

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 27.

SEPTEMBER, 1890.

PRICE ONE PENNY.



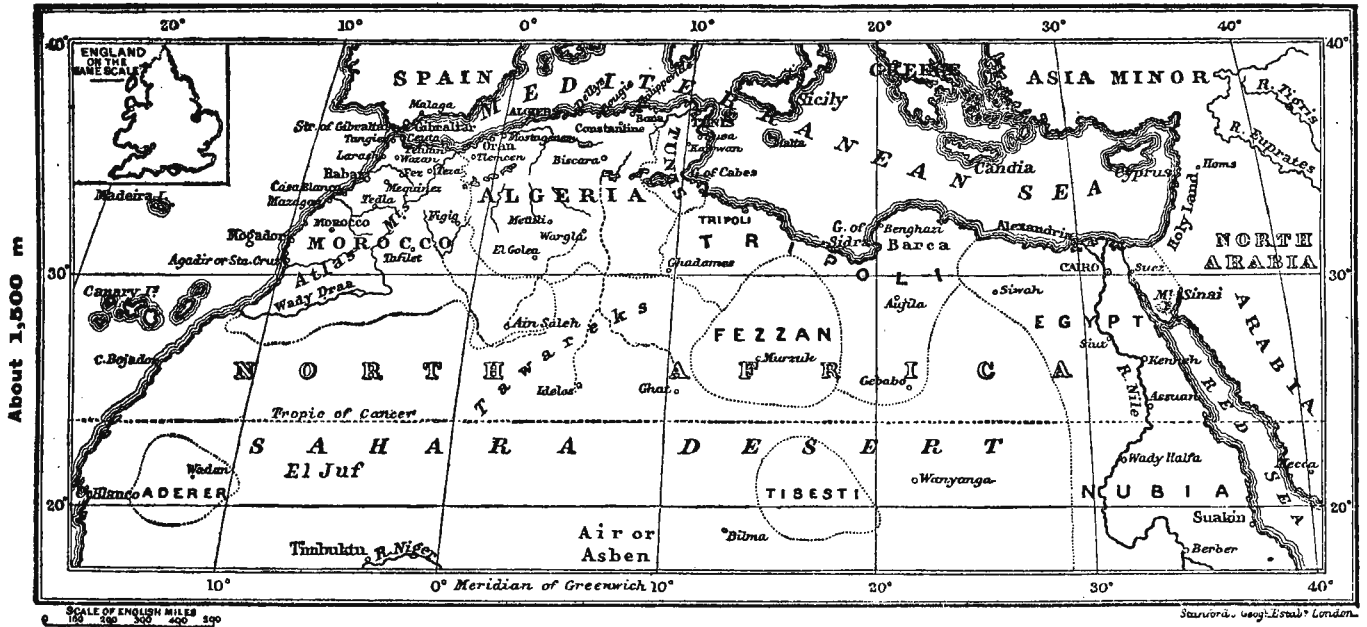
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NORTH AFRICA west of Egypt consists of—

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.

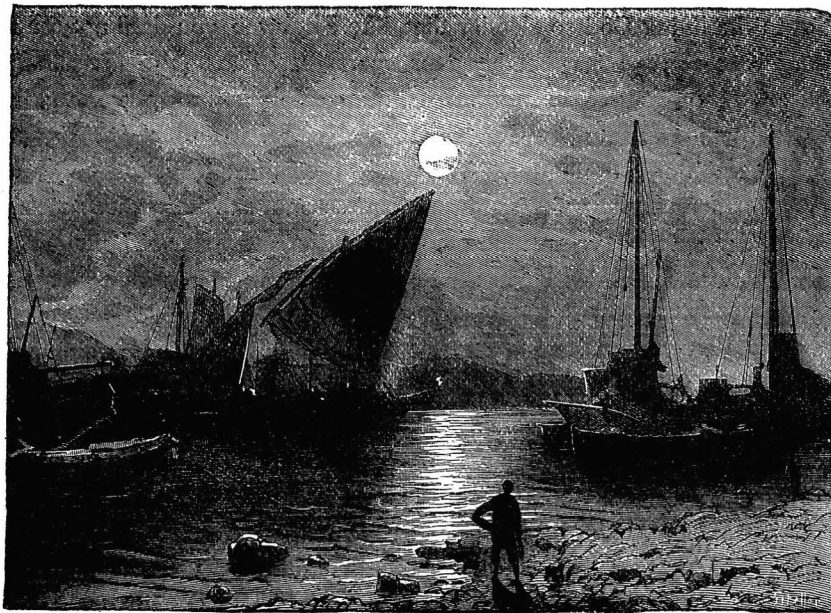
TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this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



TUNIS HARBOUR.

OUR FINANCIAL STEWARDSHIP.



WE thank our friends who have entrusted us with their gifts in money for the work of God in North Africa, and commend to their notice our cash statement for the year ending April 30th, 1890. The receipts have been larger than any previous year by about £600. The general fund has received £3,182, an increase of over £670. For specified missionaries £192 has been given, £47 more than the year before. The amounts given for special purposes are larger under hospital maintenance by £115, and the sale of NORTH AFRICA and other publications has risen from £28 to £59. On the other hand, Hope House having been paid for, there are no receipts under this head, though more than a hundred pounds has been received towards alterations at Hope House and new premises in Kabylia. For passages and outfits £107 has been given, or £26 less than last year, but enough to meet our needs. We thank God for all the sums, great or small that He has laid it upon the hearts of His servants to give. How many answered prayers do they represent? How many fresh tokens of our Father's care for us and His work? May we ever learn to walk in His ways and count on His support. If we begin to walk in our own ways, how can we expect Him to sustain us in our self-will?

As to expenditure, the statement does not need much explanation. The item under postage is swelled by the publication and sending out of NORTH AFRICA monthly; it will now cost about £8 a month for this purpose alone, but some of this is refunded by payments to us. Printing NORTH AFRICA and other publications is this year a heavier item, but we feel the making known the needs of the people of North Africa to be an important part of our work for God. The cost of medicine is also larger, but this is accounted for by the increased and increasing work done. Medical mission work we find our best instrumentality for gaining an entrance among the people, and thus a hearing for the Gospel.

The support of the missionaries, the payment of their rent, and the repairing of the premises which belong to the missions, are of course *the great expense*. Much has of late been written and said about the style in which missionaries ought to live; on the one hand some advocate begging from door to door, whilst others think that missionaries should be so supported as to have no trials about money at all, as pastors are at home. We are inclined

to think that both these extremes are to be avoided. Though like our Master we may be poor, we are not called to a course that degrades the dignity of the servants of the God of the whole earth to become cringing supplicants at the doors of worshippers of demons. On the other hand, those who wish missionaries to be delivered from all financial trials pay them but a poor compliment. Are, then, the heralds of the Cross so weak-kneed that a whiff of trial will upset them? Is their faith in the living God so slender that, like a cobweb, you dare not touch it lest it break? The converts of such missionaries would, we fear, make poor martyrs. The great Missionary to the Gentiles said not thus, but, "*I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake, for when I am weak, then am I strong*" (2 Cor. xii. 10). No, no. If there are any missionaries who wish to shirk the Cross, the sooner they go home the better. We would proclaim to them as Gideon to the twenty thousand of his troops: "Whosoever is fearful and afraid let him return." God can do without them. He has often worked with one or two and made them victors. To have God as our portion and Friend is enough.

The workers of this mission have had their trials, but that is not a strange thing for those who seek to tread in the steps of Him who had not where to lay His head. They have had their times of pressure, but the great Apostle of the Gentiles writes amongst other things of being in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness (2 Cor. ii. 27). Did our brethren miss all these things they might begin to doubt if they belonged to the true apostolic succession. Yet God has supplied their need, and we have no fear for the future. He is our banker and resource; His people are usually the channels through whom His grace flows, but should they all fail, it would matter but little while God remains. Hallelujah! A few of the N. A. M. Missionaries are able to sustain themselves from private sources, and a few more are sustained by friends independently of the mission.

Travelling expenses are a considerable item, and include the journeys home and out again of missionaries on furlough. This, which we called attention to in our last number, is likely to be a heavy item, and we thought that some friends might like to contribute £20 or £25 to bring a worker home and take him out again, and thus give them a needed change and rest where they might get spiritual refreshment. Travelling in North Africa is a necessary expense in order to reach the population in many scattered districts, and we need mules, horses, or donkeys, if workers are to make the best use of their time in country districts.

