



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.

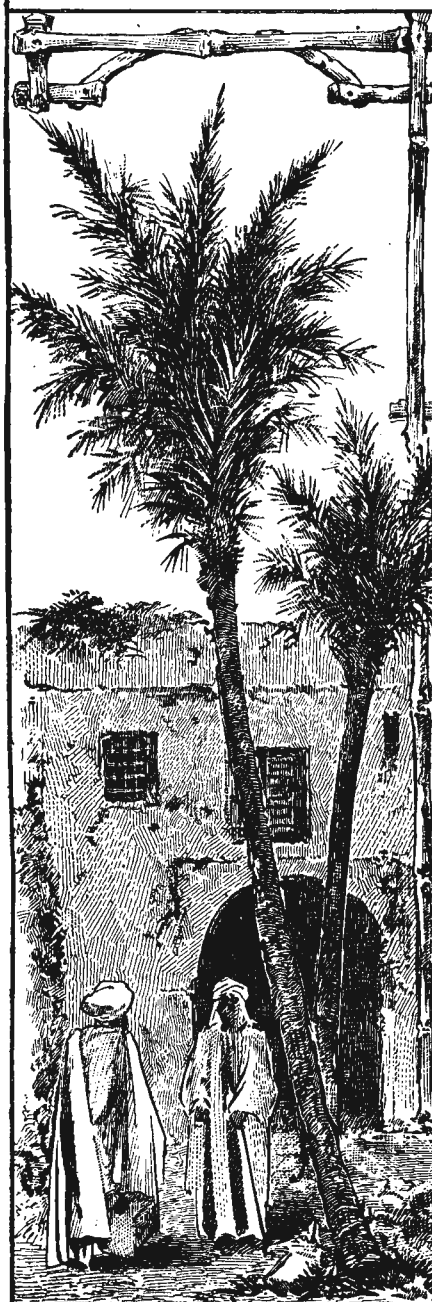
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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

MOROCCO
 ALGERIA
 TUNIS
 TRIPOLI
 EGYPT
 SAHARA



LIST OF DONATIONS FROM SEPTEMBER 1st TO 30th, 1896.
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			No. of General			No. of Special			TOTALS FOR 5 MONTHS.			
1896. Sept.	No. of Receipt.	General. £ s. d.	1896. Sept.	No. of Brt. forwd.	£ s. d.	1896. Sept.	No. of Brt. forwd.	£ s. d.	General...	Special	Total	
1 ...1247	10	0 0 0	15 ...1278	0	10 0	25 ...1311	0	2 0	8 Missry. Band	7	0 0	General...£1,075 4 3
1 ...1248	10	0 0	15 Y.M.C.A., Malvern	0	15 10	25 ...1312	0	10 0	9 ... 856	5	0 0	Special ... £901 8 9
1 Y.M.C.A., Gloucester	0	4 0	15 ...Glasgow	1	0 0	25 S.S., Manor Park	0	4 6	12 ... 857	1	0 0	Total ...£1,976 13 0
2 ...1250	0	8 0	16 ...1281	10	0 0	26 ...1314	0	5 0	12 ... Lincoln...	0	10 0	
2 ...1251	2	11 0	16 Highgate Rd. Chapel	11	5 9	28 ...1315	0	7 6	12 ... " ...	0	5 6	
3 ...1252	0	5 0	16 Y.W.C.A., Redhill	0	2 0	29 ...1316	2	0 0	12 ... " ...	1	10 0	
3 B. Class, Yarmouth	1	0 0	16 ...Uttoxeter	2	4 4	30 ...1317	1	0 0	12 ... " ...	2	0 0	
3 S-W. and Prayer Union	1	0 0	17 Malvern Link	0	10 6	30 ...1318	2	0 0	12 ... 862	0	2 6	
3 ...1255	0	7 2	17 ...1286	2	2 0	Total, Sept...	£140	8 10	12 ... 863	0	0 9	
5 ...1256	1	0 0	17 ...Plymouth	5	1 0	Total, May			12 ... Newark	1	19 0	
8 ...1257	0	10 0	17 ...Plymouth	4	5 1	to Aug. ...	£934	15 5	12 ... 865	4	0 0	
8 ...1258	5	0 0	18 ...1289	1	0 0	Total...	£1,075	4 3	12 ... 866	2	0 0	
8 Abbey Road Bapt. Chapel	2	1 0	18 ...1290	5	0 0				14 ... 867	1	1 4	
8 ...1260	0	2 0	18 ...1291	2	0 0				15 ... 868	1	14 3	
9 ...1261	10	0 0	18 ...1292	2	0 0				15 ... 868	1	14 3	
9 ...1262	2	13 6	18 ...1293	1	0 0				16 Highgate Rd.	0	5 0	
9 ...1263	5	0 0	19 ...1294	1	0 0				16 ... 870	5	0 0	
9 ...Anon.	0	5 0	19 ...1295	0	5 0				23 S.S., Forest Gate	5	0 0	
10 ...1265	0	10 0	19 ...Plymouth	1	12 1				23 ... 872	0	5 0	
10 ...Croydon	0	10 0	19 ...Liverpool	1	17 0				28 ... 873	6	5 0	
10 ...1267	0	5 0	19 S.S., Glasgow	1	5 0				28 ... 874	12	10 0	
11 ...1268	0	5 0	21 S.S., Barking	0	13 1				28 ... 875	0	5 0	
11 ...1269	0	11 6	22 ...1300	1	1 0				28 ... 876	0	10 0	
12 ...1270	0	10 0	22 ...1301	1	0 0				28 ... 877	1	0 0	
12 ...1271	2	0 0	22 ...1302	1	10 0				28 ... 878	0	5 0	
12 ...Malvern	1	18 9	22 ...Liverpool	1	10 0				29 ... 879	30	0 0	
14 ...1273	0	15 0	23 ...1304	1	0 0				30 ... 880	6	5 0	
14 Craigmere Church	3	10 0	23 ...1305	0	10 0				30 ... 881	20	0 0	
14 ...Rothsay	2	0 0	23 ...1306	0	11 0				30 ... 882	0	1 0	
14 ...1276	2	0 6	23 ...1307	2	2 0				30 ... 883	0	1 0	
14 ...1277	0	5 0	23 ...1308	0	3 0				30 ... 884	13	4 9	
Carried forwd.	£67	7 5	23 ...1309	0	16 9				Total, Sept...	£175	13 5	Total, Sept... £13 4 9
			24 ...1310	1	0 0				Total, May			Total, May
									to Aug. ...	£725	15 4	to Aug. ... £64 19 9
									Total...	£901	8 9	Total... £78 4 6

DETAILS OF DUBLIN AUXILIARY.
(Special Don. No. 884.)
MR. S. S. McCURRY, Hon. Sec.
3, Spencer Villas, Glenageary.

No. of Receipt.	£ s. d.
71	0 5 0
72	1 10 0
73	1 0 0
74	1 0 0
75	0 2 6
76	0 2 6
77	1 0 0
78	0 3 0
79	0 10 0
80	0 10 0
81	0 10 0
82	0 10 0
83	0 10 0
84	2 5 3
85	0 2 6
86	0 4 0
87	3 0 0

GIFTS IN KIND: Sept. 15th, (288) 100 copies of St. John's Gospel in Spanish; 26th, (289) two boxes of bottles.

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.

"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.

NEWMAN'S CONCORDANCE.—We have a few copies of this excellent Concordance still left. It is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d., post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

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

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.

NORTH AFRICA.



KEF, TUNISIA (*see page 138*).

The Importance of Truth as well as Faith.



THOSE beginning to witness for Christ among Moslems, and only accustomed to Mission work at home, are frequently disappointed to find that while their messages of mercy are assented to, they are not heartily welcomed. They perceive with regret that the people have very little, if any, sense of their need, and almost no consciousness of their sinfulness. It might be thought that those steeped up to the lips in iniquity would have a vivid conception of their state; but this is not so, their hearts have grown hard as the nether millstone under the deceitful influence of sin. How can one set to work to show them their condition? If we tell them that the Cross of Christ is the measure of men's guilt, they reply Christ did not die. If we show them the holiness of God's laws, they will often quibble as to the authenticity of our Scriptures. Soon we find when we speak of God's law, holiness or love, that our conception of God is so different from theirs that the God of the Bible is practically unknown to them. They know something of His creative power, but of His moral character they have

most perverted and erroneous notions. This is not to be wondered at, for they know almost nothing of God's revelation of Himself except that drawn from nature. Thus while retaining the name of God, Mohammedanism has succeeded in perverting the most plainly revealed attributes of God, and in teaching what is absolutely false. To the Moslem, God has practically no moral character. They are in this respect almost in a worse state than the heathen. The latter are ignorant, but the Moslems are conceitedly ignorant. Sin, to the Moslem, has no fixed character, because God has no fixed character. To the followers of the False Prophet, sin or righteousness are not fixed principles. Sin is what is opposed to God, but then he thinks God has whims and humours like a sinful mortal, therefore what is sin to-day might be holiness to-morrow, and what is holiness to-day might be sin to-morrow. This practically results in good and evil getting so mixed up that they cannot be discriminated, and the most awful vices are sanctioned and regarded as ordained by the Holy God of Heaven. They say, when charged with sin, "I cannot help it; it was decreed by God that I should do so; it is not my fault." Thus is God charged with being the author of sin. The heathen would scarcely dare to utter such blasphemy.

