



MATTHEW XXVIII

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

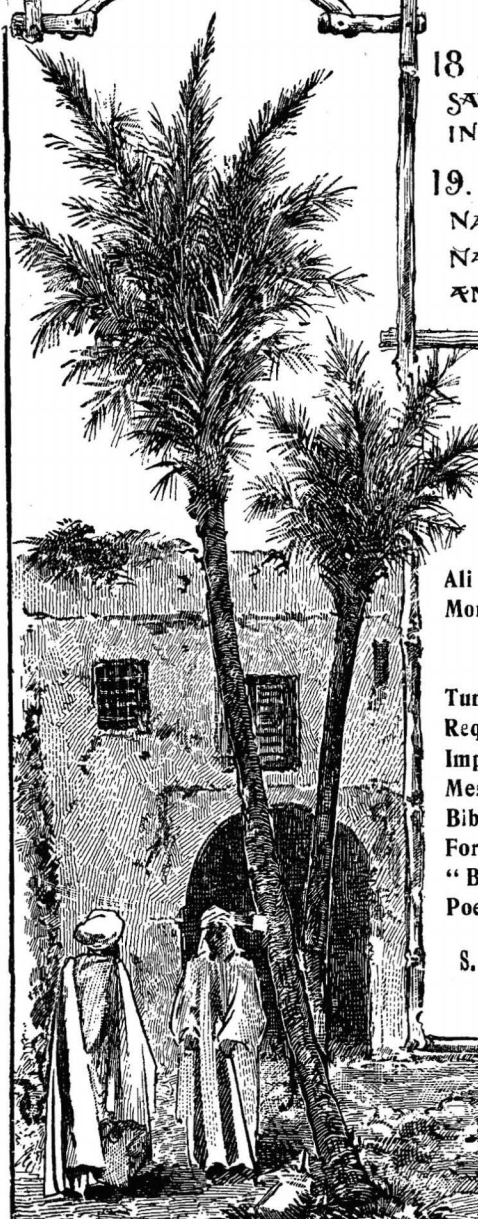
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 JUNE 1st TO 30th, 1899.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.		
1899. No. of June Receipt.	£	s. d.
11 ...3711	0	8 0
1 ...3712	2	5 10
1 ...Gipsy Hill	5	0 0
1 ...3714	3	0 0
1 ...3715	5	5 0
2 ...3716	0	8 6
3 ...3717	0	10 0
3 ...3718	0	5 0
5 ...3719	0	5 0
5 ...3720	1	0 0
5 ...3721	10	10 0
5 ...3722	1	0 0
5 ...3723	1	1 0
5 ...3724	2	2 0
6 ...3725	0	5 0
6 ...3726	1	0 0
6 ...3727	10	0 0
7 ...3728	0	5 0
7 ...3729	1	0 0
7 ...3730	10	0 0
8 ...3731	0	6 0
8 ...3732	0	3 1
8 ...3733	0	12 8
8 ...3734	1	0 0
8 ...3735	10	0 0
8 S. George's Cross, Glasgow	3	0 5
10 ...3737	5	0 0
10 ...3738	0	10 0
14 ...3739	10	10 0
14 "Life of Faith"	20	0 0
14 ...3741	1	12 0
14 Readers of The Christian	25	0 0
14 ...3743	0	8 0
Carried frwd.	£133	12 6

1899. No. of June Brt. forwd.	133	12	6
15 ...3744	0	5	0
20 ...3745	0	10	0
20 ...3746	1	0	0
20 ...3747	5	0	0
23 ...3748	0	5	0
23 S.S., Salisbury Rd.	1	12	6
23 ...3750	0	7	6
23 ...3751	1	0	0
24 ...3752	0	10	0
24 ...3753	1	0	0
24 ...3754	0	10	0
24 ...3755	20	0	0
26 ...3756	1	5	0
26 ...3757	0	8	4
27 ...3758	45	0	0
27 ...3759	0	10	6
27 ...3760	10	0	0
27 ...3761	0	15	0
27 ...3762	0	10	0
27 Talbot Tab.	5	0	0
28 ...3764	5	0	0
29 ...Redhill	1	1	5
30 ...3766	0	1	0
30 ...3767	1	2	5
30 ...3768	0	2	0
Total, June	£236	8	2
Total, May	£112	8	11
Total	£348	17	1

DESIGNATED FUNDS.		
1899. No. of June Receipt.	£	s. d.
2 ...2408	1	3 11
3 ...2409	0	5 0
3 ...2410	16	10 6
5 Y.W.C.A., Chelmsford	0	10 0
5 ...2412	5	0 0
6 ...2413	1	0 0
6 ...2414	3	0 0
6 ...2415	0	5 0
6 ...2416	10	0 0
6 ...2417	0	10 0
8 S. George's Cross, Glasgow	3	0 0
8 ...2419	13	0 0
8 ...2420	4	0 0
12 Notting Hill	2	0 0
12 ...2422	0	10 6
13 ...2423	10	0 0
13 ...2424	0	10 0
14 Readers of The Christian	25	0 0
15 ...2426	1	0 0
15 ...2427	25	0 0
17 ...2428	0	12 9
17 ...2429	20	0 0
17 ...2430	1	11 8
17 ...2431	0	5 0
19 ...2432	16	6 5
19 ...2433	2	12 4
19 ...2434	0	7 10
21 ...2435	15	0 0
21 ...2436	50	0 0
22 ...2437	1	0 0
24 ...2438	0	10 0
Carried frwd.	£230	10 11

No. of June Brt. forwd.		
230	10	11
26 Newport, Fife, Y.W.C.A.	1	4 0
26 Bignold Hall, S.S.	10	0 0
26 ...2441	5	0 0
26 ...2442	0	10 6
27 ...2443	2	0 0
27 Edinburgh	3	18 1
27 Edinburgh S.S.	1	10 0
30 ...2446	13	7 0
Total, June	£268	0 6
Total, May	183	1 9
	£451	2 3
TOTALS FOR 2 MONTHS.		
General	£348	17 1
Designated	451	2 3
Total	£799	19 4
DETAILS OF BATH AUXILIARY. (Designated Don. No. 2432.) Rev. E. L. HAMILTON, Hon. Sec. Carradale, Combe Down.		
No. of Receipt.	£	s. d.
32	4	6 10
33	1	19 7
34	10	0 0
Total	£16	6 5

DETAILS OF BLUNDILLSANDS (LIVERPOOL) AUXILIARY. (Designated Don. No. 2430.) Mr. H. BANISTER, Hon. Sec., Elmhurst.		
No. of Receipt.	£	s. d.
21	0	2 6
22	0	2 6
23	1	1 8
24	0	5 0
	£1	11 8
DETAILS OF DUBLIN AUXILIARY. (Designated Don. No. 2446.) Mr. S. S. MCCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.		
No. of Receipt.	£	s. d.
547	1	0 0
548	0	12 0
549	0	10 0
550	0	5 0
551	3	3 0
552	2	0 0
553	2	0 0
554	2	0 0
555	1	0 0
556	0	10 0
557	0	2 0
558	0	5 0
	£13	7 0
Amount already acknowledged	30	7 2
Total	£43	14 2

GIFTS IN KIND: No. 324, Parcel of Garments.

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.

NEWMAN'S CONCORDANCE.—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

MICROSCOPIC SLIDES FOR SALE.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers. Please communicate with the Hon. Sec.

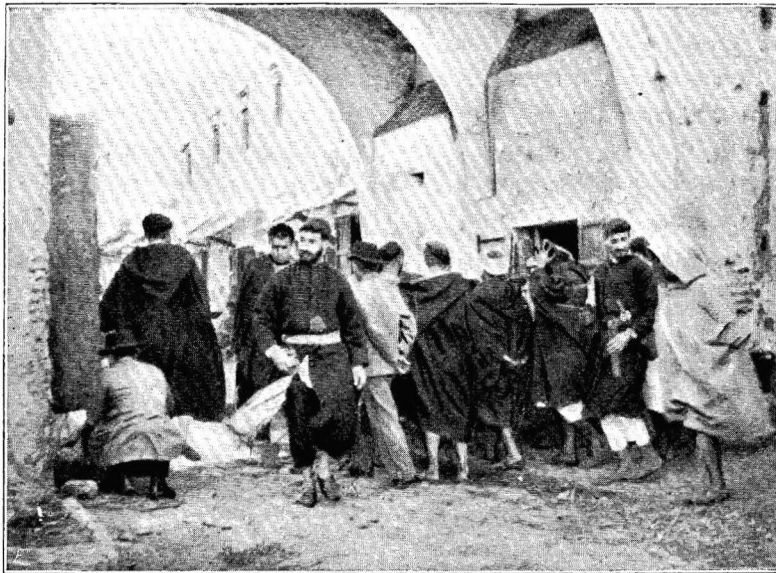
"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, conventional designs or monograms in any colours to

order. Wood stained, either mahogany or walnut-wood, from A. H. G. Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

WORKERS' UNION for North Africa. This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. Gen. Sec., Mrs. J. H. Bridgford, Calverley Mount, Tunbridge Wells.

GENTLEMAN'S SILK NECKTIES in crochet, 4s. each. Cake D'oylies in hairpin crochet, 2s. each. Proceeds will be given to the N.A.M. Apply to J. I. B. Carramore, Athlone, Ireland.

NORTH AFRICA.



ENTRANCE TO JEWS' QUARTER, TETUAN.

Reinforcements.

"The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest. Go . . . I send you."—LUKE x. 2 and 3.



HE Lord had sent out the twelve, but the work to be done was greater than they could accomplish. Viewing the situation, He declared that the harvest truly was great, or, as we might say, was very great, but the labourers still very few. His first thought is that His disciples should have recourse to prayer; but prayer is not genuine unless those who offer it do what in them lies to accomplish that for which they make petition. He therefore commands them also to go forth.

