

MATTHEW XXVIII

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

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

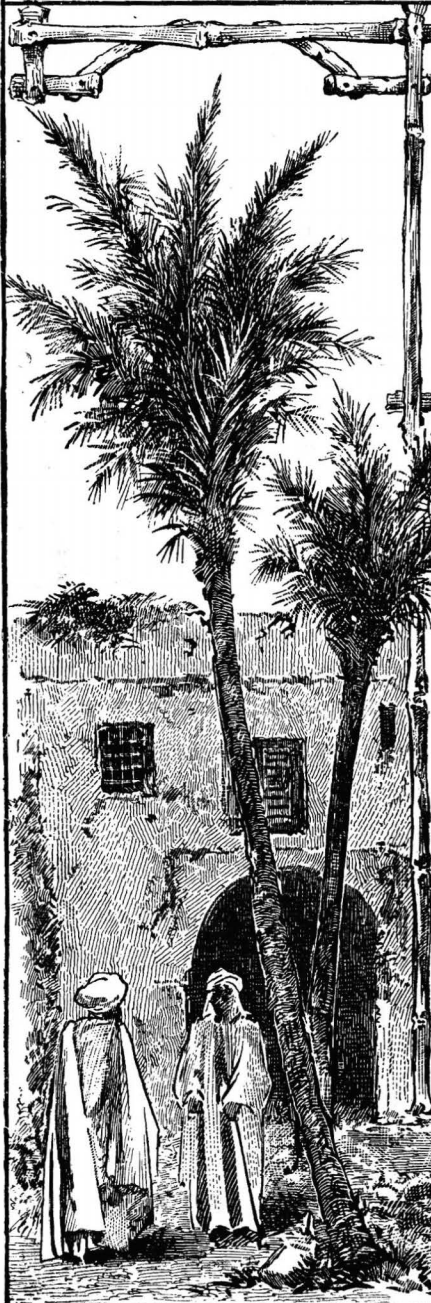
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
 ALGERIA
 TUNIS
 TRIPOLI
 EGYPT
 SAHARA



LIST OF DONATIONS FROM JULY 1st TO 31st, 1896.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			SPECIAL.		
1896. No. of July Receipt.	General. £ s. d.	1896. No. of July Receipt.	General. £ s. d.	1896. No. of July Receipt.	Special. £ s. d.	1896. No. of July Receipt.	Special. £ s. d.	1896. No. of July Receipt.	Special. £ s. d.	1896. No. of July Receipt.	Special. £ s. d.
1 ... 1105	1 0 0	16 ... 1150	0 2 6	1 ... 753	15 0 0	15 ... 789	1 0 0	1 ... 754	2 0 0	15 ... 790	0 10 0
1 ... 1106	0 5 0	16 ... 1151	0 2 6	2 ... 755	20 0 0	15 ... 791	5 0 0	2 ... 756	20 0 0	16 ... 792	0 10 0
2 ... 1107	0 10 0	17 ... 1152	0 3 6	2 ... 756	20 0 0	16 ... 793	0 5 0	2 Miss'y. Band	7 0 0	16 ... 794	0 10 0
2 ... 1108	10 0 0	17 ... 1153	1 5 0	3 ... 758	4 3 4	16 ... 795	0 10 10	3 ... 759	0 10 0	16 ... 796	0 16 0
2 ... 1109	1 2 6	17 ... 1154	0 10 0	3 ... 759	0 10 0	16 ... 797	2 2 0	4 ... 760	4 0 0	16 ... 798	5 0 0
2 ... 1110	0 10 0	18 ... 1155	1 1 0	4 ... 760	4 0 0	16 S.S., Forest Gt.	5 0 0	B. Class, Kentish Town	1 0 0	17 ... 800	18 15 0
3 ... 1111	0 15 0	18 ... 1156	0 10 0	6 ... 762	0 5 0	17 ... 801	6 0 0	7 ... M'ches er	8 10 0	17 ... 802	0 10 0
3 ... 1112	1 6 0	18 ... 1157	0 7 6	6 ... 763	0 10 6	18 ... 803	10 0 0	7 ... 765	0 10 0	21 ... 804	2 10 0
4 ... 1113	2 8 0	18 ... 1158	0 10 0	7 ... 767	2 0 0	21 ... 805	10 0 0	7 Stratford	1 0 0	21 ... 806	0 12 0
4 ... 1114	1 1 0	20 ... 1159	30 0 0	7 ... 768	6 5 0	24 ... 807	3 8 0	7 ... 769	25 0 0	27 ... 808	20 0 0
6 ... 1115	0 2 6	20 ... 1160	4 0 0	8 ... 770	1 1 0	29 Malden Hall S.S.	5 0 0	8 ... 771	25 0 0	29 West Linton	4 0 0
6 ... 1116	1 6 4	21 ... 1161	1 2 10	9 ... 772	1 0 0	31 Wembley	3 0 0	9 ... 773	0 10 0	31 ... 812	20 0 0
6 ... 1117	0 6 0	21 ... 1162	2 15 0	9 ... 774	5 0 0	31 ... 813	15 13 1	9 ... 775	1 2 10	Total, July ...	£15 13 1
7 ... C.A.A.	100 0 0	21 ... 1163	1 1 0	9 ... 776	3 0 0	Total, May		9 ... 777	3 0 0	& June ...	£49 6 8
7 Streat'm Hill	15 0 0	21 ... 1164	2 2 0	10 Widow's S.S. Class	1 0 6	Total, July ...	£331 7 1	10 W. Brighton	9 0 0	Total ...	£64 19 9
7 ... 1120	1 0 0	21 ... 1165	0 10 0	11 ... 780	5 0 0	Total, May		11 ... 781	5 0 0		
8 ... 1121	10 0 0	21 ... 1166	3 0 0	13 ... Anon.	0 15 0	& June ...	£307 9 11	13 ... 782	10 0 0		
8 ... 1122	20 0 0	21 ... 1167	20 0 0	13 ... 783	2 0 0	Total ...	£638 17 0	15 ... 784	0 5 0		
8 ... 1123	1 10 0	22 ... 1168	1 0 0	15 ... 785	1 0 0	TOTALS FOR 3 MONTHS.		15 ... 786	0 5 0		
8 ... 1124	0 10 0	23 Tuckaway Tables, A.H.G.	2 0 0	15 ... 787	2 2 0	General ...	£754 2 8	15 ... 788	2 0 0		
8 ... 1125	3 6 0	24 ... 1170	2 2 0	15 ... 788	2 0 0	Special ...	£638 17 0				
9 ... 1126	3 3 0	25 ... 1171	0 10 0	Carried forwd.	£190 15 2	Total ...	£1,392 19 8				
9 ... 1127	2 0 0	25 ... 1172	0 1 0								
9 ... 1128	40 0 0	25 ... 1173	0 1 6								
9 ... 1129	0 10 0	25 ... 1174	1 5 0								
10 ... 1130	1 0 0	27 ... 1175	2 5 0								
10 "Penny-a-meal"	0 15 6	27 ... 1176	3 0 0								
10 S.S., Sutton	0 16 8	28 ... 1177	1 0 0								
10 ... 1133	1 1 6	28 ... 1178	15 0 0								
11 ... 1134	0 5 0	28 ... 1179	5 0 0								
11 ... 1135	5 0 0	30 ... 1180	0 10 0								
11 ... 1136	2 10 0	30 ... 1181	0 5 0								
11 ... 1137	50 0 0	30 Norwood	2 10 8								
13 ... Barking...	4 2 7	30 ... 1183	1 1 0								
13 ... 1139	0 9 0	30 ... 1184	0 10 0								
13 ... 1140	1 0 0	31 ... 1185	0 10 0								
13 S.S., Barrie	2 5 0	31 ... 1186	0 1 0								
14 ... 1142	10 0 0	31 ... 1187	3 0 0								
14 ... 1143	1 0 0	31 ... 1188	0 16 6								
14 ... 1144	0 5 0	Total, July...	£419 16 7								
15 ... 1145	0 2 6	Total, May									
15 ... 1146	0 2 6	& June ...	£334 6 1								
15 ... 1147	2 0 0	Total...	£754 2 8								
15 ... 1148	2 18 6										
16 ... 1149	5 0 0										

DETAILS OF
DUBLIN AUXILIARY.
(Special Don. No. 813.)
MR. S. S. McCURRY, Hon. Sec.
3, Spencer Villas, Glenageary.

