

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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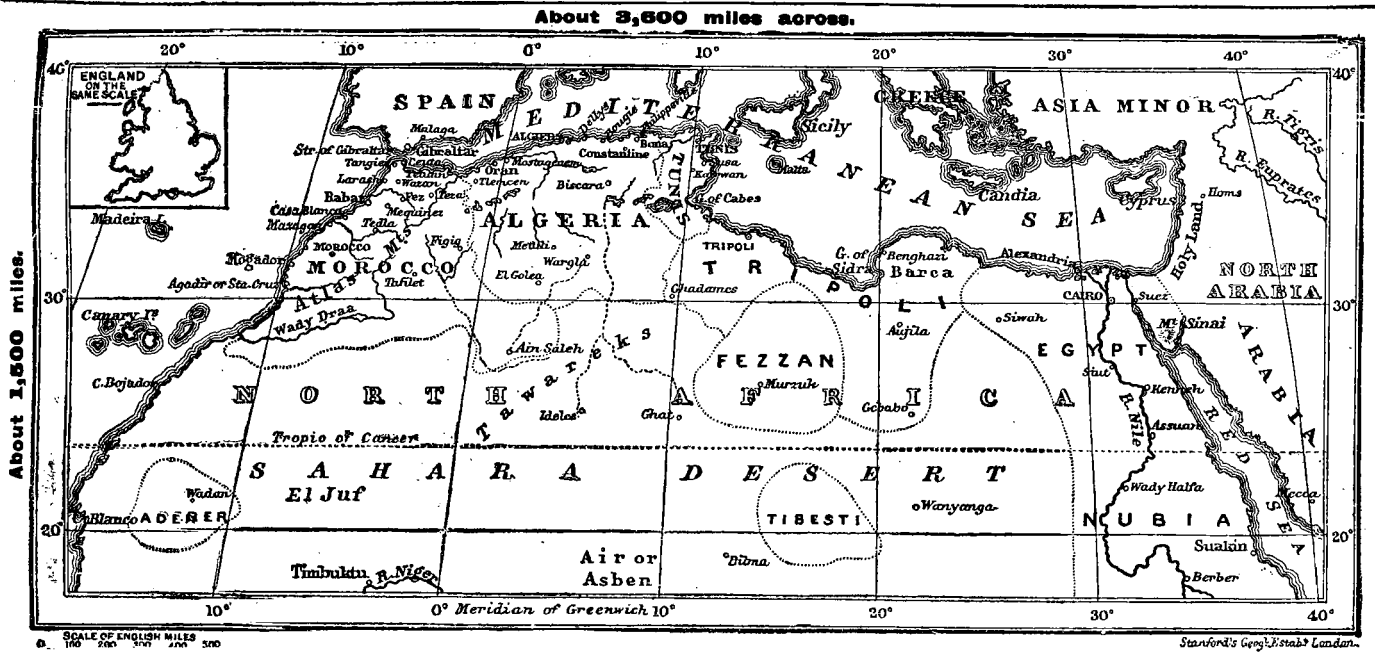
NEGRESS AND BEDOUIN WOMAN.

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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 vices 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 steambot 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 $4\frac{1}{2}$ 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 Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has now retired, and another brother and his wife, who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



NEGRESS AND BEDOUIN WOMAN (*see page 83*).

Loathing God's Provision.



HERE are many precious promises in Scripture, and much helpful literature outside Scripture, for those suffering from spiritual hunger and thirst. The sinner is assured that the thirsty may drink and live. Those who hunger and thirst after righteousness are promised that they shall be filled. But there is an immense class who do not seem either to hunger or thirst; not that they have forever satisfied the longings of their soul, but because the virus of sin has so entered into their being that they have no longings after God, though perhaps they may have an indefinite need of something. Even among the Lord's people the appetite for spiritual food is, alas, often poor, and the soul vainly attempts to satisfy itself with worldly husks. Israel of old was so depraved that their soul loathed the heavenly manna, even though it was like wafers made with honey (Ex. xvi. 31) and fresh oil (Num. xi. 8), as well as pleasant to look upon. The fault was not in the taste of the manna or its appearance, but in their depraved fancy.

A good healthy appetite is a great blessing to us physically, and even more spiritually. How many teachers have had to deplore that their hearers had so little relish for the spiritual food they have set before them, and have picked it over like some cantankerous dyspeptics, instead of enjoying it as those in health. Perhaps the very teacher himself has had to deplore his own want of genuine hunger after righteousness and God.

Is not this need of spiritual hunger one of the great difficulties in all our work for God, and at the same time one that has been, and is, very much overlooked? The heathen, if not the Moslem, is represented as thirsting for a

Gospel not within his reach ; whereas his thirst is for something of earth, and, as a rule, when the Gospel is presented to him, he turns from it with indifference, if not with repugnance.

While thanking God for the glorious results of a century of modern Missionary progress, it is necessary to be careful lest we seem to deny the truth that "No man seeketh after God," and imply that men's heathen state is due to God's action, instead of, as Scripture teaches, and experience confirms, to their deliberately refusing to make use of the little light of nature and reason that they possess. Often the young Missionary goes out with hopes doomed soon to be dissipated. He takes the light to those who sit in darkness, but to his dismay finds that the people to whom he goes are all blind, and that they need to have their eyes opened before they can appreciate the light he has brought. It is a terribly solemn and awfully practical fact that has to be faced, that, except as wrought upon by the Spirit and truth of God, men hate the light and love darkness. Men prefer to feed upon ashes to feasting on the true manna. We bring out our most tempting morsels and they turn away as though we had offered them refuse. But at home as well as abroad we need to face the same truth. Men must be brought by God to desire God, or all our efforts for them will be in vain. Too often when less successful than was hoped, there comes the temptation to try some method which panders to the depraved taste, and if this apparently succeeds to go farther in the same path. The seeming success is a surrender to the enemy, and the supposed victory is merely a lowering of the standard. When the Church is numerically increased by becoming increasingly worldly it is only a poorly disguised, ignominious defeat.

Whether abroad among the heathen or at home among the unregenerate, or even when among the people of God, the first need, therefore, seems to be a burning thirst after God and a painful hunger for the living bread. It is sometimes said, "O yes, but God only can give such longing for Himself!" This is quite true, and therefore often more is gained by speaking to God about the soul, than to the soul about God. Yet possibly this admission covers a misconception. Is it not possible that while God alone can create soul-thirst for Himself, we may in some measure have fellowship with Him in it ?

The living out of the Gospel may lead the beholder to wish for the same blessedness and to seek it. As the sight and smell of food sometimes bring desire for it, so the setting forth of this Gospel and the joys it brings may draw out a wish to participate in its blessings.

The telling out of the claims of God and the needs and dangers of the soul may also rouse the slumbering soul to concern. But beyond anything we can do, God has many ways of rousing souls, "When Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

The very miseries into which the ungodly sink, if left to themselves, are sometimes the instrument in God's mercy to stir them to seek the happiness which can only be found in the way of God. If we could remove the sorrows of the world without touching its sins, we should in all probability have made the task of leading men to Christ ten times more difficult than it is. One of the difficulties at home is that men share in the temporal blessings which the Gospel brings, without recognising that they owe them to it, and in fact while denying that the Gospel is, or does, any good. Yet, even in lands blessed with the Gospel, God often and largely uses providential means to lead people to seek after Himself. Sorrows, losses, disappointments, and sickness are among His agencies to prepare the soul for receiving the Gospel of His grace, and also among the means He employs to lead saved souls more thoroughly to appreciate and appropriate the fulness that is stored in Christ for the believer.

