

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

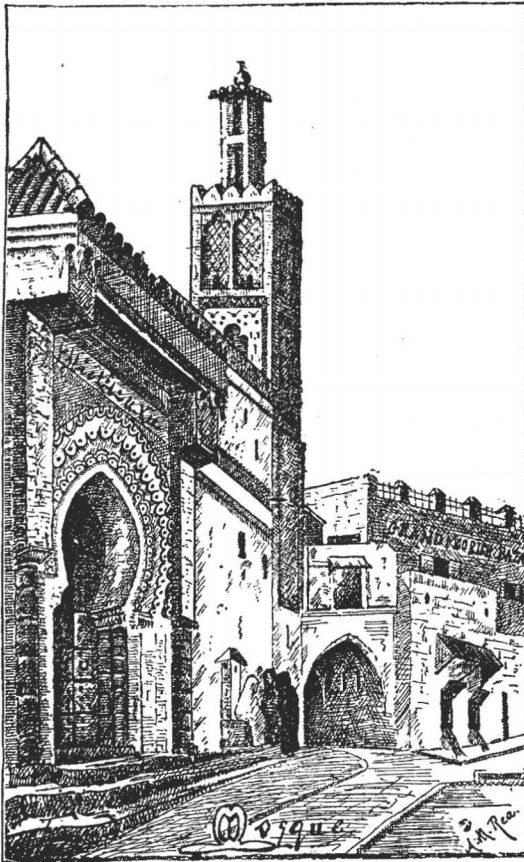
NORTH AFRICA MISSION,

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

No. 75.

NOVEMBER, 1894.

PRICE ONE PENNY.



EXTERIOR OF MOORISH MOSQUE, TANGIER.

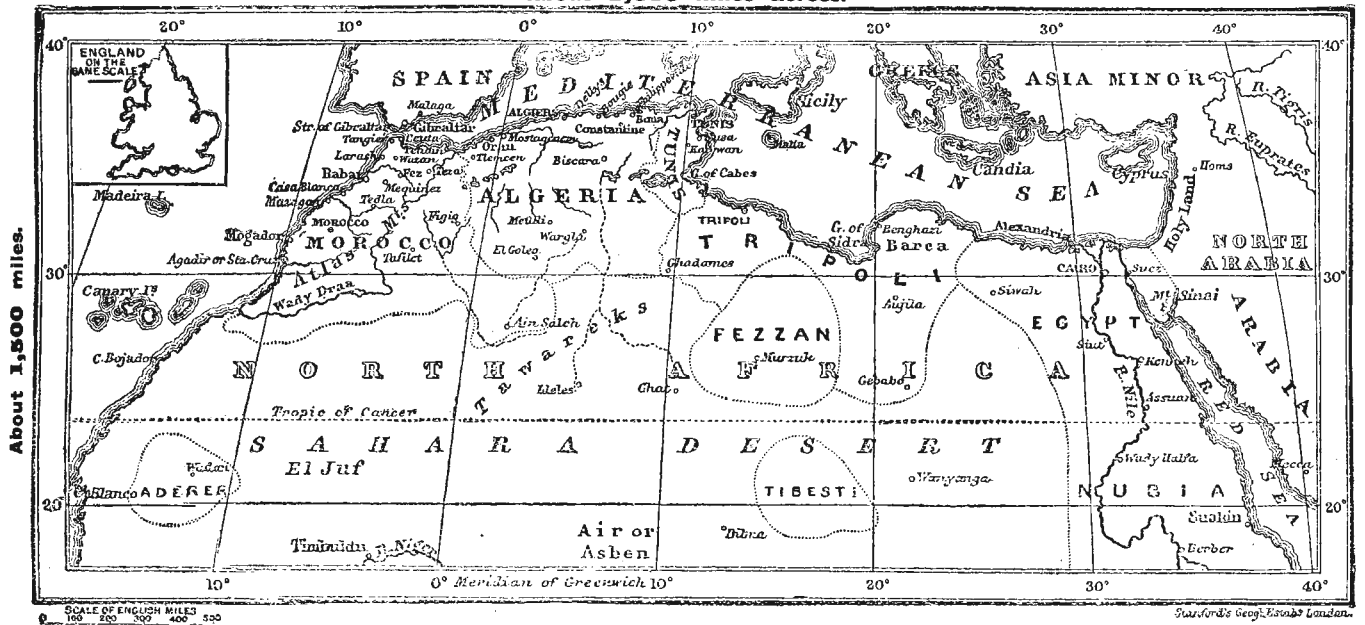
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OFFICE OF THE MISSION, 19, 21 AND 29, LINTON ROAD, BARKING.

About 3,600 miles across.



NORTH AFRICA consists of—

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

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

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

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

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

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

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

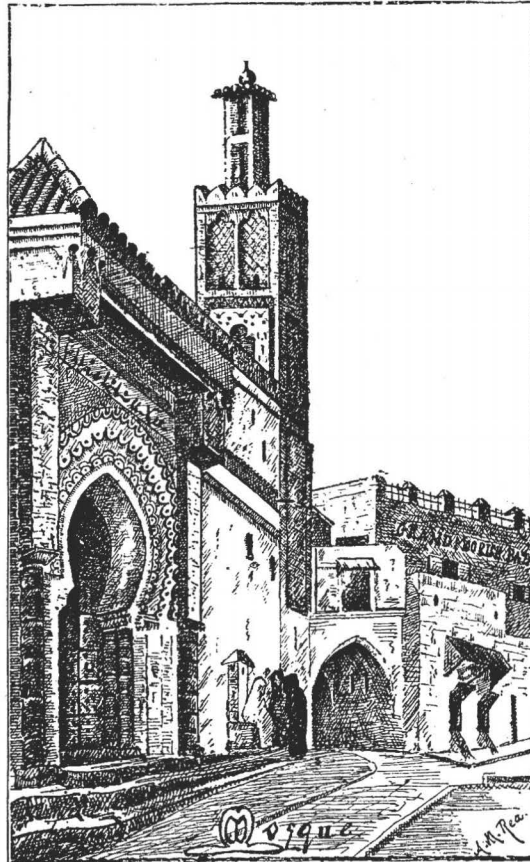
TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the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



EXTERIOR OF MOORISH MOSQUE, TANGIER
(see page 140).

The Object of our Mission.



IT is always well to keep the object we are seeking to attain clearly in view, so that all our labours may tend toward reaching it. The general aim of this and every other true Mission is the Glory of God, both in the end sought and the means used to reach it. We desire to see raised up in North Africa self-sustaining and self-propagating communities of regenerate men and women. To the eye of sense it seems as though this were at present a very long way from being accomplished; but faith is more hopeful, though conscious that tremendous barriers block the way.

If this aim is kept before us it will influence our methods of operation now, and remind us of the importance of cultivating, among the few converts that God has permitted us to see, a spirit of trust in the living God in everything. It will also guard us against unduly pressing forward those who may as yet be hardly able to stand alone. For the present the main business of the missionary is to testify, teach, and explain publicly and from house to house, expecting men and women to be led by God's Spirit through the truth to trust in Christ as their own, their only and their all-sufficient Saviour.

To do this it is necessary first to clearly understand the truth, next to get an audience, and then to be able to state the truth simply and lucidly to the people in their own tongue. Those who go forth should have intelligent views of the message they have to deliver, a Christ-like yearning over the souls of men, ability to learn and speak the language of the people, and a simple trust in the Living God and in the Gospel as His power to salvation. Self-consuming zeal for Christ and His Church must be tempered by an abundance of that wisdom which is profitable to direct.

To get an audience among the followers of the false prophet in North Africa, or any other Mohammedan country, is not always so easy as might be imagined. The people, though in many respects miserable and wretched, do not, generally speaking, connect their troubles with their false faith. They are quite satisfied that it is the only true religion. They are not, therefore, in the frame of mind to care to hear the Gospel of God. They regard Christianity with contempt and hatred. They admit that Christians are clever, but easily account for that by their being in league with the devil, who is more clever than the Christians. They are not, therefore, very ready to recognize cleverness as a sufficient evidence of the superiority or truth of Christianity. They think their Koran to be much better than our Bible. It is, therefore, frequently very difficult to get into touch with them, so as to teach them how false their ideas are. Fortunately love, sympathy, and kindness, are keys that will unlock many doors. The woes and sorrows of Moslem lands are the avenues by which we may gain admittance. The women, in their seclusion and their sadness, welcome the missionary as a kind and friendly visitor, and for the sake of the pleasure of their company are willing to hear their message, though often at first with reluctance. The sick appreciate the kindness and skill of the doctors and their helpers who relieve their pains and heal their sicknesses, and are thus predisposed to attend with a measure of interest to a message from the lips of those whose hands have blessed them. It is a great point to get a hearing, for faith cometh by hearing, and hearing by the Word of God. The poor, the blind, the naked, and the homeless, who receive sympathy and succour, say "No Moslem would have done thus for me," and hear that it is the Love of Christ that has constrained His servants thus to act, and that this Christ loves them and waits to bless them if they will but come to Him.

