

MATTHEW XXVIII

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

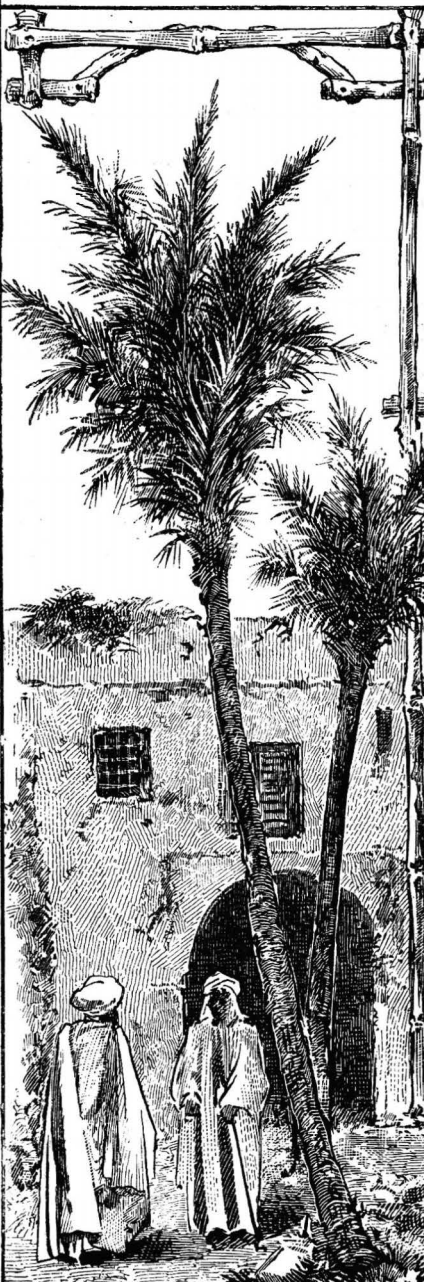
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E. C.
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM JANUARY 1st TO 31st, 1896.

GENERAL AND SPECIAL FUNDS.

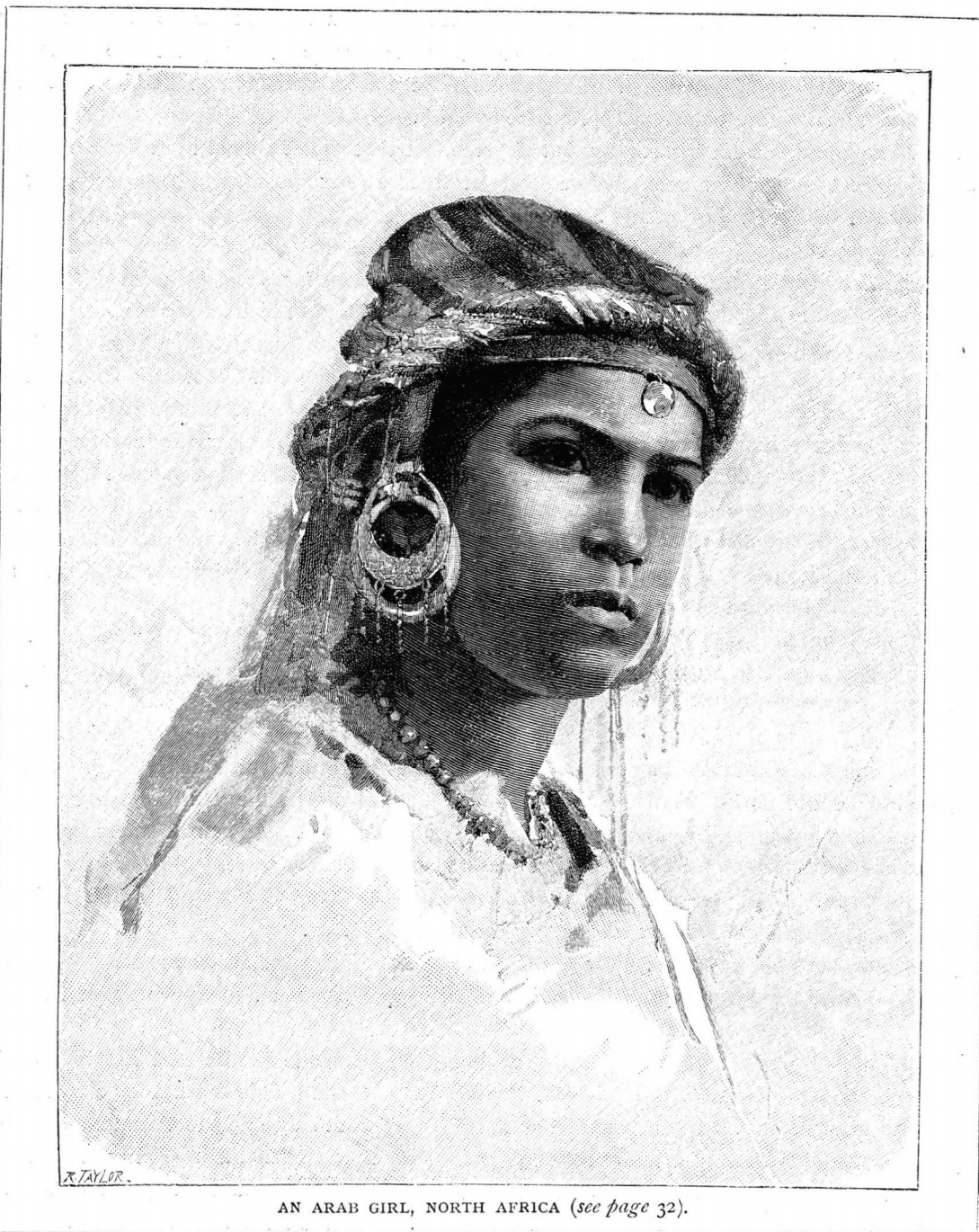
1896.			1896.			1896.			1896.			1896.		
No. of Receipt.	General.		No. of Receipt.	General.		No. of Receipt.	General.		No. of Receipt.	Special.		No. of Receipt.	Special.	
£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.	
Jan. 1 ... 558	2 2 0		Brought forward	101 18 7		Brought forward	210 12 1		Jan. 1 ... 548	20 0 0		Brought forward	380 6 9	
1 ... 559	0 5 0		Jan. 8 ... 613	0 7 6		Jan. 17	28 3 6		1 ... 549	10 0 0		Jan. 30	8 5 3	
1 ... 560	0 10 0		8 ... 614	0 5 0		Readers of the Christian			1 ... 550	0 10 0		Bapt. Churches, Holland		
1 ... 561	1 0 0		8 ... 615	0 5 0		18 ... 670	0 15 0		1 ... 551	15 0 0		31 ... 599	18 15 3	
1 ... 562	1 0 0		9 ... 616	0 10 0		18 ... 671	0 7 0		1 ... 552	30 0 0		Total, Jan. ...	£407 7 3	
1 ... 563	0 15 0		9 ... 617	20 0 0		18 ... 672	0 5 0		2 ... 553	2 0 0		Total, May to Dec.	£1,518 19 0	
1 ... 564	1 1 0		9 ... 618	0 5 0		18 Y.M.B.C., Sutton	2 5 0		3 ... 555	9 0 0		Total ...	£1,926 6 3	
2 ... 565	0 2 6		10 ... 619	1 0 0		20 ... 674	0 10 0		3 Y.P.S.C.E., Bath	10 0 9		TOTALS FOR 9 MONTHS.		
2 ... 566	0 1 0		10 ... 620	1 2 0		20 ... 675	1 0 0		3 Brighton	12 0 6		General ...	£2,264 10 8	
2 ... 567	1 1 0		10 ... 621	0 4 0		20 ... 676	1 0 0		4 ... 558	1 10 0		Special ...	£1,926 6 3	
2 ... 568	0 12 10		10 ... 622	0 15 0		21 ... 677	1 0 0		4 ... 559	25 0 0		Total ...	£4,190 16 11	
2 ... 569	0 2 6		10 ... 623	10 0 0		21 ... 678	1 1 0		4 ... 560	5 0 0				
2 ... 570	0 5 0		10 ... 624	5 5 0		21 ... 679	0 10 0		4 ... 561	1 0 0				
2 ... 571	0 13 0		10 ... 625	2 0 0		21 ... 680	0 5 0		6 ... 562	4 3 4				
2 ... 572	0 3 0		10 ... 626	0 10 0		21 ... 681	10 0 0		6 ... 563	0 10 0				
2 ... 573	1 3 0		10 ... 627	0 5 0		21 Highgate Road	8 5 8		7 ... 564	4 2 0				
2 ... 574	0 2 6		10 ... 628	1 0 0		21 ... 683	0 8 9		7 ... 565	23 13 7				
3 ... 575	0 13 4		10 ... 629	0 8 6		22 ... 684	2 2 0		7 ... 566	1 6 10				
3 ... 576	0 2 0		11 ... 630	0 15 0		22 ... 685	1 0 0		7 ... 567	8 12 8				
3 ... 577	1 0 0		11 ... 631	1 0 0		23 ... 686	0 2 6		Y.W. Class, Sunderland	6 0 0				
3 ... 578	0 2 6		11 ... 632	0 10 0		23 ... 687	5 0 0		7 Manchester	3 15 0				
3 ... 579	0 1 0		11 ... 633	0 11 6		23 ... 688	0 6 0		8 ... 570	6 5 0				
3 ... 580	0 5 0		11 ... 634	1 0 0		23 ... 689	0 10 0		8 ... 571	2 2 0				
3 ... 581	0 5 0		11 ... 635	3 0 0		23 ... 690	0 5 0		8 ... 572	2 13 6				
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4 ... 586	0 10 0		13 ... 640	0 5 0		25 ... 695	2 2 0		10 ... 577	0 4 9				
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6 ... 591	0 10 6		13 ... 645	1 0 0		28 ... 701	0 4 4		15 ... 582	1 0 0				
6 Barking	2 11 1		13 ... 646	2 14 0		28 ... 702	0 2 6		15 ... 583	5 0 0				
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6 B. Class, Barking	0 6 10		14 ... 649	0 3 0		28 ... 705	2 0 0		17 of the Christian	1 1 0				
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7 ... 597	1 1 0		14 ... 651	0 10 0		29 ... 707	0 5 0		18 ... 588	3 3 0				
7 Y.W.B.C., Greenock	0 9 0		15 ... 652	1 0 0		29 ... 708	0 1 0		18 ... 589	1 0 0				
7 ... 599	1 0 0		15 ... 653	2 0 0		29 ... 709	1 1 0		18 ... 590	30 0 0				
7 St. George's Cross, Tab.	3 0 0		15 S.S., Inverness	0 10 0		29 ... 710	0 2 6		18 ... 591	0 5 0				
7 ... 601	0 15 0		15 ... 655	10 0 0		29 ... 711	0 1 3		21 Y.M.C.A., Stratford	4 0 0				
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7 ... 603	0 10 0		16 ... 657	0 5 0		30 Sale of Stamps	0 5 0		22 ... 594	2 0 0				
7 ... 604	1 0 0		16 Y.W.C.A., Fife	1 10 6		30 ... 715	5 0 0		22 ... 595	10 0 0				
7 ... 605	2 0 0		16 ... 659	0 10 6		Total, Jan. ...	£359 8 0		30 Sale of Stamps	0 5 0				
8 ... 606	50 0 0		16 ... 660	2 2 0		Total, May to Dec.	£1,955 2 8		30 Former Members, C.M.B.	0 5 0				
8 ... 607	0 5 0		16 ... 661	0 8 6		Total ...	£2,264 10 8							
8 ... 608	0 10 6		16 ... 662	0 5 0		Carried forwd.	£380 6 9							
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8 ... 611	0 1 0		17 ... 665	1 0 0										
8 ... 612	1 0 0		17 ... 666	1 0 0										
			17 ... 667	20 0 0										
			17 ... 668	0 1 6										

