were out of date. The first to be martyred by the ritualists of his day. Thank God for Stephens who will resist ritualism even to blood. Whose faith follow. The truths that Stephen died for Paul lived for. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith that worketh by love." (Gal. v. 6.) What obligations we are under to other great North African Christian teachers, notably, to Augustin. Strange to say, one of the first professed converts in Algeria was a young man from Souk Aras, the ancient Tagaste where Augustin was born. Is it not sad and pitiable that these lands, once the home of these eminent servants of God, should now be subject to the terrible blight and curse of Islam! Should not the Church of God organise a spiritual crusade to deliver these lands, once freed by the truth, from the bondage of error. The weapons of our warfare are not carnal, but mighty through God. The Word of God is the Spirit's sword, and those who walk in the Spirit will, by His grace, use it to good purpose. The slaves of error can only be set free by the Truth. "Thy Word is Truth." Since North Africa, then, has done so much for the Church, ought not the Church to do more than it has for North Africa? May the Lord make all His people willing to do whatsoever He makes plain for this needy part of the perishing world.

Should not some effort be made to meet these special claims? Centuries of neglect surely indicate that *now* North Africa ought to get marked attention. The great extent of the field demands that the efforts made shall be wide-reaching in their scope, and the memory of the worthies who once laboured there should inspire us with faith and hope that God will raise up other mighty men from these lands who shall serve Him faithfully.

## Notes and Comments.

**DUBLIN AUXILIARY.**—In the spring of 1892 two ladies went out from Dublin to Morocco in connection with this mission. This spring our old friend Mr. McCurry, of Kingstown, thought it would be well if these sisters were supported from the locality from whence they had gone out, and where they had been well known as efficient workers in the Irish Church Mission. He accordingly put the matter before friends there and the result is that a Dublin Auxiliary has been formed, which receives donations for this purpose. We have supplied Mr. McCurry with a receipt book so that he can acknowledge the sums himself, and forward the amounts from time to time to Barking, as may be convenient. Could not others imitate this?

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

**ARRIVALS.**—Mr. W. G. Pope reached London on Tuesday, August 8th, having travelled from Algiers through France.

Mr. and Mrs. Mitchell arrived in England on Wednesday, July 26th, *via* Marseilles and Paris. We regret to add that Mr. Mitchell is still suffering much from sciatica and is in the doctor's hands. Mrs. Mitchell, who was also very poorly, is, we are thankful to say, better.

**BIRTH.**—On July 20th, at Fez, Morocco, the wife of Dr. T. G. Churcher, of the N.A.M., of twin daughters.

MISS J. L. REED has been holding the fort at Sifroo in the absence of other workers. Miss Copping, who has been attending Mrs. Churcher, was to join Miss Reed as soon as her patient could be safely left.

MISS JAY and Miss Brown have returned from their brief visit to the Spanish Coast, feeling better for the change and rest, although the heat has everywhere been intense. Miss Brown will at once recommence her school for Spanish children. Miss Jay was hoping to re-open her school about the 21st of August. She reports the children as eager to return.

MISS HODGES writes encouragingly of the work in Tlemcen. Notwithstanding the hot weather, about a hundred children are every week gathered together in the various classes in and around the town.

The harvest prospects are more encouraging here than in some other districts of Algeria. The harvest being later, the rain came just in time to save the crops.

**ALGIERS.**—At the invitation of Miss Haworth, who is associated with Miss Trotter, a conference for the deepening of the Christian life was held here during the days of the Keswick meetings. About twenty-one missionaries assembled in all from Cherchel, Constantine, and other places. Several speak of the conference as a time of real heart-searching, and the meetings seem to have been most helpful in every way.

**TUNIS.**—The workers here who are connected with the Medical work have been greatly rejoicing in the suitability of their large new Medical Mission House. The rooms are larger and more airy, which is a great desideratum in a hot climate.

The Medical Mission has now been closed for a time in consequence of the heat, and most of the workers have left for Monastir, a seaport to the south of Tunis, about 150 miles by sea.

AS SOON AS THE HEAT has somewhat moderated, rendering it safe to travel, Miss Grissell and Miss Harding hope to

recommence their itinerating work by journeying to the south of Tunisia *via* Gabes Gafsa and Tabessa.

MR. W. REID has been visiting in the districts of Tripoli occupied by the silk weavers and saddlers. In many of the shops he is invited to sit down and converse with the men while at their work. He finds this an excellent way of becoming acquainted with Arabic as spoken by the generality of the people. He says, "I have every reason to praise God for the progress I have made."

**ALEXANDRIA.**—The heat in the city is now excessive, nevertheless the general health of the workers is satisfactory. They have for some time been in quest of a suitable house for the general work of the Mission, being compelled to leave their present one shortly. We are thankful to hear one has now been secured in the Arab district, which will, we trust, answer every purpose.

**WORKERS AT HOME.**—Miss Herdman has been holding a succession of meetings in the north of Ireland. She will be leaving Belfast about the end of the month. Friends in England who would like a visit from our sister, and can arrange one or more meetings, will please communicate at once with the Hon. Sec.

Miss Lambden, of Tangier, and Miss Kate Smith, of Djemaa, are still in England, and will be pleased to give an account of their respective fields of labour as the way may be open.

Mr. Banks will be returning to Morocco about the third week in September.

**MOHAMMEDANISM** in Persia is said to be disintegrating amid the fierce conflicts of a hundred rival sects. As Persia is a strategic point in Islam, the Christian Church has reason to look hopefully to the ancient kingdom of Cyrus.

**ANNUAL REPORT.**—Our next number, published on October 1st, will contain a report of the year's work; also the balance sheet of the Mission for the last financial year. This would be a good number to place in the hands of those whom it was desired to interest. We should be pleased to receive orders for extra copies.

AMONG THE MANY THINGS for which we pray, is the increased circulation of our Monthly Record NORTH AFRICA. Those who edit it spare no pains to make it interesting, and we have received many letters from friends of the Mission testifying as to the pleasure and profit they have derived from its perusal.

The cost of production, however, is considerable, and this can only be reduced by an increased circulation and consequent increased subscriptions.

THE CIRCULATION of missionary intelligence amongst the people of God is calculated to strengthen faith, to call forth praise to God, and stimulate to renewed exertion in all departments of Christian service. A writer asks: "Is there a minister who would be willing to leave out the Book of Acts from his instructions to his people? Is there a Sabbath school superintendent who would consent that the stirring events detailed in that narrative should remain untaught in his school? Is there a Christian who would be willing to live in ignorance of the history given there? And yet the modern mission work is as much the Acts of those sent forth by Christ as is the book which bears that name. This book alone of the Bible is fragmentary—incomplete. The word *finis* has not been written. It sketches only a part of the great work of the evangelization of the world."

WE ASK YOU then to take this Missionary Record and read it, and having read it, lend it to others. Some of our friends take two or three copies per month for circulation; others sell or distribute larger quantities, and if more of our readers will go and do likewise we shall soon see our circulation increased,

the cost of production decreased, the circle of prayer enlarged, our helpers multiplied, and in every way an extended interest in the growth of the kingdom of our Lord and Saviour among men.

PRAYER is asked for a teacher in one of the Mosques who seems to be groping for the truth.

MR. AND MRS. LAMB, as announced last month, have returned to England. For the present they are staying at Barking on account of the serious illness of the second of their eight children, who has had a dangerous attack of inflammation of the lungs. Our brother desires to serve the Lord in some place, either at home, or in the colonies, where he could also be nearer to his family than was possible in Algeria.

