

MATTHEW XXVIII

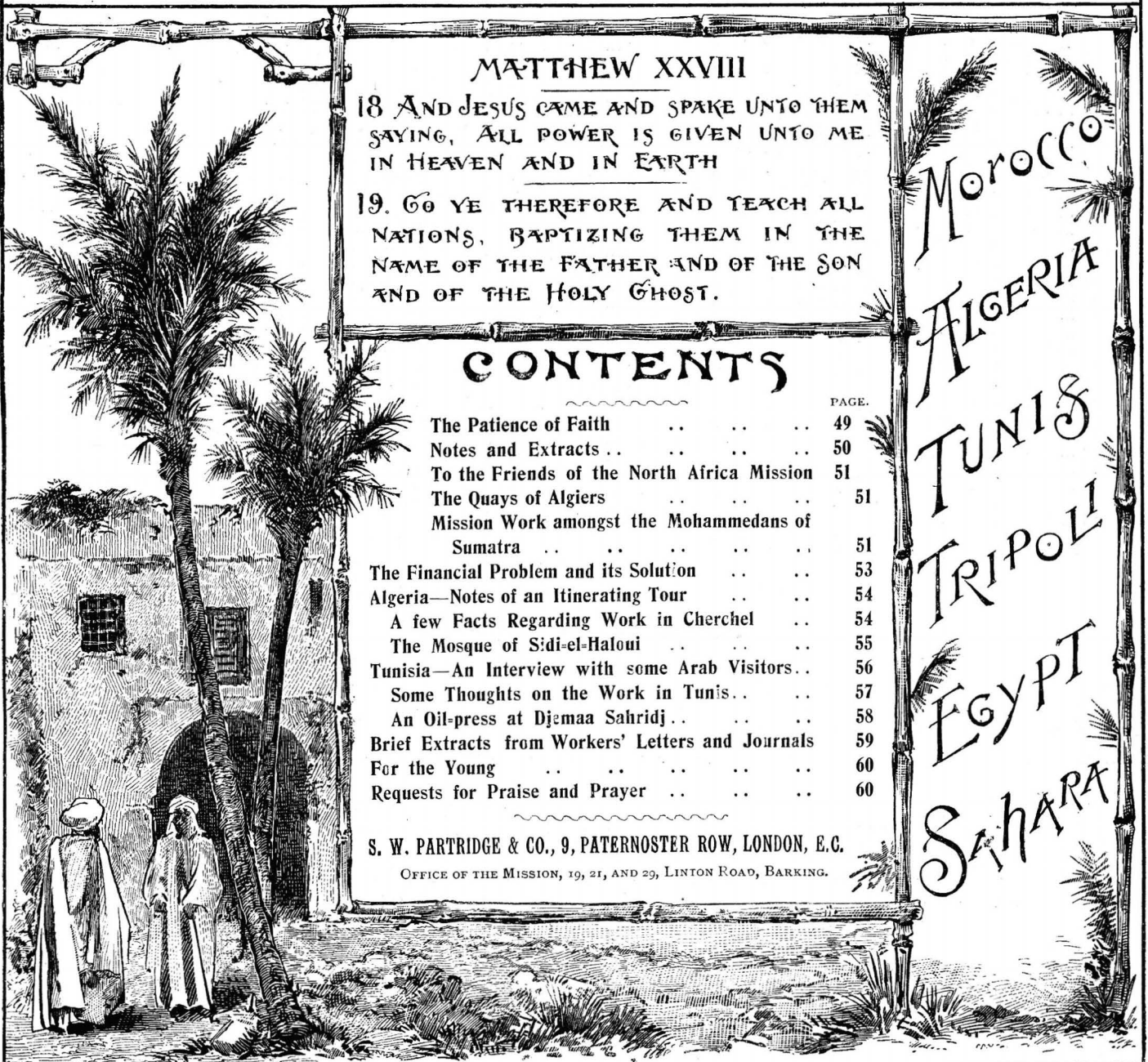
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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.

CONTENTS

	PAGE.
The Patience of Faith	49
Notes and Extracts	50
To the Friends of the North Africa Mission	51
The Quays of Algiers	51
Mission Work amongst the Mohammedans of Sumatra	51
The Financial Problem and its Solution	53
Algeria—Notes of an Itinerating Tour	54
A few Facts Regarding Work in Cherchel	54
The Mosque of Sidi-el-Haloui	55
Tunisia—An Interview with some Arab Visitors.. .. .	56
Some Thoughts on the Work in Tunis.. .. .	57
An Oil-press at Djemaa Sahridj.. .. .	58
Brief Extracts from Workers' Letters and Journals	59
For the Young	60
Requests for Praise and Prayer	60

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



LIST OF DONATIONS FROM MARCH 1st TO 31st, 1896.
GENERAL AND SPECIAL FUNDS.

1896. General.			1896. General.			SPECIAL FUNDS.			1896. Special.			DETAILS OF BELFAST AUXILIARY.															
No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.													
Mar. 3	Norwood	1	17	0	Brought forward	98	5	10	Mar. 2	St. John's Wood	0	10	0	Mar. 31	671	8	16	6									
3	...	794	0	10	0	19	...	843	1	0	0	5	...	633	4	0	9	31	...	672	16	13	10	Total, Mar., '95	£253	0	2
3	Glasgow	4	0	0	19	...	844	0	5	0	5	...	634	2	0	0	5	...	635	0	10	0	Total, May, '95	£2,171	5	3	
3	...	796	0	2	6	20	...	846	1	0	0	5	...	636	5	0	0	5	...	637	2	0	0	Total	£2,424	5	5
3	...	797	0	3	6	21	...	847	5	0	0	5	...	638	0	5	0	5	...	639	0	15	0	TOTALS FOR 11 MONTHS.			
3	...	798	0	3	6	21	...	849	1	0	0	5	...	640	1	10	4	5	...	641	1	4	0	General	£2,947	2	3
4	...	799	2	4	0	21	...	850	0	0	6	5	...	642	1	4	0	5	...	642	1	4	0	Special	£2,424	5	5
4	...	800	0	4	0	21	...	851	0	8	0	5	...	643	0	10	0	5	...	643	0	5	0	Total	£5,371	7	8
4	...	801	0	1	0	23	...	852	7	10	0	5	...	644	0	10	7	5	...	644	0	10	7				
4	...	802	0	2	6	23	...	853	0	5	0	5	...	645	3	0	0	5	...	645	3	0	0				
4	...	803	0	2	0	23	...	854	1	1	0	5	...	646	4	3	4	5	...	646	4	3	4				
4	...	804	0	3	0	24	...	855	1	1	0	5	...	647	10	0	0	5	...	647	10	0	0				
4	...	805	2	2	0	24	...	856	2	0	0	5	...	648	0	5	0	5	...	648	0	5	0				
4	...	806	1	0	0	24	...	857	0	6	2	5	...	649	4	0	7	6	...	649	4	0	7				
4	...	807	0	6	6	24	...	858	1	0	0	5	...	650	0	8	4	6	...	650	0	8	4				
4	Avenue Rd. S.S.	3	0	0	25	...	859	1	6	6	25	...	860	0	8	5	6	...	651	0	8	5					
5	...	809	0	5	0	25	...	861	0	13	0	9	...	652	5	0	0	9	...	652	5	0	0				
5	Up. Clapton	0	10	6	25	...	862	3	6	0	25	...	863	0	4	0	9	...	653	0	4	0					
6	...	811	1	0	0	27	...	864	3	6	0	27	...	864	3	6	0	11	...	653	0	4	0				
6	Mentone	15	0	0	27	...	865	0	4	3	28	...	865	0	15	0	16	...	654	5	0	0					
6	...	813	25	0	0	28	...	866	0	15	0	28	...	866	0	15	0	16	...	656	70	0	0				
7	...	814	5	0	0	28	...	867	0	5	0	28	...	867	0	5	0	17	...	657	1	0	0				
7	Guernsey	0	19	6	28	...	868	1	0	0	30	...	868	1	0	0	30	...	658	2	0	0					
7	...	816	0	13	3	30	...	869	0	5	0	30	...	869	0	5	0	17	...	658	2	0	0				
9	Bournem'th	0	10	0	30	...	870	1	0	0	31	...	870	1	0	0	31	...	659	20	0	0					
9	...	818	2	0	0	31	...	871	0	2	0	31	...	871	0	2	0	17	...	660	1	0	0				
9	...	819	3	6	7	31	...	872	0	11	7	31	...	872	0	11	7	17	...	661	2	2	0				
9	...	820	1	0	0	31	...	873	0	10	0	31	...	873	0	10	0	17	...	661	2	2	0				
10	...	821	1	0	0	31	...	874	1	0	0	31	...	874	1	0	0	18	...	662	1	1	0				
10	...	822	0	12	0	31	...	875	0	5	0	31	...	875	0	5	0	19	...	663	30	0	0				
11	...	823	0	1	0	31	...	876	0	10	0	31	...	876	0	10	0	23	...	664	6	0	0				
11	...	824	0	2	6	31	...	877	0	5	0	31	...	877	0	5	0	23	...	665	12	10	0				
11	...	825	0	10	6	31	...	878	0	10	0	31	...	878	0	10	0	23	...	666	1	1	0				
11	...	826	0	1	0	31	...	879	0	10	0	31	...	879	0	10	0	24	...	667	5	0	0				
11	Guernsey	0	13	0	0	31	...	880	1	0	0	31	...	880	1	0	0	24	...	667	5	0	0				
12	...	828	5	0	0	31	...	881	0	2	0	31	...	881	0	2	0	25	...	668	5	0	0				
12	...	829	0	5	0	31	...	882	0	11	7	31	...	882	0	11	7	25	...	668	5	0	0				
13	...	830	1	0	0	31	...	883	0	10	0	31	...	883	0	10	0	27	...	669	6	5	0				
13	...	831	1	0	0	31	...	884	1	0	0	31	...	884	1	0	0	30	...	670	1	0	0				
13	...	832	1	0	0	31	...	885	0	5	0	31	...	885	0	5	0	30	...	670	1	0	0				
14	...	833	2	0	0	31	...	886	0	10	0	31	...	886	0	10	0	30	...	670	1	0	0				
16	...	834	1	0	0	31	...	887	0	5	0	31	...	887	0	5	0	30	...	670	1	0	0				
16	...	835	10	0	0	31	...	888	0	5	0	31	...	888	0	5	0	30	...	670	1	0	0				
17	...	836	0	5	0	31	...	889	0	5	0	31	...	889	0	5	0	30	...	670	1	0	0				
17	...	837	1	1	0	31	...	890	1	1	0	31	...	890	1	1	0	30	...	670	1	0	0				
17	...	838	0	2	6	31	...	891	11	11	0	31	...	891	11	11	0	30	...	670	1	0	0				
17	...	839	1	1	0	31	...	892	10	5	0	31	...	892	10	5	0	30	...	670	1	0	0				
18	...	840	0	5	0	31	...	893	2	3	0	31	...	893	2	3	0	30	...	670	1	0	0				
Carried forwd.	£98	5	10	Total, Mar., '95	£191	11	10	Total, May, '95	£2,755	10	5	Total	£2,947	2	3	Carried forwd.	£227	9	10	Total	£149	16	11				

