

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 26.

AUGUST, 1890.

PRICE ONE PENNY.



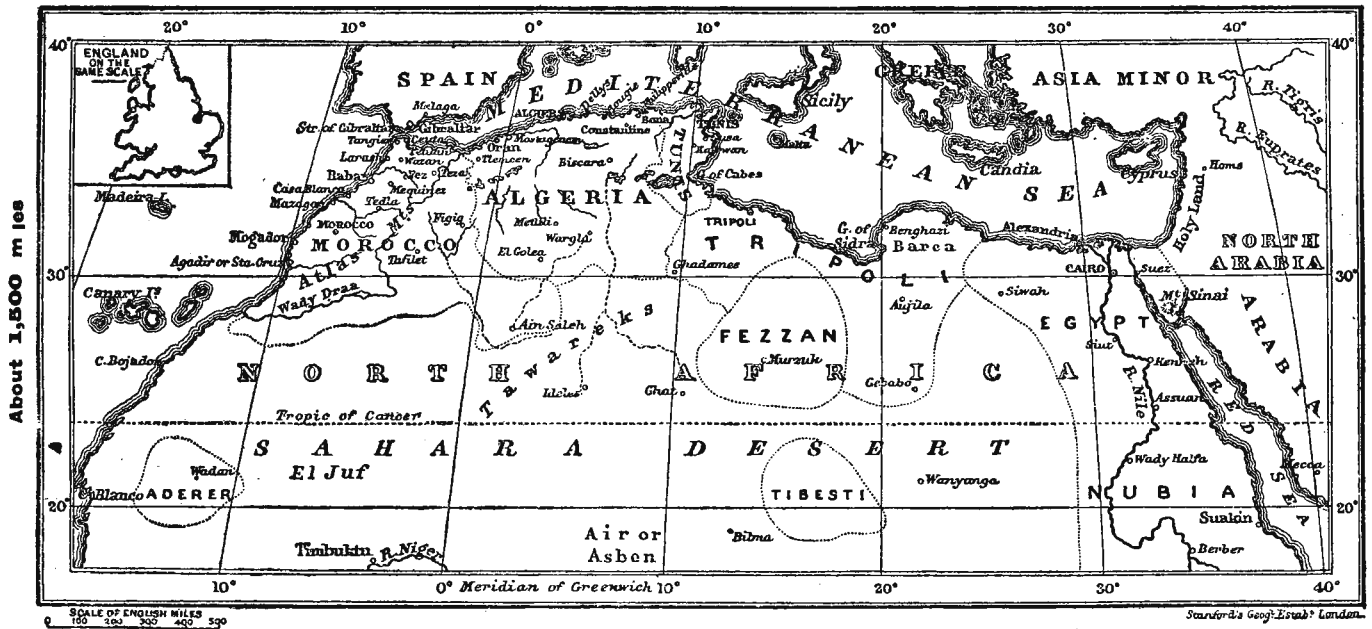
Contents.

	PAGE		PAGE
North Africa Map	ii	Notes from Algiers. By Miss I. L. Trotter ...	104
Some Impressions of a Visit to Algeria. By		In and Around Mostaganen	105
Pastor James Stephens	97	The Villages Around Akbou	105
Notes and Comments	99	Our Field of Labour; A Journey into Kabylia ...	106
Information for Candidates applying to the North		Children's Missionary Band	107
Africa Mission	100	Extracts from Workers' Letters	108
Work in Tangier, Morocco	101	For the Young	108
Notes from Miss Jennings at Rabat, Morocco ...	101	List of Donations	iii
Our Illustrations	103	Location of Missionaries	iv
With Moorish Women at Tetuan	103	Council of the Mission, etc.	iv

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19 AND 21, LINTON ROAD, BARKING.

About 3,600 miles across.



NORTH AFRICA west of Egypt consists of—

Tripoli, Algeria, Tunis, Morocco, and the Sahara. Its native inhabitants are all Mohammedans.

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 and 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 more 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 a nominally Christian power. Tunis and Egypt followed. Morocco and Tripoli enjoy only nominal independence.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

MOROCCO can be reached from London by steamboat in four or five days; it has an extent 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 Mulai Hassan. The country is divided into thirty-three 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; at the close of 1889 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan and Fez the capital. It has twenty missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but half of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

ALGERIA (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 about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than a thousand miles of railway.

The North Africa Mission has six mission stations and nineteen 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. Nine workers of this Mission are stationed in the capital, most of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised. Who will go to them? A Medical Mission would be most useful.

TRIPOLI is a province of the Turkish Empire, several times as large as England. It has a population of about 1,250,000, 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, and more opposed to the Gospel. Two brethren, in 1889, began to labour for Christ among them, and notwithstanding their bigotry have been encouraged. A Medical Mission has been attempted with cheering results.

THE VAST SAHARA, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be able to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigotted Moslems, like the Syrians, but rather indifferent to religion. One brother is working among them, and is sorely in need of fellow-labourers willing to endure the trials of desert life.

NORTH AFRICA.



LIGHTHOUSE AT RACHGOUN (*see p. 103.*)

SOME IMPRESSIONS OF A VISIT TO ALGERIA.

BY PASTOR JAMES STEPHENS, M.A.

I had the privilege, in company with Mr. Glenny and Mr. Bridgford, of seeing and conferring with all the North Africa Mission workers in Algeria, and of visiting all the Mission Stations with the exception of Mascara. I was not able to accompany my friends east to Tunis and Tripoli, or west to Morocco ; so anything I have to say has reference exclusively to Algeria.

The French rule in Algeria has brought about the settlement there of many French people, as well as Spaniards. These are found not only in the cities and towns, but in small distinctly French villages, over the whole of the country. Much of the land that is best for cultivation is in the hands of French cultivators. Algiers and other leading places are in great part European cities. Well-made European roads are found over the extent of the colony ; and between 1,000 and 2,000 miles of railway have been constructed. Of course, in a French village of any size a French hotel can be found. In this way the conditions of life and travel for the missionaries are much more European than one generally associates with the name of Africa.

The greater part of the native population is Arab, so-called. But there is a considerable proportion which is Kabyle or Berber. The latter are regarded as the aboriginal inhabitants, and are found principally in mountainous parts. Their language is quite distinct from the Arab. The Kabyle men often leave their homes in the mountains, temporarily, in search of work in the cities and towns. A stranger at first can hardly distinguish between Arab and Berber, when he sees them in the crowded thoroughfares.

In the towns there is a very mixed population. The native houses are principally found in one quarter. They are altogether oriental in form and arrangement.

The natives who live in the country have not such houses as the natives in the towns. As one travels along the line through long stretches of country that seem uninhabited, he has pointed out to him, here and there, clusters of poor looking hovels, the walls of which may be five feet high, or may at times be only three. Or, again, he sees a cluster of dark tents, like a gipsy encampment. These are the native villages. Hundreds of thousands live in these; yet withal the country is very sparsely inhabited.

The work of our missionary brethren and sisters is in the towns, except in the case of those who work in the mountains of Kabylia. The missionaries are all able to speak French, which, of course, is the language of business and travel; but as their aim is to reach the native population, they have had to acquire Arabic or Kabyle as well.

It is hardly possible for the missionaries to live in the little native villages. These must be reached by visits. As the distances are great, and the heat fatiguing, it is almost indispensable that the missionary should have a horse or mule. Without such an aid his work would be, in comparison, most limited.

There is not in Algeria the facility for open-air work that there is in many mission-fields. Of course, in a small cluster of purely native dwellings one might be permitted to speak to the men openly. But wherever one is under the observation of the French authorities the open-air preaching would be disallowed.

Again, there is not the scope for Tract and Bible distribution that is sometimes found in other fields. It is not that one is forbidden to distribute, but that so few of the natives can read. In one district it was told me that probably only one in fifty could read.

Mohammedanism, which is the religion of the native population, while agreeing with heathen systems in this, that they are in common false and delusive, differs from them in this, that it has definite hostility to Christianity and direct specific contradiction of essential Christian truth, or, *e.g.*, the death of the Lord Jesus and the need of atonement by blood. It begets the belief that while Christianity has a place, Mohammedanism is an *advance* on Christianity and Christian teaching, therefore beneath Mohammedan notice.

How, then, can the workers get opening for their work?

