

N.B.—Kindly read, circulate, and do not destroy.

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

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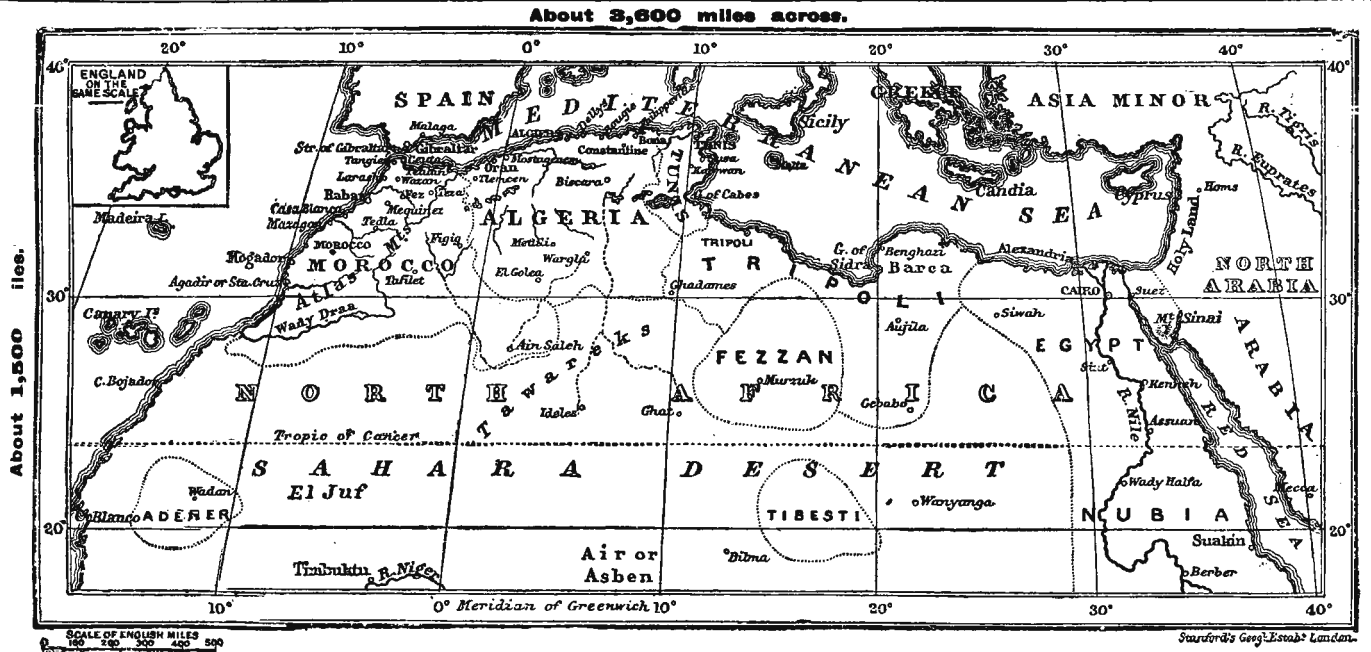


A MOORISH PEASANT WOMAN.

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NORTH AFRICA consists of—

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

No effort has, until recently, been made to evangelize 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 vicars were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

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

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

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

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilization 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 fifteen hundred miles of railway.

The North Africa Mission has seven stations and twenty-two brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Thirteen workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A Medical Mission is now carried on in Tunis.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren, began in 1889, to labour for Christ among them, and others have since been sent. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Bedouins, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, and another and his wife, who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



A MOORISH PEASANT WOMAN (see page 63).

Walking before God.

"As in the sight of God speak we in Christ."—(2 Cor. ii. 17.)



WALKING with God is to walk in fellowship with Him, to share His thoughts and feelings about things and people, and to participate in His work and bounty. Walking before God seems to point to acting as in His presence and under His eye with a view to His approval, in contrast to acting and being actuated by the fact that our fellow-men are watching us and may approve or blame.

Abraham declared to Eliezer that he walked before God (Gen. xxiv. 40). Had he studied the opinions of men or sought their admiration, he would not have abandoned the idolatry by which he was surrounded (Josh. xxiv. 2), or forsaken the land of his nativity to become a pilgrim and stranger among enemies.

In Scripture we have not a few striking instances of those who, having discovered what they believed to be the will of God went forward without waiting to see whether their conduct would win smiles or frowns from their fellow-

PRAYER MEETING.—As many of the Lord's children will be visiting London during this month in connection with the May meetings, we beg to assure such of a hearty welcome at our Friday afternoon Prayer Meeting, which commences at four o'clock.

There are now increased facilities for reaching Barking from the north and north-east of London. The afternoon trains are as follows:—

Camden Road	2.43	3.35	St. Ann's Road	3.1	3.57
Kentish Town	2.45	3.38	South Tottenham	3.3	3.59
Highgate Road	2.48	3.42	Black Horse Road	3.8	4.4
Junction Road	2.50	3.44	Walthamstow	3.11	4.7
Upper Holloway	2.52	3.46	Leyton	3.15	4.11
Hornsey Road	2.54	3.49	Leytonstone	3.18	4.14
Crouch Hill	2.56	3.52	Wanstead Park	3.21	4.17
Harringay Park	2.59	3.55	Barking	arr. 3.34	4.26

There are also convenient trains leaving Fenchurch Street at 3.8 and 3.50.

REPORTS from central and southern Morocco draw a rather dark picture of the state of things existing in those localities. Several large tribes are fighting between themselves, and anarchy seems to be the order of the day.

To make matters worse, the locusts are about everywhere. A portion of the wheat and barley crops have already been destroyed, and as the locusts are hatching their young the outlook is very serious.

BACK NUMBERS.—If any of our friends have by them numbers of NORTH AFRICA for January, 1892, we should feel obliged if they would kindly send them to us, and we will gladly either pay for them, or send current numbers in exchange.

CURIOS.—We have a few Moorish articles that have been kindly given us for sale, which we should be glad to dispose of. They consist of various pieces of native embroidery, a cous-cous basket and lid, ostrich feather from the Sultan's farm, specimens of native earthenware, etc.

THE *Sydney Presbyterian* says:—"In the good time coming Congregational Altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbour as itself, and so fulfil the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbour as for its own. The rule will be one minister one missionary." [We are thankful to know of Churches that already far exceed that proportion; the record of one of these being one Minister fifteen Missionaries! What a rebuke to those Churches whose charity in the Gospel begins at home and ends there.—ED.]

REV. F. F. ADENY, of the C.M.S., mentions that a chained New Testament outside the Book Depot at Cairo, is frequently read by natives passing by.

DEPARTURE.—Mr. and Mrs. Barnard, who assist Mr. Patrick in his work amongst the Spaniards of Tangier, left Plymouth with their two children on Saturday, April 20th, by the Orient Line Steamer "Oruba," for Gibraltar.

An experiment was once tried to test the rock in one part of the Rammelsburg Mine, in the Hartz Mountains. A man was directed to bore for a blast. After working assiduously for eighty-eight hours, in periods of eight hours each, he had only reached the depth of four inches, but had worn out one hundred and twenty-six borers, and dulled two hundred and twenty-seven others. Mohammedanism is a rock harder than any which encases copper. It can be excavated only with Divine implements.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

April 18th, 1895.

DEAR FELLOW-HELPERS,

Last month we were able to announce the good news of two separate gifts of £500 each received for the Mission. During the four weeks that have elapsed since then, supplies have come in but slowly, yet some of the donations seem to call for special comment.

A young widow gave 2rs. towards the Mission. She had been left with five children, none of them yet able to do anything for their support, and herself in such humble circumstances as to be receiving a grant of a few shillings a week from the Church with which she is connected. For the forty-two weeks since her husband's death, she had been kept a good deal away from the public worship of God, but had regularly put by 6d. a week out of her poverty to help support the Lord's servants in the Mission field. It seemed almost wrong to take help from one in such needy circumstances; the five children, including the baby of only a few months, seemed to call almost more loudly than the Mission, but she insisted that it should be accepted, assuring us that the Lord was very good and would take care of her. We believe that such gifts must be very precious to the Lord. How many of us have been proportionately as generous or as systematic in our storing for the Lord?

Another contribution that almost equally surprised us was received a few days later. A poor Christian woman, who is compelled to live separated from her husband on account of his evil life, has three daughters, one not old enough to earn anything, another frequently ill, the eldest one in a situation. One who knew her thought of calling on her, to leave a little financial help. She put a parcel into our hands which on reaching home we opened. It contained two half sovereigns, 15s. in silver and 6s. in copper, 41s. in all, and on a piece of paper these words written: "For the North Africa Mission, from a systematic giver." Such gifts as these have a special sacredness about them and make one feel how very careful one should be in administering money thus consecrated to the service of Christ by those themselves in very poor circumstances. Few, if any, of the larger sums, that have been given to us have been greater in the sight of the Lord than these two contributions. One friend who heard of the story, was so touched as to send me five shillings for the first named widow; thus the Lord is beginning to recompense her even in hard cash for the honour she has counted Him worthy of. Is it not noticeable that these remarkable gifts were both the result of systematic as well as warm-hearted giving? Does it not show what very large amounts might be given by those in more comfortable circumstances, did they but contribute systematically to the Lord's work? Another interesting gift was 1s. 6d. contributed by some little children, who said:—"We have had some little Missionary Meetings on Sunday evenings, and as we put our pennies in the box we gave *ourselves* for the salvation of the heathen." Two other friends, who are unable to join the "Workers' Union," or help to make clothing for the Missionaries, sent between them £15 for the purchase of clothing for them.