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.

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.

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.).

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.

NORTH AFRICA.



THE QUAYS OF ALGIERS.

The Patience of Faith.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—HEB. x. 36.



ONE of the marks of true faith in God is persistency of belief, in the fulfilment of promises, in spite of all delays, and in the face of accumulating adverse circumstances. Time seems an important factor in relation to faith, and delay on God's part is one of the most frequent means of trial.

The promise was that the seed of the woman was to bruise the serpent's head, but four thousand years expired before the promised seed even appeared, and when He came very few were expecting a fulfilment of the promise.

Palestine was promised to Israel, but on account of delay in obtaining it, not many in Egypt were looking for it. Abraham was promised an heir, but even the patience of this man of faith failed, and he contented himself with Ishmael, and for thirteen years seems to have almost forgotten it, until God in mercy reminded him and gave Isaac.

In Christian Missions to heathen and, still more, to Moslems, much patient faith is needed, but to those who exercise it there is a rich reward. As the mariners of Columbus would have turned back when almost in sight of a new world, so some would turn back when, after long toiling, they are just about to reap. May we have faith, hope, and patience like Columbus, and ere long the object for which we have faced storms, endured hardships, and borne weariness shall be attained.

We write thus because by the time these lines are published sixteen years will have elapsed since the first two pounds were given towards the starting of the Kabyle Mission, from which the North Africa Mission has grown, and it is over fourteen years since the first missionaries landed in Algiers. It needs patience to toil on for sixteen years amongst Moslems when fruit is not seen in abundance. It requires patience on the part of donors to give freely again and again when flourishing native Churches cannot be reported. Some may be tempted to labour in an easier sphere or give to a Mission showing more visible and tangible results. Now is the time for faith in God, now is the time to show that we believe His Word to be a hammer and a fire, and that the Gospel is the power of God to salvation, and the Holy Spirit as powerful as at Pentecost. It might be easy to believe this at the beginning, but after all the years of delay can we still do so? Thank God, we can. The commands and promises remain the same as ever; and while, on the one hand, we have learned experimentally that the work is much more difficult than was at first supposed, on the other we have seen and experienced the goodness of God beyond our expectations.

The instances of conversion that we have seen among Moslems and others, the interesting cases we have met of those dissatisfied with Mohammedanism, and the fact of a widely spread favourable feeling towards the missionaries, fill us with hope for the future. At present, it is true, we have but plucked the first ripe ears of corn, but these are the earnest of a harvest before long. We therefore invite with confidence continued co-operation in sympathy, prayer, service, and financial help, assured that not only will God be glorified, but many souls be won for Christ in North Africa.

Notes and Extracts.

N.B.—We are nearing the close of our financial year, which ends on April 30th. We propose in the future 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.—As many of the Lord's children will be visiting London during this month in connection with the May meetings, we beg to assure such of a hearty welcome at our Friday afternoon Prayer Meeting, which commences at four o'clock.

ARRIVAL.—Mr. and Mrs. Pope have reached home from Algiers. Our brother, who has been out five years and who has a most interesting account to give of the Lord's work in that country, will be glad of opportunities of addressing meetings in connection with Churches, Christian Endeavour Societies, etc. Letters may be addressed care of the Secretary.

DUBLIN AUXILIARY.—A small Sale of Work in connection with this Auxiliary will be held about the middle of May at 28, Townsend Street, Dublin, where contributions of work, etc., will be gladly received.

This Auxiliary supports Mr. and Mrs. Edwards, of Casablanca, and Miss Mellett, of Fez.

TRIPOLI.—The Medical Mission here is opened on Monday, Wednesday, and Saturday of each week. Either Mr. Venables or Mr. Reid address the patients on some Biblical subject, seeking to lead those who come, to repentance and faith in our Lord Jesus.

Mr. Reid is also helping Mr. Cooper, Miss Addinsell, and Miss North in the study of colloquial Arabic.

MR. JOHNSON writes from Alexandria that he is working steadily at the language, deriving much help from Mr. Summers' teaching. He now does much of the dispensing at the Medical Mission, and is most thankful for the knowledge gained at the Livingstone College.

WHAT we want in Christ we always find in Him. When we want nothing we find nothing. When we want a little we find a little. When we want much we find much. But when we want everything, and get reduced to complete beggary, we find in Him God's perfect treasure-house.

A FOREIGN MISSIONARY writes:—"It is sad to hear of the continued shortness of funds. There is abundance in the Church of Christ to keep all His work everywhere amply supplied with money, and although, maybe, we might and ought to do more to arouse interest at home, yet I still believe the real reason of so much shortness of funds, not only in our own mission, but almost in every other, is because people give to the *work*, not to Christ Himself. It turns all giving into such a joy and honour when we feel our gifts are made to Him; were He here, what would we not give Him? At home they are always singing 'Take my silver and my gold, not a mite would I withhold.' Yet *now* is really the only chance we shall have of showing our love to Christ, by suffering and self-denial for His sake. Oh! tell the Christians at home He will not need their money up yonder; only *now* can they give Him joy by giving *that* to Him. Oh! let them really come and pour 'at His feet their treasure store.' It is useless to keep singing His praises while His work is everywhere hindered from lack of funds. 'You are my friends if you DO.'"

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

April 18th, 1896.

DEAR FELLOW-HELPERS,

We are approaching the end of our Financial Year, and propose to give from April 26th to May 3rd to special prayer and praise. The period that will then close has been one of not a little difficulty in many ways; perhaps it has been one of the most trying years the Mission has had to pass through. Not only have we frequently had times of financial trial, but in various other ways we have again and again been humbled and perplexed. David said he would bless the Lord at all times, and that His praise should continually be in his mouth, and we desire also to dwell rather upon our mercies than our discomforts. We shall be glad if you will join us, therefore, in praising the Lord for His goodness, as well as praying Him for further mercies.

When we hear of the numerous deaths in such places as the Congo, we must be thankful for the fair measure of health granted to the workers in North Africa. During fourteen years only three sisters of those working in the Mission have been called home by death, and not a single brother, and though others have been compelled to give up the work through failing health, the number is not large when compared with other parts of Africa. During the late epidemic of cholera in Tangier and the neighbourhood, our missionaries were graciously preserved while some devoted workers in China succumbed to this terrible malady.

We have had and still have a certain amount of difficulty with the rulers of the countries in which we are labouring. I have just heard of a plot which fortunately was discovered, the object of which was to incriminate certain missionaries in illegal actions; but, after all, what is all we have experienced compared with the persecutions and atrocities in Armenia? We have not even suffered as the beloved missionaries in China, who were exposed to the perils of the mob there.

Then this year there have been several baptisms in Tunis and Morocco, and Mr. Summers was hoping to baptize a young convert from Palestine in Alexandria this month. Mr. Patrick also speaks of encouraging services and professed conversions amongst the Spaniards, so that we have causes for thankfulness as well as reasons for prayer.

In order to leave room for other matter, I keep my letter very short this month, just pressing home the one request for fellowship in praise and prayer.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

THE QUAYS OF ALGIERS.

(See page 49.)

THE city of Algiers is built on the site of the ancient Roman town of Icosium, which was probably not a large place, and all traces of which have now entirely disappeared. The present harbour was commenced in 1836, and encloses an area of about two hundred and twenty acres, with an average depth of forty feet, thus providing safe shelter for a large fleet. The quays are built of solid masonry, and extend along the edge of the harbour for a distance of about seven hundred yards. A sloping road connects the quays with the Boulevard de la Republique above, the arches under the Boulevard being used for warehouses and various other purposes.

Not many years since, passengers from steamers were landed in small boats; now, however, there is ample accommodation for disembarking.

MISSION WORK AMONGST THE MOHAMMEDANS OF SUMATRA.

BY DR. A. SCHREIBER,

Foreign Secretary of the Rhenish Mission.

