

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 87.

NOVEMBER, 1895.

PRICE ONE PENNY.



THE MOSQUE OF SIDI OKBA.

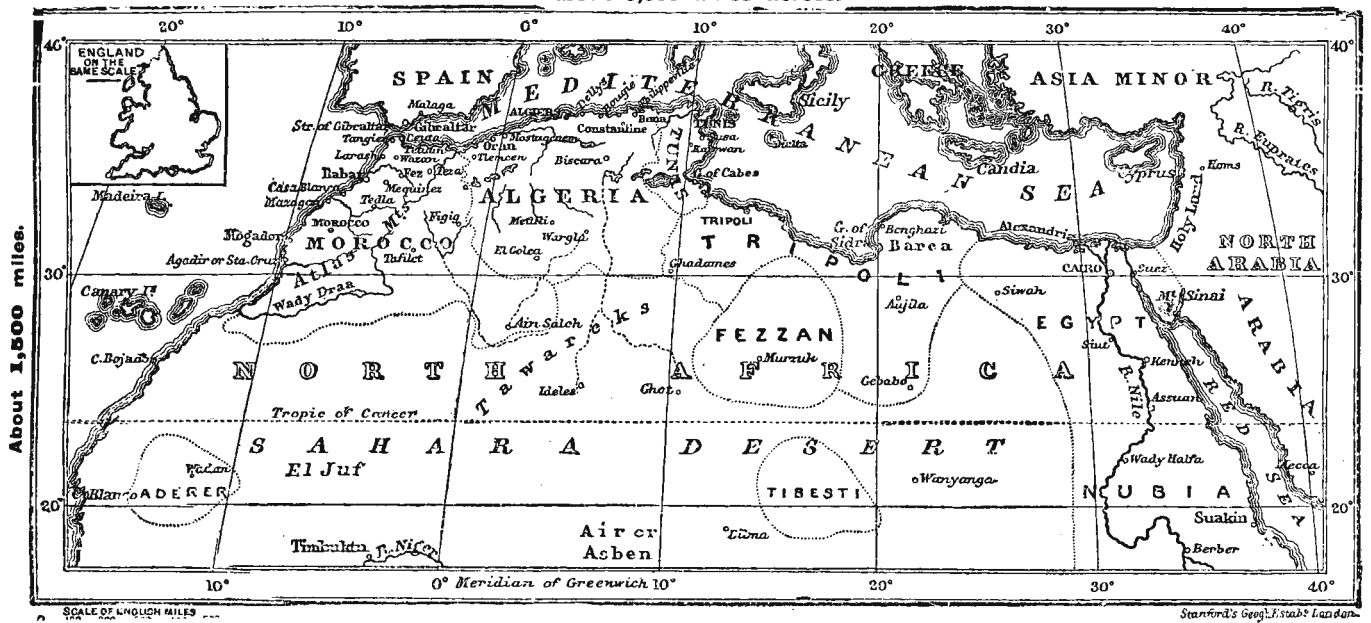
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About 3,600 miles across.



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 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 $4\frac{1}{2}$ 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.



THE MOSQUE OF SIDI OKBA (*see page 134*).

Resting and Going.

ADDRESS AT THE ANNUAL FAREWELL MEETINGS IN EXETER HALL.

BY THE REV. J. G. TRAIN, M.A.



It has been said to-day, in the very beginning of the meeting, that unless God leads we may well hesitate to go forward on the North Africa Mission or any other Mission. This Mission is worked on faith in Him, and as I thought of what I was to say to this meeting, my mind reverted to a Scripture which seemed to me to afford an admirable motto to all who go forward in faith in the Lord. This week I had an opportunity of meeting with a missionary who has gone out to India, and I ventured to speak of this Scripture to her, and she acknowledged that she had not heard it before, but she found the thought very helpful, and I hope it may be a help to some of you. It is a narrative from the Old Testament, telling of the encounter that took place between King Asa of Judah and the bands of the Ethiopians. According to a chapter in 2 Chronicles, Asa, as you know, was very suddenly surprised, and, so far as we have any information concerning the strength of his army, the number of the enemy was to that of his own followers in the proportion of two to one. But the prayer is, I think, one of the most wonderful to be found in the whole of the Old Testament: "And Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God, let not man prevail against Thee" (2 Chron. xiv. 11).

There is something inspiring, dear friends, as we even hear the words, "We rest on Thee, and in Thy name we go." May I not, in the little I say this afternoon, suggest this as a motto for those who are going out in connection with this Mission at this time? Take it up, brethren and sisters, and say, "We rest on Thee, and in Thy name we go." You are going against a multitude—I don't need to tell you that; the numbers against you are considerably more than two to one, but greater is He that is with you than he that is with them. Well would it have been with Asa if he had always said *that*. He did not, unfortunately. We read that, instead of trusting in the Lord, he relied

on an alliance with Syria, and found the arm of flesh failed to sustain him. Well had it been with Asa if he had rested on the Lord all the time.

Dear brothers, there are one or two thoughts in connection with these words that I think are very readily suggested by them, and the first is this : that we dare not go without resting. Asa felt that, and so he said, "We rest and we go," but he put the rest before the going, and there will never be any going to purpose unless there is first of all resting ; and if we want instruction, dear friends, as to what resting means, I think the narrative affords us not a little. We have many details about Asa ; for example, we have this in a subsequent chapter, that resting, as it is expressed in this phrase, is interchangeable with relying on the Lord. To rest on the Lord is simply to rely on Him, on His strong arm, on His illimitable might. I think we may perfectly well say that, first of all, when Asa declared he rested on the Lord, he meant he was in covenant with the Lord. You know that in the book Asa's act is described in this way : He called on the Lord of Israel. Well, the Lord was his God ; he was in covenant with Him ; he was reconciled to Him ; and in his prayer he says, "O Lord, Thou art our God." There was a covenant relationship, and when Asa says "we rest on Thee," he dwells on the blessed fact of that covenant relationship. Brethren, we are in covenant with God in Jesus Christ. He is our God ; we are His people. He has chosen us to show forth His praises, and surely, in this sanction of being in covenant relationship, we can well say, "O Lord, we rest on Thee."

But, dear friends, Asa was in more than covenant relationship with God. I do think that when Asa so expressed himself he was in actual communion with God. I take it, it is possible to be in covenant with Him and not always to be in communion with Him. But, on this occasion, Asa was manifestly in communion with Him. Shortly afterwards, as I have already hinted, he is out of communion ; instead of hurrying off to the Lord, he hurries off to Syria ; instead of relying on the Lord, he relies on the number of his allies—that is, on the arm of flesh. Why ? Because he was out of communion, and it is very interesting to observe that even when Asa was returning from this encounter with the Ethiopians, having accomplished a most marvellous victory, he was met by a prophet (Azariah, the son of Oded) who indicated this : "The Lord is with you while you are with Him"—while you are in communion with Him, while you are in fellowship with Him. So I take it, brethren, to rest on the Lord is not only to be in covenant with Him, but in communion with Him too. O Lord, here at this moment, here as Thou seest us at Thy feet, we rest on Thee.

One thought more, brothers, suggests itself to my mind here in explanation of what it is to rest in the Lord. It appears to me that Asa, in a very marvellous manner, on this occasion, apprehended not only that it was to be in covenant with the Lord and to be in communion with the Lord, but, if I may venture to put it so, what it was to be identified with the Lord. That is a further reach of faith. I find it difficult to express adequately what I mean, and if you are not satisfied with my expression, you may put the thought for yourselves in any way you like, provided you have the idea of inspiration. Asa's words are : "O Lord, Thou art our God, let not man prevail against Thee." Don't you see, Asa has got out of sight altogether—Asa is lost in Him ? In Him he trusts, and in his view it is no more the King of Judah that is taking the field—*it is God that is taking the field* ; and who can stand against God ? Not hosts of Ethiopians, or any other hosts ; not hosts of Mohammedans, or any other hosts. It is very significant that in the following verse this is what we read : "So the Lord smote the Ethiopians before Asa." It was not Asa who did it, after all. It was the Lord ; and Asa gives the Lord His place. He was lost, in a certain sense, in union with Him. So there is this meaning, and far more, in what Asa said : that the child of the Lord may not only rest in the Lord in being in covenant with Him, and being in communion with Him, but that yet more He may be lost in Him.