A husband and wife felt led to contribute 30s. a month towards the support of a lady Missionary, the remainder being already provided from another source. Two other ladies have been stirred to contribute £6 5s. each per quarter towards the support of a Christian sister labouring in the foreign mission field.

Several of our workers are now sustained by individuals, churches, or associations of friends. This seems to be a desirable plan, as it gives definiteness to prayer and to interest, to have a worker that may be specially looked upon as one's representative in the foreign field. The expense of supporting

a Missionary in North Africa is greater than in Inland China. £50 a year will provide board, clothing, etc., for a lady Missionary, and £20 more, or £70 in all, would about cover contingent expenses. The support of a single brother would be £15 or £20 more, and a married couple, without family, could manage on £120, or with rent and contingent expenses on £160. Any friends not able to fully support a worker, but wishing to share with one or more others in the support of some definite person, can do so. We shall be pleased to make arrangements for cases of partial support as frequently when one friend is inclined to contribute a considerable share some others will be found to provide the remainder.

The Belfast Auxiliary is making progress, though it has not yet come quite up to the one in Dublin. The Edinburgh Auxiliary had its first meeting on April 6th; it seems to have been well attended and thoroughly encouraging. We would again remind our friends that the Hon. Secretary is Dr. Coplestone, and that the monthly meeting for prayer for our work is held at Lochrin House, Gilmore Place, Edinburgh, where he and his wife will be pleased to welcome those interested in the evangelisation of North Africa, on the first Saturday of each month at 4 p.m.

Mr. Patrick has secured a piece of land in Tangier, on which it is proposed to erect suitable buildings for the Spanish Mission there. Had it been possible to rent convenient premises we should have preferred doing so, but it did not seem possible to get a suitable place for the growing work. We cannot say what the total cost of both land and buildings may be, but probably a considerable sum. We do not propose to go forward except as God supplies the means.

Miss Herdman is greatly encouraged in the work around Fez, but it is not thought wise to give particulars.

Two of the Kabyle converts at Djemâa Sahridj are giving our friends considerable encouragement. One of them is reported to be keeping up a meeting which was begun by someone else in a place where he is working, and the other is assisting our sisters in their itinerating work. A considerable number are in one way or another brought under the sound of the Gospel. Miss Cox and Miss Smith have lately visited fourteen villages. The workers in Constantine report interesting interviews with natives as to the Scriptures and the truth of Christianity.

Mr. Cuendet in Algiers is working on diligently with his translations into the Kabyle language, and is now occupied with the Epistle to the Romans. The meetings for Kabyles in his little Hall in Algiers have not been so well attended during or since Ramadan as before. The work in the cafés is continued, and he is hoping shortly to make another tour in Kabylia.

Some of the French Algerian newspapers continue to publish bitter articles about our Mission, and it is said that there is a proposal that one of the Members of Parliament should bring the matter before the Chamber of Deputies in Paris and demand a searching investigation. We should be most thankful to have our work carefully and fairly investigated, as it might tend to silence those who slander it. In some places the people are afraid to come to the Mission stations for fear of incurring the displeasure of the local officials. We have reason to believe that those in the highest positions of authority are assured that our work is good and useful, but sometimes they find it difficult to satisfy those who bring groundless complaints to them. I would ask your prayers, that whatever happens might turn out for the furtherance of the Gospel.

Dr. and Mrs. Leach have returned to Tunis and recommenced medical work there. Dr. Churcher has in the meanwhile come back to England to fetch his wife and children, and hopes shortly to return to Tunisia to settle in Susa, and begin Medical Mission work there.

Ahmed in Tunis is giving the workers much joy, but there is a very strong feeling against him on the part of some of the Moslems; we would again ask your prayers for him. Some who would come for instruction are afraid to do so, but on the whole the work is decidedly encouraging.

The winter in Tripoli has been rather trying on account of the absence of rain, and consequently of cool, bracing weather. Mrs. Harding has not been feeling very well of late, and it is possible that Mr. Harding may come home with her this summer, as it is several years since he visited this country, and he himself has been none too strong.

As our staff in Egypt is not large enough for carrying on the work in Alexandria and also itinerating on the Nile, Dr. Harpur, of the C.M.S., is using the boat during the months of April and May. The Moslem who professed conversion in Alexandria some months since still comes to Mr. Summers, and we would ask your prayers that he might come out boldly on the Lord's side and publicly confess Christ.

We have now eleven missionaries on probation studying Arabic at Barking, beside three others who are hoping to go to the foreign field, fourteen in all. A few others are offering their services. These, with the missionaries in the field and their helpers in the Lord's work, amount to nearly 100, and with our office staff to over 100. They all desire your prayers that their service for the Lord may be acceptable to Him and blessed to others.

The month now closing ends our financial year, and we are proposing to give the last week of it to special praise and prayer as mentioned in last month's issue. Perhaps some of our friends may get this paper before the month closes, if so, we would again invite them to join with us in drawing near to the Throne of Grace.

Yours faithfully in the Lord's service,

EDWARD H. GLENNY.

THE MOHAMMEDAN IDEA OF GOD.

ITS RESULTS—TOGETHER WITH SOME SUGGESTIONS ON THE PRESENTATION OF THE GOSPEL.

BY MR. GEO. B. MICHELL.

(Continued from page 43.)

THE perverted idea of faith—that is, of saving faith—has two effects—negative and positive. Negative, in causing the want of true faith; and positive, in inducing the most intense selfishness.

Herein lies the difference between Mohammedan and Christian Eudaimonism. With the idea that it suffices to repeat a certain formula, and that an intellectual assent is all that is necessary to secure "Paradise" (at any rate, eventually), it is evident that heart-contact through a Living Mediator with the Forgiving God is quite unnecessary. Consequently, Mohammedanism does not contemplate such a thing at any time here or hereafter. Mohammed's Paradise is not *heaven*, not the dwelling-place of God. Indeed, a curious tale is often told that some will have to be *driven* into Paradise by the Angels, and, when asked why they are so unwilling, their reply will be that they desire so eagerly to remain in the presence of God and near Him. So that not only is Paradise utterly sensual in its delights, but they do not even pretend that it is anything more spiritual. With such a notion of the *summum bonum*, what wonder that Islam is of the earth earthy?

The positive selfishness of such an Eudaimonism is apparent in everything connected with Mohammed and his system. Indeed, Egoism is as characteristic of him as altruism is of our Blessed Redeemer. Nothing is more striking in the

Koran than the constant harping on the prophethip of Mohammed. He is filled with a morbid desire to be recognised, and all the threats, arguments, promises, violences and protestations, excuses, and explanations of shady transactions of his book, his life, and his traditions, are taken up with nothing else. It is very characteristic of him, too, that whereas all the stories of the Lord Jesus in the Bible are remarkable for their *unselfishness*, He never having done any work purely for the purpose of benefiting Himself, Mohammed's version of His works and words never have any other purpose in view, while many foolish legends are told of Him which, besides being puerile, are so objectless that it would seem as if they were invented with the sole intention of imputing selfishness to Him. As for Mohammed himself, his example has been so conspicuous in this direction that one may say that the history of Mohammedanism has been only a long commentary on it. High pretensions with base ends in view, sanctity of exterior with inward hypocrisy, robbery, murder, treachery, adultery, persecution, rapacity, were shown by him, and have been the record of Islam ever since.

The mention of the intercession of Mohammed brings me to the weak point in the structure of Mohammedanism, which, I think, lets in the wedge which will split the whole thing. Mohammed himself always denied the possibility of any intercession with God, if some traditions of him can be believed, which also agree with the Koran; while the Sunna or orthodox traditions say that he claimed this privilege in many different ways. Here, again, it is hopeless to expect consistency. If we are to accept the plain teaching of the Koran, Mohammed appears to have realized its danger for him; and throughout the book, wherever intercession is mentioned, it is either strongly asserted that there will be no such thing at the last day, or it is left so entirely to the discretion of God that it cannot be hoped for; while in certain traditions the prophet is said to have repudiated all intercession. It is, therefore, all the more surprising that the Sunna and Jumaa (or orthodoxy) should have promulgated such a tenet as essential to Islam. It is based, however, on a solitary text in the Koran (Sura xvii. 81), "And watch some part of the night (in prayer) as a work of supererogation for thee: *peradventure thy Lord will raise thee to an honourable station.*" The commentators say that this "honourable station" is the *promise* of the office of intercession. This is clearly not *promised*, by the use of "peradventure"—and in any case it is a poor set-off against the very numerous passages such as (Sura ii. 45) "Dread the day wherein one soul shall not make satisfaction for another soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped." However, as in all other matters, consistency is not to be expected in this from Mohammedans.