GIFT IN KIND: Jan. 29th, (261) four native garments.

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.

NORTH AFRICA.



AN ARAB GIRL, NORTH AFRICA (*see page 32*).

Subjection.



THE Word of God has much instruction on this question, though the natural heart of man does not appreciate the truth, but desires to be without restraint. If, therefore, we would be conformed to the will and mind of God it is important that we should correct our natural inclinations to do as we like, according to the instructions of the Scriptures.

The rebellious nations in the second Psalm are exhorted to express their loving and humble subjection to the Son, lest He be angry and they perish from the way when His wrath is kindled but a little. Christ

Himself declares that He came to call or summon sinners to repentance, and the Holy Spirit by Paul declared that God now commandeth all men everywhere to repent.

The only right attitude of a creature towards his Creator, and of a sinner before his God is submission and utter subjection. This was the attitude of the publican who went up to the temple to pray, and who came down justified. This is the attitude which each and every one of us must take if we are to participate in the blessings which God has provided in Christ, and which we are bidden to appropriate by faith.

Most of our readers know this experimentally, but if perchance these lines should meet the eye of any who have never yet taken their places as guilty sinners before God let them at once do so, and trust in the mercy of God as revealed in the sacrifice of Christ for pardon and acceptance.

But the lesson of subjection needs to be more fully learned by those of us who, by God's grace, have been made children of God by faith in Christ Jesus. We are taught in Heb. xii. to expect our Heavenly Father to correct and chasten us, and are exhorted neither to despise or faint under it, much less to kick at or resist it. Our attitude is to be one of submission. To be in subjection to the Father of our spirits. Job learned a good deal of this, David, when cursed by Shimei was a blessed example; he kissed the rod that smote him and blessed the God who afflicted him. But Jesus was in this, as in everything else, matchless. Though forsaken of God in the awful hours of Calvary's gloom He could say Thou art holy. He actually delighted in the Father in the very hour when all the waves and billows of God's righteous wrath against our sin passed over Him. This was subjection indeed! Here is an ideal for us to seek to be conformed to, a model for us to copy by the help of the Holy Spirit. But in addition to our being subject to God our Father, we are also to be subject to Christ the Bridegroom of the Church. In fact, this is so much the normal idea that the Spirit of God by Paul in Ephes. v. takes the subjection of the Church to Christ as the pattern for wives to copy in their subjection to their own husbands.

Christ Himself, in John xiii, says ye call me Master and Lord: and ye say well; for so I am. Individually, therefore, and collectively, we are to be subject to Him. His Will is to be not only our law but our delight, always and everywhere.

Let us, by prayer and study of the Word, seek to know what it is, and, by the help of the Spirit, put it in practice.

To be led by the Spirit of God marks a man as a child of God. In other words, to be subject to the direction of the Holy Spirit, should be the normal state of every believer. He guides by the Word of God and by various facts and providences considered by an understanding which He has illuminated. Any providences which seem to guide to action contrary to the Word are not to be followed. If we thus yield ourselves to His leadership we shall not fulfil the desires of the flesh. When we are thus subject to the Father, to Christ, and to the Holy Spirit, all the might and power of the Godhead will be exercised as may be required for us.

Subjection, however, does not end here. We are to be subject to kings and all who are in authority in the world so long as it does not involve insubjection to God. This is strongly insisted on in Scripture, and needs to be well heeded.

Then Christians are instructed to be subject to those whom God has made Rulers and Elders in His Church as set forth in 1 Cor. xvi. 15, 16, 1 Thes. v. 13, Heb. xiii. 17, 1 Peter v. 5, etc. This is most important if the Church is to act corporately, and most helpful, it being borne in mind, of course, that subjection to Christ stands first.

But perhaps an aspect of this truth often overlooked is subjection one to another (Ephes. v. 21, 1 Peter v. 5). It is comparatively manifest that we should be subject to God, but that there should be a spirit of subjection to the rank and file of our brethren is often forgotten, yet how important. The Lord would have us most considerate of the feelings, interests, and even opinions of others. Our plans can frequently only be carried out by co-operation, and to this end it is often necessary to subordinate certain of our ideas. This is one of the lessons all missionaries have to learn. But even where our plans can be carried out without the help of others, we are, on principle, to submit to one another. It is impossible to have one's own way always, as well as undesirable; each one must learn to cultivate the spirit of yielding so long as truth is not compromised. At home, as well as abroad, this lesson is well worth learning. To be willing to give up our plans, our wishes, and purposes for the good or happiness of others.

Many of the troubles in churches and families, etc., arise from a want of a subject spirit. May we all learn to obey the command of the Apostle in Ephes. v. 21, "Submitting yourselves one to another in the fear of God."

Notes and Extracts.

N.B.—After the close of our financial year, which ends on April 30th, we purpose banking with the London and South Western Bank, Barking Branch, as this will be much more convenient for us. Will friends, therefore, *after that date*, please cross cheques or orders accordingly?

PRAYER MEETING.—We are always pleased to welcome our friends at the Friday afternoon Prayer Meeting, which commences at four o'clock. There are now increased facilities for reaching Barking from the north and north-east of London. The afternoon trains are as follows:—

St. Pancras		3.5	St. Ann's Road	3.1	
Camden Road	2.43		South Tottenham	3.3	3.25
Kentish Town	2.45	3.10	Blk. Horse Road	3.8	
Highgate Road	2.48		Walthamstow	3.11	3.31
Junction Road	2.50		Leyton	3.15	
Upper Holloway	2.52	3.15	Leytonstone	3.18	3.36
Hornsey Road	2.54		Wanstead Park	3.21	3.39
Crouch Hill	2.56	3.19	Barking	arr. 3.34	3.47
Harringay Park	2.59				

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

DEPARTURES.—A party of six missionaries—viz., Mr. and Mrs. Dickins, Mr. C. T. Hooper, Miss A. M. White, Miss E. Mills and Miss M. A. Prior—sailed from the Victoria Docks on Wednesday evening, February 12th, per Prince Line Steamer, *Indian Prince*, for Alexandria.

