

MATTHEW XXVIII

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

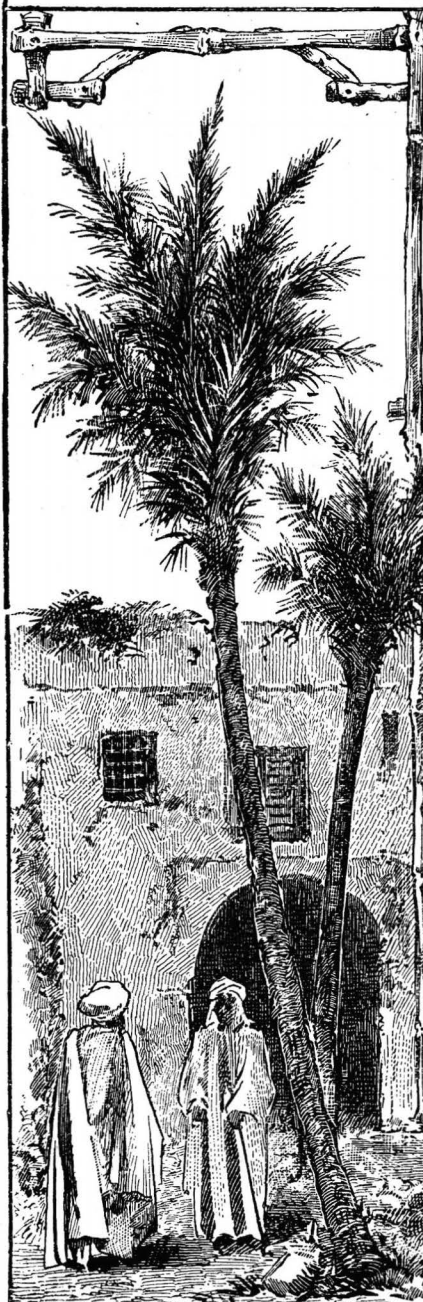
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 OCTOBER 1st TO 31st, 1896.
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			General			Special.			Special.			DETAILS OF DUBLIN AUXILIARY.							
1896. No. of Oct. Receipt.	No. of General.	£ s. d.	1896. No. of Oct. Brt. forwd.	General.	£ s. d.	1896. No. of Oct. Brt. forwd.	Special.	£ s. d.	No. of Receipt.	£ s. d.	Mr. S. S. McCURRY, Hon. Sec. 3, Spencer Villas, Glenageary.								
1 ...1319	0	5	0	16 ...1358	0	2	0	31 ...1394	10	0	0	15 ... 932	10	0	0	88	1	0	0
2 ...1320	0	8	6	16 ...1359	1	0	0	31 ...1395	0	10	0	16 Manchester	8	0	0	89	1	1	0
1 ...1321	1	1	0	16 ...1360	0	2	6	31 Highgate Rd. Chapel	1	15	0	19 ... 904	5	0	0	90	0	5	0
3 Faith Mission	1	1	0	17 ...1361	0	10	0	31 Anon.	1	0	0	19 West Hampstead	2	2	0	91	0	12	6
3 ...1323	7	10	0	17 ...1362	1	2	4	31 ...1398	0	10	0	20 ... 906	5	5	0	92	0	6	6
5 ...1324	1	0	0	19 ...1363	0	2	6	31 ...1399	0	1	0	20 ... 907	1	0	0	93	0	10	0
5 ...1325	0	10	0	19 Alexandra S.S.	1	1	0	31 Burton-on-Trent	2	1	0	21 ... Stratford	0	7	0	94	1	0	0
5 ...1326	0	1	0	20 ...1365	0	6	0	31 Highgate	2	8	4	23 ... 909	18	15	0	95	25	0	0
6 ...1327	0	10	0	21 ...1366	6	0	0	Total, Oct.	£177	12	10	24 Y.W.C.A., Epping	1	0	0	96	0	5	0
6 ...1328	0	8	3	21 ...1367	0	5	0	Total, May	£1075	4	3	24 ... 911	5	0	0	97	0	10	0
6 ...1329	0	5	0	22 Abbey Road Chapel	6	18	6	to Sept.	£1252	17	1	26 ... 913	15	0	0	98	0	2	6
6 ... Bray	2	5	0	22 Clevedon	2	2	0	Total	£1252	17	1	26 ... Tlemcen	1	12	0	99	1	0	0
7 ...1331	0	5	0	22 Weston-S.-Mare	5	1	3	SPECIAL FUNDS.			30 ... 915	30	0	0	100	0	5	0	
7 ...1332	0	2	6	22 ...1371	2	0	0	1896. No. of Oct. Receipt.	Special.	£ s. d.	30 ... 919	100	0	0	101	5	0	0	
9 ...1333	15	0	0	22 Y.M.C.A., Weston-S.-Mare	1	0	1	1 ... 885	10	0	0	31 ... 920	50	0	0	102	1	0	0
9 ...1334	0	10	0	22 ...1373	1	0	0	1 Highgate Rd. Chapel	1	0	0	31 ... 921	7	2	0	103	0	10	0
9 ... W.A.	0	5	0	23 Y.M.C.A., Kingston-on-Thames	0	15	0	2 Wallington	2	13	6	31 ... 922	15	0	0	104	2	0	0
9 ...1336	0	15	0	23 Y.M.B. Class, Bedminster	0	10	0	3 ... 888	4	3	4	31 ... 923	1	0	0	105	0	10	0
9 Avenue Road Chapel	2	0	0	24 ... Anon.	1	0	0	3 ... 889	2	5	0	31 ... 924	10	0	0	106	8	7	3
9 ...1338	0	12	6	24 ...1377	0	6	0	3 ... 890	12	10	0	31 ... 925	14	0	0	107	1	0	0
9 ...1339	0	12	6	24 ... Bristol	5	6	0	5 ... 891	15	0	0	31 ... 926	1	0	0	108	0	5	0
9 ...1340	1	15	6	24 ... Clifton	1	15	0	5 ... 892	3	0	0	31 ... 927	0	8	0	109	0	10	0
10 ...1341	10	0	0	26 ...1380	0	2	6	7 ... 893	5	0	0	31 ... 928	60	19	9	110	10	0	0
10 ... N.H.	0	5	0	26 ...1381	0	13	6	10 ... 894	0	10	0	Total, Oct.	£456	15	2	Total, Oct.	£60	19	9
10 ...1343	0	2	0	26 ...1382	1	0	0	10 ... 895	1	0	0	Total, May	£901	8	9	Total, May	£78	4	6
10 Y.M.C.A., Richmond	1	1	0	26 ... Bristol	2	3	0	10 ... 896	2	10	0	to Sept.	£1358	3	11	to Sept.	£78	4	6
10 ... Liverpool	1	0	0	26 ...1384	0	5	0	10 ... 897	2	0	0	Total	£1358	3	11	Total	£139	4	3
10 ...1346	1	10	0	26 ... Redlands	0	13	7	13 ... 898	7	0	0	TOTALS FOR 6 MONTHS.			GIFTS IN KIND: Oct. 22nd, (290) parcel of native garments; 24th, (291) parcel of literature.				
12 ... W.P.	0	5	0	26 ...1386	1	0	0	13 ... 899	2	0	0	General	£1,252	17	1				
12 ...1348	1	0	0	27 ...1387	0	10	0	13 ... 900	12	10	0	Special	£1,358	3	11				
12 ...1349	5	0	0	27 ... Peckham	1	0	0	14 ... 901	3	16	0	Total	£2,611	1	0				
12 ...1350	5	0	0	27 ...1389	0	13	6	Carried forwd.	£86	17	10								
13 ...1351	0	10	0	29 ...1390	1	0	0												
13 ...1352	0	6	0	29 ...1391	2	0	0												
14 ...1353	25	0	0	30 ...1392	5	0	0												
14 Lansdowne Hall	5	0	0	30 ...1393	0	5	0												
14 ...1355	1	0	0	Carried forwd.	£159	7	6												
14 Up. Norwood	5	1	9																
15 Stratford	5	12	9																
Carried forwd.	£104	16	3																

THE 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.

"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.

NEWMAN'S CONCORDANCE.—We have a few copies of this excellent Concordance still left. It is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d., post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

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 few 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.

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, at the Mission House, 21, Lintou Road, Barking, when intercession is made for this extending work, and specially for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

NORTH AFRICA.



Our Calling.

"Partakers of the heavenly calling."—HEB. iii, 1.



It is of the utmost importance that Christians should not confound the heavenly calling of the Church in this age with the earthly calling of Israel in the previous dispensations. The failure to do so has led to much confusion of thought and life, and to sad disappointment, which has sometimes soured the soul.