They were without financial resources, and none too competent or well trained, but this was not to bar their progress; in fact, what little money they had was, under the circumstances, to be left behind, that they might the more fully learn that, when walking in the path of obedience, the Lord could sustain them in His own appointed way. The circumstances in which the servants of God are placed to-day do not in all respects correspond with those of the seventy, but if they walk in obedience to the Lord's commands they will find Him an unfailling present Helper.

We have cause to thank God that He has used the North Africa Mission as He has, to make known the Gospel in lands for many centuries untrodden by the feet of those that carry glad tidings; but the labourers are still very few, and there is need for reinforcements and for extension in the fields already occupied, while beyond lie countries and peoples as yet quite unevangelized.

It is true that we have constantly to pray that supplies may be sent for the missionaries already in the field, but this shall not hinder us from again and again repeating the fact that many more men are needed for strengthening old work and entering new spheres. The Church Missionary Society and the China Inland Mission are needing many more labourers, especially more men, and so is the North Africa Mission; and we do not intend to wait until the exchequer is running over before we ask the Lord of the Harvest to send them. We have asked Him already, and we ask Him now, and by His grace we will continue to ask Him till they are sent. Will you join us in this prayer? But remember that those commanded to pray of old were the very ones that were themselves sent.

The North Africa Mission has no stated or guaranteed salary to offer, but it has the Living God, the Lord of Heaven and Earth, to whom to commend those who are fitted and called to go forth by Him. The true resource of God's people has ever been God Himself. He delights to stir His people to go forward when to human eyes the pathway seems impracticable. It must be the will of God that every creature shall hear the Gospel, for He has commanded it, and we are confident we are praying in the line of His will when we ask Him to raise up, equip, and send forth instruments fitted to do so. Let none be deceived into thinking that because there have been encouraging reports brought home, that the work is nearly finished. There is very much to praise God for, but at present the accredited converts in China do not number 100,000 out of 300,000,000, or one in 3,000 inhabitants; in Japan converts are not one in 1,000; in India, less than one in 500. But these are not evenly scattered over the fields, but generally in groups here and there. We are not of those who expect to see the world converted in this dispensation; but even the world's evangelisation goes on but slowly. There are said to be 11,000 Protestant missionaries in the world sent out from Europe and America, but even some of these are Ritualists or Rationalists, so that the number of real evangelical workers is proportionately less.

Worldliness and other things at home are slackening the supply of volunteers, and in spite of enthusiasm on the part of some the situation is one calling for grave consideration and prayer. The shortness of funds is a far less serious matter than the shortness of suitable volunteers. Neither is it only the want of volunteers, but behind this is a still more serious fact, namely, that those fit to volunteer are comparatively few. Let anyone look over the congregations he knows, and see how many there are whose spirituality, grace, gift, grit, and health would indicate their fitness for the work, even if they were inclined to go. How many does he see whose qualifications and fitness are such that any spiritually minded person with means might gladly support them as their representatives in the foreign field? There was a time when one might discover not a few such, but it seems as though the supply in sight had fallen off. Even the number of fairly qualified volunteers for evangelistic and pastoral work at home is reported to be diminished. What can be done? Probably several things, but first of all let prayer go up to the Lord *to raise up* more labourers, and then equip and *send them forth*. Those who do show that they have fitness and grace may well be encouraged and helped. The raw material out of which God made prophets and apostles, and in latter days has made evangelists and missionaries, has often been poor stuff; but, yielded to God and moulded by Him, grand workers have come forth. If workers, therefore, cannot be found, then let them be prayed into existence, as they have been before, by men of faith.

THE MISSIONARIES OF THE NORTH AFRICA MISSION go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus

their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

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 10in. deep for 2s. 6d. Other sizes at proportionate prices.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Tea is provided at the close of the meeting.

A convenient train leaves Fenchurch Street at 3.28; also one from Kentish Town at 3.36. Tea is provided at the close of the meeting.

ARRIVALS.—Dr. and Mrs. Churcher and family, from Sousa, Tunisia, arrived in England on Tuesday, 20th June, *via* Marseilles.

Miss F. R. Brown, of Tangier, arrived by the P. and O. s.s. *Arabia* on Thursday, 22nd June.

Mr. C. T. Hooper, of Alexandria, reached home on Saturday, 24th June, by s.s. *Jeranos*.

MR. JONES reports many attentive listeners among those who come to the dispensary at Casablanca for medicine; but in the cafés and shops where he frequently goes, while some will willingly listen and receive a Gospel, there are many to whom the truth is unpalatable, and neither care to hear nor read the words of life. So true it is that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."

He has lately been spending two or three days in the neighbouring villages, where he was well received and had frequent opportunity of conversing with the men who visited his tent, both in the day-time and evening, and listened well to the reading and exposition of the Word of God.

MISS WATSON'S journal (Casablanca) shows that in addition to attendance at the dispensary and helping in the work there, she has carried on a continuous visitation of native huts, both far and near. One is glad to note that the class of women is again improving in numbers after the late scare, and that the children's class is encouraging, although the attendance is not large.

SEVERAL months ago Mr. A. Silva White made a bold but unsuccessful attempt to reach the oasis of Jarabub, the stronghold of the powerful Senussi sect of Mohammedans, to which we referred in our June number, page 65. This oasis is situated about a hundred miles beyond the Siwa oasis, on the line of depression which runs between Egypt and Tripoli parallel to the shore of the Mediterranean. No European seems to have yet visited this obscure spot, although Rohlfs in 1869 passed within a short distance of it, and was subsequently told that he would have been well received there. Of late years it has been entirely closed to Europeans owing to the fanaticism of its inhabitants.

Mr. White started from Cairo with seven attendants, not one of whom was aware of the intended destination. Siwa was reached in nineteen days, and Mr. White was cordially received by the Egyptian governor and the chief headman, but the Senussi Sheikhs, whose duty it is to prevent Europeans from proceeding westwards towards Tripoli, informed him that his life would be in danger if he persisted in his endeavour. His men, with one exception, refusing to proceed, Mr. White was compelled to relinquish the idea. He stayed some time at Siwa, however, and was able to explore parts of the oasis not previously seen by Europeans, taking a large number of photographs, and bringing away copies of hieroglyphs dating from 1200 B.C.

BIRTH.—On Sunday, June 11th, at the Mission House, Alexandria, Egypt, the wife of Mr. Walter T. Fairman, of the North Africa Mission, of a son.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

July 17th, 1899.

DEAR FELLOW HELPERS,

At this time of year workers in North Africa find it impossible to keep up all their work on account of the heat; still, we have new and interesting accounts of further journeys taken in Lower Egypt and fresh interest shown in the nightly meetings.

Miss Van der Molen has been suffering from low fever, and has now gone from Rosetta to stay at Alexandria with Mr. and Mrs. Summers.

Mr. Dickins and Ayoub have taken an interesting journey in which they met with a good deal that was encouraging.

In Tripoli Mr. and Mrs. Reid and Mr. and Mrs. Cooper are working away; notwithstanding Mr. Venables' absence they are able to give away a little medicine. The people seem to realise that they have come to convert them, and consequently are sullenly opposed to their efforts.

Mr. and Mrs. Cooksey, at Kairouan, have gone up to Sousse, and are staying in Dr. Churcher's house during the great heat. Kairouan is one of the hottest of our stations in the summer time, when the temperature often rises to over 100 in the shade. One of Mrs. Cooksey's children has had a bad attack of fever, and was still suffering when we last heard. During the absence of the doctor the Medical Mission is of necessity closed, but there are other branches of work which can be proceeded with under the circumstances.

Mr. Liley, of Tunis, still writes encouragingly of the students of the University who come to him for conversation.

Mr. and Mrs. and Miss Lochhead are away from Constantine in the mountains near Bone, to escape the heat and also to do some work in that direction. Mr. Smith and Mr. Short are hoping soon to get out into the country.

Since my last letter Miss K. Smith, of Djemaa Sahridj, has been very seriously ill in Algiers. The doctors thought she was suffering either from rapid consumption or from typhoid fever, and did not think she could live more than a fortnight. However, to their astonishment, she has become much better and is re-gaining her strength. She has now gone on to Switzerland, accompanied by her sister, who went out to her, and Miss J. Cox, her fellow-worker. She is still, however, far from well and needs our prayers. The work at Djemaa Sahridj also calls for special prayer at this time, on account of the absence of our two sisters, who have taken such an active part there in the past.

Miss Gill's health still gives cause for anxiety, though perhaps she is a little better than a month ago. Miss Hubbard, of Tetuan, has had a serious attack of fever, and Miss Bolton, who was nursing her, became unwell. Miss Aldridge kindly went over from Laraish to assist them, and now both are much better. Just at the time of Miss Hubbard's illness the Moslems were forbidden to come to them by order of the Government, but we trust now that they are able to return to their work the scare may have to some extent passed away. Just about the same time three Spanish converts were baptised by Mr. Nathan, and the same day two more of the same family professed faith in Christ.

We regret to hear of the illness of Mr. Simpson, of the Gospel Union. According to our latest news he was dangerously ill at Laraish.

Miss Abraham, of the Central Morocco Mission, has been suffering from peritonitis at Rabat. Miss Watson, of Casablanca, has been nursing her. Altogether there has been a great deal of illness.

Miss Mellett and Miss Denison, Miss Marston and Miss

Greathead are keeping on the work in Fez and Sifroo, so sadly weakened by the death of Miss Herdman, until further reinforcements are sent to them.

Dr. and Mrs. Roberts have a goodly number of in-patients at the Hospital, and though the staff there and the Women's Hospital is very short, a good deal of work has been accomplished.