Let us not then underrate the gravity of the difficulty in seeking the salvation and sanctification of men, that arises from the inherent aversion of man's natural heart to all that is according to God. It is this terrible and tremendous fact that is the citadel of Satan's power. Not merely are men sinners, but they have become so depraved that it is now as natural for them to sin, as for a fish to live in the water. Nothing but a miracle, and a great miracle of divine *power*, as well as divine grace, can give them a new nature, and then maintain that new nature in victory over the old. God, who gave Christ to die as an atonement for our sins, accomplishes this wondrous work by His Holy Spirit and His Word, and through the agency of His servants, who are called to share in their measure in this blessed occupation.

May God, by His Providence, by His Spirit, by His Word, and by every means that He sees fit, awaken in us, His people, a keener appetite and truer relish for the Bread of Life, and in the world a veritable anguish for His salvation.

Morocco.

DESCRIPTION OF WOMEN'S MEDICAL MISSION, TANGIER.

WHEN first opened, Miss Vining and I took up our abode in this little town house overlooking the city wall, and very busy weeks we have had since, for it takes a long time in this land to get window fastenings, door locks, and leaking roofs repaired, and a great deal of planning and contrivance to make a white-washed wall and a red-brick floored house look cosy and homelike, especially when all the rooms are long and narrow. When we have two or three friends to tea, and pull the table out from the wall, we cannot pass easily either side, and it is impossible to "draw round in a circle." We have made a little more room by taking off the sitting-room door and draping the way with curtains, but find it very cold of an evening.

The rooms above and below open out from a centre small hall, tiled in black and white, and lighted by a glass dome on the roof; this also is a ventilator, through which the rain drips copiously, and which the landlord has taken a month to mend. Our sitting-room is very dark by day, excepting just opposite the doorway, as it has no external windows and only borrowed light from the court. My bedroom, at right angles with it, has the only outside window in the house, excepting an immensely high narrow one in our box of a kitchen, which we cannot reach even to clean. This cooking department is 4 ft. 4 in. wide at one end, and 2 ft. 4 in. the other, and in length is 6 ft.; from its tiny size and peculiar shape it was a great trial to me at first; but it possesses a rain-water pump and also an oven in the wall, and I keep my kitchen table in the hall (patio), where we prepare our meals. A grand long room on the roof, with three windows "overlooking the world," is Miss Vining's, but its approach is by very steep stone stairs from the sitting-room floor. We have two long, narrow semi-dark rooms on the ground floor for medical mission work.

The plans of the house will show the arrangement of these queer long rooms more clearly.

S. JENNINGS.

THE HOSPITAL WARDS.

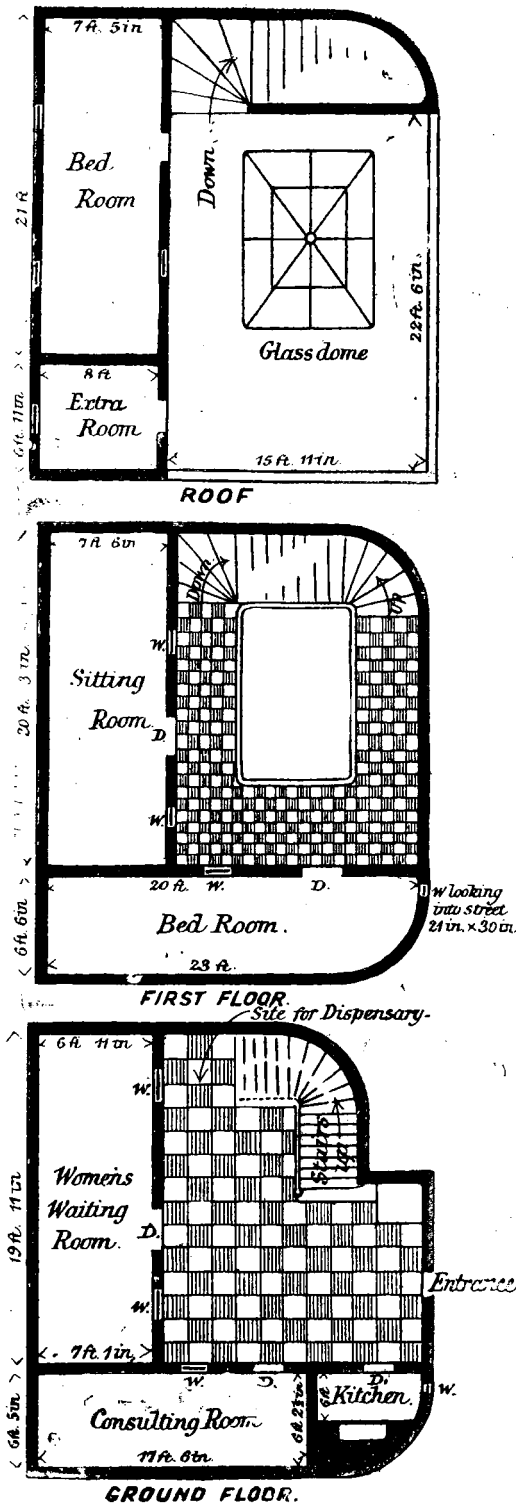
NOTES OF SOME OF THE IN-PATIENTS.

THE "BATH" BED.

Supported by Rev. E. L. Hamilton's Congregation.

THE first patient was not a lovable nor inviting man. He had a name which indicated that he was descended from one of the best and most powerful Mohammedan families, and he lived at a place held in the greatest reverence by all the inhabitants of Morocco—namely, the mountain named after the saint whose tomb is there, Mulai Abdissalam, to which a great pilgrimage is made every year. But the man was dull, heavy, grumbling, and hard to reach in every way. He was a long time in the bed, but though he heard with outward ears, he seemed to heed very little the Gospel preached.

The third patient was one that I, at least, ought personally to be very much interested in, for, according to his father's and mother's account, he is now my son. It came about this way. One Saturday, when over in the village of Momba, seeing to poor Kadoush, the "dropsy girl," we were told, as we sat sipping our sweet mint tea, and eating some of the fresh-made crumpet-like Moorish bread, that the night before there had been a murder in the village. Some Angera men had come over, shot a man, and cut the throat of a boy, in order to steal the horse and cattle which they were watching. The man was killed outright, the boy was left for dead, but when found was still alive, and had been brought to his home in the village, and was apparently dying. So we were asked to go and see him. We had chloroform, and carbolic oil, and some aromatic ammonia with us, but no needles, nor catgut, nor silk. So we borrowed an ordinary sewing needle and cotton, and with this, when the boy was well under chloroform, sewed up the awful gash in the neck which had made a large opening in the windpipe, through which the breath was coming quickly and shallowly, and also sewed up five other gashes on his limbs, which showed well how the lad had struggled. An astonished crowd collected, chattering round the door, but after finishing and giving the poor lad



PLAN OF WOMEN'S MEDICAL MISSION, TANGIER.

the only medicine we had, and giving directions as to nourishment, it was nice to see how silent they became as we knelt down to ask God to spare the life and bless the village if He saw fit. The sun had already set, and we had to hurry back to Tangier, but next day the father came in and brought news that the boy had slept and eaten, and next day he was brought to the Hospital, and after a stay of some weeks in the "Bath" Bed, went away cured, all his wounds healed and his senses slowly coming back. The shock had made him a frightened idiot almost, for the time being. Both his father and mother, who stayed in with him, heard the Gospel. They formally asked me to take their boy for my own. Several times when we have seen them since, they remind us of the gift, and ask when I am going to take him. They also want us to build a cottage in their garden and live with them part of each year.

