

NORTH AFRICA.



VILLAGE OF EL-MASLOUB, KABYLIA (see p, 20).

The Acceptable Year of the Lord, And Our Work in it.

"So teach us to number our days that we may apply our hearts unto wisdom."—Psalm xc. 12.

Along the river of time we glide,
The swiftly flowing, resistless tide ;
And soon, ah ! soon, the end we'll see—
Yes, soon 'twill come, and we shall be
Floating, Floating
Out on the sea of Eternity.

Improve time in time while the time doth last,
For all time is no time when the time is past.



ANNO DOMINI Eighteen Hundred and Ninety-two reminds us that the "Acceptable year of the Lord" is drawing quickly to its close. Scripture tells us that it is to be followed by another period designated "The day of vengeance of our God." How ought we to be influenced by remembering the shortness of the remaining period during which the evangelization of the world is to be accomplished ?

Undoubtedly we should manifest increased energy and diligence in fulfilling the Lord's command to "Make disciples of all nations." But sometimes the proverb, "The more haste the less speed," is true.

We have been often struck at the great increase of Christian organization and work at home during the last few years, but at the same time seem to have noticed that the results have been comparatively poor. Have we

increased quantity at the expense of quality? Can we discover any reasons for this comparative unfruitfulness? Probably the causes are many. May not one of them have been that we have underrated the depravity of human nature, and so relied unduly on human agency? When one has been defeated and nonplussed again and again, and when promising inquirers have proved only stony or thorny ground hearers, we begin to feel that, however important the human agency may be in Christian work—and let none underrate it—after all, we are, and must be, cast upon God for success. Have not the past ten or twenty years been remarkable rather for new methods than for prayer and faith in God? May not our eyes often have been almost unconsciously drawn away from God and His power and grace to some “new departure,” thus grieving the Lord and bringing leanness into our own souls and work.

Another cause of unfruitfulness may have been that every year our civilization becomes more highly organized, and life is spent at a higher speed and at more pressure than before. This is calculated to fill the mind with a multitude of objects, and thus to edge out Christ. Then losing sight of Him we fail. We cannot alter the age in which we live, and can only expect everything to move on with increasing rapidity. We cannot guide the stream, but, by God's grace, we may be enabled to steer our frail boat between the rocks that stud the current, so that instead of being wrecked by the rapids they may shoot us onward toward the goal of our endeavour.

We may make more haste, therefore, in extending Christ's kingdom if we cease to do any work which interferes with proper prayerfulness, or occupies us at the expense of neglecting Christ. We shall probably be better engaged in glorifying God in the circumstances in which He has placed us rather than in striving to alter them. Let then our increased earnestness and diligence in the new year be directed, first, to doing spiritual work of higher quality even though at the cost of decreased quantity. The Mission fields, by their spiritual darkness and abounding opportunities, cry louder and louder for labourers and all that is involved in prayer, wisdom, and money for their guidance and support. Let us not, however, be tempted thereby to work when we ought to worship, to preach when we ought to pray, or to stir feeling when we should be stirring faith.

To sum up all our wants in one: WE NEED MORE OF GOD in this new year. And He will be found by those who seek Him diligently. As we worship Him we shall learn to work for Him. As we pray to Him we shall learn to preach for Him. As we have faith in Him we shall learn to know Him, and understand His deep compassion for those who know Him not. May our increased energy and diligence during the remainder of “The acceptable year of the Lord” be Godward, and it will bear fruit manward.

Notes and Comments.

MISS BANKS has, we regret to say, been suffering much pain of late, resulting from a large abscess having formed on her neck. She is now in Tangier for a time, that she may be more immediately under the care of the doctor.

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TO SUBSCRIBERS.—With this first number for 1892, we have, according to our usual custom, enclosed an “order form,” as a notification to our friends that the annual subscription for our monthly record, NORTH AFRICA, is now due. The form contains a list of the various missionary publications issued by us, any of which we shall be pleased to send our readers at the prices mentioned. The Annual Volume of NORTH AFRICA for 1891, which is now ready, has been slightly reduced in price, and can now be had at 1s. 6d. and 2s. 6d. each. Orders should be sent either to Messrs. Partridge and Co., or the office of the Mission.

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ILLUMINATED TEXTS.—Will our friends kindly make known to *their* friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, from 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.

MARRIAGE.—On Thursday, November 19th, at H.B.M. Consulate, Tangier, Mr. C. Mensink to Miss Edith Gill, both of this Mission. Mr. and Mrs. Mensink have returned to Tetuan to continue their labours for God. Also on Wednesday, December 2nd, at Gibraltar, Dr. T. Gillard Churcher, Medical Missionary in Morocco, to Miss Maggie Robertson, of Hope House, Tangier.

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PRAYER MEETING.—A meeting for united prayer on behalf of this rapidly-extending work is held at 21, Linton road, Barking, every Friday afternoon at four o'clock. A convenient train leaves Fenchurch Street at eight minutes past three. We should be greatly cheered by the occasional visit of friends. Tea is provided at the close of the meeting.

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DAMASCUS, during the last few weeks, has been visited with a severe scourge in the shape of cholera, which has carried off many hundreds of the inhabitants. A cordon has been drawn around the city by the Turkish troops, which makes it difficult to obtain news. In the last letter received from Mr. and Mrs. Hogg, we were glad to learn that, after many vexatious delays, they had secured part of a house in a healthy quarter of the city, and through the Lord's goodness, had been so far preserved from the plague. Later news tells of the arrival of a little daughter, and that mother and babe are doing well.

DEPARTURES.—Mr. and Mrs. Cheeseman, with their children, left London on the 14th November for Algeria, *via* Marseilles, reaching Mascara, their former sphere of labour, on the 27th of that month.

Miss K. Aldridge and Miss Robson sailed on Thursday, December 17th, in the P. and O. steamer *Carthage* for Gibraltar and Tangier. The former, who is a trained nurse, will shortly take over the nursing department at the Tulloch Memorial Hospital. The latter goes to Casablanca to superintend the housekeeping at the Mission House there.

Miss Rachel Engall, of Highgate, also went out a few weeks since with Mr. and Mrs. Liley, with a view to prepare herself for future work among the Mohammedans. She is supported by her friends.

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THE NORTH AFRICAN CHURCH.—With the present number we commence a series of brief chapters on the History of the Christian Church which existed on the northern shores of this continent in the early part of the Christian era. We trust it may be used of God in calling forth prayer and sympathy on behalf of the Berber race, the aboriginal inhabitants of the land.

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ARRIVALS.—Mr. W. Summers, of Tangier, who has just returned from a journey in the interior of Morocco, and Miss R. Fletcher, from Fez, arrived in England on Saturday, December 5th, per P. and O. steamer *Victoria*.