Mr. Bolton and Mr. Miller have done some interesting itinerant work in the Angera country.

Mr. Jones and Mr. Nott have been doing a little village work in the neighbourhood of Casablanca, and now the Medical Mission being closed for a time they will take some longer journeys.

Our funds still keep low, but the day after having special thanksgiving, humiliation, and prayer, we got information of a legacy to be paid to the Mission before very long, which it is hoped will amount to towards £2,000. Thus God encourages us to put our trust in Him and wait upon Him in prayer. Meanwhile until larger supplies are sent in we wait on Him with faith and thanksgiving.

I remain,

Yours faithfully in Christ's service,

EDWARD H. GLENNY.

NOTES OF VISIT TO MISSION STATIONS.

(Continued from page 78.)

I FOUND the work in Egypt very encouraging. Mr. Summers and Mr. Hooper had just returned from an itinerant tour in the Delta, where they had most interesting openings for preaching the Gospel and distributing the Scriptures. Sometimes several hundred Mohammedans were gathered to hear the Word or to see the lantern views.

Since the fall of Omdurman, and the more definite steps taken by the British Government in relation to Egypt last autumn, increased confidence has been felt; people realise that they may listen to the Gospel, and that whatever private persecution there may be, they will have no official difficulties put in the way of their hearing the Gospel, or any penalties laid upon them for accepting it.

Mrs. Dickins and Mrs. Fairman have a Girls' School in which Scripture teaching takes a prominent part. I was able to speak to the children by interpretation; they seemed to be making good progress.

Perhaps one of the most interesting features of the work is the nightly Arabic service. The workers gather together soon after 8 o'clock for prayer, and at 8.30 the Arabic service commences in the reception room with a hymn, prayer, reading of the Scriptures, and a further hymn and an address. The service closes with a hymn and prayer about 9.30. Then there is a meeting for enquiry and discussion, and, in contrast with enquiry meetings in England, the attendance at the second meeting is rather larger than at the first.

On four nights I had the advantage of being present at these meetings, and on three of them it was my privilege to preach the Gospel through Mr. Summers' interpretation and afterwards to answer the questions of the Sheikhs and others who were present.

These second meetings lasted, when I was there, for about two hours. At least twenty or thirty Moslems were present at them. On the fourth evening Dr. Guinness, senior, who had just come from Palestine, took the meeting and also answered the questions. Some of the enquiries are, of course, framed with the idea of confusing or confounding the preacher, but others give splendid opportunities for explaining points with regard to sin and salvation. Some attend only for a few nights, others come again and again, and must, in this way, arrive at a

very considerable knowledge of revealed truth. These meetings have now been going on for a couple of years, and in almost every town that has been visited throughout Egypt, persons have been found who have heard of these meetings and discussions, and a very wide interest has thus been aroused amongst educated Moslems in the doctrines of Christianity.

When in Cairo with Mr. Summers we visited the Azhar Mosque, where thousands of Moslems receive a five years' course, to fit them for instructing either their own people or strangers in the errors of Islam. The numbers attending the Mosque are estimated at from 5,000 to 20,000; probably the smaller number is the more exact. As we entered the Mosque we were met by a young man who had attended the meetings in Alexandria; he conducted us round and manifested a very friendly spirit. The meetings and discussions are carried on in a happy manner and the warmest opponents generally leave with a friendly farewell.

Mr. Kumm had been visiting the western part of Egypt, and Mr. Upson had been elsewhere in the Delta, both of them seeking to improve their knowledge of Arabic and, at the same time, reach the people with the Gospel.

At Rosetta, where Miss Watson and Miss Van der Molen labour, a Moslem and a Syrian Roman Catholic who had been under Miss Watson's instruction had been baptized by Mr. Summers, and a considerable stir was made in that sleepy but bigoted Moslem town in consequence. The Moslem has had to be moved elsewhere and the Roman Catholic, who was a schoolmaster, has been dismissed. Miss Van der Molen has received notice to give up her schoolroom, and altogether there is some commotion which, though a little trying, is, no doubt, a good sign.

I had an interesting conference with the workers, and we concluded that it was most desirable to keep direct Evangelistic work well to the front, and, as far as possible, to itinerate throughout the Delta. To this end, it was proposed to open a new station in the autumn in a very thickly populated district, which, while at a considerable distance from Alexandria, can easily be reached by train. Light railways are being laid down all over the Delta, and the country generally is making very rapid advance in things commercial and agricultural under British superintendence. As a result of this and other developments, our Nile Boat does not now meet the requirements of the work and is being sold to save the expenses connected with it.

While in Alexandria I had the pleasure of meeting Mr. Herman Harris, formerly labouring in Tripoli and Tunisia, but who has now moved to Egypt in the hope of there getting more liberty for Christian work. I also had the pleasure of meeting the "Egypt Band," a party of seven devoted men who have given up their professions or businesses to go to Egypt to make known the Gospel.

Our old friend and fellow-worker, Miss Rose Johnson, was taking charge of the Y.W.C.A. in Alexandria, and doing a most useful work, not only amongst English young ladies but also among those of other nationalities. She seemed to be admirably fitted for the post she occupied.

Miss Mills and Miss White, who went out in connection with this Mission but afterwards determined to work independently, have opened a school near Ramelah in which some eighty girls are gathered. They are assisted by a young Syrian teacher, and the school seems to be making very good progress. I had the pleasure of hearing them sing and repeat texts of Scripture and also saw something of their needlework.

I also had the pleasure of meeting the American missionaries in Alexandria and hearing something of their excellent work.

Altogether the work in Egypt, though difficult and requiring much faith, prayer, and patience, is full of hope and encouragement. The present seems to be a most favourable opportunity

for pushing forward Christian work in Egypt. There is also a question whether it might not be well to establish a Training Institute of some kind in the country to which workers might go for the study or the improvement of their Arabic and to get into touch with Mohammedanism before going on to other parts of North Africa or other countries of the Mohammedan world. This subject calls for consideration and prayer. Egypt is the centre of the world's Mohammedanism; might it not also be well for it to be the centre from which the Mohammedan world should be evangelised?

EDWARD H. GLENNY.

ALI KHAN'S DREAM.*

ALI KHAN, son of Islam, considered himself a very upright man, following most rigorously all the rites of his religion. One day he met a friend, who, seeing the crestfallen appearance of him who always walked so proudly, as if he thought himself better than others around him, said "Oh, Ali Khan, what is the matter? Are you ill, have you sickness in your home, or have you turned bankrupt?"

"No," replied Ali Khan, "I have not lost my money, nor have I sickness in the home, but I have had a dream, such a strange one, I cannot forget it, and am going to my uncle Solomon, to ask him if he can tell me the meaning of it."

In a very mocking tone his friend said, "Don't go to that old man, for he has read some Christian books and adopted some very strange ideas from them. He cannot see clearly himself, how can he help others?"

Ali replied, "Spectacles cannot see themselves but they help others to see; uncle Solomon has often given me good advice, and I am going now to him for counsel."

He found his uncle Solomon seated on his mat with a big book open in front of him. Ali sat down and after the usual greetings told his dream and how it troubled him. He said, "I was dead, and after they had put my body in the grave, I waited for the two angels, but what happened was not what we Mohammedans expect. I saw a large pair of scales, the top reached the clouds, and I thought my good and bad actions were going to be weighed therein. If the good were the heavier, then the angels will carry me to heaven right away, but if bad ones weigh most then the devil, who was standing near with eyes like fire, was ready to carry me to hell."

"Did you tremble at this?" asked Solomon.

"No," replied Ali, "I thought there are few people in my town who have kept the law as I have done, and I thought my good actions would outweigh my bad ones, so I was not frightened, except when I looked towards a crowd of little devils waiting as if they thought I was their prey."

"Well, what happened then?" said Solomon.

"I saw the devils bring some packets in black cloth, which I knew were my bad actions, and I was astonished at their number. Things I had forgotten, follies of my youth, all were thrown into the left scale. Satan threw upon me a look of triumph as he said, 'Bring his bad words.' Then, O uncle, I was filled with horror, for I had never expected things I had said in anger, etc., would be counted, and they were of great number, in small and big packets, and each one weighed like lead. The hundreds of little devils who brought them with hideous gaiety threw them in the left side of the scale. I thought of the proverb, 'If your foot slip you can right yourself, but if your mouth speak evil you cannot recall it.'"

"More important than any proverb," said Solomon, "are the words of Him who spoke as never man spake, that 'every idle word that men shall speak, they shall give account

thereof in the Day of Judgment.' 'For by thy words shalt thou be justified and by thy words thou shalt be condemned.'"

"I have said thousands of vain words," said Ali, sighing. "The scale went down and down, as if it would sink into hell. But worse than that came, 'Bring his bad thoughts,' cried Satan, and I could not help crying out 'What! are we responsible for our thoughts too?'"

"Ah!" said Solomon, "it is written in God's book, 'out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man.'"

"The bundles, I perceived, weighed very heavy, and I should have been overwhelmed with despair if I had not remembered my good deeds, of which I thought I had a considerable number. 'Quick! quick!' I cried to the angels; 'put my good deeds, my prayers, my fastings, etc., in the other side of the scale.' I was convinced they would make the other side go up. Slowly and solemnly the angels brought some white packets, as the others were black.

"The first angel said, 'Only what is done for the love of God weighs; that which is done for reward, or for men's praise weighs like feathers.' And behold, to my dismay, all the bundles upon which I counted so much contained only dirty feathers, and did not make the scale go up an inch. My fastings, my purifications, my pilgrimages, all counted for nought.

"But my prayers, my prayers!' I cried in anguish; 'for years I have prayed five times a day. If my bad words weigh so heavy, surely my good ones should weigh as much.'