MR. AND MRS. EDWARDS reached Gibraltar on Monday, January 27th, after a pleasant voyage. Not finding a steamer going down the coast, they crossed to Tangier, receiving a hearty welcome from their fellow-missionaries there. They arrived at Casablanca on the 10th of February.

MISS J. COX writes us that the night class for young men and lads is particularly interesting this winter, many who attend having been under the influence of the Gospel for years. Some among them give our sisters reason to cherish the hope that they are desirous of really knowing the truth for themselves.

MISS A. GILL of Tlemcen, reports that in the midst of trial and troubles there are many causes for praise. "We are most thankful that none of the work here has been hindered; the classes go on well, and even in better numbers now the olive gathering is over." The sisters have lately invited some people to come to their house on Sunday evening; they did not expect many, but more came than were asked. They would be glad of a remembrance in prayer.

BIRTHS.—On Tuesday, December 24th, 1895, at Hope House, Tangier, Mrs. C. L. Terry, of a daughter. Also on Monday, February 17th, at Fort Ann, Tangier, Mrs. W. H. Patrick, of a daughter.

"PRAY WITH LARGE HEARTS, not as if the only valuable bit of God's property were the spot on which *you* stand!"—REV. C. A. MOORE.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

February 16th, 1896.

DEAR FELLOW-HELPERS,

Dr. Terry writes that the Hospital in Tangier is very full; this of course means that a number of natives are being brought under the sound of the Gospel. How we long to see more definite results from the preaching amongst them. Mr. Mensink seems encouraged by some young men he is gathering together, and also by the attention which the out-patients give to the Gospel addresses delivered to them. Miss Lambden has been absent for about a month with Mr. and Mrs. Mackintosh, working amongst the villages in the neighbourhood of Tetuan. Miss Breeze is developing the Women's Hospital and the support of three beds has been provided.

Mr. Patrick and his fellow-workers have been busily occupied amongst the Spaniards. The late epidemic of cholera has made work scarce and poverty abundant. There has been a distribution of relief by the Roman Catholics; this, and the removal of some of the Spaniards in search of work has rather decreased the attendances for a time. The English services have been very well attended and appear to have been highly appreciated. As the English Church is now being re-opened, these services will be less crowded.

We have just received news of the safe arrival of Miss Greathead, one of our Missionary Helpers in Fez. Notwithstanding the time of the year, on account of the dryness of the season she has had a favourable journey. Miss Herdman and her fellow workers are much cheered by fresh tokens of blessing.

Dr. Grieve reports that no further cases of cholera have occurred in Casablanca. The attendances at the Medical Mission have been rather less numerous in January than on some previous months; some listen attentively to the Word, others are inclined to cavil. Mr. and Mrs. Edwards left us on January 23rd, and after a seven days stay in Tangier proceeded to Casablanca where they have now probably safely arrived.

Mr. Armour, who has been conducting our Industrial Mission experiments in Casablanca, was married in Scotland on the 23rd of January, and hopes in a few days to return with his wife, a Christian of some years of experience, to prosecute his labours.

We are glad to note that our friends Mr. Nathan and Mr. Hammer, of the World's Gospel Union of Kansas, U.S.A., have been reinforced by several new workers, and have opened a Station in Mequinez. This Mission is carried on in dependence upon God, a good deal on the same lines as our own. Mr. Nathan is asking for eight new workers to be sent from America during the present year. We rejoice in every effort to give the light to dark Morocco, and wish this effort God speed.

Dr. Ker, of the Central Morocco Mission, has returned to Rabat, and resumed his labours there along with his wife, a lady companion, and, I believe, a Christian brother. We trust that his labours may be abundantly fruitful.

The South Morocco Mission has now been working in that part of the country for seven or eight years. Mr. John Anderson, late of Ardrossan, now of the Bible Training Institute, Glasgow, was its founder. They have stations in Morocco City, Mogadore, Saffi, etc. Mr. Nairn, their Superintendent, not long since made a very interesting journey in South Morocco, confirming our information of the comparative willingness of these southern Berbers to listen to the Gospel. Thus God has been pleased to raise up others beside the North African Mission to evangelise in this long-neglected country.

Dr. Terry and his wife hope to visit England this summer on their regular furlough. He has had four years of very

hard work, and we trust his visit to this country will give him a much-needed change, and that when rested he may be able to stir up fresh interest in the work he has so much at heart.

Our sisters in Tlemcen have been able to do fresh work amongst the villages, as well as in the town. These villagers they find extremely ignorant, and yet in some ways they are more interesting to work amongst than the towns-folk who have not benefitted by their contact with European civilization. We are very thankful that our friend Mr. St. Dalmas is residing here for a time; our sisters find his presence very helpful, even though his health does not permit of his engaging personally in Christian work.

Miss Read and Miss Day, of Cherchell, have had a visit from Mr. Pope. They are working on steadily, as are also our friends in Algiers and Djemaa Sahridj.

We are glad to report that Miss Lochhead, of Constantine, has, in a great measure, recovered from the attack of fever from which she was suffering.

The opposition of the French to our work has been much less marked of late, this we look upon as an answer to much prayer, and we trust that by degrees the French authorities and people will understand that there is nothing in our work antagonistic to their interests, but that rather such work as we are doing, is, more than anything else, calculated to benefit both Europeans and natives.

We are very glad to report that Miss Grissell has been able to return to Tunis for a time, her mother's health having been sufficiently restored to warrant this. Mrs. Mitchell sends us interesting accounts of itineration to Kairwan and Mr. Mitchell tells us of the baptism of a Syrian named Younis.

It had been intended that Dr. Leach should remove to Sfax, but up till now the low state of our funds has prevented this plan from being carried into effect. No doubt God has some wise purpose in thus for the time blocking the way.

Dr. Churcher still has his hands full at Sesa, as have also Miss Scott and Miss Cox. We are thankful to report that Mrs. Churcher is in better health than she was, the coming of other workers having in some measure relieved the previous strain.

In Tripoli the medical work has been removed to a new house that has been taken for this purpose. The numbers attending continue to be considerable. Mr. and Mrs. Venables' boy has had a slight attack of diphtheria, but we are thankful to hear that he is almost well again.

We are thankful that we have been able to get off a party of six new workers to reinforce the work in Egypt, though for some time they will be mainly occupied with the study of the language; they sailed by the *Indian Prince* on the night of Wednesday, February 12th.

Mr. Summers has found what appears to be a very suitable house into which he has moved, thus leaving room for Mr. and Mrs. Dickins and three brethren in the house where he previously lived. The sisters are living close by but separately. Egypt is a vast field, and the few workers that we have been able to send are but a drop in the ocean, still with God's blessing on their labours much may be accomplished. We have just received the report of the work of the American Presbyterians for last year; we rejoice at the prosperity which God has granted to them, and hope in a later number to give fuller particulars with regard to it.

Last month has been a continuation of our financial trial, but the faith and cheerfulness with which the workers have met it has been most encouraging and is surely such fruit as the Great Husbandman loves to gather from the branches of the vine. In due season He will abundantly supply our needs and justify our faith in Him.

Yours heartily in Christ,
EDWARD H. GLENNY.

OUR NEW WORKERS.

Miss A. M. White is a daughter of Dr. White, well known to many of our readers in connection with the Keswick meetings. She was born in India, where she spent the first few years of her life, returning to England when about ten years of age. She was soon after definitely converted to God during a brief stay in Aberdeen, at which place Mr. Moody was conducting a Mission. In 1888 the family settled in Winchester, and it was here that she soon found a scope for her activities. Meetings for postmen and telegraph boys were organised, and carried forward with many tokens of Divine approval. Her occasional Bible Class work, and frequent addresses at Sunday Schools were always much appreciated by her fellow-workers; and to these efforts were ultimately added the establishment of a class for children and young people connected with the Scripture Union, in all of which departments Miss White has proved herself a skilful labourer.



MISS A. M. WHITE.

Being accepted by the North Africa Mission in 1895, she spent four months at Barking in the study of Arabic, and afterwards three months at "The Olives." She has now gone forth to Egypt to labour for God amongst the Moslem women and girls.

Miss Elizabeth B. Mills is from the city of Cork. On leaving school she entered the Church of Ireland Training College, Dublin, to qualify herself as a school teacher. On completing the curriculum, she was appointed to the Monart Parochial School at Enniscorthy, Co. Wexford, from whence she subsequently removed to a similar position in Cork.



MISS E. B. MILLS.

