

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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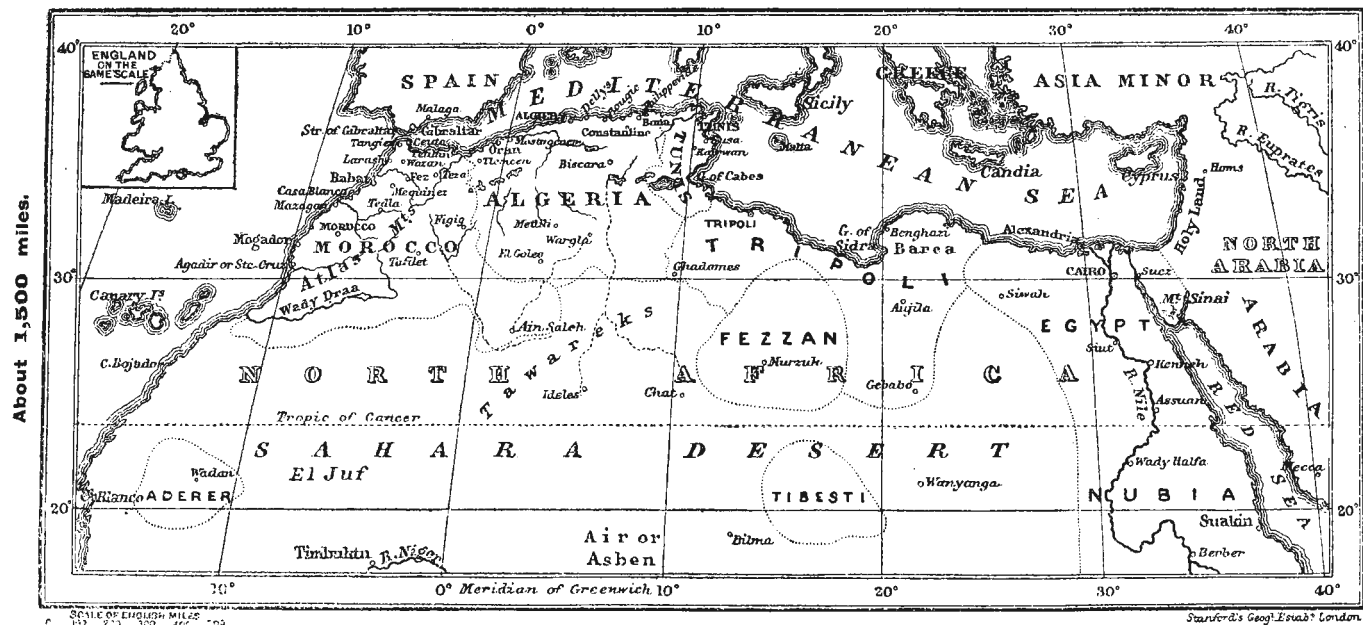
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About 3,600 miles across.



NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but 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 more 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 a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

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 extent 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 country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1889 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan and Fez the capital. It has twenty missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but half of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

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

The North Africa Mission has six mission stations and nineteen 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. Nine workers of this Mission are stationed in the capital, most 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 would be most useful.

TRIPOLI is a province of the Turkish Empire, several times as large as England. It has a population of about 1,250,000, 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, and more opposed to the Gospel. Two brethren, in 1889, began to labour for Christ among them, and notwithstanding their bigotry have been encouraged. A Medical Mission has been attempted with cheering results.

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 able to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigotted Moslems, like the Syrians, but rather indifferent to religion. One brother is working among them, and is sorely in need of fellow-labourers willing to endure the trials of desert life.

NORTH AFRICA.



MOORISH GIRL IN FULL DRESS.

THE PRESENT CRISIS.



HAT the present is a time of crisis for Africa, few will deny. What the consequences are to be is a matter of the profoundest interest and the deepest importance. Every part of the Continent is drawing the attention of the world, which within the last few years has suddenly awakened to its vastness and importance. NORTH AFRICA is no exception to the rule, as will be seen from its history.

Since the time of the Arab invasion in the seventh century, the history of the Barbary States has been a continuation of Moslem misrule and accompanying misery. Early in the present century the incipient political crisis began, and probably reached its height in the decade closing with 1890; but it must continue until Morocco and Tripoli pass under some form of nominally Christian rule, just as Algeria, Tunis, and Egypt have already done. The present century, from 1816, when Lord Exmouth bombarded Algiers, may therefore be considered as the period of political crisis, when Mohammedan temporal dominion, which had for between thirty and forty generations blasted these once prosperous lands, was broken, or rather crumbled, in the hands of European powers.

The commercial crisis naturally followed, and is following the political one.

For hundreds of years the trees had been growing less and less, as the Arabs cut them down and did not plant others in their places. Land, once the granary of Rome, had by degrees gone more and more out of cultivation. Cities once populous had become ruinous. Mines and quarries were left unworked. Roads and bridges were unre-

paired, and consequently decaying or destroyed ; piracy had replaced commerce by sea and raiding industry on land. But the last fifty years have brought the crisis.

It was naturally some years after the first conquest of Algeria before peace and order were sufficiently restored to encourage trade and commerce ; but then roads began to be formed and railways made, lands that lay untilled were cultivated and trees in large numbers were planted, irrigation works were established, mills were built, mines and quarries were worked afresh, and new ones begun. The alpha grass trade was established and extended. Instead of Algerian corsairs, numerous steamboats leave the coast with fruit, vegetables, fish, corn, alpha, and minerals, bringing in return the manufactures of Europe. This crisis has, however, only begun, and Frenchmen need as individuals to show an enterprise equal to what they manifest as a nation, or in this commercial crisis the Jews of North Africa will gather the fruits of their conquest.

But the most momentous crisis, and especially so from the Christian standpoint, is the religious one. There have been times of religious crises before in North Africa. It was a time of crisis when the heathenism of the first century was met by early Christianity, and gave way before it. Then they loved not their lives unto the death, and the ashes of the martyrs became the seed of the Church. It was a time of crisis, again, when in the seventh century a divided Church was encountered and extinguished by a united and fanatical Mohammedanism. Since then the religious history has been unbroken by any great crisis, and Mohammedanism has pursued the steady and downward tenor of its way.

There are, however, thank God, signs that another period of crisis has set in, in which we are called to play a part. The French conquest of 1830 made it possible for Romish missionaries to enter Algeria, and the Republican revolution of 1871 gave facilities for Protestants to do the same ; but it was ten years later before the first Protestant Mission was established.*

Mohammedanism, which has had its own way for these twelve centuries, is now confronted by three great foes : Infidelity, Romanism, and Evangelical Missions. At present probably Infidelity, as represented by French civilisation, is exerting the most influence in Algeria and Tunis. Many of the young natives are secretly doubting the truth of the religion of their fathers, though, perhaps, not thereby much more accessible to Gospel effort. Romanism does not seem to exert so much influence upon them on account of its mixture of truths, incomprehensible to Moslem minds (such as the divinity of Christ and the Trinity), with image worship, which they despise and detest. Evangelical Missions are as yet in their earliest infancy, it being only nine years since their commencement*, and their influence is only just beginning to be felt in here and there a little spot along the thousands of miles of the North African coast. *What are to be their effects ?* is what we specially desire to consider. Is it, as some tell us, to be driven back utterly defeated without a single true convert from the ranks of Islam ? or is it to carry all before it, till every North African is a true believer in Jesus as Saviour and Son of God ? Certainly not the former, for already in Morocco, Algeria, and Tunis here and there one has renounced the hoary errors of the false prophet, and accepted and confessed Jesus as his divine Saviour through the blood of His cross ; and others would do so if they dared. Not at present the latter, for Scripture as well as the experience of nearly nineteen centuries teach that God is now calling out from among the nations a people for His Name, and that universal conversion awaits that millennial day on whose threshold Mohammedanism "shall be broken without hands."

We believe, then, that God's purpose is to gather out from the Moslems of North Africa a people for Christ, and that He intends to do this work by His Church through the preaching of the Gospel. We anticipate that the consequences and influences of this work will be more far reaching than the work itself. *The work* is to reconcile men to God ; but this will be accompanied and followed by temporal blessings of various kinds.