What then is the character of our calling and wherein does it differ from Israel's? Theirs was an earthly calling to earthly blessings in an earthly country. Doubtless, many individuals saw that these were figures of better and heavenly counterparts, but in the first instance the calling was an earthly one.

When they walked in the Lord's ways, earthly blessings were their lot. This is seen in the history of God's ancient people.

Abram was very rich in cattle, in silver, and in gold, Gen. xiii. 2. The land was not able to bear them (Abram and Lot), Gen. xiii. 6, and the Lord had blessed Abraham in all things, Gen. xxiv. 1.

Eliezer declared of him, And the Lord hath blessed my master greatly, and he is become great, and he hath given him flocks and herds, and silver and gold, and menservants and maidservants, and camels and asses, Gen. xxiv. 25.

Isaac also had great temporal and material prosperity, for it is declared Abram gave all that he had to Isaac Gen. xxv. 5. In a time of famine, in obedience to God, he remained in Palestine and God so blessed him that it is recorded, Then Isaac sowed in that land and received in the same year an hundred fold; and the Lord blessed him. This was a splendid crop. The average return from wheat in England is only twenty-seven fold, in France fourteen fold, and in many other lands less.

Jacob, also, was blessed in material things. He declared, With my staff I passed over Jordan, and now I am become two bands, Gen. xxxii. 10. Notwithstanding all Laban's craft, Jacob accumulated very considerable private wealth, beside all that he afterwards inherited from Isaac. This wealth he took into Egypt, where Joseph, after various trials, lived in power and affluence; in Goshen the riches of the family were further augmented.

Even during the oppression, they retained their flocks and herds, and when at last God brought them out they spoiled the Egyptians. After crossing the wilderness the wealth of Canaan fell into their hands. Houses they had not built, wells they had not digged, vineyards and fruit trees they had not planted, and abundance of cattle, etc. Through disobedience much was lost, but when they walked in God's ways earthly prosperity was theirs. This is seen in David and Solomon's time. Their calling was to earthly blessing in an earthly Canaan. They had earthly victories over earthly foes.

How different the whole scene is when we turn to the New Testament, and read the life of the Lord Jesus and His *most blessed* disciples who were partakers of the heavenly calling.

No earthly glory or wealth was the portion of our Lord Jesus. Born in a stable, brought up at the hard toil of the carpenter's bench, He came to His own, and they received Him not. Later, as a public teacher, He had not where to lay His head, till executed as a common criminal He closed His earthly career. His portion was not here, but yonder, in heaven, where from His Father's hand He was to receive eternal power and glory. It was for the joy set before Him He endured the Cross. Those who in this age become His disciples do so with His clear warnings, If any man will come after Me, let him deny himself and take up his Cross daily and follow Me. In the world ye shall have tribulation. Or as Paul puts it, Through much tribulation, we must enter into the Kingdom of God; or as Peter says, They that will live godly shall suffer persecution.

Peter and John were devoted and true to their Lord and richly blessed, but their blessings do not seem to have been *material*, for when Peter was looked to for alms he said, Silver and gold have I none. Paul spoke of being blessed with all spiritual blessings in Christ, yet he was poor in earthly things and laboured, working with his hands. Speaking of this age he said, If in this life only we have hope in Christ, we are of all men most miserable, showing that though the eternal weight of glory filled his heart with joy, his earthly surroundings were not pleasant to the flesh.

Most of the early disciples, as well as the apostles, seem to have been poor, despised, and persecuted. They were imprisoned, and not infrequently died violent deaths.

The general lot of the true people of God has not been one of outward prosperity, as witness the millions of martyrs, etc. In our day the Lord's people do seem rather more outwardly prosperous than in the past, though we must not forget the Russian Baptists, Stundists, Armenians, and others. It is not said that no Christians shall be rich and prosperous. There are some most devoted servants of Christ who are rich and giving their means to God's Service. But Scripture makes it plain that it is not to earthly wealth or blessing that we are *especially called*. If these are granted they are, so to speak, mere accidents. Our hopes and prospects are in the heavens.

For there is mine inheritance,
My Kingly palace home.

If we but grasp this truth we at once become pilgrims, journeying to a better country. Instead of seeking to repair this wrecked world we shall seek to gather out of it all we can before it finally breaks up and God

shall make all things new. We shall seek to sit loosely to all earthly things and ready at any time to move hence to the City that hath foundations.

Should not the eternal weight of glory occupy our thoughts more largely? If it did should we not be more heavenly-minded, less concerned about earthly fame, reputation, or wealth, and more diligent in seeking to hear the "Well done!" of our Lord and lay up treasure *in heaven*. If we realized our heavenly calling should we spend vast sums on such things as Church spires or painted windows. Should we not rather be seeking stones for the eternal temple of our God? Should we not be comparatively indifferent to those things which the world values, and aim to spend and be spent in the interests of spiritual, heavenly, and enduring things. Perhaps some may say "We know all this." Yes, perhaps some of us do, but are we living it out? The Secretary of one of the largest Missionary Societies once said in the writer's hearing words to the effect that the great evil to be feared amongst Christians is *practical* materialism.

May we ever keep in mind this fact that we are not of the world, but are of God, and go to God.

Notes and Extracts.

PRAYER MEETING.—A meeting for prayer is held every Friday afternoon at 21, Linton Road, Barking. Home-coming and outgoing Missionaries are frequently present, and the latest items of news from various parts of the mission field are read. Friends are heartily welcomed, and tea is provided at the close of the meeting. A convenient train now leaves Fenchurch Street at 3.28.

DEPARTURES.—Mr. and Mrs. N. H. Patrick and children, and Miss Copping sailed in the P. and O. steamer *Peninsular*, on Friday, October 30th, on their return to Tangier, Morocco.

Miss A. Gill left London on the morning of Thursday, November 5th, for Algiers, *via* Paris and Marseilles.

Miss A. G. Hubbard and Miss Van der Molen sailed from Tilbury on Friday, November 13th on board the P. and O. steamer *Shannon*. The former will disembark at Gibraltar, *en route* for Tetuan, Morocco, while the latter will proceed by the *India*, to Ismailia on the Suez Canal, and thence to Alexandria.



MISS VAN DER MOLEN.

PARCELS.—Will friends sending a parcel or box to the office of the Mission, to be forwarded to a missionary abroad, kindly oblige by sending a letter or post card advising

us of its dispatch, also its contents and value, in order that it may be acknowledged and properly dealt with?

MISS VINING conducts a Bible Class on Sunday afternoons in Tangier for English-speaking servants connected with European or American families in the town, which is much appreciated.

MISS TROTTER has been much encouraged in work amongst the French of Algiers. She has now engaged a Swiss Evangelist, named Jean Renand, to labour amongst French Roman Catholics

while learning Arabic, that he may eventually become a fellow-worker amongst the natives.

MISS WATSON has returned to Alexandria from Aboukir with restored health, and has re-opened her class for girls. The first morning brought seventeen of them, and the numbers soon rose to twenty-four. The girls are eagerly anticipating the return of Miss Van der Molen.

SOUSSE.—The Missionaries at this station are laying themselves out for itinerating work amongst the inland towns and villages of the Regency. A strong cart is being built so as to enable them to take more extended journeys. It is being constructed especially with a view to the rough roads over which it will have to travel in some parts, and will be fitted with a cover to shelter the workers alike from the sun and rain.

We trust that when completed it will greatly aid their efforts to carry the word of life into many places that are now practically inaccessible.

MR. C. ROBINSON, has just published an account of a journey through Hausaland to Kano. The countries are populous, and at the present time peaceful, but the slave-trade flourishes unchecked.

Previous to the conquest of the countries by the Fulah people, in 1802, the Hausas were heathen, since then Mohammedans; but like the Bedouins of Arabia and others, its hold upon them is very slight.

Mr. Robinson is inclined to place the Hausa language in the Semitic group, to which the Berber belongs.

MISSIONARY PIONEERS IN INDIA. By John Rutherford, B.D. Andrew Elliot, 17, Princes Street, Edinburgh. This is a brief but deeply interesting sketch of the lives of Ziegenbalg, Schwartz, Martyn, Carey, and Heber. When we read of their self-denying labours, we are humbled and encouraged—humbled at our want of zeal; encouraged to see how God enabled them to surmount what seemed to be insurmountable difficulties. We heartily commend the book to those who wish to be stimulated.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

November 17th, 1896.

