



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.



LIST OF DONATIONS FROM FEBRUARY 1st TO 28th, 1900.
GENERAL AND DESIGNATED FUNDS.

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NORTH AFRICA.



A FOUNTAIN AT THE INDUSTRIAL INSTITUTE, TANGIER.

(See page 44.)

The History of a Redeemed Soul.

MATT. XVI. 13-27.

IN this passage the Lord appears to put before His disciples the normal course of the Christian, from its outset to its glorious consummation. It may be divided into three stages—*First*, Its commencement; *Second*, Its course; *Third*, Its consummation.

Its commencement is referred to in verses 15 to 17, where Christ declares that the Father had revealed HIM to Peter as the Christ, the Son of the Living God. Must not every Christian life begin with an act of God the Father? He must reveal Jesus by the Holy Spirit, and must reveal Him as Prophet, Priest, and King: the Prophet to teach, the Priest to expiate and intercede, the King to rule. The soul that has not received a revelation of Jesus from the Father does not really know Him, and is without Eternal life. As Prophet, He teaches with divine authority of the character and claims of God; of the sinner's disobedience and doom; of the need of an atoning Sacrifice for sin; and of God's Lamb as being the Sacrifice satisfactory to God. As the Priest, He is revealed as God's anointed, offering Himself without spot to God, and then ever living to intercede for His people and plead on their behalf the virtue of His shed blood and infinite merit. As the King, He is recognised as God's anointed Ruler, whom the soul recognises as Lord as well as Saviour. But He could not fill these offices efficiently but for the fact that He is not only Son of Man, but Son of the Living God. The recognition

of the Deity of the Lord Jesus was essential to a true and adequate reception of Him. The revelation to the soul by the Father of Jesus as God being accomplished, the next step would seem to be that the receiver should confess Him as such. The truth having been apprehended to be truth, is to be confessed as Truth.

Peter received the revelation, and he confessed it. It is then that the Lord Jesus pronounced him blessed. So that the three steps would seem to be, 1st, the reception of the Father's revelation; 2nd, the confession of Jesus as Christ and Son of God; and, 3rd, the state of blessedness which finds expression in joy.

The course of the confessor is next explained in verses 24 to 26, and may be briefly summarised in the two words FOLLOW ME. This is the description of what the life of every Christian should be—a life of following Christ.

The Lord graciously explains what is involved in following Him. It means the entire giving of the will to the Lord; self-forgetfulness in the fullest sense, through being absorbed in considering the One followed; taking up his cross—in other words, going with a halter round the neck, as one condemned to the gallows; the facing of everything, including death, and following Him who was obedient even unto death. The Lord contemplates some who will turn aside from what appears to be a very difficult path; some who will seek to save their lives, instead of facing death and following Christ. Such persons make a bad bargain in seeking to save their lives; they will lose them, while those who are prepared to lose them shall find them.

But is it possible for flesh and blood to face such a prospect as this? Is not this a hard saying, calculated to drive men back? It looks rather like it; but Christ never allures men to follow Him by the prospect of present gain or ease. Still, the path, though alarming, has wonderful compensations. To take these verses by themselves is a mistake; they should be taken in conjunction with those previously considered. The man who has had the Son of the Living God revealed to him, and has come to know Him in His wondrous grace and power, will feel that to deny self in the company of Jesus Christ is not impossible because of His enabling presence and power. To take up the cross is not altogether beyond one to whom the Father has revealed the Son of the Living God as His Companion. Were not the Hebrew children able even to walk about in the fiery furnace when one like the Son of God walked with them? Here is the secret. This is the key that unlocks the door. Left to ourselves, we could not deny ourselves. In our own strength we could not take up our cross; but if the mighty Victor over death be with us, if He to whom all power in heaven and earth is given be with us and in us by His Spirit, what is there that by His grace we may not do? To walk this path is impossible except by faith in the Son of God, who loved us and gave Himself for us.

Not long since a preacher was seeking to urge upon his hearers this most difficult path, without saying anything about being converted or having received a revelation of Christ. He may not have intended to present taking up the cross as a means of salvation, but it sounded a good deal like it. Surely such a course would be a more difficult one than that of the Jews under the burdens of the ceremonial law. Yet, alas! there are preachers who desire to be called evangelical, who talk much of sacrifice, but say little of the atoning sacrifice of Christ, an apprehension of which is to get a revelation of Christ, and thus to get to know Him in whose strength and by whose grace alone a life of self-sacrifice can be lived.

Now for the consummation in verse 27. He shall reward every man according to his works. When "the Son of Man shall come in the glory of His Father, with His angels," or, as we read elsewhere, "in His own glory, and in His Father's and of the holy angels," then He will reward every man according to his works. The works of the believer are the outcome of the grace of God operating in him, so that it is all of grace that our works are rewarded at all. Still, so our blessed Lord has determined, and so it shall be when He comes again. What a glorious prospect, what a glorious consummation! The losses and the cross past for ever; the gain, the glory, and the life with Him who saved, and sustains, our everlasting portion.

"Oh, how will recompense His smile
The sufferings of this little while!"

MR. SHORT AND MR. SMITH are hoping to visit the Aurès Mountains with Mr. Cuendet during the latter half of April. They are anxious, if possible, to reach the Showia—a branch of the Berber race inhabiting that part of Algeria. This would be a preliminary tour to investigate the country and people, and see how they might best be reached with the Gospel were the workers able to make a longer stay amongst them.

Notes and Extracts.

A PRAYER MEETING is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.36.

MISS BANKS tells us of two boys' classes which she has lately started. Twelve small boys have come regularly once a week on Wednesday, and ten or eleven older lads meet on Friday evening. Miss Banks writes that they are really very good to teach, and listen well to the Bible-lesson; but she finds it well not to have many at once, as they are decidedly lively, and "turn somersaults, fight, and are all on the floor in a wriggling mass in a moment," if her back is turned. They seem to bear a striking resemblance to some boys we have known at home!

MISS DE LA CAMP writes that Mrs. Miller, of the Bible Society has been kindly helping her with her little girls' school, which she found almost impossible to manage properly alone. She finds a marked improvement in the reading, and the girls are anxious to get on. Two of them are going to be married—one a little thing of about ten years of age!

Miss de la Camp says:—"There are signs of the Spirit's working in the school, and I love to watch the Word taking hold of one or another. But there are some who sneer at others when they answer intelligently, or remember the texts and Bible stories specially well. 'Are you, too, going to turn Nazarene?' they are asked, and it shuts them up for some time.

"Visiting is so much easier now—the women often make an opening for the Word, asking for it, or to have something explained to them. In one house the daughters and grandchildren all must needs come into the room or round the door to listen—even the slave comes; but the lady of the house does not like it. She is too polite to stop my reading and talking, but keeps repeating the Moslem creed over and over aloud, or some verses from the Koran, to counteract the influence of my words, I suppose!

"A young woman, who seemed to me more responsive to the message than any others whom I visit, died about two months ago. The day before she died she asked me to sing, and chimed in, ill as she was. She brightened up wonderfully when spoken to of the Lord Jesus and His love. Poor girl! Her husband, a Wazzani Shereef, had gone off 'on a journey' (equivalent to desertion) about two months before, leaving her no money at all. She died really of neglect and want of food."

MISS GRISSELL AND MISS NORTH were to start on an itinerating tour in Tunisia on Monday, March 5th. We ask your prayers that the printed and spoken messages which they will have given may result in lasting blessing to those who received them.

