



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 JANUARY 1st TO 31st, 1899.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.

Table with columns: 1899. No. of Jan. Receipt., £ s. d., 1899. No. of Jan. Brt. frwd., £ s. d.

Table with columns: 1899. No. of Jan. Brt. frwd., £ s. d., 1899. No. of Jan. Receipt., £ s. d.

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DESIGNATED FUNDS.

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Table with columns: 1899. No. of Jan. Receipt., £ s. d., 1899. No. of Jan. Brt. fo. wd., £ s. d.

TOTALS FOR 9 MONTHS.

Table with columns: General, Designated, Total, £ s. d.

DETAILS OF DUBLIN AUXILIARY.

Table with columns: No. of Receipt., £ s. d., Amount previously acknowledged, £ s. d.

DETAILS OF BRIGHTON AUXILIARY.

Table with columns: No. of Receipt., £ s. d., Amount previously acknowledged, £ s. d.

DETAILS OF BATH AUXILIARY.

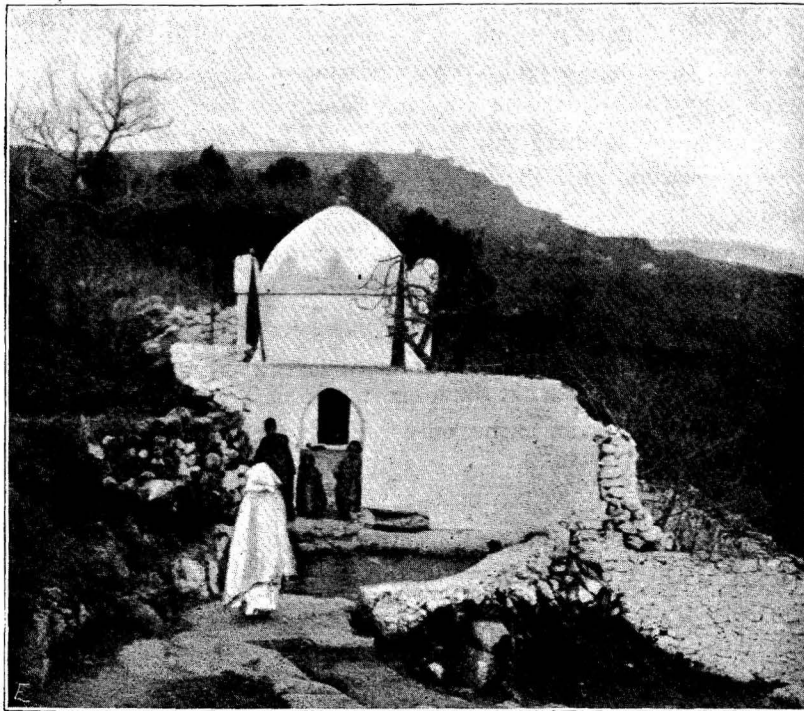
Table with columns: No. of Receipt., £ s. d., Amount previously acknowledged, £ s. d.

DETAILS OF FOREST GATE AUXILIARY.

Table with columns: No. of Receipt., £ s. d., Amount previously acknowledged, £ s. d.

GIFTS IN KIND: No. 321, English and Native Garments; No. 322, Old Linen for Hospital.

NORTH AFRICA.



MARABOUT'S TOMB, ALGERIA.

Intensity.

"Brethren, the time is short."—1 COR. vii. 29.

"This one thing I do."—PHIL. iii. 13.



INTENSITY is one of the features of the age in which we live, and should be conspicuous in the lives of the servants of God. If men of the world need to be intense, men of God require to be even more so. The brevity of human life, even when extended to its fullest limits, teaches us the necessity of doing with our might what our hands find to do. The Scriptures again and again remind us how short our time is, that we may give heed to those things that must be done now or never. The removal of our friends by death reminds us that unless we make haste we shall have to go and leave our work undone, instead of being able to say with Paul: "I have finished my course."

Whatever plans we make, whether for the ordinary affairs of life or for the work of God in the world, must be arranged in view of the shortness of time, and carried out with intensity if they are to be finished before our sun sets on earth. Probably the thought in Paul's mind when he wrote as above to the Corinthians was the shortness of the age

of grace in which we live. It has indeed been longer than his words seem to imply; this is explained in Peter to be because of the long-suffering of God to usward, and His not being willing that any should perish but that all should come to repentance. Still there is a measure to God's long-suffering with men, and as other ages have been brought to their close at a time, and in a manner suitable to the dealings of the Eternal Holy God with sinful mortals of the human race, so this age of grace will presently close. It will be followed by another age in which righteousness will be the predominant feature. There is a work to be done in the present age that could not be done in any other age, and therefore we must hasten to do it ere the new era dawns.

But not only is the age short, but our time in the age is shorter still. The processes of spiritual work are oftentimes protracted. Those who lay the foundation of a movement are frequently not permitted to live to see its culmination. Morrison toiled in China, and died before his work had produced any great visible results. Livingstone laboured and died to open up Africa to the Gospel, but it was not till after his death that the fruits of his work were plainly apparent. The lives of those for whom we labour are short, and it may be they will be gone before we reach them. Not infrequently the sick visitor finds the sufferer has passed away when he calls to point him to Christ, or if this is not the case, weakness and suffering prevent a proper hearing of the message. Time has always flown quickly, but the complexity of the present-day civilization with its railways, posts, telegraphs, and telephones, though it provides greater possibilities, yet seems to leave less time for any one particular thing, and the things of God and eternity are in danger of being crowded out. **THUS THE TIME TO DO ANY ONE THING IS ACTUALLY LESS THAN EVER BEFORE IN THE WORLD'S HISTORY.**

If, then, the time is so short, we must come to the point at once, and not beat about the bush. It is said that a London merchant, by prompt decision, can get through more business in an hour than a continental would in a whole morning. The time to evangelise North Africa is short, therefore we need to deal promptly and earnestly with the question. The time to evangelise the people now living is shorter still, for they are fast dropping off the stage of time. Our individual time to evangelise is short at the longest, and uncertain at the best. Some missionaries have only been permitted a few brief years of service; some only a few months. How important that every day and every act should tell.

The first two missionaries of the North Africa Mission to be called home were Miss Tulloch and Miss Caley. Their periods of service were short indeed, yet each of them left behind some soul led to the Saviour by their means, and each of them left an aroma of Christ which lingers in the memory of Moslems, Europeans, and fellow-labourers, so that though dead they yet speak. They realised that time was short, and therefore laboured with *intensity*, and intensity told. Is not intensity the answer to the necessity for brevity? Intensity in worship, intensity in service, intensity in pleading with men, intensity in giving, intensity in praying. God needs it, the Church needs it, the world needs it. The inner circle of our Lord's disciples were all marked by intensity. Peter, James, and John were intense to a degree, sometimes to a fault. Paul was desperately intense; he gathered up all the energies of his nature, and focussed them upon "this one thing."

It is said that in defending Gibraltar the plan is to train all the guns of the fort upon one ship of the enemy at a time and fire a volley, thus destroying it in a moment. Then selecting another ship repeat the process. The danger to-day for some is to do a little at everything and nothing much at anything. Is not this why large businesses are departmentalized, that the head of each department may concentrate his energies on his particular branch and make it a thorough success? Is not this why the present day is a day of specialists in things scientific, so that a man after getting a grounding in general knowledge may, by neglecting certain subjects, be intense on one or two? The Church to-day is in danger of taking up a thousand and one things for the benefit of mankind instead of concentrating its energies with all intensity on the one theme which the Lord has said is the power of God unto salvation. Let us abandon then all plans for merely civilizing or educating the unregenerate, and concentrate every faculty and method on converting them.

MR. MICHELL'S MEETINGS, ARRANGEMENTS FOR MARCH, 1899.

March 1	..	Sheffield R.B.H.U.	March 12, 13	..	..	..	Manchester.
" 2	..	Bridlington Quay.	" 15-26	..	..	..	Belfast.
" 5	..	Orphan Homes, Bridge of Weir.	" 27-31	..	..	..	Dublin.
" 6-11	..	Missionary Loan Exhibition, Glasgow.					

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Tea is provided at the close of the meeting.

On January 27th Mr. H. M. Marshall, who had just returned from a brief visit to some of the Mission Stations, gave an interesting account of the missionary cruise in the steam yacht *Argonaut*, and of the interest awakened or revived in the hearts of many of God's children, through actual contact with the labourers and their work.

DEPARTURE.—Mr. Evan E. Short and Mr. Percy Smith left London on Monday evening, February 6th. for the North Africa Mission field. They go in the first instance to Constantine in Algeria, where they will for the present be located.

