



MATTHEW XXVIII

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

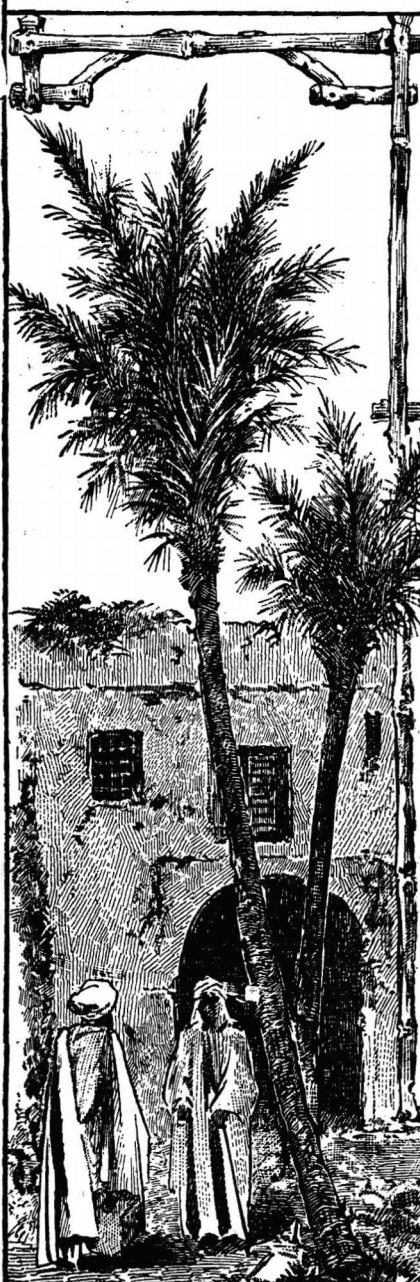
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM JULY 1st TO 31st, 1899.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			DESIGNATED FUNDS.			DETAILS OF BATH AUXILIARY.		
1899. No. of July Receipt.	£ s. d.	No. of Receipt. July Brt. forwd.	£ s. d.	1899. No. of July Receipt.	£ s. d.	1899. No. of July Brt. forwd.	£ s. d.	(Designated Don. No. 2472.)
I Tuckaway Table, A.H.G.	0 10 0	15 ...3798	1 0 0	3 ...2447	10 0 0	20 ...2474	1 0 0	Rev. E. L. HAMILTON, Hon. Sec.
3 ...3770	0 10 0	18 ...3799	0 5 0	3 Bible Class, Kentish Town	1 0 0	22 ...2475	8 10 0	Carradale, Combe Down.
3 ...3771	5 0 0	18 Bethesda Free Chapel	0 7 6	3 ...2449	2 0 0	24 ...2476	12 10 0	No. of Receipt.
3 ...3772	0 5 0	19 ...3801	20 0 0	5 ...2450	0 10 6	24 Mission Hall, Hulme	6 5 0	£ s. d.
4 Odd Minutes' Society	1 15 0	19 ...3802	0 10 0	5 ...2451	0 10 0	25 ...2478	0 10 0	35 0 13 6
5 ...3774	0 5 0	19 Highgate Rd. M. Meeting	0 14 8	5 ...2452	6 5 0	26 ...2479	11 0 0	36 5 4 6
5 ...3775	1 1 0	20 ...3804	1 5 7	5 S.S., Bloomsbury	2 10 0	26 ...2480	5 0 0	37 2 5 9
5 ...3776	0 10 0	20 ...3805	0 3 6	6 ...2454	216 10 0	27 .. 2481	0 3 3	£8 3 9
5 ...3777	2 0 0	20 ...3806	0 2 8	6 ...2455	3 6 8	28 ...2482	25 0 0	Amount previously ac-
6 ...3778	0 7 0	21 ...3807	0 14 6	7 ...2456	3 0 0	29 Dagenham.	1 17 0	knowledged ... 16 6 5
6 ...3779	0 10 0	24 Illum. Texts.	12 0 0	7 ...2457	8 0 0	31 ...2484	37 10 0	Total... £24 10 2
6 ...3780	0 5 0	26 ...3809	5 0 0	8 ...2458	8 0 0	31 ...2485	12 10 0	DETAILS OF HEREFORD AUXILIARY.
8 ...3781	3 13 1	26 ...3810	0 10 0	8 ...2459	10 0 0			(Gen. Don. No. 3781.)
8 ...3782	0 5 0	26 ...3811	1 0 0	10 ...2460	15 0 0			Miss COLLINS, Hon. Sec.,
8 ...3783	0 2 0	27 ...3812	1 1 0	10 ...2461	2 2 0			29, Whitecross Street.
8 ...3784	0 1 0	27 ...3813	0 4 0	11 ...2462	5 0 0	Total, July	£531 0 2	No. of Receipt.
8 ...3785	0 2 6	27 ...3814	10 0 0	11 Y.W.C.A., Holloway Rd.	1 2 0	Total, May & June	451 2 3	£ s. d.
10 ...3786	1 0 0	27 ...3815	0 10 0	12 ...2464	5 0 0			39 0 8 8
10 ...3787	1 10 6	29 George Yard M. Meeting	0 7 9	12 ...2465	5 0 0			40 0 1 1
10 ...3788	1 0 0	31 ...3817	1 0 0	14 ...2466	5 0 0			41 0 4 4
11 S.S., Totton.	0 17 6			14 ...2467	2 10 0			42 0 15 2
11 ...3790	10 0 0			15 ...2468	30 0 0			43 0 15 2
12 ...3791	5 0 0	Total, July	£189 4 9	18 Y.W.C.A., Barnet	5 0 0			44 0 7 7
12 ...3792	0 5 0	Total, May & June	348 17 1	19 ...2471	18 15 0	TOTALS FOR 3 MONTHS.		45 0 6 0
12 ...3793	0 10 0	Total	£538 1 10	20 ...2472	8 3 9	General	£538 1 10	46 0 4 4
12 ...3794	2 2 0			20 ...2473	10 0 0	Designated	982 2 5	47 0 1 0
12 ...3795	1 0 0					Total	£1520 4 3	48 0 8 8
13 ...3796	1 1 0							49 0 1 1
15 ...3797	1 1 0							Total... £3 13 1
Carried fwd.	£42 8 7							

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.

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.

NORTH AFRICA.



MR. EDWARDS AND GROUP OF BOYS, ORPHANAGE, TANGIER.

Bondage and Freedom.

ONE cannot well read the wonderful series of interviews, conversations and discussions between Christ and the Pharisees and other cavillers, as recorded in the 8th, 9th and 10th chapters of John's Gospel, without being struck with the fact that the position occupied by the Jews in those days in respect to the claims of Christ, was near akin to that now occupied by Mohammedans; indeed, these chapters might almost be the record of a contest between the Lord Jesus and the leaders of Moslem thought to-day.

The first interview with the Scribes and Pharisees (viii., 1-11) was in the Temple, ending in His being left alone. The next conversation, from v. 12-20, took place in the Treasury, and this was again with the Pharisees. A third discussion commences at v. 21, and closes at the 29th, when we are thankful to read that the Holy Spirit set His seal to the words, and that "many believed on Him." The Lord then addresses Himself to these believing Jews, "If ye continue in My word then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." Here the Pharisees again interrupt with the bold assertion, "We be Abraham's seed, and were never in bondage to any man; how sayest Thou, ye shall be made free?"—a statement that savoured either of gross ignorance

or gross presumption, seeing that they were at that moment under the dominion of Cæsar, and the Roman guard was on duty at the city gates. This boast, however, only called forth from Christ a solemn statement regarding,

1st, Another bondage, equally real, but more galling and destructive—the bondage to sin.

2nd, The One provided by God who can alone deliver from this condition of servitude.

The Lord Jesus said in the 34th verse, "Whoso committeth sin is the bond-servant of sin" (R.V.), and while that is true of mankind all the world over, it applies with especial force to Mohammedans, who, mainly through the large measure of license (falsely called liberty) allowed by the Koran, are "led captive by the Devil at his will." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Mohammedans are not called upon by their religion to deny themselves in any form, neither do they; believing that the mere repetition of the Mohammedan formula, is sufficient to atone for any breach of their law.

In this servitude to sin Moslems are altogether helpless; their system of religion, unlike Christianity, furnishes them with no help or succour. Like the priests of Baal they call in vain upon their prophet, but there is "no voice," nor any that answer. No inward strength, no comforting assurance of the Divine presence, no ray of guiding light or promise of victory, and thus thrown back upon themselves they stumble and fall continuously.