THE SECOND MISSIONARY CRUISE to North Africa.—We have received an account of this cruise from Rev. Norman Bennett, which we hope to publish in our next issue.

DR. CHURCHER reports 559 attendances at the dispensary during February. On their last Medical Mission day at Kairouan sixty-nine attended, and at Moknine fifty were received, and more were anxious to be seen but time did not permit. We give elsewhere an account of a Medical Mission day at Moknine, from Miss Harrald's diary.

The doctor says:—"There is a good deal of gratitude among the people. For example, this morning a woman said, 'I have had a bad finger for six months, and I kept on crying to Mohammed to cure me; but I got no better and could not sleep. I came here last week, and the very next day the pain was gone. Now it is healed, and am quite filled with sleep.'" May they also learn where soul-healing is to be obtained!

MISS BOLTON has had influenza, which is very bad in Tetuan just now.

MR. UPSON, we regret to say, has had a serious attack of small-pox. He contracted the disease at Shebin-el-Kom, but was brought by Mr. Hooper to the hospital at Alexandria a day or two after he first felt ill. This was most fortunate, for at Shebin-el-Kom there is no European doctor, while in Alexandria he has received the best medical attention. Much prayer has been offered for our friend, and we are glad to say that he is now making rapid progress towards recovery. We ask your prayers that Mr. Upson may soon be completely restored to health; and also for God's special blessing on our workers in Egypt, who have had so much trial of late.

MICROSCOPIC SLIDES FOR SALE.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers, if they will communicate with the Sec.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

MOSQUITOES.

THE following substances to prevent the attacks of mosquitoes and noxious flies were recently recommended in the *Daily Telegraph*:—

Refined Paraffin, three parts.

Crushed Camphor, one part.

Mix in a bottle by shaking well, and rub into the neck, wrists, and ankles at night or in the morning.

Oil of eucalyptus, oil of peppermint, oil of lavender, and oil of cloves are said to be equally efficacious.

These oils have a strong odour, which is obnoxious to mosquitoes.

They can be efficaciously used by putting a few drops on a pocket-handkerchief, or on cotton wool placed near the bed pillow; or by rubbing a drop or two on the ankles, wrists, and forehead.

Carbolic acid mixed with oil or soft paraffin in the proportion of one to forty is also a useful application for the parts. Its odour may be corrected by a few drops of oil of lavender.

Failing the above, a piece of juicy raw meat placed near the bed has been recommended. Mosquitoes are said to prefer the dead to the living tissues.

A drop of liquid ammonia, or, failing this, some sal volatile will relieve the inflammation and pain, if applied to the bite soon after its infliction.

We shall be glad to hear from any of our friends in Africa as to the efficacy of these or other preventives. We feel that it is highly desirable for those living in malarious districts to do all they can to protect themselves from the bites of insects, and especially from those of the mosquito kind, which have been proved to be the source of malarious diseases.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,
March 17th, 1900.

DEAR FELLOW-HELPERS,

Since my last letter we have heard of the very serious illness of Mr. Upson, of Shebin-el-Kom, Egypt. Fortunately, Mr. Hooper was able to bring him down to the German hospital in Alexandria, where it became evident that he was suffering from a severe attack of confluent small-pox. Under the able treatment of Dr. Morrison, and the care of the German Kaiser-worth sisters as nurses, he has now made satisfactory progress towards recovery, though for a time we were decidedly anxious about him. He hopes, however, before long to be able to leave the hospital. Mr. Dickins has gone back with Mr. Hooper to Shebin-el-Kom during Mr. Upson's illness.

Mr. and Mrs. Dickins have had an interesting time in itinerating amongst the villages, and are hoping to return to England for furlough at the end of this month.

Miss Van der Molen has fortunately secured the companionship of one friend or another at her station at Rosetta, so that notwithstanding the loss of Miss Watson, she is not being left alone.

Mr. Summers has learned that direct evangelistic work in the Egyptian Soudan is still considered unadvisable by those in authority. The population of that part has been terribly depleted by the past years of Mohammedan tyranny, oppression, and massacre. Mr. Summers and Mr. Fairman report that the meetings in Alexandria have not been so well attended for some time; it would appear that the Mohammedan sheikhs, having found that they were unable to meet the statements that were made and the arguments used, have been instructing their followers to keep away from the meetings. This is, in one way, a matter of regret, but on the other hand it is an evidence that the Moslem teachers have had to admit defeat, and that their position is indefensible. What is needed is the power of the Spirit of God, that men and women may realise their personal sinfulness and need, and come to Christ, who alone can save them.

Our friends in Alexandria also express the thought that it is desirable to get premises rather more central than those at present occupied by the Mission, which, though they have many advantages, are near the sea-shore, and rather away from the centre of the Mohammedan quarter. Premises have been found that seem to be suitable, but there would be some extra cost in taking them, which, for the time being, we do not feel justified in incurring, but we are sure that if it is the right step to take all that is needed will be forthcoming.

From Tunis also we have had news that Mrs. Liley, who has generally enjoyed very good health, has been laid aside by some heart trouble, but we are thankful to say she is already rather better, though still needing to be careful.

Miss Turner is still but poorly. Miss Bagster is rather better and is returning to Sousa, though she is not yet strong.

We have good reports of the progress made by Miss Harrald and Mrs. Purdon in their Arabic. Miss Grissell has gone on a journey to the South, in company with Miss North, of Kairouan. They will seek to sow the good seed as they go.

Mr. Webb and Mr. Cooksey have returned from their itinerating journey; both of them are feeling its results. Mr. Webb has a carbuncle, and Mr. Cooksey is not feeling very well; still, we trust these evil effects will shortly pass away.

Mr. and Mrs. Pope are expecting to start for Algiers about the beginning of April to resume work in that city, where they formerly resided.

The Medical Mission work in Sousa continues to be very

interesting. Mrs. Churcher mentions two cases of people they saw, who, though they had never met a missionary, yet had heard something of the Gospel. Patients, who had received medicine and had gone back to their villages, had told their friends not only of the kindness they had received, but of the messages that had been delivered to them. Thus the Word of Life is in some measure passed on even by men who themselves have not believed it.

Miss Ericsson, to whom I made reference last month as not likely to return to Bizerte this summer, has since been enabled to change her plans, and has now arranged to go for a few months, simply returning to Switzerland during the heat of the summer.

The missionaries in Constantine have had a visit from Miss Hodges on her way to Soussé. The workers here seem to be getting a certain amount of encouragement in their work.

At Djemâa Sahridj Miss J. Cox is rejoicing in the return of Miss K. Smith to assist her, and although the latter has to be careful not to overtax her strength, her presence is a great encouragement. Classes and meetings are going on favourably, and the Women's Hall is making satisfactory progress.

Miss Read and Miss Day, of Cherchell, report that Yamina, the Arab girl, who was married during their absence last summer, is a good deal tried by the drunkenness of her husband, for whose conversion she constantly prays. We are thankful that amid her trials she seems to stand firmly for the truth.

There has been a good deal of influenza in Tangier, and several missionaries have been more or less laid aside. Mr. Nathan, for some years the leader of the Gospel Union Mission, has passed through London, on his way to America, where he hopes to stir up interest in the needs of Morocco.

