

MATTHEW XXVIII

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

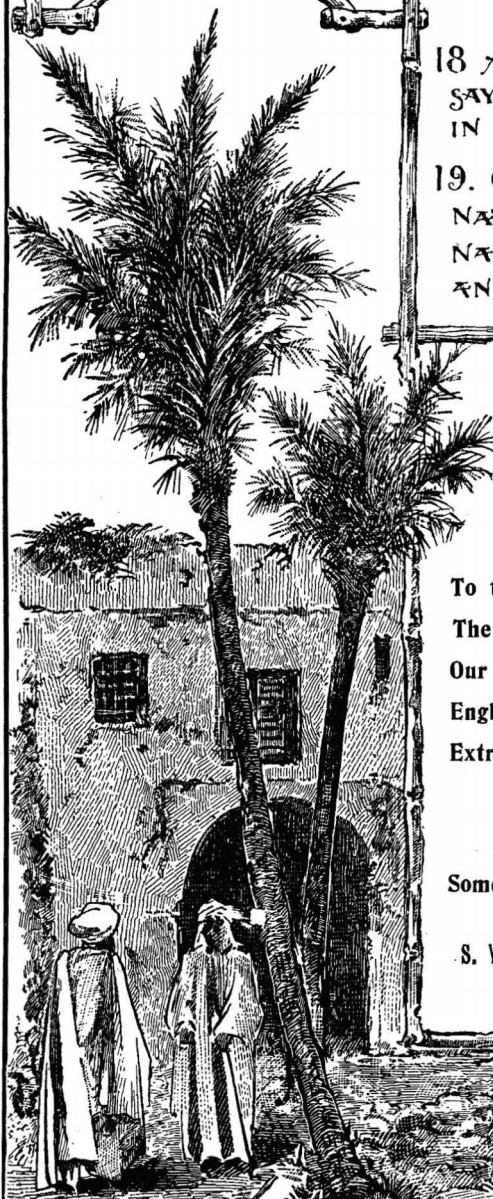
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 APRIL 1st TO 30th, 1900.
GENERAL AND DESIGNATED FUNDS.

| GENERAL FUNDS. | | | No. of Receipt. | £ s. d. | No. of Receipt. | £ s. d. | TOTALS FOR 12 MONTHS. | | |
|-----------------------------|---------|-----------------------------|-------------------|-----------------------------|-------------------|-----------|-----------------------|------------|-------|
| 1900. No. of Ap'l. Receipt. | £ s. d. | Ap'l. Brt. forwd. | Ap'l. Brt. forwd. | | Ap'l. Brt. forwd. | | General | Designated | Total |
| 2 ...4351 | 2 6 0 | 19 ...4390 | 3 0 0 | 4 St. Rollox | 0 15 6 | 4366 14 1 | 3783 5 1 | 8149 19 2 | |
| 2 ...4352 | 0 10 6 | 20 Y.W.C.A., Plymouth | 0 8 3 | 4 ...2825 | 5 0 0 | | | | |
| 2 Y.W.C.A., Stirling | 1 0 0 | 20 ...4392 | 1 0 0 | 5 ...2826 | 1 0 0 | | | | |
| 3 ...4354 | 5 0 0 | 20 ...4393 | 0 1 0 | 5 ...2827 | 20 0 0 | | | | |
| 3 ...4355 | 0 9 0 | 20 ...4394 | 0 15 0 | 6 Barking | 0 6 10 | | | | |
| 3 ...4356 | 2 2 0 | 20 ...4395 | 1 1 0 | 6 ...2829 | 1 10 0 | | | | |
| 3 ...4357 | 2 0 0 | 21 ...4396 | 5 0 0 | 6 ...2830 | 0 10 0 | | | | |
| 4 ...4358 | 5 0 0 | 23 ...4397 | 0 10 0 | 7 Carlton H'l.S.S. | 3 3 0 | | | | |
| 4 ...4359 | 0 2 6 | 24 ...4398 | 1 0 0 | 7 ...2832 | 1 6 10 | | | | |
| 4 ...4360 | 0 5 0 | 24 ...4399 | 0 2 0 | 10 ...2833 | 0 10 0 | | | | |
| 5 ...4361 | 0 5 0 | 25 ...4400 | 0 2 6 | 10 ...2834 | 0 10 0 | | | | |
| 5 ...4362 | 0 10 6 | 25 ...4401 | 0 10 0 | 12 ...2835 | 1 10 8 | | | | |
| 5 ...4363 | 5 0 0 | 27 ...4402 | 0 5 0 | 12 ...2836 | 0 5 0 | | | | |
| 5 ...4364 | 2 0 0 | 27 ...4403 | 2 0 0 | 12 ...2837 | 2 0 0 | | | | |
| 5 ...4365 | 2 10 0 | 28 ...4404 | 1 0 0 | 12 ...2838 | 0 1 7 | | | | |
| 5 ...4366 | 2 2 0 | 28 ...4405 | 2 0 0 | 14 ...2839 | 12 10 0 | | | | |
| 5 ...4367 | 5 0 0 | 28 "Scroll Texts" | 6 0 0 | 14 ...2840 | 0 12 0 | | | | |
| 5 ...4368 | 1 0 0 | 28 ...4407 | 10 0 0 | 17 ...2841 | 10 0 0 | | | | |
| 6 ...4369 | 0 10 0 | 30 ...4408 | 1 3 0 | 19 ...2842 | 0 10 6 | | | | |
| 7 ...4370 | 2 0 0 | 30 ...4409 | 40 0 0 | 20 ...2843 | 0 5 0 | | | | |
| 7 ...4371 | 5 0 0 | 30 ...4410 | 0 10 0 | 20 ...2844 | 0 4 0 | | | | |
| 7 ...4372 | 0 5 0 | Total, Ap'l | £185 5 5 | 20 ...2845 | 1 14 1 | | | | |
| 9 ...4373 | 5 0 0 | Total, May to March | 4181 8 8 | 20 ...2846 | 5 0 0 | | | | |
| 9 ...4374 | 1 0 0 | Total | £4366 14 1 | 21 ...2847 | 10 0 0 | | | | |
| 10 ...4375 | 1 0 0 | DESIGNATED FUNDS. | | | 24 ...2848 | 0 10 0 | | | |
| 10 ...4376 | 0 1 0 | 1900. No. of Ap'l. Receipt. | £ s. d. | 26 ...2849 | 18 15 0 | | | | |
| 10 ...4377 | 0 10 6 | 2 ...2820 | 6 0 0 | 27 ...2850 | 8 0 0 | | | | |
| 14 ...4379 | 0 5 0 | 2 ...2821 | 15 0 0 | 27 ...2851 | 35 0 0 | | | | |
| 14 ...4380 | 0 2 6 | 4 ...2822 | 10 0 0 | 27 Y.W.C.A., St. John's Wd. | 12 10 0 | | | | |
| 14 ...4381 | 0 2 6 | 4 Y.W.C.A., Newport | 1 7 0 | 28 ...2853 | 0 13 5 | | | | |
| 14 ...4382 | 0 2 6 | Carried forwd. | £108 17 8 | 28 ...2854 | 0 16 0 | | | | |
| 14 ...4383 | 0 2 6 | Carried forwd. | 32 7 0 | 30 ...2855 | 8 11 0 | | | | |
| 14 ...4384 | 0 1 0 | | | 30 ...2856 | 50 0 0 | | | | |
| 14 ...4385 | 0 1 0 | | | Total | £246 7 5 | | | | |
| 14 ...4386 | 2 0 8 | | | Total, May to March | 3536 17 8 | | | | |
| 17 Y.M.B.C., Stifford | 2 14 0 | | | Total | £3783 5 1 | | | | |
| 17 ...4388 | 50 0 0 | | | | | | | | |
| 18 ...4389 | 0 7 0 | | | | | | | | |

| DETAILS OF BRIGHTON AUXILIARY. | | |
|--|---------|-----------------------------------|
| No. of Receipt. | £ s. d. | Amount previously acknowledged... |
| 43 | 0 10 0 | 4 12 0 |
| 44 | 0 10 0 | |
| 45 | 1 0 0 | |
| 46 | 0 8 2 | |
| 47 | 3 11 6 | |
| 48 | 0 0 4 | |
| | | £6 0 0 |
| | | Total ... £10 12 0 |
| DETAILS OF DUBLIN AUXILIARY. | | |
| No. of Receipt. | £ s. d. | Amount previously acknowledged... |
| 58 | 0 2 0 | 9 19 2 |
| 59 | 0 10 0 | |
| 60 | 0 1 6 | |
| 61 | 0 2 6 | |
| 62 | 0 2 6 | |
| 63 | 0 4 10 | |
| 64 | 0 2 6 | |
| 65 | 0 1 0 | |
| | | £1 6 10 |
| | | Total ... £11 6 0 |
| GIFTS IN KIND.—329 14 Kabyle Garments. | | |

A FORM OF 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.

