

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

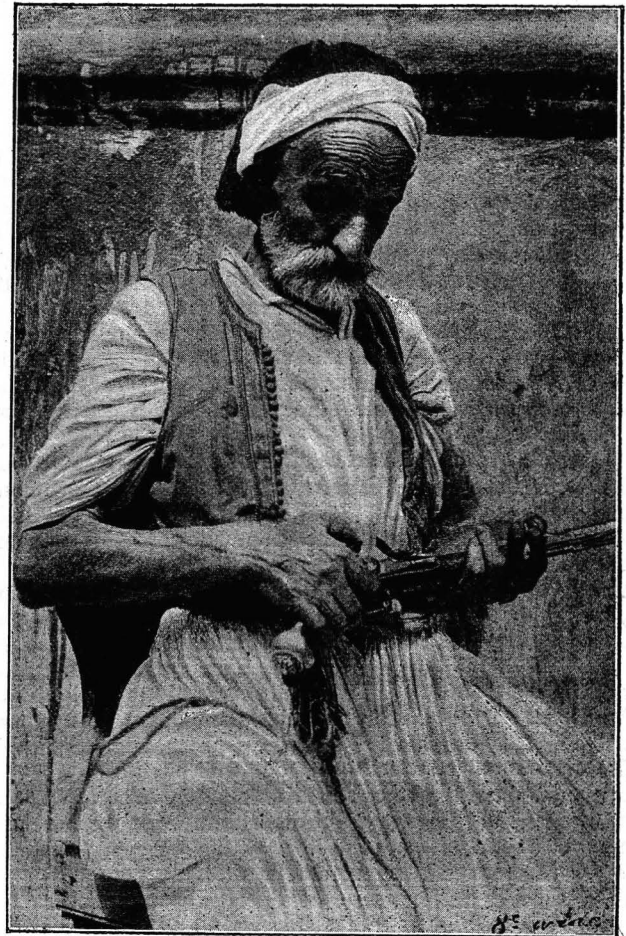
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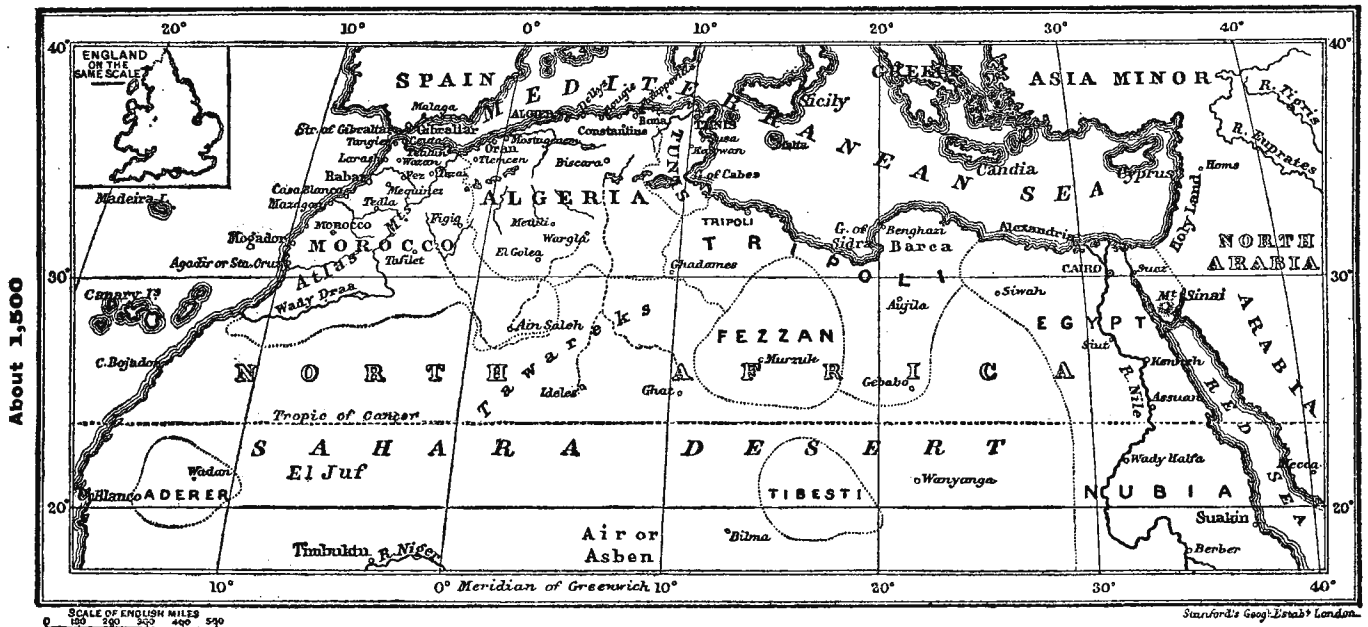
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S W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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

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.

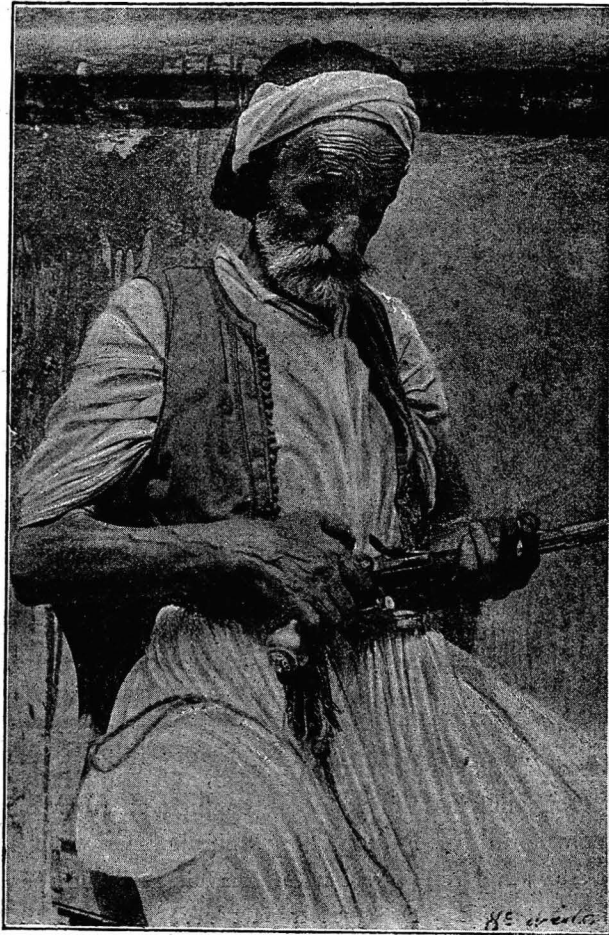
TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this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



AN ARAB GUNSMITH (*From a Photo.*)

A FEW THOUGHTS ON MISSIONARY NEEDS AND INDIVIDUAL RESPONSIBILITY AND FAITH.

MISSIONS have ever had two palpable difficulties to face. One, the obtaining of suitable labourers; the other, money to sustain them and their work. In order to meet the first difficulty, there is a strong temptation to send out those who are only partially qualified; and to meet the second, to adopt measures for raising funds unworthy of God and the Gospel, and having a tendency to lower the tone of the service of Christ to that of an ordinary master, if not even lower than that, instead of keeping it on a level with His boundless power, wealth, and wisdom. Spiritually-minded men, with strength of character, a burning love for souls, a knowledge of God's ways and truth, and ability to impart the truth they know, have ever been and still are difficult to find; and when added to these good health, and power to learn a foreign tongue are required, the difficulty is far greater. The danger is to accept well-educated persons whose spiritual fitness is not very evident, instead of making spiritual fitness stand first, and educational and physical adaptation rank after.

As to the money question, pressure for funds is often considerable, and there is a temptation to go into debt, or

raise money by bazaars and other soul-deadening means. Not that bazaars are necessarily wrong ; but they are like strong drink, so difficult to keep right that total abstinence seems the only safe course. Even sales of work need to be carefully managed if they are not to be schools of vanity. If we lower the tone of the church at home to commence a church abroad, it is as though we dug out the foundations of our house to get material to finish it with, or as though we for a small sum gave lessons in picking pockets to raise money to employ more police. Asking money of unconverted persons seems quite out of keeping, suggesting either that the people of God are so poor or so covetous that they cannot be counted on, or that our Heavenly Father has so far forsaken us that His servants are reduced to beg help of *His enemies*.

Personal application to the Lord's people does not seem to be wrong, but appears undesirable, and is likely to lead to little better than begging. It also robs giving of its spontaneity, and may put the recipient into the position of a receiver of personal charity. The better way seems to be to tell the facts to the Lord's people, and trust God in answer to prayer to incline them to give. For if people are not moved to give by the facts, and are moved by a personal application, is it not evident that they give mainly on the ground of the personal application rather than on the merits of the case ? consequently the solicitor is in a measure personally indebted, and the giver, having given not for Christ's sake, but for the asker's, will miss the reward from our Father in Heaven.

