



MATTHEW XXVIII

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

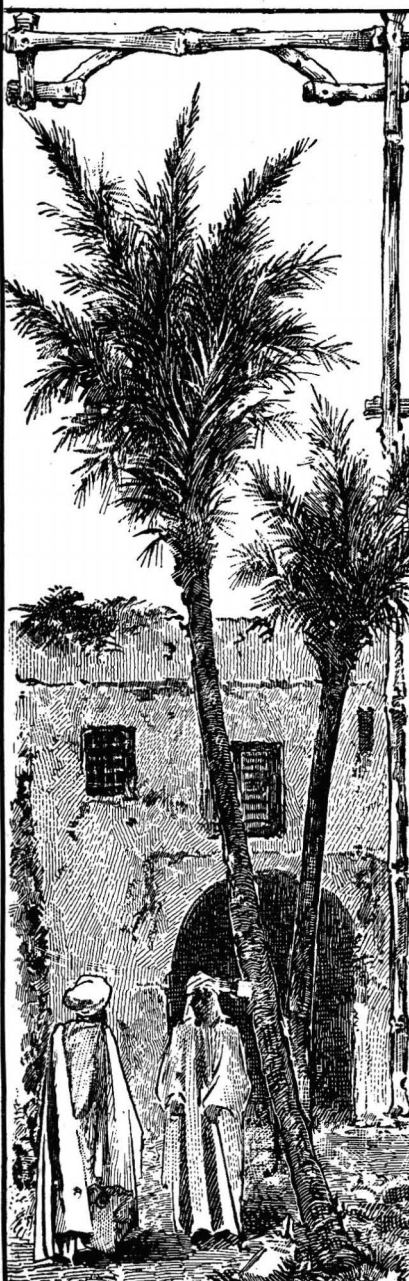
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM NOVEMBER 1st TO 30th, 1899.

GENERAL AND DESIGNATED FUNDS

GENERAL FUNDS.			No. of Receipt.			No. of Receipt.			DETAILS OF BATH AUXILIARY.			DETAILS OF DUBLIN AUXILIARY.		
1899.	No. of Nov. Receipt.	£ s. d.	Nov. Brt. forwd.	£ s. d.	Nov. Brt. forwd.	£ s. d.	Nov. Brt. forwd.	£ s. d.	(Designated Don. No. 2595.)	Rev. E. L. HAMILTON, Hon. Sec	Carradale, Combe Down.	(Designated Don. Nos. 2619.)	Mr. S. S. McCURRY, Hon. Sec.	3, Spencer Villas, Glenageary
1...	3962	1 1 0	23...	S.S., Parkhead	0 11 0	3...	2590	5 0 0	3...	Blackheath	8 0 0	38	597	0 10 0
2...	3963	3 0 0	23...	4006	5 0 0	3...	M.B.H., Blackheath	8 0 0	39	598	0 5 0	40	599	2 0 0
2...	3964	0 1 0	23...	4007	0 1 0	3...	M.B.H., Blackheath	8 0 0	40	600	1 8 3	41	601	1 0 0
2...	3965	0 15 5	24...	4008	10 0 0	3...	2593	100 0 0	41	602	0 5 0	42	603	0 2 6
2...	3966	1 0 0	25...	4009	25 0 0	6...	2594	2 8 2	Amount previously ac-	604	0 5 0	Total	605	1 0 0
3...	3967	5 0 0	25...	4010	6 0 0	7...	2595	11 5 4	knowledged...	606	1 8 0	£11 5 4	607	0 5 0
3...	3968	2 0 0	27...	4011	2 10 0	7...	P.S.A., Leicester	2 10 0	24 10 2	608	0 5 0	609	609	0 10 0
3...	3969	5 0 0	27...	4012	2 2 0	7...	2597	30 0 0	Total	610	0 10 0	610	610	1 3 0
3...	3970	1 2 0	27...	4013	0 5 0	7...	2598	1 0 0	£35 15 6	611	0 10 0	611	611	0 5 0
3...	3971	2 0 0	27...	4014	2 0 0	7...	Park Hall	4 4 7	Amount previously ac-	612	0 5 0	612	612	1 0 0
7...	3972	1 19 2	28...	4015	0 1 0	8...	2600	1 0 0	knowledged...	613	1 0 0	613	613	7 0 0
8...	3973	0 10 0	28...	4016	5 0 0	8...	2601	12 10 0	24 10 2	614	7 0 0	614	614	1 0 0
8	Y.P.S.C.E., Clapton	0 12 6	28...	4017	6 0 0	9...	2602	1 0 0	615	1 0 0	615	615	0 10 0	
9...	3975	0 5 0	28...	4018	1 0 0	10...	2603	6 5 0	616	0 10 0	616	616	0 5 0	
9...	3976	0 5 0	28	S.S., Christchurch	1 3 6	11...	2604	3 0 0	617	0 5 0	617	617	1 5 5	
9...	3977	1 1 0	29	W. Thurrock	0 16 11	13...	2605	13 0 0	618	0 10 0	618	618	0 16 0	
10...	3978	1 10 0	29	Daughters of the King, Falbot Tabernacle.	20 10 0	15...	M.P.A.	0 10 0	619	0 10 0	619	619	0 10 0	
10	Glners Union, Harlesden	0 4 0	29...	4021	3 0 0	20...	2607	100 0 0	620	0 16 0	620	620	0 10 0	
11...	3980	0 5 10	30...	4022	0 2 6	20...	2608	0 5 0	621	0 10 0	621	621	0 10 0	
11...	3981	1 0 0	30...	4024	1 0 0	21...	2609	7 0 0	622	0 10 0	622	622	5 0 0	
13...	3982	0 10 0	30...	4025	0 10 0	22...	2610	0 12 8	623	5 0 0	623	623	1 6 2	
13	Wellington St. Mission Schl.	1 1 0	30...	4026	1 0 0	23...	2611	0 12 0	624	1 6 2	624	624	0 11 0	
13...	3984	0 5 0	30...	4027	1 0 0	24...	2612	0 19 3	625	0 11 0	625	625	0 5 0	
14	Bignold Hall	0 17 7	30...	4028	0 10 0	25...	2613	5 0 0	626	0 5 0	626	626	0 13 2	
14...	3986	0 2 6	Total, Nov...	£149 4 6		28...	Y.W.C.A., Moseley	0 12 0	627	0 13 2	627	627	£31 15 3	
15...	3987	5 0 0	Total, May to Oct.	2624 11 2		29...	2616	9 19 0	Cash in hand from Miss Roberts	0 7 6	Amount previously ac-	88 19 9	Total...	£120 15 0
15	Weston-super-Mare	5 5 7	Total	£2773 15 8		30...	2617	15 0 0			knowledged...			
15...	3989	0 12 6				30...	2618	2 2 0						
16...	3990	0 10 0				30...	2619	31 15 3						
16...	3991	1 0 0				Total, Nov...	£401 6 0							
17...	3992	0 5 0				Total, May to Oct.	1750 14 10							
17...	3993	1 1 0				Total	£2152 0 10							
20...	3994	0 10 0												
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22...	4002	0 10 0												
22...	4003	2 0 0												
22	Y.W.C.A., L'nington Sp1	0 10 0												
Carried forwd.	£54 1 7		Carried frwd.	£12 15 9										

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.

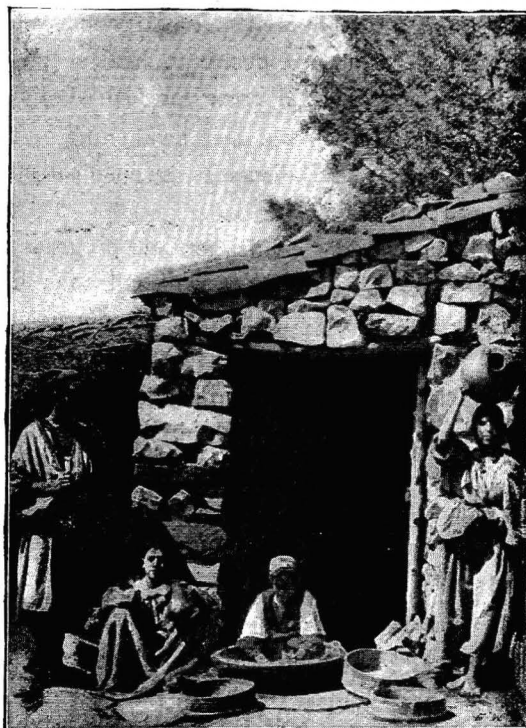
"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, conventional designs or monograms in any colours to order. Wood stained, either mahogany or walnut-wood, from A. H. G., Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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.

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.

ANNUAL VOLUMES OF "NORTH AFRICA," WITH MAP, 1899.—Price, in Paper Boards, 1s.; Cloth, 2s.; or post free, 1s. 6d. and 2s. 6d. The volume would be a useful gift to anyone whom it was desirable to interest in the Lord's work in North Africa.