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.

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, if they will communicate with the Honorary Secretary.

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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.

NORTH AFRICA.



TURKISH SOLDIERS AT TRIPOLI.

Encouragement for the Servants of the Lord.

"Thy mercy (loving kindness), O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; Thy judgments are a great deep." Ps. xxxvi. 5, 6.



THESE words occur in a Psalm attributed to "David; the servant of the Lord." This term is also applied to him in the title of the eighteenth Psalm. Servants of the Lord to-day may therefore expect to find in these, truths that will refresh and strengthen them.

In the first four verses of Ps. xxxvi. the wickedness of the wicked is contemplated. The Psalmist judged from their conduct that there was no fear of God before their eyes; and Paul, by the Holy Spirit, quotes this in Rom. iii. 18 as a general truth. We also have to deplore sin, carelessness, and indifference, which indicate an absence of the fear of God, even in nominally Christian countries, as well as among heathen and Moslems.

A missionary from Central Africa said not long since that the greatest difficulty that he found among the heathen was their indifference. Is not this the case everywhere? There is no doubt a strong religious spirit among some; but the vast majority are not only sunk in sin, but also in indifference. As the servant of the Lord contemplates the world that lieth in the wicked one, he is in danger of being discouraged by the darkness and hopelessness of the scene. He is liable to wonder whether such darkness can ever be dispelled, whether the blind eyes will ever be opened, whether the power of Satan can ever be overmatched. It is well to face the solemn and awful facts of the

depravity of man, and the subtlety and might of Satan; but it is not well to dwell too exclusively on this side of the truth. There is another side, and it is to this that David, the servant of the Lord, turned, and that we may turn also.

The remembrance of the excellencies of the Lord was a comforting change for him when wearied with observing the wickedness of the wicked. Four features in the moral character of Jehovah are specially set before us: (1) His Mercy or Loving Kindness, (2) His Faithfulness, (3) His Righteousness, (4) His Judgment.

The mercy or loving kindness of God is a glorious theme in contrast with the rebellion of the wicked.

Before Paul sets forth the Gospel of God in the epistle to the Romans, he describes in the first three chapters the terrible wickedness into which both the heathen and the Jew had sunk. Thus with a dark background he throws up the mercy of the Righteous God who justifies the ungodly (Rom. iv. 5), even such as are described in the beginning of the epistle. When we get to know what lies behind the scenes, and to understand the terrible vice and crime in which heathen and Moslems are steeped, when we realise that they are sunk as deep in immorality as Sodom and Corinth, then let us remember the loving kindness and mercy of God who pities them. Let us think that it is God who in mercy sends all missionaries to the dark places of the earth. It is God who bears patiently when the message is made light of, and it is He who bids His servants persuade men and plead with them again and again. And if He is thus merciful with the ungodly, how much more so with His servants, who though failing and unprofitable, yet desire by His grace to serve Him better! No wonder that the Psalmist goes on to say: "How excellent is Thy loving kindness, O God; THEREFORE the children of men put their trust under the shadow of Thy wings. Thy mercy is in the heavens." It pervades the very air we breathe, and, like the sunlight, floods the very heavens with its rays.

"Thy FAITHFULNESS reacheth unto the clouds." What a contrast to the words of the wicked, which are iniquity and DECEIT! "Heaven and earth SHALL pass away, but My Word shall not pass away," saith Jehovah. God is very jealous as to His faithfulness. He is, therefore, terribly grieved with those who treat His Word lightly and question its full inspiration and authority. Those who rely upon His faithful Word are saved; those who disbelieve its faithfulness will be for ever lost, for they make God a liar. What a rock is God's faithfulness! Amid the shifting opinions and reasonings of men, here the mind and soul find rest.

The human soul must find some final authority to settle its questionings. The Romanist, forsaking God's faithful Word, rests on the broken reed of the Church's decision as expressed by the Popes. The Rationalist, equally turning from the Word of God's faithfulness, flounders about in the shifting quicksands of human reasoning and opinion. The humble believer finds in the faithful words of God a final authority in which he finds rest and joy.

The righteousness of God is in contrast with the iniquity of the wicked. What a subject for reflection—God's righteousness in the plan of salvation by an atoning Sacrifice! God's righteousness in delivering His people and overthrowing and judging their enemies! The wicked flattereth himself (verse 2), but when he has to face God in judgment he will find His righteousness immovable as the great mountains.

God's judgments are a great deep. This reminds us of the passage in Rom. xi.: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" God's judgments are His solemn, deliberate, and wise decisions on various matters. How superior to the mere opinions of men! How profound they are! How pregnant with wisdom and instruction! How worthy of consideration and contemplation!

The Psalmist was refreshed with these thoughts, and proceeds to converse with God concerning the shadow of His wings, the fatness of His house, the river of His pleasures, the fountain of life, and His light. Then, after prayer for a fuller experience of these blessings, he turns to note the fall and final casting down of the workers of iniquity. May God and His glorious perfections fill the vision and be the portion of every true servant of Jehovah!

Dr. Churcher writes from Sousa:—"May 4: Our numbers keep up, and we have quiet, interested, and, we hope and believe, receptive audiences. We try usually to give each patient a wordless book to take away to his home; hardly any can read or write a word, so that it is constantly a struggle "to make the message plain." We registered 560 visits during

April, and it is a continual wonder to me the number of different places they come from. Frequently out of a crowd of forty or fifty people, not more than two or three come from Sousa, and the rest are almost all strangers to each other, and come from various distances and almost all directions. Certainly the seed—the good seed of the Kingdom—is being scattered."

Notes and Extracts.

A Prayer Meeting is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.36.

The Edinburgh Auxiliary of the North Africa Mission.—Mrs. W. S. Porteous, Eastwell Lodge, Priestfield Road, Edinburgh, has kindly consented to act as Honorary Secretary of the Auxiliary instead of Mr. James Dippie, who previously undertook this work.

Difficulties in Algeria and Tunisia.—Our readers will remember the difficulties that our missionaries have experienced on former occasions with the French Government in Algeria and Tunisia, especially during their itinerating journeys. We are sorry to say that, in spite of their having taken the utmost care not to do anything contrary to the law, they have again this spring had some slight trouble with the inferior officials.

Miss Grissell, accompanied by Mr. and Mrs. Purdon, opened a small temporary shop at Béja, a town some fifty or sixty miles from Tunis. When Mr. Purdon was alone in the shop with some Arabs, a French policeman came in, asked what he was selling, and on being told, ordered the Arabs out of the shop, and took the books and texts to the police-station. When our friends explained that they had done nothing contrary to the law in opening this shop, they were falsely accused of having sold books in the street, which is not permitted in Tunisia. However, after some trouble they were allowed to have their books back, but they were not able to obtain another shop, as the landlords from whom they tried to rent them were intimidated by the police. Mr. Purdon was told that a summons would be issued against him, but it has not arrived, and the affair has apparently fallen through.

Mr. Short and Mr. Smith also had trouble at Ain M'Lila, a village near Constantine, where they had gone to try and reach the people at the market. The police tried to make some difficulty about the books they had, and asked Mr. Smith some very unnecessary questions, to which he replied:—"Ca ne vous regarde pas, monsieur." (That does not concern you, sir.) For this he was arrested, and imprisoned. This was on a Monday afternoon, and as they could do nothing without sending to the *procureur* at Constantine, Mr. Smith was not released until the following Thursday morning, when the police received a telegram ordering them to liberate him immediately. Mr. Smith was not shut up in his cell during the day, but was able to speak to four fellow-prisoners who sat with him in the courtyard.

Notwithstanding these annoyances, there are always ways in which our workers are able to reach the people with the Gospel. At the same time, the difficulties are by no means pleasant to those who are affected by them, and they call for our sympathy and prayers. May all our missionaries be richly endowed with that "peaceable" wisdom which is from above!

On Monday, May 5th, **Mr. and Mrs. Dickins** visited the **Missionary Helpers' Band, Blackheath**, in order to give an account of the Lord's dealings with them during their four years' residence in Egypt. A very warm welcome was accorded them by the many friends who gathered together to tea in the Alexandra Hall. **Dr. McKilliam** presided over the public meeting, and after prayer by **Mr. McClure**, of the Greenwich Ragged School, welcomed the visitors in the name of the Missionary Helpers' Band, and said that he was glad to see that, while keeping in touch with the Foreign Mission field generally, they

were concentrating their thought, prayer, and effort in a particular direction by means of representatives.

Mrs. Dickins then gave an account of an itinerating journey which she had recently taken with her husband among the Fellaheen of the Delta, and spoke of the open doors in this direction which she hoped to enter more fully in future.

Mr. Dickins then followed with an account of missionary work in the city of Alexandria, especially in the native quarter known as Ras-el-teen, where the Mission House is situated, mentioning among other things the nightly testimony borne to the Gospel among the Moslems.