Another patient was a Moorish boy who had been a servant with us for a long time, and was very fond of our little boy. He left us because he smoked "keef," *i.e.*, Indian hemp, to such an extent that he was not fit for work. After leaving us he was one day stabbed with a long dagger-knife that most Moors wear in their belts, during a brawl in a house of ill-fame. The knife entered his shoulder and pierced through to his armpit. I found him nearly dead with loss of blood, but in three days he was walking about as though nothing had happened. When he came into the "Bath" Bed, he had been shot in the leg, and had to have the bullet extracted under chloroform. That same afternoon we were very astonished to see him walking about the garden looking for our little boy. He had found himself left for a few minutes by the Moorish servant, and got off his bed and hobbled round to find his little favourite whom he had not seen for months. He seems, like the proverbial cat, to have nine lives. He knows the Gospel in his head, for he was for a time Hospital boy. One day, when telling him the story of the "Prodigal Son," from Luke xv., partly to try my Arabic in early days, I found the boy so took the meaning in that there were tears in his eyes when he heard of the Father's forgiveness and love for the prodigal. There are friends in England who promised to pray for this boy, and it is sad now to see him going to the bad, month by month. But the slaves of "keef" are as bad as slaves of opium-smoking; few can indulge without being ruined.

One other patient ought, perhaps, to be mentioned. He was an old man with very severe eye disease. After he had been an in-patient some little while, he told us that fifty others, all of whom had eye-diseases, started off from near Al Kasar with him, but after a bit of the way they thought perhaps we should not be able to take all in, so they sent him on to see what could be done, and were going, on his return, to see if it would be worth their while to come. Perhaps fortunately for us, the being swamped with fifty eye-cases all at once, so to speak, was averted by the fact that though the external eye-disease of this "sampler" was cured by operation under chloroform, the cataract was not a suitable one for operating on, and so he went away not much benefited. Nevertheless, some hundreds of eye-cases have since come from Al Kasar and the surrounding neighbourhood. Would that all, like the blind man whose history is in John ix., had, by believing on the Son of God, obtained soul-sight also!

ONCE upon a time, when at Constantinople, the Russian Minister Boutineff remarked with majesty, "I might as well tell you now Mr. Schaufler that the Emperor, my master, will never allow Protestantism to set its foot in Turkey." The reply he received was conclusive, "Your Excellency, the Kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot."

NOTES OF THE WOMEN'S MEDICAL MISSION, TANGIER.

BY MISS B. VINING.

Friday, April 4th.—Sixteen patients this morning; some more were too late to be taken in. Mrs. Boulton did the dispensing as usual, and I, after taking the service with the women, assisted Dr. Breeze in the consulting room. In the afternoon I went to visit a poor woman whom we first saw nearly a fortnight ago, and who, although very ill, refused to take any medicine, giving as the reason that she was possessed by evil spirits, and the medicine would do no good. She had a cock fastened by the leg in a corner of her room, and told me last week that when she had enough money to pay someone to take the creature down to the sea, and kill it, the evil spirits (djinoon) would leave her. When I asked "would the spirits go into the sea?" she laughed as if she had but little faith in the whole thing, and said she supposed so; whereupon I told her the story of the man with the "legion" and his deliverance, dwelling on Christ's *present* power to save. Poor Fatima listened attentively, but said little.

To-day when I went in she looked much better and brighter than before. On my remarking that she was alone as usual (but for the cock), she replied, "Yes, only the Lord is with me." "The Lord is with you?" I said; "good! then of course the 'djinoon' are gone, they cannot stay where the Lord is!" I then produced the Wordless Book, and as simply as possible explained its meaning. She listened eagerly, but her expression of face over the black page was almost enough to frighten one, and as she drew back from it, exclaiming again and again, "God deliver me from that black heart!" she certainly seemed to understand what I told her, and was more willing to talk than she had been before.

Monday, 8th.—Busy at home in the morning; went in the afternoon with Miss Breeze to visit a sick woman she had seen the day before in the house next door to the little room occupied by Fatima, the "djinoon" woman. We found the patient had gone to the market, but the mistress of the house, Rakeya, who is an old friend, said she would be back immediately, and asked us to sit down.

Her room was freshly white-washed, and everything looked very clean and nice. After general conversation, "Rakeya" said she would fetch up Fatima from her little room, which she did, and almost immediately a lady visitor arrived—a woman quite unknown to me. We chatted for a while, and then I introduced the subject by bringing out the Wordless Book; but I had hardly commenced when Rakeya's husband came in, and saluting us, sat down beside his wife. He is rather a nice-looking man, with pleasant manners.

Having learned wisdom by past experience I did not immediately continue my former talk, but spoke to the man, asking him a few questions on ordinary things, until Rakeya, who seems more familiar with her husband than many women, broke in and said, "Where is your book? go on talking about that." So I gladly resumed the subject of "sin, sacrifice, and salvation," and the four listened with great interest for more than half-an-hour. I purposely avoided mentioning the name of Jesus, speaking of Him as the "Saviour" and God's Sacrifice, until just as I was closing the man asked, "Who is this Saviour?" I said, He is "Aisa," or, as the Gospels have it, "Isua." "But," he said, "He is for you, the Nasara." "Then," I replied, "have you not read your Gospel?" (for he had told me he had the Gospel of John), "does it not say 'God so loved the world?' Why does it not say, so loved the English or the Europeans, if that be the truth, and that Christ came only for them?" He looked thoughtful and ventured no reply, but as we rose to leave, he said, "When you are not very busy, come in and drink tea with us, and talk again of these things."

PROGRESS AMIDST DIFFICULTIES.

BY MR. J. J. EDWARDS (CASABLANCA).

Saturday, 2nd March, 1895.—Pouring rain all day long. Much water through bedroom roof. Nothing of interest to record. Rain fell heavily all the night.

Sunday 3rd.—The locusts are lying round the walls of the town fifteen inches deep. Much vegetation has been already destroyed. About 10 a.m., the wind having changed to the north, the locusts, were on the move again inland. They were some four hours passing over the vineyard, but towards the afternoon we saw the stragglers bringing up the rear, and I sincerely trust the robbers will not return. Whilst almost everything is destroyed at Olivet, Eshcol has escaped, praise the Lord.

Dr. and Mrs. Kerr and children, with Miss Patterson having arrived yesterday by Spanish boat, not being able to land at Rabat by reason of the surf, attended our Sunday afternoon Service. Dr. Kerr addressed us from the Book of Numbers, laying stress on the fact that we are well able to overcome if the Lord delight in us. The Arabic service was particularly bright and encouraging. There were present El Yazew, El Hasan, Abbas, Mohammed the elder, and Mohammed the younger. Abbas is a great help to me, being rather a Methodist in his way; for instance, when I lead them in prayer, Abbas repeatedly says "Amen," "O Lord." Also when I am speaking, he helps me very much by his short ejaculatory sentences of approval, every now and again thrown in as it were to clench the words. I am afraid that we missionaries want more of the power of the Holy Ghost within us before we can ever succeed in burning out Satan from his stronghold of Morocco. It is not enough to witness. We ought to *expect* results. Morocco, it seems to me, is ripe for a great change—a forward movement. Thank God! he helped me to speak plainly to-night. May the words bear fruit unto Life Eternal!

March 5th.—Attended dispensary this morning, but did not speak with the people, not feeling at all well. Very cold east wind blowing. Went into the town on business, and found it in a great commotion, the tribes outside having swept down suddenly almost up to the town gates, and carried off about 200 head of cattle in the sight of hundreds of people. The robbers got safely off with their booty. I had to hurry to get outside the town, as the gate-keepers were threatening to close the gates. Hundreds of people were running about with firearms. The Jews were weeping and wringing their hands, and those to whom the cows and beasts belonged were in a great state of excitement. The whole cause of the disturbance is that the Basha of Casablanca arrested a leading shiekh yesterday in the Monday market by order of the Sultan, and this is the revenge they have taken for the Basha's act.