Restricting ourselves, therefore, to stating facts, and remembering that even this will be of no avail unless God be pleased to prosper it, we feel *our great resource is faith and prayer to God*, and we ask that, having for His glory and the churches upraising in tone, abandoned certain methods of raising money, He will be pleased to more than make up our loss in some other way, and that thus we may be encouraged more and more at all costs to seek His glory ? This we believe He will do, so that though, like Paul, we may know hunger, thirst, and need, yet that need shall be supplied out of His riches in glory by Christ Jesus.

The older societies have for years been compelled to limit the number of workers sent out for want of money, and white harvest fields have been left to rot unreaped for lack of funds to employ labourers. To those in sympathy with Christ in His yearning over the perishing, this has been a saddening sight. Nay, more ; since Christ *commands* that the Gospel should be preached to every creature, there must be *disobedience* somewhere, for His biddings are enablings. Some have felt their *individual responsibility* so great that they have determined *to obey at all costs*, and, in dependence on the Lord who commands, have gone forward, trusting Him to provide all their need.

This has been the case with the *individuals* who constitute the North Africa Mission—Christ's commands have been their authority ; His promises their sufficient stay. Some of their number may have found this course too trying to the flesh, and no doubt more will do so. Perhaps they miscalculated their faith, or mistook their call ; or failed to follow the pillar of guidance and wandered where no manna fell, and then remembered the flesh pots of former years, and declared the principles did not work. The greater part have gone on, though, all conscious of failing at times, yet each individually believing God to have called them to the work, and each *individually* counting on God to sustain them and it. For the advantages of the work these individuals labour as a united company with central direction and receipt and distribution of funds, etc., but should that central direction cease, the *individuals* would remain, working for and trusting in God.

It is important to understand that the North Africa Mission is not a society as usually understood, but simply a band of workers for a common purpose. In ordinary societies there are, *first*, the denomination or constituency ; *second*, the committee, to whom the denomination or constituency delegate the management of the work ; and, *third*, the agents who are engaged, sent out, and paid by them. The North Africa Mission *has no agents*. The missionaries and their fellow-labourers at home *are the mission* ; and should be called *members* of the mission, not agents. Certain of these members undertake the direction of the work and the distribution of funds, etc., and are called the council of the mission. Certain others labour among the Moslems or Europeans, and are called the missionaries of the mission. The council decides as to the suitability of new workers, and, unlike the societies before named, sends out *all workers* who seem suitable.

Some have questioned if it is right to send out all if funds are low. In answer, we say that as each of the present workers felt their *individual responsibility to God to go*, and have counted the cost of *individually* trusting in God for supplies, it can surely matter very little that a few more should do the same, unless the number

becomes so great as to have exhausted the Royal Commission to preach to every creature, when some might feel they should go elsewhere. The directors have only to decide whether those who apply are *really called by God*, and if they believe this to be so, to accept them as *called by God*, and welcome them to share the supplies that God may incline His servants to give, unless they have doubts as to whether God can afford to sustain so many servants in His harvest field.

It is possible to accept a true crude principle without thinking how it will work out. We need an *all-round faith* in God. Faith in His providential guidance, even though it seems very, very contrary to our ideas of what is best. God never guides us by circumstances to do what in His word He directs us not to do. His Word and His works ever go hand in hand. May that Word dwell in us richly in all wisdom, and may we seek to know more and still more of His ways of guiding and directing—of encouraging and restraining—that we may walk in our way safely, and our feet may not stumble.

NOTES AND COMMENTS.

MR. BUREAU and family have removed from Tunis to Sfax, a large town on the south-east coast of the Regency, and distant from Tunis by sea about 300 miles. It has a population of about 32,000, the greater part of whom are Moslems, and our brother will here seek to open up a fresh work for God.

* * * *

MR. LILEY, of Mostaganem, has just completed a translation of the Gospel by St. Matthew into the localised Arabic of that neighbourhood. It will require careful revision before being printed. The pure Arabic being understood by few seems to render these translations necessary, if "the common people" are to read the Scriptures for themselves.

* * * *

ABRAHAM, the convert from Mogador, has undertaken to translate certain portions of Scripture into the Schloo dialect, commencing with some suitable passages for the Wordless Book. The work is to be done under the supervision of Mr. Summers. While important, it must necessarily prove a difficult task, as the Schloo dialect has not at present been reduced to writing.

* * * *

MISS BOLTON has, we regret to say, been laid aside by a severe attack of peritonitis. Dr. Churcher at once rode over to Tetuan, accompanied by Miss Robertson, to assist in nursing. We are thankful to say later accounts report our sister as convalescent.

* * * *

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.

* * * *

FAREWELL MEETINGS.—In view of the departure of several of the missionary brethren and sisters (who have been spending a few weeks in England) for their various fields of labour, it has been arranged to hold Farewell Meetings in EXETER HALL, on Tuesday, October 14th, at which it is hoped the whole of the workers will be present, and also several others going out for the first time. The meetings will be held in the Lower Hall, at three o'clock in the afternoon and seven o'clock in the evening. Tea and coffee will be provided in the interval.

A DRAWING-ROOM SALE has been arranged by Mr. and Mrs. Coxeter at their residence, "Bathurst," The Grove, Highgate Road, on Tuesday and Wednesday, October 14th and 15th, the proceeds to be divided between the Congo and North Africa Missions. We trust that many who take an interest in the Lord's work in Africa will endeavour to visit our friends during one of the above mentioned days.

DAYBREAK IN NORTH AFRICA.

BY MRS. F. T. HAIG.

Numerous Engravings. Paper Covers, 1s.; Paper Boards, 1s. 6d., post-free.

Press Notices.

"A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry."
—*Christian*.

"A very encouraging and hopeful account of work for Christ in Morocco, Algeria, Tunis, and Tripoli, by the North Africa Mission. Mrs. Haig tells the story of this development and progress with the interest of one whose sympathies are in the work, and we sincerely trust that this volume may have a wide circulation."
—*Reaper*.

"This is a most refreshing little book. Its perusal cannot fail to impress the reader, by both pencil and pen, with the state of things over there."
—*Illustrated Missionary News*.

"The whole is inspiring reading, and to take in hand the volume is to turn over its pages till it is read through. Outwardly it presents a very tasteful appearance. It contains a number of illustrations."
—*The Rock*.

"Our readers would be greatly aiding the North Africa Mission if they purchased this shilling book, and at the same time they would get full value for their money. People need to learn about Morocco, Algeria, Tunis, and Tripoli; for if they knew more they would feel more pity for these nations, which are sitting in darkness. The Gospel can convert Mohammedans: it has been tried. Will not the Church of Christ arouse itself to plough this nearest of all missionary fields? If we leave out lands which are nominally Christian, this is the first portion of the great field of the world which we can reach. It is so close at hand that a few days will bring us to it. Let us evangelise it, in the name of our Triune God."
—*Sword and Trowel*.

S. W. PARTRIDGE & CO., or the Office of the Mission.

AROUND MAZAGAN, MOROCCO.

EXTRACTS FROM MISS HERDMAN'S DIARY.

Miss Herdman, who, with Miss I. L. Reed, has been staying for a time in a native village near the coast town of Mazagan, sends us some notes of their experiences in that neighbourhood. Our sisters were intending to leave on their return journey about the second week in September, travelling by way of Casablanca and Rabat to Mequinez, a large inland city.

On arriving in Mazagan, we were informed that there was not an empty room in the place, that everybody was clamouring to build, and that the Government would not permit building by Moors, Jews, or Europeans. However, our Consul found us part of a Moorish built house without windows, belonging to the family of his Jewish agent.

These people have been very kind to us, and we have been very happy with them. Friends have been raised up to us on every side, who have shown us disinterested kindness; and we are thankful to God for His mercy towards us. Our visit has been full of interest, for we have had Moors, Jews, and Spaniards listening to the Word of God ever since our arrival. We have also been able to entertain native converts travelling through; and one who has been persecuted by the Government, and by his family, is now with us as a servant. He arrived weary, penniless, and footsore in Mazagan, and was brought to us by another convert. He has

A HEART KNOWLEDGE OF CHRIST,

and a very slight acquaintance with Scripture. Day by day he studies it with us, and he hopes eventually to carry the glad tidings to his people, the Berbers, who are more inclined to hear than their Arab conquerors. We met in Rabat the Berber convert, who has been carrying books to various places around Fez; they all take refuge with Dr. Kerr. He was going up to his mountain home to harvest, and we hope to meet him and to arrange for his taking Scriptures on a donkey to the Atlas mountains. The man who is with us would like to accompany him. Meanwhile, we have come out to the country after spending a month in Mazagan, and have pitched on the ground of a Moslem who has lived with an English family in Tangier, and who has given up Mohammedanism. May he be led to Christ! He is very kind to us. Provisions are short, and he has gone out with his gun to try to shoot us something. Rabbits and partridges are plentiful at a short distance from here.

Aug. 9th.—We have had a

VILLAGE SCHOOLMASTER

in our tent to-day hearing and reading the Gospel. He is married to a sister of our host's, and returns periodically from the village, where he teaches the Koran. He will thresh his maize and go back to his teaching.

