



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 NOVEMBER 1st TO 30th, 1895.

GENERAL AND SPECIAL FUNDS.

1895. General.		No. of Receipt.		1895. General.		SPECIAL FUNDS.		1895. Special.		DETAILS OF DUBLIN AUXILIARY.	
Receipt.	£ s. d.	No.	£ s. d.	Receipt.	£ s. d.	No.	£ s. d.	No.	£ s. d.	(Donation No. 506.)	
Nov. 1 Olive Hall S.S.	3 10 0	Brought forward	94 12 9	Nov. 15 ... 408	1 0 0	Nov. 1 ... 446	0 19 3	Nov. 14 ... 482	2 0 0	MR. S. S. MCCURRY, Hon. Sec. 3, Spencer Villas, Glenageary.	
2 Blackheath	2 3 6	Nov. 15 ... 409	5 0 0	15 Hampstead	1 10 0	4 ... 447	1 10 0	14 ... 483	6 19 11	No. of Receipt.	
2 Y.M.C.A., Camden Rd.	0 13 0	16 ... 411	2 0 0	16 ... 412	0 10 0	4 ... 448	5 0 0	16 ... 484	1 0 0	£ s. d.	
2 ... 371	0 10 0	16 ... 413	1 1 0	16 ... 414	2 0 0	Sutton Missionary Aux. 0 5 6		19 ... 485	4 0 0	137.....	0 3 0
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6 Highgate Rd	1 10 0	22 ... 428	0 10 0	22 ... 429	10 0 0	7 ... 457	3 0 0	22 ... 493	13 0 0	145.....	4 0 0
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7 A Friend	0 10 0	23 ... 435	7 1 4	23 ... 436	0 3 0	7 ... 461	3 0 0	28 ... 497	0 10 0	149.....	0 2 6
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7 ... 385	1 1 0	26 Edgbaston	1 0 0	26 ... 439	0 2 6	7 Metro. Tab.	8 10 6	28 ... 499	0 17 7	151.....	2 0 0
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8 Highgate Road	20 0 0	27 ... 444	0 18 0	27 ... 444	0 18 0	7 ... 498	0 8 0	28 ... 504	2 0 0	156.....	0 10 0
8 Upper Norwood	2 7 5	29 Bedford	2 0 0	29 Bedford	2 0 0	7 ... 499	0 8 10	28 ... 505	16 2 4	157.....	1 11 9
8 ... 392	0 5 0	Total, Nov.	£169 4 7	Total, Nov.	£169 4 7	7 ... 470	3 0 0	30 ... 506	38 12 5	158.....	0 10 0
9 Greenock Girls M.A.	1 0 0	Total, May to Oct.	£1,598 14 6	Total, May to Oct.	£1,598 14 6	7 Dedicated	10 0 0	Total, Nov.	£279 12 0	159.....	1 0 0
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15 ... 407	0 10 0										

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.

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.).

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. Also cabinet group of children in Miss Jay's Moorish School, price 1s. Address, the Hon. Sec., 21, Linton Road, Barking.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers, are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

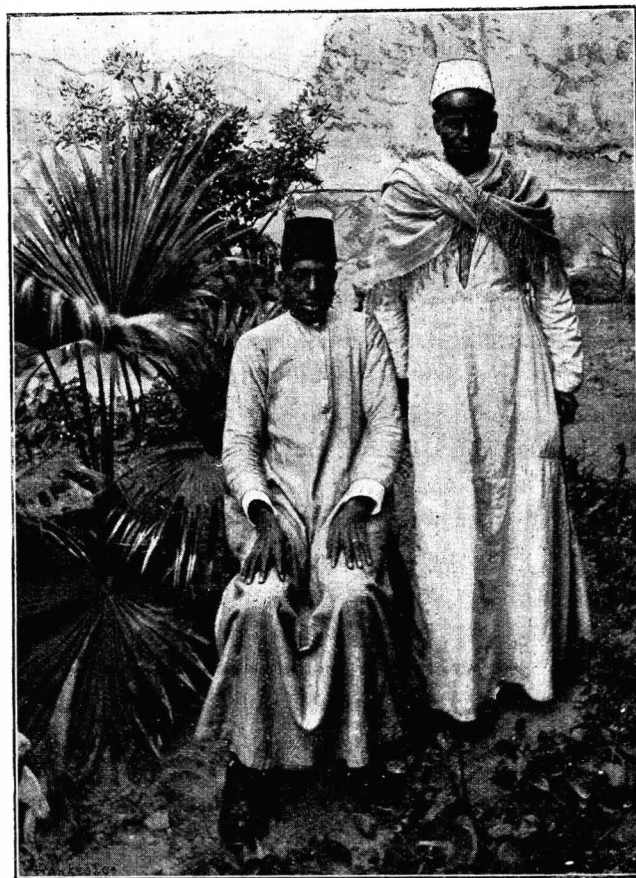
Amount previously acknowledged £50 2 9
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NORTH AFRICA.

A Sense of Responsibility.

"Every one of us shall give an account of himself to God."—Rom. xii. 12.

ABOUT fourteen years ago a few Christians had their attention drawn to North Africa, and to the fact that, outside Egypt, nothing was being done to evangelise the natives there. The notice of some of the existing Missionary Societies was directed to the work needing to be done, but the reply was that the fields already occupied demanded all the labourers that they could find, and more than all the financial supplies they could obtain. What was to be done? These servants of God had a *sense of responsibility to the Lord* who has commanded to preach the Gospel to every creature, and to the people who, deceived



NATIVE SERVANT AND FRIEND (ALEXANDRIA).

and deluded by the false teachings of Mohammedanism, were dying without Christ. *This sense of responsibility* would not let them rest, even though those who were already doing much for the evangelisation of the world could not do more. They felt they must with God's help take up *their responsibility*, and themselves do what they could by going, giving, and getting others to go and give. Having had their consciences aroused, they sought to arouse the consciences of others of the Lord's debtors. The result was the formation of the "Mission to the Kabyles," now the "North Africa Mission."

This sense of responsibility still needs to be quickened in ourselves and in others if the year of grace 1896 is to see the work of the Mission maintained and increased. Is there not a danger lest persons should consider that their responsibility to carry the Gospel to other lands has ended when they have expressed a willingness, if fit, to go forth *if some one else will guarantee to send and support them?* Does not this commonly received doctrine account for much neglected work? No doubt it is the duty of those who cannot go to help those who can; but suppose they fail in their duty, does this relieve those whom God is calling from finding some other way of going to the field?

One, now a missionary leader, when a young man, offered himself for the Lord's work abroad, but was met with the enquiry: "But suppose no one will send you, what will you do?" "Work my passage or go some other way," was

his reply. He recognised his responsibility to go, and trusted God to enable Him to fulfil it, and He did enable him.

During the first eight years of his Christian life, Mr. George Müller presented himself unsuccessfully to five Missionary Societies, but still felt his responsibility to the Lord and to those in darkness, and for more than sixty years since has in various ways helped on the work of Foreign Missions. He has been enabled by God, in answer to prayer, to distribute hundreds of thousands of pounds among missionaries, and provide millions of tracts and scriptures for distribution. This sense of individual responsibility is one which we most earnestly desire to cultivate for the glory of God and the work of Missions.

It has not infrequently happened that those desiring to go abroad as missionaries have found Societies and Churches unwilling to undertake the *responsibility* of their support. Some of these persons have so realised their obligation to go that they have by faith and prayer sought from God the necessary means, and having informed Christian friends of their purpose, the Lord has inclined individuals or Churches to help them, honouring their faith and devotion to such a degree that they have been enabled to go forward. Their support has perhaps been irregular, and at times very limited, but they have accomplished their end and been permitted to preach to those in the regions beyond, and moreover proved most blessedly the faithfulness of God.

In the North Africa Mission those willing to go forth do so without any guaranteed support; they unite themselves together for the advancement of the work, each one seeking to help and be helped, yet recognising their direct dependence on and responsibility to God. By faith and prayer they look to God for their support, and use such other means to stir up interest as may seem pleasing to God, that they may obtain what they require, knowing that help may come to them either directly or through the Mission as God sees best. Many who could not, under existing financial circumstances, be sent out with a *guaranteed income as agents* of a Society can thus go without guarantee, and obtain, by faith, prayer, and the stirring up of interest in the needs of the perishing, sufficient help for themselves and their work.