The expenses in testing candidates grows, as we anticipated last year, and is likely to do so. We hear a great deal about the great missionary awakening, and we thank God for it, but we do not find any plethora of *suitable* persons, in fact we think there are very few. *We have sent out every suitable worker who has come to us*, and yet after nine years we only number about fifty. There are many people who have a general desire for foreign mission work, who are either unfit for it, or hindered from engaging in it, especially the former, and we desire to be very careful to encourage none to go out but those really called of God, and therefore endeavour to test them before they are accepted.

In conjunction with Mr. Wilkinson, of Mildmay, we have a medical mission for the Jews in Tangier, Dr. Churcher, and some of our workers engaging in the work; Mr. Wilkinson kindly paying rent of dispensary, cost of drugs, etc. Mr. Dresler, who is working in the Mildmay Mission to the Jews, also assists when in Tangier.

Some alterations and enlargements have been made in the hospital this year in the shape of kitchen, bath-room etc.; this, with some other items for painting, etc., account for £101 under that head.

The food for hospital patients costs about 5d. a day, so that there have been on the average about six in-patients constantly under treatment. During certain times of the year, however, the hospital has been closed, as during the fast of Ramadan, and the doctor's absence, so that there have actually been on the other hand, as many as twenty in-patients at certain times, but we cannot take in more than the staff are able to attend to, and we endeavour ever to keep in view the main object of the work, that is, the spiritual enlightenment of those treated. The balance in hand at home for general purposes on April 30th was a little more than £4, and the balances abroad just over £77. This was a small sum with which to face the needs of the opening year. The special funds were not available for ordinary purposes. It seems almost ridiculous to see a few men and a little company of women with less than £100 going forward to evangelize five large countries, and it would be a forlorn hope did we not count upon God. It is a mercy to be poor enough and weak enough to leave room for God's wealth and might. The "treasure" is, indeed, "in earthen vessel, that the excellency of the power may be of God and not of us." He has said, "My grace is sufficient for thee: for My strength is made perfect in weakness." *Most gladly*, therefore, will we glory in our infirmity that the power of Christ may rest upon us.

NOTES AND COMMENTS.

MISS HERDMAN accompanied by Miss J. L. Reed, left Fez in the beginning of July, and travelled by mules to Rabat, on the sea coast, reaching there in about twelve days. The heat was very trying while passing through some of the plains, their faces being blistered by the sun. After resting awhile with our friends, Dr. and Mrs. Kerr, they proceeded to Casablanca and thence to Mazagan where they hope to stay until the heat has somewhat subsided.

* * * *

MISS COPPING has felt compelled to return to England for a brief rest and change. Our sister has been out three years, during which time she has been twice laid aside by fever. Since October, 1888, she has undertaken continuous medical work in the large city of Fez, amongst men, women and children, which has been a great strain upon her, about 200 patients per week attending at their house. A fresh trial awaited her on landing, her father having passed away only a few days previously.

* * * *

"DAYBREAK IN NORTH AFRICA."—We would draw the attention of our friends to the advertisement of this book on this page, and which is now being circulated. We are under a debt of gratitude to Mrs. Haig for producing so interesting and readable a book dealing with the origin and progress of the mission to the present time. It is just the thing to place in the hands of friends who may not be acquainted with the work.

* * * *

MISS JAY, who has been carrying on the work of the medical mission at Tangier, during the absence in England of Dr. Churcher, has, we regret to say, been laid aside, partly no doubt through overwork. We are thankful to learn she is now somewhat better.

* * * *

MISS VINING has not been at all well for some weeks past, and is still under the doctor's hands. The laying aside of these two workers who are best acquainted with the language, combined with the nursing required, has thrown much additional labour upon the remainder of the staff.

* * * *

MR. EDWARDS AND MR. MENSINK, soon after their arrival in Casablanca, were enabled to secure a good house, in many ways suitable for a mission house. Thus through the good hand of our God upon us, a beginning has been made in this important and growing seaport, which we trust we may be able to strengthen after a time.

* * * *

"NORTH AFRICA."—We should much like to secure a larger circulation of our monthly paper if it were possible. Its printing and circulation involves us in some considerable expense, which would be in a measure met by a larger circulation. If our friends would kindly help in this matter by obtaining new subscribers we should be thankful, and would gladly send a packet of back numbers (free) to any one disposed to assist us in this matter.

* * * *

ILLUMINATED TEXTS.—Should any of our friends require illuminated texts in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, will they please order from J. H. B., THE PRIORY, CHRISTCHURCH, HANTS. Prices from 2s. 6d., about three feet long. Proceeds will be given to the North Africa Mission.

MR. W. SUMMERS has now returned from his journey into central Morocco. In company with Messrs. Geddes and Badger, two young brethren of the South Morocco Mission, they travelled the whole distance from Mogadore overland upwards of four hundred miles, reaching Tangier on 1st July.

* * * *

COLLECTING BOXES.—We would repeat the notice we gave in NORTH AFRICA for last month, that we should feel obliged if friends who have collecting boxes of this mission would kindly send them in to the office of the mission, as we are now issuing new ones in their place.

* * * *

THE ACCOUNTS of the mission for the year ending 30th April last have now been audited, and the annual cash statement will be found on page 120. We would take this opportunity of expressing our thanks to Messrs. Arthur J. Hill, Vellacott and Co., for again kindly auditing the accounts free of cost.

* * * *

THE CONTENTS of the present number will, we trust, be found interesting. Amongst the diaries published is one from Mr. Mercadier of colportage work in the interior of the Regency of Tunis; some details of a short visit made by Miss Read and Miss Day, into a fresh district of Algeria, and an interesting letter from Mr. Summers of a journey into the country south of Mogadore; thus an attempt has been made to break fresh ground in all three countries where God has permitted us to work.

* * * *

KABYLES IN LONDON.—Should any of our friends be visiting the French Exhibition, they will find near by, at the "Wild East," some Kabyles, who are keeping stalls for the sale of Kabyle jewellery and carved wood articles. As they speak French well, it would be comparatively easy to say a word for the Master, or to show them a little kindness by purchasing some articles from them. Our sister, Miss Cox, lately invited two of them to spend a Sunday at her father's house, which they much appreciated, their first experience of this kind during their three months' stay in Christian England. Could not other of the Lord's children imitate so good an example?

NOW READY.

DAYBREAK IN NORTH AFRICA.

A short account of the work of the NORTH AFRICA MISSION from its commencement to the present time.

BY MRS. F. T. HAIG.

WITH MAP AND NUMEROUS ILLUSTRATIONS.

Price—Paper Covers, 1s., post free.

Boards, 1s. 6d., "

May be had of S. W. PARTRIDGE & CO., or at the Office of the Mission.

IN THE SOUS COUNTRY.

THE following journal from Mr. W. Summers gives some interesting particulars of a recent journey into the district south of Mogadore, in company with Mr. Nairn and Mr. Paterson, of the South Morocco Mission. Their desire was to reach Agadeer, a town about a hundred miles to the south, which has been practically closed to Europeans for a long time. Application was made to the Governor of Mogadore for a permit, but he evidently did not wish to grant one, which led to many vexatious delays. The application was therefore withdrawn, and the brethren started on their journey, looking to God to open up their way.

JOURNAL OF MR. SUMMERS.

The first part of our road to-day lay through a very rough and stony country, and we made but slow progress; everything seemed barren and blighted. In the afternoon, however, we passed through most pretty scenery. All around us graceful hills dotted with the valuable argan tree. This camping place is far away from houses, so we have not our usual opportunity of dealing with the people. Mr. Nairn is very ill to-night, having a bad attack of fever. I hope to-morrow morning will find him much better.

Tuesday, June 3rd.—We started this morning at six o'clock. Mr. Nairn still unwell, and suffering severely from dysentery. After travelling for three hours we had to rest for some time under a tree. We then proceeded till about half-past four, when we arrived at

A NAZALAH,

and encamped for the night, Mr. Nairn still very poorly. We had great difficulty in finding food, and the poor animals had to go on half allowance. Our road to-day has been through a rough, stony, mountainous path; the whole distance we were hemmed in by a forest of argan trees and mountain cypresses. We are fairly into the Sous country, as very few know Arabic, every one talking in Shellah, the language of these people. Unlike the north of Morocco, all the villages are built of stone, and walled in. They occupy all the high positions of the country, doubtless for the purpose of protection in the time of war. On one of the mountains over which we passed is a desolate place often frequented by robbers. The men who are with us were in great fear until we had passed it.