These people live mostly on coarsely ground wheat or maize, boiled and mixed with milk; and also, like all Africans, drink plenty of sour milk. They bring us milk in abundance, except now and then when the cow runs away.

Eggs are very slightly over three-halfpence a dozen. There is fine bathing here, which we enjoy, and pretty shells in any quantity. I had one of the she asses, accompanied by her foal, for a ride this evening to a beautiful spot on the shore, Miss Reed preferring to walk.

We have just been remembering our English friends in our Saturday night prayer meeting.

We observe with pleasure that our Moorish brother in the

Lord, who is serving us, prays constantly for the work of the Holy Ghost in his own heart and in that of others.

THE VILLAGERS

come around us, and are friendly, so that although this place is wild and lonely—rocks and bare earth (for every blade of grass is burned up with the heat, there being absolutely no rain in summer in Morocco, not even a thunder shower)—our time passes very quickly. These country people, although near the sea, wash neither person nor garments, and we make strenuous efforts, with little success, to keep them outside the tent. The air is quite keen at night, and a strong, fresh wind blows all day. Far from being hot, we are obliged to shut one side of the tent to be warm enough, although the sun's heat is great. Our spirits were much refreshed while at Mazagan by hearing news from an authentic source of the steadfastness and of the Gospel work of some native converts to the south east of us.

EXTRACTS FROM WORKERS' LETTERS.

From Mr. EDWARDS (Casablanca).

We have been in the midst of the hot weather now for about three weeks. It has been sometimes very oppressive, and headaches have been the result.

We are living here precisely as we would do were we camping out in the interior, with the exception of two chairs we have been able to buy, and until we feel warranted in so doing, we have resolved to continue in the present style.

We have been able to make several friends, and on the whole one must feel encouraged. The other day I succeeded in placing two Gospels (large size) in the hands of Moors, and our teacher being greatly interesting in the Epistle of James, brother Mensink gave him a Gospel for his own private study.

We visited a German family residing four miles from the town, in the wild and open country, on Sunday morning. We went early and returned about noon, finding the sun very hot, and the roads like burning sand. Two hours' sleep revived us, and we feel no ill effects from our exposure. We found poverty reigning supremely in that home, but to the poor shall the Gospel be preached.

From Mr. SUMMERS (Tangier).

At the hospital I have had nearly every morning most interesting times. On these mornings from thirty to fifty people come, when not only do I preach to them, but I also deal individually with the most intelligent. I have had considerable dealing with the inpatients. There are three or four "fokees" in at present. At first they were exceedingly bigoted, but now they have become more teachable. There is one in whom I am very much interested, he seems so frank and simple hearted, and he has a positive thirst for the Gospel. We had a lot of Arabs encamping on the Marshan lately, and we were able to make the Gospel well known among them, both by word and book. One of them, a most intelligent and sincere man, came to me and asked why we called Jesus "errabb," *i.e.*, Lord. I, as gently as I could, showed to him that we did so because Jesus was God incarnate. The idea was so new to him that it was a long time before he could take it in; when he saw what was meant he declared it to be "kufri," *i.e.*, infidelity. I showed him it was taught in the Pentateuch, and in the prophets as well as the Gospel; to which, of course, he could say nothing. Just at that moment it occurred to me that I could prove Christ's divinity from the Koran; so breathing a prayer for God's blessing, I attempted it, and so surprised and dumb-founded did he become at seeing

such a doctrine extracted from the Koran, that he rose up without any ceremony and bolted. He came back a day or two, afterwards bringing a brother fokee with him; but as I saw they meant discussion I avoided it, and pressed on them the claims of Christ as their Saviour. May the Lord bless to the saving of their soul the word spoken and read to them!

From MISS BOLTON (Tetuan).

To-day we have been very busy, as our twenty-three visitors came in small numbers and many singly. All day our knocker has been going, and this means something here, for they go on knocking as loudly as they can from the moment of arrival until one opens the door, and as our rooms are upstairs, it occasions a few minutes' delay.

On Soke days (Wednesdays and Fridays) we have always most people, for they come in from the villages. On Tuesday we went again to Kitan, the village we visited before, and got such a warm welcome. Most of the people we saw seemed to take a day's holiday in order to be with us.

Each time we have been a woman has come in to fetch us, but when we next go I think we shall go alone, for we have not once been spoken to, going or coming. The village people are much more ready to hear the Gospel than the townfolk, and seem to trust us and believe what we tell them far more. As a rule, the women here, when we mention the name of Jesus the first time, turn to each other with such a supercilious smile on their faces, and after that seem to take no notice, and yet they believe He is coming as judge. Amongst the peoples here we see all sorts of wickedness, and nothing approaching repentance or a desire for anything better, and on all hands the traditions of men kept most religiously.

MR. GRAHAM WILMOT BROOKE IN THE SOUDAN.

THE Monthly Leaflet of the C.M.S. Soudan Mission, published in July, is most interesting and encouraging. It gives details of the work being carried on by the mission party at Lokoja and neighbourhood, on the upper waters of the Niger. God seems to be going before His servants in a most marked manner, arousing a spirit of enquiry, and a determination in some to find out and follow the truth at any cost. More especially is this the case amongst some of the Hausa portion of the community, who take to the mallams (teachers) everything that is written out for them by the missionaries, and explain it as it has been explained to them, inviting others to come and hear with them.

Dr. Harford-Battersby has commenced a branch of his medical work at Gbebe, a town somewhat larger than Lokoja, lying to the south of the Binue, which promises to become an interesting field. The people, though professedly Moslem, seemed totally ignorant of the Mohammedan tenets, and admitted the truth of every sentence of the message preached by the Doctor, even to the Divinity of Christ.

We are glad to find the Mission Band here are introducing "reforms" into the native church at Lokoja. Here is an extract from a notice that was read out in the church there in four languages.

"With regard to our church collections, there are many who come in to our services whom we do not want to ask for money; because they have not yet given their whole heart to Jesus Christ. Nobody should give money to Christ who has not first given the heart. Some of these people are heathen; we do not want them to think that Christ wants their money

until they have given their hearts. Some of them are Moslems; we do not want them to think that they should give money until they have become the servants of Christ. And many more are neither Moslems nor heathen; they call themselves Christians, and come to church every Sunday; but they have never given their whole hearts to Christ. They should not give money until they have done so. We do not want any to consider themselves Christians unless they have given their whole hearts to Christ. So although we shall have boxes in a convenient place, we do not want any to give but those who have given themselves altogether to God."

Surely such a "reform" might with advantage be imitated by some churches at home, in the face of the many questionable means resorted to of raising money.

THE SPANISH WORK IN TANGIER.

It is only about fifteen months since Mr. Patrick first began preaching the Gospel to the Spaniards of this Moorish town through an interpreter, which was followed by several conversions. From time to time there have been cases of blessing in this department of the Mission, as well as some things to cause grief. At the end of June last Mr. Patrick had the joy of baptising six more converts on a profession of their faith, and thus the work steadily grows; there is need, however, for much prayer on behalf of all converts in these lands, whether European or native.

Mrs. Patrick sends us the following notes of her work amongst the Spanish women of Tangier:—

Tangier, June, 1890.—I have had much joy and blessing in beginning a little medical work in the town, visiting sick folk in their homes. First experiences of mission work in a foreign land are those of extreme helplessness. A strange language ties our tongues, and it is with few words we can tell of a Gospel so much needed. The work is the Lord's. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Blessed it is to be thrown more dependently upon the Holy Spirit's work, and to be led to plead with God that the hearts of the people may understand and receive the tidings of His love. May He use our poor words and broken pronunciation to further His kingdom!

Those who have experienced this helplessness, owing to a foreign language, can sympathise in my gladness when work was given and blessed to the glory of God. When the poor are sick, a few words can bring comfort sometimes, and hearts are soon touched and opened to listen to the Gospel.

Missing an old woman from

THE CAFE MEETINGS,

I heard on enquiry she was ill, and went to see her. She was living in a small thatched hut of one room only, and where also lived her husband, a grown-up daughter, and the husband's brother! I found her terribly ill with bronchitis and other ailments, and thought her neighbours were right when they said she would die.

For a few days I visited her several times a day, poulticing and giving her warm drinks prepared in my house, and medicines from the Café Dispensary. God spared her life and blessed our visits there, and we heard her thank Him for

His mercy to her soul and body, in the name of Jesus Christ. Since then I have been able to give a warm dress to this woman, sent by a friend, and this was a comfort indeed, as the only clothes she possessed were a thin black calico skirt, a shawl, and a handkerchief for her head. When ill I found her on her bed with the same clothes, and a few pieces of rag tied on did for stockings and undergarments. The bed was of straw, with a patched print sheet for bed clothes, and a brown blanket, more suitable for a horse, covered the poor shivering body.

CLOTHING FOR THE SPANISH POOR

is needed very much; in appearance the people are often tidy and clean, but the shawl and kerchief deceive us. We see few rags and tatters, but soon discover how destitute many are of clothes.