MISS L. READ, of Cherchel, writes:—"I will make mention of the Lord and His loving-kindnesses, for He has brought us through our Christmas gatherings in triumph. The suspicion with which we have been looked upon lately made us fear lest in some way obstacles might be thrown in the way of the work, but we sought the Lord and He answered us, and delivered us from all our fears. We gave the whole matter over to Him, and although we had two or three uncomfortable little incidents, yet they did not disturb our peace, nor the children's joy, so that our hearts are singing songs of praise."

"WHOSO offereth praise glorifieth Me." A worker in North Africa sends us the following bit of personal experience; may the Lord's name be glorified thereby:—

"One of the converts, an elderly man, was complaining of the cold; next day I sent him a suit of clothes I had been wearing, and put on a thinner one; being younger and perhaps better fed, I thought I was more able to resist the cold.

"It was laid upon me to ask £2 of the Lord that I might be enabled to get a much-needed new suit of ready-made clothes. On receiving a letter from a friend, in which he said he was sending me a little gift through the post, no time was lost in going to the outfitters' and a suit of clothes taken home on trial. They proved, however, to be of such poor material and so bad a fit, that it was decided it would be better to be measured for a suit. This was done; the gift from my friend arrived, and it was just the amount required for the new suit of clothes.

"It is eighteen years since I gave up business, and during that time have had no fixed nor guaranteed salary, but have looked solely to the Lord for support. My present income as a married man with a family is, on the average, about the same amount as my salary as a young unmarried man in business. If my faith has been tried during these eighteen years in financial matters, it has been my own fault; but to the glory of God be it said, I was never better off, physically, financially, and, I trust, spiritually, than I am at the beginning of this another year."

ALEXANDRIA.—The brethren here report that the Evangelistic Services held during December have been better attended than in the previous months, nearly every seat being filled each night. Where there was formerly continual interruption, there is now perfect order, all questions being reserved until the close of the meeting. The enquirers mentioned last month continue to come, and evince a lively interest in the things of God. Some of the Sunday evening meetings have been especially solemn and searching times.

The visiting of the shops, markets, and cafés on Sunday afternoon is a work full of interest and encouragement

THE MISSIONARY CRUISE TO NORTH AFRICA.

By MR. MILTON H. MARSHALL.

SIX weeks before this meets the eyes of our readers those who were members of the cruise party safely reached home again, grateful to God for His protection and for all that had been seen of the country—its different provinces and peoples, and of missionary work among them. Yes! this cruise, that took so much arranging, is a thing of the past, and it may be safely said that it was a success, and its influences will live on in renewed and in new interest aroused in the hearts of not a few. To God be the glory!

It was no trifle, but involved a lot of hard work, this arranging for a Missionary Cruise Party of over fifty persons, and the two responsible organizers, Sir Matthew Dodsworth, Bart., and Rev. Norman Bennet, M.A., must have had a sense of relief when they found themselves with all their flock together being rapidly whirled through France to Marseilles, where the steam yacht *Argonaut* (3,254 tons, and 4,000 h.p.) was in waiting to convey us across the Mediterranean. And here let me explain the constitution of the party to which it was my pleasure to belong. It included nine ladies and twenty gentlemen, while the rest, about twenty-five in number, were all boys from English public schools. Most of the latter were over seventeen years of age, and there were among them several bright Christian fellows. The gentlemen comprised among others some clergymen, ministers, schoolmasters, and university men, two of whom at least were student volunteers.

In one of the clergymen we had the advantage of the presence of a missionary of the London Jews' Society, the Rev. Francis Denman, M.A., always able and ready to give information about God's people Israel and Gospel work among them. As for myself, I had joined the cruise at the last moment, at the request of the Council of the Mission; and as the Honorary Secretary of the N.A.M., who had intended going, was hindered from so doing by engagements at home, it fell to my lot to be the only representative of the Mission and its work.

Leaving London on Wednesday, the 21st December, Marseilles was reached in twenty-four hours from Holborn Viaduct, and welcomed us with true southern sunshine and warmth. Here we embarked on our good ship to start on the actual cruise, which, I ought to explain, was made in connection with one of Dr. Lunn's itineraries, so that once on board there were about 130 other tourists besides the members of the missionary party. It was entirely due to the latter that the itinerary was to include such a rarely-visited place as Tetuan, in Morocco. Steaming rapidly south-west from Marseilles in lovely weather, we found ourselves on Friday watching a glorious sunset while running close in along the rock-bound coast of Majorca, the largest of the Balearic Islands. The cruise began with a prayer-meeting for the leaders of the party in Mr. Bennet's cabin, while on the morning of the first day at sea we had prayers, with an address, for all after breakfast. That same afternoon, off Majorca, our first missionary meeting was held in the saloon, at which I gave one of a series of talks, the subject this time being "Morocco, its People, their Language and Religion." That night we anchored off Palma, the capital of Majorca, and next morning went ashore there to spend half the day. Palma is a city of about 60,000 inhabitants, beautiful indeed for situation, washed by the blue waters of the Mediterranean, and protected by the rugged, purple mountains that rise behind the town to a height of 5,000 to 7,000 feet. There are numerous fine churches and a massive cathedral, dating from the 13th century. In the latter were present during the celebration of High Mass, it being the

eve of Christmas. From the top of the high tower a splendid view was obtained of Palma and the surrounding district. The whole place is, of course, given up to Romanism, and is under the rule of Spain. As far as I am aware, there is no evangelical work there except a small effort of the Wesleyans, and even this appears to be suspended just now.

The outward and material beauty of this lovely spot is in strong contrast with the inward moral and spiritual darkness. Our hearts yearned for the Light of the World to be known there. As we visited one of the churches, that of San Francisco, we found there a memorial to Raymond Lull, who was a native of this very city of Palma. One was stirred afresh at the memory of such an one, in whom the light and love of the Gospel burned so brightly in the thirteenth century. Lull! the Augustine of the middle ages, saint, scholar, philosopher, and missionary, yea, and martyr too. He awoke from the sleep of sin, arose from the dust of death, on him Christ shined and gave him light. Then followed study, research, and prayer, ending in the journeys to preach Christ to the Moslems of Tunis and Algeria, where, after noble testimony given, and souls won from Islam, the aged apostolic man fell a victim to Moslem hatred of the Gospel. And they stoned Raymond Lull, calling upon Christ. After the lapse of six centuries we stood on his native shore, about to travel to Tunis as he did, to find it still, as he did then, fast bound in the awful bondage of Islam, though, thank God, there are now rays of Gospel light. As we travel his path we pray: "O God, to us may grace be given, to follow in his train."

We left Palma on Saturday afternoon, and soon passed Iviza, the smallest of the three main islands of the Balearic group. As soon as afternoon tea was removed, we held our second missionary meeting in the saloon, when I gave information about the first place we were to touch at in Africa, Tangier, and the missionary work going on there. Members of our own party showed praiseworthy diligence with their notebooks, and prayer and praise had their place also. Beside the Missionary Cruise Party, a large number of the general passengers attended these lectures. The evening of Saturday, being Christmas Eve, was given up by us to the time-honoured family games of blind-man's buff, musical chairs, etc., and there was plenty of healthy and innocent fun both on this and other occasions, to show that Christians, even Christian workers, could play as well as pray.

Sunday morning, Christmas Day at sea, dawned brightly, and the sight of the saloon at breakfast decorated with bunting and greenery, brought many thoughts of loved ones at home and across the seas, of many who were "far hence for His Name's sake." At 11 a.m. there was service on the quarter-deck, attended by most of the passengers, at which we had the Morning Prayer of the Church of England, with the familiar Christmas hymns, and a sermon by Canon Francis Holland, of Canterbury, followed by the commemoration of the Lord's Supper. In the afternoon Mr. Denman, of the London Jews' Society, gave a most valuable Bible reading on the Future Restoration of Israel. About 4.30 or 5 o'clock we had a short service on the fore-castle for the men and stewards, conducted by Mr. Bennet, who gave an earnest address, preceded and followed up by bright Gospel song, and a solo from a Christian lady of the party. Just then we were steaming off the coast of Spain in full view of the magnificent range of the Sierra Nevada, rearing their snow-clad summits 10,000 or 11,000 feet high into the clear air. On the pure white peaks the light of the setting sun lingered, touching them with a pink flush, while lower down were great purple masses of sombre mountain-side. The scene and the simple meeting were both impressive and uplifting. Thus passed our Christmas at sea, still going south-west. In the quiet of the cabins, on retiring to rest, the leaders sought opportunities for prayer and Bible reading with

the lads associated with them, and this Christian influence was helpful and blessed in several cases. Some learned to kneel in prayer, who began the journey otherwise. During the night we reached Gibraltar, where we were to spend Monday, 26th December, and begin our actual viewing of missionary work.

(To be continued.)

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

February 13th, 1899.

DEAR FELLOW HELPERS,

In my last letter I omitted to mention the illness of Mr. Fairman, who was suffering from typhoid fever; after spending some time in the Hospital in Alexandria he has now sufficiently recovered to go to Cairo for a change and to regain his strength.