But some will say that this responsibility ought not to fall on missionaries. Perhaps not; and if those who object to it doing so will take on themselves the responsibility of giving or obtaining what is needed, the missionaries will not object to be relieved; but if they will not or cannot, those who truly believe that God's biddings are enablings will go forward in obedience to their Lord's command, in preference to staying at home in disobedience, and leaving the perishing to die in their sins. It may involve much responsibility and frequent trials, such as apostles and martyrs had of old, but they may safely count on the faithful promises of their Father, the Living God, who cannot lie.

This age is drawing to its close; we seem to be living in the period portrayed in Matt. xiii. by the parable of the drag-net. The signs around us appear to indicate that the coming of the Lord is drawing very nigh. The Master has set before us an open door of opportunity for the preaching of the Gospel in lands long closed. The emergency calls for energy, enterprise, faith, and courage balanced by prudence. God needs, the Church needs, the Mission fields need men who, like Jonathan and his armour-bearer, will venture forward, even though the army of the people of God are hesitating and holding back. God wants men like David, who, when Israel trembled at the vauntings of the uncircumcised giant of Philistia, was ready to face him single-handed in the name of the Lord of Hosts.

Are there not, in these days of spiritual privilege, to be found men and women who know their God and will dare to go forward, even though the Church or a Society does not guarantee to stand by them? We believe that God will raise up, perhaps from unlikely quarters, those who shall be worthy successors of the bold, obedient, and trustful witnesses of the past. Has He not already done so?

The hosts of Islam are as mighty as any that the Church of God has ever had to face in the past, but God is almighty, and if His time has come for their evangelisation, as it has evidently come for their political decay, He can and will raise up the men to do the work. May none of us shirk our responsibility either to go or give. Let us remember the Lord Jesus, who in love to us laid aside His glory for the agonies of the Cross; who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich. It is only as individuals recognise and seek to live up to their responsibilities that the Church can be roused to action. *Let each of us* in 1896 do our part, even though others may neglect theirs. Let us not wait till others do what they should, but, in obedience to our Lord, go forward, knowing that He is with us all the days, and has said, "I will never leave thee nor forsake thee."

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 two winters. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who will undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

Notes and Extracts.

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

DUBLIN AUXILIARY.—A prayer-meeting in connection with this Auxiliary will be held at No. 3, Spencer Villas, Glenageary, Kingstown, on the first Tuesday of every month, to seek God's blessing on the work of the North Africa Mission. All friends in sympathy with this effort will be warmly welcomed by the Hon. Auxiliary Secretary, S. S. McCurry. Tea at 7.30.

DEPARTURES.—The P. and O. steamer *Bengal*, which left the Royal Albert Docks on Friday, November 22nd, took out the following members of our Mission to Gibraltar, *en route* for Tangier: Mrs. Boulton and helper and Miss F. Marston for Hope House, Tangier; Miss Banks and Miss Bolton for Tetuan; and Miss Greathead, who will rejoin the sisters in Fez at the earliest opportunity.

The same afternoon Mr. J. Johnson, Mr. D. J. Cooper, and Miss G. L. Addinsell embarked on the *Crown Prince*, one of the Prince line of steamers—the former for Alexandria, and the others for Malta, from whence they will proceed to Tripoli Barbary by an Italian steamer.

Mr. and Mrs. Lochhead and Miss Lochhead left London on the evening of Thursday, November 22nd, for Marseilles, from whence they crossed the Mediterranean to Philippeville, encountering a storm on the Saturday evening which continued during the whole of Sunday, during which the steamer made but little progress. They reached their destination on the following Tuesday evening, and found their fellow-workers, Miss Colville and Miss Granger, well.

THE heavy storms which prevailed during the closing days of November and the early days of December have severely tried all our friends. Miss Hodges and Miss Gray had an exceedingly rough crossing to Algiers, while those who have journeyed all the way by steamer have known something of the experiences of those who "go down to the sea in ships."

A PERSIAN CONVERT.—On Good Friday, Bishop Stuart, of Persia baptized a Mohammedan woman—the first Persian woman who has publicly confessed Christ. Before her baptism she was persecuted by her relations, and since she has been most cruelly treated. At last she had to seek refuge in Miss Bird's house at Jalfa. The Persian authorities asked that she might be given up to them, threatening to break into the house and take her by force. But the missionaries could not give her up, as she would probably have been treated worse than ever. At last the Acting-Consul demanded her, and when he said no harm should happen, she was given up to him. She was taken to the palace, and has since confessed her faith in Christ. Praise God for this noble woman, and pray that she may be kept steadfast through all; pray also for a blessing on the work of the missionaries even in the face of this opposition.

C.M.S. Magazine.

OUR NEW WORKERS.

MANY of our friends, especially in the neighbourhood of London, have had the opportunity of making the acquaintance of one or other of those who have just left our shores to commence their life-work in North Africa. Still, there are many who have not, and in order that these may the more intelligently bear them up before God, a few particulars regarding them may not be out of place.

Mr. John Johnson applied to us in the summer of 1894. He had already spent three years in Dr. Guinness's Institute at Harley and Cliff, and twelve months in the Livingstone Medical College. Being accepted for work in North Africa, he has since that time been studying Arabic under Mr. Marshall at Barking and Professor Salmone at King's College, in which he has made excellent progress.



MR. J. JOHNSON.

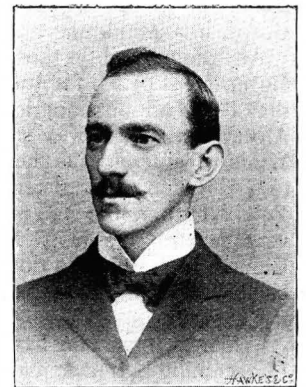
During his stay with us he has constantly helped in the proclamation of the Gospel in one or other of our Home Mission stations, and has now gone out to Egypt, where he will be associated with Mr. Summers and Dr. Smith in making known the same glorious Gospel amongst the Arabs of the city and the poor, ignorant Fellâhin of the Delta.

Mr. David James Cooper, who is in his 23rd year, is a native of Belfast. He was brought to a saving knowledge of Christ as his Saviour when only twelve years of age, through the instrumentality of his mother.

He was still in his boyhood when the desire was laid upon his heart to devote his young life to the spread of the Gospel in the regions beyond.

For many years he was an active member of the Belfast Y.M.C.A., and for four years held the post of Assistant Secretary. While in this position he acquired considerable influence over the young men associated with him, and was used of God in leading some to the Saviour.

He afterwards went into business for a time, but the call of Christ to labour for Him in the dark places of the earth was too strong to be resisted. During this time, when the question of Foreign Mission work was being seriously weighed, he received much direct guidance from God, with the result that his business was disposed of, and he came to Barking for the study of Arabic. And now with a glad heart he has gone forth to Tripoli, with the ultimate intention, should the Lord open his way, of working amongst the scattered tribes of the vast Sahara.



MR. D. J. COOPER.

Miss Gertrude L. Addinsell is from Liverpool, and was early converted to God. One little fact in her early history shows us the importance of a faithful testimony, whether in speaking or writing. While still at school, she was awakened to realise her need of a Saviour through the receipt of a letter from a friend. The impression and anxiety thus produced

was abiding, and about sixteen months later, through some mission services, she was led into full trust in Christ.



MISS ADDINSELL.

Miss Addinsell has had the advantage of three years' training in Mrs. Menzies' Deaconess' House, Liverpool, where she was constantly engaged in house-to-house visitation, open-air work, or in speaking at medical mission meetings. In addition to this, our sister has had six months' training in the Liverpool Southern Infirmary, and considerable experience in dispensing.

Her application to the North Africa Mission being accepted in the spring of 1894, she took up her residence at Barking, in order that she might acquire some knowledge of the Arabic language.

She has now gone to Tripoli, where she will join Miss North, who has already been over twelve months in the field.

Miss Florence Marston belongs to a missionary family, one of her sisters being Mrs. C. Polhill-Turner, of the China Inland Mission; another, Miss L. Marston, of the India Zenana Mission; and a third, Miss Annie Marston, who was formerly working with Miss Trotter in Algeria.

