

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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

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

NORTH AFRICA.

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 less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by 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 area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan. The 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 1890 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-five 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 seven mission stations and twenty-four 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. Seven 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, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission would be most useful.

TRIPOLI is a province of the Turkish Empire, several times larger than 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, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and two more labourers have this year been sent. 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 sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has this year been married and joined by another brother and his wife.

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NORTH AFRICA.



MOORISH INFANTRY (see page 79).

The Life of Faith.

The just shall LIVE by faith. Gal. iii. 11., Heb. x. 38.—*Thou STANDEST by faith.* Rom. xi. 20.—*We WALK by faith.* 2 Cor. v. 7.—*Fight the good FIGHT of faith. This is the VICTORY that overcometh the world, even our faith.* 1 John v. 4.



HE inspired apostle Paul wrote, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me," and in giving his own experience he gave what should be the experience of every Christian. Too often it is supposed that only the few among God's people are called to live a life of faith, and the rest, being saved, may continue to live as other people do, except that they should be a little more careful as regards their general behaviour, and rather more religious.

It seems to be lost sight of that in order to live a Christ-like life one needs ever and always supernatural power. Some fancy that though they are still in the flesh, with all its natural depravity, surrounded by an evil world, and tempted by a mighty and experienced adversary, they may yet live Christ-like lives in their own strength. It cannot be done; we need every moment supernatural strength and grace, and faith is the divinely appointed medium through which we obtain it. For by faith we come in our helplessness, and draw upon the exhaustless resources of the all-sufficient God. We are ever full of needs, and God has ordered that we should be, for it is no more His intention that we should be able to do without Him than that the new-born babe should do without a mother's care. The stream was not intended to do without the source from which it flows, neither are we intended to do without the source of all good and power.

Then there seem to be some of the Lord's people who understand that they must depend on Him for certain things,

while they do not recognise their need of dependence for everything. This seems to be a mistake that many of us fall into, and in consequence bring upon ourselves corresponding difficulties.

In a mission like the N.A.M., the need of financial help from the Lord through His servants is patent, but it is not more real than the need of yielding oneself to the Lord for *guidance in every detail*. In fact if we can trust the Lord to guide, it is not so difficult to trust Him to provide. If day by day we are enabled to commit our way unto the Lord, and wait till He indicates His mind by the Holy Ghost, through His word and providence, we shall go forward happily, even though in a difficult path, resting assured that He leads in the paths of righteousness for His name's sake. When all seems dark we shall be comforted by the knowledge that we have carefully sought His guidance, and that He knows that we have sought to please Him : this gives rest. And even if the thought comes into the mind that we have mistaken His leadings, we shall yet encourage ourselves in the Lord, knowing His grace is even for them who, through their folly, err.

Abraham's faith was not apparently tried about money matters, for he was very rich in cattle, in silver, and in gold ; but his trial was in the *family*, in leaving his country and his father's house, by being for years childless, though God had promised to make him the father of many nations. Unbelief would whisper, as he wandered for thirty years with the promise unfulfilled, " Had God forgotten His word ? " Faith answered " No," and in God's time the faith tried was justified.

Moses' faith was tried about his associations with Egypt. His *position* was an excellent one, full of worldly promise, but his mother had taught him that blessing did not run with the present rulers of Egypt, but with their bondmen toiling in the kilns. Could he so rest on the promises of Jehovah as to abandon his earthly prospects to share those of the despised slaves of the Pharaohs ? Faith enabled him to do so, and in the end he was no loser thereby. For he who truly seeks God's glory finds his own good.

David, anointed king, had his faith tried by being for years a fugitive from Saul instead of a powerful ruler. Would the promise of God be fulfilled ? At one time faith failed, and he said, " I shall one day perish by the hand of Saul ; " then faith triumphed again and received the fulfilment of the promised kingdom. Thus in the family, as to one's position, as to power over others, and in many other ways, are God's people caused to exercise their faith in His promises.

In our daily business we are called to live lives of faith, guided not by worldly expediency, but by the will of God, content, if need be, to suffer loss, thereby trusting the Lord to compensate us in His own way and time. In our family we need to live lives of faith ; the place of residence, the style of home, the servants, the company, the associations or education of our children, all being regulated by what is pleasing to God and in accordance with His Word, in faith that God's wisdom must surely lead to happy consequences, though for a time it may not be manifest. In our Christian work also all must be regulated by the Word of God. This is easy if we trust in God's wisdom in His revelation. We shall not then be tempted to modern expedients by a show of success, but be content to wait, if need be, for a success less rapid but more real and enduring.

God seems to intend that *faith should always be in exercise*. It should be like breathing, unceasing though often unconscious ; responding to God's revelation of Himself as the moon reflects the light of the sun. It is only when the moon receives not the light of the sun that it reflects it not, so it is only when we do not receive in faith the revelation of God that our lives do not respond to it.

The trial of faith seems to be more than the ordinary exercise of it. Abraham exercised his faith daily, but there came a time when God, in a special manner, called upon him to show his faith. He tried him. So it is now ; faith must be in constant exercise, then when trial comes it will triumph. The athlete who does not exercise is not likely in the day of trial to triumph, neither will he triumph in the day of faith's trial who has not given it daily exercise. Some essay to walk, to fight, to triumph by faith, but it can hardly be said of them that they rejoice as a strong man to run a race ; rather is their experience that of the child learning to walk, but only able to go a few steps as yet. Let them not be discouraged nor give up, content all their life to be wheeled in a spiritual perambulator or Bath chair. It is by exercise faculties are developed. By God's grace they may yet kill a giant, or put to flight the armies of the aliens ; but for the present let them attempt something within the measure of their faith, and presently, as faith grows, they shall slay the lion and the bear, and then, through God, accomplish even greater exploits.

Probably one of the greatest hindrances to faith has been the imitation of the acts of faith done by others without their faith. When failure comes it discourages the person who has so acted, and others who have not carefully observed. It is thought that faith has been a failure, whereas it is the want of faith, or presumption, that has caused the failure.

Alas, what slow progress most of us have made in faith! But let us not be discouraged, for God's faithfulness has not failed. He is as worthy to be trusted though we fail a thousand times. He has not changed. He is the same to us as to Abraham, to David, to Daniel, and to Paul. Let us obey Him. Where He leads let us follow, even though the path be difficult. He has never given His people cause to be ashamed of His leadership, and He never will.

Notes and Comments.

PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton Road, Barking, every Friday afternoon at four o'clock. A convenient train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting.

* * * *

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.

* * * *

BISHOP FRENCH.—Six months ago our sisters in Tunis had the pleasure of a call from the Rev. Thos. Valpy French, better known as Bishop French, who was at that time staying for a few weeks in Tunis, and with whom they had much happy Christian fellowship. We regret to learn that this saintly life has ended its service on earth. He first went out to India in the year 1850, ultimately becoming the first Bishop of Lahore in 1877. After ten years labour, he resigned his position and travelled over large portions of Western Asia preaching the Gospel to the Mohammedans. Then came a return to England for a short time, but although seventy-six years of age, he could not rest, and as the C.M.S. was unable to undertake a new mission to Southern Arabia, he returned at the close of last year to Muscat, a large Mohammedan town at the mouth of the Persian Gulf, where he intended to labour alone. But God has not permitted his servant to continue long in this solitary sphere, the summons to rest has come, and this field is again vacant.

* * * *

MUSCAT, which for a short time our departed brother sought to occupy for Christ, is a very important centre of influence. The Arabs of this locality have for centuries been prominent both as rulers and traders, while much of the slave trade of central Africa has also been in their hands. General F. T. Haig, one of the council of this mission, visited Muscat in the year 1887, and, upon his return, urged the establishment of a Mission in that large Eastern port. The inhabitants are, of course, most bigoted Moslems, and the difficulties of evangelisation among them would neither be few nor slight. The British Resident, Colonel Mockler, thinks that Bahrain, an inland district in that locality, or Sohar, a town on the south coast, about 150 miles to the westward, would be a more hopeful place to commence work.