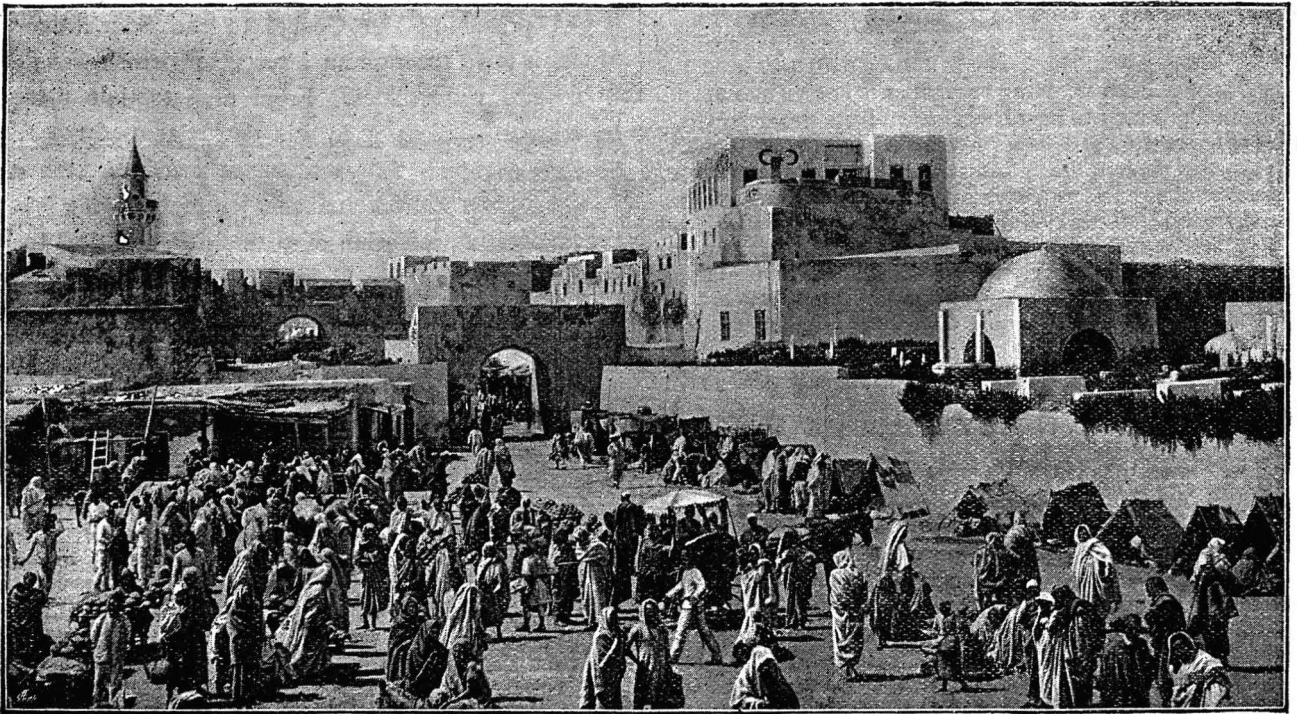
Several gifts have already been sent to us, for which we are sincerely grateful, and which have been prayerfully dis-

tributed. one finds a little unroofed patio, a sort of yard, often dirty, with a drain in the centre. Four rooms round this patio are generally the homes of four families; no windows are in these rooms, but the light comes in through the doorway.

One day I was fetched to see a woman ill with rheumatic fever; her high temperature would have alarmed us in England. In the same bed were her eldest daughter and a baby, also very ill. While here a neighbour begged me to come next door, and I found a young Jewess suffering intensely with acute pneumonia. In these houses I used but simple remedies, but with God's blessing on the little nursing I was soon praising Him that disease was conquered and strength showed signs of returning. Some days I have many more patients to visit than I can possibly attend to, and the work grows. The confidence of the people in us is great.

WE PRAY DAILY FOR MORE WORKERS.

May the Lord incline your hearts to come over and help.



THE SOKE, TRIPOLI.

tributed. An unknown friend sent me a white quilt beautifully worked with texts in Spanish, a useful gift indeed to lend during sickness. Need is present with us, but our God is *omnipresent*. We do not want to buy the people over with gifts, but sometimes we fear we err on the careful side.

So the work began, and now many come to my door asking if the señora will come to see a friend or relative who is ill. I generally have to go at once, leaving whatever I am occupied with at home; for unless I accept the messenger as guide it is nearly impossible to find the house, as a description of its whereabouts can seldom be made plain.

THE STREETS OF TANGIER

have no names, and the houses are much huddled together, many of them not in streets at all, a door in a wall being the only indication that there is a house! After entering this door

Persecution is great. One longs to shepherd those who, for Christ's sake, give up Sunday labour, and, desiring to learn more of the Christian life, come to our meetings and refuse to give up their testaments to the priests. For these things we know of some turned out of their homes and work taken away. Fathers come asking my husband for work, but we have none to give. We have the promise, "The Lord will provide."

We believe many are receiving Christ as their Saviour; it is for this we labour. The tears of gratitude we often see are but a reproach to us if the people realise not God's love to them.

To us the oft-repeated thanks are true indeed, "God will pay you, God will pay you." Yes, His reward is with Him, and in all service for the King there is joy that fills and satisfies.

OUR ILLUSTRATIONS.

THE SOKE, TRIPOLI.

THE view of the city is taken from just outside the gate leading into the country, called "Foom el Bab," or "Mouth of the Gate," consisting of an inner and an outer gate, both of which are closed at sunset. Between the two gates is the potter's bazaar, where also are sold pitch for the leathern buckets of the irrigating wells in the country, and the little coloured silk flags which they plant round the saints' tombs. On the left is the city wall and the minaret of a Hanefi mosque. Under the wall is a café, with Arabs and Turkish soldiers sitting. The high building on the right is the "Seraya," or Governor's residence, and the Government offices. Below it is a cemetery, with the cupola of some great man, and with the graves all turned towards Mecca. The headstones are not generally flat, but round, and topped with a fez or turban in stone. These cemeteries are usually much neglected. The foreground shews, on the right, the booths of small merchants in haberdashery, cobblers renovating the camel's hide shoes of the countrymen, sellers of old linen, bottles, etc., and the two just under the cupola, with a pile of old books in the front, are the huts of writers of talismans for every kind of ailment—love charms, incantations, etc. The belief in these "writings" is universal, even among educated Turks we find it, and both Jews and Mahommedans never seem to question their genuine value. Opposite these booths is the large bread and general bazaar (soke). The breadsellers' stalls can be seen piled up with the flat yellow loaves, while on the extreme left are some soldiers also trying to sell their dark, dirty-looking bread, made of what flour they can scrape together from their rations, and which they sell at a very low price, in order to provide pocket-money for cigarettes, coffee, etc., as they scarcely ever get any pay. In this soke are also sold fruit and vegetables, and old hardware of every kind, the rows of booths not being included in this picture.

It is a most animated scene at every hour of every day.

ARAB GUNSMITH.

The Arab gunsmith is a very characteristic portrait, and gives a fine example of the native cast of countenance. The heavy flint-lock pistol, too, bound round at the end of the barrel with tin, is also typical, they and the well-known long-barrelled flint-lock Bedouin musket being always carried by the country Arabs, who come into town with them slung over their backs.

ARABIC TRACTS.

GENERAL F. T. HAIG has compiled a special series of Arabic Scripture Tracts for use in Mohammedan countries. They consist solely of verses and extracts from the Word of God. The object being, as we learn from a circular just issued, to set forth the elementary truths of revelation in their proper order, in small quantities, and one at a time, as well as in their true connection and mutual relations, always linking the sinner's need with the Divine Saviour, the curse of the law with Him who bore it, human weakness with divine strength, man's ruin with the infinite sufficiency of Christ.

There is a regular gradation of truth in the series. It finds the Moslem in a state of utter darkness, and each tract is intended to lead him one step upwards towards the light, and one step nearer to Christ; not setting truth before him which he is utterly unprepared to receive; not shocking his ignorant conscience with great doctrines which he misapprehends, but "feeding him with food convenient for him," truth suited to his low, debased perverted, spiritual condition.

The series begins with the creation of man, the fall and its consequences; the law and its requirements, the true nature of sin, and man's lost and undone condition. These topics, with their complementary Gospel truths, are the subjects of Tracts 1 to 5.

The next two tracts bring forward the grand doctrines of substitution and atonement, as set forth in type in the Passover and the ceremonies of the great day of atonement, and eventually in all their fulness in the great antitype: "Without shedding of blood there is no remission." This is what the Moslem has to learn, dreaming as he does of pardon through the mere mercy of God, and of acceptance without a sacrifice for sin.

The series then passes on from the old dispensation to the new, and Nos. 8 to 12 contain selections from the Gospel records of the birth, temptation, teaching, and miracles of the Lord Jesus, ending with the crowning miracle of the raising of Lazarus. As the Moslem rejects the sonship of Christ, the great name, the Son of God, does not occur up to this point, the object being, in accordance with our Lord's own practice, not to bring forward this great truth until the mind has been in some degree prepared for it. No. 13 contains the account of the Lord's crucifixion, death, resurrection, and ascension, and in this occurs His own emphatic reply to the question, "Art Thou the Son of God."