But, dear friends, if we dare not go without resting, then surely one may say further that we should not rest without going. Asa, as we have seen, knew what it was to rest ; and there are a good many people who know what it is to rest, but they do not seem to know anything else ; they rest constantly. But Asa did more than rest ; an emergency arose ; a call from God came ; it was not of Asa's seeking, he did not want to encounter these Ethiopians, but they had to be encountered, and if I might be permitted to quote a sentence that I met with in the course of my reading lately, "*The discipline of helplessness and dependence preserves the consciousness of God's loving providence.*" I think that is a noteworthy sentence. Well, Asa felt himself utterly helpless—

he was confronted by the host that was to his own as two to one ; but he encouraged himself in the Lord his God, and said, Well, I rest in Him, and I will go in His name. And oh, dear friends, we need to keep the balance between the two—communion and service ; and sometimes it seems rather difficult to keep the balance between the two ; but oh ! do not let the communion take the place of the service, and do not let the service take the place of the communion. If we rest, let us also go, because, dear friends, not to go is surely to be indolent, is it not ? And the Lord might well speak to us with severity because of our indolence, if, resting, we do not go ; and not to go is surely to be cowardly, is it not ? And the Lord may well rebuke us for cowardice if we do not enter into the field into which He has summoned us to enter. That name of His can be carried to North Africa, or anywhere the wide world over. It is a panoply that avails over the whole earth while the Lord's last words were, "Go into all the world, and preach the Gospel to every creature." Do not let us be chargeable with cowardice. Let us say, "If we rest on Thee, we go forth in Thy name." And might I suggest, dear friends, that it is mean to rest without going ? Oh, it is very mean ! He has done so much for us ; should we do naught for Him ? I can never forget how, on one occasion, I was called to visit a young man who was stricken by serious sickness. He had been very careless in the days of his health, and of course there was nothing for me to do but to present to him the Gospel of the Grace of God ; and the expression that came from him was, "It seems so much to get for nothing," and he took it all. And his sister told me that his gladness after taking it was very great, but it was dashed somewhat by a thought that came over him and that found expression just before he died. He said to his sister, "Is it not mean to die like this ?" What did he mean ? Why, surely that it is mean to do nothing for Him who has done so much for us. Oh, brethren, we rest on Him ; let us add the word that Asa added, "We rest on Thee, and in Thy name we go."

There is just one thought suggested to my mind in connection with these words, and it is this : I had said, first of all, that we must learn to rest in the Lord ; I have said, secondly, that we must be ready to go forward in His name ; and oh that all of those who rest in the Lord may be stirred up to going ! I think there is reprehensible resting ; I think that in many quarters there is keeping of the pound where the Lord has meant us to trade with it. He says, "Occupy till I come ;" and He gives us to know that the pound will multiply just as we trade with it. But one last thought, and I think it is a legitimate thought to attach to this Scripture—indeed, I think it is contained in it. We may rest in going. Is not that a blessed thought ? We may *rest in going*. Asa seemed to apprehend that, for this is what he said, "We rest in Thee, and in Thy name we go" ; and you cannot read his words without being aware that, as he went, he knew, at the same time, he rested ; so that communion is to be carried into service. And oh, dear friends, the best communion is that which is carried over into service, and the best service is that which has communion as the very heart and centre of it, and that was the service that Asa entered on when he said, "We rest in Thee, and in Thy name we go." We may rest—blessed be His name !—as we go. The Lord help us to do that ; the Lord help the brethren who are going out to Africa to do that—to rest as they go, to rest in their going, to carry communion into service.

There was a Scripture quoted in prayer by the brother who led us a little while ago, which was in my mind, along with its kindred Scriptures, before I came : "Let the peace of Christ rest in your hearts." May that peace and rest be ours ! "Let the Word of Christ dwell in you richly." Well, may we let it dwell in us. And the third is, "Whatsoever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Oh, what a blessed thought that, "Whatsoever we do," especially what we do in His service, we may do in His name, giving thanks the while with a song on our lips ! And then, brethren, it will be no longer we who take the field ; it will be God who will take the field, God who will secure the victory, and God who shall have the glory. We may rest in going. My mind reverted to one of Horatio Bonar's beautiful hymns—the hymn beginning "Calm me, my God, and keep me calm." The lines are :—

"Calm in the sufferance of wrong,
Like Him who bore the shame ;
Calm 'mid the threatening, taunting throng
Who hate Thy holy name ;

"Calm as the ray of sun or star
Which storms assail in vain ;
Moving unruffled through earth's war,
Th' eternal calm to gain."

"We rest on Thee, and in Thy name we go against this multitude." Lord, help us more and more to enter into the meaning of the prayer.

Notes and Extracts.

AN account of the Annual Farewell Meetings at Exeter Hall will be found on page 135.

DEPARTURES.—Miss Read and Miss Day left England on Thursday, September 19th, for Havre, from whence they afterwards proceeded to Algiers, *via* Marseilles. We have since heard of their safe arrival at Cherchel, and of the very hearty welcome accorded them by both French and natives.

WITH the commencement of the New Year we hope to greatly improve our Monthly Record. It will be printed on much better paper, and will contain an increased number of illustrations. We hope also, from time to time, to publish articles from well-known missionaries labouring amongst Mohammedans in all parts of the world; these will be specially written for this paper.

Will our friends aid us in our efforts to increase the monthly circulation? This is a work in which nearly all can help. For this purpose we will gladly send a few copies each month to any who will try and obtain new subscribers, or endeavour to introduce the paper into Christian homes where it is likely to be read.

PHOTOGRAPH.—We have now on sale a large photo, taken at the close of our Missionary Conference at Mildmay. The group embraces the majority of the North Africa missionaries who were at home on furlough this year, the outgoing missionaries, those studying Arabic in England, some members of the Council, etc. etc. The size is about 12 inches by 9½ inches; price 3s. 6d., but if sent by post, 4s.

COINS.—We have also two 5s. pieces of the reign of George III., in good condition, for which we are desirous of finding purchasers; date 1820.

TRIPOLI.—Miss North is, from time to time, visiting in the town with Mrs. Venables, but as she is only able to speak a very little at present, the greater part of her time is spent in studying. Will our readers pray that she may soon be able to speak to the people herself, and that meanwhile her life may show whose she is and whom she serves?

A MISSIONARY, writing from Egypt, says: "I often ask the women if they ever pray. Most of them laugh at the idea, and say, 'We pray! we do not know how to pray; only the men pray; do you pray?' When I say 'Yes,' they say 'Truly, truly, how wonderful! Teach us to pray.'"

PRAYER MEETINGS.—The meetings for prayer at 21, Linton Road on Friday afternoons, at 4 o'clock, are mostly found to be "times of refreshing." We shall always gladly welcome any friends who may find it convenient to spend an hour or two with us on these occasions. Our Missionary probationers, who are preparing for their life-work, are again with us for the winter session.

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.

THE following figures by Sir Gilbert Carter, Governor of the British Colony of Lagos, will give some idea of the quantity of gin and rum landed on the West Coast of Africa in a single year. The statistics given are for the three following places:—

Colony.	Population.	Imports of ardent Spirits,
Lagos	85,000	£90,000
Gold Coast	1,500,000	£100,000
Sierra Leone	180,000	£20,000

The Congo Railway continues to make steady progress; trains are now running sixty-five miles inland towards Stanley Pool.

DURING the last few years quite a number of well-to-do Christian men and women have entered the mission field at their own expense. There is an increasing practice also of missionaries being supported by individual friends. In the China Inland Mission, thirty-two missionaries are labouring at their own expense; eighty-seven are supported entirely by friends; and sixteen partly so supported. One friend supports five missionaries; three friends support two each; and thirty-nine support one each. In one case two friends support a missionary between them.

It is much the same in our own Mission, and it is interesting to notice the various ways the Lord has of providing for His children; thus twelve are self-supporting, and three partly so. Eleven are altogether supported by friends. Seven are supported either by Churches or Associations, and two partly so. One is supported by two friends, and also another in a large measure. The North Africa Auxiliaries support four workers, while one is maintained partly by invested funds, supplemented by periodical gifts from two friends. Thus forty-two of our number are supplied, either whole or in part by special contributions.

Should any of our friends desire to be represented upon the North Africa Mission field, we should be happy to send particulars of some who are already labouring for God in that land or of others who are now going out for the first time. We are always glad also to encourage the representation of Churches upon the Mission field.

SIR GEORGE GOLDIE, Governor of the Royal Niger Co., states that 1,100,000 gallons of spirits were imported into the Niger region in 1892; 1,700,000 in 1893, and about 2,000,000 in 1894. He says, "There is ample evidence of this extra liquor finding its way to the Mohammedans of the interior, whose nominal religion is no barrier against drunkenness." He further stated that after sixteen years' experience in administration in Africa, he was prepared to affirm that if steps were not taken to prohibit the liquor trade, a state of things would be brought about that would lead to the total abandonment of the country.

