

MATTHEW XXVIII

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

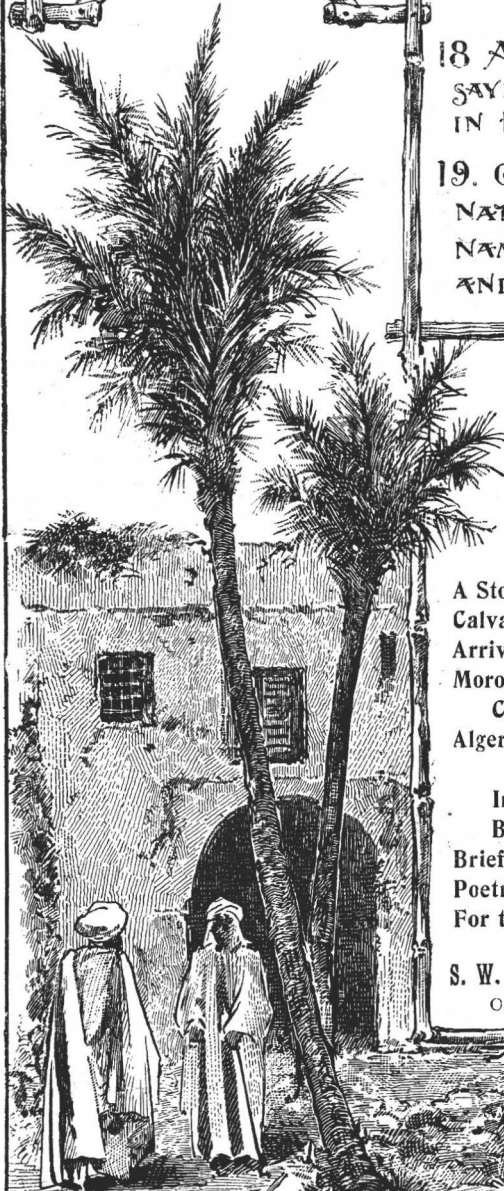
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM DECEMBER 1st TO 31st, 1895.

GENERAL AND SPECIAL FUNDS.

1895. General.			1895. General.			1895. General.			1895. Special.			DETAILS OF DUBLIN AUXILIARY.							
No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	(Donation No. 546.)							
Dec. 2 ... 446	0	10	0	Brought forward	119	10	9	Brought forward	164	19	4	Brought forward	61	1	8	MR. S. S. McCURRY, Hon. Sec.			
2 ... 447	3	0	0	Dec. 14 ... 491	5	0	0	Dec. 27 ... 536	0	5	0	Dec. 7 A Friend	2	8	0	3, Spencer Villas, Glenageary.			
2 ... Anon.	0	1	6	14 ... 492	0	10	0	27 Working Girls	1	0	0	7 ... 519	20	0	0	No. of Receipt.			
S.S., Manor Pk.	0	1	9	14 ... 493	1	0	0	27 ... 538	0	7	6	7 ... 520	10	0	0	£ s. d.			
2 Y.M.C.A., Fulham Rd.	0	5	6	14 ... 494	0	5	0	27 ... 539	0	3	9	9 ... 521	1	0	0	172..... 4 16 0			
3 ... 451	0	5	0	14 ... 495	0	5	4	27 ... 540	0	8	0	10 A Friend	0	10	0	173..... 0 10 0			
3 ... 452	0	2	6	16 ... 496	1	1	0	27 ... 541	0	10	0	11 ... 523	0	10	0	174..... 0 10 0			
3 ... 453	1	10	0	16 ... 497	0	2	6	27 ... 542	0	8	3	13 ... 524	0	5	0	175..... 1 0 0			
3 Readers of the Christian	17	17	6	16 ... 498	0	5	0	27 ... 543	1	0	0	16 ... 525	30	0	0	176..... 0 10 0			
3 ... 455	0	5	0	16 ... 499	0	10	0	27 ... 544	0	5	0	16 ... 526	1	8	0	177..... 0 5 0			
4 ... 456	0	2	6	Tuckaway Tables, A.H.G.	1	1	0	28 ... 545	0	12	6	19 ... 527	5	5	0	178..... 1 7 0			
4 ... 457	25	0	0	17 ... 501	2	2	0	28 ... 546	10	0	0	19 ... 528	0	5	0	179..... 1 0 0			
5 ... 458	0	10	0	17 ... 502	5	0	0	28 ... 547	1	0	0	20 ... 529	1	5	0	180..... 1 0 0			
5 ... 459	0	5	0	17 ... 503	0	1	0	30 ... Anon.	1	0	0	20 ... 530	6	5	0	181..... 0 5 0			
5 ... 460	5	0	0	17 ... 504	1	0	0	30 ... 549	0	3	0	20 Highgate Road	50	0	0	182..... 0 10 0			
6 ... 461	10	0	0	17 ... 505	0	8	6	31 A Friend	1	0	0	20 ... 532	1	0	0	183..... 3 3 0			
6 ... 462	1	0	0	Crouch Hill Presbytn.	0	10	0	31 ... 551	0	5	3	20 ... 533	1	0	0	184..... 0 10 0			
6 ... 463	1	0	0	17 ... 507	0	5	0	31 ... 552	0	1	0	20 ... 534	1	0	0	185..... 0 5 0			
6 ... 464	0	9	0	18 ... 508	0	10	0	31 ... 553	1	0	0	20 ... 535	0	2	6	186..... 1 0 0			
6 ... 465	0	17	0	18 ... 509	0	10	0	31 ... 554	0	10	0	20 ... 536	0	10	0	187..... 3 3 0			
7 ... 466	0	10	0	20 ... 510	5	0	0	31 ... 555	1	0	0	20 ... 537	21	0	0	188..... 0 10 0			
9 ... 467	3	0	0	20 ... 511	0	10	0	31 ... 556	0	5	0	21 ... 538	0	10	0	189..... 1 0 0			
9 ... 468	1	0	0	20 ... 512	1	0	0	31 ... 557	1	0	0	23 ... 539	0	10	0	190..... 1 10 0			
9 ... 469	1	1	0	20 ... 513	2	2	0	Total, Dec. ...	£187	3	7	28 ... 540	1	2	0	191..... 0 10 0			
9 ... 470	5	0	0	20 ... 514	0	5	0	Total, May to Nov. ...	£1,767	19	1	30 ... 541	30	0	0	Amount previously acknowledged £23 4 0			
9 ... 471	5	0	0	20 ... 515	1	0	0	Total ...	£1,955	2	8	30 ... 542	30	0	0	Total ... £111 19 2			
10 Barking	2	0	0	21 ... 516	0	3	0	SPECIAL FUNDS.			31 Highgate Road	5	0	0	DETAILS OF BELFAST AUXILIARY.				
10 ... 473	0	13	8	21 ... 517	0	5	0	1895. No. of Receipt. £ s. d.			31 Hill Chapel	1	1	0	(Donation No. 547.)				
10 ... 474	0	3	2	21 ... 518	0	5	0	Dec. 2 ... 507			31 ... 546	23	4	0	MR. J. C. H. LEPPER, Hon. Sec., 41, Ann Street.				
10 ... 475	0	14	8	23 ... 519	0	3	6	3 ... 508			31 ... 547	15	8	10	No. of Receipt.				
10 ... 476	0	10	0	23 ... 520	0	10	0	R aders of the Christian			Total, Dec. ...	£324	8	6	£ s. d.				
10 Talbot Tab.	11	0	0	23 ... 521	1	12	8	3 ... 510			Total, May to Nov. ...	£1,194	10	6	154..... 0 5 0				
11 ... 478	0	8	0	23 ... 522	0	8	6	3 ... 511			Total ...	£1,518	19	0	155..... 0 10 0				
11 ... 479	0	10	6	23 ... 523	0	10	0	Bib. Class, O, enshaw			TOTALS FOR 8 MONTHS	General ...	£1,955	2	8	156..... 0 5 0			
11 ... 480	2	15	0	23 ... 524	0	10	6	4 ... 512			Special ...	£1,518	19	0	157..... 2 13 6				
11 ... 481	0	1	0	23 ... 525	0	10	0	4 ... 513			Total ...	£3,474	1	8	158..... 0 4 6				
11 ... 482	1	0	0	23 ... 526	0	10	0	4 ... 514			20 ... 539			159..... 0 5 0					
12 ... 483	0	10	0	23 ... 527	5	0	0	4 ... 515			28 ... 540			160..... 2 0 0					
12 Bib. Class, Sutton	0	5	0	23 ... 528	0	5	0	4 ... 516			30 ... 541			Foxes ... 9 5 10					
12 ... 485	1	0	0	23 ... 529	1	1	0	4 ... 517			30 ... 542			Total ... £15 8 10					
12 ... 486	0	16	0	23 ... 530	0	5	0	23 S.S. Barking			Total ...			Amount previously acknowledged... 42 14 0					
12 ... 487	2	0	0	23 ... 531	1	4	0	24 ... 532			Total ...			£58 2 10					
13 ... 488	0	10	6	24 ... 533	0	5	0	24 ... 534			Total ...								
13 ... 489	10	0	0	24 ... 535	0	10	0	24 ... 535			Total ...								
14 ... 490	1	0	0	Carried forwd.	£119	10	9	Carried forwd.			£164	19	4	Carried forwd.			£61	1	8

GIFTS IN KIND.

