

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

NORTH AFRICA MISSION,

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

No. 39.

SEPT. AND OCT., 1891.

PRICE ONE PENNY.



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

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

NORTH AFRICA.

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 less a hearing amongst these followers of the False Prophet.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by 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 area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is 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 1890 it has substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-five 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 eight mission stations and twenty-four 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, with the exception of Sfax, where a missionary and his wife are located. Who will go to them? A Medical Mission is being begun in Tunis.

TRIPOLI is a province of the Turkish Empire, several times larger than 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, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and two more labourers have this year been sent. 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 sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labour among them in 1886; he has this year been married and joined by another brother and his wife.

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NORTH AFRICA.



A KABYLE FAMILY IN DJEMAA SAHRIDDJ (see page 114).

Justifying God.

"And all the people that heard Him, and the publicans, JUSTIFIED GOD, being baptized with the baptism of John."—Luke vii. 29.

IS not our first business to justify God, and our second to show how God justifies the ungodly? Is there not a tendency to reverse this order, or to forget the justification of God altogether? Does not this neglect account in large measure for the shallowness of much of the Christianity we see around us?

The people and tax-gatherers who listened to John the Baptist justified God in condemning themselves. They admitted that they deserved to have the flood of God's judgment roll over their souls, as the turbid waters of Jordan rushed over their bodies. God was right, they were wrong, their actions said. The Pharisees and doctors of the law, whom John had called a brood of vipers, would not acquiesce in this testimony of God as to their state, and refused to take their place as those worthy of sinking beneath the floods of Jehovah's judgment. They refused to justify God, and God refused to justify them.

The Lord Jesus justified God when on the cross. In the twenty-second Psalm He cries "My God, My God, why hast Thou forsaken Me"; He asks why He (though faultless) was left unhelped while the fathers were delivered. Then he adds "*but Thou art holy.*" He admits that God was justified in thus abandoning Him in the hour of deepest gloom. He knew that He was standing in the guilty sinners' place, so that while personally He was never more delightful to the Father's heart, yet since He was the sin bearer, the Father was justified in hiding His face from Him.

The dying thief justified God, and condemned himself when he said, speaking of his crucifixion, "We indeed justly, but this man hath done nothing amiss." Every sinner must justify God by condemning himself before he can be justified in believing on Christ. This is the glory of the Gospel that it pardons without making light of sin, that it compels all who are saved to take their place, first of all, as guilty before God.

We may also justify God in our testimony. Did not the Lord Jesus come into the world to vindicate the character and ways of God, which man had so misunderstood and blasphemed, as well as to seek and save the lost? In John's Gospel it is recorded, "He hath declared Him," and that declaration of God justified God. The work which the Father gave the Son to do seems to have been mainly two-fold—first, the work of revealing the Father, second, the work of saving the sinner through His death. May we not even say that the work of saving sinners was undertaken to more fully reveal the Father, as we read in John's Epistle "In this was *manifested* the love of God toward us because He sent His only begotten Son into the world that we might live through Him"?

Should we not, in preaching the Gospel, whether in England or among Moslems, seek first to vindicate or justify God, and make the salvation of sinners the second business? Should we not stand as those who plead for God with men urging His claims upon the creatures of His hand and the rebellious subjects of His realm? We would not for one moment that anyone should be less concerned for the salvation of men, but we would that all might be more concerned for the honour of God. There seems a danger of looking upon the Gospel and missionary work only as means for saving souls without considering them primarily as instruments to glorify God.

Would it not be worth while to spend a whole life-time in vindicating the claims of God, and justifying Him in the world even though no souls were saved? Might not such an one get even a louder "well done" than some that had led many to Christ? When Christ was about to close His earthly course He said to the Father, "*I have glorified Thee on the earth,*" that was the great point with Him, and included the salvation of sinners.

We think this truth has a very practical bearing on the missionary problem. Christ said in His prayer in John xvii., "O, righteous Father, the world hath not known Thee, but I have known Thee." In the epistle of John we read, "I write unto you, little children, because ye have known the Father." The Moslems and heathen do not know the Father. Their idea of God is a blasphemous caricature. The essence of a caricature is that it shall sufficiently represent its object that people may know who is intended, while certain features are so distorted as to make it a misrepresentation. The devil has in Mohammedanism and in Romanism done this. There is just enough truth to see that the true God is intended, but His glorious attributes are distorted. In Mohammedanism, He is Almighty in power, but that power is not regulated by infinite righteousness and mercy. He is merciful, but His mercy is shown without any reference to righteousness. His Fatherly love to His people is unknown. Heaven, His home, is the abode of lust and excess, instead of the place where nothing that defiles can enter. Ought we not then, FOR GOD'S SAKE, to go to these dark lands, and contradict these vile lies about our Holy Father by telling the truth about Him by declaring Him? Can we permit these infamous ideas about the One who loves us to be proclaimed by millions unchallenged, while we sit silently and enjoy God's salvation bought by blood! Are we not jealous for our God! Christ said, "The zeal of (jealousy for) Thine house hath eaten Me up." Does not the colour mount our cheek and the blood throb in our brow when our God is blasphemed! If it does not, shame upon us. We have pleaded often for missions for the sake of those who are perishing, and, by God's help, we will do so again, but to-day we take higher ground. FOR GOD'S SAKE, let the truth be known about Him. Let the Moslems know His holiness and love, and the Gospel of His grace.

THE CONVERSION OF MOHAMMEDANS.

It seems to be a commonly received idea that very few, if any, Mohammedans have ever been converted to Christianity. It is very desirable that this mistaken supposition should be examined, as if once the thought lays hold of people that a thing is impossible, it is not likely that many will attempt it. First we know from the Word of God that Christ commands us to preach to every creature—to Moslems therefore as well as to others. Then we know that "there is nothing too hard for the Lord."

But turning to experience, is there anything to justify the

idea that God will not bless the preaching of the Gospel to Mohammedans? Or that the time for them to be evangelised has not come?

Our experience in North Africa is at present very limited. Few missions see much fruit during

THE FIRST TEN YEARS

of their labours amongst the heathen, and often the waiting time is longer. God, of course, could give results at once if He pleased, but He seems to arrange for us to gradually make headway, overcoming the language, gaining the confidence of the people, getting their ear, then seeing a few brought in,

later on having larger numbers converted. This experience has been so often the lot of modern missionaries that one cannot help thinking that *God sees it best that the work should thus gradually make progress rather than immediately bear fruit.*

At present the North Africa Mission can only point to a few who have abandoned Mohammed and trusted in Christ, still the cases are sufficiently numerous and widespread to assure us that there will be a harvest as certainly as there are now first-fruits.

In other fields where God's servants have toiled longer more numerous results have been gathered. I have conversed with those labouring among

MOSLEMS IN INDIA

and find that converts are probably more numerous than among Hindus, in proportion to the work done. In one place a whole Mohammedan village turned to the Lord, and more than a score of converted Moslems were reported as regularly preaching Christ. The work among women in India has also been blessed, and it is believed that large numbers have decided for Christ, but are prevented by social customs from publicly professing their faith. It is often deemed wise not to publish particulars as it might lead to persecution. For the same reason our Lord sometimes forbade those he healed to tell others. It is necessary, however, that friends at home should know that God is giving blessing that they may praise Him and be stimulated to increased faith and effort.

The statistics of most missions give the results of work among heathen and Moslems together. *It would be an advantage to get particulars from all parts of the world of efforts among Moslems.* Missions are necessarily geographical, but it would be well also if results could be given according to

THE FALSE SYSTEMS OF RELIGION

that are encountered. It would be instructive as well as interesting if all those working amongst Moslems, of whatever mission, could compare notes and record results; at present they are confused with a mass of other information.

At the Missionary Conference of 1888 Dr. Schreiber, of the Rhenish Missionary Society, spoke of the growth of Islam in the Dutch possessions of Sumatra and Java, but also recorded the encouraging fact that in Java the native Christians had increased since 1873 from 5,673 to 11,229 and in the whole of Dutch India from 148,672 to 250,000. He directed attention to the fact that a considerable number of these were Mohammedans. Of the 11,000 in Java, all, with few exceptions, have been won from Mohammedanism. And in Sumatra also, where from 1878 the converts had increased from 2,500 to 12,000, there are also hundreds of Mohammedans who have been baptised during the last few years, or were under instruction for baptism then. He continued, "I am not aware of any other country where so many converts have been won in our days from Islam as is the case in

DUTCH INDIA.

In comparing the growth of Islam and Christianity in Dutch India we must come to the conclusion that, notwithstanding the increasing vigour of Islam, it is not growing in the same ratio as Christianity, and although the number of Mohammedans are swelled yearly very considerably by the natural increase of the population, the number of converts from heathenism to Islam is very probably far below the converts made by Christian missionaries, and whereas converts from Christianity to Islam are almost never heard of, thousands of Mohammedans are coming over from the adherents of the false prophet to Jesus Christ, our only Saviour."

In lands where the *government is Mohammedan as well as the religion, the public professions of conversion are much*

less numerous, as the fear of death is a strong deterrent from receiving Christ, or from confessing Him when received. Yet even in these lands there are probably many secret disciples. The last remains of Moslem *political* power will probably before long be swept away, and then the number of converts in Syria will no doubt be considerable, as much seed has been sown and many accept the truth though fearing to confess.

It appears, therefore, that the labour spent on evangelising Mohammedans has been

AS SUCCESSFUL AS COULD BE EXPECTED,

taking into consideration the political power used in opposition and the very small instrumentality that has been devoted by the Church of God to this section of the field. Workers amongst Moslems, also like those elsewhere, realise that they themselves might have been vessels more meet for the Master's use.

The moral of these facts seems to be that increased attention should be given to Mohammedans all the world over, and that if we will but provide the men and the money God will use them to the ingathering of tens of thousands of Moslems to the Church of Christ.

HUMILIATION AND BLESSING.

FRIDAY, July 31st, was devoted throughout the N.A.M. to humiliation, confession and prayer, and from many stations we learn that the day was one of solemn heart-searching and blessing. Funds had been low for several months, and many had been sorely tried; it seemed, therefore, desirable to search our hearts and try our ways and discover if possible the reason of the Lord's withholding, and seek of Him a right way. We were longing, also, for a larger amount of spiritual blessing to rest on the work, and that the few converts might be enabled to be increasingly bold and Christlike.

We believe that the Lord is graciously going to answer prayer. In several parts we think there seems to be

AN INCREASED INTEREST.

Mr. Lamb, who has laboured so long among the Kabyles without much result, writes of many of them who have seemed to listen readily and attentively to the Word. Mr. Cuendet tells of very interesting meetings held by Mr. Hocart (of the French Wesleyan Mission) and himself among the Europeans in Dellys; there has been a marked spirit of hearing. In Fez Miss Reed tells of more attention by the women, and in some a measure of realisation of their sinfulness. Mr. Edwards tells of six interesting cases in the hospital, and Miss Colville, of Constantine, asks prayer for several, and specially for a Jew who seems anxious. So that from

SEVERAL DIRECTIONS

there are signs of the working of God's Holy Spirit. We desire continued prayer that the work may deepen until many are really turned to the Lord.

The Lord has also graciously sent in a more ample supply of funds during the month of August, so that the pressure in that direction has been slightly relieved. It was the Lord who inclined the first workers to think about North Africa. It was He who inclined others on hearing of the need to give themselves or their means for its promotion. We count on Him still to continue what He has begun, and believe that He will touch other of His servants to go or to give, and thus to carry out His purposes of mercy for the peoples amongst whom we labour. It is a blessing to realise that we are His servants, and that He will enable us to carry out all the work *He gives us to do.*

THE MOROCCO GOVERNMENT AND CHRISTIAN MISSIONS.

OUR readers may have seen either in the daily papers or in *The Christian*, that the Moorish Government has complained to the representative of Great Britain of the religious propaganda carried on among its subjects, and has requested that the missionaries should be withdrawn. They also say that if outrages should occur they cannot be responsible, as the fanaticism of the people is such that they could not control them if once excited, etc. We are thankful to say that the representative of Great Britain, Consul White, who is acting until Sir Euan Smith comes out, has given the Moorish Government to understand that they will be held responsible should any outrage occur. At the same time he has kindly warned us to be specially prudent in our actions, so as not to in any way give unnecessary ground for complaint.

It has always been our aim to exercise prudence as well as zeal, and we have had remarkably little difficulty anywhere from the fanaticism of the people. There are places and individuals where fanaticism is stronger, and there we have striven to exercise special caution. We have not had any particular evidence of opposition or antagonism of late more than ordinary.

We can hardly be surprised at the request of the Moorish Government; the wonder is that it has not been made sooner. The terrible state of the country under its present misrule makes the people discontented and increasingly difficult to govern, and the presence of missionaries is not thought desirable. We do not generally care for visitors when our house is in disorder. Taxes have to be collected by going round with an army and burning down villages. Innocent and guilty are frequently thrown together into prison to extort money from them. Sodomy and immorality of every sort abound, and year by year the country sinks lower and lower in wretchedness. The population decreases and the people grow poorer under oppression and robbery, while those in power satisfy their lusts without any regard for truth or morality. The country groans under oppression, and a fair land withers more and more under the blight of Mohammedanism, as every land does where *Islam rules*, or rather *misrules*.

The Powers of Europe are jealous of each other, and so but few reforms are brought about, and Morocco is not considered worth a serious quarrel. Each Power generally only succeeds in thwarting another in its plans without succeeding in carrying out its own.

