

in connection with the McAll mission, and in these schools some two hundred Algerian children are under biblical instruction. Some of the Sunday-schools are held not on Sunday, but on Thursday, the afternoon on which the children attending the ordinary week-day schools have a half holiday. These Sunday-schools are held, one in the Rue Tanger, attended by Jewish children; one in Rue Michelet, attended by Protestants and Roman Catholics; one in the Bab-el-oued, attended by Spaniards and Jews; and the fourth in the Place de la Préfecture, in which the children are a strange medley—Arabs, Spaniards, Maltese, and Jews.

M. Gonzalez carries on mission work among the Spaniards, of whom there is quite a considerable number in Algiers. This work among the Algerian Spaniards is entirely supported by a lady in England, an example worthy to be imitated surely. Dr. Nystrom is a devoted missionary from Sweden, and works among the Arabs and Kabyles in Algiers. Miss Trotter and the missionary ladies who live in her house carry on much interesting work among the Arab women, whom they visit in their own homes, thus doing work which can be accomplished in no other way, for no man is allowed to enter the houses of the Arab women.

It is said that not even one Arab woman in Algiers is able to read. Hence the Gospel must be *spoken* to them. Books and even Bibles are of no use at all. But the doors of those Arab houses are wide open for the entrance of Christian ladies, who thus find an unlimited field of usefulness. The leaves of the tree of life are for the healing of the nations, and therefore for the healing of the sad lives of the Arab women.

In June of last year, 1892, an attempt was made by the French Government to expel the missionaries of the North African mission from Algeria. M. Waddington's letter to Lord Salisbury ends in these terms: "We hope that the English missionary societies will themselves take the initiative in recalling their missionaries, and save us from the painful necessity in which we should otherwise be placed of having to order them to take their departure from our territory." It is believed that this was intended as a set-off or counter-movement to the position which the French Roman Catholic missionaries were then occupying in Uganda. The political troubles in which those missionaries had involved themselves in that part of Central Africa, and the opposition which they had uniformly shown to the work of Mackay and the other missionaries of the Church Missionary Society at Uganda, had so discredited them in England that the French Government seemed to think that, as the champions of the Roman Catholic mission, they would institute a policy of expelling all Protestant missionaries from French territory in North Africa. The absurd charges of supplying the natives with guns and ammunition and of teaching them to be disloyal to the French were fabricated against the missionaries of the North Africa Mission, most of whom are ladies. There was not a word of truth in these charges; but any stick is good enough to thrash a dog, and any charge, however untrue, would do to raise odium against those brave men