It is well known that by far the greatest part of the inhabitants of the Indian Archipelago are Mohammedans, and only a small portion are still left heathen, and even those little heathen remnants are fast giving way before the spread of Islam. This was especially the case in Sumatra, where the Batta people, lying in the midst of two most fanatical Mohammedan nations, the Atjinese and the Malays of Sumatra, were under the influence of those two powerful and more cultivated Mohammedan neighbours, and were sure to be swallowed up by them, all the more, because the Battas themselves considered the Malays as well as the Atjinese as superior to themselves, and so showed very little national pride. But things have altered very much in this respect since the work of Christian Missions was begun amongst the Battas about forty years ago. This was done under especially favourable circumstances, which, however, were not so much known at that time, but afterwards became more and more clear. There had been a very fanatical sect amongst the Mohammedans of the Bovenlande of Padang, called the Padries, who had driven the Malays into the Holy war against all their heathen neighbours, especially against the Battas, whose country was laid waste and depopulated to an enormous extent. This was the reason why some of the Battas asked for Christian teaching, and welcomed the missionaries when they began their work amongst the Battas of Angkola and Sipirok.

It soon became clear that the heathen belief could by no means stand against the double attack of Islam and the Christian faith, it was giving way very quickly as far as the influence of the Dutch Government reached. In some districts heathenism disappeared in a few years. But by far the greater part decided for Islam and not for the Gospel. It would lead me too far, were I to show, at least, some of the reasons for the deplorable fact, that what all the fanaticism of the Padries had been unable to do was done by the steady influence of the Dutch Government.

The missionaries preferred, and wisely so, to begin their work as much as possible in those parts of the land where the Dutch Government had not yet come, and where the people were still only heathen. The result has justified their doing so, because they have been enabled to Christianise one very important region, the valley of Silindung, with a population of about 15,000 souls. In other parts of the country, where they had to work under the influence of the Dutch Government, they found the increase of Islam too strong for them, and only a small portion of the population was won there for the Gospel. For almost the first thirty years everyone that embraced the Mohammedan faith was considered lost to Christianity, although there had been exceptional cases in which converts had been won from Islam.

But during the last few years things have altered very much in this respect, and about this altered and encouraging aspect of things I am going to say a few words, because I am sure it will be interesting to all who take a special interest in the work amongst the Mohammedans. I do not know if there is any other part of the Mission field, with the exception of some parts of Java, where at present such large numbers of Mohammedans have been won for Christ, as has been the case amongst the Battas of Sumatra.

As far as I can see, several reasons have worked together to bring about this happy change. In the first place, it made a deep impression upon the whole people, that the entire valley of Silindung became a Christian land, a thing that was quite

unknown in Sumatra, and where till recently the only change of heathen tribes in religious matters had been their conversion to Islam. But perhaps the behaviour of the Christian Battas, who are living in the midst of the Mohammedans, as is the case in Sipirok and Bungabondar, has had a still greater influence. The people in that part of the country had been accustomed to have all the same religion, and it seemed to them almost impossible that it could be otherwise. Therefore, when they had embraced Islam, and only a small proportion of them had become Christians, it was quite natural that the Mohammedans considered it their duty to do all that was in their power to win the Christians over to their faith, and they expected, with certainty, that the Christians could not withstand their endeavours, because they had all the important chiefs, who are at the same time the judges, on their side in the struggle. But after a time they found that the Christians, however small their number, stood their ground, and showed not the slightest inclination to change their religion for Islam; nay, even more, they were obliged to confess that the Christians knew a great deal more about their new faith than they did themselves. This, of course, because those Batta Mohammedans, like all others that do not understand Arabic, get a very poor religious nourishment out of the Arabic Koran, which they read very eagerly, but do not understand. Besides, it must be difficult for a people, that were accustomed to pray in their own mother tongue to their former gods, to be compelled, as Mohammedans, to pray in a quite unknown and unintelligible tongue, not knowing the meaning of what they say. The Christians were much better off, being allowed, of course, to pray to the Father of our Lord and Saviour in their own language.

These, I consider, at least some of the reasons of the change that has taken place in those regions. During the last five or six years a great number of Mohammedans have expressed their wish to become Christians, and have come under the instruction of the Missionaries and their native helpers. Their number amounted every year to several hundreds, and at present there are more than 500 of them alone under the care of the Rev. Schütz, of Bungabondar. Nor is that all. There is a vast tract of country east of Sipirok, stretching to the Straits of Malacca, called the Padang Bolak, that is to say, "The wide lowland." This part of the country I had considered myself, when in Sumatra, as wholly lost, and gone over to Islam. But afterwards I had reason to change my mind. I thought it well to make at least a trial, and to send a native evangelist, one of my former pupils, Markus Siregar, to go there and visit the whole district, and to preach the gospel in all the scattered villages and the valleys of the Padang Bolak. This he did for several years with great zeal and perseverance, and although he encountered much resistance from the "hadjis" (as the Mecca pilgrims are called), he found many willing ears to listen to what he told them, and so we were encouraged to go on and send a European Missionary there. The Rev. Irle, who had been at work as a Batta Missionary already for several years, went in 1888, and settled in a place called Sipiongot. He had for his assistance four trained native teachers and evangelists, among them the above-named Markus. At that time one of the Dutch Government officers, who took a great interest in Mission work, wrote to me, saying that he considered the sending of a missionary into the Padang Bolak as quite a wrong step, because he was there behind his time, all the people being won already to Islam. I do not at all wonder at such an opinion, but happily the event has proved it to be quite incorrect. In the first place, it was not quite right to say, that already *all* of the people had become Mohammedans, there were at least some heathen left amongst them. But not only did the latter prove to be accessible for the Gospel, but amongst the Mohammedans also very

many were found afterwards, that were willing to listen to it, and accept the word of God. Rev. Irle has been rather cautious in receiving the people into the church by baptism, keeping them generally for several years under instruction, before he baptizes them; but notwithstanding he had at the end of 1894, 338 baptised, and more than 500 that wished to be, by far the greater part of whom had been formerly Mohammedans. These people are scattered over a very wide area, and are living in a great number of villages. Therefore it was necessary to form a number of churches out of them. In some of the villages, where formerly Islam was predominant, it has been expelled altogether, so that the hadjis and the malims have disappeared. There are two peculiar yet hopeful signs for the future of this work. There has been a very great number of the chiefs that have embraced Christianity, amongst them some of the very first men in the country; and besides, new calls for the gospel are constantly coming from distant parts of the country, so that the missionary says he ought to have at least twice as many assistants, in order to be able to supply all the wants of his district.

All this has led to the plan of enlarging our work in the Padang Bolak, and sending out at least one or two more missionaries there. By doing so we hope also to be able by-and-bye to fulfil the wish of some English friends, who have taken a special interest in another part of the Battaland, called Mandheling, and who have been collecting money already for the first missionary to settle there. Meanwhile an English lady, Miss H. Needham, who has been at work in Silindung as lady missionary for about six years, has gone already on her own accord to Mandheling. I do not doubt the work there will prove much more difficult than in those parts where we have been working till now, because Islam in Mandeling has had a much longer time to take root; but after what we have seen done in the Padang Bolak it would be simple unbelief not to have good hope even for the Mohammedans of Mandheling.

The greatest struggle in our Batta Mission is just now going on at the opposite end, round lake Tobo, where we have planted ten mission stations within the last fifteen years, amongst a population of about 150,000 souls, almost all still heathen, with only a few that have become Mahomedans during their stay in Delhi or Assahan, on the east coast of Sumatra. There at Lake Toba the same quick and decisive separation between those that choose Christ and those that choose Islam will, no doubt, take place soon; but although the country is now under Dutch rule and influence, we hope, that by far the greater part of that vast population will be won for Christ. Altogether we have at work now amongst the Batta twenty-four European missionaries, besides five single ladies, and more than 150 native trained assistants, of whom nineteen are ordained. The number of our Batta Christians amounts to 31,000, besides 6,600 adherents.

I CAN afford to let Him choose,
And lay my care to rest;
For well I know my loving Lord
Will give to me the best.

Then cease thy tossings, oh, my heart,
And cast thy anchor here;
He keepeth them in perfect peace
Who trust Him without fear.

Oh, Jesus Christ, my all in all,
What have I not in Thee?
All blessings for the life that is,
And that which is to be.

THE FINANCIAL PROBLEM AND ITS SOLUTION.

BY SHERWOOD EDDY.

The Situation.—As we turn from Board to Board, we find in almost every case either a heavy debt, a large list of rejected or deferred applicants, or at least such a stringency of funds that there are no adequate means to increase the force on the field. There is an almost universal shortage of money. This is not merely the result of the present financial depression.

The ever-increasing number of applicants raised by a growing movement will never again permit us to come, with any hope of success, with empty hands, to be sent as a dead weight by an overburdened Board. The idea has prevailed that a man has done enough in deciding to go as a missionary, and that the Board should do the rest—that a man was called to be a missionary *over there*, but that he had no other work before going than to prepare himself for *future* usefulness. The last century has perhaps shown that the world will never be evangelised by a few individuals going silently out to the fields, and leaving behind a Church that is listlessly dropping its pittance into an annual contribution box.

What are the facts that confront us to-day? On the one hand, a heathen world that is increasing every day faster than our converts; and on the other, a Church whose wealth, despite the financial crisis, is increasing as fast as the heathen. A Church that was given by our Lord but one objective work, and that could furnish sufficient funds for the evangelisation of the world in each generation by each of its members giving a penny a day; that finds after eighteen centuries that there are more heathen in the world than ever before; that is giving less for the evangelisation of the regions beyond than for jewellery or tobacco, and less from this whole country than is expended annually for idolatrous worship at a single shrine in India—that Church is asleep, and when the Church sleeps the world dies.