Before going to Algeria he was a successful home missionary at Partick, Glasgow, where his gift as a musician and singer drew together considerable numbers, not a few of whom were brought to the Lord. Communications may be sent to 21, Linton Road, Barking, N.

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TO THE FRIENDS OF THE NORTH AFRICA  
MISSION.

Aug. 19th, 1893.

DEAR FELLOW HELPERS,

After long waiting and much prayer, Mr. Summers has been able to secure premises in Alexandria for a centre for our work in Lower Egypt. You will remember our special aim is to reach the neglected Moslems of the Delta of the Nile. To do so it is essential to have a basis of operations, and Alexandria seems to be the most suitable place. Mr. Summers writes: "In a decided way the Lord has guided in the matter, which inspires our hearts with great hope; the rent is £5 a month. There is ample room for school and medical work, and a most suitable room for receiving visitors." I would again ask your prayers and efforts for this portion of N. Africa. It is virtually under British protection, and therefore has a special claim upon us. We do not forget what others have done, but feel that what remains to be done is much more than friends at home realise. I desire, therefore, to urge the evangelisation of Egypt with all the energy I possess. Egypt may be called the headquarters of Mohammedanism. The present moment affords an opportunity of influencing this seat of error such as has never existed before and may not always be continued. Roman Catholic missions are actively engaged there, and though their efforts are never likely to be successful in gaining many Moslems there or anywhere, they make the work more difficult through their idolatrous worship and unchristian ways. Are there not men and women with grace and gift who will consecrate themselves to the Lord's service for Egypt? Many have gone in the service of the Queen, also for business, health, or antiquarian research; we ask for some who will go to win souls for Christ, or who will consecrate their wealth to gather out living men and women for the Lord, as others have to dig up mummies.

The care of the few converts that have been gathered in North Africa is an important matter, and one beset with many difficulties. On the one hand, the isolation and persecution to which they are exposed seem to call for special sympathy and help, yet the danger of encouraging false profession or of cultivating in our converts self-seeking instead of self-denial and self-sacrifice, has to be carefully watched against. Conscience is often very slow in recovering from its long years of torpor, so that even when there is a nominal recognition of Christian standards, there is not that lively sensitiveness exercised to maintain them. Professed converts often remove to places far away from a missionary, and so cannot be watched

over. Then again, even after conversion one convert is afraid to trust another for fear of being betrayed. Though there is no caste as in India, there is a certain amount of difficulty from differing grades and more from feuds. Altogether the converts have great need of our prayers, and so have those who care for them. The two Kabyles who were baptized a few weeks ago professed conversion more than a year ago; they seem to be going on satisfactorily. The Spanish converts are almost as much beset with weakness and temptation as the natives, and the few French are much the same. It is important to remember that the main difficulty with all converts, whether at home or abroad, lies in their own moral and spiritual weakness. This can only be met by the help of the Spirit of God. Let us therefore pray that the Lord will give them grace to trust in the Spirit's help and not in themselves.

Missionaries themselves also need to be specially upborne in prayer, that their own spiritual life may be maintained in vigour and power. One man full of the Holy Ghost and power is a more efficient labourer than many true Christians full of doubts and despondency. One of the main objects of missionaries returning to this country is that their souls may be refreshed, instructed, and strengthened. We are glad, therefore, that some of N. A. M. workers have been able to have the privilege of attending the convention at Keswick. Several of the Algerian workers, through the kindness of a friend, have had a miniature Keswick in Algiers. These meetings have been times of refreshing. Missionaries, especially in a young mission where the work is not much developed, are deprived of many helps to spiritual growth; if this drives them back on God Himself, they will probably be all the better and stronger for the discipline, but they need our prayers lest instead they sink into spiritual impotence. The strong winds make the oak root more firmly, but less robust trees are sometimes uprooted. Those who fail to stand the blast had best seek the security and shelter of home; but none are so strong as not to need our prayers.

Among the workers at present in England for health are Mr. and Mrs. Michell, but we are encouraged to hope that his return of strength will presently permit their returning. Dr. Smith, of Alexandria, is also better, and hopes to return before long. We ask praise for the measure of restoration granted them already.

Most of those who came home for change will be returning to the field in September or October, and, we hope, two or three new workers. Since my letter last month financial supplies have come in but slowly. We seem to need about £700 a month, but for several weeks the receipts have been so low that we have not received half that. Through the goodness of our God we received a special gift of £500 in July. This has enabled us to hold on, but we should be glad to receive a special gift of £1,000 more, so as to make up for a long period of low receipts. This is a small thing for the Lord to incline His servants to do, when we remember that He spared not His own Son. What a wonderful reality is the interest that God takes in His people's needs. Would that we realised it more fully, and trusted Him accordingly. The following extract from a letter from one of the North African missionaries is interesting, and may help the faith of some. The writer refers to help received through the special donation above referred to, and says:—

"Ten days or so before the money came, that is two days before you received it, I woke up in the night with a special realisation of the Lord's presence, and took the opportunity of mentioning especially to Him my financial condition, for not only had I actually spent every penny I had got, but long-continued shortness had swallowed up reserves and stores. For example, I was reduced to buy coal (charcoal) and oil by twopenny-worth at a time; moreover wages were coming due, and altogether it was 'God's opportunity.' The Lord inquired how much I needed, but I did not want to say, I would rather leave it to Him; however, as the

Spirit seemed to press for some definite request, I calculated that £3 4s. would set me on my legs again, and then I should want 16s. for a week's provisions, so I told the Lord that if £4 came by the mail due in a couple of days that would make matters square, and provide for me till the following mail. Accordingly, in the Wednesday mail was a cheque for £4. The next Wednesday I naturally expected a further remittance, but, to my surprise, it did not come. However, there is occasionally a mail on Thursday as well, so I went to see the next day, and there was the cheque for £16. Now I understand why I needed to state my absolute requirements: it was that the Lord might first of all settle any sort of claim I had as a servant, that He might afterwards deal with me out of His boundless grace as a son. Doubtless many of our brethren and sisters could testify that this gift has been in answer to special prayer on their part. I wish the donor could have seen the joy and heard the thanksgiving occasioned by his gift."

Others have written expressing their thanks to the Lord for helping them so graciously in answer to prayer. Should not such answers to prayer stimulate us to increased prayerfulness and faith. The Lord can lay it on the hearts of His servants to give very largely if He pleases. Often after many have been interested yet no one gives much, but when God Himself lays His finger on the heart of His servants, what wonderful results follow! Let us more and more count on Him to incline to pray and trust, and to incline those who have the ability to give. The last report of the work carried on by His honoured servants, Messrs. George Müller and James Wright, of Bristol, published by Messrs. Nisbet, price 3d., contains many instances full of encouragement to pray and trust.

His faithfulness for ever sure  
For endless ages shall endure;  
His name's a rock that winds above  
And waves below can never move.

Yours in the service of Christ our Lord,  
EDWARD H. GLENNY.

## Historical Notes.

### THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

**Continued Decline of the Church.** The events which had separated the African from the Byzantine clergy in the middle of the sixth century, and which at the time excited such strong feelings among their followers, did not lead to any distinct severance from the churches of the Eastern Roman Empire. Well would it have been for the North African churches if it had. The successors of Justinian, by a wise policy, succeeded in strengthening the attachment of the African Clergy to the Court, and ere long Constantinople became the apparent centre of the religion of Christendom.