Wednesday, June 4th.—Mr. Nairn not any better, and so we are obliged to spend the day in this place. Our men are very unwilling to remain here, and prophesy all sorts of dangers to us. We found our tent too hot during the day, so took our books, etc., and sat under a tree a few minutes' walk from the nazalah, and even there it was very hot. During the afternoon we had people around us, and were considerably cheered by a conversation we had with a few talebs and fokees who spent a long time with us. At first they expressed their usual contempt for the Gospel, but after some conversation, during which I put before them

THE GLORIES OF CHRIST,

they showed a little more respect for it. I gave away three copies of the Gospels and New Testaments, which gifts they appreciated. The whole scene struck me as very beautiful, and must, I am sure, have been of frequent recurrence in the life-time of our Lord. We were sitting under a spreading argan tree at the way side, a company of Moors sitting around us with eager faces, and with many gesticulations emphasizing their words; there were the few "common people" alone, who, not understanding Arabic, had it translated into the Shellah tongue, and outside the grateful shade of the tree the blazing sunshine was burning up the scanty vegetation. Some of the people here have been trying to frighten us by declaring they will not allow us to pass, even now as I write a party of men are sitting round us armed with guns and swords to

prevent us getting on to-morrow morning; but we are in the Lord's hands, and if He will be glorified by our advance towards Agadeer, no one can keep us back, but if we should be restrained He will have some wise reason for it. To-day we met with a very precious instance of

GOD'S CARE OF US.

We were greatly in want of food, and could not possibly get it. We sent the muleteer over the country to search for barley for the animals. In our strait the Lord did not send a raven to feed us, as he did to Elijah, but He sent a poor widow. As we were sitting under the tree a woman passed us, and contrary to all custom, saluted us and spoke to us. For this kindness we gave her a little string of beads we had with us; she thanked us profusely and went her way. She had not got gone far when she returned and asked if we wished for any food, and if so she would bring it. It so happened that we needed some milk for Mr. Nairn, and told her so, and she went at once and brought it; then in the evening at our request she brought us some nice fresh bread. In our necessity we regarded her as a messenger of God.

Thursday, June 5th.—Rose early this morning, and in answer to our united prayer last night, we found the armed men had gone. With renewed

SONGS OF PRAISE

and thanksgiving we went on our way, passing through a pleasant country with plenty of trees, though the crops looked very poor and meagre. As the sun arose it became very hot. The glare was simply blinding. After we had travelled for about five and a half hours, we heard the clattering of horses' hoofs behind us on the stony road. Looking behind we saw a government soldier making for us as hard as he could. On meeting us he shouted to us to stop, but we continued our march. He dashed up and put his horse across the narrow road and refused to let us pass, demanding that we should return and report ourselves to the governor of the district, who, if we had proper permission, would allow us to proceed, but if not, then he would turn us back. We objected to the proceedings, and attempted to press on, but he again put his big strong horse in front of us, barring the way. I tried to persuade him to let us pass, but he was unmoveable, and shouted for others to help him in taking us to

THE KAID'S HOUSE.

When we saw this we accepted the inevitable, and returned with him quietly. We had not gone more than a few hundred yards when we met another soldier on foot fully armed, who had been sent to help the first one. On arriving at the Kaid's house, we were received by the Khalifa (Vice-Governor), the Kaid himself being away with the Sultan's army. After the usual questionings, scoldings, and threatenings for coming into his territory, he told us that we had to go back the way we came. In vain I insisted we were acting within our rights, that we had liberty to travel in the Sultan's territory where and when we pleased, that we had not come for any political purpose, etc. He was determined on our returning, and that,

too, with an escort. He invited us to stay with him, however, placing a couple of rooms in

HIS GUEST HOUSE

at our disposal. We thanked him for his kindness and were glad to get under the shade of a solid building. In the middle of the afternoon, after we had refreshed ourselves with a drink of sour milk, the Khalifa again sent for us, and Mr. Nairn and I went. He seemed uneasy at his own action in the matter, not expecting we should take the returning so easily. He told us he wished to be kind to us, and that if we liked to stay he would be pleased to receive us for a few days till he had communicated with the Governor of Mogador, but we preferred to go back at once, for we knew that in the long run it meant a decided refusal. I then dealt with him about spiritual things, and showed him that although he was now a great man in the land, yet he would be as a poor peasant in the day of judgment—that he would be stripped of all he possessed of the world's honour and influence. He took this

PLAIN SPEAKING

very well, and assented to the truth of my statements. I then told him of the righteousness of Christ, and how, clothed with it, he would be justified before God. I offered him a New Testament, but he would not accept it. The Lord gave me grace to deal with him very faithfully, and to his great surprise I finished up by telling him that I had preached to him the truth of God, if he accepted it, it would be well with him, but if not, "his blood would be on his own head." In the course of our conversation I had used a few Arabic words, which he evidently did not understand, and upon his referring to them again I could not help twitting him about his ignorance, telling him a great man such as he was ought to know Arabic well. This seemed to have been a sore point with him, for, in the evening about sunset, he sent for us again. The man who brought the message said he wished us to dine with him. Nothing loath, we accepted his invitation. On arriving at his house we found him hearing a case—the plaintiff and defendant sitting on the ground before him in the most cringing attitude. When he saw us approaching he told them "to be off till another day!" Such is

JUSTICE ACCORDING TO ISLAM.

After the usual salutations he said, "You crowed over me in the afternoon about my defective knowledge of Arabic; see, I have gathered all the literary men of the place that they may show you how little *you* know."

I looked around me and found the literary men sitting in a row, and all around a collection of servants, retainers, and others, in all about fifty individuals. Looking specially toward the literary men I saluted them with the salutation of the evening, which they returned. I then waited. The Khalifa broke the silence by saying, "Speak with them; they have met to discuss with you, if you are able to discuss with them."

I stepped aside, stood before them and quoting a verse from the Koran said, "Dispute not with those who have received the Scriptures, except in the mildest manner." They looked surprised and enquired, "How do you know these things?" I replied, "As

A SEARCHER AFTER TRUTH

I have examined amongst other books the Koran."

"And do you know anything about 'mujadala?' (*i.e.*, discussion)."

My reply brought from them the exclamation, "In the name of the most merciful God, how came you to know Arabic so well? Do you know how to discuss?"

I replied, "The principles of correct discussion are similar to those of correct reasoning and are expressed in the science called logic. Have you ever studied logic?"

They replied, "No, we know not the science of logic. Is it not built upon the principles of syntax?"

I replied, "Yes. Have you ever studied syntax?"

"Yes, a little, but we do not know much about it," they replied. "Well," said I, "if you know neither logic nor syntax, how can you discuss properly? Seeing you are so ignorant I refuse to discuss with you, for a multiplication of words between us would only end in confusion."

They did not expect this turn of affairs and so were silent. I then said, "Now I will tell you of something that is better than all discussion, something that transcends all man's knowledge, and yet the most ignorant can understand it, it is

SALVATION

by faith in Jesus Christ," and so I proceeded to enforce on them the claims of the Lord Jesus, illustrating the truths by my own experience. They listened for some time, but finding what I said was distasteful to their hearts, they interrupted me by a string of questions and remarks which conveyed the insinuation that the work of Christ was null and void, and that Christianity was an imposition. On perceiving this, I, contrary to my usual custom, demanded what they knew of Christianity or Christ, and insisted that if they would only search into the foundations of Islam they would find it was built on what was less stable than even sand itself. On hearing this they muttered some religious cant amongst themselves and said to those standing around, "Kufi!" "kufi!!" "kufi!!!" (that is "infidelity"). The Khalifa then commanded us to go away. I turned to him and enquired if this was the way he honoured his guests, to invite them to meet his friends, and when they said anything unpleasant to command them to depart as he would a dog. We had treated him with all the respect and consideration due to him, why did he not do so to us? Then bidding them "good-bye" we left them. This is my first

"MARS HILL" EXPERIENCE

in Morocco, and I felt wonderfully helped and upheld. I was able to say things I never knew before, and now, on verifying them, I find I was quite correct. How real was the fulfilment of the promise, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." Brother Nairn told me afterwards that he paid little attention to what I said, but he was instant in prayer that the Lord would keep me from making any mistake, and that the word would be with power. What he said was quite true. The Khalifa had gathered all the learning and intelligence of the place to meet us, and a slip made then might bring dishonour on the name of Jesus. His prayer for me was heard, for I do not remember preaching, even at home, with greater liberty and power than I did when addressing these people. To God be all the glory! We left two copies of Scriptures with people who could read, getting their promise before they received them that they would be honoured and read. We were very much amused at the astonishment of our man who accompanied us. He described the whole occurrence as

MOST DRAMATIC,

and declared that when he got home again to Morocco city he would sit up with his friends and my friends for thirty nights rehearsing to them the scene. The heat being so intense during the day, we propose travelling during the night with the bright moonlight, so to-night we hope to start on our return journey to Mogador.