DEAR FELLOW-HELPERS,

We have referred elsewhere to the charges made in the French Chamber against English missionaries in Algeria. The accompanying statement has been sent to the daily and other papers, so we need not refer to them here. Mr. Summers, who paid a brief visit to England to bring home Dr. Smith, returned by the *Indian Prince*, arriving in Alexandria at the beginning of November. He had the pleasure of the company of two ladies of the Free Church of Scotland Mission, two others of the London Jews Society, and one of the C.M.S., together with two gentlemen going to Cyprus, and had some interesting services with them. Now that he is back in Alexandria, he and his fellow-labourers are seeking to make plans for the winter's work. All the missionaries there are now in good health, and Dr. Smith, who was so dangerously ill, is making good progress at Bournemouth.

Miss Van der Molen returned on Nov. 12th, and hopes to be out before the month closes.

Miss Grissell is back for a time in Tunis at her much-loved work, and other friends in Tunisia are plodding diligently on.

Miss L. Lambert has had a great sorrow, and we commend her and her family to your sympathy and prayer. Her father and one of her sisters went out to visit her, and she accompanied them to Biskra and Algiers. Here her father was seized by a sudden illness on Thursday, November 5th, and died within an hour. He was in his 73rd year. The cause of death is said to have been heart disease. It was a terrible shock to the daughters, but they have been graciously sustained by God, and have experienced much kindness from friends. Sir Lambert Playfair, the British Consul-General, was most thoughtful and considerate.

Miss Gill has returned to Algeria, and she and some of the sisters from Tlemcen will remain in Algiers for the present.

Mr. and Mrs. Patrick and Miss Copping had a pleasant journey to Tangier. We shall be glad if friends who wish their money given to the Spanish Branch of the Mission would kindly state this, as Mr. Patrick hopes to be able to carry it on in future without drawing upon our general funds.

Miss Copping will go on to Fez to join Miss Herdman as soon as she can find a travelling companion.

Mr. and Mrs. Pope hope to return to Algiers this month, and desire to take Mr. and Mrs. Cooksey and Mr. Webb with them, if the Lord will. To do so, increased funds seem necessary, and, if it be God's will, we expect Him to send what is needed.

Dr. and Mrs. Terry hope to return about December 18th, and there are four new workers who, we hope, may be able to go out by that time or before. It is proposed to send them to Casablanca, for which place Miss Dunbar hopes to start on the 27th inst.

The receipts of the Mission since I wrote last month have improved considerably, nearly £900 having been received in four weeks. We are, still, however, looking to God to send us much larger supplies, so that the work may go forward unhindered.

No new workers have been helped from general funds for some months, yet we rejoice to say no suitable persons have been turned back; special provision having been made for them.

I remain,

Yours faithfully in Christ,

EDWARD H. GLENNY.

CHARGES AGAINST ENGLISH MISSIONARIES
IN ALGERIA.

THE daily papers have reported the discussion in the French Chamber raised by Mons. St. Germain, the Deputy for Oran, in regard to what are termed the "English Methodists" and their evil deeds. It may, therefore, be well to give a few particulars as to the facts of the case.

For a number of years there has been more or less opposition to the work of the Mission in Algeria, the reasons assigned being mainly two. The first, that any attempt to preach the Gospel amongst the Moslem natives was calculated to stir up their fanaticism, and to lead to rebellion against French authority, or to cause disturbances which might call for the use of military force. The second reason given for objecting to our work was the false charge that we were seeking to set the natives against the French, acting as English spies, or selling gunpowder, etc., to the natives.

The first of these two objections, though groundless, was due to a not unreasonable fear. But our fifteen years' work in Algeria, without, so far as we are aware, a single disturbance through native fanaticism, shows that the people, even if fanatical, appreciate the kindness of the missionaries, and the consideration shown to their religious feelings, even when they have been taught that their views were erroneous. The charge on which the second objection is based, of a want of loyalty to the French, is absolutely without foundation and untrue, and can hardly be accounted for except on the ground of intentional misrepresentation. It must, however, be remembered that the French people have been so terribly deceived in past years by false religious teachers, that while sceptical as to Christian truth, they are credulous in regard to statements made to the discredit of professed Christians. In the main, however, these false charges are the result of French jealousy of everything English, especially since the British occupation of Egypt, and in a less degree of Roman Catholic intrigue. The untrue allegations made by Mons. St. Germain in the main refute themselves. He has been searching diligently for a long time to find something against us, and having failed to do so, he has been compelled to rely upon the amusing or pointless stories which he has repeated.

His first accusation is that cakes, toys, clothes, and even money have been distributed. This is founded on some of the workers having Christmas trees for the children attending their classes, when a few simple things are distributed to those who have regularly attended. Sometimes a shirt is given to one in great poverty. This hardly strikes one as a matter for an international dispute.

Disturbances are said to have ensued, and the military authorities to have intervened. If this has ever been the case we have never heard of it. Then the deaconesses are said to have purchased a house where they continued their teaching under cover of mystery. But no house has been bought by our workers in Algeria. One was built twelve years ago, and of course the missionaries have always lived in houses; they could hardly live in the open air, even in the beautiful climate of Algeria. We are said to have established schools. This we have never done, as it is not permitted and would be stopped. Classes are held to teach the children Scripture and sewing. The charge of a Kabyle expressing in his exercise book his desire to be a naturalized Englishman is pure fiction so far as the Mission is concerned. In 1892 certain deaconesses are reported to have come to England as the result of a strong note from M. Waddington to Lord Salisbury. This was not the case. If any ladies returned, it was only in the ordinary

way for furlough. The Salvation Army has never had any of its workers stationed in Algeria; the persons referred to are apparently some lady friends not on the staff of the North Africa Mission. These are reported to have given food and money to twenty young Arabs. They probably gave some light refreshment to those who came to their classes, and they may have helped cases that they considered to be really needy. As to preaching that, if England had Algeria, she would restore the land to the natives and pay five or six francs a day to factory hands, this is only said to be the report of a single native who, perhaps, took advantage of the naïve credulity of his hearer, to have a joke at his expense, or to get a franc out of him.

The statement of the native who confessed to receiving powder from a missionary was false. Had it been true, then instead of being promoted, as he has since been, he ought surely to have been punished. M. St. Germain's assertion that an official had seized powder in one of the Mission houses is also absolutely false.

At Mostaganem the missionary is charged with visiting the sick! Surely this is not very improper. As to his entering the barracks we have no definite knowledge. He may have done so to visit a Protestant soldier or to distribute some Scriptures. He may have been seen photographing, but even if not, he could procure plenty of photographs in the shops, and the French Government sell an ordnance map of the country on the scale of about an inch to the mile at fifteen pence a sheet. The story that this missionary showed the natives a picture of Queen Victoria surrounded by Mohammedan chiefs, is founded on someone having seen some old pictures out of the *Graphic* or *Illustrated London News*. The English pastor, said to be in French pay, at Mascara, was in no way connected with this Mission, but was an ordained pastor of the French Reformed Church, trained at a French seminary. He came from Jersey, and was therefore a British subject, and subsequently found it desirable to remove, we believe, to Holland.

We have several times assured the highest French authorities that we have sought to be loyal to them and that we have never knowingly broken French laws, but that if we have done so unwittingly, we desire to apologise. Further, that if there is anything we are doing that is not legal, on their pointing it out we will immediately have the practice stopped.

We have every reason to believe that those at the head of affairs in France believe in our sincerity and will treat us fairly; it is by lesser officials that troubles arise. To meet the wishes of the French Government, we consented to remove four lady missionaries from Tlemcen to some other part of Algeria. They considered that as this town was near to the Moroccan frontier, it was desirable to do so. So far as we are able to understand the purpose of the French Government, it seems to us their position is as follows.

Missionary work—*propagande*, as they call it—is not to be stopped unless it is anti-patriotic, that is anti-French, or unless it leads to a public disturbance of good order. It is not desirable to order missionaries generally to retire from the colony. Any missionaries believed to be acting contrary to the French, selling gunpowder, etc., are to be prosecuted in the regular courts, and, if convicted, they are to be punished. Consequently idle reports about missionaries and their evil deeds made in newspapers and elsewhere, but which cannot be substantiated by evidence in a court of law, will be disregarded.

If this be what is really intended, we are quite content, as it gives us firmer ground than we have ever had before. As we know that we are loyal to the Republic, we are quite willing for all disloyalty or intrigue to be put down. Those who are opposed to us know very well that they have been unable to prove against us any charge of disloyalty.

JEWES IN MOROCCO.

(See page 141.)