Dec. 4th, (258) hamper of medicine bottles 11th, (259) seven native garments ; 16th, (260) case of bottles.

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease, and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers, are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

PHOTOGRAPHS.—A collection of twelve unmounted photographs, quarter-plate size, consisting of workers and street scenes in North Africa, sent post free upon receipt of postal order for 3s. Proceeds for the North Africa Mission. Address J. H. B., 1, Calverley Mount, Tunbridge Wells.

NORTH AFRICA.

Peace.

THE common idea associated with this word is an absence of war and contention; but there is a deeper and more active meaning in it. The word commonly used in the New Testament for peace has in it the idea of unity, concord, and peace; in short, friendship. "Being justified by faith, we have peace with God;" this, no doubt, means that we are no longer at enmity or at war with God, but does it not mean more? The passage goes on to say, "We rejoice in hope of the glory of God." This indicates a deep interest in all that concerns His honour. We, who were enemies by sin and wicked works, are now in such a state of peace with God that

we have, so to speak, entered into an offensive and defensive alliance with Him. His interests are now our interests, His friends are now our friends, His Glory our Glory, His enemies our enemies.

Our ideal is that the same peace and unity should be manifested between us and God, and between us and the people of God, as subsists between the Father, Son, and Holy Spirit. The peace and unity which they enjoy as Persons in the Trinity is not a mere neutrality towards each other, but a glorious delighting in each other and in each other's special work. The Father delights in the Son and in His work of atonement and priestly intercession. He equally delights in the Holy Spirit and in His work of convicting, regenerating, and sanctifying. The Son delights in the Father and in all His eternal counsels, as well as in the Spirit and all His ministries. The Spirit delights in the Father and the Son, and glorifies them by revealing them to us. This is an active condition of peace which God would have reproduced in Christians upon earth.

Peace is said to prevail in Europe at the present time, but this is not the peace we speak of; it is rather a truce, or a suspension of hostilities, or, at best, indifference. Indifference to the interests of God is enmity, not peace. Those who fancy themselves God's friends and at peace with Him when they are indifferent as to His will and Glory deceive themselves, for He says, "He that is not with Me is against Me."



A KABYLE YOUTH, CONSTANTINE (see page 15).

The glorious and ever-blessed Trinity is occupied in carrying out the counsels of Eternal Wisdom and Grace regarding sinful men; anyone indifferent as to these glorious schemes cannot be ranked among the friends of God, for there is no neutrality in such matters, but such an one must be ranked with those who are God's open and avowed enemies, though, maybe, their guilt and complicity may be less profound. What an inestimable privilege to be a friend of God, as well as to have God for our friend! The Lord Jesus, after His resurrection, hailed the disciples who had spent the night in fruitless fishing, and enabled them to catch a multitude. Then when they come to shore and find a fire and fish ready cooked for them, He bids them bring of the fish that they have caught, that they might have true fellowship and friendship. He shared with them and they shared with Him. Have we realized and enjoyed God's friendship as we might? and have we been true friends towards Him as we should? Have we been true friends to those who bear His name as He would wish us to be?

This is a most important subject in relation to Foreign Mission Work. True friendship to the Lord necessitates a deep interest in Foreign as well as Home Missions. Those who profess to be Christ's friends and are not

deeply interested in His work of evangelization are either guilty of vain boasting or terribly lacking in spiritual intelligence as to what the will of the Lord is.

Peace, among Christians, should be something more than not quarrelling. It should be an active and intelligent endeavour for each other's comfort and happiness. Sometimes, in our anxiety to bring sinners to Christ, we are in danger of forgetting that "he that hath friends must show himself friendly" is a truth to practise in regard to fellow-Christians and fellow-workers. "Inasmuch as ye have done it unto *one of the least* of these my brethren, ye have done it unto Me." What a wonderful field, for showing that we are at peace with God, there is in seeking the welfare of His friends, even when they may perchance have not a few failures and awkward tempers about them. Sometimes people say, What a pity it is that Missionaries cannot all support themselves, and thus avoid the trials that come through the shortness of supplies! But are not the needs of the Lord's work at home and abroad glorious opportunities for the friends of God to show that their friendship is real and genuine, and not an empty profession? How delighted we are when we find that a dear friend has a want that we, by some little self-denial, can supply! We are disappointed if we can discover nothing that they need. The Lord has graciously permitted His friends to have many requirements that other of His friends may have the pleasure of supplying them for His sake. "By this shall all men know that ye are My disciples, because ye have love one to another." This is active peace. This is peace with honour.

Notes and Extracts.

N.B.—After the close of our financial year, which ends on April 30th, we purpose banking with the London and South Western Bank, Barking Branch, as this will be much more convenient for us. Will friends, therefore, *after that date*, please cross cheques or orders accordingly?

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, when intercession is made for this extending work, and specially for some portion of the North African Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

DUBLIN AUXILIARY.—A prayer-meeting in connection with this Auxiliary will be held at No. 3, Spencer Villas, Glenageary, Kingstown, on the first Tuesday of every month, to seek God's blessing on the work of the North Africa Mission. All friends in sympathy with this effort will be warmly welcomed by the Hon. Auxiliary Secretary, S. S. McCurry. Tea at 7.30.

WE regret to observe the announcement of the death of Miss M. Maclean, sister of Kaid Maclean, from cholera, while in camp in Morocco. Kaid Maclean has so often rendered many kind services to members of the N.A.M. that we cannot help offering our warmest sympathy for him and his family in the bereavement they have sustained.

TETUAN.—Miss Banks and Miss Bolton reached Tetuan on December 10th, receiving a warm welcome from the people. Miss Bolton and her sister are taking the school for Spanish children, and Miss Banks and Miss Hubbard are hoping to give more definite time to house-to-house visitation. Most of the girls attending their classes have lost relations through the cholera; some, one, and others both parents. One result of the plague has been the removal of some of the numerous rubbish-heaps, so that the streets are for once fairly clean.

THE AZHAR, OR MOHAMMEDAN UNIVERSITY of Cairo, to which reference was made by Mr. Summers in our last number, is the great University of the Mohammedan faith. It was founded in A.D. 1000, and the students are gathered from all parts of Africa and many places in the East. There are usually from ten to twelve thousand students in attendance, with three hundred and twenty-one sheiks, or instructors. The instruction imparted is very superficial, and consists principally in committing to memory and reciting lengthy portions of the Koran and the numerous traditions founded upon it. When their education is finished many of the students return home or get employment in the country, while others, who are to be missionaries, join one of the caravans for the South to spread the fame of Mohammed in the heart of Africa.

VENEZUELA, which has been exciting so much popular interest of late, is more than nine times as large as England and Wales, and two and a half times larger than Germany, having an area of 593,943 square miles. It has a population of 2,323,527, and has *only one Missionary*.

THE KORAN.—When Mohammed wrote his book, he forbade its translation, and his superstitious followers believed that it could not be put into any language except Arabic, the language in which it was written. This has been the strength of Islam, that it existed in a language which few in India understood. Lately, however, an able Mohammedan convert in India has translated it into Urdu. It is now in a form to be read by the common people, and has caused a panic in the camp of Islam. The Mohammedan copyists who were engaged on the translation have abandoned Islam in disgust.

FEZ.—The cholera epidemic which has been devastating many places in Morocco reached Fez about the middle of November. Numbers have died, but our four sisters there have been labouring to the extent of their power, and have succeeded with God's blessing in restoring many.