But it appears to open up the way for the preaching of the *atonement*. For the fact of evolving such a theory of intercession from such a doubtful verse in the face of such positive statements of the reverse, argues an overwhelming sense of the need of some *mediator*. If they really felt satisfied with their hard, fatalistic theory of God's despotic disposal of them, they would not go out of their way to make such a provision for their safety. I have a very interesting extract from an "epistle" of Abd el Wahhab, the founder of the Wahhabi sect, in which he proves from the Koran that such an idea as intercession is "shirk," or the attributing of a fellow to God, *the unpardonable sin* of Islam. And certainly from the Muslim point of view he is right. But taking the doctrine as it stands, held by the orthodox, it also argues an inward conviction of the doubtful efficacy of orthodoxy of life itself. For the most punctilious cannot be sure of salvation, and must have something or someone outside of himself to fall back upon to put his account right with God. The opportunity thus presents itself to offer

a *living* Christ who intercedes now and gives the certainty of eternal life *now*, who has already paid the penalty of sin, and has been raised from the dead in confirmation of the *acceptation* of His redeeming work. It is quite true there will be no intercession in the last great day. *Now* is the day of intercession, and the only living one to intercede between God and man is the Man Christ Jesus. I have found great help lately in the *meaning* of the name Christ—"Masih." The word is pure Arabic, and signifies "anointed"; yet no Mohammedan can give any explanation of its significance. I turn to Luke iii. 18: "Anointed to preach Good Tidings to the poor, to proclaim release to the captives," etc.; also to Rev. vii. 17: "The Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life; and God shall *wipe away* (yamsah) every tear from their eyes." There is only one *Masih*, so there is only one *Saviour*!

Morocco.

VISITING IN TANGIER.

BY MISS S. JENNINGS.

MANY women came to-day to the Medical Mission, four from distant villages, two coming from Ain-a-daliah, a large village about ten miles off, on the Fez road, and two from near Cape Spartel lighthouse, where Miss Aldridge and I tented two years ago. This afternoon I met an upper-class woman who stopped me and asked if she could come and see the lady doctor *alone*; she could not come with all the common people. I was so glad to be able to tell her she might come to-morrow, and the doctor would see her. It is a *great* advantage having Miss Breeze down here in the midst of the women, and I hope to begin visiting with her shortly. Our wish is to get fuller and extended entrance into the upper-class houses, for the sake of these Moorish ladies who are never allowed to go out.

Saturday 26th—Went up this afternoon to Hope House to meet Miss Breeze after her Arabic lesson, and take her to a better-class house in the Kasbah, the one into which I was called on Christmas Day. The patient was a girl, the young women who received us were very talkative and excited. Especially was this so with the two daughters of the house, and a cousin, fine girls of seventeen or twenty years old, with plenty of animal spirits, which have no outlet in going out visiting or walking, as girls of a lower position have. They were crazy for English dolls, "Monicas" they called them, which is Spanish, having no real Arabic word for doll, but "bride" or "picture." I could get very little of their attention as I tried to tell them some Gospel truth.

Wednesday, 30th.—Every day we have women coming for advice, but only treat bad cases needing immediate attention, or superior women who could not come with the dirty and poor, who flock in on Medical Mission mornings. Having Miss Breeze living with me here for awhile, we are able to thus see certain cases. Such a one came this morning, a poor woman suffering much from a bad fall she had had. In the afternoon we went again to the girls in the Kasbah and rejoiced them, much with a present of a large English doll each to all six of them. Glad we were to find them first willing to sit round quietly and hear the Gospel from our lips. Miss Denison interested them in the parable of the Sower. Now and again one of the younger women spoke by her fingers to a deaf and dumb old lady there.

Coming through the town home a Jewess called out to me from a high window in a *very* steep and narrow street that there was a woman ill there, would I go in and see her. I

mounted the stairs straight from the street, which led me into a small room, and there crouched in the corner on the floor, was a poor half-starved woman, looking very ill. I learnt she was a widow with no one to care for her, and had fallen ill ten months before, on the death of her daughter, but, through the kindness of the owners of the room, she was allowed to live on the floor in that corner as a non-paying lodger.

February 1st, Friday.—Over thirty women and children at the Medical Mission to-day. We thank God for the interest they evinced during the address. I had a pleasant call in the afternoon on the new American missionaries, Mr. Nathan and his party, who have just come over to this dark land of Morocco. Mr. Nathan is a Christian Israelite who has been used of God in the work of evangelising in the United States.

Sunday, 3rd.—Mr. Patrick being over in Gibraltar preaching Missionary Sermons at the Wesleyan Chapel, Mr. Nathan conducted our English Service in the morning, and gave us an earnest, full discourse on "We love Him because He first loved us." Mr. Benoliel, a Tangier Jew, who is working as missionary amongst his own people here, took the Spanish meeting in the evening. Miss Brown conducts a separate Service for the children in the Schoolroom, as the Mission Hall is generally over-crowded, and sometimes many are turned away. We are waiting upon the Lord for guidance in the matter of new and larger premises for the Spanish Mission.

Tuesday, 5th.—A very wet morning, only eight patients present. We are having an unusually wet season, and our poor little town house on the city wall proves a terribly unsound one, the rain penetrating the walls of two out of our three living rooms, while my bedroom is the only one safe to sit and sleep in, and that has one wall streaked with damp! Poor Miss Breeze has again to turn out of her roof bedroom as the rain drips through from the roof in three or four places, and comes in by window-frames and door, though mason and carpenter have done their best to remedy it. African rain works through everywhere.

Thursday, 7th.—Still very wet, and a real care it is to know how to dry a big wash in a very damp, small house, with charcoal almost unprocurable, as it is only brought in from the villages in small loads at very dear prices through this rain. We are, therefore, reduced to cooking over oil stoves.

This evening we have spent a very helpful and profitable time at our Monthly Missionary Conference, the subject being "Spiritual Steadfastness" a virtue that is, I fear, sadly lacking in the Church of the present day. Several took part, and the Lord met with and blessed us.

Saturday, 9th.—At noon a lady sent her native servant and horses to take me over to Swaine, a village some three miles away, to see her servant's wife, who is ill. Such a terribly wet, muddy journey under foot. The main road to Fez is impassable with mud and water; we had to journey through narrow, boggy lanes, and across soft ploughed fields, where the early grain was just springing up, and over two or three running streams. Our animals were sure-footed, and at length we came to the village, and dismounting at the cottage door, I entered and found my patient not so bad as I feared. She is a better class woman, possessing the fear and dislike of European medical treatment, which, happily, most of our poorer patients do not know, so I was not allowed to treat her as she needed; but, after a half-hour's talk and sympathy, she became, in a measure, reassured, and on parting, I promised to send her medicine.

I then remounted, and rode to another part of this hill village, to see a poor girl who is seriously ill, I fear. She looked only about sixteen or seventeen, and was a bonny bride last year, when I visited that village. She lost her baby a month ago. She requires daily nursing, and medical treatment such as it is impossible for her to have over in the village. If only our hospital for women were in existence, this fair young life might be spared.

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

BY DR. C. L. TERRY (TANGIER).

EMMANUEL BED.

THE first patient of the year under review was a poor woman, unable to read, alone in the world, husband dead or deserted her, her baby dead when six weeks old. But, notwithstanding all this, she listened to the Gospel till she had an intelligent idea of it, and was able to say she not only believed in Jesus, but prayed to Him. When she went away, she took a Gospel with her to give to a cousin. In eternity may we see them both saved by Him who has died for them!

The next occupant was a man with a gun-shot wound in his hand, who came from the wild tribe of the Ghomaris, which live near the Riff country, and in olden days sent many fierce warriors to conquer the Christians in Spain.

But the most interesting for many reasons was an old man, who for many long weeks occupied the bed supported by our kind Wimbledon friends.

This old man was a Shereef—*i.e.*, a descendant of the False Prophet. He lived at Fez, and had a good deal of property there. One day he came up to the hospital, on a mule, with his three sons. He was an old, grey-bearded man, evidently a fine man when in his prime, and the look of the sons brought up irresistibly the pictures one sees of Jacob and some of his sons. The old man had for years suffered from a very painful disease, and, having by chance heard of cures performed in the Tangier hospital, determined, on hearsay, to make the tedious, expensive, five or six days' journey, and so, collecting mules, tents, and goods, he started off. Though so long ill, he imagined one bottle of medicine was going to cure him, and, when assured that nothing could be done for him if he would not stay in the hospital and be operated upon, he would not hear of anything of the sort, and started off back again with a bottle of medicine which might give him a little relief. Fortunately, it did not relieve him, and, catching cold on the journey back, he came hurrying once again to the hospital in agony, ready to submit to anything. He was chloroformed as soon as the morning's work was disposed of, operated upon, and so relieved, and curative treatment commenced.