But this passage brings out in striking contrast to the service of sin, the service of the Son. Sin is represented here as a great slaveholder, tyrannical and despotic, to whom mankind have voluntarily subjected themselves. The Son is Lord over God's house, the house that He is building of redeemed souls delivered from the power and rule of sin. To the Son all power has been given in heaven and on earth, and souls that own His sway, and acknowledge His sovereign rights, are at once delivered from the tyranny and oppression of sin's rule. This is what Mohammedans need to know and realize, that Christ is able to accomplish this wonderful moral and spiritual transformation, and that they may be set free from the tyranny of sin by the authority of the Son. "Shall the prey be taken from the mighty, or the lawful captive delivered? Thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." "If the Son, therefore, shall make you free, ye shall be free indeed." It is only as they can be brought into contact with the Son that their chains fall off, and they stand forth as the Lord's free-men.

We would like to ask two questions. First, what are we personally doing to bring the claims of Christ before these captives of Satan? We know who it is that "hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Consequently they are in the dark, and know not that such freedom is to be had. It is our privilege to make known to them, either personally or through a substitute, that

He breaks the power of cancelled sin,

He sets the prisoner free;

and having the assurance conveyed to us in the precious promises quoted above, of "deliverance to the captive and the opening of the prison to them that are bound," we may well go forward with our testimony, believing that it shall be even as it was told us.

And then if we are, by His grace, doing something for these bond-slaves of Satan, ARE WE DOING ALL WE CAN? What open doors there are unentered, either for lack of labourers or the means of their support. Both shores of the Red Sea, as well as the Southern Coast of Arabia, representing roughly three thousand five hundred miles of coast, are practically without a single missionary, and all the tribes and races inhabiting them are Mohammedan. And this is only a portion of the "much land" which is waiting to be possessed. Shall not we who "know the truth" and whom the truth has made free, close up our ranks, and determine by God's help that these and other Mohammedan nations shall at least have the offer of freedom?

W. T. F.

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.

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.

MR. A. V. LILEY writes that he has had a busy time the past month with the numerous students and others who have called upon him. Also at the Bible Depôt on the Sunday and Wednesday evenings. The numbers attending are so encouraging that he has felt led to continue them through the summer months.

Our brother has also been visiting in the Bab Djedid quarter of the city, and is impressed with its dense population and its need of missionary effort. He hopes later on to be able to open a shop in this district as a small Bible and Book Depôt.

The crews of English vessels arriving in Tunis are regularly visited by Mr. Liley while they remain in port.

MR. AND MRS. POPE are staying for a few weeks in one of the Western Departments of France. As, during the hot weather, work in Tunis has to be in some measure abandoned, Mr. Pope accepted an invitation to evangelise in some of the villages south of Nantes. We rejoice to hear that already some souls have been brought to Christ.

A WORKER in Tetuan writes:—"One Sunday afternoon Miss Bolton had a small impromptu examination of her children's class. I wondered how good Moslem Fokis would have felt could they have heard the answers their daughters were giving—

"How did Christ die?' Answer: 'He was crucified.'

"Why did He die?' Answer: 'For our sins.'

"Who else can save us?' Answer: 'No one can!'

"If I am *very* good, and do only good deeds, then I can gain heaven for myself, can I not?' Answer: 'No, only by faith in Christ,' and so on. Certainly the children have converted heads, and we wait and labour and pray to find hearts and lives converted too."

GIDEON Aoud, a Bedouin, belonging to a numerous and influential tribe, was some years ago brought to a saving knowledge of Christ in a remarkable way, chiefly through the agency of Abraham Naseif, a Scripture Reader. After spending some years in the Moslem School at Beyrout he was baptised, and has since rejoined his tribe. Under their protection he seeks to scatter the seed of eternal life amongst these wanderers of the desert.

THE Lord knows all the nooks and corners of your heart. You cannot keep one thing from Him. If you are not obedient, do not blame anybody else afterwards if you do not get a blessing; you have to blame yourself. God has spoken to thousands and thousands of people before this, but they have not found any blessing, because they did not obey.

"To know, to do, the Head's commands,
For this the body lives and grows;
All speed of feet and skill of hands
For Thee is spent and from Thee flows.

"Thou, Lord, in strong communion still,
Oh! faster bind us, to be free;
Thou working out by us Thy Will,
We working out Thy Will, by Thee."

H. C. G. M.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

August 17th, 1899.

DEAR FELLOW HELPERS,

This is a season of the year when many of our friends in England are getting a little change, and it is often a time when contributions for the Lord's work drop off. This year has been no exception, and, though there are two fairly considerable legacies to come to the Mission before long, for the time being the exchequer is very low. We were, however, cheered since last I wrote by a small legacy of £100 coming in, of which we had no previous information. We rejoice to remember that the Lord is our Keeper, and that His eye is ever over us.

Mrs. McIvor McLeod, the mother of the British Consul at Fez, was the only other English lady in that city beside the missionaries. We very much regret to hear of her death from malarial fever after a few days' illness. The missionaries will greatly miss her kindness and sympathy, and to her son it will be a specially heavy blow, and we deeply sympathise with him in his severe loss.

The workers in Fez are doing their best to keep on the work so efficiently begun and sustained by the late Miss Herdman, but at this period of the year it is too hot for any very great efforts. The workers reported a short time since a temperature of 112° in the shade, which is hardly conducive to vigorous exertions.

Mr. Nott and Mr. Jones have been doing some itinerant work in the neighbourhood of Casablanca, and the former has now gone off to Morocco City, where he will co-operate with some of the workers of the South Morocco Mission, and seek to get the advantage of the cooler breezes from the Atlas Mountains, the highest peaks of which are as high as Mont Blanc, and are scarcely ever free from snow. If only the country were opened up these mountains would make a splendid health-resort, not only for our missionaries, but probably for tens of thousands from Europe; but, with the present unfortunate Government, it is only with a good deal of caution that it is possible to get to the mountains at all.

We are very thankful that Mr. Simpson and his companion of the Gospel Union, who were very ill with typhoid fever at Laraish, are now convalescent.

Miss Aldridge, of our Mission, who was away at Tetuan to nurse the sick there, has now returned to Laraish.

In Tangier, Mr. Blanco the Spanish Evangelist, reports encouraging cases of conversion amongst the Spanish Colony. The Men's Hospital has been kept in active operation, and Dr. Roberts is doing a good summer's work, considering the very small staff of helpers at his disposal.

At the Women's Hospital, the staff was for a time reduced by the absence of Miss Craggs to nurse the sick elsewhere, but Mrs. Boulton, assisted by Miss Lambden and others, have kept the work going.

Mr. Edwards finds the house on the Industrial Mission premises a little to the west of Tangier, much cooler than the town. It is too early yet for him to report in the way of produce from the work so lately begun. This is in the main a seed sowing and preparatory time, both amongst the children he has gathered and on the land he has secured.

Mr. Bolton has moved over to Tetuan, where he will be near Mr. Miller of the Bible Society, with whom he lately took an interesting journey in the Angera country which he hopes soon to visit again. He is able to speak to the men who attend the Medical Mission, which in Miss Banks' absence is being carried on by Miss Bolton, his sister. He is lodging

with some of the Spanish converts, and finds them most encouraging followers of the Lord Jesus. Miss De la Camp's school is not so well attended just now as the children are busy elsewhere. We are thankful to report that Miss Hubbard has recovered from her late serious illness.

At the present time there are very few of our workers in Algeria, and we would ask special prayer for that country. The reports appearing in the daily papers with regard to the trial of Dreyfus will give some little idea of the character of the opposition our workers have had to face for some years in Algeria, but fortunately, as our workers are not French subjects, but under the protection of foreign powers, and, above all, under the care of their Heavenly Father, they have been preserved from imprisonment or expulsion. It is impossible to foresee what the end may be, but in the long run we know that it is not only wrong, but very bad policy to interfere with either the earthly or spiritual people of God. We trust that when the heat and the excitement of the present period has passed away, it may be possible to prosecute the work in Algeria with renewed vigour.

With regard to the case of Miss Cox and Miss Scott, who were last year sentenced to a short term of imprisonment and a fine, on the false charge of distributing tracts on the island of Djerba; the matter has at last come before the Cour de Cassation in Paris, but only to be rejected on a technical point. Our sisters were granted last year immunity from imprison-

ment under the First Offender's Act, and the small fine has been paid.

Mr. and Mrs. Cooksey and Mr. and Mrs. Webb are keeping on the work in Sousse while the others are absent, and Mr. Liley is endeavouring to keep on the work in Tunis, both amongst Arabs and Italians; the other workers are prosecuting their work so far as the heat of the weather makes it practicable.

In Egypt the workers are still encouraged, though just at this time it is a period of enforced rest rather than of very active work. The lowness of the Nile this year is causing some anxiety. We are thankful to see that the plague has not made any very great progress in the country. Thanks to the diligent and efficient efforts of the British sanitary officials.

