



MATTHEW XXVIII

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

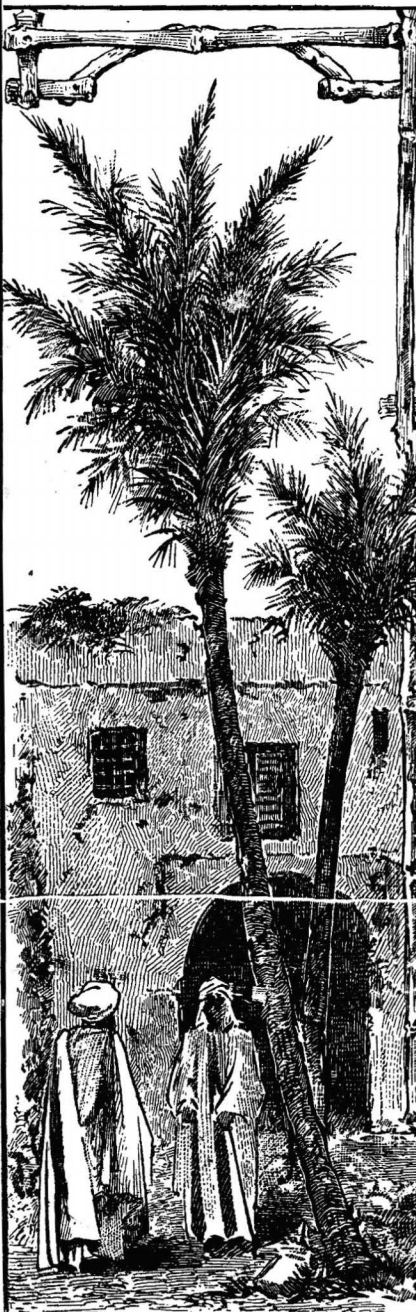
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

	PAGE
Divine Worship	49
Notes and Extracts	51
To the Friends of the North Africa Mission	51
Progress at Djemaa Sahridj	52
English Public School-Boys in Morocco	53
Extracts from Letters and Diaries	55
The Feast of Tabernacles	57
Reviews: "Students and the Missionary Problem"	58
"Emma Herdman"	58
The Servant Attitude of our Lord	58
An Egyptian Woman with her Water-bottle	59
Loved so Well, and Loved so Long!	60

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

MOROCCO
ALGERIA
TUNISIA
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM MARCH 1st TO 31st, 1900.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS			DESIGNATED FUNDS.			DETAILS OF DUBLIN AUXILIARY.				
1900. No. of Mar. Receipt.	£ s. d.	No. of Receipt. Feb. Brt. forwd.	£ s. d.	1900. No. of Mar. Receipt.	£ s. d.	Mar. Brt. forwd.	£ s. d.	No. of Receipt. Brt. forwd.	£ s. d.	
1 Missy. Ex., Feltham }	1 0 0	13 ...4323	1 0 0	2 ...2784	3 3 0	30 ...2814	2 0 0	49	0 5 7	
1 ...4292	1 1 0	14 ...4324	0 5 0	3 Thundersley City Road, Hulme }	1 13 4	30 ...2815	117 0 0	50	0 3 0	
1 ...4293	0 4 6	14 ...4325	0 10 0	3 ...2787	5 0 0	31 M. H. B. Blackheath }	8 0 0	51	1 11 4	
1 ...4294	0 15 0	15 ...4326	25 0 0	5 Blackheath }	8 0 0	31 ...2817	0 10 0	52	2 0 0	
2 ...4295	0 5 0	15 ...4327	0 10 0	6 ...2789	0 8 0	31 Readers of Christian }	25 0 0	53	0 5 0	
2 Lewisham	2 0 6	15 ...4328	0 5 0	6 ...2790	0 5 0	31 ...2819	9 6 6	54	4 19 0	
3 ...4297	0 10 0	15 ...4329	0 5 0	6 Missy. B'nd }	0 5 0	Total, Mar.	£396 19 10	Amount previously acknowledged... 49 7 10		
3 ...4298	1 1 0	15 ...4330	0 10 0	7 ...2791	2 2 0	Total, May to Feb.	... 3139 17 10	Total ... £59 19 10		
3 ...4299	0 2 6	15 ...4331	0 5 0	7 ...2792	0 10 0	Total £3536 17 8				
3 ...4300	0 5 0	16 ...4332	0 5 0	7 ...2793	1 0 0	TOTALS FOR 11 MONTHS.				
5 ...4301	1 0 0	17 ...4333	0 8 5	12 ...2794	1 0 0	General	£4181 8 8	DETAILS OF BATH AUXILIARY.		
5 ...4302	5 0 0	19 ...4334	25 0 0	13 ...2795	20 0 0	Designated	3536 17 8	(Designated Don. No. 2807.)		
6 Glasgow	5 0 0	20 ...4335	0 10 6	14 ...2796	39 0 0	Total ... £7718 6 4				
7 ...4304	0 5 0	21 ...4336	0 15 0	15 ...2797	0 4 0	Rev. E. L. HAMILTON, Hon. Sec. Carradale, Comoe Down.				
7 ...4305	1 0 0	21 ...4337	0 5 0	15 ...2798	30 0 0	No. of Receipt. £ s. d.				
7 ...4306	0 6 0	21 ...4338	0 10 0	17 ...2799	5 0 0	48	1 8 1	Amount previously acknowledged... 185 7 8		
7 Tollington-pk.	1 1 0	21 ...4339	0 2 6	17 ...2800	12 10 0	Total ... £194 14 2				
7 Lewisham	1 0 0	21 ...4340	0 10 0	17 ...2801	10 0 0	Carried forwd. £1 8 1				
7 S. S., Possil-pk. }	0 10 0	22 ...4341	5 0 0	22 ...2802	0 6 0					
8 ...4310	1 10 6	22 Crossley Hall	6 11 0	22 Argyle Hall	4 11 5					
8 ...4311	0 10 0	24 Argyle Hall	4 11 5	24 ...2804	1 1 6					
9 Bangor	5 0 0	26 Sutton	0 15 0	26 ...2805	15 0 0					
9 ...4313	1 0 0	26 ...4345	5 0 0	26 ...2806	6 5 0					
9 ...4314	6 0 0	26 ...4346	0 3 6	26 .. 2807	10 12 0					
10 Legacy	175 0 0	26 ...4347	1 0 0	26 ...2808	11 5 0					
10 ...4316	2 0 0	27 Readers of Christian }	6 2 1	26 ...2809	14 0 0					
10 ...4317	0 1 0	28 ...4349	2 0 0	27 .. 2810	0 5 0					
10 ...4318	0 10 6	31 Missy. Ex., Sunderland }	2 0 0	27 Readers of Christian }	9 2 1					
10 ...4319	0 5 0	Total, Mar.	£306 15 7	28 ...2812	25 0 0					
12 ...4320	0 5 0	Total, May to Feb.	... 3874 13 1	29 ...2813	1 0 0					
12 ...4321	2 2 0	Total	£4181 8 8							
12 Jumpers' Common }	0 5 8									
Carried forwd.	£216 16 2									