No. of Receipt.	£ s. d.
58	0 10 0
59	0 2 6
60	0 5 0
61	2 0 0
62	0 10 0
63	0 2 0
64	0 1 0
65	1 0 0
66	2 0 0
67	1 0 0
68	5 12 7
69	0 10 0
70	2 0 0

Total, July ... £15 13 1
Total, May & June ... £49 6 8
Total ... £64 19 9

DETAILS OF
BRIGHTON AUXILIARY.
(General Don. No. 1175.)
MR. W. HOSTE, Hon. Treas.
23, Sussex Square.

No. of Receipt.	£ s. d.
7	0 5 0
8	1 0 0
9	1 0 0

Total ... £2 5 0

GIFTS IN KIND:
July 6th, (277) box of children's clothing; 8th, (278) barrel of bottles; 17 h, (279) parcel of "Sunday Magazines"; (280), packet of foreign postage stamps.

THE 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.

"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.

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.).

NORTH AFRICA.



EGYPTIAN DONKEY BOY (*see page 106*).

Progress in North Africa during a Hundred Years.

AS the years roll by it is well to ask what progress is being made in evangelising North Africa. Some, thank God, though not as much as we wish, or so apparent as real. It is not possible to watch trees grow, yet after the lapse of a few years we see they have done so. The enlightening of North Africa is necessarily a work of time.

The effects of centuries of falsehood, fanaticism, and ferocity are not easily obliterated. Indeed, only by the mighty power of God can the light dispel the darkness. The work of saving some in North Africa involves the influencing of a thousand times as many.

Those who have studied carefully the evangelisation of any great country know that the work is gradual and liable to temporary reverses. With apostles as missionaries, and martyrs by the thousands for evangelists, it took three hundred years to christianize the Roman Empire, and then, though half its inhabitants professed to be Christians only a small fraction of them had really experienced a spiritual change.

The very difficulties experienced in such work may be blessings in disguise, both to the labourers and the people if these difficulties develop Christian character and make the converts real and true men.

North Africa has been soaked in Mohammedanism for hundreds of years ; now it needs to be saturated with the Gospel. It must not be expected that this will be done without facing difficulties, dangers, losses, all sorts of hardships, and even death in some cases. Those who expect to win battles without losses and hardships had better not attempt the work.

The devil is not dead, nor has he retired from his destructive work, and while he is busy we need not expect everything to go smoothly, even though by God's grace we are led on to victory. In Gideon's time 22,000 out of 32,000 who were fearful were instructed to retire before the battle; surely the Lord would have those who are afraid do so in every work of His.

In order to see what progress has been made in North Africa we must look successively at periods sufficiently far apart to give time to mark growth. Let us glance at every twenty years in the last hundred years of the history of the Barbary States. In

1796

Baba Hassen was Dey of Algiers. Sir Lambert Playfair, writing of this period, says "It never seemed to occur to any European power to dispute the orders of this despot, although compliance with them made him only more exacting. Whenever he was in want of money he declared war on some European power, and forced it to purchase peace at an extravagant price. Venice, Spain, Holland, Portugal, Denmark, and Naples were thus treated, and even America followed their example in 1795 at a price of 721,000 dollars, and an annual tribute of 22,000 dollars, not including presents. Small wonder that the Dey's treasury was reported to contain four millions sterling.

"The fact was that the nations of Europe were too much occupied in fighting amongst themselves to be able to pay much attention to Algiers, and each was very well content that the Algerines should prey on the commerce of its neighbours if only its own remained secure." Needless to say at this time there were no Christian missions to these Moslems. Twenty years later, in

1816

Lord Exmouth bombarded Algiers, freed 3,000 white slaves, and abolished white slavery. This involved a decided loss of prestige, and was a great advance. In

1836

the French having captured Algiers in 1830, had extended their conquests inland, and held the most important districts of the country. About

1856

or a little later, the French considered even the mountainous regions of Algeria were subject to them. In another twenty years,

1876

the country was thoroughly subject to France. The rebellion of 1871 having been quelled and a considerable number of French colonists having emigrated from Alsace and Lorraine, the country under the French Republic entered upon a new era. In this year Mr. and Mrs. Geo. Pearse first visited the country, and were greatly struck with the spiritual needs of the natives, as nothing was then being done for them. Now in

1896

a Mission, begun by Mr. Pearse in 1881, has grown and spread through all these states and Egypt. It has over eighty workers in the field and an income of over £7,000 a year. Several other missions have also started, and agents and colporteurs of the Bible Society are actively employed. In all, there are about 135 workers, of whom 120 labour in the Barbary States.

Scriptures have been widely distributed, and some fresh translations made. Prejudices are in measure giving way through medical missions and the general kindness of missionaries, and Moslems in several places have been soundly converted. Many difficulties are still experienced, but there is an increasing readiness to hear the message of salvation.

This is a great change compared with 1796, and surely calls for thankfulness. But we need prayer, that God Himself may carry on the good work He has begun.

As an instance of the slow growth of missions in their early stage, the example of China is worthy of note. In 1807 Robert Morrison landed in Canton, seventy-four years before a beginning was made in Algeria. The first convert was baptized seven years after, in 1814, and when Robert Morrison died in 1834, twenty-seven years after landing, he was only able to rejoice in three or four converts. To-day, thank God, there are perhaps 50,000 converts. If the visible progress had only been as fast as in Morrison's time, the number to-day would only have been about ten. Let us pray and expect that as North Africa possesses many advantages that China did not, we may see a still mightier manifestation of God's power.

Our work needs more men as witnesses to those who are still in the bondage, darkness, and misery of Mohammedanism. The missionaries themselves require such a personal and practical knowledge of God as shall enable them to be strong and to do exploits.

Thousands of warm-hearted believers are also needed to sympathise, pray for, and sustain the missionaries and the work.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, at the Mission House, 21, Linton Road, Barking, when intercession is made for this extending work, and specially for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

DR. TERRY, Mr. Patrick, Mr. Liley, and Mr. Pope are now at home, the two former from Morocco, and the two latter from Algeria. They would be thankful for opportunities of making known the needs of their respective fields and for telling of the work that has been accomplished. Friends will please address them, care of the Hon. Sec., 21, Linton Road, Barking.

MISS ADDINSELL is still labouring on at the language. She says—"One day is very similar to another; it is most of the time Arabic in some form or other." She wisely spends a good deal of her time amongst the natives, many of whom are only too pleased to help her. The heat is just now very trying, and in addition they are frequently visited with a hot wind called a "gibley," which is very oppressive, and which lasts sometimes the whole day, during which the thermometer goes up to 103° in the shade. Our sister is cheered, however, with the assurance of ultimate success. "Our progress seems very, very slow and, at times, imperceptible, but our need and His great fulness meet, and in His time I shall be able to give His message to these people."

MR. AND MRS. LOCHHEAD are now known to quite a large circle of Arabs, who frequently call upon them, and with whom they are able to read and speak of Christ. To several of these they have lent copies of "The Balance of Truth," which many of the Arabs are most anxious to read, and which has subsequently opened the way for renewed conversation, and for pressing home upon their hearts the claims of Christ. Speaking of one such he says—"We have spoken with him several times, and although he seems to resent the truth sometimes, yet he always comes back to hear more."