NORTH AFRICA.



KABYLE WOMEN PREPARING COUS-COUS.
(Block kindly lent by "Echoes of Service.")

The Outlook.

"And He that sat upon the Throne said, Behold, I make all things new."—REV. xxi. 5.

IT is well at the beginning of a new year, and still more so when that year brings a change in the century figure of our era, to look out into the future. Left to ourselves, all would be uncertain, and we should rest upon calculations which after all would be but guesses and speculation. Our gracious Father has, however, given us some light upon our future—enough to guide us and fill us with hope, but not enough to satisfy the cravings of mere inquisitiveness.

The circumstances in which we are placed have in them much to call for seriousness and reflection.

The century that is closing has seen many glorious movements for the advance of the Gospel, and affords many evidences of the approaching second advent of our Lord and Saviour to introduce His millennial, and later His eternal, Kingdom, when the passage that is given above shall be fulfilled, and those who are already a new creation will see all things made new.

The progress of foreign mission work is perhaps the most marked feature in the closing century. At no period in the Christian era has there been such widespread preaching of the Gospel as during this hundred years. In the earlier centuries there may have been more visible results, but hardly such world-wide testimony. Surely this looks as though the statement, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," was being specially fulfilled. There have also been spiritual movements in the Protestant Church which call for devout thankfulness. There has been a drawing together of spiritually minded persons of various denominations for study of the Bible, conference, prayer, and the promotion of holiness of life.

These movements have no doubt been tarnished by mistakes and failures. Still, looked at in the perspective of the century, they have been remarkable and blessed.

On the other hand, there have been serious anti-spiritual forces in operation. Ritualism has spread to an extent that our forefathers would have thought impossible in a Protestant land; and Rationalism has eaten the spiritual life out of many a promising man. Commercial prosperity has encouraged worldliness and practical materialism, and this, combining with the very blessed desire to heal sectarian splits, has not infrequently led evangelical Christians to look leniently upon fundamental error for fear of disturbing the peace.

As the century closes we seem sorely to need a fresh, deep awakening of the whole spiritual being of the true Church. The Church needs to awake from its materialism, its mechanicalism, and its modern doubt to a vivid conception of the spiritual, the eternal, and the divine.

Amid the complexity and perplexity of the world's civilisation and progress the Gospel is largely unheeded, and the eternal overlooked. God must come in and wake us up, or we shall soon have only a name to live while dead. Perhaps He is permitting reverses in war in South Africa to teach our country that, even though its cause be righteous, it cannot do without Him, and to awaken it to seriousness and concern as to souls, God, and eternity.

The work of evangelising the world has made blessed progress during this century, but is hardly begun yet, and it seems as though a mighty awakening of God's people in England and America, and other lands that are already enjoying the Gospel, were needed that this might be accomplished.

Thus far the Church has done little more than play at foreign missions. It is a "little England" Church, and has been too indifferent as to the needs of the great world and the honour of His Empire, of whom we read that of the increase of His government there shall be no end.

We do not anticipate that the millennium will be introduced by the efforts of the Church, but by the second personal advent of Christ our Lord; but it may be that ere He comes there may be a glorious ingathering from the world, when the drag-net of the Gospel is hauled in. The distant outlook, then, is bright in the extreme—bright with millennial and brighter still with eternal glory; the nearer outlook is bright with the hope of Christ's personal advent. The time between is less clear; it has dark shadows, but also bright rays of expected ingathering. May God help us each to fill our place, and occupy till He come!

MISS BOLTON took charge of the dispensary work at Tetuan during Miss Banks' absence in England, and was able to see 1,760 patients in about five months.

The baptism of three Spaniards last spring made quite a stir in Tetuan, and the work still makes progress, so that lately two days a week have been set apart for Spaniards and Jews at the dispensary.

The Medical Mission, beside taking a good deal of time, also gives opportunity for a great deal of visiting. Miss Bolton writes:

"Yesterday and to-day I visited a café where one of our men is lying ill. As I sat reading to him, passers-by dropped in and remained, until there was quite a little gathering of most attentive listeners. Amongst them yesterday were several who have been some of our liveliest opponents. They appeared amazed that the Bible was, after all, so good a book, and that, far from being beyond their reach and incomprehensible, simpler and plainer it could not be. To-day no one was in the café when I arrived, but in a very few minutes word went round, and I had ten listeners."

TRIPOLI.—MR. REID reports that the medical mission has been going on as usual. The attendance has been very fair, considering the time of year, which is the ploughing season, during which people are too busy to be able to come to the medical mission, unless their ailments are of a very serious character. The shop has been kept open every day in the week except Saturdays and Sundays, but the attendance has not been very great. As a commentary on the character of Islam, he mentions that the present chief of religion in Tripoli is notorious for the vilest immorality. It is not, therefore, fanaticism only that one has to contend with in seeking to evangelise Mohammedans, but also the most loathsome immorality and vice, which Mohammedanism does nothing to restrain. This is why the religion is so popular, and gains so many converts among the heathen; it professes to throw over the vilest sins the cloak of Divine sanction. Those who labour in such lands do indeed need the mighty power of God to enable them to triumph.

Notes and Extracts.

DEPARTURES.—MISS HODGES left England on December 13th for Oran, but is staying for a time with a friend in France before proceeding.

MISS WELCH AND MISS E. SMITH reached Algiers during November, but they had rather a stormy passage crossing the Mediterranean.

MR. SUMMERS writes from Alexandria of a Moslem who professed conversion through their meetings, and who is now seeking admission into the Church connected with the American Mission. He has been subjected to considerable persecution, and it is for this reason that he goes to the American Mission, as those who attend there are chiefly Copts, and therefore he is not so much marked by the Moslems.

THE INTERNATIONAL CONFERENCE OF THE S.V.M.U. is to be held in Exeter Hall, London, from January 2nd to 6th. It is hoped that these meetings may lead to a deeper and more practical interest in Foreign Missions among the young men and women who are now students, and will shortly be entering upon their life-work. All communications should be addressed to Mr. T. Tatlow, 22, Warwick Lane, E.C.

CASABLANCA.—MISS WATSON speaks of a patient, now in the hospital at Casablanca, who has come four days' journey to have her foot attended to. Another case was that of a man who came to the Medical Mission, though he did not stay in the Hospital, all the way from Tadla, to have a bullet taken from his jaw. He returned to his home after remaining in the town a fortnight, saying he would send another man who had been shot in the leg in two places. Thus the medical help given opens the door to the Gospel message, even in remote places which missionaries find it very difficult to reach.

FEZ.—MISS MELLETT, MISS DENISON, and MISS GREATHEAD, beside seeking to help the native colporteurs, have medical work on Mondays and Thursdays for men, and Tuesdays and Fridays for women. They have been much encouraged lately by the interest taken by the women, and especially the country women. One morning a very poor, ragged-looking country woman surprised them by telling the story of the Cross to a roomful of women. On Wednesdays and Saturdays the colporteurs come for reading. The afternoons are generally spent in visiting; they are heartily welcomed everywhere. Boys come on Friday afternoon and men on Monday afternoon. The landlord of the missionaries' house at Sifroo is still in prison. It seems difficult to know how to get him out.

BIRTHS.—At Sousa, Tunisia, on November 21st, the wife of Mr. H. E. Webb of a son.

At Belfast, on November 26th, the wife of Mr. D. J. Cooper of a son.

TANGIER.—MISS BREEZE reports, in reference to the Women's Hospital here, that they are getting something over twenty patients each medical mission morning, and she has two in-patients, besides one who has just left. One woman told Miss Breeze that directly she heard of her return she gave alms to the poor as a thank-offering. Miss Breeze suggested that under the circumstances the poor would probably like her to go away and return again frequently, if a similar result would ensue.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

December 11th, 1899.

DEAR FELLOW HELPERS,

The minds of most people at home are directed to South Africa at the present time rather than to the North, so that not only is attention diverted from Mission work amongst Mohammedans, but even the final collapse of Mahdiism and the death of the Khalifa south of Khartoum have received comparatively small notice, though their bearing on the future history of the Soudan, both from a political, commercial, and spiritual point of view, is of immense importance. At the same time perhaps the fact that the Sultan of Turkey has taken under his protection Rhabah, the influential Mohammedan potentate, sometimes called the Arab Napoleon, whose headquarters are near Lake Chad, may be a slight political set-off to the disaster which has befallen the forces of Islam in the Egyptian Soudan.

Some of our friends are very anxious that we should seek to enter this Mohammedan territory, now freed from Moslem rule, with as little delay as possible, and £100 has been given us in view of this work, but for the present there is not much that we can do, for want of a more adequate supply of qualified labourers. We must, therefore, urge again, as we have said so often before, that earnest prayer be offered for the raising up and sending forth of more men; at the same time, it is of the first importance that the work already in existence in the field should be maintained and strengthened both in *personnel* and financially.