NOW is the time of crisis. *NOW* is the time for action. Before the people are more prejudiced against Christianity by European immorality, before the rising generation becomes atheistical. Already in Algeria the work is becoming more difficult through a corrupt civilisation. *This is the critical time.* Who will now join in this Gospel crusade against Islam ? "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x. 4) ; and Islam is a stronghold. Who will come "to the help of the Lord against the mighty ?" Islam is mighty. Heroic souls are needed to toil in patience when perhaps little result is seen, and to give with liberality, though fruit may not be abundant. The darkness of twelve centuries begins to lift ; the Mohammedan lands are open to the Gospel. Let us be strong and of a good courage, for behold God Himself is with us for our Captain, and we must be "more than conquerors through Him that loved us."

* There have been Missions to the Jews for a much longer period in Tunis, Mogadore, and Algiers.

NOTES AND COMMENTS.

A PRAYER-MEETING is held at 21, Linton Road, Barking, on Fridays, at 4.30 p.m., when the Lord's work in North Africa is specially remembered. We should be much encouraged if friends would sometimes make it convenient to attend. A train leaves Fenchurch Street at 3.50, in time for the meeting. Tea is provided for those from a distance.

The influenza epidemic which has swept over Europe and the British Isles during the past two months, has been visiting the North African coast, and most of our workers in Tripoli, Tunis, and various parts of Algeria have had to succumb. It has now made its appearance in Tangier, and a majority of the population, both Europeans and Moors, are going down with it. Nearly all the staff at Hope House are more or less prostrated, one or two rather severely, while the number of patients attending the Medical Mission has greatly increased.

The scarcity of rain mentioned in our last number as being severely felt in Syria, has been general throughout North Africa. In certain parts of Morocco some anxiety as regards the young crops is beginning to be felt. The wells also are as low as in the summer time, while the sun shines with an unnatural brightness for the time of year.

Mrs. Harding, accompanied by her two daughters, left Victoria Station on the evening of Monday, February 3rd, for Paris and Marseilles on her way to join her son in Tripoli. We trust her going forth may be a great assistance to the young missionaries in that eastern city.

Mr. and Mrs. Hamilton and their children, accompanied by Miss Anderson, left England on Thursday, February 13th, on board the P. and O. s.s. *Kaiser-I-Hind* on their return to their field of labour in Morocco. We have still a few photos of Mr. and Mrs. Hamilton, cabinet size, which can be had from the office of the Mission, price 1s. 6d.

Miss Colville and Miss Granger have been paying a brief visit to Biskra, a semi-Arab town, built on an oasis about thirty miles within the desert. They write hopefully of the prospects for work in that locality with the advantage of being more amongst the Arabs than in the more northern towns. We hope in our next number to give some extracts from their journal.

Mr. Bureau writes encouragingly of his work in Tunis. From twelve to fifteen pupils have been in the habit of coming daily to his men's school, although the attendance of late has been temporarily interrupted by the influenza epidemic, about seventy per cent. of the population of Tunis having been attacked. He asks prayer for one of his visitors who is spiritually in a hopeful state.

Mr. Mercadier has commenced making short excursions into the interior of the regency of Tunis. He seeks to dispose of Bibles and Testaments as opportunity may offer while telling the Gospel story to all with whom he is brought into contact.

Dr. Churcher reports that the number of out-patients who attended the Tulloch Memorial Hospital during the month of January was 418, of which 92 were surgical cases. The

books of the town dispensary, which is held at the Café Oriental on two days of each week, show an attendance of 195 during the same period. The number of in-patients at the Hospital on December 31st was fourteen. To all of these the Gospel is faithfully preached, and either tracts or portions given to such as can read.

HOW WE SPENT CHRISTMAS IN KABYLIA.

BY MISS KATE SMITH.

Dec. 23rd.—I went into the Kabyle village early this morning to invite some of our women friends to come and spend Thursday evening with us to celebrate Christmas. They were delighted to accept the invitation, but the difficulty was to persuade their husbands to bring them; this, however, at last I succeeded in doing.

Dec. 26th.—This morning, as it was raining heavily, I sent our little lad to know if we might expect our guests if the weather continued so unfavourable. At first it seemed doubtful; but when they heard I should be disappointed if they did not come, one of them said, "Then, tell her we will go, even if God sends the snow!"

At 8 p.m. they all arrived, in spite of

TORRENTS OF RAIN.

Our guests, twelve in number, were dressed for the occasion, and very nice they looked; the men in snow-white burnouses, and the dear women and girls in their bright picturesque dresses and quantity of jewellery on head, neck, arms and ankles. After supper they made a survey of our rooms, which they greatly admired; then we had some music and hymns, after which Mons. Cuendet explained why we kept Christmas, and put the Gospel before them. It was a very happy, and I trust

PROFITABLE EVENING.

Dec. 30th.—Preparing all day, with Mons. and Madame Cuendet, for fête and Christmas tree at Mekla.

Dec. 31st.—Went into the Kabyle village early this morning to see dear old Taitum. She was very ill, and it was pitiful to hear her say, "I'm afraid to die!" I spoke to her of Jesus as her Saviour, and she replied, "Yes, I want to come to your house and stay a little, and then you will tell me about Jesus, won't you?" It was very sweet to hear anyone want to hear about Jesus out here! I told her I should love to have her, and would ask God to heal her, so that she might be able to come.

Jan. 1st.—Our dismay was great this morning to find that Mons. Cuendet was too ill even to get up. It seemed impossible to manage the fête without him; but the thought that

GOD WAS ABLE,

calmed me, and I set to work to send off the invitations which I had been too tired to write the evening before. At 2 p.m., I started for Mekla with dear little William and Maggie, and at three, all was ready. About fifty came, children and parents. When all were seated we sang a hymn, and then I read Luke ii. 8-14, applying the truth and appealing to all to appropriate these "glad tidings" to themselves during this New Year. Madame Cuendet then helped us with the Christmas hymns and the distribution of the gifts, and we closed our little fête with prayer. Then our guests left, one and all thanking us heartily and affectionately.

The Lord has been so good in giving us the means for these French and Kabyle fêtes, which we believe and pray will draw the people nearer to us, and so give us more opportunities of speaking for our beloved Master.

OUR FIELD OF LABOUR.

UNDER this heading we hope to publish from time to time brief articles descriptive of the various countries in which the Mission labours, and the races and tribes inhabiting them, with their religious beliefs. Remembering also that others not connected with the NORTH AFRICA MISSION are being led out by God to take up work for Him amongst some one or another of the many nationalities congregated in North Africa, and having been instrumental in many cases in introducing or helping such into the field, we shall esteem it a privilege occasionally to draw attention to these fellow-labourers and their work in this needy land.

This month we give an article on

MOHAMMEDANISM.

By MR. H. G. HARDING.

DURING the time I have been in this country, I have been brought into the closest connection with Mohammedans of all classes, and have been astonished to find how widely different is the real from the commonly reported condition of these people, both as regards their general character and their attitude respecting the Gospel. I have read much about work among Mohammedans in Morocco, and have also heard of the sort of thing one finds in Syria and India, but was certainly unprepared for what we get here in Tripoli, the strictest Mohammedan city in the world, Mecca excepted. Here ignorance and superstition are linked with civilisation and learning in the most incongruous way, all working with one consent against the Gospel of God's grace. I feel it is hopeless to give any adequate account of the opposition to the Gospel which one finds in the minds of these men; their arguments and contentions would fill a book; but so little seems known that I would fain add my testimony as the outcome of the experience of Mr. G. B. Michell, my colleague, and myself, in practical, personal dealing with them.

The more I see of the religion of the Moslems, the more I am convinced that it is the most

PURELY ANTI-CHRISTIAN,

the most utterly opposed to the truth of God, that could possibly be devised. It, in fact, well deserves the title of "The Devil's Masterpiece," for though the Church of Rome has been rightly looked upon as the most stupendous example of perverted truth and plausible error known, the Mohammedan system appears to have been constructed with satanic ingenuity with special regard for and in direct opposition to the vital truths of revelation.

If we take their holy book,

THE KORAN,

which they regard with superstitious veneration, we see in it the strangest mixture of truth and error. Such things in the Word of God as commend themselves to the mind of the natural man, *we find transplanted here*, while everything that could tend to draw man nearer to God is *carefully left out*; nay, more—every vital truth, every loophole for the Gospel, is made "anathema" or, as they say, *harâm*.