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.

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.

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.

Workers' Union for North Africa.—This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. Gen. Sec., Miss Tighe, The Priory, Christchurch, Hants. Miss Tighe would be glad to enrol any lady friends as "scattered members" of the Union in towns or districts not yet represented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

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.

NORTH AFRICA.



A STREET IN TANGIER.

Divine Worship.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."—MATT. iv. 10.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—JOHN iv. 24.

"When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him."—HEB. i. 6.

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—REV. v. 13.



WORSHIP and work both have their place, but in these days of restless activity it is necessary to watch lest worship be neglected. A Christian sister once remarked to a very devoted servant of Christ who was not without a vein of humour, "Let me introduce you to a working sister." He replied, with a smile, "Could you introduce me to a worshipping sister?" Work done for God, unless done in the spirit of worship, is not of much account in God's sight. When service is done with a heart overflowing with adoration, it is likely to be acceptable to God and profitable to man.

Every unconverted man is a rebel against God, though in some rebellion takes a more active form than in others. Consequently an unconverted person is incapable of acceptable worship. The first business for such a person is to lay down the arms of rebellion, and seek pardon through the atoning blood of Christ. When this great business is settled, worship is both appropriate and acceptable.

Yet how many there are around us, as well as in other lands, who are vainly attempting to worship while still unreconciled to God. We can see the absurdity of the man who has robbed us coming to us and saying, before he has made any effort to restore our stolen property—"I want to show you some token of my loving respect." Why is it then that men who have robbed God of His dues and His honours, do not see the absurdity of proposing to worship Him before their sins have been confessed, forsaken, and forgiven?

It is vain worship of this sort that the Moslem attempts to offer. It is the work of the Christian missionary to

lead him to realise the need of repentance and pardon before he can draw nigh to God aright. The self-righteous, be he Moslem, Romanist, or nominal Protestant, always resents this truth. It annoys him to be shown that all his religiousness is valueless in the sight of God; that instead of being a meritorious person, and bringing his merits to God as a ground on which God can accept him, he must come as a guilty sinner to be pardoned, if at all, on the grounds of the merits and shed blood of another, even Jesus.

An Egyptian Moslem not long since, when asked why he prayed, replied, "To be pleasing to God." He hoped to win the favour of God on the ground of his prayerfulness. He thus made his prayers so much barter, which he hoped to exchange with God for so much salvation. Such worship cannot be acceptable to God, whether presented by the Moslem, heathen or nominal Christian, for it fails to plead the finished work of Christ.

God claims the worship of every soul; worship is, therefore, not only a blessed privilege, but also a holy requirement. Yet it cannot be suitably offered by a sinner except on the ground of atoning sacrifice, and by the enabling of the Holy Spirit. In heaven whatever service the redeemed may have the honour and joy of performing, they will perform with hearts overflowing with adoration towards the One they serve. The nearer we can get to this state here, the more like heaven will be our experience. Every degree of service may be seen around us—from the sullen, reluctant drudgery of one who would not serve if he could help it, to the bright, glad enthusiasm of those who, making God's service their delight, find that He makes their wants His care. God, of course, has not any real need of our service, but He does value the love and worship of the heart that serves. It is, therefore, manifest that from the divine standpoint of work, its value consists not in its outward success, but from the worshipping spirit in which it is done.

Divine worship may be rendered to God *only*. Yet God the Father Himself commanded that it should be rendered to the first begotten, the Lord Jesus, when He brought Him into the world. He must, therefore, be God as well as man, for otherwise God Himself would be commanding the angels to break His own solemn command. This cuts at the root of all Unitarianism and Mohammedanism. It is fitting to trust and love the Lord Jesus, but these sentiments should so *fill* the heart that we adore and worship Him. Then we shall go forth to tell of Him to others, and shall not lack words to set forth His worthiness.

When the wise men of the east came to worship the infant Saviour, they not only fell down before Him (Matt. ii. 11), but they opened their treasures and offered unto Him gifts of gold, etc. The word presented, or offered, is the same as that used by the writer of the Hebrews in regard to the High Priest's offering. In Revelation v. 12, the Lamb that had been slain was declared to be worthy to receive riches, glory, etc. In the Old Testament the Israelites were commanded, in Ex. xxiii. 15, xxxiv. 20, that when they came to worship they were not to appear empty before the Lord. They were to bring their firstfruits to the Lord as a glad recognition of the blessings they had received at His gracious hands.

Is our worship of this sort? Have we come first of all pleading the acceptance of Christ the Lamb of God as our sin offering, our burnt offering, and our peace offering? Have we then come with the sacrifice of praise? Have we opened our treasure and laid at the feet of the One we worship our choicest gifts—our sons, our daughters, our gold, and our lands? Have we presented our bodies a living sacrifice, holy, acceptable unto God, recognizing, in the light of His mighty mercies, that this is only reasonable service? If we have not, why is it? Have we not believed in His great love to us? Have we so little realized the vastness of His great salvation that we cannot afford to yield ourselves and our possessions to Him? Is our conception of His constant care and of the weight of glory He has in store for us so imperfect that we do not see the appropriateness of casting our all at His feet? Alas, we have all more or less failed, but by His grace and the Holy Spirit's aid, we will do better in the future.