Up to this time Miss Mills had been always looked upon as a Christian, while in reality she had but the "name to live." One day, however, in conversation with an earnest Christian lady, matters came to a crisis; she was led by the Holy Spirit to see that she was a sinner needing forgiveness; her self-righteousness was gone, and she then accepted Christ as her personal Saviour.

In the matter of Foreign Mission work the Lord has led her step by step. Being asked upon one occasion by the Cork Y.W.C.A. to represent them upon the foreign field, she declined. Sometime after, at a consecration meeting, this matter was brought before her mind, and the Lord showed her that although she professed to be His and to trust Him for all she needed, she had not fully surrendered her life to Him. This was now done, however, and the way was soon after opened for her to go for training, first to Chelsea, then to the Hon. Alice Baring's Home at Brighton, and afterwards for a few months to Doric Lodge.

Miss Mills was accepted by the Council of the N.A.M. in July, 1894, and has spent about twelve months at Barking in the study of Arabic.

Tunisia.

IN THE ARAB VILLAGES AROUND SUSA.

BY MRS. MICHELL.

MRS. MICHELL and Miss Scott left Tunis at the end of November with the intention of going straight to Kairwan, an inland city toward the south of the province. In doing this they had to pass through Susa, and were glad of the opportunity of seeing Dr. and Mrs. Churcher. They found the medical work in full swing, some fifty patients as a rule assembling three times per week, but, alas! no one to sit with and talk to them after the doctor had given his opening address, as Mrs. Churcher had her hands more than full with the dispensary work, in addition to her household cares, and the nursing of two invalids. Under these circumstances, our sisters felt they had clear guidance to forego their proposed trip for the moment and to remain in Susa, and assist in the medical work, until fresh help should arrive.

As opportunity presented itself, they endeavoured to reach out to some of the outlying villages, and of this effort Mrs. Michell has sent us the following account.

Tuesday.—Two patients from a neighbouring village arrived early this morning bringing donkeys for Miss Scott and myself to accompany them to see a poor sick boy who had been at the dispensary some days previously. He was very ill with a bad wound on the knee, and they were most anxious about him. It was nearly three years since I had mounted a donkey, and then I never wished to do it again! but now, after the first quarter of an hour I found it quite agreeable, and really enjoyed the ride home. Our way lay across a long broad plain, the greater part of it covered with olive trees. Here and there we passed a picturesque scene, a family of Arab country folk olive picking, the girls evidently enjoying the outing. In about an hour we entered the little village and were soon seated beside the sick lad. He looked little more than skin and bone, and was evidently very ill. Miss Scott dressed the wound and then tried to get the neighbours (who had quickly assembled in the room on hearing of our arrival), to listen as she told them the good tidings we had brought of One who could heal the soul's diseases. It was difficult to gain their attention, one after another would look in, and, after various greetings and good wishes, pass out, but we were encouraged by seeing two or three really giving heed, especially two of the women and the father of the sick boy.

A messenger came from the house of the sheikh, asking us to call there to see his son, who had a bad eye. We had passed the father on the road and promised we

would do so. The house looked rather superior from the outside, as it possessed an upper storey, but on entering, we found animals inhabiting the open court of the house, and the room in which we found the wife and son was little better than the poor dwelling from which we had come. Mrs. Sheikh had on the same rough country dress as her poorer sisters, dark blue stuff in one piece from neck to feet, gathered on either side just below the shoulder with a large silver pin and ring, and caught up round the waist with a woollen girdle. Her only daughter, a very sweet looking girl of about fifteen years, and her son's wife, about the same age, were much amused and interested with us, and naturally had many curious questions to ask, but we were soon able to satisfy them, and then had a very quiet hearing as we told them why we had left our own country and home to come amongst them. Dear girls! it was the first time they had heard of the love of God in Christ, and it was indeed a wonderful story to them. When will they hear it again?

Wednesday.—At seven o'clock we took the coach (a break, with three horses) to another village called "Djemaal" (two and quarter hours' drive). It was a lovely morning, though the wind was cold. Our way lay at first along the seashore, and as we watched the beautiful reflection of the sun's golden rays on the water and welcomed its warmth, our hearts went up with a yearning cry to God that the Sun of Righteousness might that day arise on some hearts in Djemaal with healing in His wings. About half-way we passed through

a good-sized village, from which many have come to the dispensary, and which Miss Scott hopes to visit later on.

Soon after nine we reached our destination, the words "ambassadors for Christ" being brought to our minds with strong encouragement. We alighted before an Arab café, and, taking our seats on one of the benches under an awning in front of it, we asked for a cup of coffee. While we drank it several men and boys gathered round, and we next enquired for "readers," one or two were pointed out and we handed them some scripture leaflets; by this time there was quite a large group around us, some seated on the bench in front of us and many more stooping over them anxious to see and hear. We told them why we had come to their village, and, turning up a few passages, sought to put the Gospel before them as simply as possible. One learned Arab came forward and, seating himself before us, loudly denied the truth of what we were saying, and upheld the tenets of their own faith. Then with a flourish he took himself off, much to our relief. Very few followed him, and the greater number drew closer while, for about an hour and a half, Miss Scott and I read and talked to them. Once or twice some moved away but their places were quickly filled, and a few stood listening till the end, particularly one old man sitting next to Miss Scott, who seemed to really follow what she said to him without any resistance.

Wishing to find a fresh set of hearers, we walked down what I may call the "high-street" of the village, and then stopped to

give away one or two papers. We were at once surrounded by a good-sized group, and both of us were able to again deliver our message. While Miss Scott was still occupied with her little crowd, a man beckoned me to follow him, and, leading me across the road to a nice little shop containing chiefly calicoes, muslins, etc., he cleared a place on the front counter, which divides the shop from the street, motioned me to sit down, and taking a seat on a small bench at my side he said "read." He kept a space in front of me clear, but allowed the people to gather round, now and again driving away some small boys who came too close, and did his best to keep the bystanders quiet.

I turned to John iii. and read and explained the story of Nicodemus, then on to the grand verses in the middle of the chapter. While telling of the necessity of a Saviour from sin now, and from hell hereafter, my friend spoke up, saying, "We have an intercessor—Mohammed the prophet—peace be upon him, Is not his name mentioned in your book?" "No," I said, "But let me tell you what it does say of that last great day when you think he will intercede for you," and I read from Rev. xx. 11-15, pointing out that there was no word of an intercessor then, it would be too late, nothing but strict justice for all whose names were not found written in the Lamb's Book of Life. We had a most

attentive hearing and felt that the truth went home to some hearts.

Friday.—Miss Cox (who had in the meantime arrived at Susa) and I started for Kalla (the little) at about 9 o'clock. This time we hired donkeys—one, a beauty; and the other, anything but handsome in appearance or behaviour, and carrying a saddle much too large for him, which required considerable practice on the part of the rider to prevent her from constantly slipping off either backwards or forwards. Between 10.30 and 11 we entered the pretty little village, and leaving the men with our donkeys to have a rest and a feed, we passed through several deserted-looking streets; then lighting on a small shop with two men in it we offered a paper. The owner at once stepped into the road, and after a few minutes had a small bench placed for us, he and others who quickly appeared on the scene sitting on the ground in front of us.

We had a long talk, part of the time rather argumentative, a talib opposing us very hotly. We had the audacity to quote a few words from the Koran, which advises the Moslem if he is "in doubt" to enquire of "the people of the book!" This rather staggered them, and one said to another, "Why should we be 'in doubt'?" What does it mean?" Of course, they brought up all the standard objections and arguments, but the Lord so helped us, giving us

a mouth and wisdom, that we both felt His power, and saw several of the less learned ones evidently siding with us instead of with our opponents—who in their turn had more than once to "change the subject."

One man in the group who listened quietly and tried to quiet the noisy talib, disappeared for a few minutes, to return, bringing with him an old leather-bound copy of the New Testament, and taking Miss Cox's copy carefully, compared the two, then handing it back remarked with a satisfactory air, "Kief kief" (the same). We were much interested to hear that he had bought it seven years previously from another Moslem in Tunis! and we think it had been read. I could not help feeling that its owner was convinced of the truth it contained more than he wished to allow—he did not contradict us.

About an hour later he met us again and invited us into a notary's shop—shared, I think, by himself and another man—and there we sat and read part of the liii. of Isaiah (a young Jew being present). The talib appeared, and Miss Cox had some words with him and with the shopkeeper (our first friend). They soon went out, and after further talk we all were asked to leave, as the shop was going to be closed. Then the owner of the Testament invited us to sit on a large stone seat outside, and here we had a larger group than before. Part of the time we divided them, each of us having more or less attentive hearers until nearly 2.30, when we started for Susa. We only sold one Gospel here, but gave away a second to a man who was very interested and who begged hard for it—I think he belonged to another village.