* * * *

ARRIVALS.—The following missionaries have arrived in England during the past month:—Miss A. Bolton, from Tetuan,

Morocco; Mr. and Mrs. Liley, from Mostaganem, Algeria; Miss M. F. Harris and Miss Rose Johnson from Tunis. Most of these, as well as those who have arrived previously, would be very pleased to give addresses in drawing-rooms, mission halls, etc., on the Lord's work in North Africa, especially in the neighbourhood of their homes, viz., London, Leicester, Weston-super-Mare, Macclesfield, etc. Will our friends please bear this in mind?

* * * *

LOCUSTS.—The Lord's "great army" (Joel ii. 25) continues its ravages in all parts of North Africa; from Morocco on the one side to Tunis on the other come reports of this dreadful visitation. We fear this will be a sad year in the history of Algeria. God grant that it may prepare the way for the entrance of His Word.

* * * *

FUNDS.—The receipts for the past two or three months have, we regret to say, been far less than usual, and consequently the workers have been, and still are, much cast upon God for the supply of their daily needs. We know that He will never suffer His faithfulness to fail, but there is a fear lest the labourer should fail in faith. Let us at home be much in prayer that those who are enduring the heat and burden of the day may be more concerned to honour God in the trial than to be delivered from it.

* * * *

TANGIER MEDICAL MISSION.—The following statistics for March, 1891, have been sent to us by Dr. T. G. Churcher:—

TULLOCH MEMORIAL HOSPITAL. —In-patients—				
Under treatment, March 1st	...	...	...	22
Admitted during month	...	...	...	20
Discharged do. ...	...	...	...	12
Under treatment, April 1st	...	...	...	30
(Consisting of 17 men, 7 women, and 6 children.)				

DISPENSARY, HOPE HOUSE—	
Number of visits at daily consultations except Sundays	... 324
TOWN DISPENSARY AT CAFE ORIENTAL	... 148
	Total... <u>472</u>

* * * *

THE CHILDREN'S MISSIONARY BAND.—On our last page, in place of the usual column for the young, we have reproduced an excellent little leaflet which has lately been issued by J. H. Greene, Esq., the hon. secretary to the above movement. Being printed from the electro blocks, which have been kindly lent us for the occasion, it is a perfect facsimile of the four pages of the leaflet.

We trust that many of our young friends are already members of the Missionary Band, and that others who are not will, after reading the circular, at once write to Mr. Greene for cards of membership. It is a great privilege God gives us to pray and work for His servants, and thus help to

"Send the proclamation over vale and hill."

MOSLEM PROGRESS VERSUS DECAY.

IN reference to a recent statement made by the Premier on the great Mohammedan communities of Europe and Asia we desire to say a few words.

Speaking of the "future" of these powers, he suggested that they were capable of "progress" and "development," and that they should be left to develop in their own way. We presume by these expressions he meant that he deprecated any undue interference with the affairs of these nations by European powers lest it should lead to the horrors of war. So far so good; with this we cordially agree; but, on the other hand, let us not deceive ourselves with empty words, for to suppose for a moment that Mohammedanism left to itself is capable of "progress" and "development" is to build a castle in the air. We fail to see, for instance, what development Turkey or Persia have made within the last century; the altered state of affairs in Egypt is certainly not due to Moslem vitality, while in Morocco, where Mohammedanism has had uninterrupted sway for twelve hundred years, and where we might naturally expect to see the greatest "development," what do we find? That the influence of Islam, both on the political and social life of the people, has resulted briefly in stagnation in the one instance and degradation in the other.

Dr. Post, of Beyrout, who knows well what the influence of Islam has been and still is, says: "Mohammedanism has never, under any circumstances, created wealth, but on the contrary always destroyed it. The Moslems fell heirs to the fairest and richest provinces of the world, the accumulation of the wealth of ages was found in Syria, in Asia Minor, in Egypt, in Cyrene, in Carthage, and in Spain. They lived for a certain time on the strength of that; and they flowered out into a meteoric sort of civilisation, which astonished the world for the single century that this hoarded wealth lasted. But when that wealth was spent, they sank into the hopeless poverty in which they have continued to this day. You may go through the whole of these Mohammedan States, once populated by teeming millions, and over hundreds and hundreds of miles, and what do you find? You find the Arabs' tents; you find desolation; you find mounds over forgotten cities; you find everything that tells of ruin, nothing that tells of prosperity."

Moslem communities are, of all communities, the most conservative; their natural inclination, education, and religion with its fatalism, all unite to make them cling with the greatest tenacity to their old habits and customs, and to reject all such modern innovations as railways, telegraphs, and the erection of harbours, as things of no value. The few permissions that have been obtained from time to time from the Government of Morocco for the establishment of commercial houses, the erection of dwellings for the European merchants, or the extension of the postal service, have been solely through pressure put upon them from without, and not in any case as the result of international development.

This conservatism is undoubtedly a great hindrance to the spread of the Gospel among them, for the kingdom of God must not come with observation; as a rule no outward manifestation is allowable, the workers have to be most guarded in all their methods, and any unwise step on the part of an over zealous brother might throw the work back for years. Happily *the whole system is destined to pass away*. God has spoken, and decay has long since set in. Be it ours, then, to go on quietly scattering the seed, sowing in faith beside all waters believing that results shall be seen in His own time.

We should much desire for these lands a little of the religious liberty which we enjoy, so that the converts might be free to confess their faith in Christ without the fear of assassination or poison. When that day comes we may expect to see a great awakening among these people.

Algeria.

THE "DAHRA."

BY MRS. A. V. LILEY.

HAVING lately spent a week in a part of this district so named, and having gathered information concerning it from many sources, I was led to think that it might possibly be of interest to others were I to put on paper a brief sketch of this region, and the openings there presented for taking "the source of living waters" to those who are trying to drink from broken cisterns, and who are depending for salvation on the precepts and traditions of a false prophet.

The "Dahra"—which is a curious portion of country, and certainly less known than it deserves to be—is the region lying between the river Chelif (the longest in Algeria) and the sea, and stretches as far as Miliana—a town of some importance. The word "Dahra" comes from an Arab word which signifies "back."

This district is formed of a series of sloping plains one above another, and of high hills, mainly composed of earth; taken as a whole, the scenery is exceedingly picturesque.

Situated in this space are

NUMEROUS VILLAGES,

generally peopled by French colonists, and mixed Arab tribes, living principally in tents. Among the native population one finds great variety; there are Berbers, Kabyles, Maroccans, Arabs, and Koulcur'lis, a race formed by the intermarriage of Turks with Arabs. In the year 1882 the native population was estimated at 37,000, but since that time it has considerably increased.

In some of the villages little groups of French Protestants are living, and among them are a few sincere Christians. Surrounded as they are by great ungodliness, and only occasionally cheered by the visits of a pastor, their position is one of much difficulty, and they heartily welcome the missionary's occasional calls. The vine in this region is largely cultivated, also olive and fig trees, and in some of the valleys there are forests of green oak. The hamlets of "Oiuillis" and "Bosquet" are particularly attractive, the former especially remarkable for grottoes lined with stalactites, and covered with varied species of wild vegetation. The fig-tree alone is a source of riches to the country. One valuation showed that the exportation of figs from the "Dahra" had attained the annual sum of a million francs. In many an Arab family, during their season, figs with bread and coffee form almost the entire food. The inhabitants of the Dahra are strong and vigorous, the men frequently tall and dignified.

MAZOUNA,

a tiny Berber town in the centre of the Dahra, is said to be one of the most charming spots in the province of Oran. It is there the Koran and elements of Mussulman law are taught, but as yet it is unvisited by a missionary.

The Son of God died to impart to these races the blessings of purity, peace, salvation, and heaven; and how much we pray that someone may soon be led to come and help extend the knowledge of the word of "eternal life" in this immense district.

PROGRESS OF THE WORK IN DJEMAA SAHRIDJ.

