

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

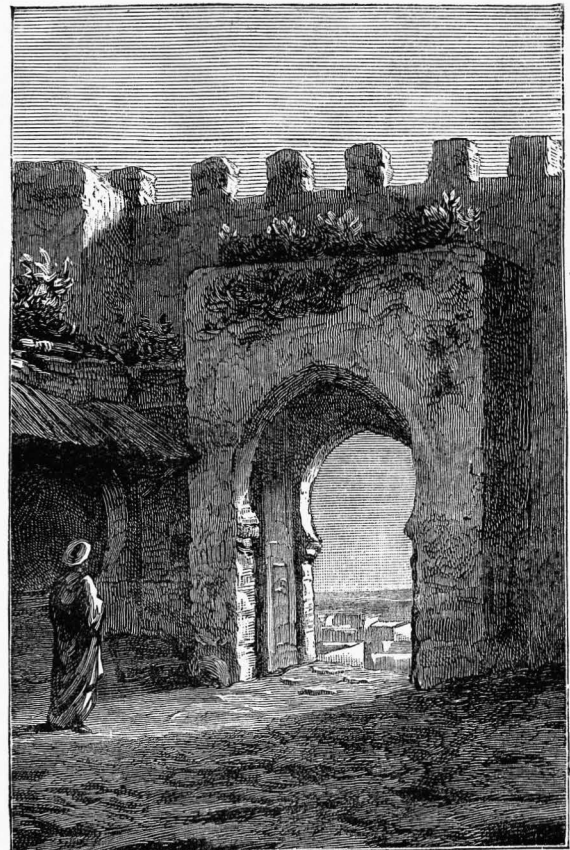
No. 30.

DECEMBER, 1890.

PRICE ONE PENNY.

Contents.

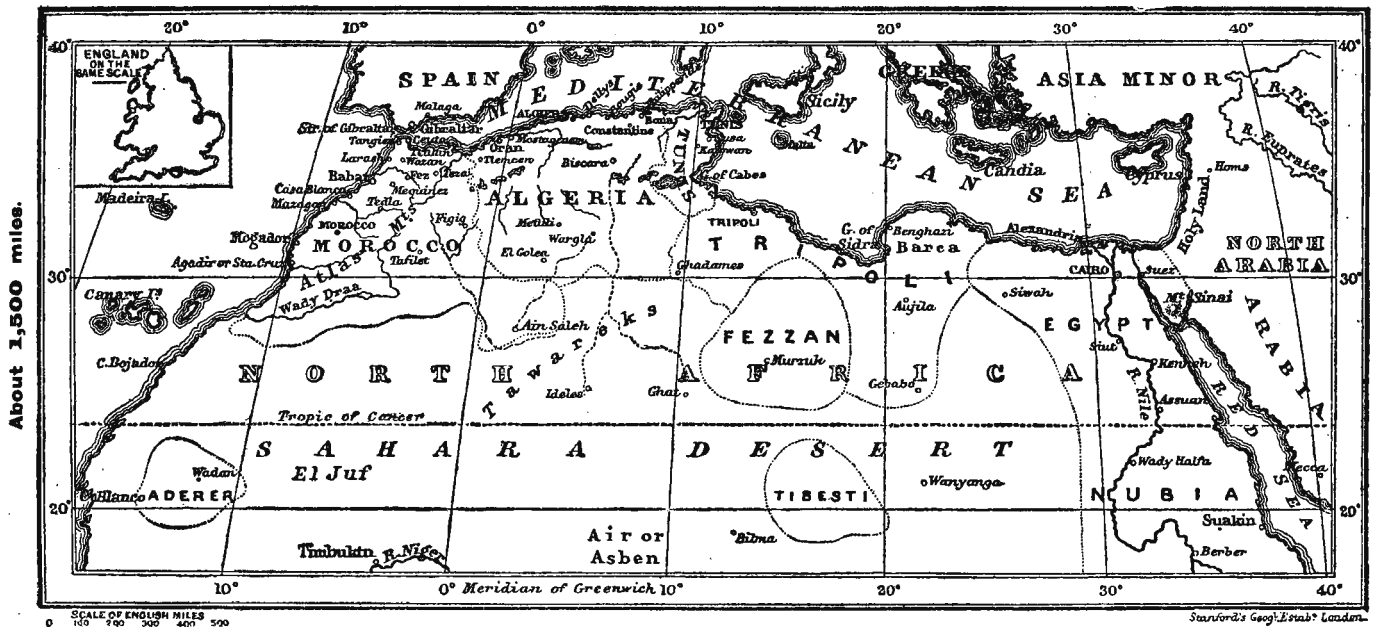
	PAGE
North Africa Map	ii
The Divine Commission. An Address by Pastor James Stephens at the Farewell Meeting in Exeter Hall, on Tuesday, Oct. 14th, 1890	145
Notes and Comments	148
Our Illustrations	148
Farewell Meetings at Exeter Hall... ..	149
SPEAKERS:—J. H. Mathieson, Esq. (Chairman, morning); E. H. Glenny, Esq. (Hon. Sec.); Pastor Stephens; Dr. H. Grattan Guinness (Chairman, evening); Miss Cox, Mr. Harding, Dr. Terry, Miss Cash, Miss Day, Mr. G. B. Michell, Miss K. Smith, Miss Colville, Dr. G. M. Grieve, Miss Read, Miss Shelbourne, and A. C. P. Coote, Esq.	
Outfits and Passages	156
For the Young	156
List of Donations	iii
Location of Missionaries	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.

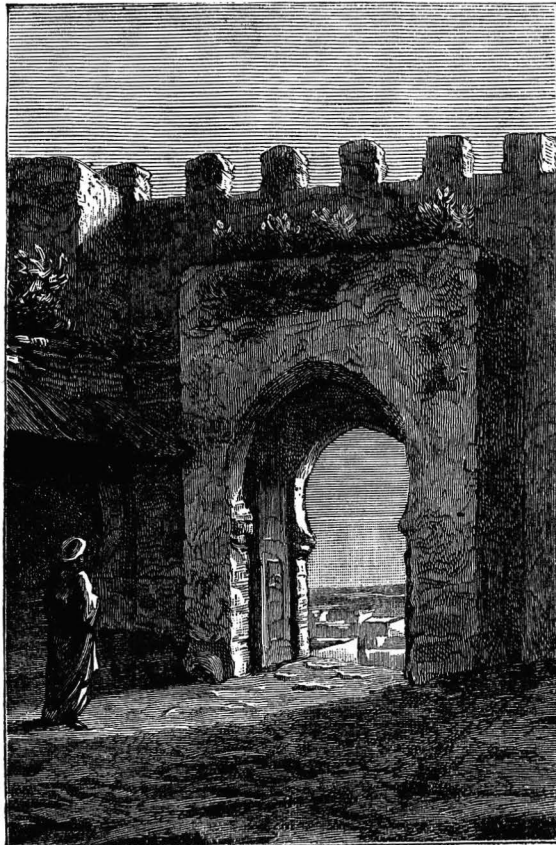
TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Nine workers of this 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.



THE GATE OF THE KASBAH, TANGIER.

THE DIVINE COMMISSION.

An Address by Pastor James Stephens at the Farewell Meeting, in Exeter Hall, on Tuesday, Oct. 14th.

IT would seem rather arrogant to take the position of giving a "charge" to brethren and sisters who have already proved themselves in the mission field. Yet, even for those who have been labouring for God for years, whether at home or abroad, it is a good thing to look back and consider the terms of the commission we have had from our great Captain; while for those who are going out for the first time it is of special importance to fix the mind for a few minutes on what it is that the Lord contemplates in "missionary work."

What is the Divine commission under which we serve? Our thoughts instantly revert to the simple words, "Preach the Gospel to every creature"; but I am not quite sure that that familiar word "Gospel" is a word that a full and sufficient meaning could at once be given to, even by many who use it often. I think sometimes, in respect of candidates for missionary service, it would be a good thing if they would try to write out, in clear, definite words, a concise and yet complete statement of what they understand the Gospel to be. We say that the Gospel is the message of good news, but we must have the length and the breadth in some sense of the message, if we are to be faithful mes-

sengers and give pleasure to Him who has sent us. We say that the Gospel is that which tells of our Lord Jesus; but while the Gospel is a statement concerning the Lord Jesus, it is yet quite possible for us to speak *words* about the Lord Jesus and by no means give the Gospel. A person may say a great deal about Jesus—about His love and goodness, about His wonderful works, about His parables—and yet never really give the Gospel in its essence. We do well to remember this. When Paul referred to his preaching the Gospel he spoke thus: "We preach Christ crucified." And every one who would faithfully carry the message of God must be able to say the same. If we speak of Christ Jesus short of "crucified," we fail to give the Gospel. I do not forget that Mohammedans deny the fact that Jesus died; but that does not take away the obligation we are under of speaking what the Lord sends us to speak, and not wasting our time in going too much round about the base. We must put the central fact of the Gospel in the central place.