March 6th.—Several women present at dispensary. Most of them were good enough to show some interest in my remarks, but one woman was very fidgety and wanted me to finish, as she required medicine. Another woman informed the company that she had heard the same story before from a lady Christian only last year. I got her to relate what she had heard, so, blushing a bit, she said, "The lady had a book which was black and white—that if the heart was black with sin like the black page, one would go to Gehenna, but if white, like the white page, then God would send the soul to Paradise." I said, "You have some of the truths, but tell me how can you make a black sinful heart white?" She said, "I don't know," so I proceeded to tell her, and the whole little company listened well as I endeavoured to simplify the reconciling message. Just as we had finished with the people, Dr. Grieve

and I were surprised to find that three of the Congo Balolo missionaries, Mrs. Betts, Miss Lanceley, and Mr. Morgan, had arrived by German boat from the west coast, and had come ashore for an hour to visit us before leaving again for Hamburg. It was a great pleasure for us to see them, the only drawback being that the little time they were able to spend ashore fled so rapidly.

March 8th.—Most encouraging and interesting time with people this morning, both men and women. Three men were natives from the district of Wad-Draa. They said, "Never have we heard any merchant speak like you, and it is all true what you have told us. The words are sweet." This is the gist of their remarks. I had specially dwelt upon the need of a cleansed heart and a right spirit, and had pointed them, as far as it was possible in the short time at my disposal, to the Christ, "The Lamb of God that taketh away the sin of the world."

Here, in Dar-al-Baida, it is always "the first principles" of Christianity that we have to be again and again enunciating, for we seldom get the same company of people twice. What a joy if we could have Bible readings in Arabic, classes for enquirers, etc. The only approach to this is our Arabic service in the evening. Our two lads, El H. and El Y., are *eating through Ramadan*. To-night we read the account of Christ healing the leper. After I had put it into their common vernacular, it seemed to be so real and vivid to their imagination that most of those who were present simultaneously ejaculated, "Praise be to God!" Then I turned the little story to account by reminding them that Christ was waiting to cleanse their hearts from the leprosy of sin. After this we all knelt in prayer, seeking the healing and cleansing touch of the Divine Physician.

All the afternoon some two hundred horsemen with Winchester repeating rifles have been holding a council of war on a little hilly ground about a mile away from us. We saw them distinctly with our naked eyes. These are they who lifted the town cattle on Monday last. After our prayer meeting about sunset they scattered to their several villages without making any more serious demonstration.

Sunday, 10th.—Confined to house all day long on account of heavy rains and gale, which blew a perfect hurricane throughout the night. Several lighters at the port were broken to pieces, and wind did great damage on all sides. I never wish to experience another such night. Our God graciously preserved us. Millions of locusts have been destroyed and washed up upon the shore.

[From this date onward the journal contains constant allusions to the unsettled state of the country. On the 15th of March fighting occurred outside Casablanca, lasting the whole day. In consequence of the Fast of Ramadan, and the disturbed condition of things, all Mission Work is at a standstill. On the 21st, an outrage was committed upon a German subject and his daughter whilst journeying from Rabat to Casablanca. The next day more fighting was reported between the Government troops and rebels, in which eighteen men were killed.]

Friday, 29th.—These last few days have been very harassing on account of the increasing lawlessness and murderous attacks on Jews and Moors on all sides of us. Horsemen from various quarters are daily committing some new depredation, and all sorts of wild rumours are about. The country is in a most pitiable condition, and the Basha

is helpless to preserve order outside the walls of the town. Heavy firing was heard in the direction of Dr. Grieve's house the other evening, and we learned next day that the robbers had been driven off from a garden within a hundred yards of his house, losing a horse and gun; some say the rider was killed, but, if so, the defenders deny it, and have hidden the body. Drove of cattle are being raided every day, and individuals killed for their possessions. This district just now is a real pandemonium on earth, but without any visible leader. European property is no longer respected, and we know not when we may receive a visit from these nightly marauders. The God of all Power alone can protect us, we have no guards these days. I sometimes feel very anxious about the dear ones who are in the house, but they are brave.

We will close this account with two cheering items:—

"This afternoon a Zenata man was waiting to see me; he had come to tell me that the book I had given him a few weeks since had been read to him by a Taleb in his country, who declared the book to be good and true, and that we were in the way of God. It was a John's Gospel I gave him.

"I received a visit from a certain young Hadj (one who has been on pilgrimage to Mecca) to whom I have referred in a previous diary. Talking about the deplorable state of the country, he finished up by saying, 'May God bring us our Lord Jesus Christ.' He spoke with much feeling in the presence of three others of his countrymen, to which I answered 'Amen.' If this dear fellow should prove to be thoroughly converted, being a fluent reader and speaker in Arabic, he might become a veritable apostle to his people. Two months ago he was almost afraid to be seen with any of us, but now he is often in our company. Mr. Karem and Mr. Mirshak have been the means, in God's hands, of opening his eyes. I have met him several times."

Description of Illustrations.

A NEGRESS AND BEDOUIN WOMAN.

How distinct are these types of North African women, as to race, feature, colour—every way! Will our readers, and especially our Christian sisters, look upon them with tender, compassionate hearts? for they are still "as sheep scattered abroad, having no Shepherd."

First we have the negress with her laughing, merry eyes, a fine row of teeth, and abundance of long, woolly hair. Her home is the distant Soudan, so barred at present against the messengers of the Cross, although many have fallen victims to the deadly fever in their attempts to reach them. Still, notwithstanding this hindrance, numbers of them may yet be met with and influenced, as thousands of these girls are found to-day serving as slaves in Moorish and Turkish homes.

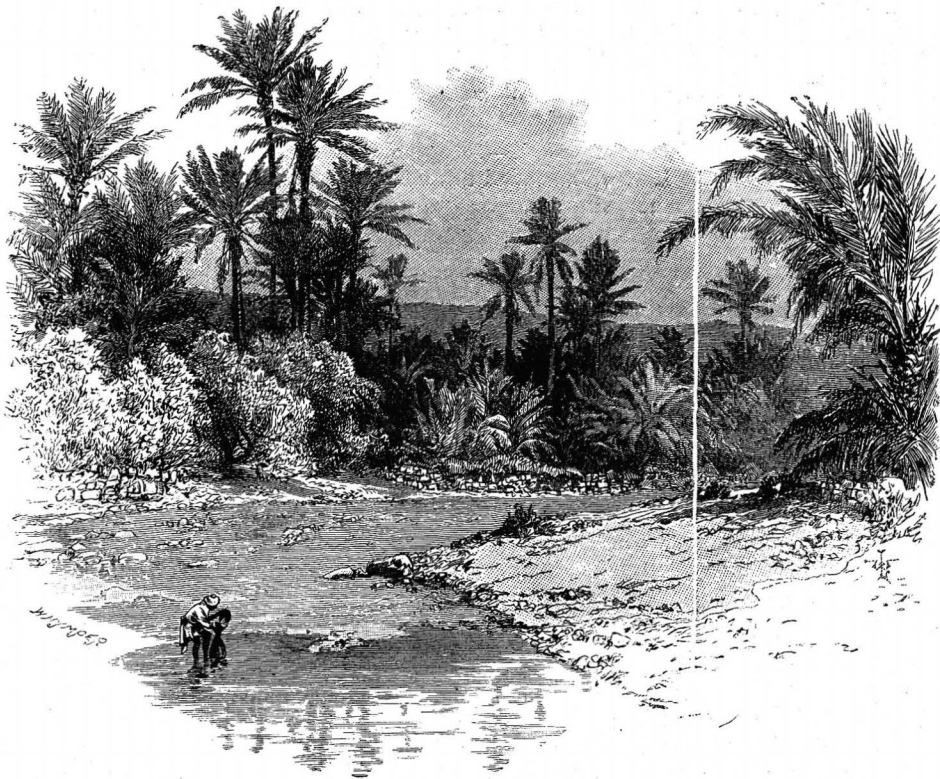
Then we have the Bedouin woman, whose home is on the broad desert which occupies certain districts in Egypt, Tripoli, and Tun's. Her dwelling is the coarsely woven tent, shared with dogs, goats, and camels. She is also a slave, although a wife and mother, for upon her devolves all the drudgery of the camp. Although dark and ignorant, and frequently looked upon as little better than the animals she tends—as "only a woman," she is nevertheless an immortal being with wondrous possibilities, if only she were born again. Look at that serious face, those upturned eyes in their silent pleading. Does she long for some light upon the dark mystery of life—long for someone who will go and tell her of a "great Deliverer" who can cleanse the heart and ennoble the life? And shall she look and long in vain?