We have gone to this people taking the Gospel for their souls, and healing for their many bodily ailments, and have now three fully qualified Christian medical men and three qualified hospital nurses, beside others who are sufficiently experienced to give relief in all simple cases of illness. The Mission has erected the first hospital in the empire for suffering natives, and hundreds of them have there been freely cared for and healed. Altogether, during the last eight years, tens of thousands of Moors have been freely attended in sickness. This has, without doubt, inclined them to listen more attentively to the Gospel. They say these people's religion must be good if they are so kind and good. It is such a contrast to everything that they have been accustomed to. They have frequently told us we all hate one another. We suppose the influence of our work has begun to tell, as the people have *seen* and *felt* our Christianity as well as heard of it. Thus the Government may fear that we have too much influence in certain places, as the people see that there is something better than Mohammedanism for this life as well as for the next in true Christianity. We have no wish to interfere with their politics, or even to attack their religion. We believe that the **right way is to preach the truth and commend it by our lives,**

trusting that God will show the people the beauty of the Gospel as meeting their needs, and that they will see the falsity of their own faith as compared with ours. We wish our work to be positive rather than negative, proclaiming the truth rather than pulling down error, for when truth is received error will fall. Of course it is impossible to avoid a certain amount of controversy, but we do not seek it.

We ask the special prayers of our readers that every missionary may have wisdom given him at this time, and that the present disturbance may be the forerunner of widespread and permanent blessing to this unhappy land. The Lord reigneth. He can and will overrule all these things for His own glory in answer to believing prayer.

Notes and Comments.

MISS COLVILLE, of Constantine, reports "a young Jew, an Italian by birth, who was engaged upon some work in our house, seemed very willing to listen to the Word of God, and one evening after he had finished his work came back, and together we looked at several passages in the Old and New Testament. He was so glad to have a Bible in French and a New Testament in Hebrew, and promised to study the Scriptures and come in again. He seemed so open in his manner and was not afraid to say what he felt, that we are quite interested and hopeful about him."

* * * *

MR. AND MRS. BUREAU, who have been labouring in connection with the N.A.M. at Sfax, are now devoting themselves to caring for the Europeans in Sfax and Southern Tunis, under the direction of the Paris Evangelisation Society. Mr. Bureau is endeavouring to raise money to build a hall at Sfax in which to preach, and has received more than half the sum needed. He will also, as opportunity offers, labour among the Arabic speaking population. We trust God may use and bless him in his work.

* * * *

MR. H. G. HARDING writes that the present summer in Tripoli has been very trying to health. All the Europeans have suffered more or less, although we are thankful there has been nothing serious to report from the Mission House. The people continued to come freely for medical advice, and there are signs of blessing.

* * * *

MEETINGS.—Mr. A. V. Liley, since his arrival in England, has been holding meetings in Watchet, Taunton, Barnstaple, Walham Green, Bromley, and Staines. Miss Bolton has also been busily occupied in making the Lord's work in Morocco known amongst the churches around Leicester, and also in Sunderland and Sheffield.

* * * *

BAPTISM.—The mother and youngest son of a French family in Tunis were lately baptised in the same little seaside village where twelve months previously the father and elder brother confessed their faith in Christ. The whole family are now united in the Lord. These are some of the fruits of the French meetings which have been carried on during the past three winters.

* * * *

BIBLE SOCIETY.—We regret to learn that Maalem Aisaa Ferrah, a Syrian colporteur in the employ of the B. and F. Bible Society in Morocco, died at Tangier of malarial fever on 21st August, leaving a wife and several children;

DEPARTURE.—Miss C. S. Jennings left England on Friday, August 14th, in the P. and O. steamer, *Thames*, on her return to her field of labour in Morocco.

* * * *

ILLUMINATED TEXTS.—Will our friends kindly make known to *their* friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., The Priory, Christchurch, Hants? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

* * * *

ARRIVAL.—Mr. and Mrs. Cheeseman and family, from Mascara, Algeria, after five and a half years' labour, have returned to England for a time.

Tunis.

CASES OF BLESSING IN THE FRENCH MEETINGS.

FOR some little time past our sisters labouring in Tunis have rented a shop in one of the smaller thoroughfares, in which meetings are held for the French-speaking people, chiefly by invitation. We praise God for any measure of success granted to His servants in this weak effort, and ask prayer that they may be still more largely used in making known the way of salvation.

NOTES FROM THE DIARY OF MISS A. CASE.

Our life here would be considered monotonous by some—study and visiting filling up most of the time. But it is never dull, even in my case, where visiting alone among the Arabs is not possible as yet.

On Sunday afternoon we gave away tracts as usual, also invitations to the meeting in the evening. French, Italians, Jews, and Arabs surrounded us begging for our papers, until our stock was quite exhausted. A good number came to the meeting. On Wednesday several seemed impressed by the service, and we found it possible to hold an after-meeting. We do praise God for that hour. Three men prayed aloud for pardon, and two more signified their desire to accept Christ. Of course, we dare not say in which of their hearts the New Birth took place that night. "By their fruits" we shall know, later on. At any rate,

IT GLADDENS OUR HEARTS

to hear anyone in Tunis confess his need of a Saviour, and prayers offered in the name of "Jesus" are music to our ears.

Charles F——, the son of one of our French converts, who has just been called upon to do military service for a year, came the first Sunday in his Zouave dress, looking so tall and soldierly. I want you all to pray for this young man. He has a true desire to live for Christ in the army, and is for this reason abstaining from drink and tobacco. He does not know of another Christian in his regiment, and being of a very affectionate, sociable disposition, it will be hard for him to stand alone. He has ventured once, thank God, to kneel at his bedside, and having begun, we pray that he may have grace to continue. He still comes to our meetings and takes part in the prayer afterwards.

Another case I should like to mention is that of Charles F.'s friend—

A GERMAN—

who learns French of Charles, but does not yet understand in

the meetings. He is "seeking the truth," according to his own profession, but not very earnestly, I am afraid, as he likes to play with infidel notions, and argues against the existence of a loving God. He has a Christian mother and sister at home in Germany. As I am the only one in our circle who speaks German enough to deal personally with him, I feel a particular responsibility with regard to him.

Then there is Ben El M——, my Arab teacher. He is a gentleman of culture, who gives me Arabic lessons, and in return accepts my help in English. This is a temporary arrangement, but as B. El M. is a splendid teacher, I am not anxious to change, and we are all glad to get him under Christian influence again. He is not converted, though we think him intellectually convinced of the truths of Christianity. Do pray that in acquiring English he may find his way to his English friends' Saviour.

March 28th, 1891.—Praise God for some encouragement in our French work! We have started a Friday evening class for inquirers and converts.

THREE YOUNG MEN

professing to be the latter come very regularly, but we feel sure that others are eligible. Whether we will or no, we are compelled to work largely among Jews, who come in numbers to the Hall. Two, if not all three of our young men, are Israelites. Naturally each case has its special interest for us.

No. 1, Isaac by name, was at first very troublesome in the meetings. He was greatly offended at being kept out one evening, but behaved much better afterwards, and his manner increased in friendliness. We could see the Spirit was working from his telling us one day that he should like to be converted, but could not, because he was working up for an examination at the College. He seemed to think of conversion as

A NEW SCIENCE,

which would have to be taken up as a separate study. He would go in for it, he implied, by-and-bye, when his mind was free from distraction.

After a few weeks, he asked us to pray that he might have a *steady* desire for salvation, and that he might obtain something which should last for ever.

The following Friday he appeared with a shining face, exclaiming, "It's gone!" "What is gone?" I said, to draw him out, "That heavy feeling I had. When I prayed, I felt much lighter!" "Do you know what that burden was?" "Oh, it was the burden of sin! Whenever I was quiet, I kept thinking, 'What a sinner I am!' And I would go out on the promenade to get rid of the bad thought. But now I feel light and free."

No. 2 we call David, that being part of his Italian name. He calls himself an Egyptian, and says he was once for a few weeks in a Christian school at Alexandria.

He seems very real and earnest. As he did not speak French with much facility, he carefully prepared a written prayer for each meeting, which he read on his knees. The length of his petitions rather astonished us until we discovered the secret of the paper. He has now begun to pray without.

No. 3 is called Moses. We are very glad about his conversion. He attended the French meetings last winter, and begged Miss Harris to let him know when they began again; so we sent him a notice. He came, and at first seemed quiet and impressed, but not yielding to his convictions,

SUDDENLY CHANGED,

and one night disturbed us by rising in his seat, and demanding permission to ask a question. But not many days later, Moses met us in the street, made an apology for his conduct, and now assures us that he has obtained the Lord's pardon for all his sins. He prays with great assurance, "Oh Lord,

now that I am saved, I ask Thee to save some of the other young men!"

Dear friends at home, don't forget that these Jews are still members of fanatical Jewish families, and if they confess Christ openly, it will mean persecution, perhaps to the extent of losing friend, employment, home, and all! Pray for them, and do not let us ask in our prayers more than we are prepared to expect and receive, both for them and for ourselves.

TENT WORK AROUND TUNIS.

"When He putteth forth His own sheep He goeth before them."

ENCOURAGED by the success of their tenting expeditions last summer, Miss Grissell and Miss Johnson have again been under canvas in one of the towns some miles from Tunis. Judging from their experiences, however, it would scarcely seem advisable for ladies to undertake this work during the excessive heat, otherwise this mode of evangelisation has many advantages, and we trust to see it more extensively carried out in the future.

EXTRACTS FROM MISS GRISSSELL'S JOURNAL.

May 21st.—Miss Johnson and I started this morning to carry the news of salvation to a new town, where the people have never had the opportunity of hearing before of a Saviour.

Our start always has to be early if we go by train, for it leaves the station soon after five in the morning. We reached our destination, as far as train would help us, at 7.30, and here we took a cart called an araba for our tent and luggage, and mounted; Mr. F—— who accompanied us for a bodyguard, on the top, while Rose and I walked on to the town about a mile and a half distant. When we arrived we enquired for two donkeys, as we still had about twelve miles to go. After waiting some time two were brought, and we started for our hot ride about 9.15. Rose mounted the cart, thinking she preferred it to the donkey. The road seemed very long and hot, for it was past one o'clock when we arrived at

TESTOUR,

and the first thing we saw on entering the town was a serpent, a good yard and a half long, wriggling across the road in front of us. The Khalifa's son received us very kindly, offering us an empty room, and when we declined it, helping us to choose a spot to pitch our tent. I am afraid we did not do very wisely in raising our tent in the heat of the sun, for we were very exhausted when it was finished, but the difficulty was to open our bags and get anything to eat with a crowd of men and children around us. A kind woman brought us a big basin of milk, for which we were indeed glad as we were very, very thirsty, and found the water was not good. It was with very thankful hearts we turned into our beds, looking forward to early hours the next morning which, being market-day, would be sure to bring us a number of visitors.

After a most noisy night we rose early, and before we were ready people were waiting with all manner of curious and incurable complaints to consult

TWO CELEBRATED DOCTRESSES

who (it was reported) had arrived in the town. Over and over again we said we were not doctors, but nobody seemed to believe us, but continued to lead up to our tent people totally blind or with complaints of long-standing. There seems to be very much illness here, and no hope of relief for the majority of people, as the distance from Tunis is great and expensive, and the people mostly poor. It is not to be wondered at that

the poor souls seize on the opportunity which is apparently within their reach. The resignation of the Mussulmen under illness is beautiful, for when we expressed our sorrow that we could not help them they went away, quietly remarking, "God will help us." We have had one or two nice little talks to-day, but have mostly thought it wiser to satisfy their curiosity and answer their questions before proceeding to deliver our message.

From Miss JOHNSON.

(Tent Work continued.)

May 23rd.—Were roused this morning soon after four o'clock by a drum beaten to call the men to work in the fields. At five we got up, and by six were beginning our work, which, with the house visitation, kept us steadily occupied all the morning, until after our early dinner we were so tired that we went under the shade of a wall; Marian sat on a stone, and I lay flat down in the road! but there was no rest, for boys, girls, men and women gathered round. So we got up and went into the house of one of our acquaintances, when a clean Bedouin woman lent us her room and we lay down on her mat on the floor, with a pillow for our heads. She shut the door, and we had an hour's good rest—a real God-given rest, for we were excessively tired.

25th.—Yesterday we had a hot, busy day, and we were both very tired, but

THERE WAS NO PEACE,

for at four this morning I was awakened by voices, and heard a man saying, "They are not yet up." A little before five I turned out, and dressing quickly was obliged before half-past to begin work. Voices on all sides, a perfect din, and all in such a hurry, some wanting immediate attention, others wishful for us to go to their houses, it was with great difficulty we could get anything to eat, and then prayers. The noise was dreadful. Hard at work all morning until it was too hot to go on. In one house I had a nice talk with two women, but the majority were too occupied with themselves to listen. During the morning a man let us have the use of his house—an empty one—he has given the key into our hands, and we can go when we like. So after dinner we went for reading and prayer, so thankful for the quiet. During the afternoon I was taken into one house, and just as I went in a woman told me a lie—it was a good opportunity for a talk, and she really seemed impressed. Coming back to

THE TENT,

I found several people waiting, among others a man who came, not to hear our words, not because he was ill, but because he had had ear-ache two months ago, and thought it might some day come back again. I had to listen to all his story, and then he was quite angry because I would give him nothing.

As we were shutting up for the evening I was fetched to a man with fever; he was so grateful that he wished to give me a goat! but it ended in my having to accept a live fowl, with its legs tied together, and I was instructed how to carry it in true Arab fashion, that it should not struggle.

26th.—To avoid having another disturbed breakfast we rose very early, and had finished breakfast, prayers and tent tidying by six, when we started work. All the morning we were taken

FROM HOUSE TO HOUSE.

The people gladly accept our medicines, but oh! they are so bigoted; one little girl of fifteen told me only this morning that no matter how much she sinned, she was quite ready for heaven, for she had said many times, "There is no God but God, and Mohammed is His prophet," but as for me there was no hope; however, I made her be quiet, and I told her the only way of salvation as simply and briefly as I could. But there is

"Compensation in everything," as I was coming home, tired, hot, and disappointed, I met with

AN ENCOURAGING INCIDENT.