Miss Gill, living at Oran, has had a breakdown in her health, and is suffering from extreme nervous prostration. My latest information with regard to her is that she seemed to be rather better, but is still quite incapacitated for any work.

Mr. Edwards, near Tangier, has also been prostrated with sickness, and suffering from a deep-seated abscess in his thigh.

Humanly speaking, it seems very unfortunate that missionaries who are so sorely needed in their varied spheres should thus be laid aside, and instead of being actively engaged, should require the assistance and care of their fellow-labourers.

Besides these three, there are several others away from the field through a more or less prolonged breakdown: Miss Breeze, our lady doctor, will not be able to go back to her work, at any rate, before the autumn. Miss Vining, though rather better, is also apparently unfit to return for some time. Mrs. Terry is reported also to be improving in health, but her medical adviser recommends her not to return to the mission field this summer, though she may be able to do so later on. She and her husband are therefore likely to remain in this country for the present. Miss Lambert had hoped to return ere this, and is considerably better than she was, but there is some hesitation as to her going out at present. Miss Reed and Miss Grissell are both detained in this country to wait upon their relatives in feeble health, and Miss Addinsell has come home some months earlier than she otherwise would have done on account of her having suffered severely from fever.

These ten or eleven workers out of our band of about 100 are deprived of the privilege of active service in the foreign field, though perhaps two or three of them will shortly be hard at work again. But by that time some others, perhaps, may be laid aside. It would seem, therefore, we may expect one worker out of ten to be incapacitated by sickness or some other hindrance. This shows that, though the climate of North Africa is good compared with many other parts of the continent, it is still sufficiently trying and enervating to considerably retard our advance. We would ask your prayers that these hindrances may be over-ruled by God for the furtherance of the Gospel. We know that there is no mistake in His dealings with us, and He can make the obstacles that block our way stepping stones by means of which we may advance.

Funds have come in fairly well during the last year or two, notwithstanding the fact that the needs of the Mission are considerably greater than they used to be, and from £200 to £250 a week is needed to supply its varied requirements. We feel assured, however, that if we whole-heartedly seek to walk in God's ways He will graciously sustain us, though He may constantly exercise and sometimes severely try our faith. We

would invite our friends to unite with us in thanksgiving for past mercies and in prayer for future help.

We would again remind the readers of our monthly record of the need there is for more brethren and sisters to labour amongst the millions of North Africa; but they must be men and women of the right sort, humble, trustful, devoted, and with some experience as soul-winners.

Mr. Dickins has gone to Kalyúb, near Cairo, in order to improve his knowledge of colloquial Arabic. There is a deeply-felt need of more lady workers in Egypt where, in contrast with other countries occupied by the North Africa Mission, there are more brethren than sisters at present.

In Tripoli Mrs. Venables and Mrs. Cooper have recommenced their girls' class; the children are rather better behaved and more attentive to Biblical instruction. As at present arranged at the Medical Mission, Mr. Venables speaks to the people on Saturdays, Mr. Reid on Wednesdays, and Mr. Cooper on Mondays; and while Mr. Venables prescribes for the sick, Mr. Reid and Mr. Cooper go amongst those who are waiting and deal with them individually. Then Mr. Reid and Mr. Cooper take turns alternately at the Bible shop which serves not only as a shop but also as a meeting-place for any who may wish to see them.

Lanter services have been recommenced after being dropped for some time through the threat that those coming would be imprisoned. The very poor are now provided with cous-cous, oil, and beef, at sunset, and then remain for the meeting. Admission is by ticket; they seem to enjoy their meal, and appreciate the pictures and explanations of the truth.

Mr. Cooper has commenced a boys' class. The question was—what to teach them. Arabic was out of the question, as there are plenty of Arab schools. A trade would not do, but Mr. Cooper thought that English might succeed, and invited six boys, but only one came; however, at the very time of meeting, two youths whom he had never seen before, came and asked for a copy of the Gospel, and, without any hint, desired to be taught English. On Mr. Cooper consenting to do so, they went off for several others, and so a youths' class, instead of a boys', was begun.

Signor Barbara, the British and Foreign Bible Society's Colporteur, has been visiting Tripoli and holding some meetings. Italians, Jews, and Maltese have been gathered to hear the Word. A young Italian, who made a profession of conversion in Tripoli some time since, writes from Sfax to say that he is truly Christ's and not ashamed to speak of Him to anyone.

The Medical Mission in Sousse goes on as usual, and the meetings for Europeans seem to be appreciated. Dr. Churcher speaks of an Arab convert whose knowledge of Scripture has greatly cheered him, and Mr. Cooksey writes that the converted Jew in Kairouan is making good progress.

Miss Scott and Miss A. Cox, who were in Algiers for the rehearing of their case before a Higher Court, are now back at their respective posts in Tunis and Sousse. The Judges were somewhat embarrassed by the facts brought before them, and finally decided to confirm the sentence of fine, but relieved them from imprisonment under what might be called the First Offenders Act. The sisters, feeling they were not guilty, and believing also that there are flaws in the case, have decided to appeal against this judgment, believing that the Cour de Cassation in Paris would annul the sentence.

The French secret police are rather troublesome and the newspapers absurdly offensive; meanwhile our friends seek to go quietly on with their labours. Miss A. Cox reports that the natives seem to be losing their fear of them and are coming more freely than ever before for conversation.

The ladies at Djemaa Sahrirdj are encouraged by the progress of the work there.

Algiers has been in a very disturbed state, and the French government has found it necessary not only to suspend the Mayor but also to suspend the new Mayor elected in his place, and the whole Municipal Council, and to put the whole government of the city into the hands of the Prefect and the Governor-General. The spirit of false accusation from which we have suffered so long and had so little protection, is now venting itself on those in authority who ought to have dealt with this sort of thing years ago, but either lacked the inclination or the courage to do so.

Miss Read and Miss Day are finding their work at Cherchell extremely difficult on account of the strong feeling against English people, which the priests do not fail to fan.

A number of troops were moved to the coast a week or two ago, and it was commonly reported to be because of the fear of an attack from England. It seems difficult to understand how these wild ideas gain credence.

The work in Fez, Sifroo, Tetuan, and Laraish is going on about as usual.

Mr. Jones, writing from Casablanca, reports his having a nice class of boys, and his wife and Miss Sexton having a class of women. The Kaid, however, seems to have been alarmed at their teaching, and has thrown some of the boys and women into prison. They have now been released, but it will probably have the effect of frightening them from coming for some time.

In Tangier our attenuated staff is working on as best it can. The men's hospital is open, and women are being seen as out-patients at the women's hospital, but we are greatly in need of increased help.

Mr. and Mrs. Bell paid a very encouraging and helpful visit to the Spanish Mission some little time since. We hoped they would take up the superintendence of this work, but there seemed some fear as to whether they might be able to do so on account of Mrs. Bell's health. We would ask prayer that they may be definitely guided to do what may be best.

Mr. Blanco, the Spanish evangelist, was to be married last week to Miss Dunicliff, an English lady working in association with the Mission, though not in any way officially connected with it.

My journey to North Africa is still in the future, but I hope I may before long be able to start. One has need of a very subject heart and mind and to be content to go forward at once, or to wait for a time as God may indicate by His providence. I would ask your prayers that I may be guided as to the exact time of starting, the route to be taken, and blessed and helped all along the journey, and that those left behind me may be granted wisdom and strength to carry on the Home Department of the work in my absence.

I remain,

Yours faithfully in Christ's service,

EDWARD H. GLENNY.

SIDEBOARD CLOTHS of white linen, about two yards long, with drawn thread ends, will be sold for the benefit of this Mission at 6s. 3d. each. Apply to J. I. B., Carramore, Athlone, Ireland.

THE Master said, "I must work the works of Him that sent Me," and *we* have to be occupied with the things whereto *we* are sent. Every Christian should be a "God-send." Not only in the direct service of speaking for God, but in every detail of the life of the consecrated child of God the question should be asked, "Is this what God hath appointed me to be occupied in?" Am I in my right place? Have I read aright His will for me, and am I working the works of Him that sent me?

Morocco.

A VISIT TO SOUTH MOROCCO.

By MR. H. NOTT.

MR. NOTT left Casablanca on a bright Friday morning at the end of September, purposing to visit Mazagan, there to be joined by Mr. Paton, of the S.M.M., for an extended journey to Morocco City and the regions beyond. After some troublesome experiences through a pack-horse continually falling with its load, he reached Mazagan early on Monday morning, and received a warm welcome at the Mission House of the South Morocco Mission.

We decided to start on the Wednesday morning early on horseback, sending on our load by camel the night before, leaving the mule behind on account of its lameness. Accordingly we rose at 2.30 a.m. on Wednesday, and after a hearty breakfast were on the road by four o'clock, travelling by the light of the moon.

