

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

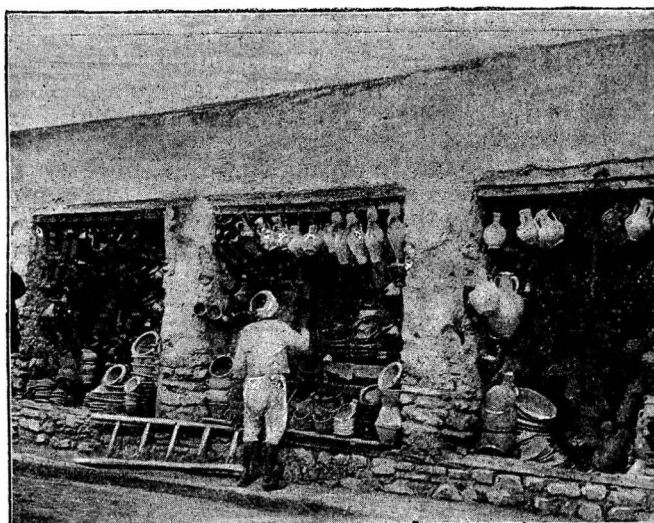
NORTH AFRICA MISSION,

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

No. 64.

DECEMBER, 1893.

PRICE ONE PENNY.



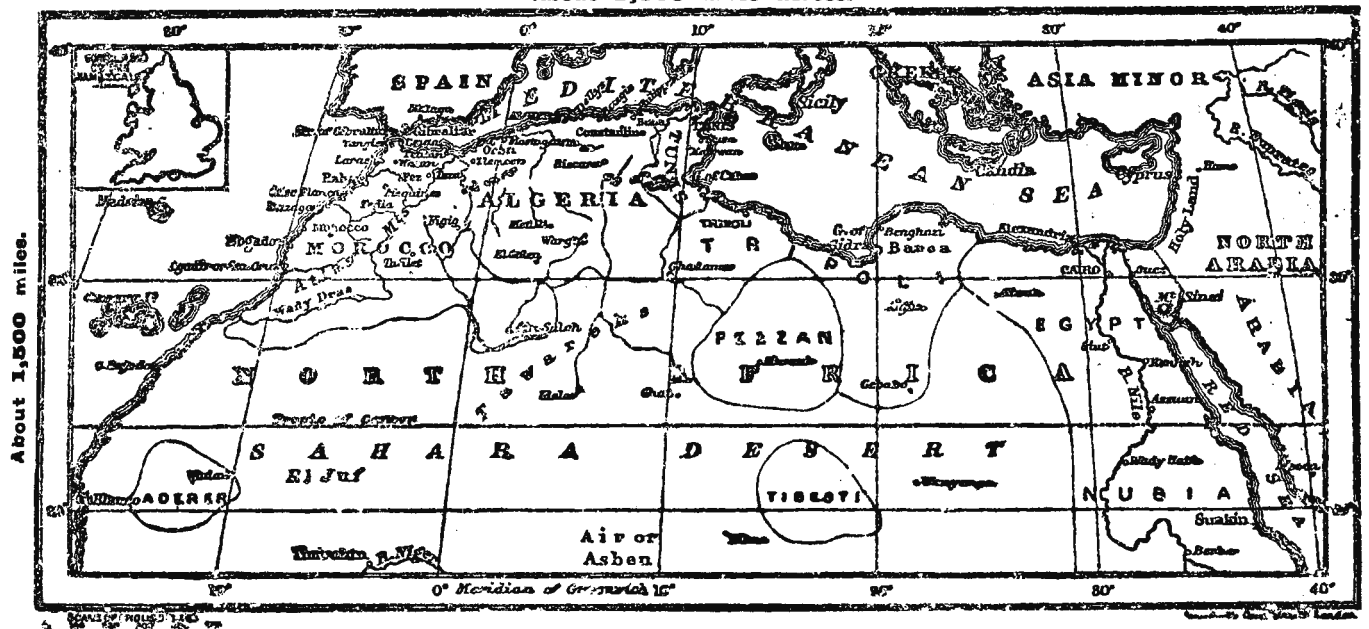
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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. Who will go to them? A Medical Mission has been begun in Tunis.

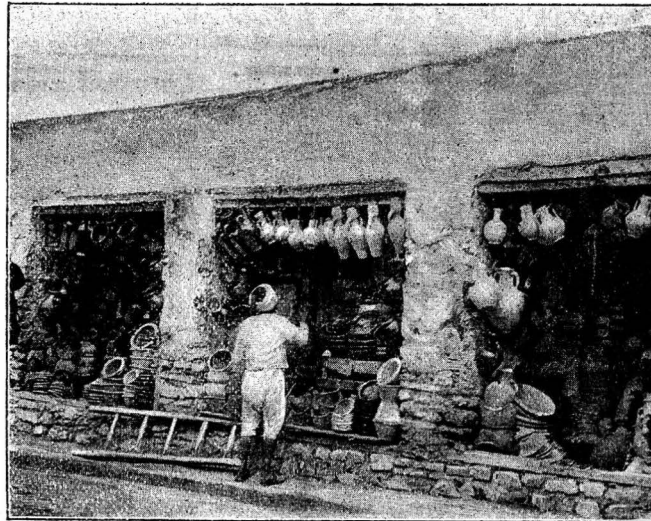
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. 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 4½ 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.



A POTTERY SHOP IN TUNIS.

The Constraining Love of Christ.

"Continue ye in My love."—THE LORD JESUS. (John xv. 9.)

"The love of Christ constraineth us."—PAUL. (2 Cor. v. 14.)

"But grow in grace."—PETER. (2 Peter iii. 18.)

"Keep yourselves in the love of God."—JUDE. (Jude 21.)

"We love Him because He first loved us."—JOHN. (1 John iv. 19.)

IT is a cause for great thankfulness that so many of the Lord's people are seeking a deeper and more spiritual life. The Lord in His mercy has constrained them to follow Him, and they are, in measure, endeavouring to do so, though doubtless often deploring that their love to Christ is not more ardent, and their service more vigorous and devoted. They know that it is only by the power of the Holy Spirit that they either worship or work acceptably, and they desire daily to be strengthened by Him for life and labour.

The fountain and spring of all acceptable service for Christ or God must be love. Any service done from other motives, however good in itself, falls short of what the Lord desires. This being so, it is the purpose of the Holy Spirit so to reveal Christ that His and the Father's love may be shed abroad in our hearts, and thus our slumbering spirits may be drawn as by a mighty magnet after Him to whom we sing,

"Jesus, lover of my soul."

If, then, we desire to stir our own hearts to more love to Christ and to increased faith in Him, or if we wish to stimulate the hearts of others, we should seek a deeper experimental knowledge of His love to His people.

The Holy Spirit has His own way of doing things, and we shall be wise in reverently endeavouring to discover what His ways are. Probably there are few subjects that would so well repay careful consideration as the methods and plans on which the Holy Spirit works. We know that He is Sovereign, and works as He will, but the fact that

He is a Divine Sovereign does not imply that He works without method or plan, but rather that He works according to the best methods, and the most excellent plans. That He guides, all true believers admit, but *how* He guides is not so often considered. That He sanctifies is also granted, but *how*, but few seem to wait to look into. Often consequently, it is supposed that the guidance of the Holy Spirit is a sort of visionary, hazy thing, a sort of strange, feeling coming over one, without much regard to either revelation or reason. Sanctification by the Spirit of God also is, in not a few cases, looked upon as though it were accomplished by divine power divorced from divine methods and wisdom. It seems to be supposed that the Holy Spirit deals with man, with his free spirit, as though he were without either understanding, intelligence, or will, and only a lump of matter. A little consideration will show that in the Holy Spirit's work there is infinite wisdom in adapting means to end, as well as infinite power in accomplishing the end.

So when the Holy Spirit desires to draw our hearts to love the Lord Jesus, He does not deal with us as though we were unreasonable or unintelligent creatures, and compel us by sheer Almighty power, apart from reason or sense, to love Him, but He presents to us the moral beauties of Christ. He reveals Him to us in His Word (the Spirit's great instrument for salvation, sanctification, guidance, etc.) until we are led to see and feel how worthy Christ is of our love and trust, and are thus drawn to Him. Sometimes the Holy Spirit reveals to us how utterly unworthy we are, what imperfect service we have rendered, what poor worship we have offered, until we feel almost in despair about ourselves. Then He shows us that notwithstanding all our weakness and failure He loves us, and we learn, as never before, that God is the God of all grace, and we get a deeper and fuller revelation of His love than ever before, and so are led to love Him better and trust Him more than in the past.