AN EARNEST MAN.—When Stanley found Livingstone in the heart of Africa he begged the old hero to go home. There seemed to be every reason why he should go back to England. His wife was dead, his children lived in England, the weight of years was pressing upon him, the shortest march wearied him, he was often compelled to halt many days to recover strength after his frequent attacks of prostrating illness; moreover, he was destitute of men and means to enable him to make practical progress. But, like Paul, none of these things moved him; nor counted he his life dear unto himself. Every argument and inducement was unavailing; nothing could move him from the purpose to which he believed God had called him. "No, no," he said to Stanley, "to be knighted as you say, by the Queen, welcomed by thousands of admirers yes—but impossible. It must not, can not, will not be. I must finish my task."

God needs men and women now with such intensity of purpose. Shall not his example be an inspiration to us all? "Whatsoever thy hand findeth to do, do it with thy might." "The time is short."

MISS ANNIE MARSTON, sister of Miss Florence Marston of our mission, requests us to state that there was a slight inaccuracy in an incidental reference to her in our January issue. Miss Annie Marston was not engaged in regular mission work in North Africa, but out rather as a Christian visitor. We also omitted to mention that there is a further missionary member of this family, viz., Dr. Alice Marston, of Peking.

A KABYLE YOUTH, CONSTANTINE.

(See page 13.)

THIS youth was our servant for several months, but at the time of olive-gathering left us for his home in Kabylia to help his father and brother; the former was a well-to-do man with two wives. Ali was not a son of the favourite wife, and had to work and attend to the other children, which he resented, and ran away and came into Constantine. He was a kind lad and attentive to us and a good worker; he became quite nice and tidy, and we were sorry to see him leave. At the end of a few months he returned to us, asking to be allowed to be our servant once more; he was not the same lad, but we were fond of him, and he was exceedingly obedient and kind. He soon had companions round him who played cards and led him into bad company, and they got all his money and kept him out one night; in the morning he came with an excuse of having been at the bedside of a cousin who was dying. We did not believe this, so took him with us to make him show us the house, but after making us go from place to place he eventually confessed his sin. We forgave him, and for a time he was more indoors, but his friends waylaid him again, and got from him not only another month's wages, but his clothes. He was very ashamed when I found this out, and, I believe, was truly penitent. I went with him to several low cafés in the bad quarter, and found and redeemed the clothes. Poor lad! he was much ashamed and anxious to do right, but fellows were continually coming to the house after him, and he could not escape from them. After staying away again at night we would not receive him, and advised him to go back to Kabylia, which he did. He is there now, and as his elder brother has, in the meantime, been killed, we hope he will remain and not return to this wicked city. It was a joy to tell out in these low cafés of the Saviour who can save always, and as the youth was with me it was safe, and the men listened.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

January 16th, 1896.

DEAR FELLOW-HELPERS,

Public interest at the present time is rather more occupied with the troubles of South Africa than with the advance of Christ's kingdom in North Africa; nevertheless, we rejoice that there are many hearts going up in prayer for those labouring with us, and not a few hands stretched out for our help.

The last two or three months have been specially trying from a financial point of view, and have led us to increased self-examination and prayerfulness, but such periods bring with them many precious manifestations of God's care for His servants. It is in times of special perplexity that we learn the preciousness of the Lord's promises and the reality of His aid. Several of those labouring in connection with this Mission have written to tell how God has in some unexpected way supplied their need when ordinary channels have run low. If only the circumstances through which the Lord brings us lead us to a closer walk with Himself, and to draw more extensively upon His fulness, we shall have much cause for thankfulness.

The four new workers who left us at the end of November seem to be getting on happily in the varied spheres to which they have gone. If God will, we desire to send out seven more workers during the month of February—six to Egypt and one to Tripoli. If it is the Lord's will that they should go, then He will, we are assured, supply all the necessary means; and if it is not His will, it is better that they should wait. Some of them are provided for and others are not, and we and they are anxious neither to run before we are sent, nor to tarry when the Lord bids us go forward.

The Medical Mission in Alexandria, which was closed for a time, reopened at the beginning of January. Quite a number of children come under religious instruction in the classes carried on there by Miss Watson and Miss Van der Molen, and so soon as the staff there is stronger and ready we hope that we may be able to do more extensive work.

In Tripoli goodly numbers continue to come to the Medical Mission, where Mr. Venables treats them, and they are spoken to either by him or Mr. Reid. Concerning some they are much encouraged, but others seem very much opposed to the truth. Mr. Cooper has come in contact with one or two Twaregs, and thus is in touch with those amongst whom he desires to labour later on—namely, the inhabitants of the great Sahara. Miss North is very glad to have the company of Miss Addinsell, and she will be able to take her visiting with her, where she can practise what little Arabic she may know. A good number of houses are now open for visitation in this city.

Dr. Leach has not yet moved down to Sfax, but hopes to do so almost immediately. Dr. Churcher still has his hands more than full with patients, who readily listen to the word spoken. It is a great relief to have Miss Cox and Miss Scott to help in the work. In Tunis the number of workers is rather less than it was, and, the medical work being at present in abeyance, they are able to devote their energies to visiting and other work.

In Constantine Miss Lochhead has been laid aside by a rather severe attack of malarial fever; we are thankful to say she is now better. Mr. Lochhead seems to be a good deal encouraged by the way in which people receive him and his message. Miss Granger and Miss Colville are going on with their work there as usual.

The four ladies labouring amongst the Kabyles at Djemâa Sahridj have, as usual, had their hands more than full of work. Mr. Pope has been on a brief visit to Kabylia, and may possibly go up again. Mr. Cuendet, of Algiers, had

rather a bad attack of influenza, and, getting out too soon, was laid up a second time. We trust he may soon regain his usual health and strength.

Miss Read and Miss Day, in Cherchel, have been having their New Year's gatherings of the girls and boys who come to them for religious instruction. The people seem delighted to have them back after their rather long absence through illness.

Mr. and Mrs. Liley at Mostaganem, and the sisters at Tlemcen, are labouring on diligently, notwithstanding all the difficulties that encompass them. It is hoped that a French evangelist may take up work in Tlemcen amongst the French population. This would be a great advantage, as, being French, and not connected with an English Mission, he would be free from the groundless suspicion which sometimes attaches to English people.

Cholera has, we believe, abated in Fez, but some cases have been reported from Casablanca, and we regret to say that Miss McLean, the sister of Kaid McLean, in the Sultan's service, has died from cholera in camp on the way to Morocco city. We have much reason to be thankful that thus far the lives and health of our workers have been preserved through this epidemic.

Mr. and Mrs. Edwards hope to start on their return journey for Casablanca on January 23rd; we trust they may not be hindered by quarantine.

The Medical Mission in Tangier is going on steadily, and Miss Breeze has opened the new house for women, where she hopes also to take a few in-patients. Mr. Patrick's meetings for the English community and for the Spaniards continue to give cause for much thankfulness.

At many stations the first whole week of the New Year has been observed as a time of special thanksgiving, humiliation, and prayer, as arranged by the Evangelical Alliance for Christians all the world over. May the Lord grant that these prayers may be abundantly answered both at home and abroad.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

OUR NEW WORKERS.

Miss Mary Amelia Prior was a student at Doric Lodge, where she spent about two years in training for the mission field. Previous to that she had been engaged in business in a provincial town, and while there was actively employed in various departments of the Lord's service, principally in the Sunday-school and as the leader of a young women's Bible-class. In this work she was much blessed.

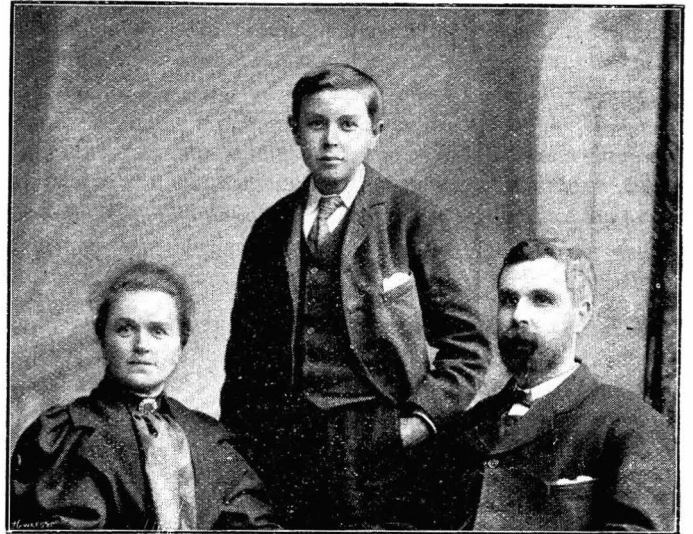


MISS M. A. PRIOR.

It was during this time that the desire for foreign mission work began to assert itself. For a long while the desire was not encouraged by those to whom the matter was mentioned, and it was only after considerable waiting that the way appeared open for her to enter Doric Lodge for training. She (D.V.) goes out in February to join the brethren and sisters in Egypt.

