

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 72.

AUGUST, 1894.

PRICE ONE PENNY.



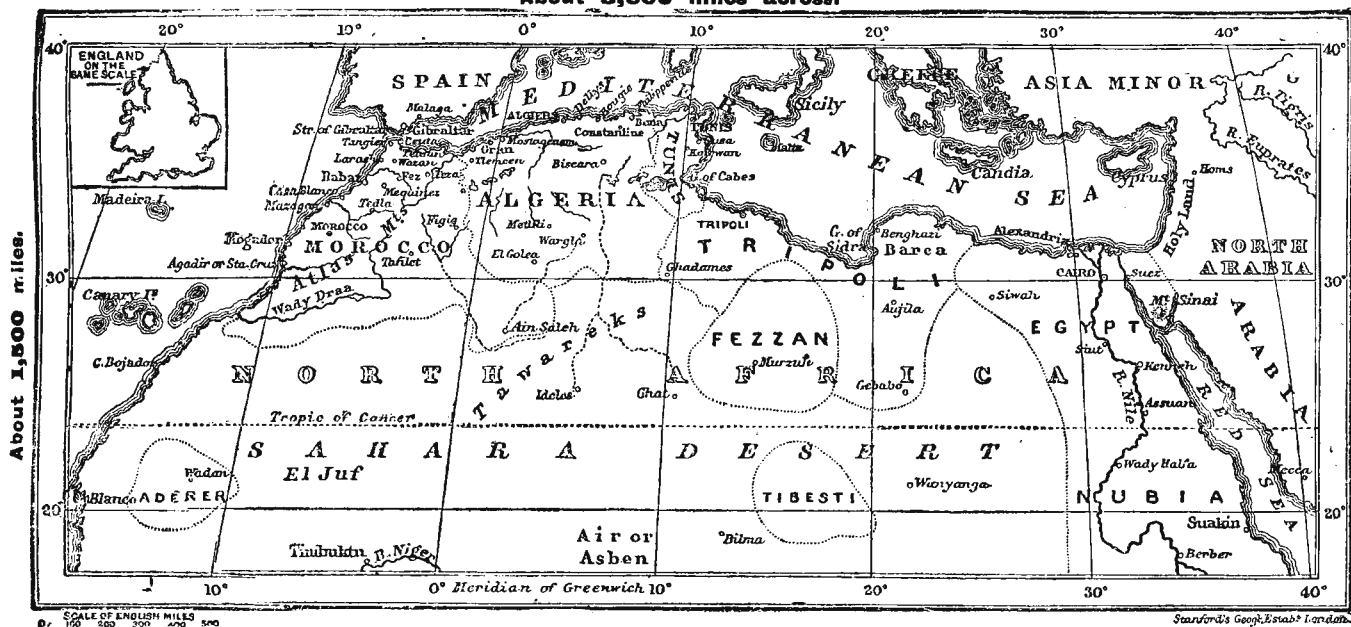
AN ARAB MUSICIAN.

Contents.

	PAGE		PAGE
Conformity to Christ	89	Egypt—Journeyings on Egyptian Waterways...	98
Notes and Extracts	91	Brief Extracts from Workers' Letters and Jour-	
Monthly Letter	91	nals	100
Christian Efforts amongst Indian Mohammedans	92	Description of Illustrations	100
Assassination of President Carnot	95	North Africa Mission	iii
Islam on the Defensive	95	List of Donations	iii
Morocco—Spanish Industrial Exhibition, Tangier	95	Council	iv
Moorish Children's School	96	Location of Missionaries	iv
Men's Refuge, Tangier... ..	97	Form of a Bequest	iv
Algeria—The Spanish Meetings at Mostaganem	97	Mission Publications	iv

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 about two thousand miles of railway.

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

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Twelve 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.

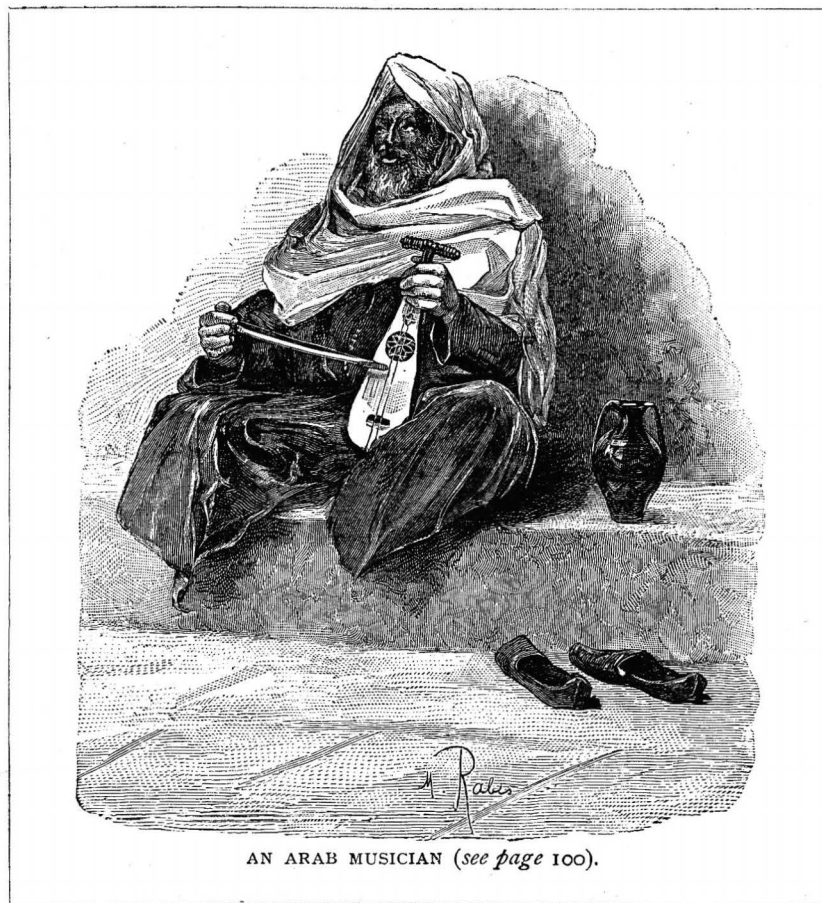
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and others 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, seven 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, and another brother and his wife who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



AN ARAB MUSICIAN (*see page 100*).

Conformity to Christ.

IN CHURCH LIFE.

"Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word."—EPHESIANS v. 25, 26.



THE Church of Christ is a special circle in which we have peculiar privileges and responsibilities. By observing how Christ behaved toward and among His people we may learn how He would have us bear ourselves towards one another.

The Lord's most conspicuous feeling towards His chosen people is a profound love for them. The love of the Bridegroom for the Bride, and the husband for the wife, are the figures used in Scripture to express it. He commands that we should love one another as He has loved us, and wishes that this ardent love of His people one for another should be the mark by which all men should recognise them as scholars in His school.

We are painfully aware how far we have all failed to walk according to this high ideal. Yet there have been and are wonderful examples of this love amongst God's children. Nowhere else is such affection to be seen as among Christ's people. We have known Moslems convinced of the truth of the Gospel by this evidence of Christianity. They have said, "We all hate one another, but you love one another, therefore, your religion must be better than ours." In some foreign and home Missions an effort has been, and still is being made, to recognise that love for one

another as children of God and brethren of Christ is a stronger tie than ecclesiastical opinions, race, or agreement of views on non-essentials. Surely the want of love to one another is one of the great hindrances to the progress of the Gospel, and Christ-like affection for each other would silence many a caviller. May it be said of us as of the early believers: "See how these Christians love one another."

But love to one another must be a principle as well as a sentiment. Perhaps there is no greater lack in the Church to-day than the want of pastoral care one for another.

Every man giving himself wholly to pastoral work must have felt that, unless his efforts were seconded by the co-operation of others, but little would be accomplished. We need *each* to care for fellow-Christians as Christ cared and still cares for us; His care is not only spiritual but extends to every department of our lives. Christ not only loves our souls, He loves us as men and women having bodies, souls, and spirits. He cares that our bodies should be fed and clothed, our minds informed and developed as well as our spiritual life sustained and strengthened.

In other words, as Christ nurtures and cherishes His Church, so we ought to nurture and cherish one another. A cup of cold water given to a Christian because he is a Christian shall not lose its reward. The Lord would have us do good unto all men, but *especially* to them that are of the household of faith. If we were more solicitous for even the temporal well-being of our fellow-Christians, should we not recommend the Gospel and please Christ, as well as be a blessing to our needy or suffering fellow-believers?