OUR esteemed brother, Mr. Cuendet, sends us the following interesting account of the efforts put forth in this Kabyle centre during the spring of the present year. He

seems much cheered by the increased interest shown by some of the men in the Gospel which he is privileged to proclaim. The reaping time will surely come, although the labourers may require to have "long patience" for it :—

The time passes so quickly, and my occupations are so numerous, that I can scarcely believe that three months have passed away since I sent my last journal. During this time my work has gone on as usual, in spite of the trials it has pleased the Lord to send us. He has tried us in different ways, in taking away from our affection both our dear fathers, my wife's and my own, who entered into eternal rest within four hours of each other.

This was a great trial in our loneliness, although we shall have the happiness of meeting them again in the Father's house, where they have gone before us. The want of money also has been a great trial to us and the work. I was obliged to make many things myself, which I should have given to others to do if funds had permitted. I am thankful to say that through these trials the Lord has drawn us closer to Himself, although at one time I ought to confess I felt much discouraged. Our meetings at Mekla for the colonists being so badly attended we discontinued them for a time. Our Sunday morning

SERVICE FOR CHILDREN

has given us much encouragement. We have about twenty-five children every Sunday, and several among them are very intelligent, and remember well the Bible lessons we teach them, also the hymns. We have a strong hope that the Lord will work in these young hearts, and that the Gospel will bear fruit.

Our evening class for young men on Monday and Thursday continues to go on well, it is sometimes attended by as many as fourteen boys, but we have about ten on an average. We teach them French, reading, and some writing. They have made fair progress, but the principal thing with us is to take advantage of these opportunities to teach them the Gospel.

I have visited eleven villages in this immediate neighbourhood, and have generally preached more than once a week in different parts of Djemâa or in a café. I have also visited the homes, but very rarely, for the men do not stay in their houses unless they are too ill to meet in their public place. When I enter a house I speak of the Gospel to the women I find there, but it is Miss Smith and Miss Cox who pay regular visits, also my wife as often as she can.

Misloub, where I go every Sunday, is the village that has given me

MOST ENCOURAGEMENT.

The people nearly always listen attentively, and some appear to be much interested by the Gospel narratives. The sheikh himself is one of my best hearers. In the village I often have occasion to preach twice consecutively, once to men and once to women. These are often assembled in large numbers near their houses.

Some of the other villages have been visited several times in the course of these three months, but irregularly; and others once only. In several of these villages I have had very interesting meetings. In the village of Oit-Moussa-ou-Brahâm, for example, there are several men who were never tired of hearing the Gospel read, and on the last occasion after I had read and explained four narratives, they asked me to go on. Being a little tired, and having to walk an hour and a half to get home, I complied with their request by reading to them again part of Ps. 51. At Ait-Zellal Benni Bouchaib, a village which I visited last week, I had

AN AUDIENCE OF TWENTY MEN,

all very attentive; but there were three who particularly

struck me; they seemed to drink in the words that I spoke, so much so, that on leaving a young man said to them, "You look as if you wished to follow the Christian religion." On my departure they begged me to return and see them again. Henceforth I hope to visit this village, also many others, oftener, if funds permit; it is not possible to go often to these villages without a mule, which costs four francs a day. In other villages also I have very interesting audiences. Our impression is that the Gospel is listened to better now than it was some years ago, although, no doubt, we shall often meet with obstacles.

Finally I am more and more convinced that the Word of God does not return to Him without bearing blessed fruit, and that our work in the Lord will not be in vain. Certainly the difficulties are great, and sometimes it is a little discouraging to see how long time we have to work without seeing conversions. But then we read in Mark's Gospel that the seed grew and sprung up without the sower knowing how, and perhaps the seed of the Gospel that we have scattered has

ALREADY TAKEN ROOT

in some hearts without our being able to perceive it. We ought then to walk with confidence, to sow with faithfulness, and to leave in the hands of the All-Powerful One the care of the results.

Mr. Lamb and Mr. Hocart have come to spend five days with me. Four entire days have been employed in the comparison of translations of the eight first chapters of St. Mark into Kabyle. We want to work steadily at the translation of the Word, which is of great importance. Oh that the God of all grace may cause His precious blessing to rest on all the efforts that are made for the advancement of His reign amongst these people!

Morocco.

A GLANCE AT OUR MISSION STATIONS IN MOROCCO.

BEING NOTES FROM MR. MICHELL'S DIARY.

"My fellow-labourers whose names are in the Book of Life."

FROM the journal of Mr. Michell, which has lately been received, we have some interesting details of his return journey, some extracts from which we lay before our readers. Of his stay in England of a little over seven months, he says :—

This visit home was much needed, and more than proportionately blessed, I believe, to my own soul. I look back over the whole time spent in England with a feeling of the deepest thankfulness to God, and gratitude to all the many kind friends, whose interest and hospitality and warm welcome have made my stay a bright, happy epoch in my life. The progress of the work, and the unceasing growth of interest, and of the feeling of responsibility of the Church at home, with regard to the preaching of the Gospel, is most refreshing and encouraging, but it is a delight to get back into the fields again with the Lord of the Harvest. May the Spirit work in His children's lives to the blessing and glory of His Name!

Instead of proceeding direct to his field of labour in Tripoli, Mr. Michell returned *viâ* Gibraltar, thus giving him the opportunity of visiting some of the Mission Stations in Morocco and Algeria. The first call was made at Tangier about the end of February. Here is our brother's impression of the work in that busy centre :—

At Tangier I was very cordially received by Dr. Churcher, and also by the other workers at the Hospital and Dispensary. It was



ARAB HOSPITALITY—A DISH OF COUS-COUS.

such a pleasure to find oneself again in the midst of so much active spiritual work. This being my first visit to Morocco, I was extremely interested in the working of so many different agencies, and though I found the dialect considerably different to what I had been used to further east, yet I went through the Hospital wards repeatedly with the various workers, and attended several of the meetings, which were held every morning and evening in the court-yard, with the deepest interest and pleasure. It was marvellous to me to see the patience and contentment with which the patients all attended these meetings, and their quiet, respectful attention struck me so forcibly that I could only praise the Lord for such glorious opportunities. On the few occasions I addressed them myself, I was agreeably surprised to find the little difficulty they had in understanding my Eastern Arabic. The Dispensary work in the *café* in the town, supported mainly by the Mildmay Mission to the Jews, was another very interesting point. Being almost entirely Jewish, and mainly carried on in Spanish (the only language many of the Jews understand well), I could not help; but Dr. Churcher and the ladies who help in this work, too, need the help of the prayers of all the Lord's people in this effort. Another thorough, though unpretentious work is that of

THE REFUGE ON THE SOKE,

carried on indefatigably, night after night, by Miss Lambden. Opened originally as a sort of offshoot of the Hospital for cases *in extremis*, part has been divided off for a night shelter for Moors too poor to find a lodging anywhere, and here assemble every night twenty or thirty of the poorest, most miserable-looking Moors to be found, and here our sister tells them of a Saviour able to save to the uttermost, as they sit crouching in rows on the floor, listening so quietly, but mostly looking so despondent, that one longs to see the light of the Saviour's love shining in their dark faces. The long, difficult path down to this place, at night, often in very bad weather, makes this, though a labour of love, a hard task, and Miss Lambden much needs the help of believing prayer and support. On Sundays, Mr. Patrick preaches in English to a fair congregation of such English and American residents and visitors who come, and though he has not met with the encouragement one naturally seems to expect from one's own countrymen, still, by patient love, he is winning a place among them which I hope will yet prove a blessing to many of these mostly young men, who too often leave what little "religion" they ever had, at home in the old country. On Sunday evenings a tea, followed by a meeting with an address, and the remembrance of the Lord's death, at Hope House, brings together the little band of workers of all kinds into a happy fellowship, which is the more restoring to the soul because of the painful spiritual destitution so keenly felt in these darkened and degraded lands.

From Tangier he made a journey to Tetuan—a Moorish town—a long day's journey to the eastward of Tangier, where three sisters are located, and where the work is carried on under totally different circumstances.