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PARCELS FOR MISSIONARIES.—For small consignments the Parcel Post is in operation to most of the towns where missionaries are residing at the undermentioned rates of postage.

	s.	d.
Tangier Under one pound	0	8
For each pound or fraction of a pound additional to 11 lbs.	0	5

Casablanca Not exceeding 3 lbs.	2	3
Exceeding 3 lbs. but not exceeding 7 lbs.	2	10
To all parts of Algeria. Not exceeding 3 lbs.	1	9
Exceeding 3 lbs., but not exceeding 7 lbs.	2	2
Tunis and Tripoli, Barbary. Not exceeding 3 lbs.	1	10½
Exceeding 3 lbs., but not exceeding 7 lbs.	2	3½

Parcels up to 40 lbs. will also be conveyed by the Compagnie Generale Transatlantique, 5, Gracechurch Street, E.C., to all North African ports at a uniform charge of 10s. 6d., but the value of such parcels must not exceed £4.

The *minimum* charge for packages over 40 lbs. is one guinea, but in the case of these larger consignments friends would do well to put themselves in communication with the hon. secretary of the mission, who will gladly give advice and assistance.

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NORWOOD SALE OF WORK.—Our cordial thanks are due to Captain and Mrs. Clay and friends at Norwood and elsewhere for their co-operation and kindness with regard to the sale of work held on December 15th and 16th. The results so far (about £65) would probably have been larger had not the weather on the first day proved inclement. As a consequence many excellent, useful, and ornamental articles remain unsold. We have thought over many ways for disposing of the remainder of our kind friends' handiwork, and we would hereby suggest that some one or more hearty supporters of the Mission should arrange for another sale shortly. It may be that none would care to undertake the selling of the whole of what remains between £40 and £50 worth of goods, but several might be willing to arrange for the disposal of parcels from £5 to £10 or more in value. The following are some of the articles in hand-woollen and knitted goods: Clothing for children, dolls, Moorish pottery, embroidered work, etc.; English paintings, both water colour and oils; books suitable for Christmas, various fancy articles, etc. Please to communicate as soon as possible with Mrs. Soltau Eccles, 100, Church Road, Norwood.

Historical Notes.

THE EARLY CHRISTIAN CHURCH IN NORTH AFRICA.

INTRODUCTION.

AFRICA, prior to the days of which we are about to write, was only the name for a small province on the northern coast of that continent, now known as Tunis, and about the same size as the present limits of that regency. In the days of Christ the name was used to designate all the western part of Northern Africa, from Tunis to the Atlantic Ocean; but as time went on we find it used in a still more extended sense, until from being the name of a single province it has come to signify the whole continent.

North Africa was known to the Romans at a very early date, principally on account of its great fertility. Protected from the keen north winds by 500 miles of sea, and from the burning sirocco, or desert wind, by the lofty chain of the Atlas Mountains, it enjoyed then, and now, a climate far superior to any of the southern countries of Europe; added to which its extensive forests of olive, palm, fig and orange, and its deep rich soil, made it an object which Rome was not slow to perceive would be greatly to her interest to possess, and which ultimately led to the Punic Wars.

North Africa possesses more than a passing interest to the student of history, for here we are at once upon classic

ground. It was here, according to Virgil, that Dido cheated the Barbarian monarch with the ox-hide; it was here that Æneas landed, and here was the home of Hannibal; in fact, much of its secular history is intimately bound up with that of Rome. It is not, however, our intention to deal with the political and secular aspect of this country except so far as shall be necessary to elucidate our remarks on its ecclesiastical history. To us, as Christians, this land is especially full of interest from the fact that, during the first century of the Christian era, it is so linked with the facts recorded in the New Testament, many of its inhabitants being associated, more or less closely, with the evangelistic labours of the early Church.

CARTHAGE.

Long previous to the time at which our history properly commences, there had existed in "the Province of Africa" a large and important city called, in ancient times, Kirjath-Hadeskath, but better known as Carthage. Its founder, Dido, being a Sidonian princess, soon attracted others from the same locality, and thus in time Phœnician colonies became formed along the whole northern shore of the continent. The position of Carthage—on a peninsular a few miles from the present city of Tunis, possessing, in addition to a large harbour, a fine bay into which ships might sail and there ride safely at anchor—was in a marked degree favourable for the development of an extensive commerce, and the Carthaginians were for centuries both wealthy and prosperous.

Although we speak of its inhabitants as Carthaginians, there

were in reality several races comprised in this ancient state, the most numerous and powerful of which were Phœnicians. Their energy and enterprise were most conspicuous. Not only are they credited with being the inventors of the alphabet, glass, and dyes, but they were perfect masters of the art of shipbuilding, and Phœnician galleys were found in all parts of the Mediterranean.

DEITIES WORSHIPPED.

The gods worshipped at Carthage afford another proof of the origin of its inhabitants. Both Baal and Astaroth, or Astarte, the chief deities of the Sidonians were here installed as the male and female powers of nature, and these, invested with various supposed attributes, were worshipped by the majority of the people with many debasing rites and ceremonies.

These Tyrian colonists had also been accustomed to witness in their own land the worship of Moloch, with its horrible spectacle of human bodies laid as sacrifices upon the altars of their idols. The worship prevailed not only in Tyre and other places on the eastern shore of the Mediterranean, but among all the Aramean nations, and in connection with it the same barbarous practices were carried out by the Carthaginians as were customary elsewhere, many of the noblest children in their land being condemned to the fire or the knife.

During times of peace substitution was allowed, and the offspring of slaves were frequently immolated in place of the heirs of more distinguished families, but when pestilence overspread the land, or the State was unsuccessful in war, the privilege of providing substitutes was withdrawn and victims selected from the highest ranks were consigned to a cruel death.

Diodorus relates that on one occasion, the Carthaginians, finding themselves overpowered by a foe, suspected that this reverse to their arms was probably occasioned by undue substitutions having taken place, and ordered that 200 children of exalted birth should be offered up without delay; but as this was not considered sufficient to appease the anger of the god, 300 individuals whose consciences accused them of neglect in their pious duties, offered themselves as a sacrifice in order to make a fuller atonement for the sins of the people.

There was no distinct order of priests, however, in Carthage as in Egypt and other places, but the duties of the priesthood seem to have been discharged by the highest persons in the country. All matters of State were intimately connected with religious ceremonies, and it is not improbable that magistrates, in addition to their civil power, were also invested with religious authority, and directed the people on all great occasions.

In our next paper we hope to deal with the origin of the great Berber Race.

(To be continued.)

SOME REASONS FOR WISHING TO BE A FOREIGN MISSIONARY.

THE following was sent us some time since by one on whose heart God had laid the needs of the perishing Moslems. We insert it, hoping it may be helpful to others who are thinking of devoting their lives to mission work abroad.

1. Because Jesus said, "Go ye into all the world and preach the Gospel," I am responsible for my share in that command.
2. Because England is crowded with Christians and Bibles, while millions in heathen lands are dying without ever having heard the Gospel once.
3. Because multitudes are crying out earnestly for teachers to come and tell them the joyful news.

4. Because I love Christ and have known the joy of trusting in Him, and wish others to know the same happiness.

5. Because there is none other name given among men whereby they can be saved but the Name of Jesus, and how can they believe unless some one goes to tell them of that Name?

6. Because I believe God has called me to go, and has been preparing me by trial and sorrow, so teaching me patience and meekness, and weaning me from all earthly objects.

7. Because my beloved mother would have gone if she could, and she prayed for Africa, and wept for Africa, and thought about it on her dying bed.

8. Because God has made it possible for me to leave home now, and not before.

9. Because He says, "I am with you." "Go in this thy might."

Algeria.