Already the road was alive with camels, donkeys, and horses, but after an hour or so, day gradually dawned upon us, and in a little time we were enjoying the first warm rays of the morning sun. We travelled on, soon leaving Mazagan and the sea far behind us, and by twelve o'clock found ourselves in the midst of a busy village market-place, where we halted for our mid-day meal. Here our men, who had preceded us, were awaiting our arrival, and had erected the top or fly part of the tent, which, as we descended the hillside into the plain, we could pick out from among all the other smaller tents. Here we watered our animals and took a good rest, then repacked, loaded our camel, and journeyed on till nearly dark, when we sighted a village enclosed with a hedge of prickly pear; to this we turned aside and rested for the night.

Thursday, 6th.—Again rising by moonlight we travelled to a place called Sidi Ben Hur, a saint's tomb, and here we breakfasted. This morning another misfortune came upon us—my horse fell lame.

Thinking it might be caused by a shoe nail, we sent it to a native blacksmith, but this did not seem to be the cause, so we proceeded, the horse going a little easier as we journeyed. The next three hours or more were trying as we were traversing a broad open plain under a blazing sun in the direction of some hills. We afterwards entered a valley between the hills, where we found a few palm trees and wells of water, and were glad to rest under the little shade they provided.

Saturday, 8th.—After travelling two hours in the early morning we were by daybreak just entering the mountain gorge. We steadily climbed the mountain path in the grey dawn, and as day came on apace and the morning mists and clouds rolled away, on either side of us rose the rugged hills. When we reached the top of the gorge the great Atlas mountains opened up grandly before us. Here and there among the hills through which we were travelling, we passed small villages with their conical shaped huts, and an hour or so later, as we descended again and rounded the corner of the mountains, the great city of Morocco was lying before us, in the midst of a broad plain, surrounded on every hand by beautiful palm trees. The river Tensift, fed by the melting snows of the great Atlas even in summer, makes everything verdant and fruitful wherever it flows; in the centre of all rose the mosque towers, one especi-

ally, which rises far above the rest, an is said can be seen in one direction from distance of forty miles.

Our stay in Morocco City was longer than we intended, but we found it necessary to wait till a market day came round when we could buy a strong animal to replace my old lame one. So we remained from the Saturday until the following Friday, during which time I was able to see the splendid work carried on by the S.M.M.

The dispensary is open daily both to men and women who have each their separate rooms, where they consult with a Medical Missionary of their own sex. Then on the opposite side of the road is a house used as a hospital where cases of cancer, cataract, etc., etc., are treated, and many successful operations have been performed: this, with the example of His servants' lives, and their daily testimony by word, must speak as a witness amidst all the wickedness, vice, and cruelty which abound.

There is also a very successful work carried on by the ladies among the girls, and so hopeful is this work that another mission house is being opened for that special work. The ladies also have many open doors for visiting in the homes of the affluent, as well as the middle and lower classes. We all rejoice that here in this isolated, yet very important city, God has His witnesses, whom may He bless and prosper.

Mr. Nott, Mr. Paton, and a native left Morocco City on the morning of Friday, October 14th, staying that night at a village lying at the foot of the great Atlas Chain, the greenness of everything around contrasting favourably with the burnt and barren country through which they had passed. The people here listened with interest to the message of the Gospel, and some amongst them had not forgotten what had been taught at the Mission House in Morocco City during a previous visit there. Another long day of travel across a plain, and through the dried bed of a river, the channel filled with huge boulders, brought them amongst the mountains, which rose high on each side. They were hoping to have reached their destination before the close of the week, but did not make the progress they had expected. As daylight fled, they turned aside to a village to encamp till Monday morning. This proved to be a large and very fanatical Moslem village, and lengthy arguments took place during Sunday on various knotty points, principally the inability of Mohammed to intercede for his people.

On Monday morning an early start was made, our friends hoping to reach Dimnat by the afternoon. The villagers allowed them to depart without the customary parting wish, "in peace," evidently displeased at having been defeated at every point in the controversy of the previous day.

We had been travelling parallel with the Atlas, but now our course inclined a little to the right towards the mountains. After leaving many an olive-grove behind us in the plain, we made for the narrow path that leads up to Dimnat, which is nicely nestled among the mountains. As we asked the way, many remarks were made about the Christian travelling to such places, some even ventured to tell us that if we had not a letter from the Sultan we should not be able to enter Dimnat.

We still continued to climb the hills, sometimes winding in and out among olive trees or crossing rushing mountain torrents, then up a rocky steep, through a ravine, again struggling up the hillside until we arrived at some lovely olive-groves and gardens beautifully green and fertile. In the centre of these stands Dimnat, once a large town with good houses and shops, but now more or less a ruin. Passing through the olive groves the walls came into view, then making for the gate we entered amid the gaze of many folk, both young and old, to whom the sight of a Christian or "Roomee" was a novelty. In the gateway the old porter looked at us fiercely, and in answer to our question as to where we could pitch our tent, misdirected us; but when we were inside a kindly disposed Jew showed us a very suitable place to encamp, high and dry and accessible to everyone to visit us. Here we pitched, and had only just got everything under cover when down came the rain, which continued the whole of that night.

Tuesday, 18th.—Rain continued to fall through nearly the whole of this day and so we had to keep within our tent. Notwithstanding the wet, several groups of

people visited us: some coming for medicine and others to chat.

An old man, who came with some friends, begged us to give him something for an ailment which he had had for twenty years; he quite thought that we could give him just a dose that would there and then put him right. He seemed very disappointed when we told him we had nothing that would do him permanent good.

A young man who brought his friends to see us was the son of a teacher and himself a student. As he could read we handed him a Gospel, which led to conversation. Of course, he upheld his prophet, so we asked him to produce evidence from his book that Mohammed could intercede for him. We said, "Your prophet is dead and resting in the grave, but ours, Jesus Christ, is alive in heaven, which you admit; He is there as our intercessor." The young man was puzzled and tried to think of passage after passage that proved that Mohammed said that he would intercede, but after a time had to admit that he could not find one.

The little group, when they found that their friend, a student, was beaten in an argument by a mere Christian, dispersed one by one, evidently disgusted, and one especially was heard telling his friends and others, in a warning kind of way, that there was a Christian in that tent who was proving to them that their prophet, the apostle of God, could not intercede for them. This appeared so perfectly ridiculous to imagine, that there could be only one explanation—the Christian must be mad. Nevertheless this was used to make us known, and others sought us out to hear what strange doctrine we were setting forth.

During their stay in Dimnat visits were made to the Jewish and other quarters of the town. By far the greater part of Dimnat is in a state of ruin. This was the result of the last rebellion at the interregnum. Conversations were had with both Moors and Jews, and crowds quickly gathered when our friends stopped to converse with shopkeepers and others. Outside the tent large numbers of people congregated from sunrise till sunset, some coming for medicine, others for conversation or to ask for gospels. Quite a number of intelligent readers were found who desired to read for themselves concerning Christ's life, death, and resurrection.

After leaving Dimnat, which they did on Friday, October 21st, they travelled through much pretty scenery, reminding them in places of English country lanes, meeting just here with comparatively few people. Many of the houses in this locality were built of earth. The people in the villages through which they passed, though poor, were kind and simple-minded, and treated them with respect, providing them with native dishes, honey, butter, etc. Medicine was distributed to those who came to enquire for it, and the gospel was preached to various interested groups of men.

We had intended to go on to Fum Juma, but we heard when we were at the last village that the people were in a state of rebellion and war. We have now doubled our course along the side of these mountain heights. The view from these mountain sides was magnificent, looking across the broad valley to the opposite side, where the mountains rose, tier upon tier, up before us, capped with the glisten-

ing snow, which crimsoned in the setting sun.

Sunday, Oct. 23rd.—Many crowd outside and listen to our message. The sheikh of the village sends for us, as he is very ill and cannot come to see us. We are received into his house, where we find this poor old man, looking very pale and ill. He gives us a hearty welcome to his village, and makes us sit down to a cup

Wednesday, Oct. 19th.—A bright, beautiful morning, so we resolved to visit Urm-niffery, a place up the mountain overlooking Dimnat. We mounted our mules, and with a Jew for a guide, passed out through the gate and round by the wall, instead of going through the town and passing the Khalifa's house, where we might have been turned back; for if there is not danger they generally say there is, as an excuse to prevent Christians going about.

The scenery on the road was beyond description; mountain torrents and streams crossed our path at intervals, and we found it difficult, even with our mules, to climb the rough, wet mountain-path. We were, however, rewarded by the charming views which presented themselves, and at length we arrived at Urm-niffery, a most beautiful spot. Thompson, the great traveller, says, "it is the most beautiful sight in all the country of Morocco." The mountain sides were overgrown with brushwood and trees, while at the base, the winding stream flowed onward towards Dimnat, losing itself among the groves and gardens.