THE Jews in Morocco are divided into three separate classes—the Spanish, the Moorish, and the Atlas Jews. Each arrived in the country at different periods, each speak a distinct language, each inhabit a different portion of the Empire, live under totally distinct conditions, and hold but little communication with each other.

The total number of Jews in Morocco is said to be from 150,000 to 200,000; they live chiefly in the towns and seaports, are industrious and plodding, keen in their dealings, and monopolise the greater part of the trade of Morocco.

Every species of injustice and oppression has been heaped upon them, but in spite of all this they have multiplied and have accumulated considerable wealth. In Tangier and the other seaport towns they are more or less under the protection of the Foreign Consuls, but in the interior are exposed to frequent persecutions. They are all obliged to reside in a separate quarter called the "Mellah," the gates of which are closed and placed under guard at night time. Formerly, the Jews were compelled to walk barefoot, whenever they ventured into the Moorish quarter of any town, or passed a mosque; they were not allowed to ride on horseback or to sit crosslegged in the presence of a Moor, they were compelled to wear a peculiar dress, and were subjected to indignities from the meanest Moslem, who might insult them with impunity.

Some thirty-five years ago Sir Moses Montefiore visited the Sultan and procured the release of the Jews from many of these oppressive enactments.

The usual dress of the Jews consists of a tunic and vest of dark cloth closely buttoned up to the throat with a double row of silk buttons, a white sash round the waist, a dark fez, and black shoes. They are prohibited from wearing shoes of any other colour, as black is despised by the Moors.

With greater liberty they would, no doubt, exercise more power and influence in the affairs of Morocco than they do at present. Let us not forget that they are God's chosen people, still beloved for their fathers' sakes, and seek to remember them in our prayers.

Morocco.

DAY BY DAY IN TETUAN.

By MISS A. BOLTON.

Saturday, October 17th.—I had my girls' class in the afternoon; only eight of them came, but we had an unusually good time. I am now taking the work of the Lord Jesus as Redeemer in its various aspects. They appreciate the meaning of the word much more than English girls would do, for they have slavery and its curse ever before them.

Sunday, 18th.—Studied Ezra in our own meeting. First rains commenced to-day. Both our houses were flooded. We had to set to work and get rid of many gallons of water. A small Spanish meeting.

Thursday, 22nd.—No dispensary to-day. Miss Banks' girls' class in the morning. In the afternoon my black women were so attentive; I could see their hearts were touched, and I had the consciousness of being used by the Holy Spirit—the voice was mine but not the words. I have seldom seen Moslem women so moved. The text they are learning now is "I will redeem them from hell, and from death will save them." There is no self-denial about our work in these classes; we get to love the women so, as we long and pray for them.

24th.—Miss Banks' class of women admitted at 8 a.m. I heard her asking if they knew how many the Commandments of God were. "No, indeed, who could tell; they were beyond count; but they knew the principal ones, and began, 'Pray, fast, give alms, do not curse,' etc., etc. In the afternoon my girls came. A small prize has been offered to any who can repeat six texts from memory. All six have been attempted now. The first is "Whoso committeth sin is the slave of sin," and the last Hosea xiii. 14.

25th.—Again studied Ezra, and thought the history so like the N.A.M., and were so refreshed as we looked back and saw how the good hand of our God had been upon us, granting our request in bringing us to this land, strengthening, delivering, guiding, supplying every need, and now, we believe, about to choose for the furtherance of the work right ones of good understanding, as local secretaries, etc.

26th.—"Can you begin now. There are a number of people waiting in the street." "I will be with you directly." Down I went and, opening the door, admitted about a dozen men and women. After hearing what was wanted, and sending for some bottles, I sat down to the first lesson. "Whilst the Tabeeba is getting medicine for your bodies be quiet and listen to what God's Word says of the medicine for a sin-sick soul." John viii. 34, Rom. vi. 23, and 1 John i. 5 are quoted and explained.

"Some come here with terrible sores, and ask for an ointment only, saying they do not want to drink anything. I tell them that is like what Satan advises or prescribes for sin-sick souls—the ointment of fasting, praying, almsgiving, etc., to cover over their sin, to hide the evil beneath. God's way is to begin with the heart and work outward," and in some such way one begins to teach them as they wait for the medicine to be prepared. As they left others came in until the room was filled. For these the message read was "There is one Mediator and He divine." Some did not like the teaching and became restless, trying to interrupt me, and when at last they were quieted made no show of listening. After they left there was a little lull, and then, once again, the room filled up. By this time one was feeling very tired and somewhat loth to speak again, but as soon as the opportunity was accepted the message was given, and they listened well. The Redeemer's work and the necessity of it were illustrated by a picture of slave life here. Our morning work then was finished. At 2 p.m. the children came to school, after which we went outside the walls for a little fresh air.

27th.—Free day. Mended, made, and looked after a carpenter, who was at work, planning how to increase our accommodation. For the school I have the use of a landing only, open to the roof and also to the lower floor, a ledge only 8½ inches high being all the protection between the second and ground floors. We have had the children running about, though, for four years, and no one has tumbled over, thank God.

In a subsequent communication Miss Bolton says: "In my Soudanese class the other day the women repeated from memory the text 'There is one God and one Mediator between God and man, the Man Christ Jesus.' I then asked if they believed what I had taught them during the past two years. All said 'Yes, indeed,' and that the words were not only in their heads but in their hearts. Then said I, 'Do you believe these words you have been repeating?' All said they did. Then I said, 'Believing this you cannot seek to approach God in the name of any saint such as Muley Absalom or Muley Abd el Kadir'; but, as I mentioned this last name, they all reverently bowed, touched their foreheads, and kissed their hands, then, recollecting what they had just said, were convicted before me! Dwelling further upon this truth I once more incidentally brought in the name of the patron saint, and this time none bowed."

NOTES OF JOURNEY FROM FEZ TO MOGADOR.

By MISS S. M. DENISON.

(Continued from page 137.)

NEXT morning we started early; a company of about one hundred animals, camels, horses, mules, and donkeys, besides their riders or drivers, each little party doing its best not to be last, the rear being considered the dangerous place if the robbers ("road-cutters," the Moors call them) should come upon us. We had now left the plain, and were journeying south-west, our road lying between two hills, one hiding the sea, with which we were parallel, and the other to our left being the one from which an attack might come. As we went along one muleteer who had heard the Gospel the previous night told how he still had a New Testament (or Gospel) given him eight years ago, and how he kept it in a box, and a friend, a better reader than he, sometimes came in and read it aloud.

By about noon we had passed the dangerous part of the country, and the caravan got separated; some still hurried on and others came more easily, while we rested under a fig tree by the wayside, just outside Salee, and had lunch. Our bread, which we had brought from Fez, had by this time become mouldy, yet we managed to get sufficient for our need. When we had finished, a poor woman who had travelled in the caravan passed and asked us for some breakfast, which we were very sorry not to be able to give, the poor thing had come all that way probably without breaking her fast.

Salee and Rabat are two walled towns divided only by the river Buregreg. Not very long ago, Salee was still dreaded because of its pirates. It has very fruitful gardens outside its walls, and they were saved from the locusts by a low wall of tin enclosing the whole. This fruitful place struck us as very pretty after the dearth through which we had passed. We did not enter Salee, but skirted its walls, and came to the river which had to be crossed in a large flat-bottomed boat. First our animals were unloaded and their panniers placed in the ferry boat, then they were led to the side of it, one foot helped up and they beaten till they lifted themselves in, a process which took some time and much shouting; after that we were lifted, one by one, and placed on top of the panniers, there to find our level as best we could. Five minutes sufficed to row us across, and then there was the same trouble in getting the mules out and re-loading them. By this time it was about four o'clock, and we made our way to Dr. Kerr's where we were most kindly received. Our tent was pitched quite near to Dr. Kerr's house and close to the sea. Here we rested over Sunday, and had service in the morning with our fellow-workers.

On Monday morning we started again, and the next afternoon found us in Mr. Edward's house just beyond Casablanca. We had a very hearty welcome, first from Mrs. Edwards, who with her baby boy was in the garden as we came up, and then from all the household. We stayed two days with them, the time being very busily occupied in having a good overhauling, re-storing of provisions, and having clothes sent to wash, etc., for we were getting quite into sympathy with the Arabs, and know how difficult it is to be clean when living far away from water. Not that they need sympathy in that respect, they are quite content, and for a young girl to be clean and tidy they think would look as if they wanted to make her attractive and get her married quickly! They do not give any such excuse for the women who are quite as filthy. I do not think their garments are ever washed, and so from being white they become the colour of the ground and remain so till a new one is needed.