SOME OF OUR ARAB FRIENDS.

JOTTINGS FROM THE JOURNAL OF MISS H. D. DAY (CHERCHEL). THERE has been *so much* to write about. The Lord's dealings with ourselves alone would fill pages; ah! it is worth being out in a foreign land for the Gospel's sake, away from earthly friends, to be thrown on God for everything, to see Him supply our needs and put forth His arm to deliver, to belong to God, to feel we have a peculiar claim on Him, to be able to glory in His sufficiency, to get on the mountain top, only Satan does not like us to get there and comes with his evil suggestions. "You are an unprofitable servant, of what use all these efforts if no man give ear to Christ's call." Yes, we often long to do greater things, to preach Christ to crowds of wondering listeners, see men converted and believers baptised in a day, but this is apparently not God's way; there must be the ploughing of the hard ground before the sowing and the reaping. He whispers, "Not unprofitable, dear child, if you are faithful in the little, 'all things to all men,' a doctor to the sick, a teacher to those who thirst after knowledge, a comforter to the sorrowing, a seamstress, a servant to those in need, only *faithful*." When some influential friend says in a difficult undertaking, "You may count on my support," what assurance the words can give. But here our Lord Jesus Christ says, "All power is given unto Me in heaven and in earth, go ye therefore and teach all nations."

SICKNESS AND DEATH.

So many, many people have been sick during the intense heat, and it has given us extra visiting, as we must see the sick ones every day. The death rate is higher than it has been for years among the Arabs, and every day the low chant of the Roman Catholic priests, and the steady tramp of passing feet beneath our windows tells us that another soul has passed from time into eternity, yet the ungodly continue in their wicked ways, unheeding the solemn warning:

"Room for pleasure, room for business;
But for Christ the crucified
Not a place that He can enter,
In the heart for which He died."

We have been saddened by the death of a next door neighbour, a young Arab. The history of the family is a very sad one. They are in easy circumstances, the children unusually intelligent and lovable, but all in delicate health. Six months ago the eldest son, a fine young man of twenty-five, died after seven months' illness; during his sickness they lost his little

sister, then the second brother became ill and died last month. We had only spoken to him once or twice, but his sister had been coming to our house with several other young girls, and accompanied by a younger brother of eighteen, Hamed.

A day or two after the death of the second son, we went into the house to enquire how they were, and to our dismay found our boy lying on a mattress very pale, his mother a sweet, sad woman, sitting by him rocking herself, the tears streaming down her cheeks and chanting over and over again "Is it thus thy will, O Lord, to take my three children, my two beautiful boys, the delight of my eyes, and now Thou art not yet satisfied, O Lord, Thou dost want this one too." We could just have sat down and cried too with this poor, broken-hearted mother, but we had other work to do. Immediate action was needed if this boy was to be saved. We reasoned with the mother, and having ascertained his symptoms, we thought a change of scene would be good for him, and invited him to come up to our rooms and sit a little while in the arm-chair. For a few days we kept him almost constantly with us, and ordered him cod liver oil, looked after his food, and made him flannel shirts to wear. He got better and we hope he will gain strength for the winter. Before his sickness he had been reading the New Testament with us, and I had helped him with his French. We still keep him about us a great deal, reading or writing, seeing him at least once a day that we may detect any signs of going back, as we are much afraid one lung is not sound.

While we had him in one room a little girl was in another ill with intermittent fever. We visited her home and found father and mother and this child also, lying ill in one small room. We had the child carried to us and made up a bed for her. She is one of the brightest of our Sunday-school class. Only ten years old, perhaps not that. She had got a place to mind a baby, and her mistress told us all day long she kept him quiet singing to him of Sidna Aisa.

VISIT TO A SAINT'S TOMB.

Yesterday a nice breeze tempted us to accept the invitation of some of our Arab friends to join them in an excursion to a "marabout," about an hour and a half's journey in the mountains, though we did not carry out the whole plan proposed, that of staying the night there with them. We borrowed a donkey and mounted it in turns, which not only helped us along, but with his antics made the way seem shorter. There were several families comprising the group, in all between fifty and sixty people. The outing was in honour of the two sisters of the Cadi, who have come to stay a few weeks in Cherchel, and we wanted to get friendly with them, and known as "Sidna Aisa" people in view of future visits to their towns. The work is so much easier if we have even one house to start with.

Leaving Cherchell at half-past three, we found we should have a good hour to spend with them before we must start for home, and as soon as we got into the "marabout" they entreated us to sing to them. We consented if they would all be seated and keep silence, explaining that we sing to God and His words must be treated with reverence. It was a touching scene this koubba consecrated to prayer for a Mohammedan saint now crowded with people eagerly asking us to sing these words which tell of the true Saviour and His love. Hymn after hymn we sang, some twenty of the young girls and children joining us, and the place rang with the praises of Jesus. More than fourteen centuries have passed since His praise went up from that spot. A curious thing was told us by one of the men who had charge of the food, that this "koubba" is supposed to date back to the time of the Lord Jesus, but we can hardly believe it to be so unless the present "koubba" was built by the Arabs over an ancient Christian tomb.

MISS TROTTER IN ALGIERS.

From a circular letter of Miss Trotter's, sent to friends in England, we extract the following interesting particulars of her efforts to reach the Arab and Kabyle lads and girls with the message of the Gospel.

Oct. 11th.—We arrived home on Friday afternoon—it seems such a time that we have been away, though it is only just six weeks.

We have come back so strong and well.

Our first visitor yesterday was a man from Blidah—strange, for Blidah has been in my mind the last few weeks as possibly the next place to begin work in. To-day, boys have been here in detachments, having heard in the market that we were back. Mahomed Ben Ali, one of our favourite boys, has been so ill; he has shot up quite a head in these few weeks, and can only totter a few steps in his great burnous, and sit in the sun, his face like a ghost; we hardly knew him.

We don't think Ahmed is happy; he finds life in a Mohammedan household very complicated and difficult, and I am afraid he is contenting himself with trying to influence those with whom he is *not* living. He is full of the case of a Jew whom he is doctoring for a sprained foot. His remedies were striking. "I scratched the skin with a knife and held burning cotton-wool over it, and then I tied it up very tight in cloths dipped in flour and eggs and herbs. It hurt him very much, but he was very pleased. I told him 'See, I do this for you, though you are a Jew and killed Sidna Aisa!'"

15th.—The Blidah man has brought two or three others for medicine. He has left now, but one of these others comes regularly to read. He is a great giant of a man from Tangier, who says he wants to learn "the road of Jesus."

18th.—The Sunday boys began to get together to-day, and a bit of lovely cheer came. Mahomed Ben Ali had managed to creep here, and Miss Cox, who is staying with us for a day or two, had a talk with him in Kabyle, and is very hopeful about him. She asked him, "Do you believe in Sidna Aisa?" not expecting any very definite answer, but he replied "Yes; it was not in this room, it was in the other room." On being questioned as to what he meant, it seems that it was one Sunday evening last summer that he settled the matter—the evening when we asked those who wanted to be Christians to return at night, and he and three or four others came. He seemed very definite and clear. It is a seal on trying to bring them to the point.