As the result of this closer union and of the consequent influence exerted upon the African Bishops by the Byzantines, there was from this time a perceptible change in the history of the Church, and the energy and fervour, the intellectual force and spiritual earnestness which had hitherto distinguished them seemed gradually to subside.

From this time to the middle of the seventeenth century, the state of the North African Church can be described as one of ease and contentment. Occasionally the Clergy were for a time distracted by theological questions, in which the people at large could understand nothing but the names of contending parties, but there was no power or vitality left, and, like a sluggish stream, it flowed on its quiet, uneventful course.

**Condition of the Inhabitants.** The general state of knowledge at this time was very poor. They were quite ignorant of the geography of the remoter parts of Europe, and extravagant fables concerning the inhabitants of Britain passed current with the

best historians. "Literature and science received no important contribution for centuries. Intellectually, the people lived upon the accumulated stores of former days, and consequently each generation found the stock diminishing, as the ideas gradually faded away.

"The moral culture of the citizens was far below the standard of their intellectual minds and refined manners. Too little had been done by the clergy to impress upon the people the bearing of Christian faith on social morality. Themselves intent on dogmatic controversies, they suffered their flocks to retain the vices of heathenism under a profession of Christianity."\*

As the spiritual declined, so the material took its place, and image-worship came to the front. The primitive Christians had always stoutly refused to represent Christ except under a symbolic form as the good Shepherd. But about this time pictures of the Virgin and Child became common, some of which were associated with miracles.

The use of these sacred pictures and images soon brought about a sharp conflict, during which many lives were sacrificed, but ultimately the opposers were borne down by superior numbers, and images and pictures became general, both in the churches and also in the homes of the people.

We must not omit to mention a terrible **Plague and Decay.** visitation that befel the inhabitants of the cities bordering on the Mediterranean from a plague. This pestilence began in the year 542, and continued with more or less severity for fifty years. While the European coast suffered exceedingly, the whole of North Africa was smitten to a fearful extent, the seaports being especially visited. The historians of the time are unable to furnish us with any computation of the number of deaths, although they speak of myriads who were swept away by the virulence of the infection.

From this time there was a rapid decline in the population. Commerce was stagnated; agriculture, which had been the boast of these provinces, was to a large extent neglected, and the Moors over-ran the rich plains of Tunisia, whose fertility had been the wonder of the world. The ruins which are scattered over the face of the country mark the site of ancient cities, which were probably deserted at this time never to be inhabited again.

A recent writer asks, "How does it come about that a series of countries in which the Gospel light shone so long and so brightly should present now the spectacle they do? How was it that Christianity was banished from those shores on which it had taken so firm a hold?" The causes were twofold:—

1st. "The Churches forgot their early devotion to Christ, as well as the mutual love and good feeling which they had once so signally shown. Their attention became occupied with questions of ritual and of rivalry, and of the rights of Episcopal ordination. And to such a length did this spirit of division and hatred proceed that there were actually to be seen Christians opposing one another on the field of battle—Christians with carnal weapons adjusting their theological differences at the point of the sword. When Churches sink as low as this we need not wonder that God sends judgment.

2nd. There was failure in the matter of Evangelisation. How much might have been done by the flourishing Churches of North Africa to carry the Gospel to their heathen neighbours! They were well organised and had ample strength. But it was not done; they seemed to have taken no interest in the extension of the Redeemer's Kingdom into the regions beyond."

"If the light that is in thee be darkness, how great is that

\* Julius Lloyd.

darkness." And so the same hand that six centuries before had lighted the torch of truth along those northern shores of Africa, now permitted that truth to be totally extinguished. How just His dealings—how righteous His ways! "Men do not light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house," but when

they deliberately place it under the bushel and exclude every ray of light, of what further use is it?

"God speaketh once, yea, twice." He had spoken loudly in the inroads of the Saracens, but His voice had not been heeded, and now He spoke again in a manner that should be a standing warning and stimulus to the Church in all time.

## Witnesses for Christ in Mohammedan Lands.

### DILAWUR KHAN,

*Once an Afghan Moslem Brigand, and afterwards for many years a Christian Native Officer in the Guide Corps, near Peshawur.*

(Continued from page 89.)

It was just at this time that Dr. Pfander arrived at Peshawur to open the Peshawur Mission. Dilawur heard of it, and at once went to visit him. "I would walk many miles," he said, "to see that man;" and thus began his personal acquaintance with him which led to the intense reverence that he ever after expressed for him. It was from conversation with Dr. Pfander that his eyes were first opened as regards the character of Mohammedanism. It was his policy always to be on the strongest side, and he here learnt that Christianity was the strongest side and Mohammedanism was indefensible. The same causes that led him to take service under the strong English Government now led him to Christianity. He at once challenged the Mohammedan priests to disprove Christianity, and to prove Mohammedanism true; and when they did not, he boldly took the side of Christianity, and attacked Mohammedanism.

The following anecdote is characteristic of his manner of doing so. In crossing over the river Indus one day, in a boat during a storm, they were all in danger of being dashed upon the rocks; the boatmen left their oars when they needed most to use them, and began with clasped hands to pray to the two saints who were buried on the opposite banks of the river, the patron saints and protectors of all mariners in their distress, "O saints, save us." The passengers eagerly responded, "O saints, deliver us." Dilawur Khan, seated quietly at the end of the boat, began forthwith to call, "O Nikkelseyn, save us."\*

They asked him if he were crazed, for Col. Nicholson was ar away. "At any rate," he said, "he is a living man, and *might* help us if we could only call loud enough, but what use can there ever be in calling upon dead men's bones?" He was known throughout the country for his quaint, biting, unanswerable criticisms. Having been brought up in Mohammedanism he knew its weak points and inconsistencies well, and never spared them, but took pleasure in exposing them with no little power.

At first his intellect was convinced of the truth of Christianity and the falsehood of Mohammedanism. Later on the love of Christ touched his heart, chiefly through an interview which he had with Sir Herbert Edwardes. He had met him by accident on the road between Attock and Peshawur, and as they rode along together Dilawur spoke of the things nearest his heart, and asked for arguments "that would confound the Mullahs." Sir Herbert gave him the story of the Saviour's love as Dilawur had never heard it before, and so impressed him with its holiness and truth and satisfying power, that (as he described his feelings afterwards) his heart burned within him as he talked with him by the way.

He was yet unbaptized, when the mutiny (of 1857) broke out, and he marched down with his regiment to Delhi. At a moment's warning they left their station, and in the hottest season of the year they marched on foot some 580 miles in twenty-two days, with a rapidity that astonished every one, even in India. They were foremost in every attack, and so great were their losses that they left one half of the regiment before the walls of Delhi. Dilawur remained untouched throughout the siege, and rose by his steady bravery to the rank of Subahdar, the highest rank that a native can obtain in the army in India. Though not baptized, he was in heart and soul a Christian, and joined in reading the Bible and prayer with two officers, at the close of the siege, with a humility and earnestness that could only be the effect of the mighty working of God's Spirit in so rugged and lawless a character.

When Delhi fell, the regiment returned to Peshawur. Their camp furniture on their march downwards had been very scanty; but on their return it is said that they carried with them to Peshawur a convoy of plunder that stretched along the road for two and a half miles. There are few people in the world like the Afghans for plunder, but Dilawur Khan returned empty-handed. He had doubts," he said, "whether looting might not be contrary to the law of Christ," so he kept himself clear of it.