It was a very long, tedious case, and on several nights the one son who had remained in the hospital with him came to call me up to go and see to the old patriarch (as we called him), who was in an agony of pain. Very earnestly did the old man ask us to "seek from God," that he might be cured. And in God's goodness he was cured. He was deaf, and could not hear very well; but he did hear the Gospel. But the most interesting thing about these two was the eager attention which the son, a bright, attractive, and intelligent young fellow, paid to the daily services and addresses. He seemed at one time really to be not only convinced, but also converted. But, alas! when we began to look for a change of life towards the end of the stay, we were wofully disappointed, and could not but fear that the interest and confession of Christ which he made before other patients was only to get monetary help and favour. God alone can know what goes on in the heart. The young man can never, probably, shake off the words he heard and read, and the Holy Spirit can follow him and yet bring him truly to Christ. Prayer will be heard, and we believe soon some must come out on His side.

Of the other patients there is little to be remarked—*seed sown* to die and perish, or spring up, as God sees fit, in their hearts.

DISPENSARY WORK IN TETUAN.

BY MISS HUBBARD.

February 1st.—We began with good numbers this morning and while the women, who filled the inner room, were having their service I had three men in the outer. But they were not willing just to hear, they had a mind to tell their side too. I was reading Romans iii.—none righteous, no not one, “except God and the sent one of God,” interrupted a fokee, but as I could not pass over the last half of his statement we got no further with that chapter. They had a long story of the angel cleansing Mohammed, so as we seemed to make no headway

4th.—Yesterday, Sunday, there were good numbers to each of the classes and a full meeting in the evening. There was splendid attention during the evening meeting, the people looked as though they *wanted* to hear. The patients this morning came up well all the time. Three times I read with groups of men, and several times Miss Bolton had the other room full of women—once of Jewesses.

6th.—Nothing but rain to-day. Though sük day, Hamed said there were no villagers in the market place, and none arrived here. The river is very high, so that cuts off the greater part of the mountaineers. Down below I hear the Spanish children singing with Miss Bolton, “Who are these,



A MOORISH SERPENT CHARMER (see page 63).

in the discussion as to the prophet's purity we agreed to leave him and come down to ourselves, who, on the authority of the Word of God, all needed cleansing. But then, again, how to become clean? Of course we did not agree; still, if I had to listen to their side, they willingly listened to mine, so they heard the Gospel, and responsibility is on their own heads.

This afternoon Miss Bolton had the Spanish women and I the Moorish girls. Meeting one of them in the street yesterday, I was so struck with the *affectionate* way in which she called me *liar*. She wanted me to go to her house, and I said I was hurrying home and had not time just then. “You liar, liar,” she answered, patting me affectionately. Truly these Moslems think nothing of either telling or hearing lies. They are so used to it that it simply becomes the proper thing to do!

saved by the blood of the Lamb?” Some of these children are very bright little Christians, and really seem learning the “new song” down here.

8th.—A good number of town patients, but no villagers. There has not been a sük this week—except a *soak* of rain. The muleteers who went out from Tetuan on Monday morning and reached the *fondak*, are still there to day, Friday, and can neither get the animals back to Tetuan nor on to Tangier. The Spanish postman, too, between Ceuta and here has been drowned, in crossing the river.

9th.—Extra good numbers, the fine morning seems to have brought out the folks. One respectable man came for more medicine. He has been having rather strong treatment, so had very special directions how to take it. When ready, I

went to give it him, and asked how he had taken the last? He said he began with the spoonful, as the tabeeba had told him, but as he wanted to get better quickly he had increased the dose to a *teacupful*! Little wonder he had new symptoms to complain of. Maybe he is a relation of an old lady who, a little time ago took eight days' medicine in twenty-four hours so as to get better quickly.

If they are so stupid about their medicines I wonder what they think of that other medicine they receive here—the Gospel? What a blessing that the Holy Spirit does the real teaching there, and that He teaches with such grand simplicity.

10th.—Another Sunday gone. Such a Spanish meeting to-night. The sitting-room was *full*, and it is splendid to see the way those men and women listen. V. B., a Spanish convert, only arrived this afternoon from Gibraltar, and had a fearful crossing, but he was here to-night. It is grand to see the men really anxious to come.

Tunis.

PROGRESS OF THE WORK IN TUNIS.

BY MISS A. HARDING.

IT is one of the most difficult things, and the hardest, to write an account of one's own work; and yet I feel it is due to those who are remembering us at home in prayer, upholding our hands in intercession, to know how their petitions are being answered, for us—for those to whom we have been sent—this Mohammedan people, to whom our hearts go out with such deep yearning, that the Light of Life should dispel their dense darkness. We do thank God and take courage for the signs of His Spirit's working in our midst, some being awakened to a sense of need, and a conviction that their own faith in the Prophet cannot meet that deep, inner need.

The events of the last summer in connection with Sidi Ahmed's imprisonment, awakening at the time such agitation and opposition against the Missionaries, has not left the Mohammedan world at Tunis as it was before; an upheaval, if we may so express it, has taken place, by the apostasy of one of their faith, one so well known for his devoted adherence to the same faith, and a direct descendant of the Prophet. As one of their learned men expressed it so truly: "A door has been opened through the same apostasy, through which many will enter, forsaking the religion of their forefathers." He added: "If only a few true men were left—defenders and champions of the Moslem faith—as existed in former times, such a calamity would be prevented by the extermination of the apostasy in its beginning." Yes, the door of religious liberty has been opened, and is plainly manifested by the wonderful preservation of Sidi Ahmed the past fifteen months, publicly known as a Christian, from the Bey's household downwards, yet moving freely amongst his people as before, living in his sister's house, testifying to his faith in the Lord Jesus; yet not a hand put upon him, although he has even had his life threatened, and having to endure much petty persecution. And why? Is it that fanaticism is checked by fear of the French Government? We love to trace the preservation to Him who is a wall of fire about His people, and who delivers them who put their trust in Him.

Sidi Ahmed's life is making an impression on many, and leading some to inquire into the doctrines of the Christian faith. He is now being employed by the Mission in some copying work, for which he receives £3 a month. This he carries on in the little shop we have rented for him in the Sûks, and where he is able also to receive any who may desire conversation with him on religious subjects. A short time since three men came in

together for discussion; as they neared the subject of the Prophet and the Koran, fearing what the consequences might be if he spoke faithfully, he hesitated. When the words to the prophet Jeremiah he had been reading the previous night were brought to his memory—"Whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee, to deliver thee. . . . I have put my words in thy mouth" (Jer. i. 7-9)—he was strengthened to say all that was in his heart; and, although his words were received with anger, no hand was put upon him. He told me afterwards that God had been preparing him for that testimony by giving him that message from Jeremiah, the night before. The next day, the same three men came again, when he ventured further, and knelt before them in prayer, uncovering his head, which, to a Moslem, is such a testimony to one being a Christian. What joy must have filled our Saviour's heart as He looked upon that scene and heard those words in the midst of that busy thoroughfare. One of those three Arabs, who visited him that morning, is now an inquirer.

Some time ago, speaking of his longing to become a bold witness for Christ, Sidi A. said to me (I noted down his words afterwards): "In every vocation in life, every profession or business, every true man has the earnest wish to go forward, to make advance, to complete his course, to attain the highest degree of proficiency, and this for self-satisfaction, ambition, worldly glory and advantage; how much more should the ambassador for Christ, the worker with Christ, seek to fulfil *his* high commission, *his* holy trust, the ministry which has been committed to his charge, with faithfulness, zeal, and devotion, ever pressing forward toward the goal, seeking to attain highest proficiency and perfection, and this for the sake of the One who died for him, to gain a crown incorruptible—the crown of glory."

One who formerly much looked up to Sidi A. and used to receive from the latter directions for carrying out certain devotional exercises, asked him the secret of the new light upon his face, and which attribute of God repeated would give it also to him. Sidi A. replied, "It is the Name, which is above every name, which is in my heart, the Name of Jesus"—upon which his inquirer turned away, in utter disdain. Sidi A.'s father now leaves him to follow his own way, receiving him kindly, but still it is a deep grief to him that his son has left the Moslem faith. Sidi A. finds his father's tears harder than all else to bear. His father's oath to withdraw all support from him cannot be dissolved except by divorce of his wife!! This is the decision given by the "mufti" to whom he has applied, because it was a solemn oath pronounced in the name of his wife, and if he divorced her, she could not return to him until she had married another husband and had been divorced again. Is not this a terrible revelation of one point only in the Moslem law?

As we realise increasingly the powers which are arrayed against us, and the especial difficulties we have to deal with in working amongst Mohammedans, our hearts are filled with praise, for this one, the first fruits of Tunis; and we have the assurance of a coming harvest. Will you continue to pray for him, that he may be filled more and more with *His* spirit, and become conformed in all things to His will. Of how many others we have to tell that they have a thorough knowledge of the Truth, which is able to set them free, but either still cling tenaciously to their own faith, or else have become wholly indifferent. Some have come to us, it may be, as true inquirers, but have not been able to face the cost of giving up their former faith, and so have resolutely turned away; or, again, others have come with hope of earthly gain and advantage, and being disappointed, after persevering for a time, have disclosed their true selves; or, again, curiosity for awhile has brought others in contact with the Truth. How

often our hearts have sorrowed over blighted hopes, fair promises not realized : we sow often in tears, but have we not His sure promise, we *shall* come again with rejoicing, bringing our sheaves with us? "We *shall* reap, if we faint not."