The missionary *brethren* are precluded from visiting the homes of the people, neither could they get meetings among them; therefore they are obliged to seek to fulfil their commission by speaking to men individually by the way, or by going into public cafés, and there getting into talk with the leisurely frequenters.

The sisters have found access to houses to visit the women. Having once had an invitation to a house, their friendliness, the interest attaching to them, and their ability to suggest simple medical help, not only open the way for repeated return to the house, but open the way to other houses. And thus they have secured openings for the Gospel.

There has been some advance in work among the young. By dint of much persevering, loving effort, classes of girls have been got, and, along with the sewing taught, hymns and texts have been impressed on the memory. In like manner classes of boys have been gathered. Subsidiary to the work among the natives, the missionaries take advantage of opportunities among the French and Spanish.

There has been, on the whole, a hopeful beginning of work made, but as yet only a beginning. As one looks with his own eyes on the circumstances, he does not wonder that there has not been more progress, but rather is thankful for what there has been. At the same time his heart is stirred as he thinks of cities with tens of thousands of inhabitants, and perhaps not more than six or eight or a dozen regenerate people in each—stirred to earnest prayer, and to zeal as regards further possible methods of service.

There has been some fruit, and at the same time very real impression made. But there is occasion for much persistent keeping at it in godly hopefulness, in spite of almost universal indifference and opposedness. The common observation was, "There is so little conviction of sin." Even when some few have said that they believed in Jesus, and have shown some evidence of it in their lives, there has not been a break with Mohammedanism; there has not been getting baptized, nor breaking from the observance of the fast of Ramadan. Two or three exceptions to this have gladdened the hearts of the missionaries. The difficulty, however, of open confession seems to be a very real one, and connects itself with the thought of positive danger to life.

Under these circumstances I felt how greatly it behoved Christians to sympathize with our workers. It is harder, far, to work on as they do than when there is the joy of many conversions and open confessions. They are there because our Lord wants them there. Their earnestness, and their spirituality, and their purposefulness, gladden the visitor's heart. We cannot doubt that they shall reap if they faint not. The years to come will be freed from some difficulties that the years of their starting on work brought with them. And, besides, they will have increased in acquaintance with God.

I felt convinced of the benefit of a visit to the field. The missionaries themselves appreciated and got cheer from the presence and converse of Christians from home. And the Christians from home could understand with clearness and vividness the difficulties of the work, the value of what had been done, and the claims of the workers on loving encouragement and wise sympathy. If some friends could pay such a visit, their own missionary interest would be very definitely deepened.

Indeed, I do not doubt that if some could see for themselves the field, they would desire to settle in it for work. Algeria is near England, the climate is good, the conditions of life are not in themselves hard, though they are simple, and the spiritual darkness is great. What openings for a fruitful life for English sisters having an income of £50 to £80 a year—fruitful out of all comparison with the lives many lead at home; and, in any case, useful in a special degree, because shedding light where light is so overwhelmingly required.

NOTES AND COMMENTS.

Mr. Hamilton, whose constitution is not robust, finds himself unable to stand the climate of North Africa during the heat. He has therefore returned with his wife and children to England. We regret greatly that our brother has felt compelled to take this course, as he was greatly beloved by all his fellow-labourers. His interest in North Africa will not, however, cease with his return home, for he hopes, while serving the Lord in evangelistic and other work, to act as honorary deputation for the Mission. He will be glad to give accounts of the work in Morocco in various parts of this country, and those who hear him will, we feel sure, be both interested and instructed. Communications for him may be sent at present to the office of the Mission, Barking.

* * * *

Our annual cash statement for the year ending April 30th, 1890, will, we trust, be audited in time for publication in our September issue of *NORTH AFRICA*. We are glad to report that God sent us larger supplies last year than in any previous year for our larger needs. This year our wants will be larger still, for not only are there more missionaries, but the expenses for rent, medical missions, travelling, etc., as well as office expenses and expenses for candidates, grow. Still, we do not feel overwhelmed, but trust that grace may be given us to walk so as to please God, and faith to count upon Him for the supply of all the growing needs of His work.

* * *

FURLOUGH FUND.

We find it desirable that the brethren and sisters who are labouring in North Africa should return to England on an average once in four years, for rest and change, for a brief period of about four months. This refreshes them in body, mind, and soul, and they return to their work better fitted for it. Missionaries in more distant parts return less frequently, but stay longer when they come. Four months in four years gives an average of a month a year. This home-coming, however, is a considerable expense, as the journey to England and back averages about £20 for each worker, and as ten

workers have come home this year, it involves a special expense of £200. It has been suggested that perhaps some friends, whom God has entrusted with a measure of wealth would like to have the privilege of enabling a weary worker to have a much-needed change by contributing £20 or £25 specially for this purpose—say £20 for passage home and out, and £5 for travelling expenses while at home, so that they might go to some of the meetings and conferences those at home so much enjoy.

We propose, therefore, opening a special fund, to be called a Furlough Fund. Those who do not feel able to give the full amount might like to unite with others and do so or contribute a share.

* * * *

People sometimes say, Do you think that it is right to send out more workers when those in the field are only receiving very slender supplies for their personal needs, and would gladly have more also for the expenses of their work?

To this we reply that we only desire to do God's will, and to send out those whom He is calling. Our aim is to discover who these are and send none beside.

It seems to us, however, reasonable to expect that when there is enough consecration in the Church to lead men and women to give themselves for the work with its difficulties without any guarantee of salary, it is probable that there will also be enough consecration in the Church to lead those who are at home to sustain with their substance those who have gone forth as approved workers into the regions beyond. But lower the standard in workers abroad, and only let workers go out when you have money for their support guaranteed, or virtually guaranteed, and probably the Church at home will only give when they are quite sure they have all they need for the present and a good reserve for the future. Let the missionaries go out trusting God and walking in His ways, and maybe the Church at home will be roused to trust God too, and instead of laying up treasure for some unknown future contingency, invest it in the kingdom of heaven, believing that "Them that honour Me I will honour."

We trust we may be enabled to send forth several more labourers to the still needy fields in North Africa and North Arabia. We are not yet sure how many may be found suit-

able among those who are offering to go, but, probably, ten may. The passage and small outfit of a worker to North Africa averages about £25, and another £10 is frequently needed to furnish a house with, which is not a large sum judged from an English standpoint. Thus, if ten new workers go out, we shall probably need about £350 for these purposes. We are looking to God to incline His servants to send all that may be needed in this direction.

* * * *

Farewell meetings in connection with the departure of quite a number of missionaries for the foreign field were held in the College Hall and grounds of the East London Training Institute, Harley House, Bow, on Wednesday, July 2nd. At these meetings our friends, Dr. and Mrs. Guinness, are always glad to welcome any who may have returned to England for rest and change, and on this occasion an unusually large number of workers connected with the North Africa Mission were present, several of whom had been trained either at Harley House, or the adjoining branch for women at Doric Lodge.

* * * *

At the afternoon meeting there were, on the platform, Dr. T. G. Churcher, of the Medical Mission, Tangier; Mr. S. Van Tassel, from Northern Arabia; Miss Read and Miss Day, from Tlemcen, Western Algeria; Miss Cox and Miss Smith, from Kabylia; and Miss Granger and Miss Colville, from Constantine, in Eastern Algeria, most of whom were attired in the costume worn in their respective fields of labour. These were introduced by the Hon. Sec. of the Mission, and some of the sisters gave brief accounts of their work and the means adopted for reaching the people, also passages of Scripture in the two principal languages of Algeria (the Arabic and Kabyle) were recited, and some verses of a Gospel hymn, in Arabic, was sung. This latter being one of the chief means of "sowing the seed" among a people who have a great appreciation of music.

* * * *

At the evening meeting Dr. Churcher gave an interesting account of medical mission work in the empire of Morocco.

Our workers are now scattered for a time, but should friends be desirous of having a meeting in any provincial town during August or September, if they will kindly communicate with the Hon. Sec. at the office of the Mission, he will be glad to make arrangements.

* * * *

Owing to an outbreak of cholera in Spain, quarantine regulations are strictly in force at Tangier, and the passenger traffic with Gibraltar and other European ports is entirely suspended for the present.

* * * *

Mr. J. Edwards and Mr. C. Mensink left Tangier toward the end of June, for the purpose of opening up a fresh station at Casablanca, a growing town on the coast of Morocco, between Rabat and Mogador.