When we preach Christ crucified, we cannot help thinking of this wondrous fact as a manifestation of the love—the matchless love—of God; yet if we stop at the thought only of God's love, vast and wonderful as it is, we limit our message. For concerning Jesus it is written, "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness." In the Cross, while love is manifested, so also is righteousness. And so it is ours to preach Christ crucified, so as to make known not only the wondrous love of the Father, who gave His Son, but also the spotless righteousness of the Supreme One—the Moral Governor of all—who could not pass by sin.

The righteousness of God, manifested in and through the Gospel, behoves to be dwelt on. The righteousness of God is the glory of God as Ruler and Judge of men. At the same time, the righteousness of God makes *atonement* a necessity, makes vicarious sacrifice a necessity, if a sinner is to be justly pardoned and brought to God.

Mohammedanism has no atoning sacrifice to tell of. It speaks, indeed, of God as the Merciful, the Compassionate; but it cannot show how God can be just and yet the Justifier of the ungodly. It speaks of the intercession of its prophet, and the value of it; but the mercy and compassion supposed to come therefrom are irreconcilable with perfect righteousness. The preacher of the Gospel of Christ has therefore a glorious vantage-ground. He makes known mercy and compassion; but at the same time he makes known a righteousness which can by no means clear the guilty, but which yet has all its claims met by Jesus' standing in the stead of the guilty who believe, so that these can be justly justified.

Thus we have found the simple word "Gospel" yielding up a fulness of meaning. To preach the Gospel is indeed to tell of Christ Jesus; yet not simply to speak sweet words about Him, and recite and expand Gospel stories which might interest the hearer and draw forth expressions of regard, but leave him thinking merely of Christ as a prophet—one among many. To preach the Gospel is to tell of Jesus in His obedience unto death; in His perfect fulfilment of all the claims of God's holiness and righteousness in man; in His standing as a Substitute under the wrath due to the sinner; and His rising again as One with whose substitutionary work God was satisfied. To preach the Gospel is to declare how Christ was God's Gift in love to the world, in desire that man might not perish, and to declare how the Son of Man must be lifted up in order that God, while saving, might yet be, as He is in time and in eternity, the inflexibly, the perfectly, just Ruler of all.

We come now to the word "preach." We are to *preach* the Gospel. Our brother said that it is no use to argue with a Mohammedan. I suppose many can argue the whole day, and in the arguing frame of mind be shut against any instruction. Our commission is to declare, to speak out, speaking with plainness, to give the message; occasion, indeed, may arise for reasoning with a hearer and for giving arguments, but we must keep to the front that our business is to state the truth rather than to debate it. Hearts may be full of prejudice against it and seem closed; still we go on stating—stating wisely and in love—falling back the while on the comfort that God's Holy Spirit is with the Word, and makes it a sharp sword that can pierce to the dividing asunder of soul and spirit.

But then the question rises, How shall one get the opportunities of preaching? It is easy for us, in England, if we want to preach to get some mission-hall, or chapel, or street corner, and we shall, as a rule, get some to listen to us; but how shall one get an audience in Tripoli, say, or Constantine? There is no street-preaching there—I expect the authorities would be down very soon on the preacher. There is no mission-hall; and the people do not want to hear; they are contented as they are. So it comes very much to be a preaching to the individual, where one can be

found to listen—a speaking by way of conversation. There has to be the getting hold of this and that one—sometimes, possibly, of twos or threes; the gathering, if it may be, of classes of boys and girls; the speaking the Word to such is preaching. Our Lord so preached—preached once and again—to one person: that grand sermon we have all of us often lingered over—the third of John—was spoken, preached, to one person. Where there is an ear to hear, where there is one man, one woman, one child to listen, there there is the opportunity for fulfilling the charge—Preach.

In order to further the getting a hearing in Mohammedan countries, personal kindness, and very specially the kindness of *medical* help, is of conspicuous value. The alleviation of distress by means of medical advice and attentions—though in some cases it has not even been specially skilled medical advice—has, in not a few instances, drawn out grateful response and personal friendliness, and led to listening to and considering words which beforetime would have been put away and despised.

But while the exercise of kindness thus opens the way for the Gospel being listened to, it may be that it leads only to a friendly feeling toward the worker. This, of course, is not without its value; at the same time, however pleasing it is to the worker, it is not in itself an end, nor a thing to rest in; the worker has no room for being contented with friendship for himself, but only with reception of his message. People who in heart are fixed against the Gospel may be disposed to reciprocate the missionary's kindness, and cultivate the most friendly relations; and one, finding them grateful to him, may be in danger of valuing it overmuch. It is ours to remember that the word given to us is, "Go, make disciples," which is not only "Preach the Gospel," but let the end you keep in view through everything be that people shall receive your message and receive your Saviour and Lord. Do not rest short of this; let your kindness, medical attention, and all you do have this distinctly and definitely in view; let everything converge to this and nothing less than this—that there shall be disciples, receivers of the truth, and receivers of the Lord Jesus Christ. One must not linger over the kindly friendship towards oneself, but be steadfastly in earnest to reach through that same kindly feeling the end, that the Word get lodgment in the hearts of those who care for Him.

Of course, in a heathen or a Mohammedan country, Satan is in power. The principalities and powers of darkness have sway, and do not like their strongholds to be in any way invaded. Besides raising every difficulty before the worker, and making it in every way discouraging for him, there is no doubt there is effort put forth to produce, if possible, misunderstanding, and so disunion between the workers. Missionaries abroad are just as human as Christian workers at home. Going out to Africa, with its sometimes trying climate, does not make the temper more celestial and does not make liver complaint less depressing. Besides, when people have, as missionaries may have, exercise of heart to go through, and when, sometimes, they have occasion for waiting very really on God with a view to their temporal supply, somehow there may come in a certain sense of strain. You say we ought to cast our care on the Lord. True; but we here in England have to do the same, and if we fail at times in casting our care on the Lord, let us not think it strange if our brethren and sisters out there sometimes have the same experience. Satan is active to take advantage of all such circumstances, and to make them the occasion of one worker expecting of his fellow-worker other than he finds. And in this or in other ways Satan is seeking to bring about, if possible, little misunderstandings, and through them coolness, and then the weakening of the hand and heart for Christ-like service. I do want to have this working of Satan kept in mind—his working among the beloved and honoured children of God. So the brothers and sisters will bear with me when I say a word, which, indeed, is for the home field as well as the foreign—Bear with one another; make allowance for one another; and let nothing on any account be permitted to continue, that would interfere with regular and heartfelt *united* prayer.

And now I must close. We have our Divine commission, and we have not only the commission, but the living Lord Himself; and while we have a great adversary, we have the word: "Greater is *He* that is for us than all that can be against us." It is with great joy that those who have been working in this work at home see so many beloved and worthy sisters and brethren going forth. They are weak, and in that vast field of North Africa they are but few, but they are going forth as the messengers of the exalted Jesus; and the Holy Spirit, who is the Author of the Word they carry, will demonstrate in His own way that it is mighty, not only unto the pulling down of strongholds, but unto the quickening of the dead.

NOTES AND COMMENTS.

REV. J. H. HORSBURGH says: "One often hears it said, 'We must keep some good people at home.' Now, seeing that out of every hundred good people at least ninety-nine do stay in our own tiny island, and only one at most goes to the great needy countries beyond, it does not seem that we need begin to be very anxious just yet lest the heathen get more than their share."

* * * *

EXETER HALL MEETINGS.—As promised in our last number, we give on page 149 a full report of the Farewell Meetings held in Exeter Hall on Tuesday, October 14th, trusting the interesting accounts of work by the various speakers will stimulate prayer on behalf of the perishing millions of North Africa.

* * * *

MISS VINING, although not strong, is now sufficiently recovered to again take her place amongst the workers in the Hospital and Medical Mission; she is also helping in translation work.

* * * *

MISS JENNINGS has, we regret to say, been recalled to England for a short time, on account of her father's failing health. She arrived at the beginning of November.

* * * *

NEW WORKERS.—The following have been accepted for work in North Africa: Mr. W. G. Pope, Miss Mary Young, Miss Louie M. Gray, and Miss Alice E. Wyatt. Some of these will probably be leaving during the ensuing month, but we shall need some considerable sum for outfits and passages. For this we look to God.