"Uncle, I do not know how it was, but the angels who had brought my prayers in the white packets gave them up to the demons, in whose hands they became black, and to my astonishment even my prayers were thrown into the scale of sins."

"I think I can explain to you how that happened," said Solomon. "To pronounce the name of God with pride or wickedness in the heart is a sin. One of the Commandments given by the voice of the Most High in the midst of thunder and lightning was this: 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.' Thus even our prayers may become sins. And what else did you see, O Ali Khan?"

"The demons came to seize me, and with the awful fright I awoke. Oh! Uncle Solomon, did you ever hear of such a terrible dream?"

"I have seen something which much resembled it," replied Solomon; "not in sleep, but awake. I saw my actions, my words, my thoughts, in the light of God's truth, and my soul trembled at the words, 'Thou art weighed in the balances and found wanting.' I saw that I had absolutely nothing belonging to me to put in the right scale—my good works were like feathers or scum. Oh! Ali Khan, what I saw then I see now, and my prayer is that of the publican, 'God be merciful to me a sinner.'"

"Then must everyone fall from these scales into eternal misery?" cried Ali Khan. "Is there nothing heavy enough to weigh down the right scale?"

"Thanks be unto God! thanks be unto God!" answered Solomon fervently. "I saw one drop of Jesus' blood fall into the right scale, and it weighed heavier than all my sins; my bad actions, my guilty thoughts, all disappeared, vanished for ever; never will they again appear before me. Overwhelmed with joy I cried, 'Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back.'"

"Then you are a Christian?" said Ali Khan.

"Yes, for only the blood of Jesus Christ can cleanse from all the sins of which our consciences and the Word of God convict us."

* A French tract, translated into Arabic by Miss Read, of Cherchel. Believed to have been originally written by A.L.O.E.

Morocco.

OUR MOORISH GIRLS' SCHOOL, TANGIER.

By MISS J. JAY.

☞ *Mar. 18th.*—Have had busy mornings in the school for the last two weeks, nearly forty girls every day; all getting on well and many of them eager to learn. Lately, some of the elder girls have come quite early, begging to be let in that they might go over their reading lesson. It is so cheering to see these five or six girls seated in a little circle bending over their books and helping one another over the difficult words! Yesterday one of the books was missing; I questioned the girls about it but all denied having taken it. One gets to know the girls so well that I guessed who was the guilty one by the look in the child's eyes when she denied having touched it. So, when school was over, I let the others go and asked her to help me fold up the work, in order to keep her to the last. When we were alone I began talking of the way Satan tempts us, how easy it is for us to fall into sin, and how the only remedy was to go to God at once, confess our sin and ask Him to forgive us for Christ's sake, and how ready He was to forgive. I had not time to say much for I found she was crying bitterly, and suddenly dropped the work and ran out of the house. In less than an hour she came back and asked to see me alone, and there was the book! I did thank God; it was a real victory for her to do this, and she must have run all the way

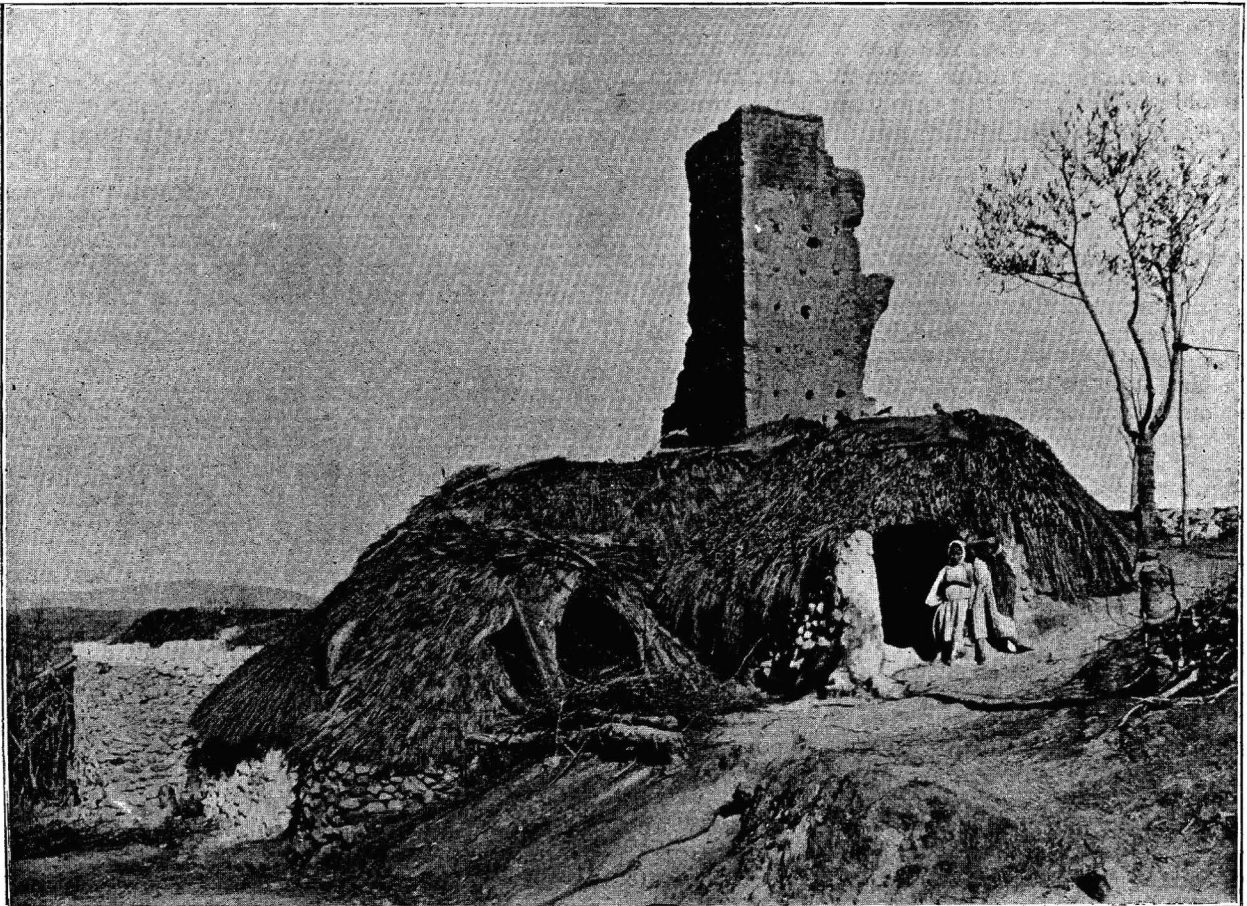
home and back, as she lives a long way from here. We had a little talk together; she kept saying, "I want to be good, Tabiba." I shall never let the other girls know who took the book.

Sunday, 19th.—A trying day. Quite early some Moorish friends called to tell me that orders had been sent by the Sultan to the Basha to close the school. I did not think there was any truth, at first, in the report. But later on it was more than confirmed. Not only has the town crier publicly proclaimed that Moors are not to send their children to the school, but soldiers have been sent to the homes of all the children, threatening the fathers with chains and imprisonment if they send their girls here again. They are making two charges against me. First, that I am changing the religion of the children. This I trust is (at least in a measure) true. Second, that I am teaching the children English. This is absolutely false.

20th.—Such a sad morning, only seven trembling children managed to get here. They arrived with such beating hearts and scared faces, they were really brave to come as there are soldiers in the lane watching the house. Several mothers called during the morning, telling me the children were crying because they might not come to school, and many said they hoped to send their daughters again later on.

21st.—Hadj Ali paid me a long visit, and we had a good talk; I was glad to find that he was not afraid of coming to the house of a Christian. I spent the afternoon with one of our poor Spanish friends, a member of our little church, who is very ill.

Thursday, 23rd.—Pouring rain all day and a thunderstorm



A MOORISH GOURBY, OR HUT.

nearly all the morning. Yet, in spite of Basha's orders and storms of rain, four dear girls struggled here. They all arrived wet through, but very merry at having reached here safely. I lent them some garments and took their wet things away to dry at the charcoal fire in the kitchen. Then I made them a big teapot full of tea, and they had tea and cakes, which they much enjoyed. I felt we could do no regular lessons, the thunder frightened them; so when the tea was finished they came close round me and I told them of Jesus in the storm, and how the winds and waves obeyed Him, and of how it is all true to-day, just as it was then, He can calm all storms. The girls were very quick to see what I was thinking of and asked, "Do you think He will bring the girls back to school?" I told them I did, and that I was praying to Him about it nearly all day long. I asked each of these four wet girls separately if she had come that morning with her parents' consent, I wrote down their answers exactly as they gave them to me.

R. said: "My father sends you his best salaams and I am to tell you he thanks you for all you have done for me, and he shall not take me away from you unless the Basha sends for him to be brought before him."

Z.: "My father told me to stay away for a day or two, but said I might go this morning. The soldiers did not come to our hut, but we heard the Basha's orders from our neighbours."

S.: "I have no father, and my mother said, 'Go, they will not put me in prison without calling again. The Tabiba is your second mother, why should I take you from her?'"

R. (the best child in the school and sister of my former pupil, pretty Fatima, who is now married) said: "I was very frightened because on Tuesday the soldiers twice sent me back; but I watched, and when I could see no one in the lane I ran as fast as ever I could. Father and mother both told me to go this morning, and I shall come every day—unless they cut my feet off I shall come to school." This same little girl, who is only about eleven years old, gave a very real proof of her love for the school. The family is very poor and she has gone as servant to a Jewish family. The wages are four shillings a month, but she arranged to take only two shillings and sixpence, as she said she must have from 9 till 12.30 free to attend school.

27th.—The soldiers have been removed from the lane, and we had twelve children this morning; all rather frightened and excited, but still we were able to go on with the lessons.