Saturday, May 7th.—We arrived at Mogador this morning, about 7 o'clock. We were escorted back to the town gate by the Kaid's soldiers, who carried letters to the Governor of Mogador, informing him of what had happened. We believe that the Governor of Mogador had sent to the country governor

to look out for us and turn us back. This morning we received word that the Governor of the town had imprisoned our muleteer for going with us. Being anxious that no one should suffer through us, I repaired to the consulate and asked advice. I found that as the man happened to be our servant, the Governor had violated a clause in the treaties by imprisoning him without giving the Consul proper warning. Our officials thereupon sent to the Governor demanding the man's release, which was immediately acceded to.

A SPIRIT OF ENQUIRY AT MASCARA.

MR. CHEESEMAN, now that he has become fairly settled in his new home, finds his time fully occupied by a constant stream of visitors, who at all hours of the day call upon him for various purposes.

called and spent the morning with me; he admitted that according to the prophecies

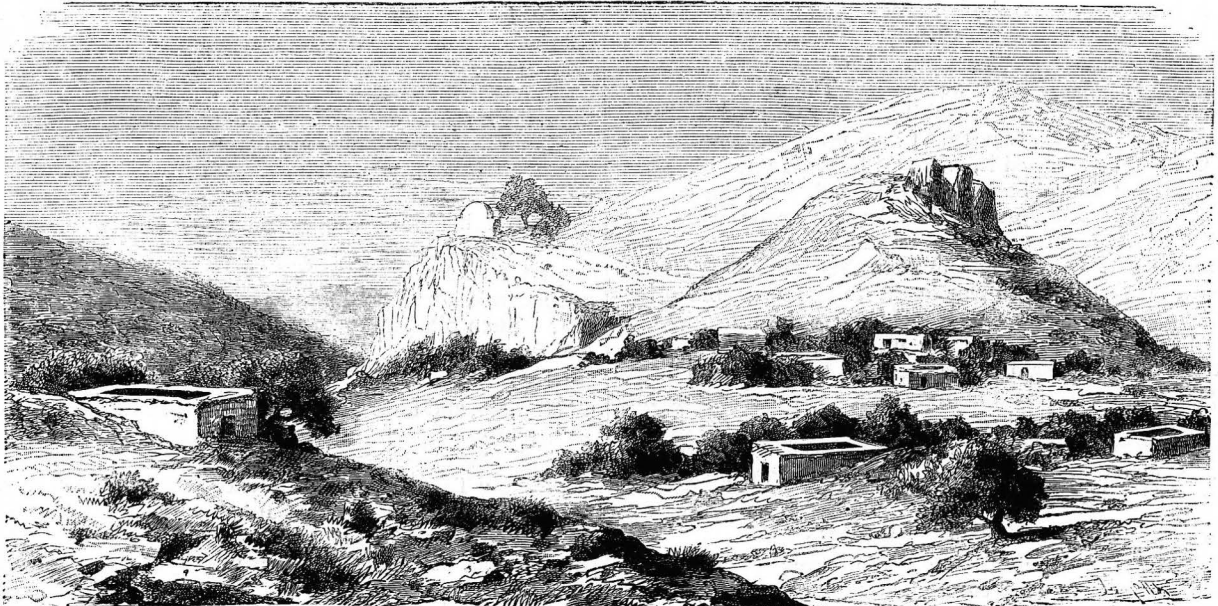
JESUS THE MESSIAH

had already come. I trust he may go a step further, and accept Him.

Monday, 9th.—Two natives called this morning for lessons. Spent the afternoon in visiting and distributing tracts among Jews and Arabs. With one Arab I had a splendid talk. He told me he was convinced; yet he did not see his way clear to come out, and further, dare not tell his convictions to any except some two or three companions. May the Lord lay hold of him and save him! Later on in the evening he visited me again, and after some hours spent in conversation he took away a Bible. Some Jews were also very much interested, and one among their number promised to call upon me. The Arab who called related

A DREAM

he had had, in which it was told him that I should declare certain books were the truth of God and from God.



A BERBER VILLAGE IN ORAN.

Sometimes they are Jews, who call and ask for Scriptures, and some of these seem to have a secret longing to know the truth, and will remain for hours in conversation with our brother.

Natives, too, come in good numbers, and more than one evince a desire to know more of the teachings of Christ.

Friday, May 16th.—Two natives called this morning for lessons; two others came from a tribe some distance away. Five tales called next, with some of whom I had most interesting conversations. One acknowledged that his practice of fortune-telling and charming would land him in hell, and I believe he will give them up. Another reasoned with me on prayers, fasting, and sacrifice, and I was able to place before him the true spirit of prayer, the one only sacrifice, and the fast God chooses. Afterwards had a nice time with a Jew in the street. Another, a Rabbi, complained greatly of the want of honesty, fidelity, and truthfulness among his people.

Sunday, June 8th.—Had a nice time with one Jew, who

Wednesday, 11th.—One Arab called during the morning. I went out visiting in the afternoon, and meeting a Jew in the street who seemed interested, took him home with me. We had a long, profitable talk in consequence; he owned that Jesus Christ was the Messiah, and I think will declare his belief in Him. He had many difficulties at first, but when he realised the necessity of Christ's death he all but cried, especially when he saw it was voluntary, and that He would not save Himself. Then how his face lighted up as I proved to him that God would accept him the moment he repented and accepted salvation. I trust, when he next visits me, he will declare himself on the Lord's side.

Saturday, 14th.—Some Jews having promised to call, I stayed in during the morning. While studying the 22nd Psalm, three fine fellows called; they all knew Hebrew, and for some time we had a most

PROFITABLE TALK.

They had many embarrassing questions to put to me, but each one seemed desirous of ascertaining the truth, and God greatly helped me with them. During the afternoon I visited a café,

and had a profitable time there; several Arabs read tracts and portions, and with two I had a long discussion; also with a Jew. Afterwards an Arab accompanied me home, and argued for some hours.

Sunday, 15th.—Visited Tizi, and took part in three meetings among the French Protestants. Had a very pleasant and profitable time; more than thirty present during the evening meeting.

Tuesday, 17th.—One Israelite called during the evening, and together we examined many of the prophecies concerning the Messiahship of Christ. He finally admitted that Christ had evidently been; and on leaving he took away my only Hebrew Bible, in which I had already marked many passages, and trust he will study them.

OUR ILLUSTRATIONS.

TUNIS HARBOUR.

THE city of Tunis stands on an isthmus separating two large salt lakes, that to the north-east communicating with the sea, being called by the natives El-Bahira, or the little sea, and is the one given in our illustration. Only boats and vessels of small tonnage can cross this lake to the city itself, as, although somewhat extensive, it is very shallow. Steamers and large trading vessels anchor at the Goletta, which is the port of Tunis, and is built at the mouth of the canal uniting the sea and lake. Passengers and goods are conveyed to the capital by a short line of railway which skirts the northern shore of the lake.

A BERBER VILLAGE IN ORAN.

In our last number we gave an illustration of a ford on the river Tafna, which flows through the province of Oran. The village of which we give an illustration on the opposite page is in the same neighbourhood, the Tafna at this point flowing through a deep gorge at the left of the picture.

This village, inhabited by a section of the Berber race known as the Trafas, is very unlike Berber villages in general, being scattered over a plain among shrubs and olive trees. The houses are built of clay (which abounds in this locality), varying in size but uniform in shape, the rooms arranged round a small court-yard which is open to the weather.

Near the centre, and crowning a distant hill, is a square Marabout, or saints' tomb, with its white cupola, while on the hill to the right is a more modern structure now used as a fort.

A VISIT TO BENISAF.

BY MISS READ AND MISS DAY.

BENISAF is a large and populous village on the Mediterranean coast of the province of Oran, about five miles east of the Tafna, and the journey related was undertaken late in the spring, just before the hot weather commenced.

Our sisters had long been desirous of visiting this district, as some of the Arab families they had known in Tlemcen had removed thither, and they much wished to search them out; and also to see what openings existed for the Gospel message in this locality. Miss Read says:—

We left home at half-past nine on a Friday morning by

diligence, and reached our destination about five o'clock. We knew nothing of the village, but after a little difficulty got a room in the inn, and deposited our box of books and possessions.