The depths of Satan are indeed profound. Mohammedanism surpasses heathenism in its enormity and guilt, for indeed it makes God to be the Devil. It declares that certain sins are commanded to be committed by God. Of course it does not call them sins. The fact that God is declared to command them is, of course, supposed to transform them from vices into virtues. This is why we read of Turkish barbarities in Armenian cities and the Soudan. Evidently in dealing with such an awful system one needs Divine wisdom as well as Divine power, to have the Holy Spirit enabling to rightly divide the word of truth, and present those aspects which may be specially suitable. One needs to begin at the beginning with the patience of those who know they are instructing the prejudiced and conceited, who think they know more than their teachers. If these facts were considered and the immense difficulty of the work realised, friends would understand that the evangelisation of Moslem lands was one necessarily needing long patience, and that delay in seeing numerous conversions was under the circumstances reasonable.

The missionary must begin at the beginning and teach line upon line the most elementary truths, of God as a good and kind Creator, a just and righteous moral governor of His creatures, who will by no means clear the guilty, whose wrath against sin and unrighteousness can only be avoided by an atoning sacrifice. This may be slow work, but it will be good work that will not need to be undone. To those who have learned these lessons the Gospel will be good news indeed. To those who have not learned them it will be a foolish tale. It is sometimes said that a John the Baptist's ministry is needed, but this does not meet the case. John preached to a sinful and self-righteous people, but they were a people who knew something of the righteousness of the law of Sinai and of the need of atonement by the shedding of blood. With the Moslem we need to go back not only to John the Baptist and Sinai, but further still to creation. We need not preach less about God's mercy and love, but more of all His glorious attributes, then His love will be seen to be more lovely and His grace more exceeding gracious.

Perhaps even at home it would not be amiss to go over old ground again, and let old truths be preached with freshness and unction. Do we not take too much for granted? Do we not suppose people to know and understand a great deal that they have never really comprehended, though they may have assented to it in a thoughtless fashion. Many of the mistakes into which men fall are the result of never having thoroughly grasped the simple truths that we are all supposed to understand.

Are there not many phrases in common use, excellent phrases, perhaps, in their places, which are used by those who do not at all realise their import and, in fact, mean, when they use them, something quite different from what the expression was intended to convey.

It is a good plan to suppose people not to understand until there is good reason to believe they do. It is a method which is good in things secular as well as in things spiritual. There is a wealth of blessing to be found in many hackneyed expressions if only their meaning is pondered and explained. May we all so thoroughly understand elementary and fundamental truths as to be able with profit to explain them to others, whether Moslems, heathen, or nominal Christians.

Notes and Extracts.

DEPARTURES.—Miss J. Cox and Miss K. Smith left England on Wednesday, October 14th, for Paris, *en route* to their mission field in Kabylia.

Mr. W. Summers, who came home with Dr. H. Smith last month and remained for the Workers' Conference and Meetings, sailed on, Thursday, October 15th, per ss. *Indian Prince*, for Alexandria.

Miss Jay and Miss Aldridge left London on Saturday, October 17th, per P. and O. ss. *Caledonia*, for Gibraltar, thence to Tangier, Morocco.

Miss Grissell started on the evening of Friday, October 23rd, for Tunis, *via* Paris and Marseilles.

MISS LAMBDEN writes :—"Although the hospital work has been closed during the summer, as Dr. Terry is away, yet we have been kept pretty busy with visiting in various parts. We find a great many sick people amongst those to whom we go, but Miss Breeze is most kind, and never minds at what hour of the day or night we may call her to see anyone or how far she goes."

MISS VINING says :—"During this past week or so I have been much cheered in visiting in the homes of some of the women who attend my sewing class. The class is closed for this month, and I am hoping to get more personal dealing with the women thus in their own homes than is possible in a large class. To-day I was more than an hour talking with two women, who listened with deep attention. May God grant 'fruit unto life eternal.'"

DR. GRIEVE, of Casablanca, reports a total attendance at the Medical Mission during the month of August of 684, which is nearly 200 more than any previously recorded month. Mr. Mirshak, of the Bible Society, has frequently given valuable assistance in speaking to and dealing with the patients while waiting.

TRIPOLI.—One Monday morning in the month of August the Medical Mission was just over, when Mr. Reid was accosted by a man from the country districts, who had been for medicine on the Saturday previous. With an earnest look that bore witness to his evident sincerity, he asked, "How will it fare with a poor ignorant man who abstains from all that he knows to be evil, seeks to do what is right, and trusts in the mercy of God?" It was a great joy to our brother to find one in this condition of soul, and how gladly did he tell him of the uselessness of all self-efforts to work out a righteousness of his own, and then point him to the One who died, "the just for the unjust, to bring us to God."

ISLAM is rapidly losing its hold on Persia. Few but those who are pecuniarily interested in its maintenance show any zeal for the faith. Even the Mullás, in many parts of the country, courteously receive the English and American Missionaries, and even the Colporteurs of the Bible Society on their itinerating tours. They will frequently allow such to discourse in their presence about the Gospel message, and have several times of late praised the Scriptures openly, and recommended the people to purchase and read them.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

October 19th, 1896.

DEAR FELLOW-HELPERS,

The past month has been one of numerous meetings and conferences, and workers returning to their spheres of labour have been seeking so to tell of the state of the poor Moslems, as to lead to prayer for them and effort on their behalf; and we trust that their pleadings have not been ineffectual, but that increased sympathy will be taken in them and the work to which the Lord has called them. For several years now we have arranged a conference of the missionaries of the N.A.M. who may be in England in October, with members of the Mission Council and any new workers who may be about to proceed to the field. These meetings have usually been very helpful, from a spiritual as well as from a practical point of view. They afford an opportunity for workers from various parts of the field to compare notes and encourage one another in the Lord for future labours. The conference this year has been no exception to the rule, and we have found it most profitable to consider our common or particular difficulties and draw strength from our one Lord.

God has, in a very remarkable way, granted a measure of restoration to our brother Dr. Smith. Last month we feared that he might not live more than a few months, now he is much stronger, and able to get about, and has hope of at any rate a partial recovery. He is recommended to go to Bournemouth for the present. We shall still be grateful for a remembrance of him in prayer. Mr. Summers, who brought Dr. Smith home, has returned to Alexandria. We shall be glad of prayer for guidance as to the re-arrangement of work in Egypt.

Miss Cox and Miss K. Smith have started to resume their work among the Kabyles at Djemaa Sahridj. They are anxious to find a married French brother to join them, both for the sake of the Kabyle young men who have professed Christ, and also because of the unfounded suspicions and charges made by certain French officials. The work among the Kabyles is full of encouragement and beset with difficulties. It fills us with thankfulness to remember that it is God's work, and that He is well able to perfect that which He has begun.

We have arranged with the highest French authorities to move the ladies at Tlemcen to some other part of Algeria, as we are always desirous of meeting their wishes; they on their part expressing entire willingness for us to labour in other parts of their colony.

Most of the missionaries who have been home for furlough are hoping to return to their fields of labour within the next few weeks, but some of them are staying till the end of the year to hold meetings in the interests of the people among whom they labour.

We have still to report that financial help comes in very slowly, and until more abundant supplies are received we have to wait for the pillar of cloud to move.

The attention that has of late been drawn to Mohammedanism by the Armenian massacres should stir up the true servants of God to redoubled energy to carry the Gospel to them, either personally or by deputy.

Seeking a continued interest in your sympathy and prayer,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY,

Our Annual Farewell Meetings.

THE Annual Farewell Meetings held in connection with this mission have once more come and gone, and it now remains for us to put on record some account of them for the sake of the many friends of this work residing in all parts of the country who were not able to be with us on these occasions.