It is likely that Miss Aldridge, of Laraish, will be returning to England, for furlough, before very long, also Miss Mellett and Miss Greathead, of Fez. Mr. and Mrs. Cooper are hoping to leave England on March 29th, to help in the work in this city, so that those returning and those going out will probably meet in Tangier.

Dr. Grieve has safely reached Casablanca. Their journey from Tangier to that port was rather trying, on account of the unpleasantness of the Spanish boat on which they had to travel. Mrs. Jones is still in rather poor health.

The funds of the Mission have come in moderately well during the last few weeks, but we still have very considerable leeway to make up, on account of short supplies during the past eight or nine months. Jehovah Jireh, however, is our confidence; He has ever sustained us in the past, and we expect Him to do so in the future.

It had been proposed that I should accompany Mr. Bridgford to New York next month, for the purpose of attending the Ecumenical Missionary Conference, to be held there at the close of April, but the pressure of work here is too great to permit of my leaving; Mr. Bridgford, however, will represent the Mission. I am thankful to say I am already beginning to feel the advantage of Dr. Terry's help, and when he is able to give his time more fully, which will be the case (D.V.) next month, I trust to feel the advantage still more.

During February I was able to pay a flying visit to Sunderland, to take part in the Missionary Conference there. In the beginning of March two meetings in the interest of the Mission were arranged at Lewisham. During next week several meetings are to be held in Manchester and Shrewsbury.

Please continue to bear up in your prayers the missionaries and their work abroad, as well as those who seek to forward the work at home.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.



THE LATE MRS. BRIDGFORD.

NORTH AFRICA WORKERS' UNION REPORT, 1899.

TO THE MEMBERS.

DEAR FRIENDS,—I write this report instead of our much loved, but absent, General Secretary, who began this work, and who fell asleep in Jesus last January.

I am glad to be able to say that the numbers, and, more particularly, the quality, of the things sent by our members in November last for our dear missionaries, have much improved. More flannels came, but we should be glad also to be able to report less flannelette, which is a kind of material not much in request in North Africa.

Some of our parcels arrived too late to send on, and others, though not so much behind, were late enough to delay the work. But much of this extra trouble can be got rid of by fixing the date for parcels to arrive in Christchurch in future for October 1st, instead of November 1st, as heretofore.

This last year the non-appearance of the usual shilling subscription from some members entailed a loss of over five pounds upon our small fund for carriage and customs. Many of our members would gladly have helped us by sending a trifle extra had they known of this in time. The matter, however, can be put right in our next year, but we were prevented from purchasing as much flannel for sending out as we should otherwise have done.

The total amount received from members was £21 3s. 7d. The total amount spent in carriage, customs, etc., £26 6s. 3d., thus leaving a deficit of £5 2s. 8d.

If anyone would like to join our Working Band, I should be glad to hear from them, and explain how they may do so.

Yours faithfully in Christ,

LOUISA E. TIGHE.

THE PRIORY, CHRISTCHURCH, HANTS.

March 15th, 1900.

LOCAL SECRETARIES.

Hampstead (South).—Miss Grissell, 10, Canfield Gardens.

Bedford.—Miss Rundell, 35, Gery Street.

Christchurch.—Miss Tighe, General Secretary, The Priory.

Croydon (West).—Miss Marion Chapman, 62, Oakfield Road.

Tunbridge Wells.—Mrs. Morrison, 13, Claremont Road.
Hazelhatch (Co. Dublin).—Mrs. Warren, Newcastle Lodge.
Easibourne.—Miss M. C. Gurney, Granville Lodge.
Wantage.—Miss Clarke, Emerald Hill.
Herne Bay.—Who will volunteer?
Clifton.—Miss Clapham, Chudleigh House, Whiteladies' Road.
Wallingford.—Resigned. Who will volunteer?
Brighton.—Who will volunteer?
Hove.—Miss Grey, 32, Goldsteine Villas.
Weston-super-Mare.—Miss Blake, Rocklease, Atlantic Road.
Weymouth.—Miss Miller, Westerslow House, Trinity Road.
Norwood (Upper).—Miss Dalton, 39, Woodland Road.
Redhill.—Mrs. G. Code, Tregwrynt, Station Road.
Liverpool.—Miss Jessie Merrick, 120, Bedford Street.
Guernsey.—Miss E. Roberts, 2, Almorah Villa, Mt. Arrivé.
Basingstoke.—Miss Smith, Rose Hill.
London.—Mrs. Bagster, Hopefield, 21, Palace Road, Streatham Hill.
Newtown-Butler.—Resigned. Who will volunteer?
Southend.—Resigned. Who will volunteer?
Crouch End.—Who will volunteer?
Birmingham.—Mrs. Hill, Penrhyn, 9, Radnor Road, Handsworth.
Edinburgh.—Miss Roberts, 44, Fountainhall Road.
Norwood (South).—Miss Lambert, Norma House.
Dulverton (Somerset).—Mrs. J. Warren, High Street.
Washford.—Mrs. A. Symons, Billbrook, Washford, near Taunton, Somerset.
Cheltenham.—Miss Woodward, Oakleigh, Lansdown Road.
London (Upper Holloway).—Miss Smee, 54, St. John's Park.
Clevedon.—Miss Hodgson, Norham, Victoria Road.
Sydney (New South Wales).—Mrs. Dovey, Burwood.
Clapton (Upper).—Miss Tucker, 255, Evering Road.
Hythe (Kent).—Mrs. Lampart, 9, Beaconsfield Terrace.

NOTES OF A MOHAMMEDAN SERMON.

Subject: **SIN.**

Delivered at the Bible shop, Kairouan, in defence of Islam, by Sidi M., of Fez, Morocco, a diligent reader of the Koran, constant in prayer and religious observances; in morals, an exponent of the ethics of the "Cities of the Plain"; a good Moslem and true believer.

I.—THE AUTHOR OF SIN.

(a) There is no power or will excepting the power and will of God.

(b) All beings in Heaven, Earth, and Hell, are His slaves, without any form of free will, as the term slave implies.

(c) No created being can conceive a thought, or translate a thought into action, excepting by that unique power and will.

(d) Therefore, the rebellion of Satan was in accordance with the Divine will, and by the Divine power, for His own high purposes.

(e) Man likewise (whose every sin has been foreordained) has no choice in the matter of evil; he must of necessity commit the full number of transgressions allotted to him (which are more than the hairs of his head), and this, because no one can resist the Divine will; and just as absolutely as a person cannot move his hand or foot, excepting it be granted him by God, so he cannot steal, lie, or commit adultery, but by the Divine enabling.

II.—THE OBJECT OF SIN.

(a) The fall of Satan was willed by God, so that Hell should not remain empty, and thus have been a useless creation.

(b) The circumstance of Satan's fall was when God commanded the angels to pay homage to Adam, whom He had created from clay, and all obeyed excepting Satan, who was too proud to pay homage to an inferior creation, and in consequence of his disobedience was turned out of Heaven.

(c) The fall of man was willed by God that, similarly, the world should not remain empty, and thus have been a useless creation, for God could not turn Adam and Eve out of Eden, which was situated in Heaven, until He had a good reason for so doing; therefore, although He had forbidden them to eat of the tree in the midst of the garden, He well knew that they would not keep His injunction, for He had foreordained that they should be turned out of Heaven that they might people and utilise the Earth.