Miss F. Marston was, for a few months, in Doric Lodge, with a view to prepare herself for Foreign Mission work in some part of the Master's Vineyard. Circumstances soon after seemed to point the way for her to accompany her sister to Algiers, which she ultimately did. On arriving there she gave herself up to Arabic with such perseverance that in three months she was able to visit alone, to make herself understood, and to tell the plan of the Gospel in a simple way.



MISS F. MARSTON.

After some months the French Government called for the withdrawal of all missionaries from Algeria, and work was stopped. While considering the next step to be taken, her sister, Mrs. Polhill-Turner, who had received very severe treatment from a Chinese mob during a riot, was returning to England in broken health, and Miss F. Marston immediately left Algiers to attend to her sister.

While at home she has availed herself of the opportunity of becoming better acquainted with classical Arabic. She was accepted by the Council of the N.A.M. in the spring of 1895, and left England a few weeks since for Morocco.

ONE KIND DONOR, in remitting money for the Lord's work, writes:—"I feel how short the time may be for gathering in from North Africa vessels of mercy to welcome the Lord's coming, so it behoves those who love Him to seek to win souls for Him in the 'little while' that may remain."

FOREIGN POSTAGE STAMPS.—Any friends having foreign stamps they could spare would oblige by sending them to J. W. Mostyn, Esq., 6, Prince of Wales Terrace, Bray, Co. Wicklow, who has kindly undertaken to dispose of any for the benefit of the North Africa Mission.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

December 13th, 1895.

DEAR FELLOW-HELPERS,

By the time this letter reaches you we shall, God willing, be entering upon the New Year, and though our Financial reckoning runs from the 1st of May, this is a suitable time to review the twelve months just closing.

To an outsider the period now ending may not seem to be one of any very remarkable progress in the Mission, and even to those of us who are able to feel the pulse of the various Mission Stations, the advance may not be, and indeed is not, so great as could be wished, yet it has been real. Perhaps the most encouraging feature in our foreign field is the growing hopefulness of work amongst the Berber races both in Central and South Morocco and also in Algeria. Amongst other Moslems, there have been baptisms of individuals (for which we have cause to praise God) in Casablanca, Tangier, and Tunis; but these individual cases, while filling our hearts with praise, do not raise our hopes so much as the apparent sense of wide dissatisfaction with Mohammedanism, and readiness to hear the Gospel on the part of Kabyle, Suse, Shlüh, and Drâa, sections of the great Berber family. It was amongst these, at the very beginning of our Mission, that there appeared to be the most hopefulness; but for various reasons there has been considerable delay in reaching them, and even now many of them are physically inaccessible. It is extremely difficult to penetrate into their native homes in Central and South Morocco, and in Algeria, where there is no physical difficulty in gaining access, the jealousy of the French has greatly hampered progress. There is, we think, every reason to expect that before long very considerable numbers of these aborigines of North Africa may not only become Christians in name, but also in deed and of a truth. Some have already been baptised, and are seeking to spread the Gospel amongst their fellow men in Central Morocco, and it is hoped to employ one of the Kabyle converts in Algeria as a colporteur of the British and Foreign Bible Society.

The little group of Arabic-speaking converts in Tunis is another encouraging fact; several of them have been brought in by workers outside the mission, but are none the less cheering to us as evidence that God is working.

All our work in Algeria has, for several years, been suffering considerably through the jealousy of the French, and this year some of our stations have been greatly hindered. The missionaries have been prohibited from helping the French pastors by preaching for them during their absence, and even from playing the harmonium for them at their services. Some of the natives and Spaniards have been frightened into staying away from services, and even from the houses of the missionaries. We are thankful to say, however, that our work still proceeds, and the attempts made to have us expelled from the country have thus far proved unsuccessful.

Work in Morocco has been rendered difficult by the disturbed condition in which the country has been ever since the death of the late Sultan more than a year ago, and later by an epidemic of cholera, which has carried off a large number of Moors and others. We are thankful to say all the missionaries have escaped harm.

The financial needs of the Mission have several times during the year called for special and earnest prayer, but again and again, in response to our petitions, the Lord has sent timely help in the hour of need.

Perhaps one of the most marked features of the year 1895 has been the development at the headquarters of the Mission at Barking of a Training Home for Missionaries on Probation.

Soon after its formation had been decided upon, a gift of £500 was received specially on behalf of such work. This has enabled the Council to secure houses at a low rent, furnish, repair, and fit them up for from twelve to twenty probationers; the number now with us is fourteen. Our first year's experience gives us every reason to believe that this new development will be of the utmost assistance to those going to the field, rendering them much more efficient after one year than in a longer period spent abroad. It has, of course, added very greatly to our work, and has hindered me from being away from home so much as in times past; this, we trust, may be obviated in the future by finding some suitable person to relieve me of some of the responsibility.

We are thankful for the help we have received from "Auxiliaries" in various places, and trust that God may incline others to unite their friends together to help forward the work.

We would specially ask for prayer that in the coming year an *increased number of brethren* may be found for the mission field. The Lord has sent us some able sisters, but the number of brethren who have offered is not in proportion. No doubt there are difficulties to be encountered and discouragements to be faced in labouring amongst the Moslems in North African lands, but surely there must be suitable brethren to be found who would be willing to face these difficulties and to go forth if need be without guarantee of salary to labour in these interesting mission fields. Will our readers mention this to any likely young men. We should be especially thankful for spiritually-minded, well-educated men who might be able to grapple with the difficulties of the language and religious opposition likely to be encountered. Prayer must be our great resource, as it was our Master's, He knows where to lay His hands upon such as are needed and will lead them out where He would have them. We have often felt the need of funds and do so still, but the need of more capable men is a still greater want. We trust that in 1896 it may in some measure be met.

We are glad to be able to announce that Mr. G. T. Edwards of Redhill, who for more than forty years has been one of the District Secretaries of the British and Foreign Bible Society, has kindly consented to join our Council. The fact that he has travelled in North Africa and visited a number of our Mission Stations, together with his long experience, both as a Christian and worker for the Lord, lead us to be thankful to have obtained his co-operation.

There has been a slight return of cholera in Tangier, and it is now reported to have reached Fez, Rabat, and several towns, but we hope the cooler weather may stop its progress. Dr. Grieve reports good health in Casablanca.

Mr. Armour, who has been making some experiments in Industrial Mission work at Casablanca during the last two years, has revisited England for change after fever. He hopes to return again and continue his experiment, which, we trust, may have a successful issue. Two or three hundred pounds capital for this would be very acceptable if it could be found without interfering with the ordinary funds of the Mission.

Mr. Patrick reports good attendances at the Spanish meetings. The Tulloch Memorial Hospital is again at work, and Miss Breeze has entered upon her new and suitable premises for women's work.

Mr. Cuendet has been travelling amongst the Kabyles, but has since been laid aside by a sharp attack of influenza. Some of our sisters are itinerating in Tunis. The work under Dr. Churcher still proceeds vigorously, but Mrs. Churcher has found the strain very heavy. Miss A. Cox and Miss Scott are hoping to give help.

Dr. Leach has been on a journey to Sfax, where he has found a suitable place to which he hopes to remove shortly. He had a very merciful preservation on his way down. The

"Diligence" on which he was riding upset. He received a slight cut, but a Jew who was sitting next him, a stout man, cut his head badly, and died from the effects in two or three days.

We have for several weeks been having special meetings for prayer for increased supplies of funds for the work, and are anticipating that, as in times past, so again the Lord will graciously incline His stewards to send the needed help. It is not pleasant for the flesh to be kept short of money, and it is still less pleasant to think others may be short; but it is at such times as this that we learn most precious lessons of the Lord's goodness and love, so that we could hardly ask that it might be otherwise.

Wishing you all a very blessed and spiritually prosperous New Year, and asking a continued interest in your prayerful sympathy for the varied branches of the work,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

GEORGE MÜLLER ON FAITH.

DURING his recent visit to America, Mr. Müller made the following points in speaking of—

"FAITH: WHAT IT IS; AND HOW TO INCREASE IT."

I. Faith: What it *is*.

"Positively—Faith is confidence that God will act according to what He has declared in His Holy Word. It is reliance on God's Word through the assurance that He will act truthfully. It is based altogether on His character.