Here we met some Shlûh people who spoke Arabic, simple, kind men. With these we had a very nice talk, reminding them how their Mohammedan conquerors had driven them out of their country into these mountain regions and how they had forced upon them a strange religion and thus compelled them to forsake Christianity. They listened to the grand old Gospel of the Cross, and one man said, "Yes, it's all true, and I have a desire to return to God by this way in which our forefathers once walked."

of green tea with him. Here we have a fine opportunity of telling him of One who could heal the diseases of the soul. The old man listens to the message submissively. Oh! that we could add, "in faith."

In the afternoon we sat down under the shade of an old wall, where we continued our Gospel chats. Some resented it on account of the place we give to our Lord Jesus Christ as Saviour and Intercessor;

nevertheless, all heard the message, and to God we commit the rest.

Tuesday, Oct. 25th.—Failing to obtain a guide, we had to prepare to journey back again to Morocco city, so we made our way across the plain, and lunched under the trees which fringe the river bank. Early in the afternoon we arrived at Dar-bil-mudden, this time entering it from the west side, through long avenues of olive trees.

When we arrived at the Kaid's house we sent our man in to ask for a place where we could pitch our tent. The Kaid was away from home, but the Khalifa sent out one of his men to direct us to a place to which we objected very strongly, it being nothing more than a dung-hill, and the smell was most offensive, so we told the man we would not stay there, and he must find us another place, and not a worse one. We managed to find a little better place; it was cleaner, but was full of animals. At night we had no rest, for the animals were either stealing our animals' corn or else rubbing their backs against the tent-ropes. Mr. Paton had visited this place in the spring, and although he was now in native costume not a few recognised him, and a good number came to see us and hear the Word of Life.

Wednesday, Oct. 26th.—To-day we journeyed on to another Kaid's house, which we reached at evening. Here the gate-keeper, a negro, tried to prevent us from pitching inside their walls. He was very fanatical, and thought it would be awful to let a Roomee (Christian) come among them; but we sent our man into the Macuddam (ruler of the place), and he soon settled the matter for us.

Thursday, Oct. 27th.—We visited the people living in the caves just above us on the mountain side; there we met with quite a nice group of people outside one of the caves which served as a blacksmith's shop. They were all very amused at a Roomee coming to see them, but listened with keen interest to our message, and one man especially assented to the truth. These people were nearly all Shlûh, some of them from parts among the mountains unknown to Europeans.

When we came down from the hillside we at once took down the tent, packed our baggage on the animals, and were soon on the road to Sidi Rahal. On arrival we applied to the Khalifa for a camping ground. He sent out a message to say he was away from home and would not return before sunset. This we knew to be untrue, so we informed the gate-keeper

we were going to choose a place for ourselves near the gate, and if anything went wrong the Khalifa would hear of it. This we did, and afterwards we saw the Kaid's Fokeh, with whom we remonstrated about the matter; it had the desired effect, for after a little time a welcome was accorded us.

The Foki and several big men visited our tent, the object being to find out our purpose in travelling through the country. "Ah!" said one, "you are not doctors, although you carry medicine; your main object is to corrupt religion." A long discussion then ensued, in which they, in defence of polygamy, brought forward the fact that Christian governments in Europe frequently licensed vice; but we reminded them that they themselves were not free from social evils, even with the added transgression of polygamy, and that we, as Christ's followers, would consider either transgression as odious sins in God's sight.

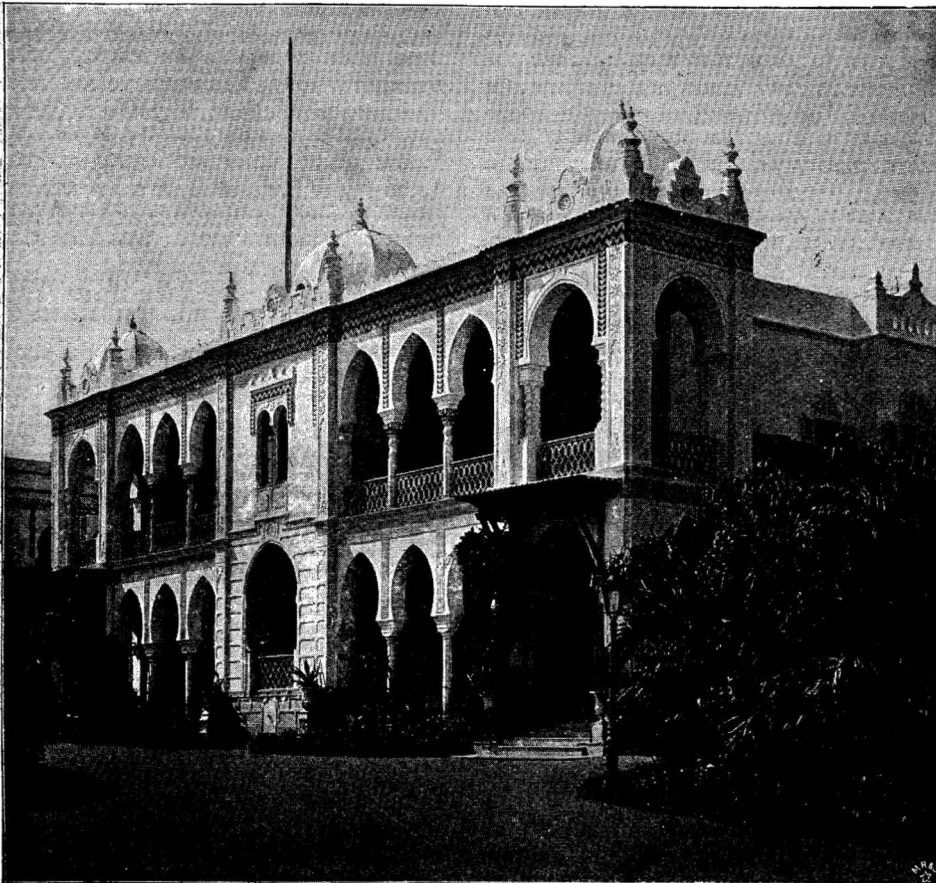
The same man gloried in telling us that he had received a Testament from a missionary, but had since committed it to the flames, for he knew we Christians had corrupted it. Thus they evade the truth. God alone by His Spirit can speak to the hearts of such.

In the afternoon we took a walk round the broken-down old town. Most of the houses were only mud-built, and full of cracks and holes; everything bore evidence of decay, even to the Kaid's house, which is falling to pieces; and the streets are simply the receptacle for all the refuse.

The next day these two friends reached Morocco City—worn, but praising God for having been permitted to be His witnesses in these out-of-the-way places.

During the journey Mr. Nott developed a gathered finger from poisoning, which caused him considerable pain, increasingly so toward the end of the journey, and led to his having to remain in Morocco City for a fortnight under the care of the doctor. Here he was the guest of Mr. and Mrs. Lennox, of the South Morocco Mission, from whom he received every kindness and care.

"You cannot find any place in Scripture where a man was ever sent by God to do a work and failed in doing it."—Moody.



PALACE OF GOVERNOR-GENERAL, ALGIERS.

MISSION SCHOOL, TANGIER.

ANNUAL EXAMINATION AND TREAT.

Miss JAY has sent us the following account of the Christmas examination and treat, given in connection with her Mission School.

Most of our readers already understand that Moorish women and girls are, practically, never educated, that not more than one in a thousand can read. Remembering this, they will be able to estimate at its true worth the progress made, and to appreciate the daily difficulty of instilling the most elementary facts into minds that for generations have been tota'ly untrained.

ON January 3rd we had our Christmas treat for the girls attending the school. The children had a happy time, and the friends present seemed pleased with the progress they had made.

We commenced the treat at 2.30, but some of the children were here before 7 a.m., begging to be admitted! Fifty-five girls came, looking so pretty in their new dresses. They have all been working hard to get them finished in time for the treat. The dresses are of rose-coloured flannelette, kindly sent by friends in England, the bright colour just suiting these dark-eyed Moorish girls.

The treat began by the children repeating the Lord's Prayer and the Ten Commandments, and then singing "Jesus loves me," of course all in Arabic. Seven of the children then said (in class) the Beatitudes from the 5th chapter of Matthew, each one taking it in turn to commence, after which all the children repeated the 23rd, 100th, and 121st Psalms. Prizes were then given for attendance, progress, and good-conduct. The children are beginning to attend much more regularly than when we first opened the school; twelve of the girls have never been absent once this year, except from illness.

After the prizes had been admired sufficiently, they sang another hymn, and then repeated portions from the 10th chapter of Mark, the 10th chapter of John, and the 2nd chapter of Luke. Next came a distribution of warm cuffs and necklaces, the pretty bead necklaces having been sent specially for the treat by a friend. The children were delighted with them, and at once put them on.