28th.—Thirteen children. My naughty girl, who has always given us so much trouble, is turning out very brave; she comes every day, says nothing shall stop her, and appears to enjoy the excitement of coming by stealth. The sewing-teacher ventured to come again this morning for the first time; she came with a bag of corn on her back.

30th.—Thirteen girls came this morning. I had also two Moorish ladies to see me, real friends of mine. They know well the families of those in authority here, and I had asked them to try and find out the reason of this sudden persecution. They said, "It is true, the order is from the Court. They say, 'The tabibas in all the towns are changing the religion of the women and children, and making them prefer the religion of the Nazarene to our own, and this must be stopped.'" These ladies also said that, for some time past, my house has been watched (although I knew nothing of it), and the number of Moorish women and girls going in and out noted. Also that the elder girls had been questioned, and several of them had said, "The religion of the tabibas is better than ours; Moors have hearts of stone, theirs are full of love."

"Praise God from whom all blessings flow."

"I HAD fainted unless I had believed to see the goodness of the Lord in the land of the living" (Ps. xxvii. 13).

THE HOSPITAL WARDS.

NOTES OF SOME OF THE IN-PATIENTS.

BY MISS E. A. CRAGGS.

"WATTVILLE STREET MOTHERS' MEETING" BED.

M—A—, a Moslem doctor from the S—, left his distant home last summer and came to Tangier. An intelligent face bespoke the firmness of character which he evidently possessed.

Having already learned the Arabic language fairly well, numbers of patients soon gathered round his chosen site in the open market-place. A small banner, betokening his profession attracted, especially, sufferers from eye diseases, which are so prevalent in Morocco. Nightly he went to the men's Refuge (of the American Mission) for a free lodging, and with the same regularity heard the Gospel in the addresses given each evening. At first it was quite a new story. He had heard of the Nazarenes. Oh! then, this was their doctrine. Well, they were better than their creed, for reports which reached the distant S— were anything but favourable. The difficulty had been to discover what forms of evil these followers of a *dead* Christ did *not* believe in and practise. Yet now he was receiving nothing but kindness at their hands, and it was strange!

Gradually, very gradually, sufficient interest was awakened to call forth opposition in an excited contradiction to the statement that Jesus died and rose again. From man to man the assertion passed in angry tone, interrupting the speaker. "No, He did not die, did He? No, He did not die." That was the first intimation of an interest which day by day deepened, passing from the antagonistic to the enquiring stage, until private interviews were sought for reading God's word and questioning, "How do you pray in the Name of Jesus, when and where?" When reminded of the results of a confession of faith in Christ—persecutions, loss, yea, possible death—he firmly and quietly quoted the Arabic proverb, "Every sheep must stand on its own legs."

After this, a small house being rented, where he could see his patients less publicly than in the market-place, he was lost sight of for a month, at the end of which time he came up to the hospital in a sorely broken-down condition. The chest symptoms which had set in some time previously had been aggravated by lack of necessary care in his lonely circumstances. Thus he reached us, all the old self-reliant spirit gone, weak and helpless. When admitted into the Wattville Street Mothers' Meeting Bed, great amusement was created among his fellow-patients, who practically said, "Physician, heal thyself." "A native doctor, needing medical help, and that from the Christians." Early tendencies towards self assertion, exhibited so constantly in his professional capacity, soon passed away, and as strength slowly returned, we had an interesting and interested patient. He remained nearly four weeks, thus having frequent opportunities of hearing more of Christ.

The night before leaving he told Dr. Roberts he had now ceased to pray to the false Prophet, all his petitions were in the Name of Jesus, from whom he had sought a change of heart and the forgiveness of sins. Last week he again came up to visit us, although not needing medicine, and heard the Gospel in the address given to the out-patients.

FAITH looks straight to the command in order to obey it, and takes the promise for her support. Moses must "go forward," though the next step lead the people into the sea. Whatever appearances may say, it is only by advancing in the way of obedience that we prove the truth of the promises and the power of our God.

MEDICAL MISSION WORK IN MOORISH VILLAGES.

BY MRS. HOWARD D. ROBERTS.

I AM afraid I do not write so often as I might, but it is difficult to say much when each new week brings seven days very like the last, with little or no variation. Just lately, however, Howard and I have made two attempts at camping out in neighbouring hut villages, and you may be interested to hear of our experiences. The first time we were accompanied by Mr. Bolton and went to a village called Boranus, only a few miles out, as hospital work was not given up, and that necessitated going to and fro.

March 22nd.—We are pitched quite close to the village, and this morning, as soon as we had finished breakfast and prayers, I went to see the women. A group of men sitting near the road persuaded me to turn back on account of the dogs (half-starved, ferocious beasts as a rule, belonging to anybody or nobody), but arming myself with some stones in my apron pocket I went on. A woman was at a mill grinding; I was afraid she would be too busy to listen, but she told her little girl to bring me a cushion to sit upon and also to fetch her sister-in-law, as I said I wanted to speak to them. After a time two others came and joined us from huts near by; they listened very quietly except one, who would not have it that Jesus Christ was greater than their prophet Mohammed. I then went to the hut of the sister-in-law at her own request, where she gave me some eggs. While there others came in and several girls returned from gathering wood, which they quickly dropped on seeing me and ran, asking for needles and pins—we are simply besieged for them—and one girl said, "You will tell us about Sidna Aisa" (Jesus Christ). I was on the point of leaving as the morning had flown but felt I could not resist that invitation, so sat down again. In the afternoon we sang some hymns, accompanied with my auto-harp, which pleased them very much. Some men and boys gathered round while Howard explained some Bible pictures to them.

23rd.—We have been kept in our tents all day through tremendous rainfalls. Last night we had a heavy storm with thunder and lightning; under these circumstances tenting is not pleasant. Notwithstanding that a trench had been made, the water came in under our tent to such an extent that everything had to be piled up on the bed. Fortunately Mr. Bolton's tent was on a more elevated spot and was dry, so he kindly invited us to spend the day there. A few men came to see us, but they were more intent on getting us to buy their various commodities than to listen to anything we had to say.

24th.—Howard and Mr. Bolton went off to Tangier after breakfast; it was too muddy for me to go so far, but about 12 o'clock I saw a group of men sitting about a stone's throw away, so went and stood near. They were not inclined to be very friendly at first, but after a little general conversation I took out a Gospel and offered to read a portion. There were some there who could read, so I got their attention for a little while on the parable of the sower, but one man was very anxious I should go into partnership with him, and kept pushing his point. If they can get a European into partnership their property is safer from the raids of the Basha. I had to explain that my husband (literally my man) kept the flocks (money) and I really could not; he then gave up.

25th.—Returned to Tangier as Mr. Glenny and Mr. Stephens were expected. It was a short journey, but full of interest. We had scarcely started when one loaded animal, with a boy on the top, turned right over on its back with its legs in the air; the road was very bad and probably the load was not properly balanced: neither boy nor horse were the worse. The next item was that the horse Howard was riding got frisky and broke his bridle; nothing happened further till

we got to the river, when another loaded animal sunk in the mud till his legs disappeared, and it was some time before he could be got out and re-loaded. His superb indifference to his surroundings was noteworthy; men were tugging him from all quarters, but he seemed to be satisfied with his lot, and nibbled at some grass within his reach on the bank, while the men ceased their efforts awhile to take breath.

Wednesday, April 12th.—We once more packed up and left Tangier this morning for Hararesh, a village in quite another direction, lying amongst the Angera hills. Very cloudy, but had no rain till to-night, so we were able to settle in dry. This time Mr. Hind Smith, Jun., came with us for a few days—he and his mother have been staying in Tangier for some weeks—his company added much to our enjoyment. In the afternoon a man came from a village on the next hill, called Shajeirat, to ask Howard to go and see his little girl, who was too ill to come. We both went and found the child ill, but requiring daily attention. On our return we gave medicines to a few people, but darkness came on and we retired to our tent. We are pitched in a charming spot surrounded by hills, in a patch of ground belonging to a family Howard knows. Last summer several men, one of whom belonged to this household, were injured by gunpowder. Moorish families in the villages live in little compounds. There is, first, the father's hut, then, when the sons marry, their huts are built close by: so you see two or three generations living together. There is one drawback to tent life here, viz., earwigs, which are almost without number and so intrusive, getting in the food boxes, running over our pillows, &c.

Thursday, 13th.—Up at 5 a.m., private reading, straightened the tent, breakfast, prayers, and off a little after 7.30 to Tangier, as it was out-patient day. We had a busy morning, dispensing and packing up additional drugs to take back with us. Got back to the village about four; after a rest I went to see a woman who had sent for me, an indirect way of getting at Howard. Had a long talk with her and the other women of the compound, who all came in when they saw me. On my return Howard saw the patients who gathered, and I dispensed.

Friday, 14th.—Our intention was to go to El Minar this morning, but it began to rain, so I preferred to remain behind; Mr. Hind Smith and Howard went with one of the natives. It cleared after they had started, so I went over to Shajeirat, taking some medicine and dressings to the little girl, who is about 8 or 9 years of age. There was such a patient look of suffering on her face, poor mite. They greeted me very warmly and it was three hours before I could get away. After dressing the child I read to them, and while I was explaining three women came in, two of whom I found had been out-patients at the Women's Hospital, so I tried to find out if they remembered what they had heard there. My host broke in, saying, "Women have no brains, it is of no use asking them anything, but I will remember what you have said." I asked him to wait a little and I returned to my questioning, after a few minutes one began to describe the colours in the wordless book. As I enlarged on the meaning they got quite excited and exclaimed, "That is it! That is it! Like the other Tabiba told us." The man then admitted they had "acle" (brains) after all. On leaving he accompanied me, carrying a basin of butter and three large flat loaves, a foot in diameter, mixed with rancid oil, all hot from the pan and wrapped in a towel, which a few minutes before I had seen adorning the head (none too clean) of one of the little girls; needless to say we did not partake of them. The gentlemen returned from El Minar about 2 o'clock. I was in the village visiting, where I came across a young bride about 13 years of age, a nice quiet girl.