I was called into a house by a dirty and almost naked old woman. At first I felt "I can't go," but she was so earnest that I went, to find four dirty women; quite tired out, I was leaning against the wall to rest, while I returned their salutations; poor things, warm hearts were hidden under the repulsive exterior; they surrounded me, saying, "Poor girl, how thin and white she is, let her rest." I told them the story of our Saviour's love, and of how I had accepted Him for my Saviour. They seized my arms, clustered round me, and kept saying, "Say that again, we don't want to forget it; how good it is, and it's for *me!*" At last I came away, promising to go again on the morrow.

In the afternoon, as I was going through the market-place on my way to some houses, I was surrounded by such a crowd that I could only escape by turning into a house, and even then when I came out again I was not free, but had to be rescued by two men driving everybody away; each wanted to drag me to his house, one saying, "My wife is ill," another, "My mother," etc., etc., and all this in the midst of a sirocco.

From Miss A. HARDING.

June 1st.—During this month, while the fast lasted, we opened a little room, formerly a café, on one of the chief thoroughfares of the city, just facing a large mosque, for two or three hours every evening, for reading of the Word of God and conversation with any who might like to come to us. With the exception of one or two nights, our limited quarters were crowded with men of all classes, chiefly the educated upper class, amongst whom were teachers from the mosques, who came to discuss about the "truths" of their own traditions and Koran, and "fallacies" of our belief. Often the opposition was very strong, and sometimes angry, as we sought to "give them the whole counsel of God" as opportunity offered, to speak of Christ crucified—the centre of our faith, to them indeed foolishness—but the very questions raised and discussions provoked led the way for others to hear the truth proclaimed, who were silent bystanders; and although now we know of no direct result from these gatherings, yet we are sure they cannot have been in vain, a knowledge of the way of salvation has been given to many whom otherwise we should not have reached. His own Word has been scattered, the *entrance* of which into some hearts we are looking for, to bring out of darkness into light, out of Satan's bondage into the glorious liberty with which the Son can make us free.

OUR SERVANT JANANAH

has now been with us more than a year, so faithfully and devotedly serving us. She has her faults, but her excellencies far outweigh them. We do value her, and should even in old England. "Our house" is "her house" always, and therefore she has a real interest in it. As yet she has no desire, we feel, for anything beyond her own religion, being a very bigoted Moslem, although she acknowledges we have a peace, a power, in our lives to keep us from sin she has not. We long that she should know it too. A dream she had lately greatly impressed her. She dreamt she was standing in a large, beautiful garden with Miss Grissell, when suddenly One in heavenly splendour stood before them—His face so gentle and loving, she could never forget—and led away Miss G. She was left alone, upon which she wept bitterly, and implored the unseen One to take her also, but He replied: "No, you do not love Me yet, you must leave all to come with Me; you cannot stay with your husband and children."

We have not had tidings for some time from

THE BLIND MAN

whom I used to visit frequently during his stay in Tunis. It is so sad to think of his life now, in mental and bodily darkness in that little isolated village, Manzel. May the Spirit bring home to his remembrance the words he has heard here, giving light in his darkness! For this we pray. We hope to go and see him when the way is clear.

His sister-in-law, Jananah, in whose house he was staying here, is a truly thirsting one after the Water of Life, and always asks for "more about Jesus." The other morning, when I entered, she said at once—after replying, as invariably the Arabs do, whether better or not, "Thanks be to God"—"Where is the book? I want to know more about Jesus." I said, "Why?" "Because He can cleanse my heart; and without a clean heart I cannot enter Heaven." She is

A BRIGHT, INTELLIGENT WOMAN,

and so ready to respond to any kindness. In some of these dear Arab women there is a depth of feeling which kindness and love, they are often so unused to, will awaken, and which love of ours is but a faint reflection of that love to which we are seeking to win them. Yesterday she said to me as I entered: "I have something to ask you. You must not mind my asking, for I am very ignorant of all you know. Will God hear my prayers if my body is not quite clean?—for our religion forbids us praying if we have any uncleanness on us. I would like to pray to Him always." She was so rejoiced when I told her she might pray at all times, for God looked at the cleanness of the heart and its desires. "Will you

TEACH ME TO PRAY?"

she asked. "Show me how *you* pray." We were quite alone, so I shut to the door, and knelt beside her, asking, in very simple words, that she might use them after for herself, that Jesus might become her Saviour, and that she might love and serve Him. When I rose from my knees, her face had an awe-struck expression on it. She said, "You have been really speaking to God; has He heard you?" "Yes," I said, "because I have asked all for Jesus' sake. Will you pray like this, too? and He will answer you." She told me how a short time before, our landlord's wife, Doojah (whom I have before mentioned), to whom she is much attached, had been to spend the evening with her, and had gone alone to pray. On Jananah asking if she might not pray with her, she had said: "No, for I pray now not as before. I pray in the name of Jesus, as 'Hananie' (my name in Arabic) taught me." I asked her if she thought I would teach her also—so this led to her request yesterday.

Doojah, I believe, is simply trusting in the Saviour. How I should like you, dear reader, to look in upon us, one of these beautiful summer evenings, as we gather together in

THE COURTYARD OF DOOJAH'S HOUSE

for a Bible talk with her and the children! Matting is spread on the floor, the little ones cluster round their mother (who is a true mother to them), the baby in her lap, one at each side, whilst the elder ones, two boys and a girl, come close to me, taking as much interest in all I say as the mother, and repeating the choruses of the hymns we have taught them with great delight. They have learnt also a few short texts. The eldest boy is reading now the Gospel of John by himself. When laid by this winter with bronchitis, he often read, and has now a simple knowledge of the truth. He is a thoughtful, intelligent little fellow, great delicacy has made him prematurely old, a contrast to his brother next in age, a wild scamp. One hopes great things for the children, if early taught of Jesus, before they know much of their own religion. It is very sweet to hear them sing "Jesus loves me" with such

lustiness, if not with much music, in their voices. In our little colony here, the good news is carried quickly from one house to another by the poorer-class women, who can go out; our words repeated from one to another, so that all now near us have heard of the Jesus whose name we are never weary of repeating, so dear to our own hearts.

July 22nd.—How often we are reminded what a sad, empty form prayer is amongst the Mohammedans. If in the room when these devotions are going on, I always keep silent and try to make others so also, to show to them the reverence we have for drawing near to God in prayer. Last evening, as I was sitting with Jananah (the one I have already mentioned) her aunt, at the call for prayer, spread her mat and began to go through her devotions in another corner of the room. I was silent, and asked Jananah not to speak. After a few minutes spent thus, she whispered to me, "Do you think she is being heard?" glancing as she spoke at

THE WHITE-DRAPED FIGURE,

then standing erect in the dim twilight, with hands outspread in attitude of prayer. I whispered back, "It is only through Jesus we can go to God. He intercedes for us. If the words she is repeating are not from her heart, God will not hear them." Another pause, and then she whispered again: "If she is not really speaking to God, why need you be silent?" I replied: "Because she thinks she is praying. I would like to help her think of God." I asked her, "In whose name are you praying now, Jananah?" "In Jesus' name," she said, with quiet confidence in her tone. "I believe He hears me." As we sat still until the aunt had finished her formula—no more words passing between us—my heart was pleading secretly for this dear Arab sister that very soon she might know the reality and power of prayer, because knowing Jesus as a bright reality.

Algeria.

THE GOSPEL IN CHERCHEL.

MISS READ and Miss Day continue to be much encouraged in their work in this comparatively new field. They find the Arab women come readily to their house for medicine, and the numbers attending their class of girls has considerably increased. Our sisters realize the need of more prayer amongst "the Lord's remembrancers" in view of the difficulties of the work.

EXTRACTS FROM MISS L. READ'S DIARY.

June 2nd.—I have had a talk with our landlady to-day. She is in distress about the number of Arabs who visit us. Now this is not our fault, for when we took her apartments we told her that, being missionaries, we would have many Arabs coming in and out, and she said if we were successful in getting them to come she would not mind as long as we kept them to our own rooms, but she had had forty years of life among them and she knew they would not come—and the old lady just felt so sure they would not that she let her rooms free of care. But her orchard has been robbed by the son of one of her workmen, and though we do not know him, she thinks that probably some of our people will be trying it, so, though she regrets us, she would rather we took our Arabs somewhere else. This moving is a trial, though we feel

CONFIDENT IT IS THE LORD'S DOING,

and that blessing is in store for us through it. But we have only been here six months, the earthquake upset all our rooms and gave us extra work in January, and now in this heat to move. But thank God for the promise, "As thy days so shall thy strength be." How little we know what a day may bring forth.

4th.—Yesterday we went first to an Arab, who owns several houses in the town, and he has an apartment which will just suit us, three fine large rooms and a balcony. We have decided to begin moving next week, doing a little every day as the weather is so hot. We are delighted with the rooms, they will be an improvement on the present ones. We were already beginning to find them small for medical mission days. Our landlord will have nothing to say against Arabs coming, as he himself is one.

15th.—No time to write a word for more than a week. Moving is work, though we have found people to help us. Treated more than twenty people this morning in

OUR COMMODIOUS ARAB ROOM.

I think I ought to describe it. The floor is of blue and white tiles, very clean and cool-looking, little furniture is necessary beside mats, and the shelves for medicine. Over the mantel-piece is a bookcase filled with Arab and French Testaments, gospels, and tracts, and the walls are covered with four large texts in Arabic, and two pictures from the Religious Tract Society, one of Christ raising the widow's son, and another, which represents Him as the Good Shepherd leading His sheep; Mrs. Bridgford has beautifully illuminated the texts in Arabic, which explains these pictures. They attract attention at once, there is so much in common with the dress and scenery of those days and the present life of the Arabs. The women who came up last Thursday morning have been talking about the pictures outside, and two fresh-comers this morning glanced round the room to see them directly they came in.

Just after ten o'clock, when we thought we might get a little quiet time for study,

OUR VISITORS BEGAN TO ARRIVE.

First, two women whom we visit came in and stayed an hour-and-a-half. We offered them coffee, and sang and read to them. After lunch, one of these women returned, bringing her sister-in-law and two other women, whom she wants us to visit. Some French people followed them, and we had only just enough time to pay two visits to sick people and have our dinner when our six girls and the brother of one of them arrived. She has taken away three hymns to copy and learn for the next time. We hope from being able to teach these young people regularly, to win them for Jesus.

To-day was the first day of our girls' class, and we had fifteen to begin with. They came up so clean, and dressed in their best, and behaved well.

MISS DAY'S CRUSADE AGAINST THE DIRT

is bearing fruit, if the girls are dirty in their homes, they come up here clean, and as they come in she lets them see in a kind, loving way she notices it. It is sometimes really ludicrous to see her lecturing women nearly twice her age, on their manner and methods of bringing up their children. She said to one woman, "Why your Zoura would be very pretty if she had a clean face," whereupon the woman got up and took the girl outside, fetched in a can about a tea-cup of water, which she splashed over the child's face, and then wiping it on her frock, turned her round with such an air of satisfaction, and said, "Yes, isn't she a beauty?"

28th.—Had a good class to-day, the number was just doubled. If the attendance should increase in the same way next week the room will not hold them. We visited all last Sunday's girls in their homes during the past week. The

mothers are so proud to hear their children sing the hymn with us, that singing it over and over again they almost learn it themselves, and then the explanation of it gives us the opportunity to tell more fully

THE SWEET GOSPEL STORY.

July 2nd.—Every evening this week we have had some little party here. Monday it was the young girls, Tuesday, our carpenter again, with his wife and mother, yesterday, four women came up, and this evening it was again the girls' turn. They generally stay over the hour. We have been very full of visits to-day and yesterday. It seemed as though one had hardly left before another called. Oh! how we do appreciate these quiet opportunities of talking about the Good Shepherd. This morning from eight to ten we had our patients, twenty-one in all. One of them is very funny. She has a fresh disease to ask me about each time she comes, once it was medicine for the heart, next, medicine for the teeth, next, something to make her eat, in fact everything she hears of me giving to others she wants for herself; to-day she got back to the heart again, and when I told her I must keep my medicines for those who want them more, she affected a fit of spasms to show me how bad she was. I must not overlook

ONE LITTLE INCIDENT.

Our landlord's son-in-law collects his rents, and when he came for ours he seemed in no hurry to go, but sat and read quite a long time from one of the Gospels. Then he looked through our bookshelves, asking for the loan of a book he had seen while helping our carpenter unpack a case of books, which had been too heavy to carry upstairs. From the description of the large type and underlinings, I knew he meant my Testament that I use in the house, so I have lent it to him for a time. Gradually the Word is being thus spread among the educated men of Cherchel. General Haig's series of tracts being in Egyptian colloquial, we are very glad to have to give to men who would not understand the Syrian Arabic. A young fellow, telling us he was finishing up his course at the principal school, having learnt the Koran by heart, we added a New Testament to the customary parting gift from teacher to pupil.

IN THE MOUNTAIN VILLAGES.

MR. A. S. LAMB sends us the following interesting account of work done for Christ in Akbou (where he resides) and a few of the villages among the mountains of Grand Kabylia. But how few have yet been reached—and what multitudes of villages lie hidden away among the recesses of these mighty hills. Of the six labourers at present in Kabylia, only four are able to undertake direct mission work; could we multiply these tenfold, we should hope to see the fulfilment of our heart's desire, the evangelisation of these aboriginal tribes.

JOURNAL OF MR. A. S. LAMB.

Thursday, 28th.—With Mr. Pope, who is here on a short visit, I went up to Tifrih. This is the first Kabyle village our brother has visited. He was much interested with all he heard and saw in Miss Brunel's house there.