"WE need persons who will consecrate their lives to *Foreign Mission Service at home*. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor, and have not much to give; but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer."—*J. Hudson Taylor*.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

October 19th, 1895.

DEAR FELLOW-HELPERS,

Last month I was unable to write my ordinary monthly letter to you as the space of our paper was filled with the Annual Report and Cash Statement.

We have just concluded a series of Farewell Meetings in various places in and around London, including a general public meeting at Exeter Hall, to which reference is made elsewhere. I think the presence of God was specially realised at all these meetings, and those who were present could not fail to be stirred to a deepened interest in the claims of Christ and the needs of those who are sitting in darkness. Other gatherings are being held in various places, and we shall be glad to take meetings, or series of meetings, in other parts if our friends can help us to arrange them.

Through the kindness of Colonel Morton, of Mildmay, we were able to have a two days' Conference of Missionaries, Missionary Probationers, and the Council, in one of the smaller rooms there. Many of the matters considered were only of interest to those actually engaged in the work, but there were also very instructive thoughts on the cultivation of the spiritual life. The Conference was exceedingly helpful to all who were able to be present, and it is purposed to have a similar Conference at the beginning of October every year. Mr. Stephens' remarks as to some of the conditions to be observed that we might enjoy the practical fullness of the Spirit were very helpful. The following passages set them forth.

I. "Thus saith the High and lofty one that inhabiteth eternity whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15.

II. "What agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them; and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting in holiness in the fear of God." 2 Cor. vi. 16-18, vii. 1.

III. "Fulfil ye My joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves," etc. Philippians ii. 2 to 8.

First, humility and brokenness of heart; secondly, freedom from defilement, both external and internal; and, thirdly, like-mindedness or unity. With such God dwells in a very special sense. To such He manifests His Fatherly care, and on the likeminded He bestows peculiar and manifest blessings.

We have again to record the Lord's gracious help in financial matters. As mentioned in September, funds were coming in very slowly. This led us to wait upon God very earnestly. At a meeting of the Council it was mentioned that £450 was pressingly needed beside the ordinary requirements. Day after day special meetings for prayer were held, but for some time there seemed to be no response. At last a letter was received announcing a legacy of £500, less 10 per cent. tax, and in a day or two it was paid, thus exactly meeting the special need that was felt. Since then supplies have come in rather better, and gifts—one of £100, two of £50, and several of £25—have cheered our hearts. We are still dependent upon the Lord's bounty through His servants; but have

found waiting upon Him so profitable that we desire to use it as a main agency for funds, and recommend it to others. At the same time we use any means that may seem to be of God to awaken interest in the Lord's claims and the Lord's work.

For some weeks our fellow labourers at Tangier and Tetuan, in Morocco, have been in the midst of an epidemic of cholera. Not very much has appeared on the subject in the daily papers, as it has not been the wish of the people out there generally to frighten those at home from visiting the country, or upset trade any more than could be helped. It is not easy to say how many have perished, but some weeks ago it was calculated that probably some 500 persons had died in Tangier, and 500 more in the neighbourhood; and as the epidemic has prevailed since then, the number of deaths must be now considerably greater. In Tetuan the outbreak occurred later, but has been more fatal. Our lady doctor, Miss Breeze, Dr. and Mrs. Rocha, of Mr. Wilkinson's work, and Miss Hubbard, have gone over there to seek to render what help they can. Thus far the deaths have been mainly amongst Moors, but some Jews have also died, and a few Spaniards. We are thankful to say that none of our Missionaries have thus far been attacked. As the natives have not the remotest ideas of taking precautions against spreading the disease, the marvel is that it has not been very much worse. All ordinary missionary work has had to stop so that the workers might wait upon the sick and dying. Severe quarantine regulations have been enforced at Gibraltar, and the trade in Tangier and Tetuan has been largely brought to a standstill, so that the Spaniards are in danger of dying of starvation as they cannot obtain work. As it seemed next to impossible for the Morocco workers who are at home to get back to Tangier, their return is postponed for a few weeks. We would specially commend our friends in this sore calamity to your prayers.

Morocco generally is still in a disturbed state, and the young Sultan is reported to be marching to Rabat and thence to Morocco City. Our workers in Fez are advised to keep within the walls of the city. Poor unhappy Morocco! misgoverned, misled by the false teachings of Islam, and miserable in every way, its needs cry out for Christ the Saviour.

In Algeria things have been comparatively quiet for the last month or two. The threatened interpellation of the French Chamber of Representatives, with a view to stopping our work there, has not yet been brought forward, but may be before long. We pray that the King of kings, to whom all authority in heaven and earth belongs, may over-rule the whole business, for His glory and for the furtherance of the Gospel.

From Tunis we have reports that Sidi Ahmed's health has not been good lately, but we are gladdened to know of one or two more professed conversions of Moslems there, so that with the man that was baptised by Mr. Mensink in Tangier, who has since gone to Tunis, there are four or five Arabic-speaking converts in Tunis able to meet together and help one another in the ways of God.

Dr. Churcher, at Susa, seems much encouraged in his work, particulars of which are given elsewhere.

We are hoping to send reinforcements to Tripoli in a few weeks. A goodly number has been coming to the Medical Mission which Mr. Venables and Mr. Reid are carrying on.

From Alexandria we are glad to hear from Mr. Summers of an interesting work going on in connection with the American Presbyterian Mission. A native Coptic preacher has lately come and is conducting services in Arabic, which seem to have been a means of reviving the Arabic-speaking Christians, and consequently doing good all round.

Generally speaking, there is a good deal to call for praise, and, as always, much to call for prayer.

Yours heartily in Christ,

EDWARD H. GLENNY.

Description of Illustrations.

THE MOSQUE OF SIDI OKBA

ABOUT twenty kilometres (twelve and a half miles) south-east of Biskra lies the oasis of Sidi Okba, which is the religious, as Biskra may be called the political, capital of the Ziban.* Sidi Okba derives its name from the renowned Arab conqueror who in the seventh century overran the whole of North Africa, from Egypt to Tangier.

The village, like all others, is composed of houses of one storey, built of dried mud. The market-place and small shops are exceedingly quaint and curious, but the centre of interest is the mosque, which is probably the most ancient building in Africa. It is square, each side being about thirty-eight yards long, with a flat roof supported on a number of rude columns, one of which, with a spiral ornament round it, may possibly have been brought from a Roman building. The rest are extremely rude imitations in clay of stone pillars. At the north-west corner is the shrine of Sidi Okba,



STREET IN THE ARAB QUARTER OF ALGIERS.

screened off from the mosque. It is a tomb of the ordinary Marabout type, hung round with silk, ostrich eggs, and other pieces of tawdry furniture. On a carved wooden door on the east side, and on one of the pillars is a rude inscription in early Cufic characters : " This is the tomb of Okba, son of Nafa. May God have mercy upon him."

STREET IN THE ARAB QUARTER OF ALGIERS.

Algiers is divided into two distinct parts, viz., the modern French town, and the ancient city of the Deys. The former consists of regular handsome streets and squares, fine public buildings, and modern hotels, and is well lighted with gas. The ancient part of the city, inhabited chiefly by Arabs and Jews, lies on the steep hill which rises behind the city, and is the very opposite to the French portion. The streets are exceedingly narrow, tortuous, and irregular, often ending in a *cul de sac*, and are so steep as to be inaccessible for carriages. They are, however, cool and shady, owing to their extreme narrowness. The longest of them, the Rue de la Kasba, is ascended by 497 steps.

These streets are again joined by many alleys, just wide enough to pass through, and the whole labyrinth is terribly confusing to any stranger who endeavours to find his way through it. Many of the Arab names have been retained, but so altered as to be scarcely recognisable.

The exterior of Arab houses is remarkably plain, everything like decoration being studiously avoided ; the interior, however, is picturesque and elegant. They are mostly built with a central court, the rooms around being used as kitchens, store-rooms, baths, etc. The private apartments of the family are usually above, for the sake of seclusion.

Within these houses, as within the walls of a prison, are thousands of women, who scarcely ever see the outer world, and then closely veiled, as we see them in the picture. As we look within these grated windows, and in imagination see these weary prisoners, their lives so sad and empty, and yet, like ourselves, with human sympathies and affections, we cry to God, like one of old : " Oh ! send out Thy Light and Thy Truth." The veil upon their face is only a symbol of the thicker veil which covers *their* hearts, as it does also those of their Jewish neighbours ; its warp and woof is ignorance and prejudice, and it can only be removed by the persistent, loving ministries of godly women. Both education and gift are necessary, to meet as they frequently have to do, the " cunningly devised fables " of Mohammedan teaching, but love will find its way through barred windows and more closely barred hearts. Let us be much in prayer for these poor slaves of Satan.