On his return to Peshawur (where both officers and men were fêted magnificently by Sir Herbert Edwardes, the Commissioner) Dilawur Khan came openly forward to confess himself a Christian, and was baptized by the late Rev. T. H. Fitzpatrick. He always asked for chapter and verse for everything that was told him. "Show me that it is Christ's command," he used to say, "and I will believe anything and do anything that is enjoined." To Mr. Fitzpatrick his question was, "Has Christ *commanded* His people to be baptized?" "Then that is enough for me," and he presented himself for baptism. From his high position in the regiment he was able to uphold another Christian sepoy, Fazl Haqq, who shortly afterwards joined him in the same corps. He had been presented with a large Bible, which he read continually and openly. He had become a wonder to many, for it was well known what he had been before, and it was manifest that hard blows and dangers, and the execrations of the Muloirs, were the only advantages he had derived from being a Christian. The Akhun of Swat had more than once sent over to kill him; and so constant was his expectation of being attacked, that if he saw a man coming towards him, he has called out to him to stop if he were a friend.

He had grasped but a small portion of Christian truth, but he knew thoroughly the errors that kept his countrymen in bondage, and he unmercifully assailed them.

He was a very sledge-hammer for the destruction of Mohammedanism. To use their own proverb, "he was their own

\* Colonel John Nicholson, afterwards killed in the siege of Delhi, was greatly revered by the natives.



country's dog, put after their own country's hare." His friends often wished that he had less combativeness, and had been a more child-like Christian; but with a more pliable and less dogged and obstinate nature, he would never have been Dilawur Khan. This combativeness, however, not only provoked many enemies, by stirring up angry feelings, but it also gained many admirers and partizans for himself. Dilawur may almost be called the leader of a sect. After his death, his followers numbered, it was said, about two hundred; although they were not baptized, their co-religionists so far separated from them that they would not eat with them. Numbers of his disciples used to come to the tents of the missionaries, and listen attentively to the word of life which was preached to them. It is pleasant after the lapse of many years, to come upon a

beard is not only as long as mine, but white; 'and this day,' added the old saint, stroking his white beard, 'is that saying of Dilawur Khan's fulfilled, for the Lord has had mercy on me.'

In 1869 or 1870 he was sent by the Indian Government on a secret mission into Central Asia. He was a Christian, and the Government trusted him. Ever ready to do his duty, he undertook the work assigned him with his usual zeal and energy. The mission was a compliment to the man, but it proved fatal to him. The circumstances attending his death remain a mystery, but among various reports that reached Peshawur, the most probable seemed to be that he had perished in the snow on the mountains of Kashgar during the inclement weather of that winter, and that he had been left to wander shelterless through



CLASS OF ARAB BOYS, CONSTANTINE.

fresh trace of this good man's life; one, too, which shows that the rugged nature had been subdued and beautified by Divine grace.

Dr. H. Martyn Clarke, in his story of an old Mohammedan saint, says, "I asked him one day whether he had ever heard the Gospel before he came to us." To my astonishment he said "Yes, once, about forty years ago. I had a friend called Dilawur Khan. I heard he had become a Christian, and I went five days' journey to curse him, and I did. Now, Dilawur Khan was a man who would have cut your head off on the slightest provocation, and yet he sat still and said nothing. At last I shook him, and said, 'Why don't you say anything?' He said, 'This is Christianity.' Then he told me of it, and then I cursed him till I could curse no more, and all he said was, 'Lad, I have a beard, and thou hast none. The Lord will yet have mercy on thee, though it may be when thy

the treachery of some of his bitter Mohammedan enemies. Whatever the manner of his death, we may be sure that the Master whom he served did not forsake him, and that Dilawur died as he had lived, doing his duty to the best of his power, and acting up to the light he possessed. \*

MR. W. G. POPE, who is desirous while in England of making known the needs of North Africa, would be glad to hear from Christian friends with a view to the arrangement of meetings in any locality. He expects to be in Scotland during part of September, if friends across the border would kindly communicate with him at once. He may be addressed through the Hon. Sec.

\* The above is chiefly taken from the *C. M. S. Intelligencer*, for July, 1870: a few particulars have been added.

### CHRISTIANITY AND ISLAM.

Who would have predicted at the beginning of this century that in eight decades missionary enthusiasm would reach such a pitch that men and women would leave Christian lands by the hundred to carry the Gospel of peace to the heathen? In those days a missionary was looked upon, even by spiritually-minded people, as an enthusiast, and his task as a hopeless one, and the opinion was freely expressed that his energies would be far better expended on more fertile soil.

The popular estimate of the value of "Missions to the Heathen" has greatly changed since then, and to such an extent is this the case that the missionary is, in most cases, expected to have greater numerical results from his labours than his brother-preacher in Christian lands, and the home churches are very apt to lose all interest in those missions which cannot report large and constant accessions from heathenism.

Now it is well known that work among the followers of the False Prophet produces smaller results in respect to the number of converts won than work among the heathen, and hence it happens that the missionary whose work lies entirely or mainly among Mohammedans receives, as a rule, very little sympathy or support, and he is looked upon by the majority of Christian people very much in the same way that missionaries to the heathen were looked upon at the beginning of the century. In fact, as regards missions to Islam, *the Church of Christ is about 100 years behind the times.*

Islam, as has been well said by a recent writer, is not only a rival faith, but is the only religion which really stands in the way of the progress of the Gospel. None of the other great religions of the world are spreading to any appreciable extent, but Islam is extending both in Africa and Asia, and in all the islands of the Eastern Archipelago. In every country where Islam is still in any sense a political power, aggressive Christian work is almost, if not quite, impossible, and in some lands it is not safe for a Christian to live, for the command of the Koran to slay the unbeliever still remains unrepealed.

The Mohammedan faith is advancing unchecked among the heathen in many parts of the world. Can we afford to leave it in undisturbed possession of the field?

It is true that Islam is a mighty foe; but is it not playing the coward's part to shrink from the task on that account? Rather let us send our best men to the front, and let them not want for supplies, but furnish them with every appliance that can aid them in the fight.

We believe that the day is coming, and is not very distant, when the Christian Church will awake to a realization of its duty to make disciples of the followers of Mohammed, even as she now realises her responsibility towards the heathen — *Malaysia Message.*

### ISLAM IN ENGLAND.

In a work recently published in England, entitled "Studies in Mohammedanism," by J. J. Pool, which is intended as a popular text-book on the Mussulman faith, there is an interesting chapter on the Liverpool Moslem Institute, the fame of which has spread through the Mohammedan world. To this book we are indebted for the following information:—

"The movement of which the Liverpool Institute was the centre, has arisen, it appears, through the zeal and energy of Mr. William Henry Quilliam, a solicitor of that city, who visited Morocco in the year 1884, and was there struck, as he states, with the apparent sincerity of the followers of Islam, and with the absence in Moslem cities of the vices so prevalent in large centres of population in Great Britain. Having studied the Koran and every other work he could procure upon

the subject, *pro or con*, he was convinced that, of all the religions of the world, Islamism was the best, and he had the courage to openly confess himself a convert to Mohammedanism, while he formally renounced Christianity. Returning to Liverpool he tried to convert his own countrymen to his new faith, but seems only to have been laughed at for his pains. He then tried lecturing, and after a year or two he could point to four disciples. After five hard uphill years of work, the number had increased to over thirty, and it was then resolved to move to more comfortable and commodious premises, and to bring the religion of Islam somewhat more prominently before the people of England by vigorous meetings, press notices, and various pamphlets and books."