So far as we can see, we shall have about five new workers to go to the field this year. In case any friends would like to help towards their passages and outfits, we may mention that about £150 to £200 will be needed for this purpose.

Our next number will contain the Annual Report and Balance Sheet for the financial year ending April 30th, 1899. We shall be glad if our friends can get for it as wide a circulation as possible.

I remain,

Yours faithfully in Christ's service,

EDWARD H. GLENNY.

THE PRESENT CENTRE OF THE SLAVE-TRADE.

BY REV. SAMUEL M. ZWEMER, F.R.G.S.

(Extract from "The Missionary Review.")

MOHAMMEDANISM has been throughout its history responsible for the slave-hunt and the slave-market, as the necessary accompaniments to the slavery it recognizes and sanctions. The African slave-trade in recent years has been maintained solely for the supply of the Moslem markets. And while the awful traffic in human flesh has somewhat abated, it is still carried on outside of Africa to an extent above belief, along nearly the whole Arabian coast. The cradle of Islam is the centre of the "honourable business." For we must never forget that, according to the Koran, slavery and the slave trade are divine institutions. (Here follow various quotations from the Koran.) From these texts we learn that all male and female slaves taken as plunder in war are the lawful property of the master; that the master has power to take to himself any female slave, either married or single, as his chattel; that the position of a slave is as helpless as that of the stone idols of old Arabia; and that, while a man can do as he pleases with his property, slaves should be treated kindly and granted freedom when able to purchase it. Slave-traffic is not only allowed, but legislated for by Mohammedan law, and *made sacred* by the example of the prophet. In Moslem books of law the same rules apply to the sale of animals and slaves. Some Moslem apologists of the present day contend that Mohammed looked upon the custom as temporary in its nature, but the slavery of Islam is interwoven with the laws of marriage, of sale, of inheritance, and the whole social fabric, so that its abolition would strike at the very foundations of their legal code.

Consequently, whenever and wherever Mohammedan rulers have agreed to the abolition or suppression of the slave-trade, they have acted contrary to the *privileges of their religion* in consenting to obey the *laws of humanity*. There is not the least doubt that if it were possible to do away with the slave trade by the writing and signing of treaties, it would long since have been abolished. The war against the traffic has been

waged *on paper* most vigorously and unanimously by all the Powers. The general act of the Brussels Conference, 1889-90, signed by all the European nations and the United States, is a noble document; but ten years after the date of these treaties the coast-line of Arabia is still the centre and hotbed of the slave-trade. At the Brussels Conference the Shah of Persia consents "to organise an active supervision in the waters off the coast of the Persian Gulf and on the inland routes which serve for the transport of slaves." His Majesty has *one* gunboat, stationary, rather than stationed, at Bushire, nor has this vessel ever attempted to track or pursue slave-dealers. Recent testimony is conclusive that an active trade is carried on along the entire Persian coast.

The whole coast from Aden to Muscat is practically under British protection, for the native rulers are subsidised by the English. Sur itself, where from fifteen hundred to two thousand slaves are annually landed, is only one hundred miles from the Muscat consulate. And while we must acknowledge that whatever has been done, and is being done, to interfere with the traffic, in both the Gulf and the Indian Ocean, has been by English gunboats, yet the fact remains that the occasional capture of a slave-dhow near Muscat harbour is not an effective patrol of the Hadramaut coast.

Dr. C. Snouck Hurgronje describes the public slave-market at Mecca as in full swing every day during his visit. It is located near Bab Derebah and the holy mosque, and open to everybody. Although he himself apologises for the traffic and calls the anti-slavery crusade a swindle, he yet confesses to all the horrible details in the sale of female slaves, and the mutilation of male slaves for the markets. Eunuchs are plentiful, and are specially imported to act as guards for mosques; they can be bought for £24 a piece.

Mr. Donald Mackenzie, Special Commissioner of the B. and F. Anti-Slavery Society in 1895, speaking of the long stretch

of African coast, between Cape Guadafui and Kismayu on the south, avoided by British ships, because almost without shelter or harbour, says:—

“The natives of those regions are able to do as they please, and I was informed, on very reliable authority, that a considerable amount of slave-trading is carried on with Arabia, and, as the coast is not watched, there is nothing to prevent the Arabs carrying away slaves continually. There is one fairly good harbour near Cape Guadafui, called Ras Hafun, in which the dhows take shelter in case of bad weather. The dhows that usually resort to this part of the coast hail from Maculla, Shuhr, and other places on the Hadramaut coast. When they have obtained their cargo of slaves and other products, they run for Ras el Hadd, and should they meet any of the European warships on the way, they hoist the French flag; but it does not, therefore, follow that they have authority to use the flag of that nation, their owners simply buying one and using it when they find themselves in difficulties. . . . Neither the British, French, nor Italians do much to check the export of slaves from their sphere of influence on the Red Sea coast. While I was passing along the coast from Massowah to Assab, I observed a large number of dhows at different points waiting for business. We must have passed hundreds, but I did not observe a single warship looking after these dhows.”

Mr. Mackenzie then gives a list of slave-traffic ports on the Arab coast, adding “*The Turkish authorities charge so much a head on every slave introduced into Arabia at these points; in other words, they charge a duty on the slave-trade.*” Mr. Mac-

kenzie acknowledges in his report that the one peculiar and serious difficulty that stands in the way of the abolition of slavery is Turkey. But he is not at a loss for the remedy, and recommends: Greater activity on the part of the Aden authorities; the establishment of British Consulates at Sanaa and Hodeidah (why not at Mecca as well?), and the prohibition of the importation of arms into Abyssinia. But all these are *political* remedies—porous plasters, which will not heal “the open sore of the world.” The disease cannot be cured by politics; there is a more excellent way.

The true method of dealing with the slave-trade was pointed out long ago by Mackay of Uganda, in his celebrated plea for a mission to the Arabs of Muscat. The way to root out the slave-trade is to evangelize the slave-trader. The entire west coast of Arabia has not a single witness for Christ. Aside from Aden, the entire southern coast has never been touched by a missionary society; and the same is true of nearly all the African Red Sea coast north of Massowah. It is the ambassadors of the Great King who must occupy the vantage-points, and not mere consular officers of earthly governments. Why has Jesus Christ no resident agent at Jiddah or Mecca or Hodeidah? Why has not the Christian Church occupied these direful cities in the name of humanity, if not to raise the banner of the Crucified? The time has come, if we are really in earnest about the slave-trade, for a mission to the west coast of Arabia. He who undertakes it will help deal the death-blow to the traffic in human flesh, and bring the answer to Livingstone's prayer.

A TASK FOR THE CHURCH OF THE TWENTIETH CENTURY.

AN article under the above title from the pen of the Rev. W. St. Clair-Tisdall, the well-known missionary in Persia, appeared in the *Church Missionary Intelligencer* a few months since. From the deep interest the writer has always taken in Mohammedan subjects, we were not surprised to find that the task to which he wished to draw the attention of the Christian Church was no other than the evangelization of the two hundred millions or thereabout who constitute the followers of the false prophet.

In commencing, he reminds his readers that the century now drawing to a close has been well styled “the Century of Missions.” He refers to the number of languages into which the Word of God has been translated; to the millions who have been gathered out of heathenism; and to the many doors once closed which are now open to the messengers of peace. That no period in past history has witnessed such a widespread proclamation of the Gospel, and that it has even been said that the last hundred years exceed the first three centuries of the Christian era. But we will let him state the object of his paper in his own words.

“The object of the present paper is not, however, to relate in detail the *Gesta Dei per Christianos* in the past, but rather to consider something of the vast work which still lies before us.

“The world will (D.V.) be soon entering on a new century of Christian effort, and it may not be out of place, therefore, if we now consider what is the special task—or one at least of the special tasks—to which Divine Providence seems to be clearly calling the Church at large in the near future.

“The great success which, through God's blessing has attended the Mission work of the Church during the nineteenth century, has been chiefly and most markedly among heathen idolaters of different parts of the world. It is well known, of course, that large numbers of Muslims, too, especially in India, and more particularly in the Punjab, have been gathered in, and multitudes of those who have not yet been baptized have heard the Gospel message in Egypt, Palestine, and Persia. But it has well been said that the Church at large has never

yet in any adequate degree realized her responsibility towards Mohammedans.

“There can be no question that the rise of Islam is wholly due to the almost universal corruption of Christianity in and before Mohammed's time. Islam was undoubtedly used as God's scourge upon a Church full of idolatry and steeped in unutterable wickedness, a Church whose zeal and faith had degenerated into bigotry and superstition, and in which the worship of a simple Jewish maiden had almost usurped that of her Divine Son. The salt had indeed lost its savour. Had the Church remained true to the founder's teaching, and had Mohammed in his early days of sincerity and earnestness heard the pure Gospel instead of the inane traditions which, as the Koran shows clearly, were by professing Christians taught him as such, he might have become the Apostle of Arabia. We know how, instead of that, he became the founder of a false religious system which, throughout a large portion of Asia and Africa, still disputes with Christianity the sovereignty of the human heart.”