IMPATIENCE under God's corrections only shows our need of the discipline He is pleased to visit us with. We can least bear correction when we most need it.

DR. CHURCHER writes:—"After a good deal of work I have at last hired the cottage I have been trying to get to replace the Baraka. It is in a very dilapidated condition just now, but when it is put into a state of repair I hope that it may be of great use, and be made the place of blessing to many souls. It contains five rooms."

DR. WILLIAM H. THOMSON writes in "Harper's Magazine": "At no time nor in any age has human life been safe from a violent death in a Mohammedan land. The sword renders every country where Islam rules alone a constantly increasing scene of desolation. No roads are ever kept up in a Mohammedan region. No man ever went from one Mohammedan city to another unless he carried arms or joined a cavalcade. It is not safe to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveller can tread the soil of Mecca or visit the ruins of Yemen without running serious risk. Wherever Islam reigns unchecked, whether in Arabia, Afghanistan, or Morocco, this is the uniform, but natural, outcome of the religion founded by a highwayman, and is the fruit by which this tree is to be judged. To a sincere Moslem no Christian has a right to live unless he has paid from decapitation the *kharaj* or escape-money which Koran law imposes."

It is reported that leading Mohammedans are proposing to assemble a Congress in the autumn of the present year, to consider matters of vital interest to their faith. The discussions of the Congress will centre about two important questions, viz., how Islam may be re-united; and how to buttress the faith against the encroachments of Christianity, and the advance of Christian nations upon the lands of Islam.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,

August 20th, 1896.

DEAR FELLOW-HELPERS,

In my last letter I mentioned the serious illness of Dr. H. Smith and Mrs. Dickins, of Alexandria. Mrs. Dickins, we are glad to say, has recovered from the severe attack of typhoid fever from which she was suffering. Dr. Smith, it seems, was attacked by tuberculosis, and not by typhoid. As several members of his family have succumbed to this disease, the gravest fears are entertained that he may not recover. Our latest news is that Mr. Summers has started from Alexandria, bringing Dr. Smith with him to England. It is certainly a very serious business, but under the circumstances it appeared to the doctor in charge and to Dr. Smith the best thing to do. We are anxiously awaiting the arrival of the ship. Miss Watson, who has also been suffering from fever, is considerably better. Miss White and Miss Mills are also reported better.

Dr. Smith's illness and return to England is another of those strange events which we are unable to fathom. He seemed so necessary to the work, and his return necessitates a thorough rearrangement. These deaths and illnesses compel us to cast ourselves on God to overrule and guide us, for we cannot guide ourselves.

A strange report comes from Sfax, in Tunis, where our dear friends the Leaches were murdered. It is now supposed that Muktar, the gardener, who was suspected of being one of the persons who took part in the crime, and who could not be found, is dead and buried, but whether he died a natural death or otherwise is not said. The motive that could have led to the crime is still shrouded in mystery. The little girl that was spared is now happily placed with her maternal grandparents and aunt.

The various losses to our Mission have prevented any great increase to the number of those working with us. We have at present, counting those on furlough, seventy-nine in the field, which is exactly two more than we had four years ago in August, 1892. Some in the meantime have returned, and others have gone out in their places.

There are also seven new workers ready to go out, and four more hoping to be ready by January. If God will, they desire to move forward, but we await His guidance. The low state of our funds, we think, indicates that we should wait on God and wait for God to send us larger financial help before moving. We have sometimes had to wait before for a time, and then supplies have been sent, so that no suitable worker has been permanently kept back. We expect it to be so again, and that in God's good time all will be supplied. Beside the passages and outfits of those proceeding to the field, which will come to towards £400, we desire to see our *general fund* considerably augmented. God can and does supply our workers, more or less, through other channels than the Mission, as we desire and expect Him to do, since we do not guarantee a regular or stated sum; nevertheless, in the main, help reaches them through us, so that a continued short supply through the Mission calls for consideration and delay at any rate for a time.

The help received thus far since May 1st has been rather more than last year or the year before, but we are still sorely pressed. Last year we had some shares to sell, which brought in nearly £700; this year we have nothing. We thus take you, dear friends, into our confidence, not to work upon your pity and sympathy, but that when God's more abundant supplies come in, as we are expecting them to do, you may rejoice with us.

I am purposing taking meetings in various places, to tell of the Lord's goodness and faithfulness, of the needs of North Africa, and the progress of the Gospel there. On August 26th, at Cholmeley Hall, Highgate; 27th, Eastbourne; September 9th, 10th, and 11th, at Malvern; 13th, 14th, 15th, and 17th, at Plymouth, etc. Please pray that these meetings may be a spiritual blessing, and also stir up interest in those sitting in Moslem darkness.

Mr. Patrick, from Tangier, is at home now, and he, also, is arranging to take meetings; some are already fixed. He has an interesting story to tell of God's work among Spaniards and Moors. Those who can arrange further meetings will be rendering help. Mr. Patrick hopes to return to his work again at the end of October. Mr. Pope is conducting meetings in Scotland. Mr. Liley is arranging to address Christian Endeavours, and Dr. Terry hopes to awaken interest specially in our Medical Missions, as well as in the work generally. Some of the ladies, also, are addressing meetings, so that we hope to have quite a number seeking, for a time, to forward the work by arousing sympathy at home for these so long neglected people.

It is often a matter of surprise to us that we do not find more suitable men who desire to give their personal service to Christ for the foreign field. Somehow the idea is abroad that there are large numbers of suitable men anxious to go out as missionaries. Thank God there are some, but the numbers are small, very small. We are always glad to correspond with any desirous of going to the field, especially men.

Counting on your continued prayerful interest,

I remain, yours heartily in Christ,

EDWARD H. GLENNY.

"ALL THE PATHS OF THE LORD ARE LOVING-KINDNESS AND TRUTH."

THE Psalmist well knew the truth of these words. His soul had often realised in the many rugged and painful vicissitudes of his eventful life how full of goodness and truth are all the ways of God.

But when we who are passing through the valley of Baca, or the bitter waters of Marah, are tempted to cherish hard thoughts of God, and perhaps even impeach the integrity of His character at the bar of our puny reason, how sweet and precious to reflect that in and through all that bewilders our judgment, staggers our faith, and disappoints our hopes there is still loving-kindness and truth behind and through all He does.

Yes, "all the paths!" Child of faith, be not amazed! for He hath said, "I will make darkness light before thee, and rough places plain—these things will I do unto thee, and not forsake thee!"

THINGS THAT ARE SURE.

A SURE place.—*Isaiah* xxii 23.
Christ, on whom we hang.

A sure foundation.—*Isaiah* xxviii. 16.
Christ, on whom we build.

A sure dwelling.—*Isaiah* xxxii. 18.
Christ, in whom we live.

Sure bread.—*Isaiah* xxxiii. 16.
Christ, the bread on which we feed.

Sure mercies.—*Isaiah* iv. 3.
Christ, the bond of the Covenant.

MISSIONARY CANDIDATES AND THEIR TRAINING.

EXTRACTS FROM AN ADDRESS BY H. GRATTAN GUINNESS, D.D.

A MISSIONARY is an ambassador for Christ to the heathen or to any non-Christian people. It is of necessity, therefore, that he be a true Christian, an anointed man, one called of God to the ministry of the Gospel, and sent forth by Him. The Church cannot create such labourers; only He Who made the world can make a true Missionary. No training can manufacture him; no human ordination can fit him for his work.

In considering the application of a candidate, therefore, the question to be settled, is not, Can he be made into a Missionary? but, Has God called him to be one? Have the necessary qualifications been bestowed. Only where this is the case can the training be of any use. If a man or woman is to become a true and useful Missionary, there must first be not only genuine conversion and sincere personal piety, but whole-hearted self-consecration to the will of God, and a call to His holy service; including a strong inward sense of vocation, together with providential indications and adaptations. There must be mental and physical fitness for foreign service, and above all, *the Spirit of Christ*, for no matter what other qualifications a man may have, he will never be a Missionary unless he is filled with a Christlike compassion for the lost, and with a burning desire to seek and save them. This should be the ruling feature of his character.