The last month has again been one of financial scarcity. We pray God that our low supplies may be made a spiritual blessing to us, and we believe that in due time God will send us, in answer to your prayers and our own, the considerable sums which we need for the carrying on of the work.

On another page will be seen particulars of the new work which is being attempted at Shebin el Kôm, where Messrs. Hooper and Upson have moved, and where Mr. Kumm will join them after returning from his visit to the desert. Though about 100 miles from our station in Alexandria, it only takes three or four hours to get there, and is therefore, for practical purposes, really nearer than Rosetta. One is struck with the great difference between Egypt and Morocco. In Morocco a station at this distance from headquarters would mean a journey of four days; here, only four hours.

Our last news from Mr. Kumm mentioned that he was at the Oasis of Kharga, which is five days south-west of Assiout, and was hoping to start to Dashla, four days further west. During this expedition he will scatter the Word of God and preach the Gospel, and also gain information as to the best way of evangelising the people in the desert.

Open doors in Egypt seem numerous, but, alas! the number of qualified labourers is few, so that we must here also confine our efforts to what our limited numbers can accomplish, and leave open doors unentered at present.

The missionaries in Sousa have been cheered by considerably increased attendances at their meetings; quite a number of Arabs have been coming in to hear the Gospel explained, and there has also been an increased attendance at the French meetings.

Mr. and Mrs. Cooksey, Miss Addinsell, and Miss North are back again at Kairouan now that the heat has subsided. The Jewish brother who has been converted here is making good progress, but the Moslems generally seem very obdurate. Our brother is longing for a movement here similar to that which he had the pleasure of taking part in amongst the Arabs of Sousse.

In Constantine Mr. Lochhead tells us that they have opened a bookshop, which they trust will be the means not only of

disposing of portions of Scripture, but will also afford a meeting-place for the natives who may wish to have conversations with him, but who might not feel disposed to come to their houses.

Miss J. Cox, of Djemâa Sabridj, mentions that the Women's Hall which is being built at this station is making good progress, but that the original estimated cost of £60 will be exceeded, on account of the situation being on a slope, and requiring more extensive foundations. Miss Cox reports that there are three more Kabyle young men who are desiring baptism. The President of the village and of the tribe, who has been well known to us ever since the beginning of the Mission, was shot dead while taking his supper with the French tax-collector a few weeks since. It is not at present known who committed the deed. Three shots were fired out of the darkness upon him. Though, generally speaking, well disposed towards us, on account of his official position under the French, he was rather inclined to avoid the missionaries. Mr. and Mrs. Rolland, our French helpers, are doing their best to help Miss Cox during Miss Smith's absence.

Miss E. Smith and Miss Welch have reached Algiers safely, but they had a rather rough crossing.

Mr. Blanco, the Spanish brother labouring in Tangier, reports two interesting cases of professed conversion of Roman Catholic priests. They do not appear to have been led to Christ in Tangier, but they have come over there from Spain. They are both of them men of education and of good family. Men of this sort frequently need a little financial help to start them after leaving the priesthood. Any friends disposed to help in this way might be doing useful service.

I regret to report that, on account of Mrs. Terry's health and other family claims, Dr. Terry does not think it possible for him to return to Tangier for the present, but he hopes to be able to do so at some later but indefinite time. It seems, therefore, unlikely that Dr. Roberts can be relieved from Tangier to go to Fez, and we must seek to make some other arrangement for the medical work.

Please pray that the year 1900, which, if the Lord will, we shall be entering upon about the time this letter is published, may be one of real and substantial progress in the work of evangelising the peoples of North Africa.

Yours heartily in Christ,

EDWARD H. GLENNY.



KABYLE GIRLS' CLASS.

(Block kindly lent by "Echoes of Service.")

THE FRENCH WESLEYAN MISSION IN KABYLIA.

THIS Mission has just issued its eleventh annual report in *L'Évangéliste*, which is the organ of the French Wesleyans.

When the work was commenced it was our privilege to correspond with the Society as to a suitable location, and also to welcome Mr. and Mrs. Hocart at Barking before they started for the field. They had been previously labouring in the Channel Islands. We have had the pleasure of meeting them from time to time, and Mr. Cuendet and Mr. Lamb, of our

Mission, have had considerable fellowship with Mr. and Mrs. Hocart and their fellow-labourers. We greatly regret that they have felt it necessary, for various reasons, to return to France, as no one taking their place, however capable, can have the command of the language for some time. Still, we trust that God will overrule the change, and that Mr. and Mrs. Hocart, who are now labouring at Bordeaux, may have much blessing. Their places are being filled by M. and Mme. de Saint-Vidal, who have returned from Madagascar for the benefit of their health, so that M. and Mme. Cook will not be left alone.

The work is carried on at El Mathen, and has for years been very difficult, and discouragements have been numerous. The unsympathetic attitude of the French authorities has been almost, if not quite, as trying to our French friends as to ourselves, as everything Protestant has been the object of attack. It is to be hoped that the tide has now turned, and that before long the Roman Catholic anti-Jewish and anti-Protestant and anti-English feeling may still further recede.

Mr. Cook tried the experiment last year of taking three Kabyles over to France to get employment with some Christians there. They were very home-sick, however, and some of the townspeople who knew a few words of Arabic or Kabyle made remarks which annoyed them so that they all soon returned to Algeria. One of them seemed to return the worse for his visit, but another appeared to be impressed by his short stay among Christians, and has professed to be converted. The change seems to be real, but Mr. Cook does not want to be over-sanguine.

The work generally resembles a good deal that carried on in our own stations—classes for boys and girls, and medical mission work, and preaching in the villages to groups of men, varying in number, but usually about fifteen or twenty. This proclamation of the truth must in due time bear fruit.

During the last year two boys' classes have been held weekly, with some encouragement; but the fatalism of Mohammedanism has a deadening effect upon them.



A KABYLE SERVANT AND HIS SON.
(Block kindly lent by "Echoes of Servi.e.")

Mons. Hocart says, speaking of one boy who seemed to have more spiritual intelligence than most of them: "One day I exhorted them to repent. Then I spoke to them of the day of reckoning and judgment. He replied to me, 'As He has created us, so He will find us at the day of judgment.' The fatalism contained in this response—and remember that it is the response of a young boy—is a formidable obstacle to the Gospel. . . . How many times have they said to me, in one way or another, 'I am not responsible for what I do'! One day our servant, whom I was asking to hurry with his work, replied to me, 'D'Rebbi,' that is to say, it is God's business if I do my work slowly or quickly."

This Wesleyan Mission was at one time associated with the English Wesleyan Society, but for some years it has been managed and supported independently by the French Methodists.

The income of the Mission last year amounted to about £320, beside about £50 more received direct upon the field, making in all £370; the expenditure was rather greater, and came to about £400 in all. This, however, is a very modest sum with which to support five missionaries, their children, and the expenses of their work. We trust that God's rich blessing may rest on the labours of this French Mission. Will our readers kindly remember it in their prayers?

Morocco.

OPENING UP NEW GROUND.

BY MR. H. NOTT.

JULY has been an exceptionally hot month with us this year, and towards the end of it, in addition to the heat, we experienced nearly a week of dry, scorching winds blowing off the desert. It was just at this time that I contemplated starting out South to join Mr. Lennox, of the South Morocco Mission, on a pioneer journey to Tadla and parts of the Atlas Mountains. The continued intense heat caused me some little doubt as to the advisability of starting just then; yet I felt that we ought to go on the appointed day, and, praise God, that very afternoon, a few hours before I started out, the wind changed, and the temperature went down considerably, making travelling tolerable, considering that it was the hottest time of the year. We found the sun was still very powerful; but by rising early, sometimes two hours before daybreak, in the cool of the morning air, we got some seven or eight hours of our journey over before the sun had reached its zenith; by which time we were ready for a few hours' rest and refreshment, which we found to be good for both man and beast. Generally we would try to alight near some well, and if there was not shade from a tree or rock, we would erect our tent-cover to protect us from the fierce heat. Then, after rest and refreshment, we would strike camp at about 2 or 3 p.m., and move on till sundown, having been about eleven and a half hours in the saddle, equal to fifty English miles. This sometimes is monotonous and very tiring work, but when we get used to it we don't feel it so much, and we have the benefit of the fresh air; and although the country may be very flat and uninteresting, on a main Government road there is plenty of company, for, from before daybreak till sunset, and even after, the track is alive with all kinds of traffic—caravans of camels, donkeys, mules, and horses. The common favourite as a mount is the donkey, and those who are too poor for this are forced to use their own legs; yet these are no less jovial than their fellow-travellers, and some of them often travel more than forty miles a day. With such a company, we have many an opportunity to speak a word for the Master on the way.