(d) Another object of sin was to disclose the righteous seed, and Elect people, for God well knew that even if Adam had remained in Eden, not all his offspring would have feared God; so this world was intended as a trial and test to mankind, that the true believers in all time might be made manifest, and all the righteous, from Abel unto Mohammed, the last and seal of the prophets, were true Moslems, and held to the pure faith, though the Jews and Christians have utterly corrupted the Divine records.

III.—THE JUDGMENT OF SINNERS.

(a) The mercy of God is wider than the Heavens and the Earth.

(b) God will forgive every possible sin, when repented of, except that of giving companions to the Creator, as do the Christians, who believe in a Trinity of Gods, and who, with the Jews, deny the Divine mission of Mohammed. These are the unpardonable sins, which have no remission, neither in this world nor in that to come, except by embracing Islam.

(c) The deeds of all men, both good and evil, will be weighed in the balance of justice on the Judgment Day, and should the sins of a true Moslem be heavier than his good deeds, our Lord Mohammed, "the First and Last of the Prophets," will arise and intercede for him, and his intercession shall be accepted for him, and so all Moslems shall be saved.

(d) No Jew or Christian can be saved, for they have committed the unpardonable sins, and they shall have no intercession; as it is written in the chapter [of the Koran] entitled "The Family of Imran": "Whoever followeth any other religion except Islam, it shall not be accepted of him, and in the next life he shall be of those who perish."

(e) Heaven is altogether of the favour of God: no creature can have any right to it. "He pardoneth whom He will, and He punisheth whom He will, and He is the Mighty, the Wise."

(f) The law whereby He will judge is the law of His own good pleasure. He is the ruler of Heaven and Earth, and as there is none other greater than He, who is there to call in question His decisions?

The above notes of a Mohammedan sermon, preached for Mr. Cooksey's benefit, have been sent us by him. They give a short and clear statement of some of the leading Moslem doctrines, and show how truth and error have been mixed in that religion, and how great is the preponderance of the latter. The sermon, while clever, lacks the one great essential—*proof*, for the very good reason that Mohammedanism is false, and, consequently, has no proof to give. We ask those who read it to pray that these intelligent but proud Mohammedans may see the foolishness of their beliefs, and, through the efforts of God's servants, be led to step from the false on to the true Foundation, and learn of Him Who is meek and lowly in heart.

FROM KAIROUAN TO KEF WITH THE LANTERN.

By MR. J. J. COOKSEY.

Kessera is a charming mountain village built of grey rock in the form of a crescent, the two horns containing the houses, and the centre the cultivated terraces. The summit of the mountain is a fruitful tableland, and at its foot nestles a smiling olive garden; while from its bosom a sparkling spring of excellent water issues, which in its course among the boulders forms a panorama of cascade and torrent, mingled with flowers and ferns, a veritable elysium for photographers. This is the first in a chain of unevangelized villages, buried among the fastnesses of the mountains which line the route from Kairouan to Kef and onward. We set out to reach them, but found that it was indeed no easy undertaking, for to get to this, our first halting place, we had to climb break-neck passes, thread yawning precipices, and vie with mountain goats in skirting rocky ledges for about twelve hours, and all this time we were enveloped in clouds, and drenched in a driving hail storm. Though we arrived wet, hungry, and tired, and were greeted with unwelcome looks from the rough mountaineers, we were glad to be there; and after our man, Moses—a capital, useful negro—had attended to the horses, we managed to get a few pieces of dry wood for a fire, and had a general drying of clothes and travelling rugs.

I had long thought that, for pioneering among a rough, fanatical people, such as we are at present visiting, the lantern, as a medium of gathering a crowd, and winning attention to Bible truths, would prove a success; and our journey fully proves that this is true. In addition, the Bible, whose stories and histories the lantern views illustrate, is eagerly bought, or received as a present by the reading members of our audiences.

When we arrived at Kessera, not a kind face greeted us. The countenance of the Khalifa's brother settled into an immovable scowl. It was probably he who sent the men to steal our horses' corn, while we were speaking to him and others of the Saviour. But even this hard heart melted, and with a large company of men he sat in our room, listening with deep interest to the gospel of the grace of God. For an hour and a half they imbibed blessed fundamental, gospel truths, about sin, the Saviour, and the judgment of the unsaved—facts which the Koran denies, and which their fathers and forefathers taught them to regard as undiluted heresy, but now by the aid of the lantern they are more than half believing them. We left two New Testaments here with the Khalifa's brother, a written witness of the truths we had been preaching, and set out early next morning for Maktar and Ksour. A fine ride in beautiful weather, through a pine forest almost the whole way, along an old Roman road strewn with remains of Roman villages and villas, brought us in two hours and a half to Maktar, once a large Roman city, and still possessing some splendid relics of that wonderful people.

Here the French have made their official headquarters for this part of the country, and we anticipated some trouble, and expected that when our mission was known we should be turned back on the plea that the country was too dangerous for European travellers; but the officials who might have blocked "the way of the Lord" were away hunting the murderers of a poor French colonist who had been killed not many hours previously on a mountain to our immediate left.

Maktar has no resident Arab population. It is simply a government centre for ruling the thousands of nomad Arabs who live around it, and so after a cup of native coffee, we mounted our horses for another five and a half hours' ride to Ksour; here we arrived rather late in the afternoon, and had dinner in a native inn, full of animals and men, arriving for the

great market on the following day. As usual, it reeked with bad odours, and was thickly carpeted with refuse.

When the Lord wants a shop, it is remarkable how the bargaining Oriental quickly comes to terms, and lets one have one of the most convenient shops in the town for His work, and so it happened that before we had been in Ksour an hour we had secured a shop for our lantern service, and sale of Scriptures, and at the town-crier's summons we soon had our premises crowded with more than a hundred men, paying rapt attention to this new method of teaching religion. Was it possible that these men who had sat and listened for an hour and a half to Christian doctrine were the fanatical, bigoted Moslems who scornfully reject the great sacrifice! Yes, they were the same, but the lantern had completely stormed Eye Gate, and the devil of opposition *pro tem.* seemed bound under the spell of a deeper, diviner interest.

We were thinking of closing the meeting, when a crowd gathered at the door, demanding to hear also, so after partially clearing the shop to admit the new-comers, we held a second meeting for an hour, which for interest and impressiveness quite equalled the first.

In the morning we displayed our Bibles, that those who heard might read for themselves, and quickly sold at a small charge twenty-nine Bibles, New Testaments, and portions. After a hearty invitation to return, we set out for Kef.

Seven hours' patient riding over a rough, broken country, upon a native saddle, also rough and broken, brought us to Kef, an interesting city built on the summit of a commanding height, with a fruitful plain at its foot.