Those who have been privileged to be present and have been brought into sympathetic touch with the various missionary efforts put forth by this little band of devoted workers—entering in some measure into the lights and shades, the hopes and disappointments that are inseparable from work in a Mohammedan land—will not fail to remember and bear up at the throne of grace those whose closing request has so frequently been “Brethren, pray for us.”

This year our arrangements differed somewhat from previous occasions. In lieu of a central gathering at Exeter Hall, four special meetings were held in various quarters of the metropolis, and notwithstanding the inclement weather which prevailed about that time, the attendances, on the whole, have been most encouraging.

HIGHGATE ROAD CHAPEL.

This meeting for the northern district was held on Wednesday, October 7th. In this truly missionary church, that has some sixteen of its members upon the foreign field, the North Africa Mission has long held a warm place. The body of the chapel was comfortably filled, while around the platform were grouped ten members of the mission staff, who are at home on furlough, and nine others who are prepared to go forth with the message of His love as soon as supplies are available for the purpose. The chair was occupied by Pastor Jas. Stephens, M.A.

After the opening hymn and prayer, the chairman remarked that the missionary's work is in a very definite and pronounced way the work of the Lord Jesus, that we are in the line of the Lord's mind when we take up the work of making known His saving truth, and that we should encourage one another to go forth to make disciples of all nations. Our Lord Jesus spoke of Jerusalem, Judæa, Samaria, and then the uttermost parts of the earth; a centre, Jerusalem; then a circle, then an ever-widening circle, and we are not to stop till we have reached the uttermost parts of the earth. We do not trust to mere enthusiasm, but to the power of Jesus to move our very souls. As to hardships and trials we have none of us come down so far in this respect as the Apostle Paul did as described in 2 Cor. xi. 23-28; and yet some of us in England know but very little of the trials that our brethren go through even in these days, but we seek to strengthen their hands to go forth in His Name. He is the sender, and He will not forget one of them.

Mr. W. Summers, of Alexandria, said: Dear Christian Friends,—It is very nice to hear these words and it is a great pleasure to me to be here, for a meeting like this is a real inspiration and encouragement. As I look into your faces I feel there are before me prayerful and sympathetic souls who follow us in the midst of all our labours.

Egypt is a most important country; important both politically and commercially. The peasants raise five or six crops every year, and that without the aid of rain, for the waters of the Nile are by means of irrigation canals carried into almost all parts of the land. Looking at it from a spiritual point of view, we see that the two great cities, Alexandria and Cairo, are the spots where Satan's power is especially manifested.

Alexandria has ever been the source of much corruption. The history of the early Church tells us this, and to-day the corruption, which is no less, flows thence throughout all the lands of the Mediterranean.

Mr. George Grubb was there this past summer holding a special mission with Col. Oldham, and they, after seeing Alexandria and other places along the coast and in Asia Minor, declared Alexandria to be the missionary key of the East of the Mediterranean. If this be so, then there should certainly be a good number of missionaries occupying that centre.

The population consists of Moslems, Copts, and Europeans. The Moslems generally divide into three classes, viz., the religious, who give up their time to the study and teaching of Is'am; the Effendy class, who have a little European education and adopt the European dress, and are generally employed by the Government; and the fellaheen, or peasants. The bulk of the population consists of fellaheen, who dwell in the villages and towns of Egypt. We have not yet done very much for these people, for there are so many difficulties to encounter, but we have done a little.

First and principally through our Medical Mission, which has been conducted by Dr. Smith, who at this time is in a very low condition. We have a Gospel talk with the men and women coming to the Medical Mission, pressing the Gospel upon their hearts, and generally concluding with a short prayer, before the medical work begins. The ladies deal with the women and I myself with the men, especially with any who may be interested. There is a good deal of liberty of speech there compared with many other Mohammedan countries, and since the English have had charge of Egypt they have taken care to make the poor peasant feel he has equal rights with the great Pasha. Very often they listen right through the service, but sometimes a man will rise with an objection. If it is too large a subject to deal with in the address I promise to meet and discuss the matter with him afterwards. Some have been so impressed, that one or two have risen, and after giving a most graceful bow said, “Thou hast well done, sir,” which shows that the truth put before them has made some impression on their minds.

The Girls' Class, conducted by Miss Watson and Miss Vander Molen, began about three years ago. It was composed altogether of the poorest and most ignorant girls. They would steal the needles and thimbles, hide them about their persons or between their toes, and do all they could to give our sisters trouble; but now, instead of this, they listen and take interest in their needlework, and also in what they are taught. There is a work being done there which we believe will ultimately lead them to a knowledge of Christ. Formerly they would call after us “Nazarenes, Nazarenes,” and repeat a couplet full of the most vile abuse, but now the sisters are obliged to take a roundabout way, lest they should be subject to too many kind salutations!

The next form of work is visiting. They go into the native houses and seek to interest the women. Sometimes they do not wish to hear, and sometimes the women try to convert them to Islam, but nevertheless hearts are being touched and souls are being stirred. We have a room set apart to receive those who come other than on medicine days. Our landlord, who was educated in France, and is in a good position, will come in occasionally and say, “How many have you converted to-day?” “Well, none to-day.” “Well, during the last month?” he will continue. “Nobody this last month.” “Well, what is the good! I thought you came for this purpose?” “Oh, no, it is God only who can convert.” He will then say, “Your book is all false, proved to be false long ago. When I was in France I read Voltaire. Have you heard of Voltaire? He has denied it all long ago.” “Well,” I reply “how is it, it is still here?” “Ah,” he will reply, “it is the old women in Scotland that send

you out." "But," I say, "I was sent out by men in Scotland as well as by old women, and do you know that while Voltaire is forgotten this book still remains. God will always have enemies, but this book is far dearer to the hearts of men to-day than ever before." "Well, I don't believe in the Trinity you know—the thing in itself is a contradiction." Thus he he will take up different things, so I simply say, "If you had to climb to the top of this house, would you take the top step first? No, you would have to take the lowest step first, and so on. The Trinity is the crown, so to speak, of Christian doctrine, and you have not yet taken the first step, and learnt that you are a poor lost sinner, and that if you do not repent you will have to meet the angry Judge."

As with the men, so it is with the women, it is most difficult to get a truth into their minds or hearts about God or His salvation.

At one time a sheikh came for several days to see me, and once in the midst of our conversation I said, "Why do you not try to have something philanthropic in connection with your mosque? You are well-known and have influence; you might for instance get money and start a girls' school; you will never rise in the scale of civilisation unless your women rise by education, and your girls get taught to read." "You don't know all," said he, "or you would not say this. It would be impossible for me to do this, there is no confidence among us." He then cited the case of a poor widow of a good sheikh, for whom a merchant went round seeking to collect money, but they not only treated him with coldness but with contempt, for they would not believe but that he was getting this money for his own use.

Are not these facts in themselves a call that we should go not only to Egypt but to all the other Moslem countries, and teach that righteousness that can only be had by accepting Christ.

Miss Hubbard, of Tetuan, was then called upon. She said: "Mr. Summers has been telling you about work amongst men. In Tetuan, where we have been for the last five years, we have three branches of work amongst women. A little medical work, classes for women, and all the visiting we can get in. On medical mornings we have just a little chat with each of them as they come in, or in little groups. When you sit down with the Arab people they think you understand *something*, for say they, "She can read." They may well say this, as amongst the 40,000 people there, in Tetuan, I only know two women who can read. I never argue with the men, but I seek to let the truth get in, for if I begin to argue they tell me I am wrong; so, as a rule, I let the men talk to me first, and then, out of common courtesy, they are bound to listen to what I have to say, and by that time their medicine is ready, but it is never ready before. They are all of them very ignorant of medicine, and often require to be told if it is the paper they are to swallow or the contents of it. We have no difficulty in getting the girls and women to come to us, for they think we women have no minds, and so we may have the girls and women, for we shall do them no harm, but we cannot get the boys. Oh, these poor women! They will say sometimes, "Why do you talk to us? We are only cattle, we are only cows." They have been ground down so fearfully by generations of cruelty and neglect that they have lost all hope. If we could blot out all that Christ has brought to us personally, what would it mean to us? If we knew nothing of the One who can save us from our sins where would be our joy? When I think of the poor down-trodden women of Morocco, I always think of those words in Ephesians, "Without hope"; the men have a little hope in their own religion, but the lives of the poor women are utterly hopeless. The better class women are never allowed to go out, and the poorer women are simply the workmen's labourers! We now have our streets swept once a

month, but it is the women who do it. It is they who bring grass for the animals and do all the rough work. You may meet a man sitting comfortably on a donkey, and following wearily behind him will be his wife, carrying perhaps a child on her back and heavily laden with sticks or other things they have just purchased, while the man is grumbling at her for walking so slowly.