Each day brings with it fresh strength; and journeying and camping bring us each day nearer the southern capital of Morocco, till at last we round the corner of the hills, and descend into the plain amongst the palms, and olive groves, and gardens, and thence in through the gate of the city. Here we meet again the good friends of the South Morocco Mission, holding the fort amidst the darkness.

The next two days were spent with Mr. Lennox in preparations, buying native dress and equipment to start out to parts unknown to the Christian worker, or even to the European trader. We decided to adopt a native appearance, in order

to be able to press further than we should have done had we been in European garb, for it generally excites attention.

Saturday, Aug. 12th.—When everything was ready, Mr. Lennox and I started out N.E. with our two men, our intention being to enter Tadla, a province notorious for its deadly feuds and continual fightings. From thence we hoped to get up into the mountains. We had with us, besides our own men, a poor lad who for some weeks had been in the hospital at Morocco city under Mr. Lennox's care, and had been successfully operated upon for cancer. Now he was returning to his home in the centre of Tadla, and his father, who was also with us, acted as our guide. By Tuesday, the fifteenth, we were just on the border of Tadla, and from early morning till mid-day we were travelling with a very large caravan consisting of about thirty camels, forty donkeys, and twenty or more Arab drivers. We moved along very slowly indeed, but we were advised to travel with a company, for the part through which we had to pass for the first few hours was considered very dangerous and not safe for a small contingent like ours to go through alone. Towards evening we were well into Tadla, after a long and trying day, owing to the heat and dry, parching wind. The whole district was not a very inviting one, especially at that time of year, for as far as the eye could reach one could see nothing but a brown, bare, level plain, with here and there, to break the usual monotony, a rough village enclosure of huts. Now and then would sweep along towards us a small whirlwind of dust, bearing with it some of the refracted heat from the dry earth. The heat was intense, and we welcomed the night, thinking to enjoy a cool breeze, but we were greatly disappointed, for the temperature did not decrease much till the early hours of the morning.

We arrived first among the Beni Ameer tribe; they had been at war only two months before with their brethren the Beni Musa, and even then every man was ready armed for any outbreak, for there was still a very deadly feud between them: so much so that one from either tribe could not cross over to the other.

We were desirous of going further inland, but no guide could be found, for all seemed afraid. Even our own men begged us to return, so we doubled back and decided to go through into the Beni Musa, and even in this we met with difficulty, owing to the enmity that existed between the two tribes. At last we had to pass over without a guide, for no Beni Ameer dared have been seen among the Beni Musa, so at the border our old friend who had guided us so far bade us farewell, and we proceeded under the guidance of Elyazeed, our man, who was of the Beni Musa tribe. He was a little afraid that he might not be recognised, as he had been away from his home fifteen years, and had left it a mere boy. But we passed over all right, and arrived at a village called Zeyada. Here we received a very hearty welcome from Elyazeed's friends. This village was beautifully situated, overlooking the river, with its olive-groves and gardens running down to the banks. The people soon got to hear we were there, and from the first they came to visit us and give us a genuine welcome. From early morn till dark, people came to the tent for medicine. We praised God that here we could preach the Gospel to not a few who were ready to heed. The first evening we went down to the riverside, and there quite a nice little group of men gathered and listened to words they had never heard before about One who had come to die on account of their sins. They were told that the road on which they were journeying would take them to hell, and that, as they were working for the devil, they would then receive their wages. They marvelled greatly at these words. "Ah!" said one, "you Christians are the Moslems (the true believers), and we are the Kaffirs (the unbelievers), for we kill, steal, and do everything that is impure and bad. But we judge from your words that you have the truth; and

from the fact that you come amongst us without fear of such cut-throats and robbers as we are, it is evident that you only fear God."

Here, also, we had very good times with the men, mostly young fellows, some of whom could read. One afternoon, as we were sitting in this upper room with a few intelligent men, and placing before them the Gospel, one man produced a book. "Ah!" said he, "there is a book like yours." It was a copy of Genesis and Matthew bound together, which he had received some years before at Casablanca from one of the missionaries there. It seemed a great treasure, and had been well read and taken care of. From questions he answered I gathered that he understood a good deal of gospel truth, and we pray God to apply that knowledge to his heart and conscience with saving power. On several occasions, when down by the riverside or elsewhere, a crowd of men would gather, and we would have a good straight gospel talk. On the whole, they listened very attentively, and they assented to much that we said; and even when we charged them with the heinous sins of which they are guilty, they would reply, "Yes, it is all quite true; we can kill, steal, tell lies, and be as immoral as we like, but in the day of resurrection our Lord Mohammed will appeal for us, and then God will pass us." "Ah!" but we tell them, "you are putting your trust in one who was a sinner, and who never claimed, even in the Koran, to intercede for you. He is dead, and has no power to save; but God, who is merciful and compassionate, sent Jesus to atone for our sins. It is true that He died, although you deny it, and He rose by God's power on the third day, and now is exalted and ever lives to make intercession for each one who believes, whether Moor, Jew, or Christian. Jesus is the only one who can intercede, for all the other prophets, Mohammed included, are asleep in the grave, but Jesus is now in the presence of God for us."

August 24th found us making our way up the hillside, leaving the hot plain behind, to enjoy the cool of the mountains. Our destination was a district known as Ait Athab; this we reached early in the afternoon. Everything here presented a different appearance to the plain below; the scenery, on the whole, was very beautiful. Here and there, on the mountainsides and in the valleys, could be seen numerous villages with their mud houses, so different from the rude huts or flat, black tents of the plain; perhaps one reason why they have more substantial buildings may be that they are continually at war with one another; even the walls of their houses were loop-holed, and some were built with towers and rough battlements. The people here we found were rougher and wilder than the people in Tadla; they were a lawless mountain tribe, and hardly recognised the Sultan's authority. They were at war, not only tribe against tribe, but village against village, and even house against house; every man carried his gun or long dagger, and human life seemed of small account. We found it difficult to pass from village to village, where one was at war with the other, but, praise God, He kept us through it all, although surrounded by danger.

Our lives were of small moment to these men, yet we had perfect peace of mind, knowing that our Father careth and that He was our Keeper, and we had real cause to praise Him, for we heard some time after that the men in the house where we lodged for one night had asked our guide to agree to kill us, and divide the price of the spoil (mules, etc.) among them. Whether this be true or not I cannot tell, but our guide, who was a trusty man, related it to us by the way. One afternoon we saw men actually prepared in ambush waiting for the neighbours to come up the hill to fight, and we heard that on that occasion two men at least had been killed.

Next day, *Saturday, Aug. 26th*, we left this district with the intention of proceeding further up the valley, but after going a little way everyone seemed so afraid to act as guide that we

determined to double back and take the road to Bezue (or Ebzu), and even then we had difficulty, for our guide took us just an hour out, and then left us, telling us that we had better stay in that village till someone would pass us on in the morning. They told us that it was impossible to go alone, for the road was a very dangerous, rugged, mountain-path, which ran through a wild, uninhabited part of the hills. They said, "You will be killed before you go two hours on the road." But we felt that we must reach Bezue that night, and just then we saw some men and a boy coming along the road with mules and donkeys. After inquiring if they knew the road, we journeyed on, but not until after a great debate on the part of our men and the villagers, for the former had become very much afraid, and wanted to stay there for the night. We found the road very rough, and quite unfrequented, for we saw no one until we were half-way. Here there was a river rushing through a rocky ravine, and we saw some rough-looking characters sitting under cover of the rocks; but after salutations, etc., we passed on, and from this part we travelled alone, as we were informed that now it was perfectly safe. Just a little before sunset we arrived at Bezue, a very pretty town, nestling among gardens and olive groves, through which many a crystal streamlet flowed down from the hills.

On the Sunday morning a friend came and invited us to his garden to rest there for the day under the shade of the trees, and by the cool of the running water. Here the quiet and calm were very fitting to the day of rest, but we were not without visitors. One man, especially, stayed nearly the whole of the morning. He was a "fokeeh" (a teacher), and a very intelligent man. He not only read the Gospel with great interest, but listened to Mr. Lennox's speaking, and asked several questions which proved that he understood. He was satisfied with our answers, and although astonished at times he raised no objection, even when told that no one but Christ could intercede, and that good works would profit nothing. Before he left we gave him a whole New Testament, for which he was very grateful. This man was one of the many students in Bezue, and we trust that it may be read by others there.