After waiting a day or two for a change in the weather, which was very stormy, the Doctor and I started on mules, accompanied by the Doctor's boy Alimed, amid a perfect hurricane of wind and sand. We did not attempt to do the whole journey in one day, but stopped for the night at the funduk, or caravanserai, about half way between Tangier and Tetuan. This funduk is situated at the summit of a pass between the mountains which run S.W. and N.E., the whole country being extremely mountainous and picturesque. The path leads through several broad plains before commencing the ascent up the pass, and the wind swept these plains with such violence that several times I expected my mule to be thrown down, but it turned its tail to the wind, and planting its feet firmly apart, waited till the gust was past. The natives travelling on the same road, had to crouch to the ground covered over with their burnouses, seeming to cling to the soil, so as not to be blown away altogether. The funduk was crowded with men and beasts, but we got a small room, usually a store-room for straw and grain, and made ourselves snug for the night. The next day the wind was considerably less. The road led down through the mountains, and along a plain until we came upon

TETUAN,

prettily situated in a valley surrounded by high, dark mountains. The country round is dangerous, and in some places inaccessible on account of the wild and lawless character of the inhabitants, who seem to acknowledge no authority of any kind. At Tetuan we found a

lodging at the house of the British Consular Agent, Mr. Nahon, who has entertained so many travellers, as did his father before him, that his "Visitors' Book" is a marvel of curious autographs, some more than 100 years old.

Tetuan is a poor, dilapidated place, very old but of considerable importance on account of its strategic position, and its market-place is crowded with country people from all the parts round. The three ladies working there now—Miss Banks, Miss Bolton and Miss Gill—have an influential field of labour, not devoid of a certain spice of danger from their solitude, though it is not probable they would be molested. They very kindly invited us to their house for all our meals, and as Mr. Mackintosh was also in the town, we had several very happy meetings together, comparing notes and experiences, and on Sunday meeting for Bible reading and the Lord's Supper. On Monday we returned to Tangier.

Our Illustrations.

ARAB HOSPITALITY.

BOTH the Arabs and Moors, like the ancient Jews, are "given to hospitality," and in journeying through the country, the traveller may be sure of a welcome on reaching the Arab tent, or "gourbee" (as the huts are called), and the best its owner can bring forth will be set before the wayfarer.

The national dish of all the Mohammedans of North Africa is *cous-cous*—pronounced in some parts of Morocco, *kesksoo* or *siksoo*. The manufacture of *cous-cous* requires not a little art, and takes considerable time. Every girl is taught the process some months before getting married, in order to prepare her for her future life.

The corn has first to be ground by hand with the old stone mills. The flour is then sifted through three sieves of various degrees of fineness; in the absence of these it is shaken up on a tray, the object being to separate the coarse grains. A double handful of these are then thrown into a large shallow earthenware pan, a little water is sprinkled over it, and the woman seated on the ground in front of the pan, commences to rub her hands lightly over the flour, adding from time to time a little more water. Through this peculiar action of the hands the paste is, little by little, formed into tiny balls about the size of small sago. It is then sifted, the coarser pieces which will not pass through the sieve being thrown back into the pan, to be worked up again with some of the medium flour. This operation is continued until all the paste is finished; it is then handed over to a second woman, who rolls up the *cous-cous* balls with the finest flour. If it is intended to keep it, it must now be spread on a sheet in the sun to dry, and occasionally worked with the hand to separate any granules which may have adhered to each other. When thoroughly dried it may be kept for years in a sack.

When required for cooking, it must be first steeped in fresh cold water till soft; it is then placed either in an earthen jar perforated at the bottom, or in a loosely plaited basket which fits in the top of a saucepan, in which have been placed vegetables of various kinds, and raisins, and often meat. The steam from the boiling vegetables percolates through the *cous-cous*, and in this way it is steamed for two hours, a wet cloth serving as a saucepan lid.

When ready it is heaped upon a dish with sufficient butter to moisten the grains, and the meat and vegetables placed upon the top. The Arabs are fond of a little cinnamon sprinkled over it, and if the butter used has been kept for a year or two unsalted, and is nice and rancid, it is thought to be most appetising.

MOORISH INFANTRY.

THE Moorish army, like that of all semi-civilised lands, is a very

miscellaneous collection. When the Sultan is arranging for an expedition against any of the rebellious tribes, the Kaid of the various provinces are each called upon to furnish a certain number of men, much in the same way the Barons were in England in feudal times; hence there are brought together men from the coast towns, wild mountaineers from the Atlas, negroes from the districts bordering on the desert, Berbers, Riffs, and many others, the rough undisciplined hordes forming a great contrast to the well-clothed and well-organised troops of our own land. A correspondent who accompanied the Spanish Ambassador to Fez, thus describes their entrance into the city:

"We advance between two rows of infantry, who with difficulty keep back the crowd. What soldiers they are! There are old men, and mature men, and boys of fifteen, twelve, and even nine years of age, dressed in scarlet, with bare legs and yellow slippers, ranged along in single file without regard

to height, with their captains in front. Each one presents, in his own fashion, his rusty musket. Some stand with one foot foremost, some with legs apart, some with their heads resting on their shoulders, some with their chins on their breasts; some have put their red jackets on their heads to shelter them from the sun. Here and there is a tambourine, a trumpet, five or six banners, one beside the other—red, yellow, green, orange—carried as crosses are carried in a procession. There seems to be no division into squadrons or companies. They look like paper soldiers stuck up in a row by boys. There are blacks, mulattoes, whites, and faces of an indefinable colour; men of gigantic stature beside boys who are scarcely old enough to hold a gun; bent old men with long white beards, leaning on their neighbours; savage faces, giving the effect in that uniform of dressed-up animals. They all look at us with open eyes and mouth, and their line stretches farther than we can see."

FROM TANGIER TO CASABLANCA.

Miss JAY, after five and a half years' happy service in Tangier, has joined the number of those who are ever pressing forward to the regions beyond.

During the time our sister has been located at Hope House, she has seen many alterations and experiences of this fast growing work. Previously to her going out, there were but Mr. Baldwin and family and three other missionaries in the whole of Morocco, while Tangier was the only town occupied. Since then twenty-four workers have entered Hope House, staying a longer or shorter time for the study of the language, some of whom are still there, and others are labouring for God in Tetuan, Fez, or Casablanca; the Spanish work has been undertaken, and, not least, the Tulloch Memorial Hospital has been a means of temporal blessing to thousands, and we know of spiritual blessing to not a few.

And now, at the call of God, Miss Jay has removed to Casablanca to open up a fresh work in that rapidly growing seaport. The following extracts are from Miss Jay's last journal to hand:—

March 26th.—A lovely day, numbers of patients, amongst whom I spent a busy, interesting morning, taking first a little service with the women, and then reading and talking with the men. Spent a long time with a man from Beni Wassine who has frequently heard the Gospel, and, as far as one could judge by his conversation, he seems truly to believe in Jesus. He asked me for a whole New Testament, offering to pay for it, and was delighted when he received one, and said he would gather the people of the village round him and read it aloud to them. When I said that although the Moors knew the name of Sidna Aisa hardly any of them really believed on Him, it was very touching to hear him say "That is because

NO ONE HAS TOLD THEM

this news from heaven. They do not understand the religion of Jesus, but if they read this book and have it explained to them, they will believe." Later on I went upstairs to speak to a poor man dying of consumption, but his mind was wandering. He talked all the time of his home and friends far away in Maraksh, and was too ill to understand what I said.

April 11th.—Yesterday I spent most of the morning reading and talking with an intelligent Moor. I have known him some time. He has a New Testament, and has studied it a great deal; altogether he has

CONSIDERABLE HEAD KNOWLEDGE,

but I do not think his heart is touched. He says his two young sons are to be taught the religion of Sidna Aisa.