Our observations showed us that the only possible place for a lantern service here was in a café, and with the aid of our man, Moses, we got into touch with an Arab who kept a large one in the centre of the city; but half an hour's talk showed us that the place although rented by this man, was in reality "run" by a quartette of rogues, composed of the café-keeper proper, a card-sharper, a story-teller, and a nut-seller; so that as soon as we came to terms with the master of the establishment about the rent of the place for the evening, we were called upon to meet further claims advanced by the other three, and consequently our efforts to secure a meeting there failed. Later in the day, however, the card-sharper told us that he was a partner in a café just outside the city, quite as large as the one we had previously visited, and that he would rent it to us for the evening at a nominal sum. We discovered when our meetings there were finished, that he had no partnership whatever in the concern, but that in reality he had sold us his opposition for the money. Accompanied by our friend, we went to the café, a fine large place, seating about two hundred and fifty people. "Peace be upon the Prophet," began the card-sharper, in opening negotiations with his so-called partner, and then in a clever, cunning manner, only possible to an Oriental, he brought round the café-keeper to his way of thinking, showed him the advantage to be derived from an increased sale of coffee to the audience, and the affair was settled. To describe the two consecutive meetings held in that place, in a land where we are usually so handicapped by the French authorities, is difficult, because so very unlike anything one has ever experienced before. They somewhat resembled in several particulars a mission-hall service at home. The building, furnished with grass mats, was comfortably filled, and the audience deeply attentive; and after setting forth the claims of Christ, and the punishment of those without a Saviour for about an hour and a half at each meeting, the company remained seated, under the influence of God, willing to listen longer, and this, though unpleasant truths were driven home with unflinching fidelity. Here we rented also a small shop from a Jew named Reuben, and quickly sold at a nominal

charge eighty-three Bibles, Testaments, and portions (mostly the last) in four languages—Arabic, Hebrew, French, and Maltese. We presented our landlord with a Hebrew New Testament.

On Saturday morning we mounted for our return journey, planning to go back to Kairouan by another route, and call at the other villages; and after an adventurous ride, during which we were benighted in broken, rocky country, we arrived without mishap at Ellez.

Here the Khalifa gave us his council-chamber, situated next door to a café, in which were lounging some forty men; after interviewing the Khalifa, it was arranged that they should all come into our lodging, and see the lantern, and in less than an hour after arriving, we had our audience quietly seated, giving good attention to the truth. Thus they sat for an hour and a half, with the story of the death of Christ for sinners sounding for the first time in the village council-chamber, but the preachers needed some supper after a long day's ride, and the meeting was adjourned until the next morning, Sunday, when our room was filled again, and for another hour the Gospel was unfolded to them; at the end of the meeting, we presented two Bibles and three New Testaments to our hospitable friends. About two hours' journey from Ellez, built like two eagles' nests upon the mountain are two villages, named Houch Sfeiyah and Kelbine; and after our service at Ellez, we made the rough ascent to them, arriving soon after midday. The mountaineers were somewhat suspicious at first that we were government officials come to squeeze some more taxes from them, but at length settled down to give us a kind reception; and after partaking of an evening meal which they brought us, we found a company of over a hundred men from the two villages assembled in a large mill next door to our lodging. This meeting, like our previous ones, was characterised by deep interest, and evident heart-impression, the company giving splendid attention for about an hour and a half; but we were hindered from responding to requests for Bibles afterwards, because of the suspicious behaviour of a Government soldier present, who, we had reason to believe, was sent from Maktar to watch us.

Accompanied by the above-mentioned soldier, we left by moonlight next morning for we had a long ride before us to Ala via Maktar. On arriving before the Government buildings, after a couple of hours' climb over the hills, he desired us to wait until he had interviewed the Controlleur Civil, but we replied that, as we had no business to transact with the authorities, we should not stay, and without more ado we rode through the town without molestation, glad to be rid of hindering officials.

We had an exhilarating ride through a pine forest for about three hours, then for four hours through a cactus forest situated in a sandy plain, which tired our animals greatly, and we were glad to arrive at Ala, having been ten and a half hours in the saddle.

The only place where a lantern meeting was possible here was in a small room used as a prison. Two poor fellows were there laden with heavy chains, hungry and wretched, who were touched by the kindness of the strangers, who brought them some food. The keeper of the prison was adverse at the outset to our having a meeting there, being afraid his prisoners might escape.

The local tribes, too, from which our audience was drawn, were noted for their treachery, nevertheless a native soldier who shared responsibilities persuaded him to allow us to give them a meeting, and we were comfortably settling down to the story of Daniel in the lion's den, when suddenly our friend the prison-keeper uttered a savage curse, for, in the darkness necessary to our lantern service, some thieves among our con-

gregation had stolen the lock of the prison door, and the good man was demanding how he should be able to keep guard during the night over the two manacled ruffians who were sitting at our feet; so he peremptorily broke up the meeting. This was the only apparent success Satan gained during our tour.

An Arab doctor journeying to Kairouan, sent his servant to ask permission to join our party in the early morning, and

despite the French occupation; so our worthy friend, who mistakenly expected us in common with all Europeans to have our six-chambered revolvers all loaded ready, considered it would ensure his safety to be with us. We spent a wretched night, not on account of our uncomfortable bed—which simply consisted of a sack thrown over the earthen floor to make a show of a little more comfort than the horses enjoyed—but

because the innumerable and varied orders of insects completely routed us, and remained at two a.m. masters of the situation; so we breakfasted, saddled our beasts, and at four a.m. joined the doctor and his servant in the moonlight. Everything being ready, and the doctor's gun being duly loaded, we set out upon our march.

Nothing of interest happened until about an hour after, when, at a bend in the road, we came upon an evil-looking fellow, who suddenly faced us. The doctor's gun was levelled at him in a twinkling, as he demanded his name, and where he was going, alone, and on foot long before the sun was risen? His name, he said, was Mahfouthi (preserved of the Lord), and he was journeying on ahead; but the Arabs of our party were not very satisfied with him, and after they let him pass, a sharper look out was kept. Our worthy doctor seemed to have been thrown in the way of some of these desperate characters, for he was then going to Sousse to give evidence concerning a murder which he had witnessed in the public road. We, however, encountered no more of this class, and after ten hours' hard riding

we reached home in safety, returning as we had left, enjoying the blessing of the Lord.



AFTERNOON COFFEE IN ALGERIA.

we readily assented. The road over the mountains from Ala is notoriously bad, and many murders have been committed,

OUR ILLUSTRATIONS.

THE picture, AFTERNOON COFFEE IN ALGERIA, illustrates a scene very familiar to the lady missionary in North Africa. When visiting in the homes of the people, our friends are invariably offered some refreshment; coffee being the most common.

The cross-legged way of sitting is that universally adopted in Eastern lands. Chairs are dispensed with, and mats and cushions supply their place.

We see the ladies here in their indoor dress—on the street

they are always veiled, having, generally, a huge outer garment which covers them from head to foot. No man, except a very near relative, would be permitted to enter upon the scene here represented.

THE FOUNTAIN AT THE INDUSTRIAL INSTITUTE, Tangier, an illustration of which we give on page 37, is a valuable chalybeate water, containing besides iron, some manganese and other mineral salts. The stonework built around it shows the care which is taken of springs in a country where water is so much more valuable than it is in these colder Western lands.

Extracts from Letters and Diaries.

MOROCCO.

FROM MISS L. SEXTON
(Casablanca.)

Dec., 1899.—Si Bushibe—the man spoken of last month—is dead. He did not speak much, for he was too ill; but he was always ready to hear of the Saviour, and once sharply rebuked a slave who ventured to scoff at the Gospel in his presence. Death must have been a merciful release to him—he suffered so much near the end; but never once did I hear him complain. He was most patient through it all. I have been two or three times since his death to see his mother and his young wife, Helema; but they both appear very indifferent as yet, and though they do not say so, they *look* as if they would rather I did not come. As soon as ever I say anything about the Gospel, Lilla Hajuba (the mother) begins to talk about something else, or turns round and enters into conversation with any of her friends who happen to be present.