How important to win the heart and ear to attend to the truth, and how essential to be able to state the truth in clear and forcible words in the language of the listener. Hence the necessity of acquiring the native tongue so as to speak with facility. God can and has used the truth proclaimed through an interpreter, or, it may be, spoken with much imperfection and many mistakes, but generally He works through the lucid utterances of those who have succeeded in learning the people's habit of thought as well as mode of utterance. To teach the truth simply one must oneself have clear views of God's character and the great doctrines of His Word, which can only be obtained by patient, careful, and prayerful study, illuminated by God's Spirit.

We have sought to trace our way step by step back from our final object through the intermediate objects to the immediate object—namely, the finding of God-prepared and God-honouring labourers.

We desire to call the attention of such workers to the North African part of the Lord's Harvest Field; to assist them in their study of the languages; to be God's instruments in forwarding them after a Godly sort; to guide them to suitable spheres of service where they may win the hearts and ears of prejudiced Moslems to hear and believe the truth until communities of believers in Christ are gathered out from the followers of the false prophet, to be self-sustaining, self-propagating churches to the glory of God.

We invite the co-operation of those who are willing to consecrate their lives to this work, counting on God to sustain them, even should ordinary supplies fail or be inadequate. We also invite the co-operation of those who can, by their means assist, to support these labourers and their work. These are times that seem to call for wise yet heroic devotion to Christ on the part of those who go and those who give, and we thank God that among both classes there are those who count it a joy to spend and be spent for Christ. May the Lord reward them and increase their numbers.

Notes and Extracts.

WHEN the excellent Christian Schwartz was about to end his long and devoted missionary life in India, he said, in view of all the Lord's goodness to him, "I make Christ my heir," and then, by his will, made provision as far as his worldly means would go, for carrying on the work of Christ among the heathen, after he would be gone.

We can think of but one addition to this plan: to make Christ first of all the partner of our daily toils and profits.

SOME Moorish soldiers asked Mr. Edwards the other day if he drank medicine to make him courageous. They seemed to think it was a remarkable thing for Christians to live in their country in the midst of so much lawlessness. He simply told them that God garrisoned his heart with His Holy Spirit and His peace.

BIRTHS.—On Wednesday, September 26th, at Tlemcen,

Algeria, the wife of Mr. W. G. Pope, of a daughter. On October 7th, at Glasgow, Mrs. T. Gillard Churcher, of a son. On October 12th, at Casablanca, Morocco, Mrs. J. J. Edwards, of a son; and on the 16th, at Rothsay, Mrs. C. S. Leach, of a daughter.

ARRIVALS.—Miss Read and Miss Day, of Cherchel, reached London on Saturday, September 29th, *via* Marseilles and Paris, having returned on account of Miss Read's late severe illness.

DEPARTURE.—Mr. and Mrs. Venables and family and Miss North left Tilbury on Friday, October 12th, by the P. and O. Steamship *Australia*, en route to Tripoli, Barbary.

MISS JAY and Miss Brown sailed at the same time, per P. and O. Steamer *Shannon*, on their return to their field of labour in Tangier. On going down the river the *Shannon* collided with another vessel. A large plate was torn away, fortunately above the water-line, and she had to return for repairs. The *Shannon* sailed again on Saturday.

HOME FOR MISSIONARIES.—A Home for the temporary reception of Missionaries of any Protestant Society and their families while visiting London, or on arrival or departure, has been opened at 16, Upper Hamilton Terrace, Maida Vale, N.W. A nursery is provided for the children. Single lady Missionaries are also welcome. Terms will be sent on application to the Lady Superintendent.

SINCE being in England Miss Read has received a cheering letter from a boy they had employed during the last two years they were in Tlemcen. For a long time they lost sight of him, but now he writes from a Southern town of Algeria, where he works, and says he has not forgotten what was taught him of God and Jesus, nor the hymns he learnt, and asks her to write him more of these things.

MISS ROBERTS and MISS GRISSELL were arranging to start on an intinerating tour on October 10th. They go first to Mahdia and thence to Gabes, from whence they hope to make another effort to reach Gafsa. We are sure our friends will remember them in prayer.

THE Presbyterian Missionary Board in America is evidently awake to the importance of female labourers in all Eastern lands. More than one half of the active labourers in the field are women, the exact figures being male missionaries, 256; women, 367. Last year out of fifty-six new missionaries sent out thirty-seven were women.

A large sphere of work exists for women in all the countries of North Africa. Owing to the peculiar ideas which are prevalent forbidding women holding any social intercourse with men other than members of their own immediate families, it may be truthfully said that the salvation of the women of these countries depends on the women of Christian lands.

THE blessed hope of our Lord's return has so refining an influence on character that it is the very sinew and fibre of missions. Its whole tendency is to make us unselfish, to relax our grasp upon material treasures and carnal pleasures, however lawful, to fashion us "after the power of an endless life." It makes all time seem short, and the whole world seem small, dwarfs the present age into insignificance, and lifts the peaks of the age to come into loftier altitudes and into clearer view. It so magnifies the approval of the coming Lord as to make present compensation for service and sacrifice appear trifling.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

October 18th, 1894.

DEAR FELLOW-HELPERS,

Since my last letter, Farewells and Conference Meetings have occupied a good deal of time. On Wednesday, September 26th, at Lansdowne Road Hall, West Norwood, Pastor Fuller Gooch presided over a well-attended and interesting meeting, at which several returning workers spoke. Miss E. Bagster, who was going out for the first time to Tunis, also bade farewell to the church of which she is a member. We are thankful to have this link uniting us with the faithful and earnest friends worshipping there. On the following evening some 500 were gathered at the Folkestone Road Hall, Walthamstow, to hear Mr. Patrick, Dr. Grieve, Miss Case, and myself tell of the Lord's work in North Africa, and unite in prayer for its furtherance. On Saturday, 29th, Pastor Archibald Brown welcomed us at the East London Tabernacle, and short addresses were given by several missionaries, and the work remembered before the Lord by the crowded audience who were assembled, at the weekly prayer-meeting. On Monday, October 1st, we gathered at Christ Church, Westminster Bridge Road, where several missionaries and new workers were able to plead for prayer for themselves and the Moslems amongst whom they were labouring. Pastor F. B. Meyer also gave a short appropriate address to the workers and congregation.

On Tuesday, Nov. 2nd, we had our public Farewell in the Lower Exeter Hall. In the unavoidable absence of R. C. Morgan, Esq., editor of *The Christian*, the chair was occupied by General F. T. Haig, who gave a brief sketch of the condition of North Africa and the work of the Mission. Mr. Patrick followed, giving interesting information of work amongst the Spanish colony in Tangier, and how the Lord had graciously helped and blessed in time of difficulty. Mr. Michell gave a sad picture of the anti-Christian character of Mohammedanism and of the wretchedness in which the people of North Africa are plunged. Miss Jay told of work in Morocco amongst Moorish women and children, and Pastor James Stephens, M.A., closed the meeting with a stirring and encouraging address from the words "Them also I must bring" (John x. 16). From 5 to 7 was an interval for tea and refreshment, and an opportunity for missionaries and friends to talk over the work.

The evening meeting began at 7, when Dr. H. Grattan Guinness, senior, took the chair and gave some interesting particulars about North Africa and the North Africa Mission, with which he had been connected from the beginning. He also compared the difficulties of mission work on the Congo with those of North Africa, showing that in the latter the immense material difficulties of the former are almost unknown, though, on the other hand, in North Africa there is the mighty system of Mohammedanism to face, which perhaps more than counterbalances the physical difficulties of the Congo. Mrs. Michell gave an impressive address on the condition of the women in Tunis, and pleaded for their evangelisation. Miss Case spoke of the advantages of medical mission work in Tunis, the encouragement which had been given in connection with it, and of the deep need of more labourers there. Dr. Churcher described the difficulties and encouragements of work in Morocco. Dr. Grieve told of his experiences in medical mission work at Casablanca. A. C. P. Coote, Esq., M.A., brought the evening meeting to a close by a forcible address from the experiences of Nehemiah.