20th.—Many people called to-day to say good-bye, amongst them the dear little widow came and brought me a

lovely bunch of roses. We read and talked over the 23rd Psalm together. It was quite a lesson to me to hear her say, while the tears were running down her cheeks, "But always we must praise the Lord!" She seemed comforted when I promised to write to her, and says her uncle can read, and she will take the letters to him to read to her. But, I said, "The letters will be about Sidna Aisa, and he will be angry with you if he reads them." "Oh, no! he will not," she said, "for my husband often read with him and spoke to him of Sidna Aisa, and he too, loves Him." We shall never know how much her husband, old Hadge Tieh, did. I am continually hearing of one and another to whom he spoke, and the little colony of people amongst whom he lived seem eager to know more of Jesus. It is a great pleasure to visit them. Not being baptised, he seemed entirely free from the fear which paralyses most of the converts. I then went down to the Prayer Meeting at the café, and afterwards to see

A SICK LADY

in the town, whom I used to visit so often before my illness. I felt sure she must be dead, but did not like to leave Tangier without going to enquire. So Miss Lambden and I went. The same slave opened the door as when last I was there, and warmly welcomed me. "Yes, her mistress was in, and would be pleased to see me." "Was she better?" I asked. "God be thanked," said the slave, "she is not ill." Then she began to laugh. "Oh, Tabeeba," she said, "have you not heard? The sick one is dead and buried months ago. My master has a new wife, only a week or two ago. Come up and see the bride." I objected at first, as I did not know the lady,

but the slave insisted she would be delighted to see me, and so we followed her to the roof, where all the family were enjoying the air, and, to my intense surprise, in the beautifully-dressed bride I recognised the sweet, pretty little sister of my mountain boy. Her surprise was as great as mine, for they have kept her quite shut up since her marriage. She gave me a most loving welcome, and begged me soon to return, but this will not be possible. She has a most lovely house, one of the best in Tangier, a number of slaves, and a very grand husband. It is all

A GREAT CONTRAST

to the last time I saw her, when she was whitewashing her father's little three-roomed house, and daily doing all the housework, bread-making, and washing. She rather sadly whispered to me as we left, "My clothes are splendid, and the people are all very kind, but I was happier in the old days at home with my father."

26th.—Visiting numbers of huts and saying good-bye. I cannot help thinking that a dear young sister of the widow has already opened her heart and let the Saviour in. She sat all the time on the ground, her two hands resting on my knee, her face up-turned, listening so intently, and with just the same look of love and reverence that her sister has when she speaks of Jesus, and when I said good-bye she said, "I love Sidna Aisa as my sister does." To her sister I did not say good-bye, but left in the hope I might yet see her again before starting, but it is hardly likely. Everyone expects the steamer for the coast will be in to-morrow.

POOR OLD ALI,

one of my earliest friends in Tangier, died last night. He was grieving so when last I saw him that I was going away. How little we thought he would go first!

27th.—Very wet. People coming all the morning to say good-bye, many bringing little presents. How good our Father is in little things! I have had so many proofs of His watchful care during these last busy weeks, and had one more this morning. I greatly wanted to ride over to Baranes this morning to say good-bye to the people there, and especially to dear old Rahameh, who learned to love the Lord Jesus a long time ago. I felt as if I could not go without telling her I was leaving, but everyone felt it was too far to go, when the steamer might come in any time. So I just told the Lord about it, and on going down this morning to see the patients, the first to greet me was

OLD RAHAMEH,

who had heard nothing about my going to Casablanca, but had come, as she does about once every six or seven weeks, to hear more about Sidna Aisa. "How good is the God we adore!"

The *Zweena* is in the bay, and we are to be on board at three o'clock to-morrow. All this evening the Kaid was with me. He talks much of coming to Casablanca, and of devoting his life to preaching Christ. We had prayer together. With him, too, it is all right, In any case we shall meet again. Till then, the Lord is his Shepherd, the best and safest Guide and Friend.

29th.—To-day has passed something like a dream,—friends from the town and others helping packing. The last good-bye; then out to the ship with nearly all our dear fellow-workers. Then the sad watching on deck as

WE STEAM AWAY,

and first the little boats disappear from view, containing so many loving friends; then the white town, which looks such a picture from the sea, and finally the dearly loved little hospital, the last familiar spot on which our eyes rest, fades from our sight. It is blowing half a gale, and as Miss Chapman and I are both bad sailors, the captain kindly advises our going to our berths at once.

30th.—We went on board about three o'clock yesterday, and reached Casablanca about nine o'clock this morning, very sea-sick. The town and country seem quite flat, and not at all attractive from the sea. We are strangers in a strange land. A fresh battle-field; a harder soil, a city in darkness, and we such a tiny band of labourers. "There remaineth yet very much land to be possessed, and who is sufficient for these things." "Daughter, be of good comfort." "My grace is sufficient for thee," "for my strength is made perfect in weakness." "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." "Be strong, and work, for I am with you, saith the Lord of Hosts." "Go forward."

"Forward, through the desert,
Through the toil and fight;
Forward through the darkness,
Forward into light."

Tunis.

AN UNVISITED ARAB TOWN.

FROM MISS JOHNSON'S DIARY.

MISS JOHNSON sends us the following account of a visit paid by herself and Miss Grissell to an Arab town called Nabal, lying on the coast a little to the south of Tunis, one of the many that need the light of the Gospel, but cannot possibly be reached until the Lord thrust out more labourers into His harvest.

March 26th, 1891.—Miss Grissell and I left Tunis this morning at six o'clock, from the Post-office, in an ordinary four-wheeled carriage—not first-class springs—with four thin horses; our bags were strapped on at the back. We had three travelling companions—two inside, a wealthy Arab and a lad from one of the Arab colleges, pleasant enough towards us, but with no desire to listen to our message; and one outside, a deaf Jew. For about two hours we went steadily on over a good Roman road, till we reached Homman-el-Lif, where our companions indulged in Arab coffee, but it was so thick we refrained; again on, over good roads, till we reached another village, Grombalia, where the Arabs went to respective friends for their breakfast; we ate ours in the carriage, and then turned out while the wheels were taken off and oiled and horses were changed. Then on, to find

A ROUGH ROAD,

to drive on wooden planks over brooks, through ponds, over huge stones put down to mend the road, and through thick, heavy sand, in one part so extensive that it is called "The Little Desert." After a while we got out and walked, for the country was lovely, in parts very Eastern, in others very homelike, resembling a Yorkshire moor, and then suddenly we caught sight of the blue Mediterranean in the distance, and this, together with the many-coloured, lovely flowers greatly enhanced the beauty of the scene. At last our Maltese driver pulled up by a well, unhooked a bucket off the carriage, and gave his horses each a drink, not forgetting—out of the same vessel—to take a huge draught himself, and then, after a little more dragging through the sand, we reached

NABAL,

a clean, narrow-streeted town, rather sleepy, with old-fashioned sokes, but there are plenty of people—Jews and Arabs, work in abundance for us—and we are "waiting" to be guided to just those for whom He has a message.

From the tiny post-office where we alighted we were led by an Arab lad to the hotel of the place, where we had arranged to have a room. Arrived about 2.15, we found a funny little house with two entrances, one through a small grocery-shop, the other through a small restaurant. We were ushered through the latter, which was full of men smoking, into the presence of the mistress, who, explaining to us that her only two upstairs rooms were occupied, showed us into

A LONG NARROW ROOM

opening off the courtyard. The bed was unmade, and rather small for two of us; a dirty wash-stand and table, one end occupied by stores; a tiny window-door, that will only shut from the inside, and an uneven Arab floor—by this I mean their substitute for asphalt. After we had dismissed our landlady, we went out and bought bread, eggs, sugar, and rather less than one pennyworth of butter, which the boy wished to weigh in an oily tin; while doing this we were accosted by a Jew, whom Miss Grissell had met in a little country town, then back to get water boiled on our spirit-lamp, and we were soon enjoying something to eat and drink, with a towel for a table-cloth. Then we wrote home, and I went to the post; spoke to a poor sick man whom I met, and went on for a walk—to see something of the town—returning to find our room cleaner, and Miss Grissell in the sun on the roof.

Friday, 27th.—Our bed being very narrow, and rather damp, we neither of us felt much rested this morning, so decided that, instead of beginning work at once, we would go down by the sea for a little; accordingly, directly after our breakfast and prayers, we did so, and found

A ROCKY BEACH,

with some soft, shiny sand, where we sat down and watched some Arab women washing their clothes in the sea; one of them informed us that if they washed them there they only had to rinse them at home; they appeared to use sand instead of soap.