Saturday, 15th.—Howard and Mr. Hind Smith started for Tangier at 8 a.m., the latter intending to bring his mother back to spend the day with us. Shortly after they were gone I

went again to Shajeirat to dress the little girl, and took her some pins and beads. She was very delighted; they gave me six eggs. Shortly after I returned Mr. Hind Smith arrived with his mother, and Miss Jennings, who came prepared for work. Mrs. Hind Smith was much interested, and glad to see Moorish life. Our friends left us about 4.30. I then went to see an old woman who has been ill for some time, promising to bring Howard, after which she listened a little to the Gospel message, but not with much attention. Several cases came for treatment in the evening.

Sunday, 16th.—We had no service to attend, so we merged morning prayers into a long Bible-reading. After that Howard went with me to see the old woman, and then on to Shajeirat to see the child. We found the door shut; the children had locked the door, and were asleep, as their parents had gone to the Tangier market. In the afternoon we began to sing Arabic hymns, and some men and boys gathered around. One troublesome old man, who is looked upon as a great saint, having been to Mecca twice, kept interrupting, and thus taking their attention off. The subject came up about Adam having brought sin into the world; they maintained it was Eve. Howard acknowledged it, but said that Adam fell under less temptation than Eve, and he being a man, should have been stronger.

April 17th.—Up at 5; Mr. H. Smith started at 6 for Tangier in order to pack and catch the boat to Gib. We are very sorry to lose our lively companion. We went in shortly after, being out-patient day, returning at 4.30. Saw the patients who came.

April 18th.—On my way to Shajeirat this morning a woman saluted me, and invited me into her house. Her husband was at home, and I stayed some time, reading and singing. They gave me a live chicken, which I had to carry home. Mr. Semington, a worker from Spain, came out to see us to-day. He has been labouring there twenty-five years. I was very pleased this evening; I went into a hut close by where I often go in and out, and the woman there had several friends gathered, and wanted me to read and sing to them. She herself related to them what I had told her the previous day with great exactness; she is exceptionally intelligent.

April 19th.—After I had seen the little girl in Shajeirat this morning I went into other huts, and was very warmly received. In one they came from all the huts near by, and the place was quickly filled—quite a congregation—but unfortunately the cries of two or three little ones prevented me from gaining their attention for long; however, when I sang, babies and all were quiet. They are very fond of singing, and not at all bitter. I got a variety of gifts here, such as eggs, rancid butter, bread, cheese, etc.

April 20th.—A girl and boy came early begging for a little jellab for their baby brother. I said I must see their house first. I thought it a pity to give the garment away without an opportunity of telling them the Gospel, so they waited till I was ready to start with them. It was the poorest hut I had been in, and I was sorry to find the parents were both away, but children seemed literally to spring out of the ground, and the hut quickly filled. They were remarkably quiet while I explained the wordless book and sang a few hymns; they also asked some intelligent questions. Going on from them I went again to see the old woman. In the midst of my talk she said, "It is of no use talking to me about a clean heart, I must scold and beat my granddaughter, or she would not obey me; sticks were sent from heaven to beat children with!" Evidently her conscience smote her. From there I went to another hut, which I had promised to visit; about a dozen gathered there.

April 21st.—Being the day of the feast, all were busy slaughtering their sheep this morning. In the afternoon I went to the house of a bride, when she had all her grand clothes

hung on a line for my inspection; the trousseau was extremely gaudy, but with all the grandeur I was very uncomfortable, and longed for a box of Keating's powder. On returning, found a group of men outside the tent and Howard talking to them. We remained till nearly six, when our Hospital servant suddenly appeared, bringing a letter to say Miss Herdman was dangerously ill, would Howard go at once to Fez. We packed up our things instantly, but it was a scramble. Men went flying over the village for animals, but being feast time we were afraid the men would not be willing to come. When they heard of the necessity, however, they were quite willing, and helped as much as they could. There was a good moonlight, or we should not have been able to travel, as the roads are very rough. I did not enjoy the ride in; the three village men who came with us had each a loaded gun on his back and a flask of powder; they were supposed to be our protectors, but I was a great deal more afraid of them than of anything they thought to protect us from, being fearful lest their guns should go off as they were dashing through the brushwood after the animals.

We were very sorry to leave. It is undoubtedly attractive work, but one feels it is a great responsibility to give the message to those who perhaps have never heard it before and may not hear it again. We cannot enter into their feelings or prejudices, having been from birth under Christian influence, and even with that in our favour how slow some of us are to accept the truth.

Tunisia.

SOME OF MY ARAB VISITORS.

BY MR. A. V. LILEY.

AHMED S— . This man has long been convinced of the truth, but fear, alas, has not allowed him to sever the old ties. At one time it seemed as though he only needed one step to get over the line, but he failed to take it, and consequently went right back and took up with story telling as a means of living. Having lately had some qualms of conscience, he came again to see me, desiring to come to a decision. I have arranged to have daily reading and prayer with him.

I have two well-connected young Arabs, who are employed in one of the government offices, now coming to see me; their occupation requires them to learn English, and I am giving them lessons, hoping to be able to influence them spiritually.

Then there is S., the brother of T., a former convert. He has been coming to me for a long time and is well acquainted with the Scriptures. He has also read several books on the evidences of Christianity. I have had some serious talks with him, but like so many others he is afraid to break away from old associations and creeds, erroneous as they are. I feel this man is not far from the Kingdom.

An elderly Arab who came to the dépôt one Sunday came again alone a night or two after "to know the house," as he said. After spending some time in reading and conversation, he promised to return next day with a friend. This he did. His friend was a younger man who had travelled with a sheikh in Egypt and Palestine, and had also visited Constantinople. That evening he was very quiet, and asked some interesting questions. On leaving they promised to come again the following night.

The next evening the two came again, bringing with them a third. We turned up a number of passages relative to the promised advent of the Messiah; they were surprised to see how many of these had been fulfilled by Christ. The following morning they were back again. They had in the meantime

been talking over with their sheikh some of the questions I had put to them, but had been unable to find a satisfactory answer. Sin and its consequences were kept before them, and I am praying that the Holy Spirit may continue His gracious work in their hearts.

An Arab came to see me one afternoon, saying he desired to be instructed in the Christian religion. He said he had paid sixty francs to have the Gospel copied out that he might read it, that he had read and studied it, the result being that he was convinced that Christ was the Son of God, the Saviour of the world, and his Saviour. He was so very loquacious that it was easy to see he was not sincere. However, I read to him from the Scriptures, to show him what they said about man's state and his needs and what Christ did for man. He promised to come and see me in the evening at the Arab's meeting at the Bible depôt, but did not put in an appearance.

M—ben H— came to the meeting that evening; he professes to be a Christian, but it is some time since I have seen him, so took the opportunity to show him the need of having as much fellowship with Christians as possible. He seems very fearful, poor fellow. I wished he showed more joy in being a Christian, and felt the need of telling others of his joy.

On the morning of Friday, 9th June, a party of us took train to Carthage, where I had the privilege of baptising in the sea an Italian woman who attends Miss Case's meetings, and has long been a Christian, also a young French person who for some time has been desirous of being baptised, but had never had the opportunity of thus showing her faith. As we read, sang, and prayed among these ruins of Carthage, one's mind could not help going back to the time when praise ascended to the same God and Father in the name of the same Saviour, but in a different language, and from another race so many centuries ago. Some of them sealed their testimony with their blood; I wonder if we should have the courage to do the same? Our little meeting was very simple and quiet, but the Lord's presence was realised.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR distinct blessing upon the work in Djemâa Sahridj; and that those saved are enabled by God's grace to "declare plainly" that they seek a city.

For the many open doors which exist in Morocco and Egypt, for the free proclamation of the Gospel and distribution of the Scriptures; also for a decided spirit of hearing amongst the village people of the Nile Delta.

Thanksgiving for restoration or partial recovery of several of our fellow-labourers.

PRAYER

For the many educated men in Egypt, sheikhs and others, who have read something of the Word of God, and who, while still professing to be Moslems, are dissatisfied with the teachings of Islam, and evidently long for something better.

That many young men of education and ability at home may hear the call of God, claiming their personal service for His work amongst Mohammedans.

For an educated Arab and also an intelligent Jew in Constantine who are enquiring the way of life; that the Lord would graciously reveal Himself to these two men.

For Miss Gill and Miss Lambert, who need our prayers in their weakness.

Also please pray for Mr. Simpson, of the Gospel Union, who is lying seriously ill of typhoid fever at Larash.

IMPRESSIONS OF TUNIS AND THE CHRISTIAN WORK THERE.

BY MR. D. J. COOPER (*Tripoli*).

MR. AND MRS. COOPER were called to Tunis a few months since, to meet Mr. Glenny and Mr. Stephens. While there they took the opportunity of visiting Sousa and Kairouan, and seeing the work carried on in these places. The following extracts from their journal give their impressions of these places:—

Being accustomed to plain things in Tripoli, we revelled in the exquisite beauty of land and sea. On our left ran a rugged chain of mountains struggling for supremacy and finding its king in 'Bou Kornain,' so named for its two majestic peaks. On the right lies ancient Carthage, with less natural beauty, but of more historic interest. Right ahead is Zaghouan, kissing the clouds. Out of its steep dark sides flows the water supply of Tunis and suburbs.