On Thursday afternoon, June 18th, we left Casablanca, and

were accompanied for some time by Mr. Edwards. That night we reached a large house belonging to a Government official, and were prevented from pitching by the master of the house, who requested us to spend the night in an outside room of his. The rooms of his house opened on a courtyard, but the room he offered us was built back to back with the house, and opened on the outside of the house. It had no window, and we could not leave the door open, for the men, mules, and camel slept just before the door for our protection. Fortunately, the door was a bad fit, and the threshold was also broken, so we had some air, and a brick or two were purposely left out over the door for the same purpose. We shared the room with numbers of beetles and spiders, and were thankful to be free from rats. The master asked us to his house for tea before resting. We went, and had an opportunity of conversation with him and his wife.

During this and the next three days we passed numberless waterwheels, turned either by a camel, horse, cow, mule, or donkey. Little pitchers are arranged around the wheel, and fill with water when down in the well, emptying themselves into a duct as they come up, from which duct the water rushes into a large reservoir at the side, and from it can either be carried or conducted around the fields, so as to irrigate them. These water-wheels are some of the remains of the Portuguese possession of the coast about three centuries ago. The next morning we reached the river Um Errebia, on which, about a mile from the mouth, the city of Azamoor is built. The view of this town is very pretty seen from the north side of the river. It is high above the water, and its foundations are on dark rock, from which fig trees and other vegetation spring out here and there. The town itself is white, and a few of the houses are built, as if in the rock, down to the river's edge.

This river was crossed, as the Rabat one had been, in a boat, and we had the additional pleasure of a camel with us for a passenger. He was made to lie down, and then a piece of rope tied round his doubled knee to prevent him rising and doing any damage. After crossing, there was a very steep hill to climb to get to the town, which, on entering, we found to be a collection of ruins. In fact, ruins and dust were in all directions, the narrowness of the streets showing it had not been built by Moors. There is a large saint's tomb just outside Azamoor, called Moulie Bushaib (nearly every Moorish town has its patron saint), and the people often mention the saint instead of the town, while wayside beggars never forget to remind passers-by of the saint from whose town they think they have come. In some towns they would call out to us, "Give us alms, to God and Moulie Abdelkader," or "a good deed to God and Moulie Eddress." Besides those of the towns, there are dozens of saints' tombs in the country. I do not know how many we passed on our journey, all supposed to possess healing powers, while some of them are also sanctuaries where anyone taking refuge is safe from his enemies. After crossing the river, we rested in a fig-garden, from which the locusts had gone after ravaging it, so some rugs were put up over the bare branches to form a shade. There is nearly always perfect liberty to enter gardens here—if the fruit be ripe there is someone to watch it. In the evening we came to Mazagan, and pitched our tent near the seashore, not entering the town. A messenger was sent to tell Mr. and Mrs. Geddes, of the South Morocco Mission, of our arrival, and before dark they and Miss Learmond, of Morocco city, came over, asking us to spend the following day with them. This we did, and, being Sunday, had service together there. After dinner, Mrs. Geddes took us visiting among the huts, of which

VILLAGE GIRLS NEAR BISKRA CARRYING WATER.

(See page 147.)

BISKRA is situated upon an oasis at the extreme south of the province of Constantine, and at the foot of a lofty limestone range. This oasis is the first of a number of similar ones that stud the vast plain stretching to the southward, which is practically the commencement of the Sahara.

The Arab villages around here, of which there are several, are of the ordinary type, *i.e.*, principally built of dried mud, with doors and roofs of palm-wood. The total population is under two thousand. Those of our fellow-workers who have visited this neighbourhood from time to time have met with much encouragement in introducing the Gospel amongst these people.

These little girls are probably fetching water from the river. The supply of water from that source is very plentiful during the winter and early spring, nor does it fail even in summer, except in very dry seasons. The French, in order to supplement the supply, have dug artesian wells both at Biskra and in some of the neighbouring oases in order to encourage the cultivation of corn.



VILLAGE GIRLS NEAR BISKRA CARRYING WATER.

there are thousands outside the town. Mazagan, which is a very small city jutting out into the sea, is remarkable for its splendid walls of Portuguese build, on which, it is said, a carriage and pair might be driven. Leaving Mazagan on Monday morning, we came across many women and children in holiday attire (for it was feast-day) going to "Moulie Abdallah," the saint's tomb near the town. This is a fine building, with many students' rooms near; it is also a college. Here and all along our road for two days are remains of once fine cities; parts of the walls can be seen in places, and once we passed through where a city gate had been.

Passing by the shrine of Mooley Abdallah the morning we left Mazagan, we rested under some shrubs by a smaller saint's tomb near the sea but high above it; this holy place was hidden by the shrubs which here and there had a rag tied on as a memento of some former devotee, for they generally leave such reminders of their visits. That evening we slept in a small field near a village belonging to the tribe of Beni Aissa, or "children of Jesus," a tribe who may once have been Christian. We had some women around us both during the evening and early morning, and told them of Jesus Christ, and a few medicines were given by Miss Herdman. During the next day the ground over which we travelled was very rocky, it is supposed to be part of the sea-bed which at some time has been upheaved. The evening brought us to Ooladeeya, a very pretty place, consisting of a fortress and a village, the former built quite on the edge of a steep hill looking down on a narrow strip of cultivated ground, and beyond it, a remarkable natural harbour enclosed by two arms of rock almost joining. Next day the ground was as rocky as the day before, if not more so, and we did not get far. Again rumours of war stopped us at about four o'clock, the men not thinking it safe to travel later, and telling us the villages around were deserted. We stopped just outside a village, and did not see anyone about, though, unknown to any of us, the wife of one of the Christian men with us was at the time in the village, having come from her home hundreds of miles away because of war and desolation there, and on arriving here, found the same state of things. Her father and two brothers from this village were all gone, one having been killed, another in hiding, and the third, if I remember right, having died a natural death. Afterwards we saw the women of this village digging for a wild root in the soil between the sharp rocks, and this was their only food. When we asked for barley for the animals, they said, "We have none," and then to the question, "What do your animals eat?" came the same answer, "We have no animals." We left some money with the people to buy food, and on my buying a necklace of tiny beads from one poor young woman, another, the mother of two tiny children, came offering hers. We bought them all for more money than they asked, telling them it was because of the famine. Our camel not arriving that night, the driver having mistaken the village, we slept in a hut, on our own mattresses, which we carried on our pack-mules. In the morning two or three people came in for medicine, and one old lady very much amused us, as in her anxiety to get well she would do much more than was needed. First she was told to take a powder (which was handed her) in the morning, and not to eat till mid-day. "Oh! I'll not eat till evening." Then we said if that did not cure her she must take another, but be careful to leave a day between. "Oh! I'll leave two days," was the reply. This was all right, but another medicine being given in the form of pills, with the warning that two were sufficient for a strong man, she said, "Oh, I'll take four!"

The next morning (June 25th) we reached Saffi, and were most kindly welcomed by Mr. and Mrs. Badger, of the South Morocco Mission, and stayed with them two days.

Algeria.

AMONG THE JEWS ON THE DAY OF ATONEMENT.

BY MISS L. M. GRAY (TLEMCEM).

THIS is the 9th of the month of Tisri, and the new day which sunset ushers in is a unique one in the Jewish calendar, for the tenth of Tisri is "Youni Kippoui"—"Day of Atonement"—the only fast enjoined by the Law. But the Jewish people here retain the veriest shadow of the sacrifices which marked the Day of Atonement. The need of some offering still makes itself felt in the heart of man, and expresses itself among the Jews here at this time in the killing of a fowl for each member of a household. But as the offering is consumed by the offerer on this and following days, the idea of sacrifice is incomplete, and the children speak joyously of the Fast as "the Feast of Fowls."

On our way home this afternoon we met many Jews who, having already partaken of their last meal before the Fast, were on their way to the synagogues, where they will remain until quite late to-night, September 17th—Tisri 10th.

There is something of a home-Sunday feeling in the air to-day. The 4,700 Jews of Tlemcen are worshipping or resting. To me it is wonderful to see this people, whose love of gain is proverbial, close their shops and suspend business so often as the Law or the Talmud requires.

As early as six this morning the men went fasting to the various synagogues, where they will pass the whole day reading aloud, or, if they cannot read, listening. In front of the Grand Synagogue many women have gathered, and are craning their necks that they may catch a glimpse of the roll of the Law as it is carried round. Perhaps their grand-daughters may be among the little girls whose fathers have brought them to the synagogue to-day that they may kiss the Law.