* The Ziban is the name given to the Lower Sahara, a vast depression of sand and clay, to the south of the Aures Mountains, and stretching on the east as far as the frontier of Tunis.

ANNUAL FAREWELL MEETINGS.

ONCE again, in the goodness of God, the friends of the North Africa Mission were permitted to gather at Exeter Hall on the afternoon and evening of Tuesday, October 8th, to say farewell to a number of missionaries who, having been at home for a short time, were about returning to their various fields of labour, and also to eleven others who, having completed or nearly completed their twelve months' study of Arabic in England, would within a few weeks be passing out to the regions beyond.

A goodly company assembled in the Lower Hall at 3 o'clock, presided over by Colonel Morton, of the Conference Hall, Mildmay, who has always shown a brotherly interest in our work and a desire to help it forward by any means in his power. After the singing of a hymn, the meeting was led in prayer by Pastor James Stephens, of Highgate. The Chairman then read and commented upon Exodus xxiii. 20-33, after which he introduced the Rev. J. G. Train, of Norwood, who gave a helpful and stimulating address from the life of Asa, which will be found fully reported on page 129.

Five of the returning missionaries then gave interesting accounts of their work, these being Miss Grissell, from Tunis; Mrs. Edwards, from Casablanca, Morocco; Miss Banks, from Tetuan, Morocco; Mr. Jas. Lochhead, from Constantine, Algeria; and Miss Emily Smith, who has been working amongst the Kabyle population at Djemaa Sahridj.

An adjournment was then made to the gymnasium for tea, immediately after which an informal meeting was held in the hall, where a small but capital choir, under the leadership of Mr. M. H. Marshall, our Arabic tutor, sang some stirring missionary hymns, and some of those who would be shortly going out for the first time told by what various ways they had been led to give themselves to the work of the Lord in North Africa. These were Mr. J. Johnson, who goes to join the staff in

Egypt; Miss G. L. Addinsell, who is going to Tripoli; and Mr. D. J. Cooper, upon whose heart the Lord has laid the tribes of the Tuariks who inhabit the Sahara Desert. This brother also goes, in the first instance, to Tripoli, until the Lord opens the door for him to pass further inland. The others were Mr. C. T. Hooper and Pastor W. Dickins.

The evening meeting commenced at 7 o'clock, the chair being occupied by Pastor Jas. Stephens, who has been for many years one of the Council of the Mission, and on more than one occasion has visited the Mission stations in Algeria, Tunis, and Egypt. After reading by Mr. Stephens from Luke v. 1-11, with some very profitable remarks suited to all workers, whether at home or abroad, prayer for blessing upon the meeting and the workers was offered by Pastor Geo. Turner, of Sutton. The Chairman's address we have given *in extenso* on page 139. Mr. Edwards, who has laboured in various parts of Morocco for the past seven years, spoke as to the slavery which is still carried on all over that country, although within five days of London. He had himself seen young girls sold in the market-places by public auction, and inspected by possible purchasers as if they were cattle.

Miss Bolton, of Tetuan, followed, and at once laid hold of the meeting as she gave utterance to some searching thoughts from the opening words of the book of Genesis: "In the beginning, God." Others had spoken of the deep needs of the people of North Africa, their wretchedness, their moral darkness and sin, all of which was solemnly true, yet if they were ever to be raised, to be emancipated from the powers of evil, all efforts must have their beginnings in God, and be carried out in union with Him.

Pastor Thos. Spurgeon, of the Metropolitan Tabernacle, was the next speaker. After a few preliminary remarks, he said:—

"I am glad that I have come, for it is a missionary meeting, and I believe in the depths of my soul in Christian Missions. Then what a very interesting occasion this is! This is no ordinary missionary meeting. These friends are saying farewell, and they have said it very touchingly. I wish we could say something as appropriate to them as the words they have spoken in our hearing. For my own part I shall do better just to ask the Lord to speak to them and to drop into their souls the very message that shall linger there, not losing its sweetness while it lingers, but growing sweeter as the days go by.

"I think there is something deeply interesting about being connected with a young society, to see it develop and spread and grow. I confess that it has been an interesting item in my life to live in a young colony of which my dear father once wrote to me, saying, 'You are helping to drive piles, on which a colossal fabric will yet be reared.' And you, dear missionaries and workers in this cause, it is just what you are doing, driving the piles. See that

you do it well; see that you drive them home to the bed-rock beneath, and if God spares us we may hope to live to see great things done in the name of Jesus, and glorious results accruing to the small beginnings. Dear Mr. Glenny said last night in the Tabernacle that already the droppings of the shower were being experienced, and that he believed for greater things than these. He said, 'We will not be content until the floods come—floods upon the dry ground.' Well, it is a little society—that gives me, for one, a greater interest in it. But in such a cause I feel convinced it is not going to be little for long, but that it is growing and will keep on going and growing to the praise of God.

"Well, then, I was glad to be here because, as most of you know, my own dear father was, while he lived, very interested in this Society. Now, I venture to think he was a pretty good judge of most people. I never knew a man who could see further through a brick wall than he could; and when he was beginning, in the Providence of God, a Missionary Association in

connection with his College, not being able at the first onset to make all the arrangements of a Missionary Society, he looked to this one, and you know the arrangement that was made with two of his men, as we often call them, Brother Patrick and Dr. Churcher, who work in connection and conjunction with this Mission, though still, in a sense, the agents of the Pastors' College Missionary Association. They still are good men and true; I do not know whether you have on your list any better men and women than these two brothers and their wives; if you have, I should like to know them. I fancy they would be hard to find. I only hope there are many like-minded with them, as I believe there are. I cannot help feeling tenderly towards a Society on which my dear father looked with such eyes of love, and for which he prayed so earnestly. That is one reason why I am glad to be here to-night; here's another. I am given to understand this is supposed to be a particularly hard sphere, a tough corner: we will not call it a forlorn hope, because there is no such thing to a Chris-

tian; but if it were, these are the ones to go to it and to carry the battle to the gates of the enemy.

"Your Secretary, last evening, in the Tabernacle, told us that some time ago the prayers of God's people were being offered that doors might be opened to missionaries. Perhaps you say, there is no need for that prayer; some of them seem to open of their own accord. So far so good. But the opening of the heart is another thing. The Lord who has done the one can and will do the other. While he spoke last evening, I thought of Peter. You remember how the great iron gate opened to him of its own accord. Then he got out into the street, and the Angel left him; for God does not act supernaturally when there is no more need for it. Then he went to the house where they were praying, and began knocking at the door. They were praying for Peter, but it was not the sort of prayer that God commends; it certainly was not the prayer of faith, for when he was knocking they thought it was anyone but Peter. One said, 'It is his spirit'—they thought of spirit-rapping evidently—and Peter had to stay out in the dark, and perhaps in the cold, for ever so long, waiting for that little wicket-gate to open. It seemed so strange that that little wicket-gate should keep him so long, after the great iron gate had opened so easily. So we sometimes think, Well, if the Lord has opened this door for His ministers and missionaries, why does not He open the little wicket-gate of the heart? He will by-and-by; but there must be much patience. That, I am sure, will be forthcoming, now that I have seen your dear friends here. Well, if it is a hard field, the more need for workers, the more glory to God that there are workers, and that the work is being at length accomplished.

"I have an interest in this Society and its work, too, because the field is so near home. I think I can honestly say this, though I confess that at times I have fallen

under the spell of the charm of distance. Distance lends enchantment to the view, and I am afraid that as a rule the more distant fields have the greater interest for us. Brothers, these things ought not so to be. I think the nearer the field geographically, the nearer it ought to be to our affections. Yet I think you will bear me out that this is not generally so. I have been privileged, as you know, to labour for many years in New Zealand. We have there at our doors the 'Aborigines of the country'—the Maories. They have been evangelised in years gone by, but war wrought havoc amongst them, and on the work. Well, when I was pastor in one of the cities there, I hoped that the way would open to have a mission of our own to the Maories. God opened the way, but I confess the people were not very eager about supporting it. Eventually it fell through altogether, not through any fault of ours, I think, but rather through providential circumstances. The mission station was scattered and dispersed in the terrible upheaval and earthquake of which you heard a few years ago. But a little later it was suggested that we should start a mission of our own to India and the natives there. This was taken up *con amore*, and I am glad to say it flourishes and prospers with the prosperity of God. Now, I have always felt a little guilty that we have not gone forward in the name of Jesus to the heathen at our doors, for, the nearer they are to us, surely the greater claim they have upon us. You have gone in the right direction; you have taken a field hard by Old England, within a few days of our own shores. Oh, may we live to see the day when they shall know and love our dear Saviour!