Most missions at the present time are deploring the want of qualified and consecrated men for the work of the Lord abroad, and the question arises why are not more forthcoming. Various answers may be given, each having a measure of truth in it; but probably the real fundamental one is that the number of those with intense love to Christ is not great, and of course not all these are called abroad. But why are so few found with great love to Christ? Probably because so many have neglected the means which produce great love to Christ. Have we been continuing in Christ's love? Have we been keeping ourselves in the love of God? Have we been studying Christ's great love to us the chief of sinners? Have we, as Peter puts it, been growing in the grace of Christ? Have we been striking our roots and drawing strength, vigour, and fruitfulness from the grace of Christ, as a plant or tree does from the soil in which it grows? To some extent no doubt we have, but to what a limited extent. We are but standing on the shores of the mighty ocean of Christ's eternal love. Its fulness lies before us. Its breadth and length, its depth and height pass measure and knowledge. Yet in proportion as that love is experimentally known in all its strength and tenderness will those who know it be drawn to love Christ in return, and find their delight in doing His blessed will. Let us then pray and labour to obtain a fuller and deeper knowledge of Christ and of His love, thus we shall be promoting Foreign Missions and every good work.

Notes and Comments.

A MISSIONARY Prayer Meeting is held in the Mission House, 21, Linton Road, Barking, every Friday afternoon at 4 o'clock. All who can make it convenient to come are invited, and Christians from other parts of the country visiting London will be heartily welcomed. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street at 3.8.

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.

LANTERN LECTURES.—We have now ready a set of fifty slides for illustrating a missionary lecture on Tunis; these, with a written lecture, will be lent free of cost to any of our

friends who will undertake to make use of them in their neighbourhood, and thus help to make the work of the mission more widely known.

MISS L. GRAY writes from Tlemcen that the classes at the village of Mansourah were recommenced on Sunday, October 22nd. The children were glad to come again, and listened attentively. The workers are praying for a more convenient room. The small room in which the classes are at present held is approached through a larger room, and this outer one has now been converted into a wine store.

MR. CHEESEMAN has been visiting Saida, a large town to the south of Mascara, and other places in the neighbourhood. Many natives continue to come daily to his house, for medicine, books, or conversation. Some anxiety was being felt among the agricultural portion of the community on account of the continued dry weather.

DEPARTURES.—Mr. and Mrs. Lochhead left England on Saturday, October 28th, *via* Paris and Marseilles, on their return to Constantine, Algeria.

Mr. Edward H. Glenny sailed on Thursday, November 16th, per P. and O. steamer *Thames*, on a visit to the mission stations in Morocco. He was accompanied by Miss Denison, a new lady worker; Miss Lambden, who is returning to Tangier; Mr. Armour, who goes out to Casablanca as a missionary gardener, and two other helpers. A few hours after starting, and when entering the Bay of Biscay, they encountered the heavy gales which lately wrought such havoc on all our coasts. For thirty hours the ship was battling with the fury of the storm. The hatches were stove in, and one of the life-boats carried away. Through the mercy of God, they ultimately reached Gibraltar three days late.

Mr. Pope started from London on the evening of Friday, 17th, for Algiers, *via* Paris and Marseilles.

MR. and MRS. EDWARDS reached Fez in September, the journey up from Tangier being exceedingly trying from the heat of the sun and the want of pure water, the wells being brackish, dirty, and low after the hot summer months.

Some lads are beginning to come to their house daily, and in order still further to gain the good will of the people, and to encourage their parents to send them, they are hoping, with Dr. Churcher's assistance, to open a dispensary at their house for the poor sick people of that neighbourhood.

A young Moslem, whose acquaintance Mr. Edwards made last year while travelling, has apparently yielded his heart to Christ since their return. They would be glad of prayer on his behalf that he may stand perfect and complete in all the will of God.

MR. PATRICK writes:—Will you, if possible, ask friends through the December magazine for (1) Magic Lantern Slides, (2) Coloured Pictures suitable for Spanish cottage walls, (3) Old Clothes. Our Spanish women alter these at Mothers' Meetings, etc.

MISS READ and MISS DAY, of Cherchel, write hopefully of their work. Classes were being held regularly, but smallpox was very bad in the town. The attendance of children was good, although our sisters had to be particularly careful, as children frequently come back before they are sufficiently recovered from the scourge.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

November 15th, 1893.

DEAR FELLOW-HELPERS,—To-morrow, God willing, I start on my thirteenth visit to North Africa, taking with me Miss Lambden, who is returning to Tangier and hopes to recommence the Refuge work in which she has been so much interested in the past. She desires to take an inexpensive building, where poor natives may be allowed to sleep on a mat without charge and have the Gospel preached to them night by night. In this way people from all parts of Morocco, and even from more distant places, may hear the Good News. Miss Denison is going out for the first time, and will probably be located either in Tangier or Fez. Mr. Armour, who is an experienced Scotch gardener and also an earnest Christian, is going to Casablanca, where we have a piece of ground attached to Dr. Grieve's house. Here it is proposed to try an experiment as to what can be done in an industrial direction in Morocco. The country should be one of the most fruitful on earth, but, through bad government and ignorance, it produces but little.

If successful, the experiment will have the advantages of: First, teaching the people how better to cultivate their land; second, of giving remunerative employment to a certain number of natives; third, of finding something for converts to do when cast out by their co-religionists, and possibly of producing something towards the expenses of the work. There will be many difficulties to encounter; one of the worst probably that the things grown will be stolen. It is not thought desirable to make this experiment a charge upon the general funds of the Mission, but the Secretary has taken the responsibility himself. He will welcome the co-operation of any who wish to help without lessening the contributions to the general fund. Probably £200 will cover the expenses of the experimental period.

From Fez we have very encouraging reports with regard to interest in the Gospel further south, details of which it is not expedient to give.

The workers at Tetuan are somewhat disturbed by the fighting that is going on between the Riffs and the Spaniards at Melilla, which is about 150 miles distant by land. Melilla is a Spanish convict settlement, established upon a promontory, which I have visited several times. It is fortified, and on the land side there are small forts, built a little way out and at such distance from one another as to cover all the ground. The Riffians are the Berber aborigines who inhabit the neighbourhood. They were fierce pirates years ago, and are still so wild that no European would be allowed to pass through unless he could disguise himself as a Moslem. I believe that Rholf succeeded in going through the country in 1862 disguised as a Mohammedan; and the Shereefa of Wazan, who is an English woman, passed through a few years since. I have not heard of any other Europeans ever having done so. Feuds between the Riffians and the Spaniards of Melilla are not infrequent.

The present quarrel is reported to have been occasioned as follows, though every report must be accepted with reserve: The Sultan granted to the Spaniards an additional piece of ground on which was situated a Moorish saint's tomb with a well. The Riffians saw the Spaniards draw water from their sacred well, and considered this sacrilege a sufficient ground for an attack. The Sultan has practically almost no control over these people. They speak a language of their own, into which Mr. Mackintosh, of the Bible Society, has translated the Gospel of Matthew. We have been long seeking to reach them with the good news, but have not at present succeeded to any appreciable extent. We sincerely trust that the present disturbances may be satisfactorily arranged; but the aspect of things is not without seriousness, for the Spaniards may say it the Sultan of Morocco cannot control these tribes we must control them for him, and then we must charge the expense upon his Majesty; and since he cannot pay, take possession of the Custom Houses on the coast, till the bill is settled. We commend the matter to your prayers, that whatever conclusion is arrived at it may be for the furtherance of the Gospel.

The destruction caused by the locusts in the summer and the drought extending into the autumn, have brought much distress in Morocco and in certain parts of Algeria, and the people's prospects for the winter look gloomy.

Mr. Cuendet has been occupied for some time in repairing our Mission Station at Djemâa Sahridj, and at the same time evangelising in and around the village. We would specially ask prayer for the converts here. We believe they are true, but of course very weak. Thank God the ice has been broken, and the people are compelled to admit that some of their number have given up Mohammedanism for Christianity; the number, however, is very small, but the principle is established. The work in other parts of Algeria is going on encouragingly,

though without any special circumstances to call for notice just now.