The regard of Mohammedans for this book is astonishing; many an Arab has learnt it all off by heart while yet a boy; commentaries on commentaries have been written on it in overwhelming numbers. They say and believe that every verse of the book proves it to be divine, for no man could have written it. Being all in direct narration it professes to be and is received as the literal Word of God; and as His last revelation it supersedes both the law, the psalms, and the Gospel.

Moreover, almost every man here is

A THEOLOGIAN.

As I have said, he ~~knows~~ the Koran by heart, and from his

earliest boyhood he has been instructed in the various doctrines of his faith; he has been taught to regard with hatred and horror the "blasphemies" of the Christians; he is drilled in all the weak points of the professing Christian Church, and on both the offensive and defensive side is better fitted, humanly speaking, than many an educated Christian to state and contend for the various points of his belief. The marvellous subtlety with which

ALL SAVING TRUTH

is excluded, while enough is left to give a savour of truth to the whole, the apparently superhuman cleverness with which their specious arguments have been formulated, the cunning with which the very essence of their religion is made a denial of Him whom they profess to worship, all show that here we have to deal with no ordinary human power but with all the strength of the hosts of darkness gathered to defend their greatest stronghold.

Every Gospel statement is met by a counter-statement. Whether one refers to our Lord as God, or the Bible as the Word of God, to the death of the Lord or His resurrection, they have their own "cunningly-devised fables" at hand to explain away the truth.

If one speaks of their own condition before God, they tell of

THE UTMOST SECURITY.

Supposing that after all the Christians are right, they are safe, for they believe in Jesus (!); if the Jews are right, they, too, believe in Moses; if Mahomet was right they are right, and even if none were right, God is merciful and compassionate, and they always did believe in Him.

Such blindness and infatuation does indeed make one cry out to God for help, for the power of His Spirit, which alone can open the blind eyes, unstop the deaf ears, and bring forth into glorious light the captives who have lain in darkness so long.

I must just refer to a subject that has been so largely misrepresented in England, and that is

THE MORAL STATE

of the people. I dare not attempt to describe it, suffice to say that those who praise the morality of the Mohammedans would judge an egg by the whiteness of its shell. Common immorality is,—one grieves to admit it—found everywhere, but for whitewashed beastliness I believe there is not a nation, not a tribe under the sun, who could hold a candle to these men, and this opinion I form from experience of respectable people in one of the most moral and religious of Arab cities. The things one hears of in other parts are too sickening to think of.

But now

DO NOT LET ANY ONE THINK

we are discouraged in the work. Far from it, praise the Lord! we are strong in Him, and rather experience

"That stern joy which warriors feel
In foemen worthy of their steel."

We are plodding on with that glorious old Gospel, which in every place and at every time has been the power of God unto salvation. I have spoken of argument, but to the best of our power we avoid that, or make it subserve our one message — "Believe on the Lord Jesus Christ and thou shalt be saved." We cannot preach to hundreds, or even dozens, but the ones, the twos, the threes hear the Word of Life. Though nearly all oppose, some few listen, and the result is in His hands. But what we feel so deeply here is our need of Divine power. One feels it in England, but here we realise to

A TENFOLD DEGREE

how utterly helpless we are to cope with this mighty work that has been entrusted to us.

Thus I have briefly and very imperfectly tried to outline some of the things we have to contend with in our work here, and I do so that our dear friends at home may have knowledge that will give point to their prayers. Our cry is, "Come over and help us," and surely these facts speak stronger than any words; but if the Lord needs you at home His will be done, only let all be "helping together by prayer," and "every man shall receive his own reward according to his own labour."

VISITING IN MOORISH HOMES BY HOPE HOUSE WORKERS.

FROM MISS JAY'S JOURNAL.

Dec. 5th.—In the afternoon I was over at the village with Mrs. Boulton and Miss Lambden. First to old Ali, whose hut is very clean and nice, and we sat a long time with them, singing and telling them of Jesus. Then I gave them the presents from England. The dear children were delighted with everything. Then Ali came with us to Tetum's. Her little boy was ill, and she had many troubles to tell us of. Before I could begin she said, "Now you must tell me about Sidna Aisa, it is long since I have heard anything," and we had a happy talk. Then we went to see her old mother, who is lying in a tiny little dark hut very ill, and looked nearly starved. We promised help, after which we went on to

THE BRIDE'S HOUSE,

to which we had been invited, but she had not yet arrived. A number of gaily dressed women were putting the finishing touches to the hut, and said she was just coming. However, it was late and we could not wait. On the way home we met the wedding party coming over the Marshan; the poor bride in her tiny closed box on the back of a mule, and crowds of men and boys dancing, yelling, and firing off their guns all round her.

Sunday, 8th.—In afternoon out at village with Mrs. Boulton, who took her concertina with her. First to Ali's house, but all were out marketing; then to the Riffian hut, but they, too, were out; then to the neat little white house, where they gave us a warm welcome, but were

VERY SAD.

The little girl and the baby are both ill. We had first to listen to a long account of their troubles, then we sang, and they were delighted with the music. Presently the husband came in and we had more singing, after which I told them about the Prodigal Son. I had three different pictures of him with me, which much helped to illustrate his history.

13th.—This afternoon Miss Lambden and I had a really delightful visit by invitation to a house where we are always welcome guests. The lovely hangings and cushions, the tiled floor, the bright dresses of the ladies made such a pretty picture, any artist would have envied us the chance of

seeing it. We received a hearty welcome. It was sweet to hear them say, "You have come to tell us the words of Sidna Aisa, we have

NOT FORGOTTEN HIM."

After giving them some little presents, we all had tea, *especially prepared for us*, during which they pointed out one bright girl and said, "She wants to hear of Jesus; you have not seen her before, but we have told her what you have taught us." After tea we sang the hymn Mr. Summers taught us, it always seems to delight the people more than any other, and these were no exception. There was perfect silence till we ceased, then they all expressed their pleasure, especially telling us how well they understood it. Then they insisted on our taking more tea, after which we sang again and then they all gathered round and I had a long, earnest talk with them of Christ, the best I have ever had. They neither laughed nor interrupted, and I just felt God opened my mouth in answer to the prayers that were going up to Him on our behalf at the Café.

23rd.—It is quite cold now. We had a great many

LITTLE CHILDREN

among the patients this morning. I collected all the warm cuffs kind friends have sent and put them on the little ones; they have no warm clothing, just little cotton frocks, and many of them had broken chilblains on their fingers.

Christmas Day.—Busy giving and receiving presents. A poor Spanish woman brought me a puppy and a bottle of vinegar. I only accepted the latter. She was very delighted with clothing and toys for her four little ones.

31st.—Had a number of queer wild women from a distance at the Medical Mission this morning. I could hardly understand them. The Sous man, our in-patient, too, is also very difficult to understand. He seems to have learned something of Sidna Aisa from a Moor of Mogador, who had a wordless book, but gave a very confused account. He is now much better and able to sit up. Visited a large number of huts in the village, and gave away over fifty tickets for the Christmas treat. When coming home I was caught in a heavy storm of hail.

NOTES OF WORK IN TETUAN.

BY MR. J. J. EDWARDS.

November 22nd.—I met to-day in the market place one of the Jewish schoolmasters. He has just been removed from Beyrou bringing with him his wife, who it appears was for some time in the English Protestant School there. She speaks English and French with equal ease and fluency, and delights to join us in singing hymns from songs and solos. She is able to converse also in German and Arabic (Eastern), and certainly is more like a Christian woman than any Jewess I have seen in Morocco. Some time ago we gave him an Arabic Bible which I find he is reading diligently. He speaks no English worth mentioning, so that we have to talk together either in French or Arabic. Between the two languages we manage to make each other understood. During our conversation I remarked to him that he was not so full of prejudice against Christians as the bulk of his brethren were, at the same time saying that if our book were not good and true, it would not be able to stand in the light of advancing knowledge, and with this he cordially agreed. I earnestly trust we may be able to bring before his mind the great truths of Christianity. I believe him to be open to conviction. May the Lord lead us in the right way.