"There is yet one other reason why I am specially interested in this Mission: because I have every reason to believe the men and women most intimately associated with it are faithful men and women, true to the blessed Book, true to the glorious doctrines that we hold as dear as ever. I can-

not suppose that there is anything of any other sort here, but that all who are labouring thus, love this blessed Book from cover to cover, and we have had proof to-night that they believe in prayer. Oh that everybody who names the name of Jesus did as they do! This puts me in sympathy with you. I am heart and soul with those who believe after this fashion. Oh, how they maltreat our Bible nowadays! They are cutting it to pieces, erasing and excising and criticising. There is none of this, I believe, about this Society, and yet I am not quite sure that all missionaries are clear in this matter. I heard, the other day, of a good man to whom another said, 'How does this Higher Criticism affect you?' 'Well,' he said, 'it seems to me that they have already taken away the greater part of the Bible, but so far as I know they have not taken away the covers yet, and I am just holding on to the lids.' I suppose he meant well, but that would not satisfy me. I want something more than the lids; I am not prepared to part with a single verse, or give up an atom or iota of the truth. And since this is so with our dear brethren and sisters, we wish them Godspeed. They believe in the Bible; it is the Word of God and the Sword of the Spirit; so I am persuaded they will go on and prosper.

"I hope, too, they will always see to it that magnifying God and telling of His grace in Jesus Christ is the one method God appointed by which sinners can be saved. Let them not be afraid of mentioning Free Grace and Dying Love. The last words of Mr. Honesty in John Bunyan's allegory were, 'Grace reigns'; and so he left the world. So, in actual life, George Whitefield died saying, 'Free Grace for ever!' Well, before we leave the world, let us say it, let us live it, let us preach it that Grace reigns. 'By Grace are ye saved through faith, and that not of yourselves: it is the gift of God. May the Lord be with these dear friends and the Secretary and all connected with the Society! God's best blessing rest upon you.'

The eleven missionary probationers were then asked to step upon the platform, and were briefly introduced to the meeting, each one giving a text as their farewell message. After which Miss Scott (from Tunis), Miss L. Gray (from Tlemcen), and Miss Ada Welch (from Kabylia) briefly told of the different methods employed to get into contact with the people, viz., sewing-classes for women and girls, reading and writing for boys, and the dispensing of medicines to the sick.

The meeting was brought to a close punctually at nine o'clock.

We trust the influence of these meetings and the remembrance of the precious fellowships enjoyed may not only prove a stimulus to those who are going forth upon the King's business, but that each one of those who were present, and were privileged to hear of what God has already done, and of the much that remains to be done may feel it laid upon them as a solemn duty to make known the work in their respective localities, and to help it forward by their prayers.

Morocco.

THE CHOLERA IN TANGIER.

IN one of the early days of September the following paragraph appeared in the *Times*: "QUARANTINE. The officer administering the Government of Gibraltar has sent the following telegram to the Colonial Office: 'Fourteen days' quarantine on arrivals from Tangier.'" We soon learnt that this was owing to an outbreak of cholera. Not only were goods and passengers virtually prohibited from passing, but even the mails have been very irregular. There have doubtless been a large number of deaths among the Moorish population, and the whole working staff of the mission have been kept unceasingly busy, but we are not at present acquainted with many details of this severe visitation. We are most thankful that, up to the present, the missionaries located there have been graciously preserved. In the light of these facts the following letter from Miss Jay will be read with interest:—

"These are very sad days; all the schools in town are closed, as, when I returned from the mountain in the middle of September, I found so much cholera raging amongst the families belonging to the school that I decided at once not to re-open it at present. We are very busy with the sick, doing all we can to help them, both with medicine and food; so many being out of work, on account of the quarantine, make the distress all the greater. I cannot describe the sad scenes we have witnessed lately: it has been going from one house of mourning to another. On Friday I was sent for to a house in the Kasba, and when I arrived they were just taking away the last of the household. All three had died, and the few things they had left, including their beds and bedding, were being eagerly divided amongst two or three old women who had been with them at the last. The Moors at first were most unwilling to take any medicine for cholera, but, now that some have recovered under treatment, they are beginning to receive it gladly. They consider it a special visitation from God for their sins, and that they must submit to it. As one man, a Hadj, said to me yesterday, 'It must be a bad son indeed who resists his father's stick.'

I am sorry to say many of the families I know best have suffered bereavement. Amongst others I have lost my little Fatima, the best child in the school; she took the first prize at our little examination in July, and was further on in reading than any of the girls. She loved to come to school, and was always here, whatever the weather, and was one of the brightest, happiest little things possible. I loved her dearly, and shall greatly miss her; she and her father both died of cholera on the same day. I have also lost three of my mothers belonging to the Friday class, and several others have been ill. Aisha, who died last week, was the one most ready to go of all the class; I think for nearly a year she has trusted in Jesus as her Saviour. She was a great help to me in the class, being always ready to acknowledge she belonged to Jesus. For some months she came regularly on Tuesday, as well as Friday. She taught her husband (a very old man) as much as she could of what she heard here, and was very eager that he, too, should learn to trust in our Saviour. I cannot

tell you how much I shall miss her and many another dear Moorish friend. She was taken ill suddenly, and the old husband did not realize the danger. I went directly I heard she was ill, but only to find she had died just as I reached the house.

"I must not stay to write more; the days are very full of sad service amongst our dear people.

From Miss HUBBARD (in Tangier).

"THE cholera continues. Gibraltar now refuses to admit any one from Tangier, either with or without quarantine. A number of persons went over last week, and, after serving seven days of their separation, were told that new orders had been issued, and they could not be allowed to land on the Rock, so nothing else could be done but return to Tangier.

"As we came out of one hut this morning, we were called into another. A woman had been struck down the previous night, and I think it was the worse case I have seen; she was perfectly black and so cold. Three women, two of whom were her daughters, sat in the room, and to all Miss Aldridge's suggestions said, 'By-and-by we will do it.' It was of little use to tell them by-and-by would be too late, for she would be dead; nothing seemed to move them. I rubbed her while K. got a mustard plaster on. I tried to get hot water for bottles, but at every turn it was, 'Leave her to rest; we'll do it by-and-by.' Such is Moorish indifference.

"But whatever the cholera is here, I am afraid it is very much worse in Tetuan; there they are burying the dead night and day, both Moors and Jews. At night the Government send soldiers out with the funerals. We hear that so far it has not hurt the Spaniards, but they are dying of hunger instead, as there is no work. The whole town is paralyzed."

Since the above was written, we have heard that Miss Breeze and Miss Hubbard, with Dr. and Mrs. Rocha, of the Mildmay Mission to the Jews, have gone over to Tetuan to assist the poor souls who are daily dying in such numbers. Miss Hubbard adds:—

"The Lord is taking such care of us all, and I believe we are all having a real good time, although in the midst of cholera. Do not fear for us; wherever we are, we have the same Protector."

A VOICE FROM DARK MOROCCO.

BY MR. J. J. EDWARDS.

THE purpose of this letter is to draw the attention of the English and Irish Christians to the great need of more concentrated prayer and effort on behalf of the boys of dark Morocco, and more especially for those who, having been left orphans, drift away into every kind of sin in the busy towns and lonely villages of the interior.

It was when travelling in the South of Morocco some three years ago, away up in a lonely spot of the Greater Atlas mountains, that my own thoughts became deeply exercised on this subject. It would not be advisable for me to record the facts which stirred my soul to its depths, but suffice it to say they were of the most cruel and revolting nature.

To save some of these poor lads from awful and unnameable sin, into which they are led by their very teachers, we are willing to consecrate our lives; but to make this consecration effectual it will be necessary to found a Rescue Orphanage in a suitable place in the country; and to enable us to start this important work we are praying to our God for the necessary funds. We do not think it wise to begin on any large scale, for that would only invite official suspicion, but entirely as the Lord may lead in the matter.

We have at present two very bright young men with us, the elder of whom has already confessed his faith in Christ by public baptism. The younger of the two is a bright, clever fellow, capable of becoming a valuable native worker in Morocco if duly trained for that purpose. He is a native of the Sous country, which is at present closed to the Gospel, but would meanwhile become a very real helper in this new work, being able to speak fluently in the Berber language of that country.