Lilla Anaya was sitting alone, crouching over a little charcoal brazier last time I went in. She was trying to warm herself, for it was wretchedly cold and damp. The rain had been coming down in torrents, as it does in the rainy season here, and everything felt wet and cold; and in the Moorish houses one cannot move from one room to another without getting drenched. Anaya was trying to keep as comfortable as she could under the circumstances. I asked her if she remembered what we talked about last time. "Oh, yes," she said. "When I am all alone I repeat to myself over and over again those words, and my heart feels glad." My heart felt glad, too, to hear her say so, because, poor soul, she is not very intelligent, and it is not easy to get her to understand much.

But there is work going on under the surface that we see little or nothing of. The other day I called on Lilla Aisha, a bright, gay woman, who seemed to care for nothing but her gorgeous clothing and ornaments. Several of her friends were there, and after taking tea with them, and sitting for a long while without any opportunity of saying a word—they were all chattering away as fast as ever they could—I thought, with a sigh, that it was not much use to remain any longer, so I rose to say "Salama."

"What!" said Aisha, looking astounded, "Do you really want to go without reading to us about Sidna Aisa?"

Needless to say, I resumed my seat.

The dollies, so kindly sent by Miss Macpherson, have been very welcome gifts. I took a poor little sick slave-girl one, and the child could hardly contain herself with delight. She hugged it, and gazed lovingly on it as if it were the most precious thing in the world. I suppose it is to her.

Though I have visited nearly every day this month, there seems little to record. It is true that I have gained an entrance into several new houses, but, of course, they do not know me yet, and are rather suspicious. Nothing else can be expected in a country like this. These are some of the questions I am asked: "Are you come as a spy from the Sultan?" "Did the Government send you?" "If not, who did?" "Why did you leave your native land?" "Were you banished because you had been rebellious?" "It is all very well for you to say 'God sent you'; but there must be something beside that." "If you want to change our religion we don't want to see you. Allah and Mohammed are enough for us."

ALGERIA.

FROM MISS H. D. DAY
(Cherchel.)

Feb. 19th, 1900.—As we held our treat rather later than usual this year, we did not have a tree, but decorated the room prettily, and had a singing fête instead, the children singing over every hymn they could remember, even some that we had taught them in 1891. How they *did* enjoy it! As soon as we finished one, someone would be all on the *qui vive* to suggest another; but of course the cornets, oranges, and prizes were the great object of interest. Boys and girls were delighted with their gifts (which, I must remind you, are according to the scale of marks), and the ensuing days of classes have brought them up with renewed zeal not to miss at all this year. They all send their best thanks to you; we only wish you could hear them and see them for yourselves.

But what Sabbath school teacher will not understand our feelings, and sympathise when, the New Year having begun, Miss Read finds that some of her girls cannot come back any more? The parents have only waited till the fête is over to veil them: they are thirteen years old, grown up, and will only leave their homes but rarely, and then covered from head to foot. And think of my embarrassment at having to choose out some to pass up into her class, and make room for the new ones. This one has endeared herself to me by her quiet attention, that one by her bright replies, another has such a sweet loving little face and likes to sit close up to the front, another has two little sisters who would not be good if she left them—one does not know which are the easiest to part with.

We have made two different attempts in years past to get the big girls here separately on another day, but even the temptation of learning crochet was not sufficient to draw them after the first few weeks, so many prejudices have to be battled with.

So we go on with the same slow routine, getting hold of the children in our own house, and visiting the grown-up people, helping them medically, holding little meetings in the court-yards, ready to serve in obscure ways, as unto Him, that we may by all means save some. But there are times when the heart gets discouraged at the slow progress, the opposition, and suspicion which prevent our beginning any more aggressive method of work, yet we do trust and pray that in these children may be the nucleus of another North African Church, whose members will be ready to do and die for Jesus. Please remember to pray for us and for them.

TUNISIA.

FROM MISS F. M. HARRALD
(Tunis.)

Miss Harrald spent Christmas with Dr. and Mrs. Churcher at Sousa, and has sent us some account of her stay there, from which we have taken the following:

Dec. 24th, 1899.—In the afternoon we went to the French meeting held at the depot, and stayed on for the Arabic meeting. The latter is not conducted quite as things are done at home. First, the doors of the shop are thrown wide open, and two rows of chairs are placed from the door inwards, down the centre. The missionaries sit at the far end, one presiding at the harmonium, on which stands a lamp. This is so placed

as to shine on a hanging roll of hymns, but to leave the people in the dark. This gives them more courage to come, as they are afraid of being seen there. After singing a hymn, one of the workers explains it, and gives a short gospel address. The people are given to understand that if they want to discuss, they must come and do so during the week, as the Sunday service is for preaching the Gospel. Sometimes the missionaries begin by asking each other questions on Christian faith and practice; they vary their methods of work, seeking by all means to save some.

Dec. 25th was medical mission day, but there were only a few patients, so we finished early; and then all the missionaries and their children gathered at Dr. Churcher's for dinner.

Dec. 27th.—We rose at 4.30 a.m., and breakfasted by lamp-light in order to catch the train to Moknine, a village to which the doctor goes once a fortnight for medical mission work.

The sunrise quite repaid us for getting up so early—it was simply magnificent. At seven o'clock we reached Moknine, after a two hours' ride. There a place was hired on one side of the Market, which contained one large room and a fair-sized lobby, along the side of which was a wide ledge. After a little tidying up, the place was ready, and a crier was sent round to tell the people that the doctor had come. The lobby served as waiting-room for the patients, the far end of the room as the doctor's consulting-room, while the intervening space was used as dispensary and operating room.

Our dinner hour was a very merry one. A table was formed of four drain pipes standing on their ends, with a broken-down door laid on the top. Some sat on the ledge in the lobby, and one on the medicine bottle hamper. Our novel surroundings helped our appetites, and we were ready to do justice to our picnic dinner. We reached home about 4.30 p.m.

Jan. 29th, 1900.—I heard quite a new explanation of the "Wordless Book" this afternoon. I showed it to some people in a house where I was visiting, and asked if they knew what it was. One girl said she did, and as I felt that my Arabic was hardly equal to explaining it, I asked her what the different pages meant. Pointing to the white, she said, "These are the Moslems, the red means Gehenna (hell), and I don't know what the black is for." Of course, I told her that she was quite wrong, and tried to explain it, but I fear she did not want to understand, for she has heard the way of salvation before.

FROM MISS A. COX
(Sousa.)

Our class for Arab girls in the town keeps up nicely, and some young Jewesses, hearing of it, have asked if they may come too. We do not think it wise to mix the two, so we have decided to let the Jewesses come on another afternoon. We ask our praying friends in the home land to remember this new branch of work.

Yamina bent Gahbich has begun by her own request to learn to read in Arabic, and Aishowsha, another girl of good family, whose father began to teach her before he died, is most anxious to continue her studies. We are very thankful for this, and ask special prayer for both these girls, that their efforts may be greatly blessed to themselves and many others.

Judah Valentie, a young Jew from Nabul, who came several times in the summer to read and ask questions, began about two months ago to take a deep interest in reading the Scriptures with us. He would sit for hours poring over the passages relating to the Messiah, and one day he declared his belief, from the Bible, that the Anointed of God was none other than Jesus of Nazareth. He seemed to see also the need of a Saviour from sin, and how the sacrifice of Christ must atone, and said very earnestly:—"I do want to know more

about Jesus." We thought him not far from the Kingdom, when suddenly he disappeared, we know not why or where. We are doing our best to seek this lad, and for him also beseech intercession.