On Wednesday and Thursday, from 10.30 till 5, very interesting conferences were held in one of the smaller rooms of the Mildmay Conference Buildings, put at our disposal through the kindness of Col. Morton. Some particulars of these meetings appear on page 17 of *The Christian* on October 11th, and need not, therefore, be repeated here. On the

evening of the Wednesday a very happy meeting was held at the Highgate Road Chapel, presided over by Pastor James Stephens, M.A. Dr. Churcher, Miss Case, Mr. Michell, Miss Cox, Mr. Venables, Miss North, Dr. Grieve, Miss Breeze, L.S.A., and Mr. Patrick spoke. Our friends here are always sympathetic, which makes it a special pleasure to address them. On Thursday a meeting was held in the No. 6 Room at the Conference Hall, Mildmay, Col. Morton presiding; several who had spoken at other meetings spoke again here. On the Saturday the friends at Stratford Conference Hall received us. Alderman F. Smith presided, and returning and outgoing missionaries spoke. This was the last of our general farewell meetings.

We must mention, however, a special gathering that was held at the Metropolitan Tabernacle on Thursday, October 11th, in connection with the Pastors' College Missionary Association. This Association was formed some years ago by the late Pastor, C. H. Spurgeon, who was deeply interested in the work of the North Africa Mission. The Association has for some time been supporting Mr. and Mrs. Patrick and Dr. and Mrs. Churcher. There had been some doubt expressed as to whether, after the late Mr. Spurgeon's removal, this Association would continue its good work, but our kind friends have nobly determined that they will press forward. Pastor Thomas Spurgeon presided. Dr. James Spurgeon was announced to take part, but was prevented by indisposition from being present. Pastors Archibald Brown (of the East London Tabernacle) and W. Fullerton (of Melbourne Hall, Leicester) impressively urged the claims of the work of the Association, and Dr. Churcher and Mr. Patrick were able to tell of what the Lord had done through them and others in Morocco. Further particulars of this meeting will be seen in *The Sword and Trowel* for November. In addition to these, several drawing-room and other meetings were held in various places.

Our hearts are filled with thankfulness to God for His gracious help and blessing given at this series of meetings. Those who were present felt that not only had their interest in North Africa been deepened, but their own spiritual life strengthened and refreshed.

As will be seen from the monthly statement of donations at the end of our paper, the receipts for the general funds were very low during September, and the special donations would also have been small but for a noble gift of £200 towards the expense of a boat for the Egyptian waterways. On the 1st of October a generous gift of £250 was received, which had been promised some time before; even when this had come in and been spent, we were still feeling very sorely the need of further supplies, and while praising God for the happy meetings, we were praying Him for some special token of His favour in financial matters, and the sum of £1,000 was several times asked for. Expenses were needed for alterations, etc., in connection with the missionary probationers who are now staying here for the study of Arabic, and considerable sums were also wanted for passages, outfits, freight, and furniture for workers returning to the field and going out for the first time, besides supplies for ordinary purposes. On Friday, the 5th, at our Prayer Meeting at Barking, we were meditating upon the words "He is good, for His mercy endureth for ever" (2 Chron. v. 13). On Saturday, the 6th, a letter was received from an old friend far away, saying that, reviewing his life, he could only speak of the goodness and mercy of the Lord, and enclosing a cheque for £1,000. Perhaps our friends can imagine how our hearts overflowed with thanksgiving to our gracious Lord (as well as to the kind donor) who had not only manifested His presence and given His blessing in our meetings, but had thus supplied so liberally our material needs. It was especially interesting coming as it did, for

some of the Missionaries, who have often been sorely tried by lack of funds, had been asked if they still thought it advisable that fresh workers, who seemed to be really called of God, should be sent out, notwithstanding the limited supplies they were receiving. They replied that though in times of trial they might for a while think or speak otherwise, their mature opinion was that all who seemed to be God-called workers should be sent out, for God would surely sustain those who obey and put their trust in Him. This liberal gift, coming so soon after, was calculated to strengthen faith and encourage hope. We invite our friends to join us in praising God for His goodness.

Mr. Summers has reported an interesting case of an enquirer in Alexandria for whom he desired prayer. He now tells us of his professed conversion. It seems a most interesting case. The first fruit of our work amongst Moslems in Egypt. Let us praise the Lord.

Mr. Harding and Mr. Reid, of Tripoli, have both been suffering from fever again, but we are thankful to say are now better. Mr. and Mrs. Venables and Miss North will (D.V.) have arrived there before this is published.

Miss Grissell and Miss Roberts are travelling through Tunisia seeking to make known the Gospel in places away from the city of Tunis. Persecution seems inclined to break out again in Tunis. Ahmed is kept calm, but needs our prayers. Miss Bagster was expecting to reach Tunis on Friday, the 19th inst., and Miss Lochhead hoped to reach Constantine and join her brother on the same day.

Mr. and Mrs. Cuendet are back in Algiers at their work among the Kabyles. Miss Hammon expected to reach Oran about the 19th, *en route* for Mostaganem, where she hopes to stay for a little while with her sister, Mrs. Liley. The latter has been in Tlemcen nursing Mrs. Pope, but was recalled by the illness of her own youngest little child, now fortunately better.

Miss Hodges, of Tlemcen, is still suffering with her eyes, and her health gives us serious concern. Mr. Borel has been visiting at the Lileys, in Mostaganem, and also the Cheesemans, in Mascara, and holding services where opportunities offered.

Miss Read and Miss Day have returned to this country to recover after fever; they are much better, but still far from strong.

Miss Jennings has arrived safely in Tangier. Miss Jay and Miss Brown (who was accompanied by her sister-in-law, Miss Dunncliffe) were expecting to reach there by the 17th. Their vessel, the *Shannon*, however, met with a slight accident in the Thames, which delayed their starting for a day, so that possibly they may arrive at their destination a day or two later.

Morocco is still in a very unsettled condition. Mr. Satow, the British Ambassador, has gone to Fez to present his credentials; we trust that he may be able to do something for the amelioration of the country's wretched condition; but it seems difficult to know how it is to be accomplished under present circumstances.

Miss Herdman and Miss Reed still seem encouraged by the work in and around Fez, but the anti-European feeling at present existing demands care and caution.

We are glad to report that Mrs. Patrick is much better; she and her husband are hoping to return to Tangier early in November.

Mr. Marshall has commenced his Arabic classes, and our friends here are hard at work endeavouring to get a good knowledge of Arabic grammar.

If God will, I am hoping to visit some of our mission stations in November; I may probably go out about the second week in November, accompanying Dr. Churcher to

Tunis, then visit Tripoli and Alexandria, thence returning through Tunis to Algeria.

Begging a continued interest in your prayers, both for the workers and those seeking to guide and help them at home,
I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

"SURFEITED AND STARVED."

"The full soul loatheth an honey-comb; but to the hungry soul every bitter thing is sweet" (Prov. xxvii. 7).

"Thou sayest I am rich, and increased with goods, and have need of nothing" (Rev. iii. 17).

"I perish with hunger" (Luke xv. 17).

I saw a child, a fair, spoilt child,
Playing the sunny hours away;
She scarce would heed the loving call
To take the food prepared each day.
She wearied of the dainty fare
That careful hands would oft provide.
It must be varied constantly
And even then scarce gratified.

I saw a child, a poor, starved child,
For whom no table was prepared,
Hungry and thirsty, day by day,
And how she lived, none knew, or cared.
With plaintive words and pleading hands
She begged of many a passer-by,
To grant her but the very crumbs
Of their accustomed luxury.

They seemed a parable to me,
These children of unequal birth,
A picture of another life
Whose issues reach beyond this earth.
The child of plenty, seemed a type
Of souls that dwell in Gospel light,
The child of want set forth the need
Of souls in spiritual night.

I thought of many a house of prayer,
Of spacious room and mission hall,
Where oft the Gospel feast is spread
And souls are bid with earnest call.
How few will come, and those who do
Discuss and trifle and delay,
So much accustomed to the feast
That they behold and turn away.

And then I thought of papal land
Where souls are given stones for bread,
False views of God, false hopes of heaven
Delude the minds that should be fed.
And, further yet, of heathen lands
Where nought of God or heaven is known,
But men and women live and die
Trusting in blocks of wood and stone.

I thought of regions where the cross
Is hidden by the crescent's sway,
Where the false prophet's subtle creed
Leads multitudes of souls astray.
And last in name, but first in claim,
I thought of Israel's scattered race,
Trusting in lifeless rites and forms
And knowing not Messiah's grace.