In Tunis the cholera seems to be abating, but fear of it has prevented the women coming out to the Medical Mission to some extent. Miss Grissell and Miss Harding have been itinerating in the southern part of the country; they have found the people there rather more fanatical and difficult to get amongst than in some of the other places, but interesting opportunities were afforded them of proclaiming the truth. Difficulties about quarantine led them to return rather sooner than they otherwise would have done.

In Tripoli the work of the Medical Mission has been specially heavy during last month; 500 new cases have come for help, and the total of attendances have reached 844, 90 per cent. of whom were men; children are not included in these figures. Our brother, Mr. Harding, feels it is advisable rather to curtail than to increase the element at present, so that spiritual work may have its proper place. The need of more efficient labourers is keenly felt here as in other places.

In Egypt our friends have been moving into their new premises. Dr. Smith is visiting Tangier on his way to Alexandria, so as to get an insight into the Medical Mission work there before returning.

Various meetings have been held at home to make known the needs of these dark lands, in Newcastle, Sunderland, Blackburn, Liverpool, Manchester, etc., and a number of farewell meetings have been held in London.

Miss Lambert expects to start for Tunis on the 1st of December, and Miss Hammon to proceed to France for further practice in French before going on to Algeria.

We cannot say with the Apostle Paul, "I have all and abound; I am full," nevertheless we would ask our friends to join us in praise that the needs of the Mission workers have been rather better supplied than for some time. If it be God's will we trust that, notwithstanding the commercial depression which prevails, there may be a still further increase in the gifts of His people.

Counting on your prayers that my journeys in Morocco may be for the advancement of Christ's kingdom,

I remain,

Yours faithfully in the service of Christ,

EDWARD H. GLENNY.

Historical Notes.

THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

Fruits of Mohammedanism.

FROM this time all reference to Christianity ceases, and for 1,170 years Mohammedanism has held undisputed sway over all these fair provinces. In India it has had to contend with Hindooism; in Mesopotamia the Jacobites have existed as a "remnant" of Christianity; in Egypt the Copts; in Syria the Maronites; in Persia the Nestorians; but in North Africa, through all these centuries, there has been no contending force arrayed against it. What, then, has been the result of the influence of this religion upon the mental, moral, and spiritual life of the people of that country? We cannot do better than quote from an address of Mr. E. H. Glenny at the Centenary Conference of Foreign Missions held in 1888: "For the last thousand years the light of Christianity has been utterly extinguished in North Africa. We have, therefore, the opportunity of studying

Mohammedanism under somewhat peculiar circumstances. Mohammedanism has had it all its own way; and if it were possible for it to produce good fruit, surely, where it has had power for a thousand years is the place where we ought to find it. But in North Africa we do not find that it has produced good fruit. If I tell you the conditions of things there, I shall repeat some of the statements that have been made already. We find, especially in those countries which are still under Mohammedan Government, the most terrible unrighteousness, the grossest oppression coupled with the vilest immorality. I could not tell you the vile practices that are known in those lands. Where French rule has been introduced, they are more free from the oppression, though not from the immorality. Everywhere we find the terrible consequences of this false faith. Look at the condition of the women. In Morocco they frequently tell us, 'What is the good of talking to us about Jesus Christ and spiritual things? Why don't you go and talk to the cows? We have no souls!' This is the state of things, dear friends, within five days' journey of London. There are millions of women in Morocco who do not know whether they have any souls or whether they have not. And that is because they are under the teaching of Mohammedanism. Under Mohammedanism women are looked upon as animals. I asked a man once, 'Now, what is the price you would pay for a good wife?' 'Well,' he said, 'about the same as you would pay for a mule—about £12 or £14.'

"You have heard something about the decrease of the population. The population of North Africa is not so great to-day as it was a thousand years ago. Now here is a remarkable fact on the other side. In Algeria, where they have had fifty years of French rule, the population is increasing nearly a hundred thousand every year. That is because there is a firm government, under which oppression is done away with to some extent, and there is security for life and property. There is no security for life and property for a native in Morocco. There is security enough for Europeans, but none for natives. Then as to commerce. There is a proverb, 'Where the Turkish horse sets its hoof, the grass never grows.' The proverb passes among the Arabs of North Africa. The Turkish horse is a synonym for the Turkish Government, though these people are not under the Turkish Government now. There is the clearest evidence alike as to things social, commercial, and religious, that the people are sunk almost as low as the heathen."

In the foregoing quotation, Mr. Glenny touches upon the decrease of the population of North Africa under Mohammedan rule; the reasons being, as Mr. Post puts it, because, firstly, Mohammedanism is "founded upon a warlike principle. Islam was to be propagated by the sword; and the sword did its fatal work more fully than it has ever done in the history of humanity. Think of the thousands, of the tens of thousands, and the hundreds of thousands of persons who were slaughtered by the scimitar before Mohammedanism had established its position from Baghdad to Toledo." And secondly, "because it destroys but never creates wealth. The Mohammedans fell heirs to the fairest and richest provinces in the world. The accumulation of the wealth of ages was found in Syria, in Asia Minor, in Egypt, in Cyrene, in Carthage, and in Spain. But when that wealth was spent, then they sank into the hopeless poverty in which they have continued to this day.

"Now go through the whole of these states, once populated by teeming millions, and over hundreds and hundreds of miles, and what do you find? You find the Arab's tents; you find desolation; you find mounds over forgotten cities; you find everything that tells of ruin, nothing that tells of prosperity."

Present-day Efforts.

It was in the year 1878-9 that attention was first drawn to the spiritual condition of these lands, through visits which had been paid to Algeria by Mr. George Pearse and Dr. H. Grattan Guinness. In the year 1880, Mr. Glenny was led to go out in company with Mr. George Pearse to view the land, and see if anything could be done for the Berber tribes, who are still found in large numbers in many parts of Algeria and Morocco. Political changes had brought about greater freedom for the truth than under the old Mohammedan rule, and it was thought that a section of the Berber race, known as the Kabyles, inhabiting the mountainous district eastward of Algiers, were probably most open for Gospel effort. These friends were not rich, but they knew that their Heavenly Father loved these poor down-trodden natives of North Africa, that He had sent Jesus Christ to die for their sins, and that God would have "All men to be saved, and to come to the knowledge of the truth."

Consequently, on their return to England the matter was laid before some of the Protestant Missionary Societies, with a view of ascertaining if any of them were prepared to enter the field. But none seemed able or willing at that time to take the responsibility of adding to their work this part of the dark Continent.

It was therefore resolved to form a separate Mission, and look to God to provide the necessary workers and means of support, and in the year 1881 the first Missionary was sent out to Kabylia. Soon after this the Mission was reconstructed, a Council formed, and the work placed upon a more permanent footing.

From that day to this fresh labourers have been continually going forth. The Arabs, Turks, and other native races, as also the Europeans of various nationalities, have been brought within the operations of the Mission, and the Word of God has been translated into some of the many dialects used throughout those countries. The Regency of Tunis was entered in 1887, Tripoli, a Dependency of the Turkish Empire, in 1889, and Egypt in 1892. At the present time over eighty labourers are located in these five countries.

An oft-repeated Objection. There are some who contend that this land, having had the Gospel in past ages and lost it, it is now our duty to take it to

other and more distant tribes who have not yet been so privileged. This may seem to have a show of justice, and God forbid that we should so act as to hinder the proclamation of the Gospel among any people, but it appears to us that the Berbers of to-day are in no way responsible for the conquest of their country and the loss of their Christian privileges many generations ago. We have to look at facts. Here, in North Africa, are the Berber tribes and their Arab conquerors side by side, numbering many millions, and both equally needing the message of Eternal Life. Shall we neglect these living generations because, in the providence of God, the light was obscured in these lands a thousand years ago? or, on the other hand, will the carrying out of this enterprise in any way hinder the publication of the message to the regions beyond? Will it not rather stimulate missions as a whole?

Moreover, the claims which the Mohammedan races have upon us are in no way lessened by our efforts in other parts of the world. The Apostle Paul said that he was a debtor both to the Jews and to the Barbarians; not to the Jews only, but to both sections of the world's inhabitants. Christ taught in regard to "the weightier matters of the law," "This ought ye to have done and not to leave the other undone," showing that the fulfilling of our obligations to one part does not release us from our responsibility to the other. A man may carry out his business engagements to the best of his ability, but the care and oversight of his family is not thereby lessened.