We read that "Jesus sat over against the treasury and saw those who cast in their gifts." You think of those vast lands where darkness reigns. Jesus is waiting for gifts, and as He sits there He may be waiting for *your* gift. It was said there was plenty of water in the reservoirs that supply Leicester, during the long dry summer, but we could not get it, because the pipes were too small; and so there is abundance in God, abundance of living water for these poor women, but the means of communication are so limited. What can we do? We are only three women in that great town of Tetuan, but Christ is waiting for other gifts. You may have given *much*, but *much* is not enough! The widow gave her *all*, that is what Jesus asks from you. Are you keeping back anything He wants? Will you refuse to give your daughter? Will you give your money, but refuse to give yourself?

Miss Turner having asked for special prayer that some doctor may be raised up to carry on the work in Tunis amongst its 100,000 Arabs, **Rev. J. Rutherford** called attention to the special sphere of the North Africa Mission. He said:—

"To-night I want your sympathy not for the heathen, but for the work amongst Mohammedans, unless you have already given it. They are very precious to God, for the Son of God took upon Him flesh and blood that He might redeem them. Were I pleading for the heathen, I might tell you many instances of their turning from darkness to light; but to-night I am pleading for another work, for the evangelisation of the Mohammedans, which is the most difficult work to which the Church of God has ever put her hand. To teach and preach to the Moslems that Christ is the Son of God, and the only Saviour of the world, is a work to which all Christians are called in this second century of Missions upon which we are now entering. The work is most difficult, and it has been most neglected during the thirteen centuries since the scourge of Islam began to rob the Church of its most promising fields. In India the work among Moslems has not altogether been fruitless, for one has given an account of 117 converts from among them, most of whom are now preaching to their co-religionists.

The Christian Church has very greatly overlooked and neglected this work, and thought it almost impossible to reach the Mohammedans even by the blessed Gospel. Truly it takes God's Holy Spirit before any one of them can be regenerated. But He can regenerate, for all things are possible with God. Take the most ancient religion, Buddhism: by the grace of God there have been 10,000 converts gathered from that system who have stood true to death. And it has been seen that heathenism, in its worst form, is as nothing at all before the Spirit of God. But I am pleading with you now for a work in many respects far more difficult. The Mohammedan religion was devised for the very purpose of opposing the Gospel. Buddhism commenced while Daniel was in Babylon. The philosophy of heathen religions was not drawn up with any regard to the Gospel, but Mohammedanism was. Mohammed knew, both Judaism and the Gospel, and what does he say? "Use the sword against those people who will not pay tribute." And this is what it did and what it would do for *you*. It blotted out the Christian churches along the whole North coast of Africa, and it was only in France that the tide of the conqueror was rolled back. If it had not been for God's goodness

then, we might have seen Mohammedan mosques in this country.

During these last twelve hundred years the name of Jesus has been entirely unknown, and we make a unique appeal to-night. We ask you to give back the Gospel to the descendants of those who were its first converts, the noble men who were true to their faith unto death. If you have tasted that the Lord is gracious, remember those that are in darkness. Here you have life and liberty, but if you were a Mohammedan man or woman you dare not profess Jesus as your Saviour, except at the price of your life. I appeal to you because of all that makes life enjoyable. There is not one man in these Moslem towns who is a moral man—as English people understand the word—not one moral man. Are these not sufficient reasons? These Armenian atrocities, too, are the direct outcome of the Mohammedan mind.

Were you ever left quite alone in some time of sorrow, and your heart almost refused to be comforted, except as you turned to Him who could and did give you comfort? But there is no comfort for all the poor women among the 170 millions of Mohammedans. You know what it is to be comforted by Christ speaking to your heart. These women have the same hearts, the same pining for love, the same sorrows, the same fear of death, but they have not *one atom* of the hope that Christ gives. You know what peace with God is, you know what it is to enjoy the light of His countenance, and you know you are a child of God; but they know nothing of these things. If Christ and His salvation are worth anything at all to you, for the love of Jesus Christ I beseech you not only allow yourself to be touched or moved to sympathy at this moment, but let the sympathy be a perennial thing in your Christian living and giving. Give these people your prayers day by day, that the Lord will fulfil His promise that the Mohammedans shall come to Christ, as is said in Isaiah lx. 7; and if you take that promise to Him in prayer, you will hasten on the coming of His kingdom.

ABBEY ROAD, ST. JOHN'S WOOD.

The following evening another goodly gathering assembled at Abbey Road Chapel, through the kind invitation of Pastor H. E. Stone, who presided on the occasion. The large missionary band of the preceding evening were again present, and told of the work of God in which they had been privileged to take a part, in one or other of those Moslem lands.

After a hymn had been sung and the meeting commended to the Lord in prayer,

Mr. Patrick, who has been labouring amongst the Spaniards of Morocco, was introduced. He said: When coming home on board ship, though generally not a bad sailor, I found myself unable to read, but my mind being directed to Luke xv. 3, I turned that little portion over and over; and as I did so I thought I saw there the portrait of the "model missionary," the Lord Jesus Christ, and I tried to put myself beside Him—to put *my* service beside *His* service, and *my* life beside *His* life, to see wherein I had come short. I felt that He realised that the people were lost, and I felt that in that I had been like Him. I went forth to the mission field, believing there was but one way to come to the Lord Jesus, and I believe that still there is but one way! That "there is none other name under heaven given amongst men whereby we can be saved." To come to God, therefore, must be by Jesus Christ, and this we taught amongst the Moors.

But we found there was a work to be done also among the 7,000 Spanish Colonists in Tangier, and we have indeed found them, too, to be lost in sin and ignorance. There are sixteen friars working among them, and these friars are determined that the people shall not know God, and numbers of them had never heard the Word of God until they have come

into contact with us. In very many cases where we have given away Gospels to the people the priests have demanded them, promising to give a whole Bible in exchange, but they have never given them one. I do not wish to unduly condemn them, but, notwithstanding all the Pope's letters, he will never give the Bible to the people. You may go into their churches, and you will see not images of the Lord Jesus, but images of the Virgin, who is the principal object of their worship. Their favourite saint is St. Antony of Padua, to whose picture they pray, and their prayer ends, "And now, St. Antony, I beseech thee in thy great power that thou wilt grant me my request. One of the Christian women gave me her image, saying, 'I have prayed to St. Antony many a time, and said, "Till thou grant me my request, for"—it may be—"this new dress, of which I have great need, I am going to put thee down the well," and then she has tied a piece of string around his neck, and has put him down the well, and there St. Antony has had to stay till her request was granted.

Some have said, "I do not believe in doing work amongst the Roman Catholics." But why should we not? They are in a state of most awful darkness, and it is essential that the Gospel should be preached to this people, for they have not only a great dread of purgatory, but also a great dread of God. They believe that the holiest men have to endure the torments of purgatory. We have told them of the Babe in the manger, and asked, "Is that a God to fear?" We have told them of the Great Physician healing the poor stricken leper, and asked them the same question; and, above all, we have sought to tell them constantly of this God Man hanging upon the cross in all the agony that man could endure, and have asked them "Is this One, the Son of God, to be dreaded?"

We have had much encouragement; we have had conversions, but with it we have had much persecution. One or two of the Spaniards have been beaten; some have been stoned; others turned out of their houses; three have been imprisoned; twenty-one, including children, have been banished from Africa! I not only want you to realise that these *Spaniards* are lost, but, above and beyond these, that there are millions and millions of lost Jews, Moslems, and Berbers, and they all want what you can give them—the Gospel.

The meeting was also addressed by **Rev. John Rutherford**, of Lewes, **Miss Hubbard**, **Mr. Pope**, and **Mr. Summers**; beside some of those who have been training for their life work, and are now looking to God to send them out.

CONFERENCE HALL, STRATFORD.

A meeting for the East-end of the Metropolis was held here on Saturday, October 10th. The centre of this vast building was well filled, the chair being taken by Mr. W. Smith, in the unavoidable absence of Mr. C. Boardman.

The hymn, "When I survey the wondrous Cross," having been sung, **Mr. Edward H. Glenny**, the Hon. Sec., read and commented upon some verses of Psalm xxxvii., after which **Miss Reed**, of Fez, gave interesting particulars of work amongst the followers of the false prophet in that far-off inland city of Morocco. Speaking of the number of converts, she told of an Arab boy who was keeping sheep, and who, when asked how many there were, said, "I don't know how to count, I only keep them; my father does the counting." And so she said, when people asked, as they frequently did, how many converts we had, we can only reply, "It is our work to keep them; He does the counting."