"Negatively—Faith is not an impression, whether strong or weak. We believe because God has spoken, and not because we have impressions. Neither is it any degree of feeling or emotion. It has nothing to do with probabilities. Faith begins where probability ends. Many go under a cloud when they might be in clear light, because they are looking at their own impressions or feelings, or weighing probabilities."

II. Faith: How to *Increase* it.

(1) "Welcome the trials of faith. It grows by the exercise trial gives. But if we do not welcome the discipline we get little from it but the suffering. To repine at affliction is to miss the most ennobling joy, to incur the most needless distress, and to lose faith-culture besides.

(2) "Seek acquaintance with God as He is revealed in the Bible. Trust will be spontaneous if we really know Him. The notions of God which the world, and even many in the Church, entertain are not true. God is the most lovable Being. Is not this the language of your inmost soul? If not, you are not acquainted with God as He is revealed in Scripture. Seek above all to know God, so that you shall from your inmost soul say, 'Though He slay me, yet will I trust in Him. (See also Psa. ix. 10.) If one is really acquainted with the God of the Bible, he is so satisfied that he will not complain of anything, but will rejoice in all things.

"A brother from America twenty years ago expected to see me a decrepit man. But I am as clear in mind as I was fifty years ago. Why? I roll all burdens on God, a hundredth part of which would crush me. It is not merely His advice, but His *command*, 'Cast thy burden on the Lord, and He will sustain thee.'"

The Rise and Progress of Modern Christian Missions in Arabia.

BY GENERAL F. T. HAIG.

(Continued from last No.).

It would be foreign to the special object of this paper, and altogether beyond its scope, to give any detailed description of the doctrines and practices of Islam. It may suffice to say with regard to them all that holiness of heart has absolutely no place in the religion of Mohammed, and that just as polygamy, unlimited concubinage, and divorce, being regarded as of Divine sanction, are not in the least degree revolting to the moral sense of its votaries, so there is no connection, either in fact or in popular estimation, between the most rigorous observance of the outward forms, which are of its very essence, and a holy life.

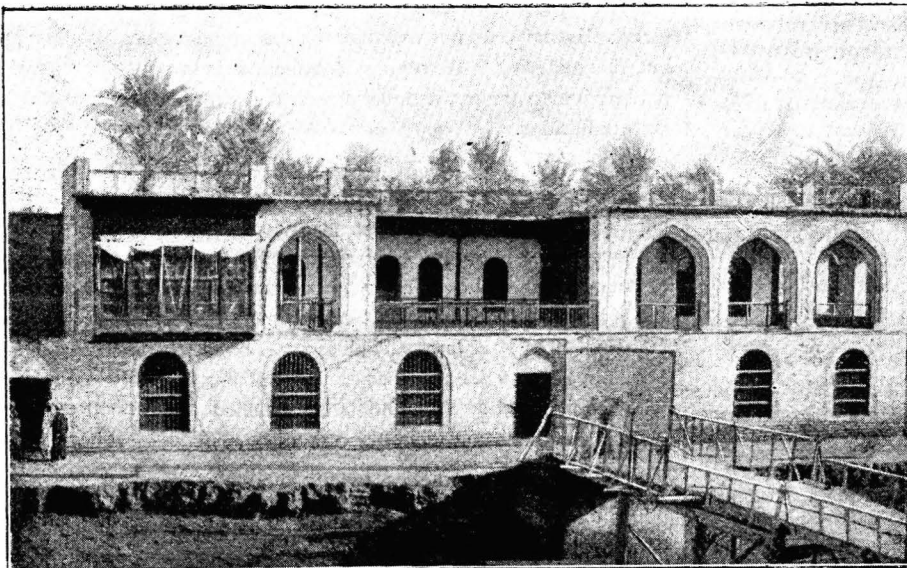
Arabs are not in the least deceived by what they know to be merely outward and ritual, and wholly without effect upon the heart; they draw, in fact, an unfavourable inference from much outward show of religion. In North Africa they have a saying, "Shun a man who has made a pilgrimage to Mecca once; live not in the same street with one who has performed it twice; and reside not in the same country with one who has visited the Kaaba thrice." I once myself formed one of a circle of some twenty guests in the house of an Arab gentleman, who (excepting myself), when

the evening *adtham*, or call to prayer, sounded from the mosque, joined the host in the most solemn and impressive recitation of the prayers, with the prescribed genuflections and prostrations, but of whom he afterward privately declared that every one was a thief, handing me at the same time the key of a room where he had had my baggage locked up, and warning me to be on my guard. The true Christian idea of prayer appears to be wholly wanting, though in times of great distress short ejaculatory prayer will be put up. The intercession of saints is much resorted to; prayer is offered at their tombs. At times the poor people, failing to receive an answer to such prayers, resort in their despair to necromancy.

In Arabia the women "pray." "At home," says Mr. S. M. Zwemer, "a larger proportion observe the times of prayer than do the men." (This is not the case in North Africa.) In the towns girls seldom, and boys never, "pray," until they are over twelve years of age. Women are seldom or never allowed to attend the public prayers in the mosque. Few of the Arabs can read, perhaps not over ten per cent. of the dwellers in towns, and only some of these understand what they read of the

Koran. The Bedouins are wholly illiterate. Slaves are imported *via* Jeddah and the Persian Gulf, they are sold in Busrah privately, and doubtless in other towns, being brought from Mecca as merchandise by the returning pilgrims. Polygamy is practically universal among the well-to-do classes; and divorce, almost unlimited, with its attendant horrors of cruelty and suffering takes its place among the poorer. Thus, with polygamy, slavery, and divorce (all sanctioned by their religion), the state of Arab society may be imagined. Happily, space does not permit me to enlarge upon this terrible subject.

So, with fasts and prayers and pilgrimages, hoping in good works, the mercy of God, and the intercession of the Prophet (such intercession being wholly unauthorised by the Koran), the poor Arab wends his way down through life, is laid to rest at last with his face toward Mecca, and passes into eternity with a lie in his right hand. One thing he never knew—that gracious message that was intended to be familiar as a household word to every member of the human race—that God loved him as God only can love, that Christ died for him, and that a free pardon and full salvation awaited his acceptance. He knew it not because he was never told, and he was never told because for ages the Church lost the blessed truth, and since it recovered it has neglected the one great duty, to proclaim it to every creature. Thank God, those times of ignorance are nearly over. Through the tender mercy of our God the dayspring from on high has visited Arabia. And may we not hope that the Churches which have taken the lead in this great movement will spare no effort, neither men, nor life, nor money, to carry it on to the destined consummation.—*Missionary Review of the World.*



MR. S. M. ZWEMER'S MISSION HOUSE, BUZRAH.

PHOTOGRAPH.—We have now on sale a large photo group embracing the majority of the North Africa missionaries who were at home on furlough this year, the outgoing missionaries, those studying Arabic in England, some members of the Council, etc. Size, 12 in. by 9½ in.; price 3s. 6d., by post 4s.

MOHAMMEDANISM IN ITS TRUE LIGHT.

By E. T.

PERHAPS some of you have read some of the articles written in defence of Islam, or may have come into contact with some people who imagine that Moslems know God—the true God—and, perhaps, even are of the opinion we had “better leave well alone”! I feel I must plead with all who take any interest in God’s work out here to raise a protest whenever anything is said about Mohammedanism being anything but a *false* religion. The very “half-truths” in the system are its greatest danger, for they hide the poison underneath! It is these “half-truths” which are made so much of by superficial inquirers at home who know little about the terrible evils resulting from such doctrines. Who are the authorities we read if we want information on the geography of Central Africa and on the manners and customs of its people? We hear what those have to say who have travelled and explored—those who have seen and heard, have lived amongst the people and have *suffered* to learn—to gain their rich experience. Who are the people whose authority should be taken about Mohammedanism and its workings and its effect on the people who hold its creed? Who, indeed, if not the missionaries? Those who have come out to live, to spend and be spent for the souls of the Moslems: those who enter their houses, eat with them, talk and sympathize with them, and into whose ears is poured many a tale of sorrow, sin, or trouble. These who know most of their life, social and religious, these bear witness that there is no religion *more* anti-Christian, more contrary to God’s revelation of Himself, than Mohammedanism.