In the autumn of 1891, Mr. Pool, the author of the book, resolved to visit Liverpool and investigate Mohammedanism in that city, and during the four days of his stay he was the guest of Mr. Quilliam, and was shown everything in the Institute, and told all about the inner working of the whole movement. On his arriving he at once made his way to the Institute, and the first thing he saw and heard was the President, Mr. Quilliam, standing in the balcony of a window, which did duty for a minaret, giving the Azan, or Call to Prayer, both in Arabic and in English.

On the notice-board outside were the words:—

*There is no God but God, and Mohammed was His Prophet.*

#### CHURCH OF ISLAM.

*Divine Service.*—Sunday morning, 11 o'clock.

" " Sunday evening, 7 o'clock.

The word "was" was an unfortunate painter's error, and "is" was to be at once substituted. The so-called mosque is just an oblong building erected in what was formerly the garden of the house, and will hold about 150 people. At one end of the building is a small platform with a reading table, on which rests a copy of the Koran, while at the other end a portion is railed off as sacred ground, where only the Faithful are allowed to enter, without shoes on their feet, as they wish to offer prayer.

Mr. Pool was present at the two public services on the Sunday. In the morning only nine members were in their places, and no outsider except himself. At the evening meeting there was a congregation of fifty-seven, of whom twelve were Lascars from the ships in the Mersey. The morning service consisted simply of a few hymns, a short prayer, and the reading of a very long and wearisome *sura* of the Koran. The President took no part other than as a listener, but in the evening he was a prominent figure and delivered a vigorous address.

The evening service consisted of hymns mainly drawn from Christian sources, two extracts from the Koran, prayer, and an anthem. The text was taken from the fifth *sura* of the Koran, and consisted of the words, "They are infidels who say 'Verily God is Christ the Son of Mary.'" The address was a caricature of the life of Christ, in which He was described as "a very poor specimen of a perfect man," disobedient, revengeful, etc., as witness the incident of the cursing of the barren fig-tree. The writer sums up the position of Islam in England in the following words:—

"Islam in England has its headquarters in Liverpool, but elsewhere in our country branch societies are to be found. There are said to be 120 Moslems in London, but they are Orientals. Then in Manchester there are forty of the Faithful, but only four of them are English converts. At Woking there is a Mosque in connection with an Oriental Institute there, which, however, has only one or two students. The Liverpool Institute has at present only fifty-two members, fourteen of whom are ladies. Now that I have studied the movement on

the spot, I consider that the world-wide fuss made over it is altogether beyond its deserts. Apart from the President, I do not think the Institute contains any mental strength or sign of vigorous life. In my judgment, the movement which Mr. Quilliam has inaugurated is a forlorn hope. Islam in England may drag on a feeble existence for some years, but then it will probably die a sudden death."

## Morocco.

### MAKING KNOWN THE GOSPEL IN TETUAN.

EXTRACTS FROM MISS G. HUBBARD'S JOURNAL.

*June 2nd.*—Not so many patients this morning, but some very nice talks with those who did come—more than half to-day were men. With some women I was talking about loving God and doing what pleased Him, for they assured me they really loved Him. So I said how little love there is when a child says he loves his mother, but when she asks him to do something he does not want to; he sulks and goes off. So it is no use only saying we love God. But here one woman interrupted me and called up her boy, who was with her, and very fully repeated to him all I had said, and the child looked as though the cap fitted, and he must have thought I had been giving his mother a lesson on his training. Anyway, she seemed to pass all on to her boy, and did not at all see that it applied to herself. Four men, too, listened very attentively for awhile, but objected to the next statement, "There is none other name," etc., for if so, where is Sidna Mohammed to come in?

It is such happy work being among the people day after day; and notwithstanding their ignorance, some are very lovable. But oh! they just seem to come and hear the Word, and then they are gone, and in many cases we do not see them again; and what comes of the seed thus scattered by the wayside? Well, we know not; but God, who gives the increase, does, and it will not be lost.

*5th.*—We had a quiet Sunday yesterday of work and rest. The Spanish women at the Sunday evening meeting seem to get more attentive every week. This morning the patients did not come in groups as usual; they all seemed to come in odd ones and twos, and as soon as the opportunity came to speak to one, another came in, and the conversation being interrupted, the first one went off, so the message seemed only given in fragments. After school and a walk this afternoon, I went to see an old man who was ill, and found him decidedly better, and very delighted with the medicine, which, on Friday, when I saw him first, he was afraid to try lest it should injure him. This evening we have been busy preparing to erect a tent for a few days, up the hill inside the town wall. It is very warm now, and, as the hill is only about twenty minutes' walk from our house, we shall just live up there and come down daily for the work here.

*7th.*—Yesterday we managed to get the tent pitched; but oh! the wind! All through the night and all to-day it has continued, though down in the town it is scarcely felt. We had a good number of patients this morning, and some nice opportunities of giving them the Gospel message.

*8th.*—We have arranged our classes as far as we can on the days when there is no medical work in the morning, so this afternoon the Moorish boys came at 1.30, and the Spanish women from 3 to 5, which gives us the evening on the hill

again. The wind has dropped a little, and it is very lovely up in the fresh air.

*9th.*—We were up early this morning, so had a nice quiet time before going down into the town. We generally mark the time by guessing in the morning, and by the calls to prayer later in the day, as a clock is a too scarce and a too valuable article to have out here.

One group wanted to know the meaning of the picture of Moses lifting up the serpent in the wilderness, so I explained it to them, and then we had a talk about the deadly bite of Satan, and how to get healing. One woman seemed to understand the bite through the suffering it brought—may she also learn to know the Healer and His soul-healing power!

I am afraid two women were either frightened at me or my words, for as I talked with them, one kept looking up and repeating prayers, as though she would be saved from any evil effect through the strange words.

*14th.*—There were only about thirty-five patients this morning. We have had the small harmonium downstairs the last few days, and many opportunities of teaching the Gospel, as the mountaineers and most of the towns-people have never heard such a thing, and ask to do so. So "Jesus loves me," or some simple text chanted, often opens the way for the message.

Afterwards we went for a walk, and in the Moorish cemetery saw two men begging alms from those praying at the graves; one was leading the other, but *both* were blind. Oh, what a picture of this land!—the blind leading the blind, the rich leading the poor, the fokes leading the ignorant, and we know from God's Word that, so leading or led, they will together fall into the pit. Yet they walk with such sure footsteps, and heed not the message of God, which tells them of their danger. Yet how many never hear that message, and just go on unwarned, for how can they hear without a preacher? and to so many the preacher has not yet come. Dark, blind Morocco! No light from its own prophet, and so few to bring them to "The Light of the World."

### IN AND AROUND SIFROO.

BY MRS. EDWARDS (*formerly Miss Bonham*).

THIS is the Jewish Sabbath. Miss Reed gives no medicine on this day. Over 100 Jewesses were present to-day without any effort to get them in; they listened so quietly to the Word. The little Jewish girls, who are married so young, quite touch my heart, the poor little things look so innocent.

On Saturday afternoons there is a class for the Jewish boys, and they are smart; they learn the texts and hymns so quickly—much more so than the Moorish boys. One day a Jewish boy said, "And who is Jesus Christ?"

We were very anxious to be invited to a village named Kala, and to-day a man from that place came for us to see his wife, who is very ill. We at once accompanied him. Her room was a very small one, and you may imagine what it was when thirty women and children crowded into it; but Miss Reed could not persuade one of them to leave, they were so anxious to have a look at us, and they would not keep quiet. So we could not speak or sing to them. The noise being so bad for the woman, we came away. When we left the house the streets were full of people, some waiting just to look at us. Others—a large number—wanted healing; they had brought their sick into the streets.