December 14th.—A few days ago we gave

THE PRISONERS

another treat, consisting of bread just from the oven, figs, and raisins. The day previously we had made up about ninety

one pound parcels of the figs and raisins, and one of these parcels with a large Moorish loaf of bread was handed in through the prison bars by the keepers of the prison, two of us standing by to see that none were stolen away. It took some time to do this, because the prisoners strove with one another to get to the window first, each fearing that he would get none for himself. The clanking of the heavy ankle chains and the hoarse shouts of the men was very distressing, and this, coupled with the commands of the warders, produced for the time a scene of great confusion. As each man received his portion the noise gradually subsided. We should not feel so grieved for these men if we were sure that they were justly imprisoned, but they are mostly political prisoners detained at the pleasure of the Sultan without trial. We find it impossible to pass through any gospels or tracts to them, but they are most willing to listen about the Lord Jesus and His sympathy for fallen men, could we but obtain leave from the Government to do so.

The weather is very cold, although bright and healthy.



MOSTAGANEM.

It is unusually cold this year, being already several degrees lower than at any time last winter. There is some fear of

A FAMINE

in the coming year on account of the little rain as yet. Wheat has already risen in the market considerably, and very little is coming in from the country. The villages are nearly destitute of corn all along the route taken by the Sultan, and should the rains continue to hold off, the situation will become very serious for the people. May God avert this calamity!

Yesterday the crier went round the town informing the inhabitants of the return of their Kaid from Fez, whither he had gone with the Sultan. The people were requested to turn out and give him a welcome, as he was bringing with him two of the Sultan's children who were going to reside with him. As I write the towns people are in holiday dress parading the streets with banners and music. The roofs are covered with women awaiting their arrival.

OUR ILLUSTRATIONS.

MOSTAGANEM.

MOSTAGANEM, of which we give a photo-print, was a maritime town of some importance in the time of the Romans. In the sixteenth century it was captured by the Sultan of Tlemcen, and made a provincial capital. This seems to have been the time of its greatest prosperity. It had then a population of about 40,000, and a considerable trade, as the country lying around was both rich and highly cultivated.

When the French took possession of it, in 1833, much of its prosperity had disappeared, and since the opening of the railway to Oran it has lost some portion of its export trade.

Mostaganem is a pleasant well-built town, lying on a table-land 300 feet above the Mediterranean, but much exposed to the wind, consequently it is somewhat drier than Algiers. Its population, at the present time, is between 11,000 and 12,000. Lying around the French town, in a semicircle to the

east, is the Arab town called Tidjdit, so frequently mentioned in Mr. Liley's journals; this is separated from Mostaganem by a deep ravine called Ain Suefra, and a fortified wall.

The mountainous district known as the Dahra, with its numerous Berber villages and Arab encampments, lies within reach of this town. There is a population probably of from 20,000 to 30,000 among these mountains, but no missionary to bear to them the story of God's love in Christ Jesus.

MOORISH GIRL IN FULL DRESS.

The illustration on our first page is a fair specimen of many thousands of young girls among the Arabs and Moors of North Africa. They look exceedingly pretty in their bright coloured garments, with rows of beads and charms hung around their necks. Very few of them, however, are taught to read, probably not one in a thousand, and they grow up in great

ignorance; while their girlhood is very brief, as they are married young. From the time they are engaged, which is often about twelve years of age, they are considered women, and must not be looked upon by another man, and so must screen themselves from view within doors, and wrap themselves closely in their haiks when they go out. There is as a rule but little affection or kindness shown them as wives, and they speedily become aged through hardship and exposure. When shall these young lives be brightened by the knowledge of the love of Christ?

MARKET DAY IN AKBOU.

FROM THE DIARY OF MR. A. S. LAMB.

Monday, Dec. 29th, 1889.—Market day. Quite a busy day, receiving Kabyles, and attending to their wants. Amongst others who came into our little mission-room were two men, who came to ask me to address a letter in French, which one of them was sending to a soldier brother. After addressing the letter, one of the men wrote the address also in Arabic. I was much interested, as I do not remember ever seeing a Kabyle write Arabic so easily and fluently. Before they left I spoke to them of the Lord Jesus Christ, and as the one who wrote in Arabic is the sheikh of a village, I gave him a copy of the New Testament in Arabic.

In the afternoon quite a crowd came about the door, and my sitting accommodation was taxed to its utmost. After dispensing some medicine, I spoke plainly and earnestly to those present, and also sung them a hymn in Kabyle, after which I read to them the story of the Prodigal Son, illustrating it by a large coloured engraving on the wall. They listened with attention, although among the audience were several young men, who, as a rule, make light of what is said.

Several more men came in later on, to whom I also spoke. One of this company, who was

A SHEIKH

from a distant village, waited his opportunity to reply, and asked me in the presence of his companions, if I could tell him what was the key of heaven's door. This is an old question, and I avoided giving him the usual answer given by Mohammedans, namely, the testimony to God's oneness and Mohammed's place as the prophet of God. On the contrary, I told them that faith in our Lord Jesus Christ was the key, that He Himself said of Himself, "I am the door." I afterwards gave this sheikh a copy of the New Testament, which he accepted.

While speaking to this company, I asked them, through one man, a question, which, if they are true to their own judgment, must put Christ in the highest place, above all the prophets—"Which is of greater value, my *word* or my servant?" He replied, "Aoual ik"—(thy word). Then I added, "It is written in your Koran, that Jesus is

THE WORD OF GOD,

therefore He must occupy a higher and more exalted place than Mohammed or any of the prophets."

Jan. 2nd, 1890.—To a marabout who came for medicine, I spoke of the Saviour. He asked me to come and stay a day or two with him in his village.

Saturday, Jan. 4th.—To-day two Kabyles came in to see me. One was suffering from a very bad leg, with running sores. I washed and dressed his leg, and spoke to him and his companion of the Lord Jesus Christ.

Sunday, Jan. 5th.—Distributed some tracts in the village. At our little meeting to-day we had three soldiers present one of whom was a Kabyle. On leaving the meeting we gave them tracts. We were struck with the respectful manner of these men, who coming in took off their turbans, and stood

for a moment or two, until asked to sit down. To some French children who came to the door I gave some illustrated tracts.

Tuesday, Jan. 7th.—A native café proprietor of this village, in company with another Kabyle, came to see me, wanting

MEDICINE.

I spoke to both of them, and asked the owner of the café if I might be allowed to visit his house and read there, to which request he made no objection.

Jan. 9th.—Two different companies of Kabyles came in to see me, to both of whom I spoke, reading portions of Scriptures, and singing. Among these men were several who could read, and being students in a college about four or five hours' distance from here, tracts and a Gospel were given to them. One asked what was this eternal life of which I was speaking. Another asked if prayer was not a good thing. I answered that eternal life was got the moment we believe in our hearts in Jesus as our Saviour, and forsake sin, as he who loves God must hate sin. As to prayer, I mentioned that prayer must be from the heart, with acknowledgment of sin, as in the case of David. The attention of all these men was indeed cheering. Let us keep praying for convincing power.

MISS B. VINING IN ORAN.

Dec., 1889.—This month has been so differently spent to the usual routine. The first four days I was ill, I think from taking a chill after the Arab bath.

The first day I was out again Mrs. Cheeseman was taken ill, and for ten days I was with them the greater part of each day. Then came dear Mr. Glenny's visit, and the day after he left us Mrs. Cheeseman's baby was born, and again my time was taken up in nursing and making myself useful.

New Year's eve found me alone for the first time. My thoughts were rather sad ones, looking back over the year; there seems so much of failure and so little of real progress, but

OUR FATHER

knows, and in all there is so much, *so much* for which to praise Him. Hallelujah!

Jan. 1st, 1890.—The New Year came in wet. I was very glad to be free to resume my study and visiting. The dear people seemed glad to see me again, but how I wish it was my message and not me they loved.

3rd.—We had a good Spanish meeting last night, eighteen present; some of them came three or four miles.

6th.—Ran up to see Mrs. Cheeseman after breakfast; found a bit of work wanted doing for the baby, so brought it to my room to do, occupying my thoughts meantime by going over Mr. Summers' diary of his visit to Sheshawan, so as to be able to tell it more easily. In the afternoon I told it to an Arab woman. Her husband was lying down, ill, but he sat up to listen better, and

BOTH SEEMED INTERESTED.