Amongst the dear women the difficulties are even greater than among the men, as they are so entirely under the control of their husbands, should a woman declare herself a Christian, she would be in danger of losing her life. There are some amongst those whom we visit who are convinced of the Truth, but we do not know decidedly of one yet who has become a true believer in our Saviour, for we have so little opportunity of witnessing their lives. We know this, that did one begin to follow Him, it would soon be manifested. Often when a great impression has been made by our words, it will be effaced by the words and arguments of the husband or some other relative, or if known to be listening readily, the poor woman will be told to stop her ears to us, so that she dare not listen further.

Doojah of the Rastah, although she welcomes us as before, is no longer a listener to the message we bring to her, turning from it with aversion. Her heart seems so embittered, so hardened by the many trials through which she has passed. She has just lost her old mother. "I must live and die in the religion of my forefathers" is her one cry; "do not ask me to accept anything else; you were created in your faith, I in mine." But we cannot give her up, and from time to time we visit her, hoping and praying for an opportunity to speak, and that the words may enter her heart, to become words of eternal life. Then our servant Jananah : we feel so sad about her. She professes to be a Christian, but there is no sure indication of the new life in her. She is living as a Mohammedan, and keeping the fast during this month of Ramadan. There is no desire for instruction, and she will make any excuse for escaping our speaking to her. Some time back her husband died suddenly. We hoped, this hindrance removed, she would be more free to declare her faith if fear was keeping her back, but we doubt now the existence of life at all, and she has had the testimony of our lives, which so few have had.

There is one dear Jewish woman, whom we believe is a true follower of the Lord Jesus and is witnessing in her family; and so the tide ebbs and flows, but our Saviour changes not. We have and do continually prove His unflinching kindness, His all-sufficiency to meet every daily, hourly need, and we realize more and more the joy and privilege *unspeakable* of being His witnesses in this dark, needy land. Pray always for us, that we may be kept near to Himself, closely abiding in Him, our Life, that so from us *may* flow "the rivers of living water" to the dry, parched desert land round us. Please pray also for our Mohammedan people, so much on our hearts, that they may be set free from their fetters to serve the Lord Jesus.

FROM the commencement of my Christian life, I was led to feel that the promises were very real, and that prayer was, in sober fact, transacting business with God, whether on one's own behalf or on behalf of others.—*R. v. J. Hudson Taylor.*

SPEED on, ye heralds, bringing
Life to the desert slain
Till in its mighty winging
God's Spirit comes to reign;
From death to new-begetting
God shall the power give
Shall choose them for crown-setting
And Ishmael shall live.

A VISIT TO MAHOMEDIYAH.

BY MISS E. TURNER.

"WOULD you like a donkey-ride?" said Miss Grissell, coming into the dispensary one morning. "Oh, that I should, very much." "Well, I thought we might take two donkeys and go out to Mahomadiyah on Monday." So we talked over the arrangements, and decided to set off at 8.30 from one of the gates of the city, if fine, the following Monday. However, Monday turned out cold, cloudy, and wet, so we were obliged to postpone our trip. Eventually we were able to engage donkeys and start out on the following Monday. Amur, our Arab boy, and Ali, a boy whom we have been employing also just lately, were round at the Medical Mission soon after sunrise.

After breakfast, taking some provisions, Testament, pills, etc., in my basket, I set off, meeting Miss Grissell on my way. We were soon at the city gate, and found our boys rather impatient. I had objected to take Amur at all, as he had been very poorly, and being the first day of the fast he would neither eat nor drink, so I was afraid he might break down. However, he looked very disappointed at the idea of leaving him out, and persuaded me that he was quite strong enough. We were not at all sorry that he came, for our boy Ali needed looking after, and was really about as much trouble as the donkeys.

A few minutes from Tunis we mounted our "steeds," amid much laughter because of the difficulty! Yes, it really is difficult to mount *gracefully* a donkey with a pack-saddle and no stirrups! It is either likely that you do not jump high enough, and so slip down the same side, or you jump too high, and nearly slip over the other side. Once on, your chief aim in life is to balance yourself, as it is the exception for the pack-saddles to be fixed on tightly, consequently they move from side to side. However, practice makes perfect. It was a lovely day, and we were soon fairly out on to the high road leading to Mahomadiyah, enjoying the sunshine and the green all round us to our hearts' content, the boys trotting by our side, coaxing on the donkeys with sundry blows and expressions. One of these expressions which he frequently used when the donkey was refractory or did not go fast enough we could not understand. "What is that word, Ali, you use?" "Oh, it's only to make the donkey go faster." "Yes, but what does it mean?" "It's an illness!" So every time he used the expression he was asking God to give the donkey an illness.

When we were about a mile from our village we dismounted and took some refreshment on the side of the road, our boys lying down full length to have a little sleep. Mahomadiyah is about nine miles from Tunis; it is a most peculiar place, scarcely worthy the name of a village. The people are mostly poor field-labourers, and live in the ruined houses built round an old palace. The palace was built for one of the former Beys of Tunis, who intended to make a very fine place of Mahomadiyah, but he only went there to die. After his death no other Bey would live there, so the place was despoiled of all its beauties, the marble and anything of value being taken away, and the buildings, not much more than walls roofed in, were left to be the home of poor people such as we found on visiting.

Entering the village, we passed a poor-looking one-roomed shop called an "Hotel and Café." Two untidy-looking Europeans were standing outside, and had a good stare at us. We sent off our boys to lie down under a wall and let the donkeys feed until we should return, while we went a little way off to have a word of prayer before entering any house. Miss Grissell knew the name of a man whom one of the missionaries had met in Tunis, so we enquired for his house. It was close by.

We entered by a rickety door into a large open court, which was dirty and smelling strongly of cattle. A woman dressed in Bedouin costume came forward. We asked her if there was a dog there; she said there was none, and beckoned us to follow her. She led us through a passage to a smaller court, round which were two or three rooms. We were taken into one—a long, lofty room, having a bed at one end ornamented with crochet and coloured trimmings, with a row of tiny little pillows arranged all round the sides of the bed. There was a chest of drawers, a kind of ottoman, and one or two other pieces of furniture in the room. Beside the young woman who led us in, there were two other women, one about thirty-five years of age, the other about twenty-five, both the wives of the master of the house. They made us sit down, and began showering questions on us. The young woman who had led us in had most lovely teeth, and looked very picturesque in her red and blue costume, with various charms and pieces of jewellery and large silver pins as ornaments.

Soon the master of the house came in, when Miss Grissell asked him if he had ever read the Gospels. He said, "I have your books," but he sent the women away to work, evidently not wanting them to stay and hear the conversation. He was very unwilling to let Miss G. explain anything to him, and kept on begging her to witness to the prophet. He rose up soon to go out, and his daughter came in and at once began talking to Miss Grissell about what she had heard from Miss Harding at a previous time, and seemed delighted that she remembered a few words about Sidna Aisa. When we had first come into the room we did not know there were two wives, and so asked the elder woman, who had said she was the wife of the master of the house, who her friend by her side was. She is "jerahty," meaning "the one who wounds me," being the expression used for a second wife. What a tale of misery, of jealousy, of sin is often wrapped up in that one little word!

When we left this house, after inviting the people to come to us in Tunis, the master led us to a friend's house. Here the occupants were very, very poor, their living-room having no light, except that which came through the open door. We could scarcely see for some time, but when our eyes got accustomed to the light, we saw how poverty-stricken the room was. The *one* bed, which is a kind of raised platform, had nothing much more than rags upon it, and was quite large enough to take half a dozen people. Old jars, tins, and pieces of wood were scattered about, and the hens and chickens came in and out as they chose. The master of the house here seemed very unwilling to engage in conversation; there were several children about, and the mother, who looked quite old and worn, was nursing a tiny baby.

The next house we entered was a pleasure to behold, for everything was spotlessly clean, though plain. We felt we could ask for a drink of water here, we were so thirsty, but had not dared to ask for any in the other houses. The young mother was a pretty woman, her family consisting of a dear little boy and girl and a tiny baby asleep in a kind of rough cradle, which was swinging on some ropes from the ceiling. We went first into the provision room. Every Arab house of any pretension has a provision room, in which are stored the wheat, olives, dried fruits, oil, etc., in big jars. Out of this room was a tiny little place, almost like a cupboard, where the mother of the young wife sleeps.

We were afterwards taken into another room, very small, but clean, and prettily tiled. The bed was a large, square, raised kind of platform, tiled, on which were spread mats and coverings. We crowded in the room, Miss G. sitting on a box, I perched on the bed, and the grandmother, wife, a big girl, and the children squatting on the floor. Miss Grissell began to tell them the story of the prodigal son, when about the middle of it the husband of the young wife came in. He was a clean,

open-faced man, very fond of his children. He at once sat down and beckoned his little girl to him.