The next morning we went in search of our friends. We had hoped much from a nice woman whom we had known in Tlemcen, to get a start in the work we had come to do, by visiting her neighbours; but we found the address we had was not correct, and the person was unknown. While we were wondering what we should do

HER SON PASSED US,

and we had another experience of the Lord's care for us in our need. We should never have found them out by ourselves, for they live a quarter of an hour's walk from the new village. Dear Zourah was so pleased to see us, and kissed us heartily as she drew us into her room, which was really a cave in the mountains, and made habitable. As we expected, she and the few other Arabs, we found out, made a good beginning, and the time we spent in the neighbourhood was a very busy one. The work was rather difficult in one way, there being so much walking to do. With the exception of the little French quarter, which is higher up than the rest, the houses are either built in rows or terraces on the mountain-sides, or are caves in the mountains themselves, fitted with doors and a few conveniences. All the land in and around Benisaf belongs to the company who work the iron mines, and the people, both Spaniards and Arabs, are engaged in these mines. Spiritually, they are living in great ignorance, but are open to evangelisation. We were told on good authority that among the Arabs

NOT FIVE IN A HUNDRED

fast during the month of Ramadan; whereas, in Tlemcen, if an Arab openly ate and drank before other Arabs they would stone him to death.

Each time we went out we took with us Gospels and tracts in the three languages spoken, also New Testaments and copies of the Epistle to the Hebrews in Hebrew. Not once were we unkindly spoken to, nor were our books refused by anyone who could read. On the contrary, on passing through a hamlet, which we had visited the previous day, we were asked for more, and in another place we found a man reading a tract we had given to his daughter two days before. Sunday was our busiest time, for

THE MINES ARE CLOSED

on that day, and the 4,000 Spaniards and Arabs were all about the towns and roads, such numbers of men, women and children, one would wonder where they had all suddenly come from. After distributing tracts and portions in the village itself, we went in the morning to see Zourah, according to promise, as she was to get a few women together for a little reading and talk about Jesus. We found her little room full, and they all listened attentively, though, I think, they did not understand as well as she did. They seemed hardly to know the name of Jesus; as they do not keep Ramadan, their only idea of religion seems a blind adoration of Sedi Bousif (a poor, harmless idiot whom they greatly venerate). Zourah's husband and his two friends came in afterwards, and we had some conversation with them, and then left to go

FARTHER UP THE MOUNTAINS,

where we were able considerably to lighten our load of books, for, to our great surprise and delight, about one Arab out of every five could read fairly well, and being chiefly from Morocco, we hoped they would be able to understand them, as their language seems purer than the Tlemcen dialect. As soon as dinner was over we went to the place of rendezvous

arranged with a young Arab boy, Ben Sair, who was to show us the way to Galbarouth, but no Ben Sair was to be seen. We scarcely knew whether to wait or not, but ultimately decided not, and enquired the way of an old Spanish woman, who very kindly took us to the road we must follow, and to whom we gave some books. Just then a Jew, with a horse carrying a load of corn, passed, and she said to him, "If you are going to

GALBAROUTH

let these ladies keep with you." He was a friendly fellow, and we soon got into conversation on religious topics. We told him simply, in Arabic, that the Lord Jesus is the Messiah, to which he made few objections, and said he wished he was a Nazarene, but of either his own religion or ours he knew little. He could read Hebrew, so we gave him a Testament and some copies of the Epistle to the Hebrews, to give to his friends. A little farther on we spied two Jews coming towards us, and rapidly he drew a couple of the books from his belt, in which he had placed them, saying, "They can read"; and when they came up, he gave them, telling the men to read them, for they were part of the book of God. While walking along this seemingly endless path,

ON THE MOUNTAIN SIDE,

we met many other people, our friend, the Jew, giving portions to people of his own faith, while we kept books ready for the Arabs and Spaniards, and sometimes he would help us carry the bag, for it was heavy. At last we reached the first part of Galbarouth, a village inhabited entirely by the miners, and here the Jew left us, as this was his destination, and an Arab directed us to where we knew some Spaniards;

he called out to us: "If you are not long, you may ride back again to Benisaf on my horse." We toiled on, and after three miles of mountain climbing, reached the farthest group of houses in the village, and called "Plant 5." We went first to the people we knew, and from them to the other houses, giving portions of God's Word, in both Spanish and French. On descending to the next "plant," we found a great many Spaniards. The next two plants were well-inhabited by Arabs, for whom we had Gospels, and a number of Mrs. Grimke's

TEXT-CARDS.

As we gave the cards, we translated them into "Arab parle," that the men might better understand. They were surprised at the familiar way in which we went into their huts and caves, but though they were the roughest men we had met with, and their clothes were not of the whitest, they were very kind, and listened to all we had to say. From one group to another we went, trying to say just the words that would linger with them, and everywhere they were most kind, wanting us to sit down and talk to them, but we had been already four hours in the village, and it was getting late, so turned our steps homewards.

In this village of Galbarouth, the Arabs seem chiefly unmarried men, but in visiting a hamlet on another mountain, we found more women.

On the whole we were very encouraged by our visit. We distributed fifty-six pounds weight of tracts and gospels, and resting on the promise that He has given, "It shall not return unto me void," we know He will not suffer His faithfulness to fail in this matter, for "There is no restraint to the Lord to save, by many or by few."

BIBLE WORK IN SUSAN AND KEROUAN.

BY MR. G. MERCADIER.

NEXT to the preaching of the Word of God, its distribution is one of the most important methods of evangelisation; more especially is this the case in those lands where the Bible has for many centuries been excluded. Our esteemed brother, Mr. Mercadier, rejoices greatly in this department of service, and hitherto has been very successful, not only in the large city of Tunis, and surrounding villages, but in his more distant journey to Bizerta, in the spring, and now to Susa and Kerouan. The following notes of his journey will be read with interest:—

For some time I had been desirous of going to Kerouan, to undertake some evangelistic work. At length I was enabled to do so, and when Mr. Glenny and Mr. Bridgford left us on their way to Tripoli, I accompanied them as far as Susa.

Susa is a town of about 11,000 inhabitants, composed principally of Arabs, Jews, and 600 Europeans. It is an ancient Phœnician colony, having held a certain position in the Punic wars; later on it was destroyed by the Vandals; and under the Turks was a resort for pirates. At the present time it is the most important town, next to Tunis, in the Regency.

I only stayed a few hours in this town, having decided to go on to Kerouan, commence the work there, and return to Susa on my way back to Tunis. After having visited some Arabs and Europeans, among whom I sold a few copies of the Word of God, I took the train for

KEROUAN,

not a railway as we understand it, but only a sort of waggon, drawn by horses on rails, somewhat resembling a tramway, and called, in French, "Chemin de fer Decauville."

In the train there were three Europeans and some Arabs. Here, as in Algeria, Europeans soon begin to be conversational, and after a few minutes I opened my bag to show the Bibles to my travelling companions. This is always the beginning of discussion or conversation on religious matters.

The Arabs quietly took the Bibles, and began to turn over the leaves; but the Europeans at once commenced making remarks. "As for me," said one, "I am an Apostolic Roman Catholic, and this is a Protestant book!" I was about to reply, when another looked at him, and said, "But you are a perfect pagan, if you are a Roman Catholic, for you worship images." "What do you mean?" inquired the other, horror struck. "I mean what I said," replied the first, growing animated, "you worship statues and all sorts of saints; the pagans do no more than that." On this, the Catholic, finding he had to do with a better speaker than himself, could say no more than that he followed

THE RELIGION OF HIS FATHERS,

and if he were a Catholic, it was because he was born so.

This little discussion being finished, I asked the other if he was a Christian? "Oh, I?" he replied, "I am a free-thinker." "But," I asked, "what is then your religion?" "My dear sir, what can I tell you? My religion is: To do to others as I would they should do unto me; to be honest, and keep a good conscience." "But that comes from the Gospel; you will find all you have told me explained there," I said, as I placed a New Testament in his hands. "But I know this book, monsieur," he said, "I have read it when a child." "You know it very imperfectly, then, for if you

really knew it, it would teach you you are only a sinner, in spite of all your good works, having need of pardon for your sins, although you are honest."

IN A FURTHER CONVERSATION

I begged him to read the New Testament and examine it carefully for himself, seeking to understand the teaching of the Lord Jesus Christ.

Our conversation was very quiet, all the others listened, and then one of the Arabs, who could not let "El Babbas" (or the priest, as they call me) pass without buying the Word of God, entered into an interesting little talk with me on the inspiration of the Bible; he afterwards drew out from his bernous a large handkerchief, with blue stripes, untied a knot in one corner with his teeth, and gave me the money very contentedly for my Bible, greatly to the surprise of the Europeans present. After five hours of quick driving, we could see the white walls of Kerouan, and the enormous minaret of "Djemaa El Kebira."