THE OASIS OF OULDJA, ALGERIA.

This oasis of Ouldja is one of the most beautiful of the many oases of southern Algeria; it lies on the Sahara to the south of the Aurès Mountains, but being out of the beaten track, and away from railroads, its beauties are at present unknown.

"Everything shall live whither the river cometh," and the oasis is an illustration of the truth of this text. All around may be barrenness and sterility, with scarcely a sign of vegetation; but let the river come, and all is changed. "Through the scent of water" barrenness gives place to beauty. The date and other palms appear, and soon tropical vegetation is there in rich profusion.

So shall it be in the moral desert of Mohammedanism; it shall not always be sterile and dry. The seeds of truth are being carried here and there by consecrated men and women, they are being sown in children's hearts, dropped in the street, in the shop or in the café; and although the labourer needs to have "long patience for it," yet by-and-by the river will come, the blessed flow of God's holy life-giving Spirit, and then, wherever the waters touch, life shall spring up. "In the wilderness shall waters break out, and streams in the desert."



OASIS OF OULDJA, ALGERIA (see above).

Algeria.

NOTES OF A JOURNEY IN KABYLIA.

By MR. E. CUENDET.

ON the 18th of April I went by train as far as Issers; thence by "diligence" a distance of twenty miles, in order to reach Tizi-Rénif. I made this journey with three Kaybles of the tribe of Beni Ismael, with whom I had a long and interesting conversation on the Gospel. They seemed very desirous that I should make one visit to their village, so I promised to do my best to go and see them. One of them, who knew Arabic, accepted a copy of John's Gospel.

Tizi-Rénif is a little French village, from whence one can easily visit many different Kayble tribes. I went, also, to the tribe of Flissa Mzala; in the village of Khalendja I had a good audience of men and women together, who listened with astonishment to the preaching of the Gospel. One woman made the remark, "None of our Marabouts has ever spoken like this man." I met a man on the road who said he was the chief of a village. I spoke with him, and, to my great surprise, found he was an infidel. He did not believe in the future life; he believed that when one is dead everything is dead. It was the first time I ever heard a Kabyle speak thus.

The next day I had intended visiting the tribe of the Flissa Mkira, but the weather was too wet. During the day I had the opportunity of telling the Gospel to at least a hundred Kabyles. I should probably not have met more had I gone to the villages. Among this number were some very interesting cases.

As I was dining, someone came to tell me there were three sheikhs who asked to see me; I found them in front of the house with a dozen more Kabyles. I asked them into my little room; the three sheikhs sat down, and two or three other men, but the room was too small for them all to come in. I left the door open, and the others crowded round to hear me speak. One of the sheikhs said he had been told (heard say) that I spoke to the Kabyles concerning the road which leads to God, and they much wished that I would teach them that road. I asked God that He would give me the true words that should meet the needs of these men, and we had a most interesting conversation. On their departure I gave to each of the sheikhs a Gospel in Arabic, although they had admitted they did not much understand "classical Arabic"; and to another Kabyle, knowing French, I gave a Gospel of Mark in Kabyle.

Soon after the sheikhs had left, a young man, to whom I had spoken last December in Dra-el-Mizan, came to see me, and to ask me to talk to him again of the Gospel. Then I went into a Kabyle café, which was a large straw hut, at the entrance of the village. Here I found myself in the presence of at least fifty men; the three sheikhs to whom I had just been speaking were there, also another sheikh. This latter asked me a great number of interesting questions upon how to obtain the pardon of one's sins; every time that he interrupted me he begged my pardon, and said he wanted to know the truth. He spoke very seriously, and with such earnestness that I am convinced that what he said to me was sincere. "We have forsaken all that is good," said he to me, "we are fallen into evil, and we cannot get out; what must we do?" Then he added at various intervals, "No one has ever spoken to us as you do; all you say to us is true and good, but you must come often and see us, for we are ignorant; we don't know how to read, and we have very little memory; we shall soon forget all these things if you do not return." His manner was so sincere in all that he said that I seemed to hear the cry from Macedonia, "Come over and help us."

I spoke in this café for an hour and a half, and during all this time there was the most perfect silence; I felt the Word of God was finding an echo in their hearts; many of the men seemed much impressed. In conclusion, the sheikh once again asked pardon for having interrupted me so often, and he added again that he really wished to know the truth. I replied that if he sincerely sought the truth, God would assuredly teach him. When I went out of the café, he called me back, saying, "My heart tells me you ought to have some coffee."

From Tizi-Rénif I came to Chabet-el-Ameur, from whence I made a detour into the tribe of the Beni-Khalfoun, where seven villages were visited. This tribe lives among very rocky mountains, which make access to their villages somewhat difficult, and the people, too, of this tribe appear to be more wild and less accessible than elsewhere that I have been. However, I had several good opportunities of speaking of the salvation which is in Christ Jesus, and in almost every village my audience was partly composed of women. I came back by Sök-el-Haad, where I had the opportunity of conversing with Ali-ou-Nseur, one of our converts who works there. May the Lord soon work a great awakening among the Kabyle populations. Let us ask Him. I am asking also that I may have the means necessary to re-visit these people, and to renew the Gospel teaching.

April 24th.—Accompanied by Mr. Brading, I went to Blidah, where we spent three days. From there we visited the tribe of Beni Salah, who inhabit the Atlas Mountains. They are Berbers, who speak a dialect slightly different from the Kabyle. We had several good times of preaching the Gospel, specially on the road. In the villages, which are very small and widely scattered, we met but few people. At Blidah I spoke in several Arab and Kabyle cafés. In one of these I met a Chenoa, with whom I had a little study of his dialect, as I do not understand it so well as that of the Beni Iolah. Although the difference, after all, is not very great, it needs a little time to comprehend it thoroughly.

Sunday, May 5th.—Had a very good meeting of men in my hall. Ali-ou-Nseur came from Sök-el-Haad, and spoke very plainly and openly of salvation through Christ. May he become a faithful witness of the truth in the midst of his compatriots!

Tuesday, 7th.—Ali has also to-day spoken to the boys of my class, who listened to him with much attention, and also with much surprise.

OUR STEWARDSHIP.

THE property which we call our own is only ours in trust. We may have a right to use it in supplying the comforts and necessities of life, but in the face of so much sorrow and want we have no right to spend it upon needless luxuries. Our Saviour has emphasized in His teachings that whatever service is rendered to others in their extremity is rendered to Himself.

The selfish mis-spending of money often brings a curse to the home rather than a blessing. It has a tendency to harden the heart, regarding the woes and wants of the world. It fosters in the children a spirit of selfishness and pride, unfitting them for useful service, and instead of educating them to live for others, it too often leads them to ignore the mission for which God gave them being.