Christ cherishes, or cheers and gladdens His people. He would, therefore, have us seek not only that one another's wants, whether temporal or spiritual, should be supplied, but also that our hearts should be merry and bright with joy in the Lord. In a similar manner Melchisedek brought out bread and wine for Abraham—bread to nourish him and wine to cheer him.

The Lord is specially concerned in preparing us for the day when He shall present us to Himself, and with this in view He constantly labours to sanctify and cleanse by the washing of water by the Word. The truth of God is God's great instrument for sanctification, and any theory of holiness which does not give the Word of God its right place is to that extent defective. How, it may be asked, does truth sanctify and cleanse, and how can I so use it that it may be sanctifying and cleansing to myself and others? If we remember the effect that the reception of certain truths has had upon us we may be helped. There was a time when we were led by the Spirit through the Word to see that God, for Christ's sake, had pardoned our sins. The belief of this truth sent a thrill of joy through us. We felt as well as knew, we were new creatures in Christ Jesus. Immediately we began to live differently. The truth of our new condition led us, by the power of the Holy Spirit, to walk, in some measure at any rate, in harmony with our new state. Later on we understood, through the Word of God, that we were adopted into God's family, and constituted His children, and that Christ owned us as His brethren—that eternal life was ours, that our bodies were the temples of the Holy Ghost, and that we were not our own; that Christ was our High Priest, that all believers were priests, having liberty to enter to the very throne of God by virtue of Christ's shed blood. That the Lord Jesus is to come shortly, and to take us to be with Himself eternally; that the present age is characterised by a gathering out from all nations of a people for the Lord, and that for wholesale and national conversion we must wait for the millennial age—each of these and many other truths as we have received them have had a separating and sanctifying effect on us by the power of the Holy Spirit. It is, of course, possible to accept them in a formal manner, without much effect, but when held in the power of the Spirit, they hold us.

As the Lord's instruments we may bring such truths as these to bear upon ourselves and upon our fellow-believers, and thus help in the cleansing and sanctifying work by lifting each other above the worldly and sinful things that surround us.

Every truth has its proportion, and every responsibility its place. The claims of God, the family, the Church and the world must each be remembered, and their relative importance be assigned to them. Some are in danger of being so concerned about the unsaved that they overlook their fellow-believers who may live in the same house with them. Again, others are so occupied with caring for their brethren as to neglect a perishing world. Christ gave each duty its due proportion and place, not neglecting one to perform another, but at the right time and in the right degree attending to each and all. May He teach and enable us to do likewise, then in Church life, as elsewhere, we shall be imitators of our Lord.

Notes and Extracts.

PRAYER MEETINGS.—A weekly meeting for prayer is held at the City Y.M.C.A., 59 and 60, Cornhill, every Tuesday afternoon, from three to four o'clock. The entrance is in Grace-church Street.

The Prayer Meeting at Barking is continued, as usual, on Friday afternoons, at four o'clock. Tea is provided. A convenient train leaves Fenchurch Street at 3.15.

The opening of a new line of railway from South Tottenham to East Ham brings Barking into closer connection with the north and north-east of London, and will, we hope, enable our friends from those districts to pay us an occasional visit. The train most suitable for our prayer meeting is that leaving Highgate Road at 2.48; Walthamstow, 3.11; and Leytonstone, 3.18, reaching Barking at 3.40. It is necessary to change at East Ham by this route.

ARRIVALS.—Miss Jay reached home on Friday, June 29th, by the SS. *Nubia*, of the Anchor line. Mr. and Mrs. Venables and family arrived on Sunday, July 1st, from Tripoli, Barbary. Miss Jennings, from Tangier, on Saturday, July 7th, by the Orient Steamer, *Orotava*. Miss Albina Cox, on Friday, July 13th, from Constantine.

BIRTHS.—On Wednesday, May 23rd, at Tangier, Morocco, Mrs. C. Mensink, of a daughter; on Tuesday, June 26th, at Weston-super-Mare; Mrs. G. B. Michell, of a daughter.

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.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

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

DR. HOBART, in the *Examiner*, anticipates with joy a day which he thinks is not far distant, when some man of wealth may be inspired from above to do for Christian Missions what Peabody did for Education.

Blessed as such a consecration of millions might be, how much better, and what greater results would ensue, should millions of the Lord's followers be induced to lay upon the altar such comparatively small sums as are within the compass of their ability.

We seem to need about £140 a week to carry on the work of our Mission efficiently. During the ten weeks of the present year our receipts have only been at the rate of about £90 a week, or £500 less than our estimate. We know that God can supply His servants by other channels, and sometimes does. We ask our readers' prayers that in His own way the Lord will sustain His work, and that we may each have faith to trust Him in such a fashion that we may see the glory of God.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

July 14th, 1894.

DEAR FELLOW-HELPERS,

We are thankful to report that the political condition of Morocco is much quieter than might have been expected after the death of the late Sultan. The country is a little disturbed outside Fez, but otherwise things are quieting down in a very satisfactory manner. Our last communication from Miss Herdman is dated July 2nd, when she reported favourably.

Miss Hubbard of Tetuan gives a cheering account of the professed conversion of some Spanish children attending their meetings, and in several other parts of the mission field there are tokens of the work of the Spirit of God. Mr. Borel, a Swiss evangelist, has been preaching the Gospel to the soldiers of the French Foreign Legion, several of whom have professed conversion. Our friend was mistaken for a German spy, and on two occasions was put under arrest for some hours. In Tunis there is also the report of blessing through the labours of Mr. Wasserzug, a Swiss brother, formerly working with Mr. Fladd. Two Syrian Roman Catholics have professed conversion and some Italians also seem to have been blessed through the labours of our brother and others connected with the work of Miss Bernard.

Mr. Barnard, Mr. Patrick's helper in the Spanish work at Tangier, has been seriously ill with fever. We are thankful to report he is much better but very weak, and probably needing a change, and one of his children has been poorly.

Mr. Liley of Mostaganem has experienced a great deal of hostility from some of the local newspapers. They admit that they know nothing against him but maintain that the more exemplary his character the more reason they have to be opposed to him as he will thus lead the natives to think that Englishmen are superior to Frenchmen. They advocate the expulsion of all foreigners from French territory. Fortunately those at the head of French affairs are men of greater wisdom and foresight. We commend our brother and his work to your special prayers.

Mr. Cheeseman plods on at Mascara. He was rather encouraged a little while since by a Jew, who accepted a New Testament and seemed interested. The poor man, however, was suddenly cut off by death, and it is impossible to say whether he had really received the Saviour, or not. Another Jew, who professed conversion at Mascara some time since, and was afterwards baptised at Tangier, has returned, and still maintains his profession.

At Tlemcen the work has been somewhat hindered by opposition, but a large number are brought under the influence of the Gospel.

Mr. Cuendet has made an interesting tour in Kabylia, and was able to preach the Gospel to small assemblies of men in various places. The way in which the Word is listened to encourages us. We wish we had five or six brethren with a knowledge of Kabyle, who could go amongst these villages to preach Christ. Our brother has finished the translation of Matthew into Kabyle, and the Bible Society has kindly consented to print a small edition of it; this completes all the four Gospels. Our brother's health is far from strong, he has, therefore, gone for a few months to Switzerland.

Mr. Lochhead of Constantine has been to see Hamami, the native who professed conversion some years since, and was baptised in Tunis. He has not been at all so bold as we could wish in confessing Christ, but he professes to read his Bible and pray, and is always glad to see the missionaries, though when it comes to a public profession to the people around him, he shrinks back. He needs our prayers.

The work in Tripoli is going on steadily. Mr. Reid has

been away at Gabes for a change after his late attack of fever; he is probably, by this time, back in Tripoli. Mr. and Mrs. Venables being in England, Mr. and Mrs. Harding have extra work. Our brother is none too strong, and we should like to see him more robust.

Our friends in Egypt have returned from their boat expedition, and recommenced their medical work. Dr. Smith is better. Miss Watson is still poorly. We are getting estimates for a boat, so that the work amongst the villages along the canals and river may be undertaken in a more regular and permanent manner. This will be some expense; we do not quite know what yet. In order to do it efficiently we ought to have a stronger staff of workers, so that the work in Alexandria may be kept up during the expeditions.

The proposed help for providing a home for accepted candidates has, we fear, fallen through. We are glad to say that rather more candidates are offering. Surely, if God inclines some of His servants to give themselves He will incline others to give of their substance.

Funds for the general purposes of the Mission have come in very slowly during the last two or three months, and we have been giving ourselves constantly to special prayer. Both at home and abroad we have come to the bottom of the barrel, but the promises of God are our confidence.