Tract No. 14 deals with the great doctrines of the new birth, the Sons of God, and the love of God. The divine Sonship of the Lord Jesus is here very fully set forth.

No. 15, the last of the series, contains the gospel of pardon and eternal life in Jesus.

The intention is that these tracts should not be distributed at random, but in the order in which they stand; that No. 1 should be given first, and that each person receiving that should also have, if he will, all the remainder consecutively, but one at a time, so that he may receive in this way a complete course of instruction in the truth which saves the soul. As the work of distribution proceeds, cases of interest will come to light, and can be followed up. Bibles and Testaments may afterwards be given to Moslems who have passed through such a course, either in whole or in part.

In Alexandria, Tunis, and one or two other places where these tracts have been distributed, they have been most eagerly received, and they are now for the first time being issued by the Religious Tract Society.

VISITING THE "DOUARS."

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

Tuesday, 1st July—Visited a very large douar I had often seen in the distance, but owing to its position on a high mountain, had been hitherto unable to get at it. This afternoon, when half-way on the road to the douar, some of the men were overtaken on their way back from town, who conducted me to their douar. The chief being away, I sat with two or three of them in a tent for some time, and delivered the Gospel message. The people seemed very pleased to see me, and were open and frank. They would not let me leave without first eating some native pastry and drinking a large bowl of fresh milk. On the way home I met the chief, to whom I spoke for awhile, relating my visit to his douar. He cordially invited me to go and visit him another day.

Saturday, 5th.—Rode out on the road to Relizane. On the way overtook an old Arab and his son from Bel Hacer; as we rode along together at a walking pace, I preached Christ to them. They seemed entirely ignorant of the Gospel. The old man could read a little, so a New Testament was given

him. Before parting he gave me a very warm invitation to visit him at his house. Visited two or three large douars where I had large companies of attentive listeners as God's way of Salvation was explained to them. The chief of one of the douars I have known for some time, and has often come to the house, where he has heard the Gospel and listened without opposition; however, this afternoon he was rather argumentative, and would hear of no salvation except through Mohammed. He took his Koran out from a small woollen sack, and reading several verses, tried to prove Mohammed would intercede on behalf of the Arabs. I asked the old chief to find me a verse where it said Mohammed had paid the sinner's debt. He could find none, and knew not what to say. A New Testament was given to another Arab present who could read well.

Monday, 7th.—Had several native visitors in the morning. Soon after dinner rode to a farm some four miles beyond the village of Ain Nouissy. I had a double purpose in taking this direction—first, to visit a Protestant widow who is alone at her farm, and also to see what encampments there were in this direction. A road runs east from Ain Nouissy, at the base of a range of mountains, to Aboukra. I followed this road for some distance, finding on the side of the mountains two or three villages and many douars, offering a good sphere to preach the Gospel. After visiting the farm, time did not allow me to visit the Arabs. In the cooler weather a day or so can be well spent in making this tour. On the way home Gospels and Testaments, in French and Arabic, were distributed. This is the longest and quickest ride I have taken with the horse, and he proved highly satisfactory.

Friday, 11th.—Had a very large class of boys this afternoon. As many are occupied in threshing the harvest, and as the vintage is near, I proposed to close the class for a time; loud were the protestations, however, from the boys, who begged me to continue it, and who promised to attend regularly.

Monday, 14th.—Visited in town. Five years this evening left London for Algeria. How quickly time passes, but how much quicker souls are passing into eternity, and how little I seem to have accomplished! Warm this cold heart, O Lord, and make me more zealous in Thy service!

OUR FIELD OF LABOUR.

MOHAMMEDANISM AND CHRISTIANITY.

REV. E. W. BLYDEN, writing in the May number of "The Church at Home and Abroad," draws rather a gloomy picture of the contest waging between Mohammedanism and Christianity in the Dark Continent. He speaks of the rapid spread of Islam, and regards it as a certainty that it will never yield its ground before "the elaborate system of Christianity" which is being introduced from Europe.

The spread of the Mohammedan faith in Africa is a well-known fact; indeed, we should not be far wrong if we were to say, that fully half of the continent is more or less under its influence; but we are not aware that throughout the whole of this vast region it has yet come in contact with "an elaborate system of Christianity," at any one point. Indeed it is only within the last ten years or so that it has come in contact with Christianity at all; all its conquests so far have been gained over heathenism, and that not altogether by moral suasion, for what it has been unable to accomplish by the force of argument it has settled by the force of gunpowder.

Twelve hundred years since it came in contact with an

established Christianity in

NORTH AFRICA,

and after a prolonged conflict gained the ascendancy and swept away every vestige of the Christian faith; but the Christianity of that day was a corrupt "down grade" Christianity, and was altogether a different force to that which is now entering the continent at so many points.

Wherever in other lands it has met a pure Christianity, proclaimed by the lips and lives of Christ's true followers, it has gained nothing, but, on the contrary, has had to yield up trophies to the power of the Gospel, and it will yet be so in Africa.

Apropos to this comes a cheering thought in a recent utterance by Mr. Spurgeon on

"THE MIRACLES OF OUR LORD'S DEATH."

"Pass on now to the second wonder—'The earth did quake.' The immovable was stirred by the death of Christ. Christ did not touch the earth, He was uplifted from it on the tree. He was dying, but in the laying aside of His power, in the act of death, He made the earth beneath Him, which we call 'the solid globe,' itself to quake. What did it teach? That the spiritual world is to be moved by the Cross of Christ. He dies upon the cross and shakes the material world, as a prediction that that death of His would shake the world that lieth in the wicked one, and cause convulsions in the moral kingdom.

"It is a vast city this—this London. How can we ever affect it? China, Hindostan, Africa, these are

IMMENSE REGIONS.

Will the cross of Christ tell upon them? Yes, my brethren, for it shook the earth, and it will yet shake the great masses of mankind.

"That old world—how many years it had existed I cannot tell. The age of the world, from that beginning, which is mentioned in the first verse of the Book of Genesis we are not able to compute. However old it was it had to shake when the Redeemer died. This carries us over another of our difficulties. The systems of evil we have to deal with are *so long-established, hoary, and reverent with antiquity* that we say to ourselves: 'We cannot do much against old prejudices.' But it was the old, old earth that quivered and quaked beneath the dying Christ, and it shall do so again.

"Magnificent systems, sustained by philosophy and poetry, will yet yield before what is called the comparatively new doctrine of the cross. Assuredly it is not new, but older than the earth itself. It is God's own Gospel, everlasting and eternal. *It will shake down the antique and the venerable, as surely as the Lord liveth; and I see the prophecy of this in the quaking of the earth beneath the cross.*"

THERE is one thing that Christians ought to guard against: If we refuse to give according to the rule laid down in God's Word, we must not expect to receive according to His promise, for thereby we also dishonour Him and prevent the fulfilment of the promise. Many a man is poor because he has given nothing in return for what he has received. Many a church lacks the blessing, promised in such abundance that there will not be room enough to receive it, because the tithes have not been brought into the storehouse. Let us all give of our substance according to the Scripture rule—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him"—systematically, and according to means, and then we may claim the blessing promised that "he that soweth bountifully shall reap also bountifully."—*The Missionary.*

MOHAMMEDAN HOMES IN TUNIS.

WE are able to give this month some extracts from the diaries of three of the sisters who are witnessing for God in Tunis. As we read these diaries from time to time we feel how true are the words of the Apostle, "Ye have need of patience;" for this is the sowing time in these Mohammedan lands. The majority, like Gallio of old, "care for none of these things," but when here and there one is found who responds in any measure to the truth, how unspeakably blessed to be the bearer of the "cup of cold water" to the thirsty soul. Our constant prayer is, that some of these dear women may soon know and confess the Lord Jesus as Saviour and friend.

EXTRACTS FROM MISS R. JOHNSON'S DIARY.

Sunday, July 20th.—This afternoon went with Miss Harris to visit two Jewish families; in the first, it was so sad to hear a sick old woman say about Christ, "He loves me, but I don't know Him," two or three times in hard, cold tones; and then when the question of "What comes after death?" was gently pressed, to see the look of dislike and hear the cold "Good-bye; I don't want you any longer," was terrible. In the second house, where one woman is generally so eager to listen, we found her away, and the others forbade their children to listen to our words, saying they are "forbidden."

This evening had a very nice time with the landlord's family—began the subject of leprosy as a type of sin. The women all listened so attentively, and then answered readily when questioned. Then as we sang "I need Thee" in the open courtyard, with the stars above, forgetting all about my surroundings, I was gazing upward, thinking of the Jehovah God who supplies all need, when the women asked, "Did I like the stars?" and I told them "Yes," and the reason why, which led to an interesting talk on

THE POWER OF GOD

not only to create the stars, but to keep them in their right places and know all their names.