Six of the missionary probationers, viz., **Mr. H. Nott**, **Miss Sexton**, **Miss Tregillus**, **Miss Watson**, **Miss de la Camp**, and **Mr. W. Bolton** briefly spoke. **Miss K. Johnston**, of Tunis, and **Messrs. Cooksey** and **Webb**, formerly labouring in Tripoli, told of the work of God in those lands, and the need of more labourers.

LANSDOWNE HALL, WEST NORWOOD.

The meeting held here for the Southern district of London on Monday, October 12th, was likewise well attended. Pastor Fuller Gooch kindly presided, and the meeting was addressed by several of those who had spoken on the preceding evenings.

We trust that the facts made known in these and other similar gatherings held in London and the suburbs may be used by God in deepening in the hearts of His people a more intense desire to send the Gospel to those benighted millions so near our own shores, that ere this rapidly closing dispensation is completed there may be gathered out from these varied tribes and tongues a people for His name.

THE SÛK KEROUAN, TUNISIA.

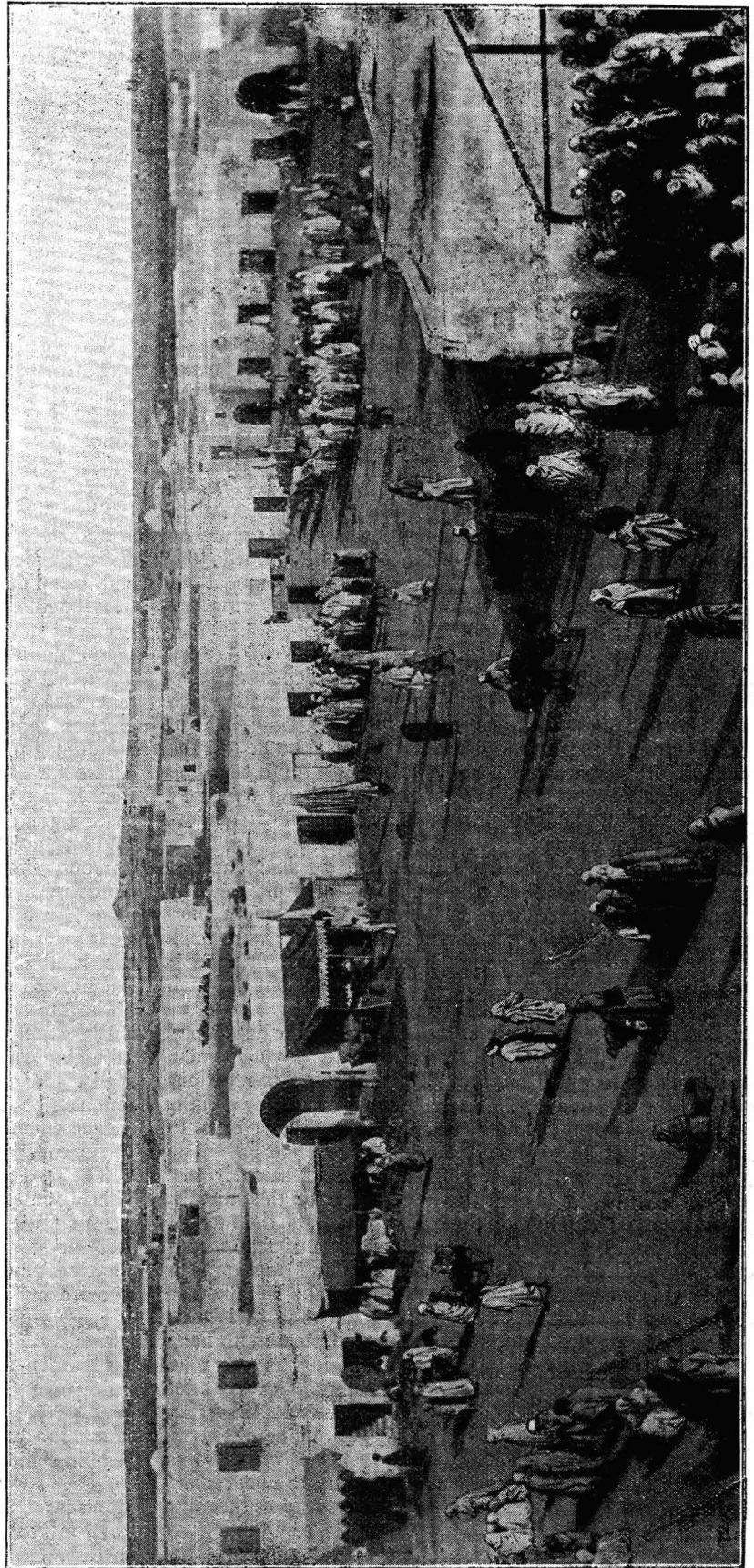
EXTRACT FROM NOTES OF A VISIT PAID TO KEROUAN IN 1893.

KEROUAN is reached by tramway, which runs every morning from Susa. On our arrival five Arab lads took possession of our belongings, each poising something on his head, and thus escorted, we passed through the Sûk, causing no little astonishment to the good people of the town, and found the two modest rooms we had taken on hearsay.

Kerouan is a sacred city, which really means that it is a stronghold of Mohammedanism. For centuries no one of another religion was allowed to enter, and anyone venturing was stoned. Tradition says a miracle was wrought by Sidi Okba, the founder, who, thinking the spot desirable for a city, called together eighteen companions of the Prophet who were with his army, and commanded the wild beasts and reptiles to retire, which they immediately did in a most peaceable manner. I can vouch to their not having all gone, as I found a serpent in the court this morning, and called up the landlord to kill it, which he carefully did with an axe.

Kerouan, until the time of the French occupation, was next in sacredness to Mecca and Medina in the eyes of western Mohammedans. It is situated in the midst of an uninteresting, arid plain, surrounded by strong, crenellated walls, fortified by towers, and pierced by five gates. In itself it is very eastern in character, with its native bazaars and narrow, winding streets; the uniform whiteness of the houses and lack of verdure producing a strong glare, which is trying to the eyes.

We are very much encouraged about the people here. Comparing them with El Kef, where we last visited, they are far more ready to hear the Gospel. The women are more intelligent here than in most places, and I fancy it may be because their industry, which is carpet-making, has



THE SÛK (MARKET-PLACE) IN KEROUAN.

done something to develop their minds, as it is much more difficult than the ordinary embroidery of the women.

I would ask my readers earnestly to pray the Lord of the harvest to send forth two labourers to proclaim the Gospel to the 30,000 inhabitants of Kerouan, that out of them may be a people found to the praise of His glory.

Morocco.

NOTES OF JOURNEY FROM FEZ TO MOGADOR.

By MISS S. M. DENISON.

ON June 8th Miss Herdman, Miss Greathead, and I started from Fez on our way southward to Mogador, and that night reached Mekkis, a usual camping place for travellers, where we had our tent pitched outside the hedged enclosure, very much to the keeper's displeasure, who being responsible for the safety of those who stay there, naturally did not like our being outside, and tried to insist on our entrance. But these enclosures (*enzalas*) are very dirty, and for health's sake not safe to sleep in, not to mention *smaller* causes of unrest there! When the keeper of the *enzala* found who the travellers were he came out and greeted Miss Herdman as an old friend, and matters were settled peaceably. During the evening a courier from Fez brought us our letters, which had not arrived when we left in the forenoon. Next day we came by a very mountainous road to Bab el Teuka, a pretty little village of huts, built on the side of a hill, behind which a pass, leading on to a great plain, looked almost like an artificial cutting through the mountain. It may be so, for the Portuguese or Spaniards once had a large town quite near, the ruins of which we passed on Tuesday afternoon, and they may have made the cutting for their own convenience, or it may be the work of the Romans.

During this, our second day's travelling, we had our first sight of the terrible devastation brought on the fruit trees by the young locusts. Trees were as bare of leaves as in mid-winter; not a scrap left, and the little black locusts were thick upon the ground, for the young locust does not fly, and is quite different in appearance from the full-grown ones, which are two or three inches long, and straw coloured.