Closing Statement.

These great countries, the scene of the interesting events of which we have been writing, are now within five days' steam of England. They extend in an easterly and westerly direction considerably over two thousand miles, and embrace a population of nearly twenty millions, composed of various nationalities. Many are adherents of the Greek Church, others Romanists, infidels, etc., but chiefly Mohammedans. Nevertheless, all alike need to hear the message of God's love to a fallen world. But "how shall they hear without a preacher?"

As we have already shown, the North African coast has been occupied by many powerful nations at various times. The Romans have been there, the Phenicians, Vandals, Saracens, Ottomans, and many others, and each have left behind them mementos of their presence in remains of massive aqueducts, broken arches, ruins of once busy cities, gorgeous mosques and minarets, but of primitive Christianity not a solitary trace. It is, therefore, left to us in these last days to evangelize its motley crowds.

It is no slight work we have undertaken; it needs both men and money. While we praise God for the forty or fifty thousand pounds that have been received in answer to prayer since we first commenced this work, we feel the present income of about six thousand per annum is altogether inadequate for the successful prosecution of the work over so large an area. Those who direct the operations of the Mission have themselves contributed up to, and in some cases even beyond, the extent of their means, and we therefore submit that the immensity of the field, the deep need of its perishing millions going down to perdition without a knowledge of the way of salvation, constitute a claim upon the Christians of England for the adequate support of this work, and upon the consecrated young men and women of our Churches to dedicate their lives to this the noblest of all enterprises.

THE END.

The Work of Others.

EARLY MISSIONARY EFFORTS AMONGST THE MOSLEMS OF NORTH AFRICA.— A.D. 1291 to 1315.*

(Continued from our last.)

SUCCESSIVE visits to Rome convinced him that he need not look for much aid or countenance in that quarter for his missionary projects, so he resolved to start upon the enterprise himself, and selected the Moslem population of Northern Africa as his field of labour. Repairing to Genoa in A.D. 1287, he engaged a passage to that dark continent, which in our own day has become once more the scene of so much Christian effort. Great expectations were awakened among the Genoese by such an enterprise, undertaken by a man whose strange history and increasing fame had attracted universal attention. The ship was in the harbour; Lull's books were on board; everything was ready for the voyage; but, alas for poor human nature! his imagination had conjured up all the terrors which might await him amongst the infidels; his heart quailed before the prospect, and he let the ship sail without him.

Scarcely was the vessel outside the harbour when he was visited with the keenest remorse for the scandal which he had brought upon religion, and the recreant faithlessness which he had displayed towards his plighted vows. A dreadful fever

* Taken by permission from "Heroes of the Mission Field." By W. Pakenham Walsh, D.D., Bishop of Ossory. (Hodder and Stoughton.)

was the result of this mental conflict; but whilst in this agitated and prostrate state he heard of another ship which was just starting for Tunis, and he insisted on being put on board. His friends, seeing that he was more dead than alive, and dreading the consequences of a voyage while he was in such a condition, brought him back; but he got no rest for his mind, and no alleviation for his illness. Another ship was about to sail, and no entreaties could now detain him. He insisted on being placed on board, and no sooner had the ship weighed anchor than he began to revive. He felt he was now in the path of duty, and with returning peace of mind his bodily health came back. Like another Jonah, he had fled from God, but like him he had been brought back to his forsaken work.

Arrived in Tunis, Raymund invited the Mohammedan literati to a public conference, and explained to them that he wished to institute a comparison between their religion and his own; and that if he found that they had stronger reasons on their side than he had on his, he would embrace the Moslem faith. The Mohammedan doctors flocked around him in great numbers, feeling sure of an easy victory; but, after refuting their arguments in favour of their creed, he proceeded to show (and it was a favourite theme of his) that the doctrine of the Trinity, and the Incarnation of the Son of God, were the only means of harmonizing the Divine attributes. From this he went on to show the conformity of Christianity to the dictates of reason, and then pressed home upon his hearers the acceptance of the Gospel message. He was, *par excellence*, "the philosophic missionary."

His arguments must have been weighty, though not convincing, for one of the learned Saracens informed the King that their faith was in danger through Raymund's preaching, and succeeded in having him cast into prison and condemned to death. Another doctor, however, less prejudiced, espoused his cause, and declared that a man of such intellectual ability and heroic zeal as Lull should be honoured for his endeavours to spread the religion which he believed to be true, and that if any Mussulman had done so amongst the Christians he would have deserved the highest praise. This saved our missionary from death, but not from banishment. He was put on board the vessel in which he had arrived, and informed that if ever he visited Tunis again he should be stoned to death. He contrived, however, secretly to get on board another vessel, and lingered for three months in the harbour, with the hope of obtaining access to the city. During this period he commenced another of those philosophical treatises which made his name so famous in the fourteenth and fifteenth centuries.

We next find him at Naples, delivering lectures on his favourite system of philosophy. Then we find him again in Majorca, endeavouring to win the Saracens and Jews to the faith of Christ; then we follow him to the island of Cyprus, where he preached the Gospel; then we track him to Armenia, where he exerted himself to bring back various schismatics of the Eastern Church to orthodox doctrine; and all this labour and all these journeys he undertook with only one companion of his toil—unaided by the rich, unpatronised and unprotected by the great. Having spent ten years in varied labours and various climes, he returned to Europe, composed several important treatises, and lectured with applause in the Universities of France and Italy.

But Africa and the Saracens had possession of his heart. In A.D. 1307, he was once more beyond the Mediterranean, and preaching to the people of Buggia in the Arabic tongue, which was now as familiar to him as his own. Openly and publicly he proclaimed to them that the religion of Christ was true, and that of their prophet false. Many a hand was lifted up to stone him, but a mufti hurried him away, and asked him how he could be so infatuated as to expose his life

to such certain peril. He replied, "Death has no terrors for a sincere servant of Christ, who is endeavouring to bring souls to the knowledge of the truth." Imprisonment, however, was his lot. For a year and a-half he lay in a dark dungeon at Buggia, and meantime honours, riches, wives were offered to him if he would renounce his faith. To all such proffers he replied, "I also will promise you wealth, and honours, and everlasting life if you will renounce your false prophet, and believe in the Lord Jesus Christ."

At length he was banished from the country, and was shipwrecked not far from Pisa. Many of his fellow-passengers were drowned, and he himself escaped with the loss of all his books and property. He was now an old man, and had won many an admirer on account of his labours, his learning, and his zeal. One might think that seventy winters had chilled the missionary ardour in his breast, but he reviews the past with cheerfulness, and looks to the future with undaunted hope. "Once," he writes, "I was rich; had a wife and children; I led a worldly life. All these cheerfully resigned for the sake of promoting the common good, and diffusing abroad the holy faith. I learned Arabic; I have gone abroad several times to preach the Gospel to the Saracens; I have, for the sake of the faith, been cast into prison; I have been scourged; I have laboured during forty-five years to win over the shepherds of the Church and the princes of Europe to the common good of Christendom. Now I am old and poor; but still I am intent upon the same object, and I will persevere in it until death, if the Lord permit."

Such language reminds one of the great Apostle of the Gentiles, and we cannot doubt that, as the love of Christ constrained St. Paul, so it constrained this grand old man. Hear how he writes: "As the needle by nature turns to the north when it is touched by the magnet, so it is fitting that Thy servant should turn to Thee, since, out of love to him, Thou hast endured such pains and sufferings." And again: "I have sought Thee on the crucifix, and my bodily eyes could not find Thee there. I have sought Thee with the eyes of my soul, and as soon as I found Thee my heart grew warm with the glow of Thy love, and my eyes began to shed tears, and my mouth to praise Thee." It was no wonder that one who knew such love as this should desire to spend and to be spent for the Master's sake, and so he says: "Men are wont to die, O Lord, of old age, because their natural warmth fails, and because there is excess of cold. Thus, if it be Thy will, Thy servant would not die; he would rather die in the glow of love, even as Thou wert willing to die for Him."