In Bangkok a little more than a year ago a young man said: "The very name of Jesus Christ makes me angry, I simply hate the Name; I am a Buddhist, but I have come to believe in the Fatherhood of God, and is not that sufficient? I will seek truth, and live truth, and truth shall be my God." He came to me many times, always with the same story, but one Sunday afternoon he came in very early and seemed troubled to find that two or three of his friends had preceded him to my

home; he soon took his departure without telling me his errand. Early the next morning I received a short note saying, "Will you be surprised to hear that yesterday afternoon while resting on my bed I was converted to Christ and know He is my Saviour? I went to you at once to receive baptism in His name." This young man holds a high position in the Government school, so the fact of his conversion to Christianity has made a deep impression on many of his teacher friends.—*The Malaysia Message*.

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.

Our Prayer-meeting on April 6th was a specially interesting one.

Mr. Dickins, who had just arrived that morning from Egypt, spoke of the friends whom he had left there, and how as he looked upon the smallness of their numbers, he could but exclaim, "What are these amongst so many?" The workers had sent with him their urgent request to the Christians at home that many more might come out and join them, and he would ask us to pray the Lord of the Harvest that He would send forth labourers into His harvest.

Mrs. Dickins, who had accompanied her husband, asked for a note of praise to the God who had supplied all their need. They had found Him faithful who had promised. She also asked prayer for her school of fifty Moslem girls, and for her women, 200 of whom she and her Bible-woman seek to visit regularly every month.

It was a great pleasure to have present **Dr. and Mrs. Rouse** of the Baptist Missionary Society, Calcutta. The valuable service which Dr. Rouse has rendered to the Christian controversy with Moslems by his numerous tracts, and his extensive translation work are widely known amongst the friends of Missions.

In response to a request to say a few words to those who were beginners in the work, Dr. Rouse told us briefly something of his own experience in India, and how he had been led to write his tracts for Mohammedans, about twenty of which have now been published. It was very interesting to hear from one who might be expected to place a high value on learning, that in his opinion it was *heart* and not *head* that was of the first importance in the Missionary to Moslems. A boy had for some time been a pupil in a Mission School, and had repeatedly heard the Gospel, but had not accepted it. He fell ill and his teacher came to see him. The boy was overcome by this act of kindness which he so little expected, and it was the means used by God to bring him to the Saviour. A missionary was one day preaching in the open air, when a man in the crowd came up and did something very rude to him. He took the insult in the Spirit of Christ, and did not retaliate in the least. Another man in the crowd noticed what occurred, and noticed also that the missionary was a man of fine physique, and could have knocked the offender down if he had wished. He said to himself, "There must be something in that religion to make him bear an insult like that!" He was led to search into it, and became a Christian. By instances like this, Dr. Rouse showed us how Christ-like gentleness and kindness had often proved of far more avail than the profoundest argument. He felt that in the conversion of Moslems and heathen all that could be said often was, "The seed groweth up, *he knoweth not how.*"

Mr. Short has made outline drawings of the Fall, the Sprinkling of Blood, the Brazen Serpent, and the Empty Tomb of Christ, to hang in their shop door at Constantine. The accompanying writing is in French and Arabic. They hope that these will open the way for telling the Gospel to the curious. Mr. Short also tells us of a talk that he has had with the Jew who lives next door, and who sub-let the shop to them. "He asked some question about the success of our business and its profits! This led to an explanation of the nature of our business here, and the working of the Mission, and from that, by a question of his own, he gave me a splendid opportunity of explaining about the Messiah, another Jew from a house opposite being also a listener."

"Blick" typewriter.—Mr. D. J. Cooper, who is now on his way to Fez, would be very glad of the help of one of these portable little typewriters in the rather heavy correspondence which he expects to have at that station. If any friend would like to provide one for him, we shall be very glad to send it on.

Departure.—Mr. and Mrs. D. J. Cooper, with their little son, left England on March 29th by the P. and O. S.S. *Arabia*, sailing from Tilbury. They arrived safely in Tangier on April 3rd, and hope to go on to Fez early in May.

Arrival. Mr. and Mrs. Dickins arrived in England from Alexandria on April 6th, having travelled *via* Marseilles.

Mandoline.—Mr. Smith is anxious to have a mandoline to take round with him in visiting the cafés in Constantine. Singing with some simple accompaniment of this kind, will often attract a crowd, and introduce the preaching of the Gospel. If any friend would like to provide one for our brother, we shall be glad to send it on to him.

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

21, LINTON ROAD, BARKING,

April 12th, 1900.

DEAR FELLOW HELPERS,

I have just received a parcel of eighty volumes of "George Müller of Bristol," by Arthur T. Pierson, D.D., for distribution amongst the missionaries of the North Africa Mission. A book of this sort is very strengthening to faith, and is therefore a very real help to the missionaries and the work. No assistance to the missionaries is equal to that which helps them themselves to draw directly upon God's fulness and make it experimentally their own. We all of us know how much better it is to put a man in the way of earning his own living than to dole out assistance to him. So it seems that it is more helpful to teach people to trust God for themselves than to trust God for them, and obtain supplies with which to support them, though of course both ministries are important. While on the one hand Mr. Müller sought to set forth in his own life and work the blessedness of faith in God, perhaps his greatest desire was to teach people to trust God for themselves, that they might draw upon God's fulness for their work as he drew upon it for himself and his work.

Some committees think it well to take the entire responsibility of the finances of a mission on their own shoulders, saying that the missionaries have quite enough to try their faith otherwise. This is very good and kind of them, but it is a question whether it is not better to let the missionaries share in this trial of faith also, and learn by experience how God can supply their temporal as well as their spiritual wants. Thus they become more than ever men and women who know their God and can draw upon His resources, whether spiritual or temporal, and do exploits. To those who wish to have their faith stimulated we again recommend this book, to which we have previously called attention.