Mr. Cooksey writes from Kairouan:—"April 27: I am glad to report progress and blessing in the work here. I have had some very interesting talks and discussions of the usual type recently; there are many, thank God, who in their inmost hearts feel the instability of their position in view of eternity. . . .

"Smaggia and I are trying to attract the Jews to the Gospel: they are very fond of singing psalms in Hebrew. Knowing this, I worked at the psalms last year, and am now practising the musical metre so as to join them in this singing. When a company of men who understand the metre well sing in unison, the effect is very fine—much superior to our psalm-singing. We are hoping for our first gathering to-morrow. Smaggia's growth is very encouraging: he is very self-denying and humble-minded.

"The medical mission attendances are increasing, and we have some grand times of preaching the Gospel. It is inspiring to have a large congregation to preach to."

THE ECUMENICAL MISSIONARY CONFERENCE.

This important gathering of those interested in foreign missions was held in New York from April 21st to May 1st. For several years preparations had been in progress for this great Conference, which marks the close of this century of missions.

The North Africa Mission was represented by Mr. J. H. Bridgford, one of the members of its Council. The Secretary would also have been present, but that he was unable to get away.

The Conference was attended by over six hundred missionaries from various lands, and altogether nearly 3,000 delegates represented Evangelical Churches and their 13,607 missionaries.

Numerous simultaneous sectional meetings were held beside the large general ones. A full report will be issued without delay at the price of 6s. A brief summary of the proceedings is given in *The Christian* of May 17th. The meetings seem, on the whole, to have been a great success, and it is to be hoped that the result may be seen by an extended and intensified interest in the work of the Gospel in all lands.

The Honorary President of the Conference was General Harrison, a former President of the United States, and President McKinley and Colonel Roosevelt, Governor of New York City, gave addresses of welcome. Amongst other subjects considered were "The Authority and Purpose of Foreign Missions." With regard to these, it was said by Dr. A. H. Strong that the authority was the command of Christ, and the purpose, that every convert should become in his measure a missionary.

"The Source of Power in Foreign Missions" was a subject on which Mr. Hudson Taylor spoke. He emphasised the fact that the power of God was accessible and available for the prosecution of missionary work, and could be appropriated by faith and prayer.

"The Supreme and Determining Aim in Foreign Missions" was the subject of an address by Mr. Robert E. Speer, who maintained that the aim of missions was not political or even primarily philanthropic, but religious and spiritual, to make known Christ to the world with a view to the salvation of men.

It is not possible to refer to the sectional meetings, but details in regard to them will be found in the forthcoming report, which will, no doubt, be a mine of instruction to those who procure it.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

21, LINTON ROAD, BARKING,
May 15th, 1900.

DEAR FELLOW HELPERS,

I mentioned in my last letter that our financial year was closing, and that our receipts were considerably behind those of last year and the year before. Some little further help came in at the close, but not a great amount, still we thank God for it all. Since the new Financial Year opened on May 1st, besides smaller gifts, the value of which the Lord never fails to appreciate, we have received two larger ones of £200 and £500. This has cheered and helped us, assuring us afresh of our Heavenly Father's unflinching care. His withholdings are blessings as well as His bestowals. Please pray that we may learn all the lessons He has to teach us by either abundance or scarcity.

Miss Mellett, Miss Greathead, and Miss Lambden have reached home on their furlough; the two former have interesting information to give of the work in and around Fez, and the latter of work in Tangier. We expect several other missionaries home amongst us in the course of a few days.

We find it desirable that missionaries should generally come home about once in four years, so as to have a change from the heat of North Africa, as well as for spiritual refreshment. They usually stay only for a few months, so that their furlough is no longer in the end than that of those who go to China for ten years and stay at home for fifteen months. We would ask your prayers that all who come home may receive much spiritual refreshment from their intercourse with their fellow Christians in this land, and at the same time that they may communicate to them some of the good things they have learned from the Lord while shut out from a good deal of the Christian fellowship which we enjoy at home.

The dispensary at Casablanca has now been removed into the small hospital which has just been built outside the town. We are glad to hear that the attendance of patients is encouraging.

For the time being all our workers are absent from Fez, and Mr. and Mrs. Cooper, who are hoping to take up the work there, are for the summer months likely to stay in Tangier so as to get a little accustomed to the climate and country before going into the interior. Some of the native colporteurs will come down to the neighbourhood of Tangier to work for a time, and Miss Denison's help will be very welcome in Tangier during the summer, and the change there will be good for her.

We regret to report that Mr. and Mrs. Mensink are returning again to this country on account of Mrs. Mensink's failing health, and there is some fear that for the present they may not be able to return. Mrs. Mensink has for several years been in poor health, but during her stay in England a year or two ago she became much better, and it was hoped she might go out again and do useful work; it appears, however, that her stay in England was not sufficiently long to set her up, so that she must return home for an indefinite period.

Miss Jay is hoping to return to Tangier during the coming month, as her health seems to be fairly well re-established.

Mr. Bolton is doing interesting itinerant work with Mr. Barnard, of the Bible Society, and is now on his way to Casablanca overland.

Miss De la Camp, of Tetuan, is returning for furlough this summer. Miss Bolton is due to come, but is anxious to stay out a little longer. She and her fellow-workers have been much cheered by the signs of blessing they have had among both Spaniards and Moors.

We very much regret to say that Mr. Mackintosh, who has for eighteen years acted as agent to the Bible Society in Morocco,

lies in a sinking condition at Matlock. Though failing in body, his soul is full of praise to the Lord, and of desire for the salvation of all around him.

Morocco has suffered more heavily than any other country in North Africa through the ill-health of those who have gone to labour there. This is no doubt partly owing to its being less advanced in regard to civilisation than some of the other countries. Also to the fact that Tangier, being almost surrounded by the sea, is rather humid.

Mr. Pope has now settled in Algiers, and seems encouraged by the prospects of work there. He will have the use of Mr. Cuendet's Kabyle Mission Room for work amongst the Arabs, and he hopes also to do something amongst the French.

Miss J. Cox and Miss K. Smith, of Djemâa Sahridj, are expecting to visit England this summer. They write encouragingly of their work, and have sent us a photograph of the Women's Hall there, of which the structural part seems about finished. Miss Smith, though fairly well, is not yet very strong, and consequently a visit to England, so as to avoid the heat, is thought desirable.

Mr. Smith and Mr. Short have done a good deal of itinerating work from Constantine. Mr. Smith has visited Mr. Lamb and Mr. Griffiths, who are working among the Kabyles in the neighbourhood of Tazmalt. They have also visited the neighbourhood of Batna and Lambessa to the north of the Aurès Mountains, as well as other places nearer to Constantine. They are finding their bicycles very useful for iteration, and several other missionaries would be glad to be supplied with similar means of getting about.

Mr. Smith had some little difficulty with the French local officials at one place, and for a time was under arrest, but there being nothing against him, he was released by the order of the superior authority. Mr. Griffiths and Mr. Lamb, at Tazmalt, had some trouble with the officials; in their case also it was found there was nothing against them.

Miss Grissell and Mr. and Mrs. Purdon were likewise interrupted at Béja, Tunisia. These interferences are somewhat harassing and trying, but we are thankful to say there are still many opportunities for making known the Gospel.

Dr. Churcher reports large attendances at the Medical Mission at Sousa, and numerous opportunities for preaching Christ. Mr. Cooksey has also had some encouraging experiences in Kairouan, as well as interesting opportunities for evangelising at Sfax and Gabes in the south of Tunis, where he accompanied Mr. Pope and Mr. Webb.

We are sorry to hear that Mr. Kohli, a Swiss colporteur of the British and Foreign Bible Society, has been severely attacked by an Arab outside Sfax. The French authorities do not seem to have shown very much sympathy in the matter, as he was selling Scriptures to Europeans, although he has, I believe, an authorisation to do so. He is not, however, allowed to sell them to natives.

In Tripoli the work seems to be going on about as usual.

In Egypt Mr. Summers reports an increased attendance at the meetings, which had previously been very sparsely attended in consequence of the natives having been warned by their religious leaders not to come.

Mr. Hooper and Mr. Upson are finding interesting opportunities for work at Shebin el Kom. Miss Van der Molen still proceeds with her work in Rosetta, where various friends have been staying with her.

We would again ask your prayers that God would graciously raise up many more labourers to enter the many open doors which invite those who desire to spread the Gospel.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

The Failure of Islam.

By THE REV. D. S. MARGOLIOUTH, M.A.,

LAUDIAN PROFESSOR OF ARABIC IN THE UNIVERSITY OF OXFORD.