Mr. and Mrs. Dickins.

MR. W. DICKINS was educated for the ministry at Regent's Park College, under the tutorship of that eminent servant of Christ, Dr. Angus. At the close of his college course, he married, and entered upon his first pastorate at Rayleigh, Essex, where he remained for five and a half years. After a brief interval they were led to take up the work in connection with the Baptist Church at Herne Bay, which proved to be a happy sphere of service. During the summer months Mr. Dickins



MR. AND MRS. DICKINS, WITH THEIR SON.

was accustomed to preach in the open air to the concourse of visitors upon the sands.

In the year 1894, through a visit paid to the Blackheath Conference, their attention was first drawn to the work of the N.A.M. The scarcity of labourers, the vastness of the field, and, above all, its nearness to our own shores, seemed to be much impressed upon them. These impressions were subsequently deepened, and in the spring of 1895 Mr. Dickins resigned the oversight of his church and removed to Barking, where they have been engaged mainly in the study of Arabic, but also helping in Gospel and Temperance work as opportunity offered.

They will probably be sailing for Egypt during the first or second week of February, but will be leaving behind them their dear son, who has just entered upon his business career.

FOREIGN POSTAGE STAMPS.—Any friends having foreign stamps they could spare would oblige by sending them to J. W. Mostyn, Esq., 6, Prince of Wales Terrace, Bray, Co. Wicklow, who has kindly undertaken to dispose of any for the benefit of the North Africa Mission.

PHOTOGRAPH.—We have now on sale a large photo group embracing the majority of the North Africa missionaries who were at home on furlough this year, the outgoing missionaries, those studying Arabic in England, some members of the Council, etc. Size, 12 in. by 9½ in.; price 3s. 6d., by post 4s.

ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen (about 3ft. broad by 10 inches deep for 2s. 6d.).

A STORY OF AN AFGHAN TESTAMENT.

DR. T. L. PENNEL writes:—In a valley at the foot of the Sufed Kole range, half-way between Bannu and Cabul, dwells an Afghan tribe belonging to the Shiah sect of Mohammedans. Eight years ago one of the leading men of this tribe, who had heard about Christianity and desired to know more, received a Pushtu Testament (Loewenthal's) through an officer on duty there, with whom he used occasionally to talk about religion. Then the officer left, and eight years elapsed when another officer in the district reported that the man had been diligently reading the Book, and was converted to its teaching. There being no missionary nearer than Bannu, the missionary at the latter place undertook the journey there, taking with him a supply of Testaments and Bibles and religious books in Pushtu, Arabic, and Persian,—as well as some medicines to ensure a welcome. For some days he was the guest of the owner of the Testament above mentioned. He had been reading it diligently almost every day for the eight years, and confessed that he had found in it the words of eternal life. The people of his village, including their priests and influential men, had been accustomed to gather in his house and hear him read and preach from the wonderful Book, and many had become anxious to read and search for themselves, "for," they said to me, "we see what an effect reading this book has had on his life; from being hard and tyrannical he has become kind and forbearing and just, and we wish to read for ourselves to see how this has been brought about." A number of Bibles and Testaments were eagerly distributed amongst them as the result of this visit.

CALVARY VERSUS MECCA.

By E. T.

"One man may turn his face towards Mecca and another towards Calvary, and who shall dare to interfere? We Christians would be the first to safeguard the religious liberty of the Turks and to defend their right to worship God according to their own convictions."

* * * * *

These words have just struck me in one of our leading London newspapers. I have read and re-read them still with that growing uneasiness which comes to every soul that loves the Truth and the *whole* Truth. What do these words mean? To the author they may simply be his signature to the blessed charter of religious liberty happily accepted in the greater part of the civilized world. Thank God for religious toleration; true, as Christians we rejoice in it. But there is a growing liberality which is becoming more and more fashionable—a fatal doctrine of *indifferentism* paralyzing every missionary effort, and lulling to a rest, one day, rudely to be broken, those that are at ease in Zion, and leaving to a false peace (?) the souls that are satisfied to remain in their sins.

In these days, when the tendency is to make little or nothing of the vast abyss between a false and true religion, oh for a voice to waken the sleepers:—

"If ye believe not that I am He, ye shall die in your sins."

Yet how many are saying, though not always in words, "Why not leave the Moslems to their prayers and prostrations, and their lofty conception of God?"

At this moment, within 100 yards of my barred Arab window, scores of long-robed Moslems are bowing their turbaned heads in unison towards Mecca. The "call to prayer" has just sounded across the soft evening air. As the "Allah Akbar," (God is great) falls on my ear I long for a clarion voice to ring out "God is Love," till it drowns the nasal singing of the Moneddin (man who calls to prayer), and startles some of the sincere

souls with the thought that after all their Great God is very far off. Jeremiah xxiii., 23.

Does it really not matter if their faces are turned towards Mecca or Calvary? Is it of no importance to God whether they look for salvation to his Sent One, or to him who came "in his own name"? Mecca or Calvary! Let us turn our vision toward each—let us listen to the voices that speak from each.

Mecca! birthplace of that great man Mohamed, who in his early life stood, as it were, where two roads met. The way of the Cross which led to Glory, and the way of the Crescent and star of earthly fame and personal aggrandisement leading, alas! whither?

Calvary, which speaks to us of Christ, Who in His temptation in the wilderness turned from the Kingdoms of this world and their glory, all of which belonged by right to Him, and trod the path of scorn, rejection, and hatred of men, *choosing* to drink of the cup which His Father gave Him.

Mecca! from whose walls issued the "man of blood," leading in his van those, who like himself, should, by the flashing of their swords call the vicious and lawless, eager for rapine and spoil, to follow in the hope of gain and glory. Cruel sword of cruel master, never sparing where it could not subdue, carrying no other message in its ruthless march but "surrender" or die!

Calvary! whose rugged rocks were stained with the life blood of Him of Whom never truer words were said "He saved others, Himself He cannot save!" Where are his Angel hosts, where the vast resources at His command if He be the Son of God?

"My Kingdom is not of this world, else would my servants fight."

Mecca speaks of Mohammed, Calvary of Christ, therefore we have only to look at the life and doctrines of each to know whether it matters or not in which direction men's faces are turned.

Here are these Moslems around us representing millions more living in selfishness, ignorance and sin. Why are their passions uncontrolled, their women despised and ill-treated or kept for their masters' pleasure? Why is there no idea of family life, no care for the sick, no education (apart from European provision), no justice, no thrift, no honesty? Why do women's tears fall fast with no hand to dry them, why do hearts ache and ache till death becomes a happy release? Why do little children grow up, taught from their lisping to take God's name in vain, and to see His laws broken, till they believe that is the only life they in their turn can be expected to live?

Why do men pray (?) drawing near with their lips, and from the very threshold of the mosque lie, curse, and ruin the lives of those who should be bound to them by the most sacred ties? Why?

Because their faces are turned towards Mecca—because they follow the prophet of Mecca, who himself was under the bondage of sin and a slave to his passions. Because they trust in a dead man, who was impotent to rule his own spirit, and on his deathbed turning to the women about him, uttered the truest words that ever issued from his mouth:—"I verily have not power to save you in anywise." Because they know nothing of the Lamb of God who taketh away the sin of the world, nothing of the power which is able to keep from falling and to give an abundant entrance into the Presence of God.

What soul ever turned towards Mecca and was transformed—ever found a single inspiration to holiness or self sacrifice in studying the life of the false prophet?

But not one thousandth part of the case, in all its social, political, sanitary, philanthropic and above all, religious aspect, can be put in this brief essay.



ARRIVAL OF A CARAVAN FROM THE DESERT (See next page).

How can any soul who has looked to Calvary and in looking found Salvation, Peace, Joy and Power, ever but feel a consuming desire that these poor sinbound Moslems should turn their eyes from this Deceiver of "many" (Matt. xxiv., 11). Wherefore we labour and pray that they may cease to look for any salvation from him, who has drawn them from their only Hope and Saviour—and that they may find Purity, Rest, and Life at the sight of Calvary!

"How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart."

"Behold I am against them that prophesy false dreams, and do tell them, and cause my people to err by their lies, and by their lightness. Yet I sent them not nor commanded them." (Jer. xxiii., 26-32),

"Thou shalt call His Name Jesus, for He shall save His people from their sins." (Matt. i., 21).

"Neither is there Salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12).

"God was in Christ reconciling the world unto Himself. . . . and hath committed unto us the word of reconciliation." (2 Cor. v., 19).