This may seem strongly put, but it is not sufficiently strong. Better the name of God were never on their lips than that it should be desecrated as it is, taken in vain a thousand times a day and used as a constant accompaniment to a lie! Our hearts boil within us to hear the miseries, the sicknesses, etc., put down to God. If God is responsible for all that He is charged with by these Arabs it is no wonder they dread Him, no wonder they do not like to be reminded of their sins, no wonder that to them He is a God very far off!

My poor words can never suffice to put before you the way in which the devil has deceived these poor Moslems—how, under colour of truth, he has put falsehood; how, in using religious expressions and forms, he has blinded the eyes and hardened the hearts of a people who love darkness rather than light. Their very idea of God makes Him out to be just the contrary to what He has revealed Himself. He is not unjust—unfaithful—unrighteous. Our hearts long for the day when He shall be known as a God of Righteousness and Love.

How can we leave these Moslems in their darkness? How dare we exclude them from the “every creature” to whom our Lord commanded His Church to preach the Gospel? Pray on, dear friends, for dark North Africa; and also, should opportunity come, raise your voices against all who, through ignorance perhaps, yet praise the Moslem creed. Pray for us, God’s witnesses, who daily face great difficulties. Often do we feel unfit and insufficient, always unworthy for the work, but we do realise also that “our sufficiency is of God,” and that the “highest success is pleasing Him” and following Him.

“IN the great eternity which is beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest: that the Son of God came to redeem the world, that certain individuals were chosen out from mankind to be the first-fruits of the new creation, that to them was committed the inconceivable honour of proclaiming the glad tidings of salvation to their fellow-creatures still in darkness, and—THAT THEY DID NOT DO IT.”—*Eugene Stock.*

VESSELS OF MERCY, PREPARED UNTO GLORY.

“VESSELS of mercy, prepared unto glory!”

This is your calling and this is your joy!

This for the New Year unfolding before ye

Tells out the terms of your blessed employ.

(Rom. ix. 23.)

Vessels, it may be, all empty and broken,

Marred in the hand of inscrutable skill

(Love can accept the mysterious token),

Marred but to make them more beautiful still.

(Jer. xviii. 4.)

Vessels, it may be, not costly or golden,

Vessels, it may be, of quantity small;

Yet by the Nail in the sure place upholden,

Never to shiver and never to fall.

(Isa. xxii. 23, 24.)

Chosen in Christ ere the dawn of creation,

Chosen for Him to be filled with His grace,

Chosen to carry the streams of salvation

Into each thirsty and desolate place.

(Acts ix. 15.)

Vessels to honour, made sacred and holy,

Meet for the use of the Master we love,

Ready for service all simple and lowly,

Ready, one day, for the temple above.

(2 Tim. ii. 21.)

Yes, though our vessels be fragile and earthen,

God hath commanded His glory to shine;

Treasure resplendent henceforth is our burthen,

Excellent power, not ours, but Divine.

(2 Cor. iv. 6, 7.)

Take all Thy vessels, O glorious Finer,

Purge all the dross, that each chalice may be

Pure in Thy pattern, completer, diviner,

Filled with Thy glory, and shining for Thee.

(Prov. xxv. 4.)

Tunisia.

CHEERING NEWS FROM TUNIS.

By MISS A. CASE.

AT the end of my last general letter I asked you to thank God with us for all encouragement, and to pray for more. This was in June, and now, in October, we can say, “Praise God again for more encouragement!” We have seen another Moslem step over the line, and, in the fresh joy of realised salvation, witness boldly for his newly-found Saviour.

What makes this conversion very interesting is that it is the precious fruit borne from seed sown by our dear brothers, the Nemours, themselves only recently converted through Mr. Wasserzug. The name of the new convert is really Khalid. He was known at first as Joseph, but he has now thrown off all disguise, and wishes to be called by his true name. He belongs to a good, well-known family in Jerusalem, and would be sorry for them to hear what sort of work he has been obliged to do here in order to live. He came over to Tunis from Constantinople, where he was studying. The college was full of iniquity, as he says, and he escaped from it. We have had special opportunities of late for getting better acquainted with him and proving his genuine sincerity of character, for he has

been ill, and had to come here as in-patient. When he began to recover, he was always so pleased to chat with people coming here for medicine, and to testify to them of Christ. He has a very gentle, winning manner, which prepossesses them to listen quietly. Khalid wishes very much to be baptized, but we must wait until he is stronger, and then perhaps another young man, in whom we have been interested for some time, may be baptized with him. He is at present not *quite* so satisfactory as Khalid, though the workers who knew him best are satisfied with him; but the delay will do neither of them any harm.

We also have at Tunis a convert from Tangier, for whom work has just been found, after a great deal of trouble. He was baptized by Mr. Mensink, and there is no doubt that his faith in Christ is real, though, being young and full of the defects common to young men trained in Fatalism, he needs at once firm and gentle guidance. Those who can realize at all the importance and the difficulty of work among Mohammedans will rejoice with us that we can at last say with truth, an infant Christian Church has been established in Tunis, and is increasing.

Miss Lambert and I had the pleasure of spending about a month lately at Rades, a small town near Tunis. Its population is almost purely Arab, though a few French and a good number of Italians live there. As usual, we found the people very friendly to us personally, and eager for medicine. At first we had numbers of opportunities for presenting the Gospel, as one house after another opened to us; but as our object and our message began to be understood, the listeners became fewer and fewer in number. We felt especially sorry for the poor women; many of them were ready to be interested, and to believe that we spoke the truth, but the men told them not to listen to "those infidels," and of course, they had to obey.

We were under a little disadvantage in not having a house to which we could freely invite the men to come and read. We had one room in an Arab house, rented of a man who was very suspicious of us, and who kept his family in their wooden box of a bathing-house down on the shore the whole time we were there. He would not allow even an Arab teacher to come to us. But I think we won his confidence in all respects, except as regards religion, during our stay at Rades. I think it was he and his brother who poisoned the mind of poor old Fathma against us, or else her dense ignorance made her incapable of receiving the truth.

This Fathma was a dear. Yes, she became to us a dear old soul, bent almost double with age and trouble, but with a face that once was comely, living in a small, dark warehouse close to us. She took care of the house we were in, after a fashion, and was constantly in and out, so that she had an opportunity of watching us carefully, and the result was she fell in love with the heretical foreigners. Little by little we heard bits of her history. The house we were in, which she was now sometimes allowed to sweep out, in return for a little food, used to be hers, but her heartless son sold both that and another property, and wasted the money in Tunis, without a word to his widowed mother. When he died, this news came to her as a double blow. She found herself alone in the world, and not only homeless, but penniless. Others told us of the son's cruel action, but Fathma never spoke of it. Her moan, poor old creature, was that all she loved had died!—sisters, brothers, husband, son! "When I hear anyone call, 'Here, my sister,'" she said, "the food turns bitter in my mouth." She pushed away the tea we had given her, and the tears rained over her face as she added, "I haven't got *one* left to me, and now I'm accustomed to you, and *you* are going!"

As we realised that she too would soon pass away, like all her relatives, into a Christless eternity, and as we sympathised with her forlorn longing for some one to love and stay with her,

such strong desire welled up in our hearts for her to know the Comforter, but the love of Christ was to her such a strange idea, she either would not listen or could not grasp it, and so we had to leave her—another typical Arab woman, with the wrongs of the dark past to brood over, the dark present to suffer, and a dark future in prospect.

Miss L.—and I enjoyed our time among the Rades people. It was a change from our town-life and work, but it made us feel how necessary it is that such towns and others much larger should be occupied by Christian workers. Itinerating may be better than nothing, but that is all one can say. Mohammedanism has been too long in the field for its devotees to be convinced of its errors by one or two conversations with unknown foreigners. Missionaries settled amongst them, living with and for them, showing daily and hourly what Christ's religion is, *must* make an impression; but where are the men to open new stations, and where are the means to support them, and where is the Holy Ghost power to keep donors and workers patient until He accomplish His work? Of course we know the answer: God is able. He *is* able to do exceedingly abundantly above all that we ask or think. Do pray, then, that He would thrust forth *suitable* labourers into His harvest.

Since writing the above, it has been arranged for Khalid and Abd Allah to be baptized to-day. We are going to Kram in a body to witness the ceremony. How I wish some of you could come with us!

THE MEDICAL MISSION IN SUSA.

REPORT FROM DR. T. G. CHURCHER.