Friday.—Went to Bougie in company with Mr. Pope, where we made the acquaintance of a Scotsman, who with his father and brother are carrying on an export trade between Algeria and England. In the open square at the top of the town we had a very interesting little time. Some Kabyle boys having come round us as I was speaking to them, I took out my

Gospel of John and read a short portion. Other Kabyles and some French people, also one or two Jews came forward and listened. I then offered

GOSPELS

to any who could read, and soon found myself without the means of supplying all. One nice young man, a Jew, asked for a gospel in French. I gave him a copy of Mark's Gospel, asking him to read the title page, which he was able to do. An old Frenchman at my side not only got a gospel in Arabic but wanted still more. I read from my French Bible, and also read the first Surat of the Koran. The reading of the latter evidently called forth much delight among some of the older Kabyles present. One of these important-looking natives refused to accept a gospel, while another who was with him took a copy, which I saw him reading afterwards at a café door, other Kabyles being round about him.

We had opportunity also of distributing tracts both at Bougie and

ALL ALONG THE LINE

at the railway stations. To a group of Kabyles, who were in the next compartment to us in the train, and who were speaking of the great pilgrimage to Mecca, I had occasion to tell of sin and salvation.

Saturday, June 6th.—Returned last night from Djemaa en Sahridj where I had gone with Mr. Pope on Tuesday last. My mule driver, who is a Hadj, having made the pilgrimage to Mecca, showed a real interest in what I said to him, which gave me hope that he was at least impressed with what he heard. He said he believed in his heart in God and in the Lord Jesus. He has heard me more than once making known the plan of salvation: "Let us believe that God is working in the hearts of these people. When speaking to him on my way home of the only way of getting relief from sin, he said, "Why did you not tell me that the other day?" He seemed to be taking in the truth that neither prayers, nor pilgrimage, nor almsgiving could give rest.

Monday, 8th.—Yesterday forenoon I went through a part of the village distributing papers and tracts, and

INVITING TO OUR LITTLE MEETING

at three o'clock. I felt strengthened of God as I went from door to door, and was enabled in some instances to speak of the peace and joy that the Lord Jesus gives. In two different French cafés where I entered I was at liberty to speak, and addressed myself first to the French people and then to some natives who were present. I imagine the effect would be all the greater upon the French people, as they heard me talking in Kabyle to others present.

In no case was there an attempt to discuss or to stop me. On the contrary, the people listened attentively.

In one house I found some Kabyles, a man and some women, to whom I also spoke of Sidna Aisa (the Lord Jesus); and in leaving, I said that if they would like to hear more I would return another day; they expressed willingness that I should do so.

I left some illustrated papers at both the military and the Civile, or public club.

Our afternoon meeting numbered some twelve or thirteen, most of whom were children. Still, we believe God can, and God will bless our testimony for Him.

On Saturday I was summoned to go out next day to

THE SLAUGHTER OF THE LOCUSTS,

who have been visiting this part also of Kabylia. I asked to be excused until another day, which request was willingly accorded me. I have not as yet been out. As early as three o'clock in the morning the drummer goes round beating his drum and calling out the people to attack the locusts. This

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-

ruptions took place as one and another came forward for medicine. I went into two houses to see people who were ailing.

One of the company present at the "thagemaath," or public place of assembly, was a young man who has recently been appointed

SHEIKH

of that part of the district. He had often been to see me at Akbou. I gave him a copy of the New Testament, which he promised he would read to others. Although he listened to all I said, he never attempted to interrupt me. Just as I was about to leave one man advanced his views of Mohammed's superiority to the Lord Jesus, and seemed determined to persuade me that he was right. Having charged me with not praying, as well as other things I omitted to do as prescribed by Mohammed, I replied that we prayed, and there and then kneeling in their midst, I prayed aloud in Kabyle. This seemed to calm our opponent's zeal a bit.

Leaving Ifthaoun, we proceeded to a village still higher up, in fact, on a little mountain of its own on the mountains called

TAOURIRTH G OUD'IA.

The path leading there was very beautiful as it wound round the sides of a huge rock, out and in among shady bowers, and across mountain streams. Arrived at Taourirth, I found the thagemaath, which in this case was rather a tumble-down looking shed, through whose open rafters the wind blew in clouds of dust. Hardly had we been seated there and got into conversation with some boys when a Kabyle entered and invited us to come over to the Ameen's house (the mayor of the village). Another clean-looking Kabyle met me and introduced himself as a marabout. Thus, accompanied by marabout and messenger from the Ameen's, I found my way into the courtyard of this leading man, who was squatted on the ground, while another Kabyle was shaving him.

It was only after the scraping process was over that I saw the face of

THE AMEEN,

who, coming up to me, extended his hand and saluted me. A place having been prepared for me to sit against the wall of the house, about half-a-dozen men, one of them a white-bearded old man, sat on the ground round about me. I then explained my purpose in coming to their village, and hoped they would listen to the words I was about to read. Meantime I administered a little medicine to the old man and to the marabout. After reading the ten commandments and other Scriptures with certain explanations, and after singing a hymn, I was about to remove to a shady place to get out of the sun, when the old man addressed me. He had evidently learned from what I had read and told them that their prophet was not in all my thoughts, and that appeared to him the only thing wanting in me. So he said he would not take the medicines I had prepared for him unless I would

TESTIFY TO MOHAMMED.

This I told them I could not do, as I found no authority for it in the Word of God. Nor could I do what was against my conscience. He laid down the medicines, and appeared as if he would have nothing more to do with them, and rose as I rose. However, to my astonishment, on looking for the medicines I found they were gone, the old man having rued his bargain and taken them after all.

One man in that gathering expressed pleasure at my speaking as I did, and a second time remarked that to him, at least, my words were pleasant. May the Holy Spirit bring lasting results out of this day's seed-sowing.

Morocco.

NEWS FROM THE SOUTH.

MISS HERDMAN sends us the following particulars of the Lord's work in Fez, previous to her leaving for Tangier. The little bands of converts in the South of Morocco much need the prayers of the church at home, that in the absence of proper instruction they may be preserved from the evil that is in the world and kept true to Christ.

MISS HERDMAN'S JOURNAL.

We have had a very busy day with women of all classes, sixty having been treated.

Some were much pleased with our new wall pictures. They like the story of the good Vizier Daniel, who gave in all the accounts without alteration to the Sultan, did not take bribes from the people nor oppress them, and who put the money collected in the treasury, and not into his own pocket. (Had he appeared in Morocco he would have met with the same attempt at his life.) The stories of the Bible seem so life-like here, as the manners and customs are Eastern.

The women were very attentive, and we hope the precious seed has gone into some prepared ground.

We find the picture of the Sower, which we have had up for a long time, very useful in teaching "holiness, without which no man shall see the Lord."

Monday, 25th.—A number of men to-day. Among them was

A COUNTRY SCHOOLMASTER ;

we have had many such lately, and have through them sent the Scriptures to out-of-the-way places, for they are generally greedy for anything to read. This one, however, had made up his mind our books were not to be touched, but he became interested in the reading and took one away with him. Several other men heard gladly this morning.

Tuesday.—More women than we could let in came to-day. About sixty were treated, among them a first cousin of the Emperor, who was, with many others, interested and tried to keep those quiet who were inclined to talk. A young country-woman of the better class came to bid us good-bye. She has been under treatment and has quite recovered, having had the good sense to stay in Fez. She is grateful, for her case was serious, and no doubt she will take a good report to her village, a day's journey distant. She is a *mountaineer*, and dignified. I gave her a New Testament for her village. The country people who come to us are divided by themselves into three classes—Arabs, Berbers, and Mountaineers. These last speak Arabic. They are not so degraded as the Arabs who inhabit the plains.

Last Saturday I received a long letter from M—, the native, describing his journeys before and after reaching She Karn, in the province of Tedla, where, he says, he has a little congregation of native Christians. His report, which is as follows, must be received with the usual caution:—

He had travelled to Rabat (where he was kindly entertained by Dr. Kerr) by mountain paths, thence to She Karn, distributing portions of Scripture and New Testaments and a few Bibles to all who were likely to read the books.

He was warmly welcomed by the group of native Christians, and proposed remaining with them to impart further instruction he had received from us.

He bought a donkey with a part of the money generously sent for the purpose, I having reserved a part in order to see

how the first venture turned out. Seven days after his arrival he received a kind letter from a noble in a distant part of Tedla begging him to come and see him. (This letter he sent to me.) He started with two of the brethren, and the details of his journey are

DEEPLY INTERESTING.

Passing through various tribes hostile to one another, and but little subject to the Government, he found in one three believers and baptised them, and in another, out of a group of interested hearers, one rich and powerful man professed faith in the Lord Jesus Christ and was baptised. He entertained them, and afterwards escorted them safely through a dangerous country to the Shereef's village. M—— had baptised this Shereef last year, and he was full of gratitude to the Lord for His mercies: "All my neighbours have lost their cattle in the snow of this unusually severe season," he said; "mine have never been so productive; there are none barren among them. One sheep only and *no* lambs have been lost, and the fruits of the ground are in excess of other years. One shepherd tells me he has not had so good a season in the twenty-eight years he had been in my employ—and all this since I was *baptised*," added the Shereef. "The blessing of God and of Jesus Christ is upon me." The Shereef begged the brethren to go on

ANOTHER PEACE EXPEDITION,

such as M—— had gone on last year. A three days' journey was taken, and two cows sacrificed as an atonement. The Shereef had been the first, by doing this, to ask pardon and become friends with the head of an unfriendly tribe. (This "sacrifice of reconciliation" is often used by us to illustrate Christ offering Himself to God for us.)

The brethren preached the Gospel to the tribe and promised to return with Scriptures, for the Shereef had begged for all the remaining stock of Arabic and Sleugh. They then returned to She Karn. There all was in commotion. A slave had joined the congregation, was found by his master, beaten and put in irons. The brethren, in the absence of M——, representing the church, had resorted to gunpowder.

M—— interposed, begged for a delay, and wrote to the Shereef, who sent twenty-five dollars. The slave was freed, and peace restored.

I wrote to M—— to go to Rabat and get Arabic books I have for him there, and I sent him some good paper to write out Sleugh portions.

Also wrote to exhort

THE CHURCH OF SHE KARN

to stand fast, and recommended the study of various parts of Scripture and committal to memory of others.

Wednesday, 27th.—Mr. Muscovitch came to say good-bye to-day. He has sold a good many Christian Scriptures alone as well as a large number of Psalms of David, and a good many whole Bibles and numerous portions of the Old Testament. He has been holding discussions for three weeks with Jews and some Moors, and has had many and very interesting interviews with the Jewish schoolmaster, as also with a Jerusalem Rabbi, who are both by no means fanatical.

He proposes to return in two years. He was here two years since, and finds

AN IMPROVEMENT IN THE TREATMENT OF CHRISTIANS

like himself by the Fezzians. Four years ago he could not go about the streets without molestation, and principally confined himself to the Jewish quarters. Two years ago there was less difficulty, and this time he has had but little trouble. As more Europeans come the Fezzians will treat strangers better. They thought to frighten them away, but they are slowly learning that they must acquiesce to the inevitable. Actually some of the women who come to our house have

told us that until we came they believed that Europeans were cannibals.

We occasionally see a few stray locusts, but, praise the Lord, the main body are gone; the crops are growing with the late rains, and all are hopeful; only a short time ago famine was near.

From Miss I. L. REED.

Fez, July 30th.—For the summer months we have made some slight alterations in our mode of work, having closed the Medical Mission for men; we are admitting women three days a week—Tuesdays, Thursdays, and Saturdays. We begin work at 7.15, and the first fifty who come are admitted; later arrivals have to be sent away. We find this number as many as we can manage to doctor and teach this hot weather without over-fatigue.

During the last ten days the shade temperature has ranged from 100° to 112°; to-day it is down to 91°, with a cool, pleasant breeze.

We had fewer women than usual this morning; our new day (Thursday) is not yet well known, but all were particularly attentive. Several of them were country people who had not been here before. In teaching this class lately, I have observed how

A SENSE OF SIN

seemed to be striking home. One would say: "Ah! we are liars—I am one"; and another: "We do steal, indeed we are always stealing wheat from one another." Wheat is stored in holes in the ground.

One of our patients this morning was a Sifroo woman. She began to talk to me of our visit there two years ago, and said, "Do you remember giving food to the prisoners, and that you gave a Bible to a man in the prison who could read?" (It was Miss Herdman, not I, who gave it.) "Well," she continued, "he used every day to read it aloud to the other prisoners, and slept with it under his head, to keep it safely. Not long after that he was set at liberty, although he had been imprisoned for a big debt; so, out of gratitude, he brought food to the prison, as you had done, and came to Fez with a present of butter, etc., for you, but he could not find your house. His home is away in the mountains, but he took the Bible there with him as a great treasure."

I was cheered on hearing this, remembering the number of books which have been scattered through the country, the result of which we shall perhaps know in Eternity.

Later in the morning we had rather

A ROUGH PARTY

from New Fez. One of these addressed a fellow-patient—a stranger to her—in the words: "Can you tell me of a nice girl who would marry? I am seeking a bride for my son." After a little pause, the reply was: "I am a widow, and don't mind marrying again." The offer was not accepted. It seemed hardly suitable in point of age. I was next appealed to, as certainly able to help them with *all my books*. Hardly a day passes but we have to tell these people that witchcraft is sinful, that all the writings and charms they beg for are of no avail, and that we have nothing to do with any of these.

Their comparatively clean habits were shown by the remark of a young woman, as I was explaining to them the Ten Commandments. On coming to

THE FOURTH COMMANDMENT,

she broke in: "Praise the Lord, He has given us a day of rest (Friday) when we can comb out our hair, go to the bath, and then visit the graves of our friends." I must not say more about this morning, but, oh dear! one hears some strange, sad

tales as we gain the confidence of the people. A few weeks ago a slave-woman drew me aside, and begged of me, in the name of all that was good, to give her something to send her cross, ill-tempered mistress to God. My grave reply can be imagined.