The author then lays it down that: first, the Christian Church is not responsible for the original existence of Heathenism, but only for its *continued* existence through want of faithfulness and zeal; and secondly, from what has been already advanced in the preceding quotation, that it *is* responsible not only for the *continued* existence of Islam, but for its origin also. He argues from this, that it is the paramount duty of the Christian Church to evangelize all Mohammedan lands within the early years of the twentieth century. He then proceeds to review the work already undertaken.

"Although the work has been commenced among Moslems in many lands, and although a considerable measure of success has attended it, yet this has been the case in spite of the want of method with which it has been undertaken. After the carelessness of ages, when the Church at length began to awake to her responsibilities, she had to set to work to learn the forgotten art of evangelizing non-Christian nations. It was natural that it should take time to learn this. But after a century of experience it should be possible for us to correct the blunders of the past, and from them ascertain the proper course to pursue in the future.

"There can be no question that want of method has too largely characterized our work in the past. Men and women have been sent out to the Mission field with, perhaps, a fair knowledge of certain limited periods of Church History, or even with an extensive acquaintance with Greek and Latin philosophy, but with no real knowledge of Mohammedanism, Hinduism, or any other of the great religious systems with which they expect to be brought into conflict. His message of course is the same. He has to preach Christ crucified

The author then reviews what has been already accomplished that will be helpful to future work. First in importance he places the translation of the Word of God into all the chief Mohammedan languages of the earth, except Hausa. Then the production and translation of quite a number of controversial books, which have never been and never can be answered. The fact is also noticed, that we have amongst the missionaries many advanced Arabic scholars, and also a number of converts from Islam, men of deep spirituality, and who are themselves engaged in the Christian Ministry.

"In most Mohammedan countries Christian Missions have been established, though they are at present tolerated only under galling restrictions which greatly hamper their usefulness. But it is a great step in advance to have them started at all, as they are the beginning of the work which it is incumbent upon us to do. True the penalty for accepting Christianity is (by the religious law of Islam) death at the executioner's hands, and no human power has authority to modify this law in the very slightest degree as long as Islam exists. Nor can it be justly said that the Governments of Christian countries—England among the number—have done anything to encourage the preaching of the Gospel in Mohammedan lands. Nay, rather, too many attempts have been made to bolster up not only the civil but also the religious power of these countries, regardless of the fact that such results as the Bulgarian atrocities some years ago, and the more recent and even more terrible Armenian massacres, show that the religion of the "Prophet with the sword" is yet true in this respect to the precepts and practice of its founder, and the use of that one final and only truly *trenchant* proof of the truth of Islam. Yet, if we except Afghanistan and Hausaland, there are Christian missions, however few and feeble, already established in every

land where Mohammedans exist in any considerable numbers. Even Arabia itself is not entirely destitute of such advance-guards of Christianity, for places at least on the borders of Arabia proper may be found where the pure Gospel is even now preached. Already in many places also Christian hospitals and Medical Missions offer to Moslems some of the peaceful fruits of the Tree of Life, and Christian schools and colleges are beginning in some slight degree to dissipate the darkness of bigotry, superstition and cruelty. Not a few even of the women of Mohammedan lands have seen the dawn of a new and better spiritual hope in the few rays from the beams of the Sun of Righteousness that, through God's grace and the effects of noble Christian women, have begun to penetrate even into the harem. Lastly, perhaps the greater part of the Mohammedan population of the world is now under the sway of Christian sceptres, and none can tell how great a portion of the remainder may be so ere the end of the present century. All these things make us thank God and take courage. It is something to be thankful for that the work has been begun and begun in earnest. A good foundation has been laid whereon to erect in Mohammedan lands a temple to the living God."

to all alike. But it is too often forgotten that special preparation is needed in order to present the gospel in such a way as to enable people to understand it.

"The missionary to Mohammedans should at least know what elements of truth their religion embodies, lest in his zeal without knowledge he should run full tilt against all that is good and true, as well as against all that is base and defiling in Islam. But in spite of our want of method and the use of "sanctified common sense," much has been already accomplished, because, whatever else has been neglected, the absolute necessity of a heart-consecration—"spiritual men for spiritual work"—has been insisted on. A man or woman called and sent of God into the mission field, however badly equipped in many respects he or she may be, *must* be used to extend the knowledge of Christ. Their work being done in Christ is certainly not doomed to failure. Yet, on the other hand, to use a blunt axe for want of a grindstone, or to work with a chisel when a saw is the proper instrument, can hardly be considered as the wisest possible course to pursue, though it is far better than sitting idle."

The writer then asks in what way our efforts can be made more effective; and in reply says, that as fellow-labourers in sufficient numbers cannot be provided by England and America, we must seek them amongst the strong races of the Asiatic and African Continents. He instances the case of the Uganda Church with its tens of thousands of native converts gathered out from the Waganda tribe, and where the Evangelistic work is undertaken by voluntary native helpers under European supervision. He then pleads for the establishment of a similar effort among the Bakhtiyaris of Persia.

"In order to found such Churches we must preach the Gospel far and wide throughout Mohammedan lands. For this we need men and women carefully trained, not only in the various languages used in those countries, but also in the Mohammedan controversy. The S.V.M.U. should largely aid us in obtaining the workers we need, but when we have got them we should train them far more systematically than we do. There are plenty of retired missionaries of age and experience whose services might readily be enlisted for such a purpose. Missionary preachers and teachers should be quite as carefully and regularly instructed with regard to the religious ideas of the people among whom they are to labour as medical missionaries are trained in medicine and surgery. The latter are not sent out to begin their medical studies on the field and to learn their profession by experimenting upon the *corpus vile* of the people among whom they are called upon to work. But this is just what is done with regard to all other missionaries. As we have already said, a man is sent to preach the Gospel to the Moslems for example, who has never devoted anything worthy of the name of study to the great religious system of

the people, and who does not know one word of any of their languages. Two years, often amid unhealthy surroundings and in a bad climate, are—at least in theory—spent in learning to speak the chief language in use in his particular part of the field, and during this time he is drawing full allowances from the Society in connection with which he is to labour. Even then no system is adopted to ensure his mastering in any really satisfactory manner the chief tenets of Islam, and no one has the right to insist on his learning them or even to volunteer to assist him in so doing. Nor would most overworked missionaries have time to do so. All this—or at least a good deal of it—should be and could easily be done before the would-be missionary enters the country at all. The Indian Civil Service candidate has to study a language or two before he leaves home for his post of duty, for even a wealthy Government would not incur the risk and expense of sending out untrained workers. But—on the ground of economy too!—missionary societies do this very thing. When we understand our work better we shall doubtless adopt a different system, a more rational method, in this as in other matters."

In regard to the above quotation relating to the preparation of missionary candidates before going out to the field we naturally feel interested, seeing that our own mission, in this respect, is in advance of some of the older societies. True, in the establishment of our small training-home, we have not accomplished great things, but during the last five years there has been "Something attempted, something done," and that something has been found by our outgoing workers exceedingly helpful upon reaching the field of their labours. Nothing exhaustive is attempted, but each student who goes out is in possession of a thorough knowledge of the principles of Arabic grammar, and has also a fair acquaintance with Mohammedanism as a system, the contents of the Koran, and some knowledge of the chief arguments used by Moslems against the Gospel in support of their faith.

Mr. Tisdall closes his article by referring to the great value of the press in prosecuting this work amongst Moslems. That Christian literature of all kinds will have to be prepared and published in such expressive and polished languages as the Arabic, the Persian, the Turkish, and the Urdu. And further, that this Mohammedan campaign will require to be as thoroughly and efficiently organised, as the Medical Mission department of the C.M.S. has been.

Morocco.

MOORISH GIRLS' SCHOOL, TANGIER.

BY MISS J. JAY.

DURING April we only had a few children in the school, owing to the soldiers still being in the lane near my house; but since their removal we have been cheered by seeing a much larger number of girls than at any time since the troubles commenced.

12th.—In the afternoon Mrs. Ferah and I went to see the poor boy Absalom, who has at length been released from prison. It was a sad visit, for we found him quite a wreck physically, almost too weak and ill to speak, and his legs covered with sores caused by the heavy irons he had worn during his year's imprisonment. The poor mother has had sorrow upon sorrow, for two days ago, when she was at her sister's house arranging to have a little feast in honour of Absalom's release, her youngest child, a bright boy four years old, wandered away from the hut while the women were chatting, fell into a cistern and was drowned. Poor thing, her grief is very great, there will be no feast now, she said so sadly, "One was given back, but the other taken." We tried to comfort her, these Moorish women are so grateful for a little sympathy, and we stayed with her all the afternoon telling her of Jesus and all He had suffered for us. It seemed to help her.