Mahomed el Kebir (another of K. S.'s special boys) has his face toward the light too, though he is not so far on as the other—a sweet little serious face it is at the class, as he looks out from under his great hood. Mahomed Ben Hamid, the big Kabyle lad whom we were hopeful about in the summer, is still away in Kabylia.

25th.—We are thinking what to do for our dear Sunday boys. It seems best that M. Cuendet should take the Kabyle boys, for it is roundabout to teach them through Arabic. We are getting him to take the class for these next two Sundays, and then we must somehow divide.

M. Cuendet is giving capital help with the night school boys. Several men come now, one among them, a young Biskrian, with such a bright face—dark penetrating eyes, and white gleaming teeth and a general shiningness of expression. M. Cuendet gives the address at the end in French as being the joint language of the hearers, for they are half Kabyles and half Arabs, and this Biskrian translates into Arabic for those who do not understand French, and does it with a deal of spirit, never softening anything down.

K. S. has had some reaping also among her little French girls. There are four now who seem really to have given themselves to Christ, besides three little sisters who have left for France.

The little Arab girls are much on my mind, they listen with such wistful, eager faces, and remember far better than the women, but we cannot get them together as we can the boys. All the missionaries round find sewing-classes the best way, but I would rather do without that if possible. We want to

8th.—It has been true "give and it shall be given you!" M. Cuendet had the Kabyles and we had twenty-four Arabs—three or four of them grown up, or nearly so. We cannot say how they came except that God sent them.

Mr. Summers. Miss Fletcher. Miss Chapman. Dr. Grieve.
Mrs. Boulton. Mr Patrick. Mr. Edwards. Mrs. Grieve.
Miss Meyerheim.



Miss Brown. Mrs. Terry. Mrs. Patrick. Miss Greathead. Miss Vining.
Dr. Terry. Mrs. Churcher. Dr. Churcher. Miss Lambden.

GROUP OF MISSIONARIES AT TANGIER, MOROCCO. -

find a house among those which we visit where we should be allowed to bring in neighbours' children.

Nov. 3rd.—We have settled to-day that we give over to M. Cuendet our Kabyle boys, while we only let in Arabs. Out of the average of sixteen or seventeen that have come these last Sundays, only two or three are Arabs, so we shall try and collect some more this week.

13th.—We have the dearest little Kabyle child to see after. It has a terribly diseased foot, which one or other of us goes every day just now to dress. It is such a touching little creature—it waives everybody off and takes off the bandages and dressings itself, and replaces the fresh ones, though it is only four years old, and when all is finished it puts its arms round our necks and kisses us.

Morocco.

IN VILLAGE AND HOSPITAL.

Miss Jennings has been busily occupied in many ways since her arrival in Tangier. In a central station like Hope House, where a variety of work is undertaken, an efficient worker is always in demand. During the last few weeks Miss Robertson being overdone and needing rest and quiet, Miss Jennings kindly undertook the Hospital work *pro tem*. The following extracts from her diary will be read with interest:—

ACCOMPANYING FELLOW-LABOURERS.

October 7th.—Miss Herdman left us on Monday for Fez. It has been a time of real pleasure and blessing to have her among us, her zeal and untiring energy are most inspiring, to me, at least. It was a privilege to accompany her out to Burreseau, a hill village thirty-five miles from here, where we met the three sisters from Fez awaiting us, and spent a night encamped with them. Rising at four, by lantern-light, the next morning, we prepared for our journey; at six bid farewell to each other, and before half-past, in the delicious clearness and quiet of the first hour after sunrise, Miss Fletcher and I turned our mules' heads down the hill towards the north-west, while the Misses Herdman, Copping, and Reed guided their steeds in a south-easterly direction over the low range of hills towards Fez, that great Mohammedan stronghold which they hoped to reach by Saturday, and in a short time to enter upon a fresh winter campaign for God, seeking the salvation of souls and healing of bodies. The Master goes before, and with them, therefore, it shall be well.

The return journey of thirty-five miles we accomplished in eleven hours, including one hour for the mid-day meal, of which we partook in the shade of a fig-tree on the river's bank, and shared our refreshing sweet melon and bread with other tired travellers who were resting while their animals enjoyed the cool stream. Just a few minutes' talk of Christ and salvation I had with these Moors, our little food gift having prepared the way for the attentive hearing of the Gospel words, and then we remounted, reaching Tangier an hour before sunset.

INSECURITY OF LIFE.

10th.—Very few women at the Medical Mission this morning. One poor old mother told me a sad story of her only son who was in prison in Tangier for stabbing to death his wicked wife, and he cannot be released except by payment of a large sum.

Helped Miss Brown at the town dispensary this afternoon, we had so many patients, we did not finish till 6 p.m.

11th.—I went with Miss Robertson to the Marshan village to see poor Absalom, an out-patient, who was stabbed in the chest some ten days since by another Moor, probably on account of some blood feud. Having no wife his two sisters who live opposite, take care of him.

MORE DEPARTURES.

12th.—Our three Tetuan sisters left us to-day. It has been good to have them with us these last five days. Pouring rain descended for the best part of the morning after they left, but as the sun shone out in warmth in the afternoon they would probably be nicely dried ere they reached the fendak (native caravansarai) in which they intended to spend the night. It is little protection from rain one can get when travelling on the top of a laden mule.

14th.—Went in the afternoon to see the wounded man in

our village across the Marshan, his sister having been to us in the morning with the news that hæmorrhage had started afresh from the wound. He greeted me with the words "I am dying, I am dying!" No dressing would he keep on his wound. He was evidently in fever, but not having my thermometer with me, I was unable to take his temperature. After tea I returned and found he was 102°6'; gave him 10 grs. of quinine, and tried to reassure him. As I spoke of salvation in Christ alone, he, in an undertone, repeated sentences from the Koran, as an antidote, I suppose, against my heterodoxical words. I told him we should pray to God to restore him, and he raised no objection. May God's Spirit work in his poor bigoted heart.

ROBBING THE MEDICINE CUPBOARD.

Thursday, 15th.—Last night, when giving the evening doses to the patients, I found that a large bottle of freshly-made tonic had disappeared. It served for four patients. We hunted for it upstairs and down, when at length a patient informed me that the man from the corner bed, who had "dismissed himself" that afternoon, had taken the medicine (he being one of the four recipients); that he had gone to my drawer in the ward, taken the key, and stolen the bottle from the medicine cupboard. Fortunately, he had taken the right one, and I remembered that he had particularly asked me in the morning if that was his medicine. It is to be hoped he will not take it all at once!

The wounded man is very low and weak this morning.

Doctor to-day tapped our dropsical patient for the second time since he came to us.

SO THEY PASS AWAY.

16th.—Absalom, the wounded man, died yesterday, about noon. I was with him about three hours previously, and he looked very sadly, yet seemed still to have a good deal of strength, for he replied with energy to my words about Sidna Aisa being the only Saviour, trying to stop me by saying: "Haramee! haramee!" ("Wicked! wicked!"). And I came away feeling how hard such a case was to deal with, and yet it is just such cases as these, when the Light has entered, become as strong and zealous a follower of the True Prophet as in the past they were of the false, and I prayed it might be so with poor Absalom. But God withdrew his life, and whither has he gone? Oh, to have Christ's intense zeal in service here, for bodies and souls are dying all around.