Having spent some seven years in the large towns on the coast and in the interior, and having travelled over two thousand miles up and down the country, the experience gained has forced me to the conclusion that the great hope of the country's regeneration lies in influencing the young before their consciences become seared. As our devoted sister, Miss Jay, has so energetically undertaken to superintend the work among the girls, our efforts will lie entirely in this branch of the work among the orphan and homeless boys.

Before joining the North Africa Mission my wife had considerable experience in the Coombe Schools of the Irish Church Mission, Dublin, and consequently among the lowest class of the Roman Catholic population of the city, and her efforts were blessed by the Lord to the spiritual welfare of a number of the boys attending the schools. Thus I have a very able helper for the work.

There is ready also to my hand a dear converted Jew whom I baptised two months ago. He is a carpenter by trade, and would willingly help us at the proposed institution by teaching the lads carpentering, etc. He would also be invaluable for work among the Jewish boys.

In conclusion, let me say that this orphanage scheme is not the thought of a moment, but a plan which has been prayed over and thought out for a long time; and we fully believe, if God will set His approval upon it by supplying our need to start such an orphanage, it would undoubtedly become a lasting blessing to the dear lads who would be domiciled therein, as well as, ultimately, to the dark country so long left to the blighting system of Mohammedanism.

All freewill offerings towards this work, marked "Boys' Orphanage, Morocco," will be received by the Hon. Sec., North Africa Mission, 21, Linton Road, Barking, Essex; or by S. S. McCurry, Esq., Hon. Sec., Dublin Auxiliary, 3, Spencer Villas, Glenageary, Dublin.

Yours very faithfully in Christ,

J. J. EDWARDS.

Tunisia.

NOTES ON THE LORD'S WORK IN TUNIS.

BY MISS N. BAGSTER.

Sept., 1895.—This diary has been so long coming, you will have begun to think the work is at a standstill, so far as I am concerned, or that I have lost interest in it. This is far from being the case, but during the hot weather it is a little difficult to do more than get through the study and things that must be done, and the diary gets put off day after day.

During the summer most of the classes are discontinued, but I do not think I told you about the last meeting of Mrs. Michell's women's class. As you know, these women meet every week for about two hours to sew. The material is given to them as an inducement for them to come, and no garment is allowed to be taken home until the owner has attended the class a stated number of times. While the women are working we teach them simple hymns and texts, each worker taking a little

group of four or five, and trying to get both words and meaning into the poor ignorant minds. Oh that we could see that hearts, too, were being taught! but, praise God, we have reason to believe that in some cases even this is true. At the close of the class for the summer, six texts had been learned by heart, and four or five verses of simple hymns. These hymns the women sing with great delight, but, alas! without any regard to tune or time. To encourage the women to learn the texts perfectly Mrs. Michell offered a small reward to each one who, on the last meeting, would say the six texts without mistake. To our disappointment, very few were able to do this; only two said all six, and even they had to be allowed a second trial. Still, it was something to have two out of the number who knew six texts. The same plan, tried with the boys, had larger results, seven boys carrying off rewards.

During the month of August we were staying at the sea, in a little place called Kram. It was so pleasant to get out of Tunis heat for a few weeks, and the bathing and moonlight strolls we all thoroughly enjoyed, and now we feel all the stronger and better fitted for the winter's work. Will you join us in prayer that great blessing may rest on this winter's work, that, if it be God's will, we may have the joy of seeing some brought out of darkness into light? We are encouraged by seeing one and another taking a seemingly real interest in the "Word," but so often we are disappointed to find that when such a one sees that trusting Christ for salvation means leaving all trust in Mohammed, they dare not come to the point.

Just now we have a dear little Arab girl staying with us; she is terribly deformed and quite helpless—has to be carried from room to room. She is such a bright, intelligent child, and we all love her very much, and in spite of her poor deformed little arms and hands, she is quite a clever little needlewoman. But better than all she loves to hear about Jesus, and we really hope she does trust in Him, although she has not confessed her faith in Him at home. Poor child! it would mean so much to her, for although all about her now are very good and kind, if it were known she were a Christian we fear she would have to suffer. It is so easy for us at home to talk of confessing Christ, but here all is so different—it means suffering real persecution. Only the other day our brother, Sidi Ahmed, was called up to answer a charge of trying to break open the door of a house. Needless to say, this was entirely without foundation, and on that very night it was easily proved he was not in Tunis at all, but was in Kram. Still, the annoyance was great, and the fact shows how his enemies still are anxious to do him harm. He was asked if he would like to lodge a complaint against his false accuser, but he said no. We were very touched when he told us about it, for he said, "I should like to very much, but the 'Book' says no." Dear man! he takes the Book for his guide; would that we all did the same in his simple way.

Since writing my last diary, I and the friends living with me have moved, and our new house is right in the midst of the Arabs. We are now able to run in and out of their houses much more easily, and some few of the older women are able to come and see us. You would be amused to see how they examine every little thing in our rooms. One great question in their minds is, "What do you do all day?" We tell them, study and visit, but each friend appears to think she is the only one we need visit, and cannot understand why we do not come every day *early* and stay *late*. Since we have come back from Kram, one dear little boy has died. When we saw him he had been ill some time, and was terribly changed, but the parents had done nothing for him. We went to our doctor and got him medicine, and gave him milk, but it was too late, and the poor little fellow died a day or two after. The Arabs don't understand how to feed and look after their children when they are ill. Only yesterday I was in a house

where the baby (under a year old) was ill, and being fed with a sort of soup made with tomatoes and *pâte*, very plentifully flavoured with pepper. I found it hot, but to think of this poor little sick baby being fed on that was terrible; yet the mother loves her child dearly; simply they do not understand what to do.

Very soon now Miss Lambert and I are hoping to begin a little class for women in our house. Will you pray for us, that we may be guided and helped in making all the arrangements? At present there is no such class in this quarter, but amongst so many women we feel some might be induced to come.

ENCOURAGING REPORT FROM SUSA.

BY DR. T. GILLARD CHURCHER.

SUSA TUNISIA, *Sept. 2nd.*—I am indeed thankful to the Lord to be able to report that we have been moving forward during the past month. You will recollect that patients began to come to us during the last few days of July, so that by the end of that month we had registered thirteen patients with thirty-five visits.

August has shown steady progress, and it has been interesting to watch how, like a field on fire, the news of the mission has been spreading from village to village. During August we have seen 172 patients, registered only on their first visit; these have made 380 attendances, or, including 29 visits of friends, a total for the month of 409 visits.

Our earliest patients came from Hamman Sousse, a village six kilometres from here; then people began to come from Susa itself. One of these latter belonged to a village ten kilometres off. He, thinking himself worse, sent a conveyance for me, so I went, taking Mrs. Churcher and the "bairnies" with me; our advent made no small stir in *that* village, and so the news spread. I have been surprised to have quite a number of patients from Kairwan, and have received some hearty invitations to visit that place—indeed, one morning I found patients from Sfax on the south, Kairwan on the west, Tunis on the north, while the west was, I think, represented by a party of Maltese.

I have been impressed this month with the *sadness* of some of the cases—for example, a native young man told me that both his parents had gradually become totally blind; that he was struggling to support them as well as himself and family, "and now," said he, bursting into tears, "I, too, am becoming quite blind." Again, a Maltese mother brought up her daughter, a fine young woman of twenty. I found that she had lately become hopelessly and totally blind from an attack of small-pox. A very poor Arab came with such an inflamed stomach that he could keep nothing down, not even a little water. When told to drink milk, he turned from me as if I were mocking him; how could *he* get *milk*. I sympathised also with a poor Arab lad suffering from advanced hip-joint disease; his mother was so ignorant that she would hear of no treatment except "something to rub on," and so took him away, I fear, just to linger awhile, and then die. An Arab also excited my pity who was very ill with severe dysentery, and was yet compelled to sleep on bare stones at night; and lastly, not to prolong the list, a young man whom my wife and I visit, dying of phthisis pulmonalis, living (or, rather, dying) in one tiny room with his aged mother and in the greatest poverty.

Through the kindness of one of the Lord's dear children in England I have been able to minister help to several of these most needy cases.

Then the deep *ignorance* has impressed me also very much. I think I saw more than one hundred patients before I found

one who could read. For such as these I have found the wordless books useful to give away. I had a hundred made for me in Tunis for that purpose. These hardly seem simple enough, however, for after repeated teaching I found one man last week explaining carefully to another that the *real* reason he was to carry away the wordless book was something like this: that it was a wonderful charm which would successfully keep away the black or evil, and bring the white or good luck to the wearer. Besides the wordless books, I have given away perhaps twenty gospels or testaments, sometimes, when I could, getting a promise from the receiver that he would read it through and pray God to lead him into the straight path.