July 31st.—We have our Children's Services as usual, and the attendance and interest keeps up; to-day we had over fifty present.

OUR MOORISH REFUGE.

BY MISS LAMB DEN.

THINKING it would be of interest to many at home to hear something of our Refuge here in Tangier, I purpose giving a slight sketch of the work which began some six or seven months ago. The building used for the purpose is a good sized Moorish room and an adjoining room, which is occupied by the man in charge, who is a native convert. I may say here that the original purpose was to keep this room for sick people, but we found we needed it for the caretaker; however, we are trusting we may some day be able to put up a partition, and so give us the extra room. But to return. This small building is situated in the large soke, or market, where twice a week people from different parts of the country may be seen congregated amidst horses, camels, donkeys, loads of charcoal, etc. A more appropriate place could not have been found for such a work. The nightly attendance is usually between twenty and thirty, sometimes over forty; during the month of March over seven hundred found shelter here.

But who are all these people, where have they all come from, and

WHITHER ARE THEY ALL GOING?

It may be interesting to ask this latter question in more senses than one. Let us look at them. There are the Sousies, who, as a rule, are a more intelligent people than some of the others, and generally more respectably-dressed, usually wearing a white jelab (though *not* always of the cleanest character) and white turban. Some of them understand Arabic, but others only their own language, and when this is the case it is very trying to feel they have come within sound of the Gospel, and yet cannot understand what is being said. A short time ago one of these, a very old man, sat gazing at the speaker for a long time with a look of great wonder in his face, and, when told by one of the others what had been said about the Lord Jesus, he began with great earnestness to witness to Mohammed, and, of course, denying that Christ was greater than he.

Another type is

THE RIFF.

with his short cropped hair, save for one long lock at one side; some say in order that Mohammed may raise him to heaven by it; but opinions vary on this point. His only head dress is a cord of camel hair wound many times round and leaving the top of the head quite exposed, he is clad in a brown jelab, and presents an altogether wilder appearance than his brother, the Sousie. Many of these earn their living by making baskets and the large hats worn by the native women; these are woven from the palmetto plant, which grows in large quantities in the country. A short time ago we had several of these people in the Refuge, and very interesting it was to see the work in its various stages, some plating the leaves into long strips, and others forming it into baskets, etc.

Then there is our black-skinned friend,

THE NEGRO,

who we know, of course, comes from the neighbourhood of the Soudan, bright and intelligent. One especially comes to mind as I write, he came constantly soon after the place was

opened, it did one good to see his cheerful, smiling face, and to hear him as he would try and join in the singing. Not the least interesting people who find shelter in the Refuge from time to time are the pilgrims on their journey to and from Mecca; one very interesting party were with us for some time, waiting for the rain to cease that they might proceed on their journey home, having just returned from Mecca. The party consisted of two men, a woman, and a wee boy, who, the first night they arrived, was found sitting quite contentedly in a corner by a large dish of couscous, filling his small hand and throwing it into his mouth with all the air of his superiors. One of the men seemed interested from the first, but the woman was very fanatical; however, she calmed down as time went on, and would listen quietly to what was told of the Saviour of sinners.

One more incident I think may be of interest.

SOME TEN OR TWELVE MEN

had come from a distance, they listened in silence and with eager faces, then as the speaker ceased, they all with one consent rose, and, turning their faces eastward, began their evening prayer, led by an old Fokee; it was very impressive to see them bowing to the ground and chanting in a monotonous tone words from the Koran as "God is great," "He is the King of the day of judgment," etc. It made one pray that the time might not be far distant when "at the name of Jesus every knee shall bow."

Thus we have glanced at these people of varied type, dress, and language, and as we have looked on them the question has come, *How many* of them shall we meet at that day among the "great multitude that no man could number?"

TULLOCH MEMORIAL HOSPITAL.

MR. J. EDWARDS sends us the following encouraging report of the progress of the work amongst the in-patients at the hospital:—

Tangier, July 1st, 1891.—During this last month in the refuge, hundreds of Moors and Berbers have been brought under the sound of the Gospel, and although some of them have shown their dislike to it by reason of its plain, unvarnished truths about sin and judgment to come, yet we may reasonably hope that the seed of the work of God has not all fallen upon unprofitable ground—that some precious grains will find a congenial soil wherein to strike root and spring up into eternal life.

There have been many interesting cases among the in-patients, most of them have listened attentively at both morning and evening prayer.

The Gospel narratives of healing and blessing so lavishly bestowed upon the people of those days have a special charm to these poor sick ones. They are not a demonstrative people, hence it is difficult always to see the effect of God's Word upon them, and they are so engulfed in sin and surrounded by evil example as to make it very difficult for them to escape from their present evil ways.

But we do believe that God by His Holy Spirit has been making Himself known among them, as from time to time we have been permitted to enforce upon them

THE NECESSITY OF REPENTANCE

towards God and a bringing forth of fruit worthy of repentance. How deeply the work in their hearts may have gone we shall probably never know here, as most of our patients come from a distance.

There has been one case especially interesting to us. On the morning of the 1st ult. a poor fellow was brought in with a compound fracture of the leg, caused by the discharge of a gun at a wedding feast. To save his life the foot was amputated just below the knee, and through God's mercy he

has made steady progress. It has been very blessed work to visit him, and now that he is getting about with crutches he is able to be present at our evening services, which he seems thoroughly to enjoy. He is ever expressing his gratitude to us and to our Lord Jesus for having saved his life, and he is most willing to talk about spiritual things.

August 1st, 1891.—During this last month we have been much encouraged in our work among the in-patients. Many of them have shown a strong desire to know more of Christ and the Gospel He came to teach. Some have accepted the life-giving, sanctifying truths contained therein. As my mind wanders round the wards I count no less than

SIX PROMISING CASES

—all inquirers after the truth. Two of these are more advanced than the others, continually showing signs of a new life having been begun in their hearts. The grace of God through Christ has come to them, and in an acceptable moment, through faith, they have, we believe, been made partakers of the Divine nature. One of these two was nigh unto death with dysentery. For a week he took no nourishment. His poor body became extremely emaciated, his face death-stricken. It was painful to look upon him. He was watched and nursed night and day by the doctor and his willing helpers, and his death was hourly expected. All through this anxious time we were praying for him. He could understand everything that we said to him, but he could only make signs in answer to us. Our Father abundantly answered our prayers. He pressed our hand, and, pointing towards heaven, whispered, "Sidna Aisa." He appeared to be sinking fast, but still the struggle for life went on within. At last his splendid constitution prevailed. A change, almost imperceptible, took place, and he began to amend. This was some few days since. Yesterday when I visited him he was able to speak to me quite distinctly.

HE GRASPED MY HAND,

and asked me to pray that "God would be his help and give him a good heart." He declared that his sins, which had lain like a heavy burden upon him, had been taken away by Sidna Aisa, who had also healed and saved him. He gave this testimony before other Moors, which makes it all the more valuable. His smile was sweet and peaceful, and he looked at rest. He is a refined man, with fine, sharp, delicately-cut features and high forehead. His village is several days' journey from here. The other patients look upon his recovery as a miracle, and attribute it to our prayers. We trust that the good impression will remain, and enable us to get still closer in touch with them.

A poor black man passed away unconsciously yesterday. He was brought in a few days ago suffering from heart disease. He was unconscious two days, and died without hearing of Christ.

The man whose leg was amputated some weeks ago has returned to us again for his wooden leg. He is looking very well, and is full of gratitude. Miss Herdman has had a long conversation with him since his return, and she expresses the belief that he is truly converted to God and Christ. As far as he is able to comprehend the truth, I believe this to be correct.

VISITING ARAB HOMES IN TETUAN.

FROM the journal of Miss Edith Gill we cull the following notes. We rejoice that our sister, after only twelve months' study of the language, is able to use it sufficiently to make herself understood by the girls and women with whom she is daily brought into contact.

June 12th.—Assisted with medical work to-day. Most of our visitors have been villagers or mountain women.

16th.—Visited this morning Hadja Aisha, she seemed very pleased to see us and talked very intelligently. After a short time tea was brought in and sweet bread. Talking of various things and of a friend of hers who had died, she said, "I'm afraid to die," and so opened a most interesting conversation. May God grant an instructive one, from which fruit may appear to His glory.

17th.—Studied this morning and visited the poor woman, who is very ill. Of late they have been having breakfast at our house, but she was too ill to come to-day, and the children too young to come alone. On visiting her found her and all in

A MOST DEPLORABLE CONDITION.

Let me describe it.

In one room on the second floor of a Moorish house, bare walls, mud floor, one small window, which was covered with matting, the only furniture being a small box, without mattress or covering, save an old haik. On a dirty piece of matting opposite the door lies this poor sick creature.

In the other corner of the room her husband sitting on a piece of matting. Two dear little girls, twins, sitting on the bare floor, and the little baby. Without food, without health, and above all, without God. Was there ever a more pitiable sight?

Sitting down upon the box, almost in despair as to the most practical thing to do for this family, I thought of the thousands at home with their luxuries, and these poor creatures without the bare necessities of life.

The poor woman was too ill to care as to her future destiny. All she wanted was to be quiet. Oh, God, help us to do this work wisely and faithfully for Thy glory.

18th.—Visited the sick woman, who is still very ill, and appears to be gradually sinking. Visited a fresh house to-day. Praise God for the houses He is opening to us, and for the

OPPORTUNITIES OF WITNESSING FOR HIM.

20th.—Visited three families in different houses. Medical work this afternoon. Taking a short walk before sunset this evening, I met in the street one of our patients; she asked me to go with her to her house, which was near by. This woman had often been to us, but we had never been to her house. Thinking this might be an opening to go again when I had my sister with me, I answered, "Yes! I will go." Reaching the house, of which only part was hers, I was introduced to the neighbours who occupied the other part. Sitting down on the ground I found them busily engaged in winding wool, ready for weaving into garments. Here was a splendid opportunity for witnessing for Jesus, four women and two big girls. The Master helped me to speak to these women so as to rejoice in the fulfilment of His promise, "When I am weak then am I strong."

This has been to me

ONE OF THE MOST CHEERING EVENTS

since coming to Morocco. Not that anything was seen as to results, but they listened with such interest and attention, repeating my words to each other, and one cannot but look for results. May God bless these dear women, and may His blessed spirit fasten the words in their hearts that they may not forget.

23rd.—Taking a walk this evening with our native lad, who is with us most of the day, hearing us talk to the people. On the road we had long conversations about the Christian religion, this is very often our conversation when out walking. To-night he asked me several questions, amongst them were

these, "You say to love Sidna Aisa we must have a new heart. Well,

HOW DO YOU GET A NEW HEART?"

A very natural question for a lad of thirteen years of age to ask, and a question which suggested the presence of important thoughts in this lad's mind. After answering this as well as I could with my limited Arabic, he said, "Are there any lads the same age as I am in your country who are true Christians?" Telling him there were many, not only his age but younger, he seemed surprised and thoughtful. God grant that the words he hears day by day may germinate and bring forth fruit to the glory of our Redeemer.

"MOORISH FUNERAL SONG."

I lay in the sunlit chamber,
 Reading the hour to beguile;
 For the Master had called me from work,
 To come apart for awhile.

The house was very quiet,
 All were busy far and near,
 When a sound broke on the stillness
 That brought to my eyes a tear.

'Twas a Moorish funeral passing,
 On the road not far away;
 And the sound of the bearers chanting
 Was borne to me where I lay.

I could hear the manly voices,
 As they came along the road,
 "There is no God but God," they sang,
 "And Mohammed is prophet of God."

Oh, what a thrill of sorrow
 I felt as they passed along,
 Repeating without cessation
 Their changeless funeral song.

And I thought of the one they carried,
 Whose spirit had passed away;
 Could I hope 'twas a saved soul
 That had left the house of clay?

Had he ever heard the Gospel
 That tells of a Saviour's love?
 Did he know the glad, good tidings,
 Of a home in the land above?

Had he known he was a sinner?
 Had he sought a Saviour's grace?
 Or had he thought he was saved when
 To Mecca they turned his face?

I could not answer, surely,
 But hope was very small;
 For the news of free salvation
 Has not been told to all.

And scores are dying daily,
 And souls are going—where?
 If they know not the way to heaven,
 They cannot be going there.

Oh, poor unhappy Moslems,
 Whose only hope in death
 Is to call upon Mohammed
 Ere they yield their latest breath.

Oh, Christian brothers! sisters!
 Is this not work for you?
 Of people there are millions,
 Of labourers oh! so few,

I would that some in England
 Could hear that funeral cry;
 Maybe it would help to shew them
 The dire necessity.

And help us, living Saviour,
 To be both true and bold;
 And see that unto *all we reach*,
 The Gospel shall be told.

And over dark Morocco
 A tide of blessing roll,
 Till the angels sing, rejoicing,
 O'er many a Moorish soul.

And the Moorish funeral anthem
 Shall be "Glory be to God,
 Who giveth us salvation
 Through Jesus' precious blood."

B. G. VINING.

Our Field of Labour.

TRIPOLI.

By MR. H. G. HARDING.

ABOUT 200 miles S.S.W. of Malta, on the borders of perhaps the largest and best cultivated of the oases which embellish the barren shores of this part of Africa, lies the city of Tripoli, the only remaining one of the three capitals of the once rich and flourishing district of the Tripolis. The ancient cities of Leptis or Neapolis, and Sabrata, or old Tripoli, exist merely in name, their sites only marked by ruined remains, respectively about seventy miles to the east and forty-seven miles to the west of the modern city.