Dr. Churcher has been taking meetings in the neighbourhood of London, but has been compelled to give up some of them as one of his children was ill, and he thought it necessary to return to Scotland. His place has in several instances been supplied by Mr. Patrick.

Friends desirous of hearing particulars about our work should write to the office of the Mission, and we will arrange for some of our returned missionaries to visit them.

Counting on your continued prayerful interest,

I remain,
Yours faithfully in Christ,

EDWARD H. GLENNY.

Christian Efforts amongst Indian Mohammedans.

THE Rev. Maulvi Imad-ud-din is a lineal descendant of the famous Mohammedan saint, Qutub Jamal, who again is a descendant of the ancient Royal house of Persia. The maulvi sahib's family has been notable through many generations for saints and scholars. He was baptised by the Rev. R. Clark, C.M.S., at Amritsar, in April, 1866, and was ordained in 1868. He is one of the examining chaplains to the Bishop of Lahore. The degree of D.D. was conferred on him in 1884 by the Archbishop of Canterbury. He is the author of twenty-four Christian books, averaging 115 pages each. He now labours in Amritsar.

Dr. Imad-ud-din was invited to attend the "World's Parliament of Religions" at Chicago and to read a paper. He declined the invitation to attend, but sent the following paper, written by himself in Urdu, and translated into English by Dr. Martyn Clark:—

CHRISTIAN EFFORTS AMONGST INDIAN MOHAMMEDANS:

Being an account of the efforts of the teaching of the Bible amongst the Mohammedans of India, together with a consideration of the question how many of them have become Christians, and why.

I desire to preface my remarks by giving thanks to Almighty God for all His blessings temporal and eternal, and most of all for the unspeakable gift of His Son to us, and I desire to express my heartfelt obligations to those holy and honoured men, who, inspired solely by the love of Christ and under the leadings of His Holy Spirit, have been the well-wishers and loving friends of us Christians in India, and who remember us on all occasions, and cease not to make mention of us to God in their prayers. We, for generations back, had been sitting in darkness and the shadow of death. By the grace of God, and by His blessing on the labours, prayers, and afflictions of these honoured friends, the Sun of Righteousness has risen on us, too, with healing in His wings. We now, to some extent, know God and have learnt concerning His will and His only begotten Son, and it is only since we have come into the light of God that we

have been able at all duly to appreciate the labours of these loving friends on our behalf, for which we now heartily thank them.

I have been invited recently to attend the World's Conference of Religions to be held in connection with the World's Fair at Chicago. In view of the length and the difficulties of travel, my bodily weakness and unworthiness, I have been constrained to decline and have had myself excused. In my absence I desire to present this paper concerning the results of the teachings of Scripture amongst Indian Mohammedans and to what extent and in what manner these results have been attained. I shall not in this paper refer in the slightest to the results of work among the followers of the other religions of India, though their votaries are now flocking into the Church of Christ in constantly increasing crowds. That most important subject will doubtless

receive adequate treatment at the hand of others.

Before I go further into the matter in hand, it is necessary that I should refer briefly to myself, for I was myself at one time a Mohammedan, though by the grace of God I am now a Christian. I know my forefathers by name for the last thirty generations. They were Mohammedans, and amongst them have been some renowned champions of the faith of Islam. I was born in the town of Panipat, near Delhi, about the year 1830, and, from my earliest youth, my steadfast desire was to learn all things concerning Mohammedanism and to spend my life in its defence and propagation.

I was sent at the age of sixteen years to Agra for my education, and there I was taught in matters concerning the faith of Islam by men of light, learning, and note amongst Mohammedans, and, in order

that my secular education should not suffer, I at this time entered as a student in the Government College at Agra, and in that institution I remained five years. From boyhood until the year 1860 I most earnestly and true-heartedly observed all the precepts of Mohammedanism in their minutest details with much pain and weariness, and I dived also into the waters of Sufism and tested it. For three years I preached in the Royal Jama Musjid, of Agra, and for many years I preached in numberless mosques all over the country.

I was a determined opponent of the Christian faith, but I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly in the Koran, the Traditions, and also in Sufism.

Rites, ceremonies, and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death. As the result of much such painful experience, and quite of its own motion, my heart was no longer willing to submit to the profitless weariness of Mohammedanism, nevertheless I thought none the better of Christianity, nor did I cease to oppose it with all my might.

In 1864 I met an aged, God-fearing, honourable English layman who was in Government service, and in conversation with him the talk happened to turn on the true faith—which one is it among the many faiths of the world? He contended the Christian faith is the true one; I maintained that there was not one that was true. All faiths, I held, were merely a collection of the thoughts and customs of men, and that nothing whatever was to be gained by following any of them, and I told him that this observation of mine was the result of years of painstaking and conscientious endeavour and enquiry. "But," said the gentleman, "have you really honestly examined the Christian faith and have found it lacking?" I said, "Yes, I have, and I have found it false." I lied. He replied, "Is it really true, this, that you say that you have examined Christianity and found it wrong?" Hearing the word "true" from his mouth, I was ashamed before God; and I said, "Sir, I have not yet myself tested this faith, nor have I as yet read the Bible and informed myself concerning its principles;

but having read all that the Mohammedan controversialists have to say against Christianity, on the strength of that I declare that this religion also is false," and this really was the true state of the case. He said to me, "And what answer will you give to God at the last day? He has given the light of reason to everyone, and it is the duty of each man to use the reason God has so given. You have not yet exercised your reason concerning the faith of Christ; and yet you declare it to be false on the strength of the mere statement of others. This is to follow others blindly, instead of honestly inquiring for yourself into the matter."

These words so pierced my heart, that from that moment I gave myself up wholeheartedly to examine into the Christian faith. This I did unremittingly for two years, and having come to the conclusion that the religion of Christ is the true faith, I was baptized on April 29th, 1865. From that day to this, for nearly twenty-seven years, it has been my thought, night and day, how to rescue Mohammedans from the errors in which they are plunged; and, by the grace of God, I have written a number of books, big and little, for their benefit—twenty-four in all. These have been printed and circulated by the Punjab Religious Book Society. A number have passed through several editions, and all are at this time sold over the whole country. Now whatever seemed to me to be necessary to write for Mohammedans I have written. I am now engaged on a Life of Christ in Urdu. This will appear in a series of books, of which each will be published as soon as it is ready. The first book of the series has already appeared, the second is now ready for the press, and the third is being written.

Even as the Lord has had mercy on me, and has called me into His Church, in like manner has he shown His grace to many other Mohammedans also, who too have now been, or are being, called by Him.

I now wish to consider two questions:—firstly, to what extent any result has been produced in the way of direct accessions to Christianity from amongst Mohammedans; and secondly, how, if any, has this result been brought about.

As regards the first point, let it be noted it is now some 100 years since Christian Missions were commenced in India. Before that time Mohammedans spoke of the Chris-

tian faith in the terms of the Koran and Hadis Traditions in such a way that it was looked upon as degraded and erroneous by the people. Since the year 1800, when William Carey commenced work in a part of Bengal, things have gradually gone forward, until now the Christian faith is discussed all over the land. Only forty-five years have passed since Christianity was introduced into the Punjab.

When Carey landed in India the condition of the land was such that, from the standpoint of mere worldly wisdom, it was simply impossible that the Christian religion should spread in this country. The Hindus and Mohammedans of that time were strong in their faith, most bigoted, and hard of heart, and were firmly entrenched behind the citadel of their own pride and overweening self-righteousness. Nevertheless, what worldly wisdom could not see was revealed to the eye of the Christian faith of Carey—to wit, that to Christ shall assuredly be the victory in this land. He will conquer in India now, even as He has conquered in other lands in the past. This, too, is the intense conviction nowadays of the Christians here, and our expectation from God is that some day our land will certainly be Christian, even as Great Britain now is. However much our enemies—Hindus, Mohammedans, Dayanandis, and others—may oppose and revile, the time is most assuredly coming when they will not be found, even for the seeking. We shall have only two sorts of people then—the people of God and the people of the world who seek their own lusts. The trend of national life amongst us is now setting swiftly and surely in this direction. Thus also has it ever been in the history of the past. Such, also, as may be historically demonstrated, are invariably the results of education.

During the first half of the century under review, the progress has not been great; nevertheless, to some extent, converts were gathered in.* At this period, Agra, and then the central city of the whole land, and then the seat of Government of the North-West Provinces, was the place where discussions and religious inquiries were most actively carried on. At that time, it is noteworthy, the ordination of the first Native minister in the North-West Provinces took place, and he was a convert from Mohammedanism.

*There were very few Missionaries in Northern India during this period.