ARRIVAL OF A CARAVAN FROM THE DESERT.

THE engraving on the opposite page is one true to life, both as regards the character of the dwellings shown, the date-palms fringing the watercourse, the costumes of the men, etc. Their long journey across the desert has now terminated for a time, and some of the men have left their camels to drink their fill, and take in a fresh supply of the precious fluid while they seek the edge of the stream to cool their heated limbs. Here the spent water-bottles, slung around their shoulders or lying on the ground with their outer garments, will be replenished and soon refreshment will take the place of weariness and fatigue, and the trials of the way be forgotten.

We often wish we could convey our readers to these North African countries for awhile that they might themselves see these swarthy natives and look upon them until something of the Divine pity stirred their hearts; for alas! too often, being "out of sight," as the proverb runs, they are "out of mind." And yet these men are real: their sins, their sorrows, their spiritual necessities are all as real as though we dwelt in their midst. Clinging to a false faith, they journey on, imagining themselves secure; and such is the paucity of labourers that for the most part their peace is never disturbed, and a few short years must see them pass, as indeed they are daily passing, into the unknown eternity, without, it may be, ever having once heard the glad invitation of God's Word, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, . . . without money and without price."

Why is it so few young men offer themselves for this most glorious of all enterprises? The Student Volunteers passing through our Universities would here find a sphere of labour that would give scope to their noblest powers, for the educated Moslem is often "a foeman worthy of (their) steel." Young men who have had fewer advantages than the University gives, but who have yet secured a good English education, can do good pioneer work amongst these millions of immortal beings, so far astray from the central point of happiness, and few—so few—to tell them the way.

And what of the reward? Neither the honours nor riches of this world—these are but perishable; but God gives "durable riches" to such as "turn many to righteousness," and they shall "shine as the stars for ever and ever."

Morocco.

SAD DAYS IN TANGIER.

Miss Jay sends us a long journal which mainly covers the time during which the cholera epidemic was raging in Tangier. We regret that we have not room for more than a brief quotation. The constant labour and anxiety involved must have been a severe tax upon all the workers located there. Tidings of sickness, or the passing away of fathers, mothers, brothers, infants, or of some child who was well known and loved, were constantly being received. All this was very saddening, but beyond all was the thought that, for the vast majority of those called away, they must needs sorrow as they "that have no hope."

October 5th.—A sad day. At 6 a.m. word came that the Spaniard who was so ill yesterday had died at midnight. At 7 a.m. a message came that another baby had died at 2 a.m. Directly after breakfast I went to the Jewish family close by, as their baby had been taken ill, but found it also had died in the night; the poor mother was almost wild with grief. Induced her to take some soup, as she had had nothing for hours.

Sunday, 6th.—It has been a strange Sunday. All the morning I was visiting in the Kasba, and was called into many houses; amongst others, went to see Fatima, and to condole with them over the death of sweet Aiweesha: they are still all weeping for her. Just after dinner, a man came to say there was a woman lying ill in the market-place. Went off at once, and found a poor Hadja lying on the ground very bad, and with only a few rags on her. Gave her a dose of medicine, which revived her; then got a donkey and took her round to all the empty huts I knew of, as she said she had no home, but no one would let me have even the poorest place to put her in. At last I was obliged to take her to a little collection of huts a long distance away on the Fez road, where her brother-in-law lived; here I at last got her comfortably settled for the night and left plenty of medicine and beef-tea with her. I found a whole family down with cholera in the hut near to her, but could do nothing, as it was then quite dark, and I was very far from home.

11th.—Another sad day. I heard that last night another of my mothers had died, after only a few hours' illness. It is a very sad case. She was such a strong, hard-working woman, and taking good care of her large family; now they are motherless. Two of her daughters attend my school: one cannot but feel keenly these deaths in families one knows so well. In the night the Spanish woman living in the garden next to us died of cholera; her daughters set up such terrible shrieks and cries when they found she was really dead that everyone in the neighbourhood was aroused by them. Of course, no sleep was possible; the cries were heart-rending, especially when, about 3.30 a.m., the body was removed. We went in early to try and comfort the family; it is a fearful blow to them.

15th.—Was sent for to a case in the Marshan village, and went over about eleven, but only to find that the patient had been taken to her sister's house in the town. Started once more for this town-house, one of the children going with me as guide. After nearly an hour's walk—for it was the far end of the town, and the child did not know the way—we reached the house, and were informed that the patient had left it a quarter of an hour before, and had been taken back to the Marshan village, as her sister did not wish to have cholera in her house. It was very disappointing, and I had no time to again go in pursuit, so sent remedies.

CHOLERA IN THE MOORISH VILLAGES.

BY MISS S. JENNINGS.

Monday, 30th.—Up at five, and got my breakfast over my "Beatrice" stove, and then down town to get things ready for village work. Started this morning soon after eight with Mr. Liley, from Mostaganem, who is visiting us here, to the village of Beni-Macuddar, taking with us cholera and other medicines. A request had been sent me to visit this village, as so many were reported to be down with the fell disease, and, moreover, a great deal of cholera mixture had been dispensed to the villagers who had come into Tangier. It was therefore naturally somewhat trying to be met on our arrival with the information, "No one was ill with cholera."

We pressed on further into the village, and at length one person ventured to name to us three people who were ill. Upon careful inquiry, we found the hut owned by one of the women, and, entering, saw that she was indeed ill—just prostrate after cholera—with a wizen, half-starved baby of ten months old by her side, and a bonny boy of three or four years on the floor, still ill with cholera. The father—a wretchedly poor-looking man—seemed grateful for our visit, and accepted medicine for the boy, and urged our acceptance of a few eggs, which, of course, we declined, telling him to give them in milk to his own sick wife. We had attention to the words of God we spoke there. Mr. Liley had a good time in reading and talking with the men and boys.

Leaving this village, we went across the country to Awama, where, we were informed, many were sick with cholera; but on arriving there could only obtain news of one sick man, whose wife had been buried the day before, although, doubtless, there were many others. Going into his hut, we saw at once how ill the poor old man was, and Mr. Liley and I worked hard in rubbing him with mustard. We also put a mustard plaster on his chest, and asked for hot bottles for his feet. His elderly sister, who seemed head nurse, would not allow me to give him any medicine until I myself had tasted it.

Mr. Liley offered aloud a very simple, earnest prayer in Arabic before we left the hut, and the attention was marked.

A grand-daughter of the old man had just been stricken with cholera, and was lying on the floor near to him, with her head on a woman's lap. She also had attention.

October 1st.—Called to see my tall Sheriffa Rahama, and found her in such a *tiny* house in town, her husband still in prison for debt. A fine big boy of twelve or thirteen was there too, and I found, to my great surprise, it was the Hosein who, eight years ago, was so frequently up at Hope House, whom Miss Jay began to instruct, and in whom Mr. and Mrs. Meyer took so great an interest when they visited us. What hopes we had that that clever, handsome little lad would grow up in God's truth! and now for all these years he has been almost adrift.

Wednesday, 2nd.—By 7.30 a party of us started for the distant village of Ain-adallah, on the Fez Road. We made a small *détour* on the way, that I might take the promised baby's bottle to the poor wizen 18 months old baby at Beni-Macuddar. I gave it to the parent with instructions as to its use and a little money to buy milk.

On reaching Ain-adallah the Little, we could hear of but one cholera case, and that was recovering. It is very singular how fanatical these Mohammedans are just now, so many of them stoically accepting the sickness and death of friends or themselves as sent from God directly as the fulfilment of their fate, which, they say, was decreed when eight days old, and written by the angel on their forehead; and therefore it is against the principles of their fatalistic minds to accept the medicine from us Nazarenes. They will do us the favour of taking some strengthening medicine when a patient has passed through the cholera and is left weak—but decreed to live again. Mr.

Liley spent a long time with the men, while Miss Denison, Miss Brown, and I sat down on the grass among a group of women and spoke to them.

On our return we went round by Hundak Sartur (the ditch of thrushes or sparrows). Here we saw a novel sight. A travelling dyer was visiting this village, and over an open fire on the ground had two or three tins of boiling dyes, into which he dipped the native head or dress towels and the broad woven waistbands of the villagers, and by tying up portions of the bands at regular intervals he managed to keep these tied-up bits undyed; consequently, upon undoing them, a pattern was seen. Mr. Liley drew a capital little lesson from this on sin dyeing the heart and *the* cleansing remedy.

Algeria.

ITINERATING AMONGST THE MOUNTAINS OF KABYLIA.

BY MISS ALBINA COX.