This is a period of the year when missionaries begin to come home for their furloughs. Mr. and Mrs. Dickins have already arrived. We expect eight or ten more in the course of the next month or two. This means an expenditure of about £200, or an average of about £25 each for the journey home and back. There are sometimes friends who specially desire to help in these necessary changes for missionaries. If there are any who would like to assist this year, we shall be glad to receive their contributions here as usual.

With Mr. and Mrs. Dickins in England, our staff in Egypt is

now rather reduced, especially as a native helper has had to be sent elsewhere to escape Turkish officials, he being a subject of the Sultan.

From what Mr. and Mrs. Dickins tell us, the openings for work in Egypt are practically innumerable, and they hope that their visit to this country may be the means of stirring up both brethren and sisters to go out to this needy land.

We are most thankful to report that Mr. Upson has thoroughly recovered from his attack of small pox, and is now back again with Mr. Hooper at Shebin-el-Kom, where they have secured suitable premises. Various friends have been staying with Miss Van der Molen at Rosetta, so that notwithstanding Miss Watson's death, she has not been left alone.

Mr. and Mrs. Venables have been kept busy with Medical Work in Tripoli, and Mr. and Mrs. Reid have found plenty of opportunities of service, both amongst the patients and elsewhere. But the soil is decidedly hard, and there is very much need for faith and patience.

Mr. Pope and Mr. Webb, accompanied by Mr. Cooksey, have been itinerating in southern Tunisia with some measure of success, and Miss Grissell and Miss North have likewise been visiting Gafsa. Dr. Churcher reports 541 visits to the Medical Mission during March. Miss Hodges is now joining in the work here. Mr. and Mrs. Pope have left *en route* for Algiers, where they will take up work again.

Mr. and Mrs. Liley have gone on a visit to Malta on account of Mrs. Liley's health. We trust she will come back feeling much better for her change.

Mr. Smith, of Constantine, has been on a brief visit to Algiers. He was accompanied part of the way by Mr. Short.

They are finding their bicycles very useful for reaching the country round in various directions.

The work at Djemâa Sahridj continues to be encouraging, as will be seen elsewhere.

In Algiers Mr. Cuendet has been very much interested in some natives from Wargla, eleven days' camel journey south of Biskra. The natives, he says, are as black as ink, and are evidently Berbers of the desert. They seem a good deal interested in the Gospel, and can understand Mr. Cuendet's Kabyle. Miss Welch has lately been on a visit to Djemâa Sahridj. She and her friend, Miss Emily Smith, are very full of work.

Mr. and Mrs. Cooper and their little child have arrived in Tangier, where they will stay for about a month before proceeding to Fez. Miss Mellett and Miss Greathead are expecting to leave Fez on Easter Monday on their way home for furlough. They will probably be accompanied to Tangier by Miss Denison, who will return with Mr. and Mrs. Cooper to Fez.

Several of the workers in Casablanca have been suffering from influenza, and Dr. Grieve was kept in bed for ten days. They have also been a little hindered for want of drugs, these having been delayed for a time through a Government order in reference to the war, which affected some of the goods required.

I have held meetings in the interest of the Mission in Manchester, Shrewsbury, and Brighton, and am purposing to visit Dublin in the month of June.

In a little more than a fortnight from this date our Financial Year will have closed. Up to the present our receipts are considerably behind those of last year and the year before; and although on those occasions there were large gifts for special objects for which we have not received donations this year, still, our funds are decidedly low, and we shall be very thankful if they are abundantly replenished before very long. Jehovah Jireh is still our resource, He will not fail us.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

PROGRESS AT DJEMAA SAHRIDJ.

"JEHOVAH SHAMMAH."

DEAR CHRISTIAN FRIENDS,—It is with deep thankfulness that we write to tell you of the Lord's work here.

After a serious illness last summer, and seven months' convalescence in Switzerland, during which time I received many cheering accounts from my dear friend Miss Cox, I returned on the first of February to find much, very much, to rejoice the heart.

During my absence a charming little hall for the Kabyle women had sprung into existence, which will, we doubt not, prove a great blessing. Already it has drawn many of our down-trodden sisters within sound of the Gospel, for those who came to bring stones for the building, in many cases joined the weekly meeting, now composed of sixty members.

It was gratifying to get such a hearty welcome as greeted my return amongst them; one after another gently rose and placed in my lap the oranges and eggs that had been brought for the occasion.

When telling them in a few words of the perfect peace I had had in Jesus when my life was despaired of, they listened as I have never had the joy of seeing women at Djemâa listen before. God has been working in their midst, and the order, quietness, and attention are remarkable. Many can repeat portions of Scripture, and one sees that their *interest* has been aroused.

It is the same in the little girls' class, to which twenty-eight children come. There is a nice spirit amongst them, and their singing does much credit to Madame Rolland's teaching.

In this, as in other departments of the work, the words come to me, "Cast thy bread upon the waters, and thou shalt find it after many days," for I see signs of a work of God going on in hearts that were touched two years ago, but which had since seemed dead.

The shepherd boys' class surprised me as much as the women's. Last year they were so unruly that we wondered if we could go on with them, but they too have improved, and some of them show signs of a change of heart. Some of the most troublesome have become helpers in the Sunday morning meeting, and bring along quite a number of little lads whom they keep in order. The training of these "helpers" is not easy, they need much patience.

Perhaps the most encouraging sign in the work is the interest the older converts are taking in the meetings. There are two who are valuable helpers in the lads' and boys' classes by their testimony, teaching and example.

Several of the converts who made such a happy party here in the winter are now dispersed at work in different places. Two are servants in the English Consul's house in Algiers.

Now spring has come, the time for evangelising the surrounding tribes, where we find attentive listeners amongst men, women, and children.

In the autumn we hope, God willing, to open the Women's Hall; also we expect that three or four more Kabyles will be baptised. Probably many of our friends from Algiers and Kabylia will be present.

We wish, dear friends, that you could be with us, you who have helped so generously and kindly in the building of the Hall and in other branches of the work.