The road in which the Grand Synagogue is situated presents a curious sight. As the building is quite full, some of the worshippers are standing on the steps outside; others have brought cushions or pillows, and are sitting on the path; others, again, have brought chairs and benches; so that the congregation extends right across the road. Their being at this distance does not prevent their hearing, for the voices rise like the sound of the sea, and I should think in such a babel it would be impossible to distinguish anything anywhere.

Inside the building several men are standing reading, and I am told that many of the more zealous worshippers engage to stand for a long time, sometimes on one foot only, that so their sins may be forgiven. What ignorance of God's character such attempts to gain His favour show!

Surrounded by Roman Catholics, Jews, and Mohammedans, one sees so many evidences of this "zeal for God, but not according to knowledge." There are so many followers "in the way of Cain" who in the pride of their heart persist in devising their own ways of approach to God, and reject the One Only Way which God in His love has appointed whereby His banished may return.

I spent some time this morning with some Jewish women who had asked me to come on the Fast Day and tell them how it used to be kept. But although two of them tried to listen, as I explained the offerings of that Day, and showed how these types had found fulfilment in Christ, there were continual interruptions. The women themselves were tired, and evidently missed their coffee, then the children were fractious and plainly unable to continue their self-imposed fast any longer. So altogether I had a disappointing time. My class

of little Jewesses meets on Thursday afternoons, but as some of them are fasting I have given them a holiday to-day.

The trumpet is sounded every year now at the close of the Fast Day, and as I wanted to hear it, we started out again late in the afternoon. Women were making preparations for supper now, although they might not light the fire until the trumpet sounded. The men still crowd the synagogues, and as the light wanes their fervour seems to increase until the noise of the many voices becomes deafening. Presently a change comes over the crowd. Some of the men close their books, take off their talliths, and move away. I ask—"What is it?" and am told, "The trumpet has sounded!" I could hardly believe it. How different this was to the sound and scene I had so often imagined! and yet—I do not wonder—what glad tidings have they to proclaim that the blast should be loud and clear? There has been no blood shed, no scape-goat sent away, no accepted sacrifice assuring forgiveness of sins.

"In the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace-offerings, that they may be unto you a memorial before your God." They have no glad Jubilee year to announce with its blessings of liberty, restoration, cancelled debts and rest—it is clear they have now no "joyful sound" to make known "throughout the land." Poor, poor people—who have had God so nigh unto them—whose is the adoption and the glory and the covenants, but who have turned every one to his own way, and over whose heart the veil remaineth unlifted. Oh that they would turn to the Lord! so would the veil be taken away. Pray that God may give the increase to the seed sown among them here, so that the eyes of many may be opened to see that Christ having come and having obtained eternal redemption, we have now to praise and magnify the Lord for good tidings of great joy to all people—the bringing in of a better hope, a better covenant, better sacrifices, better promises, a better resurrection.

"Blow the silver trumpet,
Blow it loud and clear;
Let its clarion accents,
Ring out *everywhere*. . . .
Christ in truth has loved us,
Saved, and set us free;
So we sing in triumph,
God's own Jubilee."

Tunisia.

AWAESHA.

BY MISS L. LAMBERT (TUNIS).

SINCE I last wrote I have been enjoying a rest by the sea. I think out here we learn to appreciate a whiff of sea air in a way we never did in England, and especially this summer, which has been a trying one, the heat at times being excessive. As I had taken upon myself to visit houses that would otherwise have been neglected through the absence of so many from Tunis, my time was mostly spent out of doors. Very happy times I had, going from one to another, and having opportunities of telling the old, old story.

But I was quite ready when the day arrived to run off to the unmistakable breezes of Kram, and more particularly glad was I because I did not expect to be idle, seeing I was taking with me our dear cripple child, Awaesha. She had eagerly looked forward to staying a month at the sea, but through difficulties with her father I could only keep her ten days. But they were both happy and profitable days. We stayed in the house of our friends, Mr. and Mrs. Michell, who took a

warm interest in Awaesha. Every morning and evening we had Arabic reading and prayers, and her intelligent interest was very encouraging. Her sparkling eyes, her ready sympathy, and apt remarks rejoiced our hearts, as we could not but feel assured the good seed had taken root in this young heart. On going to bed, she and I always had prayer together, and she invariably prayed aloud. She has spoken from time to time of distinct answers to prayer.

During the day she always enjoyed another Bible lesson, which we would have under the lovely shade of some old fig trees. At another time, with spelling book in hand, she and the lad working in our house would pore over the mysteries of Arabic characters and sounds, and many a laugh she had over Salem, whose dull and heavy ear could not grasp the sounds which she with very little difficulty acquired.

Sometimes in the evening we would sit out in the bright moonlight and talk of the stars above us. A very homeopathic dose of astronomy was enough to daze her, as for instance, when she heard that the moon was not only the same she saw in Tunis, but that probably my friends in England were walking in the garden and gazing upon it too, together with the same stars we were looking at, it was overwhelming; and when we rose to come in she said with a sigh of satisfaction, "Oh, what wonderful things these ears have heard."

It was for her a delightful holiday, literally unknown amongst the Arabs, for of course she enjoyed all our freedom. Her daily bathes and games with Mrs. Michell's sweet little ones made the time pass only too quickly, and her home-going was particularly sad, for some interested friends and relations had been doing what they could to poison the minds of her parents. Certainly only too natural they should do so, but we had got on so well with them in spite of their unwillingness to hear the Gospel.

One day it suddenly occurred to them; it was a certain feast time, and Awaesha was away with the Kaffirs.* So they got up an excitement, and one old woman came knocking at our door in Tunis, demanding that Awaesha should be instantly brought back. A telegram was sent me, and I had to break the sad news to Awaesha. She was much upset and very rebellious, declaring she would not go, etc. We talked it over, but it was not until I had showed her that it was from God reminding her how He had heard our prayers in many things concerning her stay with us, and how He was only asking her to do this for Him, that she at last consented to pray about it. We knelt down, and it was refreshing to hear her leave it all with Jesus, and to feel she had resigned her will to His. After that there was not a murmur, and when Salem came to wheel her to the station and began sympathising, she would not hear a word.

As you read this, can you form any true idea of the depth of consecration there was in this act. To us with our happy English homes and freedom a willing sacrifice like the above might cost a child something, but it would be a mere nothing to what it meant for this dear child. As she had said, "I am leaving all this, the beautiful sea and the mountains and all of you, to sit in the dark skeefa from morning till night."

Will you not pray that the Lord will hasten the day when these doors shall be unlocked, and a glorious flood of Gospel light shall illuminate each prison home, and Christ shall set the captives free?

THE SOUDAN is a tract of country 4,000 miles in length, interposed between the broad desert of Sahara and the great Congo region. This enormous district contains a multitude of tribes, speaking more than a hundred different dialects.

* *i.e.*, Infidels, a name given by Moslems to all who do not believe in Mohammed.

TO CHRISTIAN FRIENDS IN ENGLAND.

DEAR FRIENDS,

SOUSSE, Sept., 1896.

Now that the hottest months are over and the cooler weather commencing, we are hoping to start our "winter's work"—not that the summer months have been idle, the medical mission has gone on steadily, and we have been visiting in the houses, but in the very hot weather it is impossible to be quite so busy. We shall be so glad of your prayers just now, when we are making our plans and arrangements for classes, itinerating, etc., that days and hours may be rightly chosen. During the month of August I was staying at Kram, a little village near Tunis, and I was so glad to have the opportunity of visiting some of my old Arab friends in Tunis. All gave such a warm welcome, and it was most difficult to get out of a house again once having got in—"if I could not come again I must stay a *long* while, and not run away so quickly." In most of these houses I had lovely opportunities for telling the "Old, Old Story," and perhaps was all the more attentively listened to as I was "a visitor," having now moved to Sousse.

One dear girl, who has often given us encouragement by her attentive listening, said as I rose to go, pressing my hand warmly, "I shall not forget your words, but shall hide them in my heart and think of them always." Oh that the words might indeed enter into her heart, so that she might see herself as a sinner *needing* the salvation and Saviour we tell about. We do feel the first thing for these people is to realise their *need*. Until they do this, of course they will not want salvation. Will you who pray for us at home join us in prayer out here, that the Holy Spirit may work a very real and deep conviction of sin in the hearts of very many.