* * * *

Dr. Churcher left England on his return to Morocco on Tuesday, July 8th, in the ss. "Mequinez." We trust that his stirring addresses while in England may result in leading many to go forth "to the help of the Lord against the mighty."

* * *

We notice in the daily papers that the province of Benghazi, in Tripoli, is being devastated by locusts. The wells are full

of the insects, their decomposing bodies rendering the water unfit for use.

* * * *

Should any of our friends require illuminated texts in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, will they please order from J. H. B., THE PRIORY, CHRISTCHURCH, HANTS. Prices from 2s. 6d., about three feet long. Proceeds will be given to the North Africa Mission.

* * * *

A three days' Conference was held at our mission station at Djemaa Sahridj, in the early part of May, which was attended by about a dozen workers labouring among the Kabyles, and at which three members of the Council, Messrs. Glenny, Stephens, and Bridgford were present. The study of the language, the best method of presenting the truth to Mohammedans, and other practical subjects were discussed, and helpful addresses were given. The last afternoon was spent in speaking and singing the Gospel at the village of Mesloub. It was felt by all to be a time of much refreshing.

* * * *

After the Conference, Mr. Glenny and Mr. Bridgford, accompanied by our brethren Cuendet and Lamb, visited Setif and Biskra, the latter an Arab village on the desert, in the midst of an oasis of palm trees. From there they journeyed to Batna, and rode out to within walking distance of one of the villages of the Chawia, a section of the Berber race, which was visited, and several portions of Scripture distributed. One object of this visit was to ascertain the difference of the language spoken there from that spoken in Kabylia. There is a wide field for labour amongst these tribes.

* * * *

Will all those friends who have collecting boxes for this Mission kindly send them in, as we are about issuing new ones? We shall be happy to forward boxes to any who may desire to have them.

INFORMATION FOR CANDIDATES APPLYING TO THE NORTH AFRICA MISSION.

Candidates should be—

1. Sound in their doctrinal views, but able to work harmoniously with other Christians who might differ from them on minor points.
2. Prepared to go forth without any guaranteed salary, trusting in God to supply their needs, and accepting such sums as may be sent them by Him, through the NORTH AFRICA MISSION or other channels.

They should have—

3. A good knowledge of Scripture.
4. Experience in Christian work.
5. Genuine love for souls; and be able to tell of some who, through God's blessing on their efforts, have been won for Christ.
6. Good judgment and common sense.
7. Fair ability to learn.
(Arabic is the language most spoken in North Africa, French is also essential in Algeria and Tunis, while Spanish is useful in Morocco, and Italian in Tunis).
8. Fair ability to teach.
9. Patience and perseverance.
10. Energy and enterprise.
11. Good health and average physical strength.
(While the climate of North Africa is not so trying as some the trials of missionary life are generally a severer strait than would be experienced at home.)

Office: 21, Linton Road, Barking, Essex.

THE WORK IN TANGIER, MOROCCO.

MISS VINING and Miss Brown have lately removed into a Moorish house situated in the native quarter of Tangier. It was formerly occupied by Mr. and Mrs. Patrick, and is in many respects very suitable for a Mission House, having accommodation for classes, and there being many openings in the neighbourhood for visiting, both among Moors and Spaniards.

During the absence of Dr. Churcher in England, Miss Vining has been of great assistance in the hospital and medical work, her knowledge of the language enabling her to speak to the patients while Miss Jay was attending to their ailments. We give a few extracts from her journal.

A detachment of the Sultan's troops are pitched on the Marshan, and several of the men came in to listen to the reading and speaking, some of whom could read. Five old men were particularly nice, and listened most interestedly while I spoke on John i.; and when they rose to go they thanked me, and said, "The words of God are good."

May 8th.—Up at the hospital all morning; an interesting time with two men, directing them to different prophecies concerning Christ. They afterwards read together Matthew ii.

Went up again to Hope House to take the evening meeting. Spoke from the first few verses of Psalm ciii. Mohamed, the hospital servant, came home with me, and as he held the lantern low down it reminded me so forcibly of His word—the lamp unto our feet, and the light unto our path—that I spoke of it to him, and we had quite a nice talk. He is very much interested in the truth, and we trust "not far from the kingdom."

9th.—A large number of soldiers came over from Gibraltar to-day. Many of them found their way up to Hope House, as they know we always try to throw a little brightness into their lives, and we were busy taking them over the hospital and garden.

ONE PARTY

I took out on the rocks, where we sat down and sang some hymns, for a great proportion of the men were Christians. There was tea at the café for them in the afternoon, and they seemed thoroughly to enjoy it, and finished up with a true British cheer.

June 4th.—Nice little time with the women patients. Visited three houses with Miss Robertson and Miss Fletcher, in one of which I had a nice talk with the dear woman, who is always an interested listener to the Gospel, and tries to join in the hymns. In another, the poor patient was very ill with erysipelas; but, oh, so grateful for help!

5th.—Visited the Kaid and his wife with Miss Fletcher. They made us some tea, and while drinking it I gave him my Testament, and he at once began to read aloud, translating the words for his wife's benefit. She listened attentively, and I trust she will soon be really interested in hearing the way of salvation. Oh, what joy to know that her husband is praying with us for this end! They have a bonnie boy of three months old, who is to be brought up a Christian.

12th.—Busy morning at the hospital; some of the women were unusually interested, especially those from

THE MOUNTAIN.

One said to me, "Come to our villages; they will hear very gladly what you say," and I promised her we would go one day. Mrs. Boulton, Miss Robertson, and I visited in five houses, and in one of them a woman who was present said she

was a saint. Miss Robertson had put some iodine on her arms for rheumatism, so she asked me if she could pray with that on. I replied that of course she could, adding, "God looks not at the body and the outside, He looks inside at the heart; if *that* is clean it does not much matter about the body being soiled." "Oh," she said, "my heart is pure." I asked her what had made it so, but she only made an expressive gesture and declined to answer. Alas, poor captives! blinded and led by Satan at his will. The dear woman with erysipelas seemed much troubled at my assurance that good works, prayers, and fastings could not cleanse away our sin; she asked repeatedly, with a wistful look, "Why? why?" I told her of Jesus and the precious blood that *can* cleanse. She listened, but did not seem to take in the comfort. She is very gentle and affectionate, and has two nice children.

NOTES FROM MISS JENNINGS AT RABAT, MOROCCO.

One afternoon Mrs. Kerr and I had a very happy time with the women in the Kaspah, which is the fortified portion protected by strong walls. Every man is a soldier of the Sultan. This Kaspah is situated on a hill overlooking the sea, and is surprisingly pretty within the walls to what I expected, judging from the high exterior wall. It reminded me of a hill-side hamlet. There are groups of thatched huts divided off by gigantic prickly pear tree hedges. The people gave Mrs. Kerr a warm reception. We only entered one house, where we talked to the elderly woman, whose husband is a soldier and has occasionally accompanied Dr. Kerr on his tour. In the other places we visited the people came out, and, clustering round us in the open air, we talked and sang to them of Jesus. One middle-aged woman eagerly seized my arm as we finished talking to one group and dragged me to