At Bab el Teuka, the battle as to going inside the *enzala* had to be re-fought, and again we stayed outside, paying a man from the village to watch our tent all night. One has various experiences with watchmen. Some keep us awake by talking so as not to fall asleep themselves, and others need a man to watch *them*, lest they should steal our belongings. The people here were very disobliging, and would scarcely sell us eggs or milk or tell where there was water for the animals, and they charged exorbitantly for barley, which is the food of horses and mules here. One half-foolish sort of fellow constituted himself leader in all our purchases, and was quite a nuisance while we were having our evening meal; he talked so much and so fast that we were quite glad when at last he left us to settle for the night, and not too well pleased to have him with us again early in the morning, offering, as the road was dangerous, to accompany us for our safety. As his offer was not accepted, that is, no money was offered him to do so, he showed the truth of the matter, which was that he was going to market to a place on our road. No doubt he was glad of our companionship, but was wise enough to try to make something out of us. All the morning he remained by us, keeping his little lame donkey up with our pack mules, and talking all the time, telling us of the wickedness of the people in the

village and how they cheated us over the price of barley, etc., etc. When reminded of *his* share in the matter he said *he* wanted to do right but *they* said "no!" Any attempts to show him his want of perfection were useless; his tongue never tired, and we were glad when the market was in sight and our friend went off. We turned aside under some trees to rest and have lunch, while two of our four men went to the market for necessary provisions. This market was of a kind very common in Morocco, held in a country place at a little distance from a village, and within reach of many others. They are called by the name of the day on which they are held, and the place on other days is only distinguished by the number of large stones strewn about, which on market days are used to keep down tents and pieces of calico or matting, on which fruit, etc., is exposed for sale. This place was called "Wednesday's Market."

While we rested several women from the village came to us and we had good opportunities of telling them of the Saviour. They listened well, and one asked, "But what is sin?" Children, too, heard. Some little girls we especially noticed, one of whom we met again nearly three months afterwards, on our homeward way, and she remembered some things she had heard then.

From leaving Bab el Teuka on Wednesday morning till we neared the coast on Saturday, our way was over a dreary plain of forty miles by eighty, on which they told us all the corn had been destroyed by locusts, and we saw the fruit trees devastated except in places where they had been saved by bands of new tin being put round each trunk, or an enclosure of tin round the garden; up this they cannot climb.

On that evening we encamped in the largest Arab village of tents that I have seen. The tents, which are low, dark brown erections, were pitched in a huge circle. We counted in all a hundred and thirty-nine of them, with a large space in the centre for their cattle, which are always driven in at night, their horses being tied in front of the tents. While we were there a great drove of cattle was driven past, which we were told had just been taken in a raid on a neighbouring tribe, the Zamoor, who live on the hills which bound the great plain on which we were. The tribe we were in the midst of were the Beni Hassan; they are very wild looking people; the men wear great bushes of hair over their ears and the remainder of the head often covered with a large handkerchief. The Zamoor are supposed to be still wilder, and travellers are obliged to take a roundabout way to the coast so as to avoid them entirely. Great bonfires were kept up around our village all night, lest there should be a return raid. That night we read together Ps. xci., and one of our Bibles, being a revised one, read, "There shall no evil befall thee, neither shall any plague come nigh thy tent." It was very comforting under the circumstances.

The next mid-day we made for a shady garden near another village, in which Miss Herdman had stopped some years before. We got to the place, but at first were refused entrance lest our animals should eat the maize which grew between the fig trees; however, by leaving the animals outside, we were allowed in and made most welcome by the owner and his friends, and some poor working women who were there. The owner told us it had cost him forty dollars to put tin round his garden and protect it from the locusts. It was a great enjoyment to rest in the shade, for the day was hot and the way weary; here Miss Herdman had a very interesting time with four or five men, and with one of them left a small Arabic Bible which, some days afterwards, was the means of guiding to us one of the Christian men who was coming up to meet us in Fez, and who being shewn this, and told who gave it, knew we had already passed, so turned and found us in Rabat.

That evening we pitched in another circle of tents where the people were very kind and welcomed us. These nomad Arabs are always dirty (especially the women), but I never saw any so dirty as in this village. Their clothes consist as a rule of one garment like a sheet which is tied by a woollen belt round the waist, and back and front caught together at the shoulders rather to the front, sometimes by a thorn, or a darning needle, or a small stone caught in with a thread forming a button; and sometimes by a silver ornament. Then they have beads round the neck, even if it's only half-a-dozen on a long dirty string, mixed with shells, or buttons, or anything that is bright and will string. Here the people told us they had just been burying their dead killed in the fight. We did not find these people attentive, the men interrupted and wanted to talk of other things when we tried to speak to the women, not, I think, from bigotry, but they did not take time to understand us.

Next morning, Friday, soon after starting we heard we must only go half a day's journey, as the road beyond that was so unsafe. Owing to its vicinity to the Zamoor tribe travellers only went twice a week, and then in large numbers, so we should have to wait till Saturday morning. This we did at a place called the Bridge, where there is a junction of the Seboo and a smaller river. We stayed on the banks of the river till nearly sunset, and then had to go inside the village where the circle was full of people and animals waiting for the morning start. One muleteer (or camel driver) recognised Miss Herdman, whom he had seen eight years before at Laraiche, I think. People were gathered from all parts, and some were very bigoted, yet many of them, group after group, heard of Christ. From inside the tent I heard a man outside repeating to another, "That Christian woman says Jesus is Son of God!"

TALKS WITH THE WOMEN AND GIRLS.

BY MISS B. VINING (TANGIER).

July 3rd.—Finished preparing for my women's class. All the twenty came whose names I had entered, and two others whom I had said might come; but did not promise them garments. I had a very nice time with them. Nine of the women are those I had before I went to England, and they seem so glad to have me back, and have remembered so well the teaching, and appear really desirous to learn more. Some of the eleven new ones are *very* poor (especially three black women), and need the garments sorely. They are very conscious of this. I pray God they may become equally conscious of their spiritual need, and that Jesus only can supply it.

4th.—Had to go up to Hope House in the morning.

5th.—In the afternoon the Foki, and two other men—one an occasional visitor to Tangier, and the other a Sousi—came to read with me for the second time. We read 1 John ii. I offered the first prayer, and the Foki the closing one; the other two were very quiet, but seemed interested.

7th.—Fifteen girls came in the afternoon. The members of my old class have remembered the hymns nicely, and sing fairly well for Moorish children. I think, considering they have had no one to teach them for more than twelve months, they have kept in mind what they heard wonderfully well. It was interesting to hear them explaining the "Wordless Book" to the others who had not seen it before.

24th.—This afternoon I took with my women the subject of the death of Christ, going more fully into details than I have done before with them. They all appeared very interested, and when I said "No doubt you have heard, and will hear again, that Jesus did *not* die—it is a lie of Satan's—God says

He *did* die for your sins and mine." One of the women said: "Of course, we know what you tell us is from God's Book and must be truth—what does it matter to us what other people say?" While another woman, in a voice of mingled contempt and pity, remarked, "Poor things! they don't know." But they are easily swayed, these people; while under my influence they accept all I can say, but likely enough if one of their fokis were to put the other side before them they would agree as heartily to that, at least some of them would, I trust and believe not all.

28th.—To-day, two of my oldest girls—sisters—did not come, the others say their father has forbidden them coming again. They took home their first new garments last week, and I suppose he wanted to know where they came from, and that led to further questioning, and as the eldest one knew and sang the hymns well and was always very attentive, perhaps she told him some of the teaching—hence his prohibition. However, their places are already filled by new girls. I must try and find these two girls in their homes, perhaps a talk with the father would cause him to change his opinion, he may think I am a Roman Catholic!

31st.—Had a nice meeting with my dear woman, who had remembered last Friday's lesson well. I followed it up to-day with "The Resurrection," God's seal of satisfaction. The thought of a living, loving, present Friend in Christ is always a powerful one with these poor women.

Algeria.

MY JEWISH MAIDENS.

BY MISS A. HAMMON.

It is Saturday afternoon—the Jewish Sabbath—and although an hour before the Jewish girls ought to assemble, sundry peals at the bell already announce that these maidens are impatiently awaiting the time for meeting. I will just tell them "Not time yet," and then tie up the bell (the only means of securing quiet) while I tell you a little about these girls who gather here from week to week for Scriptural instruction.