Nothing could be done to help them then, on account of their excitement and the children making such a noise. The people tried to quiet the children, but had no control over them. Miss Reed invited them to our house, and many of them

came next day to Sifroo. The street by which we left the village runs below the houses, and when we looked up, the wall was packed with them looking after us. They were very quiet now, but evidently they thought us a great curiosity.

There is a Sewing Class for Moorish girls every Wednesday afternoon, and Miss Reed told them they could make garments for themselves. She said she would pay half the price of the garment if they would pay half. To-day she asked one of the little girls would she pay half if she bought one for her. The girl said, "I am an orphan, and cannot; but if you like to give me one and let God reward you for it, you can." She did not say it in a begging way. She just said touchingly what she felt.

The Sifroo people are very different to the Fez people. They are very friendly. As we pass through the streets they come to their doors, and try to pull us in, and sometimes they come outside, and try to push us in. We had an open-air meeting on the roof of one of the houses that we were invited to, and they were very pleased. There were forty present.

This evening an intelligent Moor told us that one good Moor could, by his goodness, get forty of his neighbours into heaven, "But," he said, "I don't know a man good enough in Sifroo or Fez to be able to do it."

## Algeria.

### MOHAMMEDAN FATALISM.

BY MR. A. V. LILEY.

THIS present life to the Christian is a pilgrimage through a desert to the heavenly land; but we who have left friends and home in obedience to the Divine call to preach Christ in a foreign land feel this far more so than those who remain at home surrounded by Christian influences and privileges. Many are the lessons our Father has taught us, which we should probably have missed had we not come to this land of darkness. We are thankful, therefore, to have been brought here instead of remaining at home seeking happiness in the world or in self. We have found, too, how He has brought us into the wilderness that we may have more of *Him* and know Him better. The experience of the month that has all but run its course has led us to humiliate ourselves before Him for His love and care of us, while we have lacked faith and consecration. The storms of life rage around us, but peace, perfect peace, reigns in our souls; we are in the Rock Christ Jesus, and our minds are stayed on God.

More than ever have we realized during this month the need of the outpouring of the Holy Spirit; that these people—Europeans, as well as the Arabs and Jews—may be convicted of sin, and so led to see their condition by nature; that they may accept Christ as their only hope. A talib (a native scribe) has been coming to me for lessons in French, that he may obtain employment in a public office. I have taken the occasion to speak to him of sin and its consequences, but it is wonderful what a low idea these people have of sin; their fatalism gives them a calm and equable temperament under all circumstances, and "God wills it!" or "God is merciful!" is the solace for every misfortune or sin. I remember on one occasion an Arab had effected one night an entrance into the granary of a colonist who was aroused by the noise made by the thief. The colonist waited, gun in hand, in a spot where the thief would have to pass with the stolen grain, and on his approach shot him dead. A few days after I was speaking to one of the acquaintances of the thief, when he praised in warm terms the good qualities of the deceased, and said he could

not understand why God had led him to steal and had *willed* that he should thus die. I asked if the thief had been led by God or the devil. The reply was that God had *willed* it all, and there was no possibility of averting the disaster.

This fatalism is a great difficulty in seeking to lead the Arabs to the truth of the Gospel. Recently I was riding to a distant encampment, and on the way I overtook four Arabs and one woman on donkeys. The various salutations given and their inquisitiveness satisfied as to who and what I was, I sought to make known to them Christ and Him crucified; that all the sons of Adam were sinners, therefore lost; that there was only one way of escape from eternal condemnation, and that way was by Jesus Christ. "You want to *kafer* me" (make me an unbeliever), said the oldest man. "No, it is just the contrary," I replied, "for we are all unbelievers until we know and have Christ as our Saviour." This Arab thought that God had *willed* that he should be born a Moslem, and therefore should remain so. He afterwards informed me he was an old soldier and had a small pension. The Arabs generally, while they are soldiers, abandon entirely their religion and lead most vile lives, but on receiving their discharge they begin to pray and become very fanatical; in fact, they seem the hardest to touch.

The teacher from the great mosque continues to come to me for lessons. He was complaining about the depravity of the Arabs, and how they did more evil than good. I asked my Arab friend if his conscience told him that, in the day of judgment, when the deeds he had done in the flesh were put into the scales, the good deeds would outweigh the evil. "Ah! I know my evil deeds are more than the good," he replied; "and I know not if I shall enter heaven, but *God is merciful*." It seemed to impress him much as I told him of the terror that once existed in my soul at the thought of the judgment day, but peace now reigned because of faith in Christ who had suffered for my sins. Among the more serious and stricter Mohammedans there seems to be the thought of doing as well as they possibly can, and leaving the rest to the intercession of Mohammed and the mercy of God.

Last Sunday afternoon I had a long talk with a well-instructed young Moslem of Turkish descent. I tried to explain to him the difference between God *willing* a thing and *permitting* it. He would have it that both good and evil proceeded from God; man had no control over himself. This young man said, "If I drink a cup of poison I know I shall die; but if it is left untouched I shall live. Whatever I might do is decreed, is *willed* of God." He spoke of the uselessness of my seeking to make known the Gospel. "If I am to die a Christian, God would have *willed* that I should have been born a Christian; if a Jew, I should have been born a Jew; but God has *willed* that I should be born a Moslem, and therefore I must die a Moslem." Thus these poor people are given up to fatalism.

### SEEKING TO SAVE.

FROM THE JOURNAL OF MISS ALBINA COX (ALGIERS).

THE former part of each day is usually given to study; in the afternoon I either study again or visit among the Arab women, when I try to read, sing, and sometimes use what words I know to explain. This is not easy when one is just yearning to make known the truth as it is in Jesus to the poor, dark, sinful hearts. But the women are most attentive, and really try to understand, helping one out with the words, and asking one to go on.

On Thursday mornings I take a Bible-class for a few Arab lads, who understand enough French to gain some good (we trust) from the somewhat polyglot style of teaching; because

one is bound to practise, whenever possible, what little Arabic one knows. They are dear lads, always seeming so interested and thoughtful. Mahfoud, whom Miss Trotter believes is really converted, a lad of some fifteen years, says sometimes: "Now I have found a little lesson in what you've been saying to us." And very intelligently and suitably he often has.

Several times a week I play the organ at the Arab services for Miss Trotter, and this helps one in listening to the speaking and prayer.

On Sunday afternoons the Lord has given me two young French girls to teach and help a little in a district called Cité Bisch—such a wretched little village at the back of the new town.

These girls were so pitifully ignorant five months ago that they told me they really did not know who Jesus Christ was—had never even heard of Him. They pay the greatest attention to God's Word, and we cannot but believe that ere long both will have their names written in the Lamb's book of life. In this neighbourhood also there are some Mauresques, to whom I try to lift up Jesus.

Occasionally (that is, when the women can come) I have a small class of Jewesses, a work which is of very deep, real interest. They listen so intently to their own Old Testament truths, enlarged on from the New Testament. The last time we met I asked one of them if she would say in a few simple words to God what she wanted. She said she never had prayed in her life, and the others echoed her words; so we learnt a little prayer together: "Oh, God, create in me a clean heart, for Jesus Christ's sake. Amen"—which they promised to repeat every day. On the last visit I paid to one of them, she said: "And what are you doing further that we may be saved from our sins?"