HAVING a week or two left ere I could return to Constantine, the thought occurred to me that it was a suitable moment to do a little itinerating before the rains came on. We laid the matter before the Lord, and He who separated and sent forth the apostle Paul for his first missionary journey made our way clear, and, finding from the railway guide that there were Arab villages at B. J., we started very early on Tuesday, October 1st, for this place.

On arriving, however, nothing seemed propitious. We found a wild country place, a tiny French village some distance from the station, with no likely night-shelter, and, what was worst of all, no appearance of Arabs. This was disappointing. What should we do? We sat down under some trees on the hill-top, where the ground was strewn with raisins, skins, and stems from the autumn wine-making, and obeyed the injunction of the Psalmist: "Ye people, pour out your hearts before Him. God is a Refuge for us." And we proved the grand old words true, as those always do who put their trust in Him. Turning into a rustic little café, we asked for coffee and bread. Here, in what looked an impossible corner, we found a bedroom, whose only virtues were a beautiful view of sea and country, and cleanliness. The Spanish landlady informed us that the boards of the floor having very wide openings, she dared not bring us up water for our daily ablutions, lest the splashings therefrom should inconvenience the customers in the shop below, but added cheerfully that there was a fountain of beautiful fresh water in the midst of the public road just opposite, where her occasional lodgers took their morning bathe!!

Hesitating a *little*, we promised to be scrupulously careful, if she would bring us up a little of that same fresh water, which she finally promised to do. She added that for *feeding* us there would also be some difficulty, as she and her husband lived day by day on anything they could obtain, and that meat was only possible once a week.

Now, we had asked the Lord that if He meant us to find out, and work a little among the Arabs here, He would guide us to a clean, respectable lodging; therefore, determining to put up with any inconvenience outside these, we engaged the shelter for the night. Hailing two small Arab boys, we returned to the station for our bags, resting on the way that we might have the chance of telling "the story of Jesus" to these little fellows. With hearts full of gratitude to our Father, we lay down under our soldier's blankets, slept well and safely, starting next morning early, furnished with medicines, books, and lunch, to find the natives.

At an Arab café on the road we were directed to the nearest tribe, viz., the Beni Joudha, and after about an hour's tramp through sun and sirocco, we found ourselves approaching some funny little huts, made of tree-boughs and twigs, and thatched with straw and sticks. Our first thought was, "What a contrast to the high, white, well-built houses of Constantine and Tunis!" Our advent was evidently a surprise and a pleasure to the motley group of women, children, and a few men who trooped out of their compounds to gaze at us. They received us very kindly, offering couscous, eggs, berries, etc., to refresh us, and afterwards listening with wide-open eyes to "the Word of the truth of the Gospel."

While lunching under a great shady carob tree, among clumps of the beautiful dwarf palm, a very clean-looking, grave-faced Arab approached us, desiring to know whence we came and for what purpose. We replied, For God's sake we came, to tell him and his people some good news which had made us glad, and which we wanted them to share. We spoke with him for some time, gave him a copy of St. John's Gospel and "Ali Khan's Dream," and promised to go and see his wife.

October 3rd.—To-day we were asked by two different individuals if we were not going to hold meetings for the French. Now, before coming out on this tour, we determined to seek to do nothing (save to pray or speak a word in season) among those of our sister nation, earnestly desiring not to bring about any circumstances that might hinder work among the natives for any of the missionaries out here. So we replied "No," yet wondering in heart whether this were "no" to God, as the matter was so entirely outside our own seeking. Said the woman, "You fear to vex people." Then, professing herself partly a Protestant, she said how she should like a meeting, and that her husband (a Corsican) would willingly lend his room. Promising to pray for light, and to let her know next morning, we returned to our café. Here Señora C., our landlady, told us a man had been enquiring that morning if "the English" were not going to hold "meetings for the French." She said, if we did, we were welcome to their coffee-room. The whole thing seemed now so utterly "not of us" that we finally agreed, at both houses, to have an hour's meeting on two different evenings.

October 4th.—Meeting No. 1 numbered nine persons. The Corsican was disposed at first to scoff, but the Lord held him in check, and we had manifest attention and interest, the people promising to come again on Sunday. Went into an Arab shop to buy a trifling thing, and had a nice chat with a group of men and lads, who asked if we were not going to see their sheikh, Ali Ben Chaouch. We replied we should be glad to do so next day, and they promised to show us the road.

October 5th.—Meeting No. 2 mustered fourteen in the room and more than a dozen outside. There was marked attention and respect, yet again one man who was determined to interrupt. It was a strange scene—the badly-lighted, little drinking-saloon, with rickety chairs and table, shelves filled with bottles, and counter covered with glasses, pipes, and playing-cards; the rough people, chiefly men, stealing in, one by one, as if half ashamed, and yet curious.

At first the host evidently thought his customers would drink and smoke as usual, and counted on great gains; but as we stood up to sing, slowly but surely the drinking ceased, the cards were packed up, and even the pipes were put out. While we spoke of the world-wide search after happiness, in money, glory, friends, etc., of death and disappointment in all these, and of the only true joy that is found in Jesus, we felt like weeping for joy ourselves, when it was over, and the people all went quietly and thoughtfully home, even the rude, noisy brother seeming impressed, while the señora and her

husband sat down together on their doorstep, in a flood of moonlight, talking in whispers only.

We had spent the day with the Beni Joudha, and had some very good opportunities for talk with passing Arabs, giving away several gospels. "Those are true, good words you speak," said one. And another, "This Gospel tells the truth." One promised to read it every day. God help him; may the Holy Spirit convince him as he reads!

Sunday, 6th.—Started early yesterday for the sheikh's village, a long but very picturesque walk. His excellency himself we found sitting by a wayside café, an old man, well dressed in crimson seroual pantaloons and handsome girdle, his mule, well groomed and beautifully saddled, browsing by the wayside. He was rather brief, but accepted the Gospel we offered, not unwillingly.

His women and sweet young daughter received us with open arms, and we had a splendid opportunity for preaching Jesus among them. Two of these women were ill, so we poulticed and doctored them, promising (D.V.) to return. They told us that at a short distance from them lived the Zaouia, or sacred men, who could read, and who would be delighted with our books. Why did we not go? The sheikh's little son should pilot us. So we started. But, alas! after following our pilot through a long, trackless way, and coming to no village, we mutinied, fearing that did we reach the place, unless we could obtain mules, we should not be able to return.

On mounting a little hillock close by, however, we saw, far off, the home of these Zaouia, a mass of tiny brown huts clustering together down in the valley, all emerald with dwarf palm. What should we do? The spirit was willing, but the flesh weak. At that moment a wild, rough-looking man appeared in sight, with a dilapidated hat of some eight feet in circumference. He accosted us in Arabic and bad French, saying that he was a Khesbet-el-Djbel, or rough mountaineer, and was on his way to the sacred men. A happy thought struck us. Would he kindly take them a message from us, and say we wished to come and bring them some books, but could not walk any further? Would they mind coming up to see us, or sending us mules to come down?

The man promised to deliver the message, and though the sheikh's son said again and again, "He will not say it," "He will not tell them," I believed the man sincere; and he proved so, for in some twenty minutes' time, panting with his stiff climb, but grave, calm, and respectful, a fine six-foot Arab marabout confronted us, and welcomed us as only an Oriental can to his country and people. He regretted much that all their mules were out at work far off, but if only we would come again to-morrow, he would get mules for us, and come himself to fetch us. We thanked him, and invited him to sit down. Then proceeded to tell him our reason for coming, and the glorious theme contained in our books. His rapt attention was striking, and now and again he ejaculated, "True!" "Right!" "Good words!" smiling occasionally at points in the story of "Ali Khan's" conversion (which we related), which struck him as so like one of his own people's words or actions.

Finally, furnishing him with six copies of St. John's Gospel, we took leave, our hearts full of joy and gratitude that the Lord had thus made an opening in that literary yet bigoted circle of Mohammedans for His pure, true Word, and resting in faith and hope on John xx. 31 that it would be fulfilled to some at least of these Zaouia.

Monday, 7th.—Our second French meeting was held last night at the further café. This was at first an almost hand-to-hand fight with the devil, who had enticed four or five young "swells" in to try and overturn the truth. But the Lord won a lovely victory for Himself that night, making those

profane men cower before His Word, several of them finally being quite changed in demeanour, and one (the worst of all at the beginning) speaking with tears in his eyes. Hallelujah ! We believe God is going to save that man.