With this, almost any special talents may be utilised in Missionary service; without it, even the most brilliant are useless. If the heart be intensely set on the salvation of the perishing, love will teach ingenuity, and lead to painstaking and perseverance. Love will overcome all obstacles, and accomplish its object. The love of souls, the longing for their salvation, is one of the leading qualifications that should be looked for. But even the presence of this does not make testing needless, for there may co-exist with it physical, mental, or moral disqualifications.

On the other hand, it should be noted that there are defects of a different character, which constitute no real disqualification, because training may, to great extent, remedy them. Ignorance, lack of habits of study, or of experience, narrow-mindedness arising from want of intercourse with various classes of men, awkwardness of manner, and many and similar faults, indicate only a candidate's need of education and training, and should not stamp him as ineligible.

Secondly, we turn to the subject of the *training* of accepted candidates. The question stands in the prospectus, "Should there be special training for Mission service in addition to general education?" The answer is, Undoubtedly. God always trains His instruments. Every true Missionary must be specially trained for his work, though not all in our schools. God has His own schools. They are very various, and some of them strange and severe. Moses was trained to be the deliverer and lawgiver of

Israel, in the courts and schools of Egypt, and in the mountain solitudes of Midian, for eighty years. David was trained to be king over Israel by years of spiritual experience, and by many dangers and toils. Daniel was trained for his wonderful prophetic office by his education and career in Babylon. Any training that we can give to a volunteer for missionary work will form at best but a small part of a greater and more effectual training which God Himself bestows. We can do something to help, though not much. Let us see to it that what we do is in harmony with that which is done by the great Master. Our Lord Himself carefully trained His Apostles for the great work He committed to them—the evangelisation of the world. His example is full of instruction for us.

Christ gave His disciples a threefold training—theoretical, moral, and practical. This was one of the principal works which He accomplished in the world. He prepared the instruments, He trained the men who should afterward evangelise it. He chose them, called them, kept them, taught them, prayed with them and for them, impressed His Spirit upon them, breathed it upon them; He corrected them, expanded their minds, exalted their conceptions, and purified their motives and purposes. Before He sent them forth into the world He kept them for over three years with Himself, during which He set before them His own glorious and sacred example. What a development of soul! What a training for service! "Follow Me," He said, "and I will make you to become fishers of men."

"Take up your cross and follow Me."
"Learn of Me." "Abide in Me."

Besides this, He imparted to them priceless *instructions*. He taught them the nature of His Divine kingdom, His own personal character and claims, the nature of true holiness, the simplicity, spirituality and power of prayer, the excellence of humility, the essential duty and blessed results of self-sacrifice, the sin of hypocrisy and formality, the spirituality of worship, and the supremacy of the Word of God over all human traditions.

Hence it is evident that the development of *spiritual life* is the great thing to be aimed at in Missionary training. Woe to the Church if she neglects this, or gives it a secondary place! Her messengers will be of little use, for unspiritual agents can never accomplish spiritual work.

The calling, qualifying, and directing of the labourers thus commenced by our Lord was afterwards continued by the Holy Ghost through the Church. He sent forth Missionaries unto the Gentiles. The Apostolic Church acted directly under the Spirit's guidance. "As they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." Then the Church fasted, prayed, laid their hands on those men and sent them away. That is, *they* set apart and sent out those whom God had qualified and called. The Lord was with those missionaries, and wrought glorious things through their instrumentality.

We cannot improve on this example of the primitive Church. The Acts of the

Apostles form the best guide-book for Missionary Societies and Missionaries. The impulse and the energy must always come from Heaven. Successful Missionaries are God-appointed men. We must pray for such; watch and wait for them; welcome them and utilise them as they are given. Yes, for the thousands of workers still needed in the Mission-field we must first of all pray—pray as Elijah prayed for the rain, fervently, effectually, incessantly, till the prayer is answered; pray as the Church prayed for the promised Spirit before Pentecost.

Next, perhaps, in value to spirituality may be ranked *evangelistic gift and ability*. How is this to be developed? In the same way that skill in any other matter is imparted—by instruction and practice. The preparation for all ordinary work consists in the actual doing of it, not merely gaining a theoretical knowledge of how it ought to be done. East London, for instance, with its vast and varied population, is an admirable training ground for Missionary students. It was this fact which led us, many years ago, to plant there our *Institute for Home and Foreign Missions*, from which, during the last fifteen years, many hundreds of missionaries are gone forth. We have more than a million of the working classes in this quarter.

The value of *open-air preaching* as a preparation for Missionary work is exceedingly great. It cultivates aggressiveness, boldness, simplicity, directness, and earnestness of style, an extemporaneous delivery, and an interesting and striking manner of presenting Divine truths. The open-air preacher must first gather his congregation, and then hold it in spite of surrounding distraction with nothing but the simple

power of his words. He must suit his style to the roughest and shrewdest of his auditors. He must promptly meet objections, answer questions, and quiet disturbances, as he seeks to win an entrance for unwelcome truths in the hearts and minds of neglectors and rejectors of the Word of God. He has to face opposition, and endure at times contempt and shame for the Master's sake. It is not easy work, and there is nothing in it to foster conceit and gratify self-esteem. It is really hard, self-denying service, more analogous to that which would be required of a Missionary in the streets of India or China, than almost any other form of Gospel labour.

In addition to such experiences a Missionary needs of course *knowledge of various kinds*. Education of the mind *has its place*—though it be not the first place. The higher the mental qualifications of a man or woman (other things being equal) the better. But here it should be clearly stated that the nature of the case indicates that only a certain proportion of Missionary workers require what we call a thorough education. On the other hand, to send out ignorant and untrained men to undertake Missionary work were mere folly. "Let such first be proved," is a dictate of common sense as well as a precept of Scripture. Paul said to Timothy as regards the truths of the Gospel which he had taught him, "The same commit thou to faithful men who shall be able to teach others also." Of all men a Missionary should be a man of general intelligence and fertile resources. Without a measure of cultivation it is impossible that he should be this. Knowledge is power, and Missionaries as a class should know something of everything.

A Missionary has to travel and should understand *geography*. He may perhaps have to build his *house*, to make his own *furniture*, to till or direct the tillage of his *garden*, the cooking of his *food*, to work the printing *press*, etc., etc. Knowledge even in such matters will therefore be valuable to him. He may be situated far from any skilled *physician*, and ought, therefore, to have at least some elementary knowledge of anatomy and physiology and of the use of simple surgical and medical aids. The more *grammatical* knowledge he has the better, for he will have to learn and use a foreign tongue, and possibly to translate into it the Word of God. He ought to know enough of nature to appreciate the works of God, and enough of history to perceive the background of Bible facts. As he has to teach Christianity, he should know enough of the history of its planting, its early sufferings and triumphs, the origin and progress of existing apostacies, and the story of the Reformation. He should also be acquainted to some extent with the history of Modern Missions, including the lives of eminent Missionaries.

But above all, he ought to be well acquainted with the Bible. That book will have to be the companion of his loneliness, the guide of his perplexity, the support of his life, the instrument of his labours. It should be the chief subject of his study. His mind should be familiarised with the sacred text, with the evidences of its inspiration, and with the varied doctrinal and practical truths which it reveals. He needs to be rooted and built up in Christ, and established in the faith, and the aim should be to give him a firm grasp of the teachings of Scripture, and instruction, as far as possible, in the whole counsel of God.

EGYPTIAN ILLUSTRATIONS.