Our prayers go up to God for you that He will bless you richly and give you the joy of meeting in heaven, if not here on earth, many whom you have helped to bring out of the terrible darkness of Mohammedanism into the light and liberty of the Gospel.

I remain, dear friends,

Yours in Jesus' love,

K. S. SMITH.

March 24, 1900.

English Public School-boys in Morocco.

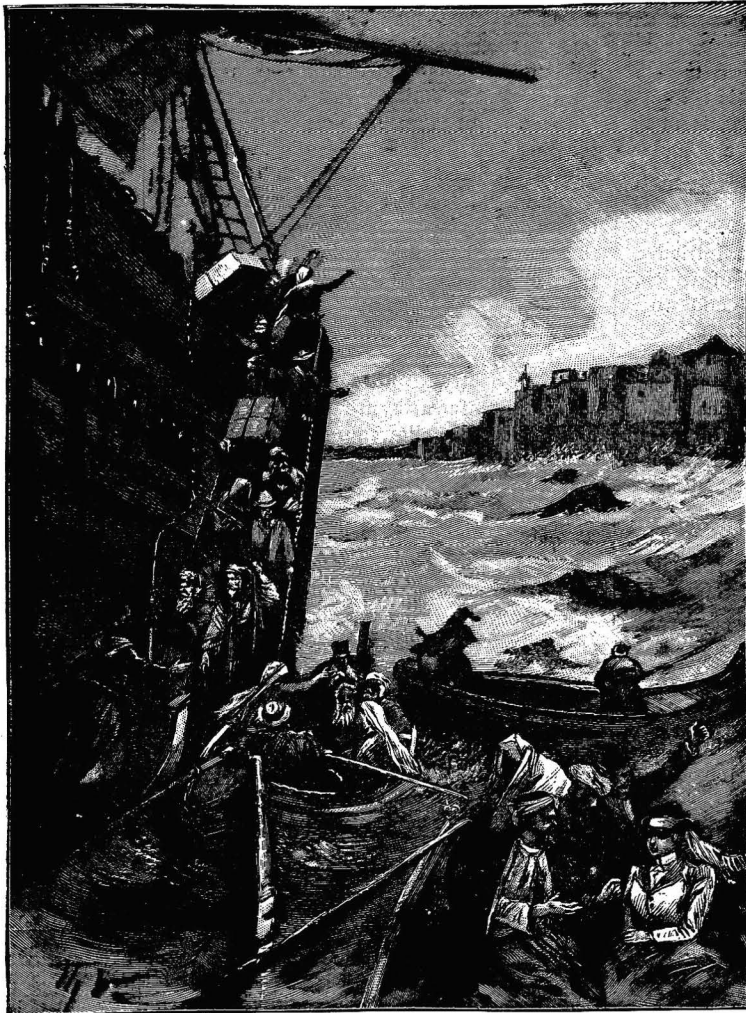
THIS is the second occasion on which Mr. Norman Bennet has sought to arouse interest in the missionary cause by an introduction to the work and workers as they may be seen in the mission-field in North Africa.

Mr. Bennet, with his party of school-boys, left England by the P. and O. steamer on December 29th, arriving in Gibraltar on the 1st of January. Here they embarked on the *Auvergne*, and crossed the Straits to Tangier, where they had the unpleasant experience of having to lie out in the bay all night, as, through being delayed in starting, they did not arrive until the gates of the city were closed.

We give below a description of the tour, which Mr. Bennet has kindly sent us from the pages of his journal:—

We arrived in Tangier amid a deluge of rain, which continued all the day with more or less violence. Safely housed, however, at the New York Hotel, we were soon warmed up by a good breakfast, Mr. Edwards, the missionary from the Orphanage, arriving in the middle. All our arrangements for the day were soon made, and a most interesting time we had of it, in spite of the rain. Taking horses and mules, we rode out to the hospital, where a number of Arab patients were in for various complaints. It was an interesting sight, and made us realise how great is the opportunity through these Medical Missions of getting at the native conscience and life. From the hospital we struck over the roads back to Tangier, passing on our way the Moorish jail, with all its miserable inhabitants. We gazed through the bars at the manacled prisoners, who came close to the windows, and perhaps wondered who we were. There seemed to be a great number in at the time. On our way back to the hotel we passed the Governor of the town, seated in solemn state beneath an archway, judging the various cases brought to him. Another interesting sight was the Jewish School, where some 200 Jewish boys are being educated in five languages—Hebrew, French, English, Spanish, and one other. The boys looked most intelligent, and we only wished that it was a mission school, so that they might be brought up in the knowledge of Jesus as their Messiah.

After dinner saw us on our way to the Spanish Church, where Miss Brown had kindly arranged a service. There were a number of Spaniards present, and they



LANDING ON THE MOROCCO COAST.

joined most heartily in the hymns, and listened with the greatest attention to a short address from one of our party. We met here a converted Roman Catholic priest, who has seceded from the Church of Rome, and is now living in Tangier, keeping goats and selling the milk to get his living. He had given up a good competence in order to follow the Reformed Faith and had suffered much loss.

Jan. 5th.—The morning broke calm and

bright. Before starting, as we were gathered on horseback before the Hotel, we doffed our caps and prayed God's blessing upon our ride inland—and especially upon all the work we were to visit at Tetuan and other towns. Our first day's ride was to the native Fundak, or Caravanserai, some twenty-eight miles over hill and plain. In many places the ground was a consistent morass, and we had to plough our way on horseback with dirty water splashing about us, and the horses sinking into the mud at every step. The country is wild in the extreme, the plains being covered with clumps of a species of small palm tree, while the watercourses are lined with tamarisk and oleander, reminding one very much of the Jordan river, as it winds its way from Tiberias to the Dead Sea. Our party was a large one, since not only were there two missionaries, in addition to our own contingent, but we had also with us a train of baggage-mules with their Arab attendants. One of the mules carried a supply of 2,500 copies of illustrated Gospels granted us by the "Scripture Gift Mission," at the instance of my good friend Mr. Vernon Harcourt. The mule, as it