I followed it up by other stories of God's protection of His children. It is only by such means as this I can get an opportunity for speaking of Jesus in that house.

9th.—Went with Yamina to the Arab bath. She told me her aunt, who lives at "El Humery," is ill, and asked me to go and see her. I have promised to go to-morrow morning if the weather is not too bad. The village is situated about half an hour's walk across an open plain. I may be able to do or suggest something to relieve the woman, and the Lord may make it the opportunity for a word for Him. I sang a hymn in that house on my last visit.

10th.—Not very wet, so went to Yamina's, and with her to

her aunt's house. Oh, the mud! We had to walk through water now and then. Budera seems to be suffering from a chest cold and fever. I gave her some quinine. As usual in case of sickness, the room was full of visitors,

TALKING INCESSANTLY.

No wonder the poor woman's head ached. She was grateful for my visit and the medicine.

13th.—Dined in the Arab village, as it is a fête day (Mohammedan New Year's Day). When I arrived all the female part of the family had gone to the bath. At first I was sorry, but afterwards had reason to be glad, as I got the opportunity of a serious talk with the old man. He has heard the Gospel once if he never does again. He was very excited, but quite respectful, and said, as so many do, "If Mohamed will not take me into heaven, then I must stop out." He insisted that the Koran was very good. I said, "All the *good* in it is taken from the Bible, and the rest is worth nothing." He was surprised that I had read it and probably knew as much about it as he did himself, perhaps more, but said any book in which the name of Mohammed was not found was forbidden to them. I asked, "Who by?" "By Mohammed himself," he replied. "Because," I said, "he wanted to prevent you from reading God's book, and finding out what a deceiver he was." The other women in the house came to their doors and stood listening, apparently

ASTONISHED

at my daring to speak so freely to a "Hadj," whom they consider a holy man, and quite reliable.

We had dinner when the women folk came home, and two more men were present. The old man told them, "She says Mohammed can save nobody; only Jesus can," and one man said, "Yes, her friend (Mr C.) told me the same." When I rose to go the "gentleman visitor" said, "Is she not afraid to go alone?" and the old man replied, "No! she does not know any fear but the *fear of God!*" Oh, how thankful I felt for the testimony, and prayed it might ever be true. He probably had come to this conclusion because I was not afraid to speak to him.

Within the next few weeks I shall probably depart for Morocco. Five years ago I had an ardent desire to go to that place. The Lord turned my steps to Algeria, and has kept me here nearly four years, and now it seems my desire is about to be granted.

"He will *fulfil* the desire of them that fear Him." We may well be content any way, and anywhere, if the "way" is the Lord's way and the "where" is in His company.

'Tis always with the best food the Saviour feeds;
'Tis always in the right way my feet He leads;
Whate'er of change awaits me, I feel no care,
For every place is heaven if He is there.

DR. PIERSON ON FOREIGN MISSIONS.

DR. PIERSON, of America, during his recent meetings in Scotland, speaking on the momentous subject of the world's spiritual needs, gave utterance to some weighty words regarding the magnitude of the work, and the supineness of the Christian Church in the great matter of evangelisation. We reprint a few sentences, trusting that their repetition may strike a chord in some heart:

"Three great voices call for workers for the foreign field. The first is that ever-present command, 'Go ye into all the world and preach the Gospel to every creature.' The second comes from the promise 'Lo! I am with you alway,' and the third comes from the seal that God has set upon foreign missionary work."

"I tremble to think of the account that the Christian Churches will have to settle with the Lord of glory. They have had the Word of God in their possession all those centuries, and the world has never been overtaken once with the Gospel message. What does He see? His Church letting the world perish without Christ; yet building for itself magnificent structures and garnishing them luxuriously."

* * * *

"Let us keep before us the greatness of our task, not only geographically, and historically, but practically. We have to deal with fifteen hundred millions of people, a thousand millions of whom are without the Gospel; and we have to do it within the lifetime of our generation."

* * * *

"If we take care of God's work, He will take care of our souls. Rather than singing of 'reading our title clear to mansions in the skies,' we had better be thinking how others can get to inherit those mansions."

* * * *

"A writ of 'quo warranto' ought to be served upon any Church that does not exist for missions. What is a Church for but to help to save the world? If, however, a Church turns all its attention upon itself and its own spiritual self-culture, it deserves to be swept from off the face of the earth. 'By what warrant' does it exist at all?"

* * * *

"Then, the whole matter of giving to missions must be lifted to a new sphere. I am ashamed to hear Christian people talking about the consecration of property, as though they were under some bondage to give so much to the Lord, and they were doing it stingily and grudgingly. God loveth a cheerful giver. Think of the paltry sums that are given to missions. The whole Christian Church only gives between two and three millions a year for the evangelisation of a thousand millions of heathen. If every Christian Church member would give one penny a day we should have forty-five millions sterling annually in the treasuries of the missionary societies with which to carry on this work."

* * * *

"The Church goes to this work of foreign missions as though the present generation were going to live for ever, and she had an indefinite time in which to do the work for them. Every stroke of the pendulum marks the departure of a soul from this world, the vast majority of whom die without having any light on the future."

CHRISTMAS AT MOSTAGANEM.

BY MRS. LILEY.

At the mission house in Mostaganem there was gladness and a good day; for the old adage that in "blessing others we ourselves are blest," is very, very true. Its truth had been felt, and had found expression months ago, in warm Christian hearts, who are interested in our mission: and in consequence, boys' shirts, cleverly manipulated pin cushions, needle books, etc., for little girls, came to Algeria; while other of God's stewards sent the supply of silver which was needed.

As one result, over twenty poor Arabs, including boys and girls (the greater number being more or less regular attendants at our weekly meetings) went away full and happy yesterday; most with praises on their lips to God, and some also to "our Lord Jesus."

The first gathering was at 9.30 a.m. for

THE POOR AND BLIND;

two rooms adjoining being nearly cleared of furniture, they sat

down in circles and listened for a short time very attentively while my husband spoke to them of the great Saviour, whose birthday we were commemorating. Then in the midst of each group, a large bowl of pea soup, with meat, was placed, and bread handed round.

How the poor folk enjoyed it! it did our hearts good to see the blind finding the way to their mouths, and looking more comfortable than they had done for many a long day; their contentment becoming still greater at the introduction of small cups of black coffee (very sweet) as Arabs are particularly fond of this beverage.

At 1.30 the little girls belonging to my sewing class came trooping in; after enjoying raisins, nuts, and oranges, they were quite ready to explore in turn the mysteries of a bran tub, which upon search produced three presents for each.



But perhaps the most interesting reunion was that which came last, of "the Arab boys' brigade."

The photo will give you a good idea of one of the thirty-six who were present; it was taken at Algiers, but is thought to be very like Ben Aouda Bel Hassem, who has attended the Friday afternoon class forty-eight times during the past year. We remark in this dear boy (who is one of the most intelligent) increasing improvement, and believe that the grace of God is at work in his heart.

After some seasonable words, a dinner, consisting of mehumsa with boiled mutton (an extremely palatable dish among the Arabs) was served; no need to say all were prepared to do it ample justice; and then, coffee cups being drained to the dregs, before leave-taking, presents, consisting of shirts, handkerchiefs, and blacking boxes were distributed to those who had been the most regular in attending the weekly class.

Will the dear Christian friends who supplied the former receive on behalf of the boys

OUR GRATEFUL THANKS?

And pray that this Christmas may see the birth of true love to our Saviour in these wild hearts.

The Arab in general seems to be so full of himself as to have no room for the grace of God, but we feel this does not lessen our responsibility of taking the Gospel to him; we know what we mean, what we want, and whom we have believed, and are persuaded that God is *able* to call out, even from those bound in the subtle meshes of Mohammedanism, a people for His name.

EXTRACTS FROM WORKERS' LETTERS.

From MR. S. VAN TASSEL.

I AM now almost ready to start, and expect to do so on Wednesday morning, 8th January, when the Sheik is to come for me.

It is quite cold here now, ice forming on the water every night. The mountains are covered with snow almost down to the plain; but we have had only a little here. The rainfall has been very light, but from this time forward we ought to have some considerable quantity.