Oh England, free and favoured land,
So surfeited with means of grace
That souls despise the heavenly bread
And crave for dainties in its place.
While Jew and Gentile, far and near,
Are still in darkness, sin, and need,
And while in Christ, is God's supply,
A starving world to save and feed.

Oh Christians, if these things be so,
And who can question it is true?
Then is it not the Master's voice
Speaking in clarion tones to you?
If workers needing scope and sphere
Are crossing one another's way,
Then should not some go far afield
And let those work who needs must stay?

Will you bestow your life-long care
On tiny spots of hardened soil,
When tracts of virgin forest lie,
Prepared to recompense your toil?
Will you repeat the oft-told tale
To careless hearers o'er and o'er,
When one such message might bring light
To waiting souls on some dark shore?

Does language, climate, money, health,
Or leaving loved ones hinder you?
Then take the hindrance to your Lord,
And ask what He would have you do.
If you are willing to be led,
And all His bidding to obey,
He will reveal His will to you
That either you should go or stay.

He is the Lord of earth and sea,
Silver and gold are in His hand,
And He can aid you to acquire
The foreign speech of any land.
His love can satisfy your heart
And comfort those you leave behind,
Or if He guides you to remain
He has for you some work assigned.

Our Lord is coming, coming soon,
The time is short for service here,
The Spirit's witness through His church
Will cease, when Jesus shall appear.
Then seek to know and do His will,
That you may answer in that day
You were obedient to His word
Which bade you go, or bade you stay.

Luke xvi. 19-31. Luke xix. 13. Rev. xxii. 12.

E. R. V.

[The gifted writer of the above is the author of several leaflets and a small booklet, entitled "The Watered Lillies and other Poems," published by J. G. Wheeler, 88, Mildmay Park, London, N.; also of a valuable collection of poems, entitled "With Him for Ever," published by J. Nisbet and Co., 21, Berners Street, London, W. We should be glad if this book (price 1s. 6d.) were more widely read and known. It would be a very suitable book to give away at Christmas and the New Year.—Ed.]

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.

Morocco.

EVANGELISTIC TOUR IN MOROCCO.

By MR. C. MENSINK.

I HAVE just been, in company with one of the Colporteurs of the British and Foreign Bible Society, for a trip into the country; he to sell his books, and I for evangelistic work. We visited the towns of Arzila, Alkazar, Wazan, and a few villages. Travelling always has its difficulties as well as its pleasures, especially in semi-civilized countries like Morocco, and we were continually experiencing the truth of this.

Many mishaps occurred during our journey. On one occasion our mule, conveying some of our belongings, laid down to rest in the middle of a river. As may be imagined, my change of clean linen and camera were not at all improved by the process.

Here we are in poor Arzila, which has been so long neglected for want of labourers. It is small and exceedingly dirty, still there are worse places in Morocco. Surely Arzila has known better days. After having walked through the enclosed town (for this place, though small, is surrounded by a wall thirteen feet in thickness) and conversed with some of the people, we visited the prison, and gave away a few copies of the Word of God. As I went from place to place and saw the people and their condition, I felt sad, very sad; everything looked poor and neglected, while pain and misery met one at every corner. It is apparent everywhere, and in all things that sin rules supreme here, as in other places of Morocco, but alas, they know not that they are wretched, and miserable, and poor, and blind, and naked. They profess to know God, but know him not, whilst they are as self-righteous as were the Pharisees. Speak about money, cows, horses, slaves, women, etc., and they are all attention, but speak about their immortal souls, and how they can be saved, and none understand.

An hour before sunset we arrived at Gharashefa, a village in the midst of a plain between Arzila and Alkazar. It is a wild-looking place and the people who live there are like unto it. About midnight we heard that robbers were hovering about the place; dogs were barking furiously and the men were shouting most of the night. In the morning, before we left, the men came round our tent and listened very attentively to the Gospel, several bought a portion of Scripture and to others we gave some. As we left the place it was cheering to see one sitting on a stone, another on a piece of wood, a third lying on the ground, each with a Gospel in their hands trying to unfold its meaning, for they are not very good scholars; another put the Gospel into his bag, saying he would keep it until his son came home, for he could read. May the Lord bless His own Word to those people. One of them asked, "Is this book good for me to read or can you give me a better one?" He was pleased when I told him that it was sweeter than sugar. All who have travelled in this country well know that Alkazar bears the unenviable notoriety of being the dirtiest town in Morocco. We intended to stay at an inn but the smells were too strong and the insects too many, so we pitched our tent for a couple of days and then moved on to Wazan.

The day we went to Wazan was very, very hot, our animals were weary, and then, to add to our difficulty, we lost our road among the mountains, which made us doubtful if we should reach there before night overtook us. However, a little before sunset we entered the town, which is most beautifully situated. The place is thoroughly Moorish and without a wall. Only a few Jews live there and these are little more than the slaves of the Moors. There are no Christians in Wazan and it is rarely visited by Europeans, those who go there take with

them letters of introduction to the Shereef of the place, but we preferred to go without such introduction, feeling it would not further our purpose. On entering the town we were saluted with all the scornful terms Moors can use; dog, pig, child of a donkey, and many more too bad to mention. Notwithstanding, we were treated much better in Wazan than Paul was in Lycaonia, for him they stoned, whereas they only stoned our tent. All the people knew that we were there without a letter of recommendation. We tried to get into an inn but there was no room for us. They pointed out a walled-in place in which were huge manure heaps, saying that was good enough place for us. Then we went to the Kaid who spoke very rudely and would have nothing to do with us. After some waiting we were allowed to pitch our tent in the market-place, and a couple of soldiers were sent either to watch over us or to watch us, I cannot tell which: they came only for that one night, the rest of the time we were left to ourselves. A goodly number of people came around our tent but were not inclined to talk much.

Monday, market day.—The town was full of mountaineers, some of the people were, by this time, willing to listen to what I had to say, others were very much surprised that I spoke about God and heaven, for their idea is that Christians do not know God. "Oh!" they said, "he knows about God and heaven and all things, only he does not know our prophet."

Had a very interesting conversation with a taleb (a Mohammedan student) about the Word of God. He affirmed that the lives of the Christians and the doctrines of scripture were superior to their own lives and doctrines. He followed me for hours to get a quiet talk, then asked me for a book, which he promised he would study carefully.

A few portions of the Word of God were left in the so-called holy city of Wazan. May they learn out of the Holy Word that they are sinners indeed, and that Christ the Lord is the Saviour of the World.

On the 13th we spent the night in a village called Melodat; the people were kind and helped us to pitch our tent, then fetched food for the animals, brought us bread, water and milk. They talked with us till late in the evening, and we also left some copies of the Word with them. A few hours after leaving this place we heard the news that the Sultan was dead. The people were much upset, not that they were sorry, but they were afraid of their lives and substance. We heard from several quarters that the country was not safe to travel in now. We accordingly made for Tangier.

Thus our trip came to an end sooner than we had intended. May the Lord bless the little done for Him. There are about 6,000,000 Mohammedans in this country. Will you pray that the day may speedily come that these people may walk in the light of the Gospel.

DISPENSARY AND SCHOOL WORK IN TETUAN.

FROM THE JOURNAL OF MISS G. HUBBARD.

July 11th.—A fearfully hot day, but any amount of patients this morning—just about fifty, I think. First a number of impatient village women, who were in a great hurry to get off before the greater heat of mid-day came, and afterwards several of the town folks. Three times Miss Banks had the inner room filled with Arab women, besides some Jewesses, and twice I had a talk with groups of men.

I never have had such a dreadful set of men to speak with as the second roomful this morning. As soon as I sat down with my Testament one young fellow began to oppose by stating that he and all fellow-Muslims were going to heaven, but that they would not find one Christian there, nor one Jew! That

Christians do nothing but smoke, drink, and eat pork, and that neither they nor the Jews have any way of getting rid of their sins, whereas God was always ready to hear the Muslim's prayer for forgiveness, especially if offered at some saint's tomb. I managed to get a few straight words in, but afterwards they got so frightfully rude I was glad to get out of the way. It was really the one young fellow who upset the whole number.

One woman had a very good idea of where sin came from, for she took hold of her tongue, and then said: "This is where all my sin comes from, and if women had no tongues they would have no sin."

12th.—This evening Miss Banks meets the Christian Spanish children, and to judge from their voices, they seem greatly to enjoy themselves as a rule. The little Moorish girls were extra quiet this morning, and when the lesson and sewing were over seemed to have no desire for a game as they usually have, but just went off home—the heat seemed too much for even them. As usual, they were very free with their curses if anyone displeased them, and when one was provoked a little she calmly wished that her neighbour might "go to the grave." But the small neighbour answered: "Oh, that is nothing bad to wish me; we all have to go there, so no one need be afraid of the grave." Budding fatalism, I am afraid.