Monday, 21st.—We have had sad scenes next door to-day. As we were sitting in our rooms after dinner, we heard terrific shrieks. As I was the most at liberty to go, I went as quickly as possible, and found that the youngest man in the house had so beaten his wife that she was breathless and almost fainting. He had gone out to arrange about sending her home, and his uncle was forcing open her cupboards. All I could do was to quiet her and her children. She was divorced only two months ago, and then brought back again, and now to-night she is divorced again, and has been taken home with all that belonged to her and her three children, who, poor little things! know no father. One is a girl about twelve, so pretty and sweet; it seems so sad.

Tuesday, 22nd.—Went this afternoon with Miss Harris to see

ONE OF THE GIRLS

whom I am to teach to read. While Miss Harris was speaking, it was so nice to have her (Bayah's) cousin and her sister clustering close round me, because they had heard that I was "the girls' friend"; and then Bayah said, "You know, I have received Jesus in my heart." Towards the close of our visit she was asked for some keys by her younger sister, and instead of giving them threw them on the ground at her feet. At once I said, "Jesus would not do that;" and then she turned and said, "You must teach me what to do, because I want to please Him, only I don't know how." As I have arranged to go there on a Saturday, there are now three days occupied with this work. It is so good of the Master to give me this my favourite work to do—teaching those who do know Him a little, and especially as it is among girls.

Tuesday, 29th.—Went to see Phoonah. As the feast was still keeping her busy, there was no opportunity for a lesson; but as they sat

GRINDING CORN

with two millstones, there was a good opportunity for a talk. As there was a strange woman there, it was necessarily very elementary. All listened with eager attention as the story of the man without the wedding garment was told; and at the end the stranger, who before has refused to open her house to us, asked me to go and see her on Sunday afternoon.

Saturday, Aug. 2nd.—A very interesting visit to Bayah's house. She is bright and quick, and managed to learn five letters of the alphabet, a verse of Scripture, and a verse of a hymn. After the lesson, I had a really earnest talk with three women. Then I went on to the house opposite, where I found the people were

VERY READY TO LISTEN.

3rd.—Went to see the girls in the house where I first spoke. After explaining the picture of "The Pharisee and the Publican," I had an opportunity of a solitary personal conversation with an old man who has always listened quietly, but who steadily evades the question of his own state in God's sight. Thank God, to-day a feeling of decided discomfort, if nothing more, was raised. I want you to pray for him, but do not know his name, so as he makes Arabic fans, I will call him "The Fan-maker."

This afternoon I went to the new house to which I was invited on Thursday. Not much real interest. One woman would not unveil herself before me because I was a "Nazarene." Then, as I was coming away, a pleasant-faced man, who always salutes me as I pass his house, stopped me and took me to see his wives. I had no time to stay long, but am to go again soon.

Read to-day Miss Guinness' thoughts on evangelising the towns and villages of China, and as I read I looked up at my map of Tunisia, and more heavily than ever

THE UNTOUCHED VILLAGES

and towns weighed on my heart, and I could only just tell Him about them. He knows that if in any way itinerating work could reach them, and it were practicable, I would gladly be one to go—discomforts fade out of sight when one thinks of all these perishing ones along the sea-coast and down south, south, south into the desert.

Friday, 8th.—Went this evening with Miss Harding to the Casba. We had a better opportunity for talking than before, but, oh! Doujah has grown so cold, so bigoted, so far away. Khedijah was just in the midst of her lesson, when her brother came in with some news for his mother of too terrible a nature to write here. As we begin to know more and more of the people, we wonder increasingly whether there is one family which is perfectly free from immorality. It is not that the people are ignorant of the sinfulness of their actions—Romans i. is not one bit too strongly written—and yet, there are those who speak of Mohammedanism as a promoter of purity. How can it be while man is what he is?

Saturday, 9th.—Besides giving Bayah her lesson, visited in three houses. In the first had four poor women with eager looks. One of them had such bad eyes, but I could not do anything for her. How good it would be to have

A MEDICAL MISSION.

In the other houses had groups of women quite willing to listen, but not so eager. Two of these houses were newly opened to us to-day. They are rather far from our end of the town, but how could I refuse when the appeal was urgent? This light weather it does not so much matter, but in winter it is hard to reach all.

Sunday, 10th.—I was in such a strange house to-day—a new one. The women being Algerians, it was difficult to understand and be understood. One woman took a most patronising interest in me, but would not at first listen to His message. However, at last, when the other women were suddenly called off by the entrance of a visitor, she listened attentively, and begged me to go again.

In the evening at the landlord's, I talked with the women about David and Goliath, and to-night we took up the subject of "Giant Anger." It is so necessary now for these women to learn

HOW THEY CAN PLEASE HIM

in their daily life. Before leaving they learnt a few words of prayer; they have no idea how to pray really.

Friday, 15th.—Such a sad, sad visit with Miss Harding to the Casba family. The whole household seems thoroughly upset by the irritability of the master, Ahmed, and there was little, very little opportunity of seed-sowing.

Saturday, 16th.—Miss Grissell went with me to Bayah's to-day. I had wanted this, so that she might judge of the progress the girl was making, that she might speak with the mother a little; and then, too, it is so inexpressibly pleasant to have

ANOTHER VOICE FOR HIM

in any house. Sometimes as I go to new houses or revisit old ones, to which I go alone, the thought of the responsibility would be too great, and many times would prevent me entering, were it not that "the word of reconciliation" is "put in us." The thought comes, "You are perhaps the only Christian these people have ever seen." But oh! thank God, He goes in first.

Bayah's testimony was very sweet and simple, and her evident delight in learning "more about Jesus" very refreshing. Pray specially for her. Her parents are now seeking a husband for her, and this means— But she is in His hands.

From Miss HARRIS.

Kram-Tunisie, June 13th.—As I write now, I am looking out on fig trees, with such beautiful thick green foliage and low waving palms. To the left is a long stretch of sea—real, deep, blue, Mediterranean sea, bounded on the opposite coast of the bay by a range of mountains, and further on by Cape Bonn. Within half-an-hour's walk is the site of Carthage, disfigured by a large Roman Catholic Cathedral, and a College, where young men are trained for missionary work in Central Africa and other parts.

We were all feeling the need of a change, when God in His loving kindness put into the hearts of friends in Tunis to offer us the house they had taken here for the summer, before they needed to move into it. We are enjoying three weeks' rest and quiet immensely—sea air and bathing seem to put new life into one.

15th.—Since coming here we have such good news of Cohen ("Jacob.") He is the young Jew who always spoke of himself and the converts as "new creatures." He told us long ago that if he was baptised he would be turned out of his home; and though

HE CONFESSED CHRIST

bravely and openly at the Hall and amongst his friends, he held back from taking this final step. About a month ago his father was sent for from Egypt, on his account, and he, finding Jacob quite determined to follow his Messiah, told him he must leave home at once. Happily, he is employed at a French bank, and so is quite independent of his parents; and just at this time his salary was raised by extra work being given him, as a token of

approval by his master, and, as he took it, as a mark of the Lord's favour and care. A few days after he asked Mr. Flad for baptism, and so we shall very soon have this answer to prayer. Cohen and another Jewish lad, Soffia by name, have been receiving regular Scriptural instruction from Mr. Flad for some months, and this has been a great help in leading them on.

Will you pray for blessing on the meeting he has every Saturday for Jews? A great many attend, all young men, and it is a most interesting gathering.

Tunis, 19th.—Our first Arab teacher, "Tayyib," for whom we have often requested prayer, was found drowned in a large pool about a week ago. The verdict was given "Accidental Death;" but the poor parents seem persuaded of the guilt of a friend of Tayyib's, who was supposed to have been out walking with him, and he has been put into prison. We are so thankful to thank that poor Tayyib had received new life in Christ, though that life was so feeble. He was always so afraid of persecution and death, and this fear kept him from confessing the Lord openly.

WHAT A WARNING

his being taken so suddenly is to those who are influenced by the same fear; how he would wish now that he had acted otherwise! We asked God to open his parents' house to us by this means, and yesterday Miss Harding and I went to see them. It was a sad sight—the father, mother, and only sister sitting together, all weeping so bitterly. We were welcomed as "Tayyib's friends." Prudence kept us from saying all we fain would have told them of Him who weeps with the mourners; but sympathy goes a long way, and we have permission to go again. Please pray for these three sorrowing ones: the old father is a very bigoted Mohammedan; the mother, a gentle, quiet woman, much younger; and the sister an intelligent girl about eighteen years old, who can actually read and write.

We heard to-day that a policeman in the town told Mr. Mercadier that Tayyib had spoken of himself to him as a Christian. We are so thankful to have this outside testimony.

From Miss A. HARDING.