His name was Abdul Masih, and in Agra a compound is named after him, and is still remembered as the place where discussions used to be held. After these discussions during the second half of the period under review, Mohammedans began to come into the Church in large numbers, Sayad Wilayat Ali, one of the Tajgang District of the city of Agra, had the courage to confess Christ, and was baptized with all his family. He suffered martyrdom for the faith, in Delhi during the mutiny.

Then Mirza Ghulam Ahmed, a member of the royal house of Delhi, came out from the

ago he died in much comfort, glorifying the faith. It is difficult to say exactly how many Mohammedans have become converts, for no separate list is kept in Missions of converts from Islam. All converts are entered alike in the Church of Christ.

The figures in one of our Churches in the Amritsar District show that in forty years there have been 956 baptisms; amongst this number there are 152 Mohammedan converts. The register of the Baptist Mission at Delhi shows twenty-eight such converts. Nowadays there are Churches all over India, and in every Church there are

there are more than twenty ex-Mohammedans—converts who are now preaching the Gospel of Christ. In the same way in other parts of India those who were once Mohammedans are now declaring the glory of Christ. I append the names of some of the more notable amongst them. I deal specially with the Punjab, and to a limited extent with Northern, Central and Western India. I have not referred to South India at all, and even then the list which I give in the Appendix by no means includes all and I crave pardon of those whom I may, from ignorance, have omitted.



ANCIENT RESERVOIRS OF CARTHAGE (see page 100).

very fort and palace of Delhi and became a Christian under the name of Mirza Ghulam Masih. He died in 1892, and is buried in the Christian cemetery in Amritsar. About that time a valiant-hearted man, Abdulla Athim, declared for Christ in Amballa. He is now enjoying his pension after years of honourable service as Extra Assistant Commissioner. He is now with us in Amritsar. Then came a certain Maulvi Walud-ud-din, a member of an honourable family in Delhi. He was baptized. I am informed that he was the brother-in-law of Maulvi Sadid-ud-din Khan, Professor of Arabic in the University of Calcutta. All his life long he was a consistent Christian, and some two years

baptisms from amongst Mohammedans. I have quoted the figures for two churches; from these it may be inferred as regards the others what baptisms take place from amongst Mohammedans. Amongst those baptized there are all sorts and conditions of men, rich and poor, high and low, men and women, children, learned and unlearned, tradesmen, servants, all kinds and classes of Mohammedans whom the Lord our God hath called are coming into His church.

In the Diocese of the Punjab there are seventeen Native ministers in connection with the Church Missionary Society. Of this number no less than nine are converts from Islam; and amongst the catechists

Here follows an Appendix containing the names, and a few brief particulars, of Christian converts of some distinction from Mohammedanism in India, consisting of—

Nine Native Ministers connected with the C.M.S.

Fifty-five gentlemen occupying various positions of usefulness.

Twenty-six Ministers and leading men in other Punjab Missions.

Twenty-seven converts from Islam holding honourable positions in parts of India other than the Punjab, South India excepted.

ASSASSINATION OF PRESIDENT CARNOT.

THE country was horrified by hearing of the assassination of President Carnot, on Sunday, June 24th. For us it had a sad and special interest, as so much of the work of our Mission is carried on in lands under French rule.

The late President was an upright and honourable man who had the respect and confidence of all right-thinking persons. It is sad to think of the depravity and wickedness represented by the Anarchists, calling for the sternest justice; at the same time one cannot help feeling that did this wicked and deluded people but know and understand the Gospel, they could never be guilty of such abominable crimes.

By electing M. Casimir-Perier as President in place of M. Carnot, the French people have shown their appreciation for men of uprightness and worth. As far as one can judge there is no man in France better qualified to fill the post than the one who has been chosen to do so. We ask the prayers of our readers for the bereaved widow and family of the late President, also for M. Casimir-Perier amid his grave responsibilities, and for the French people in their affliction.

ISLAM ON THE DEFENSIVE.

FIFTY years ago Islam would allow no Christian missionaries to labour for Mahommedans, and by its organic law will allow none to-day. Every apostate is an outlaw, and is exposed to the death penalty. But in India, under the British Government, this penalty cannot be executed. In Persia the Government is weak, and the system is divided against itself, and the rulers are not disposed to aid the ecclesiastics in religious matters. In Turkey the pressure of Christian powers made this impossible many years since (see the following article). In Egypt the revolutions of the last few years give practical toleration to Christian work. In all North Africa there is as much toleration as existed in the Roman Empire in the days of the Apostles and early Church. This may be said of all Moslem lands, even of the Soudan and Afghanistan. Considering, also, that over against this mighty system of intolerance is another advancing power, the English-speaking races, pouring into every Moslem land an increasing volume of capital and commerce and influence. This is true of Egypt and the Upper Nile, Arabia, India and Afghanistan, Turkey and Persia; and we can see that the chances of Islam making head as a rival power are indeed small.

There is another important factor in the case. The downfall and apostasy to Islam of the old Churches of the East was caused by their unfaithfulness. *Their* revival is the pledge of *its* downfall. There is now an evangelical Church of 2,500 members in Persia, a similar Church in Upper Egypt, a similar Church in Syria, and another of over 12,000 active members in other parts of Turkey. These are bodies of living Christians in the midst of Moslem conquerors; they and the missionaries have set to work the powers of the Bible, the press, of prayer, and of the daily life. The Moslem is now on the defensive, with no hope of converting the Christian to his faith; while the Christian is on the aggressive, full of faith in the ultimate triumphs of the truth. The converted Moslems all along the line, from the Ganges to the Straits of Gibraltar, are the pledge of many more. Great events may transpire suddenly to change the face of the East, and when such events come we know they will be guided by the pierced Hand that rules the world. Thus the very difficulties of the problem invite to greater achievements. *There is no more inspiring work in the world than to labour for the overthrow of Islam.*—*Missionary Review.*

Morocco.

SPANISH INDUSTRIAL EXHIBITION, TANGIER.

BY A MEMBER OF THE N.A.M.

THE first attempt, in a small way, at an exhibition of handiwork among the Protestant Spaniards was made this year. Prizes were offered for the best exhibits; men, women, and children being allowed to compete.

The result, as seen on the evening of May 30th, was decidedly satisfactory as far as it went, an encouragement for those who proposed and carried out the affair, and highly creditable to all who exhibited in the various classes open to competition. The large meeting-room of the Mission Evangelica presented a novel and interesting appearance on Wednesday evening; five tables ranged round the room were covered with the results of Spanish skill and industry, while the room itself was filled with eager-faced exhibitors and their families and friends, sympathising and interested visitors finding it somewhat difficult to make their way among them, in order to see what was to be seen.

The first table had upon it various articles of interest—a Spanish stove modelled in plaster of Paris; a padlock, a wonderfully complicated piece of work, invented and made by a blacksmith; several attempts to open it proved unsuccessful, but Mr. Mensink finally fathomed its mysteries, acknowledging, however, that it was clever and well made. Another man had sent a sermon he had written on the Lord's Prayer, but, as I think no one had read it up to the time of its exhibition, no criticism was passed upon it.

On this table was also some beautiful embroidery; one pillow-slip worked by a woman for her wedding twenty years before, and bearing her own initials on one end and her husband's on the other, won general admiration and a well-deserved prize.

The second table bore flowers made of various materials—wax, paper, and some most delicately formed from fish-scales and having almost the appearance of ivory. The next table had specimens of plain needlework, knitting, and crochet, presenting some excellent work and all very good. Next came laundry work, but only a few had ventured in this class. There was a good show of differently-shaped loaves of bread, one, which obtained the second prize, having been made by a lad of thirteen, while another was the work of an elderly man.

Two dolls were objects of special interest, having been dressed by little girls of seven and five years respectively, and winning first and second prizes, the little exhibitors receiving two fine dolls more worthy of their skill in the dress-making line than the somewhat plain specimens which their small fingers had clothed so creditably. A number of bouquets of flowers shed a sweet scent over the room, and some showed considerable taste in the arrangement of colour; there was also a fine gladiolus and a large pot of crimson carnations, these being the only exhibits of growing plants. Sweet dishes (according to Spanish taste), eggs, cheese, honey, all found a place, while at the end of the room, in a large cage, looking sleepily with supreme disgust upon the animated scene before them, were a handsome Spanish cock and hen. During the evening Dr. Terry showed some specimens under a microscope, the sight of a magnified flea (not a native of Morocco) causing almost incredulous astonishment among those who were probably only too well acquainted with the manners and customs of this friendly and impartial insect, but who had never before given it close and careful scrutiny. An interesting item of the evening's programme was the singing of two hymns: the first by a little lad of eight years, bearing

the suggestive name of "Celestiro," who sang the Spanish version of "God loved the world of sinners lost" with remarkably clear enunciation, and in a voice giving promise of great sweetness and power. The second, to tune "Jewels," was sung by a wee lassie of four years. She has only lately commenced coming to the school, but was taught to sing the hymns by a Protestant woman at the *Patio Eugénio*, where meetings have been for some time regularly held.