They are a rough-and-ready set, most of them between thirteen and eighteen years of age, nearly all in service and earning good wages, but much more independent than our English servants, as they enjoy a great deal of liberty, consider it among their "rights" never to go to market nor touch a fire on Saturday, and insist on having the afternoon of that day, from one to six o'clock, free. They are all intelligent and can speak French, so that the class is always conducted in that language, with a little Arabic thrown in from time to time to make sure that they perfectly understand what we are talking about. Few of them can read, and it makes one's heart ache to see how sadly ignorant they are, their sole religious knowledge consisting of a few stories gleaned from the conversation of their fathers or brothers, often so interwoven with traditions that it is difficult to recognise the history we read in the Old Testament. They have never been taught to pray; indeed, their only idea of prayer is the Hebrew chanting they may have heard when by chance taking a peep into the synagogue. New-comers to our meeting are considerably amused when they see us close our eyes and address a few words to our Heavenly Father, asking His blessing and telling Him simply of our needs, but this soon wears off, and more than once we have had girls specially thank us for teaching them *how to pray*.

I have been particularly encouraged by the interest they take in learning Bible verses. In going to their situations in the early morning they often repeat to each other the text learned the previous Saturday, so that they may be able to say it to me without a single mistake the next time.

But the clock points to five minutes to the hour, and I must no longer delay to admit the group gathered round the door, which is getting somewhat noisy, and may excite the displeasure of Monsieur le Curé across the road, who views our proceedings with no favourable eye. Now they come trooping in, with a little undue haste to secure the favourite seats near their teacher, and quickly range themselves on the low forms round the room. Exclamations greet me: "*Mademoiselle, une nouvelle! mademoiselle, une nouvelle!*" You may, perhaps, think that they have some special item of news to communicate. Nothing of the kind. This is only their method of informing me that a new-comer has entered with the rest. I look round and find not *one*, but three or four *nouvelles*, and then comes the delicate task of deciding who shall remain and who shall go. I should like to keep them all, but cannot for various reasons: (1st) We have nearly the number allowed by French law to meet in a private house, and I must leave a few places for regular members who will drop in later on; (2nd) the more difficult it is to gain admission to the class, the more the privilege is valued; and (3rd) I am anxious that the class should not increase too rapidly for me to gain a personal influence over each girl.

The knotty point of admission being decided, singing begins; then follows the new hymn to be learned. It is a bit trying to one's patience that each hymn must be committed to memory before it can be sung; still, we trust it is not labour lost, and to this end those hymns are chosen which seem to convey the most Gospel truth. The texts follow—first the back ones, then the new verse for the week, all requiring a great deal of explanation, given in a form to call forth questions and answers, and thus excite the interest of these restless minds. Then comes the lesson which gives the girls the greatest pleasure—the history of their own people. Just now we have reached the wanderings of the Israelites in the desert. It must all be told quite simply, while at the same time we try to free their minds from false traditions. They always listen attentively, and it is only when Christ is spoken of as the Messiah who has already come and borne the penalty of our sin that a shade will come over some faces, and one will venture to remark, "But that is not *our* religion."

Another hymn, a short prayer, and our little meeting is over, though one or two generally stay for a little talk. Will you pray for these Jewish maidens, that with the rest of their people "the veil may soon be taken away," and that they may look on Him whom they have pierced, and mourn—a mourning that shall be turned into joy?

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

FROM MISS L. M. GRAY.

I have just come in from an Arab funeral, at which I did not find any difficulty in obeying the injunction: "Weep with them that weep." The little one who has gone was such a dear bright wee fellow, always smiling and cooing (he was not yet a year old). He was all the future of his parents, both of whom are blind, their sole joy and pride; with his eyes they would see again as he would guide them and lead them about. But a sharp attack of whooping-cough has closed those beautiful eyes in death and left the parents crushed and hope-

less. Their hopelessness was borne in upon me as I sat with the mother and the mourners around the little body. Their very grief was expressed wildly and hopelessly; their wailings rose like the noise of the sea, as if they would make even the dead hear and respond. The mourners in lamenting their friend's loss, rehearsed the engaging qualities of the little one, the hopes built on him, and how his mother's joy in him was to have wiped out her grief for her dead mother, but this reminder of her double bereavement was too much for the poor young mother, and evoked another burst of grief which the mourners' unavailing regrets were powerless to assuage. In the midst of such a scene of hopeless grief, how I thanked God for that sure hope which entereth within the veil, and of which death itself cannot spoil us, therefore we are not comfortless. So soon as they quieted down I told them of the happy home God has prepared for all who are forgiven, of the pardon He offers now to all, and how the forgiven ones who meet there before Him never part any more. Their sobbing ceased as they listened, and with other such words I left them.

May the Lord of Life grant that through the seed thus sown death may become to many of these poor women but the gate of life immortal.

FROM MRS. BOULTON (*Tangier*).

I have just come in from a walk in the Marshan village, where I went, hoping to come across somebody to whom to give the glad tidings. One poor old woman I had a talk with made me feel very sad, for she was so weak and feeble, with no friends, and trying hard to make a living by gathering bones and carrying them to the town to sell. She must be near the end of her pilgrimage, and has no light upon what lies beyond. I told her of God's love in sending a Saviour, and she seemed so grateful to me for taking an interest in her, and speaking kindly; but it did not seem likely her dull mind could grasp the truth. She is just a picture of *thousands*, and it is terrible to think of them just passing onwards to the darkness and gloom of a Christless eternity. Oh, for an awakening by the power of God's Spirit. Sometimes these terrible realities come home to one with saddening effect.

KEF, TUNISIA.

THE illustration on page 129 is the mountain town of Kef, in the Regency of Tunis, truly a city set on hill. On approaching it by the winding coach road it seems to hang, as it were, in mid-air, for it is built just under the crest of the hill, which terminates in a rocky peak above. It is a curious old place, with narrow streets of steps, or of steep paths which necessitate always a climb up hill, or a jog trot down. A very fatiguing town in the hot weather, and a very cold one in the winter, when the snow lies deep, cutting off all communication. Its houses are very dirty and comfortless even among rich people, while among the poor they are wretched beyond description, and the poor people in them terribly unpitied and uncared for. Cruel cases of suffering witnessed there can never be forgotten.

"The people cruel?" the reader may exclaim, "why should they be as bad as that?" The answer is simple. The Moslems know not God as a God of love, consequently His love has not entered their hearts. The "Beacon of Truth" is not in their midst, nor "The Light of the World" reflected there by any of His followers.

May the picture speak to some hearts which have been in-shined by the Holy Spirit, that they may desire to shine for their Saviour in this dark spot on His earth.

Tunisia.

AN INTERVIEW WITH SOME ARAB VISITORS.

IN our issue for May of the present year we published particulars of an interesting talk between Mr. Michell and four Mohammedans who visited him one evening for discussion. This interview took place about the middle of February.

About three weeks afterwards the visit was repeated. One of the number, a middle-aged Arab, who had remained silent most of the time, was absent on this occasion, and his place supplied by an old opponent of Mr. Michell's, Abd el Aziz, who had lately started a native newspaper, and a fifth young man. Mr. Michell writes:—

My visitors arrived a little earlier than last time, at 9.30, and stayed till 11.30. I began by asking Abd el Aziz whether he had brought back two books I had lent him ("El Kindy" and "Manar el Haqq") several weeks before at his urgent entreaty, and on his promising to return them to me within five days. Instead of doing so he had said in his newspaper that I was distributing gratis and largely these books, which would cause disturbance, and were insulting to the established religion of the country, and these two copies had thus reached him; and he called upon the police authorities to prevent this free distribution in view of Ramadan and the increased susceptibilities of the Muslims. I immediately wrote to him reminding him of the facts, and demanding my books, and reproving him for trying to make mischief. These two, and a copy of "Mizan el Haqq," which I lent to a young man living at Kairouan, and which, instead of being returned to me, was passed on to Abd el Aziz, are the only books of the kind which have gone out of my hands. I have neither given nor sold a copy. When I spoke to Abd el Aziz on this occasion, he said he had received my letter and would return me my books at once. Needless to say, this has not been, and most probably never will be, done.

My visitors then produced a copy of a tract which I have just brought out, and which only came from the lithographers on Saturday. I had only given a few away, but it had soon found its way to them. It is a "Letter from a Christian to a Mohammedan Friend," explaining a few of the difficulties usually made by Mohammedans. My name and address is at the foot, and an invitation to come to my house for further enquiry. They pointed to a passage saying that the proofs of the authenticity of the books of the Bible are stronger, more numerous, more ancient, and more complete than of any other ancient book, and that if anyone wished to see the chain of evidence traced, from name to name, to the Lord Jesus Himself, I should be happy to show it to him. I produced a paper I have made out in the shape of a pedigree, tracing through the disciples and followers of the Apostles John, Paul, and Peter, the descent of our books. I have not much confidence, of course, in this as a means of conviction, though it is absolutely conclusive, for

"He that's convinced against his will
Is of the same opinion still."