VISITORS to the land of the Pharaohs have frequently mentioned the Egyptian donkey-boys, who, with their fine animals, ply for hire near the landing stages, the Railway Terminus, etc. (see page 101). These little fellows, like their compcers in Continental cities, are very persistent in their offers of service, and no doubt pick up a tolerable living in these days of touring. We are not aware that anything has yet been done to gather them together for instruction, as Mr. Liley did with the Algerian shoeblacks a few years since, but doubtless this will be attempted later on, when our friends have attained further command of the language.

Miss Watson and Miss Van der Molen have for the past two or three years conducted a class for native girls. These now

attend in considerable numbers. A group of some of these girls we have given on page 107. During 1895 our sisters were able to report an average attendance of thirty per day, the numbers increasing as the year drew to a close. Since the new year came in, the attendance has somewhat decreased. These poor children's minds are in a woefully neglected state, as, of course, being girls, they receive no mental training whatever; nevertheless, some of them are making fair progress.

As we look into the earnest faces of these poor Moslem children, shall we not breathe a prayer that the Spirit of God may, through the instruction given from time to time, lead some of them to claim that gift of God which is eternal life, through Jesus Christ our Lord?

THE PRESENT OUTLOOK FOR MISSIONS IN TURKEY.

A SOMEWHAT lengthy article on the above subject lately appeared in the *Missionary Review of the World*, and, although not from the pen of a missionary, was evidently written by one who is well acquainted with the terrible events which have been transpiring in the Eastern provinces of Turkey during the past twelve months. The American Missions have long held this field, and have suffered greatly through the fearful massacres, and subsequent plundering and general lawlessness which have accompanied them. Regarding the wholesale destruction of Mission and Church property, we cannot do better than quote from the article :—

Much more terrible has been the destruction of churches, schools, and parsonages all over the land. It has been absolutely impossible thus far to get a complete list of places of worship or schools destroyed; but in large districts, like the province of Diarbekir, scarce a single church remains standing, save one or two now converted into mosques or stables. In many cases the church was the pyre of hundreds of Christian martyrs, who refused life at the price of denying the Lord that bought them.

More heartrending still is the long list of the dead. The very life of the Church seems to have been aimed at and struck in the butchery of so many pastors and teachers, and such numbers of their flocks. The details are not all in, and doubtless a large number of places can never be reported till the last day, but the lists already to hand tell of the butchery of at least twenty Protestant pastors and of over 37,000 Christians. Of this number

most are Armenians, with a very few Syrians and others. At first sight this, too, would seem a great blow to the cause of Christ; but the Church in all ages has found the blood of its martyrs to be most fertile seed.

The damage done in the recent massacres to direct mission property, aside from the incidental bullet-marks on the Girls' School Buildings at Marsovan, and some articles lost in other places, consisted in the burning of the Theological Seminary at Marash on November 19th, and the looting of all the mission buildings at Harpoot and the burning of eight of them on November 12th. The fire at Marash probably saved the lives of the missionaries, as it recalled the plunderers to their wits and frightened the government by fear of indemnity. But now the indemnity is not forthcoming.

We now come to a much more serious problem, which the author tells us is claiming the attention of Sir Philip Currie and the Russian minister. It is an established fact that throughout the whole of these horrible massacres the soldiery and the Mohammedan population in general have been animated by the spirit of the "Jehad" or holy war, and that the lives of the inoffensive Armenians were only spared upon their consenting to forswear their faith in Christ and embrace Islam.

There were many whose courage gave way under this terrible alternative of life or death, and like the independent Berber races of North Africa in former days, they accepted the outward forms of the new faith. Some 40,000 of these forcible conversions to Mohammedanism are already recorded; but we are told that these thousands are still praying to the Lord



MISS WATSON'S AND MISS VAN DER MOLEN'S CLASS FOR NATIVE GIRLS, ALEXANDRIA (see previous page).

Jesus in heart, and only await the favourable moment when they can again openly return to the faith they have denied.

The outlook for the future is not promising. The widespread destruction of life and property that has been going on unchecked for so many months, has brought with it stagnation in every department of trade and commerce. The homes are wrecked, the garners empty, and the fields unsown. True, the relief which has been so generously forwarded through a variety of channels has saved the lives of many thousands, but the destruction has been so complete, that it is difficult to see how those that remain can ever obtain a fresh start.

Neither is the political aspect reassuring.

England has denied her responsibility toward them as well as her power to help them. Russia has proven herself treacherous and doublefaced; and according to the statement of one of her high officials, "wants Armenia, but does not want the Armenians." The other "powers" are not large enough, and the United States is too far away, so the more cool and calculating Armenians can see nothing ahead but blank despair. The more desperate spirits say they may as well die fighting as be slaughtered, and you have immediately the revolutionary party in its most reckless form. Encouraged on the contrary by their success in blinding Europe's eyes, the Turks gloat over the blood shed and the booty already obtained, and promise themselves still richer harvests while Europe sleeps. There are those among them who are ashamed of the deeds of the past months, and who wish to see order re-established in the land without the elimination of the Armenians; but, as a race, the Turks have no very friendly spirit toward Christianity, and the tiger once roused within them cannot easily be quelled when absolutely no punishment follows murder, robbery, rape, and arson.

* * * *

The wily Northern Bear is aiming not only at the Protestant work here, but at the Gregorian Church as well, and prefers to make a "cat's-paw" of the Turkish Government now, rather than exterminate and exile the Armenians herself after taking possession of Armenia. That the Sultan has been aided and encouraged by the Russian Ambassador in Constantinople, M. Nelidoff, in his delays and refusals to institute reforms, there is no doubt; and the dastardly policy of Russia is daily becoming clearer. Add to this fact the other one, that there is to human view nothing to prevent Russia from taking all the six so-called Armenian provinces when she chooses, and that in all probability England herself will soon request her to do so, and the present outlook for missions and missionaries is not a brilliant one.

The majority of the missionaries have left the country for change this summer, having had a year of awful strain, and now the Turkish Government are doing all in their power to prevent the return of the men who have done more than anyone to prevent bloodshed. Some of them have received official notice that they will not be allowed to return, while against several others complaints have been lodged accusing them of incendiarism, murder, revolution, and other crimes, with the sole object of excluding witnesses to their diabolical deeds. If this is successful, it must still further tend to hinder missionary work for many years to come.

It is indeed a gloomy outlook that has here been pictured, and were this all, and could no silver lining be discerned, well might the missionaries sit down each under his juniper tree, and request for

himself that he might die. Thank God, even under these most trying circumstances there are elements of hope, and a brighter day is sure to come in God's own time for this poor land. First among the encouraging signs may be mentioned the increased attention centred on this land and its Christians, and the loosening of purse-strings in the Anglo-Saxon world for these Armenian sufferers. Man is a selfish animal, but where he does give his wealth he gives also his sympathies and prayers; and thousands of hearts are turned to-day toward Turkey in loving petitions that will not be unanswered. The missionaries have, time and again within the past five months, been deprived of all hope in everything but prayer; but God's answers to their petitions have been so wonderful as to greatly increase their faith and zeal, and now they feel more than ever the value of united, fervent prayer on their behalf all over the world.

Another reason for courage is the open expression on the part of scores of Turks of disgust at the horrid methods employed by their sovereign against their fellow-beings, and of sympathy with their sufferings. Many a Moslem has risked his own life, and some have lost their lives, in a gallant defence of Christians from the frenzied mob of Turkish soldiers and Koordish cut-throats. Notable instances of this kind come from Hadji-Keny, Aintab, Kara Hissar Sharki, and other places. It means more than mere friendly interest when a Turk thus endangers his own neck to save some ghiaours; it means the presence, deep in his heart, of a true spirit of unselfish love for right. Such examples prove that the death-blow has not been struck to missionary effort, even among Turks.