Last week I visited a house where a large number of women, richly and gaily attired, and bedecked with jewellery *literally* from head to foot, were rehearsing their part in a wedding which was to take place on the morrow. The bride, a young girl of about sixteen years, in her every-day costume, and with hands and feet black with henna, was preparing dinner in another part of the house. On leaving, I said to her: "I hope you will be happy, dear." Whether she caught the reflection of doubt from my eyes on this matter, it is difficult to say; but she answered: "I am *not* happy. I wish I were." And when told she never could be truly happy till the Lord Jesus had taken away the sin from her heart, she turned sadly aside, and said in a low voice: "I know that's true." Poor child! We had hoped to be able to follow her up, but we afterwards found she had gone two hours' journey into the country, and with a man whom she does not love, and who, probably, will treat her worse than a dog or a cat after a little while.

Will our friends in the Homeland remember this poor girl at the Father's Throne? The knowledge that you are often pleading for us and for the people is a real incentive to press on, and much (how *very* much!) in the great hereafter we shall find has been wrought throughout the "Regions Beyond" by the pleadings of faith and love away in the Old Country.

With all my heart, I thank God for bringing me out here, and for all the manifestations of His love and presence granted even during this short time; for, notwithstanding that every visit to these poor people, every street one traverses, almost every face one sees, give rise to heart sorrow on account of their pitiable condition of sin and ignorance; of the woefully-small percentage of Christ's ambassadors who are out here to live among them and teach them—notwithstanding all this, one does *know* that *all* power is His; that He can use "one to chase a thousand"; and that "he that goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him" (R.V.).

## Tunis.

### A LETTER FROM MISS CASE.

15, RUE DE LA MUNICIPALITE, TUNIS.

DEAR CHRISTIAN FRIENDS,

Once more, but for the last time I hope, I must ask my friends at home to take notice of a change of address. This morning, after a week's holiday, during which we have removed and settled into new quarters, our patients returned to the dispensary. Thirty-one found us to-day, and as we noticed how easily we could accommodate our maximum number of fifty, our hearts were full of thankfulness for this large, airy, pleasant house. It makes such a difference in this great heat, and we are able to do our work so much more happily when there is no over-crowding. The poor patients, too, who have to wait for medicine, are not so tempted to grumble when they have plenty of air and room.

Of course, our former little home was only taken on trial for six months; until the Medical Mission had proved a success, we should hardly have felt justified in incurring the expense of a thoroughly suitable house like this. Now that we *have* been led to take it, we must keep "looking up" for means to pay the rent and to buy drugs as they are needed. "What a *dreadful* thing it would be," suggests the enemy, "if no funds were to be in hand for the next half-year's rent when it becomes due!" But Faith, just newly fledged, quietly replies: "That dreadful thing can never happen. This is the Lord's house, taken in His name and for His work. His honour is concerned in this matter."

Our one regret in re-opening the dispensary is, that dear Mr. Michell is unable to occupy his post at it. For many weeks now he has been laid aside, and at last it became necessary for him to go to England for awhile. He and Mrs. Michell and dear Baby Dorothy sailed away from us all last Saturday. Meanwhile, until their itinerating begins again, Miss Harding and Miss Grissell are kindly helping us by giving the Arabic address.

A. CASE.

## The Work of Others.

### THE AMERICAN MISSION TO ARABIA.

THIS Mission was organized in August, 1889, through the efforts of the Rev. J. G. Lansing, D.D., of the New Brunswick Theological Seminary. It is an independent undenominational Mission, having for its object to carry the Gospel to the Arabic-speaking people of Arabia, who are mostly Mohammedans.

The population of Arabia is estimated as being between ten and twelve millions, and is divided into two great classes, viz., those who have permanent habitations, and the Bedouins, who are dwellers in tents. There are also a large number of Jews in various places who live peaceably amongst the Mohammedans, in consequence of the striking similarity of their faith.

There are now three American missionaries on the field and two native helpers. A medical missionary was for a time at work, but he has since returned; it is hoped, however, to be able to send out another by the autumn of 1893.

The first missionary reached Busrah, at the head of the Persian Gulf, in August, 1891, and at once commenced work amongst the European residents, who had previously been without any Gospel ministrations. Services have been also held from time to time on board the steamers and men-of-war that visit the port.

A very successful Bible work has been established, aided by grants of Bibles and publications from various societies in England and America. The British and Foreign Bible Society also contribute toward the expenses of the Bible depôt and salaries of two native colporteurs.

During the last three months of 1892, nearly 300 Bibles were disposed of, beside quite a number of other books of an educational or religious character.

While studying the language, the brethren have seized every opportunity of proclaiming the Gospel, both in the homes of the people and in their own house. Street-preaching would, under present circumstances, be most unwise, if not detrimental to future work.

It must not be supposed that all this work has been carried on without opposition. Wherever the Ottoman Government is in power, there is always more or less difficulty in prosecuting mission work, and the experience of our American brethren at Busrah has been no exception to the rule. The new Wali, or Governor, who came into power during the summer of 1892, immediately commenced to show hostility to the work. The Bible-shop was searched to see if it contained any books subversive of the religion or Government, but nothing objectionable being found, an attempt was made to search the residence of the missionaries upon the same plea. A guard of soldiers was placed at the door to prevent anything being carried in or out. Some young Moslems who were in the habit of coming to the house for instruction in English were forbidden to attend, and for a time a general stoppage of the work ensued. The English Consul protested against this interference, and in the end the guard was withdrawn, and since that time no *special* trouble has arisen.

A new mission house is now in course of erection at Busrah, which it is thought will be a great gain, both in point of health and in regard to its situation and suitability for work, being near to a large and growing quarter of the city and the harbour.

We trust the workers connected with this important Mission will soon be able to visit the Nejd country, also the great Nefud, and the Oman Hill country, where they will come in contact with some of the Bedouin tribes who wander perpetually over its trackless deserts, and who are more open to the Gospel than the more settled Moslems of the towns.

### ANYWHERE.

ANY little corner, Lord,  
In Thy vineyard wide  
Where Thou bid'st me wait for Thee,  
There I would abide,  
Miracle of saving grace,  
That Thou givest me a place  
Anywhere!

Where we pitch our nightly tent  
Surely matters not,  
If the day for Thee be spent  
Blessed be the spot:  
He who slept upon the sea,  
Tabernacles still with thee,  
Everywhere!

All along the wilderness  
If we keep our sight  
On the moving pillar there,  
Constant day and night,  
Then we may our tent unfold  
Cheerful march through storm and cold  
Anywhere!

From "The Missionary."

### THE LATEST MOHAMMEDAN MARTYR.

IN NORTH AFRICA for January last, page 4, we gave an account of a converted Moslem, Mirza Abraham, who, on account of his bold confession of the Lord Jesus, had been arrested, beaten, and imprisoned. The following particulars from *The Star in the East* furnish us with the closing scene in the earthly life of this Persian saint:—

"Mirza Abraham was the convert from Mohammedanism who was arrested a year ago in Oroomiah, and made such a noble confession of faith in Jesus, both there and afterwards before the Governor General in Tabriz. He has been kept in prison ever since. He sent a petition to the King begging to be released, but no answer was received to it.