* * * *

DEPARTURES.—Miss Cox and Miss Smith left London on the evening of Monday, October 27th, for Marseilles, on their return to Kabylia. Miss Read and Miss Day started on Tuesday, November 4th, by the same route for Algiers; they were accompanied by Mrs. Lambert, a lady who goes out at her own charges for the purpose of opening a home in Algiers for the reception of workers while studying the language. We heartily commend all these sisters and their work to the prayerful interest of the Lord's people.

* * * *

ILLUMINATED TEXTS.—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.

* * * *

GIFTS IN KIND.—We should feel obliged if friends sending parcels of garments, bottles, or other gifts to the Mission, would kindly enclose their names and addresses that an acknowledgment may be sent.

* * * *

MEETINGS.—Mr. Van Tassel having returned from the United States, would be pleased to give an account of his work amongst the Bedouins of Northern Arabia before leaving for Syria. Ministers and Secretaries of associations wishing for a visit from our brother, will please communicate with him at 21, Linton Road, Barking.

* * * *

NATIVE GARMENTS are always most acceptable, and are easily made. Will ladies who are members of working parties kindly remember this. Patterns will be gladly sent on application to the Hon. Sec.

THE HONORARY SECRETARY, accompanied by Dr. and Mrs Terry and child, left England on Thursday, Nov. 20th, for Tangier, on board the P. and O. Steamer *Ganges*, which reached Gibraltar on the 25th. This brings up the number of workers already in the field to fifty-five, seven having been sent out during the present year; to God be the praise.

* * * *

MR. HARDING has also left us for his field of labour. He has gone in the first instance to Tunis, in consequence of quarantine regulations being in force at Tripoli, making it doubtful if he could reach that port at present without great inconvenience.

OUR ILLUSTRATIONS.

THE KASBAH, TANGIER.

THE Kasbah, or citadel, of Tangier is considered the most interesting quarter of the town. It is distinctly Moorish, no Nazarene being allowed to reside within its walls. Many of its buildings are very ancient, though it is difficult to fix any dates in this land where even the children, when asked their age, will answer, "Am I *God*, that I should know the number of my years?" The Sultan's palace and the Governor's residence are both in the Kasbah; there also are situated all the principal Government offices, the courts of justice (or rather of bribery and corruption), the treasury, the barracks for artillerymen, two twenty-ton guns, and the prisons. Most of these buildings are round a large open space, in which visitors to the Governor picket their horses. The Kasbah is full of strange contrasts—the streets narrow and dirty; the prisons in semi-darkness, with an evil odour ever proceeding from them, and filled with prisoners chained, starved, and diseased. Yet the opening of a door in one of the windowless walls and a few steps down some winding passages leads into sunlight, beauty, and romance; for a palace of a past age is here, with neglected gardens and a lovely court, in the centre of which a fountain is playing in a marble basin, surrounded by marble Corinthian pillars, and rooms, with floor, wall, and ceiling displaying the finest specimens of Moorish art in tessellated work and wood-carving, the latter glittering with gold and soft colours, though the modern Moor delights in brilliant painting. The lace-like delicacy of the designs, both in wood and stucco, are indescribable; the date of one part of this palace can be ascertained from an inscription opposite the entrance, which fixes it as 1605 A.D., and the whole of it has fallen much into decay. There are two gates to the Kasbah. One, called *Báb el Marshán*, has a battery each side of it and a pound for strayed animals under the archway; in the porch is kept a supply of biers belonging to the chief mosque. From the other gate, *Báb el Asa* (or stick-gate, so called from its being the place of public flogging of suspected persons in order to induce them to confess their guilt), a most beautiful view is obtained of Tangier; from no other point is it seen to such advantage. The city, with its gleaming white houses, domes, and minarets, nestles among the green hills; in the distance are the mountains of Anjerah and *Jebel Moosa*, or Ape's Hill; and on the left the deep-blue waters of the bay, with the glistening miles of yellow sand, complete the picture.

Phœnicians, Romans, Goths, Portuguese, English, and Arabs have all at different times held sway in Tangier, and fortified the Kasbah against their numerous enemies. Oh that before long our Lord Jesus, now known only by name, may be acknowledged in the hearts of the people as Saviour and King!

J. JAY.

FAREWELL MEETINGS AT EXETER HALL.

THE series of meetings that were held in and around the Metropolis by sections of our workers, during the latter days of September and beginning of October, culminated in a gathering of the whole number at Exeter Hall on the afternoon and evening of Tuesday, October 14th. It was felt that the needs of these great countries bordering on the Mediterranean were but very imperfectly known; and also that many friends would rejoice at the opportunity of hearing from the lips of our Missionary brethren and sisters of what they had experienced of God's gracious leadings and faithful care. We have not space to reproduce all the addresses, and have therefore selected one from each district represented.

AFTERNOON MEETING.

THE chair was taken at three o'clock by J. H. Mathieson, Esq., and on the platform were Pastor James Stephens, M.A., R. C. Morgan, Esq., the Hon. Sec. (Mr. Edward H. Glenny), and the following Missionaries:

Returning to their field of labour:—Mr. G. B. Michell and Mr. H. G. Harding, to Tripoli; Miss Granger and Miss Colville, to Constantine, Western Algeria; Miss Read and Miss Day, to Chercelle, Central Algeria; Miss Cox and Miss Smith, to Kabylia; and Miss Copping, to Morocco.

New Missionaries:—Dr. and Mrs. Terry, of High Barnet; Dr. and Mrs. Grieve, of Edinburgh; Miss Alice Case, of Bristol; Miss Emily Smith, of Anerley; and Miss Shelbourne, of Brighton.

After a hymn had been sung and prayer offered,

THE CHAIRMAN read a portion of Scripture from Ezekiel xxxv., and said "Apart from the primary reference in this passage to the Edomite, the enemy of Israel, I think we may find in this tenth verse something exceedingly encouraging for God's scattered workers in every mission field, whether they be solitary workers or little groups of workers, "Because Thou hast said, These nations and countries shall be mine, and we will possess it, whereas the Lord was there." There must be, speaking after the manner of men, a sort of indignant protest, a surprise in the mind of God, if we may so speak, that these Edomites should imagine that God Himself was not there, as well as the people of Israel, and that He was there to cover them and deliver them from all enemies. "God is our refuge and strength. Therefore will we not fear, although the earth be removed."

And this is just the case with Missionaries, whether at home or abroad among the Mohammedans. If they realise the presence of Almighty God, their hearts will be at rest and in quiet amidst all the opposition and difficulties of every kind which encompass them. You know, I dare say, how some of

OUR GREAT COLONIES

have become the possession of the British Crown. A man-o'-war appeared off a hitherto unknown coast, and perhaps half a company of marines, or a score of bluejackets landed, and they put up a pole and ran up the British flag, and declared the territory to belong to Queen Victoria or some previous ruler of our land, and it thus became the inalienable property of the British Empire. And so it is just little companies going out to one mission field or another, and two or three gathering in the name of the Lord Jesus Christ, taking possession of the place and saying: "This place must belong to our blessed Lord Jesus." There is only one condition of occupation, whether of territory for our great modern kingdom, or for the kingdom of our Lord Jesus Christ—there must be the

CONTINUOUS POSSESSION.

It is no use to go and put up the flag and leave it flying if there are no colonists to follow and take possession of the land and occupy it. Somebody else will step in and take it

from us. And so it is as this realised blessed presence of God is felt by the individual Missionary, or by the little group of Missionaries, they will be able to possess their souls in patience and peace, and go forward undauntedly to the conquest of the town or village, or large territory for Christ and for God. We believe that this is the gathering-out time; we do not see whole villages, or towns, or cities embracing the Lord Jesus, but everywhere where the preachers of the Gospel faithfully proclaim the simple message of redeeming love in the Cross of Jesus Christ, there will be some gathered out.

I believe the underlying principle of this North Africa Mission is just simply trusting in the living and loving God, and in His assured presence with every one of the workers. This Mission has tremendous difficulties to face. It is comparatively easy for the Africans, who for generations or centuries have been worshipping a stick or a stone—mere fetish worshippers—to give up such an absurd religion for the Gospel of God, but it is

VERY DIFFICULT INDEED.

to dispossess the Jews or the Mohammedans of their old belief and established faith, especially as they have the one grand central truth of the Unity of God. They do not understand the Trinity in Unity, we have got to teach them that, and it is very hard for them to understand it—that God gave His only Son Jesus to come into the world and take our nature, to dwell among men as the Son of God and man, and then to die for man's salvation. But this is the task assigned to this North Africa Mission—to go to the Mohammedans and try and persuade them that *Jesus* is the Sent-one of God, and not Mohammed, the false prophet. I am very glad indeed this Mission has had the wisdom to make great use of

THE MEDICAL MISSION.