* * * *

Another fact calling for thanksgiving is the spiritual quickening of the Christians in many places. In Sivas a weekly prayer meeting, started among the women at the time of the massacre, has an average attendance of three hundred. Similar gatherings for prayer are held in many other places as a result of these butcheries, which have taken away all other sources of hope, and have strengthened faith in prayer. The stories of their martyred fellow-countrymen and women have stirred up the lethargic souls of many who have consecrated themselves anew to the service of Jesus. Of course, this has not been the case in all places. Abject terror and rebellious anger sometimes still hold sway and embitter the soul against the God Whose ways are so mysterious. But is this strange? Pray for these pitiable, afflicted servants—yes, still servants of our Master, spite of their stumbling and falling under sore temptation—that their faith fail not.

The present outlook for missions in Turkey is not a bright one. Seldom has it been so terribly dark; but the workers are not discouraged, though in tears. They only cling with a more perfect trust to the hand of their loving Father, while they look out through the mist of carnage, and blood, and pillage, and fire over the seas to the friends afar, and plead for succour for the distressed, and for such a stream of united supplication at the mercy-seat as shall prevail over all the efforts of the evil one, and bring this whole country to the feet of its Lord and Master.

FOR MR. ———

"A POSTMAN was blamed for not delivering a certain letter, about which enquiries had been made. He replied that it was addressed to 'Mr. Jones'; that there were twenty-seven of that name in the village; and that it was still passing about amongst them, for he had not yet discovered for which of them it was intended. God has given us a commission to evangelise the world, but because it is a general commission to all of us, we spend time passing it on to someone else, wondering who shall go—to which of us it is sent."

REV. W. PARK.

Tunisia.

MISSION WORK IN SOUSSE, TUNISIA.

As we were reading the journals of Miss Scott, one of the three who are labouring for God in this little Tunisian town, we wished we had words that would adequately describe to our readers the daily life of our sisters, that we could make the scene live before their eyes. Besides the daily attendance at the Medical Mission for two, three, or four hours, dispensing medicines, dressing wounds, or seeking to call off the thoughts of the patients from their various ailments to a greater and more real need, there are many things that occupy their time and attention, such as study of Arabic, quiet times for prayer and Bible reading, household duties, marketing, the daily lesson to the little Arab lad who serves them, visiting sick cases, necessary correspondence, etc., items too small in themselves to chronicle, yet each important in its place, and all going to make up the daily ministry to the Lord.

Miss Scott sends the following particulars of visits paid to neighbouring Arab villages which will be found interesting, and call for a remembrance in prayer:—

May 27th.—At 7 a.m. Miss A. Cox and I left on donkeys for the village of Messadine. We arrived there in about two hours, and quickly had a group round us in the Sûk. We sat there for a couple of hours talking to an ever-changing group, but found only a few who could read and that principally hand-writing. Went on to Ksiba, another village not far off, where we were led to the Iman's house. He was at home, and we had a good time with him and some women and lads for about an hour and a half. Left a Gospel and tract with him, and got a hearty invitation to go again. Found most of the men in the village were out harvesting so left for home, which was reached at half-past three.

June 3rd.—Miss Cox and I started at 7 a.m. on donkeys for Kaala Serira, which we reached in two hours. Dismounted in the Sûk and soon got into conversation with some men, some of whom remembered Miss Cox being there previously with Mrs. Michell. One, who had bought a book at that time, had evidently read it, and seemed to have been struck with the concluding words in which Christ commanded the disciples to go and teach all nations. It was getting very hot so we were invited to sit down in the Sheikh's house. He received us pleasantly, and we sat explaining the Word of God for some time. One of the men who had been a reader in a Mosque in Tunis bitterly opposed us and was very angry at our going about teaching a new doctrine. Poor fellow, though he knew he was a sinner he had nothing better to rest on than a hope that God might be merciful. Found a number of the men could read, but were unwilling to buy. However, besides giving away tracts, we sold several Gospels; two eggs in several instances being given instead of money. Had some nice talks in three houses, and after our picnic lunch under the shade of an olive tree, Miss Cox had an interested group of women and children in a shady spot. A man ultimately came along and said something which sent some of them away, but fortunately not until the talk was over.

27th.—In the afternoon went out visiting with Miss Bagster to a house where was a nice little girl. Found they had a visitor, an old woman from Msakeu, who listened with interest and intelligence to the good news. Took her name and address in the hope of being able to go to her in her own village. Afterwards went on alone to see a sick woman, but

could not get into the house as all were gone to the bath. The neighbour, an old woman, came out of her house and after talking a little, invited me in. I sat down in the vine-shaded court with the old body and a still older husband. It was delightful after the usual preliminaries were over to tell them the Gospel Story, they listened so intently. One's heart went out so longingly to the old people that they might know what gives us such rest. They gave me a hearty invitation to go again soon.

A BIT OF CHEER.

BY MISS A. M. CASE.

"WHAT is that?" "Just what we feared!" Our heart sank within us as we came within sight of our Hall and saw a group of excited Arab lads around the door, *not* marching in with the propriety of boys trained by us for months past, but shouting defiantly, and acting generally like the little savages they used to be.

We were trying an experiment. Having removed, we found the boys did not follow us in any numbers to our new abode. It was too far. So we had invited them, with the certainty that they would come, to meet us at the Hall, situated near the scene of their daily labour, viz., the Market. We were just a little nervous about it, for if they did not behave well the attention of police and many unfriendly critics would be attracted to us, with the result, perhaps, of hindering our work. So we fervently hoped the boys would be good and not arrive many hours before the time, ere we could get there to receive them.

We went down as early as we could, and there was the street in an uproar. Passers by stopping to inquire into the matter, the *café* woman opposite pursuing her usual and only occupation of watching our movements; and, worst of all, as we drew near we saw one of the Italian converts dealing out blows, and then pointing in our direction as if appealing to us to come and uphold his authority.

That tempest! Useless trying to quell it or to reason with either party. We just went into the Hall and prayed.

The boys were won over. They had disappeared in good order and with kindly feeling restored, when our other and more difficult task looked us in the face. How to convince that dear, hot-tempered, eager-to-help young convert that he had made a mistake? He thought he had done right in trying to manage the boys *his* way. He was angry at their having called him "dog," etc. His fists were the natural and proper weapons to employ, he thought, whether on the boys or on a man who laughed when he stood up to read in the meeting, or on the priest who last night paraded the street preventing people from coming to the Hall.

We told him simply he must not strike the boys. But who would show him that "He that hateth his brother is a murderer," classed in the same category with those Sicilians who murdered their master the other day in a dispute about fivepence; and having the same seedling in the heart from which sprang that full-blown malicious wickedness which nearly cost the life of our Christian comrade, Eunis, the other day?

We pondered how to teach him the lesson without offending and discouraging him. But God used another.

Salem, a converted Arab lad, Abd Allah, a converted Syrian, and Domenico, the Italian, met at the Depôt.

"You struck them!" said Salem, astonished. "But you are a Christian. Don't you know that the Bible says 'If any strike you on one cheek, turn to him the other also.' Why, I cannot read, but even I know that you must not return blows."

Domenico: "Do you think I'm going to take insults and not strike? Do you think I'm going to stand up and offer myself to be killed by anybody that wants to do it?"

Salem: "Well, we *must* take insults without answering, if we are Christians. And as to being killed, look how Eunis acted the other day. That Sicilian shot at him three times, and Eunis just stood up in his shop and opened his arms, and the shots went under them, and he was saved."

Domenico, appealing to the Swiss helper (also a convert) in charge of the books: "Do you agree to this doctrine, Mademoiselle?"

Augusta: "Why, certainly. It is what the Bible says. You must not return blow for blow. Defending yourself when your life is in danger and avenging yourself are two very different things. You are often insulted, and so am I. But when they cry 'Protestant!' after me, I say, 'Yes, *thank God*, I am a Protestant.'"