The Responsibility.—The volunteer stands now in a position of peculiar responsibility and opportunity. He is between a lost world and a sleeping Church that might be roused to save it; between the empty treasuries of his Board and Christians that might fill them. It is easy to blame the Church or the Board; but let him that is without sin cast the first stone.

Whose is the fault? Until I can say, "With God's help I have secured for the Board *at least* my own support," it is *my* fault. The Church does not give, mainly because it does not know. We know, or should know, and we are as responsible for giving the Church the knowledge of the world's condition, as for giving the world the knowledge of the Church's Saviour.

A Board secretary writes: "If the Church is not brought to meet the test immediately, it will result in incalculable harm. Burn it into men's hearts that they must create their own constituency of supporters; that they are not to go out to the foreign field on the basis of the interest which existed in the Church before they offered; that they are themselves to share in the creation of a greater missionary interest; that they are to throw their lives purposefully, before they go, into unwavering persevering, ceaseless effort to thaw the frozen enthusiasm of the Church."

To be rejected by the Boards under these conditions does not free us from responsibility to Christ's command.

The Lord has told us to go, and "My God shall supply all your need." There is no man whom God would have in the Foreign Field who, by prayer and pains, cannot secure the means wherewith to go. If, then, we are not sent, the responsibility will be our own.

The volunteer may not be eloquent, but every work is enforced by the silent testimony, "This young man has given his life, cannot I give my means?"

We, to-day, are men of Macedonia! The heathen are dumb, and we must voice their need. We must say to our

fellow students, "Come over and help us," and to our fellow Christians, "In the name of our Lord, send us." Let us not postpone our lives, but live them now. Let us grasp the truth and repeat it again, "I am a missionary now."

To illustrate. Two volunteers were recently interviewed. The one who had looked to the Board to supply all his need was practically rejected, though a man of ability, after planning all his life to go. The other, a man of apparently less ability, was going through the Board, but under the assurance that God must supply his need. He was several times, before going, offered his support from various sources in answer to his prayer and work. Two volunteers connected with a certain institution furnish another contrast. One, reluctantly rejected by his Board for lack of funds, said:—

"If I could only have known that a year ago, I might have raised the money for the Board myself;" and the other in the same institution, raising for his Board before leaving college, over 5,000 dols. among the neighbouring young people's Societies, and doubling the amount in his seminary course, is now planning to secure for the Board the equivalent for his own support, in addition to paying the entire salary of another man with money of his own.

The Solution. Granted the need and obligation of raising more money, how to go to work?

1. Let each individual volunteer make the matter of securing his own support before going to the foreign field a matter of earnest prayer. Let him not postpone, but begin to pray, plan, and execute now. Your own church, a group of young people's societies, a summer's work, a term spent in speaking among the churches, or an interview with a single individual may furnish an answer to your prayer.

2. Let each band send out *this term* printed circular, mimeograph, or personally written letter to every accessible pastor and young people's society. Let this letter contain a brief statement of the movement and purpose of the band, the subjects and character of the addresses offered, and ask what method of giving the church employs, etc., *i.e.*, learn their condition and need.

3. *Hints.* Lay a foundation of prayer. Go thoroughly prepared with recent and telling facts. Make all statistics comparative to population of your own city, state, etc. When favourable, try subscription by passing cards, but avoid cash collections.

Expect definite results. Always crystallise impressions and resolutions to some definite undertaking in the line of giving. Give or sell literature that will feed the missionary fire kindled.

Let us not be general but personal. Christ's command is to *me*. The financial problem confronts and appeals to *me*. Am I doing all in *my* power to meet it? Lord, what wilt Thou have *me* to do?—From *American "Student Volunteer."*

"THE morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to the earth as a missionary Physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared amongst men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the Missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of Missionary?"

DAVID LIVINGSTONE.

Algeria.

NOTES OF AN ITINERATING TOUR.

BY MR. W. G. POPE.

Monday, the 2nd day after Ramadan.—Accompanied by Mohammed, one of the Algiers converts, I left Algiers this morning for Blida. Our bag was full of Gospels and Testaments, and our hearts full of faith for a good day. We had not much success in the Arab town; the continual arrival of country Arabs to see their friends hindered our having more than a few quiet words. After a frugal repast in a not over-clean Arab eating-house, we started off to a *zaouia*, the resting-place of a famous marabout, Sidi-Kebir, and a centre of religious teaching. When we arrived we found the tombs decked with gaudy silk flags, and a crowd of people gathered there. To-day is the special day for the Sidi Aïsh—a large tribe living about three miles from here and from Blida—to gather here for the celebration of their saint's honour. We joined the different groups, and scattered our Gospels amongst the readers. Very soon groups of Arabs gathered around the happy possessors of the books, and asked to have them read and explained. This the readers professed to do, but all after Mohammedan fashion. The Gospel in their mouths was anything but the Gospel of Jesus Christ. We spoke a word here and there, but knew that the chiefs of the place had a jealous eye on us. After a little while they all gathered around the tombs, and then a curious auction took place. The different candles, oranges, pomegranates, etc., that had been placed in the prophet's tomb during the month of Ramadan, and were supposed to have acquired great virtue, were sold by the guardian in charge of the tomb. A shilling candle was sold for 15s., and a ten shilling one for £3. An orange fetched 3s. 6d., and a pomegranate 4s. 6d. Others were sold at lower figures, according to the quantity of supposed virtue contained. The happy possessors of these trophies carried them off with glee to their tents, expecting, as a result, immunity from sickness, a good harvest, financial success, etc., all the rest of the year. With what eager eyes some of the poorer neighbours envied the rich these possessions! After the sale everyone gathered around the school-house below, and, seated in groups of six or seven, partook of couscous and sour milk, provided gratis by the guardian of the tombs. We sat with one group of young *talebs* (learned men) and spoke of a safer and surer helper than Sidi Kebir. All our books were taken, so in this one tribe of three thousand souls at least thirty Gospels and New Testaments can be found. Pray that they may be real seed.

Wednesday.—To-day we left again for Maison Carrée, a large village about eight miles from Algiers. Here we have more French than any other people, so I stocked my bag with French Testaments and a few spare Arab Gospels in my pocket. My first visit was in the shop of a watchmaker. After a few minutes' talk and an offer of a Gospel, he brought out a huge Bible, saying, "Is it the same as this?" The old book looked well worn, but I fear not by him.

In one house we met a poor woman, a Protestant, who said that since leaving France she had begun to think that no God existed. We had a most interesting talk with her, and also with two young men found in the room, and, to their utter astonishment, Mohammed bore testimony to the saving power of Christ's Gospel. The poor lady wanted some meetings. If only some one would come and preach! Unhappily, there's no one to go—the labourers are few. Pray for Maison Carrée.

Thursday.—Off again early this morning to a large village

lying under the Atlas Mountains, and called *El-Arba*. Its name is derived from the fact that its large Arab market takes place on Wednesday, the 4th day, "Arba." Amongst the country Arabs they never speak of a place by its name, but by the day of the week on which the market is held. Bad weather prevented us going here on market-day, but we knew that most of the mountain-people would not leave until the next day, so we set out in hopes of meeting many of these; nor were we disappointed. Arba is quite an unattractive village, with one long, straggling street and various side-streets branching off from this centre one. We found very few who could read, but we visited every Arab café and left a New Testament in each one, with the injunction that it should be the property of the coffee-house, but for the use of its customers. We were on the whole very well received, only one Arab flatly refusing to receive the heretic book. We also left a large number of French Gospels among the people, and returned by diligence to Algiers in the evening. Thus ended another of the many sowings, but what shall the harvest be? In all this journey we found the people eager enough to possess a book; many a hand willingly held out to receive, but not one heart responsive to the Gospel message—hard work for the missionary, but what to the Lord Himself?

A FEW FACTS REGARDING WORK IN CHERCHEL, ALGERIA.

BY MISS L. READ.

THERE is no doubt that our teaching is now well known here, for often we hear ourselves spoken of as those who desire to make infidels of the Arabs. You must understand that this is their expression for Christianity. We are thankful to know this, for where God's Spirit is working the devil is not idle. Although this seems to be their ordinary way of describing us, yet the classes do not diminish, but rather increase, even their priests allowing their children to attend.

Will you please keep praying for the two girls (sisters) we have in the house? Their minds seem so open to the truth.

Do you remember their names? Yameena and Shereefa. They have plenty of time to think over what they have heard at prayers during the day, and it is so queer to hear how they apply things. The other day Shereefa came in from market, and was telling Yameena how she had seen a man so angry that he was trembling all over and could hardly speak. Yameena said, "Ah, that is the way Satan trembles when he sees us praying."

Last Sunday Miss Day was explaining to the elder girls the verse in Rom. vi. 23, and was trying to impress upon them the difference between "wages" and "gifts." Yesterday she said to Yameena and Shereefa, "If you are good and get your work done, I will buy you some of your Arab sweets in the evening" (for they are fasting). They were good, and she bought them. When she was dividing them, Yameena said to Shereefa, "Which is this, wages or gift?" "Gift," answered Sherifa. "No," said her sister, "we have deserved it by being good; if we had been naughty, and Mdlle. had bought it as a surprise, then it would have been a gift." Miss Day, having overheard this, felt pleased that at least one of the girls had taken in the lesson.

When we have sick people during Ramadan it is most difficult to treat them, as they do not care to take medicine; any outward application they are glad of, but if they eat or drink they have to pay back the days. It is considered a very worthy thing if they fast more than the number of days they have broken; for instance, you will often find that for three or four days they have broken they pay back eight.