The Arab from Ksiba El Sousse, who was called up to the tribunal to witness against me for having given him a Bible some three years ago (which they had hoped was given contrary to the law, but found was not), has now recommenced coming to read with us. Though still fearing that this may be known, he is coming to the shop, and to our houses nearly every day, and reads the Gospels and our Christian books with great eagerness. In talking with him of the "stooping" of the Lord Jesus to earth in His Incarnation, he grew almost angry to think that I dared to say that such a course could be taken by One Who was *God*. I asked him if he would esteem any man less, who, being highly placed in character, position, and fame, should come to *his* little room, and sit eating and conversing with him as a brother and friend. He replied, "No," he would think more highly of such a man. Then we turned to Phil. ii. 5-11, and read the "steps down" that led to the glorious exaltation of our blessed Lord. He grew silent with astonishment and admiration; and the wonderful words brought home the truth with increasing power to my own heart, as we saw what it cost Jesus to become the Saviour of Mankind.

Four or five Arab "Grandees" came in yesterday afternoon, so, distributing a Bible to each, Mr. Webb and I sat down for what we prayed might be a useful time. A lawyer began with a series of cavilling questions, and tried his best to find some mistakes in the Scriptures. When we endeavoured to direct his thoughts into a more hopeful channel, and spoke of "righteousness, temperance, and judgment to come," he said impatiently, "You always speak of those things." It was a satisfaction to find that he had not forgotten our words, for only once before had I conversed with him, and that was a year ago. Little by little the Spirit guided us into an out-and-out straight talk with these men, until they were found confessing themselves great sinners, and asking, "What must I do to be saved?" It was late when they rose to go, but Mr. Webb and I went on our knees in praise and thanksgiving for such an opportunity and such listening.

A group of men were standing round the open copy of a large Bible, which we keep on the counter of our book-shop, eagerly reading. They were suddenly, though quietly, touched on the shoulder by a passing Arab, who said in a sepulchral whisper, "Ask pardon of God for reading such books." The effect was remarkable—their faces fell, the books were placed on the counter, and they silently but quickly left the shop, looking like whipped children who knew they had deserved their punishment.

FROM MR. J. J. COOKSEY
(Kaironan.)

Our work here goes steadily on, and amid much to try, and even discouragement, God gives us cheering glimpses of His working. At times there is such fearful hardness of heart and suppressed vehemence of opposition to the truth that, when speaking to men of Christ, our words seem to rebound, as though thrown against a wall. Yet these times have their uses, for they show us our own weakness, and drive us more to our knees, where we can receive encouragement and grace to persevere.

I have been glad to have the opportunity during the past week of setting forth the Gospel to some of the chief Mohammedans here. Some have ridiculed, others have listened with attention, and in some cases have accepted New Testaments; but, speaking generally, the religious teachers are as corrupt as their scholars, loving sin and hating the light, which reveals their hearts. They spend much time and thought in evading even

the moral precepts of the Koran. We need the breath of God here, for they are literally and truly "*dead* in trespasses and sins."

Amid this general corruption, it is gratifying to see the Jewish convert living a really changed, consistent life, loving his Bible, and communion with Christ, and in many small ways spending his means for the work. His life is beginning to tell at home and in the city, and persecution is almost a thing of the past. Yet, to see one man so changed increases our heart-ache for the rest, who are so very far from the Kingdom.

Perhaps one of the greatest trials in our work is Moslem hypocrisy. At home, you have no conception whatever of the nature of it. I don't think anything like it exists in England. It is not hypocrisy as we understand it, which marks a man as different from his fellows, but rather a national habit of mind and soul, as common, and as much used, as the faculty of sight or hearing. We need to really live with the people in order to have our minds trained instinctively to know it. Yet even amongst such as these there is hope, if they will but accept and read the Word of God, though they may do so as a part of their habit of dissimulation, for "the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," and this is my consolation in regard to some of the young men here.

Let me give you an illustration of how this vice works out in actual life. A young fellow from Fez, Morocco, has a great desire for English protection, which, on his return to Fez, would be of great value to him, on account of the general insecurity there of life and property. Conceiving the idea that I can procure it for him if he gains my interest, he goes to work in the following way. He spends eight days in cultivating the friendship of the Jewish convert, by appearing to be interested in the Gospel, freely paying for coffee the while. After getting all the information he wants about me from him, he introduces himself as one desirous of learning something of the Gospel from me also. Time after time he comes to the shop for conversation, and he is even willing to admit the death and resurrection of Christ, His power to save, and many other fundamental truths distasteful to Moslems. He accepts a portion of Scripture, and it seems outwardly that here is a hopeful case; but, as soon as it is known that I have no power whatever to obtain English protection for him, his friendship for us, and desire for the Gospel, melt like summer snow.

The best feature in this case is that he revealed his object in a short time. In some cases which I have had, and in some which are now developing, months have elapsed before the ulterior object of the supposed enquirer comes to light.

I have mentioned this to show how much a *conviction of sin* is needed among the people, and that nothing can be done unless God grants them this in answer to our united prayers. That many are feeling the weight of sin, and are *sincerely* listening to the Gospel is a great encouragement to us.

TRIPOLI. FROM MRS. VENABLES (Tripoli.)

Feb. 5th, 1900.—We arrived in Tripoli after our visit to England on November 1st, and as soon as possible I opened the girls' class. Only four girls came the first week, but the news that we had commenced soon spread, and the numbers quickly increased. Fifteen are coming now, most of them very regularly, and more are expected to join soon. Mrs. Reid helps me while they are sewing, as they need such constant

attention. The girls who have attended for some time have learned several texts, and seem to understand them better. They also join in the hymns, and listen fairly well to the lesson. This class seems the most helpful part of my work, for the children are brighter than the grown-up people, and if only their attention can be gained, they grasp a truth more quickly. Also, the girls hear something of the Gospel each week, whereas the women, as a rule, only come once or twice to the medical mission.

Two women whom I visited have died lately, and, so far as I know, without God, though one of them used to listen quietly, and seemed kind and gentle to every one. The time is so short: why are we not more in earnest? And why do not more come out to bring the message of salvation to those who have never heard it?

Feb. 13th.—Since Ramadhan a great many women have come, and frequently they have been really attentive while I spoke to them. So often they look indifferent, and as if they were only enduring our words, because they know it is our rule to speak to them before giving medicine. When visiting one day, a stranger asked me some questions about the medical mission, and this led to my telling her the Gospel. Turning to her sister, she said, "And do Moslems sit and listen to that?" The answer was, "They are obliged to, or no medicine would be given." The knowledge that they are just putting up with it is often a hindrance to me in speaking, until I remember how great their need is, and that Jesus gave His life for them, and that they have had no one to tell them about it. When we remember how great our privileges are, and realise what the Lord Jesus has been and is to us, then hindrances are forgotten, and we only desire to tell of His love, and seek that others may share our blessings.

EGYPT.

MESSRS. A. T. UPSON AND C. T. HOOPER (Shebin-el-Kom.)