14th.—This morning we had twenty-nine children in school, I notice that it is quite the elder girls who have not re-

turned; in all probability they will not come back at all, as they must have been withdrawn very soon in any case, on account of their age. In the afternoon I visited dear little Hadoooh, a former pupil and such a good, gentle child. She is slowly dying of low fever, caused, I fear, greatly by starvation. Since the father died the widow has had a great struggle to provide for her large family of four children. They live in a tiny wooden shed; the mother is obliged to go out to work and so cannot stay with the sick child. Hadoooh was almost too ill to speak, but she was conscious and smiled when Aiweesha and I sang to her "Jesus loves me." She knew us and we stayed a long time, fanning her to keep away the swarms of flies. It was nice to see how quickly Aiweesha noticed what the sick child needed, giving her water and arranging the bed without being asked to do so. We waited till sunset, when the mother returned, and left money with her to buy food.

19th.—The children continue to come in fair numbers, and keep us busy in school all the morning. We have not had such a large school as we had before the persecution began, but we have always over twenty children, so there is much cause for praise.

This afternoon Miss Hervey and I visited the Kaid's house, and had a most happy time. I took him a large Bible I had promised him, with which he was much pleased. We stayed all the afternoon reading different passages chosen by himself. He had written down on paper some special difficulties he had come across whilst reading. One was: "If any

man will come after Me, let him deny himself," etc. His dear wife and mother were with us all the time, and were so loving and kind to us, as indeed they always are. It is a charming house to visit, not only on account of the warm welcome one receives, but because of the real interest the whole family shows in the Gospel; they prefer to talk of Jesus to anything else.

20th.—To-day Mrs. Ferah and I paid another sad visit to little Hadoooh; she was much worse, too ill to speak, and terribly wasted, but she knew us, and pressed my hand when I kissed her and told her once more of the dear Lord Jesus, who so loves little children and died to save them. It is sad to see such suffering in the midst of poverty. We had to-day prepared a little surprise for the poor mother. The school children and I had been busy for a week making a complete suit of garments (three things each) for her other four children. The girls had been delighted to make the garments, and gave up their own work to do them.

24th.—Dear little Hadoooh died this morning, and was buried this afternoon. "He took them up in His arms."

The school continued open till the second week in May, and was then closed for the summer holidays. We hope to reopen the school in the autumn, trusting that by that time the present difficulties may have quite passed away.

SOME EXPERIENCE IN MOORISH VILLAGES.

MR. W. BOLTON and Mr. Miller, of the British and Foreign Bible Society, have been evangelizing in some of the Angera villages to the north and east of Tangier. They took with them a native convert named Ismlarly, an elderly man, very grave, and with a fair knowledge of the Bible, which he reads in all his spare moments. The brethren found him most useful in opening the way for preaching the gospel. His custom was to sit under a tree reading the New Testament, when the natives, curious to know what book he was reading, gathered around him and asked all sorts of questions. These questions were taken up by the brethren and answered publicly.

During the tour their tents were pitched in about a dozen villages. In some they were welcomed; in others it was evident that the men preferred their room to their company. Ismlarly frequently testified to his faith in Christ to men with whom he was conversing; the brethren were not a little surprised at his boldness, while the Moors scarcely knew what to make of it.

May 15th.—This morning five soldiers came up to the tent having in charge a cattle-stealer they had just captured. We made them tea, sat amongst them, and read from the New Testament. As one could read very nicely, Mr. Miller gave him three different copies, and off they went on their way to Tangier prison.

16th.—We have no difficulty in getting men and boys to listen to us; generally the tent itself is a sufficient attraction, as at this time of the year they seem to have very little to do. If only we would witness to Mohammed we should be looked upon as heroes; they tell us how they would like us to live among them.

Yesterday our bellows were stolen; this morning early, through fear, they were restored. Whilst talking to a group of men,

reclining under olive trees, one asked if the bellows had turned up. "Yes," I replied. "Someone stole them last evening, repented during the night, and brought them back this morning." This opened the way for saying what true repentance really was. They got a little vexed, and four times they interrupted me by telling me to witness to Mohammed. I told them that if I could see any good in so doing, I would; that witnessing to Mohammed would not make me a better man, seeing that thieves, murderers, and cheats witnessed just before they stole, killed, and lied, but that witnessing to Jesus did, because He had saved my soul from sinning; that Jesus teaches us to fear these sins, but that Mohammed did not; that because of this, wicked men were made worse. Again Ismlarly told several men that he was a Christian. I expected he would have to suffer for it, but they seemed to think he was not quite right in his mind.

18th.—Called on the students of a fanatical village. They came out in response to our invitation, mocked us and ridiculed at the books. As one was jocularly reading, another wicked fellow put the palms of his hands together to his lips and blew them as if the words we said were chaff. I rebuked him severely, which was the means of quietening and subduing him. Before we had to go we rejoiced in having preached the Gospel to attentive and submissive young fellows, though no doubt they were inwardly cursing us. Wherever we go, we find the unread, ignorant people much less fanatical and bigoted than these students, who are full of conceit, hatred, superstition, and gross immorality. Going on to another village, we drew out a good number of men, and had an hour's talk with them; when leaving, received a hearty invitation to stay amongst them.

22nd.—Called on a village, the name of which means "sweet brothers." Nearly all the men came out, so that quite a number gathered around. Made arrangements to spend a few days with them, and showed them gospels. They seemed to be just a gang of rough men. When we enquired who was the head man, were told there was none, but that all were head men. Calling on another village, we were met by very tall, fine-looking fellows, who most willingly read the Word and listened to what we had to plead. I have seldom felt my heart go out after men as it did this afternoon whilst speaking to these people. These half-day visits are most profitable, as we make more acquaintances; and as the time is short, we have to keep to the point and focus the Gospel, whilst at some places we call at they tell us Christians have not been before.

SOME INTERESTING ITEMS FROM CASABLANCA.

BY MISS LILIAN SEXTON.

LILLA FATNA, a bright, clever woman, had a little circle of her friends round her one afternoon, and we were sitting on cushions on the floor deep in conversation. It was the first time I had been to her house, and some, at least, of the women there had not heard of the Saviour before. Presently the sound of footsteps was heard in the patio, and one of the slaves hastily arose and carefully closed the big swinging doors, leaving us in semi-darkness, while the ladies' voices sunk to an awed whisper. "What is it?" I asked. "Is anything the matter? Why do you shut the doors?" "It is my lord, and he is bringing a friend in with him," Fatna answered; and we waited in terrified silence until the sound of retreating footsteps told us they were going, and there was no longer any fear of such a calamity happening as one of the ladies being seen by a man. Then the doors were reopened, and we continued our talk.

Hadj Madani's wife, Lilla Aisha, is dead. She had fever for a long time, and gradually got worse. I begged and

implored her to take some medicine until nearly the end, but she would not. The last time I saw her the room and court outside were crowded with relatives and friends, dressed up in all their best, and chattering like magpies, while poor Aisha lay gasping for breath. A woman sitting by and fanning her would not let me speak to her, and indeed I think she was past understanding anything then. In the court outside one of the ladies called to me and said, "You believe in Sidna Aisa, don't you? Tell us about Him." Shortly after Aisha died, and was buried early the next morning.

Lilla Yamina is a Shereefa, that is, a descendant of the Prophet, and comes from Salee, a very fanatical town. She is a new friend, whom I have only visited once. She was very kind and gracious, and listened willingly enough to the Gospel story, but without expressing much interest. However, she was feeling very dull and longing to see somebody, she told me, and so the appearance of even a "Nazarene" must have been very welcome, especially as I could tell her many things pertaining to the outside world, things that sounded strange and wonderful to her ears!

Another new friend is Lilla Zeinal, a pretty, shy little maiden, whose family come from Fez. She is very young, and evidently quite unused to strangers. I don't think she had ever heard the name of "Sidna Aisa" before. Her home is very nice. I was amused at the wall of one long narrow room. It was papered all over with little scraps of different coloured paper, but really it looked very nice, much better than the everlasting whitewash. Zeinal's uncle came in later. He greeted me as a friend, but I do not remember meeting him before. He has a Gospel, and seems deeply interested in it.