We are being constantly reminded that the carnal mind is enmity against God, and that it is only His Almighty power that can convince of sin and bring to repentance. But think what a privilege we have to plead with God for the salvation of these people, all of whom are objects of God's boundless love.

A few nights ago there was an eclipse of the moon—somehow we had forgotten it—and about eight o'clock, hearing voices, and an awful noise supposed to be music, I went into our garden and heard men shouting about witnessing, etc., and thought they had some fête on because of the fast. Next day we heard about the eclipse, and the Arabs were so frightened, thinking they were all going to die.

Each time there is an eclipse of sun or moon the same farce is carried out. The *mufi* (priest) sends for all the chief men of the town and the boys who attend the Arab school. They read a prayer in the mosque, and then parade the town, chanting as they go, and calling upon Moslems to witness to the prophet, "that you may not die infidels," at the same time ringing bells, tapping on tins, cans, and pails, to see if they cannot get the moon up again, which has been taken ill.

We were informed, with all due solemnity (for the people could talk of nothing else during our visiting that afternoon) that everyone ought to be very grateful to the Arabs, for no one else could bring the moon back into its place but them, and if they had not acted as they did, the world would have been in black darkness the next morning.

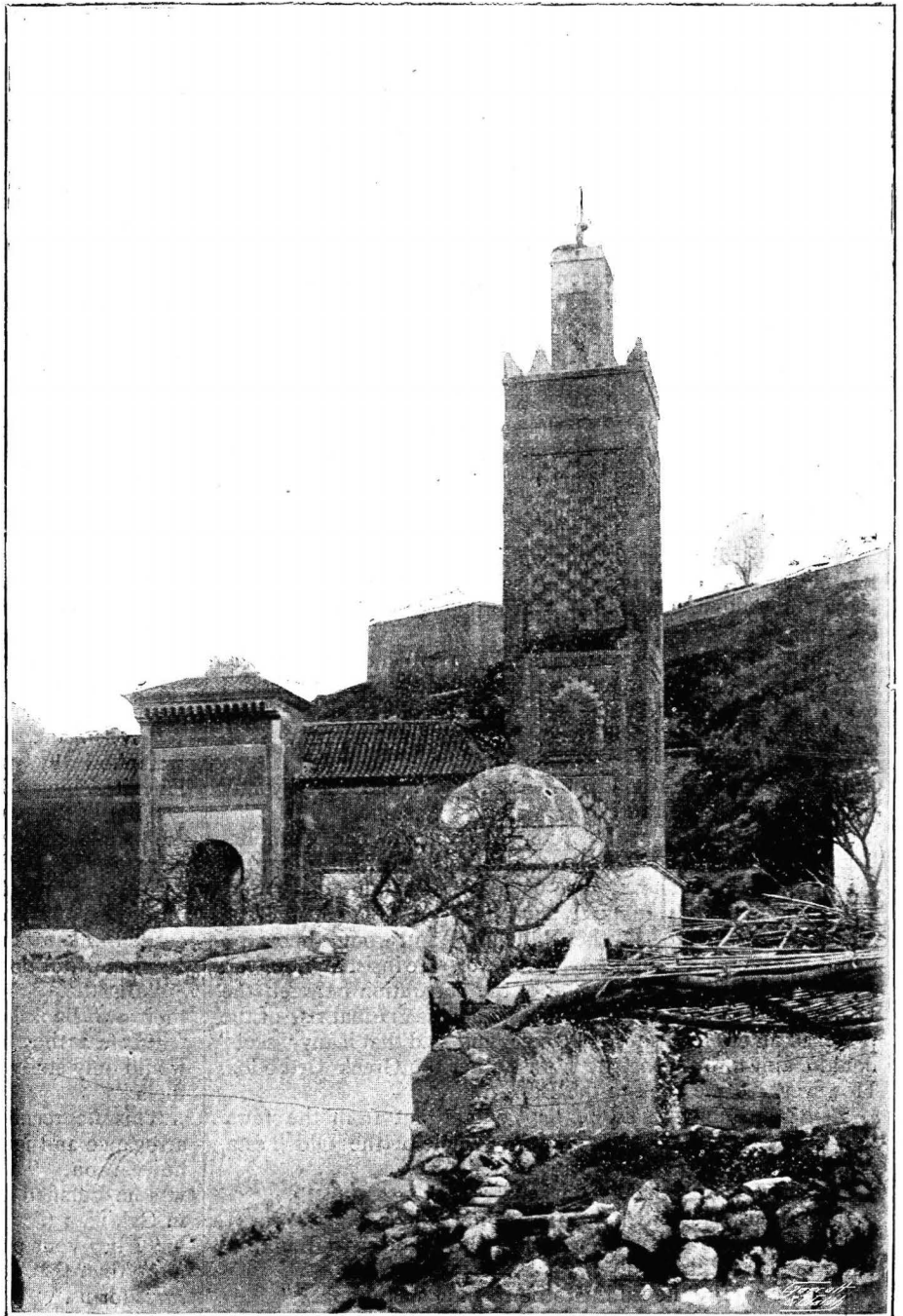
THE "MOSQUE OF SIDI-EL-HALOUÏ."

BENEATH the city of Tlemcen, at the north-east angle, lies the little village of Sidi-el-Haloui, nestling under the high ramparts of Tlemcen like a chicken under the wing of its mother. Its mosque, the only bold edifice in the village, is one of the most celebrated in Algeria. About the end of the thirteenth century a Cadi of Seville took a vow of poverty and the pilgrim's staff, and after dressing himself in rags, set out for Tlemcen to preach the morals of Islamism. On arriving, he assumed the character of a "holy-fool" (one too holy to live on earth, and from whom God had taken the soul to heaven) and the trade of a sweet-seller, from whence his name "*Haloui*." He first tried to stir the population to a revolt, but after gaining the respect of the rich by his eccentricities, of the poor by his wonderful sweets, he changed his tone and preached in a most remarkable manner the glories of Islam. His miracles are recounted throughout the Mussulman world.

An old legend declares that he was put to death by a jealous Vizir, and

his body, deprived of sepulchre, was left to the wild beasts; that he afterwards arose from the dead, and his voice was heard at the gates of the city at night. The Sultan himself, having been informed of this, went one night to the gate to hear; he was not disappointed, and returning to his palace, ordered that the jealous Vizir should be encased alive in a block of concrete, and built a famous tomb and mosque to the sacred martyr. The tomb can be seen to-day under the shadow of a carob tree, quite close to the mosque which bears his name. The minaret of the latter is magnificently ornamented with pure and rich mosaic, and the mosque in its entirety is well worthy of a long and careful visit.

W. G. POPE.



THE MOSQUE OF SIDI-EL-HALOUÏ, ALGERIA.

Tunisia.

AN INTERVIEW WITH SOME ARAB VISITORS.

BY MR. G. B. MICHELL (TUNIS).

TUNIS, *February 19th, 1896.*—Last night we had an interesting talk with some Muslims, which was typical of its kind; and as it shows the style of the Mohammedan debater, and touches on many important points, I will try to give a faithful report of it. I believe it will furnish a striking picture of Islam on its "learned" side.

My wife and I were sitting reading our Bibles together before going to bed when, just at ten o'clock, came a ring at the bell. On opening the door, I found four Mohammedans, who asked me if they could come in and read with me for a little while. As it is Ramadan, when the Arabs sit up very late at night, and this year I have not the shop in the Halfaouine which we have often had during Ramadan, I let them in.

One was an old opponent of mine, a small man of about fifty—a "sheikh," or "professor," at the mosque, intensely self-opinionated, sarcastic, and over-bearing; and but for our conviction that no one is beyond the reach of the Holy Spirit, a character that one would give up in despair of getting him to listen to a word of reason. Another was a young man, apparently his son; and if so, bidding fair to outdo his father. His rôle seemed to be to fill up the breathing-spaces by triumphantly reiterating the "sheikh's" last remark. The third was a tall, handsome young fellow, in European costume, speaking French perfectly—a good specimen of the rising Frenchified generation. The "sheikh" informed me that he was a teacher of history in the Government College. The fourth was a middle-aged Arab, who sat wrapped in his burnous, silent most of the time, except for an occasional remark or a covert sneer.

We had hardly entered the room before, seeing our English Bibles upon the table, the sheikh asked me had we not "the Book" in Arabic, and while I was bringing the Arabic Bibles, he said:

"Why do you teach this book to Muslims when the Catholics need it so much more? Or rather, the Catholics ought to teach you, since they are the original sect of Christians, while you Protestants are only of yesterday—300 or 400 years ago?"

I said: "The Catholics are not the original sect by any means, nor are we 'Protestants' of 400 years ago."

He said: "That shows your ignorance. The Catholics began with the Apostles, and if it had not been for Luther and Calvin, there would never have been a Protestant in the world."

I answered that though I acknowledged the good the Reformers had done, I held the Bible only, and would know no name, nor sect, nor "authority" whatever. He insisted, however, and I gave him a short account of the separation between the Eastern and the Western Churches, and the gradual rise of the pretensions of the Bishops of Rome, and said that if any "sect" could claim to be Apostolic it was rather the Greek Orthodox. However, I came back to the Bible.

"Oh, the Bible!" said he. "You got that from the Jews, and the Jews themselves say that the whole of the Old Testament was burnt by Nebuchadnezzar!"

"What Jew says that?" I asked.

"Josephus, the Jewish historian," he replied.

I handed him the works of Josephus, and asked him to show me that statement.

"Am I a Jew," he said, "to be reading such books?"