From Bezue we commenced our journey homeward. At Dimnat we met a "fokee" (teacher) whom I had seen when I was there last year. I knew him to be a very fanatical man, but this time he seemed to have greatly altered in his conduct towards us. He came for medicine, and stayed for a good while, talking very freely concerning the Gospel; for he had read most of the New Testament, having received one from one of the missionaries whom he had met. He specially mentioned the late Miss Herdman, and was greatly touched when we told him she had just lately died. He said that he believed the testimony concerning Jesus in the Gospel. Mr. Lennox gave him to understand that if he did believe these things and knew he was a sinner, then his old life and ways must be abandoned, and that no one could be of any use to him but Jesus, the Intercessor. He coolly said, "How do you know I am not doing this? I never said I was doing otherwise." He asked if our men believed these things; we referred him to the men, and Elyazeed answered "that all these things he believed to be the truth, and was walking in that path." The fokeeh seemed surprised, yet pleased. We gave him some more portions of Scripture to read, which he gratefully received. It was very cheering to find a man who only a year ago had opposed the Gospel very vigorously apparently now having an interest in that which is the power of God unto salvation.

So in all we praise God and take courage; for here and there we have left the incorruptible seed, and we pray that the Divine Husbandman will harrow it into the soil, and then give refreshing showers, so that in the darkest and wildest places of Morocco there may be light.

Algeria.

YAMINA: FIRST-FRUITS IN CHERCHEL.

MISS READ and MISS DAY have been greatly encouraged on their return to Cherchel to find Yamina, the Arab girl who had been their servant, standing firm as a Christian. She went to see them the day after their arrival, and Miss Read says:—

"The first look on her face told us more than her words did afterwards, that she is an out and out Christian. It was just after breakfast, and she said, 'Have you had prayers?' We went away and had prayer all together. It was a thanksgiving meeting, too, for she thanked God for having brought us back again, and for the way He had helped her during the trying time before her marriage. It is simply lovely to hear the direct answers to prayer that she has had.

"It appears that no sooner had we left than her people began to persecute and worry her, trying to make her witness to Mohammed and deny her faith in Christ; and when they found that she remained firm, they said, 'We will marry you, and your husband will know how to make you give up this faith.' Two men were asking for her, and one, she knew, was not a very strict Mohammedan. Her mother wanted to give her to the other, but she said, 'No; if you force me to marry, I will have Ali-Abbasi.' A few days after they heard her say to a friend, 'I hope he will become a Christian, too,' and then they wanted to break off the engagement, but Ali had paid the money, and they had spent some of it, and they could not very well refund it.

"The betrothal was to last three months, but they led her such a life that she thought that she would be in her grave before then, and prayed God to take her out of it. Two weeks after the engagement the man sent to say, 'I have friends from Algiers who want to assist at my wedding; it must take place to-morrow.' They then tried to make mischief with him by telling him that she was a Christian, but he replied, 'That is why I asked for her, because she is different from all the others.' So, as he persisted, the wedding took place.

"She tells us, 'Instead of crying as all Arab girls do, I, who had seen my husband when he came to your house, felt that this hurry was God's way of delivering me from my home. I felt laughing in my heart. When the time came for them to take me to his house my sister said, "Look! she is not crying at all," and I answered, "I can't cry, for I can't be worse off than I have been here since the ladies left."'

"So far he has been very kind to her, but he has the fault of most Arabs who throw off the Mohammedan yoke without adopting anything better. He has several times come home drunk. When we have been to see her in her house, we have always found both her and her room neat and clean.

"Arab women, when they are first married, paint their faces, etc. This he does not like, and Yamina is, of course, delighted to have that reason to give for not following the usual custom.

"They have the ordinary Arab furniture, but very few ornaments, which makes the French text which I gave her some time ago conspicuous. She has fastened it on the wall opposite the doorway. 'Be thou faithful unto death, and I will give thee a crown of life.' I said to her, 'How nice to have that up there!' She replied, 'You have what you are opposite your front door; I have no front door, but I put it up there so that everyone can see it on entering the room. She was referring to the text, Matt. xxviii. 19, which we have up in the hall. Yamina had heard us say, 'These are our orders,' to French people who had asked why we were here.

"When her husband brought in some French visitors, he pointed to the text, and said, 'That is the religion of my wife.' Yamina told us that she often talks to her husband of the Lord Jesus, and one day said to him, 'My name means faithful.' He is rather a shy young fellow, and we have not been able to see much of him yet, but he is well disposed towards us, and allows her to come and see us, although he will not consent to her visiting Arab homes, and very rarely allows her to go to her own family.

"Yesterday she was here for a short time, and said, 'Since you have been back my husband has not got drunk once. Is not God answering prayer for him? And very soon he will be converted.'

* * * * *

"We must give as much time as we can to Yamina, to help her in her reading. She has felt very lonely, but, fortunately, she knew where to turn for comfort."

GLIMPSSES OF WOMEN'S LIFE IN KABYLIA.

EXTRACTS FROM A LETTER FROM MISS J. COX AND MISS K. SMITH.

Miss J. Cox and Miss K. Smith have for over twelve years been labouring for Christ among the Kabyles at Djemaa Sahridj, and the Lord has blessed their labours to the conversion of several Moslems. They have succeeded in putting up a nice simple hall in stone, capable of holding about one hundred persons. It is used not only as a place of public meeting, but also as a sort of men's reading room. In a Mohammedan country it is impracticable to use it also for women's meetings; it is therefore necessary to put up a second small hall for women. This will probably cost towards £100. Towards this a certain amount has been received, but further help is required. The following letter will show that even the women themselves will appreciate it, and are willing to help. Those desiring to assist them can send their gifts to the office of the Mission.

The picture which you will find with this letter is an appeal; in looking at those sad faces you can perhaps realise what we know, that there is not one truly happy heart among them—sadness predominates in these women's hearts. Little earthly love has ever been their portion, and heavenly love is in most cases unknown.

What a lovely country! What high mountains! What exquisite flowers and ferns! How prettily the little red-roofed houses crown almost every hill-top! How suitable, too, the dress of these people, blending, as it does, with their surroundings in a harmony not often found in our colder climes! Look at those Kabyle women, as they climb that steep hill-side, only working women, but with a native grace in every movement, from the poise of the red clay pitcher, carried on the well-formed head, to the tread of the bare feet, with their curious anklets.

So these people strike the ordinary tourist, as the over-laden carriage wends its way from Tizi-Ouzou to Fort National; with what interest these travellers look through the windows of the little hotel at the Fort next

morning to see if the heavy mist from the mountains has lifted; how eagerly, too, they hire mules and ride away soon after sunrise to "do" as many of the interesting little villages as time will allow.

But oh! there is quite another side to all this which the casual visitor does not see. Dear friends, perhaps you do not know it, but we are in a land of female slaves. Those patient faces represented in our picture, those calm exteriors have come after years of suppression and disappointment: and many, oh, so many, have laid down life's burden long before their time, and found rest for their poor tired bodies, at least, in an early grave. "Who is dead?" we ask, as the sad procession wends its way past the little mosque with its white minaret, so near to our house. "Only a woman," they reply, and only women's tears are shed as they bear their poor sister to her last resting place.



A GROUP OF KABYLE WOMEN.

What does the over-crowding mean in yonder house? We see the grave-looking marabout, its master, under the shade of an orange tree, engaged in putting more stitches into the delicate embroidery of another Kabyle burnoose; he hardly knows how to manipulate the silken threads, which at another time he fingers with such facility. For he is awaiting the joyful news of the birth of a son and heir! But no such joy is the portion of Si Mohand: only a little girl has opened her eyes in this world of sin and sadness; and lip after lip reiterates the sad news, "Only a girl!"

But that small figure in the front of our picture; surely she knows as yet nothing of care or sadness? Perhaps she has heard to-day that she is sold to a man old enough to be her father, and that she will shortly have to make the journey to his distant village, to be brought up by his mother until she is married at ten or twelve years of age.

And why are these two dear girls weeping so bitterly? It is easily explained. Their mother has been taken from them and sold again to a man in another tribe, and they are to stay with their father's relations until a high price may be expected for them, when they, too, will pass into the market.

Come with us into this rich house, and we will show you sorrow worse than death can bring. Look at that delicate, sweet-faced woman sitting there over her tiny fire: her face is pinched with sadness, and her beautiful dark eyes almost refuse to weep any more. Her pretty dress and silver ornaments do not betray the reason of her grief. This woman was rich, and married a rich husband, and she gave him five sweet children, four boys and a girl; but he, without one spark of nobility, has brought home some painted beauty, and Dahbya must make *her* food, and nurse *her* baby, and is told that if she is not pleasant she will be quickly banished from home and children. We tell this cruel husband something of the indignation we feel, as well as of God's displeasure at such sin, but he only laughs, and regards poor Dahbya's tears as rather a good joke. But why do we write all this? Certainly this is not a cheering letter. Friends, there is one ray of light in the midst of all this thick darkness, and we want you to help us so that this ray of light may penetrate, as far as possible, into every home in this land. "The Light of the world is Jesus." We believe it with all our hearts. He, and He alone, can give woman her proper place here, and a few of our sisters are beginning to learn something of His mighty love. Only *beginning* to learn, because some of us have for long years been called very especially to work amongst the fathers, husbands, brothers, and sons of our Kabyle sisters; and God is owning this work, and there is already a little band of men who are not ashamed to call Jesus, Lord. But our women and girls must have their chance, too. "Neither do I condemn thee," rings in our ears. "Now Jesus loved Martha and her sister." "When Jesus therefore saw His mother and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home." Oh, the tenderness of Jesus Christ for women! The Gospels are full of it: it shines forth amid the dark clouds of sin and shame, and the Master's "Be of good cheer, thy faith hath made thee whole," has put courage into a multitude of weak hearts, causing them to put forth hands of faith and "touch the hem of His garment."