After lunch and a midday quiet time, we started out to find work. Winding in and out of a few narrow streets, we soon stopped at a matting-shop, and asked a few questions about the work, then began to tell our message, Miss Grissell standing just outside, and I sitting on the door-step. By and by, as the conversation warmed, she was invited to sit on a mat in the shop, and a little group gathered round. Though they were very bigoted, we left behind a paper, and told as clearly as we could the facts of man's sinfulness and his absolute need of a Saviour. One young man who could read refused a book, but he followed us later on in the afternoon, and asked for one, and also something in French.

On leaving the shop we made our way up a narrow street, followed by a troop of boys, and found an entrance into a house where a woman was

ROASTING CORN,

but she was too busy to pay us any attention; however, another woman on the other side of the street beckoned us in, and, though we had no opportunity for a talk to-day, she was very friendly, and asked us to go again, giving us two oranges before we came away. Still followed by our boys, we left the town, and sat on a well a little way outside; two or three were gathered there, to whom we were beginning to talk, but the boys were noisy and interrupted us, so I suggested they should all sit down, and I would tell them a story. Instantaneously the motley group squatted, in true Arab fashion, and listened attentively to the story of the wedding garment. This attracted others round, and Miss Grissell had an earnest talk with two or three men. We made a retreat after this, and got a hearty welcome at one of the better-class Arab houses, at the door of which we ventured to knock. We found two sisters—Fatima and Khadoujah—shortly expecting to be married to

two brothers; they were busy, but we shall go again. After a little more walking about, we returned to our lodging, and were delighted to find that another little bed had been placed in the room.

Before finishing to-day's record, I should like to mention how grateful we are to those in England who have enabled us to undertake this journey by sending out special money for

ITINERATING PURPOSES.

We are using this fund as carefully as possible, so that in May we may be able to take the tent out again. Perhaps you would like to know how we are living. We have our bedroom, one meal a day, and service, for 1s. 10½d. each; for breakfast and tea we manage for ourselves, as we find it much cheaper. As you would guess from yesterday's account, we are in rather funny quarters, but, in spite of damp, we are very happy, and our landlady is very pleasant and smiling. "Bless the Lord, O my soul, and forget not all His benefits."

Saturday, 28th.—Before starting out on our unknown work, we read together the verses in Daily Light, "Arise, therefore, and be doing, and the Lord be with thee," and also the S.U. portion in Zechariah. After prayers we went out together, taking a different direction from yesterday.

Walking slowly down the road, we were stopped by a merry little child whom we had seen playing in the sea yesterday, and when Marian asked her where her home was she at once took us into her aunt's house close by, where two young women were

PREPARING WOOL FOR WEAVING.

The primitive way of preparation is beyond my power of description. They greeted us warmly, and then one of them, called Haweesha, took Marian to see the house, and I sat down by the other, who presently began to cry, telling me that her husband had died a week ago, after she had only been married four months, and that her father had died four days before her marriage. I told her I had brought "good news" for her, but she cried too much to listen. However, I promised to go again to-morrow. Then we joined Marian and Haweesha in the other room, and the former talked to them both, telling of Jesus' love and power. My friend, Manana, did not listen very well, but Haweesha's joy in the message was delightful to witness. Her face at the beginning was solemn and quiet over the thought of sin and judgment, but as she heard of salvation and

THE WAY IT WAS PURCHASED

it was covered with smiles, and she repeated the words so gladly to her companion. We sang, "I heard the voice of Jesus say." After the first verse she exclaimed, "Go on; go on," and I repeated the words, "I came to Jesus as I was, weary and worn and sad," and explained why I had been sad, and how He had made me glad, and it did our hearts good to hear her repeating the words.

March 29th.—Such a happy Easter Sunday. After prayer and Is. lv. we started out alone to go to the girl whom I promised to visit, but she was too busy to listen, so I walked on to the sea, and spent a quiet hour with Him till Marian joined me. On our way home we watched a primitive method of irrigating the land. Two skins are let down into a well and raised again by means of pulleys worked by two oxen, which leisurely walked up and down a slope, and then the water is directed down narrow channels through the fields.

At 1.30 we started out, and were called into a house by a woman standing on a roof—

A POOR COUNTRY WOMAN,

who helps her husband in the fields, but she listened with interest, and seemed to grasp the fact that Jesus died for her. She was quite ready to acknowledge herself as a sinner.

After this we entered another house, but the women were again too busy to listen. As we came away, wondering where we must go next, a woman accosted us, and asked whether we were going into the country. We replied by asking her the same question, and when she said yes, we said we would go with her. She led us out of the town, through narrow lanes hedged by prickly pear, with abundance of flowers, to a small village with a tiny mosque. When we arrived there Marian went into her house, and I stayed in the lane talking with four or five women, who eagerly gathered round me. After the usual questions two or three of them listened quietly as I impressed upon them their absolute need of a Saviour and how God had provided for that need. And as I taught how they could say, "Lord Jesus, wash my black heart, and I shall be whiter than snow," one of them said, "Repeat those words." And upon my doing so, she said them over and over again. God grant she may never forget them. As one leaves these

TINY BITS OF SEED

it is joy to know that He liveth "and can give the increase."

Monday.—More houses opened to-day. One old woman to whom Marian was talking said of her own accord, when told of the change of heart, "Why, it's like a new birth!" I had a nice time with Haweesha and Manana. As I came away the former said, "Do come and live amongst us; it is such good news I do not want to forget it."

In the afternoon we walked out to one of the many surrounding villages, Dar Shâbone. When first we arrived it looked so very sleepy we wondered what we should do, but as we sat down outside a café, boys and men gathered round us, and we had a talk. Then we walked down a street, and some women on a roof attracted us into their home, where Marian had a good time with them and their husbands.

On we went down the street, and spoke to some men. Marian, outside the shop, had a splendid time with one man; I, inside, was attacked by one, four others supporting him, on the subject of Christ's death, but in spite of opposition I was encouraged to go on by the sight of the earnestness of

ONE SWARTHY FACE

in front of me. While the others only argued he listened with quiet attention to the verses I read in answer to their objections, trying to prove that Christ's death was not for Himself but for them, and at last they all grew quiet as I told them that God had sent me to them with a message, and if they rejected it there was no other way of salvation.

After giving away a paper or two and one Gospel we started for home, as it looked cloudy, more convinced than ever that Nabal is a splendid town for work, as it is in the centre of so many villages and hamlets.

The Work of Others.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

NO. I.—TUNIS AND ALGIERS.

NORTH AFRICA has for ages been a dwelling-place for the Jews. It is probable that Israelite communities existed in certain parts of it as far back as the reign of King Solomon. At the commencement of the Christian Era their number was greatly increased, through the persecutions that arose in Palestine, when the believing Jews, numbering many thousands, were scattered abroad; and a few years later these Jewish colonies on the North African coast received large accessions from the multitudes who were expelled from Judea by the

Roman Emperor in A.D. 71. In later years their oppression and banishment by various European sovereigns during the fourteenth and fifteenth centuries, added considerably to their numbers from time to time. At the present day there are, in Tunis alone, about 30,000 Jews, while they are found in larger or smaller numbers throughout most of the towns of Algeria and Tunis.

Since the French occupation of these countries a considerable change has come over the Jews living in the large towns. While the elder members of the community still retain the native dress, many of the younger ones have learned French, acquired French ideas, and even changed the oriental dress for the fashions of France. Religiously they are strict in their observances; but much superstition is prevalent among them, and many, it is feared, have become sceptics.

When the pioneer missionary, Mr. F. C. Ewald went to

ALGIERS

in the year 1832, he was met by many discouragements. "You have chosen the worst part of the world for your good intentions," he was told; "there is nothing to be done here, the people are too bad; the Jews are the worst set of people that exist in the world!" With a noble and truly Christian spirit he wrote to the Committee, "I believe this to be true, but because it is true, I am in my proper place. The Gospel of Christ is able to convert." Notwithstanding the difficulties he persevered, commenced meetings in his own lodgings, exposed Bibles for sale in the market-places, and visited Jews regularly, so that a promising field for missionary labour seemed opening. Unfortunately, the political exigencies of the time were such that the French authorities felt it was necessary to prohibit the work; even a missionary sent by the Pope of Rome was not tolerated. Mr. Ewald retired to Tunis, where he found the Jews accessible.