The prizes given by Mr. Patrick at the close of the evening consisted of useful articles, many of them combining the ornamental. There appeared to be general satisfaction throughout. It was quite a surprise to find what excellent, and in many cases delicate work, could be produced by these people, the majority of whom are very poor, and we can but hope that this exhibition of their abilities may prove a help to them, not only in encouraging them to do their best, but in bringing them friends who may be able to give them practical help from time to time.

MOORISH CHILDREN'S SCHOOL.

BY MISS JAY (TANGIER).

DURING the months of March and April just ended, I have been so occupied that I have not had time to keep my daily journal. Ramadan, the great fast, commenced on the 8th of March, but we, nevertheless, continued the school without any break, have had good numbers every day, and feel encouraged by the progress of the children. Some of our time has been taken up with receiving English and American visitors; they have shown a deep interest in the work, and most kindly contributed towards its support. It has been very cheering to receive so much sympathy and encouragement from these Christian friends, and they have in many ways helped the work.

The Women's Class on Fridays has gone on regularly, with from twenty to thirty attending it. Every Sunday afternoon the Foki comes to read the Bible. We are still studying the Acts of the Apostles. Our servant always joins in the reading, and we believe is becoming interested. I was much pleased one afternoon when the Foki asked for a Spanish Gospel to give to a Spaniard to whom he had been speaking of Jesus. We have many Moorish and Spanish visitors. The mothers of the children continue to come in and out constantly, and often stay a long time. We always go on teaching the texts, reading, sewing, or whatever is being done exactly the same whether they are there or not. They see all that goes on, and we often speak very plainly to the women as to their conduct towards their children.

They are visited in their homes as often as possible. We have had several interesting afternoons in the Kasba and in what I call specially my "parish," viz., the long lane leading to the sea, close to this house, and which is crowded with huts. Here we know every family, and the difficulty in going there is that everyone wishes you to come into their hut *first*. There is much poverty and sickness amongst them, and we try to help them as far as we can. One woman, an Egyptian, gives us much joy. She indeed hears gladly, and we believe is receiving the truth into her heart. She has a daughter subject to epileptic fits, a sore grief to the mother.

When visiting a Spanish family in the town, I was called from the roof into the next house. It was occupied by a rich Moorish family, unknown to me before. They wished me to prescribe for one of their slaves, who they said was ill. On entering the house, they took me across the patio to the poor sufferer, an aged negress, black as a coal and with no clothing but an old blanket wrapped about her. She was rocking herself too and fro, evidently in great pain, and supporting

her left hand on her knees. The hand was terribly swollen and in such a condition that it was hardly possible to go near her. I asked the mistress of the house what had happened to the hand. She said the woman had accidentally burnt it about three weeks ago, but as two fingers were gone and part of the thumb, I do not believe there was anything *accidental* about it. The poor old woman was just a skeleton, the bones almost coming through the skin, and such an expression of hopeless woe on her face! The grand lady, her mistress, was as cold and disagreeable as she could well be. I kept my suspicions to myself, promised to do my best for the hand, and suggested a few garments might hasten her recovery.

I have called several times since. The hand is doing very well, and the family seem grateful, but are as distant as possible. They are quiet while I am speaking of *Sidna Aisa*, but seek to show at the same time their perfect indifference. The poor old woman never speaks. I suppose she is afraid to before her mistress, who is always present, but she looks a wee bit happier and is now decently clothed. Truly the only remedy for the sins and sorrows of poor Morocco is to know Him who came "To proclaim liberty to the captives and the opening of the prison to them that are bound."

On April 8th we closed the school for the feast, nearly all the children came to see me in their pretty feast-dress; just before closing we had an alarm of smallpox among the children and were glad to break up at once; only one family had the complaint and it did not spread to the other children. We had to delay opening the school again until April 21st, as it was thought safer to have the lower floor white-washed and painted before re-assembling the children, and we could not get any men to work until after the feast. On the 17th we went to the prison, and, through the kindness of a Christian friend, oranges and feast-cakes were given to the prisoners, 265 in number. Great joy and gratitude was manifested by them. We were able to give away twenty-seven gospels in the countrymen's prison, and twelve in the one for town men, to those who could read, and several copies also among the soldiers and attendants. A great crowd of beggars and children surrounded us when it was found cakes were being given to the prisoners, and there was much difficulty in preventing the food being stolen.

During several weeks there have been a number of sad cases coming to us for relief, especially for clothing; they are not beggars but people I know well. We feel so thankful for the garments and other things lately sent by friends; they greatly help the work, and we often wish the donors could see how gratefully their gifts are received. On the 21st, the huts just opposite to us caught fire—two huts and a small house were destroyed, but no one was injured. The owner was away, and it is said the place was fired by his brother, with whom he has quarrelled. The sight was terrible for a time, the people tearing down the hedges and neighbouring huts, wild with fear lest the fire should spread. The next morning we had the poor old woman from one of the burnt huts in to breakfast with us. Early in the morning we saw her sitting amongst the ashes groaning and weeping. She had lost all, even her haik—that wonderful garment which is the dress by day and often both bed and blanket at night. We were so glad to be able to get her a new one and also to provide her with other garments. She ate a good breakfast and went away weeping for joy instead of sorrow. She is quite old and the fright has unnerved her.

Everything sent comes in useful, one dear friend sent me a nice supply of spectacles, they have been such a boon to both Spaniards and Moors. On the 20th, at the Women's Class, I suited three of the older women with glasses, and great was their delight at being able once more to see to sew. The Bible reading that day had been on the healing of the blind

man, and when these three women had received their spectacles, they remarked it was just like what I had been reading and three of them had had new eyes given them that afternoon.

MEN'S REFUGE, TANGIER.

NOTES FROM MISS LAMBDEN'S JOURNAL.

OLD black Tuáti, of whom I have written in a previous journal, is still regular in his attendance. He had been complaining of cold, and so I gave him a white jelab; his gratitude was great on receiving it, and it was touching to see him spread out his old black hands and give thanks, repeating some words from the Koran. He carefully put it in his basket until such time as he could have his other garments washed, but as this has not been accomplished, he has put it on without; the hood makes a nice framework to his black face.

The pilgrims who came to the Refuge when it opened, left us in the early part of March, on their weary journey to Mecca. Amániot Ahmad came up in the morning before starting, to bring a few dollars and some garments which he wished me to take care of. Seldom have I met with men (especially the one just named) who showed so great an interest in the Gospel, and I am sorry to think they have gone away, but can only trust that the words they heard during the few weeks they were here will not be lost.

The same day that Ali (the young Fez man who was in the hospital for some time) left, he came into the Refuge, and while walking home with him afterwards I had an opportunity to question him as to his faith in Christ and Mohammed. He assured me most earnestly that he believed in Jesus as the Saviour, adding, by way of emphasis, "May God curse Mohammed!" What curses he would bring on his own head had one of the faithful heard this speech I know not. We can only hope that the spark of faith kindled in these hearts while with us may not die out.

A fresh man came to the room one night; when I asked him where he was from, he said he was a Sousi. The others remarked his jelab is not that of a Sousi (he wore the brown jelab of the mountaineer—the Sousis wear white). He said he had been stolen when a child and sold to a Sherifa for thirty dollars, and that now she had freed him.

Two men came from the interior. One is very bright and attentive, the other sits with a look of wonder on his face.

In the early spring we had once or twice a procession of Moors through the city praying for rain; the land was very dry and comparatively little rain had fallen. The procession was not an orderly march, but rather a moving crowd of men and boys, all crying in a loud voice, "Allah, be merciful unto us with rain," etc. One peculiar feature of the proceedings, was the people coming out of their houses and throwing water over those in the crowd. I suppose symbolical of the rain they hoped shortly to receive.

Last night came two more people from the Sousi country, bent on pilgrimage. I wish I could give some adequate idea of how the people are constantly coming and going night by night, for a brief moment within sound of the Gospel, and then passing out to be seen no more. Pray for us that the words of truth so constantly spoken may find a lodgment in some hearts.

TABLOIDS OF COMPRESSED TEA.—Messrs. Burroughs, Welcome and Co., of Snow Hill Buildings, London, E.C., have sent a number of sample boxes containing 100 tabloids each of their compressed tea for our missionaries. This is a most handy and portable form in which to carry tea. These tabloids will be very convenient for our missionaries when travelling, and, being of uniform size, should make it easy to regulate strength and avoid waste.