That conversation, reported to us, was a bit of sunshine on our way. When the converts of various nationalities thus teach one another practical Christianity from the Word of God, and when even a naturally vindictive Arab lad so uncompromisingly stands by it as the Only Rule to be followed in life, we feel our work and influence are not in vain.

WANTED, A DOCTOR;

OR,

AN AFTERNOON'S WORK IN TUNIS.

BY MISS L. A. LAMBERT.

"WE must go and see old Ayesha; you know where she lives, so we will go together." Accordingly, one bright and sunny afternoon in the beginning of July we set out. On our way we call in to see S.'s sister, who is very poorly; we cannot tell what is the matter with her exactly, so our remedies are given rather in the dark. We then make our way to our old friend's impasse, but it is long and winding, and she lives at the end. If she is expecting us her limited amount of Arab patience is destined to be called into exercise, for we are quickly entrapped by an old Medical Mission patient, and go in to listen to the description of her complaint.

Before we can escape, a neighbour has come in, we must go to see her house and hear her list of bodily ailments. We then make an attempt to proceed to A.'s house, but knock at the wrong door. On finding our mistake we would proceed, but our new friend insists on our entering. Here curiosity is the complaint, and we breathe a sigh of relief that in one case our medical ignorance will not be called to wear the mask of esculapian knowledge, and we finally make our way to A.'s house.

She is within, and while Miss Case is engaged with her, I am able to read and explain to others the "Prodigal Son," having one unopposed outlet amongst a fanatical people—the love of God, which beyond the creation of man is unintelligible to them.

But Miss Case is anxious to proceed and purchase some necessary remedies, so we hasten off. But that impasse is a veritable net. Here beckons to us one whom we had just seen, she must vent her gratitude in a gift of two eggs! We proceed, but no, the very next house makes a prey of us, and here we see a sad sight—a little emaciated baby dying of its malady from sheer neglect. Twenty days of wasting disease and not a thought of remedy or doctor. We advise what we can, but dare not raise the poor mother's hopes. Well! her sorrow will be short, the fatalism that chains them down will give speedy submission to the Will of God (?).

We pass on, now at least we are clear, but no, once again a beckoning hand and voice will take no denial, and we enter. An old woman in the court is ailing, and in an inner room lies a bright looking lad ill for three months from sunstroke. In

his case they have called a doctor, but as usual, unless closely followed up, they always do something amiss with the medicines, and there are some kind-hearted neighbours always at hand to give fresh advice; and so the poor youth lies on the hard floor, with little air, and a crowd of well-wishing, screeching relatives and friends. We enjoy rigid observance of the doctor's rules, and hope we may be listened to, and again we start: once more we are caught, but at last we make a decided stand. Another day we will come.

To-morrow we must try and meet all the various requirements of all the simple cases, but we sadly feel our ignorance; and here are these open doors which a doctor can keep open. Will no one come and plant his foot on these thresholds, which will at least ensure us a hearty welcome, and in so many cases open up our way for preaching the Gospel and pointing them to the Physician of souls?

THE CHRISTIAN'S BIBLE.

"The Word of God, which liveth and abideth for ever."

Some years since, Mr. W. H. Robert, a pastor at Centreville, Mississippi, U.S.A., came across these lines, and being struck with them, cut them out and pasted them on the fly-leaf of his Bible. They have done him so much good during a ministry of nearly fifty years, that he desires to hand them on to the Bible-readers of all lands.

My Book! my Book! my grand old Book!

By inspiration given,

Thy every page from age to age

Reveals the way to heaven.

My Lamp of Light! in Nature's night,

Thy unobscured ray

Has turned the gloom of death and tomb

To everlasting day.

My Chart! my Chart! my changeless Chart!

By thee I guide my bark,

A sinner vile on ocean wild,

O'er mountain billows dark,

By thee I steer a safe career

With canvas all unfurled,

And onward sail before the gale

To yonder blissful world.

My Staff! my Staff! my trusty Staff!

I'll grasp thee in my hand,

As faint and weak on Pisgah's peak

I view the promised land;

Not sadly told, as one of old,

To see, but not explore;

My hold I'll keep through Jordan's deep

Till safe on Canaan's shore.

My Sword! my Sword! my two-edged Sword!

By thy unerring might

I'll deal my foe the deadly blow

In faith's unequal fight;

Thy tempered blade that lent me aid

In every conflict past,

Shall make me more than conqueror,

Through Him that loved, at last.

My Book! my Book! my grand old Book!

Heaven speed me on thy way

From pole to pole as ages roll,

The harbinger of day;

Till Christ, "the Light, shall banish night

From this terrestrial ball,"

And earth shall see her jubilee,

And God be all in all.

The Work of Others.

A MEDICAL MISSION TOUR TO ALCAZAR AND WAZZAN, MOROCCO.

DR. AND MRS. ROCHA, of the Mildmay Mission to the Jews, in company with Mr. Nathan and Mr. Reed, of the World's Gospel Union, have been visiting the sacred city of Wazzan. After a stay in Alcazar, during which a large number of patients were seen, they left on Thursday, June 11th, it being arranged that Miss Jennings, of the N.A.M., and Miss Dunicliffe should follow in a few days. Dr. Rocha says: "The journey from Alcazar was a very trying one—not that the road was bad, but the day was exceedingly hot, and Mr. Nathan had to leave Alcazar with a slight inflammation in his right ear, which got worse, and he had about 102° (or more) of fever the whole day. My wife, too, suffered much from thirst, and became very wearied of the saddle. We reached Wazzan at 8 p.m., and both were glad to lie down on a mat. We pitched our tents in the market-place, without first getting the permission of the shereefs—the three "holy" chiefs of the town. But we had letters to them; also to the kaid of the town, and to some Jews.

The next morning—though Mr. Nathan still had about as much fever as on the preceding day—we went to present the letters, hoping to get into a house at once, where the patients in our company might rest more comfortably. The shereefs would not grant us a house unless we brought a letter from the French ambassador. The kaid received his letter from the governor of the district, which letter had been obtained by the American Consul-General in Tangier, through the Sultan's Minister for Foreign Affairs. The kaid looked at it, and said he was sorry he could do nothing for us without the sanction of the "holy men." They ruled the town; he had only the blessing of God. He promised to see the shereefs, and ask for a house; but later in the day he sent word that he had failed to get us a house. We saw the Jews, and gave them the letters, and they promised to find us a house, but hearing of the shereefs' attitude, they got afraid to do anything to help us. On Saturday we could do no business with the Jews, and both Mrs. Rocha and Mr. Nathan were still far from well. On Sunday morning I began to have a slight attack of dysentery. We made fresh attempts to get the house, for the heat was unbearable in the tents. That morning a soldier from the shereefs was put near our tent, to prevent any Moors stopping to look at us or speak with us, on threat of being put in prison. One of the Jews came to speak with us about a house in the middle of the day; but when he heard the soldier order a Moor off our neighbourhood, a sudden change came over the Jew, and he rose hastily and bid adieu.

On Sunday afternoon a courier arrived with letters from Alcazar, and these we immediately sent to the shereefs. The only perceptible result was that the soldier sent to keep off the people was removed, and the Jews felt more reassured. Monday morning we made a final attempt to get a house. The Jews showed us some rooms, and we offered a high rent for a fortnight. They were to give us the reply at 1 p.m. Meanwhile they seemed to have sounded the feeling of the shereefs, for, on our coming back for the reply, they said they were very sorry they could not venture to let us the rooms. The Jews are very much downtrodden, and hold no property in the town. They rent it from the shereefs, and their stay in town depends on the magnanimity (!) of these shereefs.