The highest happiness of both rich and poor alike must come through an enlarged development of the missionary spirit. We had far better be poor than waste or selfishly use funds which our Heavenly Father has placed in our care for the spread of His kingdom. Is not needless extravagance a misappropriation of funds?

Tunis.

THREE DAYS IN THE ISLAND OF KERKENAH.

By Miss M. B. GRISSELL.

MISS GRISSELL, who has several times made itinerating expeditions to various places in Tunisia, has been lately led to think of the little island of Kerkenah, lying off the Tunisian coast. The humble community living in this out-of-the-way place were not likely to come into contact with the Gospel of Christ, or ever hear of the better land and the way to it, unless someone made a special effort to go and tell them.

As there is no regular communication with the island, Miss Grissell and the Swedish sister who accompanied her arranged with the captain of a fishing-smack to carry them to the island when he was going. After this explanation we will leave her to relate her own experiences.

At half-past five one morning came news of a boat sailing for Kerkenah; were we ready to start there and then? Of course we were not, but we would be in an hour if they would wait; and we were, with beds rolled up, and books packed for the dear island people, also a few necessaries of life for ourselves, for we were told there was no sort of shop on the island.

What a waiting time we had on the wharf! The captain who was in such a hurry for us, was not a bit ready himself, and it was actually eight o'clock before we were asked to go on board; however, perhaps it was all the Lord's arrangement, for we had a good talk with the men standing round; indeed, quite an open-air meeting, and if you could have seen the sun-burnt, wonder-stricken faces turned to us, as fact after fact of sin and its consequences were insisted upon, and then God's love in Christ Jesus laid before them, you would have said, as we did, "never mind the scramble to get ready, or the long waiting, it was well worth it."

A young man who thought he could make salvation easy by saying "Pardon me, oh God," three times before sunset, was completely shut up, and could not get a hearing, and our bags were emptied of papers before we started.

Well, presently we were off in our fishing-boat, laughing at our inconsistency, for we had borne the fatigue of driving overland from Tunis to Sjad in the post-carriage, rather than take the steamer, and here we were starting for we did not know how many hours' sail in a small vessel, which was certainly not built for the convenience of lady passengers. But never mind, to go to Kerkenah had come on our hearts in such a way that we forgot the horrors of sea sick-

ness, feeling if we did not go, who would think of that out of the way place, or reach those souls so cut off?

We had a beautiful voyage, and reached the particular shore we were destined for rather before three o'clock, and then began our novel experiences. A sort of Robinson Crusoe's land seemed stretched out before us, no houses or people, just sand and palm trees. The boat could not reach the shore, but grounded a considerable distance off, where the water was about knee deep. Everything had to be carried, and ourselves also.

The man who carried me was rather short, and I am somewhat heavy, and I felt his arm getting lower and lower, in spite of my efforts to rest my weight on his shoulder. Had the distance been any farther, I must have been put down in the water; as it was, my feet and dress were dipped in the sea. However, there was plenty of time to dry my skirt in the sun, for first the boy had to be sent for a donkey, and then a large basket of apricots were equally divided between the three men, and the boat had also to be cleared up so that it could be left, after which we started, and soon came to a house, where there was another long delay, for, of course, the extraordinary appearance of two women had to be explained, and their husbands, or rather the lack of them, accounted for, and our quiet remonstrances, that we needed a house before dark, were only met with the assurance that there was "plenty of time."

At last we were fairly off for a long walk to the village, and on arrival our things were put down at the door of what we were told was a most desirable residence. The sheikh of the village soon appeared and welcomed us most kindly. While he sent

for the key other people gathered, and questions and answers, and kind assurances of welcome flowed plentifully.

Presently it dawned on the good people that the key was not forthcoming, so on we were marched again. This time we were stopped at a café door, and when it was opened the sight was not too agreeable; however, three of the men quickly gathered up the old matting and roughly swept out the room, while the sheikh went off for clean matting. This made it look more habitable, but naturally did not take off the smell of a heap of rope in one corner, nor supply the need of a window. Air and light were admissible only by the door, and we soon found that the door open meant a room full of either men or women.

After sitting with them a short time, just to explain somewhat our wishes, and answer their curiosity; the sheikh kindly ordered all off, and told off a man to whom we were to apply for anything we needed, Gratefully we knelt and thanked our God, who had provided all for us, and made the hearts of the men so disposed towards us.

The next morning at daybreak came the first enquiry at our door, and as soon as we were ready to open it, which was certainly before half-past five, a little group of men were ready for us to sit down with them outside and read our book. Well, it was nice, the people were willing to hear, and we had come on purpose to tell them, so we simply did so till we were too tired, and had to take refuge in a house for rest.

It was a rich man's house, he had already been and asked us to breakfast, so now we went, and when the dear women found we wanted food and rest, quickly a pancake, or sort of omelette, was made, and then a

mattress spread on the floor, and we were left in quiet. When we awoke we had to eat a proper meal, and then we returned to our coffee house, refreshed and ready to meet a group of men who gathered at once on seeing us. Praise God for taking us to that little village of Sherimy, it was the most delightful time of preaching the Gospel I have ever experienced in all my wanderings. There were many readers, and now having heard the truths explained, we trust their minds are somewhat ready to understand what they read.

There was one man who came to hear frequently, and somehow he missed having a Gospel before they were all given away; however, the promise of a New Testament from Sjad, to be returned by the boatmen, satisfied him, but, on saying good bye, he did not fail to remind me, and even shouted after us again not to forget to send it. May the Holy Spirit accompany the reading of it, that he may be blessed by a knowledge of Christ Jesus.

When we reached the shore we found the boat farther off than ever—how were we to reach it? The difficulty was soon solved, for there was a camel with a perfect cargo of rope to be taken on board, when that had been embarked, he returned with the camel and carried us to the vessel.

We had five men on board, but before we were fairly started for Sjad, we found we were in for a fishing expedition—nets, or

rather basket-like traps, had to be found and taken up, and others put down in readiness for the return journey. Two hours were spent in the, to us, very interesting sport, and then came the moment worth waiting for, as the men, gathering round us, said, "Now we are ready for you to read to us from your book." There is nothing like abiding God's time, but for this, missionaries have to wait, so as not to push the message on unwilling or pre-occupied ears.

We had a nice little time together, proving that "Christ *must* needs have suffered and risen from the dead the third day," and two of the number were with us the next morning in our house, and listened again. Next came dinner. One of the men washed the fish and lit a fire of coals, and fried or toasted the fish on it somewhat in the manner I thought, that Christ provided for His disciples after their toil. Two beautiful fish were chosen for us, and served on a small piece of wood. Of course, we had to eat them with our fingers, but they were delicious, and a spongeful of water quickly washed our hands; indeed, we felt we could not have been more kindly treated had the boat been manned with gentlemen instead of our dear Arab fishermen.

I must give you one more instance of kindness from an Arab, also a Kerkenah man; though living almost opposite us in Sjad, he took the trouble to find and arrange a boat for us to go to the island, and, added

to that, he carried our beds and other requisites down to the boat, a distance of about half a mile, refusing to take anything in payment. Some trifling kindness shown to his dying son awoke his gratitude. We had visited the young man every day for a fortnight, and then he passed away, and was laid in a Moslem grave, but not without leaving much hope in our hearts of meeting him again, as one washed in the blood of the Lamb.

Every day for that fortnight he heard the tale of love, and the fear of death was removed. Never before had I been allowed to tell an Arab he was dying, never before had I named the Name of Jesus, an hour before the soul took flight—but the father stopped his repetitions in the name of Mohamet, and made room for me to kneel beside the dying man and again repeat the sweet assurance, "Jesus died for you, Mamond." He heard my voice and smiled his answer.