I believe for this most difficult work among the heathen and the Mohammedans, and Jews, you require to use the weapons of precision. All the European armies are using the weapons of precision. Some new rifle is introduced, and all must at once get that rifle. And so unless we adopt the best Scriptural and Gospel weapons, we shall have failure. I do not think Christ has yet repealed His command to the Twelve to heal the sick, and say unto them that the Kingdom of God has come nigh unto them. By using that arm of precision, you get at the sympathies and hearts of the people, and make a way for the entrance of the living Word.

THE HON. SECRETARY then made a brief statement as to the origin and progress of the Mission, now nine years old, showing how wonderfully God had led them in the past, supplying the increasing needs of the work, and calling out labourers from time to time, until now they had (including those who were about going out) fifty-eight workers on the staff of the Mission.

MISS COX said:—It is now just three years and five months since the Lord called me and my dear friend, Miss Smith, to go and work for Him amongst the Kabyles of North Africa. Our home is situated among the mountains of Kabylia,

about a day's journey from Algiers, and we are working principally among the Kabyle women. I might just tell you the country is very beautiful in the neighbourhood where we are working. We can truly say "every prospect pleases," for we are surrounded by the most lovely olive and fig gardens, groves of pomegranate trees, and everywhere almost we see the vine. When we first went out, we were greatly struck by the beauty of the country, but we found that although the country was beautiful, the hearts of the people were very very dark indeed. I remember very well, in looking round us, we saw groups of houses situated on the tops of high hills, and very picturesque they looked, but when we first entered some of these Kabyle houses, we found there a vastly different sight. The houses themselves are very poor, queer, little places, not so nice as some of our stables in England. Inside there are no

a time the Lord opened a way into the homes of the people. We tried at first just teaching verses from the Bible, but we found they were very inattentive; they would look up in surprise and say: "We do not understand French," when we were doing our best to speak in their own language, and this was very discouraging. But ultimately they *did* commence to understand us, and the first verse we taught them was: "God so loved the world," etc. (Miss Cox repeated this in Kabyle). This gave us

ENCOURAGEMENT,

and we went on from that time teaching the people verses of Scripture, having sometimes in one small Kabyle house quite large groups of women. They would sit round the house and observe, and listen to the words, and try to understand them. We had about twenty hymns translated, and we used to go



THE KHALIFIA'S OFFICE AND PRISONS, TANGIER (See page 148).

tables or chairs or other furniture, nothing at all attractive. In one part of the room there are some

LARGE EARTHEN JARS

which are filled with figs and different kinds of grain. Then there is a little hole in the floor for the fire, which is generally made of olive sticks, a little coarse earthenware pottery, and a few thick rugs, which vary according to the circumstances of the inhabitants. That gives you some little idea of a Kabyle home.

When my friend and myself first entered these houses we felt quite at a loss what to do. We could not speak a word of the language, and we only had three books and the Gospel of John printed in it. They were very curious to see us, but not being able to speak to them we tried singing. They could not, of course, understand anything we said, and for some time we made but slow progress; we then collected some little Kabyle girls and commenced a sewing-class. But after

and sit down on the ground and encourage these dear women and children to sing. One woman, I remember very well, took a great fancy to these hymns, and always welcomes us when we go in, and says: "Let us sing about walking in the ways of the Saviour."

There are just two people who have, we believe, really and truly received into their hearts the Good Tidings, and indeed rejoice in the love of Jesus Christ. One of these is a very old woman whom we found in a little house which I am afraid you would think was just like a

HOVEL.

It was very dark, and in the winter the rain would enter through the roof, and this dear old woman used to suffer very much. Once she was very ill indeed, and said to my friend, calling her by name: "Oh, Faith, I am so ill, and I am going to die, and, do you know, I am afraid." Well, my friend talked to her about the Lord Jesus and we found that although

she was very ignorant and miserable, she really knew far more of the Truth than we had any idea of; all the while we had been talking to younger women and men, and trying to explain to *them*, she had been listening. And then, one day, she said: "I do believe in Jesus Christ as my Saviour, and the religion of Mohammed is a lie." And that dear old woman at the present time is in that poor little wretched home, lying on the ground, unable to do anything, but just rejoicing in Jesus Christ as her Saviour. We do feel that if we had only gone to Africa just to carry the Light to her, it was worth going for.

The other case was that of a Kabyle boy of some fifteen years. When we first went out we had a great deal of trouble with him, as he was very disobedient. When he first came to us his uncle said to him: "Now, whatever you do, don't listen to the religion of the English!" But he was no more obedient to his uncle than he was to us, and he listened to everything we said, and always compared our religion with their own, and our Saviour with Mohammed. And then one day he told us he really did believe in Jesus Christ as his Saviour, and we found that his life was

ENTIRELY CHANGED

from that time. He would come into our room and kneel down morning by morning, and pray to the Lord Jesus, and his whole life is different. He is always very fond of helping us when we are speaking to his own people, and is of great assistance, because he can express himself so well in the native language.

Will you pray that he may some day become a missionary to his own people, and go about these Kabyle mountains telling them of the love of Jesus Christ? I should like to say how very much we want workers. We have been there three years, and we have had a very happy time. Of course, there are difficulties; the language is not easy, and it is very hot in the summer, but, with these exceptions, it is a beautiful country, and the people are literally hungering to know more of Christ. They listen to us with the greatest attention now. We have some fifty villages within a very short ride of our house, and nobody to go there and tell the people of the love of Jesus Christ. We have not the time to go very often, and in our own village we have 3,000 Kabyles, and consequently a great deal of work to do there, and very precious work it is—not work just for this present, but for eternity.

MISS REED then said: Algeria is where I have been working for the past four years. It cannot be said to be one of the darkest places of the earth, because we have met with a great deal of civilisation and mental culture, but it affords a very needy area for missionary work. We have found men there a great many of whom are very fluent in French, and they can also take a position in French houses; and the schools that are open to the French and Jewish children are also open to the Arab boys, and so these young lads are being taught, perfectly free, their own language and the French. But in some of the schools in Algeria the boys are taught the Koran, and many a little brown-faced Arabian can repeat very glibly a number of the verses of the Koran, and they are there taught that Jesus is a prophet; and when we go to them and begin to talk to them, they say: "We already know of Him; you don't come and tell us anything fresh!" Of course

THE KORAN HAS NOT THE TRUTH

as we have it in our Bible, and our account of the Lord Jesus is not at all like theirs. It is very different indeed, and when we begin to speak of His Divinity, of His being the Son of God, and of His substitution and death, it is all denied, and we are told we are only telling them lies. This was naturally very discouraging to us when we first went out, but we took it to the Lord, for it was His work and not ours.

At first we wondered how we were going to get into these houses, they all seemed so closed to us, but the Lord soon opened the way. I had had a little medical training here, and one of the Missionaries told some of the Arab men that if their wives, or mothers, or sisters were ill, we could perhaps do something for them. The very next day some came, and within six months from that time we had entrance to quite

A HUNDRED HOUSES;

in fact we had far more than we could do, and the people were all so grateful for it. They soon began to think we could do wonders, and sometimes they would send to us for most difficult cases, and when we told them they were beyond us, they said; "You raised women from the dead." I will tell you how that story arose. An Arab man came to us one Saturday evening just as we were going to rest, and asked us to go and see his wife, who he said was dying. We went, and in the courtyard there were ten women seated, whom we found out afterwards were the "wailing women." The Arabs have a number of women, when any one is dead, to wail, and their wailing is most pitiful, and these were in the courtyard waiting for the death of the woman. When we went to her, we found she had been ill of fever for about twenty-one days, and simply

DYING FOR WANT OF NOURISHMENT.

They have no idea of making food suitable to a sick ones taste, and this poor woman had had placed before her a large dish of couscous, or a dish composed of vegetables and meat combined, and had naturally turned away from it, and so she was being starved. When we found what it was we made a little nourishment for her, and spent nearly three days in that house, giving medicine and nourishment. The Lord blessed our efforts, and she got better, but the report went about that we had raised her from the dead.