MISSION SCHOL OF THE FRENCH WESLEYAN MISSION, EL MATHEN, KABYLIA (see page 32).

OUR readers will be grieved to learn that Mr. Pattison, one of the young Scotch Missionaries of the South Morocco Mission, was called home in the early part of February. Mr. Pattison had been ailing for a long time, with a disease which proved incurable. The body was brought from Marraksh (Morocco City) to Safi for interment in charge of Dr. Muir.

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.

Morocco.

VISITS TO A MOORISH PRISON.

BY MISS S. JENNINGS.

WE have frequently drawn attention to the disgraceful state of Moorish prisons, both as regards their sanitary or rather insanitary condition, the arrangements made for the prisoners' health, etc. The subject has also been frequently alluded to in the *Christian* and other periodicals in connection with visits paid to Tangier; but judging from the remarks of our sister in the following journal, the publicity hitherto given to these matters has not at present brought forth any perceptible fruit.

Her visit to the women's refuge, also a Moorish Institution, gives a glimpse at the Poor-law System of Morocco.

December 14th.—When in our mission-house in town this morning a boy came round with a message asking that I would visit Rahama, the Sheereefa, who was in prison. I went, and found her and her little daughter there; she was imprisoned for a debt of about 12s. owing for house-rent, and had been there five days. Two other Moorish women were with her, and the fourth prisoner was our old Jewish washer-woman, Rahama, there being no separate prison for the Jews. The

latter told me she had been put in there that morning because her daughter had struck a Moor in the street. She was in sad trouble, and so were they all, and hungry too. A gift of two billions (5d.) to each one brought real joy, for the government do not feed the prisoners! They also sleep on the stone floor on one piece of thin matting.

15th.—Miss Fernbaugh accompanied me to the women's prison this afternoon and kindly gave them each a little gift to buy bread with. We found only two there to-day, the Sheereefa and the Jewess having been released. One woman is in prison for her son's misdeeds, and he has fled out of reach. She has left four children at home in the distant village of *Jibel el Hebelle!* It is difficult to find out with certainty for what offence they have been imprisoned. She was spinning coarse brown wool for native weaving.

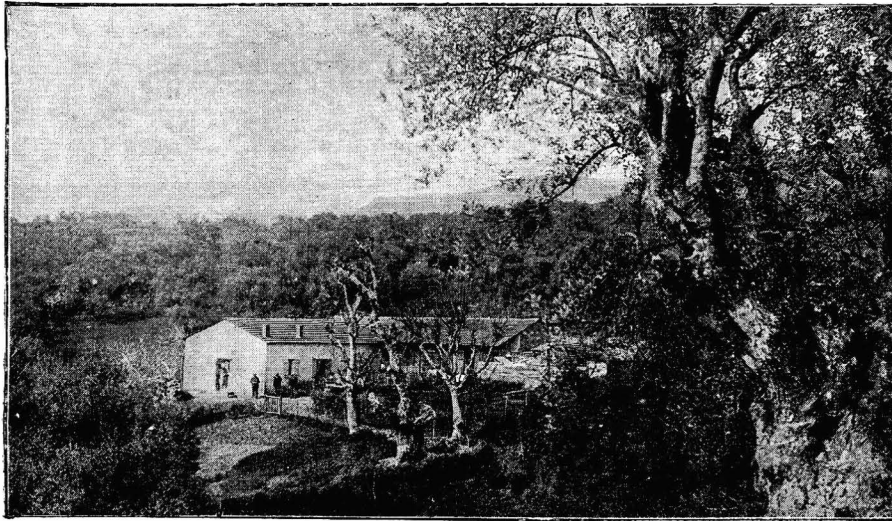
On leaving we went to the women's refuge, where the homeless and beggars are allowed to sleep. Being Friday afternoon, all were out except two poor old bodies, who were sitting in the inner dark cavern of a dungeon-like place, where, at first, nothing was distinguishable. After a few seconds, one could discern the two women and their miserable surroundings of rags, dirty matting, and tiny native crocks, with apologies for charcoal fires. As in the prisons, no food is provided.

One of these women was deaf and the other blind. The latter took my hand and so respectfully asked me if I happened to have "huns oojoo" (one half-penny) with me I could spare for her. Touching was her gratitude when my friend gave her a little silver coin to buy food with. It was joy to tell her of the Lord's thought of her and His provision in Christ Jesus to secure her entrance into heaven through faith in the Saviour and to assure her how God could open her eyes in heaven.

How the hearts of the poor and sad of any nationality will respond to a little kindness. Oh! that we could make them feel something of the love of God for them.

Friday, 20th.—Visited the women's prison again to try and learn further details of the circumstances of the two women still there. A few days ago I took them each a straw pillow we had made, for one had told me she had only her hand as a pillow on the cold floor. We took also an unbleached calico garment for each, the gift of kind friends in England. Their gratitude for these was great. To-day we carried two large smead loaves; these were more acceptable than we can understand, who have never sat for twenty-three days, as the elder woman has, in a cold, damp, *terribly insanitary* native prison with no

friends to provide her bread. One of the first things she said to me to-day was that she had not eaten anything since last I had given her money for food.



MISSION STATION, EL MATHEN, KABYLIA (see page 32).

SETTLING IN FOR A WINTER'S WORK

BY MISS A. G. HUBBARD.
(Tetuan.)

Jan. 10th.—Yesterday at class I asked where one of the children was as she was not

present, and was told that Awesha, aged, maybe, nine or ten, had been *married* this week! Her father and mother died in the cholera, and no one wanted this child. A married sister took her in because she could hardly help herself, but to rid herself of the burden she has got her married! Awesha is to live with her mother-in-law for the present. Another little girl of about seven was here the other day. She is now quite alone in the world, father, mother, brothers, and sister all having been taken by the plague. Neighbours are feeding the child, but she works hard and long hours for all she gets.

11th.—Our first visit this week was to see an old woman for whom her friends wanted medicine, and her daughter-in-law said to Miss Banks, "Give her something either to cure her at once or to finish her off!" No one need wish to live to be old in this land, for old folks, I think I may truly say, are *never* wanted when once health leaves them. In visiting we find people as a rule very friendly until the Gospel comes in, then they at once find much they want to talk of between themselves. Yesterday I took an old man a Gospel; he reads very slowly, but we went through the parable of the fig tree, and afterwards, when talking of true repentance, he said, "Yes, when the 'death' was here we all repented; in that hour the

mosques were all full and the coffee rooms empty; now the mosques are empty and the coffee rooms full; our repentance left us when our fear did!" All acknowledge this—Moors, Jews, and Spaniards. Now all need the spirit of true repentance, for the awful time passed through has shown many that they are sinners.

The classes have all been full this week, and my big girls are coming back now, I am glad to say—twelve last Thursday—so I am hoping I will get them all little by little. On Tuesday a parcel came from Y.W.C.A. friends in London, and in it a number of needle books, so on Thursday I gave one each to these girls. At first they thought they were books to read in, but afterwards decided they were meant to hang on the wall, where I am told by younger sisters they are at present placed!

20th.—Once again a boys' class is started here. Last Thursday, when the big girls were gone, I had four small boys. I am trying little ones just to see if the fokees will allow them to come. As soon as they were gone I went on to the roof, and there down below was a man questioning one of the boys as to what he had been doing and learning here! The child gave his small account, and added "and we are to go every Thursday afternoon." Just the fact I did not want them to mention, though I could not say so.

This afternoon Miss Banks and I have been visiting the wife of one of the richest men in the town, and she seems very much more inclined to be friendly than when we saw her two years ago. From that pretty Moorish house we went on to a very poor Spanish room, where the only boy of one of our Spanish women lies dying. The little fellow's sufferings are awful, and so are the poor parents' as they sit one on each side of him watching him go, as they have seen several other children go before him. His mother is one who always listens well at the meetings. May it be with her as it was with Carmen, that the death of her child may be the means of bringing life to the mother's soul.

THE WORK OF OTHERS.

THE FRENCH WESLEYAN MISSION.

FROM a letter in *L'Évangéliste*, written by Mons. Jean-Paul Cook, of the French Evangelical Methodist Church, we extract a few particulars regarding his work. Mr. Cook is labouring amongst the Kabyles at the village of Il-Mathen, Kabylia.

"The dispensary is one of our means for gaining the confidence of the people. How glad we should be to have a medical missionary! Our knowledge is inadequate to treat more than simple cases, to administer harmless drugs and to dress wounds, yet this has such a blessed influence on our patients, that their number increases every year. We have treated over 100 cases in one day, 3,556 during seven months. We advise anyone seriously ill to go to the French doctor in the valley. Whilst washing and dressing their wounds and attending to their needs, we tell them of the Saviour Who cleanses the heart, and heals all diseases of the soul. Men have come back to us after six months and have been able to repeat the texts learned and the Bible stories heard at their first visit, and this will surely bear fruit some day.