Miss Grissell then asked his wife to tell her husband about the story. She laughed and looked very shy, but began jerking out in little sentences bits of the story, "And when all his money had gone he said to his friends, 'Now you must invite me to feast with you,' but his friends only made excuses and left him." They were all very much struck with that. "When the prodigal was seen by the father afar off," Miss Grissell said, "Now what do you think, will the father accept him or not?" They all agreed, "No, he would not speak to him." "His father saw him and ran . . . and . . . kissed him." Oh, how those dear women's eyes glistened—even the husband's were moistened—as they heard the story of Divine Love! Miss G. then spoke of Christ's death, which brings us near to God, when the man said at once, "No, Jesus did not die." Then followed a talk, of which one hears so constantly a repetition here, the missionary showing our need of One to "bear the punishment instead," and testifying to the power of Christ to deliver from sin now and here. The young fellow seemed thoughtful, and promised to think over what he had heard.

From this house we walked over some rough ground, down a turning which led to a small place where several turnings met. We saw a group of women and children outside the door of a so-called house; within, it did not look much more than a large, dark stable or warehouse. We saluted the women and sat down, Miss G. on some stones and I on a bundle of wool. One of the women asked immediately if we had some medicine for a cough. Miss G. said she had, if they had a bottle. The poor woman looked blank at this, but went into the dark room and brought out a kind of scent flask. This was filled with medicine, much to the woman's delight. But it only served as an advertisement, for the rest of the women all found out they needed medicines, and, indeed, one or two of them looked very bad. One woman went off to fetch a bottle from her house; and a young girl, related to the owner of the dark house, went in to search for something to put her medicine in, and soon returned with a gaudy blue vase. It was too filthy to be used for anything, so she went and fetched the fellow vase of the pair, which, however, was not much, if any, more fit for use than the other.

During the pauses and waitings over the doctoring we had some little talks with the people, as the group enlarged. I had two nice boys about sixteen and some children round me, so began to tell them the story of the lost sheep, and they listened very well. One of the boys said he could read a little, and was very anxious to see my books, so I read the story to him first from the Testament, though I do not suppose he understood more than a few words. We took every opportunity of inviting the people to our Medical Mission whenever they come into Tunis.

Our last talk was with a group of men round a drinking trough on the high road. On our way home, about a mile from Tunis, the cannon was fired, so we gave our boys some of the food we had left in our baskets. How greedily they devoured it after their long fast; but they could get no water till they reached Tunis, or rather just outside, where there was a fountain. Not till I was sitting in the tram, on my way to the Medical Mission, did I realize how tired I was, but it was a sweet weariness, for one felt so thankful to have been, though in such a humble way, a messenger of the King to that poor dark little village. Though the results seem very small and long in appearing, it is blessed to know that whatever is done for Christ's sake is worth doing, however unworthy the service may seem. He values every action, every word, nay, even every look, according to the love and faithfulness behind it, and

"It is sweet to do a little thing
For Him who loves us so."

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. A. V. LILEY (*Mostaganem*).

Thursday, 7th.—During my visiting this afternoon, met a young man who I believe received some good during the meetings that were held for the Europeans last year. For some time he read his Bible and prayed, but gave them up as he was too much laughed at by his companions. I had a nice talk with him, and believe that he will continue to read his Bible.

Sunday, 10th.—In the afternoon went to the Marine. Here I had a good number of children in spite of the opposition of the parents, who tell the children not to come to us. Several Spanish women were present, who seem to take as much interest in the lesson and singing as the children.

11th.—While visiting in the Arab quarter to-day, had a good talk with two Moors, who listened with the deepest interest as I explained the sacrifice ordered by the Mosaic law, and compared it with the great sacrifice made for sin in the death of Jesus Christ. One of the Moors exclaimed, "Wonderful words, I never heard of such good news"—but how little does the truth affect the conscience.

12th.—While visiting in town this afternoon, I was enabled to have a little talk with the "kaid" of the town and another Arab. This "kaid" has always avoided me, so that I was very thankful for this opportunity to witness before him for my Master.

16th.—This afternoon rode on my bicycle as far as Mazafran. Several Arabs were found sitting outside the cafe, among them being a "talib" who lost his sight some eight years ago. As I got into conversation with them, about twenty Arabs came together, and as I read from the New Testament, and explained the "wordless" book to them, they listened very attentively. About an hour was spent with them, and three Gospels were accepted.

From Miss BOLTON.

Feb. 27th.—School and Bible-class for Moorish girls in the afternoon, and in the evening a good Spanish meeting. Our sitting-room seemed quite full—three men, nine women, and four big boys and a girl.

28th.—Miss Hubbard had read with some women this morning "Enter in at the strait gate," etc., and afterwards asked if they understood what she had read. Said one, "Oh, yes; you read the Moslems will go to Paradise and the outsiders to hell!"

30th.—At 8 a.m. held the sewing-meeting for my black women. Had no singing, but talked steadily and read for the whole half-hour, they listening well. Each time I recapitulate the story of the birth of Christ and His title, Son of God, Messiah, and Saviour, and to-day got as far as His coming from Galilee. When they went, had a good time with eight women, one of whom said, "Be quiet; don't you see she says it all out of her book?"

31st.—During school had a cottage meeting at Carmen's. Seven women came, three of whom took Scripture Union reading-cards, promising to read the portion daily.

March 3rd.—This morning young A. B. told me Jesus was his Saviour, and that he meant to serve Him, and was reading his Bible every day. He has joined the Scripture Union. Very good meeting this evening; four new ones came. I spoke from "When a strong man armed keepeth his palace," etc. To our surprise, K. came again, although her employer threatened to give her no more work. No sooner had we commenced than she was summoned by a message that her sailor husband had returned. Away she went, to return just before the address, bringing with her her big son, who had

made up the message to get her out, that he might come in with her.

5th.—At 8 a.m. my black women came, and I took the story of the slave Hagar. Afterwards visited, during which I saw C., who asked me to go to her house to read. I gladly accepted her invitation, and had a good time with her and a friend who has just come from Larache. Five years ago she knew our missionaries there—the Misses Herdman and Caley—and spoke with pleasure of the meetings they had had. Carmen R. came to read with me this afternoon, and was so cheered with the promise, "He shall baptize you with the Holy Ghost."

Description of Illustrations.

A MOORISH PEASANT WOMAN.

THE lot of the peasant women of North Africa is by no means an enviable one. In Morocco a woman is either the slave or the plaything of man. The idea that she was created by God to be the helpmeet and equal of man is never dreamed of for a moment. They have no conception of a pure family life. She is excluded from the mosques, many Moors declaring that she has no soul. None of the women can either read or write.

The peasant woman has to undertake the heaviest share of the burdens of life. On *sûk* days (market days) they may be seen coming in from the mountain-villages and surrounding districts, with commodities for sale, laden like animals. Their clothing is often of the scantiest description, the one garment frequently doing duty by day and night, while the head is protected from the sun by a large wide-brimmed hat, which was probably adopted from the Spaniards at an early date.

Mr. and Mrs. Edwards are just now putting in a plea for these poor down-trodden women; they have open doors at Casablanca, and sadly need two sisters who will learn to love these poor crushed lives for Christ's sake.

A MOORISH SERPENT-CHARMER.

We have here a scene frequently witnessed in Morocco; a serpent-charmer is going through his oft-repeated performances. His attendants, seated on the ground, keep up an incessant din from their musical, or rather unmusical, instruments. They are probably surrounded by a crowd of men who look on with astonishment, and often become greatly excited at the supposed dangerous performances of the charmer, although in reality there is but little danger, as the serpents have been practically rendered harmless.

This scene suggests many solemn thoughts. If Christ looked upon these men, as doubtless He often did as He passed through the towns and villages of Palestine, He would draw many a parable from them for the benefit of His disciples.

How these Moors themselves have been and still are under the spell of the great charmer, the "old serpent"; "led captive by the Devil at his will"; deceived by him who came "to kill, and to steal, and to destroy"—deceived not only as to sin and its awful consequences, but as to the remedy for sin's bite—as to the means which God has provided for destroying the poison which is quickly carrying them by thousands into an eternity of woe. How we need to pray that the light of God's own truth may soon flood these dark lands, and that these poor dupes of Satan may have "the eyes of their understandings" so opened by the Spirit of God that, like the reptile spoken of by the Psalmist, they may stop their ears and not "hearken to the voice of charmers, be the charmer never so cunning" (marg.).

For the Young.

TENT LIFE.

DEAR YOUNG FRIENDS,

I think that you would like to hear something of the lives of Arabs who dwell in tents, and who are in some ways far less civilized than those who live in the towns; yet we are especially interested in these wild country Arabs, because they seem more ignorant, less fanatical, and often most willing to gather, and sit round in a group to listen, and to ask questions about the blessed Gospel of the Grace of God.

Journeying along by rail, one may often see in the distance brown patches, strewn sometimes quite thickly together, and yet so undefined that they would be almost unnoticed by any one except those resident in the country.

Those brown patches, so seemingly obscure, represent, however, quite a little world, wherein is life and death, and joy and sorrow—yes! and plenty of sin also. For they are Arab tents, made by a covering of wool, woven with camel's hair, and supported on poles, or thick sticks, which are driven into the ground.

The tent-covering is usually ten yards in length, and perhaps seven in width, and is partly hidden from view by a quantity of thorny brushwood, which is cut and piled all round, giving warmth and protection at the same time.