Kerouan (camp for caravans) is a town of 15,000 inhabitants, nearly all Mussulmen. On approaching the town one perceives many

DOMES OF THE MOSQUES,

and tombs of the Marabouts and Zaouias. The most to be admired is the Mosque of Sidi Okba, the founder of Kerouan. It is only since the French have occupied Tunis that Europeans can visit this town, so renowned for its holiness in the Mussulman world. Seven pilgrimages to Kerouan are equal to one to Mecca.

I was surprised, on leaving my travelling companions, to hear myself called by my name, and found it was a young Arab, whom I had once helped in Tunis, when he was badly off. After getting my box of books from the train, I went through the town, accompanied by my young friend.

I thought it best to begin my work at the hotel, it being a central rendezvous for the Europeans of the place. In the evening I found myself in the same room with the "brigadier de gendarmerie," and some other French people. They were talking quietly, when the brigadier, in a loud voice, said: "I believe in nothing!"

I felt at once this was said on my account, and was hoping I should have the opportunity of a talk with the man who "believed in nothing." The next day I again met with him, and

OFFERED HIM A BIBLE,

which he did not hesitate to accept, saying: "All right, monsieur le pasteur, you do well to think of us, in coming to offer us the Bible."

In paying for the book, he added that he was leaving for Breton in a few days, and promised me faithfully to read it. The gendarmes seeing their chief purchase the book followed his example, and my bag was soon lightened. The rest were placed in a shoemaker's shop, who repaired my shoes. He had possessed a Bible for a long time which he had brought from Italy, but the others in the shop had never heard of it, so they took the opportunity to buy it.

I had an excellent reception amongst the Arabs. After going through the "sokes" and conversing with them, it was easy to sell. I was followed by a troupe of children, drawn by curiosity, and who showed me the principal places where they would be likely to buy from me. As I told them it was God's own Word

THE CROWD GATHERED ROUND

me and I took the opportunity of speaking to them of Christ and asking them to think of their souls and of the salvation offered to them in the Gospel by our Lord and Saviour.

It is impossible to relate all the interesting incidents of my

journey, but I soon disposed of all my Arabic Bibles except one, and this I did not want to sell at once; but having some books in Italian and French I began to work again amongst the Europeans. Alas! the state of the European community there is far from what it should be. I think few except the officials are legally married; still I met with a good reception and sold several copies. One lady wanted a "novelette," and seemed surprised when I told her my desire was to counteract that sort of literature. The day's work done, I had many visitors in my room and much conversation on the Word of Life.

Next morning at five, just as I was leaving the hotel, I saw an Arab following me. He looked anxious and kept close to me like my shadow. At last I said, "What do you want my friend?" "I have heard that you have the Gospel of Jesus Christ," he said, "and I wish to have it." "Yes, I have one Bible, if you wish to buy it; I will let you have it." He immediately asked the price, and finding he had not the money, set off to ask it from some Europeans who, however, would not lend him the amount. Suddenly I saw him

TAKE OFF PART OF HIS CLOTHES

and give them to the proprietor of the café, who gave him the required sum. I did not like to see him deprive himself of his clothes for the Bible and told him so, but he said, "Never mind, sir, it is only for a few minutes that some of my clothes are 'in pledge.' I can afford it, and shall fetch the money for them directly." It seemed hard, but it was a practical lesson for the Europeans present who had declared only the night before that the Gospel would never make any progress with the Arabs. This was the last of my Arabic books.

On the way home I sold a French Bible to some isolated farmers, and distributed some Gospels to Italian workmen occupied on the road at Susa. Next day, I commenced my work with the few remaining books. These I took into a café and soon got into a discussion with a scoffer. At last he said, "Your Bible is so cheap, I will buy it for the sake of the paper," and he gave me a piece of money asking for the change. I said, "As you say you buy the Word of God for the paper, I suppose I may keep the rest of the money for the truth it contains." "No, no," he said; whereupon I gave him back the money.

"What!" said he, "you don't want to sell me one of these books!"

"No!" I said, "I do not care to sell God's Word to those who mock at it. You must not think I am here on business merely, and if I refuse to sell you a Bible, it is because you do not value it."

Seeing I replied to his sarcasms without fear and that several disapproved of his manner, he was quiet for a time, and after some present had bought Bibles, he politely said:

"Pardon, monsieur, if I jested just now about your books, but I do want to buy one of them, and will read it conscientiously. I know a little of it, for my father had one." Thus another Bible was sold.

After a visit to

THE MILITARY HOSPITAL,

where I spoke and distributed Gospels to the sick soldiers, I went to the barracks with New Testaments, letting the soldiers pay what they could. They received me very well, but I had not enough books for them. I then left for Tunis, very tired, and with a bad cold, which took away my voice, but happy for having been permitted to work in the service of the Master and to make His Word known.

The harvest is great and the labourers are few. May God help us in this work of telling to the Europeans, Arabs, and Jews of North Africa that God is Love, and that He gave His Son to die.

CAMPING IN A MOORISH VILLAGE.

NOTES BY MISS C. S. JENNINGS.

MISS JENNINGS, in company with one of the new workers, has been away on a tenting expedition to the villages lying around Tangier, within a radius of fourteen miles. Making Hope House her head-quarters for the summer months, she is hoping to encamp in one of the further villages for seven or ten days at a time, coming back occasionally to change her companion and enjoy a Lord's Day in fellowship with the other workers. We append some notes of her first journey in company with Miss Chapman.

June 26th.—I started at ten o'clock from Hope House with Miss Chapman for our first village expedition, Mr. Patrick kindly accompanying us on the way. About three hours donkey ride brought us to a widespread village on the slope of a hill, from whose summit the sea is plainly visible, at about five or six miles distance. It was a very hot day, but with a refreshing breeze from the hill. We inquired for the macuddum (or mosque master) of the village, to ask for a site and permission to encamp, but were told he was away. Some of the people, however, welcomed us, and brought us to a very good site, from whence we have a lovely view of the hills around, and the ocean filling up a large gap in the landscape between two ranges of hills. Mr. Patrick left us about 3 p.m., after having kindly fixed our tent for us. After tea, several of the villagers came to see and talk with us, and of course asked after medicine.

June 27th, Friday.—A villager on whose ground we are pitched consented to guard us for 2½ d. a night, and slept on the ground just outside our door, every now and again patrolling round our tent. We awoke to such

A GREY QUIET MORNING

after yesterday's wind, and feared rain, but it was early, and when the sun did shine forth, it became so hot, that we dashed buckets of cold water on to the roof of our tent. The heat to-day has reminded me more of Indian weather than at any time since I arrived in Africa. A woman appeared before we were dressed with a native jar of milk as a present, but unfortunately it curdled while boiling, so we saved it for a pudding for dinner.

Villagers came directly after breakfast asking for medicine, and we have had such all day long round our tent. Several men too came about sunset as they returned from their day's harvesting, but we were obliged to refuse medicine to these, having only brought a little with us which we are keeping for women and children. We went this morning to visit our former hospital patient Aisha. We found her in a dark, smoke-begrimed hut, lying in poverty, dirt, and disease,

A PITIABLE OBJECT

indeed. She had been lying there ever since she left us, six months ago, her elder son and daughter keeping the poor little home together by field labour, Hesein, with one eye, being still in the Djemma or school. She sent for her youngest boy from school, and made him pick out two of the finest of her poor brood of chickens, and gave them from her sick bed, regretting she had no eggs to give me. It was very touching to see her gratitude and pleasure. Bringing her boy back with me, I gave him a loaf of bread and some oranges for his sick mother.

After getting a little rest in our tent in the heat of the day, we were prepared for work again about 5 o'clock, and had no lack

of auditors till sunset. While a great responsibility, it is also a great privilege to be living

THE ONLY TWO WITNESSES

for God's truth in this dark village; but ought we not to believe that if Christ is really living in us, there *must* be an influence from us to these we came in contact with? God grant us the honour of sowing seed which shall spring up into life eternal.

Saturday, 28th.—Intensely hot at midday; we felt quite overcome by the heat, so we rested in our tent, and were so grateful for a breeze which sprang up early in the afternoon. We tried to buy a fowl here to-day, and offered a small English mirror and a pair of scissors in exchange, but were told the fowls were all too small. The boys have been bringing us eggs all the afternoon and evening in ones, twos, and threes. I give in exchange for each egg, two English needles and three pins.