In last year's report, a village chief was mentioned who said: "You see my beard is white, I am too old to follow you, but I give you the children." Well, he has kept his promise. He even called together the children who want to become disciples of Jesus to listen to me last time I went to the village.

Once a marabout tried to prevent our speaking, but he was stopped by the elders of the village, because we spoke about

God and taught the children. Sometimes when the children are inattentive, the men will call them to order. In two villages only have we had to stop teaching, owing to the opposition of influential men.

The girl's school under Mme Hocart is more prosperous. Lately, one of the girls of about thirteen, was sold into a neighbouring tribe. Passing the Mission House on her way there to her husband, she stopped her mule and began to cry. When asked the reason, she said she would never see Mme. Hocart again, neither go to school, nor learn hymns any more. Yet this girl seemed one of those who cared least. The seed



MONS. JEAN-PAUL COOK.

sown in their hearts must one day spring up and bear fruit. We sow, others will reap.

Whilst I was in France, people said to me: "You have been in Kabylia eight years and have not yet had any real conversions. You have only gained a general influence..." People like that do not know that before ground can be made to bring forth good fruit, a great deal of labour is needed to prepare it for the seed, and to take away the thorns and weeds. Our work amongst Moslems is certainly more difficult than amongst heathen nations. In India they have been working amongst Moslems for over thirty years, but only within the last few years have there been conversions.

AN ARAB GIRL, NORTH AFRICA.

(See page 25.)

THIS engraving shows the costume of a Bedouin girl. The dress of the nomadic Arabs is much the same, whether in Morocco or Egypt. Mr. Summers has shown this engraving to several natives, and they all describe her as "bint el jebal"—i.e., "a daughter of the mountains."

Such a young lady would be a source of wealth to her father, as any Arab wishing to make her his wife would have to purchase her at a heavy price in sheep or camels. Let us not forget, however, that she has been already "bought with a price" by the wondrous Lover of our souls.

"Jesus came Himself and sought her,
Sold to death, He found and bought her,"

and now looks to those whom He has redeemed to bear the message to those who have never heard of His love.

Algeria.

THREE DAYS IN KABYLIA.

BY MONS. E. CUENDET.

ACCOMPANIED by Aliou N'ser, our converted Kabyle, I went straight to Tizi-Renif in the hope of finding the sheikhs who came last April to question me on the way to God, and with whom, at that time, I had a very interesting conversation. The weather was lovely, only being so fine I could not hope to find many men in the Kabyle villages. On reaching Tizi-Renif, I learned that the "sheikhs" were all gone to "L'Azib m Zammoum" for a great Kabyle feast. I was slightly disappointed for the moment, but was told they would probably be at the market of "Dra-el-Mizan" the next day, and I immediately decided to go there as it was only about four miles off. We then went to a little village where we had about a dozen very attentive hearers, and afterwards returned to Tizi-Renif for the night. Here I was unable to get a bedroom, so was obliged to sleep in a kind of restaurant where they drank and smoked all the evening, and when I went to lie down it was in a veritable fog of smoke.

Early the next morning we set out for Dra-el-Mizan. We were not quite half way there when the sheikhs whom I sought and others with them, joined us; they were all very clean and mounted on mules. This band of horsemen, all robed in burnouses of dazzling whiteness, had a very picturesque appearance. One of them, who is a Kaid, and who last April, appeared the most interested, accosted me first, by saying, after the usual greeting, "Thou knowest all that thou saidst to us last spring is very good: hast thou brought me the book which thou promisedst me?" I had forgotten that I promised him a book, but happily I was able to give him a Gospel of St. John in Arabic.

Resuming our journey, I preached the Gospel to all this band of men, addressing myself to the Kaid who seemed most interested, and who incessantly asked me questions either about Mohammed or about the Gospel. The question of poor people who have not even bread to eat seemed a subject of great perplexity to him. He questions how it is that these people can believe in God and serve Him, whereas they are starving. I spoke to him of the words of our Lord in Matt. vi., how God feeds the birds, etc., and quoted the words: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." I could see in this man a true sense of spiritual need and a real desire to hear about God.

At Dra-el-Mizan I had good opportunities for preaching the Gospel in several Kabyle cafés. Being market day the cafés were full of men. The next day we set out early in the morning with a mule, to cross the mountains as far as Bordj Menaiel. The morning air was fresh and pleasant, and the vast network of mountains which were presented to our view was of inexpressible beauty.

At several places on the road we found groups of Kabyle men to whom I preached the Gospel. We also stopped at two villages: the first, Afer, where about fifteen men assembled before the "djemaâ" and listened with great attention. The second, Sidi Amara, where I had at least twenty hearers all very surprised to see a European speak to them of God. I estimate that during the eight hours' march between Tizi-Renif and Bordj Menaiel at least a hundred men heard the Gospel. God grant that this seed may bring forth fruit to His glory.

At Bordj Menaiel I took the train to return to Algiers and Ali to return to Djemaâ n Sahridj.

AN EVANGELIZING TOUR IN THE MOUNTAINS AND PLAINS OF KABYLIA.

BY MISS J. COX AND MISS K. SMITH.

MANY of our friends will remember our journeys last September, when we passed several nights in Kabyle houses and found neither rest nor sleep. They will remember, also, how we made a plea for a tent, hoping by its means to be enabled to work longer and better. Some of our friends disapproved of our travelling alone with a tent, and only natives to guard us, also of our speaking to the men on their public places. We also, as women, would gladly have left this work to some of our brothers in Christ, who would, in every way, have been better fitted for it; but alas! our brethren in Christ are in England, and do not, perhaps, realise the deep need of workers here. So keeping our eyes on the Lord for direction, we waited to see what *He* would have us do. First came a stove and an unbreakable service for travelling, then a tent with beds arrived, then £10 for evangelizing, then a box of Bovril, tea, etc. The Lord was providing and preparing, and when *He* works who can hinder?

Which Kabyles should we take? now became an important question. Ali ou N'ser was away, working on a farm. We felt we needed him, but could not possibly ask him to leave his situation for a fortnight's tour. The Lord settled this question for us by sending Ali back to Djemâa just at the moment when General Haig and Mr. Bridgford were spending a few days here. (Their visit greatly cheered us, especially as they took a hearty interest in the two Christian lads.) Ali willingly agreed to accompany us on our tour, and now we wondered would the Lord have us take Si Cherif for our second helper, or Mah'idin, a steady married man, whom we have had as guardian through the winter months. We were inclined to have the latter, Si Cherif being young for such a responsible post, but this the Lord also settled (we afterwards understood why) by making it impossible for M. to go.

All was at length ready, and now our hearts began to fail us! It was just the Evil One. He had done his best to discourage us all along, and this was his last stroke. But the Lord came to our help and cheered us on. He sent us Mark i. 17, with Luke v. 4, 5. "Yes, Lord," we answered, "at Thy word we will launch out even into the deep, and let down our nets for a draught."

On the 27th of June we left home and arrived at M. a Kabyle village. After walking about in the burning sirocco for some time in search of a spot to pitch our tent, and finding none, we crept thankfully into a tiny shelter, built for travellers, or for protecting grain or figs from the rain. Here we rested for some time. Later on we were surrounded by a group of women and children, glad for us to sing and talk to them of a Saviour's love. We then mounted our mules and rode away to find a shelter for the night. We were warmly received at I., and had a very large meeting of men, women, and children in their "Thadjmâath, or covered public place, after which we were invited to spend the night in the President's house. Here we actually found two chairs and a table. It was a large place, very like a stable, but cleaner than usual. Leaving one of the lads to put up our camp-beds, we went off to teach in the other village until dark. Here the people were noisy and speaking was difficult, they were so anxious for bodily healing and apparently had no thought beyond, but the message was given.

Early next morning we were off in search of a more permanent resting-place, but to pitch our tent in this country for various reasons is not easy. At last, weary of riding, we were thankful to sit by the wayside and rest, while Ali went here and there to make enquiries. But no suitable site could be found,

so went in search of another place. The Lord provided for our immediate need in giving us an "athemmou" (a kind of hollow haystack), a delightful shelter from the sun. Here we lunched, rested, and prayed, putting ourselves once more into the hands of the Lord for His service, but not knowing where to go for the night. At this moment and all through our journey our hearts were calm—we thought of Num. x. 33 and Deut. i. 33.

The Lord soon reminded us of our old friend A., the Amin of S., so, in spite of burning heat, we donned our burnouses and mounted again with our faces set towards his village. "They that wait upon the Lord shall renew their strength;" "Blessed are all they that trust in Him." After travelling for some little time, who should we see but our old Amin, his face beaming with pleasure as we told him "we want you to put us up for the night." The dear old man promised us that as soon as his hay was safely landed he would return and give us such a supper! In the meantime we were to go on to the women. Off we went, finding a delightful path cut in the mountains bestrewn with flowers.