26th.—Doctor Terry operated on a poor, elderly woman, whose son brought her to us a few nights since on a donkey, and we found them sitting in all the cold, driving rain on the ground outside the hospital, intending, no doubt, to stay till the morning. We brought them in, and gave them shelter in the covered court, and the donkey a standing-place under a tree in the garden. She has suffered for seven years, and can scarcely walk.

A SUCCESSFUL OPERATION.

28th.—Praise God, poor old Fatima seems out of danger! We were anxious yesterday, as her temperature was so high, and she herself kept saying she was "hopeless, or doomed to death," and her only companion—a sadly-diseased, younger woman—confirmed her in this statement. She is exceedingly grateful, and takes every opportunity of seizing hold of my hand to kiss it. I only wish intensely I could put her and her clothes into a carbolic bath; but such an awful novelty would, I fear, quickly frighten her to death. After the sad wickedness among these people, to me their awful filthiness is most trying. We are praying that poor Fatima may soon be well enough to care to listen to the words of Christ. Her old husband came in from their distant country home to see her this afternoon, and she greeted him with, "I am in Heaven." May they both, by God's grace, meet us there by-and-bye!

Tripoli.

MEDICAL WORK IN TRIPOLI.

By MR. H. G. HARDING.

SOME OF MY PATIENTS.

Sept. 21st.—I had a congregation of eight men this morning, to whom I read the story of Philip and the Eunuch, and although I laid particular stress on the fact that the eunuch's profession of faith was that Jesus was the Son of God, this statement evoked no opposition. When I had finished one old man, Ahmed by name, a frequent and promising attendant, urged me to go on, but as others showed signs of impatience, I promised him more another time. Afterwards I gave him a collection of texts embracing a full statement of the plan of salvation, and this, which was purely doctrinal, he pronounced to be much better than what I had been reading, which latter, he said, was only a "tale." Among the patients was one Gadoura, a man of high position, good family, and very well educated; I was glad to see him there, for he is fairly well acquainted with our doctrines, and though he believes himself proof against it, I am hoping to see in him some fruit of the Word.

22nd.—Among the patients was a young schoolmaster whom I found reading General Haig's tract on the Lord's second advent. Taking the opportunity I read and explained the tract, marking the difference between believers and unbelievers as regards that day. In this connection I, of course, spoke of the death of the Lord, which one man objected to; but nevertheless, they accepted all I said, professing that they believed every word of it.

The schoolmaster and a friend of his, also well educated, seemed to thoroughly grasp the doctrine set forth, but alas! even when one receives assent to such doctrines as are commonly repudiated by them, one cannot but feel how applicable are the Lord's words, "This people honoureth Me with their lips but their heart is far from Me."

LABOURING UNDER DIFFICULTIES.

30th.—For some days past I have not felt very well, and to-day I awoke with a splitting head-ache and a tongue like a piece of leather. I was very much inclined to say that I was not well enough to conduct the service with the patients; but the thought that the Lord might this very day have sent some one to hear the Word of Life at once banished any such idea, and I took up my Bible in dependence on Him. At the door of the waiting-room I met an old man whom I knew to be very devout and fairly well educated; he took his seat beside me and there were about half-a-dozen others present. I began to read John vi., but after about half-a-dozen verses my old friend (who, it seems has a Gospel) interrupted me by saying that he had read all about that, and proceeded to tell the story of feeding the five thousand, also the account of Jesus walking on the sea which immediately follows. Then he went on to explain that the only difference between our religions was that we did not recognise Mohammed, whereas they did, and further we said that Jesus died and then ascended, whereas they say He ascended without dying.

There I interrupted him, for, I said, that is as great a difference as possibly can be, all our religion depends on the death of Jesus: if He did not die we have no hope, no religion at all. While I was explaining this, some new arrivals came, amongst them the president of the town council, and two other learned men.

A LONG ARGUMENT.

Depending on the Lord, I began again to read where the old Arab left off, at the twenty-second verse, and read to the end

of the fortieth, he only interrupting me for an explanation of the verse "He that cometh to Me shall never hunger." When I read "Everyone that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day," I said that is our belief, and proceeded to explain fully the plan of salvation. But he would not admit that death came by sin. "What about the prophets," he said, "they have died?" "Yes," I replied, "and they were sinners." "What! do you mean to say that the prophets and apostles were sinners?" "Certainly they were among all men, and God says, 'All have sinned,' and 'The soul that sinneth it shall die.' To begin with, they were not prophets 'from their mother's womb' like the Lord Jesus. What about Moses in the house of Pharaoh—(Pharaoh is to them the personification of evil, and chosen companion of Satan)—and even afterwards he was not allowed to enter the land because of sin? What about David and his adultery, does he not in the Psalms confess his own wickedness? What about Solomon and his idolatry? They were all sinners, perhaps the good preponderated over the evil, but even one sin was enough to bring upon them the judgment of death," to which he replied, "God forbid, God forbid."

Then a new idea struck him, and he tried to make out that all sins committed before the call to apostleship were forgiven and done away with at their call. But I wanted to know how could God go back from His word, "The soul that sinneth it shall die," and I read several verses from Romans iii., and explained the doctrine of substitution; the Lord Jesus, the only sinless man, not needing to die for His own sins, died, nevertheless, for ours, and God accepted His death instead of ours.

But my old friend could not see this, "It was foolish," he said, adding, "God will deal with every man on his own account, and will not let me go free because someone else died instead. Was it," he asked, "reasonable; did it commend itself to my own mind?" I replied that it was not a question for my own mind to decide, and I did not know whether it was reasonable or not; what I did know was that God had said He would accept it. "To whom, and where, did He say so?" "Here in His book." "But that book is the work of your own intellect, who is the shiekh who wrote it?" "It is not the work of any shiekh or any man, it is the Word of God; true it came by the hand of the prophets—five books were written by the hand of Moses, there are the Psalms of David, the books of the Prophets of Israel, and of the Apostles of the Lord Jesus, but none of these wrote of themselves but by the Holy Ghost," and I referred to 2 Peter i. 21.

This ended the conversation, and, in spite of my headache, it was a treat, in the midst of the universal indifference and hardness of heart to get such a conversation with an educated and open-minded man. I have reported it fully, as I think friends at home will be glad to have some detail of the work here.

THE MEDICAL WORK INCREASES.

Oct 3rd.—This morning there were twenty-six patients capable of understanding the Gospel message, and as there were also some little children, it looks as though we should be busy this winter.

7th.—After seeing the patients at the surgery to-day I went to visit a man very ill with consumption, and had scarcely returned from his house when a well-to-do farmer called with his horse to take me to see a case in the country. I found the man suffering from a low fever, and soon supplied him with the requisite medicine, but as is usual when I go into the country, every woman in the house found she had something the matter with her, and seized upon the opportunity to see the doctor.