THE following sermon appeared in the *Church Missionary Intelligencer* for April, 1900. The text is Psalm ii. 8, "Ask of Me, and I shall give Thee the heathen for Thine inheritance." In the opening paragraphs the Professor speaks of this Psalm as one of trumpet notes announcing the eternal decrees of God, and points out that one of these eternal purposes is that the kingdoms of this world are to become the kingdoms of the Lord and His Christ. Since Christ's coming, sheep from amongst the heathen have been gathering to His fold. While, on the one hand, it is idle to resist the purposes of God, man can, on the other, sometimes take part in realising them. To win ground from the kingdom of darkness and spread the kingdom of light is the work to which all others are subsidiary.

... Pleading for missions can best be done by those who have performed practical work on their behalf; who can tell thrilling narratives of their risks and of their enterprise, of their successes and of their failures. The particular testimony that I shall try to bring this morning is not of that authentic character. It will be confined to one quarter of the mission-field, *i.e.*, Missions to the Mohammedans, with whose literature I have some familiarity. I will endeavour to show why, after reading many of their books and knowing a little of their life, I am of opinion that the Gospel is the only power of God unto salvation for them as for us. . . .

The number of the followers of Mohammed is, I believe, still larger than that of the followers of Christ; in Europe it is steadily dwindling; in America Islam is little known; large tracts of Asia are entirely under its sway; and in Africa it is not only dominant, but shows a tendency to gain ground. And if it could serve as a half-way house between Paganism and Christianity, its extension might be regarded without dismay; but experience shows that there are no such half-way houses; the road from darkness to light must be unbroken; a half-way house is a bar to progress, because the force that should have lasted to the end of the journey is not there recruited, but broken and exhausted. There is this further terrible difficulty in facing Islam, that it represents itself as an advance on the Christian system. The Koran contains fair words about Christianity. . . . It claims to be a repeal of Christ's code, just as Christ's code is a repeal of that which came before—it is a further advance. Hence the controversialist who deals with Islam has to unravel before he can weave; he has to disprove this pretension of advance and inclusion before he can get those to whom he talks into the right track. And it is well known that it is invariably easier to instruct those who have been taught nothing than those who have been taught ill.

This is not the place to speculate on the character of the founder of Islam or to comment upon his career. For those who wish to understand it, the best instruction is to be found in the careers of

those so-called Prophets who within our time have spread fire and sword in the Soudan. Thrilling narratives written by English officers and others describe the origin and execution of their enterprises; the desire for dishonest gain is the main-spring of action both in the leader and in his dupes; religion is a colourable pretext—the homage that vice pays to virtue. In our time these enterprises have spread misery over a comparatively small area; there was a power at hand to whom the possession and practice of the true religion had given sciences making one man the match for a thousand. Over the rock of science the waves of fanatical brigandage were broken. But in the time of the founder of Islam where was there such a power? The intellectual ability that should have been expended in bettering man's condition had all been wasted in frivolous debates over matters that are beyond the reach of man's understanding; the Gospel of peace had been utilised for unholy persecutions. There was no force that could withstand the torrent, and so it swept the world.

That it developed into a sort of law and order, and even religion, is due to the fact that there are certain conditions without which social existence is impossible. That there shall be no rights without duties is God's law; man may snap his fingers at it, but he cannot alter it. It speedily gets the better of him. But it makes a vast difference whether a system is grounded on injustice, and only makes to justice those concessions without which the system cannot be maintained; or whether the system is grounded on justice, and constantly develops, according as God's law is better understood.

That the former is the case with Islam can easily be proved; and history affords some curious illustrations of it. We think of the Mohammedans as ardent proselytisers; they will tolerate no religion besides their own. Yet there have been astute Mohammedan rulers who have forbidden proselytism. They have not permitted the races whom they oppressed to embrace Islam. To allow any more proselytisers would be to ruin the treasury. For if each Moslem has a right to be supported by the unbelievers, it is

to his interest that the unbelievers should remain in unbelief. In spite, therefore, of the most solemn injunctions to spread what they called the religion of God, these wise administrators did not dare to spread it. But had their system been in accordance with God's law, this contradiction would never have manifested itself.

... As we know, the Founder of our religion has provided us with an example that we should follow His steps; . . . and if the Founder of Christianity provides a model for imitation, the founder of Islam must perforce do as much; hence it has to be shown that his life was the most perfect ever lived. And so in books on the principles of Mohammedanism we read that the life of its founder was so perfect that none but a prophet could have lived it. Now it so happens that that life has been recorded by contemporary historians who make little attempt to palliate it; good as the truth is ordinarily for mankind, it would have been better had they been less candid. That career, to those who care to read the original authorities, represents one which has few equals in its atrocity: to suppose that God could have directly employed such a servant as that is to blaspheme. And it must be confessed that the persons who surrounded Mohammed appear to have been in general less hardened. But still he is the model: not every one, indeed, claims the supposed privileges which his office invested him with, but in general his style of life in its minutest details is the model for imitation; it is the standard by which conduct is to be judged. Now one cannot read between the lines in the better class of Mohammedan authors without seeing that many of them are conscious of the terrible consequences of such a career being even recorded, not to say being held up as a pattern. . . . The mischief that is done by such a man as the founder of Islam being made a pattern of conduct is incalculable.

If the light that is within you be darkness, how great is that darkness! It is here that the association of a holy office with the career of conqueror and usurper is most disastrous. . . . It is the association of Mohammed's career with infalli-

bility and the representation of his bad book as the direct utterance of God which is the source of terrible mischief. The social and domestic evils which the very name of Islam calls up cannot be rebuked or deplored without reflecting on the Prophet's career, and without openly contradicting the so-called Word of God and the consensus of the most authorised teachers. Sin loses much of its venom if it be acknowledged to be sin, if it be open defiance of God's law; but when it claims to be what God has enjoined, and millions believe it, then, indeed, Satan has triumphed.

Hence those chiefs who at different periods of this century have desolated Armenia, and not only Christian countries, but Arabia itself and the Soudan, could point with justice to their Prophet and his dictates as the authorities for their conduct. Those passions which religion is so much concerned with restraining are constantly let loose. There is nothing incongruous about the association of religious leadership with rapine and violence to those whose ideas have been formed on the life of the Prophet of Islam. Hence when circumstances give able men the power to follow such a career, the horror with which it would be regarded in Europe is wanting. And the least prospect of success is likely to attract a host of dupes.

What the true religion has always taught is that God takes no bribes. Men may not, by performing any number of ceremonies, obtain a license to commit sin; and when the maturity of mankind was announced by our Lord, ceremonies were abrogated altogether. The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and in those of the Bank of England is all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule: for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin for fear it should show base colour; that numerous incidents coming into their memory all confirmed the news. What in that case would happen to such a messenger? Even today he would not be safe from pistol or dagger. And it is precisely such a message as that which the Christian mission-

ary brings to those who all their lives have supposed that the five daily prayers, and the fasting month, and the pilgrimage to Mecca, are the service which God desires. They have to be told that all this is of no value; that what God requires of them is something very different, and far less flattering to the vanity; and that even so, what their discharge of it will represent is not assets, but no deficit. "When ye have done all, say, We are unprofitable servants."

It would be unfair to the eminent Mohammedans who have endeavoured to reform Islam not to recognise that many of them have been conscious that their religion had utterly failed to do what a religion that is of God ought to do—to turn men from enemies into brothers, to refine and purify and exalt, to render this fair earth fairer and fitter for God's presence. But within their own system they could find no instrument capable of effecting their purpose. When in the Dark Ages Christianity was covered over with rust and blight, there was one sure remedy; for when the rust was scraped off, the pure Gospel remained, and therein was the healing of the nations. By rendering the Gospel accessible to every one, by translating it into the homely vernaculars, the Christian peoples were reformed and the foe that had crept into the fortress ejected. But Islam has within itself no such remedy. The authors who insist on the literal application of the precepts of the Koran are retrograde and fanatical; the spirit they arouse thereby is the spirit which, when let loose, turns the smiling country into a howling wilderness. Those, therefore, who would sincerely make men better try a different course. The belief in the sacred book they dare not interfere with; perhaps they are afraid to meddle with it for fear of offence; perhaps they regard it as religious capital which should not be wasted. Their expedient, therefore, is to read into it meanings that it never had; to interpret it arbitrarily; to apply to it principles which shock the mind that is anxious for the plain truth. And in order to present some authorisation for their boldness in abrogating what is supposed to be God's Word, they are compelled to claim mystic gifts and so practise imposture in order to make men true. Ideas which, fertilised by the sunshine of the Gospel, have reformed half Europe are found imbedded in books by men who seem to be charlatans and quacks: in order to wean men from the Koran they profess to reverence it more than their fellows; in order to give them a model for imitation they falsify their Prophet's career, and ascribe to him whole systems of ethics in which he had no part. European thinkers have hoped much from some of these systems, but their hopes have been frustrated. . . . Who can bring the pure from the impure? . . . That which is to bring men to God must be of God—must be rooted and grounded in the plain and simple truth, must be far removed from violence and wrong, must not call black white, nor

bitter sweet. . . Hence the efforts that have been made openly or secretly to reform Islam from within were foredoomed to failure. Those who, by following the light within them, were able to find their way in that dark place, and tried to guide others right, claim our sympathy and admiration; but the remedy they applied was too weak for the disease.