Kerkenah has ten villages, four of them large ones. We were told that a cool breeze was always blowing, making summer heat agreeable. The people are kind, and apparently not so tied and bound by their religion as some. They are a hard-working people, women and girls taking their part in the fields. An industrious people are always larger-hearted and more easily reached. May the Lord lay them on somebody's heart.

OUTFITS.

THE following missionary probationers, most of whom have been spending twelve months in Barking for the study of Arabic, will (D.V.) be proceeding to the North Africa Mission Field early in the autumn:—Mr. J. Johnson, Mr. C. T. Hooper, Mr. D. J. Cooper, Miss J. Dowling, Miss E. Mills, Miss G. L. Addinsell, and Miss M. A. Prior. We shall therefore be needing a considerable sum to provide the necessary outfits and passages for these fellow-labourers.

Should any friend of the Mission feel it laid on his heart to send us £200 for this special purpose, we should much rejoice.

FUNDS.

DURING the first three months of the present year the supply of funds for our work was very encouraging. Although we had brief seasons of trial, the Lord speedily appeared in answer to our united petitions, and sent us help. The month of March was especially good, over twelve hundred pounds having been received for special and general funds. Indeed, the supply

for special purposes has been very satisfactory throughout, and has called forth much praise to God for His goodness.

Since March, however, the amounts received for the General Fund have been very small. Not only are a number of the missionaries supported from this fund, but the majority of the expenses connected with the mission stations abroad, as well as those at home, are drawn from the same source. We should, therefore, be thankful to see it very greatly replenished.

"ONE THING I DO."

WE are learning day by day with increasing clearness that, whatever it may be at home, here, certainly, there is no question that life must be just simply a doing of one thing, *one* thing, *a following hard after God* in heart for oneself, and in life for the perishing ones around us. Here there is only time, only strength for the one thing, to learn of Him and to make Him known. Oh, to be amongst those who, mighty in faith and prayer, move the arm of God, and bring down the flood upon the parched land!

MRS. HOWARD TAYLOR.

A PERSONAL QUESTION.

DR. GRANT, who afterwards became a missionary to the mountain Nestorians, was, in his earlier days, greatly exercised as to his "call" for foreign mission work. The following is his testimony as to the results of his own self-examination:—

"I have been seriously examining whether duty to my Saviour calls me to labour in a foreign field. When I think of the magnitude of the work and the importance of thorough preparation, and then of my own unfitness for a post of so great responsibility, my heart almost faints within me. But then, as I ponder the worth of the soul, and see millions going to the awful retributions of eternity, my heart grieves that so few heed their cries, and I am ready to exclaim, 'Here am I—send me!'

"At Jesu's call, and sustained by the blessed assurance, 'I am with you always,' I stand ready to go, in the face of death and danger, to any part of the world under the dominion of the prince of darkness. My only wish in regard to a location is to go where I am most needed. If to glorify the Redeemer in saving souls for whom He died be the all-important business of life, ought we not to make all else subservient to it, and, regardless of our own feelings, lay aside everything that would hinder its faithful prosecution? Is any sacrifice too great to make for Him who sacrificed His life for us?

"I know too well that keen will be the trial of our separation; but how soon shall we meet again! and if *then* Christ approves, shall we regret the trial? How shall I wish I had decided when I stand at the bar of God? Shall I not wish that I had laboured for the heathen who shall meet me there? What though here I might heap up riches, would they compare with the durable riches laid up for those who through much tribulation have washed their robes white in the blood of the Lamb?"—*Assembly Herald*.

Egypt.

DAILY LIFE AT THE MISSION HOUSE, ALEXANDRIA.

BY MR. W. SUMMERS.

April 1st, 1895.—This morning, at the women's medical mission service, we had an encouraging attendance of a dozen. The message was, "Except ye be converted and become as," etc. The women listened very attentively, and some of them afterwards thanked me for praying "from the heart."

Tuesday, 2nd.—At the men's service this morning we had an attendance of seven. All listened carefully to the address, one aged gentleman responding to some of the sentiments expressed. The message was, "I am *the* door." When the medical work was over, I had about half-an-hour's talk with two Moslems who remained behind. In the course of the morning we were favoured by a brief though pleasant visit from Mr. Meredith, of Croydon, who kindly left a gift for the work. These acts of kindness and appreciation cheer us much.

In the afternoon A. A. called on business. After it was settled we had, over a cup of coffee, the duty of Moslems in reading the Scriptures. He assented too easily to all I said.

In the evening I had a long visit from two effendis, one of whom was present at the medical mission in the morning. Most of the time was spent in answering the usual objections against giving Christianity any serious consideration.

Friday, 5th.—Small attendance of men at the medical mission to-day; only six at the service. I spoke about the "Eternal Word" as revealed to us in the opening verses of John's Gospel. No exception was taken to the teaching, at which I was somewhat surprised.

In the evening three Moslems came, with whom I had a short conversation. Two of them were strangers to me. One said he had heard a great deal about me, and had often wished to make my acquaintance, but he felt shy in coming to see me without a formal introduction. Of course, I informed

him that we observed Eastern manners when the eternal welfare of the soul was concerned. How many are the devices of the devil to keep men from a knowledge of the truth!

Monday, 8th.—Our women's service numbered ten, but some of them were not inclined to listen, and that distracted the attention of the others. "Ye shall find rest to your souls," was the golden truth I sought to impress upon their hearts' consideration.

In the evening, M. A. called for a short time, and I had three native visitors beside, one of them a Christian. When left alone with the remaining two Moslems I had a very precious time. One of them was especially anxious to read and understand the Gospel. He was once a flourishing merchant, and through no fault of his own lost at one stroke all his capital of six thousand pounds. He is now a store-keeper. I sought to show him some of the gracious Divine purposes in this trial, not one of the least of which was his becoming acquainted with the Gospel. We parted at 11.30 p.m.

Good Friday, 12th.—Had a congregation of ten men this morning. In order to be in sympathy with the rest of Christendom in thought and feeling, I addressed them on the subject of our Lord's death and crucifixion. Though much was said that was contrary to their creed and prejudices, they listened attentively and reverently. I felt that the Spirit was sending the Word home. No one offered any objection, as is usual when we insist on the ransoming death of our Lord. May this most precious truth never be forgotten by them.

Saturday, 13th.—This evening A. A., an enquirer from Palestine arrived, after a trying and protracted journey across the Sinaitic desert. He has come here in order to be free from persecution and to find work. I am afraid he will have difficulty in getting employment as a teacher, as he wishes, as his scholastic knowledge is somewhat deficient; still, we must do our best for him.

Sunday, 14th.—In the afternoon, as I was collecting my thoughts for the evening Arabic service, three effendis called. One of them was very talkative, and insisted there was good and bad in all religions, and that it was man's duty to choose the good and eschew the evil. I read to them the system of ethics as propounded by our Saviour on the Mount, in order to show that the religion of our blessed Lord was *all* good, and then followed this up by pressing upon him an *immediate* acceptance of our Lord as his personal Saviour.

16th.—This evening I had a long talk with the three effendis. The great thought I sought to impress upon their hearts was the supreme necessity of a *personal* acquaintance with God, and a sincere heart as a necessary condition to this. They went away, knowing, as they never knew before, that we can only know the Father through the Son.

18th.—At the women's service I had an attendance of twelve, but as a few children present were screaming, I had but indifferent attention to what I said. After service, went to town to enquire after friends who were dangerously ill. In the evening had the three effendis again who were present on Tuesday evening. I read and taught them from the opening chapters of Matthew's Gospel. Evidently their interest in the Gospel is deepening.

19th.—At the men's service I had an attendance of seven. The truth I sought to impress on their hearts was, "But grace and truth came by Jesus Christ." They followed all I said with marked attention.