Abd Rahman, a young fellow from the Sahara, was ill with pneumonia. His friend Madani, also from the Sahara, took me to their hut to show them how to make a linseed poultice. They were living in a little tumble-down shed in the midst of a grove of fruit trees some distance from the town. Poor Madani seemed very anxious about his friend, who really was very ill, and most grateful for any little help. "Oh, believer," he shouted to a man in the grove, "this Nazarene has come to see to the lad. What Moslem would be so kind and do this?" Several men were gathered in the little hut. One got me an old box to sit upon, and while another gathered sticks and coaxed an old broken kettle to boil, they heard of God's plan of salvation. One man seemed inclined to scoff, but the rest listened well. It was a pleasure to do anything for the sick lad; they were so thankful. The next time Madani took me, he kept saying, "Which of our people would come so far in the heat of the sun to help us? What Moslem would do thus?" But of course I would willingly, gladly have gone twice as far to do them any good. I asked Madani, "If you think so much of a very little thing like this, what do you think of what Christ did for you?"

WHAT a vast disproportion there is between the wealth of Christian people and their beneficence; between what they spend upon themselves, and what they devote to the service of God and the benefit of their fellow creatures! How contemptibly little is bestowed upon God's work, compared with the enormous money spent in luxury, or hoarded for the future! Surely these things ought not so to be amongst the followers of the Lamb. If persons who make no profession of piety spend profusely upon themselves, and but very meagrely upon charity or the spread of the Gospel we cannot be surprised; but those who are influenced by the Truth and profess to be living in preparation for another world ought surely to act in a way more consistent with their profession. "Bring ye all the tithes into the storehouse."

Algeria.

A TALK WITH JEWS.

EXTRACTS FROM JOURNAL OF MR. PERCY SMITH.

PASSING one day the shop of the old pretended sorcerer, we stopped and asked him a few questions. He handed me some loose leaves of a Bible. Mr. L. went across the road to speak to an Arab, and I began questioning the old man a little about his beliefs. Five or six other Jews gathered round. As I was speaking of what the Prophets Haggai and Zechariah had said about the time of the coming of the Messiah, and comparing it with that of Malachi—viz., in the time of the second Temple—an old Jew, dressed rather differently from the Jews here, wearing a half-turban more after the pattern of the Jews of Hungary, and a very dark blue burnous, began asking me a few questions in a very satisfied spirit. Perhaps he thought he could put me in a corner in the presence of the others. I answered his questions, however, and made one or two statements which tended to entail a long conversation. As the crowd gathered we went into a Jewish shop, the owner of which produced a Hebrew Bible. We talked for about two hours, and agreed to meet the next day.

On the following day we again assembled. The old man seemed to rest on the primary signification of Isaiah vii. 14, but Genesis xlix. 10 and passages from Malachi, Micah, Zechariah, and Haggai were rather too much for him. He tried to shuffle out of the plain signification of these passages, although Isaiah liii. struck him as remarkable, and also Zech. xii. 10, which he noted to study at his leisure. He had heard the truth before, having come in contact with Mr. Ginsburg at Tunis. We warned him that he was closing his eyes to the light. We remained talking to the owner of the shop for some time afterwards, having been there for three and a half hours. He asked us to come again.

We have visited the owner of the shop several times since. He can read in Hebrew, but is slow to apprehend the force of truth. He is very friendly, and has marked passages in his Hebrew Bible, which I gave to him, in order that he may ponder them afterwards. A few days ago we were talking to him when a man about twenty-eight or thirty years of age entered. He was dressed *à la Française*, and I was surprised to find that he was the brother of the owner of the shop. I had noticed him several times before, when we had stopped to speak to anyone in that quarter. One day he kept passing and re-passing, and I thought he might be an inspector of police. We learnt afterwards that he had some time ago been induced to enter the seminary near here in training for a Roman Catholic priest, but that six months had been enough for him. He was disgusted with the folly of the things taught; had not learnt anything of the New Testament from them—only a catechism. He once had in his possession a New Testament, but in removing it had been lost.

On Saturday, the 10th June, he came to us and stayed all the evening talking over the Scriptures. I pointed out the first promise of Gen. iii. 15, and the development of it to Abraham—"In *thy seed* shall all nations of the earth be blessed"; also various other Scriptures. Isaiah liii. he read through two or three times. He seemed in a fog over some things, but said he believed that Jesus was the Messiah whom the Jews did not receive; but he had not a clear idea of the work of the Messiah. I pointed out to him that all evil, death, etc., was the result of sin, and if peace and happiness were to be brought, sin must be taken away; that this was done by the great antitype of the Jewish sacrifices. Rarely does one meet with a Jew so open-minded. He has promised to come again, and I believe the Spirit of God will yet teach him further

things. Pray for him. His brother said to me, "Ah, he is half one of your persuasion. He will go with you at last."

The Sheikh Mohammed, whom I have mentioned as coming to Mr. Lochhead with Sheikh Moolood, and with whom two long discussions have taken place, came again the other night and stayed from eight o'clock till past twelve. He offered a few objections at first, but in a half-hearted manner. In speaking about the Paraclete, he suggested the word might have been changed, but we then read John xiv. 15 and 16 together, and he followed without a murmur of dissent. Afterwards we read Acts i. and ii., and also Isa. liii. He was very subdued, and I am sure felt that this was the truth. I suspected from the first that he was not so bigoted a Moslem as his companion, and this proves to be correct, for he is about the most liberal minded Arab I have met, and yet not rationalistic. He knows Turkish, a little Persian, and is fairly well read in history. He speaks French perfectly, and also a little Italian. He turns out to be professor of Arabic literature and grammar at the Medersa, but is regarded as a kind of heretic by his own people because sometimes he dines with some of the better class French. Mr. Lochhead asked him if he would stay while we had family prayers together. He did so and seemed much impressed.

On the 16th he visited us at Mr. Lochhead's again. He remained from three till past seven. It is providential that he has come twice without Sheikh Moolood, who is more close. In conversation he admitted that Christ and Christianity were on a higher plane than Mohammed and Islam, and had scarcely any answer to the statement that Mohammed was sensual, and offered a sensual paradise to his followers. He admitted that Jesus Christ was unique in his character, and that no man had attained to such a state of holiness as Christ manifested. He has taken away to read a copy of Spurgeon's "All of Grace" (in French). One feels he is in a state much like a man of high moral character at home who is not regenerated.

ARABIAN MISSION.

WE have lately received the following brief note from the Rev. S. M. Zwemer, dated Bahrein, July 3rd:—

"I write you in haste to catch this post, with the sad news that our beloved missionary, George E. Stone, went home on the 26th of June. He had sunstroke at Birket, near Muscat, and died after a few hours. Let me pass on to you a word of his, 'I do firmly believe that the strength of Islam has been over-estimated, and that if ever the Church can be induced to throw her full weight against it, it will be found an easier conquest than we imagine. *It will cost lives*, but Islam is doomed.'"

The Rev. George E. Stone was a graduate of Hamilton College and of Auburn Theological Seminary. He went out to the Persian Gulf in October, 1898, in company with the Rev. S. M. and Mrs. Zwemer, spending a few days at Barking *en route*. He gave an address at our Friday prayer-meeting, and also conducted a Gospel Service in the town.

This is the second gap in the ranks of this little mission within a very brief period, Mr. Zwemer's brother having been called to his rest in the early part of the present year.

God seems to be saying by these home-calls, which have been so frequent of late, "What thou doest, do quickly." To-day life seems to stretch out before many of us, but before we can scarcely realise it, its end will have come, and we shall look back upon what seems as but a watch in the night.

Tunisia.

THE SOUSSE BIBLE DEPÔT.

ONE of our efforts to bear witness to *the Truth* in Sousse is by means of the Bible Depôt. This stands well in the middle of the town, just by the native vegetable market, so that crowds pass it daily. When it is shut it still bears open testimony, for the Gospel in French and Arabic is plainly painted upon the shutters. When it is opened books and tracts are found in great variety, temptingly displayed, and at prices within the reach of all, while at the door, or just inside, is a missionary ready to sell or explain the books, or talk upon spiritual subjects. Here, for example, comes a country Arab; he stops, for he sees the name of God, he reads the text slowly and aloud, he is invited to enter and given a Gospel to read. As he reads the title probably he objects, because it has not "Bism Allah Rahman er Raheem" (in the name of God the most merciful) at the top of the page; then he reads a little and listens to the Gospel message as the missionary kindly tells it. He asks where the Gospel witnesses to Mohammed, and is incredulous when told there is no such witness. Sometimes he ends by buying the book, and it becomes a light indeed.

Or perhaps it is a Jewish boy, who enters partly in fun, and "to show off" the little French he has been learning at the school; he too finds such good value for money that he parts with a halfpenny for what, we pray, may make him rich unto Eternal Life.

Or again, Jews, Moslems, and Christians may all be found in the shop together, and then, may be, a three-cornered duel takes place. Israelite, Moslem, and Romanist, each fires off his opinions, sometimes all at once; there is much noise, but little good effect, and the missionary is glad if he manages to come in even at the end with those spiritual truths which, by their Divine authority and power, may prove all victorious, even in these dark hearts. Those who work the Depôt, and take the responsibility for expenses, rent, etc., will be glad of the fellowship of other saints in keeping up this

BEACON OF TRUTH.