And the Lord granted him that which he desired. He crossed over to Africa once more—on the 14th of August, 1314—and landed again at Buggia. He was now nearly eighty years of age, but "his eye was not dim nor his natural force abated." Here he laboured secretly and quietly for a time amongst the little flock which he had gathered for Christ during his former visit, confirming their faith, and building them up in the knowledge of God. But his thirst for martyrdom was too strong to be repressed. It was the weakness of a great mind. He stood forth publicly once more, and declared to the astonished Saracens that he was the man whom they had banished from their shores. He exhorted them to renounce their errors, and predicted the judgments of the Almighty if they persisted in their unbelief.

The Saracens fell upon him in fury. He was dragged out of the city, and, by the King's command, was stoned to death. One account says that some merchants from Majorca obtained permission to remove his corpse, and that they found some sparks of life in him, which soon expired. The other account informs us that they removed the martyr's body from its stony coverlet, and carried it back to his native land. So died Ramund Lull on the 30th of June, 1315. He deserves to

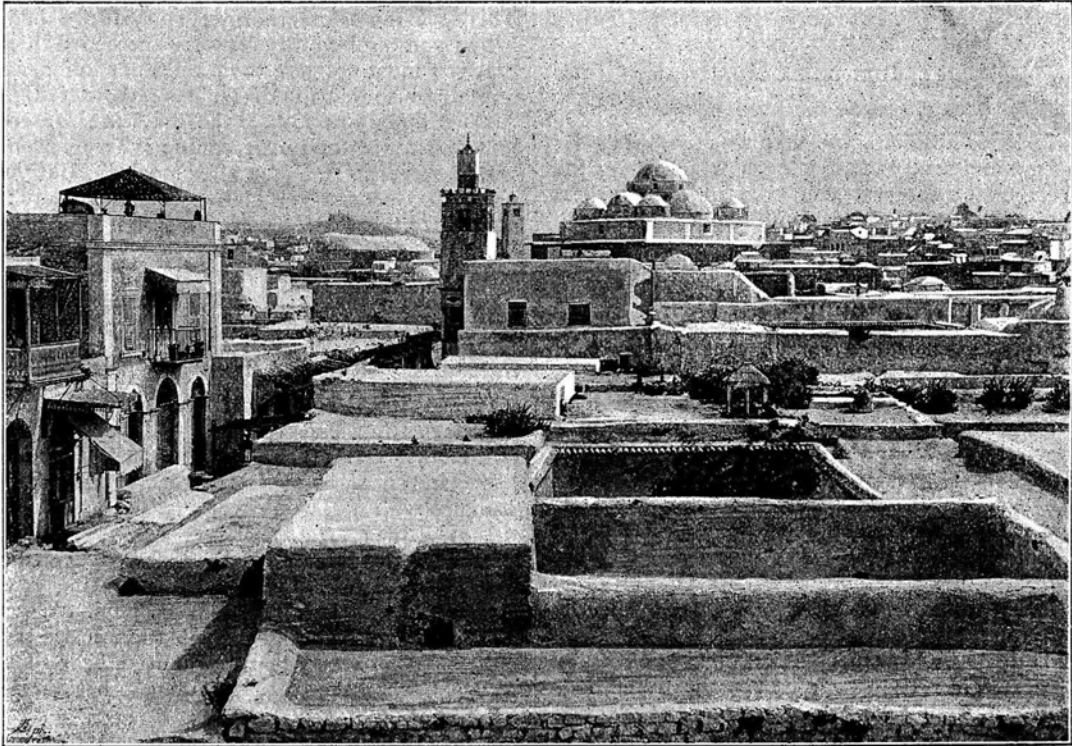
be held in remembrance as one of those "of whom the world was not worthy." He was the pioneer in the far distant times of the Moffats and Livingstones and Krapfs, who in our own day have lived and died for Africa. He was one of the first to direct the attention of the Church of Christ to the long-neglected claims of the Moslems and the Jews; and now, when his philosophy is forgotten, and his dialectics are replaced by nobler and clearer systems of knowledge and instruction, we turn with admiration to the fervour of his love and the vigour of his faith.

THE END.

present, and the room became very heated. Several countries were represented, and the meeting was quite unique.

A young Moslem Effendi, who is the son of a Pacha, was present, and said he was desirous of attending some place of meeting, whereby he might be able to keep from taking intoxicating drink, to which he is tempted by associating with certain Italians. I gave him a gospel of John, in Arabic, for which he thanked me. The Lord make him a seeker after the Truth.

The young Moslem Effendi was present at the meeting, and says he has given up the drink. I pointed out to him



TUNIS, FROM THE ROOF OF THE MEDICAL MISSION.

Egypt.

GOSPEL MEETINGS IN ALEXANDRIA.

By MR. J. W. HOGG.

October 2nd.—Took the meeting at the house of Sergeant and Mrs. Martin to-night at their request. Spoke from Luke ix. 23.

4th.—Led the meeting at Mr. Teadstill's to-night. A good number present. Afterwards had conversation with two sergeants of the East York Regiment, who said they were not on the Lord's side, but were impressed with what had been said in the meeting. The Lord bring them to himself. One of them asked for certain texts to which I had referred in my address, so I wrote them out for him and his companion.

9th.—Led meeting for Mr. and Mrs. Martin. Spoke from Matt. viii. 1-4, "The healing of a leper." There were many

that it is not by our own strength that we are enabled to keep from the drink, and before I had time to say more he interrupted me by saying, "No, it is the Lord who takes away the desire from our hearts."

One of the Medical Staff Corps men has decided for the Lord within the last few days. Praise God for His saving mercy!

13th.—I went to-day to the shop of my Cyprus friend, M—, and found N—, his boy, standing at the shop door reading the little Greek Testament I gave him some time since. May the Lord reveal Himself to him as he reads the precious, living Word of God.

Met a young Syrian in the streets on my way home. He asked about the Gospel meetings that are being held at the houses of Christian friends. It was he who, when asked to come to one of them the other day, said, "Well, I can't get any harm in going!" He is now attending all of them. May the Lord become a living, bright reality to this young fellow, who is intelligent, and speaks several languages, but not English.

16th.—Took meeting at Mr. Martin's house. Spoke about

Gethsemane. The young Moslem brought his brother to the meeting to-night. Some Syrians, too, were present. Spoke with one who comes from a Lebanon village above Sidon. Another, who has already been mentioned, desired to sign the temperance pledge, so I sent him to Mr. Elliott.

Tunis.

AT OUR NEW MEDICAL MISSION HOUSE.

By Miss A. M. CASE.

15, RUE DE LA MUNICIPALITE,

TUNIS.

My dear, faithful friends at home, you who so often pray for me and speak of me and send kind messages which cheer me in the work, I know the interest you take in our Medical Mission, and you would like to hear more about it, so I will try to give you a few details.

The above is the address of our beautiful new house, so suitable and such a joy to us because we believe the Lord found it for us. We lost that house opposite the Mohammedan priest's, mentioned in Miss Turner's diary, because the landlord sent for me one Sunday to sign the contract. I was away, helping Mrs. Michell, and of course did not go. The next day the house was given to a Frenchman who had offered a little more money for it. What a good thing for us, if we had but known! It meant a great deal of trouble and running about with house-agents at the time, but at last we were led to this place, and we felt so sure of being guided, that when we found the rent was high (not higher than it ought to be, but more than we had meant to give, when we set out on our search) we felt that it would be faithless to draw back, so we went forward, trusting in God.

On Tuesday, Thursday, and Saturday mornings, at 6 a.m. or before, the patients begin arriving. We open the outer door and let them wait in the entrance hall until we have finished breakfast. At 7 o'clock we admit them, giving a number to each, to show the order in which they are to see the doctor. This arrangement is much more comfortable for us than the one we had in the other house. There the people were so eager to get an early number that they used to begin arriving at 4.20 a.m., and roused us from sleep by incessant knocking. One woman knocked one morning for twenty minutes, by my watch, only interrupted by my appearance at the window; when I disappeared she took the knocker in hand again! If we allowed them to enter we were under surveillance during our morning meal, and moreover we could not always prevent things from being stolen.

At 7.30 the doctor arrives, also Miss Scott and Miss Roberts, Mr. Michell as did formerly. We have prayer together in the dining-room, and then carry the harmonium into the waiting-room, and begin our little service by singing a hymn. Some one then gives an address; at present it is either Miss Harding or Miss Grissell who takes Mr. Michell's place.