ORAN

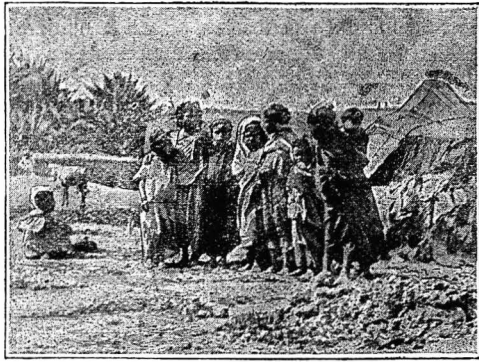
was subsequently occupied, and the missionary at once found much to encourage. There were days when Jews flocked to him in such numbers that it was impossible for one individual to attend to them all. In 1858, Mr. Ginsburg was sent to Constantine, where many Jews resided.

His missionary journeys from this place were of exceptional interest. In 1860 he visited some of the oases of the Great Desert, where numerous Jews are resident among the Berbers. A whole tribe of Jews in this district had been forced into Mohammedanism, and these he saw and conversed with. Everywhere he was received with gladness. At Temassin the Jewish silversmiths and other craftsmen put aside their work at the sight of the Bible, and listened with great attention and reverence. Mr. Ginsburg was subsequently permitted to reopen the Mission at Algiers, and carried on the work in that city for several years. In 1860 Mr. Fenner was sent to

TUNIS,

and laboured there with great devotion until his death from diphtheria in 1874. His holy and blameless life, and earnest, loving efforts, are still remembered by Jews, as well as by his associates in the labours of the Mission. Quite recently a man came up to Tunis from Susa to talk with the Mission Agents about what he had learned years ago from this faithful servant of the Lord. Mr. Fenner was followed successively by the Messrs. E. B. Frankel, E. H. Shepherd, and C. H. Reichardt, and upon the retirement of the latter Mr. C. F. W. Flad, son of the well-known Missionary of the Society in Abyssinia, was appointed to take charge of this important station.

Notwithstanding all that has been done in the city and Regency of Tunis by such able and devoted Missionaries, the results of more than fifty years of labour have not been encouraging.



The Children's (SCRIPTURE UNION) Missionary Band,

Consisting of Members of the Scripture Union and their friends, has for its OBJECT the support of a FOREIGN MISSIONARY, and the encouragement of a Missionary spirit among its members by means of

PRAYER FOR MISSIONARIES AND FOR EACH OTHER.

SELF-DENIAL. BY SAVING AND SUBSCRIBING.

WORK. MAKING THINGS FOR SALE OR USE, INTERESTING OTHERS IN MISSIONARY WORK, AND ENLISTING NEW MEMBERS.

It has **THREE SECTIONS**:

I. SUBSCRIBING MEMBERS. These save regularly a small sum (weekly or monthly), and send it up to the Honorary Secretary, quarterly or half-yearly. They may alter the amount of their subscription if at any time they wish to do so.

II. NON-SUBSCRIBING MEMBERS. These are usually Subscribers to some other Society, and pay only 3d. a year (for printing and postage of letters).

III. ASSOCIATES. Grown-up friends, who are either workers among Young People, or really interested in such work, and subscribing annually or quarterly. Young people over 16 may join either as "members" or "associates."

It is desirable that the Children's Missionary Band be composed only of those who wish to follow Jesus in their lives, and to help in some way or other in His work.

ALL are asked to pray often for the Missionaries and those among whom they work, and for each other.

When travelling in **NORTH AFRICA** in 1887, I visited some of the Missionary Stations there, and was much interested in the work among the Moors and Arabs, who, though so near England, are so spiritually dark, being followers of the **FALSE PROPHET MAHOMET**, whom they believe to be greater than Jesus, and his writings better than the Bible; for they do not believe in Jesus as a Saviour. They are very ignorant, and do not teach their girls to read, many of them believing women have no souls; and their boys learn very little, though some of them are taught to read the **KORAN** (their sacred book).

The women and elder girls, if rich, are shut up in their homes, and rarely allowed to go out; and if poor, they have to do the hardest work. In Morocco many of them are slaves.

Until ten years ago there was no Protestant Mission in this part of North Africa, but now the North Africa Mission, an undenominational Society, has about 50 Missionaries there; and some of the people have received Jesus, in spite of the Mahommedans' great prejudice against Christianity.

Feeling how much these poor people need the Gospel (good tidings) of Jesus, and seeing how glad many of them were to hear it, I saw it would be a help both to Missionary work and to my young friends themselves, to have a **CHILDREN'S MISSIONARY**, supported by young people; and the following year I formed the Children's Missionary Band, chiefly from Members of my own Branch of the Scripture Union. I am now **EXTENDING IT TO OTHER BRANCHES**, and have undertaken this year the support of a Missionary I have known for some years (Mr. Summers), who is working for the **NORTH AFRICA MISSION** in Morocco, and from whom we shall have letters from time to time.

We are also supporting a native boy and girl at the Church Missionary Society's Schools at Kherwara and Benares, in India, at a cost of **£2 10s.** a year each.

WILL YOU HELP?

A number of the members of several other branches of the S.U. have now joined us.

A paper called "North Africa" (published at 1d. monthly) gives very interesting information about the work and people there, and may be had from Mr. Glennay (Linton Road, Barking), the Honorary Secretary of the North Africa Mission.

OCCASIONAL PAPERS containing letters from Our Own Missionary and others, and gleanings and information interesting to young people, are sent to tell them more about him, and about the boy and girl at the Church Missionary Society's Schools, at Kherwara and Benares.

The illustration is from a photograph which I took last year of some "Tent Arab" children in the desert in Algeria.

Members are supplied with a card of membership, &c., and a few of these circulars, if they would like them, to help them to get others to join.

SOME OF THE ADVANTAGES OF BELONGING TO THE C.M.B.

You have a Missionary of **YOUR OWN**; and if you give, pray, or work in the right spirit, you have a real **SHARE** in his work.

You get to **KNOW HIM** by reading his letters, &c., in the occasional papers. You hear about his work and the people among whom he is working, and so can pray more **DEFINITELY** about them, and having real interest in their concerns, you can realize what things want praying for, and so can pray more **EARNESTLY**.

You are nearly all Members of the **SCRIPTURE UNION**, and (I hope) you are God's children, and should pray specially for each other. How nice to be **UNITED IN PRAYER AND WORK**!

By saving and giving **SYSTEMATICALLY**, you do it more easily, and get into habits of **UNSELFISHNESS AND USEFULNESS**, and so gain greatly yourself, as well as helping the Missionary cause.

If you would like to join, please fill in the form attached. The tear off, and give or send to the Honorary Secretary.

J. H. GREENE, HON. SECRETARY,

May, 1891.

Heybridge, Wellington, Salop.

Since writing the above, I have had letters from the Missionaries in charge of the Mission Schools in India, saying that the names of the young people we are supporting are Lala and Rebecca. Rebecca, who is at the school at Benares, is 17, and nearly ready to be a teacher among the natives, for which work she is training.

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 or 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 MAY 1st TO 31st, 1891.