INTERIOR OF THE SOUSSE BIBLE DEPÔT.

Egypt.

LIGHT FOR A DARK LAND.

DURING the month of July Mr. W. Kumm was led to undertake a journey through some of the villages of lower Egypt in company with Ayoub, the Native helper. During the tour, which extended over three weeks, about thirteen towns and villages were visited. In some he found the people very bigoted, in others indifferent, but not directly opposed to the truth, while in some few there were distinct tokens of encouragement. We append two or three extracts from his journal:—

“On Wednesday, the 5th of July, we crossed the Nile by means of a large railway bridge, which connects Ruhmaniyeh with Dessuk. We had made Dessuk the basis of our operations for that week. After about one hour's walk we arrived at Ruhmaniyeh, where I specially wished to meet a native gentleman named Mahmud Bey, about whom I had already heard much. He has been travelling extensively in Europe for the sake of his health. Both his feet have been amputated. I found him to be the best educated Egyptian I have met thus far, and had a long and very interesting conversation with him, lasting for about three hours. We began with the history of the land, concerning which he showed a very minute knowledge, and closed with the atonement of Christ. After we had partaken of dinner with him he supplied us with riding animals, and we returned, glad of having been enabled to deliver our message.

“Another day we spent at Edku, a village of 12,000 inhabitants, lying on a hill between Aboukir and Rosetta. Here the sheikhs boast that all their people are Moslems. Ayoub preached the gospel to about thirty people. The Omdi, who showed us hospitality, is very desirous that a school should be opened, where their children might learn English and Arabic. There is no locanda (hotel) in the place where one could put up for the night. The Omdi brought us to the station and invited us to come again.

“On Thursday, the 6th of July, we travelled by rail to Kafresh-sheikh, an unhealthy, low-lying place of about 7,000 inhabitants. The Omdi received us very kindly. He had, according to his own words, read the Thora as well as the Ingil. After we had preached the Gospel to the people we left them a whole Bible and a number of Gospels, returning home in the evening.

“Saturday, the 8th of July, was, I think, the most encouraging of our whole tour. We started on donkeys at 8 o'clock in the morning. About one hour's ride brought us to Mahallet Abu-Ali, a village on the Nile with about 8,000 inhabitants. Our way led us first to the house of the Omdi, where, in an upper room all the learned (reading) men of the village assembled, to listen to what we had to say. I never saw people more open to receive the Gospel than these men. The leading sheikh took the Gospel of Matthew and read the first three chapters to the others, Ayoub explaining as he went along. They simply drank in the truth and showed great understanding with regard to spiritual things. I think this village is even more prepared by the Spirit of God than one called Montobis, a little further down the Nile, which we had formerly visited, and where the Omdi, when his sheikhs brought out the commentaries of the Koran, Rasi, and Beidawi to prove some disputed point, said, ‘Leave those old books alone, we all know what is in them; let us hear something new.’ Well, they heard something new, and were not at all displeased with it. In Mahallet-Abu-Ali I left quite a number of Gospels, which the people commenced reading immediately I gave them away, neither did they look up again while I was there. An Omdi

from Deminka wanted me to see his village and preach to his people, so I went over there in the afternoon, and we had a delightful time in that place also. These were days of glad and happy service.

The Work of Others.

THE ARABIAN MISSION.

THE Annual Report of the above Mission has now been issued. It furnishes many details of the work carried on by the little band of missionaries who are labouring together in the Persian Gulf. This Mission has just completed a decade, having been inaugurated in 1889.

The Mission at present has ten workers on the field, of whom three are doctors—a larger proportion of medical help than is usual. One of these (Dr. Worrall) took up his residence on the Bahrein Islands, when a Medical Mission was commenced, which, beginning with five patients, quickly ran up to twenty. Dr. and Mrs. Toms (who is also a physician) are located at Busrah, at the head of the Gulf, but they are giving their time absolutely to study before attempting any medical work.

Mr. Barny has been seriously ill with typhoid fever, which necessitated a voyage to India; but he and Mrs. Barny are doubtless back at Busrah long ere this.

The missionaries have travelled in their itinerating work upwards of thirteen hundred miles; this is exclusive of long journeys frequently made between the stations.

At Muscat the brethren have an excellent school for rescued slaves, where, besides receiving the elements of a useful education, they are required to do nearly all the work of the house—cook, draw water for the date trees, and keep clean the house yard and surrounding streets. Prayer is asked for the future of these lads.

There is a book and Bible shop at Muscat, from which have been distributed during the year five hundred and forty-seven copies of the Scriptures and portions; these have been chiefly in Arabic, but a few in Persian. At Bahrein and Busrah the sales have also been most encouraging.

“Colportage work is carried on from Busrah during the greater part of the year, the colporteurs having travelled over seventeen hundred and twenty-five miles in selling their books. One of them relates an experience which shows how the seed sometimes springs up in an unpromising soil and unlikely places. He had sold nothing all day, and finally was resting in a coffee-shop. A moolah sitting by called out, ‘You are the people who say, “In the name of the Father, and of the Son, and of the Holy Ghost,”’ and then began to blaspheme the Gospel. A rough soldier passing along heard, and stopping, said to the moolah, ‘Why do you not accept the book of the prophet Jesus?’ The moolah replied, ‘It is not the book of the prophet Jesus.’ But the soldier said, ‘It is, for I read it at Bahrein; you don't know it, for you haven't read it, but I have and I can tell you.’ And the colporteur said, ‘I sat still and rejoiced greatly to hear the soldier teach the teacher.’ Again in the Bible shop two men were talking, and one was overheard to say to the other, ‘Surely this religion will be the final one in the world; I have been in Calcutta, and have seen how zealous its teachers are.’ The above incidents are not very important, but they give us faith to believe that more is being accomplished than we are able to report.”

“It is not a light thing to accept Christ in a Mohammedan land. During the year a Persian Seyyid came to Muscat on his way to India. At heart a Christian, he still was outwardly a Mohammedan. Led to confess Christ openly before men

during his stay with us, he went to the Bible Shop only to raise a mob of angry fanatics against him, who threatened his life. He had to leave Muscat and escape to India. One of our old Busrah inquirers suffered much persecution and dropped out of sight; recently he turned up again, and assured us his trust was in Jesus, the Word of God. Another is reported in exile, but sincere in his faith, although aged and broken by the heavy hand of the government upon him. Another, from whom we receive word regularly, and whose letters bring tears to our eyes, wrote from prison recently that he was bound with chains weighing many pounds, reviled, ill-treated, spat upon, beaten and forsaken of all his friends. And yet he adds, in the spirit of the early disciples, 'With all this I am content with the suffering, because before me there came upon the Saviour these same sufferings, and I ask God for strength.' At present it is becoming more difficult to communicate with him. He awaits the crown of martyrdom, and has commended his wife and children to our care. They, too, are now under Christian influence, and we pray the Spirit may do His work in their hearts also. During the year three men came from Amara, expressing their distrust in Islam, and seeking the more perfect way. At all of our stations there are those who are convinced of the truth of our message, but have no boldness to break loose from the old system which has paralyzed the conscience and petrified the sense of responsibility."

The financial position of the Mission is as follows:—

Balance in hand, May 1st, 1898.. .. .	\$5,217.04
Receipt for all purposes	11,290.34
	<hr/>
	\$16,507.38
	<hr/>
Expenditure	\$13,672.59
Balance in hand, May 1st, 1899.. .. .	2,834.79
	<hr/>
	\$16,507.38
	<hr/>

BIBLE READING.

CHOSEN AND PRECIOUS.

- I. YE are a chosen generation (1 Peter ii. 9).
- In the day He makes up His jewels (Mal. iii. 17).
 - The Lord thy God . . . will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing (Zeph. iii. 17).
- II. Chosen to be a special people unto Himself (Deut. vii. 6; xiv. 2).
- A special treasure (Mal. iii. 17, M.).
 - A peculiar treasure (Mal. iii. 17, R.V., M.).
 - A crown of glory in the hand of the Lord (Isa. lxii. 3).
 - A royal diadem in the hand of thy God (Isa. lxii. 3). He delighteth in thee (Isa. lxii. 4). Whoso toucheth you, toucheth the apple of His eye (Zech. ii. 8).

E. A. H.

If you are not converted to God, you have not to be doing good works, but to learn that you can do none, and that you are to come empty to receive God's gift of eternal life by faith in Christ Jesus. Your best prayer for mercy is the true confession of your sin. You cannot bring forth fruit to God in your natural state; but made alive in Christ, your fruit will be from Jesus, the true and living Vine.