THE numbers attending the Susa Medical Mission during the month of October were as follow:—Visits from patients, 662 (against 558 for September). Of these, the very large proportion of 523 have been new cases. This has arisen from the fact that in consequence of the crowds that have come, many old cases have failed to get tickets.

SPIRITUAL RESULTS.—We cannot gauge them. The Gospel in all simplicity has been preached to the patients, and of the new ones (523 souls) probably not one ever heard it before. There has been practically no outward opposition, and a number have taken Scripture away with them to their village homes.

One interesting case was that of a man who came last month from a village near Sfax, and took away with him a Gospel. He was told that if he read and returned that one he should have another. This month he came again for medicine, brought the book, well thumbed, and said, "I have been reading it to many people in my village; will you now let me have another?" Mrs. Churcher was glad, and we gave him a whole Bible.

Another day a new patient, a young man, asked for a Gospel, and said, "Some of the people from my village have been here, and they asked me to get them a book about Sidna Aisa, that they might hear more."

The mother of the young man who died of consumption, of whose conversion we had hope, has returned to her home, so Mrs. Churcher and I called upon her. It was touching to see her desolate grief; but, from what she said, I think he retained his faith in Jesus as his Saviour to the end, though his mind may have been clouded with the mists of his old ideas.

What has given us most joy and satisfaction in the doing this month has been the finishing and putting up, on the iron railings outside my house, of a glass case containing open Bibles. It seems to me such an honour to thus witness for God in this dark place. The volumes are in Arabic, French, and Italian, and are open at Gospel pages. It seems like running up one's ensign, for do we not want to be known as God's

men, men of God's Word, rather than by any merely national designation ?

I have not sold any Bible from it yet, but ours being a main road, people stop and read ; for instance, only this afternoon I saw two European ladies standing looking at it. Who can tell the good it may do if the Lord's smile be upon it ?

The month had hardly begun when the patients came in numbers beyond our power to manage. Wishing that "first come" should be "first served," I got up early to give out the admission numbers. Next Medical Mission morning we were awakened at 1.30 a.m. by people clamouring for tickets. So, being unable to sleep, I went down, and by candle-light, ere 2 o'clock struck, the whole fifty tickets were gone. This move did not answer, however, for patients who came later and were disappointed came the next time overnight, and slept at our gate—or, speaking more correctly, struggled there—for the front places, and made such a hubbub that not alone *we* could not sleep, but we feared that our neighbours, justly indignant, would complain to the authorities.

We therefore decided to have a fixed hour for giving out tickets, and to make a charge of five sous (2½d.) for each one. The charge has hardly made any difference to the crowd, and I think we have each day had to disappoint more than we have been able to attend to. Yesterday, for example, we counted 208 persons in the crowd against the railings, besides those standing back, afraid to venture into the crush.

It is sad to see numbers turned away, yet the crowds have had a bright side, for, feeling led to improve the opportunity, I have given them all a few minutes of Gospel preaching before distributing the tickets ; my doorsteps are the pulpit, a balcony overhead acts as sounding-board, and an expectant crowd of 200 Moslems make up an "open-air" such as I have hardly ever before addressed in North Africa.

Finally, brethren, pray for us, and do not forget our needs, which are—a supply of medicines and gospels, a helper in the dispensary, a thousand wordless books for those who cannot read, and a rich outpouring of the Holy Spirit.

Egypt.

A PROTÉGÉ.

MR. SUMMERS has in his charge at Alexandria a young Syrian named Ayoob, who was brought to a knowledge of Christ as his Saviour in his own land, but was sent to Alexandria for further instruction in the Truth. His progress has been on the whole satisfactory, but a few weeks since he wished to go to Cairo to see some relatives, and by studying in the Azhar, or Mohammedan College, there, to get opportunities of speaking to the students regarding the claims of Christ. Mr. Summers endeavoured to dissuade him from so perilous a step, but to no purpose.

The following extract from a letter of Mr. Summer's regarding him is interesting as giving an insight into the native character, and showing the difficulties and disappointments connected with work amongst the Moslems :—

When in Cairo, I saw Ayoob. I was especially anxious to meet him, as he had sent me a communication which gave me some pain. It seems that on the arrival of "Sweet First

Fruits," which I sent him, his friends took alarm. This led to a long discussion, which resulted in their compelling him to choose one of two alternatives—the one to return to the religion of his fathers, the other to be expelled from the Azhar. In considering the latter, he said, "I thought in myself and said, 'If they expel me from the Azhar, where shall I go?' for before I left you I asked if you would send me the train fare to return to Alexandria, and you said 'No.' I asked you also if Dr. Watson would give it to me, and you again said 'No.' So when I thought of this I complied with their request, and said, 'I have followed the religion of Truth.' This they understood to mean the religion of Islam, but I meant it for the Christian religion. They then said to me, 'We will not trust your word until you write to the missionary in Alexandria from whom you got this book, telling him of your return to the light ; for when he knows that you have left his religion he will no more care for you, and should you return to Alexandria he will not receive you as his guest again.' So they sat beside me and dictated the letter which I have written, so observe it is their letter, not mine. As for me, God forbid that I should ever leave the religion of Christ our Lord ; and if God will, I will come to you at the close of the session, in about two months.

"As for 'Sweet First Fruits,' I have sent it to my father at his request ; and as I hope it will be the means of enlightening his mind, will you please ask Miss Nicholson to send a native evangelist to the village to sell Bibles and direct their thoughts ? As a result of reading the book, great interest will be aroused in the teaching of the Bible. Please pray for me and also for my father, that he may be led to a knowledge of the True Light. 'Mizan ul Haqq' I gave to another student, who, after reading it and having discussions with him, was much enlightened. At his own request he has taken the book back with him to his native town Gaza, and he promised to seek further instruction from the missionaries there."

This is the substance of the letter he wrote me, and which was accompanied by the one written at the dictation of his friends. It is most sad and discouraging that he had not the moral courage to risk all for Jesus' sake, but the temptation to which he succumbed was undoubtedly a very strong one, and his past training does not help him to see how grievously he has denied the Master. Still, there are one or two points in his case which encourage—the trouble he took to write (for he had to do so secretly, and that is difficult to do, having no private room), explaining the reason of the letter he was compelled to write ; being at the expense of sending "Sweet First Fruits" to his father ; and his earnest request that I should write to Miss Nicholson to send an evangelist to his father's village ; also his expressed wish to come back to us in Alexandria at the close of the session.

When I went to the Azhar, I considered what would be the best way to get hold of him without attracting too much attention. So I went as an ordinary visitor and tried to pick him out from amongst the others ; but in such a sea of faces I found it impossible, so I told the attendant who was with me, "By the way, there is a youth whom I knew in Alexandria studying here ; could you find him for me ?" In a minute he got him, and when we met we were at once surrounded by a crowd of the other students. I spoke to them in order to draw attention away from Ayoob, and after a little one of the elder students invited me up to his room. There we had coffee and were kindly received. Ere this they all knew who I was, and their curiosity was excited. I stayed and spoke for almost an hour with them, and after inviting them to visit me in Alexandria, I went away. I avoided discussion with them, though they wished it, but I was able to give a quiet testimony for the Master.

When I left the Azhar I met Ayoob, who was waiting for me.

I took him to a restaurant for dinner, and had some very close dealing. Poor lad! he is not happy, and he seems in poor health. I again pointed out to him the very false and Christ-dishonouring position he was in. He said he felt it, and should like to leave as soon as possible. What kept him staying on was to get an answer from his father about "Sweet First Fruits," for if he left the Azhar he would not get it, and he is anxious to keep up communication with his father.

As I spoke with him, I felt he was worth taking a lot of pains over, and he seemed very much ashamed of having denied the Lord. We can pray and trust that, like Peter, his backsliding may have made him to feel the weakness of self, and that his return will mark the beginning of a truer and more fruitful life. I advised him to leave at once, and promised to welcome him back to Alexandria. In order that he may feel at liberty to leave as soon as he can, I left the train fare with him. Oh! how much sympathy, tenderness, and personal heart-searching we need in dealing with these erring ones!