One of the elder girls stayed behind to-day for a talk. I really do not think she ever speaks the truth if she can conveniently tell a lie; when we had been talking about it this afternoon she said, "Well, how can I help telling lies? I have done so all my life, and no one ever told me it was wrong until I came to you." Poor Fatima, fourteen years in the world before anyone told her it was wrong to tell a lie. "Well," said she, "if I never tell anymore lies shall I go to

heaven?" And then, with all earnestness, she vowed and vowed again that she never would tell another; showing how little idea she has of the power of the old nature within. But may the Spirit so work in her and in the others that very soon we may have not only Spanish children but Mohammedan ones, too, gathering in a Christian class.

13th.—About forty patients this morning, mostly villagers and therefore, as usual, in a great hurry to get off. It often seems a sore trial to them to have to get bottles, and when they do bring them they are often strange ones. One old lady from a distant village wanted enough eye-wash for several days, she said, but when sent for a bottle she returned with one holding it may be an ounce. A friend returned with an old tea-pot, and another one with just about half of a bottle, which half was not sure if it could hold together till it should arrive at its destination or not. Only two Jewesses came, but they were enough of their kind, for they utterly declined to listen to anything except about their medicines.

14th.—Only few people at first this morning, but later better numbers came. One old woman came again who was here a few days ago because she was not cured. She brought with her a jar with the medicine in it which had failed to cure her. In the jar was about a pint and a half of water and the *paper* in which her medicine had been wrapped; what had happened to the powder she did not seem sure, but she has been treating herself to small doses of a solution of a page of *The Christian*.

18th.—Not many patients to-day, not more than twenty-five, and most of those came late in the morning. One woman came to ask for "that medicine for that woman who came that other day," and she was not quite sure how many weeks ago that other day was. She could give no farther description of "that woman" either; so how could anyone know exactly what kind of treatment "that woman" needed? Her messenger seemed to think D— very stupid because she could not remember the special one out of the may be 100 or 150 women she has seen since. Constantly folks walk in and say they have come for Si Mohammed's medicine, as if more than a third of the men in Tetuan were not named Si Mohammed; or a girl announces she is "Fatima's" daughter, and therefore a well-known friend.

A good number at school this afternoon, and the children were very good; they none of them seemed very pleased at the prospect of no school, when we told them we expected to go to Tangier on Monday.

19th.—To-day has been a time of dismissing classes for a time. My small Moorish girls were the first to go off, but as they all took their garments they were happy enough. Then followed D—'s girls and women, some happy in the possession of a finished garment, and some angry because they had not obtained what, in one case, was not even begun to be sewn. After dinner my elder girls came, and I had a good talk with them before I said anything about going away. Then, again, it was the same thing; garments nearly finished I gave out, but others I had absolutely to refuse. This brought down many prayers on my head from those who took nothing—"May the Lord make your heart soft toward us," "May God open your heart toward us," "May He make you kind and good to us"—but unfortunately for them my heart remained hard, and garments far from being finished remain in my box. To keep twenty to thirty big girls going with calico and print is far too real a thing to give out clothing hardly more than begun.

I never felt more hopeful about some of those girls



EGYPTIAN FRUIT-SELLER (see page 140).

than I do just now. They really do seem, a few of them, to like to hear the Word of God, and to speak of it, and I can only ask that the next thing they may do will be to believe it and act upon it. I had a pretty lively time, too, with some of the Spanish children about their work. I suppose a month does seem a tremendous time for a child to leave a precious dress or anything of the kind shut up out of reach.

Algeria.

MOSTAGANEM.

MR. LILEY continues his labours in this Algerian coast town and the neighbouring native town of Tidjiddit. He rejoices much in visiting from shop to shop, testifying to those who are absorbed in the things of earth "repentance toward God and faith in our Lord Jesus Christ."

On Sunday, September 2nd, the Spanish Sunday-school at the Marine was re-opened after the summer recess. The parents are much occupied during the long days, and as the heat was still great at that time it was useless to attempt services. A good number of children, however, came, and seemed much interested in the meeting.

A few days afterwards, while visiting in the neighbourhood of the great mosque, the Imam (leader or president) asked him if he would give him and some of the students lessons in arithmetic. Our brother had previously been able to get hold of a number of students at various times by giving them lessons. Mostaganem being one of the three towns in the province where Mohammedan law is taught, many students come to the great mosque to prepare themselves before going on to the Madressa at Tlemcen. The Imam promised if he would consent to give these lessons, a room in the mosque should be placed at his disposal. It meant adding a fresh burden of work to an already busy life, but the opportunity of getting amongst the students was too enticing to be refused, and the offer was gladly accepted.

The following extract gives a little peep at what Mohammedanism really is:—

"Tuesday, 11th.—At one of the gates of the town leading to Tidjiddit is a small, half-tumbled-down mosque, known as Sidi Jacob, which is used as a school for young talibs from the country who wish to finish the incomplete education which they may have received from some country talib. When passing this mosque this afternoon, I found the talib in charge engaged in conversation with several Arabs. I was invited to go in and rest myself. The occasion soon presented itself for me to read John iii. to them. I read this chapter because one old man, during the conversation, had said I could not go to heaven because I did not wear the fez and did not pray. I tried to show the Arabs that God did not look at what one wore or how many prayers one said; but He looked for a change of heart and a soul that had been born again. They were obliged to admit that there were many Arabs who prayed most regularly, yet their lives were anything but exemplary. The old man said, 'God does not count an Arab a sinner if he thives when he is in want; God knows man's weakness, and God is merciful and compassionate.' A most interesting time was spent with the talibs; but, alas! they seemed very self-satisfied."

"Say not ye, There are yet four months, and then comest harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

A TOUR ON WHEELS.

By MR. W. G. POPE.

LAST week I made my first trip to some of the outlying districts on the bicycle kindly sent by Mr. Young, of Edinburgh. I started on the Friday evening for Remshi, a village twenty-five kilometres off (about sixteen miles). As the days begin to close in quickly, I had to hasten my wheels, and at 7.20 I arrived at the village, having completed the journey in one hour and ten minutes.

I knew no one in the village, but the first elderly French woman I addressed, as I sat in an Arab café surrounded by Jews and Arabs, proved to be a Protestant. She invited me to see her and her husband, who was a Catholic. Later on in the evening, as she had to go and prepare the supper, I sought a shelter for the night, but found the only little restaurant in the place so dirty that I arranged to sleep on the floor of the Arab café. However, the Lord had better things in store for me. Leaving my "iron horse" in the charge of the Arab, I visited the Protestant woman who had so kindly invited me, and who first of all insisted on my taking soup with them, which I was not loth to do. Then followed a long conversation about the precious old Gospel. The old lady sat delighted. She recited some texts which she had learnt fifty years ago, and asked to hear the tale of the Prodigal Son. She has a Bible, given her at her marriage, but her eyes are too feeble to read its fine print, so I promised her a large-print one. Her husband then took me off to visit two other families of Protestants, each of which was as desirous as the old lady that a meeting should be held for them at least once a month. This we promised to arrange if possible.

When I got back I found she had arranged me a little bed on a kind of sofa, which was in their only living-room. This I gladly accepted in the name of the Lord. But the night was so hot, and the dogs howled, in company with the hyenas, which were prowling round the village, that I was glad when three o'clock came and the man got up. After drinking a cup of black coffee and eating a piece of bread, I left by moonlight at 4.15 for Beni-Saf, a small coast-town between Oran and the Morocco frontier.

Here I arrived at 8.20 a.m., having done my fifty kilometres (32 miles) with a drop of coffee and a piece of bread, there being no place between where refreshment could be had. As you may imagine, I was fairly fatigued and very hungry. After visiting a number of cafés and different assemblies of Jews, distributing also all the Spanish literature I had with me to the Spaniards, a number of whom live here, I left at 4.30 in the afternoon for Guiard, a village seventeen kilometres off, where I was to preach on the morrow, Sunday. The road was tremendously hilly and rough, being much cut up by the heavy wagons; this and the hot weather made me more than tired on arriving.

That night I slept in the little French Temple, my resting-place being two seats placed together, with a mattress at the top. On Sunday morning the horn (the church bell out here) was blown, and a boy sent round the village to tell the folks that an Englishman had come to preach, so at 9.45 a.m. we had a nice little service. Most of these colonists are French Waldensians and good Protestants, but, sad to say, poor Christians. In fact, I do not know of one in the whole village of thirty families that I could be assured was a Christian! They are little by little becoming Algerians, which means everything in impurity, impiety, and unrighteousness. At 2 p.m. I held a children's service, which was also well attended, and at 4.30 I left for the village of "Trois Marabout," where a number of Protestants live. Arriving at 6 p.m., I convened a meeting for 8 o'clock, to which about twenty came.