Algeria.

THE SPANISH MEETINGS AT MOSTAGANEM.

EXTRACTS FROM JOURNAL OF MR. A. V. LILEY.

Tuesday, 22nd.—In the afternoon, went to the Marine and was very pleased to find that during my absence the shed had been much enlarged, and was now capable of holding about a hundred persons.

Thursday, 24th.—Somewhat disappointed by receiving no funds, we are the Lord's servants, He knows our needs and that of the work, so we look up to Him in faith.

M. Yepes arrived by first train from Relizane this morning. In the afternoon, visited with him at the Marine and had a very good meeting with the Spaniards in the evening.

Saturday 26th.—M. Yepes left us at 6 o'clock for Oran, and M. Astier at 9.30 for Algiers leaving me only to take the services at the Temple, and at the Marine. The Lord is our strength, we look up to Him for the wisdom and all that is necessary for the work. We feel humbly thankful He gives us so much to do.

Monday, 28th.—Very thankful to have a letter from Mr. G. Pearse this morning, saying he hoped to be enabled to send us a Spanish evangelist.

Thursday, 31st.—Visited in the afternoon and had a very nice meeting at the Marine in the evening. After the meeting, heard of one Spaniard and his wife, who, returning from their labour in the field, heard the singing, and, finding themselves late, turned into the meeting supperless, instead of going home.

Friday, 1st June.—Had a good number of boys to the class this afternoon. Was much encouraged by the way they learned the texts. Had the pleasure of welcoming Senor Regojo the Spanish evangelist, recommended by Mr. G. Pearse.

Saturday, 2nd.—Visited the Marine in company with our Spanish brother. It is just delightful to see with what interest these people listen to the Gospel message, especially when they are spoken to in their mother-tongue.

Sunday 3rd.—Took the service at the Temple, afterwards gave the school children a Bible lesson. On my return home had a meeting for the Arabs. In the afternoon had Sunday School at the Marine for Spanish children. After a hard week's work amongst the Arabs, it is most encouraging to come down here to the Marine and teach these children. Very readily do they learn the texts and hymns. If the friends in England who help to support this work by their gifts could only hear these children singing, and see with what interest their parents listen to the preaching of the Gospel, they would feel amply repaid for any sacrifice they may make.

Monday, 4th.—Much occupied during the morning with visitors. In the afternoon visited at the Marine. In the evening had a crowded meeting. A great number of people were standing at the door, and could not gain admittance. May the Holy Spirit work mightily in the hearts of these people, leading them to lay hold on Christ.

Tuesday, 5th.—Visited with our Spanish brother at Beymouth; here are a great number of Spaniards. In one house in which we were invited to rest, our brother spoke very earnestly to the women, one was moved to tears. Had another good meeting at the Marine in the evening, the interest is all that could be desired, but it is souls! souls! that we want.

Friday, 8th.—Had my class of boys in the afternoon. As Senor Regojo has a magic lantern with scriptural views, we went to the house of a protestant family who invited their Catholic neighbours to come and see the views; we were thus enabled to preach the Gospel to them.

Egypt.

JOURNEYINGS ON EGYPTIAN WATERWAYS.

BY MR. W. SUMMERS.

IN undertaking this journey, I feel we are making a new departure in our missionary work in Egypt. This is the first purely missionary journey undertaken by the North Africa Mission in Egypt, and our hope would fain wish it an augury of many and more extensive wanderings for Jesus' sake. In the course of making arrangements for our departure we met with many delays and disappointments, yet we gladly saw in all of them gracious purposes; and indeed we feel truly thankful for the discipline and exercise of soul incurred thereby, knowing that the trying of our faith worketh patience; and patience, experience; and experience, *hope*. For this journey we have been led to choose the native rather than the European mode of travel. Instead of a well-appointed "dhahabeah," or house-boat, we have hired an ordinary cargo-boat. Part of the hold we have covered with boards, making a small deck; while overhead we have spread a piece of awning. Our tents we have taken along with us, which we pitch by the side of the stream. In one of them the ladies find a refuge for the night, and in the other we receive the people who come to see us. I think this arrangement will afford us a fair degree of comfort sufficient to enable us to do efficient work.

Friends who would care to follow us in our journeyings can do so by the aid of the map published in our May number.

May 14th.—We left Alexandria a little after mid-day, and about sunset reached a small village called Ezbet Khowshed.

15th.—Spent a somewhat sleepless night, and rose with the sun. After a little we proceeded once more on our way. The wind was contrary, and so we had to be towed. This being very hard work, and the sun very hot, we rested for a few hours at mid-day near a small village called Ezbet Sheikh Ibraheem Pasha. Here we met with a most encouraging reception from the people. The ladies had several different audiences with the women, and returned full of joy at being the first to have told these poor people the good news of the Lord Jesus.

Roaming in a direction away from the village, I met a man threshing barley. He stopped work, and I had a long conversation with him. He listened with a curious wonder at hearing the story of salvation *for the first time*, and asked many questions, showing much interest as well as great ignorance. So much ground did I go over with him that it was like beginning at Moses and the Prophets and expounding the Scriptures. Later on I went with the Doctor to see a sick man in his house. There we met the Imam of the village, who was favourable to what I said. He professed great affection for me on account of what I taught, and faithfully promised to read to the people of the village. A copy of the Acts I had left with the man I had first spoken to.

After mid-day the wind changed, and we were once more on our way. About five o'clock we reached the village of Kafr Dawar. After effecting sundry improvements in our canvas covering and pitching our tents, the sun had already set, and we were unable to do anything amongst the people.

16th.—After a little worship and prayer, we set out for the old village of Kafr Dawar, which is fairly large. The first man we spoke with did not seem at all disposed to speak with us. Even the offer of free medicines did not dispel his suspicions of us. Later on we met with a more pleasant character. He listened to what we said, and conducted us to different places, where the Doctor found patients. In the intervals I dropped sentences of exhortation and teaching, but most of them were indifferent to what was said. We invited the sick ones and their friends to come and see us in the boat, as the Doctor kept his medicines there.

In the afternoon we set out to do some work in another village lying to the east of Kafr Dawar. On the way we met a handsome-looking old gentleman dressed in the garb of a well-to-do Arab. In the course of conversation with him we found he was from Tripoli. When he heard we had come from the west also, his heart was drawn out towards us, and he listened most attentively and sympathetically to our message. The story of an atonement was quite wonderful to him. We saw him again later on in the evening, and he seemed to feel we were the only friends he had in the place.

17th.—A little before sunset this evening we reached the mouth of the Mahmüdiyeh Canal, where we pitched our tent for the night. To-day we passed numbers of villages by the canal-side, regretting that we had no time to visit them, but inwardly determining that (God willing) we would visit them at no distant date with the news of that gospel that alone can change their lives.

18th.—The place where we pitched last night looked very malarial, so had to see about getting a healthier spot to live in. This, together with having to pass through the locks at the mouth of the canal, took us some time. In the meanwhile I got into conversation with the man who was in charge of the locks. He was very avaricious, and disinclined to listen to the truth which inculcates the giving up of self and possessions. A few earnest words about the considerations of eternity had the effect of making him speak in a more serious way. On leaving him I met the Governor of the town, who invited me into his office, and treated me to the usual potion of scented Turkish coffee.

After indicating to him the nature of our work, I took my leave, he promising to visit me later on in the day. In the afternoon a number of patients came and were seen to. Poor things! they were too much taken up with their bodily ailments to give attention to the story of redeeming love. One man, however, gave earnest heed to the message. He asked several interesting questions, and

went away, promising to come back next day. I was struck to-day with the sad hopelessness of the lives of the poor people we saw. Those who took the trouble to listen to our words gave me a wearied look, and said that as the question was too momentous for them to decide upon, they left that to their teachers and learned ones.

In the afternoon, according to promise, the Governor of the district called. He came riding on a horse and attended by grooms. Almost immediately I directed attention to the condition of his immortal soul. This led him to deliver a tirade against Christianity, to which I listened quietly, and then showed him how necessary it was for us to have an atonement for our sins, and how no one else but Jesus could be that atonement. He listened with interest; then after a few minutes' reflection he rose up and said, "Oh, that is too hard! it is too hard!" Thus, poor man, he went away a Christ rejector. In the course of conversation I learned that his hostility to Christianity was intensified while at the Roman Catholic School, so gross is the travesty of the Gospel they present to the youths of Egypt.