One such system has during this century had a large following in Persia, where its adherents are said to be hundreds of thousands. It attracted some sympathy in Europe, partly because, at one time at least, it embraced in its programme the emancipation of women. For it must be remembered that the theory which makes one-half the human race the slaves and playthings of the other half, though deeply rooted in the Eastern mind, was greatly accentuated by Islam, in such a way as even to taint the Christian communities who are surrounded by it. Hence an internal reform that promised to remove this terrible evil aroused some interest in Europe, where it has so long been eradicated. Moreover, there seemed ground for believing that this system was associated with a higher standard of conduct than that prevalent in Mohammedan countries; and the terrible persecutions to which those who professed it exposed themselves woke memories of the dark days through which Christianity, and afterwards reformed Christianity, had to pass before it won the day. It would seem, moreover, as if in this case the violence and rapine wherewith the career of the Prophet has so constantly been associated in the East had been wanting, and that the resort to violence had been exceptional on the part of the new sect, and only under extreme provocation. These, then, were circumstances that won for it a favourable impression; but it seems doubtful whether they were sufficient to distinguish it from the systems of many mystics who have during the last thousand years arisen in the same neighbourhood, and who, while sincerely endeavouring to make their fellows better, effected little besides founding some new order of ascetics, or enriching the literature of their country with some masterpiece of composition. By professing to emanate from the Koran, such systems run the risk of effecting no permanent release from the evils for which that book is responsible; while if they professedly abandon it, they have no ostensible credentials; and though it is true that the ideas of right and truth and liberty are capable of arousing spasmodic enthusiasm, philosophy does not appear to possess the power to influence large masses continuously. Greatly as we should prize such lofty notions, their dissemination would seem to be no substitute for the knowledge of Him from whom they come.

Therefore the Gospel is the only cure, and we have but to contemplate some of the simplest results of its promulgation to banish the thought that the desire to proselytise implies either arrogance or fanaticism. The substitution of the purity

of family life for institutions that I do not dare to name; the substitution of a system that knows no difference before the law between one religion and another, between one sex and the other, between one rank and another; the substitution of reverent but loving intercourse with our Father in heaven for puerile washings and prostrations, and fastings and pilgrimages; the substitution of laws worked out by scientific methods from the simple principles of the Gospel for the opinions of fallible men as to the meaning of the dictates of one more ignorant and far less scrupulous than themselves—these few changes alone constitute what Isaiah expresses under the figure of a new heaven and a new earth. This is but part of the message of freedom for the captive, and light for the blind, and feet for the lame, which in the fulness of time was brought by Christ and His ministers.

Hence the slowness with which missionary enterprise proceeds in Moham-

edan countries ought not to discourage, though it may well sadden. It would seem to have been peculiarly the function of our country to show to Eastern nations what the fruits of the Spirit are; to prove to those who were fast bound in misery and iron that God has cared for their liberation. The rigid impartiality which our government displays to all creeds, so far as they abstain from barbarous and inhuman practices, its firm refusal to make it to any man's interest to turn Christian, seems to provide the condition under which the Gospel message will, if I may so say, receive the most favourable hearing. When once the nations of the world begin to recognise as indissolubly connected with the name of Christian those virtues which we call the fruits of the Spirit, progress will be more rapid. Thus when a traveller in the heart of Arabia tells us how for two whole years he was not safe for a single day from the spear of the fanatic, be-

cause he avowed himself a Christian, we fancy that country to be hopelessly lost; but presently when he tells us how those same fanatics thought he could be trusted where they would not trust their own coreligionists, and thus considered a Christian to be one who would not deceive, the prospect is not without a gleam of hope. And just as in Egypt for many centuries the proximity of dominant Mohammedanism degraded Christianity, so in those countries in which England is dominant, a consciousness of the need for something better seems to be making itself felt among the non-Christian populations. Difficult, therefore, as the work is to approach, it is probably far easier now than even half a century ago; even in countries where Christian powers are not dominant, education is spreading, and it is well if, as the old beliefs die and are discredited, there be teachers ready to introduce the good spirit into the vacant breast. . .

Our Visit to Gafsa.

BY MISS E. T. NORTH.

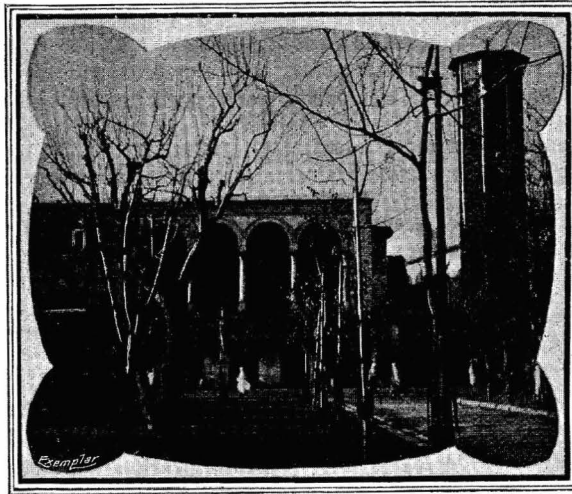
For a long time I have had a strong desire to go with the Gospel message to some of the towns and villages where there is no witness for Christ. This spring the way has opened, and that desire been granted, as Miss Grissell and I have been able to spend rather more than a fortnight in Gafsa and the surrounding villages. When we started off a fellow worker gave us the text, "When I sent ye forth, lacked ye anything?" and during the journey as well as now that we have returned and look back to remember "all the way that the Lord our God has led us," we could truly say with hearts full of praise and gratitude to Him, "No, nothing, Lord." The thought often forced itself upon us, that among all those hundreds of people, we were the only two (as far as we knew) who were able to rejoice in a Living Saviour—who knew One Who is able to save, keep, and satisfy. While we rejoiced in the fact that we loved and belonged to such a One, our hearts were *very* sad, to know that so many all around were in utter darkness and tremendous peril; and sadder still to see them so unconscious of it, and believing, or trying to believe, that they were in the right way. Thank God for the privilege of going to them as witnesses and proofs of His saving power, and praise Him, too, for His promise to use the foolish and base things of the world to confound the wise. We left Sousa on Thursday evening (March 8th), and arrived in Gafsa on Saturday evening. Our journey, after leaving Sfax, was through a wild, sandy, desert plain. We only passed one village the whole time, and that was close to Sfax.

Gafsa itself is rather pretty; quite an oasis in the desert, with its mountains, streams, palms, and abundance of fruit trees.

The day after our arrival we called upon one or two families that Miss Grissell knew when here on a similar tour six years ago. One woman remembered something of what she heard then, and begged us to come often and tell her more.

Our first business on Monday morning was to seek a shelter of our own, and we were not long in finding a suitable place, conveniently situated in the centre of the market, and let at a moderate rent. We gave the mornings to reading and talking with the men who came to our shop, and the afternoons to visiting in the villages. Our shop (?) was merely one of our three

little rooms set apart for that purpose. We hired two empty boxes for seats for the men, arranged our books and tracts on some paper on the floor, and sent our boy down to the market to purchase a little food, and at the same time to make it known that a book shop had been opened in Gafsa. Very soon two or three came in to have a look round, and to ask about the contents of the books; and at once we were launched into conversation concerning the great fundamental truths of Christianity. By and by a few more arrived, and then others, while some who entered first went away. Thus we continued till dinner time. If we returned from a village fairly early, a few would come in sometimes for a little talk before sunset. In this



PLACE DE LA HALFAOUINE, TUNIS.

way we reached quite a number of men and youths; sometimes twenty or more in the day, and were able to have quiet, straight talks with them. One man, a student, was very much roused the first day or two. The facts of Christ being God manifest in the flesh; of His being the *only* Saviour for sinners; of salvation being only through the death of Another, and not at all by any deed of his—these truths were altogether distasteful to him. He opposed at every turn, and could scarcely sit still while we had our turn at speaking, so anxious was he to convince us that we were altogether in the dark. Yet this man came constantly all the time we were there, and we could really see his manner changing little by little, as he began to understand more clearly. At first we almost dreaded his appearance, if others were listening quietly, but by the time we left, all outward

opposition had ceased, and he admitted the truth of all we said. Will you pray specially for this man, that he may be led to read the Gospel that we have left him, and that as he reads, his eyes may be opened, and his conscience touched, till as a sinner he realises his need of a Saviour?

Another man, a schoolmaster from one of the villages, came frequently, and seemed really interested. He could read well, and has a Gospel and several tracts. He often stopped, while reading aloud to the others, to ask some question. He appeared to thoroughly understand the Way of Salvation; but we know not his heart. May he recognise God's voice speaking to him.