The history of these places goes back to very early times, even the present city owing its existence to the Emperor Septimus Severus, while the others were built by the Phœnicians long before. These, with Carthage, were the chief cities of the Roman province of Africa, in which flourished that North African Church which has furnished so many bright stars to the galaxy of martyrs for the sake of Christ, and whose history is one long tale of persecutions without, and dissensions within, until it was swept away by the advance of the Moslem power. As early as the year 200 we find

PERSECUTION IN FULL FORCE

here, and while Cyprian, and after him Mensurius, were bishops of Carthage, the church passed from one persecution to another with only short intervals of repose; and yet it was flourishing, for we read of Cyprian convening a synod attended by no less than eighty-seven bishops from this district.

But, as ever, the worst enemy of the church was not persecution, but internal dissension; thus in the fourth century we see brother standing up against brother, and church against church on the question of expelling from church membership those who were guilty of flagrant sin, commonly known as the Donatist dispute; and again, when in 430 the Vandals, who held Arian doctrines, took possession of North Africa, their kings, Genseric and Hunneric, rigorously persecuted the faithful adherents to the Nicene Creed until after about a century the victory of Belisarius restored the African provinces to the Eastern Empire under Justinian. But the country was desolated; a war which exterminated such invaders as the Vandals, numbering 160,000 warriors, was necessarily disastrous, and indeed the wars of Justinian in North Africa are computed to have cost no less than 5,000,000 lives.

Still

THE CHURCH KEPT ITS GROUND
 in Africa, notwithstanding persecution, for another hundred

years or so until the Arabians began to overrun the country, but in the year 647 A. D. (26 of the Mohammedan era), twenty thousand companions of the Prophet appeared before Tripoli; the Tripolitans persuaded them to withdraw on payment of six million dollars, but in twenty years they returned under the famous Emir Okhbah ben Nafi ben Abdallah ben Kais el Fahhri, who had been appointed governor of North Africa by Caliph Osman. This time the Tripolitans, who had been heavily punished by the Byzantine Court for their action in the former attack, at once gave in and accepted the Moslem faith. Okhbah then overran the whole country and established the Mohammedan faith from the Red Sea to the Atlantic. But the native Berbers were not subdued until many years after, and again and again under their King Cassila, and his successor, Queen Cahina, they routed the armies of the Emirs. At such times Tripoli was a harbour of refuge for the retreating Moslems and generally held out successfully against the insurgents. Still, even

TRIPOLI WAS NOT ALWAYS FAITHFUL;

on the contrary, in the Arabian chronicles we continually find mention of Tripolitans in revolt. During the twelve years reign of the great Emir Ibrahim el Aghlab, he had to march against them on no less than three distinct occasions, on one of which at least he was obliged to invoke the aid of the native Berbers; but these revolts probably had a political rather than a religious motive.

In 1510 Tripoli fell into the hands of the Christians, and about twelve years later it, together with Malta, was ceded to the Knights of St. John. About thirty years afterwards the city was retaken by the Turkish Corsair Dragut, who became Pasha of Tripoli under the Sultan Suleiman. This Pasha Dragut raised Tripoli to great power, its flag was the terror of the Mediterranean, and all states whose vessels were to be found in this sea, England alone excepted, paid tribute to the Pasha of Tripoli. Dragut is especially renowned among the Arabs for having conquered the King of Kairwan, and to this day the chief mosque of Tripoli, which is said to contain a hair from the prophet's beard, is called by his name. In 1655 the English Admiral, Blake, appeared before Tripoli, and

AN IMPORTANT TREATY

was signed, thereby securing special rights, which a British consul, who was immediately sent there, took care to make the most of; this treaty the Tripolitans transgressed in the very year it was made, but the fleet returned without delay and bombarded the town, and from that time England always held her own at Tripoli, and was acknowledged as chief of all the nations represented there as long as the state retained its independence. Even at the present day the natives firmly believe that the English, while not making any show, are far greater and more powerful than any other nation.

Unfortunately other nations were not so favoured, and for more than a century and a half afterwards the Tripolitans continued to capture and enslave Christian sailors of other nationalities, whose consuls, if they had any, were powerless to help them. In 1714

THE ARABS REBELLED,

put to death the Turkish garrison, and proclaimed their leader Ahmed as Pasha of Tripoli, who by sending large tribute to the Porte, was at once formally recognised. His family reigned until 1832, when the cruelties of Yusuf Pasha resulted in the outbreak of civil war which lasted for three years, during the whole of which time the gates of the city were closed and there was no communication with the country, which was in the hands of the rebels, who repeatedly bombarded the city itself. On May 20th, 1835, a Turkish squadron entered the harbour bringing a Pasha from Constantinople; the rival claimants were enticed on board by false promises, and taken

prisoners, and then the Turkish troops were landed and Mustapha Nedjib Pasha proclaimed as the Sultan's viceroy in Tripoli. Even before this *coup de main* the power of Tripoli had begun to decline, Algiers had already fallen, and from this time the redoubted pirates of the Mediterranean were no more.

(To be continued.)

EXTRACTS FROM WORKERS' LETTERS.

From Miss A. GILL (Tlemcen).

We have been having a good time here in our little shanty this afternoon, and I must explain how it has come about. Some few weeks since Pastor Stephens, in his letter, asked if Miss Wyatt and I could not invite two or three of the French ladies, whom we knew to be on the Lord's side, to join us in prayer. We prayed about it, and then went to those we knew, and told them just what we wanted. Two weeks ago we had our first meeting. Only one came, but we had a good time; some bright singing from the "Cantiques Populaires," and then our visitor read us a chapter from "Abide in Christ," which I had just purchased, in French; then we all prayed, kneeling down (the French here always stand).

Last Saturday three ladies came, when we had a still better meeting. We read 1 John iv. round, and had such a free, helpful talk. This afternoon four visitors joined us; it was a little stiff at first, as some of us were strange to each other, but in a little while we were all finding and reading verses. We had taken as a subject, "What was Paul chosen for?" It led to a long and serious talk about the need in Tlemcen, and the necessity of the power of the Holy Spirit to convince; all spoke, too, of how we failed in fulfilling the Lord's will. Madame S. said our lives were divided; so much thought was given to the things of the present. It was good to hear Madame L. speak so humbly, acknowledging that there is sin on the part of the Protestants here in neglect of God.

You cannot think how good it is to have some of the people themselves joining us, and to have a French prayer-meeting as well as an English one.

Miss Wyatt and I still go down to the village; last Friday we visited three houses, and then had the class, a much larger one than usual—fifteen or sixteen boys, and some girls. I cannot give you an idea of the state of these boys' brains. They are so accustomed in the Arab schools to repeat everything after the master, that, when I ask them a question on what I have been reading, they immediately repeat it at the top of their voices, and, however I put it, I am greeted with the same response. The other day I was nearly in despair, and tried all sorts of ways to get an answer, but still they acted the parrot, and it was only after much hard work that I at last got some answers.

From Mr. E. CUENDET (Djemaa).

We have been in Dellys since the beginning of the month. The sea-air and bathing are doing us much good, but I am glad to be able to tell you that we are benefited not only physically, but spiritually. Mr. Hocart and his family are next to us; also his teacher, Mr. Barthauld. We have a meeting three times a week for the Europeans in this little town—on Sunday, Tuesday, and Thursday evenings, at 8 o'clock.

This meeting commenced in a remarkable manner, without our having had to make the least effort. Two or three days before our arrival, Mr. Hocart was conducting family worship in his room, when some people were attracted to his door by the singing. He invited them in to listen to the reading of the Word of God, and these people expressed a desire to come again. Soon it became noised abroad that he had a meeting

in his house, and the day following my arrival at Dellys we had an audience of sixty or seventy people, and at the next meeting the audience was still larger; so much so, that two rooms and the kitchen were not enough to contain them, and some had to listen outside the windows. It was then suggested that we should rent a place, when a grocer came and freely offered us a large corn-warehouse, which at that time was empty. We accepted it with pleasure, seeing the hand of God in it, and were soon busy preparing planks and boxes, which we found in the place, and which we arranged as benches to seat sixty-six persons. The audience grew larger every evening; yesterday we had a hundred, and one remarkable feature was that there were generally as many men as women, and sometimes even more.

As all the men wished to possess the Word of God, yesterday we had a distribution of seventy-two New Testaments and twenty portions. We underlined some chapters and principal passages in all these books, and we believe it will bring forth fruit. Among our auditors were several prominent inhabitants of Dellys.

This town has a population of 600 Europeans only, and we can say that nearly 200, or one-third, have come to our meetings. It is certainly encouraging for us to meet in a part of Algeria where the European inhabitants are so accessible. We think of leaving in eight days, but hope that nothing will prevent us from returning from time to time to hold a short series of meetings.

The Work of Others.

MISS TROTTER IN ALGIERS.

WE extract the following paragraphs from Miss Trotter's diary, a copy of which has been forwarded us. Our only regret is that we cannot copy the admirable pen-and-ink sketches that accompany it, and which are always helpful in realising the scene.

Visiting is getting difficult, the poor things are getting so stupid with their fast. They can stand it all right for about ten days, and then every day gets worse till they are nearly dead; the children look so white and tired that it goes to one's heart, one poor little thing was just crying for very weariness to-day. They have a curious way of settling if the child is old enough to fast, called "passing the cord." They pass a cord round its neck, bringing it up to the lips, and take the measure; then they bring the cord up over the head, and if the same measure passes over, the child must fast—otherwise it is still exempted.

Such a bit of cheer about one of them, Amar Said (I wrote about him once before, the boy who tried to stop the gambling). He came here to the class a few nights ago (it is the feast and the boys are irregular), and Miss Freeman took the chance for a talk, and told him how we wanted him to believe in Sidna Aisa. He answered, "I do believe in Him, and I pray to Him very, very much" (with such a ring of earnestness in the last words), "I ask Him to forgive my sins and to make my heart clean." Next time they were alone together he got away as quickly as he could, but I think that was a good sign rather than otherwise; it is only in the false religions that there is none of that kind of shrinking.

OH, THE DARKNESS!

Miss Smith and I were in a new house to-day—asked in by a man who wanted us to see his sick mother. I asked him if he knew about Sidna Aisa. "I have heard His name in the

street," he answered, "but I don't know who He is." The next house but one was new too. I had only been there once. The woman seemed interested in what we told her of Christ, but after a little while she asked, "Does He live in London or in Paris." But though ones heart sinks at the difficulty of making such as these understand anything, they are less difficult than those who are covered with an armour of self-righteousness and arguments, and there are far more of the latter.

One "joint of the harness" that I think we ought to make for is a curious one. They say they are not afraid of hell; that they are safe from it with their formula, "There is one God, and Mohammed is His prophet," but they let out the truth in one direction; they think it impolite to use the word "fire," because it reminds them of hell, so they replace it, in ordinary conversation, by the word "peace"—"light the peace," "stir the peace." Surely it speaks of a smothered misgiving.

We went to-day to a house we have visited eight or ten times. There is a woman there named

FATIMA

who has always listened attentively—but to-day it was *eagerly*—and she seemed so to grasp the fact that Christ had "taken away" the sin of the world. We could not stay long, as we were due at the Nyström's prayer-meeting, and we told her why we had to leave. She said earnestly, "Tell them to pray for me," and she followed us into the court and said again, "Pray for me to God and to Sidna Aisa. I used to know nothing about Him—I will tell you no lies, I knew nothing—but I know now!" and her face lighted up. One felt that He was working there.

Mr. Cuendet (a missionary in Kabylia) who, with his wife, is staying with us, took the Kabyle half of our Sunday class in the afternoon, and had a talk afterwards with a big lad in whom we are specially interested. It seems he quite takes in that he is not saved, but he said, "I cannot follow Sidna Aisa—every one would hate me so. They hate me enough now for being so ugly" (he was burnt when a child and is badly scarred) "they all mock me—French and Kabyles and all—I could not bear any more." Poor fellow, it touched one so.

Went with Mme. Cuendet to see the Fatima of whom I wrote above. Hamdan, a neighbour's boy, came in with us. Mme. Cuendet began talking to her, and she answered, "Oh yes, I love Sidna Aisa," but when Mme. Cuendet went on, "Did she really believe He died for her?" she answered with a quick look at Hamdan, "No. He did not die!" I gradually got the boy into talk, and then she said to Mme. Cuendet, "I do believe, but I must keep it in my heart. I cannot let the others know." Praise God for this much even!

There is a fresh bit of cheer, too, among Miss Stewart's little French girls. There was one who told her some weeks ago that she gave her heart to Jesus every night, but that He never took it! But the other day she said to Katie, "I gave my heart again to Jesus last Sunday night" (there had been a special meeting, Mme. Cuendet spoke to them) "and He took it this time!" Dear little soul.

A SALE OF WORK for the North Africa (Medical) Mission in Morocco, will (D.V.) be held by the kind permission of Captain and Mrs. Clay, at Highfield, Upper Beulah Hill, Upper Norwood, S.E., near the Crystal Palace, on Tuesday and Wednesday, December 15th and 16th, 1891. Contributions of money, and useful, ornamental, or fancy articles, will be thankfully received by Mrs. Clay. Also by Mrs. Glenny, 21, Linton Road, Barking; Mrs. Petrides, Glenville, West Hill, Sydenham; Mrs. Haig, The Limes, Ladbroke Road, Redhill; and Mrs. Eccles, 100, Church Road, Upper Norwood.

Our Illustrations.

A KABYLE FAMILY IN DJEMAA SAHRIDJ.

Our friend, Mr. J. H. Green, of Kew, the Hon. Secretary of the Children's Missionary Band, has sent us a photo taken by himself of a Kabyle family in Djemaa Sahridj. He had visited this family in company with Miss Cox and Miss Smith, and he was afterwards able to obtain a view of themselves and their surroundings. The poor huts in which these people live, frequently built of mud, at other times of stone, with the interstices filled with mud and sometimes of branches of trees, with their heavy pantiled roofs, are suggestive of anything but comfort. Were we to step within we should find the same shed-like appearance, beaten earth for the floor, and a few earthen jars for furniture. These huts have no proper fire-

places or chimneys, the fire is kindled in a hole on the floor, while the smoke, after circulating among the rafters of the hut, escapes by the door. We believe there are many precious jewels to be sought and won in these rough Kabyle huts.