Later on Mrs. Ferah examined them in Bible history, which we teach them from a little catechism; they know the first five pages from the Creation to the Flood. They also repeated their texts, of which they know twenty. The last one they have learned is Acts iv. 12: "Neither is there salvation in any other, for there is none other Name," etc. The children were also examined in arithmetic, of course of the most elementary kind; they all seem to find the simplest calculations very difficult, and we have never yet had a girl in the school who could even count correctly until we taught her. In needle-work, also, we often have to teach them from the very beginning, many of the girls not knowing even how to hold their needle when they first come to school.

After a distribution of sweets to the children, we called forward the reading classes, and, though shy before so many strangers, they did fairly well. The elder girls can now read short sentences easily.

Their little examination being over, the real feast commenced, and all the children were given oranges, biscuits, and hot native cakes, over which they had a happy time. A doll was given to each child as she left, and they went away very happy, and begging that school might begin again at once; they *never* wish for any holidays.

Miss Aldridge and Mr. Nathan, of the Gospel Union, kindly came and gave most efficient help all the afternoon.

Tunisia.

A FEW REQUESTS FOR PRAYER.

By MISS K. JOHNSTON.

I WANT to tell you of some individuals for whom I ask you to pray specially.

I have before mentioned to you Hanifa, whose case seemed very encouraging. Just lately we have not seen her much; her friends did not seem so cordial, and it turned out that the father's friends had been making a great fuss and made it very uncomfortable for him. However, things have pretty well b'own over now, and we shall go occasionally. H. says she is one of Christ's followers. Oh that we could see into the hearts of those who say they are trusting Him.

The last time I went, B., her elder sister, a girl about eighteen or nineteen, was sitting in state in a room hidden from her father. Why? Because a woman was expected to come to see her that morning with a view to arrange a marriage between B. and a young man at a town some distance off. The visitor would take stock of B., and report to him what her eyes were like, whether she were dark or fair, description of mouth, teeth, etc. And on account of this expected visit B. was not to be seen by her father. What ideas these people have.

Now come with me to another house, where I am teaching French to a girl of about seventeen named Halouma. She is at last getting on with reading, and really takes pains; but patience has to be one's motto, not only to get the French into her head, but also to wait for that half-hour to pass and to begin the Bible part. She really gives encouragement, listens very nicely, and says she has no doubt that we have the truth. I have been reading the third chapter of John to her, down to verse 20. At verse 14 I had to stop and explain to her the story of "Moses lifting the serpent in the wilderness." For the last three times that I have been there we have been in a little upstairs room, which is much quieter. The children do come up and disturb us a little, yet nothing like they used to downstairs. I go twice a week. Last Thursday I had a little prayer with her. She is very simple, and owns she has a quick temper. It is a treat to come across one who will own to some shortcomings, for most of them are self-satisfied and self-righteous. Please pray for H., that the seed may indeed be in good ground. We should much like to get these big girls to pay us visits, but it is very rarely that any of them are allowed to do so.

Even when an ignorant girl such as one of these really trusts in Christ as her Saviour, and begins in her little way to follow Him, there is, as one worker put it, "so much rubbish to be excavated." There are so many foolish beliefs which they have been brought up in and which have become a part of themselves. Some are very much in fear of evil spirits, and believe in most absurd ways of getting rid of them, such as burying cooked eggs in the earth, and waving loaves of bread over the head of the one possessed with these evil spirits, and then giving them to the poor. They are taught that Christ was taken up to Heaven without dying, that He is coming to earth again, will judge for forty years, and will then die (not of course as a sacrifice, but an ordinary death).

A visit the other day to another girl—this one married for the second time—saddened me very much. She has heard the message from us many times, but is just as fixed and rooted in her old ideas as ever. She is a sweet looking girl about twenty-four, with a baby boy who takes up nearly all her time and is completely lord and master. She listened quietly to the explanations of a Bible picture I showed her, but when it came to applying the truth to her own heart she was quite satisfied with what she had in her own Prophet, who was all she needed.

When I spoke of forgiveness of sins which *we* could be sure of—oh, yes, she had forgiveness of sins too. She was very self-righteous; presently I heard her call her little boy “son of a pig,” which word in their language is far stronger than in ours—they hate anything to do with pork as forbidden by their religion. Most of these Moslems take God’s name in vain continually, and their conversation is interspersed with curses which they call down thoughtlessly on their nearest and dearest. May God by His Spirit open their eyes. Thank God, there are some who like to listen to our message, and we take courage.

Fatima, another young married girl, whom we have known for some years, has again come under our observation, and I have promised to go and teach her crochet. She lost her baby through smallpox—he had not been vaccinated, and oh, how careless they are; no wonder so many of the children die. The other day she told me that her new brother-in-law drinks when he is in Tunis, but when he is in the country he is afraid of his father and of the religious company to which he belongs. She said as a sort of excuse for his drinking, “It is decreed on his forehead.” This led to a talk about sin being the sinner’s own doing. I tried to so lead the conversation that she might see herself a sinner, but she said she did not do this, that, and the other, did not tell lies, etc. However, by and bye she did own that she got angry. Do pray that God may teach us how to deal with these self-righteous ones. We need to be *taught* how to teach them.

To illustrate the unknown sinfulness of the heart, I find that illustration very good of the Central African queen who thought herself beautiful until one day a traveller brought her what she had never seen before—a looking-glass—and when she saw that her face, instead of being pretty as she had fondly thought, was plain and ugly, she broke the looking-glass in her anger. But one girl to whom I told this story said, “I don’t do that, I keep on looking.”

A little while ago Miss Turner brought home a poor old destitute woman with her; we gave her a bed, and she now comes and goes as she likes. She has very few relations, and those she has do not want her or give her a welcome. Her daughter’s son just tolerates her sometimes, but she feels his unkindness very much. Mr. Liley is trying to get her into the Arab hospital, as they take in some old and infirm people. Her gratitude for small things we give her is great, and she calls down no end of blessings on us. She is almost childish, but still the Gospel is simple enough for such simple minds. A few days ago I played the little organ to her, and explained some of the translation of that hymn, “Who came down from heaven to earth.” She said she had never heard that Christ died. Three days later I had another talk with her, and I began by asking what she remembered. Nothing—not even the name of Christ! but she said “the words had been good.” So I told her the old, old story over again—so new to her. Very hard ground for the seed, but God can make it spring up. One of her phrases for expressing pleasure beside “May God be praised in you” was, “May the Prophet be praised in you”; however, I do not think he will get much praise through me.

Our little Manoubiya, who lived with us for months, has been taken away from us. Her mother turned out to be a great hypocrite. Is all that teaching and training lost? God grant it may not be. She has gone back into sinful, dark surroundings, but we can continue to pray for her.

Owayesha, the dear cripple girl, spent several weeks with us in the summer, but has now gone away again to that secluded village for the winter. She felt that last winter she had failed very much by not letting her light shine through her life as she ought, and prayed that she might do better in the future. Let us hold up this lonely, weak “little one,” who belongs to Him, by our prayers.

NOAH’S ANCHORS.

BY MR. J. J. COOKSEY.

SIDI AMR ABADA was of medium height and strong of limb, by trade a blacksmith, and a devout reader of the Koran, which did not improve his morals.

He was a man of quick perception, a keen student of human nature, with a strong tendency to meditation and seclusion, which was suited to his mystic temperament, and provided a nursery for his deep ambitions. His theology was formed on the same model, he uttered deep and dark sayings, received angelic visits and communications in the night-season, and was transported in spirit at these times to various parts of the world, where he saw and heard things not lawful to utter. The following legend, carved in Arabic over the portal of the house occupied by his aged daughter, and which adjoins his tomb, gives us his favourite maxim, and the key to all he said and did, “Give thyself no anxiety, for that which is in the knowledge of God shall be accomplished.” But the greatest demand upon the credulity of his fellow-men, and the brilliant stroke of genius which confirmed him as a saint in the eyes of the faithful, was when he was divinely advised of the existence of the four anchors belonging to Noah’s ark, and which were embedded in the salt marsh near Bizerta, with the command to recover them as a testimony to mankind.

He accordingly repaired to Tunis, told his vision to the late Bey, who gave orders that mules and workmen should be placed at his disposal for the purpose of excavating them; this was safely accomplished, and, after great labour, they were conveyed to a spot abutting on his tomb in Kairouan, henceforth to acquire a value and sanctity never dreamed of by the wayfarer who had often looked upon them in their muddy bed.

Carved upon the door of the courtyard where they are contained, and upon view, is a short epitome of the heavenly vision, vouchsafed to our friend and Moslem saint, Sidi Amr Abada, when he was apprised of the existence and position of these celebrated anchors, which tells us, among other things, that “the flood occurred in the month of Ramadan, five hundred thousand years ago, when all creatures perished,” and if you have the temerity to entertain and express another opinion upon these chronological statements, and to point out that the Roman lettering and trade signs upon the anchors could not possibly belong to the epoch of Noah, but probably to some Spanish wreck, you are reminded that these objections are wicked in the light of the revelation which has revealed the facts.