In the evening, as I was reading the Scriptures with Ayoub, M., the effendi, and a friend came in. His friend wanted me to speak with the heads of the Coastguard Department, in order to secure his transference from Port Said to Alexandria. Of course I refused to interfere in these matters as kindly as I could. He left soon after, and I had a long and serious talk

with M. He is interested in Gospel truth, although I do not see much sign of conviction about him.

20th.—This evening Ayooob asked for baptism. About 9 p.m., M. came again, and stayed till 12.30. In the course of our conversation, he asked many questions, and showed such interest as led me to think he was seeking a truer knowledge of Christ. When he did leave at 12.30 it was with reluctance.

Monday, 22nd.—At the women's service we had sixteen present, and very good attention to the lessons drawn from the story of "the woman who was a sinner." M. has spent all the morning with me over the Word.

Tuesday, 23rd.—Last night, after I returned, I heard that the three men who came the other night again put in an appearance, and as I was not there they stayed for about an hour-and-a-half reading the Scriptures.

Wednesday, 24th.—Last night we heard of Mrs. Buchanan (wife of the Presbyterian Minister) having had a sudden relapse. Mrs. Summers and I went at once to hear further particulars. On reaching the house, we found dear Mrs. Buchanan was passing away to be with Jesus. We stayed with our friends, and at a quarter to one this morning the end came and the sweet spirit left us. Throughout the day I helped in the funeral arrangements, and in the afternoon joined the large company of mourners. May comfort and trust be granted to the dear bereaved ones.

Thursday, 25th.—At the women's service there were seven present, and they listened most attentively, and gave numerous responses to the prayers. The rest of the day I did carpentry and masonry work.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Dr. GEO. M. GRIEVE (Casablanca).

As regards our medical work, we open our dispensary every day in the week, except Sunday. A week or ten days ago we were encouraged by an increase for a few days in the attendance of patients, but the numbers fluctuate considerably, and we know not, when the day begins, if we are to be busy at the dispensary or not. Two dozen patients in the forenoon keep us fairly busy, that is, with a mixture of cases requiring dressing, which I attend to myself. There was rather a sad case came in about ten days ago of an old woman, brought by her son, from a place two days' journey from here. She had a dirty, foul-smelling tumour (fungating) on her heel, and was in a very low state of health. The son requested me to amputate her leg, but some way or other I suspected the man and could not think that his request was altogether for his mother's good. Even the woman asked to have the leg removed, but I refused right-away, on the ground that something might be done towards getting rid of the tumour, and mentioned so to the son. He did not favour this. I asked him to find a friend with whom she could stay, and then I would try and do something for her. This he objected to, although the friend offered to take her in. He said he would leave her under a tree or at the side of a wall. We suspected he was after foul-play upon his poor mother, and we afterwards learnt from one of the friends that he wanted to get rid of her—in fact, he said so himself later on. The poor old woman herself seemed to be tired of life, and no wonder when her own son considered her a burden. There is need of a hospital here, and such an instance as I have mentioned plainly shows how much better it would be that such cases should be treated under our own supervision, without the danger of having the patient tampered with and then the doctor blamed.

From Miss S. M. DENISON, (Tangier).

Monday, May 6th.—I want to send a word of thanks to the friends who constantly send us boxes of bottles for the dispensary; twice lately we have come quite to the end of our ordinary sized bottles and been obliged to give medicines away, either in some that were two or three times too large or else divide one mixture into two small bottles, and once even into three tiny phials. As one of those who feel specially the boon which a box or barrel of clean, carefully packed bottles is, I wish to let the kind friends at home know the very real help they are to us here.

We have had a visitation of locusts, fortunately they did not remain long nor do much mischief.

Some days later.—My last sentence was too hastily written, as the locusts have reappeared in much greater numbers, and the people say they are laying their eggs in the ground; it is not the locusts themselves but their young ones, called "merd," the natives so dread, it is they who destroy all green life, sparing nothing, I hear, except the oleander, which is too bitter for them to eat. Some of the natives here eat them and consider them very good, others look upon them as very disgusting food.

We have been much cheered by the Foki lately, he shows such evident signs of real longings after the better life. He is one who was baptized at Mogador some five years since and lately seems to have gone very much back, but frequent prayer has been made for him, and apparently without any human instrumentality he has expressed his desire to be whole hearted in following Jesus Christ. Will you pray that we may all by life and doctrine be very helpful to him, and that there may be very real guidance given in the leading on and feeding of the few weak converts here? Their difficulties and trials are many, and any attempts that have been made in the past to gather them together for regular systematic instruction have proved unavailing, some of them being afraid of others reporting them, when the result would probably be imprisonment or worse. We long, however, to see the martyr spirit in them, a willingness to suffer for Christ's sake.

"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.

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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		Susa.	
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	Miss E. K. LOCHHEAD ..	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss M. C. LAMBDEN ..	May, 1888	ALGERIA.		Algiers.		Tripoli.	
Mr. C. MENSINK ..	Oct., 1888	Tlemcen.		<i>Kabyle Work.</i>		*Mr. H. G. HARDING ..	
Mrs. MENSINK ..	May, 1890	*Miss R. HODGES ..	Feb., 1889	Mr. E. CUENDET ..	Sep., 1884	*Mrs. HARDING ..	
Mrs. H. BOULTON ..	Nov., 1888	Miss A. GILL ..	Oct., 1889	Mrs. CUENDET ..	" 1885	Mr. W. H. VENABLES ..	
Dr. C. L. TERRY ..	Nov., 1890	*Miss L. GRAY ..	Feb., 1891	Djemaa Sahridj.		Mrs. VENABLES ..	
Mrs. TERRY ..	" "	Mr. W. G. POPE ..	Feb., 1891	Miss J. COX ..	May, 1887	Mr. W. REID ..	
Miss K. ALDRIDGE ..	Dec., 1891	Mrs. POPE ..	Dec., 1892	Miss K. SMITH ..	" "	Mrs. REID, <i>née</i> HOLMES ..	
Miss S. M. DENISON ..	Nov., 1893	Miss A. HAMMON ..	Oct., 1894	*Miss E. SMITH ..	Feb., 1891	Miss E. T. NORTH ..	
Dr. G. R. S. BREEZE ..	Dec., 1894	Mascara.		*Miss A. WELCH ..	Dec., 1892	EGYPT & NORTH ARABIA	
<i>Spanish Work—</i>		Mostaganem.		Alexandria.			
Mr. N. H. PATRICK ..	Jan., 1889	Mr. A. V. LILLY ..	July, 1885	Mr. W. SUMMERS ..			
Mrs. PATRICK ..	Sep., 1889	Mrs. LILLY ..	Apr., 1886	Mrs. W. SUMMERS ..			
Miss F. R. BROWN ..	Oct., 1889	Cherchel.		*Miss R. JOHNSON ..			
Casablanca.		*Miss L. READ ..		Dr. H. SMITH ..			
Dr. G. M. GRIEVE ..	Oct., 1890	*Miss H. D. DAY ..		Miss A. WATSON ..			
Mrs. GRIEVE ..	" "	Constantine.		Miss VAN DER MOLEN ..			
Mr. J. J. EDWARDS ..	Oct., 1888	Miss L. COLVILLE ..	Apr., 1886	STUDYING ARABIC, ETC., IN ENGLAND.			
Mrs. EDWARDS ..	Mar., 1892	Miss H. GRANGER ..	Oct., 1886	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. and Mrs. DICKINS, Mr. MILTON H. MARSHALL, Tutor. In training elsewhere: Miss F. MARSTON.			
Tetuan.		* At present in England.					
Miss F. M. BANKS ..	May, 1888						
Miss A. BOLTON ..	Apr., 1889						
Miss A. G. HUBBARD ..	Oct., 1891						

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