After passing another fairly miserable night in the Temple,

I returned on Monday to Tlemcen, very glad to have some decent food, a wash, and a good night's sleep. I shall be very glad, when I can, to visit these outlying villages and towns, which are sadly neglected and need some looking up.

Tunis.

SOME ITEMS OF INTEREST.

By MISS E. TURNER, OF TUNIS.

THIS last month has been one of the busiest, fullest months I remember since arriving in North Africa. The medical mission has been attended by very large numbers—sometimes over sixty women in the house. We are very glad to have such numbers, but feel the work will suffer if we let in more than fifty at a time, as our waiting-room does not hold more, comfortably. Our mornings have been very full of work, as one can imagine, the two of us who dispense keeping hard at it for four hours, and sometimes obliged to call a third to make up an ointment which has run out, or fold up some powders in packets, etc.

The women get rather impatient, some of them *very*. So before their turn comes to see the doctor, Miss Roberts (whose turn it has been), speaks to them whilst waiting, and has had some very interested listeners. One woman in particular seems to be laying hold so intelligently of the Truth. How we do long that some of these poor women should understand the good news we have brought to them. So many listen, but go away leaving us to possess our peace and joy, but never realizing it is for them also.

The men, who attend in large numbers, listen very well, and Miss Harding, the indefatigable worker amongst them, has long talks with one and another after her address is over. Our dear friend and brother, Sidi Ahmed, is generally present on men's mornings, and though he does not as yet take much part in the argument, listens intently and sits quietly by, sympathizing and praying. He continues to give us much joy. At present his way is very rough, and his life by no means easy.

Little Doojah is at last married, and I am delighted to say (for I have seen her twice since) is very happy. Her husband seems very satisfied with her. Their house is a wing built on to his father's house. It is half French and half Arabic. Three nights before the marriage some of us went to little Doojah's house in the evening to see her painted and dressed. Her husband did not want her to be painted at all, but all her Arab friends, not sharing his advanced ideas, insisted. We went round about 7.30 in the evening. The house was crowded with women guests (no men) all dressed in the brightest colours, mostly in silks. Little Doojah was in her new drawing room, lying on a couch completely worn out with the late hours, dressing, etc. We did not stay long after dinner, as we all had engagements and it was very hot. An Arab wedding is by no means the joyful occasion it is with us. There is no entertainment made for the male guests, those in the bride's house are all *women*.

The costumes were remarkable, never have I seen such brilliant colours worn at one time. Most of the garments are silk at a wedding, some plain, some brocaded. Bright blue, green, rose, yellow, brown, and here and there an exquisitely delicate shade of pale sea-green or silver grey.

Last Saturday morning the two Syrians, who have lately been converted, came to the medical mission, the eldest to give an address to the men. These two brothers were brought up as Roman Catholics, and since their childhood seem to have had a hard life. The eldest said he had been seeking peace for his soul for some time; he was introduced to Mons. Wasserzug, a Swiss gentleman in mission work here, and

through his instrumentality came out into the light. The younger brother was so struck with his brother's conversion that he decided a few days after.

One afternoon I went to a house a long way off to dress the wound of a dear young girl who came to the medical mission, but who is now too weak to come so far. The house in which they live is not at all unpleasant, being near the town wall, and there is a pretty vine in the court, but they are very, very poor. After doing my work I sat down to talk and listen to the symptoms of two young women both professing to be ill. Then I began my message to them of God's love and desire to save them. One of the young women kept on saying in an undertone, "May God pardon me, may God pardon me"—that is, for listening to my blasphemous words! However, she listened, and has listened since by far the most intently, and is very intelligent. She has learned a little prayer and some verses of a hymn very quickly. I should so like to have the girl (who is ill) to stay with us if it can be managed. The numbers increase at the medical mission; eighty-seven women! This is more than we can accommodate, but we feel we cannot send them away.

Tripoli.

LETTER FROM MR. W. REID.

"BLESS the Lord, O my soul, and forget not all His benefits." About the second week in May, I was prostrated with a severe attack of fever, which lasted for about a fortnight, and left me very weak. As soon as I began to get up a little every day I quickly regained my strength, until I was able to go for a change of air to Gabes, which I did under the doctor's orders. I left Tripoli for Gabes in the French ss. *St. Augustin* on June 13th, and arrived the next day.

While at Gabes I stayed, by invitation of Mr. Hermann Harris and Mr. H. Webb, at the Central Soudan Mission House, where the brethren did all they could to make me comfortable, Mr. Webb giving me his own room, which is the best in the house. I gained strength rapidly, and returned to Tripoli, feeling renewed in health, on July 17th.

The Lord has been very gracious in raising me up again. To Him be the praise!

I cannot pass without recording the kindness of Mr. Harding and of Mr. and Mrs. Venables, who did all they could to help me in every way.

While in Gabes I had the privilege of speaking at several of the lantern meetings.

This last week has, I trust, seen an improvement in my labours among the patients in Tripoli. I have had better times in speaking to them; four gospels have been taken, to be carefully read, I hope. A Morocco man professed to enquire concerning the way of life, and I spent a long time instructing him, but after three or four days he proved himself to be a money-seeker, and when he found things were not as he hoped, he ceased to be interested and has not returned since.

Some of the educated men are encouraging by the way they listen to the message; many of the poorer patients are likewise attentive.

It is joyful work to testify that Jesus is the Son of God, the One who gave Himself to the death for us. That precious Name, that is so much denied around us here, is the centre of all our testimony; no keeping it back for fear of offending the hearers. They profess to believe in a Jesus; but our Jesus is "Son of God." Mr. Harding is specially particular about this. And, as far as I have noticed, when that word "Son of God" has been most prominent, the attention has been greatest, of course with the addition at times of a little openly expressed opposition.

A COUNTRY EXCURSION.

BY MR. H. G. HARDING.

THE idea of "camping out" has always had a strong fascination for our mind. From the early days when we were allowed to have tea in the garden, "if we were good," life in the open air has always seemed peculiarly enjoyable; and of recent years, as we have read accounts of the itinerating work of our fellow-labourers in North Africa, there has been a longing in our soul that we might sometimes shake off the monotonous routine of our daily work, and go and do likewise. But, alas! there is no itinerating to be done in Tripoli. An inexorable rule confines all foreigners to the neighbourhood of the city, and for us, moreover, there is the daily crowd of sick and suffering at our door, who, if we were absent, must be sent empty away.

But one evening in the middle of August a happy thought struck us. We had been recommended to try and get a little change if possible, as the season was very trying and our work was heavy, but we shook our heads at the suggestion. Still, was it so very impossible, after all? We remembered that every Friday we were free, it being our needful weekly day of rest; our Sunday services in English could easily be dropped for once, for the summer congregation was so small that only one family needed to be notified. Could we not pitch our tent somewhere not far off on Thursday evening, just walk back to the Medical Mission on Saturday, and out again to remain till Monday morning? After due consultation with Mr. Reid, we decided that we would try it that very week.

We fixed on a place about four miles off, where we had been before, and were known to the people, and Thursday found us two busy packing up tents and provisions, pots and pans, and all the odds and ends, not forgetting the medicine chest well stocked for the occasion.

All was ready by four o'clock, the time fixed for starting, and we sat down to wait for the cart which was to carry our goods, congratulating ourselves that we were ready first. But as time went on and no cart appeared we began to get restless, and then anxious, and finally to despair of getting off at all. When the cart at last arrived it was six o'clock, and little more than half an hour to sunset. We soon had our goods on the cart, but the driver began to object that it was very late. We told him it was his own fault, and truly we had more cause to complain than he. But so it is ever in Arabland: punctuality is unknown, and he fares best as regards trial of temper whose equanimity is never disturbed by being an hour or two late.

It was rapidly getting dark when we arrived, but we knew that there would be a moon, so we left our tents unpacked for the present, and turned our thoughts towards dinner; we hoped, too, that later on we should be free from the too pressing attentions of the natives, who already began to crowd around. Our first care was to get water, and as we took our pail to the nearest well we were met by an old man, owner of the well, who saluted and welcomed us with the words: "Kitabkum ga'ad"—"I still have your book." It appeared that fifteen months ago we had given him a Gospel, which he still possessed and had read. This was truly an auspicious welcome for us. The old man was very friendly, and offered to lend us a water-jar, which we accepted. Meanwhile, at our camping-place, the natives had gathered in crowds at the news that the doctor had come—"our own doctor," as some of them put it; but our boy with much difficulty persuaded them that they should wait till the morning, and gradually they left us to enjoy our fried meat and bread, washed down with tea made from the ever-ready and convenient tabloids.