"Then why do you quote it? And besides, if you produce Josephus as saying this, why are you not fair, and say that

Josephus also carefully explained that neither Nebuchadnezzar nor Titus had destroyed the Scriptures? In fact, he wrote a treatise ('Against Apion') expressly to show the accuracy, genuineness, and unbroken antiquity of the Old Testament Scriptures of his own day!"

"But they are full of contradictions—one mass of foolish, incompatible statements," he said, "even according to your own commentators and teachers. If you would only read 'Idh har el Haqq,' by Sheikh Rahmat Allah, you would see what a worthless book your whole Bible is. Besides," he said, "if you could show any chain of authorities, leading back step by step to Christ Himself, like we can for our Koran, one could at least consent to examine it."

I told him we have an absolutely complete chain, though that is not a line of discussion I wished to get into to-night, "but (laying 'Idh har el Haqq' before him) I shall be glad if you will show me some point in which Rahmat Allah proves his case."

He seemed a little astonished at my having the book, and still more when, on opening it, he saw my marginal notes, showing I had studied it. But, taking a place at random, he fell on a passage where Rahmat Allah tries to prove from Deut. xviii. ("I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I command him") that Mohammed was foretold in the Pentateuch, in this passage among others. He asserts that the words, "I will put my words in his mouth," showed that the prophet referred to could not be either Joshua or Christ, but an *illiterate* man, who could not read, but who must receive his message direct from God. Against this I had written in the margin, "But neither Isaiah, Jeremiah, nor Daniel were illiterate; on the contrary—"

Here he stopped and cried, "Why, this is rubbish! It completely refutes yourself; of course they were not illiterate! Who said they were?" With much difficulty I persuaded him to finish reading my note—"And yet God used these very words to them; for instance, to Jeremiah the Lord said (Ch. i. 9), "*Behold I have put My words in thy mouth!*"

"Well, any way," said he, "the expression does not *preclude* his being illiterate!"

"But it does not prove he must be so," I rejoined. But he insisted it was capable of either, and passed on to the next point—"From among their brethren."

"Where the word can be taken literally it must not be taken metaphorically," he said; "therefore, this does not refer to Israelites, but to Ishmael, Esau, or other 'brothers' of Israel."

"But in the passage in which Moses is speaking direct to the people, three verses before, he says, 'a prophet *from the midst of thee*, of thy brethren.'"

He would not listen to this, however, and went on "like unto thee." "*Joshua* was not like Moses," he said, and proceeded to show in how many ways they differed.

"But I did not say he was," I said.

"But the Jews say so," he replied, "and surely they know their own book better than you do!"

"I fear they do not; I wish they did," said I. "If they would only study it as we do, there would be some hope for them."

This he received with utter scorn, and rated me for my arrogance and ignorance, "But he was still less like Christ," he went on. "Moses was not God, nor the Son of God, nor was he crucified, nor was he 'accursed,' as it says Christ was, in Gal. iii. 13.

"I beg your pardon," I interrupted, "Gal. iii. 13 says much more than that"; and I showed him the passage, "*made a curse* for us."

He cried, "Subhan Allah!"—worse and worse. "Their own Prophet, and Saviour, and God *a curse*?"

"Exactly," I said. "Will you read the whole passage?"

He read, "Cursed is every one which continueth not in all things that are written in the book of the law, to do them." "Do you do them?" he asked. "Do you keep the Sabbath, and Circumcision, and refraining from pork?"

"No," I said, "I do not."

"Then you are accursed," he said.

"Certainly," I replied, "and that is why Christ was made a curse for me."

"What awful words!" they all exclaimed.

I turned to Isaiah liii. 10, and read to the end of the chapter. Then I showed him that the reason Christ was made a curse for us was "that the *blessing* of Abraham might come upon us, that we might receive the promise of the Spirit through *faith*."

He did not want to listen to this, but told me to look at Deut. xxxiv. 10, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

"There," said he, "that is proof positive that the prophet to come would not be of Israel."

"How so?" I asked. (I had written in the margin, "This verse does not say, *There shall not arise in Israel*, but that up to the closing of the book of Deuteronomy the promise had not yet been fulfilled!")

"But it refers to the *future*," he said. "There arose not" ("lam yagum"). "'Ya gum' is in the future."

"But don't you know that 'lam,' with the future ('*mustaqbal*') is the absolute past?"

"Ho! ho!" he said; "you are going to teach me Arabic grammar now! An ignorant fellow like you to deny what I say?"

"Well," I said, "I leave you to settle your own grammar how you like; this passage refers to the *past*."

He turned back to my notes, and saw I had written that Christ was like Moses, in that He frees His people from the house of bondage. "How is that?" he said. "Christ died, as you say, the death of a slave Himself—one of His own disciples sold him!"

"Christ rose from the dead," I replied, "and conquered Death and Hell, and He sets His people free from spiritual bondage and from sin."

"Oh! sin," he cried, "you are always harping on that; what has that to say to it?"

He was getting so impatient, and it was getting so late (nearly midnight), that I said to him, "I have a little question I want to ask you, but merely for information, not to argue the point: I only want to know the Muslim idea on a certain point."

"Well," he said, "what is it?"

"How do you Muslims say that God created the world?"

"By His Word," he said.

"Then His Word was the *means* He used?"

"No," he said, "I see what you are driving at. His Word simply means His *Will*: He wished, and it was."

"Then His *Will* was the means?" I said.

"No, His Will is simply an *attribute* ('*sifa*'), not a *means*, and God has hundreds of attributes."

"Well," I said, "then His *Will* means simply *Himself* (*dhât*)?"

"No," he said, "His attributes *exist*, but they are not *Himself*, nor *in Himself*, nor *out of Himself*!"

"I don't understand that," I said; "that is entirely negative."

"A negative definition is quite enough," he said, "as 'Life is the absence of death' and 'Death is the absence of life.' If you can furnish anything more satisfactory, do so, but you said you did not want to argue?"

"No," I said, "after what you say 'God's attributes *exist*

but they are not *Himself*, nor *in Himself*, nor *out of Himself*,' I am quite content. That 'does not go into my intellect' nor into yours, and I do not see that that is at all easier, or more comprehensible, or less open to objection than what you think of the Christian doctrine of the Trinity."

"The Trinity!" he said, in utter scorn; "a nice three to put together—God, and Jesus, and the *Virgin Mary*!"

"The *Virgin Mary*!" I said; "why do you bring her in?" but, rising, I said, "I really cannot go on with this useless talk. I only wanted to get your definition. I shall be always glad to see you again for a serious talk."

"Oh, then you give in and own yourself beaten?"

"I quite acknowledge that I am 'failing' from every point of view, but my object is not to win arguments."

I then showed them out—it was midnight, and we were weary and sad. The men's minds were in such a deplorable condition of arrogance, awful ignorance, bitterness, and unreasonableness, that it really seemed a case of answering a fool according to his folly, but we laid them humbly before the Lord.

SOME THOUGHTS ON THE WORK IN TUNIS.

BY MISS L. A. LAMBERT (TUNIS).

WORK among Mohammedans is indeed a work of faith and patience, and we need to come more and more into *closer* contact with Him Who has called us here, lest we should be discouraged by our many disappointments.

But, on the other hand, it is not all disappointment. If we cannot speak of the *many*, there is cause to praise Him for the *few* that have come out of darkness into His marvellous light. Within the past year three have been added to our number (though these were not directly the fruit of the N.A. Mission), two of whom I wrote in my last diary as having been baptised, and since then the other Syrian, of whom I then spoke, has also confessed his faith by baptism. For some time he has given proof of his sincerity and steadfastness; one instance being that of closing his little shop on Sunday. This he has done for a long time, and in a city where observance of the Lord's day is practically unknown. He now joins us at our Sunday morning service.

Khaled, the Syrian from Jerusalem, has returned there. We were very sorry to lose him, and especially as we knew that difficulty and possible danger awaited him. We have since heard that the excuse made to get him back was all a ruse, and his family, enraged at his conversion, are doing all in their power to keep him. He cannot leave the country, for they have possession of his passport, and various members of the family in different places are keeping a sharp look out that he does not escape. Apparently it is not easy for him to write, for after waiting some time, we obtained information about him from the missionary who used to be so interested in him, and whose faithful words were no doubt the beginning of the seed that has borne such precious fruit in his conversion. He says he has managed to get hold of some young men, and is doing what he can in testifying to them of Christ. So we are thus far cheered, but he greatly needs our prayers, not only that he may be kept from harm, but also that the way may be opened for him to follow his cherished desire in becoming a missionary.

I have been visiting a good deal lately, and am thankful to be able in some cases to read to the women; they are not loth to listen as a rule, although it is not often they shew more than mere curiosity. Sometimes, if their interest grows in spite of themselves, they pray God to forgive them for listening. In a house where we have visited a long time, and where I often go to read, the daughter has seemingly taken a great interest, but the mother, until lately, has remained very bigoted. It

has always been difficult to find out how much of their interest was real, for the girl generally mutters the whole time, as if to charm away the evil our words may cause. Certainly some impression has been made, more perhaps, by what they see and know of our lives, for the mother always tells any friend who may be present of the remarkable fact that four women, not sisters in reality, can live together without quarrelling! I think they feel now there must be something in a religion that can bring about such results, though it has not yet occurred to them that that religion is for them too.