June 9th.—I am writing the beginning of another month's letter from the pretty little sea-side village Kram, where we are staying three weeks, enjoying the quiet rest of country life—such a change after the busy city's bustle and hum; and the sight of green so refreshing after the glare of white-roofed houses. We are quietly resting at Kram—not over-exerting ourselves—and trust to return much strengthened spiritually and bodily to our work in Tunis. Very near to us are some families of Bedouins living in tents, whom we have frequently visited during our stay here; one family is well to do, having their little farmstead. Here we can procure cow's milk daily (a treat we do not have in the city). The others are very, very poor, and seem just to eke out a bare existence. Come with us into one of their

LITTLE THATCHED HUTS,

stooping low, to avoid knocking your head in the entrance, as there is no door, but, like all Arab rooms, a long curtain hanging to screen from outside. By the dim light, which one soon gets accustomed to, you see the scanty furniture, if such it can be called, consisting of a wooden settle—a bench—in the further corner, the large earthen jars, containing stored provisions, as cous-cous, flour, etc., and a few cooking utensils—sundry baskets hanging from rafters. This is all. The women appear to have only one garment, a large blue haik, which forms a skirt, bodice, and headgear combined; long heavy metal rings for earring and bracelets. Amongst these we have had such happy hours, as for the first time they have listened to the story of a Saviour's love for them with such readiness and interest, seeming as if they fain would not lose

a word of the glad tidings—so closely grouped round us—their dusk faces

LIGHTED UP WITH WONDERMENT.

And then the singing, it had a charm for them, and again and again they repeated the words after us; it may be that these words will come back to them even more after we have left, and, oh, that the seed sown in these hearts—it would seem just hardened by prejudice, owing, to their lack of intercourse with others—may bring forth fruit unto eternal life.

24th.—This day last week we left Kram, and are now settled down again to our work in Tunis. It was well worth going away for awhile, if only to receive the glad welcome back amongst our Arab friends, and to know their love for us. This week Miss Grissell and I are hoping to go for a fortnight's visit to Ben Jaffer's house, as they have often invited us. We feel and trust our stay thus amongst them may be a mutual help and blessing: to us in acquiring the language more quickly; and to them in leading them to know the Saviour, by seeing His own life manifested through us.

July 8th.—Our long wished-for project to live in an Arab family for awhile has been at length realised. Miss Grissell and I are now staying in Ben Jaffer's house; it is indeed a new life to us, but we are becoming fast accustomed to

OUR NOVEL SURROUNDINGS.

Our kind host and hostess make us feel quite at home. We have two rooms in the upper story, looking on the court-yard, which often presents a lively scene, as in the cool of the day all the inmates of the house sit here and ply their various vocations; but we are seldom alone, one and another constantly visiting us, bringing outsiders to examine our belongings, each little detail being an object of interest. Sidi Khasouna, his wife, two married sons, and daughters form the household. Siluca, Sidi Mahomed's wife, has two little girls; but Phoonah, Sidi Sadnek's wife, has none, which is a cause of much regret to her. How much of sadness there is behind the scenes, so many petty jealousies between the women especially, so much evil speaking! We seek every opportunity with one and another to show them the remedy for all this; something that can bring joy and peace into their lives, now so barren and cheerless. Siluca is reading daily with us; she can slowly make out easy words, and is gaining thus a growing knowledge of the Bible. She remembers well what she is taught.

HER LIFE IS A SAD ONE

indeed, as her husband has no love for her, and the family look down upon her. They say she is only a beast, and has no understanding, and many are the hard words she gets. It is true she lacks in energy and tidiness, but she has a loving heart, and is easily won. She is very attached to us, and would do anything for us. The mother-in-law is very unkind to her. She is a bigoted Mohammedan, and goes regularly through her religious devotions; often for the hours together the beads on her rosary are counted, Allah being repeated rapidly, as fast as her lips can frame the words. Then four or five times daily the little carpet is spread for prayer, the mother places a silk shawl over her head and shoulders, and standing erect, with hands outstretched, palms outwards, invoke the name of God and His attributes; then falling prostrate, with head between knees, repeatedly bows backwards and forwards, muttering all the time, the formula: "There is no God but God, and Mohammed is the Prophet of God." This lasts about ten minutes.

SO EMPTY

is this form of prayer, that interruptions around are thought nothing of. In case of weakness of health, when water cannot be used for purifying before prayer, a stone is rubbed on the

face and hands at intervals, this stone is carefully guarded, and only used for this purpose. As the call for prayer goes, the carpet is spread, and the form gone through by the older members of the family—this call regulates the time of the two meals, dinner and supper. We are true Arabs in our ways of eating now, sharing from the one dish and water-bowl, and can manage nearly everything excepting meat and olives. The former is not cooked nicely here, and is also very tough. We have a great deal of grain food, which forms a substitute, but the want of cleanliness is one thing which tries us, both in food and habits; the little children are generally so dirty, and run about in a state of half nudity, and the servants are indescribable, and they *will* come so close to us—one often embraces us in her affection. The luxury of a bath, therefore, is but little known to friends at home. One day our own servant,

JANANAH,

who has now been with us a few weeks, and is a real treasure, came to visit us, and gave to Phoonah and Siluca such a graphic description of our home in Tunis and its belongings to the smallest detail—how we never quarrelled, because we belonged to the religion of Jesus—how she herself now was one of us, a fifth (she always speaks of our things as *hers*) and truly her heart does seem opening to the truth. She now clearly understands her need as a sinner, how alone it can be met, and so gladly listens to all we tell her of the Saviour. She is very much attached to us all, and although living at some little distance, and having husband and children, she thinks nothing of coming daily to work for us. She has been in much better circumstances; she is equal to any English servant as regards cleanliness, and as far as we know is very honest—two unusual virtues in an Arab servant. Many of our Arab families are now leaving for the sea-side before the great heat sets in.

A SIROCCO

has been blowing the last two days.

21st.—Early this morning, as we were finishing breakfast, came Mahomet B. H.—for a brief visit. He has been two or three times before to see us, but never remains for conversation (excepting one interview he had with Mr. Michell during his stay in Tunis). We feel he is hindered in his visiting us, and is afraid, perhaps, of being questioned afterwards as to what he had done. To-day he joined us in singing our hymn, "I need Thee," in Arabic, which he seemed thoroughly to enjoy; and then, as usual, quickly hurried away. This evening Miss Harris and I went to his home, and for the first time for some months had

A QUIET UNINTERRUPTED VISIT,

Mahomet and his dear little wife reading with us from the 11th and 12th chapters of John's Gospel. He seemed to be able to breathe more freely, there was no reference to the past months, of whose history we know nothing, and we refrained from asking, as his wife might be incautious in repeating, much as we longed to know it, especially *his* part in the meeting, which we know was convened by the leader of the mosque on his first refusing to keep Ramadan; but we were cheered much and strengthened in our faith in God about him, as we realised he *had* been led on to fuller knowledge of the Lord Jesus. He entered so into the meaning of those words in verse 12, "Except a corn of wheat," etc., and "Whosoever loveth his life shall lose it," etc. May it become a great reality to him? He explained so beautifully to Siluca the meaning of John xi. 9, 10, what it was to follow Jesus, the Light of the World; and as we spoke to them of His coming again, perhaps so soon, and our need to be always ready, he replied, "Yes, we would not like Him to come and find us doing something He did not like."

FOR THE YOUNG.

DEAR YOUNG FRIENDS,—Most of you have heard that Mr. Stanley has returned to tell us about the very darkest part of Africa, and every month almost God is calling more and more Englishmen and women to go and live amongst the black people, to tell them about our dear Lord Jesus, and how He saves from sin and makes the lives of those who receive and follow Him bright and happy. I am sure that you are never tired of hearing about that big and wonderful continent, and of those who live there, so I will tell you a little about the part where God has called me to labour.

You have perhaps looked many times at the map which is given in NORTH AFRICA, and quite at the top you have seen the countries of Morocco, Algeria, Tunis, and Tripoli. In all of these countries the people who are called Arabs live; they say many times during the day, "There is no God but God, and Mohammed is the prophet of God;" yet they know little truly about God, and less still of our Lord Jesus Christ.

The men among them who are thought to be the most holy, and who teach them the words of "Sidi Mohammed," the false prophet, are called "marabouts." They wear a large woollen garment something like a huge cloak; in this they also sleep, and it is generally very dirty, being seldom washed. These "marabouts" pretend to have power to cure sick persons, to take away trouble, to bring good fortune, and other things which make life happy. When a great marabout dies, his spirit is supposed still to have power to help the sick and sad; so a grave, like a small room with a dome, is built over him, and kept very white and clean by a man who receives gifts of money from the visitors to the tomb. These graves the women especially go to visit when able to leave home; they take with them always a candle, some incense, and a few pence.

Something very funny happened to a dead "marabout" last week, which, perhaps, you would like to hear about.

His name was Sidi Mazouz, and he died, it is said, more than five hundred years ago, and was buried on a high cliff facing the sea.

The remembrance of his tomb, his name, and his power, as year after year passed away, almost faded from the mind of men; but two weeks ago a discovery was made. Some workmen, while digging, came upon a partly concealed room, and some old bones—the bones of a man. The news soon spread, and many Arabs went to visit the place, for the bones, said some, "must belong to Sidi Mazouz."