By this time the clear moonlight was pouring through the

rifts in the olive trees, and we decided that it was quite time to pitch our tents. But this was easier said than done. One of our tents was borrowed, and, alas! untried; ropes wanted mending, and pegs were bad and would not hold in the light sandy soil. We drove them in up to the head, only to find that a slight pull brought them out again. Again and again we went over the work, and more than once when we thought all was safe one of the mainstays gave way, and down came the tent. The uncertain light, too, hindered us, and it was getting on for midnight before all was snug and we were able to turn in.

But not to sleep. The dogs of the neighbourhood resented our intrusion, and all night long were howling round us, only kept off by the exertions of our own little dog. From time to time I looked out to see him fiercely pursuing a couple of dogs twice or three times his size, but as fast as he drove them off at one side of the field others would come from the opposite direction, and so they kept on all night, till I pitied the poor little dog almost as much as ourselves. It was not till the moon was sinking in yellow glory in the west, and the first peep of dawn appearing behind us, that we got the longed-for sleep.

The first sound I heard in the morning was an enquiry for the doctor, and an argumentative discussion, plentifully besprinkled with oaths, as to how soon medicine could be obtained. The number of oaths with which these people garnished their conversation was quite remarkable. Arabs everywhere swear freely, but these country people were extraordinary. Even our native servant was astonished; as he said, they could not speak without swearing; and, alas! it was only a sign of untruthfulness beyond the ordinary, for, as a rule, the greater the liar the harder he swears.

We were very sleepy, and it was seven o'clock by the time we finished breakfast, and then I began to attend to the waiting patients. The first few disposed of, I thought to have a talk with the few men present, but suddenly there descended on us an avalanche of visitors. The tidings had gone forth that the doctor was ready, and men, women, and children came from every side. We were overwhelmed; it took all our efforts to keep them in order; all wanted to see the doctor, and all at once. Most of them had nothing, or next to nothing, the matter with them, but every one wanted some medicine, and every one managed to conjure up a pain somewhere. It was difficult to sift out and attend to the really needy cases. Some of the people were fairly respectable, though poor, but the majority were of the very lowest type, intellectually and morally; coarse, and sometimes obscene, language was freely used, and opportunity to preach the Gospel there was none.

About eleven o'clock we gave up; it was weary work and the heat was becoming oppressive. New patients were arriving, but they were told to come back in the evening, and gradually, and with difficulty, we freed ourselves from them and had some lunch and a rest.

The patients began to assemble again about three o'clock. This time we were prepared and managed them a little better, but they were very unruly. The *Mudir*, or District Governor, sent a man to disperse the crowd, but they did not heed him. Then the *Mudir* came himself and sharply reproved them; we could not hear what he said, but we gathered that he told them they ought to be ashamed of themselves and ordered them off, stationing a man near us to see that the crowd did not come again. This gentleman promptly took advantage of his position to demand medicine for himself as soon as the *Mudir* had gone.

In the evening, as we were thinking rather sadly that there had been little direct witness for the Master, we had a visitor—a quiet, earnest, simple-minded young fellow, who turned out to be the village schoolmaster, and son of the old man

who lent us the water-jar. After a little promiscuous conversation we asked him if he had read the Gospel? "Yes; he had seen one of our books last year." "Had he finished reading it?" He answered with some hesitation "No; he read part, and then left off." "Why did he leave off?" This question made him very uncomfortable, but we pressed it. "Was not the doctrine good?" "Yes, it was good, but there were hard sayings in it." Then he turned the tables on us. He told us he had seen our good works to be far better than those of Mohammedans, our lives were pure and good, our word was truth; if only we would add one word—the witness to God and the prophet—which would make us true Moslems! We told him we were true Moslems, for is not a Moslem one who is surrendered to do and to bear the will of God? And then we dealt with the old subject of sin and the Saviour: the sin against which we in ourselves are so helpless, as he (for a wonder) admitted, and the Saviour who is almighty and ever ready to deliver. For two hours we talked with him; we saw he was earnest, sincere, and anxious to live up to his light, and we forgot our own weariness as we reasoned from the Scriptures of the Eternal Word which was made flesh and dwelt among us; we sought earnestly to bring home to him the glorious fact of our Lord's divinity—the most precious truth to us, the greatest stumbling-block to him—we told of our own personal experience and of the blessedness of knowing the love of Christ; but at the end he said with increased earnestness, "Oh! that we would say the one word and become true Moslems, even as he." Yet we thanked God for this Nicodemus, for in many respects he was like that other who came to Jesus by night for fear of his fellow-men.

The next day we were up betimes, so as to get to the city for our usual work at the dispensary. On our arrival we found a goodly concourse of patients (or rather *impatiens*) waiting for us. We had a full day's work, and started out again about five o'clock, laden with a fresh stock of provisions and more medicine. A crowd was waiting when we arrived, and till it got too dark we ministered to their various wants, though some had to be put off till the morning. Our friend of the previous night paid us another visit, but did not seem so much disposed for serious conversation, and we, being very weary, retired early.

We slept better than before, and rose with the sun. We were soon at work again with the patients. Mr. Reid essayed to preach the Gospel to a group of men who gathered, but they soon gave him to understand that they did not want any of that talk. One or two, however, listened to his words. There were not so many patients this time, and by ten o'clock we were able to get off for a quiet stroll and to remember that it was the Lord's Day.

More patients came in the afternoon, but we were able to finish all off before dark, and then we shut up our medicine chest for the last time, for to-morrow with the early morning we must return.

And now it was over, our little outing; we had done three days' hard work, had ministered to the bodily needs of the many, and had told the old, old story to the few who cared to hear; the thought arose in our hearts: "What shall the harvest be?" As we strolled under the olive trees in the silence that draws to God, with the still and stately palms standing like sentinels around, and the glorious moonlight shedding its silver sheen on all, our prayer went up to Him who made all things beautiful, that even to this benighted and blaspheming people the light of the Gospel might come, and set them free.

QUESTION.—"Why stand ye all the day idle?"

ANSWER.—"Lord, what wilt Thou have me to do?"

Egypt.

THE MEDICAL WORK IN ALEXANDRIA.

By DR. HENRY SMITH.

THOSE who have watched the course of our mission in Alexandria will be glad to know that two months' experience of medical work there has amply proved its value. Since the beginning of the year we have had many applicants for medical and surgical aid, who have been treated as well as our very limited resources permitted. Friends at Basingstoke and elsewhere had provided the means for fitting up a small dispensary, but it was not till our return from a journey in the Delta (described in previous numbers by Mr. Summers) that a sufficient supply of drugs arrived to allow of our beginning work in a methodical way, and though we have been compelled to close the dispensary for a month or two, owing to the absence of some of our workers, it is hoped that it will soon be re-opened. A brief account of our method is given below.

Mondays and Thursdays are set apart for women and children; Tuesdays and Fridays for men. Patients are admitted as early as 6 a.m., and a number is given them to ensure their seeing the doctor in the order of their arrival. At 8 a short service is held for the women by Miss Johnson, and it is hoped that we shall soon be able to conduct one for the men. At 8.30 the outer door is closed, and the first comers are interviewed by the doctor, who is assisted in discovering and attending to their ailments by Mrs. Summers on women's days, by Mr. Summers on men's. A prescription paper, headed with an appropriate text, is given to each patient, and while the medicine is being prepared there is generally an opportunity for a quiet word on the diseases of the soul, and the need of a heavenly physician. These short conversations often lead to evening visits from the men, and so to more lengthened discussion. The women offer invitations to the ladies to see them in their homes, and these are gladly accepted as far as possible.

Wednesdays and Saturdays are reserved for minor operations, the number of which bears rather a larger proportion to that of ordinary cases than in England.

During July we had 208 attendances, 126 of which were new cases. In August these numbers rose to 321 and 172 respectively. These figures, however, do not at all represent the total of those who come to the house, for patients generally bring one or more companions. Miss Johnson often has her energy and patience taxed to the utmost in keeping in order an unruly assemblage of forty or fifty women and girls. The men and boys are so far, less numerous and more tractable. A few visits have also been paid to patients in their own homes.

At present our resources do not allow us to undertake cases requiring in-patient treatment, though we have once or twice taken in a man for a night or two. It would greatly strengthen our position if we were able to maintain two beds, the largest number for which our house affords accommodation. Ophthalmic diseases are the scourge of Egypt, and many of these could be dealt with successfully if we had a small ward.