I know that you will all be praying for me at this time. The door seems to be standing wide open now. God grant that no one may be able to shut it. I am not looking forward to a very pleasant time, so far as travelling is concerned, on this trip; but my soul is filled with joy at the prospect of being able to live for a couple or three months with these Arabs, and tell them of the love of God through Christ Jesus.

From MISS MAGGIE ROBERTSON.

"Rabboni," "Whose I am and Whom I serve," I would raise my grateful Ebenezer, for hitherto Thou hast helped me. We arrived at Tangier to-day (October 25th), after a pleasant voyage, with the exception of a little sea sickness, for His presence was so real it far more than made up for the unpleasantness. And not one thing has failed of all that He promised. Truly our God is a God of faithfulness. Tangier looked very lovely in the bright sunshine as we were entering the bay. We had no sooner anchored than a number of small boats came round our vessel, and after some little delay we found ourselves on African shore. Poor Africa! When shall the glorious light of the Gospel of Jesus Christ light up the dark places. I thought I had pictured it at its darkest, but the reality was blacker still. A feeling of utter weakness came over me on landing, as a crowd gathered round, and there was so much noise and contention in an unknown tongue.

But He seemed to whisper, "Yes, my child, the work is great; but not too great for Me." Hallelujah! our God is the Almighty One; the work is His, and we are only His messengers. After getting a warm welcome from some of the dear workers who had come down to meet us, we made our way through the town, many strange sights meeting our eyes, such numbers of men, women, and children buying and selling, as most of the marketing seems to be done outside, and the streets are so narrow it is difficult to get along. But to me the sad part of it was to remember that they knew almost nothing of Him who loved them, and gave Himself for them. Many of them seem so dirty and repulsive; but yet are loved by Him. In the light of this I seemed to realise, as never before, how much I owe to the Gospel of Jesus Christ, even in this life.

WINTER IN FEZ.

MISS HERDMAN and her fellow-labourers located in this large inland city are having a beautifully bright winter, somewhat cold and very dry. It was feared at one time the crops would fail on account of the continued drought, but a little rain has since fallen, and the crops are growing. The Sultan, with his large retinue, has returned to Fez for the winter, consequently the city is crowded with people. The number of those who come to their house for medicine has steadily increased, and in their visitation work they continue to gain access into fresh houses.

Our sisters are full of hope that the reaping time will not be long delayed. Will our friends be much in prayer for this ?

JOURNAL OF MISS HERDMAN.

Fez, November 12th.—We visited several families to-day living in thirteen houses opening into one court. Most of the women were strangers to us, but those who had been to our house asked us to sing about Jesus Christ. All seemed more or less interested, but one

REALLY IMPRESSED.

We expect her to come to see us. The lower rooms of one of these houses were about twenty feet high, and although the house is now let out in tenements, it had no doubt belonged originally to some noble family, everything about it being on a large scale. And yet those ground-floor rooms were without windows, and very dark and dreary, even on this bright day. The families who occupy ground floors in Fez are very numerous. They generally look pale from want of light, and are lacking in energy. Our shade temperature to-day is 75°.

November 13th.—Miss Reed had grown lads in for English this afternoon. One of them has just entered the University of Fez, which is next door but one to us. He has been to one of the best schools in Fez for years, but never knew the difference between the parts of speech until now. Grammar is a science, and only taught in the University. Those schoolmasters who have not been to college know nothing of it. In the schools the boys learn the Koran by heart every day, and get

NO OTHER EDUCATION

of any kind. It is a deplorable waste of time. Even quite small boys sit nearly the whole day in a close schoolroom, and look pale and unhappy, as the schoolmasters are allowed by the parents to beat the children freely.

November 16th.—The women were very attentive to the teaching at the medical mission this morning. We long to reap, but go on sowing in the meanwhile. This afternoon Miss Reed and I were in another large house for the first time, containing seven families. We were able to separate and speak and read to several groups of very attentive and quiet listeners, and were warmly requested to repeat our visit, and to speak again about Christ.

November 18th.—We had not many good readers among the men who came in to-day, but a good many came to hear, besides those who required medicine. Only one, a learned man, opposed us. He said he had opposed me in Rabat three years ago, when I was speaking in the blacksmiths' quarter. As he came late I requested him to come earlier next time, and

GIVE ME HIS PROOFS,

and then I would give him mine, and he went away in a friendly spirit. A lady who is well inclined to us, in whose house I was this afternoon reading the New Testament, advised me to be careful not to say anything against the Koran, as the *cadi*, or judge, of this part of Fez, whose house is near us, would be very angry. From what she hinted I gathered that he had been complaining of our teaching. I told her we must

speak the truth, but I thought of our Lord's words, "Be ye wise as serpents, but harmless as doves." Some members of a Spanish military mission arrived to-day, among them two colonels and a doctor. A Spanish dentist is also here attending to the teeth of members of the Emperor's household—quite an innovation. The Emperor met him during his journey to Tetuan this summer, so by his visit north he has brought a little civilisation to Fez. If the Emperor approves of Europeans, his subjects are bound to respect them, and they are certainly getting more accustomed to see them in Fez. There is

A DECIDED DIFFERENCE

within the last two years. The Jewish colporteur was with us last month, and he walked about Fez unmolested, dressed as a European. Two years ago he was insulted and stoned wherever he turned. There is still some bitter feeling toward Christians in the hearts of many of the people.

December 28th.—Christmas Day was a bright and cheerful day to us in every sense of the word. Our decorations are equal, if not superior, to those of our English friends. Our bunches of oranges, as many as a dozen on one twig, and a correspondingly large number on a branch, vie very successfully with holly; and pale lemons, also in bunches, and nestling in their glossy, green leaves, form a good contrast. We had up some fresh Arabic texts, cut out in coloured papers, and, in addition to them, handsome illuminated texts, lately so kindly sent us by the "Illuminated Texts Society," so that our court, dispensary, and waiting-room were quite gay. We had two wanderers from home like ourselves, who were in Fez at the time, to share our Christmas pudding, in which dates and almonds stood proxy for currants.

A young lady spent the afternoon and had tea with us who

INTERESTS US GREATLY.

Her father is a Fez merchant settled in Marseilles, and her mother a Roman Catholic Frenchwoman. She herself is married to a merchant who lives here in his father's house; but her surroundings are extremely uncongenial. Her husband told us next day how much she had enjoyed her Christmas. During the afternoon I took her up to our flat roof, where we walked and talked together of Christ in the bright sunshine, while Miss Reed and Miss Copping gave tea and cake to the English class of young men and boys in our sitting-room. They are only allowed access to the waiting-room below, and as a treat were admitted to our private rooms.

The weather throughout this month has been fine, with

COLD NIGHTS

and beautiful days. As we live so much with open doors and windows in the temperature of the outside air, we call it cold when we should be quite warm, if closely shut up and with large glazed windows to admit sunshine. The small windows in my room all but one are unglazed, and this is general in Fez. Our sitting-room window is not sufficient for light, so we keep the folding-doors into the court open, and dress as warmly as we should do in winter in England. The summer was unusually hot, and as we have had no rain worth men-

tioning this winter, the people are already calling out that famine is coming. The autumn wheat is not yet sown.

We have been in a great many houses lately not visited before, in various quarters of the city.

January 10th, 1890.—We have had rain, praise the Lord, and the wheat is being sown all over the land. The early beans and the barley are above ground, and peas and lentils and the crop of beans to be dried for winter use will now go in. Most Fezzians, except the very poor, have a property in the country, large or small, which yields them something at all seasons. The olives have just been gathered, and are so fine a crop that oil and soap have gone down rapidly in price. Work is plentiful with every trade, as the Emperor is here with his Court. Fez is therefore

VERY ANIMATED,

and the streets are crowded, for the season being unusually dry, there are many visitors from all parts of the country. It is easy to see that business is brisk.

We visit in a good many houses, and remark the middle-class women, as well as the poor, very busy in filling orders for cotton and woollen garments for men and women. We often read or sing the Gospel to them, while they sew and embroider, or spin or comb wool, or wind silk for the silk weavers.