Some sixty or seventy of these dear women and girls find their way to our Mission station, but with all our other work it is difficult to give them the seclusion that they need. One woman was beaten by her husband for coming to our house, where she might meet a man or boy. Others come creeping across the fields, and find shelter under our windows. We do manage to receive from time to time some thirty of these dear souls in our Men's Hall, but this means turning out the men and boys.

We want to put up a room for our women where they may hear of Jesus, none making them afraid. We expect that the building will cost towards one hundred pounds. The work will be done as much as possible by the women themselves. Seated one day on the mud-floor of a native house, we unfolded our plan to a dear widow. Her face beamed, and had we asked her to fetch stones and sand at once, we believe she would have done so.

Since this was written a commencement has been made with the building, under the superintendence of Mr. Rolland, a French missionary helper. We shall be very thankful to get it finished and furnished.

Tunisia.

MOHAMMEDAN COWARDICE AND CHRISTIAN COURAGE.

FROM LETTER FROM MR. J. C. PURDON, TUNIS.

MANY of you know Tunis, so prettily situated, to my mind, with its numerous mosque-towers and domes.

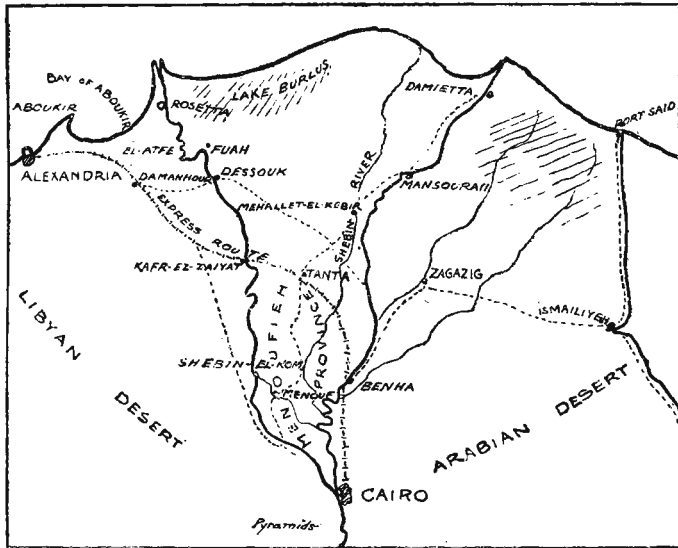
We had supposed that we should be struck at once with the air of religion which one expects to find in a Mohammedan city, after all that one hears at home about the Moslem's intense zeal in the worship of the "One God." But I find that such is not the case here. We have been over three weeks in Tunis, and I have not yet seen an Arab pray in public, and although I have passed many mosques, I have seldom seen more than two or three enter, even at the hour of prayer. It is easy to have zeal in religion and pray in public without being ashamed of it when everyone else does so, too. But why is it not done here? Is it not because the people are ashamed before so many "kafirs," or Europeans? If Mohammedanism is of God, as some men even in England have had sufficient ignorance and blindness to assert, why is it that these people who call themselves, and are recognised by their fellows as, true Moslems have not the courage to do what their "prophet" has taught them as God's command? I cannot help contrasting with this that grace of God's Holy Spirit which gives men and women, at home and abroad, the power to declare His name and do His will before hundreds of unbelievers, like the Christian soldier in his barrack-room, or the Christian boy in his school; these have often bravely endured the scoffs of their fellows.

I cannot help thinking, too, that if the Moslem population of this city were Christian, efforts would be put forth by them to bring the many thousands of other residents—Jews, Italians, etc.—to a knowledge of the "good news." But Mohammedanism, with its professed "easy way" of life, is not here aggressive, because it is dead, without a spark of life, and careless of its rejectors. Our religion, or rather our Christ, is the Source of Life, and He gives His life to all who accept Him. May He lead many more in this city, conspicuous to me for the absence of religion, to lay hold on the glorious Hope!

The Arabs seem to be very friendly. Many of them gave us coffee at their shops, and seemed so jolly and good-humoured. The little children are delightful. They have such dear little faces, and look so quaint in their queer, many-coloured garments. Would that they knew our Master, who could fill their hearts with the joy and peace which this world can neither give nor take away!

MISS K. SMITH is thankful to report that the doctors think she may return to Kabylia next month. Miss Ericsson, also, who has been staying with her, hopes to return to her post about the same time.

Egypt.



MAP SHOWING MENOUIEIH AND SHEBIN-EL-KOM IN NILE DELTA.

NEW WORK IN THE NILE DELTA.

By MR. C. T. HOOPER AND MR. A. T. UPSON,

Shebin-el-Kom, Egypt.

"The entrance of Thy Word giveth light, it giveth understanding to the simple."—PSALM CXIX. 130.

ASSURED of the penetrating power and enlightening influence of the Divine Word when brought to bear upon the darkness of Islam, we are making an effort to enter one of the many "open doors in Egypt."

Believing that God had given us clear guidance to go forward, we left Alexandria, where we have been stationed, on the 6th of November. Eighty miles by express train brought us to Tanta in about two hours; thence we travelled by a slower local train for seventeen or eighteen miles to our destination at Shebin-el-Kom.

Egypt is divided into fourteen provinces, eight of which are in Upper Egypt and six in Lower Egypt, most of which is in the delta of the Nile.

Shebin-el-Kom is the capital of the province of Menoufieh, which is one of the most fertile and populous of them all. It is the residence of the provincial governor, and beside the government buildings has a hospital and jail, etc. The town stands on the river Shebin, and is about thirty miles N.W. of Cairo. It seems to be a remarkably suitable centre for missionary work, for it is on the railway and within easy reach of Tanta junction, from whence all parts of Egypt can with facility be visited. Then it has first-rate water communication with both the eastern and western branches of the Nile and other rivers and canals. Further, being in the centre of the province, good bridle roads lead off in every direction, so that any of the villages of the province of Menoufieh may be reached on donkey-back in a day.

The province contains about three-quarters of a million of people, of whom about seven-eighths are Moslems. The town of Shebin has a population of about 21,000, of whom 20,000 are followers of the False Prophet, the remaining thousand being composed of Copts, Roman Catholics, and Greeks.

It is painful to examine the map of the delta of the Nile, or even of this one province, and reflect that on every hand there are large districts utterly devoid of a single Christian missionary.

Here in Shebin there are many Sheikhs, as the Mohammedan religious teachers are called, whose principal use to the people consists in their intervention in matters of marriage, divorce, etc., but who are utterly unable to render any spiritual help to their adherents, and who never attempt anything of the kind. There are also two Coptic priests who elevate the Host at the Sunday morning Mass in their church. But when this is over their flock disperse to their ordinary occupations of shopkeepers, or whatever it may be. We have here as well two priests of the Orthodox Greek Church, who are equally incapable of lifting men higher than their own level of mere ritual and ignorance, with no experimental knowledge of the Gospel. Alas! there are no ministers of the Living Word, or even Bible depôts. There are three-quarters of a million of souls in this province, but so far as we are aware, there is no preacher to point the sinner to the Saviour. No doubt many of these poor fellaheen of the Delta will turn against those who seek to evangelize them and say, "We have our religion and will keep it," but this only shows how deep is their need and is no reason for abandoning them. Shall we not rather seek to open their eyes to their great need and God's great provision. When they see Jesus, how glad they will be to have received sight.

We have already been able to secure a temporary house in which to receive visitors and talk with them about the Gospel. For the present, we must advance cautiously until we are better known and trusted by the people whose good we seek.

There being a new Government Hospital with a qualified doctor, medical mission work is not so urgent as in some places. The need for secular education is also in some measure met by a Government Boys' School, of 200 pupils, and other provisions. We think it will be well for us, therefore, to seek other means of reaching the people here. If arrangements can be made, we hope presently to open a shop for the sale of Scriptures, etc., and also to circulate more widely by colportage. In the meantime, we propose to itinerate through the province in various directions, taking with us Arabic Gospels for careful distribution. There are sixty-six large villages in the province, some of which have several thousand inhabitants, and these can be visited from Shebin. To do so, however, we need two strong Egyptian donkeys to carry us and our books in this hot country. The waterways can also be utilized for the same purpose, and it is hoped that the boat which Mr. Dickins and Mr. Hooper found so useful last year may be brought up here. Our principal work, however, will for the present be evangelizing in the town itself. This we shall hope to do with small companies of six or seven, who may be invited to drink coffee with us, and enter into conversation, thus leading them on to a clear and full presentation of the Gospel.