A young man came often, and listened quietly and attentively to our message. A day or two before we left, he said he did believe in Jesus, and in His death as his substitute. How much it meant we cannot tell; it may have been mere words, or he may in a simple manner have accepted the truth. Being there only for such a short time, we had no opportunity of proving him in any way.

We went two or three times to El Kasar, a village within walking distance. We were at once asked for books and tracts, but as it is contrary to French law to give away in the streets, or even to speak of the Gospel, we hired an empty room for four sous for an hour. It was quickly filled, and I counted fifteen men and several boys. One of the number read aloud to the rest, after which we explained the passages to them. Some of them listened well, others were restless, as though they were where they should not be. One man having heard more than he cared for, not only went off himself, but tried to take others with him. Two women in this village seemed more intelligent than the rest, and asked one or two questions which showed their interest. One of them was the sister of the schoolmaster mentioned above.

Sidi Monsour and Sidi Yahaya are two smaller villages that we visited several times. We gained an entrance into several of the houses of the former, and had quiet little audiences, but we do not know of anyone there who was specially interested. There were some tents quite close, to which we went. The inhabitants were very poor, and, oh, so dirty; but we were able to go into one, and the people from the others gathered round, and so a good many heard the story of "The man without a wedding garment."

It was all quite new to them, and I fear many of them failed to understand about the robe of righteousness that they needed.

In these simple ways we have tried to sow the seed, the living seed of eternal truth; but we know that God alone can give the increase. We know not in how many hearts there may have been misgivings and doubts; a groping after something better than they had ever known; a growing feeling of disappointment that their fastings and prayers profited them so little. If there are such hearts among the Mohammedans, the Lord will meet with them and lead them out into the light. Having come into contact with these people, we have not only had the joy of speaking to them, but now have the new responsibility of interceding in prayer for them. Will you join us in this? Gafsa and its villages are again left without a witness, except the written Word. Are there not some in the homeland whom the Lord is calling forth to these places, to live and shine and work for Him? "The harvest truly is great, the labourers are few." "Pray ye the Lord . . . to send." "Go ye."

SOME EXTRACTS FROM MISS GRISSELL'S JOURNAL OF THE VISIT TO GAFSA.

Gafsa, March 15.—About twenty men came this morning, and some, particularly a native teacher from a neighbouring village, quite grasped the argument we gave, showing from the Old Testament the need of atonement to expiate sin. He even at last saw that Christ must be more than man in order to accomplish that atonement, and continually explained to the others

what we said; but all the same, as he left the room, after at least an hour's talk, he expressed himself quite satisfied with what he called his way of salvation. When our morning's work was over, we both exclaimed, almost in one breath, "Who hath believed our report, and to whom is the arm of the Lord revealed?" The unresponsiveness of these poor people is so sad—oppressively sad, could we not rest the burden of it on the great Burden-bearer, knowing that His word stands sure, "Your labour is not in vain in the Lord."

March 17.—My old lad Mohammed came just before dusk this evening, and I tried my utmost to put the Gospel clearly and solemnly before him, and to awaken his conscience to a sense of need; but it seemed like talking to one in a torpor, apparently giving attention, but what was said having no effect upon him. This evening, before dark, another party of men arrived, so that at least twenty have heard the Gospel here to-day.

March 20.—In the afternoon we walked to El Kasar, and there went straight to the teacher's house. He received us most kindly, and other men soon joined us. They sat with me on a sort of low wall in the court, while Miss North joined the women in one of the rooms. Our subject was man's need met by the death of Christ. The teacher read aloud. He listens most pleasantly now, but more than that I cannot say, except that he understands the plan of salvation, and its beautiful completeness has been pointed out to him.

March 21.—Only one man came this morning, and early in the afternoon we started for Lalla. On arriving we hired a good large room and in a minute or two it was packed. Miss North counted twenty men, ten lads and three women. After a moment's prayer for help, I began to tell them what we had brought, and what the book was about. The majority could not read, and they listened better than those who could, for as soon as I came to tell of the death of Christ the readers began to quote the Koran; happily two disagreed over the quotation, and went out, giving us more quiet. There was a teacher present, so I asked him to read aloud, but he was so indistinct, doubtless on account of fearing lest he might read more than he liked, that I took the book back and went on myself. After a time there was another interruption, and then Miss North tried to hold their attention, and succeeded for a little while; then I tried again, telling the story of the marriage garment. I desired to impress them with the need of covering, and that that must be provided by the King. The dear woman and her husband who owned the room seemed to understand, and I paid them the large sum of six sous for its use.

MOSQUITOES.

In response to what we inserted on the subject of mosquitoes in our April number, DR. BREEZE writes, suggesting oil of peppermint as a more efficient preventative than the oils which were then mentioned. She goes on to say:—

"The best remedy for keeping them off, and also for allaying the inflammation when already bitten, is, in my experience, menthol and croton chloral:—2 parts of menthol, 1 part of butyl chloral hydrate, or croton chloral. These rubbed together will liquefy. As this preparation is also a very good local application in neuralgia, many would, I daresay, find it a useful thing to have it in the house.

"Also—3 parts of menthol, 2 parts of camphor, rubbed together till liquid, are efficient, and would, I believe, be cheaper.

"People should be very careful not to have any collections of water, however small, such as barrels of rain water, as the mosquitoes will breed on this, and their bites may cause blood poisoning, besides being the means of introducing malaria germs into the system."

English Public School-boys in Morocco.

BY REV. NORMAN BENNET.

(Continued from page 53.)

It was very early the next morning when we jumped on our horses, and started on our way to Aïresha, our next halting-place. There were many robbers about, and we saw several on the mountain side. This part of the country is most unsettled, and, had it not been for the largeness of our party, we could not have compassed the journey without mishap. We went through several villages, and as we passed had talks with some of the natives, and left Gospels for those who could read to instruct the others. Aïresha was reached about 5 p.m., and we had a rather mixed reception. There was no *sheikh*, and consequently we had some bargaining to do before we managed to get what we wanted in the way of accommodation for the night. Finally we succeeded, and got a cosy Arab hut, which was fairly clean, considering everything. But the best part of the evening was when all the chief men in the village sat round us in one of the tents and listened to the Word of God. There was more than passive interest in the news we brought, and many were the questions asked and answered as our reading proceeded. The dark faces outlined in the candle-light, the upturned look of surprise and wonder as the Truth was proclaimed, made us feel indeed that we were God's messengers. At daybreak we again had a word with the natives, and left them a good supply of Gospels, which they gratefully accepted. Our journey now lay over the mountains to Laraish, and perhaps this part of our journey, from the missionary standpoint, was the most interesting of any. We came across several villages where there were schools going on, and in each case got the schoolmaster and the young men and boys to accept Gospels, and listen to a word about the Christian faith. It was again an impressive sight to see upturned faces eagerly scanning the speaker, and to hear the questions which the teaching elicited. We left Gospels at these places, and doubt not but that God will make His own disciples in these wild villages of Morocco. We halted for lunch at a village some five miles before Laraish, called Al Khamis, and had a very good reception. The elders of the place were most friendly, and the little children, as they gathered round, were interested also in the Gospel story. Our worthy Doctor spoke a few words to the chief men through an inter-

preter, and many Gospels were given out. All the way, too, towards Laraish we continually met caravans, and dropped many a little word by the way, and many a Gospel has gone into the village homes of Morocco. Who can measure the possibilities? Our lodging for the night was in an Arab hut at a small village called Alkadah, just outside Laraish. An Arab turned out of his hut for us, and we had quite a snug place for the night. Mr. Bolton, one of the missionaries with us, spoke on Isaiah vi., and brought home to us the call of God; he said that the whole chapter seemed to hinge upon three words, "Woe," "Lo," "Go." "*Woe* is me, for I am undone." "*Lo!* this hath touched thy lips." "*Who* will go for us?" We all felt that there was a very real responsibility upon each of us to do more for the extension of Christ's Kingdom.

The next day saw us early in Laraish, where we were welcomed by Mr. and Mrs. Rockafellar, who very kindly allowed us to dine at the Mission House. There is also a very interesting work going on under Miss Aldridge, of the North Africa Mission, who has a house in the Moorish quarter, and by means of medical work is gaining the confidence of the natives around. It is very uphill work, but it is the only way in which these people can be approached. We had a very interesting time strolling through the *sook*, or market. When it began to be known that we had Arabic Gospels, crowds of men followed us; "Give me one," being the constant request. We must have given out several hundreds to all classes of people, from the Moorish gentleman to the poor peasant from the country, who cannot read himself, but who will go to the *tolba*, or village students, to have the book read to him.