A NEIGHBOURING HOUSE,

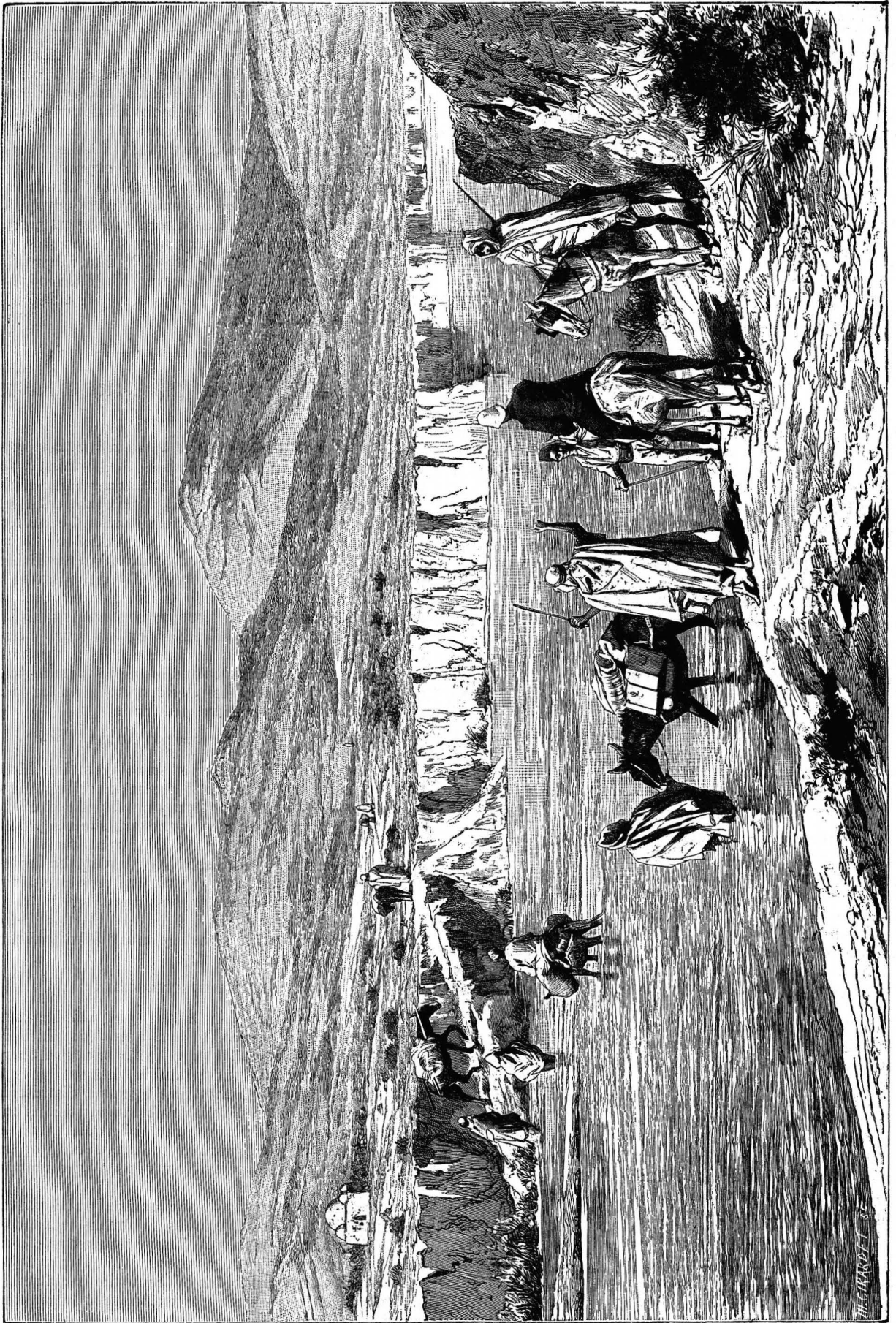
outside the door of which was standing a fine Moorish girl. "There, talk to my daughter," she said. "Tell her what you have been telling us about praying for the clean heart and those words;" and, addressing the girl, she said, "The prayer must come from the *heart*, they say, not from the lips only." Gladly I opened my "Wordless Book" and spoke for the Master. These poor, ignorant, sinful women, who have never been taught to pray for themselves, how one longs to win them for Jesus!

In a quiet spot in the cemetery away from graves we found one day on a little heap of sand

A MOTLEY COLLECTION

piled up, consisting of four boiled eggs, walnuts, seeds, lump sugar, rock salt, a hair-comb, and a curious piece of painted wood, like the handle of a pipe. No one was near, and we were fairly puzzled to understand it; but on our return home we were told it was placed there by some distressed mother whose sons had died! Such terrible superstitions exist among the people here. Some women will quietly tap with their hand or foot on the ground as we are talking of Jesus; this signifies they wish any "evil" words we speak may go down into hell and not hurt them.

I was once on the way to the cemetery and passed a small encampment of Arabs, and as the men beckoned to me I felt I might approach them. They salaamed me, and listened attentively to words of Scripture and a simple talk about sin and salvation, and to one of them who could read I lent a gospel of John, promising to exchange it for another gospel when he had read it.



A FORD ON THE TAFNA.

THE CURATOR

OUR ILLUSTRATIONS.

A FORD ON THE TAFNA.

THE Tafna, although not by any means a large river, is one of the most important in the province of Oran, Algeria. It rises in the north-east of Morocco, its watershed being in the coast range, some forty or fifty miles from the sea, and after flowing in an easterly direction for some considerable distance, and almost parallel to the Mediterranean, finds its way into the sea at Rachgoun, about twenty-five miles to the eastward of Nemours.

In some places the river runs in a deep gorge between the mountains; in others, and separating it from the hills, is a narrow plain, through which the waters have cut a channel running between high, clayey banks. The engraving on the opposite page will give a good idea of this portion of the country through which the Tafna flows.

Our workers frequently have to cross these streams on the backs of laden mules, and it is not altogether so easy and pleasant a matter as it may appear to those of us who only see the performance through the engraving, for the beasts enjoy the cool waters, and have a great inclination to stop when they reach the centre of the stream, apparently insensible to the repeated urgings of the rider, or the vociferous shouts of the Arabs from the shore; and the travellers may think themselves fortunate should they reach *terra firma* without being treated to a gratuitous bath, as the animals frequently lie down, to the serious inconvenience of the rider, and to the detriment of beds and packages with which they may be laden.

At Rachgoun, the mouth of the Tafna, is a splendid light-house, erected by the French Government, a view of which appears on our first page.

WITH MOORISH WOMEN AT TETUAN.

MISS BOLTON and Miss Banks continue to be much cheered in their work in this large town. Fresh houses are constantly being opened to visitation mainly through their medical work, and thus the circle of their influence enlarges. Will our friends remember these sisters in prayer, that their word may be blessed amongst this people?

May 6th.—The lad who comes to learn English asked me to-day why I spoke of Jesus as *Sidna Aisa* (*Lord Jesus*), and of their prophet as Mohammed only. He would not allow that Jesus was the Son of God, but the Spirit of God. In the afternoon, just as we were going out, a tiny girl came for medicine for her eyes, and said her mother was too ill to bring her. On our offering to go with her to the sick woman, she eagerly assented, and presently we were following her through quite a labyrinth of streets, our small guide stopping once or twice to make purchases. In the house we found five women belonging to different families, one, beautifully dressed and with an abundant display of jewellery, was a bride. She was a bright, intelligent girl, who understood us quite easily, and interpreted and explained to the rest. We sat down and had quite a long chat with them. Miss Banks explained the Wordless Book, and when they turned to me and asked if I thought as she did, I put in my testimony, and said how happy I was now that I knew that the Lord Jesus Christ died in my stead. Then I taught them a hymn, the young bride learning it most

rapidly, saying the words over and over again. We then went upstairs to the sick woman to whom we promised medicine. My companion also gave her

THE GOSPEL MESSAGE,

and I had another little chat with the bride and others, and told them of the one Mediator between God and men, the man Jesus Christ. We are very thankful for another open door, and for favour given with the people.

7th.—Had a visit quite early from two girls from the house we went to yesterday. Invited the little one to come to learn to sew. At night, about 8.30, had Absalom, his mother, and two servants to visit us. They seemed very pleased with all they saw, and delighted with our harmonium. Absalom remembered a hymn Mr. Summers had taught him, and joined us in the chorus. I told him of my own conversion, and of Jesus, the one Mediator. He assented to all I said, and said that he, too, loved Sidna Aisa.

8th.—Our little girl came early for a first sewing lesson. She has begun a jelab, which she is to have when finished. We hope to get a class of poor children to come here and make garments for themselves. About an hour after came an older sister to see if she was all right. She was very anxious to take the stuff home and get the child's garment made quickly. This, however, would defeat our purpose.

12th.—Went to a new house where a woman was very ill with fever. Miss Banks began by explaining the Wordless Book. One old woman listened very attentively. We afterwards visited Absalom's mother. He was at home and needing medicine. We had

A LONG CONVERSATION

with him, and got him to read John iii., stopping to explain verses to show he understood what he read. On our telling them that "whosoever" meant Musselmen also, he interrupted with a sort of involuntary dissent.