As yet our staff consists only of ourselves, but in a short time we hope to be joined by our brother, Mr. Kumm. This small number is ridiculously inadequate for the great work to be done, but we take courage when we remember that we are "labourers together with God." Still we would beg our friends to pray the Lord of the Harvest to send forth more labourers into His Harvest. Pray also that our efforts may be blessed, that all our needs, both spiritual and material, may be supplied, and, above all, that the Holy Spirit may give these people such a sense of their sinfulness and need that they may cry out, "What must I do to be saved?" Those desiring further information of this new station can obtain it from the office of the Mission.

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 Sec.

OUR WEEKLY PRAYER MEETING.

A WEEKLY meeting for united prayer for North Africa is held at the headquarters of the Mission, 21, Linton Road, Barking, every Friday afternoon, at four o'clock. The meeting lasts till half-past five or a quarter to six. Afternoon tea is provided before the meeting, and friends from a distance are cordially welcomed to refreshment at its close, before going back to their homes.

God is the great resource of our Mission, and we seek to draw upon Him by prayer, so that, whether money, workers, spiritual power, health, blessing for the converts, or anything else is needed, we betake ourselves by prayer to God. Besides private prayer, and daily prayer in the Mission Home and the Mission office, we have this united weekly meeting to which we invite outside friends to come, and join with us in besieging the Throne of Grace for needed help in our difficult work, and to offer thanksgiving to the Lord for His mercies.

Not infrequently missionaries who are at home are able to give some details of the work in the field, and if they are absent, there are generally letters or diaries which help to make our prayers pointed and personal.

We know it is not easy to get into any suburb of London from any other suburb, and perhaps still more difficult to maintain a prayer meeting in the City, where there is no nucleus of friends resident around whom it can gather. We shall nevertheless be glad if friends who cannot come regularly will make an effort to do so occasionally, so that we may have the fellowship of their presence, as well as the help of their prayers.

The office of the Mission is about three minutes' walk from Barking Station, which is on the London, Tilbury and Southend Railway, about seven miles from Fenchurch Street Terminus. Barking can also be reached by the Midland line. A suitable train to come by leaves Fenchurch Street Station at 3.28. There is one from Kentish Town at 3.26. There are suitable trains returning to Fenchurch Street at 5.40, 5.59, 6.17, 6.28, reaching Fenchurch Street in about twenty-five minutes. There is a train to Liverpool Street at 6.23; and one for the Midland Railway at 6.17, changing at East Ham; and one at 6.57, which goes to Kentish Town, without changing, in about thirty-six minutes.

We shall always be glad to welcome Christian friends, and those desiring to know more of the work at these meetings on Friday afternoons.

CHERCHELL.—MISS READ reports that the Arab girl Yamina still continues to cheer them. She and her husband came to *déjeuner* with them one Sunday, and met the French colporteur. The pastor being away, they had a meeting of some of the French Protestants. The colporteur had a long conversation with Yamina's husband. They ask us to continue praying that he may be converted.

SOUSA.—MR. POPE has been on a visit to Algiers, his old sphere of work, to assist Mons. Roux, an excellent French evangelist, in taking a special mission amongst the French-speaking people there. They have been greatly cheered by the result of their labours, and reports that twelve amongst the French and Swiss have professed to decide for Christ. He speaks very hopefully, also, of some of the Arab converts under Miss Trotter's charge. One who has professed conversion for about three years and borne much for Christ, he thinks, might be usefully employed in some way by missionaries. This Arab has studied in the French Ecole Normale, and has his diploma as a teacher. If he is sent far away in the country to take up a school, he will probably be away from Christian help. He thinks that if a man like this could be put for a few months with Christian brethren, they would be able to see what

could be done for him. The expense would not be very great—only about £2 per month, in addition to perhaps a little expense for travelling.

Mr. Pope also speaks well of an Italian, who professes conversion at Soussa. He is a watchmender, but at present boycotted by Europeans because of his connection with missionaries. He thinks for about 25s. or 30s. a month this man might give part of his time to work as a colporteur evangelist amongst his fellow-countrymen. When English workers are so difficult to find, it is well to make the best use one can of those of this sort. If any friends would like to help to give these men a trial, we should be pleased to hear from them.

SPANISH WORK, TANGIER.—MR. BLANCO reports the arrival of two Spanish priests in Tangier of good position who profess to be converted. Their cases are very interesting, but they seem to need financial help until they can get some fixed occupation or recover some of their property from the Brotherhoods with which they were connected. Miss Brown also speaks of visiting amongst the parents of the children attending the school, and also seeking to gather in the young Spanish women, who often spend their evenings at the theatres and dancing-rooms. With this in view, she has commenced a night-school and Bible-class, to be held four nights a week in her house. She asks prayer that God's blessing may rest upon this effort. Miss Harvey is helping her in this work. Two professed converts who gave much trouble in the spring, and left the town to go further south, have returned, and seem very humble and penitent. The rest of the converts appear to be standing firm and growing in grace.

OASIS OF DACHLA.—MR. KUMM writes from here on November 28th, telling of his arrival at this Oasis after four days' further journey from Khargeh. He describes it as one of the most beautiful places he had ever seen, with plenty of clear, good water, rich fields, and fruitful gardens. It has ten villages, which are built like fortresses, with walls ten feet high. The ancestors of these people were professed Christians, but now all are Moslems, except ten. The Oasis has a population of 20,000 inhabitants. A Circassian commander, with eight Egyptian soldiers, represents the Government. Mr. Kumm reports that the Sheikh Sinussi, the great Moslem reformer, was expected from the Oasis of Kafra, seven days further west, and the commander expected that the Dachla people would be converted to his special Mohammedan views when he came. There are a few hundred people in this Oasis who can read, and for these Mr. Kumm was providing some Bibles. He asks our prayers that God's blessing may rest upon his labours.

EXTRACT FROM AN ADDRESS BY THE LATE MR. GEORGE MULLER. May 10th, 1897.

2 KINGS vi. 7.

THE especial lesson that we learn from this portion is how in a very, very, very short time God can change great scarcity, great affliction, into completely the opposite state of things.

And may we, beloved in Christ, gather this great lesson from it, and have the eye steadily fixed at all times, and under all circumstances, of whatever character they may be, on God Himself, for our Father and our heavenly Friend is God, the Almighty God. He is God who can do everything, everything, EVERYTHING; this we never, never, never must lose sight of. And this God who can do everything is our Friend, our dearest Friend, in whose sight we are precious, to whose heart we are dear, exceedingly dear, and who has told us that He will never leave us nor forsake us.

Oh, let us far more abundantly than ever, at all times and under all circumstances, confide in Him!

For the Young.

ROMISH IDOLATRY IN TUNIS.

MY DEAR YOUNG FRIENDS,

You hear so often about the people in North Africa who follow the teaching of a false prophet that perhaps you almost forget the equally large number who give to Saints and images the reverence which should belong only to God, and who pray to the Virgin Mary for help, instead of accepting the Lord Jesus as their Saviour, and going to God through Him.

The image of Mary, with the little baby Jesus in her arms, always has a prominent place in the many Roman Catholic churches here, and on various days in the year there are fêtes in her honour. One of these is "the feast of the Assumption," and on this day in some places a life-size statue of the Virgin is taken by a crowd of admiring devotees for a little walk round the town. I happened to see the procession this year at a little sea-side village, to which thousands flock for the occasion, and felt my heart stirred within me at such open idolatry at the close of the nineteenth century.

Some time before the ceremony men and women might be seen arriving at the church, bringing long wax candles, which they offered at Mary's shrine; then amidst fumes of incense a supposed blessing was given to the worshippers assembled in the church.

This service over, a long procession was formed, headed by little girls dressed in white—some of them with crowns of white paper roses on their heads. After them walked young women with long white tulle veils, the three foremost bearing a sacred banner. These were followed by another banner carried by the older women, who walked two and two; each had a picture hung round her neck representing a bleeding Heart, or Mary with her Baby, or some revered saint. Little choir boys came next in order, dressed in white muslin coats that looked like window blinds tied round them, and tiny bright red capes and caps. Behind them were young men holding lighted wax candles, more than a yard long, which they carried with great difficulty, for the lights either went out or showered grease over the clothes of the bearers!