There is just one obvious lesson I wish to point out from these remarks, which is that Mohammedanism is composed almost exclusively of the legends described above. Compare the characteristics of this saint with the main features of Mohammed’s character, and after him of Moslem saints in general, and the broad result will be the same; apply as a close test the pretended finding of Noah’s anchors with its chronological absurdity and impossible locality, to the pretended revelations of the Koran, and they will be found to be of one and the same piece, only more clever and plausible in the main; for the warp and woof of the whole system consists of lies and deception embedded in a distorted and sinful view of the Godhead, with some grains of truth worked in to soothe into silence the enquiring conscience.

NEWMAN’S CONCORDANCE.—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

Egypt.

A DREAM AND ITS INTERPRETATION.

FROM THE MONTHLY REPORT OF MR. W. SUMMERS.

THE daily evangelistic services have been seasons of unflinching interest and encouragement. The attendance fluctuates, but the individuals who come represent a wide circle of influence. Special cheer has been given to us by the interest shown in the truth by several intellectual young effendis. Up to the date of writing their spiritual concern has in no way abated, and they are still seeking rest for their minds and hearts. A specially encouraging part of the month's experience is that of a man whom I found one evening in the mandarah, sitting with his companion on a seat by themselves, taking no part in the general conversation that followed the usual service.

On speaking with him he told me it was the first time he had ever entered our house, though he had heard of us. He then said: "I have an important matter which I wish to confer with you about." On expressing my willingness to help him, he related the following incident:—

"Last Sunday evening as I was sleeping in my bed I had a dream. I saw a person walking towards me with a stately gait; he was clothed in a pure white robe, which reached from his neck to his feet; he had also a white head-dress, and his face was beautiful and full of kindness. As he approached me I observed in his hand a piece of wood, like the cut branch of a tree, and as he stood beside me he offered the green cutting to me, saying, 'Accept this, for it will do you good.' I took it, and on looking at it I found all round it little buds of leaves sprouting forth. I then turned to this individual and said: 'Pray who are you, so that I may know who bestowed upon me this gift?' He replied: 'Ana Yasooa,' *ie.*, 'I am Jesus,' and then went away. This dream was repeated to me in the early morning with the same details, though not with the same distinctness and vividness."

I was most interested in this man's story, and one circumstance more than any other assured me of its reality, that was the name he gave to the Lord Jesus. He called him in Arabic, "Yasooa." Now no Moslem, unless he has come into close contact with evangelical Christians, would use this name in describing our Lord, for it is a purely Biblical term. The name the Moslems use is that found in the Koran, "Aissa." So here is a man who had never been with real Christians before, telling me that a person called "Yasooa" had spoken to him in his sleep. This in itself assured me of the man's truthfulness, it also showed he had undergone an unusual experience, and still further intensified my interest in his story.

After telling me his dream he turned to me and said: "Now you know all about Yasooa, so I want you to interpret my dream for me." What could I say to this dear man? I had never interpreted a dream before. Lifting up my heart to the Lord in a moment of receptive prayerfulness, I asked that something of the gift he bestowed on Joseph and Daniel might be given to me. Not knowing exactly what to reply, I began to speak and said: "The Lord desires to show you mercy, and has chosen a dream as the means by which he will lead you to repentance. Jesus, the Saviour of the world, has come to you, and He has given you a precious gift. The green wood represents the true faith, which, when exercised in Jesus, brings salvation. You said it was still green wood: that indicates that the true faith is a living faith, and not a dead, inert creed. The little buds you saw sprouting forth represent the fruits of the true faith, which are good works—not merely religious duties, but

the living a life of patience, love, hope, faith, joy, and true worshipfulness. As Jesus in the dream freely gave you all as a gift, so now He wishes to give you the reality of what the dream merely prefigured."

As I spoke to him his eyes glistened with interest and his face lightened up with a new intelligence, but before I closed it assumed a look of perplexity and wonder. He then said: "I cannot understand all this; let me think about it."

After a few more words we parted. Since then he has been at the meeting every night, drinking in "the sincere milk of the Word."

We do long to see this simple soul and his friend entering into the liberty of the Gospel.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

PRAISE to God for open doors in many parts of Morocco, and liberty to tell the message of Salvation to its poor down-trodden people.

For much encouragement granted to those who are endeavouring to instruct Moslem girls in reading, writing, etc., and that many parents in other places may be willing for their daughters to be taught.

PRAYER

Miss Welch asks prayer regarding the adopted native girl Andria, now five years old. "Please pray that we may be clearly shown His will as to the little one's future."

For the children of a French Protestant Orphanage in Algiers, that the children shielded there, may early accept the Lord Jesus as their own Saviour, and follow in His steps.

Miss L. Read writes: "Please pray, not only for the natives, but that we may be examples in word, in charity, in faith, in purity both to Arabs and French; also that we may have grace to train Yamina to be some day a missionary to her own people."

For the poor prisoners of Morocco, the majority imprisoned by arbitrary will of Kaid and Governors, and many of whom are innocent of the charges laid against them. That the time may soon come when, in the Providence of God, righteousness and justice may displace wrong and oppression."

A DEAR friend who was no stranger to sorrow, facing another great trial, asked in a hastily pencilled note: "Can you send up a few sky-rocket prayers for me?" How many times in the years since then have I thought of that expression, and blessed God for the possibility of "sky-rocket prayers," and the assurance of their acceptability to Him. No one is so busy, that he cannot send up unnumbered "sky-rocket prayers" between day-dawn and dark, and even in the wakeful watches of the night. His time may be too full to admit of writing, as his heart prompts, to his absent friend, but it is never too full for sky-rocket messages to the throne for him.—*Indian Witness.*

If we carefully examine the troubles of God's children, we shall find that too many of them arise from unbelieving fears concerning the future. Let me but remember that Christ, seated at the right hand of God, is deeply interested in all that concerns me, and counts all *my* troubles *His own*, and then away with all my fears concerning the morrow. It is only at the mercy-seat that we may lawfully think of the morrow.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MR. H. E. JONES (*Casablanca*).

THE following extracts give us a little glimpse how terribly the people of Morocco are oppressed by those who bear rule over them. "Remember them that are in bonds as bound with them."

December 14th.—In visiting to-day I asked a man in one of the shops if he could read, "No," he said, "but Sidna Mohammed can, and he will be here presently." In about five minutes the said Sidna Mohammed arrived, but I found he could read but very little; anyhow, his trying to read was sufficient to gather quite a little crowd round the shop, who appeared anxious to know what the book contained. One man asked me to give him a book, and at once sat down and read with me for some time from John's Gospel. He afterwards told me he was very much afraid of being put in prison, as the Kaid was now asking from everyone presents of money, and if they had not any to give they were to be imprisoned. Consequently the prisons are getting more crowded every day, because of the oppression brought to bear upon these people by rulers who have hearts like stone. May the day be not far distant when many of the poor oppressed ones of dark Morocco shall be brought into the light and liberty of Jesus Christ.

20th.—To-day I met a man from Fez, who told me he had heard the Gospel from the Tabibas and Fokias there (referring to Miss Herdman and those who labour with her). He knew some amount of truth, and told me that the ladies were very sorry because of all the sin there was.

This afternoon I visited the prison and spoke to the jailer. He told me there were 170 men in the prison, and that most of them were strangers. The Kaid had given orders to the soldiers that when they saw a strange man about the town he was to be brought before him and sent to prison. These strangers would very likely be poor people travelling to other towns in order to escape having to give money to their Kaid.

27th.—This being Christmas time we invited the men who have been working at the hospital to a feast. The men's waiting-room was well lighted up, mats and rugs being spread upon the ground, and at 6 p.m. they sat down to a large dish of coos-coos, followed by bread and butter and tea. After about an hour and half my wife asked her native servant if they had nearly finished. "Oh," she said, "there is still sugar left, and our custom is to keep drinking until all the sugar is gone." We then asked if they would take the sugar home with them as we wanted to show them some pictures. The lantern was soon in readiness, and we exhibited some scenes of the Prodigal Son and Life of Christ. The men showed great interest, and listened very attentively whilst the story was told and the Gospel simply preached. Some of the men were from the mountains, and will be returning again. We pray that the Word of God may linger in their minds, and be told to others in their villages.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), wood stained, either mahogany, walnut-wood, or light oak, from A. H. G., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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 10in. deep for 2s. 6d.).

For the Children.

CHRISTMAS IN ALGIERS.

BY MISS A. WELCH.