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

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

Since writing last, we have been passing through a cholera epidemic, which first began among the Moors, and afterwards spread to the Jews and Spaniards. It was a very sad experience. All meetings had to be closed, and we had our hands more than full in visiting and distributing bread, soup, beef-tea, etc., to the sick and needy. We also had to witness some very sad scenes among the people, one day finding them well and the next day being told that they were buried. Sad as it was, we have to praise God for many opportunities of preaching the Gospel to those who may have heard it for the first time, and, above all, for His goodness in keeping us in health during the time of this awful sickness.

Out of the many cases we saw, I will just mention one. Just as we finished prayer one morning, a boy came running to our house, saying a man was very sick in the road above, and would I go to him; he was unable to walk. I went at once, and found him being carried home by two men, so I followed, and as I had medicine with me, gave him some, and asked them to send for the doctor at once; he had an attack of cholera. I stayed there for some time assisting, as he had cramp badly. He was a young fellow whom I knew very well, and only a week or so before I had given him a tract, entitled "Ya es Tarde" ("Too Late"). I tried to speak to him about Jesus and salvation, but he was far too ill to listen to anything I had to say, so I spoke to others in the room. Soon after the Spanish doctor came, and the patient was taken to the Spanish hospital, where he died the same day, only being ill about seven hours. His sister died at home at the same hour, being ill about nine hours.

In visiting, one thing has struck me much, and for this we give God thanks: that notwithstanding the Jesuits have done all in their power to destroy the Word of God by collecting the tracts, Gospels, Testaments, etc., which have been distributed among the people, and tearing them up, and on one or two occasions throwing them in my face, and even burning them in the public street, yet to-day, thanks be to God, there can be found in every Spanish house not only a Gospel or Testament, but a Bible. "The entrance of Thy Word giveth light."

From Miss I. L. TROTTER (Algiers).

Miss I. L. Trotter has just issued a circular letter, giving some interesting details of the work carried on by herself and her fellow-workers during the spring, summer, and autumn of 1895. We give one or two extracts:—

"Helen went off soon after the Bradings, with a French Protestant friend, for one more itinerating bit. It was down to Chellala, south of Boghari, where we were last summer. It was too hot to stay long, or to do very much outside the town, but there were two very interesting tribes in the neighbourhood, to whom she wants to go back. They are called the 'Children of Sidi Aissa,' and are probably the descendants of the early Christians. They are almost all tattooed with a cross. After the rising in the desert they were brought to Chellala from some far away part of the interior."

"A real joy came just a few days before we left. There is a schoolmaster, called Hadj Mohammed, a Kabyle by birth, who has come for the last year or two to read Arabic with Helen. He is a native to the backbone, hardly understands a word of French, and is steeped in native thoughts and traditions. A Mohammedan to his heart's core he used to seem, though one of the really devoted, God-fearing kind. Till lately, Helen had said but little to him, only read and read the life-giving Word of God. Then there came an evident softening, and she spoke more straight to him, and especially at her last lesson, a few days before she left. A day or two after he came again, and she wondered why. He sat, and talked generalities; then, as he got up to go, his face flushed up, and he said, 'The words we read on Friday were good words. I have five other men to whom I have been reading them' (it was Rom. v.), 'and they say they would like to be saved that way.' There was an evident working of God in his soul, and he writes that more and more men are coming to read with him. It is lovely to see God doing His work just when our hands are off!"

From Mrs. VENABLES (Tripoli).

Oct. 24th.—Finding an old woman alone who had just returned from a house of mourning, I spoke to her of the uncertainty of life, and tried to show her the need of salvation. Unlike most, she seemed to have no answer ready, so listened for a time, until the thought struck her to call in her daughter-in-law. With this woman it was quite different. She became quite angry, saying it was forbidden for her to listen to such talk.

Nov. 2nd.—This week the son of our oldest native friends has been married, but the bridegroom's illness and that of a baby in the family has saddened them in the midst of the festivities. Since then the baby has died. Poor mother! her only child, and no hope beyond the grave.

8th.—I find that the relatives are inclined to ascribe the illness of the children to us, because we have admired the children, and have not made use of the phrases which they think should be used when first seeing a child. May God open their blind eyes!

From Miss E. NORTH (Tripoli).

Nov. 4th.—It is now just over a year since I first came to Tripoli. I do praise my Heavenly Father for all His great goodness and love during that time. As I look back over it I see how He has led, guided, corrected, taught, and helped me. "His loving kindness, oh, how great!"

I do praise Him for this first year in Africa. I have been led to realise more fully my own great weakness, the utter inability, apart from Him, to do anything. But He is near at all times to help, bless, and to enable one to do and be something for Him.

Last Wednesday, in order to be among the people as much as possible, I spent the whole day in one of the houses I visit. During that time I was alone for a while with the husband's sister, who is blind, and was helped in saying a little to her on spiritual matters. It was only a little, being my first real attempt, but she listened very well. I hope now to have the joy of telling them of One who loves them and is able to save them from their sins—One who is able and willing to change their hearts and lives and give them peace and rest.

To-day have been to what I call "my new house." I was able to get in through going to see a woman who formerly lived in another part of the city. The woman of the house did not seem very pleasant the first time, but now she is quite friendly.

13th.—Have just been with some people from the Soudan. They are very poor, and not over clean, but I think they seem rather less bigoted than many others, and so I hope they will listen to our message.

15th.—Have just been to two houses. In one there was no opportunity of saying a word for the Master or much else. Several of their relations had evidently come to visit them, and they were pleased and rather excited, talking away so quickly—and sometimes two or three of them together—that it was difficult to hear and understand, still more so to speak. But in the other it was just the opposite, and I had a nice time with one woman for a while. I told her simply what the Lord Jesus had done for me. She listened and seemed somewhat interested, assenting to some of the truths about sin and sinners, etc. How much one needs to pray for these people that their hearts may really be opened by God's Spirit to understand and receive the truth. They seem so ignorant and dull, indifferent, or apparently so, to all beyond this life. But "the Gospel of Christ is the power of God unto salvation," praise the Lord, and it is that we have to tell forth to the people.

From Mr. REID (Tripoli).

Mr. Reid reports continued good attendances at the Medical Mission in Tripoli. Mr. Venables dispenses, and either he or Mr. Reid gives the address. This is generally listened to with quiet and respectful attention, and interesting conversations are afterwards had. We quote some brief extracts from his diary:—

Oct. 25th.—Went to see a sheikh who has been ill. On my way back, called in at a gunmaker's shop, and had a long talk with the two workmen. Many came in as they were passing to listen to what was being said, but most of them went away cursing the "kafir" who said Jesus was the only Saviour, and denied Mohammed.

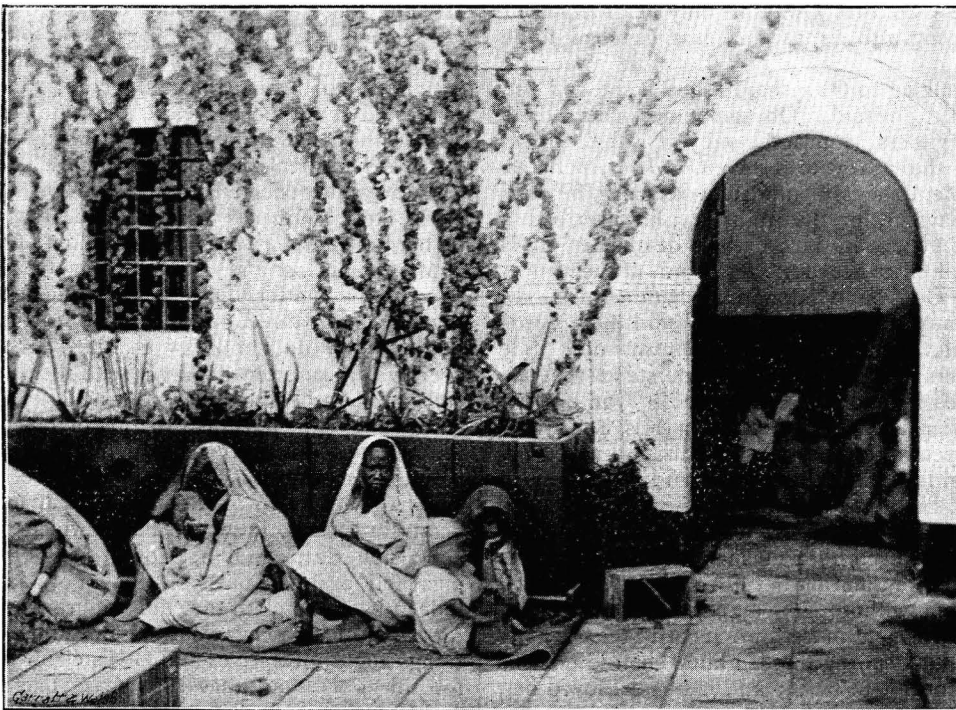
28th.—After address I had good talks with some. A wild fellow opposed bitterly and caused a little disturbance, which I used to speak more plainly and directly to all present in the room. After a time the wild man quieted down, and I showed him some little favour as he was leaving, that pleasantly surprised him.