But as they had demanded it last time, and I felt it was a reasonable, though probably not a sincere demand, I had been at some pains to get it clear and correct, rejecting what was merely legendary, or not to the point. They did not let

me go far with my demonstration, but the young stranger broke in with, "But why are there *four* Gospels? If they are all *the* Gospel, they should be exactly alike!" I said, "You are quite mistaken in your idea of the 'Injil' (or Gospel). Mohammed produced a *book* which he professed to have received from God, and which has been handed down word for word from him. The Lord Jesus received no *book* from God, except the Old Testament, which all other Jews had. The word 'Injil' is a corruption of the Greek 'Evangel,' which means 'Good tidings,' and these good tidings which He told *His disciples* to preach to every creature are recorded in four books, which only differ according to the messengers' way of putting it, each to the different kind of people he had to preach to."

"Then you don't even pretend that your book is the 'Gospel' of God revealed to Jesus?" he said.

"Oh, yes, we do!" I replied. "Jesus being God Himself, His word is the Word of God, and being also Himself the Message of God to the world, His directions to His followers, and their words inspired by the Holy Ghost, constitute the four Gospels written by the Apostles, the *Gospel of God*."

"Then they would not contradict one another if they were," he rejoined.

"They do not contradict one another," I said.

Here Abd el Aziz, who had been very impatient to get his word in, broke out, "I know fifty verses of the Bible by heart! What do you make of 'I am not sent but to the lost sheep of the house of Israel,' and 'Go ye into all the world, and preach the Gospel to every creature'? Do not those two passages contradict one another?"

"Cannot you understand that the Crucifixion of the Lord Jesus by the Jews made all the difference between His mission *before* that time, and the mission of the Apostles *after His Resurrection*? 'He came to His own, and His own received Him not.' He came to be a *blessing to all nations*, but, according to ancient promise, He gave the Jews the first chance, but when they would not be the channel of blessing themselves, He turned to the Gentiles direct."

They would not see this, and no amount of explanation would satisfy them. They insisted that—(1) either one passage was false, or (2) that both were spurious, or (3) that one abrogates the other. Of course, in a sense, the latter command does show that the former statement no longer held good. But it would not do for a moment to acknowledge the whole Muslim theory of "abrogation" as exemplified in this case, as they mean by "abrogation" a process by which all the contradictions and mistakes of the Koran may be explained away, the authority of the Scriptures made to give way to the Koran, and the Lord's words, "My words shall not pass away," and "I am not come to destroy the law and the prophets," etc., all made false. But this theory does not apply to Scripture. In this case it is only temporarily, and through His servants, that the Lord's statement that He was "*not sent* but to the lost sheep of the house of Israel" is expanded to the whole creation. In His own Person the Lord came to *His own* the first time, and the second time He will also come to *His own*—to Jerusalem, and to the Jew—and it is not at all sure that even now the command is not "*to the Jew first*," and, *through the Jew*, to the Gentile. It certainly will be so during His personal reign on earth (Zech. viii. 13 and 23, etc.).

And yet the Lord Himself "must needs pass through Samaria," and many of the Samaritans believed on Him. He healed ten lepers, and one was a Samaritan. He healed the Syro-Phenician woman's child, and the Roman centurion's servant, and other Gentiles, and the angels at His birth announced, "Good tidings of great joy, which shall be to all people," and "On earth peace, goodwill toward men." But, *as to a nation*, Christ came to His own first: "O Jerusalem, Jerusalem, which

killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!* Behold, *your house* is left unto you *desolate*. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 37). "And this Gospel of the kingdom shall be preached *in the whole world* for a testimony unto all the nations; and then shall the end come" (Matt. xxiv. 14).

The elder sheikh meanwhile, although supporting the other men with sarcasm and crooked quotations, was very anxious to get on another point. He produced a little book, from which he read a remarkable exposition of Deuteronomy xxxiii. 2, "The Lord came from Sinai, and rose from Seir upon them; He shined forth from Mount Paran." "From Sinai the Lord gave the Law to Moses, of that there can be no doubt; the 'rising from Seir' refers to the coming of the Lord Jesus Christ; and here can also be no doubt, since Seir is a mountain close by Nazareth, where Jesus taught; and Mount Paran is universally agreed to mean *Mecca*, where 'shined forth' Mohammed."

I was astonished at such unblushing ignorance, and said that Seir was nowhere near Nazareth, nor even in the Holy Land at all, and Paran was hundreds of miles from Mecca. This did not satisfy him of course, so I showed him an Arabic map of the country, at which he was indignant. Pushing it away, he said, "You bring me 'jugrafia' (geography), the invention of the heathen Pythagoras(?) to refute your own Scriptures.

What could I do? I took away the offending map, and turned to the Bible again. He said, "Well, how do you explain this passage?"

I said, "It is clear enough as it is: the Lord came down to meet Moses on Sinai, and the Shekinah glory there came among Israel, and guided them and accompanied them to Canaan, through the hill country of Paran and Seir."

This was much too simple, and did not suit their theory at all. "But Seir was the country of Esau, the brother of Jacob, and the ancestor of the Christians as the Jews say, was it not?" he said.

"Undoubtedly, Seir was the land of Esau," I replied, "but I cannot think why the Jews should say Esau was the ancestor of the Christians, unless they confuse 'Isáu' (Esau), and 'Isá,' the name by which they hear the Muslims call Christ; and even if he were, Christ was never near Mount Seir in His life." The legend of the Christians coming from Esau is, however, very ancient among the Jews, and I do not think it was originally in any way caused by the confusion of names. In Tunis, this confusion exists and causes this Jewish idea, but I believe in the Talmud itself *Rome* is called *Edom*, and the Roman Catholics are thus identified with Edom, and from them all other "Christians" come in for the same treatment."

It will be easily understood, however, that a mind in this condition was not likely to listen to reason and so far from accepting my explanations, he really thought he had triumphantly proved that Mohammed was foretold in this passage, and that I had quite failed to refute it. He urged me to own that I was completely beaten, and Abdel Aziz said that he intended to insert the whole of this conversation in his paper. I said I certainly had failed, it was perfectly hopeless to reason with them, and that he was very welcome to say what he liked in his paper. I should not attempt to say him nay in any way, before or after.

"But you might acknowledge we are right, and do it gracefully," he said.

I offered in my "Letter" to show anyone "the direct connection of our books with the Lord Jesus Christ Himself—

nothing more—and this I have shown you, but you won't look at it. What more do you want?"

They said: "But there are four Gospels."

"And I have shown the direct connection of each," I said.

"They are the work of the Apostles, you said,—not of Christ," they replied.

"But you yourselves acknowledge that the Apostles were inspired of God, and this is the groundwork of our acceptance of them also. They were guided by the Paraclete which had been promised to them by Christ." I said this to draw them back to the Word. They all hold that the word "Paraclete" means "Ahmed"—a name of their "prophet," by which he professed to have been foretold. The bait took, and they eagerly asked me to read them the passage. I turned to the fourteenth chapter of John, verses 16 and 26. The Sheikh asked to see the book, but returned it to me saying he could not defile his mouth by such words, and asked me to read them myself. He said: "Then the Paraclete is the Holy Ghost" (Ruh el Qüdüs, this they take to mean the angel Gabriel). "Is He 'in' you, then?"

"Yes," I said, "thank God, He is, and by Him alone, I seek to understand the Scriptures" (I would note here that the Koranic expression "Ruh el Qüdüs" means "the Spirit of holiness," not "the Holy Spirit," which is "*Ez* Ruh el Qüdüs," as in the Bible).

DIVERSITY OF SERVICE.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere, to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary in her turn judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life, but let her not imagine that she has seen or copied all of Christ, and let her look at every believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world; rather let him look upon every other faithful servant who does a different work as doing a part specially acceptable to the Master.

PRAYER FOR MOHAMMEDANS.

It has been suggested by a member of the C.M.S. prayer cycle that on the 7th and 8th of each month work amongst Mohammedans should be specially remembered in prayer.

We hope that all members of that prayer cycle will do so; but we would suggest for *all* who are interested in this work, and who may not be members of the cycle alluded to that on *Friday* (the Mohammedan Sabbath) *in every week* the work should be very definitely and specially brought before the throne of grace.

This day is suggested as a suitable time when we may *unitedly* cry to God from all parts of the globe in which we may be found for the Moslem world, and for the Missionaries engaged in work amongst them.

E. T.

THE joy and triumph of faith are only to be found in the way of unreserved consecration of ourselves to God and diligent service for Christ.

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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.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.

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THE NORTH AFRICA MISSION.

This Mission was formed in 1831 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 1833 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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