It is more and more sad to see the utter hollowness of their religion, even their prayers, I find, have no claim upon their thoughts, even while apparently devoutly engaged. It is not permitted for them to speak during prayer, but when you happen to come across a woman who prays (not a common occurrence) you find what a grievous blank that prayer is to her. I was visiting one day the house next to ours; they are better class people, therefore some of them pray. One old lady went through her prostrations while I was there, but in the meantime conversation in ordinary voice was carried on by the others with me. By and bye, when she had taken her seat, but was still continuing her prayers, I found she was also taking an active interest in what was going on around her; people spoke to her or made signs, and she, screwing her mouth on one side, would ejaculate some mumbling sounds which seemed quite to be understood. One of the children went to a drawer to fetch me something, and she angrily mumbled out what was evidently intended for, "What do you want there?" and when I was leaving she graciously nodded her head, and out of the corner of her mouth gave me a parting salaam, but all the time continuing her prayers (?).

If we read the Word of God chiefly to get comfort, we shall have but little, and that of doubtful kind. Let us put away this selfishness, and use the Word of God as the sword of the Spirit against the flesh in us; so will the Scriptures unfold themselves more and more, and endear Christ to us. That sword well handled against ourselves will serve us in good stead against Satan.



AN OIL-PRESS AND SCREW AT DJEMAA SAHRIDJ.

AN OIL-PRESS AT DJEMAA SAHRIDJ, ALGERIA.

'His beauty shall be as the olive tree.'

TRULY in our adopted country few sights are more lovely than a grove of olive trees, spreading like a "silver sea" on the sides of some of our Kabyle hills, with the deep blue sky overhead, and speaking to our hearts of fruitfulness, peace, and gladness. The time for the *first* ingathering of this interesting fruit is towards the end of November, when the fallen berries are gathered, sometimes in spite of wind and rain, or even snow, by the willing hands of women and children, and borne in triumph home upon their often weary backs in the native reed baskets. Then a curious sight is to be witnessed. At the entrance of many of the Kabyle villages are large, deep, stone jars or basins embedded in the ground; into these the fruit is put, and then the women, gracefully drawing their garments around them, step in, and with their feet work the berries into a kind of pulp; and weary work this is, and they are tired feet at the end of the day that carry home the great pans for the final process of boiling and squeezing. But the *great* ingathering takes place about the month of January, when men, women, and children go forth with great rejoicing, the men armed with long sticks, and baskets hanging on the left arm. Then they ascend the trees, and the shaking process commences, and the dark oily berries fall by hundreds and thousands, and are quickly picked up by the willing, waiting fingers below, and basket after basket is borne away, either on the backs of the women, or by the patient donkeys which tramp away to the various villages with full panniers.

On reaching home the fruit is this time first carefully boiled, and then received into the curious troughs prepared with oleander boughs for purposes of drainage, etc. There they are left until the month of March, when all these hundreds and thousands of little oily berries are once more carried off, this time to the oil-press, as seen in our illustration; then they are carefully shovelled under the wheel we see in the picture, with a small wooden shovel, the said wheel being turned sometimes by a Kabyle, at others by a mule, ox, or even donkey.

When all is thoroughly crushed, some ten or twelve flat baskets are produced, into which this strange oily mass is placed, one basket being laid upon the other; then all come under the influence of the great screw until the oil is pressed out and flows forth from the small pipes we see in our picture, pure and bright, called by the natives in this state "fresh oil." This reminds one of the golden oil spoken of in Zechariah; but there the idea is all of *spontaneity*; here of work. This golden flow is the result of tired feet, and weary hands, and long patience; *there* the golden treasure is ever fit for use—a continual, inexhaustible supply. Here the same process is repeated year after year from one generation to another: in the vision the golden oil has nothing to do but *to flow*; the receivers have no work at all, only to keep the channel clear in order to have of "His fulness." Lord, grant that not only we but all about us may be anointed with "Thy fresh Oil."

J. C. Cox.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. E. U. BARNARD (Tangier).

Yesterday, while conducting the service which we have twice a week for the Spanish patients, before they see the doctor, I noticed a woman who was listening with marked attention as I spoke of the conversation which the Lord Jesus had with the woman at the well of Samaria. Later on, when asking her name and where she lived, so that I might visit her in her home, she told me she had heard about the Protestant doctor, and that she had come from Spain on purpose to attend the dispensary. We are thankful for this, for while coming for medical treatment, she is also brought under the sound of the Gospel.

There was a man also coming for treatment a few weeks ago, who came from Spain on purpose to attend the dispensary. He also came to the meetings, and after a while was quite interested in the truth. On leaving for Spain, he told me he was now quite well, and how thankful he was to God.

From Miss A. BOLTON (Tetuan).

The Spanish family mentioned last time, still keep away from the meetings; the children are running wild in the street and one of the elder sons is shut out from his home because he persists in coming to us. Please continue with us in prayer for them. Last week a number of Moslem boys presented themselves and said they wanted to come again as they used to; we could hardly believe it but gladly arranged a time for them and fourteen came. I have now sixteen names down in my Soudanese class; the last new-comer is addicted at times to cannibalism, I am told. A sort of frenzy comes upon her, and they then have to lock the children up. Another member of the class is in prison for stealing clothes; to regain her liberty, she wanted to sell her little black son, who is worth a great deal of money; the Kaid reprimanded her severely, and remarked that she had better sell herself. The Ramadan fast is now over and to-day the eight-day feast which follows is also ending. Our busiest time of the year is coming; will you remember us all in our dispensary work, visiting, classes, etc.

From Miss BANKS (Tetuan).

During the long trying fast of the month of Ramadan the number of patients at the dispensary has, as usual, considerably fallen off. Last Sunday the feast began, and the people look happier and brighter, and glad to be released from semi-starvation.

Two women, who would remain for a private conversation until the others had left one morning, each told a sad story. One of them was a poor ignorant villager who had come many miles, hoping against hope, to find at last some cure for an incurable disease. She was haunted with the fear that her husband would divorce her if she remained ill much longer. Her four children were still little things. "What shall I do when I am divorced, and another woman takes my place? Will you not cure me? Oh! do cure me; try," she said, the tears rolling down her cheeks.

The second, a town lady, sat by listening to her story, sympathising with it all, for her own case was a similar one, and she, too, was dreading the moment when the last look must be given to familiar rooms and objects (although she, happily, had no little ones to leave), and her weary feet must seek another home at the decree of her selfish husband.

From Miss L. COLVILLE (Constantine).

Miss Colville and Miss Granger have been itinerating in the neighbourhood of Biskra. We extract the following particulars from a recent letter:—"We visited most of the villages within a short distance of Biskra, and spent a good deal of time with the Arabs of the Desert. Many of them go with their camels far into the interior, so we gave portions of the Scriptures to those who could read, which they accepted gladly. We stayed at El Kantara a few days and found the people very willing to hear and receive Gospels, and also at Batna, where we left a few Gospels in Arabic and French. At Sidi Okba and elsewhere the Kuids were most pleasant, and anxious to have the New Testament; also several of the Imams. One of them sat all the afternoon reading to a number of men in the mosque, and on our return home in the afternoon they were all intently listening. A well-to-do Jew was also engrossed in it and had not moved from the position in which we left him. We had a prosperous time and believe God's own Word shall be a light to them that sit in darkness. They are a most attractive people and we counted it a great privilege to be away in the desert with a group of these splendid fellows before us, listening to the story of redeeming love. In one of the groups a man exclaimed, "she came to our village near Algiers and told us just the same!" I think it was Miss Trotter, but it may have been when I went into that neighbourhood with Miss Haworth. Another man, a Kabyle pedlar, listened to our words, and as he was returning to Biskra we walked back together, when we pressed upon him the truth spoken. He seemed sincere and said, "No one can save but Jesus." He gave us his name and village and asked us to go there.

From Mr. SUMMERS (Alexandria).

Tuesday, Feb. 11th.—Attended Men's Medical Mission. Later on when giving Mr. Johnson a lesson in Arabic I received a visit from a respectable looking man who said he was anxious to learn the way of salvation. After speaking to him for three quarters of an hour he told me that a few months ago he became bankrupt in business, and wished financial help to make a fresh start. Until he told me this I had hoped he was a subject of the Spirit's working. I gave him a pamphlet to read, and asked him to come and see me again.

Tuesday, 25th.—At Medical Mission this morning there were two men who listened attentively to the address. One of them, an old fisherman, seemed most interested in the wondrous story which he heard for the first time. In talking with him after the service he asked several intelligent questions as to forgiveness, etc.

Thursday, 27th.—Went to a prayer meeting in the town. After my return I had about one and a half hours with three men who came to see me. One of them was a merchant in the town, another a Government employee, and the third the Imam of a moderate-sized mosque here. They began talking about the wonderful inventions of the present age, and when they had done so for some time I told them that the wise man had declared that "God had made man upright, but they had sought out many inventions," and explained that the inventions intended here were the inventions of man in the way of pleasing and worshipping God, but that the only sure and God-appointed way was through the Crucified One. They evidently expected me to say all this, and received it without any contradiction.

It was the imputation of our sins to Christ that hid from Him the face of God the Father. It is our unconfessed disobedience that brings a cloud between Christ and us.

For the Young.

DEAR CHILDREN,

The following story was told me a day or two ago by a Moorish woman. It is not true, but there is truth in it, and I have written it down, as I thought you would like to hear it.

I was visiting this Moorish friend in her home. Both she and her mother come to the women's class on Fridays, and they love to hear about Jesus, so it is always a pleasure to visit them. The mother and daughter were both at home, and we were having a happy time together, reading and talking over a chapter in the Gospel of Luke. Presently the daughter said, "I tell my husband all you tell us at the class, and he is very interested. He says he also knows something about Sidna Aisa, and last night he told me this story:—

"Once there lived a woman who, although she was already very rich, yet was always gathering together more and more money. She had large houses, beautiful clothes, jewels and treasures of all kinds, but was never satisfied, and spent all her time seeking to obtain still greater riches.