It is harvest time, and the women are busy, in the fields all day. They asked us why we did not return to Tangier now and come to them in the autumn, when the harvest is over and the fruit is ripe, and then all the women could come in numbers and listen to our talk. One handsome young woman, the wife of the owner of this field where we are encamped, comes constantly and entertains us with her strange gesticulations, though she can talk. She carries on her back

A LOVELY CHILD

of perhaps sixteen months, whose dark-eyed, pretty face is surmounted by a head of lovely wavy, short brown curls. The mother asked me for medicine to make this child's "ugly" hair straight and beautiful.

Sunday, 29th.—After breakfast I had a nice talk with some women under the olive trees close by our tent; then, having enjoyed some reading and prayer together, we started for Aisha's hut. We found her lying alone on her hard wooden shelf-bedstead, with only a tiny zinc pail near her bed, containing a little water to refresh herself. We sat and talked and sang to her of Jesus, and she confessed to loving Him and praying in His name to God, and said she no longer believed in Mohammed. I told her the only thing she could do if she really believed in Christ was to

CONFESS HIM

before her children, and tell them what she knew of Him (for she was with us three months in the hospital). She audibly responded to, and followed me in several petitions of the prayer I offered up before we left.

Monday, 30th.—Was awakened from a vivid dream about six this morning, by a woman calling out "Maalama" or *Teacheress*, and looking round saw her brown head thrust in the tent door. She asked for medicine for a bonny boy on her back about two years old, whose spleen was enlarged after fever. I was so sorry I could not treat him; many of these dear children are similar sufferers. The poor mother was going off harvesting. We doctored a few patients after breakfast, and it being a breezy morning Miss Chapman and I started for the distant harvest fields about 9 o'clock, taking a little bread and butter and an orange each, in the native bags slung across our shoulders. We made our way first to a small hill about a mile distant, where two women who were gleaned beckoned to us. Sitting down, we talked to them and a girl who was with them, of the Lord Jesus, then

PURSUED OUR HOT WAY

to a larger hill, on the slope of which a number of men were reaping and the kaid of the land was walking about under a conspicuous English umbrella. Passing through a douar, or small hut village on the top of the hill, a woman called us to stop and took us into her cool and really *clean* hut, where, sit

ting on the mats she placed for us, we had a long talk with her, and found she formerly lived in Arzila and knew our two sisters there, mentioning Miss Caley's medical skill and their kindness to the people, and as we showed the Wordless Book and sang "Jesus loves me," in Arabic, she remarked it was what they said and sang. Her gentle little daughter of twelve has a terribly diseased left heel for which the mother asked medicine. I had nothing suitable, as it required surgical treatment, so I gave her a note to Dr. Churcher, and told her to take her child to him on a donkey when harvest was past. She gave us seven eggs and offered us bread. Leaving her, we found

A BREEZY SPOT

on the brow of the hill, where we ate our bread and butter, and after a further walk of over a mile, reached our village friends in a large harvest field; very warmly they greeted us, and after staying awhile with them, set off on our way home, reaching our tent by 1.30. After tea, we had a splendid time with the women and children first, and then till dark with the boys and men. Thank God, interest is growing.

FOR THE YOUNG.

EXTRACTS FROM A CIRCULAR LETTER TO THE MEMBERS OF THE CHILDREN'S MISSIONARY BAND.

MY DEAR YOUNG FRIENDS,—Having lately spent a few weeks in Algeria, I will now tell you something about my visit.

I arrived at Algiers near the end of February, and although it was quite cold in England, I found it warm enough there to sit out of doors, sometimes too hot even for that, in the afternoon.

It was very pleasant to see again my old friends the Moors, Jews, and Kabyles, in their picturesque costumes, and to be once more in the midst of strange scenes and strange customs, which reminded me so much of Bible times; the dress, customs, and country, being much the same as those of the time and country of our Saviour. Here one sees large earthen waterpots, holding many gallons, and, probably, similar to those containing the water which Jesus turned into wine, and large pots of oil—perhaps, like those empty vessels which the prophet Elisha told the poor widow to borrow. Here, in a café, are wide, low seats, on which the Arabs sit or recline, as they did at the feasts in the time of our Lord, and in some places you may see the water-carriers, with their goat-skins (bottles) filled with water. Some of the natives remarked: "England is a rich country, because it has much rain"—and in these countries the care which is taken of this precious fluid, the many cisterns and channels used in conveying it to their fields and gardens, and the productiveness of those which have plenty of it, remind one that, in Scripture, water is often spoken of (and understood by the Jews) as the emblem of life, and of the Holy Spirit, the Spirit of Life.

Many mules and asses pass along the roads, laden with sand, bricks, corn, and all sorts of things for the markets, which are often held in the open, the men and animals sitting or lying on the ground, and their goods scattered around or before them.

Away from the towns are tents, made of camels' hair, which the people who live in them move about from place to place; and in some parts, flocks of sheep, goats, and camels, fields of fig trees, olive yards, and vineyards, and vines trained in form of an arch, so as to give shade in the summer, all remind us of the land of Israel, where the people liked to sit "under their own vine, and under their own fig trees."

And then there was the desert, a day's journey by rail from Constantine, the land gradually getting more and more barren as we went on, until we passed over a range of hills, and then was seen flat, dry, barren land, as far as the eye could see, with a dark spot in it, which, when we reached it, we found to be Biskra, the town of 10,000 date palms, an oasis in the desert, *fruitful* because it had *water*.

But you will want to hear about the people and the missionaries. At one station (Constantine), I went to see a class of Arab girls, and heard them sing, in Arabic, our beautiful little hymn, "Jesus loves me." I gave them a picture leaflet, explaining it to them, and telling them, in English (while one of the missionaries interpreted), about our Seaside Services. The little brown-faced girls looked very pretty in their Moorish dresses, and I am sure you would walk a long way to see them gathered together singing hymns, in the courtyard of this tiny Moorish house. I went, too, to the young men's class, and heard some of them reading from the New Testament. They were very glad to see me, and I hear one of them, who has been a soldier, has since sent me his photograph (though I fear it has been lost in the post), while another was a lawyer's clerk, and wrote beautifully in Arabic.

At another mission station, in Kabylia, I spent a Sunday, and went in the afternoon to a little French service, where I spoke to the young people, one of the missionaries interpreting for me, and we also visited some of the houses. Oh! such dirty little huts, built of mud, and without chimney or window. On one side was a sort of low platform, to sit and sleep on, while there were large vessels, built of mud, several feet high, for holding their figs, raisins, etc., and part of the one room was allotted to the sheep, goats, or fowls. The fireplace is a little hole in the floor, and over this the people at one house fried some cakes, made of flour, eggs, and oil, which they were very anxious that we should eat. This was rather an ordeal, as they were without salt or sugar, and very rich, but we did our best, so as not to hurt the people's feelings, for they are very hospitable. Before we went away we sang for them a hymn, in English.

The people here are not of the same race as the Arabs, having been driven up into the mountains by them when they conquered the country, 1,200 years ago, and their houses are much inferior, and their dress and customs not the same.

While I was at Algiers and Constantine, I often used to give away picture-leaflets and text-cards to the Arabs, in their cafés and shops. I would go and sit among them, and ask for a "taleb" (*i.e.*, a well-educated man), and give him the paper, asking him to read to the others, which, generally, he was very pleased to do, those around him being very glad to listen; then I would give a few words of explanation, and, perhaps, go again the next day. They almost always received me very kindly, and readily listened to what I had to say. One old man wanted to come to England with me.

While in Constantine, I gave away a number of text-cards, in Hebrew, to the Jews, of whom there are a great number. Do not let us forget to pray for them too.

I was very sorry to leave North Africa and the Arabs, probably for the last time. It was most pleasant to work for Jesus in this way, and I hope you will pray with me, that those texts and leaflets will bring a ray of light into the dark hearts of those who have never heard the words of Jesus before, and, perhaps, never before heard Him spoken of by a Christian.

In this way, in visiting, holding classes, and attending to the sick, our missionary friends are employed, even when ill themselves from the bad air, great heat, and tiring work, so let us also pray much for them, that God will strengthen them and give them health and power to work for Him, and for the poor Arabs, that many may be won for Jesus.