A GROUP OF MISSIONARIES IN ALGERIA.

Through the kindness of Miss Trotter, who is labouring for God in Algiers, a three days' Conference was arranged for the benefit of the scattered workers in Western Algeria. The date was fixed for May 23rd, 24th, and 25th, in order that the Hon. Secretary of the Mission, who was visiting the stations in North Africa, might be present. All the missionaries within reach availed themselves of the opportunity to attend the meetings, which were most stimulating and refreshing.

NORTH AFRICA MISSION.

DR. GENERAL CASH ACCOUNT. FROM MAY 1ST, 1890, TO APRIL 30TH, 1891. CR.

DR.		GENERAL CASH ACCOUNT. FROM MAY 1ST, 1890, TO APRIL 30TH, 1891.		CR.	
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
To Balances in Hand, May 1st, 1890—			By Repairs and Alterations		125 8 6
At Home, General Fund ..	4 4 10		" Furniture		127 0 8
Special Funds ..	166 16 5		" Outfits and Passages		266 0 10
Hospital Maintenance ..	4 10 6		" Freight, Carriage of Goods, etc. . . .		147 14 10
		175 11 9	" Postage, Telegrams, and Bank Charges	71 9 10	
" Balances Abroad.		77 12 11	" Stationery and Printing at Home and		
" Donations Received—			Abroad	66 18 8	
For General Fund.	3,744 17 11				138 8 6
" Outfit & Passage Fund ..	136 17 4		" Printing NORTH AFRICA and other Mis-		
" Hospital Maintenance ..	172 14 10		sionary Publications, including post-		
" Arabia Mission (Prin-			tage (reduced by sale of publica-		
cipally for Outfits			tions, £96 14s. 11d.)		389 19 11
Passages)	307 2 10		" Medicine and Surgical Instruments ..		119 5 1
" Support of Specified			" Missionaries' Allowances	1,944 13 11	
Missionaries	605 15 4		" Rent, Taxes, and other House Expenses	519 19 8	
" Other Special Funds.	249 3 5		" Education and Maintenance of Mission-		
		5,216 11 8	aries' Children	47 15 5	
" Sale of Gifts in Kind		11 5 9	" Payment to Teachers of Languages, etc.	148 0 1	
" Profits on Exchange		41 9 0	" Books for Missionaries	7 11 6	
" Refunds		76 4 3	" Clerks' and other Salaries	220 7 0	
" Sale of Publications		96 14 11	" Travelling Expenses at Home and		
			Abroad	684 9 4	
			" Expenses in connection with candidates	73 17 1	
					3,646 14 0
			" Gifts to Natives, Food, etc.		6 4 6
			" Alterations and Repairs to Hospital,		
			Tangier	55 0 5	
			" Food for Hospital Patients	94 0 11	
			" Wages to Native Servants in and for		
			Hospital and Refuge	45 11 5	
					194 12 9
			" Purchase of Tents		65 5 0
			" Sundry Expenses at Home and Abroad		70 19 8
			" Balances at Home. General Fund ..	1 16 9	
			" " Special Funds	258 5 8	
			" " Hospital Mainte-		
			nance	0 3 11	
					260 6 4
			" Balances Abroad		137 9 8
					£5,695 10 3
					£5,695 10 3

We have examined the above Account with the Books and Vouchers, and with the Statements received from the Missionaries and find correct.

W. SOLTAU ECCLES, *Hon. Treasurer.*
EDWARD H. GLENNY, *Hon. Secretary.*

ARTHUR J. HILL VELLACOTT & CO.,
Chartered Accountants,
1, Finsbury Circus, E.C.
August 28th, 1891.

**NOTES ON THE NORTH AFRICA MISSION
GENERAL CASH ACCOUNT FOR 1890-91.**

We publish this month our annual cash statement for our last financial year, ending April 30th, 1891. The year began with various balances at home and abroad to the amount of just over £250. Donations amounted to £5,216 11s. 8d., compared with £4,514 3s. 9d. for the year before, or an increase of £702 7s. 11d. For this we desire to praise God, and would ask our readers to do so likewise. The comparison of gifts for the seven last years shows that there has been a satisfactory, though, perhaps, not always regular, yearly increase in the amounts. Sometimes there have been special needs that have caused the increase to be more rapid; such as the payment for Hope House, Tangier, in 1886, and the Tulloch Memorial Hospital in 1888; otherwise the increase might appear more uniform.

Donations and legacies received for seven years:

Year ending April 30th,	Amount	Increase.
1885	£1,654	.. —
" " " " 1886	2,463	.. £809
" " " " 1887	2,916	.. 453
" " " " 1888	3,597	.. 681
" " " " 1889	3,951	.. 354
" " " " 1890	4,514	.. 563
" " " " 1891	5,216	.. 702

We thank God and take courage. This money has, as far as we are aware, been freely given in answer to prayer without personal solicitation. The facts of the case have been stated in meetings and in print, and God has been asked to incline whom He would to give, and He has graciously helped. We are satisfied with this plan and propose to keep to it, but we feel specially the importance of prayer. There is a constantly recurring danger of giving the means more prominence than prayer. Meetings and papers appeal to the eye, and yet experience tells us that they are often very disappointing and are an expense without much return. Perhaps this is permitted that we may, while still using these divinely ordered means (for He has told us to consider the fields), to realise that it is only as God blesses that this instrumentality bears practical fruit.

The gifts in kind have not been so large as in some previous years, except that a good number of bottles have been sent this year for the medical work, but we have received less gold ornaments, etc. Whether this is because our friends have now disposed of their superfluities or because they are more inclined to cling to them, we cannot say. We have, however, had some useful and ornamental articles sent us. We generally sell our silver and gold to a Christian man, who, though he cannot give much for things compared with their original cost, does the best he can.

Profits on exchange are mainly in Morocco, where English cheques are wanted to return to this country in payment for goods, there being a considerable loss in sending Spanish silver.

Refunds are mainly for money paid for missionaries which they or their friends have repaid to the Mission.

The receipts for the sale of publications gradually increases, but not so fast as we could wish. This year's receipts have been largely increased by the sale of "Daybreak in North Africa."

The receipts under this head for the last seven years are as follows (omitting shillings):

April 30th, 1885	£3
" " 1886	17
" " 1887	24
" " 1888	28

April 30th, 1889	£26
" " 1890	59
" " 1891	96

NORTH AFRICA began to be published as a quarterly in 1886 and as a monthly in 1890.

The increase in the number of workers has perhaps been even more rapid than the increase in income, so that the missionaries have, in a very literal way, often had to pray "Give us this day our daily bread." On April 30th, 1891 there were SIXTY-SIX members of the NORTH AFRICA MISSION. We give below the *average* number working the whole year. The number at the close of each year would have been more and at the beginning less.

Average number of missionaries of NORTH AFRICA MISSION :
Clear Increase.

Year ending April 30th, 1885	.. 7	.. —
" " " " 1886	.. 11	.. 4
" " " " 1887	.. 27	.. 16
" " " " 1888	.. 33	.. 6
" " " " 1889	.. 37	.. 4
" " " " 1890	.. 46	.. 9
" " " " 1891	.. 55	.. 9

The payment for outfits and passages appears to be larger than the receipts, but this is mainly accounted for by part of special funds being given for that purpose.

Freight amounts to £147, this is for things sent to missionaries and for the work.

NORTH AFRICA is published at a considerable loss when taken by itself, but as many are led to give through reading its pages, it is really a means of income.

The great item of expenditure is, of course, missionaries' allowance. This year the amount is £1,944 13s. 11d.; this is less by £200 than we were able to distribute the year before, when we sent £2,148. In our Mission, where the workers are not the paid agents, but are considered members of the Mission, we have first to meet the general expenses, and then distribute in allowances as we are enabled. A deficiency in general funds therefore means not a debt on the Mission, but that the workers are either helped by the Lord from some other quarter, or are more or less tried by want of money. Below we give the amount (omitting shillings and pence) we have been enabled to distribute in allowances, besides rents, etc., during the last seven years:

Year ending April 30th, 1885	£472
" " " " 1886	845
" " " " 1887	1,505
" " " " 1888	1,481
" " " " 1889	1,924
" " " " 1890	2,148
" " " " 1891	1,944

Travelling expenses have been much heavier this year, and in this item is included the expense of workers visiting England and returning, as well as travelling at home and abroad, keep of horses, etc. This item of expense must naturally grow larger as the work grows, and a larger number pay a brief visit home. The population in many parts being scattered also involves considerable travelling.

The expense of the Tulloch Hospital amounts to rather more than was received for that special purpose, beside which there is the share of drugs used, and the support of doctors, nurses, and helpers, which are not included in the Hospital, but in the general expenses. We have now six Medical Missions and find them the best instrument for opening the hearts of the people to receive the truth.

Tents seem almost essential in Morocco, Tunis, Tripoli, and Arabia, and without them it is almost impossible to travel. They have cost £65.

The balances left in hand were mostly either small amounts in the various stations or special funds at home.

We specially find that the expenses, other than personal, continue to increase as the work enlarges, so that if we add the rents, etc., to the allowances paid to missionaries, we still find that half the total outlay goes in other directions. We have endeavoured to keep the expenses at home at the lowest possible point, but with the increase of workers and work, we must have more help in future. Our offices are hardly large enough, besides which we often have returned missionaries or candidates staying on approval for a time. We must therefore, either enlarge or take another house. The enlargement would take about £500, and would provide more bed rooms, a larger dining room, and additional office room. This plan would be the best, as having everything under one roof, would save labour constantly. Another house would save the outlay of capital, but would mean additional expense for looking after as well as rent. Altogether with nearly seventy workers and work growing everywhere, it is evident that in the future we must face the need of a considerably larger income than in the past. Some of the workers support themselves, or are supported from funds that do not pass through our hands. This is the case with Mr. and Mrs. Patrick and also Dr. Churcher, who are sustained by Mr. C. H. Spurgeon's Pastors' College Missionary Association. The expenses of the work in their hands, however, are provided through our funds. We thank God for this and all other help. Altogether, some £800 would be required to replace all the outside help not accounted for in our books.

How is this increased income to be provided? One kind donor, who for several years in succession has given £200, has died, and we shall receive no more from him, several other large givers have passed away, and their help is impossible. What shall we do? What we have done before. Tell the Lord of the Harvest in prayer, of our growing need, and put the facts before His servants, resting assured that if we seek first the Kingdom of God and His righteousness, all these things shall be added unto us. Who was it that put it into any of our hearts to think, labour, or give for North Africa? It was the Lord. It was not we who prompted Him, but He who prompted us. He can and will prompt others in the future. It is his work, and though the workers and the givers may fail or die, Jehovah lives and will carry out His own blessed purposes of mercy for North Africa. The work needs men and women of God, we should be specially thankful for a number of godly and well qualified men. The work needs wisdom to direct it, both in its details and also in its broad outlines. The work needs money to support its workers and to carry out their plans. Above all, the work needs spiritual power to enable it to overcome the powers of darkness, by which it is confronted and surrounded. To all these needs the Lord seems to reply to us, "Ask and receive that your joy may be full."

OUTFITS AND PASSAGES.

We are hoping to send out to North Africa during the coming autumn eight missionaries and missionary helpers, should the way be clear for them to go. The outfits and passages of this band would be about £200, but toward this a little has been provided. Those going out for the first time also require a few pounds extra for the purchase of furniture, etc., on arrival.

In addition to this, twelve missionaries, who have been home for a few weeks' rest and change, will be returning to their respective fields of labour. Some of these returning workers will be able to provide for their own expenses, but for the greater part of the outfits and passages, necessary

furniture, freight of luggage, etc., we anticipate an outlay of *between four and five hundred pounds.*

For this we are looking to God, believing that He will, through His stewards, supply all the needs of His servants for the prosecution of His work. What we do we have need to do quickly, for "THE NIGHT IS FAR SPENT AND THE DAY IS AT HAND."

For the Young.

MY DEAR YOUNG FRIENDS,—I think that you may like to read this month about the visit of two little English children in North Africa to an Arab encampment.

The message of God to Arabs needs to be told not only to those who live in the towns in houses, but to those who dwell in the country, both summer and winter, in tents.

In many of these "douars," or tent villages, the missionaries now receive a warm welcome, and one day not long ago, in one of them an Arab said, "Bring your wife and little boy and girl to see us here in the country, and we will send donkeys on which they can ride." So a day was fixed, and according to promise the donkeys came, and

WE STARTED ON OUR JOURNEY.

Our Arab friend was mounted on one of the animals, and took Jamie up before him; Sherif, the boy, with two tent-poles, followed on another; I, with Annie comfortably settled in front, on a third; while the missionary on his horse brought up the rear. You say, perhaps, what a funny party; but any way it was a happy and merry one, until we came to rocky, thorny, hilly ground, where great care was needed to keep fast on our steeds, and the children in front were soon rocked to sleep. After travelling on and on in this way for about an hour, we came in sight of many dark grey and brown patches. I counted forty-five—these were Arab tents, and around them little lambs, calves, and donkeys fed. Savage dogs came out to bark at us, and little dirty, almost naked children to peer with curiosity.

A little further on we came to a large square enclosure quite hedged in with bushes, this proved to be

THE HOME OF OUR FRIEND.

His eldest son, Mohammed, a boy of fourteen, came out to drive away the dogs, and led us round to the tent-door, where his mother was waiting; she put her arm round my neck, kissed little Annie, and drew us both inside, then withdrew to prepare a kind of fried cake for us to eat. The tent was made of a coarse kind of matting, and shaped and kept in position by long poles in the middle, and shorter ones at each side; these poles were fixed in the ground. The sides of the tent were protected by bundles of straw and brushwood.