These candles prepared the way for the passage of the image of the Virgin herself, in a long flowing robe and gilt crown and earrings. She held a baby in her arms, and was placed on a car decorated with flowers, which was carried by several men, who thus earned for themselves an unsatisfying hope of escaping the fires of purgatory. I even saw a woman among the bearers! Poor creature, she looked so hot and exhausted; and yet I have no doubt she thought it a work of great merit.

I must not forget the Italian band which followed, for its music seemed to inspire the immense crowd of people more than anything else during their weary march round the town. It even caused the image to dance slightly from side to side on her car, keeping time with the tune played.

The sight made me unspeakably sad, and aroused in my mind the question, How is it that these poor souls are so led away? Surely it is because Rome has made the Word of God of no effect through her traditions, and that amongst her people the Bible is usually an unknown and forbidden book.

The Bible teaches that images are not to be worshipped, but Romanism says, "I most firmly assert that the images of the mother of God, ever Virgin, and also of the saints are to have honour and reverence given them"; also that "the Virgin Mary and the saints are mediators together with Christ for us."

There is now in Tunis a nice Sunday School, where little Roman Catholic children are taught the true way to God through the one Mediator Jesus Christ, and that there is no salvation in any other. When you pray for these little children, will you also ask that the people of England may be kept true to the faith for which their forefathers died, and that they may not be led away by beautiful music, images, incense, and candles from the great sacrifice which the Lord Jesus Himself has made for the sins of the whole world.

Yours very sincerely in the blessed hope which He has given,

S. LILEY.

RETROSPECTION.

"Thou shalt remember all the way which the Lord thy God led thee."—DEUT. viii. 2.

HE was better to me than all my hopes;

He was better than all my fears;

He made a bridge of my broken works,

And a rainbow of my tears.

The billows that guarded my sea-girt path

But carried my Lord on their crest;

When I dwell on the days of my wilderness march

I can lean on His love for the rest.

He emptied my hands of my treasured store,

And His covenant love revealed,

There was not a wound in my aching heart

But the balm of His breath had healed.

Oh! tender and true was the chastening sore,

In wisdom, that taught and tried,

Till the soul that He sought was trusting in Him,

And nothing on earth beside.

He guided by paths that I could not see,

By ways that I have not known;

The crooked was straight and the rough made plain

As I followed the Lord alone.

I praise Him still for the pleasant palms,

And the water springs by the way;

For the glowing pillar of flame by night,

And the sheltering cloud by day.

There is light for me on the trackless wild,

As the wonders of old I trace,

When the God of the whole earth went before

To search me a resting place.

Has He changed for me? Nay! He changes not;

He will bring me by some new way,

Through fire, and flood, and each crafty foe,

As safely as yesterday.

And if to warfare He calls me forth,

He buckles my armour on;

He greets me with smiles, and a word of cheer

For battles His sword hath won;

He wipes my brow as I droop and fair t.

He blesses my hand to toil.

Faithful is He as He washes my feet

From the trace of the earthly soil.

Never a watch on the dreariest halt

But some promise of love endears;

I read from the past that my future shall be

Far better than all my fears.

Like the golden pot of the wilderness bread

Laid up with the blossoming rod,

All safe in the ark with the law of the Lord

In the covenant care of my God.

A. S.

THE NORTH AFRICA MISSION.

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; in September, 1899, it had substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty-six 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 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 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. The Mission has four stations and twenty-four 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 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANGIER.		Laraisch.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK ..	Oct., 1888	Miss S. JENNINGS ..	Mar., 1887	Tunis.		Alexandria.	
Mrs. MENSINK ..	May, 1890	Miss K. ALDRIDGE ..	Dec., 1891	Mr. A. V. LILEY ..	July, 1885	Mr. W. SUMMERS ..	April, 1887
J. H. D. ROBERTS,				Mrs. LILEY ..	April, 1886	Mrs. SUMMERS ..	May, 1890
M.B., C.M.Ed.	Dec., 1896	Fez.		Mr. G. B. MICHELL ..	June, 1887	Mr. W. DICKINS ..	Feb., 1896
Mrs. ROBERTS ..	Dec., 1896	Miss L. GREATHEAD ..	Nov., 1890	Mrs. MICHELL ..	Oct., 1888	Mrs. DICKINS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss M. MELLETT ..	Mar., 1892	Miss M. B. GRISSSELL ..	" "	Mr. W. T. FAIRMAN ..	Nov., 1897
Mrs. BOULTON ..	Nov., 1888	Miss S. M. DENISON ..	Nov., 1893	Miss A. M. CASE ..	Oct., 1890	Mrs. FAIRMAN ..	Feb., 1896
Miss G. R. S. BREEZE,				Miss K. JOHNSTON ..	Jan., 1892	Miss K. E. FLOAT ..	Oct., 1899
M.B. (Lond.) ..	Dec., 1894	ALGERIA.		Miss E. TURNER ..	" "	Miss B. M. TIPPAFT ..	" "
Miss F. MARSTON ..	Nov., 1895	Cherchel.		Miss M. SCOTT ..	Mar., 1892	Rosetta.	
Miss E. A. CRAGGS ..	Mar., 1898	Miss L. READ ..	April, 1886	Miss A. HAMMON ..	Oct., 1894	Miss A. WATSON ..	April, 1892
<i>Spanish Work—</i>		Miss H. D. DAY ..	" "	Mr. J. H. C. PURDON ..	Oct., 1899	Miss VAN DER MOLEN ..	" "
Miss F. R. BROWN ..	Oct., 1889	Constantine.		Mrs. PURDON ..	" "	Shebin el Kom.	
Mr. A. BLANCO, <i>Span. Evangelist.</i>		Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss M. ERICSSON ..	Nov., 1888	Mr. C. T. HOOPER ..	Nov., 1896
Miss VECCHIO, <i>Mis. Helper.</i>		Mrs. LOCHHEAD ..	" "	Miss R. J. MARCUSSON ..	Nov., 1888	Mr. W. KUMM ..	Jan., 1898
BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.		Miss E. K. LOCHHEAD ..	" "	Sousa.		Mr. A. T. UPSON ..	Nov., 1898
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. P. SMITH ..	Feb., 1899	T. G. CHURCHER,		AT HOME.	
Mrs. EDWARDS ..	Mar., 1892	Mr. E. SHORT ..	" "	M.B., C.M.Ed.	Oct., 1885	Miss I. L. REED ..	May, 1888
Casablanca.		Algiers.		Mrs. CHURCHER ..	Oct., 1889	Miss J. JAY ..	Nov., 1885
G. M. GRIEVE,		Mons. E. CUENDET ..	Sept., 1884	Mr. W. G. POPE ..	Feb., 1891	Miss M. COPPING ..	June, 1887
L.R.C.P. and S.Ed.	Oct., 1890	Madame CUENDET ..	Sept., 1885	Mrs. POPE ..	Dec., 1892	Miss L. A. LAMBERT ..	Dec., 1893
Mrs. GRIEVE ..	" "	Miss E. SMITH ..	Feb., 1891	Mr. H. E. WEBB ..	Dec., 1896	C. L. TERRY, B.A.,	
Mr. H. NOTT ..	Jan., 1897	Miss A. WELCH ..	Dec., 1892	Mrs. WEBB ..	Nov., 1897	M.B., C.M.Ed.	Nov., 1890
Mr. H. E. JONES ..	" "	Djemaa Sahridj.		Miss R. HODGES ..	Feb., 1889	Mrs. TERRY ..	" "
Mrs. JONES ..	Nov., 1896	Miss J. COX ..	May, 1887	Miss A. COX ..	Oct., 1892	Mr. D. J. COOPER ..	Nov., 1895
Miss L. SEXTON ..	Feb., 1897	Miss K. SMITH ..	" "	Mrs. N. BAGSTER ..	Oct., 1894	Mrs. COOPER ..	Dec., 1897
Miss A. WATSON ..	Feb., 1897	<i>Missionary Helpers.</i>		Miss N. BAGSTER ..	Oct., 1894	Miss B. VINING ..	April, 1886
Tetuan.		M., Mme., and Mdle. ROLLAND.		Kairouan.		STUDYING ARABIC, ETC., IN ENGLAND.	
Mr. W. T. BOLTON ..	Feb., 1897	DEPENDENCY OF TRIPOLI.		Mr. J. COOKSEY ..	Dec., 1896	Mr. A. HOPE, Mr. S. FRASER,	
Miss F. M. BANKS ..	May, 1888	Mr. W. H. VENABLES ..	Mar., 1891	Mrs. COOKSEY ..	" "	Miss K. PHILPOTT, and Miss	
Miss A. BOLTON ..	April, 1889	Mrs. VENABLES ..	" "	Mr. W. REID ..	Dec., 1892	F. HARNDEN.	
Miss A. G. HUBBARD ..	Oct., 1891	Mr. W. REID ..	Dec., 1892	Mrs. REID ..	Dec., 1894	<i>Tutor.</i>	
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