13th.—Amina came before 7 a.m. to begin her sewing. Before she went I showed her the Wordless Book, and explained the way of salvation. She maintained she knew one man quite without sin—her brother; and shook her little head each time I told her all had sin. I then made it more personal still, and brought sin to *her* charge, and again an emphatic denial. In the afternoon we went to see her mother. They used the name of the Lord in nearly every sentence to thank us for what we had done. Afterwards went to a house where an old man lay very ill. There were numbers of children working jelabs under a mistress, and three or four women; such a houseful. The old man spoke of Sidna Aisa, wishing to convey the impression that he believed in him, therefore had a claim upon us; so many do this to curry favour.

22nd.—In the afternoon my pupil M.—brought his mother to see us. She asked what book it was we had with colours about sin, etc., and said her servant had been for medicine, and that we had told her to pray, but she did not know how. Showed the Wordless Book to our visitor, and repeated what had been told to the servant. She then began an account of

HER OWN RIGHTEOUSNESS.

Soon after an old man, looking very ill, came to get medicine for his daughter. It was getting late, so we kept him at the door to wait for it. He asked how much money we asked, so we told him it was all given in the name of Sidna Aisa. Whilst he was here Amina came in her new jelab, radiantly happy, bringing two young women. They thoroughly examined our house, then we played and sang to them, and afterwards spoke to them about the Saviour's love and death, and of the place he has gone to prepare.

23rd.—Went quite early to Amina's house. In the room we found a man and four women, and had a very good straight

talk with them. They listened most attentively, Amina's mother explaining when she thought they did not understand. From there we went to

THE TALEB'S HOUSE,

and were relieved to find him still in bed. His wife says their books are so bad, that is the reason women are not taught to read. This morning our landlord came and brought a well-dressed Moor for medicine; also a father and daughter came, and later on three women. We showed them the picture of the Prodigal Son. This evening the father who came this morning brought us lovely flowers.

24th.—About 9 p.m. we were surprised by a visit from Dr. Lowe, of Sunderland, Mr. Dovey, and Maarlem Asad. The next morning our three visitors came about 11 a.m., and we had a good time over our Bibles and in singing.

26th.—Went with Dr. Lowe to the old taleb's house, as he had consented for his daughter to see him. Found her closely veiled, and the other women absent, but presently they stole across the court and peeped in at the window. He thinks the bone is diseased. Afterwards to Absalom's to tea. He would not allow his mother to come into the room, although the doctor was taken into the women's room and saw them all. Afterwards he kindly saw our patients at our home.

27th.—Our friends left for Tangier, having spent a very enjoyable time in the town, while we were much cheered by their visit.

NOTES FROM ALGIERS.

By MISS I. L. TROTTER.

I AM sorry to say that our factory girls' tea, which we arranged for at the end of March, came to nothing, for though they had seemed eager enough to accept the invitation, no one came; but it all turned out so good, for we got together next day thirty or forty little Arab boys (market porters and shoe blacks), and had a feast with *them* instead. They were as good as could be, and thence started a tiny weekly class of them at our house. The numbers vary from three to ten or twelve, and they are sometimes very inattentive and troublesome, but when they *will* listen they are delightful. We told them stories from the Old Testament first, and now are telling them stories from our Lord's life. Pictures delight them. The men, I am sorry to say, have dropped coming. They make an excuse of Ramadan, but they had nearly left off before that began. It ends to-morrow, and then we hope to have a café to get them together again, if possible.

The meetings have gone on fairly quietly until about three weeks ago. We also had

INCREASING NUMBERS,

when a fresh disturbance from the roughs again obliged us to suspend for a time.

We have been anxious about Ahmed for some time. I do not think that I ever told that before Christmas he declined to be baptised, when we hoped to have arranged it at the time of Mr. Glenn's passing through. On account of the cold, one made excuses for him, as he is not strong, and we had so prayed that it might not be allowed if he were not ready for it; but still we felt his soul suffered loss by drawing back. Soon after he went to a distance to get work, and has been away for several months. A few days ago he returned very poverty stricken and miserable, and evidently having

WANDERED FROM GOD.

He did not own to it the first day, but the next day said, "Yes,

I am plunged in sin up to my neck. My head is not under yet, but it soon will be." Poor fellow, in spite of the sadness of it, one was thankful to hear an acknowledgment of sinfulness, for one never felt that he had much sense of it before. He gradually softened and brightened again, and Miss Freeman started him with a basket of small goods wherewith to go peddling, for he seems to have too much nomad blood in him to be able to settle down to any continuous work.

We are hoping to begin the French meetings again in a few days, if we can get sufficient guarantee of protection.

We have just made a long meditated expedition to the hills on this side of

CHIFFA.

We slept on Friday night at Rovigo, a little town at their foot, surrounded by fields of scented geranium in full flower, grown for making scent. Next morning we went up to Hammam Melouan, a curious little encampment of all nations, especially Jews, around some mineral springs, lying in a most lovely valley. We went a mule ride next day up one of the mountain sides. Our saddles were thick matting. No pommels, of course, but sitting sideways. With one foot in a pannier for a stirrup, we held on very comfortably. It was about the most lovely bit of country I have ever seen; the earth ablaze with wild flowers, broken by dusky clumps of olive, and the great purple hills rising up all round with wonderful lights and shadows sweeping over them. The men took us up to their village, overhanging a ravine full of orange and lemon trees in full flower. The women were shy, but we

MADE FRIENDS WITH THE CHILDREN,

who ran about picking flowers for us.

Evidently English people were rather a novelty, and the natives did not seem to have had much intercourse even with the French. They were very ready to listen, and we had several talks. On the Sunday afternoon we asked the women of the little encampment to come to our room for a meeting. Nearly thirty came, all Jewesses but two. They listened attentively, but seemed almost all so hard and self-satisfied, poor things.

Please pray for us that these last few weeks may bring forth fruit unto God. It is full of humbling to feel the time drawing to an end and so little done, but we believe He will yet in His mercy bring a harvest out of this hard, cold ground.

NOW READY.

DAYBREAK IN NORTH AFRICA.

A short account of the work of the NORTH AFRICA MISSION from its commencement to the present time.

BY MRS. F. T. HAIG.

WITH MAP AND NUMEROUS ILLUSTRATIONS.

Price—Paper Covers, 9d.; Postage, 2d.
Boards, 1s.; " 3d.

May be had of S. W. PARTRIDGE & CO., or at the Office of the Mission.

IN AND AROUND MOSTAGANEM.

EXTRACTS FROM MR. LILEY'S JOURNAL.

WORK amongst Moslems in every land is indeed a "work of faith." While some reject the message of God's love in Christ as infidel lies, others who listen calmly, and even appear interested, pass on their way, and apparently forget all that they have heard.

And yet we believe that the constant sowing of "the precious seed" shall in God's own time produce a plentiful harvest; through "faith and patience" the promises shall be ours, and the labourer who has sowed in tears shall doubtless come again with rejoicing, bringing his sheaves with him.

Monday, May 12th.—While visiting in town this afternoon I was accosted by a Jew I have known for some time, and to whom a New Testament in Hebrew has been given. "Sir," said he, "I know you to be a very religious man and versed in the things of God; can you tell me what it is that will set me free from worry and dissatisfaction, and give me peace?" I replied, "What you want, my friend, is some one to take this load you feel weighing upon you. Do you know any one or anything that can do it?" "No," was his reply. "Well, I do," I said; "and that is your Messiah, the Lord Jesus Christ. He is able and willing to bear your load of sin, and give you that peace for which your soul craves." This young Jew listened a long time as I preached Christ to him. He opened his heart to me, and told me of all his difficulties, doubts, and fears. May the Lord reveal Himself to this anxious soul!

I was next called to go and see the "bachadal," which is the native judge's chief man. He was suffering from a large abscess on his left leg. A linseed poultice was made and applied. I went to the house again in the evening, and found my Arab friend somewhat better, and another poultice was applied. Just as I was leaving he offered me five francs as

A PRESENT.

This, of course, was refused; but I told him it was love to the Lord Jesus, whom I wanted him to know and love, that made me help him in the time of sickness.