The services before the consultations have not been without encouragement; the people here certainly listen better than they used to do in Morocco. Possibly, however, that is just now because of its novelty. One intelligent *fokée* actually shouted out one morning, "Yes, that is so: Jesus *is* the Son of God." Last week a very able man was present one morning, and when I had done he explained that there were three classes of sins, and that the simpler sins, such as lying, etc., to which I had referred, were only between man and man, and that the Almighty did not trouble Himself about these. Next morning at the service I was led to take the story of Ananias and Sapphira, which I felt was the *Lord's* commentary on the Moslem's words. Several men that day seemed really impressed.

With an average attendance already of nineteen to twenty people every morning, I think we may be encouraged to believe that the Lord guided in the selection of Susa as a centre for Gospel work, and I hope it may also be according to the Lord's will to strengthen our hands soon numerically.

ADDRESS BY PASTOR JAMES STEPHENS, M.A., AT THE ANNUAL MEETINGS IN EXETER HALL.

MY DEAR FRIENDS,—We are here this evening, as this afternoon, on King's business. We are but a small Mission, but we have a great King. We have not gone out to North Africa because it seemed an interesting enterprise, or because we were stirred to it by any kind of human enthusiasm, but we have gone out to North Africa because we have understood that the Lord Jesus wanted servants of His to be there, and as we believed in the beginning so do we believe to-day.

After some fourteen years of history we are still a small Mission; and yet, thank God, there are as many as there are, that there are these tens of brethren and sisters in North Africa, and that there are those who have been labouring there for a number of years and experiencing the fact that the Lord is with them. I cannot but feel how little, and, in the eyes of men, how contemptible our work is. I fancy that when one goes out and really sees it with his own eyes it strikes him more impressively; but go into a city of perhaps 50,000 people, and know that so far as can possibly be told by any human discernment, there were not more than four regenerate people in the whole city, and to find there two sisters in some little house in the native quarter quietly working, why, even though they were working on for years, how poor a thing it seems, how the men of the world might laugh at the idea! I have sometimes thought what would be the feeling if two sisters came and settled down in Kentish Town, somewhat in my own neighbourhood; perhaps a few might listen to them, and there might be a few doors open to them, and if they went back to their own country, people might say it was very interesting, and they might think that a great thing was going on, and yet how little it would seem when we thought of the vast mass of Godless, Christless

souls around them! But we are not ashamed, and we are not abashed and we are not discouraged, because we know that though there be only two in the midst of so many, yet they are there by the will of God, and God wants His testimony to be borne, and will see that testimony save souls from out of those dark and Satan-bound cities.

They are but a small company and perhaps in the eyes of the world despised, but still they are on the business of the King, and we are glad to be on the business of the King. We are so thankful we are going in for heavenly profits, we are so thankful our money is invested in the bank of Heaven, we are so thankful we are fishers of men and not merely fishers out of this or that sea that seems profitable fishing-ground. We are so thankful I say, to be engaged in the business of our great King. Our great concern is to be kept right with Him. That is our concern as a Council, that is our concern as workers; we are convinced that if we only keep right with the Lord Jesus Christ, He will attend to the message that is given, He will magnify His grace, He will magnify His name. So far as I know, dear friends, we are decidedly earnest and anxious to keep in line with God. We might resort to some methods of gaining money that other Christians seem to think themselves quite warranted in resorting to; and we do not want to speak pharasaically, or condemn them for adopting such methods, but we feel limited in this matter, because of our extreme desire to keep within the lines of what we think would be specially honouring to the Lord. We want His hand to be seen in the money that is coming in, in the candidates that offer themselves, in the labours of our missionaries in the field, and so if we only grow in the grace of God and in the knowledge of God's Word and Will, if we only keep right with the Lord Jesus Christ, He will hold up our heads though we be only two in the midst of 50,000.

It is an awful power, this power of Mohammedanism; it is such a power as could not fail to crush us only that our King is at our back, and our King is working with us, and our King is greater than Mohammed, and our King is greater than Satan, and our King is going to win a people as His own subjects from North Africa. We are confident in Christ, not simply in the truth of Christ's Gospel, but in Christ working at the back of His Truth. Our desire is to give the true Word in North Africa, and we yet shall see His glory, and that, at His coming with power; and we shall rejoice, for we shall see the fruits of toil gathered from that dark African field. It is a dark field, and it is more than a dark field. Have you ever thought that a Mohammedan field is more dark than a heathen-field. It seems as if it were the device of the Devil to counteract Christianity. You can see deplorable depths of darkness and cruelty in heathen lands, but go to the heathen and tell them that God's Son died to save sinners; they may not show any great desire to hear the message, but they will listen to it and will not controvert it; but go to Mohammedans and they will say "It is a lie; God has no Son, and Christ did not die." It is the very power of the devil against Christianity; and this Mohammedan field has a certain power of darkness manifested in it that is not manifested even in the heathen fields.

Then we need good workers there; we want men and women of real grit, true adaptability, true resoluteness and true courage; men and women who through everything will say, God for us is our only confidence in entering on this work. It is quite true, my friends, that we want workers, though God has blessed us bountifully in that respect up till now; and yet it is only if we get the right kind of workers that we care for numbers. We would rather have two men with a real capacity for the work and truly possessed of the Spirit of God, than twenty men without these requisites. It is the few men and women in these cities who will know how to

remember their emptiness and Christ's fulness, who will know how to lay hold on the promises, how to plead with God and say, "God, who delivered us out of the power of darkness, is the God who can break this awful thralldom that holds these thousands and millions." We rejoice that we have such, we shall rejoice in the increase of their numbers, and you, dear friends, will rejoice with us.

This meeting is partly valedictory. Our friends, I am sure, feel cheered and strengthened, though some of them feel a little nervous about standing here on this platform. They are cheered with the thought of intelligent Christian sympathy in their work. May their hearts be lifted up with one voice to God that he will display His grace through His servants, and thus enrich their own souls, so that though cut off from many a privilege they enjoy here, they may grow in grace and in conformity with the image of God's dear Son.

Of course the pilot of a meeting cannot always have perfect command of it, and I shall only endeavour to have this meeting brought to a close at nine; so that I hope friends will be able to stay and benefit by all that is said. We shall have four or five of the workers from the field, about to return, to speak to us; and then, in the middle, between two or three of them we shall have our dear honoured and esteemed friend, Pastor Thomas Spurgeon. It is such a joy to us to welcome him amongst us. It is not enough that a man be the son of his father; though he would be honoured anywhere as his father's son. We all feel how greatly God has blessed the present generation in the pulpit that was once occupied by the man we all remember, and that is now occupied by his esteemed and honoured son. We also know how that man was in sympathy not only with his work at home, but in the furthest corner of the earth. But we welcome Mr. Spurgeon for his own sake. I think that men like him, who are set in such a large Christian community, draining their strength and forcing them to lay hold on God with a perfect energy, need to be upheld by our earnest sympathy; and I think we in this Mission are specially privileged by his coming, in the midst of many pressing engagements, to give us his presence and his encouragement. May his words be a blessing to us, and may a real blessing return to his own soul.

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.

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.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

"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.

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.

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

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

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

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 SEPTEMBER 1st TO 30th, 1895.

GENERAL AND SPECIAL FUNDS.