"One evening an angel came to her. He brought with him a basket filled with gold and silver, and, giving it to her, said, 'This is not for you, but to-morrow you are to take it to a poor man who has no home, and whom you will find sitting by the fountain near your house.' And the angel left her.

"In the morning the first thing the woman did was to take out half the money and add it to her store of treasures (fearing to take the whole), then set out with the remainder to find the poor man. She found him by the fountain as the angel had told her.

"'Here,' said she, 'is a basket of money for you. I hear you have no home; take this gold and be rich and happy.'

"'Take away your basket and your gold,' said the man; 'I neither need them nor desire them; I am only a traveller, and such things would be a burden to me. Quickly I am journeying to God.' When still she pressed him to take the money, he said, 'No, I need it not; but take it down into the town yonder; there you will find a very poor man almost dying from want; to him you might offer your gift.'

"So the woman once more took the basket and went in search of this still poorer man. She soon met with him, seated by the road-side, looking ill and weak, and clothed in rags.

"'Here,' said she, 'is a basket of money for you. I see you are very poor; take it and buy all you need.'

"But the man only smiled and pushed the basket from him.

"'Take the gold away,' said he; 'what need have I of it? I am only a traveller quickly journeying to God. In a few days I expect to be with Him. What do I care for gold?' and again he pushed the basket from him.

"These words, heard for the second time, went to the heart of the woman. Quickly she returned to her home, saying to herself, 'Of what use are these riches? I, too, am but a traveller, and must soon stand before the great God.' Then she sold her houses, jewels, and clothes, and divided all her riches among the poor, and from that day lived only to do good and please the great God."

"And," added Aisha, my Moorish friend, "in both cases the poor man was Sidna Aisa."

JENNIE JAY.

[This Moorish story should have a voice for all the Lord's people. We too are "journeying to God." "Here have we no continuing city, but we seek one to come." We are but "pilgrims and strangers," and have been taught by our Lord and Master, "Lay not up for yourselves treasure upon earth,

but lay up for yourselves treasures in heaven," "provide yourselves bags which wax not old, a treasure in the heavens which faileth not." God has entrusted us as stewards with more or less of this world's possessions, but they are not *ours*, neither can we retain them long. "We brought nothing into this world, and it is certain we can carry nothing out." Shall we not, like this rich Moorish woman, learn of Christ the hollowness and emptiness of all earthly things, and then haste to yield up our superfluities that others may be eternally blessed? So that when "He cometh and reckoneth with His servants," there may be no useless regrets over hoarded treasure and work left undone.—Ed. *N. A.*]

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For the large number of Arabs, Jews, and Spaniards who are every week brought under the sound of the Gospel through the seven or eight Medical Missions in connection with this work.

PRAYER

For a young Taleb who has been reading the Bible with Missionaries for a long time, and has now asked for and received a New Testament with great delight.

For blessing on a distribution of Testaments and portions at an Arab fête in Algeria.

That the native converts may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and be bold to confess Him before men.

THE Student Volunteer Missionary Union have just published a report of their recent Missionary Conference at Liverpool, under the title "Make Jesus King."

The first part contains the general proceedings of the Conference with a full report of the many valuable addresses delivered. The second part is devoted to the sectional meetings which embrace a great variety of topics and speakers; closing with an appendix which is not the least interesting part of the volume, containing, as it does, several well executed coloured diagrams, which abundantly show the need for any and every such organisation.

The book is well printed on good paper, and by its admirable arrangement reminds one forcibly of the report of the Centenary Conference of 1888. The volume should be on the shelves of all Y.M. and Y.W.C.A.'s in the kingdom. The price is 4s. 6d., post free, from the offices of the Students' Missionary Union, 93, Aldersgate Street, E.C.

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.

"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., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

THE new railway from Mombasa, on the Indian Ocean, to Uganda, on the Victoria Nyanza, will be 650 miles in length, and will cost over a million and three-quarters. At present the transport of Government goods from the coast costs about £180 per ton.

Location of Missionaries.

MOROCCO.

Tangier.—Mr. C. MENSINK, Mrs. MENSINK, Dr. C. L. TERRY (M.B., C.M.Ed.), Mrs. TERRY, Miss J. JAY, Miss B. VINING, Miss S. JENNINGS, Miss M. C. LAMBDEN, Mrs. H. BOULTON, Miss K. ALDRIDGE, Miss S. M. DENISON, Dr. G. R. S. BREEZE (L.S.A.), Miss F. MARSTON.

Spanish Work—Mr. N. HARDINGHAM PATRICK, Mrs. PATRICK, Miss F. R. BROWN.

Missionary Helpers.—MR. AND MRS. BARNARD, Miss VECCHIO.

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

Industrial Mission Helpers—Mr. and Mrs. ARMOUR.

Tetuan.—Miss FRANCES M. BANKS, Miss A. BOLTON, Miss A. G. HUBBARD.

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

Missionary Helper.—MISS L. GREATHEAD.

ALGERIA.

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

Mostaganem.—Mr. A. V. LILEY, Mrs. LILEY.

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

Constantine.—Mr. JAMES L. LOCHHEAD, Mrs. LOCHHEAD, Miss L. COLVILLE, Miss H. GRANGER, Miss E. K. LOCHHEAD.

Algiers.—*Kabyle Work*—Mons. E. CUENDET, Madame CUENDET, Mr. W. G. POPE, Mrs. POPE.

Djemaa Sahridj.—Miss JANE C. COX, Miss KATE SMITH, Miss E. SMITH, Miss A. WELCH.

REGENCY OF TUNIS.

Tunis.—Mr. G. B. MICHELL, Mrs. MICHELL, Miss GRISSELL, Miss A. A. HARDING, Miss A. M. CASE, Miss K. JOHNSTON, Miss E. TURNER, Miss B. ROBERTS, Miss LOUISA A. LAMBERT, Miss N. BAGSTER.

Susa.—Dr. T. G. CHURCHER (M.B., C.M.Ed.), Mrs. CHURCHER, Miss M. SCOTT, Miss A. COX.

Sfax.—Dr. C. S. LEACH (L.R.C.P. and S.Ed.), Mrs. LEACH.

DEPENDENCY OF TRIPOLI.

Tripoli.—Mr. W. H. VENABLES, Mrs. VENABLES, Mr. W. REID, Mrs. REID, Mr. DAVID J. COOPER, Miss EDITH T. NORTH, Miss G. L. ADDINSELL.

EGYPT AND NORTH ARABIA.

Alexandria.—Mr. W. SUMMERS, Mrs. SUMMERS, Dr. H. SMITH (M.R.C.S., L.R.C.P.), Mr. W. DICKINS, Mrs. DICKINS, Mr. J. JOHNSON, Mr. C. T. HOOPER, Miss A. WATSON, Miss VAN DER MOLEN, Miss A. WHITE, Miss E. MILLS, Miss MARY A. PRIOR.

STUDYING ARABIC, ETC., IN ENGLAND.

Mr. MILTON H. MARSHALL, *Tutor.*

Mr. R. BRYSON, Mr. H. NOTT, Mr. H. E. JONES, Mr. W. T. BOLTON, Mrs. LILIAN SEXTON, Miss F. K. TREGILLUS, Miss E. DUNBAR, Miss I. DE LA CAMP.

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-one 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. Ten workers of this Mission are stationed in the capital, some of them at present engaged in study. Four others are carrying on Medical Mission work in Susa; and a Medical Mission is now opened in Sfax. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

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, twelve 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.

Council.

J. H. BRIDGFORD, Tunbridge Wells.
W. SOLTAU ECCLES, Upper Norwood, S.E.

G. T. EDWARDS, Redhill, Surrey.
EDWARD H. GLENNY, Barking
GENERAL AND MRS. F. T. HAIG, Redhill, Surrey.

R. C. MORGAN, 12, Paternoster Buildings, E.C.
JAMES STEPHENS, Highgate Road, N.W.

Office of the Mission—19, 21, 23, 29, AND 31 LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 140, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking.

Hon. Physician, C. Y. HISS, Esq., M.A., M.D., F.R.C.P.,
135, Harley Street, Cavendish Square, W.

Hon. Dental Surgeon, CHAS. A. CLARK, Esq.,
"Vega," London Road, Forest Hill, S.E.

Assistant Secretary, WILLIAM T. FLOAT.

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

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

Referases.

REV. WILLIAM ARTHUR, Cannes.
MR. AND MRS. H. GRATTAN GUINNESS, Bow, E.
DONALD MATHESON, Esq., 46, Harcourt Terrace, S.W.
J. E. MATHIESON, Esq., 38, Ladbroke Grove, Notting Hill, W.

GEO. PEARSE, Esq., Algiers.
REV. MARK GUY PEARSE, 11, Bedford Street, London, W.C.
LORD POLWARTH, St. Boswell's, N.B.
W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

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.

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

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.

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.

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.

Illustrated by Woodcuts and Photo-engravings. Price 1d. per month, or 1s. 6d. per annum, post free.

The Annual Volume for 1895.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 15½, shewing the Northern half of the Continent, with the Mission stations marked in red. Price 6d., post free.

The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

BOOKLETS.

"North Africa Mission."—A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig. Price 6d. per doz.

"Come and Deliver Me."—Price 6d. per doz.

"Our King's Command: 'Go ye.'"—By C. H. Spurgeon. Price 1d. each.

"Progress of the North Africa Mission."—By Major Mackinlay.

LEAFLETS.

Price 1d. per doz.

No. 1. The Rock of His Sonship. | No. 2. Dark North Africa.
No. 3. A Nation Overboard.