Feb., 1900.—We are at present labouring under the disadvantage of having no *mandarah* (reception-room) in which to receive our friends. During the whole of the last three months, we have been in a continuous state of negotiation, first for this house and then for that. Ultimately, an arrangement was made with the Deputy-Governor of the Province, that upon his removal to a newly-built house, we should take the one vacated by him. It is now empty, but we are still kept waiting during further deliberation on the part of the landlord. A definite answer is expected daily.

It is extremely difficult to secure a really good teacher in this town, but some help is being given us by our friend, the station-master, who is a distinctly spiritual man, and really eager to assist us in the work of the Lord.

We have had to use much discretion on account of the periodical rise of fanaticism among the people, due to the horrible fast of Ramadhan. This, according to the calendars, was to have begun on the third of January, but, owing to the new moon having been seen at Cairo, the Mufti declared the month to have commenced on the second, and telegrams were hastily despatched to the principal towns in the provinces. Upon learning the news in Shebin-el-Kom, a kind of fancy procession was arranged. First rode the *Moawen*, chief of local police, followed by a dozen mounted police, and a score of constables on foot. Then came Islamic banners, bearing Arabic devices, quotations from the Koran, etc., and bands of music (?), consisting of drums, tom-toms, and a few other wretched instruments. Next followed two or three low trucks, drawn by donkeys, one symbolic of the copper-working industry, with large stew-pans, and washing vessels, another

representing a baker rolling out his dough and preparing it for the oven, while on another was a carpenter's shop, with planing and hammering going on, the latter being especially welcome, as it helped to increase the awful din. More banners followed, with fanatical Moslems chanting, "There is no God but God, and Mohammed is the apostle of God." The procession was concluded by an array of the oldest and most venerable sheikhs of Islam that could be found—men who have a profound contempt, not unmixed with pity, for "the poor wretched Nazarenes, who are without *our* Lord, who know nothing of the virtue of praying five times a day, who have no great prophet like our Mohammed, and no grand and meritorious fast such as our Ramadhan!" In the rear were a noisy horde of roughs, ready to do anything to any person indiscreet enough to say a word against Islam.

During the day, guns were fired from the Government Buildings.

On the thirty-first of January our hearts were lifted up to God in praise, as we heard the booming of the cannon announcing the close of the fast, and the commencement of the three days' feast.

In spite of these hindrances to our work, several villages within walking distance of the town were visited. In two or three of these we called upon the *Omdi* (head-man of the village), who felt in duty bound to make us welcome. In other cases we were the guests of some humble *fella*, who had pleaded with us to let him bring us coffee and give us rest. How interesting it is to observe the hearty welcome accorded us by these rough, yet good-hearted fellows! It is amusing when a peasant in a ploughed field, a mile or two from a village, on being addressed by us with an ordinary salutation, responds, "Welcome to you. Come, rest with me and drink coffee! Take coffee! Take coffee!" We thank him and pass on, but wonder what would have happened had we said, "Yes." No doubt he would have obtained it for us at whatever trouble to himself!

Pray much with us for these *fellaheen*, that the Gospel may be made sufficiently simple for them to understand, and that the Holy Spirit, acting upon them, may cause acceptance of the Word of Life.

Review.

"THE MOORISH EMPIRE."

BY BUDGETT MEAKIN.

A NOTICE of the publication of this book has already appeared in our November number for last year, when mention was also made of the two companion volumes, "The Moors," and "The Land of the Moors," which are shortly to be given to the public. The author is attempting to give in these works a comprehensive, interesting, and, at the same time, not unwieldy account of Morocco, its history, and its people. From the volume now before us, we judge that the task, which is by no means an easy one, will be executed with success. The subject is one little known to the general reader, and it has been unfortunate in being on the whole misrepresented by the books which deal with it, as Mr. Meakin's exhaustive chapters on "Moroccan Literature" show. There was, therefore, ample room for something reliable, and this we believe has now been produced.

The question of the condition of Morocco is one which deserves the earnest attention of all Christian people. That horrible cruelties should be practiced with impunity in distant regions, which can only be reached with large outlay of time, money, and life, is deplorable, but we may not be able to

prevent it. Morocco is within sight of Europe, and may be reached with ease and safety, yet it has been left in a state of desperate disorder and mis-rule up to the present hour.

Some of the later chapters of the book give much interesting information regarding the existing causes of the condition of this unhappy country.

The foreign protection system is a strange illustration. In Morocco the persons and property of the servants of Europeans are protected, and cannot be seized without informing the consuls, who have some voice at the trial. It is a fact characteristic of such a land that well-to-do Moors are often willing to pay high prices to a foreigner for making them his servants, in order to obtain this protection. Curious anomaly! That the natives of a country should pay premiums to foreigners that they may escape the rule of their own Governors.

We are glad that Mr. Meakin has prescribed the true remedy for Morocco's ills. The following words, with which he closes the second part of the book, deserve at least some consideration from those who "have no faith in missions," and they will not be unwelcome to those who have.

"It is the popular custom of travellers to disparage missionaries, a task as easy as to disparage the tiny worm which bores and buries itself, and in a lifetime severs less of the tree-trunk than a day's growth adds, but it is a work that tells, and at last the tree falls. Let their work be difficult, their faith a mockery to those who share it not, their object hopeless, their achievements insignificant, or, it may be, illusory; their faults apparent, their methods absurd: the missionaries, of whatever creed, are the noble few who live for the future, and no seed that they sow is lost. Every pure and earnest life lived, whether by a missionary or by any other, is a strand of the web which will strengthen the warp, and tell on the nation. Every foreigner who visits or resides in Morocco has a responsibility towards the Moors—a mission from God, if he fears his God—a life to live and a truth to proclaim in dealing with the natives, and on every one such, whether man or woman, hangs to some extent the fate of the Moorish Empire."

R. I. L.

HIS MERCY ENDURETH FOR EVER.

WE should seek to have this deeply written into our hearts. Oh, it is so precious a truth! His love is unchangeable, and His mercy endureth for ever. Oh, if this were continually in our hearts, and we grasped it, what peace and joy would be ours in the midst of trials and difficulties, how happy we should be, because we should say to ourselves, "My Father in heaven has almighty power, my Father in heaven loves me with an eternal, unchanging love, my Father in heaven loves me as He loves His holy Child Jesus, my Father in heaven is delighted with me for Christ's sake; I am His dear child, His beloved child, vile, worthless, guilty sinner that I am in myself, for He looks at me, not as I am in myself, but as I am in Him, and therefore continually dear to His heart am I."

GEORGE MULLER.

DESTITUTE LANGUAGES.—That is, languages in which there is "a famine of the Word of God." Bible translation has been carried on apace in this missionary century—in very many cases having to be prefaced by the construction of a grammar of the language, and its reduction to writing. In 500 languages the Bible may now be read—in whole or in part, and the number is increased every year. But, the *Bible Society Reporter* says, there remain "1,500 forms of totally different speech" without a Gospel. No doubt these are mostly the languages of small communities, but they must represent an aggregate of many millions of destitute souls.—*Selected.*

THE NORTH AFRICA MISSION.

The 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. It 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.

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.

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.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

No effort has, until recently, been made to evangelise 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.

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.

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.

North Africa consists of

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of over 20,000,000.

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 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1900 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty-three missionary in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation 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 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with thirteen brethren and sisters working in them. 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, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-eight workers; but wide stretches of country still remain to be evangelised.

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. In 1889, two brethren began to labour for Christ among them, and there are now four men and women engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now eleven Missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them 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.