We bought sixty loaves of bread to take to the Moors who were in the prison, and gave them in through the bars. With each loaf we handed in a Gospel, and there was even more keenness for these than for the loaves. It was a wild crowd that greeted our eyes as we looked at them through the bars: murderers, thieves, and various other criminals. They are often manacled, and may remain many years in prison, as there is no justice in Morocco—the Government being corrupt and barbaric.

We started from Alkadah about three

o'clock, and soon got to the coast line, when our horses had a grand gallop for several miles. The Doctor was reputed to have had six races with one of the schoolboys, and was just as fresh at the end as at the beginning! Wending our way along the beach we arrived at our camping ground, where a brisk fire soon settled matters in favour of a good tea. The sun is setting over the sea, the sky is glowing with the declining rays, the sea breaks over the shore with one continual roar, the foaming breakers dashing along in great lines of smoking artillery. The night is a brilliant one, the moon overhead vying with the stars in brightness. Just above us, on the rising ground, is a native village which will supply us with four watchmen who are to patrol the camp with matchlock in hand. Shortly, too, we are to be surrounded by the cry of the jackals, as they leave their caves, and come out to forage by the moonlight.

Arzila is a sort of city of refuge for all those who have got into difficulty. Men come here to escape imprisonment, and consequently the population is to a great extent criminal. The town is very dirty and squalid, very few having any money. As we stood on the top of the fort and looked over the roof-tops, we realised better than before what a work the Church of Christ has to do. Miss Herdman, a clever and able missionary, lived there for some time, and was greatly interested in the people, but since she left no one has worked regularly in the town. What an opportunity there is for some earnest worker to settle here and lift the banner of Christ in this stronghold of Mohammedanism! We had a very interesting experience in the street just before leaving. Seated on our horses we preached to the people, and a large crowd gathered round us. There was a manifest attention, and one old man came up afterwards and said, "These are good words."

After continuing our journey for a while, Cape Spartel rose boldly before us in the distance, and from there a rocky climb over the mountain brought us to the Orphanage, where Mr. and Mrs. Edwards are educating and bringing up twelve Arab boys in the knowledge and fear of God. Very picturesque they are in their bright-coloured clothes, and it was a great tribute to the Mission

to hear them read fluently in Arabic, and repeat the Commandments, and their belief in God and in Jesus Christ His Son. They are very happy in their home, and have every help towards a better life. Small dormitories with rows of beds very similar to school dormitories are provided for them, and they are brought into touch daily with the higher influences of civilised society. We enjoyed the hospitality of the Orphanage, and then returned by moonlight to Tangier, ready for a good night's rest. Sunday dawned, and brought with it much help and refreshment. A morning service at Hope House made us realise the unity of Christians in a foreign land. The afternoon found some of us at the church service in the English Church, where Mr. Bland, the English chaplain, has two services each Sunday for the residents and visitors. Our visit to the Moorish prisons later on was one which all will remember. Armed with a large supply of bread for the famishing inmates, and also with a number of Gospels, we entered the prison house, and having apprised the keeper of the object of our visit, we were allowed to distribute the bread through the grating to the prisoners inside, who crowded round, hungry and clamorous, to receive it. The Gospels also were much in request, and will be eagerly read by these poor wretches, many of whom have been incarcerated by a corrupt Government. Mr. Edwards, standing close to the bars, interpreted a short address to those inside, and the words were followed with a very real attention, and questions asked from time to time by those interested. From the prisons we made our way through the side streets and lanes, dis-

tributing Gospels to all who were ready to receive them, which meant nearly everybody. It was a strange sight, and one that we may safely say has never been seen before—Public School boys, fresh from studies of Latin and Greek, busy sowing the seed of God's Truth in the dark by-ways of an African town. Who can tell what the result will be? From bazaar to bazaar they passed, Gospels in hand, giving to the Moorish merchant as he sat, cross-legged, plying his trade, or, again, to some passing traveller, who perchance would take his book away into the wilds of the Riff country. You say, "Of what use? These people cannot read!" True, and yet, as Mr. Cunningham Graham well says in his recent book on Morocco, and as we proved over and over again at each Arab village in the interior, "Every village has its *taleb*," or schoolmaster, and, wherever you go, you find the little Arab boys reciting their lessons in their school-house by the way-side. So these schoolmasters can, and will, read the Gospels, and thus the Word may be passed on with the absolute assurance that it will have free course. As we proceed, the little boys entreat us for Gospels, and our Mohammedan friend, the Sheikh Absalom, is besieged by a youthful crowd. What a contradiction it seems to have a follower of Mohammed giving out Christian truth! It was on his own initiative, and he pressed us most earnestly to let him help us. He seems very nearly a Christian—may God lead him into the truth! Later in the day we attended the Spanish service, and when this was over, Mr. Edwards, and several

of our number, went out into the market-place with the intention of holding an open-air Gospel meeting, but finding that nearly all the people had dispersed, we went round the bazaars and cafés preaching and distributing the Arabic Gospels. I spoke in about twelve cafés during the evening, and the message was listened to with very great readiness and attention. Our manner of procedure was simply to enter a café, and wait our opportunity. They are small rooms, with a raised dais or platform at one end, on which the Easterns recline, or sit, cross-legged, while they drink their coffee or native green tea, and smoke their *keef*, sometimes to the accompaniment of native music, sometimes playing a game of cards. The native music is to us no music, but may be compared to the midnight sounds of the London square, when the cats try to find the "Lost Chord," and succeed. We listen, however, with interest until there comes a lull, and then seize our opportunity, and a few words from Mr. Edwards make them eager to hear the words that I have come to speak in the name of Allah. It would be hard to get an audience more interesting to talk to, and these solemn, cross-legged Moors, with enquiry in every glance, are listening with every faculty to this Gospel of a Mahomedan and Christian Messiah. Many are the questions put at the close, and then, after giving out the Gospels, we go on to our next café to sow some more seed for God in His great harvest-field. At the end of the day we have given away in Tangier alone some 1,500 copies of St. John, and thus left a witness behind us for the Truth as it is in Jesus.

Extracts from Letters and Diaries.

MOROCCO.

FROM MR. H. E. JONES.
(Casablanca.)

March 6.—After the dispensary work this morning, Mr. Nott and I visited four villages. At the first we had a small but attentive audience. A *fokih* from Azamoor read from the Gospel which we gave him while the others listened. He knew the truth well, and was not at all prejudiced. After having spoken for some time we gave Gospels to those who could read, and went on our way to the next village. Here we stayed a very short time, as the men did not want to listen. At our third stopping place we met with a good number of men. When they had found us a place to sit down, they gathered round to hear what we had to say. It was encouraging to see how attentively they listened. Afterwards they enquired if we were merchants, and expressed surprise on hearing that we had come just to preach the Word of God. At the last village we found a few men who willingly listened as a portion of the Word was read. Altogether we have been permitted to preach the Gospel to-day

to about thirty of these village men, besides women and children, and we pray that the Word of God may find an entrance into their hearts.

March 8.—To-day we visited two villages. At one we had about fifty people gather round us to listen to the Gospel, and, had it not been for one very superstitious black man, we should have had a very attentive audience. As soon as Mr. Nott began to speak, he ordered us away, and on our offering him a Gospel, he took it and threw it into a trench close by, saying, "What do I want with that, when I have the Koran, and the prophet to intercede for me?"

TUNISIA.

FROM MISS CASE.
(Italian Work, Tunis.)

March 24, 1900.—It is a long time since you heard from me; not a diary have I been able to write since my return to North Africa last autumn!

It was of course a great pleasure to meet our dear people

again, and to find that in our absence successful efforts had been made by Mr. Liley and Miss Roberts to keep them together. When all the English workers were out of town, a convert who cannot read, and a Christian boy of fifteen who is receiving a good education, managed the Sunday-school together, one reading the lesson, and the other explaining it.

We have much encouragement in our young people, and the Lord has recently brought to Himself two men of bad character, one a drunkard, the other an infidel. There are others of whom we are hopeful, but it is too early to speak with certainty of their conversion.

A good deal of work is going forward at the hall and in our house; meetings every night, a fortnightly Mothers' Meeting, Young People's Christian Society, Sunday School, Day School, and a monthly gathering for the special encouragement of those who read the Bible regularly, including adults and young people.

Recently, we received and helped forward on their way, a family of Italians from Sousa, who had been boycotted, and compelled to leave the country, because of the man's conversion and faithfulness in proclaiming the truth to others. The priest and two nuns were at the port to see him depart, rejoicing that they had starved him out. He is now working zealously for the Gospel near Palermo, at the same time seeking employment as a watch-mender. The man was converted through Mr. Pope. His case just illustrates some of our difficulties and trials.

We are asking the Lord to raise up friends for the Italian work, as without help neither Miss Roberts nor I can meet the expenses of rent, gas, school-master's salary, mothers' meeting, and the support of our little girl Concetta. Her sister, Nunzia, who was with me, is going to a home in England, as I could not keep her. Concetta is a merry, intelligent child of seven years. I do trust she will early give her heart to Christ.