Giving medical aid to these people required much care, for once we gave a poor woman a bottle of mixture, and told her how to take it, and she sent the empty bottle round in the afternoon and wanted us to fill it again. She had found out that it had a nice taste, and had drunk it all, when we had hoped it would have lasted a week. In cases where it was necessary to take the medicine every three hours or so, we were obliged to go ourselves and give it to them. We have had great difficulties in this way, but the Lord greatly blessed our work.

At the end of six months, however,

IT WAS STOPPED,

as the French feared we were gaining too much influence in the town; so, because we had not a French diploma, they said we could not give medicine or work amongst the people. The houses were never closed, and the people's hearts were never turned against us, and we were able still to go and tell them something about the love of Jesus. And this surprises these Arab women, that Jesus should love *them*. These poor Arab women have no one to love them. Their husbands buy them, and they consider them their slaves. They never make companions of them; they just feel their wives are for their comfort, to bring their food and wash their clothes—that is all they consider. If their wives are ill, they are naturally anxious, just as they would be about their mule or horse being ill, because if one dies they have to buy another. The poor women have very little love shown them, and when we tell them that Jesus loves them, they find it very hard to believe.

In a few months we found the European house where we were living was not at all convenient for our work. The Arab people objected to come to a Nazarene's house, and so we moved down to

THE NATIVE QUARTER,

and have lived there for the last two-and-a-half years, surrounded by 18,000 Arabs.

There we have worked amid the poorer men and women, for the richer class would not come out; we had to go to them. We had classes, also, for boys and girls, and we believe the Lord has been blessing and will bless the work we have done there among the children.

There was one woman who had been coming for nine months, but I had not taken very much notice of her. She always seemed a quiet little woman, but after a little talk with her I found she had been taking in very fully what we had been saying, and she came to us and said, "I go down to my village and I try to tell the women what you say, but I don't tell them like you; can't you come to them?" I said, "You know how very busy we are." She answered, "I do wish you would come down and tell these women," and I said, "We will make it a matter for prayer, and if the Lord opens up the way we will come." She said, "I will tell you what I will do, I will gather in all the women for the meeting." And so it came about that every Sunday afternoon, at the call for prayer, we used to leave that place and go to her house, and there we would find the little room and courtyard full of women gathered in. Although this dear woman could not make open confession by baptism, surely we cannot be wrong in thinking

MR. HARDING then gave some most interesting details as to the Lord's work in Tripoli, where he has resided with Mr. Michell for about fifteen months; how God had removed obstacles and cleared their way, and how, from regarding them with suspicion, the people had, principally through the medical work he had been enabled to do, come to regard them not only with toleration, but to look upon them as benefactors, and, coming for medicine, were compelled to listen to the Gospel message, although as Mohammedans they despised it in their hearts.

After singing another hymn all the Missionaries rose, and were introduced by the Hon. Secretary one by one.

DR. TERRY and MISS CASE, representing the new workers, afterwards addressed the meeting, telling how they had been led to offer themselves for the Lord's work in North Africa.

PASTOR JAS. STEPHENS then delivered an address to the assembled brethren and sisters which we have given in full on the first page, and the workers having been commended to God in prayer by Dr. T. Neatby, the meeting closed.

Tea was provided in an adjoining room, giving an opportunity for much happy Christian fellowship, and at seven o'clock

THE EVENING MEETING

was held, the chair being occupied by DR. H. GRATTAN GUINNESS, who in a few brief sentences placed before the meeting the vast extent of the territories now in some measure occupied by the NORTH AFRICA MISSION, and the special claim it had upon the Christian Church as being the nearest mission-field to our own shores.

THE HON. SECRETARY, MR. E. H. GLENNY said: Beside the heathen, the Church of God has two mighty systems of evil to face—Romanism and Mohammedanism, two systems which have very much in common. Mohammedanism is the one with which we have principally to deal in North Africa, a mighty, religious, social, and political system welded together by an existence of 1,300 years. The first efforts of the Christian Church, the nominal Christian Church, in regard to Mohammedanism were to destroy it by the crusades; these failing, they left them severely alone; and only during the last few years have they thought that perhaps they ought to be evangelised. God has, in His providence, done a wonderful

that it is indeed

A REAL CHANGE OF HEART

with her, or else why should she have desired others to know this story, too?

Since I have been here in England, when I have gone to gatherings like this, and seen crowds of Christians, I have wondered what they are all doing, and if they are all in the place where God would have them to be. You who are here in England, do you really take in the need there is for missionary work among these Mohammedans?

I know there is plenty of work in England, but I believe there are plenty to do it, but, oh, how few out in Africa! will those of you who are not quite sure you are where the Lord would have you, just ask Him, and if He bids you come He will surely send you forth. Let me tell you what my experience has been; although we have had trials and difficulties, and even sickness, it has only brought out His sympathy, and shown His love. His promise, "Lo, I am with you always," has been fulfilled. The Lord Jesus *has* been with us, and I am sure if there is anyone here sent forth of God into that Mission field they, too, may count upon His presence with them.

work in preparing the way for this evangelisation both in North Africa and in other parts of the Mohammedan world. Had we attempted to evangelise Algeria fifty or sixty years ago, we should have found it quite impossible.

Before the bombardment of Algiers by Lord Exmouth in 1816, or the French conquest in 1830, the country was

CLOSED TO THE GOSPEL.

Algiers was then the home of hundreds of white slaves. The Moslems have always been great slave hunters, but they used then to make a good many slaves from amongst the white races, as they do now amongst the black; and it was only after Lord Exmouth bombarded Algiers that the Dey of Algiers consented to liberate his white bond-servants; but even then it was impossible to preach the Gospel. God has, however, been dealing with the political power of Mohammedanism, and one country after another has been delivered from its rule, which has decayed and crumbled away—you can hardly say it has ever been destroyed, for it has crumbled from corruption within rather than been overthrown by any foreign power. In fact, were it not sustained by nominal Christian powers, Mohammedan rule would not last anywhere another day. God has worked, and is working; this is our hope. We want to get into fellowship with God, we want to get into line with God in His purpose with regard to Mohammedanism. He has

BROKEN DOWN

its political power almost all over the world, and now is calling His people to enter the open door and evangelise.

The work began in North Africa by the conquest of Algeria by the French in 1830—sixty years ago. The French since that time have spent 100,000 léves (£200,000,000) on Algeria, and to-day Algeria is perfectly open to European civilisation and, thank God, to the Gospel of Christ. There are a few little difficulties, it is true, but generally speaking we may say we are free to preach the Gospel in Algeria. The moral effect of the conquest of Algeria by the French has been such that in Morocco which still maintains its independence, we have practically almost as much liberty for the Gospel as in Algeria.

In fact, for Gospel work Morocco seems a more favourable sphere, for while there is more Mohammedanism, there is less of the evil of European civilisation. Tunis has fallen under French protection since this mission commenced, and in Tripoli there is a considerable measure of liberty now for the preaching of the Word. We have also begun work in

NORTHERN ARABIA

among the Bedouins. It is estimated that there are 10,000,000 of persons inhabiting Arabia, and 4,000,000 of those are *wandering* Bedouins who are not at all bigoted Mohammedans. The only difficulty is from the Turkish authorities.

God has thus opened the way to preach the Gospel to Mohammedans; we could not have forced open the doors of North Africa by any powers of our own, but God has done it. Is it not a call to enter? We have railways and telegraphs, and all kinds of facilities, so that we can travel with speed through Algeria and Tunis to preach Christ. In Morocco we cannot travel so rapidly, but the country is open. The great need seems to be for a number of godly men and women, filled with the Holy Ghost, to go forth and preach Christ. We shall have difficulties, of course—difficulties which we always find in dealing with human souls, and the added difficulty of dealing with men who have a system of religion which is hoary with age, a system of religion of which they are proud, and which has a sufficient amount of truth in it to, in some measure, give a little appearance of satisfaction to the minds of those who receive it. But Mohammedanism is a very

POOR THING FOR THE HEART,

and it gives really no true satisfaction to the conscience. Mohammedanism is a religion without an atonement, without a sacrifice. That is its weakness, that is the one point, I believe, on which we want to concentrate all our efforts; that is the vulnerable point in the fortress. Mohammedanism has nothing whatever with which it even pretends to satisfy the claims of a righteous God. They talk of the intercession of Mohammed, but that is nothing to rest upon, for Mohammed admits himself to be a sinner, and consequently it would be the intercession of one sinner for another.