Under the circumstances, we being unable to do any work and, as the other two ladies we had left at Alcazar had written that they would come to Wazzan on this Monday, and

we thought they ought to be saved this disappointment, we decided at once to move out of the city and retire for the night to a village about three hours' distance on the road to Alcazar. We hoped to meet the two ladies there. But they had gone another route, and would not know of our departure till their arrival at Wazzan. We reached Alcazar on Tuesday evening, and they reached Wazzan on Tuesday at noon. They were accompanied by the soldier of the French Consul, and also had a letter with them. The shereefs gave them a house in the town, but they stopped only a day and a half, and left for Alcazar on Thursday morning. Miss Dunicliffe contracted dysentery on the road to Wazzan, and has been ill with it ever since. They have been here in Tangier one week, and she is still suffering.

"We much regret we were not able to do any mission work in that town. *But we do not regret the visit.* Mr. Nathan has gained some valuable experience in regard to that town, and, though he did not under-estimate the influence of these Moorish holy men in that town, yet he knows practically what that influence is, and can make his future plans for work with more precision. The Sultan has practically no power in that place. It is a kind of sanctuary for those who incur the Sultan's displeasure. The people, as a rule, appeared very friendly to us, but there are fanatics in the town, and there are fanatical tribes in the neighbourhood."

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From Mr. W. REID (Tripoli).

MR. VENABLES and Mr. Reid have an interesting sphere of labour in connection with the Medical Mission in Tripoli; although the patients present the most opposite characteristics, one day cheering the hearts of the workers, and another day greatly trying their faith. Thus we read in Mr. Reid's journal:

"My talk with the patients was much disturbed, through a proud young man who imagined he knew all that can be known in matters of religion, not only opposing us himself, but hindering others from enquiring or listening."

"Good attention to-day, a few seemed to be open-minded, and inclined to enquire."

"Had some talk this morning with a number of very unwilling listeners, but when most had left, there came in a man with whom I had previously had conversation; he seemed to be very genuine, and I had a nice profitable time with him."

"I continue to meet with people who have heard of Sidi Ahmed's conversion. How much I do thank God for having brought him here! Oh, that the Lord would raise up in Tripoli some bold witnesses such as he!"

"Dr. Leach's death has been the means of my finding out a few who have real sympathy with us. An old man, a teacher in one of the villages, and of whom I have had much hope, was very sympathetic, and quite surprised a friend at whose shop he was sitting, by saying he believed in Jesus, and would come to talk with me. I have met him again, and he said he would like to come to see me. I think he is afraid of people saying he has sympathy with us in our work. May he be led to come out boldly for Jesus."

"WHILE vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the Foreign Mission field."

ION KEITH FALCONER.



A TUNIS MARKET BOY,

For the Young.

15, RUE DE LA MUNICIPALITE,
TUNIS.

MY DEAR BOYS,

Look at the picture of one of our Tunis market boys, and you will be able to imagine them at their work. In that large basket they carry home goods for ladies, and they generally have another smaller one in their hands. Most of these boys belong to country districts far away from Tunis, and it is pleasant to know that when they disappear they will take with them the knowledge of the Way of Salvation. They cannot read or write; they are very ignorant, but in some things very sharp. One great improvement we see in them, and that is, they are learning for the first time to obey, without any rough words or force being used. In their homes they are screamed at, and hard names are thrown at them; but they go on disobeying until an older brother or the father takes up the matter and gives them a beating. I wish the poor boys were *only* beaten for wrong-doing; but oh! those who punish them are more often the sinners in God's sight.

You know, during the month of Ramadan, all the Arabs fast. That is, they only eat and drink at night. During the long day they must go hungry and thirsty. The little children are not supposed to fast, but even some of them are made to do it, for the sake of their dead relations. A little girl we know is told to fast, so that merit may be reckoned to her dead mother. You know that Jesus is the only one who has any merit, which means goodness, or excellence, which can be reckoned to us.

For nothing good have I
Whereby Thy grace to claim;
I'll wash my garments white
In the blood of Calvary's Lamb.

But these boys never heard of the Lamb of God until they came to us. They are taught that fasting is a means of salvation, but that is not a thing they like.

On the first day of Ramadan this year I met some boys just after the cannon had been fired which forbade any more food to be eaten by daylight. One of them said: "Oh Madama, we can't eat any more bread and oranges now! Will you give us some clothes instead?" Another, a smaller boy, said: "I am fasting, too." I was surprised. "What, *you*, my child?" I said. "What for? You are too young to fast. You don't do it because you like to?" He nodded his little head significantly. "Ah, *but the stick!*" said he, imitating a blow with his hand.

One of you dear boys at home gave me some money out of your self-denial box, which I have been spending in giving a slice of bread and an orange to our hungry Arab boys. The first time they came to us after Ramadan had begun, they all, from fear of one another, refused the food they were secretly longing for. That is, all but two very little boys. But when they got to the door their hunger overcame their fears, and they trooped back, begging for the bread. I saw a man I knew give one of them such a cruel blow out in the street, and when I asked him why he did it and whether he was related to my boy, the man answered, "No; but he was eating before my very eyes, and when I reprov'd him he insulted our religion, which was most wicked of him, for it comes from God!"

I knew the boy had not said anything *very bad*, and when I asked what it was the man replied, with great indignation: "Why, he said, 'Oh, bother Ramadan!'" Poor little lads! They are beaten for such trifles; and yet for doing really wicked things, such as lying and swearing, they are not punished. How can they know what is good and what is bad?

If I write again I must tell you how passionate they are. Indeed, they are full of sin; but they are ignorant of it, and they do not know the Saviour. Pray for them, that they may see what sin is in God's sight, and how He hates it.

Your affectionate friend,

ALICE M. CASE.

BIBLE READING.

A CALL TO SERVICE.

It is high time to awake (Rom. xiii. 11);
The night is far spent (Rom. xiii. 12);
The time is at hand (Rev. i. 3);
Behold the Bridegroom cometh (Mat. xxv. 6);
He will not tarry (Heb. x. 37); and
He will bring His reward with Him (Rev. xxii. 12, 1 Pet. v. 4).

Therefore—

Whatsoever is commanded by the God of Heaven, let it be diligently done (Ezra vii. 23); with fervent spirit (Rom. xii. 11); redeeming the time (Eph. v. 16, Col. iv. 5).

Blessed is that servant whom, when His Lord cometh, He shall find so doing (Luke xii. 43, 44).

E. A. H.

MISSIONARY work requires zeal for God and love for souls. It needs prayer from the senders and the sent, and firm reliance on Him who alone is the Author of conversions. Souls cannot be converted or manufactured to order. Great deeds are wrought unconsciously from constraining love to Christ, in humbly asking, Lord, what wilt Thou have me to do? Such effect works the greatness of which it will remain for posterity to discern.—*Regions Beyond.*

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NORTH AFRICA consists of—

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

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about seventeen years of age.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1895 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. 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 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. Eight workers of this Mission are stationed in the capital, five others are carrying on Medical Mission work in Susa. 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.

REQUESTS FOR PRAISE AND PRAYER.**PRAISE**

FOR the steady recovery of Mrs. Dickins from a severe attack of typhoid fever. And that others who have suffered from slighter attacks have been likewise restored.

PRAYER

That the Lord would be pleased to raise up young men of education and of real spiritual power for the work amongst Mohammedans.

Two sisters in the N.A.M. request earnest prayer, that the Lord will raise up a missionary and his wife to share their labours amongst Mohammedans in Algeria, where they have worked for nine years. Blessing has commenced.

For Dr. Henry Smith, who has reached home, but is still in a very critical state. That if it be God's will his life may be spared for future usefulness.

For Mrs. Cuendet, now in Switzerland, who has developed symptoms of tumour. That the means used for her recovery may be abundantly blessed.

For blessing upon the meetings being held in England and Scotland, and that many open doors may present themselves for making known the work of the Mission.

That the Medical Missions in Sfax and Alexandria, left vacant by the removal of Dr. Leach and the illness of Dr. Smith, may soon be again in operation, and that the Lord would be pleased to raise up other medical men for several needy places.

THE NORTH AFRICA MISSION.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

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

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

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

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Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

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