1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	1891.	No. of Receipt.	General. £ s. d.	
May 1...	5271	3 0 0	Brought forward	52	17 1	Brought forward	106	15 7	Brought forward	132	3 7	May 26...	5312	3 1 8	
1...	5272	2 0 0	May 6...	5282	6 10 2	May 12...	5292	2 0 0	May 22...	5302	0 10 0	27...	5313	1 0 0	
2...	5273	0 18 6	6...	5283	0 15 4	12...	5293	4 0 0	22...	5303	5 10 0	27...	5314	5 0 0	
2...	5274	6 5 0	6...	5284	0 10 0	14...	5294	1 0 0	23...	5304	1 0 0	27...	5315	1 0 0	
2...	5275	30 0 0	6...	5285	0 2 6	14...	5295	0 8 0	23...	5305	3 13 0	27...	5316	0 10 0	
4...	5276	0 10 0	6...	5286	0 10 0	14...	5296	1 0 0	26...	5306	1 0 0	28...	5317	0 5 0	
5...	5277	0 10 0	7...	5287	2 10 0	15...	5297	0 5 0	26...	5307	1 0 c*	28...	5318	0 2 6	
5...	5278	0 5 0	8...	5288	2 15 0*	15...	5298	1 1 6	26...	5308	0 5 0	29...	5319	2 0 0	
5...	5279	0 5 0	9...	5289	1 0 0	16...	5299	5 0 0	26...	5309	0 10 0				
6...	5280	0 5 0	11...	5290	0 2 6	19...	5300	0 6 0	26...	5310	2 0 0				
6...	5281	8 18 7*	11...	5291	0 2 6	20...	5301	24 0 0	26...	5311	10 0 0				
Carried forward	£52	17 1	Carried forward	£67	15 1	Carried forward	£106	15 7	Carried forward	£132	3 7				
														Total	£145 2 9

* Special Funds.

Gifts in kind: May 13th (1), Box of garments for Missionaries; May 15th (2), Parcel of useful clothing for children.

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, 27, Linton Road, Barking.

Assistant Secretary, WILLIAM T. FLOAT.

Hon. Deputation, EDWARD L. HAMILTON (Late of Tangier).

Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E.C

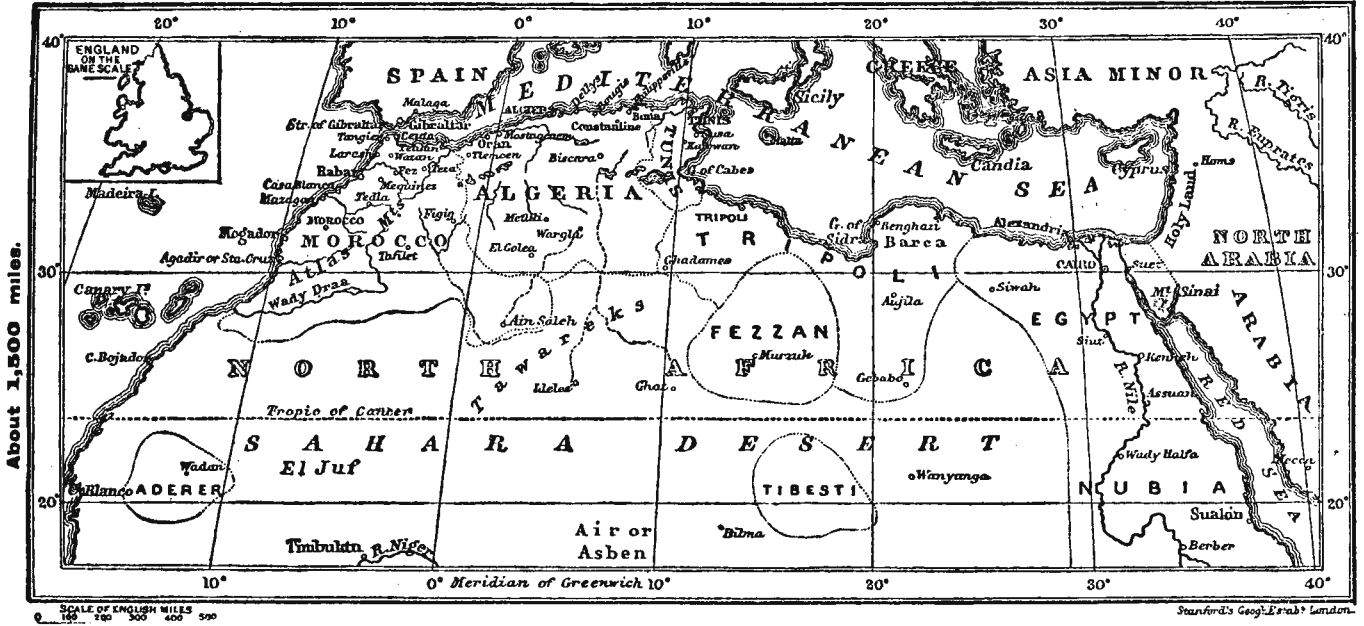
Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

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, Phillimore Gardens, Kensington.

GEO. PEARSE, Esq., 9, Rue Brunel, Avenue Grande Armee, Paris.
REV. MARK GUY PEARSE, 11, Bedford Street, 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.

About 3,600 miles across.



Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Constantine.		Tunis.	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	Mr. G. MERCADIER ..	Sep., 1884
*Miss B. VINING ..	Apr., 1886	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	Mrs. MERCADIER ..	Sep., 1887
*Miss S. JENNINGS ..	Mar., 1887	Miss I. L. REED ..	May, 1888			Miss GRISSELL ..	Oct., 1888
Miss M. C. LAMBDEN ..	May, 1888	Miss R. J. FLETCHER ..	May, 1890	Algiers.		Miss A. A. HARDING ..	" "
Mr. J. J. EDWARDS ..	Oct., 1888			Mr. W. G. POPE ..	Feb., 1891	*Miss M. F. HARRIS ..	" "
*Mrs. H. BOULTON ..	Nov., 1888	ALGERIA.				*Miss R. JOHNSON ..	Oct., 1889
Miss M. ROBERTSON ..	Oct., 1889	Tlemcen.				Miss A. CASE ..	" 1890
Dr. C. L. TERRY ..	Nov., 1890	*Mr. M. H. MARSHALL ..	June, 1887	<i>Mrs. Lambert's Home.</i>			
Mrs. TERRY ..	" "	*Mrs. MARSHALL ..	Mar., 1888	Miss M. YOUNG ..	Feb., 1891	DEPENDENCY OF TRIPOLI.	
<i>Itinerating—</i>		*Miss R. HODGES ..	Feb., 1889	Miss E. SMITH ..	" "	Tripoli.	
Mr. W. SUMMERS ..	Apr., 1887	Miss A. GILL ..	Oct., 1889	Miss L. GRAY ..	" "	Mr. G. B. MICHELL ..	June, 1887
<i>Spanish Work—</i>		Miss A. E. WYATT ..	Feb., 1891	Miss E. E. SHELBOURNE ..	" "	Mr. H. G. HARDING ..	Feb., 1889
Mr. N. H. PATRICK ..	Jan., 1889	Mascara.		<i>Kabyle Work.</i>		Mr. W. H. VENABLES ..	Mar., 1891
Mrs. PATRICK ..	Sep., 1889	Mr. F. CHEESEMAN ..	Jan., 1886	Djemaa Sahridj.		Mrs. VENABLES ..	" "
Miss F. R. BROWN ..	Oct., 1889	Mrs. CHEESEMAN ..	" "	Mr. E. CUENDET ..	Sep., 1884	NORTH ARABIA.	
Casablanca.		Mostaganem.		Miss J. COX ..	May, 1887	Base of Operations—	
Miss J. JAY ..	Nov., 1885	*Mr. A. V. LILLY ..	July, 1885	Miss K. SMITH ..	" "	Homs.	
Mr. C. MENSINK ..	Oct., 1888	*Mrs. LILLY ..	Apr., 1886			Mr. S. VAN TASSEL ..	Nov., 1886
Miss A. K. CHAPMAN ..	Oct., 1889	Cherchel.		Mr. A. S. LAMB ..	Oct., 1883	Mrs. VAN TASSEL ..	Mar., 1891
Dr. G. M. GRIEVE ..	Oct., 1890	Miss L. READ ..	Apr., 1886	Mrs. LAMB ..	" "	Mr. J. W. HOGG ..	" "
Mrs. GRIEVE ..	" "	Miss H. D. DAY ..	" "			Mrs. HOGG ..	" "
Tetuan.				Akbou.			
Miss F. M. BANKS ..	May, 1888						
*Miss A. BOLTON ..	Apr., 1889						
Miss E. GILL ..	May, 1890						

* At present in England.