19th.—This morning again the Doctor saw a number of patients, but I had little opportunity for converse with them, except with the man with whom I talked so long yesterday. On asking him to repeat what I told him, he could not, he seemed to have forgotten all about it. Once more I went over the story, emphasizing the most important points, and then asked him to repeat what I had taught him. This he did, adding a truly Mohammedan flavour to it all. He explained to me "How can I understand these things? I am only a poor fellah!" Yet so simple is the Gospel that a simpleton need not make any mistake therein!

After seeing the patients we had intended to visit a town called Dêrât, further down the river, and started out to walk there. We had not gone far, however, when we were obliged to turn back, so intense was the heat. We called instead on the medical officer at Atef, with whom we had a little talk, and then crossed the river to the town of Fuah, where our letters were waiting us. While there we looked out for a suitable place for our tents, and returned early in the afternoon. When it was somewhat cooler,

we struck our tents and passed over to Fuah, where we hope to spend a day or two, including Sunday. We are now on the western branch of the river, and the broad expanse of water is most refreshing to look at after the narrow, dirty canal along which we came from Alexandria.

20th, Sunday.—After our usual worship, the Doctor and I went into the town, looking for opportunities of service. As we passed through the streets we were struck with the substantial appearance of the houses, and the large number of mosques and shrines. It is an old town, and during the wars of the Crusaders was a flourishing and important place. It is now considerably reduced, its population being about from 18,000 to 20,000. It would be virgin soil for anyone who would go there and patiently labour for the Lord. A Christian Copt whom we met said the best beginning to make would be a well-conducted girls' school. The inhabitants are almost entirely Moslem and fanatical.

While passing through the town, we stopped at a dyer's shop and spoke a little with a reading man in the shop. We soon collected a crowd full of curiosity. I gave a copy of the Acts to one of them, which he read aloud, I making the necessary explanatory remarks. As they were getting rather excited, I left the copy of the Acts with one who was specially interested in what I said, and then passed on. We reached the further end of the town, and stopped to look at some peculiar-looking graves near the principal shrine of the place. While there we got into conversation with the "fokeeh" in charge of the shrine, and had a lengthy conversation with him, in which I put before him the Gospel in its various phases. He was bigoted and ignorant, but he *heard* the good news. He refused a portion of Scripture I offered him, doubtless fearing it would do him harm.

In the afternoon one of the young men who was present in the crowd I spoke to this morning called to see me. He wished to know more of the beautiful things I had been telling them. As he could read, I got another copy of the Arabic Scriptures, and for two hours we talked about the way of salvation, and compared Scripture with Scripture, in order to show its completeness and inward correspondence. The questions he asked were those of an anxious enquirer, yet when I probed the conscience some-

what, I found he had little or no sense of sin. Still it was encouraging to meet one who was *interested* in God's message to mankind. When he left I gave him a copy of the New Testament. After sunset, while having evening prayers, the moon rose, and as it was reflected on the silently flowing river, the whole place was filled with a solemn, subduing glory—fitting close to a Lord's day so full of happy service.

21st.—Still at Fuah. All day we have been busy with patients. Quite a large number were treated, but we had to send many more away. Each male patient to-day got an Arabic tract put into his hands, with the injunction to read it himself or get someone else to read it for him. In the evening the governor of the town called on us and took us to see his wife, who was ill. I had a few words with him about his eternal welfare, but he was sadly indifferent, and felt, what I said, to be a bore. Still he was kindly disposed towards us, and thanked us for all we had done for the people.

22nd.—Came on to-day from Fuah to Desûk. The day has been intolerably hot, not a breath of wind until after mid-day. The poor men had to tow the boat in the burning sun. At mid-day we stopped at a village, and so hot was it we could not do a single thing. At Desûk I met a Moslem, who has a copy of the Bible and reads it. He promised to come and see me if he could, but he did not appear.

The town is nearly a mile from the river, and while walking along the road I entered into conversation with a company of men, who turned out to be very fanatical indeed. This is a centre of fanaticism. In the evening I went into town again and visited a few cafés, spoke to the men and left a few tracts. The people here are most wicked. Sin walks about without shame. The sight quite disgusted me, and I came back to the boat, feeling most depressed. We have been tormented all day with flies, they go up our noses and into our mouths in a most unceremonious way. We will leave here to-morrow and, probably, pay a longer visit to this place on our return journey.

23rd and 24th.—As we had a very favourable wind we took advantage of it and came right on to Kafr-*ez-zaiyâb*. On the way we passed fine towns of some importance, not to speak of numerous villages, large and small.

(To be continued.)

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. CHEESEMAN (Mascara).

I HAVE been much saddened by the death, after a few days' illness, of one of the two Jews concerning whom I wrote you some time since. He was the more fanatical of the two. He was induced to read the New Testament by my saying to him, on his refusal to examine the claims of Christ, "As for myself, I am desirous of learning as much of the truth as I possibly can before I die." Some time after that I met him, and he said, "What do you think? I am reading the New Testament, and it is very different from what I thought; there are some splendid things in it." Each time he met me after that he had always found something new. He frequently said, "I thought if you wished to know as much of the truth as possible before you died, how much more ought I, an Israelite, one of God's ancient people." Poor fellow! he little thought how near he was to death.

From Mr. CUENDET (Algiers).

I am now sending you a few notes of my journey to Djemâa Sahridj. In that village I had the privilege of visiting many houses where God's Word was listened to with great attention. I had also good opportunities of speaking in several places to groups of men who seemed pleased to see me again.

While there I visited several tribes in company with Miss Cox and Miss Smith. In all seven of the villages we had good opportunities of preaching the Gospel. One morning we left Djemâa at eight o'clock and went through three villages. In the last one we had a great number of listeners. When I had finished speaking, one man kindly brought us some milk, saying, "You speak about God; we must give you something to eat."

From there we went to see a celebrated marabout in the tribe of Beni Yahia. He is held in great repute by the Kabyles, and many go to him to be cured of their ailments. I had long wished to visit him, but had never done so. As all who go take him a present, we presented him with a large Arabic Bible, which was apparently received with much pleasure. I had to explain to him the order of the books from the beginning to the end, and took the opportunity to tell him something of the Gospel, to which he listened patiently. He wished much to pay for the book, and even when we were ready to start, sent his servant out with the money, which was refused.

He gave us a good meal of bread, figs, honey and coffee, and afterwards kissed my hand. Poor man! he does not seem very intelligent, and continually sighed while I was speaking to him. Our muleteer, who was with us in the house, seemed to be almost in heaven, and, before leaving, received the marabout's blessing.

From Miss HUBBARD (Tetuan).

This past year has been a time of very quiet but regular work. Many have heard the Word of God—some willingly, some unwillingly—and in most hearts we hardly know what has become of the seed sown, so little fruit has appeared.

Among the elder children in the Spanish School there has been, for some time, a quiet work going on; and about a fortnight ago, after Sunday School, three of them stayed behind the others for a quiet talk with Miss Banks, the result being that each of them accepted God's offer of salvation through Christ, and seemed so simply to believe, that we understood more fully why Christ taught His disciples that to enter the Kingdom of Heaven they must become "as little children."

During the week two others have joined them, and five happier children one could hardly meet. It is good, too, to hear that their conversion is affecting their daily life, and that they are finding that obedience to God includes obedience to parents and kindness to the little ones at home. Three of them are girls from 13 to 17, and a brother and sister rather younger.

We are having good numbers of Moorish girls, too; but the boys we cannot get hold of. Since the classes were stopped by the fokees about eighteen months since, we have never been able to start again. The boys say they are coming, but do not come. No one seems to object to our teaching any number of girls, but the boys we must not touch.

Description of Illustrations.

AN ARAB MUSICIAN.

Music amongst the Arabs has not at present made much advance. They possess drums and stringed instruments of various kinds, mostly of a rude construction. All of them play by ear, and their performances cannot always be characterized as harmonious. Most of our workers could tell of times when they have been present at native weddings, etc., how severely their nerves have been tested by the performances of these Arab minstrels. One lately wrote us—"During this last week there has been a wedding and such merry-making in a large house close to this one. The courtyard was covered with an awning, and the music and singing was most distracting. Music, did I say? Well, they had instruments, but the tune was one incessant monotonous strain, with shrill voices mixed up with low, deeper ones. This music and singing went on for several days.

"Last night different kind of music was heard, it continued for many hours disturbing our sleep. I can give you no idea what it was like, to understand it you must hear it. It seemed as if the singers shouted themselves into a perfect frenzy, each trying to exceed the other, and sometimes all of them on a high note, and with it all a drum beating furiously."

ANCIENT RESERVOIRS OF CARTHAGE.