WE have just finished dressing the Christmas Tree, and have squeezed into our little room seats for over forty people. The little French children whom we are expecting this afternoon with their mothers are greatly excited. "How many times must we go to bed and get up before we go to the English ladies?" they ask. One little boy is to accompany the harmonium on his violin, while four tiny girls will sing "J'ai un bon Père," etc.; others will recite Psalms, and all will join in singing the hymns which one short year ago they had never heard. A French lady, who is working here amongst the Spaniards, will address the children, and then will come the distribution from the Christmas Tree—dolls, bags of sweets, toys, oranges, buns, and last, but not least, a pinafore to each child.

How I wish you could come with us this afternoon to the Christmas Tree for the native children. Their desire for many months has been to possess a doll, and this afternoon, dolls, bags of sweets, looking-glasses, combs, soap, and small bottles of scent are to be distributed. Only those children who come regularly to the class will be admitted, making, with the women of the house, about forty in all. The little Kabyles have learnt well during the past year; and while we have few who have taken a decided stand for Christ, yet we believe that a very real work is going on in some of these young hearts. Zehoua said the other day, "Those who have given their hearts to Jesus cannot live in sin, because when Satan comes to tempt, and he sees Jesus in the heart, he runs away because he fears Sidna Aisa."

Taradites, too, who in her poor, ignorant way, says she has given her heart to Sidna Aisa, on hearing the story of the alabaster box which Mary broke, turned crimson, and without raising her eyes, said, "And I—I am *not* like her, for I am often ashamed to own I love Him, and I *never* break my alabaster box." Many an English girl would have taken longer, I think, to have drawn the lesson from this story.

When we come to England we must bring their New Year's gifts to us for you to see; perhaps these little needle-books, etc., so carefully worked, have given us more pleasure than many other presents might have done.

Little Andria is still with us; she has grown much, and looks well and plump. She is now five years old, and sings nicely several hymns which Miss Smith has taught her.

I cannot close this letter without most warmly thanking all those friends in England, both young and old, who have sent us parcels this Christmas time; what threefold joy they have given; *first*, to those who sent them; *secondly*, to us who have received them; and *thirdly*, to the children for whom they were made and sent.

WORKERS' UNION for North Africa. This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. Gen. Sec., Mrs. J. H. Bridgford, Calverley Mount, Tunbridge Wells.

MICROSCOPIC SLIDES FOR SALE.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers. Please communicate with the Hon. Sec.

THE NORTH AFRICA MISSION.

North Africa consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of 20,000,000.

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 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about nineteen years of age. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1897 it had substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has thirty-six missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many excellent roads, and two thousand miles of railway.

The North Africa Mission has five mission stations, with fifteen brethren and sisters working in them. 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, some thousands of Italians, Maltese, French, Jews, etc., on the coast. Eleven workers of this Mission are stationed in the capital. Nine others are carrying on Medical Mission work in Sousa and surrounding villages. Four are now settled in Kairouan, and two in Bizerta. The remainder of the Regency, with its cities and villages, is still to a great extent unevangelised.

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. In 1889, two brethren began to labour for Christ among them, and there are now six engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has eleven Missionaries there, including wives. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

THE VAST SAHARA, with its scattered population 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.

The 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.

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.

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.

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

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

No salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

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

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Miss A. G. HUBBARD	Oct., 1891	REGENCY OF TUNIS.		Mr. D. J. COOPER	Nov., 1895
Mr. C. MENSINK	.. Oct., 1888	Miss I. DE LA CAMP	.. Jan., 1897	Tunis.		Mrs. COOPER, <i>née</i> BILL	Dec., 1897
Mrs. MENSINK	.. May, 1890	Fez.		Mr. A. V. LILEY	.. July, 1885	EGYPT AND NORTH ARABIA.	
Mr. W. T. BOLTON	.. Feb., 1897	Miss E. HERDMAN	.. Jan., 1885	Mrs. LILEY	.. April, 1886	Alexandria.	
Dr. J. H. D. ROBERTS,		Miss M. COPPING	.. June, 1887	Miss A. M. CASE	.. Oct., 1890	Mr. W. SUMMERS	.. April, 1887
M.B., C.M.Ed.	Dec., 1896	MISS L. GREATHREAD	.. Nov., 1890	Miss K. JOHNSTON	.. Jan., 1892	Mrs. SUMMERS	.. May, 1890
Mrs. ROBERTS, <i>née</i>		Sifroo.		Miss E. TURNER	.. Mar., 1892	Mr. W. DICKINS	.. Feb., 1896
TREGILLUS	.. Dec., 1896	Miss M. MELLETT	.. Mar., 1892	Miss M. SCOTT	.. Mar., 1892	Mrs. DICKINS	.. " "
Miss J. JAY	.. Nov., 1885	Miss S. M. DENISON	.. Nov., 1893	Miss A. HAMMON	.. Oct., 1894	Mr. C. T. HOOPER	.. " "
Miss S. JENNINGS	.. Mar., 1887	ALGERIA.		Bizerta.		Mr. W. T. FAIRMAN	Nov., 1897
Miss M. C. LAMBDEN	.. May, 1888	Cherchel.		Miss M. ERICSSON	.. Nov., 1888	Mrs. FAIRMAN, <i>née</i>	
Mrs. BOULTON	.. Nov., 1888	Miss L. READ	.. April, 1886	(Associate)		PRIOR	.. Feb., 1896
Miss K. ALDRIDGE	.. Dec., 1891	Miss H. D. DAY	.. " "	Miss R. J. MARCUSSON	.. Nov., 1888	Mr. W. KUMM	.. Jan., 1898
Miss F. MARSTON	.. Nov., 1895	Constantine.		(Associate)		Mr. A. T. UPSON	.. Nov., 1898
Miss E. A. CRAGGS	.. Mar., 1893	Mr. J. L. LOCHHEAD	.. Mar., 1892	Sousa.		Rosetta.	
<i>Spanish Work—</i>		Mrs. LOCHHEAD	.. " "	Dr. T. G. CHURCHER,		Miss A. WATSON	.. April, 1892
Miss F. R. BROWN	.. Oct., 1889	Miss E. K. LOCHHEAD	.. " "	M.B. C.M.Ed	Oct., 1885	Miss VAN DER MOLEN	.. " "
MISS VECCHIO, <i>Mis. Helper.</i>		Mr. P. SMITH	.. Feb., 1899	Mrs. CHURCHER	.. Oct., 1889	AT HOME.	
Mr. A. BLANCO	.. " "	Mr. E. SHORT	.. " "	Mr. W. G. POPE	.. Feb., 1891	Miss I. L. REED	.. May, 1888
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Algiers.		Mr. H. E. WEBB	.. Dec., 1892	Miss L. A. LAMBERT	.. Dec., 1893
Mr. J. J. EDWARDS	.. Oct., 1888	Mons. E. CUENDET	.. Sept., 1884	Mrs. WEBB, <i>née</i> MOR-		Dr. C. L. TERRY, B.A.,	
Mrs. EDWARDS	.. Mar., 1892	Madame CUENDET	.. Sept., 1885	TIMER	.. Nov., 1897	M.B., C.M.Ed.	Nov., 1890
Casablanca.		Miss E. SMITH	.. Feb., 1891	Miss L. GRAY	.. Feb., 1891	Mrs. TERRY	.. " "
Dr. G. M. GRIEVE		Miss A. WELCH	.. Dec., 1892	Miss A. COX	.. Oct., 1892	Mr. G. B. MICHELL	.. June, 1887
L.R.C.P. and S.Ed.	Oct., 1890	Oran.		Miss N. BAGSTER	.. Oct., 1894	Mrs. MICHELL	.. Oct., 1888
Mrs. GRIEVE	.. " "	Miss R. HODGES	.. Feb., 1889	Kairouan.		Miss GRISSELL	.. Oct., 1888
Mr. H. NOTT	.. Jan., 1897	Miss A. GILL	.. Oct., 1889	Mr. J. COONEY	.. Dec., 1896	Dr. G. R. S. BREZE,	
Mr. H. E. JONES	.. " "	Djemaa Sahridj.		Mrs. COOKSEY	.. " "	M.B.	.. Dec., 1894
Mrs. JONES, <i>née</i> DUNBAR	Nov., 1896	Miss J. COX	.. May, 1887	Miss E. I. NORTH	.. Oct., 1894	Miss B. VINING	.. April, 1886
Miss L. SEXTON	.. Feb., 1897	Miss K. SMITH	.. " "	Miss G. L. ADDINSELL	Nov., 1895	STUDYING ARABIC, ETC., IN ENGLAND	
Miss A. WATSON	.. Feb., 1897	M., Mme., and Mdlle. ROLLAND,		DEPENDENCY OF TRIPOLI.		Mr. and Mrs. J. H. C. PURDON	
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Miss F. M. BANKS	.. May, 1888			Mrs. VENABLES	.. " "	HARRALD, and Miss B. M.	
Miss A. BOLTON	.. April, 1889			Mr W. REID	.. Dec., 1892	TIPTAFT.	
				Mrs. REID	.. Dec., 1894	<i>Tutor.</i>	
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