On arriving we found the women also delighted to see us, and managed to get a talk with them; but alas, they were more interested in us than in our message. We were glad to climb the rough steps and through the wee trap-door into our loft for a few minutes rest. But A. soon returned, and guided by him, we went to the public meeting-place, where we had a very large assembly of nearly all the men of the village. They were so attentive, it was worth all the weariness to get such a hearing. After distributing medicines we returned to our tiny resting-place through the trap door, and good A. soon brought us a fowl and cous-cous. We ate the former between us, being faint for want of food. A. promised to act as guide next day into another tribe where we could pitch our tent.

The next morning we rose early and were soon passing the flower-bedecked sides of these lovely mountains, which seem so home-like and dear as they speak to us of the great Divine Artist, who has made all nature so fair; but on the other side rose the more majestic mountains with the remains of their winter covering. One of the men could not resist the temptation of clambering up the rocky side and bringing us a pile of frozen snow, such a contrast to the burning sun, and the lovely little blue heart's ease at our feet. The snow greatly refreshed us, so after filling a bottle, we continued our route, the Amin being our guide, assuring us he had many friends in the tribe where we were going. As hour after hour passed, we began to wonder when we should arrive. At last, to our great joy, we saw in the distance some sixteen to twenty villages, and were told this was our destination; but we were far from arriving.

Utterly faint and exhausted, we sat down and told the men to go forward and find a place to pitch our tent; but they refused to leave us, saying we were in a strange country, and among a strange people. A few remnants of dry bread and biscuits in a burning sirocco are not palatable; however, we ate a little, and with an effort again mounted our mules and rode on for another hour, when we found ourselves approaching a Kabyle village. Sending the lads on to make enquiries, we rested under a tree, a large part of the village coming out to gaze at us. Finally we were summoned to see a place Ali had chosen as suitable for pitching our tent. While waiting about we had a very good talk with old A. on the subject of personal salvation. The spot chosen was lovely indeed, a flat grassy plateau, with several fine old ash trees here and there, and yet on the border of a native village so as to be within call; while in the near distance on the surrounding mountains were perched some sixteen to twenty villages, all at an easy distance from the spot we had chosen.

The lads quickly stretched our tent. In the meanwhile the Kabyles brought us "gallet" (a hard kind of native bread), oil cakes, and water, for which we were most thankful. Our tent was up, and we longed to rest; but oh, the heat! Only those who know anything about tent life in a hot country can imagine it. However, we rested a little; but thinking of Abraham, who sat at his tent door in the heat of the day, we were soon outside and surrounded by sick and diseased, all pouring their various complaints into our ears. We explained to the Amin there were no medicines that evening; on the following day (Sunday) we should read to them from God's Book; but that on Monday we would do all we could for the sick. This plan seemed quite to satisfy them, and we were left to rest. We were well guarded that night; there was the Eye that never sleepeth over us; around us our two faithful lads and the "Amins" of the two different villages—they had disputed who should have the honour of guarding us, and had finally decided to share the privilege.

Next morning we found our ash-tree converted into a kitchen, pots, etc., hanging up, and our water-skin suspended from a branch. After coffee we recommended our lads to get a quiet time with the Lord before the day's work, so off they went together. It was delightful to see them coming back after their watchful night, looking so bright and fresh from their wash in the mill-stream and in their clean Sunday clothes. We were soon at work. First we had a group of girls, who were glad to be spoken to kindly, and quite willing to learn; then came the boys. When we had finished, Ali and Si Cherif gave them a second edition, teaching them verses with much patience. Then came a meeting with the men, who listened with attention; and arranged to return to us in the evening. After dinner and some rest, we had two more meetings, and with very thankful hearts retired under our canvas, both getting a fairly good night's sleep.

On Monday morning, quite early, the sick came to us from all the neighbouring villages. It was a touching sight. Spreading an Arab rug on the ground, we sorted out our medicines, and claiming the assistance of one of the Amins we set to work. First we spoke to the dear women of the Great Physician of souls. It was delightful to hear them repeating in turn, "Jesus loved me, and gave Himself for me." After attending to their bodily needs we dismissed them; and spoke to the men, who were very interested and attentive. We asked them, before receiving their medicines, to listen to God's word. After this Ali ou N'ser spoke to them of what sin is and its only remedy. After a little rest and refreshment, we returned to our teaching, the boys in large numbers coming around us to be taught. They soon learnt to sing a bright Gospel hymn, then Si Cherif taught them two or three Bible verses.

After this came the men to hear our message. They listened well, but seemed unable to meet our arguments; but before leaving they said, "We did not like to contradict you; but to-morrow we will return, and bring with us our Sheikh and our Marabouts" (teachers). Accordingly the following afternoon a large party arrived. One of the principal Marabouts brought his Koran, and a young Sheikh was fully prepared to settle us with his arguments. Seated in the midst of a large semi-circle, we commenced reading, when there arose such a mighty, rushing sirocco wind that it was simply impossible to be heard. After waiting a little, we proposed adjourning to a large tree close by. All willingly arose, and we seated ourselves against the huge trunk, but the wind was terrible, and reading and speaking were impossible. All were so anxious to hear, that it seemed as though Satan himself was endeavouring to stop us.

After lifting our heart to the King of Kings, a thought came to us. "Shall we assemble in your mosque?" we asked the Amin of the nearest village. "Yes," he immediately replied,

"we will go." We all followed him; but on arriving found their place of worship so dark that we preferred sitting on the threshold, whilst the men gathered together under the covered entrance. There for more than an hour and a-half we had the great privilege of telling them of God's plan for saving sinful man. Never have we had more attentive listeners, and the time swiftly passed in reading, explaining, and answering questions and arguments. At the close, Si Cherif took an active part in speaking. That evening a nice supper was sent to us by the heads of the village. Much kindness had been shown us here. It was therefore very unwillingly that we decided to leave on the morrow, but felt we must get away on the heights out of the great heat if we were to continue working.

Next day, getting up with the first rays of morning light, we were ready to start. After a long and very difficult journey, we reached a village called A. ou Z, and one of our lads hastened on to secure a house for the night; it was large, but better not described, only we spread the ground-sheet of our tent and were thankful for the shelter from the sun. We had two meetings in this village, besides giving medicines. The following morning we had a pleasant visit from the President of the tribe, who lived in a neighbouring village. When we expressed a desire to see his family, he gave us a warm welcome, saying we had come to his country to do good, and other kind expressions.

The next day we started early for his village, which we found beautifully situated facing the Djur-Djura mountains. We were received by the President and other principal men of the village with that courteous grace which these people know so well how to exhibit when it pleases them. Being shown into a large room in the President's house, we had a splendid opportunity of telling all assembled why we had left our own country to come to them. A lively discussion followed, but it was clear to all that the principal speaker among them was worsted in the argument. Dinner was then served, the President and Instituteur dining with us. Then we paid a visit to the women, such sweet, gentle looking women; but with such sadness and hunger in their faces; our hearts ached for these poor prisoners. One of them brought us coffee, and then we told them the story of the "Prodigal Son," and sang to them the Gospel story. All were so attentive and delighted to hear us speak in their own language.

In this village we hired a small new house and stayed several days, going continually from group to group of men, women, and children with our message. The lads helped us with the teaching, and gave out their own experience. It was a delightful time, and seemed too good to be true. We were asked for books, and gave several away, as many were able to read in French and Arabic. Notwithstanding the pleasant visit, we were tired out, and glad to turn our faces homeward, our hearts full of joy at all the "way the Lord had led us."

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.), wood stained, either mahogany, walnut-wood, or light oak, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. C. MENSINK (Tangier).

Nov—The Mission work is again in full swing both amongst Moors and Spaniards. Of late we have had some intelligent people in the hospital, and also amongst the out-patients. It is so encouraging to see that they understand what one says, and that they grasp the meaning of the Word even though they differ from us. In talking to the people lately on the opening verses of Isaiah lix., the phrase, "Your sins have hid His face from you," struck one of them very forcibly. The Arabic word used here for "hid," means veiled either by a curtain or a wall. In Morocco they seem to understand it to mean a wall; for while I was saying "thy sins have hid His face from you," one said, "Now we want a door." How glad I was to point them to Him who says, "I am the door."

Last week I visited two villages. In both of them I was well received; on leaving, they asked me for a copy of the Word of God. The day after, being in the village, they brought my wife a sheep for a present.

Lately I went into the country in order to spend a few days among the village people in their markets. It was fine weather when we left, but on the second day the rain came pouring down. We were kindly taken into the Mekaddom's house, where we escaped the rain though not the droppings. They made us quite comfortable in the Moorish hut, and brought us cous-cous and bread and butter; the latter, oh, so strong! Had a very nice time with some of the people, but because of the rain had to return to Tangier sooner than we should otherwise have done. Please pray that the short visit may be a blessing to that place. The morning before leaving, they gave us pan-cakes and honey.