Ancient Carthage was supplied with water entirely from cisterns constructed to catch and preserve rainwater. These are found in every direction, but there were two great public reservoirs, one close to the sea, and the other at Maalaka. The first of these is vaulted, and divided into nineteen compartments, two of which contained tanks and circular basins, either for distribution or to catch any débris brought down by the rain and allow only clear water to flow into the reservoir beyond. Those given in our illustration are called by the Arabs Maalaka, meaning "hanging" or "connected together." These cisterns were at one time very much larger than the others, but are now in a worse state of preservation. They originally had a length of 495 feet, and a breadth of 810 feet. Now the Arabs of the village make use of them as a residence for themselves and their flocks.

It is difficult to say for certain whether these are Roman or more ancient still; the probability is strongly in favour of their having been built by the Carthaginians at the earliest period, and restored from time to time. The ground around them was paved with marble for the collection of rainwater, and there is good reason to suppose that the streets of the city were treated in the same manner, in order that none of this precious fluid might be lost.

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.

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

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. GIENNY, 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.

LIST OF DONATIONS FROM JUNE 1st TO 30th, 1894. SPECIAL AND GENERAL FUNDS.

1894.		General.		1894.		General.		1894.		General.		1894.		General.		Nc. of		TOTALS FOR TWO MONTHS.					
June	Receipt.	£	s. d.	June	Receipt.	£	s. d.	June	Receipt.	£	s. d.	June	Receipt.	£	s. d.	1894.	Receipt.	£	s. d.				
1...	9158	0	5	0	Brought forward	47	5	8	Brought forward	190	14	6	June 13...	3	20	0	0	General ...	£387	16	5		
2...	9160	0	12	0	11...	9185	0	3	2	June 27	Norwood	1	0	0	28...	9211	1	0	0	Special ...	429	15	1
2...	9161	0	5	0	12...	9186	2	0	4	29...	9212	0	10	0	16	Y.W.C.A.,	11	0	0	<u>£817 11 6</u>			
2...	9162	0	4	6	12...	9187	1	0	0	West		2	2	0	16	Y.W.C.A.,	0	10	0	DUBLIN AUXILIARY			
2...	9163	5	0	0	12...	9188	0	5	0	Norwood		2	2	0	16	Broomfield	0	10	0			Mr. S. S. McCURRY, Hon. Sec.,	
	Clanmarina				12	Elgin	0	10	0	30...	9214	1	0	0		Y.W.C.A.,				19, Newtownsmith, Kingstown.			
4	Working Party.	3	0	0	12...	9190	0	2	0	Total, June...	£196	6	6	16	Buckhurst Hill	0	15	4	No. of				
5...	9167	1	0	0	12	Broira	0	11	3	Total, May...	£191	9	11		Y.W.C.A.,	1	11	0	Receipt.				
5...	9168	0	10	0	12	Inverurie	1	5	0	Total...	£387	16	5	16	S. Woodfrd	4	3	8	£ s. d.				
5	Home of Industry	0	19	2	14...	9193	0	5	0	SPECIAL FUNDS.					18...	9	0	5	0				
6	S.S. Barking	0	18	0	14...	9194	10	10	0	1891	Receipt.	£	s.	d.	20...	10	2	10	0				
6...	9171	10	0	0	15...	9195	0	5	0	June	1...	9157	4	3	4	20...	11	10	0	0			
6...	9172	5	0	0	15	Inverness	1	4	5	2	A child of the King	5	0	0	21...	14	10	0	10	0			
6...	9173	0	5	0	16	Clapham Common	2	10	0	4	Metropolitan Tabernacle	5	0	0	23...	15	4	0	0	0			
6...	9174	5	0	0	16	Soldiers, Gibraltar	1	4	0	25...	16	40	0	0	25...	17	6	5	0	0			
6...	9175	0	2	6	18...	9200	0	14	0	26...	18	12	10	0	30...	19	15	0	0	0			
6	Furres	1	6	1	19...	9201	0	5	0	30...	20	43	16	0	Total, June...	£340	3	2		0			
7...	9177	6	15	11	19...	9202	5	0	0	Total, May...	£ 89	11	11		Total...	£429	15	1		0			
7...	9179	0	2	0	20...	9203	0	1	0	SPECIAL FUNDS.													
8...	9180	0	1	6	21...	9204	1	0	0			1891	Receipt.	£	s.	d.	See No. 20	above ...	£43	16	0		
8...	9181	0	10	0	21...	9205	0	8	2	June	1...	9157	4	3	4	Amount previously acknowledged	£10	1	6				
	B. Class, Regent's Park	0	4	0	21...	9206	1	0	0	2	A child of the King	5	0	0									
9...	9183	5	0	0	23...	9207	0	10	6	4	Metropolitan Tabernacle	5	0	0									
11...	9184	0	5	0	26...	9208	0	5	0	4...	9165	2	0	0									
					26...	9209	12	10	0	7...	Holland	1	13	0									
Carried forward	£ 47	5	8	Carried forward	£190	14	6	Carried forward	£37	16	4	11...	1	10	0								

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Constantine.			
*Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Miss L. COLVILLE ..	Apr., 1886	Miss A. M. CASE ..	Oct., 1890
Miss B. VINING ..	Apr., 1886	*Dr. T. G. CHURCHER ..	Oct., 1885	*Miss H. GRANGER ..	Oct., 1886	Dr. C. S. LEACH ..	June, 1891
*Miss S. JENNINGS ..	Mar., 1887	*Mrs. CHURCHER ..	Oct., 1889	*Miss A. COX ..	Oct., 1892	Mrs. LEACH ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss I. L. REED ..	May, 1888	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss K. JOHNSTON ..	Jan., 1892
Mrs. H. BOULTON ..	Nov., 1888	Miss M. MELLETT ..	Mar., 1892	Mrs. LOCHHEAD ..	Mar., 1892	Miss E. TURNER ..	Jan., 1892
Dr. C. L. TERRY ..	Nov., 1890					Miss B. ROBERTS ..	Mar., 1892
Mrs. TERRY ..	" "					Miss M. SCOTT ..	" "
Miss K. ALDRIDGE ..	Dec., 1891	ALGERIA.		Algiers.		Miss L. A. LAMBERT ..	Dec., 1893
Miss S. M. DENISON ..	Nov., 1893	Tlemcen.		*Miss L. K. LOCHHEAD ..	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Spanish Work—		Mascara.		Kabyle Work.		Tripoli.	
*Mr. N. H. PATRICK ..	Jan., 1889	Miss R. HODGES ..	Feb., 1889	Mr. E. CUENDET ..	Sep., 1884	Mr. H. G. HARDING ..	Feb., 1889
*Mrs. PATRICK ..	Sep., 1889	Miss A. GILL ..	Oct., 1889	Mrs. CUENDET ..	" "	Mrs. HARDING ..	May, 1892
*Miss F. R. BROWN ..	Oct., 1889	Miss L. GRAY ..	Feb., 1891	Djemaa Sahridj.		*Mr. W. H. VENABLES ..	Mar., 1891
Casablanca.		Mr. W. G. POPE ..	Feb., 1891	Miss J. COX ..	May, 1887	*Mrs. VENABLES ..	" "
*Dr. G. M. GRIEVE ..	Oct., 1890	Mrs. POPE, nee TAIT ..	Dec., 1892	Miss K. SMITH ..	" "	Mr. W. REID ..	Dec., 1892
*Mrs. GRIEVE ..	" "			Miss E. SMITH ..	Feb., 1891	EGYPT & NORTH ARABIA	
Mr. J. J. EDWARDS ..	Oct., 1888	Mostaganem.		Miss A. WELCH ..	Dec., 1892	Alexandria.	
Mrs. EDWARDS, nee BONHAM ..	Mar., 1892	Mr. A. V. LILEY ..	July, 1885	REGENCY OF TUNIS			
Tetuan.		Mrs. LILEY ..	Apr., 1886	Tunis.			
Miss F. M. BANKS ..	May, 1888	Cherchel.		*Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	Apr., 1887
Mr. C. MENSINK ..	Oct., 1888	Miss L. READ ..	Apr., 1886	*Mrs. MICHELL ..	Oct., 1888	Mrs. W. SUMMERS ..	May, 1890
Mrs. MENSINK ..	May, 1890	Miss H. D. DAY ..	" "	Miss GRISSELL ..	Oct., 1888	Miss R. JOHNSON ..	Oct., 1889
Miss A. BOLTON ..	Apr., 1889			Miss A. A. HARDING ..	" "	Dr. H. SMITH ..	Nov., 1891
Miss A. G. HUBBARD ..	Oct., 1891					Miss A. WATSON ..	Apr., 1892
						Miss VAN DER MOLEN ..	" "

* At present in England

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

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