At last the reverie is broken by the bustle of descending passengers, for the good ship has come alongside of the pier. A few kind adieus and we, too, are wending our way through the careless tide of humanity which throngs the main thoroughfare leading to the Porte de France. Once through the Marine Gate and within the walls of the native city, you must immediately take your bearings, for the narrow, intricate passages and streets, common to most Oriental parts, are no exception here. The bewilderment is increased by the number of besieging guides, who wish to conduct you to all kinds of shops, bazaars, and places of interest. Mr. Liley kindly piloted us from the Marine Gate to his house, which is in the Arab quarter and close to a large and important Moslem college. During the subsequent days of our stay in Tunis, I had the opportunity of seeing a little of his valuable work amongst the eight hundred students of that city. Groups of six to ten young fellows come to his house daily to discuss the doctrines of Christianity. But what is one amongst eight hundred?

* * * * *

It is hard to resist the temptation not to contrast Tripoli with Tunis, for on almost every side one notices the striking difference between them. Our poor Tripolitan drags out an existence under the iron thumb of the Turk. His moral sense is confused by unjust laws, bribery, and excessive taxation. He sees absolutely no progress in civilisation or social organization. On the other hand, the Tunisians are well treated and law is more justly administered. This frees them from many perplexing problems that fall to the unhappy lot of a Tripolitan. There is also greater liberty of conscience, and a desire to consider the truths of Christianity. Consequently Tunisia gives much hope for success in the near future.

On Tuesday we turned our faces Tripoli-ward and left Tunis by the six a.m. train for Sousa. It was a little novel excitement to sit once again in a "Babor el Bir," *i.e.*, land steamer, according to the Arab mind. This line is comparatively new and still uneven. The jolting and shaking soon detract from any enjoyment there may be in the novelty. The climax was reached when the engine stopped with a jerk, followed by a general rush to the windows to ascertain the cause. It was not far to seek. Three donkeys had got on to the rails (which have no fences) and stubbornly persisted in remaining, notwithstanding a long, shrill whistle from the engine; at last the driver coaxed them off with stones, and the amusement soon made us forget the shock.

* * * * *

From Sousa we travelled by the new railway to Kairouan the Holy. It may interest some to know that this city was built by General Akbar, 671 years after Christ. The visitor

may justly smile at the word "holy," for holiness there is none, though there is certainly a religious air about everything and everybody. Among the wonders of Kairouan are ninety schools and eighty-five mosques, which are attended by large numbers of students and devotees. The Grand Mosque with 500 marble pillars is an impressive sight. Permission was obtained from the authorities to enter, and for the first time I crossed the threshold of a mosque, as those of Tripoli are closed against all foreigners.

The fort at Kairouan is held by Mr. and Mrs. Cooksey, and two lady workers. Had the French attempted to take this fanatical city with ten soldiers the whole world would have laughed at the absurdity, yet the Christian Church can only spare four missionaries for the purpose. If victorious results are long in forthcoming, let the shame and dishonour rest on those who have not helped to swell the numbers, rather than on the noble few who struggle hard against such odds. May the mistaken tactics of the past arouse in us a holy zeal, and make us feel the pressure of our obligations to our Lord and to the Moslems.

MESSAGES IN ARAB HOUSEHOLDS.

WE have received from Miss E. Turner a long and interesting account of the various efforts put forth by herself and fellow-workers amongst some of the women and children of Tunis. First there is the girls' school, carried on so faithfully by Miss Hammon and Miss Johnston, with help from the other sisters. Through all the teaching, the Gospel message holds a prominent place and the spiritual well-being of the children is the first object the workers have in view.

Next comes the Porter-boys' class, held every Friday; about ten of these come fairly regularly, but others are more or less irregular. Occasionally Mr. Liley gives them a pictorial lesson with his lantern. Much prayer goes up to God for the salvation of these wild lads. Miss Turner says:—

"There is one great hindrance to these boys and girls becoming Christians, which I should like to mention, as it will help you in praying for them; for great as the hindrance appears, we know it is nothing to the Lord. The moment these children leave us and their classes, they go into the midst of all that is antagonistic to the truth. They are surrounded with those who, had they any idea that their children were learning what we teach would never let them come near us, though there are always some who wink at it for the sake of the advantage gained, however small. They hear, almost incessantly, lying, cursing, swearing, indecent words, and mixed with it all, the name of God the Merciful and the name of their prophet used as a kind of current coin to procure all they desire. The conception of God, as held by most Moslems, is immoral, and if the children should repeat in their homes the saving truths they are constantly hearing from us, they are silenced at once with such stern commands as "That's infidelity," or "That's blasphemy," "Enough of your words," etc. When the seed, however, has once taken root, there is a power to protect the tender shoot, and make it grow even in the midst of the most unfavourable surroundings. This is our hope and prayer."

Another important branch of work carried on by these sisters is the giving of lessons, either in French or Arabic to pupils in better class Arab houses. By this

means it has been found possible to gain considerable influence over some of these young girls, and to instil into their minds the principles of the word of God, and the message of His love to which they are utter strangers. In this work they have been greatly encouraged, and although the difficulties have not been few, these have been amply compensated for by the joy of His service, and the splendid opportunities afforded of making known the salvation of God in these palatial prisons. We regret we have not space to insert the whole of Miss Turner's account, photos and all, but the following brief facts regarding her pupils must suffice.

"My five pupils are progressing, though sometimes they miss their lesson. Zenaikha, the Mullah's daughter with whom I read Arabic, has been too busy to read for some time, owing to her mother's illness."

"I sometimes get opportunities in the houses of my pupils, of teaching the truth to others in the house. Miss Hammon gives a second lesson to one of them—the married lady—Lilla Boobiya. She always listens well to the Bible teaching, and evidently thinks about what she hears, though she does not show any particular desire to hear."

"Lilla Menana, another pupil, is a very bright girl, about twenty-five years old. She has been married to a cousin and has one little boy, but was divorced about a year ago. She always listens very interestedly to the Bible teaching, and is not apparently a bit bigoted, but I long to see her hungry, and feeling herself to be 'the sinner.'" (Luke xviii. 13. R.V., Margin.)

"Khadija, Menana's cousin, is another pupil, she always listens attentively to the Scripture teaching, but she also seems to have no conception of what sin is in God's sight, and consequently does not recognize her own guilt. Her sister Cherifa, whom I used also to teach, only has one lesson now each week from Miss Hammon. Please pray also for her; she reads Arabic well, but is very bigoted."

"Halooma, a cousin of Khadija's, reads Arabic beautifully, and makes rapid progress with her French, but my heart aches sometimes as I read with her; it is like addressing a stone wall. She evidently just puts up with it. I ask your especial prayers for her, that her heart may be softened, and that she may *begin* to take some interest in the Truth. Her mother, Lilla Muziza, is not apparently bigoted, which is a compensation. When I am going to begin the religious part of the lesson, she will sometimes get up from her corner and come over and listen."

"On the whole we are encouraged in our visits and lessons given in these better class houses, for there is generally someone who will listen to our message, and even those who would rather that we left out the questions of sin and salvation hear the Truth, and who shall say what may be the result."

BIBLE READING.

WE SEE JESUS.

- I.—Who purged our sins (Heb. i. 3).
- II.—Who sanctified the people with His own blood (Heb. xiii. 12).
- III.—The Author and Finisher of our faith (Heb. xii. 2).
- IV.—Crowned with glory and honour (Heb. ii. 9).
- V.—Made a High Priest for ever (Heb. vi. 20).
- VI.—The Mediator of the New Covenant (Heb. xii. 24).
- VII.—The same yesterday, to-day, and for ever (Heb. xiii. 8).

For the Children.

ARAB SUPERSTITIONS.

By MISS MARY M. SCOTT.

I WANT to tell you a few things I have been hearing lately while going in and out of the houses of some of the people here, for perhaps the more you know of the darkness they are in, the more earnestly it may lead you to pray that God may send forth His light into some hearts in Tunis. When one finds out what these people are, it seems as if they were more like the poor heathen rather than those who say and believe that they worship the only true God.

One of my friends, a young woman called Baja, is going to be married very soon. Her intended husband has another young wife, whom he has been afraid to tell until now, that he means to marry again. But one of the reasons he gives why he is afraid may surprise you. He says he fears she may go and procure a charm which, when he marries his new wife, may keep him from loving her! One of the men who make these charms used to go often to my fellow missionary to read the Gospel, and it seemed at one time as if he wanted to know the truth, but he was not sincere. Well, one day he said he would show the missionary one of the charms he sold to the people, and from its wrappings he took the figure of a man clumsily cut out of paper, the sort of thing children at home cut out for amusement. Can you believe that people are convinced that such a foolish scrap of paper can do either harm or good?

I was visiting in a house one day when an old woman came in and began talking about her daughter. I was so sorry for her, as I saw her crying, and felt how helpless and oppressed these poor creatures are. This woman's daughter was very unkindly treated by her husband. Their last child was a girl, then not two months old. The poor baby was so ill, and the mother feared she would die if nothing were done for her, but she was powerless. What did the father do. Nothing, but said, "Let her die, she is a girl." The young woman wanted to leave such a cruel husband, but she had no relatives to help her. I am sorry to say her little son didn't seem to love his mother in the least. What do you think was the reason given for this—that he had drunk a writing, and so all love for his mother had been taken away. You will want to know what drinking a writing means. There are certain people who write verses from the Koran, or some other book, in ink on a plate, and over this is poured scented water, which the person has to swallow. They call this drinking the writing. I know a man who does these writings, and he has to use his own prescription pretty often, as he says he is so frightened at night by hearing strange sounds that he can't sleep. I am afraid, poor man, he has a very bad conscience, for he is a money lender, and tries, I fear, to cheat people. There are more things like these I could tell you, but there is just one other fact I want you to hear.