stumbled along over mud-bank and river, little realised what a precious burden it was privileged to carry. These Gospels we are to distribute in each town we stay at during our sojourn in Morocco. The light was beginning to fade, as the first of our calvacade wound his way along rocky watercourses and soft fields to the hill on which the Fundak stood. Ere it was reached, the sun had set behind the blue mountains, the way became dark and difficult, and it was only through

hard pressing that we got the baggage-mules into the courtyard before the gates closed. Then we lay down to rest in this eastern caravanserai, with the charcoal brazier alight, and the Arabs keeping guard until the morning. Nine hours in the saddle is quite enough for a start! There was little sleep possible, for the Moor who was in charge of the room was smoking "Keef," a most pungent sort of herb, which makes the air poisonous with its fumes. It is a favourite luxury of the natives, but a very dangerous one, as it destroys health and has much the effect of opium. It is against the Koran to use this, but the Mohammedan conscience (like the conscience of certain Christians) is not as quick as it might be, and many abuses exist in consequence in Morocco to-day. In addition to our friend with his noxious pipe, we had another disturbing element in the shape of two cocks which were under the dais on which some of our party slept, and were vying with one another in their efforts to crow the morn in. Dr. Roberts suggested a dose of medicine; I tried a boot and a pair of bellows, both of which, however, proved ineffectual, and the wretched birds got the best of it!

Jan. 6th.—We made an early start for Tetuan, and were soon enjoying our ride, with mountains rising high on either hand, and the foreground covered with small palms. There are hills rising one behind another, reminding one of the formation of the kopjes of the Transvaal, and helping us to realise what sort of country our soldiers are at present invading. A river ran at the base of the valley with mimosas and oleanders on its banks. We wound our way down the mountains to the great plain stretching round the bend to Tetuan, and the horses swung through the country at a break-neck pace.

We arrived in Tetuan about 1.30, and went round first to a fundak to put up the horses, and then to the missionary's (Mr. Bolton's) house, and soon we were preparing for the reception of the main body of our party, which arrived about an hour later. We gave them tea, and then all sallied forth to see the bazaars, but, unfortunately, owing to the great Fast of Ramadan, all were closing early.

During the evening Mr. Miller, the agent of the British and Foreign Bible Society, took us in to see the refuge he has started. It is a night shelter for men, and he gets it full each night, and in this way

obtains an opportunity of talking to the natives about the Christian Faith. We ended our day about 10 o'clock p.m. The first night in Tetuan we slept in comfort in the house of our friend Mr. Bolton, but we could not avoid the eccentricities of Ramadan, for about three in the morning we heard the sound of knocking all along the street, and the Eastern cry calling all the faithful to eat ere the fast began, "Servants of God, arise and eat." And from door to door the loud knocks made it absolutely impossible for any to avoid the summons. The noise is intensified by the accompaniment of a horn, which is blown loudly shortly after the knocking has ceased. How earnest these Mahomedans are in the prosecution of their religion! They put English Christians to shame over and over again.

Sunday at Tetuan was a day of real interest. In the morning we joined together in a service at the Mission House, and also had a celebration of the Holy Communion. A few words were spoken by way of sermon, when we were reminded that we must be filled with the Spirit, and that in all things our lives must be surrendered to God day by day. Some of us went to Mr. Miller's house for lunch, and had a very happy time, bringing a bit of the old country to this missionary home, which is so far away from all the friends and Christian fellowship of English life. We hardly realise until we see the missionary on the spot how isolated he often is. So it was a great pleasure to our Tetuan friends to see our English faces and bid us welcome in God's name. The Sunday afternoon saw some of us out for a brisk walk up to the top of a neighbouring height, where we had a very extensive view of the surrounding country. In the evening we went to the Spanish service, when quite a number of Spaniards were met together to hear the simple Gospel of Jesus Christ. One of our party spoke through an interpreter, and at the close a short prayer-meeting was held. One young Spanish lad of about eighteen came to Christ, and it was a happy ending to see his two brothers who were already Christians, showing their joy at his conversion. On our way home we visited the refuge, where there were some fifteen Moors reclining for the night. We gave several short addresses, and afterwards distributed a number of the Arabic Gospels, which were eagerly received, and, inasmuch as those who took them were from

outlying towns, the Word of God is going forth with its message to many who as yet have never heard it. Leaving the refuge, several of us went on to a native café, and without any difficulty we got in several short talks in the form of parables. The attention was very great throughout, and the people were all very friendly. We turned in rather late, and again had our nocturnal visitation of knockings and horns to remind us of the Fast once more.

We were early in the "Sook" or market, making our last purchases before starting for the Fundak again on our way to Larais. Before starting, we were fortunate enough to get into the house of a wealthy Moor, who showed us round with pride. He had a lovely Moorish house, most elaborately furnished, the rooms being decorated with the most gorgeous colours. He accepted a Gospel very willingly, and we hope that he will read it to advantage. A crowd of Easterns, horses standing *en bloc* in the roadway, a hurried good-bye to the Missionary, and we are off over the hills and plains to the Fundak once more. We had a ride which was eventful in nothing except its variety of wild scenery, and a few tumbles on the part of several of the more adventurous riders. The country after leaving Tetuan is very similar in aspect to the Holy Land, and the river, which ran parallel with our ride for some distance, reminded one very much of the Jordan. After a long half-day in the saddle we reached the Fundak, and prepared for another night in its hospitable shelter. The evening shadows fall, the welcome meal is over, and we adjourn into the Coffee Room to get a word with the natives who, like ourselves, are prisoners for the night. We began with a glass of coffee all round, which made them very amicable, then with short addresses and hymns we impressed upon them the necessity of fearing God, and ended by distributing to all copies of the Gospel of St. John. The eager look upon their faces was intensified as one of the natives who could read bent over his Gospel and commenced to read it to his friend. There was a real interest aroused, and it was easy to see that the Truth had not been spoken in vain. After our service we retired to rest in the solemn stillness of the mountain solitude—a stillness broken only by the cry of some night bird, or the distant howl of a jackal far away up the valley.