I also was taken to the house of a marabout to see a man who was ill there. I, of course, was thinking of my patient, and did not realise that I was in the presence of the holy shiekh

and so doubtless did not treat him with becoming reverence ; however, before I had done, I had the privilege of hearing him "prophesy," which he did in a very mumbling tone of voice, it was impossible for me to distinguish a single word, and I doubt whether the others did. I saluted the sheikh on my departure, but he did not acknowledge it. My patient, however, seems to be a marabout in embryo, having a decidedly weak intellect, which will, I expect, secure his recognition as successor to the old sheikh, and he was very vociferous in telling of the blessings which should be mine.

12th.—Between seven and eight this evening the man who took me out into the country to see a patient on Wednesday came again, and wanted me to go and see another man who was very ill. As it seemed a case of urgency, I went with him, and was able to relieve the man considerably, though I shall have to see him every day for some little time, which is rather awkward, as he lives about two miles off.

SPENDING STRENGTH FOR NOUGHT.

14th.—The only patients this morning when I began to read were two men, who certainly looked very unpromising subjects, still I thought I would try to make them understand. One seemed to pay attention and to comprehend, but the other kept speaking to him, and though I could not understand what he said, I gathered that he did not take in what I was saying, and inquiry elicited the fact that they knew scarcely any Arabic, being natives of Tarhona, a district where they speak quite a different dialect, and even the man who had been listening so attentively had scarcely understood a word of what I had been reading and saying. It was rather disappointing after all my efforts, but I began again, and in such simple words as they could understand, aided by our native servant, I managed to preach the simple Gospel. I only pray that they may receive it, and tell it to others in their own country.

TESTIMONY TO THE DEATH OF CHRIST.

30th.—My subject this morning was the death and resurrection of Christ. The preaching of the cross is to them that are perishing foolishness, and is worse than foolishness to the perishing ones here, but nevertheless our preaching must centre around that, that the power of God may overcome all ignorance and prejudice.

31st.—This morning I carried on yesterday's subject by reading Luke xxiv., pointing out the unmistakable identity of the One who was crucified with the One who appeared to the disciples, but I laid great stress on the words "ought not Christ thus to have suffered," showing how all was prophesied beforehand.

Nov. 2nd.—This morning I was led to choose Paul's sermon at Athens as a subject, where again the resurrection of the Lord is mentioned. A free conversation on the subject of resurrection followed, and one man told of a case, which however he would not vouch for, in which an Arab in the country here had come to life after he was buried ; another man gave it as his opinion that the man had only fainted, which I said was possible in such a case, but as regards the Lord, I told them the evidence was clear, that His death was real, because His blood was poured out.

4th.—I read the account of the Lord's rejection at Nazareth and reception at Capernaum (Luke iv. 14-38), especially contrasting the expressions, "Is not this Joseph's son?" and "I know Thee who Thou art, the Holy One of God." The people were exceedingly attentive.

7th.—This morning I read Heb. i. and part of ii. I felt doubtful about the reception such a very straight statement as Heb. i. 1 would have, but though there was no failure to understand what I said, and one old gentleman in particular was well aware of all that was meant, yet no objection was made, and as I went on to read the proof texts from the

Psalms, I was conscious of growing interest until the arrival, towards the end of a man whom I knew to be one of the chief of the Government spies, and his arrival seemed to throw a wet blanket on their interest.

I think, however, that recent experience goes to show that one need not hesitate to proclaim "the Cross" in all its simplicity even to bigoted Mohammedans ; it is still the "power of God."

EXTRACTS FROM WORKERS' LETTERS.

From Miss COPPING (Fez).

I have not much that is fresh to tell of the work here. The attendance of people who have received medical treatment has been as follows :—

June—Men	269
„ Women and Children.. .	571

During July we did not keep a record as we were expecting each week to go to Siffroo, but we continued the work. During August we only admitted women and children on Tuesdays, Thursdays and Saturdays, the attendance was in all 684. During September no record was kept, except from day to day from fifty to sixty usually attended, then we had to close for a time on account of the heat, and leave for the coast. We got back to Fez quite safely and just in time to escape the rains.

On the first women's day, one of our near neighbours sent her son to ask the porter if there were many people. When told that there were very few, he brought his mother who had for many years suffered from skin disease. When she saw us she was very polite, and said nice things to us—I often wish they would let their answers be just "Yes" or "No." Then she told me that all the neighbours had been spreading a report that the Christians had gone to their country for ever and ever. This was done to keep the poor people away. "Now," she said "if God would but keep them (the poor) in the dark about your return until I am cured!" This is the love they have toward the sick poor.

I am thankful to say that God has not kept them in the dark. Plenty of the poor country people are coming to us already ; they are so dirty. All who have lost sons or male relations in the war must not wash or change their garment, which consists of several yards of calico or muslin fastened with wooden pins. I was trying to persuade a young woman to wash her baby and his garment, for it was nothing but dirt that was killing him. She replied, "Has there not died to us enough of our men in the war that I should let him die also?" So I wash him myself every day.

It made me feel ill, as we rode out of Fez, to see twenty-five men's heads belonging to the revolted tribe nailed up by their ears over the gate, so that we had to ride under them. Many of the children of the Beni Matir tribe were sold in the Fez market as slaves, about the time we left Fez. A few days before we left, a man brought us back a large copy of the New Testament and Psalms that had been lent him four months before by Miss Herdman ; it had been well read by its appearance, except the Revelation. We did not see him, our man took the book from him and sent him away. Poor man, may he remember what he has read.

From MR. J. EDWARDS (Tangier).

I HAVE been camping out a little time in and around the Fundak district, where, with Mr. Badger and Mr. Geddes, we have been very kindly received by the mountaineers. We were able to reach several new villages, and to preach Christ to those who had never heard of Him before. The medicines dispensed by Mr. Badger and Mr. Geddes were a great attrac-

tion. The people came from distant villages to be treated for their complaints, some bringing eggs and chickens as a kind of payment, and to most of them we were able to say a few words. As for several days we were close to the Fundak, one of us visited the place every night; and as the people sat round their fires in groups eating their evening meal, we spoke to them of Christ and His love, of sin and its consequences. Some heard with pleasure written on every line of their faces; but some mocked, and extolled the name of Mahommed.

One evening we came across a group of soldiers on their way from Tetuan to Fez. It was some time before we could lead the conversation to the subject nearest our hearts; but when we were able, then, for fully a quarter of an hour, our soldier friends listened to the story of redeeming love. By this time it was the hour to close the gate for the night; thus we retired to our tents, believing God would bless His Word to their souls.

VIEW FROM OUR TENT DOOR.

On Sunday, October 4th, the sun rose in majestic splendour, and ushered in a calm and peaceful Lord's Day morning. As the day wore on, it became hot, but not uncomfortably so. We were surrounded by hills all richly covered with green shrubs; the outlines of these hills stood out boldly in the distance, here and there relieved by some high peak or jagged ledge of rock all grey with age. A cluster of white-washed huts or a few scattered olive trees would stand out in strong relief to the prevailing green, while from the villages tall columns of thin, slate-coloured smoke slowly rose to a great height in the still morning air. Immediately in front of our tent door was the high road between Tangier, El Kasar, and Tetuan, and along this uneven and tortuous way numerous laden beasts, with their drivers, were constantly passing to and fro. To the left of us, about 100 yards distant, stood the Fundak, with its dark and dingy rooms.