At a marriage lately, some of the jewellery that had been lent by friends to adorn the bride were stolen. I know one of the women who was present, and it is through her I got the story. When the guests had all gone home, a sorcerer was brought in to see if he could find out the thief. He asked that a headkerchief worn by each of the women should be brought him. This was done, as of course had anyone refused it would have seemed that that one was guilty. When he had all the kerchiefs he went over them one by one, saying, "Not this one—not this one," and so on till he came to one kerchief, when he said, "The owner of this stole the jewels." They went to this woman's house and tried to get her to go to a Mosque to

swear there she had not taken them. (This is a frequent test, as the people are afraid that if they then swear falsely they will become blind, or their children will die, or some other calamity will befall them.) The woman refused to go, even though a policeman was brought in. She escaped to the roof, where no man dare follow her. The people went away till her husband should come home. Meanwhile, the woman, who had really stolen the jewels made them up securely in a parcel, gave it to her little boy and told him to go to the marriage house and to throw the parcel in. However, when running away after fulfilling his commission, he was seen and recognised.

You will see how these people's minds are filled and possessed by these superstitions which they are afraid to cast away. It makes it difficult for them to receive the simple Gospel. You remember what Paul says to Timothy, "God has not given us the spirit of fear, but of power, and of love, and of a sound mind." What a contrast! While thanking God for His great grace towards us, let us, dear children, be the more earnest by prayer and effort to bring the Gospel to those "who are in darkness and in the shadow of death." Pray for us, too, for our hearts are often saddened by hearing these things and by seeing so much that is sinful going on all around us.

"BRETHREN, PRAY FOR US!"

MR. DONALD FRASER, in one of his letters from Africa to the praying friends at home, says:

"You speak of fields as 'out of reach as India or Cathay.' But there should be no isolation in the work of the kingdom. We are all within reach of one another. And you who pray and live for Africa are close to us day and night. Running throughout the world God has His unbroken lines of communication, through which He flashes power on this part and on that. Rome is lit with electricity which is generated by a cascade in the Alban Hills. This cascade has a force equal to 20,000 horse power, and the electricity is flashed through copper cables, across the desolate Campagna, into Rome. Thus the city is lit up with a power generated twenty miles away. So does God take the life and fire of the Church at home, and, recognising no boundaries of space, sends it forth into the most distant and isolated parts of the world. So do you contribute in no slight measure to the salvation of Africa. If you are careless, forgetful, prayerless, we shall soon feel the weary chill of your life. But if, in devotion to Christ, you pour yourself out for Africa's redemption, we, too, shall know the thrill of your consecration."

"OUR CONFIDENCE."

LAST eve I passed beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking on, I saw upon the floor
Old hammers worn with use in former time.

"How many anvils have you had?" said I,
"To wear and batter all those hammers so?"
"Just one," said he; then said with twinkling eyes,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word,
For ages sceptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is *unharm'd*, the hammers gone.

"WILT thou believe Him, that He will bring home thy seed,
and gather it into thy barn?" (Job xxxix. 12).

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Laraish.		REGENCY OF TUNIS.		Mr. D. J. COOPER .. Nov., 1895 Mrs. COOPER, <i>née</i> BILL Dec., 1897	
Mr. C. MENSINK .. Oct., 1888		Miss S. JENNINGS .. Mar., 1887		Tunis.		EGYPT AND NORTH ARABIA.	
Mrs. MENSINK .. May, 1890		Miss K. ALDRIDGE .. Dec., 1891		Mr. A. V. LILEY .. July, 1885		Alexandria.	
Mr. W. T. BOLTON .. Feb., 1897		Fez.		Mrs. LILEY .. April, 1886		Mr. W. SUMMERS .. April, 1887	
Dr. J. H. D. ROBERTS, M.B., C.M.Ed. Dec., 1896		Miss M. COPPING .. June, 1887		Miss A. M. CASE .. Oct., 1890		Mrs. SUMMERS .. May, 1890	
Mrs. ROBERTS, <i>née</i> TREGILLUS .. Dec., 1896		Miss L. GREATHEAD .. Nov., 1890		Miss K. JOHNSTON .. Jan., 1892		Mr. W. DICKINS .. Feb., 1896	
Miss J. JAY .. Nov., 1885		Sifroo.		Miss E. TURNER .. " "		Mrs. DICKINS .. " "	
Miss M. C. LAMBDEN .. May, 1888		Miss M. MELLETT .. Mar., 1892		Miss M. SCOTT .. Mar., 1892		Mr. C. T. HOOPER .. " "	
Mrs. BOULTON .. Nov., 1888		Miss S. M. DENISON .. Nov., 1893		Miss A. HAMMON .. Oct., 1894		Mr. W. T. FAIRMAN Nov., 1897	
Miss F. MARSTON .. Nov., 1895				Mr. J. H. C. PURDON } Designated		Mrs. FAIRMAN, <i>née</i> PRIOR .. Feb., 1896	
Miss E. A. CRAAGS .. Mar., 1898				Mrs. PURDON .. } Designated		Mr. W. KUMM .. Jan., 1898	
<i>Spanish Work—</i>		ALGERIA.		Bizerta.		Mr. A. T. UPSON .. Nov., 1898	
Miss F. R. BROWN .. Oct., 1889		Cherchel.		Miss M. ERICSSON (Associate) .. Nov., 1888		Rosetta.	
MISS VECCHIO, <i>Mis. Helper.</i>				Miss R. J. MARCUSSON (Associate) .. Nov., 1888		Miss A. WATSON .. April, 1892	
Mr. A. BLANCO .. "				Sousa.		Miss VAN DER MOLEN .. "	
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Miss L. READ .. April, 1886		Dr. T. G. CHURCHER, M.B., C.M.Ed. Oct., 1885		AT HOME.	
Mr. J. J. EDWARDS .. Oct., 1888		Miss H. D. DAY .. " "		Mrs. CHURCHER .. Oct., 1889		Miss I. L. REED .. May, 1888	
Mrs. EDWARDS .. Mar., 1892		Constantine.		Mr. W. G. POPE .. Feb., 1891		Miss L. A. LAMBERT .. Dec., 1893	
Casablanca.		Mr. J. L. LOCHHEAD .. Mar. 1892		Mrs. POPE .. Dec., 1892		Dr. C. L. TERRY, B.A., M.B., C.M.Ed. Nov., 1890	
Dr. G. M. GRIEVE L.R.C.P. and S.Ed. Oct., 1890		Mrs. LOCHHEAD .. " "		Mr. H. E. WEBB .. Dec., 1896		Mrs. TERRY .. " "	
Mrs. GRIEVE .. " "		Miss E. K. LOCHHEAD .. " "		Mrs. WEBB, <i>née</i> MOR- TIMER .. Nov., 1897		Mr. G. B. MICHELL .. June, 1887	
Mr. H. NOTT .. Jan., 1897		Mr. P. SMITH .. Feb., 1899		Miss A. COX .. Oct., 1892		Mrs. MICHELL .. Oct., 1888	
Mr. H. E. JONES .. " "		Mr. E. SHORT .. " "		Miss N. BAGSTER .. Oct., 1894		Miss GRISSELL .. Oct., 1888	
Mrs. JONES, <i>née</i> DUNBAR, Nov., 189		Algiers.		Kairouan.		Dr. G. R. S. BREEZE Dec., 1894	
Miss L. SEXTON .. Feb., 189		Mons. E. CUENDET .. Sept., 1884		Mr. J. COOKSEY .. Dec., 1896		Miss B. VINING .. April, 1886	
Miss A. WATSON .. Feb., 1897		Madame CUENDET .. Sept., 1885		Mrs. COOKSEY .. " "		Miss A. GILL .. Oct., 1889	
Tetuan.		Miss E. SMITH .. Feb., 1891		Miss E. T. NORTH .. Oct., 1894		Miss R. HODGES .. Feb., 1889	
Miss F. M. BANKS .. May, 1888		Miss A. WELCH .. Dec., 1892		Miss G. L. ADDINSELL Nov., 1895		STUDYING ARABIC, ETC., IN ENGLAND.	
Miss A. BOLTON .. April, 1889		Djemma Sahriddj.		DEPENDENCY OF TRIPOLI.		Miss K. E. FLOAT, Miss F. M. HARRALD, and Miss B. M. TIPTAFT.	
Miss A. G. HUBBARD Oct., 1891		Miss J. COX .. May, 1887		Mr. W. H. VENABLES Mar., 1891		<i>Tutor.</i>	
Miss I. DE LA CAMP .. Jan., 1897		Miss K. SMITH .. " "		Mrs. VENABLES .. " "		Mr. MILTON H. MARSHALL.	
		M., Mme., and Mdle. ROLLAND,		Mr. W. REID .. Dec., 1892			
		<i>Missionary Helpers.</i>		Mrs. REID .. Dec., 1894			

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THE NORTH AFRICA MISSION.

North Africa consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of 20,000,000.

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 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about nineteen years of age. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1897 it had substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has thirty-four missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation 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 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many excellent roads, and two thousand miles of railway.

The North Africa Mission has five mission stations, with fifteen brethren and sisters working in them. 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, some thousands of Italians, Maltese, French, Jews, etc., on the coast. Eleven workers of this Mission are stationed in the capital. Eight others are carrying on Medical Mission work in Sousa and surrounding villages. Four are now settled in Kairouan, and two in Bizerta. The remainder of the Regency, with its cities and villages, is still to a great extent unevangelised.

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. In 1889, two brethren began to labour for Christ among them, and there are now six engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has eleven Missionaries there, including wives. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst 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.

The 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.

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

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

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

No effort has, until recently, been made to evangelise 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.

No salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

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

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