Since returning to Sousse I have been busy at the medical mission three mornings a week, and afternoons have been given to visiting, the other mornings being spent in study and little household duties. We have an Arab woman to work for us and clean the house, and after she has done her work we take it in turns to have her in our rooms for a little talk. We have been praying so much for her, that she may be led to take a real interest in what she hears, and not only listen to please us. It does seem to us as if prayer were beginning to be answered, for she certainly *likes* to hear now. Yesterday, after I had been talking to her about Luke v. 31-32—"They that are whole need not a physician, but they that are sick; I came not to call the righteous but sinners to repentance"—she said, "when I hear words like that my heart cries out for something." We were encouraged, for it showed she had at least understood something of what had been said. But while we thank God for this, it can only make us the more earnest in prayer that if any tiny desire is in her heart it may be deepened, and if it was only said to please us, that a *real* desire may be awakened.

Tuesday afternoons are given up to a tiny class of four little girls. I am trying to teach them to sew, and after the sewing lesson teach them a text, or verse of a hymn, and give them a simple little Bible lesson. The last two Tuesdays they have been much more ready to listen, and yesterday the eldest girl (a child of 12 or 13) listened really eagerly, never taking her eyes off me, and never moving if a knock came at the door, or any other small disturbance arose. It is such a pleasure to go to these children regularly; I love the little ones, and if we can influence their young hearts and lives, who can tell what the result will be?

The medical mission work is ever encouraging, good numbers coming, and as a rule attentive hearers to the message of salvation as it is given by the doctor. After the doctor begins seeing patients the one left in the waiting room with

the people often has most interesting talks, sometimes with all, sometimes with a little group of men or women. As these people often come several days' journey the message is taken to long distances. Often a Gospel is sold and taken away to a distant village, or a tract is given to a man who can read. These are followed with many a prayer that the Holy Spirit will bless the word read, and cause it to find entrance into some dark heart.

We have been so cheered and encouraged lately by hearing of one and another in the dear "homeland" who remember the work and the workers in North Africa. It helps us to go on with fresh faith and courage when we hear of "praying friends," and some who cannot come out here can help the work so much by "Helping together by prayer."

N. BAGSTER.

JOTTINGS FROM MY JOURNAL.

BY MISS A. COX (SOUSSE).

HAD some very serious talks lately with the Shiekh, who reads Arabic with us. The Lord is evidently working in his heart. He seems so really convicted of sin, and is just longing for a power by which he can conquer the devil. We are carefully going through chapters iii. to viii. of Romans, and he reads with care and thought. He said to-day, "Please God, I, too, shall be saved by Jesus Christ as you are." Praise God!

* * * * *

Spent to-day itinerating in the villages of Ksiba and Messadine. Had a very attentive, though moving congregation, round the doorstep of a small private burying-ground. The school-master of Messadine was very haughty and bigoted. Almost the only reader of the village. At Ksiba we were taken to the house of the priest (the Iman). Here, surrounded by numerous members of his family, this man read aloud from the Word, and listened and spoke with deep interest and respect. Our mule driver, who was a Hadj, or Pilgrim, and a man full of self-righteousness, told us the Iman was "a very *nice, good man*."

We had no special adventures to-day, save that my donkey ran away with me on his back, and was brought back with great difficulty, M. behind, in the far distance, being unable to whip hers up, on account of her amusement. But no harm came to man or beast, thank God, and we returned home, realizing again the goodness and condescension of the Lord, in allowing us to carry His life-giving message to those who were sitting in "darkness and in the shadow of death."

* * * * *

"The unsearchable riches of Christ." These words kept ringing in my heart to-day, as we sat in the midst of a brilliant assemblage of women all painted and jewelled, in silks, velvets, and satins of rainbow colours. The bride, the centre of all eyes, had been previously rendered as frightful as a clown, with powder, rouge, henna, and red paint. She is a dear, quiet girl, very little moved by all the grandeur and vanity which has been surrounding her for weeks past, always dreading her wedding day, and her introduction to her husband, whom she had never previously known, or even seen! To-day, we hear, she is sadder than ever, as she finds him an old man (for an Arab) of some fifty-two years of age.

She was gorgeous, indeed, but her weary face, with its occasional forced smile, made our hearts ache. They sat in rows round the court, and she in the midst, the music playing, the "artistes" singing, the assembly fringed by a number of on-lookers (women only, of course) in their black haiks, making a perfect background to the scores of gay "dolls" in the centre.

As I gazed, I thought of the "*unsearchable riches of Christ*," and that, did these dear women really know them, what "dross" all these vanities would be to them. We have had a very earnest invitation to visit this bride; may God make our visits a means of her salvation.

* * * * *

Our little invalid, Khalifa, is healed now, and departed with his grandfather for his village home last Thursday. His poor little leg will, however, always be stiff and unnatural.

Little did I think while writing the above that the same accident would befall our little Redjeb, the lad who works for us here; but alas, though often warned not to go to the edge of the terrace (the flat roof), he disobeyed, and one day last week fell over, a height of some forty feet, to the ground. His cries and screams soon drew a little crowd to the spot, and betrayed the sad truth that his leg was broken. He was laid in our little dining room, and Dr. Churcher set it carefully, the child trying hard to keep back his tears and be brave, holding tight to our hands. He was then carried over to the Medical Mission, where, day by day, we carried him his coffee and bread, etc., and continued to instruct him in the Scriptures.

We miss him so much in the house, as, though so young and small, he had become most useful, in many ways saving our time and strength, but the Lord knew best for us, and gives us both climate grace as well as kitchen grace.

Our Sheikh is greatly impressed in reading "*Mizan-ul-Haq*." He quite winces under it at times. We have read so much Scripture with him that we felt he was prepared for a book like this. Oh! how one longs to see a man such as he is break off the chains of bigotry and bondage, and come into the truth.

* * * * *

The Arab woman who works for us a few hours every day gets a little Bible lesson in the midst of her duties. She comes into my room with the fonta, or kind of scarf, tied over her legs, a bright red and white short-waisted bodice, a high pointed cap worked in silver, with a large crimson sash pendant from it, and squats down in front of me. She is wonderfully ignorant, though quite willing to listen. Yesterday she was sad because her husband had beaten her. It was hot, too, and she dragged off her head-dress and scratched her dishevelled raven-black hair for some few minutes. Then re-adjusting her sugar-loaf cap (to my great satisfaction), she settled herself to listen. I tried to teach her "Come unto Me," etc., and the tears were in her eyes as she said, "*I am weary and heavy laden.*" Then at the close I prayed a few simple requests. When, ere my eyes were open after the Amen, she clasped her bare, brawny arms round my neck, and thanked me in warmest terms. Praise God, it had touched her heart.

BIBLE READING.

OUR POSSESSIONS.

I know thy . . . tribulation and poverty (Rev. ii. 9).
(But thou art rich):—Joint heirs with Christ (Rom. viii. 17).
Heirs of the Kingdom (James ii. 5).
Partakers of the Heavenly Calling (Heb. iii. 1; Col. i. 12).

Possessors of:—

1. An incorruptible inheritance (1 Peter i. 4, 5).
2. The exceeding riches of His Grace (Eph. ii. 4, 7).
3. The riches of His Glory (Eph. iii. 16-19); an exceeding and eternal weight (2 Cor. iv. 17).

His Peace (John xiv. 27).

His joy (John xv. 11); All are yours, and ye are Christ's (1 Cor. iii. 22, 23).

E. A. H.

Tripoli.

THE MEDICAL MISSION, TRIPOLI.

THE Medical Mission in this Eastern city continues to attract a fair attendance of patients on the three mornings of the week on which it is open. An address on some Bible topics is given on each occasion by either Mr. Venables or Mr. Reid, and for the most part the people are very attentive during the address; after which frequent opportunities present themselves for quiet conversation with individuals.

The following extracts from Mr. Reid's diary will be read with interest:—

"My address at the Medical Mission this morning was on the Love of God; there was good attention, especially from a few educated persons. Among them was a disciple of the Mahdi, E. S., with whom I have had interesting conversations on previous occasions. He showed by his remarks that he had been impressed by certain things I had told him. I am praying that he may be led to seek and find Jesus, and become His disciple."

"Good attendance at Medical Mission this morning. A number of men from Fezzan were very attentive indeed, as I showed them the uselessness of mere religious belief, and pointed them to Jesus, Who bore the penalty of sin: especially emphasizing the love of God in it. One of them took away a Gospel."

"A young Tripolitan also gave me much encouragement by the way he gave heed to what I sought to teach him. He was warned by others not to listen, but he continued to pay attention in spite of it."

Our brethren there have opened a shop in the city for the sale of books and tracts. They have many visitors, chiefly Jews, and although the sales are not large, they are encouraged by the interest manifested, and the many, both Jews and Arabs, who stay to examine the books in the case.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From MISS E. T. NORTH (Tripoli).