A MOUNTAIN VILLAGE.

From this spot, early in the afternoon, we began to ascend a steep mountain spur, on our way to a village about one-and-a-half hour's distance. It was tough work climbing in the hot sun; but the way led us through some grand scenery, which amply repaid us for the exertion. When we arrived at the edge of the village, we were met by an old man, quite patriarchal-looking, who gave us a few words of welcome. Mr. Badger treated him for some eye complaint, and we spoke to him and a few who had gathered round about the Saviour. We then passed on to the other end of the village, where we came across a Fokee and another man crouched down against the mosque. We saluted these two, and for reply we were asked what we were doing there. I answered that we came to see them; then they asked us to be seated. For a few moments we felt somewhat awkward, hardly knowing how to begin a conversation; so we plunged into the one subject, and for several minutes we were allowed to speak out against all sin and iniquity, and to testify to the power of Christ to save men from their sins. After this the Fokee wanted to bring in his Koran, some of which he recited for our edification. I asked him to leave the Koran, for that would separate us, and to accept the Gospel, which he professed to believe in, as that would unite us all as brethren. With a few more remarks we rose to go, as the sun was beginning to sink behind the overhanging mountain, warning us to hasten our steps back before darkness set in, which comes on very quickly after sundown in this country. We left with the Fokee a Gospel which he promised to read. This is but an example of what we did most days after doctoring and haranguing the people who came every morning to our tents for medicine.

There are numerous villages along the El Kasar road and in the Anjera Country that could be easily reached from the

Fundak, and with medicine a good hearing could be always relied upon. Of course, we met with some opposition, but this only acted as a stimulant to do more aggressive work. It is the blank and cold indifference that freezes up a man's soul. We met with one of our late in-patients, of whom I wrote you hopefully lately. He was very bright, and had not forgotten about the Great Deliverer; he gave abundant evidence of grace in his heart, and informed us that he would be with us again soon in Tangier.

From Miss K. SMITH (Djemaa Sahrid).

Since the beginning of November, we have had 100 little lads come to our Sunday morning class; the average attendance has been from twenty-five to forty, but we have 100 names on our book. We have re-commenced the "Lads' evening class," and have admitted eighteen, that being as many as our room will hold; these are wonderfully quiet and attentive, and all seem to enjoy the singing and Bible reading after the studies are over. Since the 9th October we have had over 250 Kabyles come on Tuesdays and Fridays for medicine, and all, as you know, hear the Gospel. But the best news of all is that Si Cherif ou Abella, who has helped the missionaries for years in translating the Scriptures, has lately received Christ as his Saviour! He has been very ill for months, and has doubtless thought much during these weary weeks of suffering; doubtless many have sown the seed in his heart, and we see the result. Praise God! We are praying for his recovery, but he is still very weak.

Description of Illustrations.

GROUP OF MISSIONARIES IN MOROCCO.

WITH this opening number for the new year, we are pleased to be able to give our readers a phototype of some of the N.A.M. workers in Morocco. The group was arranged outside Dr. Terry's residence, Hope House, Tangier. As the name of each one is given in the illustration, we need not here describe them, beyond saying that the number is now somewhat reduced, as Dr. and Mrs. Grieve and also Miss Chapman have since removed to Casablanca, on the Atlantic Coast. Miss Fletcher has been located in the large city of Fez, while Mr. Summers has been on an extended journey to the southern and central part of Morocco, from which he has lately returned.

VILLAGE OF EL MASLOUB.

In traversing the mountainous district of Eastern Algeria known as La Grande Kabylie, one is struck by the fact that the villages of the hardy Berber race who inhabit this locality are invariably built on the summits of the highest hills and spurs of the mountains—positions which, for the most part, are difficult of access. The object of this was no doubt defence, when, overwhelmed by numbers in the stormy days of the past, these brave mountaineers retired before the hordes of Saracen and Ottoman foes.

The village of El Masloub, of which we give a view on page , gives a good idea of the position of these Kabyle homes. Perched on the extreme summit of this rounded hill, the rough, mud-built huts are clustered closely around the djemâa, or mosque, which is to be seen like a church tower near the top of the hill. The long, open shed at the entrance to the village is the thadjemath, or general place of assembly. These are found in most Kabyle villages, and are sometimes of considerable size; they have seats arranged on one or both sides, and here the male portion of the population congregate to talk over the news. Our brethren who labour amongst these people generally resort first to the thadjemath, where they are almost certain to find some of the natives to whom they can make known their errand.

The Work of Others.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

II.—MOROCCO.

THE mission in Morocco was commenced in August, 1875, when Mr. J. B. Crighton-Ginsburg took up his residence at Mogador. European ideas, and especially European scepticism, had not at that time extended to the Jews of this little known country. The poor were found to be very accessible, but the Rabbis, as so often happens, waged a subtle warfare against Christianity; they opposed the Schools, and persecuted enquirers, much to the annoyance of many of their own people. But the distribution of the Word of God could not be hindered, some were sold, some were given away, and instances became known to the missionary of their being studied secretly, and with prayer. Nor was God's blessing withheld.

THE FIRST YEAR.

During the first year two seekers after the truth appeared to be truly converted, and had the boldness to confess their new-found Saviour. There seemed promise of a rich harvest of souls, but Satan was on the watch. Difficulties and hindrances that could not have been anticipated presented themselves; Roman Catholic influence was brought to bear against the work; excommunications from the synagogues followed one another in quick succession; reports were spread that Jews were seized and converted by force, and a strong feeling was thus raised against the Mission. By care and prayer the opposition was lived down, and ultimately brighter days began to dawn; the Jews ventured to come openly to purchase Scriptures, and became willing and attentive listeners. Confidence and trust sprang up, and even sympathy with the work.

A Dispensary for the sick poor was opened by the aid of friends, which gave a great impulse to the Mission. Mr. Ginsburg also set on foot a Sunday School in addition to the Day School, and a Mothers' Sewing Meeting. Since then the Mission has gone through various experiences of alternate sunshine and storm. Sometimes the Rabbis have appeared favourable to the work. On one occasion two of the principal Rabbis even visited the Mission House, and gratefully acknowledged the moral good done to their brethren; while at a funeral service held in the Protestant Church, half of the congregation were Jews, the Chief Rabbi himself being present. At other times persecution has raged fiercely, the synagogue going beyond issuing anathemas, and petitioning the Sultan to expel the Missionaries from the country; at the same time an attempt was made to starve out the Mission party by refusing to sell them provisions.

CHANGE OF LEADERS.

Mr. Crighton-Ginsburg finally left this station in the year 1886, in order to take up, at the request of the Committee, the important work of the Society in Constantinople. Mr. T. E. Zerbib, who had long laboured with Mr. Ginsburg, was placed in charge, and has occasionally been assisted by Mr. Norollah, who is now in Persia. As regards the result of the Mission in Morocco, in spite of all the troubles and difficulties it has gone through during the eleven years of its existence, it has not been in vain, for a great preparatory work has been done, the Gospel has made some progress, and it has thrown down much prejudice and fanaticism. The Jewish mind seems to have undergone considerable change, the fierce Rabbinical spirit has passed away, and there is greater liberty to read the

New Testament and tracts. Some years ago they would have been torn to pieces by their brethren if they had read them in public. These are some of the visible results of the Society's efforts amongst the Jews of Morocco. It is trusted that the day will soon come when the light of the Gospel will dissipate the darkness which covers this country.