It was to evangelise a portion of this great, this tremendous masterpiece of Satan, that this NORTH AFRICA MISSION was begun. We had no idea of doing any great or wonderful work, our thought was to do what lay within our reach. We began with the idea of evangelising the hill tribes of Algeria, especially the Kabyles, who live in a very mountainous district, which commences about fifty or sixty miles to the east of Algiers. These are rugged mountains with

HUNDREDS AND THOUSANDS OF VILLAGES

on the spurs of the hills, so the population is denser than that of almost any country in Europe. We find about three-quarters of a million of people there. As one of our lady workers said this afternoon, we have within five or six hours' walk of our mission station fifty villages, and I have myself counted in various spots twenty or thirty villages in sight at one time. The country is very carefully cultivated, even the steep slopes of the hills. It was among these people we *began* work. We have not found it so easy as we anticipated for various reasons, but still expect among those aboriginal races to have our best results. They have more backbone and fibre than the townspeople or Arabs.

At first we hardly realised some of the special difficulties among the Kabyles. We found them very much more ignorant than the Arabs. Few of the Kabyles or Berbers know how to read, for among Mohammedans, as among Romanists, the language of their religion is an unknown tongue. They say prayers in a language they do not know, and have a sacred book in a language they do not understand, so that while strong in Mohammedan superstitions, they are not at all

well grounded in Mohammedanism. Among the Arabs, especially in Tripoli, it is different, there the men are

WELL UP IN THE KORAN.

The Kabyles say "If one of our learned men were here he would answer you," and thus shelter themselves behind their ignorance.

Another difficulty is that amongst these aboriginal races there was no printed Gospel. We had an attempt at a grammar and a dictionary, compiled by the Jesuits, and there have since been one or two other books printed. We have now the Gospel of John in Roman characters, the Gospel of Luke in the hands of the Bible Society, and a number of manuscript translations. These two difficulties have greatly retarded the work. We have seen greater fruit amongst the Arabs than amongst the Berbers, but I do not think that will be the case in the long run. When we have got level in the Kabyle work by mastering this difficult language, as the Arabic had been mastered previously, I think our first ideas will prove to be correct, and that the work among the aboriginal races will become

THE MOST SUCCESSFUL

of the two. In Morocco several of the converts have been from the Schloos, who are another branch of the Berber family, and one of the converts in Tunis, I find, on inquiry, is also partly of Berber origin; we are still therefore very hopeful of this part of the work. The bulk of the population of North Africa is Berber, though many of them speak Arabic.

From the Kabyles the mission was led on to seek to evangelise other sections of the Berber race, and established stations in Tlemcen, in Western Algeria, and in Tangier, in North-West Morocco, hoping from this point to reach the Riffs, who inhabit the country along the Mediterranean coast between these two places. The Arabic speaking natives who inhabit these mission stations, however, absorbed the attention of the Missionaries, and before we were well aware of it the mission was practically committed to the evangelisation of the Arabs as well as the Berbers. The Council believed that

THE HAND OF GOD

was leading them into this wider field, and undertook this larger sphere as from the Lord. Tunis was next entered, and a branch work was begun in North Arabia; then Tripoli was visited and work was begun there. The European colonists were next pressed upon us, and among them and the Jews souls were led to Christ so that the mission now embraces in its sphere all sorts and conditions of men in North Africa as well as the Bedouins of North Arabia.

The number of workers during the nine years of its existence has gradually increased to fifty, and eight more are now accepted. Beside this, other labourers have been led to go out through the instrumentality of the mission, so that altogether at the present time there are from eighty to ninety Missionaries where formerly there were none. In each of these

FIVE COUNTRIES

there has been much encouragement, and there has been definite blessing and definite cases of conversion in Algeria, Morocco, and Tunis. We beg you will bear us up in prayer in this difficult work, for it is very difficult; there is still a good deal of social and family persecution for any who dare to confess Christ. Pray that the servants of the Lord who have gone forth may be filled with the Holy Ghost. Pray also for the converts; pastoral work among them requires much wisdom and patience. Brethren, pray for us.

MISS DAY having spoken of the work in the neighbourhood of Tlemcen,

MR. G. B. MICHELL said: I come before you on behalf of a place in which at this moment there is no one to hold up Christ and Him crucified, in which, before myself and Mr. Harding went there a little over a year-and-a-half ago, the Gospel of the grace of God had not been preached for hundreds of years; a place with the history of Christianity stamped out, the knowledge of God and peace in our Lord Jesus Christ destroyed, and the false light of Mohammedanism—that deceiving, that false beacon—held out instead to the soul, to the destruction of millions of people, who are made in the image of God, people for whom Christ died; a place with a history, but a woeful history, a history of piracy, murder, slave driving, and slave trading, Tripoli, which lies between Egypt and Tunis, and still to this moment under the Mohammedan power of the Turks. There is no nominal Christian power of any kind there;

OTTOMAN TURKS

rule, and rule by the power of the sword, for it is occupied by no less than 20,000 Turkish troops.

When Mr. Harding and I went there in February of last year we were told, "You will never be able to stay here." The British Consul-General said: "Others like yourselves, come here, they sell a few Bibles and they go away. You will never be able to stay. Many tried and experienced missionaries have been here before you and have had to go away, and you cannot expect to stay." We said: "We have come, and by the grace and power of God we will stay;" and I praise the Lord He has kept us there. I see failure on my part, and every kind of thing to be lamented, but the power and grace of God have been upon me and upon my fellow worker, and upon these people of Tripoli. The whole of the population of Tripoli know not Christ, know Him not as their Saviour or about His redeeming power, or the Holy Spirit keeping them from sin. They are without the fear of God before their eyes,

WITHOUT ANY HOPE

now or hereafter, living in misery, temptation, and vice that cannot be named. If my tongue could speak to you with the eloquence that this subject demands, I could not put before you the deep need of Tripoli.

I speak of Tripoli because it is my home; I belong to it and go back to it, and I do so with joy. The people of Tripoli are Mohammedan, and there are beside several thousand Maltese, who are British subjects, but Roman Catholics of the deepest dye, and consequently both bigoted and ignorant. I spoke to a Maltese priest once. He said to me: "I was forty years in Jerusalem, and I have been more than twenty years in Tripoli, and I never knew a Mohammedan converted yet, and I believe there never will be." I said: "Do you mean to say you have dwelt in a Mohammedan country all these years and had the light of the Gospel of Christ, at any rate nominally, and you have never preached it to them?" He said: "No; I say it advisedly, and no priest here does, or ever did, in Tripoli. First of all, we are not allowed to, for we made a treaty that we should not, beside which we think we should do no good." Although the Roman Catholics are there, they never preach the Gospel, and they show

A FALSE LIGHT.

I do not say it with any hatred against individuals, but as the bell of the Roman Catholic church tolls on Sunday morning, I have heard Mohammedans say, "The curse of God on that bell!" The reason is because they have been into the grand church and have seen the priest ringing the bell on the raising of the host, and the Mohammedan looks upon that house as an abomination, and says, "They are idolaters—worshippers of the Virgin Mary and the Infant Jesus, and statues and things." And when they hear that bell they connect it with that holding up of these elements before the Virgin Mary and

they say: "God's curse on that bell!" And that is the way they feel towards Christians. We go and toil amongst them and say: "We have brought you light and love in Christ Jesus, and the power of the Holy Spirit. We have brought you salvation from sin both now and hereafter;" and they say "We do not want it, we have something better."

I have come to make an appeal to you to-night, for I feel it to be such a very solemn thing that I want to put it to your heart: "Why did the Lord redeem me? Am I worth more than these Mohammedans going down to hell with this lie on their lips, 'I witness that Mohammed is the prophet of God,'" and thereby saying in these words that the Lord Jesus Christ was not the Son of God or their Saviour. Why did the Lord redeem you? Are you

ANY BETTER

than these people? Are you more in the sight of God than they? Why did He give you the peace of knowing your soul's salvation? Why? Was it to sit at home and leave these perishing millions without a knowledge of the truth, without a witness of the truth, without a sign of any kind of life? For as one walks about the streets of Tripoli one is overwhelmed with the degradation and vice and ignorance of these people. Was it to sit at home and hide your light, and make excuses: "I am not fit; I can't go; I have got work to do here, and so I can't leave; I know no society to send me forth?" Is it for you to make excuses like this, while these people are dying, and you are experiencing the goodness of God in every breath you draw? Are you to say "The Lord has been good to me, and I rejoice in it," and then sit down and do nothing? I call this

A SOLEMN RESPONSIBILITY.

I could not bear it myself, I tried every kind of means. I did go to Canada, and I wanted to go to India, and various places, but the Lord knocked away every prop from under me, and I praise His name for calling me to His work. He has been better to me than ever I could have asked, and I rejoice that I have a life before me for toiling down there for Him, and whether that life be long or short, all I ask is to live to the glory of God by His grace.