Sunday, 18th.—In a shop two very old men were found, one was counting his beads. I spoke to them of our state by nature and the necessity of a Saviour. "But the prophets will pray for us," said one of the men. "Who will pay our debt? who will satisfy the claims of justice?" I asked. "The prophets, intercessions," continued the old Arab, "will be sufficient; and is not God merciful and compassionate?" "And righteous," I added. I again had to go through the whole history of man, showing the need of a sacrifice. Using

AN ILLUSTRATION,

I said, "Suppose some one went to your house and stole your stock of wheat, and you caught the thief in the act, you would have him taken before the judge, and demand that he should be punished?" "Yes, yes," was the quick rejoinder. "But suppose," I continued, "I was very friendly with the judge and the prisoner also, and said to the judge, 'Do me the kindness of letting the prisoner off because he is my friend,' you would say at once, 'It was not just.'" Eagerly he replied, "Yes." "Well, that is just what you expect the prophets, who really cannot help you, to do for you. No! Justice *must* be executed, sin *must* be punished. Jesus Christ has borne that punishment for us by dying on the cross. To this he could make no reply.

Wednesday, 21st.—To-day I was able, through the kindness of friends, to purchase a horse. It is a very strong animal, and appears fit in every way to do what will be required of it.

Saturday, 24th.—Visited some "douars," about an hour's ride to the south. Near to this "douar" was a domed

MARABOUT'S GRAVE.

I asked the people if that was where they prayed. One well-built young Arab said, "We young people don't pray, we mix with the Europeans, and don't think of these things." This gave me the opportunity of preaching Christ to them. They seemed rather surprised that an "infidel" should know so much about the "Book of God." I afterwards rode on through vineyards and olive gardens enveloped in mist to the village of Mazogran, where I again spoke of Christ to the natives who assembled.

Wednesday, 4th.—Rain fell all night and this morning. In the afternoon it ceased, and I visited Karouba and Tounin. At Tounin a large "douar" was visited, and in one of the tents I found an intelligent-looking youth in a most emaciated condition, and suffering from two large ulcers on his hip, and tonsils swollen to an enormous size. I found he could read well, so I gave him a Gospel. While conversing with him a number of men came in, one or two of whom said they knew me from having seen me in the native shops at Mostaganem. As Christ and Him crucified was preached to them, they listened with great attention.

THE VILLAGES AROUND AKBOU.

MR. A. S. LAMB, since his return from the Aures Mountains, has been to some of the many villages lying around Akbou. Various dialects of the Kabyle language are spoken throughout a very wide area, and there is an extensive field for service amongst these Berbers, both in Eastern and Western Algeria.

EXTRACTS FROM MR. LAMB'S DIARY:

Wednesday, 21st May, 1890.—Went to the village of Thasellent, a man having come for me with a mule, wanting me to go and see his father, who was poorly. Gave medicine to several, and spoke of God's love in Jesus.

Thursday, 22nd.—Visited a tribe I had not been to before, distant about three hours from here. Was kindly received by the schoolmaster (a Kabyle), who prepared some food for me. With him visited the village Ifri. There, at a thajemath, I spoke freely to quite a large gathering of men and women; after which I was kept busy in dispensing medicine. Passed one or two villages on my way home, and spoke to several men from my mule. This tribe would make a very good centre for a missionary to occupy, there being some

FOURTEEN VILLAGES

within quite easy distance of each other.

Saturday, 24th.—Went to a large village of marabouts, about four hours and a half from here. There I had an audience of men only, numbering about thirty. I read selected passages from the Bible, and made some remarks. One man did the replying for the others, explaining, among other things, how Jesus was born.

I then went, at the invitation of one of the men, to have something to eat. There, in his house, I gave away medicine to several who came; after which I went back to the place of assembly, and was asked to speak again to them.

As I left, one man wanted me to go and have coffee with him. Another asked me to come back and spend a whole day

year I fear will be one of the worst as respects the vines, etc., in Algeria; the locusts have been reported from many parts of the colony. May God use this, His great army, to accomplish His wise and gracious ends in the history of these people, colonists and natives alike.

Thursday.—Visited two villages to-day in the Cret Ou Samer tribe, to which I had not been before. My special object,

had only the time and the strength to reach them. After an hour and three quarter's journey we entered the village called IFTHAOUN, and found our way to the public meeting-place, in the centre of the village, where, under a wide-spreading olive tree, we seated ourselves on a rocky dais. Soon one or two young men gathered round, to whom I spoke, and told them to make

Dr. C. S. Leach. Mr. Cuendet. Mr. E. H. Glenny. Mr. W. G. Pope. Mr. A. S. Lamb.
Miss Thomas. Miss Read. Miss Stewart. Miss Freeman. Miss Trotter. Miss Gray.



Mrs. Leach. Miss Day. Miss Young. Mrs. Lambert. Miss K. Smith. Miss Cox. Mrs. Cuendet,
Miss Shelbourne. Miss E. Smith.

GROUP OF MISSIONARIES IN ALGERIA (see page 114).

though taking some medicine with me, was to make known the Gospel, as I desire to do in each village in this and in neighbouring tribes. The morning was exceptionally cool for the time of year, and was all the more enjoyable, coming, as it did, after an exceedingly warm day, when the sirocco was blowing. As we mounted higher and higher above Akbou the view became more and more extensive and varied. Mountains beyond those which shut in Akbou were seen in the distance, where doubtless thousands of Kabyles are to be found, if one

known that I was come to give away medicine for the eyes, etc. While one or two went to announce my visit, I sang a hymn in Kabyle, making remarks as I read the verses. Some men and some women came forward; bottles were brought and medicine distributed, then I opened my Bible and explained I was going to read to them some words from God. I read the ten commandments, and then went on to tell of the guilt of all men and of the need of Divine justice being satisfied. Then the Gospel was illustrated to them. Some inter-

visited our Kabyle family, who having been told I was coming to photograph them, had got themselves up for the occasion in their rather elaborate ornaments, and formed a picturesque group. Afterwards, as they were anxious that we should eat some of their cakes, I sat down in their little house on a cushion of stuffed skin, and watched them making them, by frying eight or ten eggs with flour in a large quantity of oil over their little fireplace. The place was soon

FULL OF SMOKE,

and, as a good many people were in it, the air was soon so oppressive that I had to escape into the open air before the cakes were ready. When finished they were something like a round scone cut into pieces, which being very oily, and without sugar or salt, we found great difficulty in eating, but for the sake of politeness we did our best. After we had begun to eat, our host and his nephew joined, and not until we had all finished were his wife and the other Kabyle women (according to Mohammedan custom) allowed to consume the remains of the repast.

I was told that he was not altogether pleased at his wife having been photographed, as he thought (and was not easily persuaded to the contrary) that I was going to sell the photographs in Algiers.

I should have liked to have spent more time among these interesting people, but wished to go to Fort National, the mountain stronghold by which the French keep these (at one time, troublesome) hill tribes in awe, and to see the extremely fine scenery there, I got M. Cuendet to engage a mule and guide for me. My luggage having been stowed away in the two ends of a sack across the mule's back, which was without saddle or stirrups, I started about two o'clock (after photographing the Mission Station with groups in front) and made for the fort.

My Kabyle had promised not to take me by

THE DIRTY ROUTE,

but I doubt if he kept his promise, for we were soon making our way along the river side, across fields with no apparent path at many parts, and mud up to the ankles, and when for the third time I crossed the river, I found the current so strong, that with the loose stones in the river bed, there seemed a probability of the journey coming to a disastrous termination, but having had a hint that in crossing rapid rivers giddiness is prevented by "looking up" from the water, I did so, and turning the mule's head towards the current, and sticking up my feet in front to keep them out of the water, I got safely across. But at this moment rain began to fall, and soon became very heavy, continuing the whole afternoon. We were now passing through narrow lanes, between hedges of prickly pear (which often meeting near one's head, made umbrellas rather out of place), now up a steep ascent cut out of the solid rock, and then through the old Kabyle roads, a few feet wide, which the rain had converted into little torrents, rapidly increasing in volume until it was difficult (even by a series of jumps) to avoid walking in the water, for by this time I had found that waterproofs, though very good for walking, do not keep one dry in heavy rain on muleback, so I had taken to my feet and walked

THE REMAINING SIX MILES

of the journey in shoes full of water, much to the astonishment of my Kabyle, who repeatedly enquired if I would remount, and finally, thinking it a pity for the mule to be carrying no one, got on himself, though (I suppose, for the sake of appearance) he dismounted before entering the Fort. He had little idea of distance, and we might have been two, four, or six miles from our destination, all seemed uncertain, so I was delighted when at last we struck again a civilised road, and after winding round the steamy valley for two or three miles

found we were in sight of the Fort. I found all the rooms at the one hotel occupied, except a kind of ante-room, of which, however, I was very glad, and after a hot footbath retired at once, hoping for a fine morning, so that I might walk my shoes dry and see the scenery, but, alas! what was my disappointment to find at seven next morning snow on the ground, and snow still falling, which, with a day's travelling by diligence and train in wet boots before me, was not encouraging, but just before the diligence started, the snow ceased falling, and (the clouds rising and letting in the sunshine) I got a glimpse of extremely

FINE MOUNTAIN SCENERY.