We have been uniting during this week of prayer with our brethren throughout the world in praise and in supplication, especially remembering the Mohammedans in Europe, Asia, and Africa, and the needs of this continent. We are greatly privileged in having daily opportunities of making the Gospel known, and we pray that a generation may arise to praise the Lord in this city and in this land.

From MISS COPPING.

Fez, Morocco, Dec. 31st, 1889.—During this month 173 men and 302 women and children have received medical and surgical aid from us. Many of these are visited in their homes. While showing love and practical sympathy to their suffering bodies, we use every opportunity of presenting Christ as the only Saviour and Mediator between God and us. It is in this way that we, although only women, can minister to our Lord. Last week I visited seven houses in different parts of the city, in most of which I found many families. We work among the richest and poorest in Fez. I will try and describe a visit to each class. First, let us take

THE POOR HOUSE.

Yesterday I went with a woman who had been here several times asking for medicine for her son, which I could not send until I had seen him. They were too poor to send a mule for me, so we walked. Walking is very difficult in this country, because we have no proper roads, and the people ride so recklessly that one hears the continual shout, "Balak" (take care), at every turn in the crowded streets. I was thankful when we passed into a quieter neighbourhood, through long, narrow streets, with very lofty houses without windows, making the streets quite dark. But this outer darkness is nothing to the spiritual darkness within these walls. At last we reach her home.

The house was originally built for some rich man, but is very much out of repair, one side wall having fallen, so it has been let out to the poor. In the midst of the large courtyard is a lovely orange tree laden with ripe fruit; on each side a room occupied by a separate family. The women were at work, some with wool, others silk, making coverings for the Sultan's mules. My guide ascended

A STEEP FLIGHT OF STAIRS,

and I followed her up to a room, or, more properly speaking,

a cupboard. At the far end of this indescribable apartment was a shelf built of stones and mud, upon which I found my patient. He was too ill to come down to me, so I climbed up to him, followed by his mother. The bed consisted of several wool pillows and a sheep's skin. I pulled a lot of rags out of a hole in the wall to let a little light on this poor sick boy, who has been ill for several years. While I attended to his wounds several women came from the different rooms and began to question me about my people, my country, etc., etc. When they were satisfied I told them of

A BETTER COUNTRY,

and of our Lord Jesus, who is the Way and the Truth. It is dreadful to see how careless these poor sinful sisters are, and what confidence they have in their prophet. The sick young man then said, "You have the truth, O daughter of a stranger. We are sinners, but should not have been but for that son of a Jew; may God keep him asleep." Then he began to tell a long story about the devil making the first looking-glass to tempt Eve with. Then he gave a solemn warning about looking-glasses and the danger of looking in them. I took the chance of telling him the truth, that neither a dead prophet or stories about looking-glasses would save us from our sins—only Jesus. Before leaving I visited several of the other rooms, and promised to return soon.

Now let me tell you about

A MIDDLE-CLASS HOME.

This, like the last, has seen much better days. It is a very grand house, although outside it looks as dark and prison-like as the rest; but when once inside the door everything is changed. First a large garden, overflowing with every kind of verdure. Through the garden we passed into a prettily-paved court, with a fountain in the midst. The ground-floor of the house is occupied by the descendants of the slaves of the late masters. They work for their liberty, and have a nice healthy home; but they are always quarreling with the slaves and children of the present owner and other branches of the family. They always welcome us. I will tell you more about them some day. In another

SUITE OF APARTMENTS

lives the deserted wife of a man at present in favour at Court. She has two lovely little girls, both of whom love me, and one black slave woman; but this lady is, without doubt, the most disagreeable person I have met. Sometimes she will hardly look at me, but after seven months' visiting she is beginning to come round. Sometimes her husband sends for the children, but he has quite forgotten her. Poor woman! I really do not wonder she is cross.

Now for my particular friends. They live in the upper part of the house—nice large rooms, with a window looking on to the garden. They have not much money, and only two slaves, but these are very kindly treated. The lady is very delicate—such a nice patient, for she

DOES EVERYTHING SHE IS TOLD.

All this branch of the family are friendly with us; her husband is a great fokee. He is now copying an old book on medicine for the Sultan. He gave me a lesson on surgery the other day. I took notes, but they are too dreadful to publish. The beauty of the book, in his eyes, is its age. They are not as bigoted as their neighbours, and always listen to the Gospel intelligently. On one occasion, when Miss Reed and I had spent a short time with them, they did not seem to us in a fit state of mind for our message. Some visitors were with them talking about selling and exchanging slaves, so we thought we had better visit some of the other people in the house; but when we spoke of

leaving, they said, "You must not go yet; why, you have told us nothing of your religion to-day." It is sad to find so little love among the children. A little girl of about six years came to me in this lovely garden, and said, "There is a boy sick of fever among those slaves. Let him die; please do not give him good medicine." This pretty little lady, I am sorry to say, seldom speaks the truth. A gentleman told me how he deceived his two little sons. He was much surprised when I told him he was giving them to Satan, and teaching them to deceive him. These people are so used to what is false that they even teach their babies to tell lies. So

IT IS NO WONDER

with such training that the children grow up so wicked, and the rich are almost as bad as the poor. How I shall appreciate the beauty of truth when I come home, if I ever do! In Fez we cannot believe any one. Our woman-servant has no idea of the necessity of truth. She can invent a most wonderful lie to suit any occasion on the shortest notice. So in this house there are continually petty quarrels and misunderstandings. We are so thankful to be allowed to take them a little sunshine, though it is so little they learn at a time. How we long for the time when we shall see them turning to Him

MOSTAGANEM, ALGERIA.

"WITNESSING BOTH TO SMALL AND GREAT."

MR. AND MRS. LILEY continue their work of visitation amongst the Arab portion of the community at Mostaganem. On the whole they are encouraged by the reception they meet with, both in the town and surrounding villages. The department of the work however that gives the greatest joy and hope, are the meetings for the young people. The lads who come in increasing numbers listen with much interest to the Bible talks from our brother.

As the spring approaches we trust he will be able to reach many of the Arab tribes whose encampments are to be found throughout the adjoining district, known as the Dahra.

NOTES FROM MR. LILEY'S JOURNAL.

Saturday, 28th Dec.—Early this morning, left by train for Ain Tidelis, *en route*, for the Dahra. New Testaments in French and Arabic were distributed in the train, a few New Testament portions were thrown out as the train sped along, to keepers of the railway crossings, also to the men who were working on the line. At Ain Tidelis a New Testament in Hebrew was given to an Israelite, and a small crowd was soon gathered around me to discuss the worth of the book given. I continued my journey by diligence to Cassaigne. The Protestants were visited, and a few Gospels distributed among the Arabs, but few of them could read sufficiently to understand the Gospel. In the evening, had a little meeting with the Protestants. The elder people have a greater desire for spiritual things than the younger, who are tainted by the society that surrounds them. Great carelessness and spiritual darkness reigns in this place.

Sunday, 29th.—Returned to Bosquet; on the way several Arabs were met, but oh, what a condition, both temporally and spiritually, they were in. I could not spend much time with them, so hastened on.

AT BOSQUET

the Protestants were visited, also at Ouillis, where a service was held. Most of them are dear Christian people. Many asked, "Have you received sufficient to purchase your horse yet, we long for you to come oftener amongst us." Dear people, they are very poor; if they could, I am sure they would give something towards its purchase.

Monday, 30th.—Returned to Mostaganem, thankful for again having been permitted to visit a small portion of the Dahra, and to have done a little work in that part of the Lord's vineyard.

Friday, January 3rd.—To-day my class of native boys was almost beyond my management, as so many of them came. However, after exercising a little patience, they settled down quietly and listened with the greatest attention as I read and explained the Word of God to them. They remember the words of the hymns taught them well enough, for some of them have already taught other boys who do not come to the class, but it is most difficult for the majority of them to keep in tune

or time. A great many more boys could be got together if they were only "hunted up" a little; but I should need more room, and someone to help me. Are there not many in England at this moment who find the time hanging heavily on their hands, but are doing nothing in the Lord's vineyard, while here are souls dying without Christ? May the Lord awake such to see their awful responsibility. In the encampments there is the wailing over the tombs of the dead; but should there not be

A GREATER WAILING

in Christendom over these perishing thousands.