The women sit behind a curtain, screened from the men, but they are able to see the speaker. It is generally necessary for one or two workers to keep order amongst them, or they talk and disturb the meeting, and the men reprove them in loud tones through the curtain.

When we scatter to our different spheres of work, which change every two months, the patients go one by one to the doctor's room, and in hot weather it is rather trying to the two sisters in charge of the waiting-room to find that every-

body thinks there is a special reason why he should go before his turn. It needs much patience and long-suffering and ingenuity to keep the dear people's minds so employed that they shall not be incessantly grumbling. It is very refreshing sometimes to meet with really grateful men and women who are reasonable and quiet and willing to listen to the Gospel.

One of us helps the doctor in his room, washing wounds and picking up all the bits of medical knowledge she can. Two more are kept busy in the dispensary making up powders, stock medicines, and mixtures for the day.

From the consulting-room the patients go to the dispensary window, and wait there in the court for their medicine. This is a most entertaining spot, if we had time for fun. When you think you really *have* succeeded in convincing them that you must not give them pills, nor lotion, nor ointment, nor anything else that the doctor has *not* ordered, you proceed to instruct them how to take the medicine prescribed. Perhaps you repeat over and over again: "Two spoonfuls in a little water, three times a day, after meals." But you find that is not understood, so you go into details and say: "Have you a spoon like this? Well, every morning and at noon and in the evening drink two spoonfuls of this mixture, after meals." "But I only eat twice a day!" says the patient. You explain what to do in that case. "When must I drink it? Before I eat?" "No, now, my friend, what did I say? *After* your meal." "Without water, eh?" "No, no, *with* a little water." "How much?" questions the bewildered Arab. You go into that point too. The patient repeats it all carefully after you and goes away, but presently you hear him appealing to one of the other workers, or he comes back to you, with a hopeless look, and a sigh, saying: "Here, my sister, *please* have patience with me, would you just tell me what I'm to do with this medicine?"

One great trouble at that window is over the bottles. The poor Arabs either have no bottles to bring or else they are so dirty that we are afraid to use them. We certainly cannot afford to go on giving away bottles, so we try to insist upon either a clean vessel being produced, or else two sous, to be returned when the bottle is brought back. But oh! what an amount of talking this entails;

Have any of you clean bottles to spare? Please send them to Barking for us, if you have.* We received some the other day, and they were such a treasure, but very few are left now. They go so fast!

When the morning's work is over perhaps there is a request for a visit to be paid to somebody too ill to come. A great many houses have opened to us in this way. Indeed, we cannot possibly visit all who would welcome us.

Yes, the Medical Mission is a very important work. We are all so thankful that it has been begun. It gives such opportunities for getting hold of the *men*. We women never had any difficulty in reaching our Arab sisters, as curiosity induced many of them to allow us to visit them as friends, but it was quite another thing to get at their husbands, fathers, and brothers, who often stopped religious talk altogether if they heard any of it. Now it is so good to see a whole roomful of men, women, and children listening intently to the Gospel story three times a week.

"How shall they believe in Him of whom they have not heard?" Thank God, scores and hundreds are at least "*hearing*" at last.

* All packages containing bottles, old linen, bandages, drugs, instruments, etc., for the North Africa Medical Missions, should either be sent direct to the station for which they are intended or to the Hon. Sec., 21, Linton Road, Barking, Essex. It would be a help to have the carriage paid, as the cost of freight and customs entail much expense to the Mission.

Our Visit to Gabes.

MISS GRISSELL and MISS HARDING, after a quiet sojourn at Monastir with their fellow workers, left by the steamer *Ville D'Oran* for Gabes, a coast town on the south of Tunisia, with the object, if possible, of reaching Gafsa and Tabessa, and returning to Tunis through the centre of the country. Those who seek to walk by faith in the unseen but very real guidance of God, must always be not only willing but glad to have their plans and arrangements upset, realising that He is "the only wise God," and that oft-times it is true that "My thoughts are not your thoughts, saith the Lord."

After a night spent in Gabes, they procured three small rooms in an Arab village near by, and commenced their visitation amongst the natives, finding but little encouragement in the work. The men being engaged in agriculture were for the most part absent, and the women seemed to have no desire to see or hear the strangers. They were mostly of the Bedouin class and very ignorant. The following details are from the journal of Miss Grissell.

Gabes is a French town built for the military, and we saw at once it was not the place we wanted, as there were no Arabs. The country round is absolutely barren, but the town and its neighbouring villages border on an oasis, which is very beautiful. There is a belt of palms which stretches out at least five miles, a real forest of palms, though they are not really as thick as they look to be. This forest is intersected by numerous streams from the river, which of course accounts for its fertility, but the water is not good for drinking. We found there were only two springs of good water in the neighbourhood, and they were at a distance, one at a village about a mile off, and the other—the best—in the midst of the military camp, and both of them were strongly impregnated with magnesia.

On Sunday afternoon we went exploring among the palms, and came upon people living in palm-branch houses, hidden away in the midst of their holdings. These were a much pleasanter and cleaner people, and who welcomed us and begged us to return, which we gladly will do if we are clever enough to be able to retrace our steps. The walk was most lovely, quite the prettiest spot I have seen in North Africa. Could I describe it I would, but every turn seems to bring some fresh beauty into the scene.

Tall palms were overhead with thick, clustering, golden fruit; olive trees, pomegranates, and vines hanging in festoons from tree to tree. Where the path winds round by the stream the banks are fringed with maiden-hair fern. Walking in the midst of the forest you see the palms have been planted in lines, leaving here and there open squares of land for cultivation. Just now there is high grass for cattle, beautifully green; and earlier there was corn, for the people told us they have a continual succession of crops.

The houses in these holdings are most

curious, and are formed of palm branches standing upright and others cleverly interlaced across. How the roof is supported I do not know, but fancy there must be a few uprights firmer and stronger than palm branches. In a group of two or three houses one is better roofed, so that when rain falls all the inhabitants pack under the one shelter; but it falls so seldom that the misery is put up with while it lasts. These make very pretty arcadian homes, but for our idea of comfort there is none, for not even a shelf can be supported on the walls; the family live outside and only turn in for sleeping.

Monday.—By returning at once to our friends we found the way back, and had a very warm welcome. Miss Harding had one circle of people round her, and I another with me. Several were suffering with the fever of the country, and one with bad eyes, so we had plenty of opportunity of drawing them to us by kindness, hoping that then they would be willing to listen to what we had to tell them. My wordless book gave much pleasure, attracting with its colours eyes as well as ears.

One bright-eyed woman, named Ma-brooka, after listening, took it from me to show her husband, and, with a little help, gave him a very fair idea of its meaning, which I trust will help to impress it on her own mind. Some of them flitted backwards and forwards between Miss Harding and me, and seemed very astonished that we said so much the same things.

These forest people seem so different to (those in the villages, but work among them would be very slow, as so much time is spent on the road. What a comfort that the Lord knows about the hindrances, and that we would do more if we could. We have been back again to the family who welcomed us in the midst of the palms, expecting a similar reception; but this time all was changed, and no effort was made to pay

us any attention, and no one cared for more medicine though they were needing it. The children let out the secret, for one of the boys came running up to me, exclaiming, "We have forgotten all your words. We have forgotten all your words." His tone made it apparent that the forgetting had been on purpose, and no doubt a talk had taken place among the elders, and it had been decided that we were infidels and must not be listened to. How evidently the enemy had done his best to destroy the good seed sown among them. We could only sit and rest a little while, for they would not hear from us, and then full of pity return home.

This is the first place we have visited where the Mohammedans fall down in prayer in the open street, or in the country. Perhaps it may be accounted for by the fact that the village we are in has no mosque, or at least I have not discovered one, and therefore with their burnous spread out on the ground, at the hour of prayer, the pious Moslem turns his face towards Mecca and bows and prostrates himself on the ground as is his wont in prayer.

It has a very solemn effect in the open country, and so saddening. It is their way of approaching God, but can such prayer enter into His audience chamber? I turn to the Old Testament and find that the prayer that "came up to His holy dwelling-place, even unto Heaven," was prayer offered after sacrifice, after the shedding of blood (2. Chron. xxx. 27), and in Eph. ii. I read, "Through Christ Jesus we have access by one Spirit unto the Father," and again a little lower down, "In whom we have boldness and access with confidence by the faith of Him," or, where, for the poor and blinded Moslem is the "much incense" which was offered *even* "with the prayers of the saints upon the golden altar before the throne"? (Rev. viii.).