Most of our cases are not of a serious nature, and are easily relieved. But the great difficulty with Arab patients is to induce them to persevere with any course of treatment a sufficient length of time to be really improved by it. If the first bottle of medicine does not effect a marked change, they do not come for a second. In acute diseases and surgical cases, if the healing process is not going on as fast as they think it should, you often have the mortification of finding yourself deserted, though complete recovery may be in sight.

A few, however, have persevered, even when perseverance has been in vain. Of these, the most interesting is Haj Abcállah, a native of Bornu, in the distant Soudan. He first came to us in July with symptoms of consumption, not very far advanced. The warm climate of Egypt was cold by contrast with his own country, and the excessive moisture of Alexandria relaxing. He was very poor, and could not earn enough to provide himself with nourishing food, much less to support him through the long journey to the south. So, though our remedies relieved for a time his most troublesome symptoms, he grew weaker, and at last discontinued his visits. His gentleness and simple, unaffected gratitude were very touching. He accepted a Gospel from Mr. Summers, and studied it, for he often drew it from his breast to show us how far he had read.

Mahmoud, a bright lad of fifteen, is another interesting patient. He was brought by his father, who is one of the keepers of a large mosque close by. The boy had a painful complaint, which was readily relieved by a trifling operation. For a few days it was necessary to dress the wound at his home, but he was soon able to come round to the surgery, and made a quick and complete recovery. Notwithstanding the father's occupation, he appeared one Sunday evening at our Arabic service, and listened with attention to a Gospel address, while the boy, whenever we meet him, never fails to greet us with a hearty salutation and a beaming smile.

In this way, and in many another, the furrows are being drawn, and the good seed sown in the stony ground of Islam. How stony that ground is none can fully realize but those who labour on it. The great waste of burning sand and barren rock that stretches across the continent is a fitting emblem of the spiritual desolation of the Moslem world. Yet we believe—and we ask you to believe—that “in the wilderness waters shall break out,” and that “the desert shall rejoice and blossom as the rose.”

Description of Illustrations.

EXTERIOR OF MOORISH MOSQUE, TANGIER.

THIS Mosque is a well-known object to all visitors to Tangier. It stands in the main street leading to the Marshan and Hope House. It is not prayer-time, or you would have seen at the door a row of shoes belonging to “the faithful,” who, according to Moorish custom, leave them there while they prostrate themselves and go through their prayers.

The minaret of this Mosque, from which the call to prayer is sounded at regular intervals, forms a conspicuous object, rising above the flat roofs of the town, which has but few lofty buildings. We anticipate the day when many of these mosques will be transformed into houses of prayer.

EGYPTIAN FRUIT SELLER.

OUR illustration shows one of the market women of Egypt seated at her stall in the open suk. Her purchaser is probably a negro servant from some upper-class house, by whom all the shopping is done. The dress of the lower order of townspeople, both men and women, consists of a long shirt, over which is worn a gown of cotton or brown woollen stuff; this, with a muslin turban, completes the costume. Some wear even less than this. Fruit is plentiful in Egypt, the principal varieties being dates, oranges, figs, bananas, pomegranates, peaches, etc. Markets do not as a rule present a good sphere of work for the Christian missionary, if one may judge by the late experiences of our friends in that land; the people are far too busy, and the noise and hubbub too great, but the impres-

sion left upon the heart in walking through such a scene is one of sadness at the multitude of needs represented which only One can meet, and the few there are to tell of His unsearchable riches. How many tens of thousands of these will pass away before the Gospel shall be preached throughout the Delta?

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. HARDING (Tripoli).

We keep very busy at the medical mission. We have frequently had over forty at the service—twice, over fifty. We have many interesting cases, but few in whom we can be sure of a work of grace.

There is one man I am hopeful of. He has been under observation for some months, and, having lived in Europe, was from the first not so bigoted and strongly prejudiced against us as the others. Recently, however, he has professed to be converted, and though I am fairly certain that he is not yet truly born again I have great hopes that there is a work of grace going on in his soul, and as he seems sincere we may expect God to bring him into the light.

An old patient with whom I had some conversation a week or two ago seems to have suffered some little persecution, having lost his employment through reading the Scriptures. This was several years ago, but he tells me he still reads his Bible, which he believes to be the Word of God. He is very quiet, and somewhat timid; but here, too, I believe that God is working. In this case at least time has shown that there is no mercenary motive.

From Miss J. L. TROTTER (Algiers).

We are having very real cheer here among the big boys—lads of sixteen, twenty, or more. We have been having meetings for them every night for nearly three months. We should be glad of special prayer for three of them, two of whom have been coming to us off and on for a long time, and have just lately after a real struggle yielded themselves to Christ, and come out on His side. One of them is a silk weaver, the two younger at the Normal School. Please pray that they may be shielded and kept, and, in the cases of three or four others who are impressed, that God, and not Satan, may have the victory.

“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.

MOORISH CHILDREN'S SCHOOL.—Cabinet photos of the group of children who are under instruction in Miss Jay's Home in Tangier can be had, price 1s. each, from Mrs. Jay, Tower House, Belmont Grove, Lee, S.E.

THE NORTH AFRICA MISSION.

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

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

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

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. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

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

FORM OF A BEQUEST.

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

LIST OF DONATIONS FROM SEPTEMBER 1st TO 30th, 1894.

SPECIAL AND GENERAL FUNDS.

1894.		General.		1894.		General.		1894.		Special.		No. of						
Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.					
Sept. 1...	9342	0	5	0	Brought forward	163	10	2	Brought forward	74	7	4	Brought forward	0	5	0		
1...	9343	25	0	0	18 Harrogate	3	16	2	29...	9396	0	2	0	159	0	2	0
1 Tunbridge Wells	6	16	0	18... 9372	1	10	0	29...	9397	2	1	9	160 ...	...	3	10	0
1... 9345	0	5	0	19... 9373	2	0	0	Total, Sept....		£165	13	11	161 ...	...	1	0	0
3... 9346	0	5	0	20... 9374	10	0	0	Total, May }		£956	13	7	162 ...	...	0	10	0
3... 9347	2	0	0	20... Anon.	1	0	0	to Aug. }					163 ...	...	0	5	0
3... Anon.	0	4	0	20 Melksham	0	12	6	Total...		£1,122	7	6	164 ...	...	1	9	3
4... Anon.	0	15	0	20... 9377	0	1	0						165 ...	...	0	2	6
4... 9350	0	5	0	21... 9378	10	0	0						166 ...	...	0	2	0
4... 9351	5	0	0	21... 9379	0	10	0						167 ...	...	0	5	0
5... 9352	1	0	0	21... 9380	0	6	0						168 ...	...	1	0	0
5... 9353	0	10	0	22... 9381	10	0	0						169 ...	...	1	0	0
5... 9354	0	10	0	24... S.S., Barking	1	2	0						170 ...	...	0	10	0
5... 9355	0	18	6	24... 9383	0	12	4						171 ...	...	1	0	0
6... 9356	2	0	0	Dundee Boys and Girls Ass.	9	7	0						172 ...	...	0	14	2
7 Highgate S. S.	0	8	0	25... 9385	3	0	0						173 ...	...	2	0	0
7... 9358	0	5	0	25 Home of Industry	1	8	10						174 ...	...	0	12	6
7... 9359	1	0	0	26 Rdrs. of Christian	10	10	0						175 ...	...	0	10	0
10... Anon.	0	2	6	26... 9388	1	1	0						176 ...	...	1	0	0
13... 9361	0	5	0	26... Anon.	0	2	6						177 ...	...	1	0	0
13... 9362	6	0	0	27... 9390	2	0	6						178 ...	...	1	0	0
15... 9363	10	0	0	27... 9391	0	10	0						179 ...	...	1	0	0
15... 9364	0	6	0	28... 9392	2	2	0						180 ...	...	0	10	0
15... 9365	10	0	0	28... 9393	0	2	6											
17... 9366	0	6	4	28... 9394	10	0	0											
17 Norwood	1	13	6	28... 9395	2	0	0											
17... 9368	0	16	0															
18... 9369	2	0	0															
18... 9370	1	0	0															
Carried forward £79 15 10				Carried forward £163 10 2				Carried forward £74 7 4				Carried forward £0 5 0						

GIFTS IN KIND: September 4th (208), sheets, blankets, and quilts; 21st (209), gold ring; 24th (210), surgical appliances; 27th (211), two gold rings, silver chain, and pair of worked slippers.