Saturday, 4th.—Set out to walk to the Arab village at Mazagan, but when near there I was overtaken by a friend who was going to the village of La Stidia, some ten miles further on; he invited me to go with him. Having never visited these parts, the invitation was accepted. While he was doing his business I visited the few Arabs that were to be found in the village; they seemed intensely ignorant, but a Gospel was left with them.

Tuesday, 7th.—This morning I was feeling a little discouraged, because of the reserve I have noticed in the Arabs lately when speaking to them of their soul's salvation. Some time was spent in prayer before going out this afternoon, that greater opportunities might be given me to witness for Christ.

MY PRAYER WAS ANSWERED,

those Arabs visited opened their hearts to me. One man I found reading a Bible I had given him some time ago.

Friday, 10th.—Before beginning my class to-day a taleb came to the door and asked if I read to Arab boys from the Bible. Receiving a reply in the affirmative, he said he would like to send his son next Friday. I thought this rather an unusual thing for a taleb. Caution suggested he had only come to spy, but faith said he wanted to know the truth.

Tuesday, 14th.—Visited in Tidjdit. Much sickness prevails, but the greater number of those who are ill, when spoken to of the need of taking care of themselves, raise their hands heavenwards saying, "It is the will of God; we cannot help ourselves."

This afternoon I was enabled to place a New Testament in the hands of a taleb, whom I found in his little school with his scholars around him.

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

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

FORM OF A BEQUEST.

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

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

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

LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1889.

1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.	1890.	No. of Receipt.	General.									
Jan.	£	s.	d.	Jan.	£	s.	d.	Jan.	£	s.	d.	Jan.	£	s.	d.								
1...	3762	10	0	Brought forward	61	15	3	Brought forward	142	9	9	Brought forward	166	7	5								
1...	3763	2	2	4...	3788	1	0	Jan.	8...	3813	0	10	0	5	0								
1...	3764	0	10	4...	3789	0	5	8...	3814	0	5	0	17...	3839	1	0	0						
1...	3765	0	10	4...	3790	0	5	8...	3815	1	11	0	17...	3840	1	0	0						
1...	3766	0	12	4...	3791	10	0	8...	3816	0	5	0	17...	3841	0	10	0						
2...	3767	1	0	6...	3792	1	0	9...	3817	5	0	0	17...	3842	0	10	0						
2...	3768	1	0	6...	3793	1	0	10...	3818	0	4	0	17...	3843	0	1	0						
2...	3769	0	5	6...	3794	2	0	10...	3819	0	15	8*	17...	3844	0	1	0						
2...	3770	0	10	6...	3795	4	14	11...	3820	0	5	0	17...	3845	4	0	0						
2...	3771	1	1	6...	3796	10	0	11...	3821	2	0	0	18...	3846	7	6	10						
2...	3772	1	1	6...	3797	1	0	11...	3822	0	3	0	18...	3847	0	15	0						
2...	3773	0	10	6...	3798	2	1	11...	3823	0	11	0	18...	3848	4	0	0						
2...	3774	0	5	7...	3799	7	10	11...	3824	0	5	0	18...	3849	30	0	0						
2...	3775	25	0	7...	3800	3	7	11...	3825	0	10	0	20...	3850	10	0	0						
2...	3776	0	4	7...	3801	0	2	13...	3826	0	4	0	20...	3851	0	5	0						
2...	3777	1	0	7...	3802	1	10	14...	3827	1	0	0	20...	3852	1	0	0						
2...	3778	0	5	7...	3803	5	0	14...	3828	1	0	0	20...	3853	0	5	0						
2...	3779	0	2	7...	3804	0	7	14...	3829	5	0	0	21...	3854	1	0	0						
3...	3780	1	0	8...	3805	2	10	14...	3830	0	8	0	22...	3855	1	0	0						
3...	3781	0	10	8...	3806	3	3	15...	3831	0	5	0	22...	3856	5	16	9						
3...	3782	3	0	8...	3807	2	2	15...	3832	1	1	0	23...	3857	1	0	0						
3...	3783	5	0	8...	3808	1	15	15...	3833	0	5	0	23...	3858	1	0	0						
3...	3784	4	0	8...	3809	0	5	17...	3834	1	0	0	23...	3859	12	10	0						
4...	3785	1	11	8...	3810	1	0	16...	3835	0	10	0	23...	3860	1	0	0						
4...	3786	0	11	8...	3811	18	0	16...	3836	0	10	0	24...	3861	0	10	0						
4...	3787	0	5	8...	3812	0	5	16...	3837	0	10	0	25...	3862	0	2	7						
Carried forward			£61	15	3	Carried forward			£142	9	9	Carried forward			£166	7	5	Carried forward			£256	0	7
															Total			£309	6	11			

* F. M. Hospital.

Council of the Mission.

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W. SOLTAU ECCLES, UPPER NORWOOD, S.E.
EDWARD H. GLENNY, BARKING.

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R. C. MORGAN, 12, PATERNOSTER BUILDINGS, E.C.
JAMES STEPHENS, HIGHGATE RISE, N.W.
THEODORE WALKER, LEICESTER.

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Hon. Treasurer.**Hon. Secretary.**

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EDWARD H. GLENNY, 21, LINTON ROAD, BARKING.

Assistant Secretary.

WILLIAM T. FLOAT.

Bankers.

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Hon. Auditors.

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W. HIND-SMITH, ESQ., EXETER HALL, STRAND, W.C.
REV. C. H. SPURGEON, UPPER NORWOOD, S.E.

Location of Missionaries.

MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Djemaa Sahridj.		Tunis.	
Dr. T. G. CHURCHER ...	Oct., 1885	Mr. E. CUENDET ...	Sept., 1884	Mr. J. BUREAU ...	Jan., 1884
Miss J. JAY ...	Nov., 1885	Mrs. CUENDET ...	" 1885	Mrs. BUREAU ...	Aug., 1885
Miss S. JENNINGS ...	Mar., 1887	Miss J. COX ...	May, 1887	Mr. G. MERCADIER ...	Sept., 1884
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	" "	Mrs. MERCADIER ...	Sept., 1887
Miss M. C. LAMBDEN ...	May, 1888			Miss GRISSELL ...	Oct., 1888
Mrs. H. BOULTON ...	Nov., 1888	Akbou.		Miss A. A. HARDING ...	" "
Mr. E. L. HAMILTON ...	" "	Mr. A. S. LAMB ...	Oct., 1883	Miss M. F. HARRIS ...	" "
Mrs. HAMILTON ...	" "	Mrs. LAMB ...	" "	Miss R. JOHNSON ...	Oct., 1889
Mr. N. H. PATRICK ...	Jan., 1889				
Mrs. PATRICK ...	Sept., 1889	Constantine.			
Miss A. BOLTON ...	April, 1889	Miss L. COLVILLE ...	April, 1886		
Miss M. ROBERTSON ...	Oct., 1889	Miss H. GRANGER ...	Oct., 1886		
Miss F. R. BROWN ...	" "				
Miss A. K. CHAPMAN ...	" "	Mostaganem.		DEPENDENCY OF TRIPOLI.	
		Mr. A. V. LILEY ...	July, 1885	Tripoli.	
		Mrs. LILEY ...	April, 1886	Mr. G. B. MICHELL ...	June, 1887
				Mr. H. G. HARDING ...	Feby., 1889
Tetuan.		Tlemcen.			
Mr. W. SUMMERS ...	April, 1887	Miss L. READ ...	April, 1886		
Mr. J. J. EDWARDS ...	Oct., 1888	Miss H. D. DAY ...	" "		
Mr. C. MENSINK ...	" "	Mr. M. MARSHALL ...	June, 1887		
		Mrs. M. MARSHALL ...	Mar., 1888		
		Miss R. HODGES ...	Feby., 1889		
		Miss A. GILL ...	Oct., 1889		
Fez.		Oran.		NORTH ARABIA.	
Miss E. HERDMAN ...	Jan., 1885	Mr. F. CHEESEMAN ...	Jan., 1886	Base of Operations—	
Miss M. COPPING ...	June, 1887	Mrs. CHEESMAN ...	" "	Homs.	
Miss I. L. REID ...	May, 1888	Miss B. VINING ...	April, "	Mr. S. VAN TASSEL ...	Nov., 1886