The day-school, which was Miss Gitsham's, is at present taught by an ex-priest (or rather deacon), from Sardinia. All his work is voluntary, but we hand to him whatever the Lord sends for that purpose, and on certain afternoons we manage the school while he paints texts, which we sell, to help him earn a living. The meetings have been largely attended since he came.

We have just had with us for ten days little Owaysha, an Arab cripple, who is about twenty-two years old. She was first taught by Miss Beatrice Roberts, and has since learnt from various other missionaries. We all believe her to be truly the Lord's; her sweet little face lights up with pleasure at the sound of His

name, and she is asking for baptism. We much enjoyed her visit.

There is good news from Nabul of the women mentioned in my booklet, "Smoking Kanoons." We can praise God that though utterly isolated from Christian intercourse they have not forgotten nor turned away from the Saviour.

Miss Roberts, of Edinburgh, who became my fellow-worker last year, and studied Italian while I was at home, will be thankful with myself, to be strengthened by your interest and prayers.

FROM MRS. MICHELL.

(Tunis.)

April 10, 1900.—It is a joy to be back among the Arab women and children after some two months' absence. The

little school has prospered, and there are now from sixteen to eighteen girls attending pretty regularly. It is a pleasure to hear how correctly they can repeat so many passages of Scripture, and their singing is a source of surprise and gratification to ourselves and to visitors who sometimes look in. We use the hymn-book published in Beyrout, finding that with a little explanation the children soon understand the literary Arabic, and it is better for them to learn anything connected with religion in good Arabic rather than in the colloquial dialect. Among the hymns learnt are the following:—

"Around the throne of God in heaven."
 "God is in heaven, can He hear
 A little prayer like mine?"
 "My God, I love Thee, not because
 I hope for heaven thereby."
 "Jesus loves me, this I know."

Do pray that the seed sown day after day in the hearts of these children may be watered, and be found some day to have taken such firm root that it may influence all their



A NATIVE SHOP, TUNIS.

future life. Ask that the Holy Spirit may lead many of them to truly love and trust the Saviour, and then He will be able to use their knowledge of the truth to the awakening and enlightening of other souls.

I want to tell you, too, of the meeting for Arab women which is still carried on every week in Salih's house. The last few weeks from eight to ten women have been present. When we look back a few years, and remember how we thought it impossible to get the women together without the inducement of sewing, and garments given to them when finished, we are greatly encouraged, for now they have only a cup of Arab coffee and a piece of bread, and after this is disposed of, they sit for an hour or more listening for the most part very attentively while we tell them of the Saviour who died for them. Often during the first half-hour, as the women drop in one by one, we

hear sad stories of trouble and sorrow, almost invariably the result of the horrible system of divorce which is one of the curses of Moslem lands. Few of their homes are long free from sorrow or sickness, and the women appreciate a little sympathy and interest in them and their surroundings.

Some of them do seem willing to accept the truth; as one said lately, "It is there in the book, it must be true!" and her eager response to our words more than once caused some of the women to look at her with surprise and suspicion. I am going

through the life of the Lord Jesus with them now, taking up the account from each Gospel. I generally try to leave one verse or one special thought with them each week, as they find it difficult to remember much—poor women—their minds are so dark and ignorant, so utterly *unspiritual*. But God's truth can penetrate—"The entrance of Thy words giveth light, it giveth understanding unto the simple." Who will pray, and pray in faith, that such may soon be the result of this little Wednesday gathering?

SOME EXTRACTS FROM "TO KHARTOUM AND BACK."

An article by Rev. A. A. Cooper in "The Bible Society Monthly Reporter," April and May, 1900.

There are now living in Omdurman a few score Copts and Protestant Egyptians, either in the army or in the civil service. These are cut off from every Christian influence; they are young men not without character, but mostly heedless enough to leave home without so much as a portion of Scripture. And there is also the untouched mass of native Sudanese, with thousands of whom the faith of the Prophet is hardly more than nominal, and whose faith, such as it is, has received a rude shock in the utter collapse of Mahdism. These have no religion at all if Islam fails them. The ground assuredly is varied enough to call out all the interest and enterprise of the Church of Christ.

. . . It was New Year's Day morning when we embarked at Chellal—just above the First Cataract, and in sight of the ruins of Philæ—for the river portion of our journey. Here occurs the sole break in the railroad between the Mediterranean and Khartoum. We had traversed Egypt proper from end to end. Now at the steamer's leisurely pace we were to see the beginnings of Nubia. And the farther we proceeded the more frequent came the exclamation to our lips: "What a land is this!—a lean, lean land!" Not that the valley lacked interest. But of life there was little sign. At spots, you came on cultivation for a few hundred yards on one or other bank—seldom on both banks of the river. Then, perhaps, a village, a little way retired, with grove of stately palms, and solitary figures in the fields or on the banks, and oxen yoked to creaking water-wheels, while the string of jars revolved to raise the precious fluid into runnels cut across the green patch. All this would form an arresting picture. But more often only a few dozen yards, or even much less, parted the river from the encroaching greedy desert. Behind rose great sand-dunes and the bare, ragged hills, now in chain, now detached and pyramidal, while the imagination saw vistas of limitless desert beyond. . . .

The villages which we visited had but a meagre population—on an average one or two hundred, for the land could feed no more—mostly women and children and greybeards; for the manhood of Nubia gains a livelihood in Egypt. Nubians furnish the crews of the steamers and the servants of the Nile hotels. In the Delta, Nubians are everywhere earning their bread as trusted doorkeepers and domestics. Still, at the highest computation, these Berberis are not a numerous folk—probably no more than 30,000 in all.

. . . The black races are but skin-deep adherents of Islam. That they are good-humoured, orderly, and contented we had ample proof in our frequent walks. On the very night of our arrival I was able to walk some five miles alone and unmolested, after sunset, through unknown Omdurman, asking my way from point to point of any chance passer-by.

And now a few words on our Society's work. As our readers are aware we have already made a start in Omdurman. The trade of the neighbouring provinces converges on this place.

. . . But in the course of a year or two Omdurman will give place to new Khartoum, and even now the English authorities are using every endeavour to hasten the change. . . . From this centre colporteurs can pass by boat up and down the Blue and White Niles; and before or with the missionaries, to the land of the Shilluks and Dinkas round about Fashoda.

All that lies in the future—though not, I hope, the distant future. For the present, the Word has found an entrance, and will go out from Omdurman to the ends of the Sudan.

Birth.—At Tangier, Morocco, on April 18th, the wife of Dr. J. H. D. Roberts, of a son. —

Arrivals.—Miss Lambden, Miss Mellett, and Miss Greathead arrived in England from Tangier on May 5th, by the P. and O. s.s. *India*. Miss E. Turner and Miss K. Johnston left Tunis on May 14th, and reached England on May 18th, having travelled *via* Marseilles. —

Miss A. L. Cox writes from Biskra, on the borders of the Algerian Sahara:—"April 12th: An opportunity having presented itself for itinerating in Algeria, behold me *en route* for Tolga!

"April 13th.—To-day finds us tented and hammocked in the court of a funny old ruin of a house; the walls are covered with birds' nests and spiders' webs, and serpents trail over the ground at night.

"We were most kindly treated by the old *sheikh*, arrayed in his crimson burnous; he gave us this house, and said that we were safe under his hand. We asked him to come and see us, and also invited the men and boys to come and hear what was written in our books. You would have enjoyed seeing them gather as they did, twice to-day; over thirty men this afternoon, besides boys. God gave us words Himself, and we believe that He also gave them listening and interested ears. Please pray much for us and them.

"There are some seven villages round about here—literal palm-oases. We hope to go to at least some of them.

"We intend to stay till the end of this month, *sun* and *French* permitting." —

Miss Trotter (Algiers), in writing to *The Messenger*, tells of four or five converts from Mohammedanism who have broken the fast of Ramadan this year.

Mr. Elijah Samuel tells in *Trusting and Toiling*, the organ of the Mildmay Mission to the Jews, of an interesting visit which he paid to Sifroo early in the year. He, and his fellow-worker, Mr. Blum, found the Jews there not at all argumentative, but anxious to hear. The difficulty they encountered with the soldiers on seeking to enter the Jewish quarter only acted as an advertisement for them, and numbers came to see them. These brethren have since visited Fez, Mequinez, and Rabat; and intended going on to other towns in Morocco. They have had many good opportunities of speaking to the educated, as well as to the poorer Jews in these places.

THE NORTH AFRICA MISSION.

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. It 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.

North Africa consists of

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of over 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. The country is divided into 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; now in 1900 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty-three missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the 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 excellent roads and extensive railways. The North Africa Mission has four 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. The Mission has four stations and twenty-six workers; but wide stretches of country still remain to be evangelised.

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 four men and women 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 now eleven Missionaries there. 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 fairly accessible, though very few of them 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.