30th.—Yesterday, at market, I was called an enemy of God and a swine, by a man I do not remember having spoken to, except to ask him to sell me potatoes, which he refused to do for the above reasons.

Gave address to day at Medical Mission. Subject, "The Philippian Gaoler." Had conversation with some after the address. One man seemed to wait till all the others had left the room, when he enquired somewhat encouragingly about Jesus and the Gospel.

The view given below is the exterior of the Medical Mission in Tripoli, where our friends labour. It is mission morning; the address on some portion of God's Word has been given, and the patients are going in, one by one, to see the "tabil." In the courtyard outside are a number of them seated upon mats awaiting their turn. Some, it may be, have come a considerable distance; but all are anxious to be cured, and we are thankful for the measure of relief which our brethren are able to give them.

All, however, need spiritual healing for the malady that possesses their whole being "from the sole of the foot even unto the head," a malady that, unless healed, must ere long sink them into hopeless perdition; and yet not one is in any way disturbed as to the presence of sin in them, its power over them, or its awful consequences to them. None refuse the medicine which is dispensed so freely and lovingly, but when the glad good news of God's salvation is offered them, there is no anxiety to possess it. Shall we not specially pray this Christmastide that the "glad tidings of great joy" which is to all people may, by the Spirit's mighty power, become a sweet message to these "despisers" of His grace. "How shall (they) escape if (they) neglect so great salvation?"



EXTERIOR OF THE MEDICAL MISSION, TRIPOLI.

For the Young.

A TALK ABOUT TUNISIAN CHILDREN.

BY E. T.

DEAR CHILDREN,

I should like to tell you a little about some of the Arab boys and girls in Tunis. Of course, there are some thousands of them, but we know a few, and have learned to love them, and I am sure if you were here you would soon learn to love them too.

The first that I will mention is little Owaysha, whom my friend, Miss Johnston, wrote about in last month's NORTH AFRICA. We first knew her through Miss Roberts, whose sewing-class for girls she used to attend. Miss Roberts used to fetch her from her house—which was in the same blind alley that our friends used to live in—and carry her back. She has had constant teaching from her teacher, whom she loves devotedly, and Miss Roberts has every reason to hope the dear child is trusting in Jesus.

Of course, during our stay here, we (Miss Johnston and I) had many talks with her, and were able to show her some things she did not know or understand. She is very fond of music, and used to like us to sing either in Arabic or English. One hymn she was specially anxious to learn, though in literary Arabic. It was a translation of "The Light of the World is Jesus." It was indeed sweet to our hearts to hear her singing, with a smile on her face,

"Once I was blind, but now I can see,
The Light of the World is Jesus."

Little Owaysha is the only one in her house that loves the Lord Jesus. Her mother no doubt would listen, and perhaps the neighbours who live in the same house, but they are terrified by the husband of the woman who lives in a room opposite Owaysha's. He is very angry that anyone has ever talked to them about religious matters, and has sworn an oath to divorce his wife if we go and "make unbelievers" of his family or anyone else in the house. So that Owaysha only hears from our lips when she is staying with us, as the class has had to be given up.

One night, whilst talking to Owaysha, I asked if she still witnessed to the prophet. She said, "Oh, sometimes, when others are doing it." The "witness," I must remind you, is the Moslem creed; they call it the "Key to Heaven." It is, perhaps, the greatest hindrance to a Mohammedan realizing he is a sinner and needs a Saviour, for the Arabs say, however bad a life one has led, if they witness before their death their sin is forgiven and they will enter heaven. The words of the witness are: "There is no God but God, and Mohammed is God's prophet." When Owaysha told me that she said these words sometimes, I was grieved, and asked her why she did. She shrugged her shoulders and made me to understand that she had not thought much about it. "But," I said, "you know it must grieve God if you say you are trusting in His Son Jesus for forgiveness, and yet you repeat these words." I asked her if she had any reason for saying them. She said "No." Then I gently explained to her how that the "witness" was like a great stone hindering the poor dark Moslems from coming to God, and that therefore, even though she did not mean the words, she could not take them on her lips before others, as if she still believed them, without grieving God. She was very solemn, and quite saw it, and of her own accord gave me as an example my friend and I, saying that if I knew she did not like a certain thing I ought not to do it; and if I said I loved her, but still did it, it would grieve her very much.

Another time we were talking about her difficulties in her home, and she told us how she hid all the words in her heart and kept them to herself, and the others could do as they liked. We said how we sympathized with her, but put before her her duty to witness and tell them of the way of salvation which she had learnt. She said, "Oh, it was no good; they only got angry; and if they did not want to hear—well, they need not." We told her certainly her life and actions were most important, and that she could thus *show* others the change that was in her, but that it was necessary she should let the people know that she had become a Christian. She seemed to think this was very hard, and said, so touchingly, "Well, I think once would be enough." We told her that God would show her that Jesus expected His true followers to confess Him, and if, after confessing Him once, God wanted her to confess Him again, He would strengthen and help her.

It was touching to hear her gratitude for the little services we were able to do for her—washing her, doing her hair, carrying her from one room to another, etc. I ought to say that the child is very clever with her fingers, and does all kinds of needlework, especially a kind of insertion lace, which is worked on a pillow and called "chibka." It makes very pretty trimming for pinafores, or aprons, or mats, etc. We give her orders sometimes, and by this means she earns a little money to buy herself clothes.

Now I want to ask you to pray for *Amur*, our Medical Mission boy. He is such an intelligent lad, and has heard a great deal of God's Word. When we left the Medical Mission premises to come and live here, we invited him to come and see us whenever he liked, but gave him a special invitation to come to dinner on Sunday and stay to read after. He came once or twice, but just lately I noticed an unwillingness to listen, and he missed coming, making some excuse. This has caused us real sorrow, especially as I heard from an outsider that he had been going wrong, and doing what he ought not, etc. I have prayed constantly about him, and last Sunday he came again. We had an hour or more together, and I spoke to him quite seriously about the broad and narrow way. When I charged him with returning to some of his old habits and listening to Satan, he did not deny it, but nodded his head. He seemed really touched several times, and nodded his head continually when I said anything about his need of finding the entrance into the narrow way. He has been, I believe, really interested in all he has heard, and I don't think he has much faith in the False Prophet, but he needs to know and feel his sinfulness and real need of a Saviour. The best thing to do, and the most effective way of b'essing him, is to pray that God's Holy Spirit may work in his heart, so that soon he may be born of the Spirit into the Kingdom of God.

Miss Johnston and I are longing to begin a class for the boys of this quarter, but it is very difficult to begin. We have invited two or three, but for some reason, probably fear, and because they do not know us, they have not come. However, we are sure that God will send them to us if it is His will we should gather them in. During Miss Case's absence in an Arab village, we have had the joy of taking the boys' class at the Medical Mission. It is a matter for great thankfulness that they continue to come and really seem to enjoy coming. We have learnt to love some of them much, and our hearts yearn for them to know the Power which can keep them from sin. You, dear children, know nothing of the awful surroundings and example most of these boys have, so that it would indeed be a miracle if they did not grow up without any shame or sense of sin; but we trust that they are learning many things about themselves and God's claims. Will you not pray for this work, and that Miss Case may have all the wisdom and love that is needed for this difficult work?

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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 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

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

The North Africa Mission has six stations and twenty-two 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. Thirteen workers of this Mission are stationed in the capital, some of them at present engaged in study. Two others have lately commenced Medical Mission work in Susa; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A Medical Mission is now carried on in Tunis.

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, six missionaries there. The population of the country is over 7,000,000, that of Lower Egypt $4\frac{1}{2}$ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work mainly but not exclusively among the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

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

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

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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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