(To be continued.)

Some negroes from Wargla, an oasis in the Sahara, some twelve days' camel journey from Biskra, have lately been attending Mr. Cuendet's meetings in Algiers. Two have attended regularly for a month, and others have come more recently. They listen most attentively to the Gospel, and Mr. Cuendet writes:—"Last Sunday one of them, as black as ink, looked so bright when he heard that he could get forgiveness of his sins through the Lord

Jesus Christ." These men speak a Berber dialect, and understand the Kabyle language quite well; and our brother tells us that some of them have a sweeter expression of face than he has seen amongst any of the other natives. While our missionaries themselves are unable to visit the Sahara, it is interesting to know that these men are hearing the Gospel, and we can pray that they may carry the good news back with them to their desert homes.

Extracts from Letters and Diaries.

MOROCCO.

FROM MR. A. BLANCO.
(Spanish Work, Tangier.)

March 21st, 1900.—We have many, many reasons to thank God for His blessings to His church here.

All the converts are firm and bright, and growing in grace. Juan Custodio, a convert, though without work and in great need—he is a shoemaker, and we have over 200 shoemakers here—is very bright and faithful. He has not come once to the meetings without a friend with him, and I am sure that there are over thirty persons who have heard the Gospel through him.

Don Antonio Perez, the ex-Roman Catholic priest, and his wife have asked to be baptised. I hope to baptise them (D.V.) in a short time. Praise the Lord.

Besides Don Antonio and his wife we have three other candidates who profess conversion.

Miss Brown has started a class for young girls, which is held for an hour four days a week. They are taught reading and writing, and one day is devoted to a Bible Class. Miss Brown also hopes (D.V.) to start a Bible Class for women next week.

With the help of God I started four weeks ago a little work among the Jews. A meeting specially for them, illustrated with magic lantern views, is held every Saturday at 6.30 p.m. in our Iron Church. Over sixty persons have been present the last two Saturdays. All listened in solemn and impressive silence, and many, after the meeting, asked about the salvation of their souls.

Two young Jews have professed conversion this week.
The hand of the Lord is with us, praise Him!

FROM MISS CRAGGS.

The Tulloch Memorial Hospital, Tangier.

MANCHESTER CITY ROAD MISSION HALL BED.

El Hoshmee was readmitted to the above bed on the fifth of February. Last summer he had spent some six or seven weeks with us, leaving partially healed. He was one of our dullest inmates—the speaker wondered sometimes if any word of life ever *would* penetrate that apparently slowly-moving brain and indifferent heart. No change seemed to take place—as he came, so he left us—only the body benefiting by his residence with us. Was the seed sown to prove *utterly* fruitless? Was the ground *too* stony for *any* growth to appear in the time of harvest?

Without wife or children, and with but few relatives, he was ashamed now to go in his poverty to a married sister, living in Larash, whom he had not seen for ten years. It seemed that we had seen the last of him on this side of the great white throne.

Yet it was not so, he comes again, without audible petition on plea for readmission, his whole appearance uttering the silent prayer of abject want and intense need. We have a vacant bed, and so he can be taken in.

The old story of last summer is repeated—is it indifference or feeble mental powers? This continues until within a week of his discharge, when God laid him upon our hearts in an especial manner. The answer to our prayers (so long “in hand”) comes in a striking awakening of intelligence, while the bodily health improves. The silent man arouses, begins to respond to the Gospel, repeats the old, old story of the Cross to his fellow-patients, and when asked—as he says good-bye—“What think ye of Christ?” he answers, “I have learned to love Him, to love to hear about Him, but oh, I know so little,

I need to learn.” Another question—“You love Him, but are you prepared to *follow* Him? It will cost you much.” He replied, “As God shall help me, I will, if *He* will teach me how, I am so ignorant.” And again he passes from our sight and knowledge, to remain in the knowledge of God, *His* pupil. “Who teacheth like Him?” The City Road Mission Hall friends will join with others in prayer for this soul, who “sees men as trees walking.” To be a Christian in Morocco means—well, God knows how much.

FROM MISS L. SEXTON
(Casablanca.)

Jan., 1900.—Ramadan commenced the second of this month, and, as usual, not much can be done amongst the Moslems at this time. Those that can afford to do so go to sleep the greater part of the day, in fact, just turn day into night and *vice versa*. One lady I called on, candidly said, “I’m cross and hungry; it’s Ramadan. What is the good of talking to us now?” And indeed they do not seem at all inclined to listen, so I turned my attention to the Jews, and have been visiting amongst them. There are several thousands here, some of whom seem to live in great poverty, and there is no missionary amongst them. Some of the houses in the *Mellah* (Jewish quarter) are perfect hovels—unfit for human habitation, they would be called in England; and families just herd together like herrings in a barrel. The smell, dirt, and noise baffle all description. I just prowl about until I catch sight of a face that I know, start a conversation, and then *perhaps* I am asked to come in. In that way I have got an entrance into several houses. Sometimes somebody knows somebody else who is very ill, and who lives not far off. “Will I go and see them?” Of course I will, very gladly. And in that way this month has passed. I feel very interested in one poor woman, Esterre by name, whom I found lying ill, and evidently in great pain. Dr. Oliver very kindly came with me next time and examined her. There is mischief internally, and the poor soul, the doctor thinks, will have a life of misery. He does not think much can be done to alleviate her sufferings. When she is well enough to bear it, she is always very glad to hear of the Saviour. Her mother has a large circle of relatives and friends, and frequently the room is crowded with them. Last time I went to see her, on Saturday, their Sabbath, the room was full. I suppose Esterre had told one or two of them before what she herself had heard of the Gospel. They at once made room for me to sit down amongst them, and eagerly asked me to repeat it. Esterre herself is very bright. She knew *something* in a dim, uncertain way about the prophecies concerning the Messiah, but very little, and when she heard that the Messiah *had* come, though in a simple, humble way, and that He had taken our place, and died on the cross because of our sins—well, she just believed it—and now she likes to think that He “ever liveth to make intercession for us.”