We had a little talk in the Kadi's house

this afternoon, and left a Gospel behind us with one of his sons. The eldest son knew us in Tunis, and had received a Gospel from us there, but he was very warm for his own religion. In this house we met a young woman whose father and mother, uncle and nephew, had all died on this year's pilgrimage. The stories we hear from returned pilgrims of the suffering and death at Mecca is terrible, and the grief we find in some homes where they are waiting for news from those who have not returned, and of whom *nothing* can be heard, is sad indeed.

Praise God I have not to close my account without an item of encouragement.

A few days ago I was called into a fresh house where, I found a man ill with palsy. He had been suffering for five years. He sat in a room by himself, and a dark room too, to keep out the flies, and it touched my heart with sympathy to think he had been in that state so long, with no sympathy and small attention. Of course, he told me all about his sufferings, how heavy his head was; as it gradually fell on his breast his child had to put it back for him again. He could read, but the pain had clouded his eyesight. His shaking hand could reach his face, but was not steady enough to guide anything to his mouth. How he looked at me when I told him that though I knew nothing that would heal his body, that ill-

ness might be a great blessing to him if he would listen to what I had to tell him, and think about it. And he did listen, one of his boys holding his hands steady that he might better attend, while I told him of Jesus healing the palsied man. I was so thankful to find he understood what I read, feeling the words from the Book carry their weight and are so much stronger testimony to the simple words which tell about it. I visited that man every day afterwards at his own request, always remaining with him an hour or more, and by the time I left he understood God's plan of salvation, and his mind did not reject it. He assured me the simple words of prayer were in his mouth three times a day. One morning he told me of a dream he had had, that a man came and stood by and laughed. I told him it probably would be true, people around him might laugh, but he could ask God to assure him of the truth, and then his heart would tell him that Christ was God's way of salvation for sinful man, and again I went over the old ground and explained the way. A great drawback to conversation was his impaired speech, which prevented him from more than short sentences at a time; but I earnestly commend him as a subject for prayer, that the light of truth may really dawn in on his soul, and that it may be that he will prove to be the realization of God's

promise to us sowers when He says they shall "*doubtless* come again, bringing their sheaves with them." Itinerating has its special difficulties, and we, faint-hearted, are inclined to wonder what lasting good we have left behind; at such times we can but hang our faith on the unfailing Word of our God, and rest on His promises, which says "*doubtless*" when our sinking faith would say doubtful.

The bigotry, the indifference and the depravity of mind among the people round Gabes was so sad that it was refreshing to come upon one who would hear like the above; or again as another man whom I met but once, but who pushing his boy back on his wife said, "Take the child, I want to listen to this woman," and turning to me he continued, "I have travelled to many places, but have never heard such words from any one such as you tell me." I could but reply how I wished more from my country would come out that he and others might hear.

I wonder how many will one day raise that cry, "Nobody ever told me"—and further, how many others will hear the voice of conscience loudly condemning as it cries, "You might have told them; or, you might have made the way clear for brother, sister, or child to have told them."

Christ *died* to save the world, but He left it to His followers to tell it out.

Having heard that cholera had broken out at a village on the road to Gafsa, and that the authorities had drawn a cordon of police round to prevent ingress or egress, our sisters judged this to be the Lord's voice bidding them abandon their contemplated journey and return to Tunis. During their stay at Gabes they continued to find the people sadly indifferent, especially the better class. Some few poor simple folk listened in wonderment.

Morocco.

NOTES OF WORK AMONG SPANIARDS IN TANGIER.

By Miss F. R. BROWN.

Sept. 10th.—We recommenced our school for the Spanish children at the end of August. Instead of having it as we have been doing in the cottage next to my house, we have transferred it to the Mission Hall in town, where it will be more central. More children have been wanting to come, but found the former place too far. Two families that have been coming for about a year have been sent away from Tangier by the priests, and during the holidays they have succeeded in taking another family away, so it makes our school rather thin. They have opened a school opposite my house, with the hope of getting all the children who are coming to our school. So far only the one family have gone, and they are very poor, and through fear have given way. One, a little girl about eight or nine years old, went there for a week and then she escaped for two days and came again to our school. When I asked her what her teacher would say if she knew, she said, "I do not mind what she says, I will never go any more; I want to come to you." However, she

is watched too closely now. All my movements are being watched by the person in charge and are reported to the priests.

Praise God, they cannot touch me without His permission. One of the signs of the times: a daughter, rising up against her mother, has reported her to the priest for coming to our meetings.

The children attending the Roman Catholic school are taught to throw stones at those who go to the Protestant school. An opportunity here to teach them how to love their enemies. It is painful to me to see this, because the children who do this have for about a year attended our day and Sunday school, and I know their parents are grieved to see it, but through fear dare not say anything.

P—, one of our converts, came in this evening to tell me of a conversation he had had about the Bible with a man with whom he works. The man told him "he had read the Bible a great deal, and he found that Paul said one thing, Peter said

another, and John another, and he did not believe a word of it." P—— told how he too had read his Bible, but he had found that they all spoke the same truth, they all preached Jesus; and added, "It is because you do not read rightly that you do not understand. You need the Holy Spirit to teach you."

12th.—This evening as I passed P——'s door it was sweet to hear him reading Matt. v. to his wife, who is very deaf. Three new scholars came to school this morning, making fourteen in all. A few days ago a poor man came to see me. He had come from Casablanca with his four children—a boy about fifteen years, and three little girls, their ages being eight, five, and two years. It was a sad story; their mother died about a month ago from small-pox, and the father had come to Tangier seeking work. Poor things, they looked so forlorn, their clothes were hanging in rags upon them, and they were so dirty. They have come to live close by me, so I am able to look after them. P——'s wife helps me to wash and dress them every day, and we are making them some clothes at our sewing class.

23rd.—The Roman Catholic school which was opened here a month ago has come to an end to-day. The teacher has been quarrelling with the parents who have taken away their children, and she has had to leave the neighbourhood. "If this work is not of God it will come to nought."

Sunday morning, October 1st.—Spanish meeting at 9.30 a.m.; English service at 11 o'clock; children's meeting at 2.30 p.m. Afterwards visited one of my Spanish neighbours. Had a long talk with a woman, who was sewing, about the Lord's Day. I said, what a sad thing it was that we could not spare one day out of seven for God, and it grieved me to see what a bad example was being set the Moors by the Spaniards who called themselves Christians. She sighed and looked very serious. I explained to her the meaning of the name Christian. She said, "Creo mucho en Dios y en Jesu Cristo"—I believe much in God and in Jesus Christ. "But where is the proof of your faith?" I said; "if we have true faith and love in our hearts for Jesus we shall be anxious to do those things which please Him." "Ah," she said, "in my country we have never been taught such truths; nobody thinks of keeping the Sabbath. I have never read the Bible. If I went to church I could not understand anything that was said; however, I will put away my sewing and go with you to your meeting to-night." At 7 o'clock she came, and brought her nephew and niece with her. She is aunt to those motherless children I have spoken of, and has come from Santa Maria, in Spain, to take charge of them.

5th.—Had a happy time at our sewing class this afternoon. It does me good to see the pleasure these Spanish women take in helping me to sew for the poor; they are a real help to me. We meet at 3 p.m., and do not close till nearly 6 o'clock; even then they are always unwilling to put away their work, and will often take home a garment and finish it.

[A hand-sewing machine would be a great help to Miss Brown. If any friend should feel led to send us one, or the money for one, it would be doing good service.—ED., NORTH AFRICA.]

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss COLVILLE (Constantine).

Madame S——, a Jewish lady, was one of my first friends, and although we seldom called on each other, was always our friend. She died a month ago.

H——, the Professor's sister, died a few days previous to our return from Algiers. She was a dear woman, and always listened with delight to the Gospel message. We shall look

for her when we reach heaven. Her mother came to see us on our return, and was in great sorrow.