We were soon below the snow line, and a short halt of the diligence gave me the opportunity of getting well in front and having a much-needed sharp walk for two or three miles. The scenery was at first of high mountains, snow-clad, and of deep valleys, but as we descended the beautifully-made road, with its regular gradients and many windings, we got some varied and interesting views of cultivated hill-sides, and valleys with fields of fig-trees, etc., and the little Kabyle villages perched on the hill-tops, looking very picturesque with their brown tiled roofs as we looked on them from above, and shining bright in the sun as we saw their whitened walls from below. But gradually the scenery changed, and we were once more among the clayey slopes and yellow rivers of lower Kabylia, arriving at mid-day at Tizi Ozou, whence by train I reached Algiers soon after sunset. J. H. GREENE.

CHILDREN'S MISSIONARY BAND.

MR. J. H. GREENE, whose interesting "Journey in Kabylia" is given on the opposite page, is the Hon. Secretary of the Children's Missionary Band.

The C.M.B. consists of a number of young people, members of the Scripture Union and their friends, who have banded themselves together for the purpose—

I. Of helping forward Foreign Missionary Work—

By praying for the missionaries.

By subscribing a small sum (say from 1d. to 6d. a month) saved regularly out of their pocket-money, and sent in quarterly or yearly.

By interesting others in missionary work, and trying to get new members.

II.—Of mutual help and encouragement—

By praying for each other.

By means of an occasional circular missionary letter

The subscriptions received in our first year (1888) came to £8 7s. 10d., which was sent to the North Africa Mission towards the support of a lady missionary working at the Medical Missionary Hospital at Tangier in Morocco, and who occasionally writes something very interesting about Morocco and the Moors for insertion in the circular Missionary Letter.

"Last year (1889) the subscriptions of members, together with a few shillings given by other young people, amounting in all to £9 13s. 8d., were sent to support a patient at the new *Missionary Hospital at Tangier* for a year, but (with the aid of friends who had subscribed, unasked), I have been able to send altogether over £40 in about twelve months, and hope this year to be able to send enough, in the name of our Band, to support a missionary entirely, the cost in North Africa being only about £70 or less.

At present most of our ninety-five members belong to my own branch of the Scripture Union, but I have now begun to enlist members from other branches and their friends, though I only want those to join who are *quite willing* and glad to do so.

Any members of the Scripture Union wishing to join the C.M.B. who may not be able to subscribe, should send two stamps for postage of the Missionary Letters.

The Moors are Mohammedans (followers of the false prophet Mohammed), and although they worship God, and believe that Jesus was a great prophet, like Moses or Elijah, they do not believe in Him as a Saviour.

Many of them do not think that women have souls, and so they do not educate their girls, but if poor, they have to do the hardest work when grown up, if rich they are shut up indoors, and when too big to play about they have a very dreary life with hardly anything to do. Many of the little boys go to school, but do not learn much beyond reading.

This Mission has for the present been selected for support because I know something of the work, having been in North Africa, and because the cost being so small there, we hope to be able sooner to support a Missionary entirely ourselves, and also because it is undenominational.

This year I propose also devoting a portion of the money to the support of one or more little native boys at a Church Missionary Society School in India, at a cost of £2 10s. each."

Mr. Greene's address is Keswick Villa, Kew, Surrey.

Next month we hope to give, in our pages for the young, some extracts from Mr. Greene's last circular letter.

EXTRACTS FROM WORKERS' LETTERS.

From Miss HARDING.

April 12th.—In visiting our old Jewish neighbours this afternoon, I had the quietest opportunity I have had yet of reading and speaking with the old man and his son. They were resting in the inner room. The son was ill with bronchitis, and after hearing all about his illness, he said: "Have you brought your Bible? will you read to us to-day?" and without one word of opposition, which is so contrary to his usual wont, he listened attentively as I read with them the tenth of Hebrews, and pointed out the contrast between the daily and yearly sacrifices—which were shadows of the true, and which never took away sin—and our Lord Jesus, who by the sacrifice of Himself put away sins for ever. Oh, that His eyes may soon be opened to see and take part in this perfect atonement for sin, and his old father also! For him it is more difficult, but not if we look at Him in whom is all power.

As I sit at my table now in my room, with my window open, the call to prayer is sounding from the mosque close by, and from others in the city. "There is no God but God, and Mahomet is His Prophet," rings out on the clear evening air. It is quite an Eastern scene from my window—the white dome and turrets of the mosque standing out in relief against the clear blue sky, a glimpse of the mountains in the distance, and one spot of lovely green foliage, on which my eyes often feast. Oh, for the day to come when every knee shall bow to Jesus, and own Him Lord of all!

FOR THE YOUNG.

A VISIT TO AN AMBASSADOR.

MISS B. VINING writes in one of her recent diaries: We went to-day with a party to see the Palace of the Sultan. An ambassador from the Court of Morocco was staying there, who was on his way to Rome. The friend who had brought us went in first to see him, and then in a few minutes an attendant came out and beckoned us to enter. Passing through a doorway we found ourselves in a beautiful courtyard with tiled pavement and a fountain in the centre, the wide corridor

or gallery at the sides being supported by Corinthian columns of white marble. The ambassador rose to receive us, such a noble, gracious-looking man, with a long grey beard, his gracefully flowing robes were all snowy-white, with the exception of a blue silk scarf which fastened the inner robe. He bowed as we each entered, and shook hands in a very friendly manner, seeming really very pleased to see us.

A few chairs had been placed for us, knowing we were English, but we like to accommodate ourselves to native customs as much as possible, and so we preferred to

SIT ON THE FLOOR

as the Moors themselves do. Several white-covered mattresses were placed round the room, and the floor was covered with a handsome rug. In the doorway sat an official presiding over the teapot. At one side of him stood a beautiful silver urn, boiling vigorously; and at the other side a brass tray, holding a basin of mint leaves, a small glass of black tea, and a bowl of sugar, while in front of him was a handsomely-chased silver tray, with two beautiful silver teapots and a dozen or more of little coloured cups and glasses to hold the tea.

On a leather cushion before the ambassador was another silver tray with two dishes of cakes. I think what most attracted us was the little black page, a slave; he was a child of about ten years of age, his small black head and slim hands and feet looking so black against the snow-white jelab he wore. He was a bright, intelligent-looking boy, and evidently understood his duties very well, and quick to notice the least sign from his master. He did not look at all unhappy, and probably has not a very hard life. Three officials were in the room, one of them had lived in England for eighteen years, so he could speak fairly well in English. After enjoying the cakes and two cups of tea, we were shown over the various parts of

THE PALACE.

How different the bare-tiled and white-walled apartments are to our idea of a palace! But some of the ceilings are beautifully carved, and one room had tiles on which was a text from the Koran.

One of the serving men brought us some roses and white stocks from the garden, dividing them amongst us. I would have liked a photograph of the noble ambassador as he stood opposite the doorway when we came away, it looked as though his tall, white-draped figure was framed in the archway; he bowed and smiled each time we looked back, and then we were once more outside.

Now, dear children, this fine-looking Moor was about leaving his home and country to go to Rome, in the place of the Emperor of Morocco, to do some business for him there. He was an ambassador, a "sent one." Is not that what the Lord Jesus was? for we read in the Epistle of John, "the Father sent the Son to be the Saviour of the world;" and is not this what the dear Lord Jesus would have every one of us be? He said to His disciples, "As the Father hath sent Me, even so send I you;" and the Apostle Paul felt what

A HIGH HONOUR

had been put upon him when he wrote to the Corinthians, "Now then we are ambassadors for Christ."

As our dear Missionaries stood in that beautiful palace, they no doubt felt this, that just as this Moorish officer was going abroad on behalf of his sovereign, so they had left their home and friends for the sake of the Lord Jesus, and to do His will and His work in dark Morocco. But what a much higher service theirs is, although they have no grand palace to live in and no soldiers to guard them.