A collection of these tents together is called a "douar." I have counted as many as forty-five tents in one douar, and between all these families there is generally some sort of relationship. The "Bedouin," or wandering Arab, has a great dislike for houses or town life, sometimes saying, "I should not wish to be buried alive;" while, on the other hand, the town Arab looks upon himself as altogether a superior being to his country brother.

The false prophet Mohammed, when speaking of a wandering life, is reported to have said: "A man is so near to earth and to heaven at the same time."

But to us this kind of life would be very uncomfortable; those things which we think necessary to cleanliness are often out of reach; while in summer, flies, fleas, and other insects abound; and in winter, a storm may threaten to swamp or carry away the frail habitation. When there is sign of approaching tempest, the women are sent to dig a trench round the tent, while the "lords of creation" wrap themselves round closely with the woollen "burnous," and try to be as cosy as it is possible under the circumstances.

The women also fetch water, which is sometimes nearly a mile distant, and is carried in goat-skins. These skins also serve to churn the milk into butter.

They weave the garments worn by the men, and are content themselves with a few yards of unbleached calico, which is arranged, by means of pinning and knotting, as a skirt and shoulder-covering as well.

Saucepans and other articles are made by the women of a sort of red clay, and afterwards baked in a very odd kind of kiln, heated with all sorts of rubbish.

If the owner is rich, the tent possesses a thick woven carpet or two, but there is no other furniture. Everything must be folded, lifted up, and placed on mules or donkeys, to be carried away rapidly and easily, for the camp is usually changed five or six times during one year. Two big stones serve for a fireplace, and wood, or anything which can be picked up that will burn, forms the necessary fuel. Calves, goats, sheep, or fowls occupy the tent, quite as naturally as children, and, as you may suppose, the sheep and oxen are the principal riches of the family.

Semoule, prepared in various ways, forms the principal food, with milk, roots which can be eaten, figs, grapes, or any fruit or vegetable which is in season and plentiful. A cup of coffee is the one luxury during the day. A sheep, lamb, or even fowl must not be killed without thought, so meat is eaten only on grand occasions, and is always cooked until ready to fall to pieces. All partake from one dish! There are no knives or forks, and if a guest is present and the Arab very polite, he will tear up the meat with his fingers, and offer the best pieces to the stranger. Men rule over the women very strictly, and, in fact, treat them as their slaves; they are made to do all the hard work. The one garment the woman usually wears has probably hidden in some fold of it a tiny looking-glass, a packet of henna to redden the nails, and a little "khol" to darken the eyes. With one child toddling in front, and another carried upon her back, what greater ambition need she have? It was the life of her mother and grandmother before her, and why should she have a dream of anything else?

Why should she *not*, when the promises of God are for her, as well as for us, and the needs of her soul can only be *truly* satisfied by finding sin put away through the Holy Son of God?

Will you not pray, dear young friends, that, hearing a certain wondrous story, some of these women may go to meet Jesus and be led to say, "We *now* know truly that He is *our* Saviour, the Christ the Saviour of the world"? Then will the tent life become a brightened life, and instead of looking forward into a dim unknown, there will be joyful confidence of endless happiness, and of some day reaching "a city which hath foundations, whose architect and builder is God."

Your affectionate friend,

S. LILEY.

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which was in such frequent request last winter. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who will undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A. H. G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

FOREIGN POSTAGE STAMPS.—Any friends having foreign stamps they could spare would oblige by sending them to J. W. Mostyn, Esq., 6, Prince of Wales Terrace, Bray, Co. Wicklow, who has kindly undertaken to dispose of any for the benefit of the North Africa Mission.

ILLUMINATED TEXTS.—Will our friends kindly make known to their friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends for drawing-room or mission-hall use, can be ordered from J. H. B., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long, according to size of text chosen. The proceeds are given to the North Africa Mission.

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

THE NORTH AFRICA MISSION.

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

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.

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.

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

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

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

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.

FORM OF A BEQUEST.

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

LIST OF DONATIONS FROM MARCH 1st TO 31st, 1895. GENERAL AND SPECIAL FUNDS.

1895. General.		1895. Special.		SPECIAL FUNDS.		Total, Mar...£632 13 5		DETAILS OF					
No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.	Total May to Feb. } £2,285 2 7	DUBLIN AUXILIARY		DETAILS OF				
Mar. 2... 9866	0 2 6	Brought forward	558 5 6	1895. Mar. 4 ... 238	4 3 4	Total...£2,917 16 0	(Donation No. 265.)		MR. S. S. McCURRY, Hon. Sec., 9, Newtownsmith, Kingstown.				
4... 9867	0 11 0	14... 9900	0 6 0	5 ... 239	1 0 0		TOTALS FOR 11 MONTHS.		No. of Receipt.		£ s. d.		
4... 9868	0 10 0	14... 9901	0 19 0	5 ... 240	1 0 0	General...£4,309 14 0	58 ...	...	1 0 0	59 ...	...	1 1 0	
5... 9869	0 10 0	14... 9902	0 18 0	5 ... 241	5 0 0	Special ... 2,917 16 0	60 ...	...	0 2 0	61 ...	...	1 0 0	
5... 9870	0 10 0	14... 9903	0 12 0	6 ... 242	0 5 0	Total...£7,227 10 0	62 ...	...	1 10 0	63 ...	...	0 5 0	
5... 9871	0 2 0	18... 9904	2 2 0	13 Tangier	1 17 0		DETAILS OF		BELFAST AUXILIARY.		(Donation No. 264.)		MR. J. C. H. LEPPER, Hon. Sec., 41, Ann Street.
5... 9872	0 2 0	18... Maldon	0 12 9	22 ... 251	4 4 0	No. of Receipt.		£ s. d.		14 ...		...	0 5 0
5... 9873	0 2 6	19... 9906	0 10 0	25 ... 252	1 0 0	17 ...		...	0 5 0	18 ...		...	0 10 0
5... 9874	0 1 0	19... Leicester	0 7 0	25 ... 253	1 1 0	19 ...		...	1 10 0	20 ...		...	1 0 0
5... 9875	0 3 0	20 Y.W.C.A. Stirling	3 5 0	26 ... 254	1 0 0	21 ...		...	2 0 0	21 ...		...	2 0 0
5... 9876	0 3 6	22... 9909	0 14 6	26 ... 255	1 10 0	22 to 51, boxes		7 17 5		Total...£149 19 3		Amount previously acknowledged £139 16 9	
6... 9877	0 10 0	22 Dorking	1 0 0	27 Lane Bap. S.S.	10 0 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
6... 9879	0 10 6	22... 9911	0 8 0	27 ... 257	5 0 0	£5 3 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
6... 9880	0 5 0	23... 9912	0 6 6	28 ... 258	6 5 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
6... 9881	0 5 0	23... 9913	0 15 0	28 ... 259	0 10 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
7... 9882	5 0 0	23... Stoke Newington	2 7 0	28 ... 260	20 0 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
7... 9883	3 0 0	25... 9915	0 2 6	30 ... Malta	1 4 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
7... 9884	0 5 0	26... 9916	1 0 6	30 ... 262	2 0 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
7... 9885	0 10 0	26... Sale of Work	25 0 0	30 S.S., Bath	1 13 2	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
7... 9886	0 10 0	28... 9918	1 1 0	30 ... 264	13 7 5	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
7... 9887	10 0 0	28... 9919	0 1 6	30 ... 265	10 2 6	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
8... 9888	0 10 0	29... 9920	0 5 0	30 ... 266	0 1 0	£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
8... 9889	25 0 0	29... 9921	2 0 0			£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
8... 9890	2 0 0	29... 9922	0 5 0			£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
9... 9891	0 2 6	30... 9923	0 5 0			£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
9... 9892	0 10 0	30... 9924	0 5 0			£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
9... 9893	0 10 0	30... 9925	1 0 0			£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
11... 9894	1 10 0	30... 9926	0 1 0			£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
11... 9895	0 10 0					£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
11... 9896	500 0 0					£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
12... 9897	0 10 0					£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
13... 9898	0 5 0					£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
13... 9899	0 5 0					£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	
Carried forwd.	£558 5 6					£13 7 5				Total...£18 10 10		Amount previously acknowledged £5 3 5	

Amount previously acknowledged £139 16 9

GIFTS IN KIND: March 2nd (223), hamper of bottles, etc.; 15th (224), two cases of jewellery; (225), fourteen garments; 16th (226), parcel of calico.

Council.

J. H. BRIDGFORD, Tunbridge Wells.
ALGERNON C. P. COOTE, Powis Square, W.
W. SOLTAU ECCLES, Upper Norwood, S.E.

EDWARD H. GLENNY, Barking.
GENERAL AND MRS. F. T. HAIG, Redhill, Surrey.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

JAMES STEPHENS, Highgate Road, N.W.
THEODORE WALKER, Leicester.

Office of the Mission—19, 21 AND 29, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 100, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Hon. Physician, C. Y. BISS, Esq., M.A., M.D., F.R.C.P., 135, Harley Street, Cavendish Square, W.

Assistant Secretary WILLIAM T. FLOAT.

Bankers, LONDON AND COUNTY BANKING COMPANY, 12, Lombard Street, E.C.