Now, just a word as to the false system that holds these people in its grasp. Mohammedanism has no power to save anybody from anything, and I say it after careful study. I have learnt their language, and had many an argument with them. I have sat up with them till three o'clock in the morning discussing their sacred books; I have studied their religion, and I have gone into their whole system, and I come to tell you there is no power in Mohammedanism to save a single individual. There is no comfort in time of trouble, or strength to resist the wiles of the devil; no hope after the grave, no strength here; nothing that can satisfy or be of the slightest good.

They know nothing of the Lord Jesus Christ. They know Him as a great man blessed by God, Who raised the dead, and as a prophet, and when they hear His name, they say "Upon Him be peace." But

THEY KNOW HIM NOT

as crucified; going down into the grave as a propitiation for our sins, and rising again for our justification. And they know nothing of the Holy Ghost. They speak of "One of the spirits"—a sort of an angel that God chose for a particular message—but not the Spirit of God—in no sense the Spirit of God. They say "In no way can we possibly say the Spirit of God is the Holy Ghost. We cannot define God. We cannot say the Holy Ghost is present, or comes to dwell in our hearts, and we know nothing about it." They know nothing of salvation or the love of God. All they know is gratifying their own lusts and passions, or whatever suits them best, and if

they deny themselves the lusts of the flesh it is only that they may gain all the more hereafter—a sensual paradise, that is all they desire. And those people are sinking, going down, down, down, and we are sitting here contented. At every funeral that goes along the streets, I scarcely know what to do, for they are going down, thousands of them, to hell. I hope the Lord will stir you up for His service to-night. If you come to Tripoli I shall be glad to see you, but if it is to go anywhere else, the Lord's name be praised.

MISS K. SMITH, labouring with Miss Cox, then gave a *resumé* of their three years' work in the neighbourhood of Djemâa Sahridj, a station of this Mission in the midst of the mountains of Kabylia. This is a branch of the work quite distinct both as to race and language from the other portions of the work.

MISS COLVILLE said: Miss Granger and myself went to Constantine four years ago. Constantine is eighteen hours railway journey from Algiers. There are 15,000 French, 6,000 Jews, 14,000 Arabs, and 10,000 soldiers living there. We did not know anyone in the town, so we were just taken out there by the Lord Himself. We had our difficulties at first, but He is faithful and opened us doors. When we looked at those little narrow streets of houses, blank walls with little tiny windows near to the tops, we wondered how we were to get inside, because the Arab women are always shut up, and are only treated as slaves. They are bought and sold, and divorced and separated from their children, without their consent and without mercy, just as it suits the caprice of their masters, because we cannot term them husbands. And these poor women live inside these houses week after week and year after year; some of them

NEVER GO OUT

of doors. When they are old they may go out and visit their friends, but these younger ones are virtually prisoners. The houses are very large, some of them have fifteen rooms in them, and in each room there is a family living, so that when we go in we have quite a number of women, who gather round us and sit on the floor, and we tell them about the Lord Jesus and of His love. Some of these women are really intelligent—the Arab women are not intelligent, as a rule, but some of them do understand what we tell them and they repeat it to others, and we do believe some of them are really converted. One old woman, whom we believe has given her heart to Jesus, says she does not believe in Mohammed as her saviour now, and she gave us a charm, which is a proof that she really has no faith in him. These charms which Arabs wear are little pieces of paper placed in a box, and fastened into their head-dress. If anyone looks at a child and admires it the father instantly goes and gets

A CHARM,

and fastens it to the little boy, so that no harm may come to the child. Older people if they are ill, go and get these charms.

There is another woman whose husband used to come to us to read the Bible. We read it with him for a long time and then we gave him one. His wife said to us one day, "You know that book you gave to my husband; he takes my little girl and myself into the room, and he reads it to us every evening and we meditate. He used to read the Koran." We are

VERY INTERESTED

in this family because every one of them seems really seeking after the truth; and this man whenever we go in to see his wife, comes and sits and listens to us and asks questions. There are other women who really seem to take an interest in the Gospel, but we have such a number of families to visit that we cannot do our visiting and our home work as well.

Then there are men who come into our house and read the Scriptures with us; and we have a young men's class three times a week, in which we are very interested. We commenced with the poor of the town by gathering them in and teaching them to read and write, but afterwards the richer ones came, for they heard we taught the others verses of Scripture, and they enjoyed coming. We explained the Gospel to them, and four of them are

READING IT REGULARLY

morning and evening. Since we came home one of them has discovered our address and written us; he says he is still reading his book. A day or two before I came away he gave me a charm his father had brought from Mecca. It was in a square leather case, and he told me he had always worn it. The Arab people believe these charms will protect them from all harm—that if they are travelling they will not meet with any accident, and that no man will kill them. I hope you will remember to pray for these young men.

Mr. Glenny has just mentioned the case of one of the first converts. We were walking one day through the mosque, where all the Arabs were at prayer, thousands of them, and while standing there a little while looking at the Arabs, we gave this man a Gospel which he just opened and put into an inside pocket. He afterwards asked us if we would like to go out into another mosque, which we did. When we came out we told him we should like him to come and see us. We sat up a good part of that night praying that the Holy Spirit might just reveal Jesus to him. Next morning about seven o'clock

THE MAN CAME IN

and said he had gone into his little room and shut the door and struck a light, and there he sat until he had finished this Gospel. When he came to us he asked us all kinds of questions, and we tried to find passages of Scripture to answer them all. He read the four Gospels, and when he had finished the last one we could not but think he was truly converted. This went on for six or seven months, he coming to us, and regularly reading the Bible and having prayer together. He afterwards went to Tunis and stayed with the brethren there, and after some weeks they baptized him, and that man was really brought out of darkness into light. And we are waiting now as in the days of old when God said "Let there be light." We want God to give the word and there will be light in that dark land.

And then we have some children—a little girls' sewing class where we teach them hymns, and one of them we really believe is converted. When she came to us at first she was one of our naughtiest children; she had been in a situation but they sent her away. She came to us and we were fond of the child, and she has been with us ever since, and now when she answers the questions and sings the hymns

HER FACE JUST BEAMS.

An English lady passing through Constantine came to see us, and we asked her to come to our little girls' class, and while we were singing hymns she came over to us and asked who this child was, for she really believed she must be converted. I would like to ask, "Is there not a son or a daughter here who might go into the mission field and help teach these children?" There are twelve millions of these Mohammedans in North Africa, and how precious they are to God. Is there not some one here who might go out and help to win some of these for the Master?

DR. G. M. GRIEVE and MISS SHELBOURNE, who have just joined the Mission, having spoken,

A. C. P. COOTE, Esq., gave the closing word from Pas: cxxvi. 2, 3, showing the joy at the great things the Lord

had done, and comparing it with Phil iv. 19, the Apostle's complete satisfaction at what the Lord *would* do; the twentieth verse of this chapter furnishing a most appropriate ending to meetings which were felt to have been both stimulating and encouraging.—“NOW UNTO GOD AND OUR FATHER BE GLORY FOR EVER AND EVER. AMEN.”

OUTFITS AND PASSAGES.

THE acceptance of so many fresh workers for the Lord's service in North Africa, will necessitate a large outlay for Outfits and Passages. Will those of our friends, who are willing that their gifts should be used for this purpose, kindly mention the fact when sending their donations.

FOR THE YOUNG.

MY DEAR YOUNG FRIENDS,—In working among the Spanish people who live in Tangier we come across some very interesting incidents, some of which I am sure you would like to hear about, and I am now going to tell you about two little Spanish girls who some time ago attended the meetings we hold for Spaniards, and where all the preaching and singing is in their own language.

The elder of the two was a fair, sweet-looking child of about twelve years old, and she always took a most motherly interest in, and care of, a little sister, a most

WINSOME LITTLE LASSIE

of three summers. One day, in conversation with the Spaniard who assists at our meetings, the elder child gave the following touching account of her previous life:—

“I was born in Spain. My father died when I was very young and soon after removing to Tangier. My mother having to go out to work, left me in charge of a Spanish woman, who was very unkind to me and beat me much. I told my mother of her cruelty, and she took me away and put me in a Roman Catholic convent. For some time after I entered they were good to me, but afterwards they began to give me hard work to do, and then to be very cruel to me. One day they told me to scrub the first and second floors of the convent, which I told them I could not do, as I was not old enough. They then ordered me to go to my cell, where I slept, and left me a long while without any food.