Will you pray for all those who are now away in North Africa, that they may live every day as "sent ones" and finish the work that He has given them to do?

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, and Tripoli, and a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews, and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated, self-denying brethren and sisters.

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.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

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.

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.

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.

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

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," the sum of _____ Pounds sterling, to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate not hereby specifically disposed of as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate with the said sum upon Trust to be applied towards the general purposes of the said Mission, and a receipt of such Treasurer for the time being of the said Mission shall be a sufficient discharge for the said Legacy.

If a Testator wish the Legacy to be paid free of duty he will add the following words to the above form:—And I direct that the Legacy Duty upon the said Legacy be paid by my executors out of the same fund.

. Devises of Land, or of money charged on land, or secured on mortgage of lands or tenements, or to be laid out in lands or tenements, or to arise from the sale of lands and tenements, are void; but money or stock may be given by Will, if not directed to be laid out in land.

LIST OF DONATIONS FROM JUNE 1st TO 30th, 1890.

1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.	1890.	No. of Receipt.	General. £ s. d.
June 3...	4206	25 0 0	Brought forward	104	6 0	June 10...	4234	0 7 6	Brought forward	179	7 1
3...	4207	0 6 0	June 4...	4220	1 3 4	June 11...	4235	1 11 3	June 18...	4248	2 0 0
3...	4208	0 11 0	4...	4221	0 16 9	12...	4237	5 0 0	18...	4249	2 0 0
3...	4209	6 5 0*	4...	4222	0 1 0	12...	4238	0 2 6	19...	4250	0 15 3
3...	4210	5 0 0	4...	4223	0 2 0	12...	4239	7 7 6	19...	4251	1 0 0
3...	4211	0 4 0	4...	4224	0 5 0	13...	4240	0 1 0	19...	4252	1 0 0
3...	4212	25 0 0	4...	4225	1 0 0	14...	4241	0 5 0	19...	4253	0 10 0
3...	4213	1 5 0	5...	4226	4 16 6	14...	4242	5 0 0	19...	4254	1 12 0
3...	4214	0 5 0	5...	4227	1 1 0	14...	4243	0 8 0	20...	4255	0 5 0
3...	4215	3 0 0	7...	4228	1 0 0	16...	4244	10 0 0*	21...	4256	0 10 0
4...	4216	0 10 0	9...	4229	0 5 0	16...	4245	2 2 0	21...	4257	10 0 0
4...	4217	20 0 0	9...	4230	1 0 0	17...	4246	0 8 3	28...	4258	0 10 6
4...	4218	9 0 0	9...	4231	0 10 0	17...	4247	25 0 0	23...	4259	0 2 6
4...	4219	5 0 0	9...	4232	0 2 6	23...	4260	0 2 6	23...	4260	0 2 6
		3 0 0*	10...	4233	0 5 0	24...	4261	1 0 0*	30...	4270	0 10 0
Carried forward	£104	6 0	Carried forward	£116	14 1	Carried forward	£179	7 1	Carried forward	£202	4 10

† Tulloch Memorial Hospital.

* Special Funds.

Gifts in kind:—June 3rd (185), parcel of jewellery; June 10th (186), gold bracelet; June 14th (187), two boxes of bottles, with sugar; June 30th (188), parcel of garments; June 30th (189), garments for missionaries' children, bottles, old linen.

Council of the Mission.

J. H. BRIDGFORD, CHRISTCHURCH, HANTS.
ALGERNON C. P. COOTE, POWIS SQUARE, W.
W. SOLTAU ECCLES, UPPER NORWOOD, S.E.
EDWARD H. GLENNY, BARKING.

GENERAL AND MRS. F. T. HAIG, RED HILL, SURREY.
R. C. MORGAN, 12, PATERNOSTER BUILDINGS, E.C.
JAMES STEPHENS, HIGHGATE ROAD, N.W.
THEODORE WALKER, LEICESTER.

Office of the Mission.

19 AND 21, LINTON ROAD, BARKING.

Hon. Treasurer.

W. SOLTAU ECCLES, 100, CHURCH ROAD, NORWOOD, S.E.

Hon. Secretary.

EDWARD H. GLENNY, 21, LINTON ROAD, BARKING.

Assistant Secretary.

WILLIAM T. FLOAT.

Bankers.

LONDON AND COUNTY BANKING COMPANY, 21, LOMBARD STREET, E.C.

Hon. Auditors.

MESSRS. ARTHUR HILL VELLACOTT AND CO., 1, FINSBURY CIRCUS, E.C.

Referees.

REV. WILLIAM ARTHUR, CLAPHAM COMMON, S.W.
SIR ARTHUR BLACKWOOD, K.C.B., SHORTLANDS, KENT.
MR. AND MRS. H. GRATTAN GUINNESS, BOW, E.
DONALD MATHESON, ESQ., 120, QUEEN'S GATE, S.W.
J. E. MATHIESON, ESQ., MILDMAY CONFERENCE HALL, N.

GEORGE PEARSE, ESQ., 9, RUE BRUNEL, AVENUE GRANDE
ARMEE, PARIS.
REV. MARK GUY PEARSE, 11, BEDFORD ST., LONDON, W.C.
LORD POLWARTH, ST. BOSWELL'S, N.B.
W. HIND-SMITH, ESQ., EXETER HALL, STRAND, W.C.
REV. C. H. SPURGEON, UPPER NORWOOD, S.E.

Location of Missionaries.

MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Djemaa Sahridj.		Tunis.	
Dr. T. G. CHURCHER ...	Oct., 1885	Mr. E. CUENDET ...	Sept., 1884	Mr. J. BUREAU ...	Jan., 1884
Miss J. JAY ...	Nov., 1885	Mrs. CUENDET ...	" 1885	Mrs. BUREAU ...	Aug., 1885
Miss S. JENNINGS ...	Mar., 1887	Miss J. COX ...	May, 1887	Mr. G. MERCADIER ...	Sept., 1884
Miss M. C. LAMBDEN ...	May, 1888	Miss K. SMITH ...	" "	Mrs. MERCADIER ...	Sept., 1887
Mrs. H. BOULTON ...	Nov., 1888	Akbou.		Miss GRISSELL ...	Oct., 1888
Mr. N. H. PATRICK ...	Jan., 1889	Mr. A. S. LAMB ...	Oct., 1883	Miss A. A. HARDING ...	" "
Mrs. PATRICK ...	Sept., 1889	Mrs. LAMB ...	" "	Miss M. F. HARRIS ...	" "
Miss M. ROBERTSON ...	Oct., 1889	Constantine.		Miss R. JOHNSON ...	Oct., 1889
Miss F. R. BROWN ...	" "	Miss L. COLVILLE ...	April, 1886	DEPENDENCY OF TRIPOLI.	
Miss A. K. CHAPMAN ...	" "	Miss H. GRANGER ...	Oct., 1886	Tripoli.	
Miss B. VINING ...	April, 1886	Mostaganem.		Mr. G. B. MICHELL ...	June, 1887
Miss R. J. FLETCHER ...	May, 1890	Mr. A. V. LILEY ...	July, 1885	Mr. H. G. HARDING ...	Feby., 1889
Miss E. GILL ...	" "	Mrs. LILEY ...	April, 1886	NORTH ARABIA.	
Casablanca.		Tlemcen.		Base of Operations— Homs.	
Mr. C. MENSINK ...	Oct., 1888	Miss L. READ ...	April, 1886	Mr. S. VAN TASSEL ...	Nov., 1886
Mr. J. J. EDWARDS ...	" "	Miss H. D. DAY ...	" "		
<i>Itinerating—</i>		Mr. M. MARSHALL ...	June, 1887		
Mr. W. SUMMERS ...	April, 1887	Mrs. M. MARSHALL ...	Mar., 1888		
Tetuan.		Miss R. HODGES ...	Feby., 1889		
Miss F. M. BANKS ...	May, 1888	Miss A. GILL ...	Oct., 1889		
Miss A. BOLTON ...	April, 1889	Mascara.			
Fez.		Mr. F. CHEESEMAN ...	Jan., 1886		
Miss E. HERDMAN ...	Jan., 1885	Mrs. CHEESEMAN ...	" "		
Miss M. COPPING ...	June, 1887				
Miss I. L. REID ...	May, 1888				