"About a month ago, when he was in the dungeon with about a dozen other prisoners—wicked outlaws—he began to speak to them of Christ. They became angry, and began to beat and kick him. Finally they took turns choking him, until his eyes almost fell from their sockets, and repeatedly asked him, 'Is Ali true, or Jesus?' He replied, 'Jesus, though you kill me.' Though he was taken out of the dungeon a few days afterwards, yet the injury to his throat developed into *œdema*; finally he could scarcely talk or eat. He seemed to know that the time of his release was near. Dr. Vanneman, of the Mission, visited him, but could do him no good. He said, 'All is well; tell the Church to pray for me and commend me to Jesus.' He had before said that he knew when he was baptised that he was putting a sword to his throat.

"He died Sunday, May 14th, having endured, with the true spirit of a martyr, the horrors and pains of a Persian prison for twelve months.

"The jailor informed the Crown Prince of his death. He said, 'How did he die?' The jailor gave word, 'He died a Christian.' The Crown Prince said, 'Bury him.'

As he was borne to his grave in charge of the jailor, the people said, 'There goes the Mussulman who became a Christian.' His faith and courage are the wonder of all."

TABRIZ, PERSIA. 23rd May, 1893.

### Description of Illustrations.

#### A SHEREEF'S HOUSE, MOROCCO.

MR. W. HIND SMITH kindly furnished us with the photograph from which the block on page 97 was prepared. It represents the house of a Shereef in the neighbourhood of Tangier.

A Shereef, or noble, is supposed to be a lineal descendant of Mohammed, although the privilege may be also granted to converts to the Moslem faith. Such are permitted to wear a green turban, as a sign that they belong to the family of the Prophet.

#### CLASS OF ARAB BOYS, CONSTANTINE.

THIS view was from a photo taken in the house occupied by our sisters, Miss Granger and Miss Colville, in Constantine. Only part of the children were present, as the photo was taken somewhat unexpectedly, and the children could not all be gathered.

There are, however, sufficient present to show our readers what an interesting little group it is that gathers from time to time in that far-off Arab house. Why should not these dear Arab lads become "bright gems for His crown"? And will not each reader of this paper, as they look on these bright faces, plead with God that His truth may be brought home to each one of them by the power of the Holy Ghost?

THE NORTH AFRICA MISSION.

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

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

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

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

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

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

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

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of \_\_\_\_\_ Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

\* \* \* Devises of Land, or of money, charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

LIST OF DONATIONS FROM JULY 1st TO 31st, 1893.

SPECIAL AND GENERAL FUNDS.

1893.		General.		1893.		General.		1893.		General.		1893.		Special.	
No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.
July 1... 8085	3 0 0	Brought forward	561 11 6	July 20... 8139	1 0 0	Brought forward	595 2 6	July 31... 8162	0 10 6	Brought forward	657 4 2	July 18... 8133	1 0 0	Brought forward	98 1 0
1... 8087	0 10 0	July 10... 8112	0 5 0	20... 8140	2 0 0	July 20... 8139	1 0 0	31... 8163	0 16 0	19... 8136	5 18 8	19... 8137	15 0 0	22... 8143	10 0 0
3... Anon.	0 3 0	10... 8113	0 2 6	22... 8141	1 6 8	22... 8142	0 1 0	Total, July ...	£658 10 8	25... 8147	1 1 0	26... 8150	1 0 0	31... 8158	8 0 0
3... 8090	5 0 0	10... 8114	0 5 0	22... 8143	15 0 0	24... 8144	0 15 0	" May and } 576 8 9		26... 8150	1 0 0	Total, July ...	£140 0 8		
3... 8091	10 0 0	10... 8115	0 5 0	22... 8144	0 15 0	25... 8145	1 1 0	June, '93. }		25... 8147	1 1 0	" May and } 214 14 8			
4... 8092	1 0 0	10... 8116	0 8 0	25... 8146	0 10 0	26... 8149	10 0 0	Total... £1234 19 5		26... 8150	1 0 0	Total ... £354 15 4			
4... 8093	5 0 0	11... 8117	0 5 0	26... 8150	1 0 0	26... 8151	0 5 0	SPECIAL FUNDS.		31... 8158	8 0 0	TOTALS.			
4... 8094	0 5 0	11... 8118	0 5 0	26... 8151	0 5 0	28... 8152	0 2 0	July 1... 8086	10 0 0	General ... £1234 19 5		General ... £1234 19 5			
5... 8095	0 11 0	11... 8119	13 11 0	28... 8153	1 0 0	28... 8153	1 0 0	3... 8089	15 0 0	Special ... 354 15 4		Special ... 354 15 4			
5... 8097	10 0 0	11... 8120	0 10 0	28... 8154	5 5 0	29... 8155	0 10 6	4... 8093	15 0 0	£1589 14 9					
5 'Phebe'	500 0 0	11... 8121	0 2 6	29... 8156	0 6 0	29... 8156	0 6 0	6... 8102	1 0 0						
6... 8099	0 5 0	12... 8122	0 1 0	29... 8157	0 14 6	31... 8159	19 6 1	8... 8108	25 0 0						
6... 8100	0 5 0	12... 8124	1 1 0	31... 8160	0 13 11	31... 8160	0 13 11	11... 8122	12 10 0						
6... 8101	0 2 6	13... 8125	0 10 0	31... 8161	0 5 0	31... 8161	0 5 0	15... 8128	18 15 0						
6... 8103	0 1 6	15... Anon.	0 3 0					18... 8132	0 16 0						
7... 8104	10 0 0	15... 8127	0 10 6												
7... 8105	5 0 0	17... 8129	1 0 0												
7... 8106	2 0 0	18... 8130	2 6 6												
7... 8107	2 11 6	18... 8131	0 10 0												
8... 8109	0 15 0	18... 8134	10 0 0												
8... 8110	5 0 0	19... 8135	1 0 0												
8... 8111	0 2 0	20... 8138	0 10 0												
Carried forward	£561 11 6	Carried forward	£595 2 6	Carried forward	£657 4 2	Carried forward	£98 1 0								

GIFTS IN KIND: July 1st (129), box of bottles. 8th (130), box of dolls and fancy articles. 10th (131), box of bottles and sugar. 24th (132), parcel of clothing, needlework, and fancy articles. 26th (133), parcel of garments. 28th (134), parcel of clothing.

DUBLIN AUXILIARY.		No. of Receipt.		£ s. d.		No. of Receipt.		£ s. d.		No. of Receipt.		£ s. d.		Total brought forward	
No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.
1 ...	0 2 6	Brought forward	1 12 6	Brought forward	11 5 0	Brought forward	13 6 6	19 ...	0 5 0	Remitted to Barking Dor. No. 8137 ...	15 0 0	21 ...	0 10 0	Balance ...	£6 14 0
2 ...	0 3 0	7 ...	0 5 0	13 ...	0 10 0	20 ...	0 2 6	22 ...	0 10 0			23 ...	5 0 0		
3 ...	0 10 0	8 ...	5 0 0	14 ...	0 2 6	21 ...	0 10 0	24 ...	2 0 0						
4 ...	0 10 0	9 ...	0 2 6	15 ...	0 4 0	22 ...	0 10 0								
5 ...	0 2 0	10 ...	3 0 0	16 ...	0 10 0	23 ...	5 0 0								
6 ...	0 5 0	11 ...	0 5 0	17 ...	0 5 0	24 ...	2 0 0								
		12 ...	1 0 0	18 ...	0 10 0										
Carried forward	£1 12 6	Carried forward	£11 5 0	Carried forward	£13 6 6	Total...	£21 14 0								

For explanation see note "Dublin Auxiliary," page 99.

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

\* At present in England.

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