One of the talebs we know comes to read with us, and he has been very interested in Stephen this week. He is, we believe, convinced, and convicted in his heart, but his living is gained by reading over the dead, etc., and he will not listen to his conscience. Will you pray for him? On Friday he told me he only gave lessons now, and read in the mosque for an hour. In talking about Abram and David he said, in answer to some remark, "God made Jesus pure, He could not sin." Another friend has been in twice since our return, the first time for two hours. He is thinking in his heart; he has a Bible, and sometimes reads it.

From Mr. W. REID (Tripoli).

The attendance at the medical mission has greatly increased lately. It has been quite a common thing to have the waiting-room quite full of men; the women having to sit in the courtyard. There is much sickness everywhere.

I have done but little study lately, having given all my time to speaking. I have often been in the dispensary all the morning, for in this way I learn more of the language. I can understand what Mr. Harding says quite clearly, whereas I have sometimes the greatest difficulty to know what some of the people say, especially those from the country.

There is great reason for praise for the access God has given me in the various shops; I am regularly making new friends. How often, in answer to prayer, I have been led to stay at the place where a welcome awaits me. Sometimes they are quite kind, and at once send for coffee; and almost invariably it turns out that it is the effect of the medical work—some benefit having been received either by themselves or their friends.

Many of them are quite at a loss to understand why the doctor gives them such good medicine without charge; others, again, think we are paid by the Pasha to do it.

From Dr. and Mrs. GRIEVE (Casablanca).

During the month of September we decided to give up our work for a short time, as Mrs. Grieve's health seemed to require a change of some kind from the continuous routine of every day. We accordingly took steamer and went off to Mazagan.

A project was set on foot of camping out for a few days at the orange groves on the bank of the Azamoor river, about twenty miles north-east from Mazagan. This we did. The travelling was a new experience to us of course, as was also the camping out, which was of a slightly exciting nature, especially in the evenings. The place where we encamped was said to be dangerous on account of its proximity to the Shawia district, commencing on the other side of the river, which was easily fordable. We were told that these lawless people made raids upon those of the southern bank, and stole horses, mules, or anything they could get, but especially live-stock. This being the case, we had seven guards each night, except the first. During the day we had a few calls for medicine, amongst whom was the Khalifa of the district—the Kaid being absent on business. The Khalifa brought with him a sheep, which he presented to the ladies; we then had three servings of the native cous-cous, finishing up with the never-failing green tea, which was introduced as a sort of interruption to the application of the story of Naaman the leper, which Mr. Wilson was telling them. They listened intently to the story, but the interpretation thereof had not gone far when the green tea was mentioned. They have a habit of doing this kind of thing; I have noticed it before while dealing with them in my dispensary. They do not like applications—they are not the only ones.

We spent a week here—all of us finding the time spent enjoyable, beneficial, and profitable by our daily conversations and readings together.

We returned to Mazagan via Azamoor—a thoroughly Moorish town.

Three days after, in company with Mr. Lennox, we returned to Azamoor, and pitched our tent in the market. Here we doctored the people in a continuous stream for about three hours. We had over fifty patients, and doubtless the stream of people would have continued the whole day, had we stayed; but the day was hot, the tent was hotter, and the effort to speak sufficiently loud so as to be heard in the midst of the din was still more trying. The prospects of this town as a mission station are good, if only a house could be obtained; but anyone granting a house here to a Nazarene would have to pay dearly for it. It would be a splendid field of operation, it being really virgin soil, not a single European staying nearer than Mazagan; Jews are of course living here, but the population, taking in the neighbourhood, is much greater than that of Mazagan, and certainly equal to that of Casablanca, if not greater. Not having had much contact with Europeans, they are considered very fanatical. Our Mazagan friends, however, are making headway by their weekly visits, their tent being allowed to stand unmolested in the market, which was not the case on a few of their first visits.

For the Young.

A VISIT TO THE HOSPITAL CHILDREN.

NINE o'clock a.m.! Will you come and visit our Hospital children? We will pass through the court where the beautiful banana plants, in their great tubs, with their straight, green, polished stems, and huge leaves, four or five feet long, and more than two feet broad, are quite suited to the brown-faced, rather wild-looking men grouped beneath them. Come into this room. What is that queer-looking bundle of dirty woollen garments lying on the floor? Is it clothes ready for the wash? Well, certainly they need washing, whether ready or not. Let us speak to it. "Ya Fatima!" Ah, see the bundle moves! The dirty garment is thrown back, and a dark face, with bright black eyes, looks up at us. Why, it is a woman! Of course it is—a Moorish woman come for medicine, and as she cannot see the doctor yet, she has lain down to sleep that the time may go quicker. I daresay there will be several such "bundles" on the floor in an hour's time. They do not understand lying on a bed, or sitting on a chair; these very poor ones have no such things in their homes.

Here come some more women, all wrapped in the same sort of woollen sheet, more or less dirty and ragged. What a large bundle that woman has on her back under her "sheet." Why, dear me, that is her *baby*, slung comfortably in a long, wide kind of scarf, the ends being passed one over the right shoulder, the other under the left arm, and tied in a knot in front. It makes quite a cosy cradle, and they carry children of five or six years old that way if too ill or injured to walk. Very bonny some of these babies are, so merry and friendly, and the mothers are so pleased at our notice of them.

Oh, what *has* that woman got on her head? Only a hat, but certainly it is a large one, nearly three yards round the brim! You see, they have several folds of the woollen "sheet" on the head first, and the hat on the top, so it needs to be a big one; the usual trimming is just cords and *bobs* of some coloured wool fastened on the top of the crown, and going to the brim on four sides. Now we will bring the little organ in, and sing to them, in their own tongue, of Jesus. See how they enjoy the music! Yes, and they try to join in the words, too. "Oh, in me is joy, because He loves me." Do they mean it, or understand it? Ah, children, these poor women never learned about Jesus in their days of girlhood, as you are doing. They were not told by loving mothers, or kind teachers, about Jesus taking little children in His arms and blessing

them. No one ever told *them* that He loved them, and wanted them. They hear it now for the first time, when some are quite old, and their hearts have got hard, and their heads so full of other things, that they find it very difficult to understand now.

Little ones, childhood is the best time to come to Jesus, "that we may rejoice and be glad *all our days*." Do you know where those words are, little Bible readers? See if you can find the verse, and turn it into a prayer for yourselves. You know you cannot be glad *all your days* unless you come *now* before another day goes.

Here is a little girl who is staying in the Hospital, let us ask her if she remembers a Bible story. Poor little lassie! she is very shy, but she says something about a little girl who was taken as a slave from her home, and became the servant of a rich lady. Ah, it is the story of Naaman's little maid, and as *our* little maid cannot get on very well, we will tell her the pretty tale again. How the women listen. And when we tell them that, like Jordan's stream for the leper, the blood of Jesus *only* can and does cleanse away sin, they kiss their hands and look upwards, an expression of worship and gratitude. Some of them *do* understand, for God is teaching them. One poor old woman walks a long way sometimes, just that she may "hear the words of Jesus."

Little ones, who love our dear Lord, will you pray very much for these poor Moorish women and girls (and men, too), that they may come and

Lay their heavy burden down
At our Redeemer's feet.

Good-bye for to-day, little friends; don't forget us.

B. G. VINING.

THE COMING OF THE KING.

THEY come and go, the seasons fair,
And bring their spoil to vale and hills;
But oh, there is waiting in the air,
And a passionate hope the spirit fills;
Why doth He tarry, the absent Lord?
When shall the kingdom be restored?
And earth and heaven, with one accord,
Ring out the cry that the King comes!
What will it be when the King comes!

A ransomed earth breaks forth in song,
Her sin-stained ages overpast;
The yearning cry, "How long?—how long?"
Exchanged for joy at last—at last!
Angels carry the royal commands;
Peace beams forth throughout all the lands;
The trees of the fields shall clap their hands—
What will it be when the King comes!

Now Zion's hill, with glory crowned,
Uplifts her head with joy once more:
And Zion's King, once scorned, disowned,
Extends His rule from shore to shore.
Sing, for the land her Lord regains!
Sing, for the Son of David reigns!
And living streams o'erflow her plains:—
What will it be when her King comes!

Oh, brothers, stand as men that wait,
The dawn is purpling in the East,
And banners wave from Heaven's high gate;
The conflict now—but soon THE FEAST!
Mercy and truth shall meet again:
Worthy the Lamb that once was slain;
We can suffer now—He will know us then—
What will it be when the King comes!

From C.M.S. HYMN SHEET.

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