Thursday, 10th, and my first little turn at itinerating over. I can do nothing but praise the Lord for His goodness and leading. The second meeting, at *our* café, was composed of only eight men. We felt sure that an article which had appeared in one of the papers the day before, against our "propaganda" among the Arabs, had frightened many who would have come. But we had a good time, and read several portions from the Gospel of Luke, the men not only listening well for a long time, but asking us to go on longer. We had spent the day among the Arabs, the sheikh's people again, and were still encouraged by an evident desire to hear the truth.

We entered several new huts, too, where the old, old story was "a new tale."

Tuesday, 15th, we spent at M., where, among the French, were more open ears. But oh, the sad, sad tales of the moral condition of these Algerian villages and towns ! As I sat at dinner that evening in the little inn, after hearing a poor mother's piteous account of her children's declension from the path of right, and how great was her regret that she had ever come to this country, I prayed as never before that the Lord would be pleased to keep the "salt" that is out here from losing "its savour," to *let it remain* here, and to increase it in quantity and power.

Wednesday, 16th, saw us back again among our loved ones, re-energised in spirit, to spend and be spent out for the dear Master.

IN THE VILLAGES AROUND TLEMCCEN.

By MISS A. HAMMON.

November, 1895.—Now that the long summer-heat is over and we are still having beautifully fine weather, Miss Gill and I hope to have many opportunities for taking up a branch of work which has long been on our hearts—*itineration* among the numerous hamlets lying within a radius of twelve kilometres from Tlemccen.

On Monday, accompanied by an Arab lad who has long attended the boys' class at Sidi Elhaloui, we walked to the little village of Imama, about three miles distant, which possesses a mosque where the Arab youths are daily instructed in the Koran. On arrival we were respectfully saluted by an Arab, who, we found later, had some years before lived at Mansourah, and had there become acquainted with the English missionaries during their weekly visits. He took us to see his mother, a woman of more than average intelligence, who received us most cordially, and with the usual Arab hospitality offered us coffee. Our host could read a little French, but no Arabic, but on our producing Arabic Testaments, etc., he sent for some of the more learned men of the place, and we were soon surrounded by an attentive little group of listeners as we sat at the doorway under the welcome shade of a wide-spreading fig-tree. Later on we visited other houses, and then returned to bid farewell to our hostess, who insisted on our acceptance of a little present of fruit, and gave us a hearty invitation to "come again."

On Wednesday, through the kindness of some English friends staying in Tlemccen, we were able to drive to another village, Ouzidan, which is much further distant, and contains about 150 houses dotted about in a lovely little valley through which a pretty streamlet winds its way. Here we were not fortunate enough to find an acquaintance, and as it is quite out of the tourist route the people are less accustomed to Europeans, and at first

seemed very shy and unwilling to invite us inside their houses. At last, however, a few kindly words to a woman standing in her garden gained us an invitation to enter, and soon other women from neighbouring houses came flocking in to see the strange visitors. Of course we had to submit to a perfect torrent of questions, while our dresses, hats, hair, etc., had to be examined and criticised. Then came our turn to talk, and we sang a little hymn, Miss Gill commenting upon it and reading a few verses, trying to show them their need of a Saviour and the way of salvation through our Lord Jesus Christ. It is very difficult to get these poor women, who are so ignorant and degraded, to form any conception of the simplest gospel truths.

Outside the village café a number of men were assembled who eyed us with curiosity, and we were able to give Gospels to one or two who could read, and also had a little talk with a nice old French woman, the wife of the only European inhabitant, who most warmly invited us to go and see her whenever we were in that direction.

BACK AGAIN IN CHERCHEL.

By MISS L. READ.

As we journeyed towards our home in Cherchel our hearts were full of gratitude to our Heavenly Father, who had so graciously answered prayer in so far restoring us to health as to return once more to our loved people. He sifts our lives to perfect them. He calls us aside to show that it is not our poor work He needs, but a full surrender of self. He says "Without Me ye can do nothing." But as workers together with God we have at our disposal all the treasures of our Father's grace to enable us to be workers with Jesus. "Ye shall be witnesses . . . unto the uttermost parts of the earth." Our task is not to bring all the world to Christ; it is unquestionably to bring Christ to all the world. Bear Christ to the heathen and the Mohammedan, and you will be borne up by Christ, uplifted and strengthened in your work.

We seem to find the most encouragement amongst the poor. God does not reject the rich and noble from the kingdom of Heaven, but His way seems to be to reach them by the way of the poor and despised. The ploughman, in putting his ploughshare into the soil, brings the bottom earth to the top; so you find Jewish fishermen are chosen before Jewish priests, Roman slaves before Roman emperors, and heathen outcasts before Brahmins. This is ever the Divine plan. "To the poor the Gospel is preached."

We made a longer stay in Nîmes than we had expected to do, for several reasons, one being that as we had the opportunity of meeting many earnest French Christians we felt it was a provision of the Lord in view of the approaching debate in the French Chamber. Many are praying that this device of the Evil One to prevent the Gospel being preached to the Arabs may be over-ruled.

At Nîmes we were very much interested in the Y.W.C.A. branch. They number some two hundred members, though they were not all present that Sunday afternoon, it being the first meeting after the vacation, and many were still away. They invited us to tell them something of the work in Algeria, and we made it an occasion for pleading for French workers to be sent into this country. As a rule, they are very stay-at-home people, and to most of them Algeria seemed to be the ends of the earth; but in the prayer meeting that followed we felt there was heart-searching going on, and that some were asking themselves: "Does the Lord want me?" They have promised to bear us up regularly in prayer.

FROM MISS DAY (*Cherchel*).

Thursday, Nov. 7th.—This is the first time of meeting our boys since our return; we had a very good class, numbering sixty-two, but it had been raining and the verandah was damp, so we had to squeeze them into the room. On such days the class is rather a trial, as we have not a room large enough for them, and the boys, being so close together, get fidgety and mischievous.

Someone has given information against us that the day we returned we lighted a fire in the garden, as a signal to the Arabs that we were back, and the next day we had a dozen working for us. The only explanation we can think of is that the Arabs next door to us cook outside when fine, and burn wood, and it is possible someone saw this smoke and thought it was ours.

Sunday, 10th.—We had hardly finished *déjeuner* when we heard a few voices outside the gate, and went up to tell the children it was only half-past twelve, and they *must* go away till three. But it is easier telling than enforcing. They went off to a distance, but soon we heard others, and we spent the next two hours in going up and down telling them it was not yet time, and they must not stand in front of the gate. After the false reports that have been circulated it was especially trying.

There were 102 girls to-day, besides some fresh ones, but we told the latter they could only have their names down for the New Year. It is the same here as at home—a few weeks before the treat we get some new-comers. *Will you ask the Lord specially for guidance for us, as to whether, when the New Year comes, we should divide the class, and have half one day and half another?*

This morning a girl came for a remedy for toothache, though it is not the day for dispensing medicines. She sent her little sister first, and as her home was quite close to our back gate, we told her to fetch her. She came with another girl, so we had a long talk, and the little sister sang some hymns with us. One of them said, "It takes us a long time to understand these things; why don't you make a class for us and the big girls related to us?" We asked how many could come, and they counted up about eight of their cousins about their age, so we promised to think it over for the New Year. Friday, between twelve and two, would be their best time, as they do no work then, and probably it would be for us too, as it would be a pity to give up a visiting afternoon, and there are the old women who want to come also. Then the S. girls and their cousins have asked when we shall re-open their class; they come in the evening, as they are too grand to come out in the day. Their brothers bring them and wait outside. It would be good if we could unite these big girls' classes, but their parents would never permit them to meet others that they are not connected with either by relation or marriage.

Thursday, 14th.—Had a run of Arab people coming in the whole morning, so, though we had all our books out for study, it was no use. I will give you an example of one woman, though, happily, they were not all like her. Miss Read was attending to a boy's head, when the gate opened, and down the garden came a woman from a house near. "Good morning! I have come to sit with you for a time." "Yes! you are very welcome, and we shall be very glad to read and talk with you." After a few minutes, "Why don't you love me as you do everybody?" "But we do love you, and desire for you nothing but good." "Then if you do, can't you send away this servant that you have, and let me and my three grand-children come and live with you and work for you? I wouldn't ask any more money than you pay her, if you gave us a room to live in." "No, thank you, she suits us very well at present, and we do not wish to change." "But look at the advantage it would be to have me here! I am well born, and have never worked in

my life, and never should now except to oblige you." "But Fatima does very well for us, and besides, we have not a room." "Ah, well! I specially wanted a room, for I am obliged to move, and I can't find one cheap enough. Will you give me some medicine for my eyes?" "To-day is not medicine day." "Well, O beautiful ones! have you got any old clothes to give me for my two little grand-children; they are orphans, and you love orphans." "That is true; we do love orphans, but we already have three to clothe, and cannot do any more in that way." "Well, if you have got anything you can spare, you know where I live. Ah! now I think of it, will you give me a rope to pull up the water from the well? Ours has broken." We say, "We have no rope," and she replies, "Then I'll go; rest in peace." Even then her wants are not finished, for as our servant sees her out of the gate, she notices we have just brought wood, and asks her to give her some.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Miss NORTH (Tripoli).