After the ride we were so glad to rest a little on a mat spread near our host, who sat in the door of his tent; we reminded him of his great ancestor, Abraham, who, while resting in the same way many, many years ago, saw and gave hospitality to three heavenly strangers, and received in consequence a great blessing.

The simple meal of cakes and milk over,

OUR HOSTESS

also came and sat down by me with her youngest little girl, Fatima, who was just the same age as Annie, but not nearly as forward, and so ragged and dirty. The poor woman seemed to think it a great treat to talk with, and listen to a stranger, for her life is a very lonely one. I have not time to tell you more than that we all reached home safely late in the afternoon, having had only two tumbles from the donkeys. If the Lord shall guide us thither we shall be quite ready to stay not only one, but many days in a douar to teach these kind, ignorant people the true way of salvation. (MRS.) S. LILEY.

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.

LIST OF DONATIONS FROM JULY 1st TO AUGUST 31st, 1891.

1891.		General.		1891.		General.		1891.		General.		1891.		General.	
July	Receipt.	£	s. d.	July	Receipt.	£	s. d.	July	Receipt.	£	s. d.	Aug.	Receipt.	£	s. d.
	1... 5405	1	0 0	Brought forward	212	0 9		Brought forward	372	0 11		Brought forward	568	7 6	
	1... 5406	6	5 0	10... 5443	2	0 0		July 21... 5481	0	2 6		Aug. 4... 5519	0	7 0	
	1... 5407	1	0 0	10... 5444	5	0 0		21... 5482	0	8 6		5... 5520	13	4 6	
	2... 5408	1	0 0	10... 5445	0	1 0		21... 5483	25	0 0		5... 5521	0	8 9	
	2... 5409	1	0 0	11... 5446	0	5 0		22... 5484	0	3 1		5... 5522	0	10 0	
	2... 5410	35	0 0	11... 5447	1	6 8		22... 5485	1	0 0		5... 5523	0	5 0	
	3... 5411	1	0 0	11... 5448	5	0 0		22... 5486	0	1 0		6... 5524	5	1 7	
	3... 5412	0	12 3	11... 5449	0	5 0		22... 5487	1	0 0		6... 5525	5	0 0	
	3... 5413	0	10 0	13... 5450	50	0 0*		22... 5488	0	10 0		6... 5526	0	10 0	
	3... 5414	0	5 0	13... 5451	35	0 0		22... 5489	0	15 6		6... 5527	1	0 0	
	3... 5415	0	13 6	13... 5452	0	2 6		23... 5490	0	5 0		6... 5528	10	0 0	
	3... 5416	1	0 0	13... 5453	0	2 6		23... 5491	0	5 0		7... 5529	0	5 0	
	3... 5417	0	2 6	13... 5454	0	2 6		23... 5492	2	0 0		7... 5530	0	17 0	
	4... 5418	2	0 0*	13... 5455	0	2 6		24... 5493	10	0 0		7... 5531	1	0 0	
	4... 5419	0	5 0	14... 5456	0	5 0		27... 5494	1	10 0		7... 5532	5	0 0	
	4... 5420	0	15 0	14... 5457	18	15 0		27... 5495	10	0 0		8... 5533	0	6 0	
	4... 5421	1	0 0*	14... 5458	5	0 0		27... 5496	0	2 6		8... 5534	3	14 1	
	4... 5422	5	0 0	14... 5459	1	0 0		28... 5497	1	0 0		8... 5535	1	0 0	
	4... 5423	2	0 0	15... 5460	1	0 0		28... 5498	0	10 0		8... 5536	1	0 0	
	4... 5424	2	0 0	15... 5461	2	0 0		28... 5499	0	10 0		8... 5537	0	14 0	
	4... 5425	5	0 0	16... 5462	0	2 6		29... 5500	2	0 0		10... 5538	0	5 0	
	4... 5426	0	5 0	16... 5463	0	10 0		29... 5501	1	2 0		10... 5539	20	0 0	
	4... 5427	0	2 6	16... 5464	1	0 0		30... 5502	0	5 0		10... 5540	10	0 0	
	6... 5428	3	0 0	16... 5465	0	2 6		30... 5503	2	0 0		10... 5541	35	0 0*	
	6... 5429	7	0 0	17... 5466	0	10 0		30... 5504	0	17 6		11... 5542	3	0 0	
	6... 5430	2	2 0	17... 5467	0	5 4		30... 5505	4	14 0		11... 5543	0	10 0	
	6... 5431	2	0 0	17... 5468	0	10 0		30... 5506	0	10 0		11... 5544	0	10 0	
	6... 5432	0	10 0*	17... 5469	2	0 0		30... 5507	2	0 0		11... 5545	3	4 6	
	6... 5433	5	0 0*	17... 5470	0	10 8		30... 5508	2	10 0		11... 5546	1	0 0	
	7... 5434	0	5 0	17... 5471	1	0 0		Aug. 1... 5509	6	5 0		11... 5547	10	0 0	
	7... 5435	2	0 0	17... 5472	1	0 0		1... 5510	20	0 0		12... 5548	1	1 0	
	7... 5436	100	0 0	17... 5473	0	16 0*		1... 5511	1	0 0		12... 5549	3	0 0	
	7... 5437	0	5 0	17... 5474	1	0 0*		4... 5512	1	0 0		12... 5550	1	0 0	
	7... 5438	4	3 0	18... 5475	15	0 0*		4... 5513	2	0 0		12... 5551	1	0 0*	
	8... 5439	5	0 0	18... 5476	1	0 0		4... 5514	1	1 0		12... 5552	5	0 0*	
	8... 5440	5	0 0	18... 5477	5	0 0		4... 5515	10	0 0		13... 5553	5	0 0	
	8... 5441	1	0 0	18... 5478	1	0 0		4... 5516	10	0 0*		13... 5554	0	1 0	
	9... 5442	2	0 0*	20... 5479	0	5 0		4... 5517	2	0 0		13... 5555	0	3 0	
				21... 5480	1	0 6		4... 5518	10	0 0		13... 5556	1	11 7	
Carried forward	£212	0	9	Carried forward	£372	0	11	Carried forward	£596	8	6	Carried forward	£658	7	6

* Special Funds.

GIFTS IN KIND: July 8th (6), Dust-cloak and two garments; July 14th (7), parcel of old linen; July 15th (8), box of bottles, old linen, etc.; August 7th (9), 60 copies of "The Life Story of Salim"; (10) gold bracelet; August 14th (11), parcel of linen, etc., for Tripoli; August 15th (12), a large quantity of ooloo (toothache mix ure) and desk; August 21st (13), parcel of illuminated texts for missionaries; August 25th (14), case of bottles and old linen; August 28th (15), parcel of old linen.

The above List contains two months' Donations.

Council.

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.
Assistant Secretary, WILLIAM T. FLOAT.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.
Hon. Deputation, EDWARD L. HAMILTON (*Late of Tangier*).

Bankers, LONDON AND COUNTY BANKING COMPANY, 21, Lombard Street, E.C.

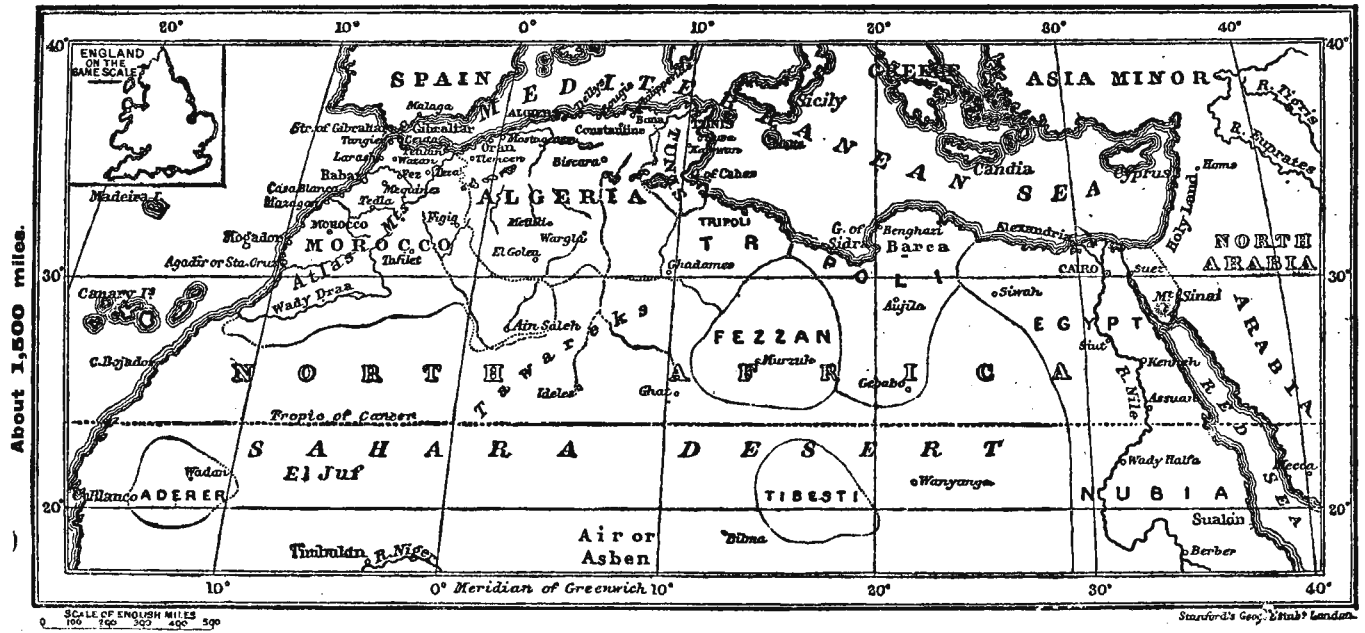
Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO., 1, Finsbury Circus, E.C.

Referees.

REV. WILLIAM ARTHUR, Clapham Common, S.W.
SIR ARTHUR BLACKWOOD, K.C.B., Shortlands, Kent.
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W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.
REV. C. H. SPURGEON, Upper Norwood, S.E.

About 3,600 miles across:



Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Constantine.		Tunis.	
Dr. T. G. CHURCHER ..	Oct., 1885	Miss E. HERDMAN ..	Jan., 1885	Miss L. COLVILLE ..	Apr., 1886	Mr. G. MERCADIER ..	Sep., 1884
*Miss B. VINING ..	Apr., 1886	Miss M. COPPING ..	June, 1887	Miss H. GRANGER ..	Oct., 1886	Mrs. MERCADIER ..	Sep., 1887
Miss S. JENNINGS ..	Mar., 1887	Miss I. L. REED ..	May, 1888			Miss GRISSELL ..	Oct., 1888
Miss M. C. LAMBDEN ..	May, 1888	Miss R. J. FLETCHER ..	May, 1890	Algiers.		Miss A. A. HARDING ..	" "
Mr. J. J. EDWARDS ..	Oct., 1888			Mrs. Lambert's Home.		*Miss M. F. HARRIS ..	" "
*Mrs. H. BOULTON ..	Nov., 1888	ALGERIA.		Mr. W. G. POPE ..	Feb., 1891	*Miss R. JOHNSON ..	Oct., 1889
Miss M. ROBERTSON ..	Oct., 1889	Tlemcen.				Miss A. CASE ..	" 1890
Dr. C. L. TERRY ..	Nov., 1890					Dr. C. S. LEACH ..	June, 1891
Mrs. TERRY ..	" "	Mascara.				Mrs. LEACH ..	" "
Itinerating—				Djemaa Sahrdj,		DEPENDENCY OF TRIPOLI.	
Mr. W. SUMMERS ..	Apr., 1887	*Mr. M. H. MARSHALL ..	June, 1887	Miss M. YOUNG ..	Feb., 1891	Tripoli.	
Spanish Work—		*Mrs. MARSHALL ..	Mar., 1888	Miss E. SMITH ..	" "	Mr. G. B. MICHELL ..	June, 1887
Mr. N. H. PATRICK ..	Jan., 1889	*Miss R. HODGES ..	Feb., 1889	Miss L. GRAY ..	" "	Mr. H. G. HARDING ..	Feb., 1889
Mrs. PATRICK ..	Sep., 1889	Miss A. GILL ..	Oct., 1889	Miss E. E. SHELBOURNE ..	" "	Mr. W. H. VENABLES ..	Mar., 1891
Miss F. R. BROWN ..	Oct., 1889	Miss A. E. WYATT ..	Feb., 1891			Mrs. VENABLES ..	" "
Casablanca.		Mostaganem.		Kabyle Work.		NORTH ARABIA.	
Miss J. JAY ..	Nov., 1885	Mr. F. CHEESEMAN ..	Jan., 1886			Homs.	
Mr. C. MENSINK ..	Oct., 1888	Mrs. CHEESEMAN ..	" "	Mr. E. CUENDET ..	Sep., 1884	Mr. S. VAN TASSEL ..	Nov., 1886
Miss A. K. CHAPMAN ..	Oct., 1889			Mrs. CUENDET ..	" 1885	Mrs. VAN TASSEL ..	Mar., 1891
Dr. G. M. GRIEVE ..	Oct., 1890	Cherchel.		Miss J. COX ..	May, 1887	Damascus.	
Mrs. GRIEVE ..	" "	*Mr. A. V. LILRY ..	July, 1885	Miss K. SMITH ..	" "	Mr. J. W. HOGG ..	Mar., 1891
Tetuan.		*Mrs. LILEY ..	Apr., 1886			Mrs. HOGG ..	" "
Miss F. M. BANKS ..	May, 1888	Akbou.		Mr. A. S. LAMB ..	Oct., 1883		
*Miss A. BOLTON ..	Apr., 1889	Miss L. READ ..	Apr., 1886	Mrs. LAMB ..	" "		
Miss E. GILL ..	May, 1890	Miss H. D. DAY ..	" "				

* At present in England.