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

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REV. WILLIAM ARTHUR, Cannes.
MR. AND MRS. H. GRATTAN GUINNESS, Bow, E.
DONALD MATHESON, Esq., 46, Harcourt Terrace, S.W.
J. E. MATHIESON, Esq., 47, Phillimore Gardens, Kensington.

GEO. PEARSE, Esq., Algiers.
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.

Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Miss A. COX Oct., 1892		Miss N. BAGSTER .. Oct., 1894	
Miss J. JAY Nov., 1885		Miss E. HERDMAN .. Jan., 1885		Mr. J. L. LOCHHEAD .. Mar., 1892		Dr. T. G. CHURCHER .. Oct., 1885	
Miss B. VINING .. Apr., 1886		Miss I. L. REED .. May, 1888		Mrs. LOCHHEAD .. Mar., 1892		*Mrs. CHURCHER .. Oct., 1889	
Miss S. JENNINGS .. Mar., 1887		Miss M. MELLETT .. Mar., 1892		Algiers.		DEPENDENCY OF TRIPOLI.	
Miss M. C. LAMBDEN .. May, 1888		ALGERIA.		<i>Kabyle Work.</i>		Tripoli.	
Mr. C. MENSINK .. Oct., 1888		Tlemcen.		Mr. E. CUENDET .. Sep., 1884		Mr. H. G. HARDING .. Feb., 1889	
Mrs. MENSINK .. May, 1890		*Miss R. HODGES .. Feb., 1889		Mrs. CUENDET 1885		Mrs. HARDING .. May, 1892	
Mrs. H. BOULTON .. Nov., 1888		Miss A. GILL .. Oct., 1889		Djemaa Sahridj.		Mr. W. H. VENABLES .. Mar., 1891	
Dr. C. L. TERRY .. Nov., 1890		Miss L. GRAY .. Feb., 1891		Miss J. COX .. May, 1887		Mrs. VENABLES	
Mrs. TERRY		Mr. W. G. POPE .. Feb., 1891		Miss K. SMITH		Mr. W. REID	
Miss K. ALDRIDGE .. Dec., 1891		Mrs. POPE		Miss E. SMITH .. Feb., 1891		MISS E. T. NORTH .. Oct., 1894	
Miss S. M. DENISON .. Nov., 1893		Miss A. HAMMON .. Oct., 1894		Miss A. WELCH .. Dec., 1892		Miss M. HOLMES	
Dr. G. R. S. BREEZE .. Dec., 1894		Mascara.		REGENCY OF TUNIS		EGYPT & NORTH ARABIA	
<i>Spanish Work—</i>		Mr. F. CHEESEMAN .. Jan., 1886		Tunis.		Alexandria.	
Mr. N. H. PATRICK .. Jan., 1889		Mostaganem.		Mr. G. B. MICHELL .. June, 1887		Mr. W. SUMMERS .. Apr., 1887	
Mrs. PATRICK .. Sep., 1889		Mr. A. V. LILEY .. July, 1885		Mrs. MICHELL .. Oct., 1888		Mrs. W. SUMMERS .. May, 1890	
Miss F. R. BROWN .. Oct., 1889		Mrs. LILEY .. Apr., 1886		Miss GRISSELL .. Oct., 1888		*Miss R. JOHNSON .. Oct., 1889	
Casablanca.		Cherchel.		Miss A. A. HARDING		Dr. H. SMITH .. Jan., 1892	
Dr. G. M. GRIEVE .. Oct., 1890		*Miss L. READ .. Apr., 1886		*Miss A. M. CASE .. Oct., 1890		Miss A. WATSON .. Apr., 1892	
Mrs. GRIEVE		*Miss H. D. DAY		Dr. C. S. LEACH .. June, 1891		Miss VAN DER MOLEN	
Mr. J. J. EDWARDS .. Oct., 1888		Constantine.		Mrs. LEACH		STUDYING ARABIC, ETC., IN ENGLAND.	
Mrs. EDWARDS .. Mar., 1892		Miss L. COLVILLE .. Apr., 1886		Miss K. JOHNSTON .. Jan., 1892		Mr. C. T. HOOPER, Mr. D. J. COOPER, Mr. J. JOHNSON, Miss G. L. ADDINSELL, Miss J. DOWLING, Miss E. MILLS, Miss M. A. PRIOR, Miss A. WHITE, Miss A. ELWIN, MR. MILTON H. MARSHALL, Tutor.	
Tetuan.		Miss H. GRANGER .. Oct., 1886		Miss E. TURNER .. Jan., 1892			
Miss F. M. BANKS .. May, 1888				Miss B. ROBERTS .. Mar., 1892			
Miss A. BOLTON .. Apr., 1889				Miss M. SCOTT			
Miss A. G. HUBBARD .. Oct., 1891				Miss L. A. LAMBERT .. Dec., 1893			

* At present in England.

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains recent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.

Illustrated by Woodcuts and Photo-prints. Price 1d. per month, or 1s. 6d. per annum, post free.

The Annual Volume for 1884.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa.

The Large Coloured Map of North Africa, 11 ins. by 27 ins., can be had separately, shows the Stations of the N. A. Mission marked in Red. Price 6d., post free.

NEW COLOURED MAP OF NORTH AFRICA.

9 by 15½, shewing the Northern half of the Continent, with the Missions stations marked in red. Price 6d., post free.

The same Map mounted on stiff cardboard, and varnished, with eyelets, price 1s.

Just published.

"Open Doors for the Gospel in Egypt."

By Mrs. F. T. HAIG. Price 6d. per doz.

North Africa Mission.

A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

men. They felt they could count upon the approval and sustaining grace of God, and therefore needed not to hesitate to see what others thought.

Before taking such a course, it is most important to be quite clear that we really have learned the mind of God, and are not in self-will following some fancy of our own. Further, it is always desirable to act in agreement with one's fellow-Christians, if they are prepared to follow the Lord at all costs, and only to act independently when conjoint action is unattainable.

Independence of others for the mere sake of being independent is not to be commended, but a readiness to stand alone, if need be, in order to walk so as to have God's approval is greatly to be admired. Jonathan and his armour-bearer made an attack upon the Philistines without consulting Saul and the six hundred who were with him (1 Sam. xiv. 1-3). Had he consulted them they would, in all probability, have attempted to dissuade him from his heroic and successful undertaking. David, when he went out to attack Goliath, had to do so without much sympathy on the part of his brethren or Israel. He believed that God would have him go forward, and he did so, counting on God's smile and strength. Elijah was compelled to stand alone for God; for though there were seven thousand who had not bowed the knee to Baal, none of them seem to have had the courage to make a public stand for Jehovah.

Paul found himself very much alone in maintaining the Christian liberty of Gentile converts. Had he conferred with flesh and blood he would have been hampered and hindered in his work. He ever loved to labour in happy association with his brethren, and to act independently and to lose the approval of his fellow-Christians pained him much; yet it pained him more to lose the approval of his conscience, and of his Lord and Master. Is not this the spirit we should cultivate? On the one hand seeking to please our neighbours for their good to edification, but supremely seeking in everything to walk as in the sight of God, so as ever to have His approbation.

It is most important for those who serve, or think of serving, the Lord in the foreign field, to walk before God, turning neither to the right nor to the left to please men, for times will come when nothing but the consciousness that one's eye has been single in seeking His glory will quiet the soul's questionings. Yet it will be found blessed to let our yieldingness be known to all men, when amiability shall be consistent with loyalty to conscience and to the Lord. Walking before God is one of the conditions of success in service for the Lord. Eliezer was assured that God would prosper his mission since it was undertaken on behalf of one who walked before God. It could not well be otherwise. All that God does *must* in the end prosper, or He would be dishonoured. Therefore all who make God's aims their own must in the end prosper also, for they will share with their Master in His prosperity.

How important, then, when perplexities arise as to a right course in the family, business, Church, or world, to have God-given courage to act as in the presence of God, and thus to be delivered from any compromise with that which He would disapprove, and which must finally bring sorrow to us.

The counterpart of this truth is seen in Moses, who endured as seeing Him who is invisible. If Abraham was conscious that God saw him, Moses endured as seeing God, and was thus assured of His unceasing help. May both truths regulate and strengthen us in our conduct!

Notes and Extracts.

SALE OF WORK.—Having a number of articles on hand suitable for a sale of work, which have been sent us from time to time, we should be thankful if some of our friends who are desirous of helping forward the work could arrange such a sale in one of the coming months of spring.

MISS JAY writes encouragingly of her women's class which meets on Friday afternoons for sewing. She says, "Not only have the numbers steadily increased, until now there are often over forty packed into the room, but the interest has deepened week by week; they have become more eager to hear the Gospel than to begin the needlework."

Three weeks since I was led to ask any who wished to learn more of Jesus to come to me on Sunday afternoons; there would, of course, be nothing else but (a big "but"!) Jesus. Each Sunday I have had about a dozen of the most earnest of the women here, some coming long distances, and on the first Sunday through torrents of rain. I feel sure the Spirit is working in their hearts, and I would ask special prayer for them and for me, that there may be nothing to hinder the blessing."

MR. BRADING, of Algiers, announces the birth of another little daughter on the 25th of March.