These poor Mohammedans hold so tenaciously to their prophet, and it is difficult to move them; they will listen to any tale of fiction with interest; talk to them about countries, nations, war, old and new history, prophets, priests, and kings; about dreams and visions, and they drink it in like water. But say that Christ is the Son of God, the Saviour of the World, the only Mediator between God and man, and your audience at once gets uneasy, and there is no more interest.

From Mr. BARNARD (Tangier).

We need your prayers very much, for the people seem to be the very slaves of sin and Satan, and yet, praise be to God, we have a glorious Gospel to preach unto them, and He is able to break their chains and give them freedom. For "If the Son shall make (them) free (they) shall be free indeed." What a privilege it has been, and is, to place in the hands of some of these Spaniards, for the first time, the word of God; how little they know about it; many do not even know it by name until we explain to them what it is; they often call it the Protestant's book.

Yesterday my wife and I were visiting some Spanish homes, where we had many an opportunity of preaching the Gospel. The women frequently sit outside their houses to sew, etc., and even to cook their food. While we were talking to one or two quite a number gathered round to listen. We gave to some Testaments, and to others large print Gospels, tracts, etc.

At one of the meetings, Mr. Patrick asked all to stand who wished to decide for Christ; none had the courage to do so, but after the meeting, a Jew went into another room to speak to Mr. Patrick, and told him he wanted to stand up, but had not the courage. He said he did believe in the Lord Jesus, but that if he came out as a Christian his mother would turn him

out of her home. This he did not mind for himself, but being the sole support of his mother and younger brother, he was afraid his mother would not receive anything from him if he became a Christian. Kindly remember him in prayer.

From Miss A. WELCH (Djemâa).

To-day we took mules, and went to a distant village to see a little burnt girl, aged about ten years. Her mother had previously carried her on her back to see us here, but we felt this was too much, both for the mother and child. So we started early, and, after an hour's climb, reached the hut where the poor little invalid lay. She is terribly burnt, and, when we arrived was lying on the floor of the hut moaning and crying. Even the promise of a beautiful thaquendourth (a native garment) if she did not cry would not suffice to keep back the tears. While I was dressing the burns, E—— heard the following remark from an onlooker, "Ah! truly these women will go to heaven, and not us; they will go because of their good works," thus giving us an opportunity of telling out the Gospel, the only way under heaven whereby we may be saved.

We are praying earnestly for an ingathering of souls here this winter. Several among the Kabyles seem deeply impressed and really seeking to hear more of the truth. Will you unite with us in this (to us) great request, but so small a one to Him Who upholds the universe?

From Miss E. T. NORTH (Tripoli).

Jan. 8th.—I have been spending the day in a native house. The woman, whom I know very well, is the widow of our landlord's brother. When I arrived, there was another woman sitting with her, and both of them were working in wool. I took off my outdoor garments and made myself at home. About 11 a.m. a meal was prepared. First came a kind of soup, made of oil, onions, gravy, tomato paste, pepper and salt. Then another dish of whole pepper in oil. After this some couscous was put into a small earthenware stewpan, and when hot was placed on the table. We dipped our bread in the soup; the woman and I had a spoon for the couscous, but the little girl preferred eating with her hand.

In the afternoon a young woman from downstairs paid us a visit, bringing her two children with her, who were troublesome; still in some ways it made it easier for conversation. After a while she began singing to the baby to get him to sleep; and asked if we English ever sang. This led to my singing two hymns in English, and afterwards one in Arabic, viz., "Jesus, loves me," followed by a little conversation, during which they listened fairly well for a few minutes; but then two other women came in and it was stopped. It was a happy day although not much appeared to have been done; still one had been brought nearer to them, and had seen a little into their home life, and it deepened the desire that they should be brought to know Him, Whom to know is life eternal.

Jan. 13th.—To-day Miss Addinsell and I have been to see a negress and her daughter, the latter is very lame. The Lord gave us a specially good time here. While nursing a dear little baby of three weeks, other women came into the room, and began talking about various things which they looked upon as sinful. I tried to shew them the seriousness of being sinners in the sight of God, who not only saw men's actions, but knew also their hearts. Then I told them of the Lord Jesus who in His great love took our place as sinners, and bore our punishment that we might be pardoned. They really did seem interested, and said, "Yes, those are good words."

"ON EAGLE'S WINGS."—The eagle weighs the probable force of a storm, and if it cannot resist it, *mounts above it.*

For the Young.

AN ARAB WELCOME.

SOON after the return of Miss Read and Miss Day to Cherchel, one of the Arab families with whom they are especially friendly, gave a dinner in honour of their return; at least, so they expressed it. Miss Day sends us the following account of this Arab entertainment:—

When we went in, after the salutation, "Peace be unto you," B. took us upstairs to her room to take off our hats. Thick carpets had been laid down over the verandah outside. The chief furniture was a French cabinet and buffet, a box containing the lady's clothes and the bed, but that was quite hidden by gold embroidered hangings; mattresses with pretty covers were placed round the room, and the walls lined a yard up with tapestry to prevent the whitewash coming off on one's clothes. Five looking-glasses, the largest about three-quarters of a yard deep, were hung on the walls near the ceiling and carefully covered with pink and red gauze to prevent them getting dirty; a few Arab brackets, and some slipper pockets that the little daughter had received different years at Christmas, completed the decoration; a silk curtain at the door, to drop if the sister's husband wants to pass to his room, as he does not see his new sister-in-law, or, of course, strange Arab women.

The dinner was prepared outside on the verandah, to which a balustrade afforded seclusion, and we were invited to sit down at once. There were eight of us, each seated on the ground, the guests with silk cushions to make them a little more comfortable. We all took off our shoes, and sat very close to one another round this little table about a foot from the ground.

The first dish, "mkut fa," was soup made from pigeons and vegetables, and thickened with home-made vermicelli (they say the shops do not put enough butter in), and home-made bread. All ate from the same dish, but that did not strike us so much as that when the next course, the pigeons, came on, our hostess divided them in pieces with her fingers and handed them to us, and we had no plates! After that, a delicious dish of macaroni stewed in butter with forcemeat balls; for that we had wooden spoons, as for soup; then some olives, and our dinner was done.

They all looked very pretty in their bright silk dresses and jewels, but better than all outside ornament we believe S. has the ornament of a meek and quiet spirit. Several of the family are deeply interested in the Gospel, but she is the only one we believe to have truly decided for Christ. We spent a profitable evening, singing and talking of the things of God, and the old mother even seemed softening. We pray for their conversion every day, will you pray too? There are five women, two young men, and a little boy in the family, and we want them all for Jesus.

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

ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen (about 3ft. broad by 10 inches deep for 2s. 6d.).

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MOROCCO.

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Spanish Work—Mr. N. HARDINGHAM PATRICK, Mrs. PATRICK, Miss F. R. BROWN.

Missionary Helpers.—MR. AND MRS. BARNARD.

Casablanca.—Mr. JEREMIAH J. EDWARDS, Mrs. EDWARDS, Dr. G. M. GRIEVE (L.R.C.P. and S.Ed.), Mrs. GRIEVE.

Tetuan.—Miss FRANCES M. BANKS, Miss A. BOLTON, Miss A. G. HUBBARD.

Fez.—Miss E. HERLMAN, Miss I. L. REED, Miss M. MELLETT.

Missionary Helper.—MISS L. GREATHEAD.

ALGERIA.

Tlemcen.—Miss R. HODGES, Miss A. GILL, Miss L. GRAY, Miss A. HAMMON.

Mostaganem.—Mr. A. V. LILEY, Mrs. LILEY.

Cherchel.—Miss L. READ, Miss H. D. DAY.

Constantine.—Mr. JAMES L. LOCHHEAD, Mrs. LOCHHEAD, Miss L. COLVILLE, Miss H. GRANGER, Miss E. K. LOCHHEAD.

Algiers.—*Kabyle Work*—Mons. E. CUENDET, Madame CUENDET, Mr. W. G. POPE, Mrs. POPE.

Djemaa Sahridj.—Miss JANE C. COX, Miss KATE SMITH, Miss E. SMITH, Miss A. WELCH.

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NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans.

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 seventeen 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 six 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. Two others have lately commenced Medical Mission work in Susa; 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 there are now seven engaged in the work. 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 the country is over 7,000,000, that of Lower Egypt $4\frac{1}{2}$ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work mainly but not exclusively among the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

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 palm oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.

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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.

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.

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.

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 subordinate 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 denominations 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.

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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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The Annual Volume for 1895.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 15½, showing the Northern half of the Continent, with the Mission stations marked in red. Price 6d., post free. The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

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