The work at Tangier is going on very well indeed, and

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 direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

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

LIST OF DONATIONS FROM JULY 1st TO 31st, 1890.

| 1890. | | No. of General. | | 1890. | | No. of General. | | 1890. | | No. of General. | | 1890. | | No. of General. | | | | | |
|------------------|-----------|------------------|----|------------------|-----------------|------------------|----|------------------|------|------------------|------------|------------------|----|------------------|-----------------|------------|----|---|---|
| Receipt. £ s. d. | | Receipt. £ s. d. | | Receipt. £ s. d. | | Receipt. £ s. d. | | Receipt. £ s. d. | | Receipt. £ s. d. | | Receipt. £ s. d. | | Receipt. £ s. d. | | | | | |
| July | 1... 4275 | 2 | 9 | 4 | Brought forward | 114 | 6 | 6 | July | 10... 4311 | 2 | 5 | 0 | Brought forward | £396 | 13 | 1 | | |
| | 1... 4276 | 3 | 12 | 0 | July | 4... 4293 | 1 | 0 | 0 | July | 15... 4329 | 0 | 10 | 0 | July | 24... 4346 | 3 | 0 | 0 |
| | 1... 4277 | 11 | 14 | 1 | | 4... 4294 | 1 | 0 | 0 | | 15... 4330 | 2 | 0 | 0 | | 24... 4347 | 1 | 1 | 0 |
| | 1... 4278 | 0 | 10 | 0 | | 5... 4295 | 5 | 0 | 0 | | 16... 4331 | 5 | 0 | 0 | | 24... 4348 | 2 | 4 | 9 |
| | 1... 4279 | 6 | 5 | 0* | | 5... 4296 | 1 | 0 | 0 | | 16... 4332 | 0 | 12 | 0 | | 25... 4349 | 1 | 0 | 0 |
| | 1... 4280 | 3 | 0 | 0 | | 5... 4297 | 2 | 0 | 0 | | 11... 4315 | 1 | 0 | 0 | | 25... 4350 | 1 | 4 | 0 |
| | 1... 4281 | 10 | 0 | 0 | | 7... 4298 | 0 | 2 | 6 | | 11... 4316 | 2 | 2 | 0 | | 26... 4351 | 1 | 0 | 0 |
| | 1... 4282 | 2 | 10 | 0 | | 7... 4299 | 3 | 0 | 0 | | 11... 4317 | 4 | 13 | 6 | | 28... 4352 | 0 | 3 | 6 |
| | 1... 4283 | 50 | 0 | 0 | | 7... 4300 | 10 | 0 | 0* | | 11... 4318 | 1 | 0 | 0 | | 29... 4353 | 0 | 4 | 0 |
| | 2... 4284 | 15 | 0 | 0 | | 7... 4301 | 20 | 0 | 0 | | 11... 4319 | 1 | 10 | 0 | | 30... 4354 | 3 | 0 | 0 |
| | 2... 4285 | 0 | 5 | 0 | | 8... 4302 | 0 | 10 | 0 | | 12... 4320 | 0 | 5 | 5 | | 31... 4355 | 50 | 0 | 0 |
| | 2... 4286 | 1 | 0 | 0 | | 8... 4303 | 0 | 2 | 0 | | 12... 4321 | 0 | 10 | 0 | | 31... 4356 | 1 | 5 | 0 |
| | 2... 4287 | 5 | 0 | 0 | | 9... 4304 | 3 | 0 | 0 | | 12... 4322 | 0 | 5 | 0 | | 31... 4357 | 3 | 0 | 0 |
| | 3... 4288 | 0 | 10 | 0 | | 9... 4305 | 0 | 2 | 6 | | 12... 4323 | 0 | 3 | 0 | | 31... 4358 | 3 | 0 | 0 |
| | 3... 4289 | 0 | 10 | 0 | | 9... 4306 | 0 | 5 | 0 | | 12... 4324 | 1 | 0 | 0 | | 31... 4359 | 3 | 0 | 0 |
| | 3... 4290 | 1 | 7 | 1 | | 10... 4307 | 10 | 18 | 2* | | 12... 4325 | 1 | 1 | 0 | | | | | |
| | 3... 4291 | 0 | 4 | 0 | | 10... 4308 | 50 | 0 | 0 | | 14... 4326 | 0 | 10 | 0 | | | | | |
| | 4... 4292 | 0 | 10 | 0 | | 10... 4309 | 4 | 0 | 0 | | 15... 4327 | 1 | 0 | 0 | | | | | |
| | | | | | | 10... 4310 | 10 | 0 | 0 | | 15... 4328 | 1 | 0 | 0 | | | | | |
| Carried forward | £114 | 6 | 6 | | Carried forward | £236 | 6 | 8 | | Carried forward | £256 | 11 | 7 | | Carried forward | £396 | 13 | 1 | |

† Tulloch Memorial Hospital.

* Special Funds.

Gifts in kind:—July 17th (159), parcel of garments; July 18th (160), parcel of garments.

Council of the Mission.

J. H. BRIDGFORD, CHRISTCHURCH, HANTS.
ALGERNON C. P. COOTE, POWIS SQUARE, W.
W. SOLTAU ECCLES, UPPER NORWOOD, S.E.
EDWARD H. GLENNY, BARKING.

GENERAL AND MRS. F. T. HAIG, RED HILL, SURREY.
R. C. MORGAN, 12, PATERNOSTER BUILDINGS, E.C.
JAMES STEPHENS, HIGHGATE ROAD, N.W.
THEODORE WALKER, LEICESTER.

Office of the Mission.

19 AND 21, LINTON ROAD, BARKING.

Hon. Treasurer.

W. SOLTAU ECCLES, 100, CHURCH ROAD, NORWOOD, S.E.

Hon. Secretary.

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

Assistant Secretary.

WILLIAM T. FLOAT.

Bankers.

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REV. WILLIAM ARTHUR, CLAPHAM COMMON, S.W.
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DONALD MATHESON, ESQ., 120, QUEEN'S GATE, S.W.
J. E. MATHIESON, ESQ., 47, PHILLEMORE GARDENS, KENSINGTON.

GEORGE PEARSE, ESQ., 9, RUE BRUNEL, AVENUE GRANDE ARMEE, PARIS.
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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 M. C. LAMBDEN ... | May, 1888 | Miss K. SMITH ... | " " | Mrs. MERCADIER ... | Sept., 1887 |
| Mrs. H. BOULTON ... | Nov., 1888 | Akbou. | | Miss GRISSELL ... | Oct., 1888 |
| Mr. N. H. PATRICK ... | Jan., 1889 | Mr. A. S. LAMB ... | Oct., 1883 | Miss A. A. HARDING ... | " " |
| Mrs. PATRICK ... | Sept., 1889 | Mrs. LAMB ... | " " | Miss M. F. HARRIS ... | " " |
| Miss M. ROBERTSON ... | Oct., 1889 | Constantine. | | Miss R. JOHNSON ... | Oct., 1889 |
| Miss F. R. BROWN ... | " " | Miss L. COLVILLE ... | April, 1886 | DEPENDENCY OF TRIPOLI. | |
| Miss A. K. CHAPMAN ... | " " | Miss H. GRANGER ... | Oct., 1886 | Tripoli. | |
| Miss B. VINING ... | April, 1886 | Mostaganem. | | Mr. G. B. MICHELL ... | June, 1887 |
| Miss R. J. FLETCHER ... | May, 1890 | Mr. A. V. LILEY ... | July, 1885 | Mr. H. G. HARDING ... | Feby., 1889 |
| Miss E. GILL ... | " " | Mrs. LILEY ... | April, 1886 | NORTH ARABIA. | |
| Mr. W. SUMMERS ... | April, 1887 | Tlemcen. | | Base of Operations— | |
| Casablanca. | | Miss L. READ ... | April, 1886 | Homs. | |
| Mr. C. MENSINK ... | Oct., 1888 | Miss H. D. DAY ... | " " | Mr. S. VAN TASSEL ... | Nov., 1886 |
| Mr. J. J. EDWARDS ... | " " | Mr. M. MARSHALL ... | June, 1887 | NORTH ARABIA. | |
| Tetuan. | | Mrs. M. MARSHALL ... | Mar., 1888 | Base of Operations— | |
| Miss F. M. BANKS ... | May, 1888 | Miss R. HODGES ... | Feby., 1889 | Homs. | |
| Miss A. BOLTON ... | April, 1889 | Miss A. GILL ... | Oct., 1889 | Base of Operations— | |
| Fez. | | Mascara. | | Homs. | |
| Miss E. HERDMAN ... | Jan., 1885 | Mr. F. CHEESEMAN ... | Jan., 1886 | Mr. S. VAN TASSEL ... | Nov., 1886 |
| Miss M. COPPING ... | June, 1887 | Mrs. CHEESEMAN ... | " " | Base of Operations— | |
| Miss I. L. REID ... | May, 1888 | Mascara. | | Homs. | |