1895.		General.		1895.		General.		SPECIAL FUNDS.		DETAILS OF DUBLIN AUXILIARY.		No. of Receipt.														
Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Brought forward	£ s. d.													
Sept. 2 ...	239	5	0	0	Brought forward	46	4	0	1895.	Sept. 5 ...	410	10	0	0	92.....	0	10	0								
2 C.S.S.M.	1	0	0	18 ...	266	1	10	0	9 ...	411	4	3	4	93.....	0	5	0	94.....	0	10	0					
Llandudno.	1	0	0	18 St. Albans	2	11	6	10 ...	412	1	10	0	95.....	0	10	0	95.....	0	10	0	96.....	0	13	4		
5 ...	241	0	10	19 ...	268	0	10	0	Readers of	24	412	1	10	0	96.....	0	13	4	97.....	1	17	9	97.....	1	17	9
5 ...	242	0	10	19 ...	Anon.	0	5	0	24 The Chris-	12	10	0	0	98.....	0	2	6	98.....	0	2	6	98.....	0	2	6	
5 ...	243	0	5	19 ...	270	1	0	0	24 Ditto.	1	0	0	0	99.....	0	10	0	99.....	0	10	0	99.....	0	10	0	
6 ...	244	0	10	19 ...	Anon.	0	5	0	24 Anon.	0	10	0	0	100.....	0	2	6	100.....	0	2	6	100.....	0	2	6	
6 ...	245	1	10	20 ...	271	1	0	0	25 ...	416	6	6	0	101.....	0	3	0	101.....	0	3	0	101.....	0	3	0	
10 ...	246	1	0	20 ...	272	0	10	0	25 ...	Bjcnold	5	0	0	102.....	1	0	0	102.....	1	0	0	102.....	1	0	0	
10 ...	247	0	15	24 ...	272	0	10	0	30 ...	Hall S.S.	1	15	6	103.....	0	10	0	103.....	0	10	0	103.....	0	10	0	
11 ...	248	15	15	24 ...	270	1	0	0	30 ...	418	1	15	6	104.....	1	0	0	104.....	1	0	0	104.....	1	0	0	
11 ...	249	0	5	24 ...	272	0	10	0	30 ...	419	27	12	2	105.....	1	7	4	105.....	1	7	4	105.....	1	7	4	
11 ...	250	0	5	24 ...	270	1	0	0	Total, Sept. ...	£70	7	0	106.....	0	5	0	106.....	0	5	0	106.....	0	5	0		
11 ...	251	1	1	24 ...	270	1	0	0	Total, May	£663	15	8	107.....	0	3	6	107.....	0	3	6	107.....	0	3	6		
12 ...	252	0	5	24 ...	270	1	0	0	to Aug.	£663	15	8	108.....	0	2	6	108.....	0	2	6	108.....	0	2	6		
12 ...	253	4	0	24 ...	270	1	0	0	Total ...	£734	2	8	109.....	0	6	0	109.....	0	6	0	109.....	0	6	0		
12 S.S. Sutton	0	13	10	24 ...	270	1	0	0	Total ...	£734	2	8	110.....	0	5	0	110.....	0	5	0	110.....	0	5	0		
12 ...	255	2	0	24 ...	270	1	0	0	TOTALS FOR 5 MONTHS.				111.....	0	3	0	111.....	0	3	0	111.....	0	3	0		
13 ...	256	5	0	24 ...	270	1	0	0	General...	£1,163	8	0	112.....	0	4	11	112.....	0	4	11	112.....	0	4	11		
13 Heb. 13, 16	1	0	0	24 ...	270	1	0	0	Special ...	£734	2	8	113.....	2	5	0	113.....	2	5	0	113.....	2	5	0		
13 ...	258	2	0	24 ...	270	1	0	0	Total ...	£1,897	10	8	114.....	0	14	5	114.....	0	14	5	114.....	0	14	5		
13 ...	259	0	1	24 ...	270	1	0	0	Carried forwd.	£46	4	0	Anon.....	0	4	0	Anon.....	0	4	0	Anon.....	0	4	0		
14 ...	260	0	2	24 ...	270	1	0	0	Total ...	£42	14	0	116 to 153 (boxes)	9	3	7	116 to 153 (boxes)	9	3	7	116 to 153 (boxes)	9	3	7		
14 Sale of Stamps.	0	10	0	24 ...	270	1	0	0	Total ...	£27	12	2	Total ...	£27	12	2	Total ...	£27	12	2	Total ...	£27	12	2		
14 ...	262	1	1	24 ...	270	1	0	0	General...	£1,163	8	0	Amount pre-				Amount pre-				Amount pre-					
16 ...	263	0	5	24 ...	270	1	0	0	Special ...	£734	2	8	viously ac-				viously ac-				viously ac-					
17 ...	264	0	7	24 ...	270	1	0	0	Total ...	£1,897	10	8	knowledged...	15	1	10	knowledged...	15	1	10	knowledged...	15	1	10		
17 ...	265	0	12	24 ...	270	1	0	0	Carried forwd.	£4	13	10	Total ...	£42	14	0	Total ...	£42	14	0	Total ...	£42	14	0		

GIFTS IN KIND: Aug. 17th, 1895, (246) box of jewellery; Sept. 5th, (247) oil lantern complete and 88 slides; 30th, (248) medicine bottles and old linen; (249) parcel of books.

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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.		Algiers.		Susa.	
Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Mrs. LOCHHEAD ..	Mar., 1892	Dr. T. G. CHURCHER ..	Oct., 1885
*Miss B. VINING ..	Apr., 1886	*Miss I. L. REED ..	May, 1888	*Miss E. K. 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.		Kabyle Work.		Tripoli.	
Mr. C. MENSINK ..	Oct., 1888	Tlemcen.		Mr. E. CUENDET ..	Sep., 1884	Mr. W. H. VENABLES ..	Mar., 1891
Mrs. MENSINK ..	May, 1890	ALGERIA.		Mrs. CUENDET ..	.. .. 1885	Mrs. VENABLES ..	.. ..
*Mrs. H. BOULTON ..	Nov., 1888	Mostaganem.		Djemaa Sahridj.		Mr. W. REID ..	Dec., 1892
Dr. C. L. TERRY ..	Nov., 1890	Mr. A. V. LILEY ..	July, 1885	Miss J. COX ..	May, 1887	Mrs. REID, <i>née</i> HOLMES ..	Dec., 1894
Mrs. TERRY ..	.. ..	Mrs. LILEY ..	Apr., 1886	Miss K. SMITH ..	.. ..	Miss E. T. NORTH ..	Oct., 1891
Miss K. ALDRIDGE ..	Dec., 1891	Cherchel.		*Miss E. SMITH ..	Feb., 1891	Mr. D. J. COOPER ..	Designated
Miss S. M. DENISON ..	Nov., 1893	Miss L. READ ..	Apr., 1886	*Miss A. WELCH ..	Dec., 1892	Miss G. L. ADDINSELL ..	..
Dr. G. R. S. BREEZE ..	Dec., 1894	Miss H. D. DAY ..	.. ..	REGENCY OF TUNIS		EGYPT & NORTH ARABIA	
Miss F. MARSTON ..	Designated	Constantine.		Tunis.		Alexandria.	
Spanish Work—		Miss L. COLVILLE ..	Apr., 1886	Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	Apr., 1887
Mr. N. H. PATRICK ..	Jan., 1889	Miss H. GRANGER ..	Oct., 1886	Mrs. MICHELL ..	Oct., 1888	Mrs. W. SUMMERS ..	May, 1890
Mrs. PATRICK ..	Sep., 1889	Miss A. COX ..	Oct., 1892	*Miss GRISSSELL ..	Oct., 1888	Dr. H. SMITH ..	Jan., 1892
Miss F. R. BROWN ..	Oct., 1889	*Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss A. A. HARDING ..	.. ..	Miss A. WATSON ..	Apr., 1892
Casablanca.		Constantine.		Miss A. M. CASE ..	Oct., 1890	Miss VAN DER MOLEN ..	.. ..
Dr. G. M. GRIEVE ..	Oct., 1890	Constantine.		Dr. C. S. LEACH ..	June, 1891	Mr. J. JOHNSON ..	Designated
Mrs. GRIEVE ..	.. ..	Constantine.		Mrs. LEACH ..	.. ..	STUDYING ARABIC, ETC., IN ENGLAND.	
*Mr. J. J. EDWARDS ..	Oct., 1888	Constantine.		Miss K. JOHNSTON ..	Jan., 1892	Mr. C. T. HOOPER, Miss E. MILLS,	
*Mrs. EDWARDS ..	Mar., 1892	Constantine.		Miss E. TURNER ..	Jan., 1892	Miss M. A. PRIOR, Miss A. WHITE,	
Tetuan.		Constantine.		Miss B. ROBERTS ..	Mar., 1892	Mr. and Mrs. DICKINS, Mr. R.	
*Miss F. M. BANKS ..	May, 1888	Constantine.		*Miss M. SCOTT ..	.. ..	BRYSON, Mr. H. NOTT, Mr. H. E.	
*Miss A. BOLTON ..	Apr., 1889	Constantine.		Miss L. A. LAMBERT ..	Dec., 1893	JONES, Miss L. SEXTON, Miss F. K.	
Miss A. G. HUBBARD ..	Oct., 1891	Constantine.		Miss N. BAGSTER ..	Oct., 1894	TREGILLIUS, Miss E. DUNBAR,	
		Constantine.				Mr. MILTON H. MARSHALL, Tutor.	

* At present in England.

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains frequent 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.

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