“The next morning one of the nuns called me up at six o'clock and took me to Mass, and after that was over told me I must

GO TO CONFESSION;

so I went to the priest, telling him all that had happened on the previous day. After I had finished, he said I must do penance. I asked him what I was to do, and he replied I must go and sleep for some hours in the cemetery, at which I began to cry. He then told me to kiss the feet of a nun, which I did.

“A few days after the priest came in at breakfast-time and asked the nun how I was going on, and she said a little better. I tried to do all I could to please, more through fear than anything, but their treatment of me was oftentimes more like that of devils than nuns. One day they stretched me upon

A CROSS

which was lying upon the ground, tying my hands and feet, and while I was stretched there they sent the other girls to see me crucified and to mock and spit at me.”

About this time the little creature found an opportunity of letting her mother know the treatment she was receiving from the inhuman beings, and she soon after removed her from the convent. A few months after this she heard of the meetings which were being held for her people, and came to hear the Gospel preached. This so interested her that she came again and again, and, as she told us afterwards, was so glad to hear that she could be

SAVED

by believing in the Lord Jesus Christ alone. And now she is so happy, trusting in her Saviour to keep her, and is very active too in trying to get all the Spaniards to come and hear the Gospel.

The priests here have tried to oppose us in every way they can; they have come to the door of the meeting-room, sometimes dressed in Moorish clothes, and looked in—I suppose to see how many of their flock were there, and who they were; and once, when we were distributing Spanish gospels among the people, a Priest offered the boys money to collect as many as they could and bring them to him to be burnt, but we are thankful he was not able to get many.

F. R. BROWN.

DAYBREAK IN NORTH AFRICA.

BY MRS. F. T. HAIG.

Numerous Engravings. Paper Covers, 1s.; Paper Boards 1s. 6d., post-free.

Press Notices.

“A story full of true missionary life. The author—the wife of General Haig—has thrown heart and soul into this worthy ministry.”—*Christian*.

“A very encouraging and hopeful account of work for Christ in Morocco, Algeria, Tunis, and Tripoli, by the North Africa Mission. Mrs. Haig tells the story of this development and progress with the interest of one whose sympathies are in the work, and we sincerely trust that this volume may have a wide circulation.”—*Reaper*.

“This is a most refreshing little book. Its perusal cannot fail to impress the reader, by both pencil and pen, with the state of things over there.”—*Illustrated Missionary News*.

“The whole is inspiring reading, and to take in hand the volume is to turn over its pages till it is read through. Outwardly it presents a very tasteful appearance. It contains a number of illustrations.”—*The Rock*.

“Our readers would be greatly aiding the North Africa Mission if they purchased this shilling book, and at the same time they would get full value for their money. People need to learn about Morocco, Algeria, Tunis, and Tripoli; for if they knew more they would feel more pity for these nations, which are sitting in darkness. The Gospel can convert Mohammedans: it has been tried. Will not the Church of Christ arouse itself to plough this nearest of all missionary fields? If we leave out lands which are nominally Christian, this is the first portion of the great field of the world which we can reach. It is so close at hand that a few days will bring us to it. Let us evangelise it, in the name of our Triune God.”—*Sword and Trowel*.

S. W. PARTRIDGE & CO., or the Office of the Mission.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, 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 OCTOBER 1st TO 31st, 1890.

1890.		General.		1890.		General.		1890.		General.		1890.		General.	
Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.
Oct. 1... 4514	0 0 0	Brought forward	96 7 2	Oct. 10... 4560	0 10 0	Brought forward	265 9 1	Oct. 15... 4584	0 16 0	Brought forward	336 1 1	Oct. 24... 4608	1 0 0	Brought forward	614 1 1
2... 4515	0 2 6	Oct. 6... 4537	25 0 0*	10... 4561	1 10 0	Oct. 10... 4561	1 10 0	15... 4585	0 5 0	24... 4609	3 1 7	24... 4610	0 12 3	24... 4611	1 8 9
2... 4516	0 2 6	6... 4538	2 0 0	10... 4562	1 1 0	10... 4562	1 1 0	15... 4586	0 10 0	24... 4611	1 8 9	24... 4612	2 0 0	24... 4613	0 4 2
2 { Readers of The Christian }	2 14 0*	6... 4539	10 0 0	10... 4563	1 0 0	10... 4563	1 0 0	15... 4587	0 12 6	24... 4612	2 0 0	24... 4613	0 4 2	24... 4614	2 0 0
2... 4518	0 5 0	6... 4540	0 5 0	10... 4564	1 0 0	10... 4564	1 0 0	15... 4588	5 0 0	25... 4614	2 0 0	25... 4615	1 0 0	25... 4616	0 5 0
2... 4519	1 1 0	6... 4541	1 0 0	10... 4465	0 2 6	10... 4465	0 2 6	16... 4589	0 10 0	25... 4616	0 5 0	25... 4617	19 5 3	25... 4618	1 0 0
2... 4520	6 5 0*	6... 4542	5 5 6	10... 4566	0 14 0	10... 4566	0 14 0	17... 4590	0 5 0	25... 4618	1 0 0	27... 4619	2 0 0	27... 4620	2 2 0
2... 4521	1 0 0	6... 4543	25 0 0	10... 4567	25 0 0	10... 4567	25 0 0	17... 4591	5 5 0	27... 4620	2 2 0	27... 4621	1 1 0	27... 4622	2 10 0
2... 4522	1 4 6	6... 4544	11 3 0	11... 4568	1 0 0	11... 4568	1 0 0	17... 4592	6 6 0	27... 4621	1 1 0	27... 4622	2 10 0	27... 4623	5 0 0
3... 4523	0 5 0	8... 4545	2 0 0*	11... 4569	0 5 0*	11... 4569	0 5 0*	18... 4593	0 3 0	27... 4623	5 0 0	27... 4624	26 10 7*	27... 4625	0 10 0
3... 4524	3 1 2	8... 4546	2 2 0	11... 4570	0 1 0	11... 4570	0 1 0	20... 4594	1 1 0	28... 4626	2 0 0*	28... 4627	1 0 0	29... 4628	0 5 0
3... 4525	1 0 0	8... 4547	0 10 0	11... 4571	0 2 6	11... 4571	0 2 6	20... 4595	5 0 0*	28... 4627	1 0 0	29... 4629	0 2 6		
3... 4526	0 3 0	8... 4548	0 10 11	11... 4572	0 10 0	11... 4572	0 10 0	20... 4596	5 0 0*						
4... 4527	0 5 0	8... 4549	2 0 0	13... 4573	0 10 0	13... 4573	0 10 0	21... 4597	10 10 0						
4... 4528	7 0 0	8... 4550	3 4 0	13... 4574	1 0 0	13... 4574	1 0 0	22... 4598	0 7 6						
4... 4529	4 16 0	9... 4551	0 10 0	13... 4575	2 10 0	13... 4575	2 10 0	22... 4599	25 0 0						
4... 4530	0 17 0	9... 4552	0 2 6	13... 4576	10 0 0	13... 4576	10 0 0	22... 4600	1 0 0						
4... 4531	0 5 0	9... 4553	1 0 0	13... 4577	2 2 6	13... 4577	2 2 6	22... 4601	0 10 0						
4... 4532	0 5 0	9... 4554	1 13 2	13... 4578	5 0 0	13... 4578	5 0 0	23... 4602	0 7 6						
4... 4533	1 0 0	9... 4555	5 0 0	15... 4579	0 2 6	15... 4579	0 2 6	23... 4603	0 10 0						
4... 4534	0 2 0	9... 4556	1 0 10	15... 4580	6 0 0*	15... 4580	6 0 0*	23... 4604	200 0 0						
6... 4535	0 10 6	10... 4557	50 0 0	15... 4581	0 1 0	15... 4581	0 1 0	23... 4605	2 0 0						
6... 4536	0 3 0	10... 4558	0 10 0*	15... 4582	0 10 0	15... 4582	0 10 0	23... 4606	1 0 0						
		10... 4559	0 10 0*	15... 4583	10 0 0	15... 4583	10 0 0	24... 4607	6 1 6						
Carried forward	£96 7 2	Carried forward	£265 9 1	Carried forward	£336 1 1	Carried forward	£614 1 1								

* Special Funds.

Gifts in kind:—Oct. 2nd (203), gold chain, pencil, and pin; Oct. 29th (204), parcel of native garments for Tlemcen.

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.

Hon. Deputation.

EDWARD L. HAMILTON (*Late of Tangier*).

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. MATHESON, ESQ., 47, PHILLEMORE GARDENS, KENSINGTON.

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

* Temporarily located for study of language.