FOR THE CHILDREN.

BY MISS I. DE LA CAMP.

IT is a long time since I promised "some day" to write again and tell you more about the children here. You will think I have forgotten all about my promise; but I have not, and am now writing to redeem it.

Come into my sewing class on a Monday afternoon and have a peep at the girls. There are about twenty odd sitting tailor-fashion on the matting—girls of all shades and sizes, from a very dark little Arab girl to quite fair-skinned children. You can very seldom tell the colour of their hair, for nearly all have it dyed black in Tetuan. There are two or three quite big girls who (so the little girls say) "use up all the pretty prints for their long garments," down to the little girl who has not "changed her teeth" yet, and who has only just begun to stitch a handkerchief.

Before they sew we sing a hymn, then have a short Bible lesson, after which we sing another hymn and repeat *all* the texts we have learnt in sewing class, and the new one we are learning. They have to repeat them all every week, or else they would very soon forget them. They cannot look them up at home, for they cannot read yet, you know, nor can their fathers and mothers or big brothers and sisters help them to remember what they have learnt, for they do not know God's word themselves, and what is sadder still, they do not want to know it. When they have learnt a certain number of texts and can say them perfectly, they get a prize. They have one more text of the present set to learn, and they have begged hard for the prize to be a doll. It means so much more to them than to you children at home, who have such lots of dolls.

Now let us look at their sewing. If you saw it you would say they were sewing everything upside down and inside out, but it is quite correct according to Moorish fashion. *They* say *we* sew everything the wrong way. All their seams are on the outside of the stuff, first run and then back-stitched, and that from the opposite end of the stuff from that which little girls at home are taught to begin. It takes them a long time to make one of their long, loose garments, and they are naturally very proud of themselves when one is made.

Now we will leave them to finish their sewing, and look in on them again the next morning in school. All three forms are having an arithmetic lesson together; you will say "They *are* stupid!" when I tell you that it has taken them months to get as far as 12 and 3 are 15, without adding it up on their fingers, but *they* think it a great accomplishment. There is little round-faced Mimuna; she often cannot come to school because she has to stay at home and mind her little baby sister, whilst her mother goes out to work, but when she comes she tries so hard to learn. Next there is a very clever little girl, but very lazy and naughty, I am sorry to say. She has now announced she will be good, so that she may be allowed to learn to write. Next to her on the floor sits a bigger girl, Shemma; she and her sister are very anxious to get on, and hardly ever miss coming to school, nor do they often lose a mark. I will not introduce you to any more, but I want you to remember them all, and these few separate ones specially, in your prayers, and to ask the Lord Jesus, Who loves little children, to teach them to love Him and to serve Him. He will soon be coming again. Do not you children who love Him wish for little Moorish girls, and big ones too, to be ready to meet Him when He comes?

LET the blessed hope of the coming of Christ keep us ever on the watch-tower, looking, longing, hasting toward it.

Mission Council.

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

GEORGE T. EDWARDS, Red Hill.
EDWARD H. GLENNY, Barking.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

HENRY SOLTAU, Redhill.
JAMES STEPHENS, Highgate Road, N.W.

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

Hon. Physician, S. H. HABERSON, Esq., M.D., F.R.C.P., 70, Brook Street, W.

Assistant Secretary, WILLIAM T. FLOAT.

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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.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK ..	Oct., 1888	Miss S. JENNINGS ..	Mar., 1887	Tunis.		Mr. D. J. COOPER .. Nov., 1895	
Mrs. MENSINK ..	May, 1890	Miss K. ALDRIDGE ..	Dec., 1891	Mr. A. V. LILEY ..	July, 1885	Mrs. COOPER, <i>nee</i> BILL Dec., 1897	
Mr. W. T. BOLTON ..	Feb., 1897	Fez.		Mrs. LILEY ..	April, 1886	EGYPT AND NORTH ARABIA.	
Dr. J. H. D. ROBERTS,		Miss M. COPPING ..	June, 1887	Miss A. M. CASE ..	Oct., 1890	Alexandria.	
M.B., C.M.Ed.	Dec., 1896	Miss L. GREATHEAD ..	Nov., 1890	Miss K. JOHNSTON ..	Jan., 1892	Mr. W. SUMMERS .. April, 1887	
Mrs. ROBERTS, <i>nee</i>		Sifroo.		Miss E. TURNER ..	" "	Mrs. SUMMERS .. May, 1890	
TREGILLUS ..	Dec., 1896	Miss M. MELLETT ..	Mar., 1892	Miss M. SCOTT ..	Mar., 1892	Mr. W. DICKINS .. Feb., 1896	
Miss J. JAY ..	Nov., 1885	Miss S. M. DENISON ..	Nov., 1893	Miss A. HAMMON ..	Oct., 1894	Mrs. DICKINS .. " "	
Miss M. C. LAMBDEN ..	May, 1888	ALGERIA.		Mr. J. H. C. PURDON }	} Designated	Mr. C. T. HOOPER .. " "	
Mrs. BOULTON ..	Nov., 1888	Cherchel.		Mrs. PURDON ..			Mr. W. T. FAIRMAN Nov., 1897
Miss F. MARSTON ..	Nov., 1895	Constantine.		Bizerta.		Mrs. FAIRMAN, <i>nee</i>	
Miss E. A. CRAGGS ..	Mar., 1898	Miss L. READ ..	April, 1886	Miss M. ERICSSON	(Associate) ..	PRIOR Feb., 1896	
<i>Spanish Work—</i>		Miss H. D. DAY ..	" "	Miss R. J. MARCUSSON	(Associate) ..	Mr. W. KUMM .. Jan., 1898	
Miss F. R. BROWN ..	Oct., 1889	Algiers.		Sousa.		Mr. A. T. UPSON .. Nov., 1898	
Miss VECCHIO, <i>Mis. Helper.</i>		Mons. E. CUENDET ..	Sept., 1884	Kairouan.		Rosetta.	
Mr. A. BLANCO ..	" "	Madame CUENDET ..	Sept., 1885	Dr. T. G. CHURCHER,	M.B., C.M.Ed.	Miss A. WATSON .. April, 1892	
BOYS' INDUSTRIAL INSTITUTE, NEAR		Miss E. K. LOCHHEAD ..	" "	Mrs. CHURCHER ..	Oct., 1885	Miss VAN DER MOLEN .. " "	
TANGIER.		Mr. P. SMITH ..	Feb., 1899	Mr. W. G. POPE ..	Feb., 1891	AT HOME.	
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. E. SHORT ..	" "	Mrs. POPE ..	Dec., 1892	Miss I. L. REED .. May, 1888	
Mrs. EDWARDS ..	Mar., 1892	Djemaa Sahridj.		Mr. H. E. WEBB ..	Dec., 1896	Miss L. A. LAMBERT .. Dec., 1893	
Casablanca.		Miss J. COX ..	May, 1887	Mis. WEBB, <i>nee</i> MOR-		Dr. C. L. TERRY, B.A.,	
Dr. G. M. GRIEVE		Miss K. SMITH ..	" "	TIMER ..	Nov., 1897	M.B., C.M.Ed. Nov., 1890	
L.R.C.P. and S.Ed.	Oct., 1890	M., Mme., and Mdle. ROLLAND,		Miss A. COX ..	Oct., 1892	Mrs. TERRY .. " "	
Mrs. GRIEVE ..	" "	<i>Missionary Helpers.</i>		Miss N. BAGSTER ..	Oct., 1894	Mr. G. B. MICHELL .. June, 1887	
Mr. H. NOTT ..	Jan., 1897			DEPENDENCY OF TRIPOLI.		Mrs. MICHELL Oct., 1888	
Mr. H. E. JONES ..	" "			Mr. W. H. VENABLES	Mar., 1891	Miss GRISSELL Oct., 1888	
Mrs. JONES, <i>nee</i> DUNBAR,	Nov., 1896			Mr. W. REID ..	Dec., 1892	Dr. G. R. S. BREEZE Dec., 1894	
Miss L. SEXTON ..	Feb., 1897			Mrs. REID ..	Dec., 1894	Miss B. VINING .. April, 1886	
Miss A. WATSON ..	Feb., 1897					Miss A. GILL Oct., 1889	
Tetuan.						Miss R. HODGES .. Feb., 1889	
Miss F. M. BANKS ..	May, 1880					STUDYING ARABIC, ETC., IN ENGLAND.	
Miss A. BOLTON ..	April, 1884					Miss K. E. FLOAT, Miss F. M.	
Miss A. G. HUBBARD	Oct., 1891					HARRALD, and Miss B. M.	
Miss I. DE LA CAMP ..	Jan., 189					TIPTAFT.	
						<i>Tutor.</i>	
						Mr. MILTON H. MARSHALL.	

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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.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.