I have just returned from Sousse, and have greatly enjoyed my visit there. It was so refreshing to see friends again whom I had known in England, and to meet with and make the acquaintance of others whom I had known only by name. It has been a very happy and helpful time.

Sousse is unlike Tripoli in many respects. Being under French government it is more Europeanised; it can boast of some good roads, which Tripoli is unable to do at present. Again, the women all wear black hoolies, or haiks as they call them, and it seemed so strange at first to be continually meeting these black-robed figures, seeing we are used to white ones in Tripoli. The city is smaller and very hilly, which I should think makes visiting in it more tiring. There is one street almost entirely of steps, leading from the Kasba right down to the sea.

I sometimes visited with some of the workers, and found it a little difficult at first to understand the conversation, as the people there use a great many words which are not used in Tripoli; but afterwards I got used to many of these, and enjoyed watching their faces as they listened to the message of love and salvation which we had brought to them. Some seemed pleased and interested and appeared to be really trying to understand; others who had heard the message many times, seem to know something about it in their heads, but we need to pray earnestly that their closed hearts may be opened to the Truth.

From MISS B. G. VINING (*Tangier*).

Found a large class of women, some new ones having come in hopes of being taken on, but I told them I could not increase the class at present (twenty-two women have to be supplied with work).^{*} However, they all stayed to the half-hour's Bible lesson, and appeared to enjoy it.

My girls came early and brought three new ones, but I said I could not take them, as I cannot find material for more than those I have.* All very good during the Bible lesson; they really begin to sing quite nicely, and have good memories.

One of my women, a *black* one, came for me one afternoon, and I accompanied her to her house, one of a collection of huts. This poor black woman is a very interested listener always, and to-day she told me she had been praying as I taught them, in the name of Jesus, and she *was sure He heard*. She is in very bad health; when she is strong enough she earns a little by washing, but often can do nothing, and is obliged to beg for the support of herself and two little children. I help her all I can, but *there are many such*. Poor Mesouda! black, ignorant beggar though she is, she is an object of the Divine love, and therefore precious, and I believe she is learning to understand it and to have some glimmering of faith in Christ.

The last two days the natives have been celebrating the Feast of Moolood. Gun-firing, noise, and disturbance several natives killed or injured, many taken prisoners. Poor people! what a commemoration, feasting and fighting, music and misery! *such* is Mohammedanism.

For the Young.

AT LAST!

I SUPPOSE many quick-witted boys and girls of busy England who are accustomed to school-life and to studying and repeating a good many lessons every day, will be amused to hear that the Moorish girls of my weekly sewing class have been trying about seven weeks to learn a text of Scripture. Before you laugh *too* much at them, little friends, try and think how you would get on supposing you had never been taught to read or write or *think*; supposing those quick, busy brains of yours had never been trained to remember anything; supposing you had never heard a text of Scripture in your life; and supposing you had to remember for a whole week what you had been taught, with no book to remind you of it at all. I know when I was a little girl I used to learn my lesson in the evening, and even early next morning I could not repeat it *very* well sometimes, but perhaps none of you are troubled in that way! Of course, these girls of mine, bright merry girls between four and twelve years old, had learned some little short texts, such as "I am the Way," "God is Love" (I mean little as to *length*, because nobody in this world will ever learn all the big, deep *meaning* they have), but I wanted to teach them a long one from Luke x.: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself"—a difficult one for them. Week after week they sat before me in a semi-circle on the floor, and repeated after me again and again the words of the text. They tried very hard to remember it during the week, and to help each other to remember it; but as no one knew it correctly, they were not very successful in their help. I promised a halfpenny to each one who said it without mistake, and that is quite a large

* If some manufacturer or large wholesale house would make a *present* of a bale of bleached or unbleached calico, our sisters would be greatly helped in carrying out their sewing classes.

sum to a Moorish child. But week after week they all failed. After saying it over all together several times, one or other would be sure she knew it, and the attempt would be made. "Thou shalt love the Lord thy God with all thy heart"—so far, well; then a pause: what *did* come next? Was it "soul"? or "strength"? or "mind"? One of the others would make a whispered suggestion, eagerly caught at, almost always *wrong*, and being met with a shake of the head, there would follow an indignant protest against the would-be helper.

Last week several came very near being right, only *mind* would come before *strength*, or *soul* before *heart*. Looking round the eager-faced group, I met the dark eyes of one of the younger ones, a bonnie child of eight years about, fixed on me. "Do you think you can say it, Fatooma?" I asked. "Try." The pretty little face flushed, and she hesitated; then, wisely looking straight at me, so as not to be disturbed by smile or word from the rest, she repeated distinctly, without hesitation, and *without one mistake*, the whole text. At my hearty "Well done, little Fatooma!" the tears came to her eyes, and I hastened to produce the promised halfpenny before her feelings overcame her. It was a great triumph for a little girl over so many older ones, and she whispered to me, on saying good-bye, "I have been saying it over and over at home, and I shall not forget it again." But alas! the words are only in my little Fatooma's *head*. She knows nothing about loving the Lord with all her *heart* as yet. Will my little Christian readers pray for her and her class-mates, and, indeed, all the poor, ignorant children of Morocco, that they may learn to know and love the Lord Jesus? Week after week they sing heartily and well, "Jesus loves me," and I think they believe it; but the thought of that love makes no difference to them. How much does it make to you, little ones, in your life day by day? Does it lead you to be gentle, and unselfish, and truthful, and to do everything you can to please Him? It ought to. I hope it does. One of the prettiest sights I have ever seen here was one day when a poor negress in my class for women took the tiny hands of her curly-headed, black baby-girl in her own, and lifting them upwards, taught the little one to say the name of "Jesus." It sounded so sweet from those baby lips.

"Little ones to Him belong."

Pray that the little ones here may learn to know this, and to love and live for the Good Shepherd, Who "gave His life for the sheep." May He bless you all!

Your loving friend,

BLANCHE G. VINING.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR the safe arrival of all our missionary friends who have left England during the last few weeks.

For a measure of restoration to our brother, Dr. Smith.

PRAYER

For blessing on a few weeks' itinerating work which two sisters at Sousse purpose taking.

For a gospel cart that is being built for service amongst the villages of Tunisia; that it may be a blessed means of light to the people who sit in darkness.

For guidance in and blessing upon the winter's work commencing at all the stations of the N.A.M., and that the Holy Spirit may work in the hearts of the people a deep conviction of sin.

That the Lord would graciously overrule the interpellation which was before the French Chamber on November 10th; and cause the action of the Government to bring glory to His Own great Name.

Location of Missionaries.

MOROCCO.

Tangier.—Mr. C. MENSINK, Mrs. MENSINK, Dr. C. L. TERRY (M.B., C.M.Ed.), Mrs. TERRY, Miss J. JAY, Miss B. VINING, Miss S. JENNINGS, Miss M. C. LAMBDEN, Mrs. H. BOULTON, Miss K. ALDRIDGE, Miss S. M. DENISON, Dr. G. R. S. BREEZE (L.S.A.), Miss F. MARSTON.
Spanish Work—Mr. N. HARDINGHAM PATRICK, Mrs. PATRICK, Miss F. R. BROWN.

Missionary Helpers.—Miss VECCHIO.

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. HERDMAN, Miss I. L. REED, Miss M. MELLETT, Miss M. COPPING.

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, Miss E. SMITH, Miss A. WELCH.

Djemaa Sahridj.—Miss JANE C. COX, Miss KATE SMITH.

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Tunis.—Mr. G. B. MICHELL, Mrs. MICHELL, Miss GRISSELL, Miss A. M. CASE, Miss K. JOHNSTON, Miss E. TURNER, Miss LOUISA A. LAMBERT.

Susa.—Dr. T. G. CHURCHER (M.B., C.M.Ed.), Mrs. CHURCHER, Miss M. SCOTT, Miss A. COX, Miss N. BAGSTER.

DEPENDENCY OF TRIPOLI.

Tripoli.—Mr. W. H. VENABLES, Mrs. VENABLES, Mr. W. REID, Mrs. REID, Mr. DAVID J. COOPER, Miss EDITH T. NORTH, Miss G. L. ADDINSELL.

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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 1895 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, labouring amongst Moslems, Jews, and Europeans. 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 North Africa Mission has six stations and twenty-one 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. Eight workers of this Mission are stationed in the capital, five others are carrying on Medical Mission work in Susa. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

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, ten 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 scattered population 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. 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.

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.

No Salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

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 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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