During the night one of them had a dream, and heard a voice, which said, "I am Sidi Mazouz, the great marabout; carry my bones from the sea."

The dream was told to all around, and it was decided to take the old bones and bury them again with great honour. Last Sunday, had you been in Africa, and in one particular town, you might have seen a curious sight. Nearly all the Arabs were out of doors, and all very much excited. Men, women, and children had crowded to one spot to see—what? A large hole in the ground; a box in which there seemed to be something wrapped in silk, and a carpet.

One by one the people came forward and threw a piece of money on the carpet. When counted, it was found that six hundred pieces of money had been given, worth four shillings and twopence each—all this money in order to build over the box, in which are the bones of the poor old marabout who died so long ago, a little chapel with a rounded top.

Dear young friends, shall we not do all that we can to show that a *dead* marabout cannot help, but that a *living* Jesus loves and longs to bless; that prayers and gifts to dead men, who were sinners like ourselves, cannot be acceptable to God, but that all things we ask in the name of Jesus He will give to us?

Perhaps you say, "But I am small, and cannot do much. I

pray every night for the missionaries, and for the heathen; that is all I can do."

Think again! Is there nothing more? Would it not be nice to have one of the pretty boxes that Mr. Glenny would be so pleased to send you, to put in a penny sometimes instead of buying so many sweets?

I once knew two little girls who drank their tea without sugar, and thus had sixpence a week to put in the missionary box. There is a little girl who has a missionary hen, and a little boy who keeps missionary rabbits. Do ask the Lord Jesus from to-day to show you the way to be His messengers, even while you are at home, to those far away without the Gospel, and so show your love to Him and to them.

A. V. LILEY.

WHO WILL GO FOR US?

(An echo from an Address by Pastor James Stephens.)

"One shall cry unto him, yet can he not answer, nor save him out of his trouble."—ISA. xlvi. 7.

NONE among their gods to answer,

None to hear their wailing cry,

None to save them in their trouble

As despairingly they cry;

None to bring the glad deliverance,

None to break the galling chain,

None to tell of rest and gladness,

None to heal their lifelong pain.

Yet *our* God for ever saveth,

Yet *our* God for ever hears,

And His mandate still is sounding

Down through all the passing years—

"Go and take the glad, glad tidings,

Tell them of a Saviour's love;

Bid them turn from earth-made idols

To a living God above."

Have we heeded not the mandate,

Failed to say, "Lord, here am I"?

Have we heard their helpless wailing,

Yet with no responsive sigh?

Has a selfish ease enchained us?

Have our hearts, benumbed and cold,

Failed to grasp the Master's message,

As did loving ones of old?

Brother, sister, as the sowing,

So the reaping time will be;

From those fields of heathen darkness

There shall be no fruit for thee!

See, the shadows gather deeper,

Eventide is drawing on.

Wilt thou not be up and doing

Ere the time for work be done?

Prayer and *effort*, both are needed;

Loving gifts from grateful heart,

In such ways as these, thou may'st

Do thy true, though humble part.

'Tis for these the Master calleth,

Shall He, shall He call in vain?

See thee selfish, see thee heedless,

Sharing not His heart's deep pain?

He can use thee, He can use thee,

If surrendered at His cross,

For the love wherewith He loves thee

Thou art counting all as dross;

And for all thou may'st surrender

This shall thy glad guerdon be,

More of His own love and presence,

Fruit unto eternity!

HIGHGATE ROAD.

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 AUGUST 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.				
Aug. 1...	4360	1	0	0	Brought forward	39	12	4	Aug. 12...	4390	5	0	0	Brought forward	338	1	7		
1...	4361	3	0	0	Aug. 6...	4375	1	3	7	Aug. 18...	4405	5	0	0	Aug. 26...	4420	2	2	0*
1...	4362	1	0	0	7...	4376	12	7	4	18...	4406	5	0	0	28...	4421	5	0	0
1...	4363	11	4	6	7...	4377	0	9	0	12...	4392	0	1	0	28...	4422	200	0	0
2...	4364	6	5	0*	7...	4378	0	5	0	12...	4393	0	3	0	29...	4423	0	5	0
2...	4365	0	12	0	8...	4379	200	0	0	12...	4394	0	2	0	29...	4424	1	0	0
5...	4366	0	5	0	8...	4380	50	0	0	12...	4395	2	0	0	29...	4425	0	10	6
5...	4367	1	1	0	8...	4381	0	10	0	12...	4396	2	0	0	29...	4426	0	5	6
5...	4368	2	2	0	8...	4382	0	10	0	13...	4397	3	0	0	30...	4427	1	18	8
5...	4369	1	0	10	8...	4383	1	8	0	13...	4398	0	10	0	30...	4428	1	1	0
6...	4370	5	0	0	8...	4384	0	15	0	14...	4399	1	0	0	30...	4429	1	5	0
6...	4371	3	0	0	8...	4385	0	8	2	14...	4400	0	16	6	30...	4430	0	5	0
6...	4372	2	2	0	8...	4386	0	4	0	14...	4401	0	10	0	30...	4431	0	13	0
6...	4373	1	8	0	11...	4387	5	5	0	15...	4402	0	5	0					
6...	4374	0	12	0	11...	4388	6	0	0	15...	4403	10	0						
					12...	4389	1	16	8	18...	4404	1	0						
Carried forward	£39	12	4		Carried forward	£320	14	1		Carried forward	£338	1	7		Carried forward	£362	0	1	

* Special Funds.

† Tulloch Memorial Hospital.

Gifts in kind:—Aug. 12th (195), number of parcels for Missionaries; Aug. 19th (196), box of bottles and line 1.

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.

LONDON AND COUNTY BANKING COMPANY, 21, LOMBARD STREET, E.C.

Hon. Auditors.

MESSRS. ARTHUR HILL VELLACOTT AND CO., 1, FINSBURY CIRCUS, E.C.

Referees.

REV. WILLIAM ARTHUR, CLAPHAM COMMON, S.W.
SIR ARTHUR BLACKWOOD, K.C.B., SHORTLANDS, KENT.
MR. AND MRS. H. GRATTAN GUINNESS, BOW, E.
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.
REV. MARK GUY PEARSE, 11, BEDFORD ST., LONDON, W.C.
LORD POLWARTH, ST. BOSWELL'S, N.B.
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. G. MERCADIER ...	Sept., 1884
Miss J. JAY ...	Nov., 1885	Mrs. CUENDET ...	" 1885	Mrs. MERCADIER ...	Sept., 1887
Miss S. JENNINGS ...	Mar., 1887	Miss J. COX ...	May, 1887	Miss GRISSELL ...	Oct., 1888
Miss M. C. LAMBDEN ...	May, 1888	Miss K. SMITH ...	" "	Miss A. A. HARDING ...	" "
Mrs. H. BOULTON ...	Nov., 1888	Akbou.		Miss M. F. HARRIS ...	" "
Mr. N. H. PATRICK ...	Jan., 1889	Mr. A. S. LAMB ...	Oct., 1883	Miss R. JOHNSON ...	Oct., 1889
Mrs. PATRICK ...	Sept., 1889	Mrs. LAMB ...	" "	Sfax.	
*Miss M. ROBERTSON ...	Oct., 1889	Constantine.		Mr. J. BUREAU ...	Jan., 1884
*Miss F. R. BROWN ...	" "	Miss L. COLVILLE ...	April, 1886	Mrs. BUREAU ...	Aug., 1885
*Miss A. K. CHAPMAN ...	" 1886	Miss H. GRANGER ...	Oct., 1886	DEPENDENCY OF TRIPOLI.	
Miss B. VINING ...	April, 1886	Mostaganem.		Tripoli.	
*Miss R. J. FLETCHER ...	May, 1890	Mr. A. V. LILEY ...	July, 1885	Mr. G. B. MICHELL ...	June, 1887
*Miss E. GILL ...	" 1887	Mrs. LILEY ...	April, 1886	Mr. H. G. HARDING ...	Feby., 1889
Mr. W. SUMMERS ...	April, 1887	Tlemcen.		NORTH ARABIA.	
Casablanca.		Miss L. READ ...	April, 1886	Base of Operations—	
Mr. C. MENSINK ...	Oct., 1888	Miss H. D. DAY ...	" "	Homs.	
Mr. J. J. EDWARDS ...	" "	Mr. M. MARSHALL ...	June, 1887	Mr. S. VAN TASSEL ...	Nov., 1886
Tetuan.		Mrs. M. MARSHALL ...	Mar., 1888		
Miss F. M. BANKS ...	May, 1888	Miss R. HODGES ...	Feby., 1889		
Miss A. BOLTON ...	April, 1889	Miss A. GILL ...	Oct., 1889		
Fez.		Mascara.			
Miss E. HERDMAN ...	Jan., 1885	Mr. F. CHEESEMAN ...	Jan., 1886		
Miss M. COPPING ...	June, 1887	Mrs. CHEESEMAN ...	" "		
Miss I. L. REID ...	May, 1888				

* Temporarily located for study of language.