THE MASTER'S CALL.

BY SARAH GERALDINA STOCK.

(Inserted by permission.)

"The Master is come, and calleth for thee."—John xi. 28.

O MASTER! *when* Thou callest
No voice may say Thee nay,
For blest are they that follow
Where Thou dost lead the way;
In freshest prime of morning,
Or fullest glow of noon,
The note of heav'nly warning
Can never come too soon.

O Master! *where* Thou callest
No foot may shrink in fear,
For they who trust Thee wholly
Shall find Thee ever near;
And chamber still and lonely,
Or busy harvest-field,
Where Thou, Lord, rulest only,
Shall precious produce yield.

O Master, *whom* Thou callest
No heart may dare refuse;
'Tis honour, highest honour,
When Thou dost deign to use
Our brightest and our fairest,
Our dearest—all are Thine;
Thou who for each one carest,
We hail Thy love's design.

They who go forth to serve Thee,
We, too, who serve at home,
May watch and pray together
Until Thy kingdom come;
In Thee for aye united,
Our song of hope we raise,
Till that blest shore is sighted
Where all shall turn to praise.

For the Young.

A WEDDING IN KABYLIA.

THERE was a bright little girl, about twelve years old, attending our sewing-class, and one day her father came to tell us he had sold her for 200 francs to another man, who wanted a wife for his son. We knew the little girl's parents very well, and were pleased when they asked us to the wedding. About seven o'clock the father came to fetch us, carrying with him a lantern, which he held close to our feet.* This was very necessary, as there were no roads nor paths, and the way stony and uneven in places. On reaching the house, which consists of *one* large room, we found about thirty women and

* Ps. cxix, cv; Prov. vi, 23.

children. The mother was busy preparing supper for the same number of men visitors, who were in the next house, and who, in accordance with Kabyle customs, were to have their food first. The wood fire burned brightly, and as there was no chimney, the smoke prevented my inspecting the surroundings for some minutes. Then I found this one room accommodated, beside the family, a mule, a cow and calf, a goat, a pig, a dog, and a half-starved cat. The latter, not being tethered, roamed about at will.

THE GUESTS.

Sitting opposite me was a venerable old man with a very long beard. This was the sheikh, or priest, of a neighbouring village, and next him was a mother nursing her little baby. My friend advised me to take off my eye-glasses, saying that if any one there should be ill or meet with any misfortune, the sheikh would declare I had bewitched them.

Ever and anon the old man muttered some sentences in Arabic over the baby, for which the mother seemed very grateful, believing that they would keep the evil spirits away from her child. But I afterwards heard the sheikh demanded twenty-three eggs for saying these prayers, and this was a heavy payment from this very poor woman.

THE FEAST.

When the men had finished, we all sat on the floor around a large shallow bowl. Into this was poured the couscous, then lentil soup, and then the meat. We each took a piece of boiled meat in our fingers, and with a wooden spoon ate a little of the contents of the basin in turn with the other women. We left about 9.30, promising to return. In the morning the provisions were more varied than on the previous evening, comprising dishes that, being prepared with oil, were not agreeable to an Englishwoman. It was a sad time, for although the visitors were feasting, the mother looked intensely miserable, and the poor child, who had seemed quite cheerful the evening before, was in sad distress at leaving home. They dressed her ready for her journey, but she persistently refused to go, sobbing most piteously. At last her father carried her off, and set her on the mule. Poor little thing, she was clothed in such a fashion that only her feet were visible, neither could she see anything, her head and face being completely covered; and this on a warm day with eleven hours' ride before she could reach her new home.

THE FUTURE.

I do not know what welcome awaited her there. Sometimes the girls are sold as wives to youths whom they have never seen, and it is never a matter of choice with the girls. Very often the mother-in-law is a harsh woman, and every mistake or act of disobedience is punished with severe beating.

Should the girl prove incompetent at making couscous, weaving, or making pottery, she may be sent home in disgrace, and her father requested to refund the money paid for her.

I must not add more, but when you are tempted to murmur at your lessons or work, will you not think of the children in North Africa, who are bought and sold, and in gratitude to the loving God, who has given you kind parents, help to send out those who may teach these poor women and children about that Saviour who alone can give salvation and make happy the saddest lives?—M. YOUNG.

A POSTSCRIPT FROM THE EDITOR.—Would not some of our young friends like to help these ladies who are working for the Lord in Morocco and the other countries of North Africa?

There are many ways in which you could assist, but we will mention only three:—

1st.—You can pray for all the missionaries, that God would keep them safe from every kind of evil, and bless the words they speak.

2nd.—You could exercise some self-denial, by which you might contribute something for the support of the missionaries, so that they may never lack what is necessary for their support. You would find it useful to have a collecting box, in which to put whatever you or your friends would give. The Secretary of the North Africa Mission would willingly send you one if you wrote to him for it.

3rd.—You might collect some toys, dolls, pins, needles, scissors, thimbles, spectacles, empty medicine bottles, or bottles filled with sugar, pill boxes, ointment pots, and many other useful things which are so valuable in the medical and other departments of the Mission.

OUTFIT AND PASSAGE FUND.

In addition to the four candidates whose names were given in the November number of NORTH AFRICA, viz., Miss Mary Bonham and Miss Maggie Mellett, of Dublin, and Miss K. Johnston and Miss Ethel Turner, of London, six others have since been accepted by the Council as fellow-labourers, viz., Mr. Jas. L. Lochhead, Miss Lizzie K. Lochhead, and Miss Madge Brown, of Kilmalcolm; Miss Emma K. Aldridge, of Newcastle-on-Tyne, Miss M. E. B. Roberts, of Clevedon, and Miss Mary M. Scott, of London.

Some of these will be able to provide for their own outgoing expenses; some others have been provided for, but we still need about fifty pounds to complete the sending out of this party, which we are anxious to do as soon as possible.

In addition to those we have mentioned, there are also about twelve others whose cases are under consideration, and applications are constantly being received.

Mr. W. SUMMERS, whose arrival we have chronicled in Notes and Comments, has been residing five years in Morocco, during which time he has travelled extensively in many parts of that empire, visiting most of the coast towns and many of the inland cities and mountainous districts. Being thoroughly acquainted with the manners and customs of the people, conversing freely in their difficult language, and dressing in native costume, he has been able to penetrate into localities where few Europeans have ever been. The *Christian* says: "No one has come to this country better qualified to make known the conditions and opportunities of Gospel effort in that corner of dark Africa."

During his short stay in England our brother will be glad, as far as time and strength permit, to speak of the work which the Lord has enabled him to do, and of the openings for further service among its many tribes and races. All communications should be addressed to the Hon. Secretary, North Africa Mission, 21, Linton Road, Barking.

THREE TEXTS ON THE GRACE OF GIVING.

An Encouragement.—"There is that scattereth and yet increaseth."

A Promise.—"The liberal soul shall be made fat."

A Warning.—"There is that maketh himself rich yet hath nothing."