MISS NORTH writes encouragingly of the work of God in this large Turkish city. The arrival of two fresh labourers—Mr. Cooper and Miss Addinsell—had already been a help and cheer. She says: We had a very helpful and happy time at our prayer meeting this afternoon; it was such a joy to welcome amongst us two fresh workers, and we indeed praised the Lord for adding to our little company. Two more to witness to the truth that "Jesus is the Son of God"; two more lives to testify to His saving power and to influence the people. Praise the Lord!

We have much to praise God for in the way we are allowed to remain in this place; and not only so, but to be able to tell out the message we have come on purpose to deliver. Our Master has brought us here, and still keeps us here, and we believe we shall ere long see some from amongst these people who shall acknowledge Him and live for His glory.

It is a great privilege, and also a great responsibility, to be able to go amongst the women and girls in their own homes. If we, as women, could not get access to them in this way, the vast majority of them could not be reached at all.

There is certainly a wide field open before us, and I do pray that the Lord Himself may fit and prepare us for His own work, and that many others may be thrust forth into this needy field.

From Miss BOLTON (Tetuan).

When we came back we were constantly missing familiar faces and hearing of one and another having been taken by "the death," for so cholera was called. Another event, too, which caused great fear amongst all classes—Moslems, Jews, and Spaniards—was a fearful tempest one night in the summer. First a great noise was heard, then huge hail-stones fell, and finally torrents of rain, the houses and streets being flooded in a few seconds. All have told us they thought the end of the world had come. No one thought of others, nor cried for help, but one and all thought only of God and cried for mercy. From the three peoples we have heard this repeatedly. Certainly all seem much softened and greatly impressed.

Last Thursday we invited all the Spaniards who attend our meetings to a meal and a lantern entertainment. The latter was the most successful we have ever had. It was almost like an examination upon the teaching of the past year. Both women and children knew the stories connected with the Scripture pictures splendidly.

This evening I had my feast for the Soudanese women, the first I have had for them. It, too, was a great success. After chatting with them for a while, I produced my galvanic battery, to their great amusement. Then came dinner. Poor things! I could not induce them to eat all that was provided; they begged so to be allowed to take the remainder home; it would probably last them for another day's food. After seeing the lantern they thanked us pathetically, saying over and over again, "You have satisfied us with food and laughed us; it is so long since we laughed." Then away they went, blessing, kissing, and patting us. One of them said, "We often talk over together what you have been telling us."

From Miss L. GRAY (Tlemcen).

Just before we arrived, there had been much sickness, probably owing to the absence of rain. The next trouble was that swarms of locusts fixed themselves in the olive-trees and feasted, so that in many places there were only the stones of the olives left for the poor people to gather. It seemed such a pity, this year, when the olives were so plentiful.

The classes are small just now, owing to the olive-gathering, but Miss Gill and Miss Hammon are giving more time to the villages round, so more people are being reached, and many of those who have never heard the message before.

Yesterday I had a very interesting group of women in a Jewish house; they seemed solemnized in thinking how their sins and those of their people must have mounted up during all these centuries since sacrifices came to an end, and how they need someone to wipe them away, that God may look on them once more. As I told them of the provision God had made, some of them understood and asked me to come again.

"BRETHREN, PRAY FOR US."

1 Thessalonians v. 25.

PRAY for us, brethren, when in joyous bands
Together you go forth to work or pray;
Forget not then that some in far-off lands
Oft pray and toil in loneliness each day.

Pray for us, brethren, when before the throne
You bless His grace who makes your souls His care;
Oh! ask that grace to keep and save His own,
Who in the darkness breathe sin-tainted air.

Pray for us, brethren, when with weary hearts
You meet for mutual counsel, aid and cheer;
Remember burdened ones, whom distance parts
From fellowship they need, but cannot share.

Pray for us, brethren, when your grateful praise
Bursts forth for some whom you have guided home;
Think then how great their need of heaven-sent grace
Who seek in heathen wastes the sheep that roam.

Oh! hear our cry, dear friends who sent us forth
Christ's messengers and yours to dying men;
Our faith must fail, our work be little worth,
Unless our prayers are one, God's ear to gain.

Pray for us, brethren! Then when He shall come
Whom all earth's tribes shall ere long own as King,
We will together shout the "Harvest Home,"
And golden sheaves into His presence bring.

From "Tears in Heaven," and other verses, by
JONATHAN LEES.

For the Young.

WORKING UNDER DIFFICULTIES.

By MISS A. M. CASE.

A SHORT time ago Miss Case and Miss Lambert paid a visit to Rades, a small place lying to the south of Tunis, for the purpose of visiting the people there and telling them "the old, old story," which is so dear to us, but which, alas! these Arab women know nothing of. While there they occupied a native house which was in charge of an elderly Arab woman as house-keeper, the family having gone away for a time.

We thought you would like to know something about these Arab houses, which are so strangely built, so altogether different to our English homes. Miss Case says:—

"We had one or two excitements of a mild kind in our little empty house. To begin with, no less than six cats inhabited it, some of which chose to escape over the roof one day, and we had to worry ourselves and others to recover them, lest the landlord should say we had admitted strangers who had stolen them. You can imagine (can you, I wonder?) the difficulty we had to keep our food out of the reach of these six animals, when we had neither safe nor cupboard in our unfurnished apartment. Then a toad resided under the wooden erection upon which Miss Lambert's mattress was spread, and two or three more paid us regular nocturnal visits. We rather liked the toads; we hoped they would eat the insects. One evening we had such trouble with our food, into which gnats, like small mosquitoes, kept dropping as we eat and drank, that at last we put our lamp, which was attracting them, outside. Instantly we heard a sound like rain. We could scarcely believe it, but it was caused by thousands and thousands of these tiny creatures descending to bask in the light, and the court and walls were covered by them in a very short time; indeed, heaps in several places, an inch or two deep, astonished us. One night Miss Lambert was not well, and wanted some gruel, but it was impossible to cook anything with thousands of lives ready to extinguish themselves in one's saucepan! On several occasions we dared not light the lamp in our room because of these insects, but one night, getting up and lighting a candle, and going to Miss Lambert's bed to give her some medicine, I found black beetles merrily running all over bed and mosquito curtain! When we tried to catch them we found more chasing one another over the floor! Oh, that was a lively night! I never stepped out of bed in the dark again.

"Next to the spiritual work and study, our chief concern while at Rades was the supply of food. There was only one sweet spring in the whole place, and that was sometimes locked up on account of quarrels, and one must experience a want of water to know what it means. Bread was also difficult to get. I think I shall never like caraways again, because for some days we had nothing but sweet caraway bread to eat, and with meat or eggs it was most objectionable."

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which has been in such frequent request the last two winters. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who will undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

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Casablanca.—Mr. JEREMIAH J. EDWARDS, Mrs. EDWARDS, Dr. G. M. GRIEVE (L.R.C.P. and S.Ed.), Mrs. GRIEVE.

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Fez.—Miss E. HERDMAN, Miss I. L. REED, Miss M. MELLETT.

ALGERIA.

Tlemcen.—Miss R. HODGES, Miss A. GILL, Miss L. GRAY, Miss A. HAMMON.

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Cherchel.—Miss L. READ, Miss H. D. DAY.

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NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans.

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 Abdul Aziz, a youth of about seventeen years of age.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

ALGERIA (fifty-five hours' journey from London) is the most advanced in civilization 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 fifteen hundred miles of railway.

The North Africa Mission has six stations and twenty-two 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. Thirteen workers of this Mission are stationed in the capital, some of them at present engaged in study. Two others have lately commenced Medical Mission work in Susa; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A Medical Mission is now carried on in Tunis.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. Two brethren began, in 1889, to labour for Christ among them, and there are now seven engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. The population of the country is over 7,000,000, that of Lower Egypt $4\frac{1}{2}$ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work mainly but not exclusively among the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

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. This portion of the field is sadly in need of labourers.

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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, Tripoli, and Egypt.

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

No effort has, until recently, been made to evangelize 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 the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

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.

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.

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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.

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.

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