TUNISIA.

FROM MRS. CHURCHER.
(Sousa.)

March 6th, 1900.—We are having very good attendances at the Medical Mission, and also at the other meetings, and thank God there seems to be a real interest aroused in many hearts concerning the truth as it is in Jesus. Not that the people are converted—how we wish they were!—but the wall of Mohammedanism does not seem quite so solid as formerly. Oh for faith to plod on until we see it fall flat down!

When at Moknine some weeks ago, I was speaking to some country women who had come to the market. I asked if they knew our house in Sousa. They said "No." "Had they heard about Jesus?" At first they said "No;" then a man said, "These must be the people that Haleema went to for medicine." I asked who Haleema might be, and found that it was his niece. "Did the medicine do her good?" "Oh yes. and you told her about Jesus, and that she would need to get a clean heart before she could go to heaven." It was a real joy to me to go over again with them the story of the Cross, but it was a greater joy to know that they had heard it before from one of their own people who had only heard it once herself some two years ago at the Sousa Medical Mission. How great are our responsibilities who have heard it so often! Another day I was speaking to a little group outside the market at Moknine, when a tall, bright-faced young man came up and listened for a little. As he looked really interested, I asked him if he had heard the Gospel before. He said, "Yes." "Where?" "At Sousa, from your husband." All eyes were turned on him, as they wanted to know who my husband was. Then he began by saying—"Her husband is a very good man, he is a doctor at Sousa; when I went to see him last year they showed me into a room with a lot of other people. Then the doctor came in with a big book in his hand, and read to us about Jesus, and said that we must repent from our sins and believe on Jesus, or we should go to hell. Then he prayed, and afterwards he gave you medicine that made you *well*."

I had a good hearing after this introduction, and again we were made to feel that our labour is not in vain in the Lord, seeing that the seed sown in faith was remembered all those months. May the Lord yet cause it to spring up and bring forth fruit to His honour and glory!

TRIPOLI.

FROM MR. WM. REID.

(Tripoli.)

The attendance at the Medical Mission has greatly improved since the end of Ramadhan. On some occasions we have had as many as forty-five men, and from fifteen to twenty women and girls. Another encouraging feature is the increased proportion of city people, some of them men of some education. I do not get so much opportunity of conversation with the patients while they wait their turns to go to see Mr. Venables in the dispensary as formerly, but occasionally I have long discussions with some, to which the others generally listen. The preaching is listened to most attentively, and the most ignorant seem to understand the main truths of the Gospel, which are in some form or other taught in every address. It is necessary to repeat the fundamental truths of the Gospel as plainly as possible every day, because there are always a few patients who are strangers to us, and not likely to come again soon. The old blind *imam*, who came several months ago to hear our teaching, has been twice lately. He is the only man in Tripoli that has come to the Medical Mission for the simple purpose of hearing the Gospel, and has dared to say so before his fellow Moslems. Several who could read have asked for and been supplied with New Testaments recently.

EGYPT.

FROM MR. W. SUMMERS.

(Alexandria.)

February, 1900.—Some time ago we found on the back of one of the tickets which we give for admission to our lantern services the following:—"O thou wicked, cursed and ignoble infidel, know that there is no deity but God, and that Mohammed is His apostle! Then abandon your present religion, and follow the way of Islam, and believe in our lord

and master, Mohammed, the apostle of God, so that you may receive every blessing, and not be tormented with excruciating pain."

This is a fair specimen of the erring thoughts and teachings to which the people of "regenerated Egypt" are in bondage, and sets forth in unmistakable terms how deep and dire their need is for the saving and sweetening message of the Gospel.

If we conform to the war spirit of the moment, the present condition of our work amongst the Moslems of Alexandria may be described as that lull which follows the first clash of arms after the combatants have been able to measure each other's strength.

For years now we have maintained an energetic and definite advocacy of the claims of the Lord Jesus on the trust, the obedience, and the worship of the Mohammedans. They have met our message with a most rigorous denial. This has led to a close and persistent examination of the truth of our message, which we have always welcomed and encouraged. Night and day for months we have been called upon to establish the veracity and authority of the Holy Scriptures to the proud and unbending Moslem. The result is that they find that our case has more in it than they at first thought. They have been shown that what they learned in the Azhar and other schools of the untenability of the Christian position, was a clumsy caricature of the truth, and that it is the Moslem and not the Christian faith which is now being shaken to its foundations. So long as the *Sheikhs* supposed that by a few grandiloquent sentences they could make void the Gospel, and demolish the faith once delivered to the saints, they came in great numbers, and brought their followers with them; but now an unusual shyness and reserve have affected them, and they come but little to us. This has been painfully evident during the past few months, for it is but seldom that we have a regular evangelistic service, though we get opportunities for dealing with individuals.

We find that another influence is at work keeping the people from our services. The Moslems are being publicly warned not to go to the missionaries. The agents of a Mohammedan society have been delivering lectures in the mosques on Fridays, and amongst other things, they enlarge on the baneful effects of the teaching given by the Protestant missionaries. In addition to this society there is another for the express purpose of preparing and publishing Mohammedan books of controversy against Christianity. Already they have issued several of these productions, which they sell at a very low price in order to ensure a ready and wide circulation. One notable book written against Christianity has been published in this way, and has had a very large sale.

From this you will see that the fight is getting closer and keener, that more than ever before we need your assistance and prayers, and that the need for more workers is as urgent as before.

"Freely ye have received, freely give."

"Pray ye therefore the Lord of harvest that He will send forth labourers into His harvest."

FROM MR. W. G. FAIRMAN.

(Alexandria.)

February, 1900.—Although our reception-room is open from 5 p.m. to 10 p.m., on only two occasions during this month have we had any attendance. One Thursday night four lads came in, one of them very sick with Islamic fanaticism—that very fatal disease! After listening for some time to an earnest gospel address, given by our brother Ayoub, based upon the text "Whosoever calleth upon the name of the Lord shall be saved," he felt compelled to oppose the doctrine, and did so. Finally his argument led him to make the astounding assertion

that "the Bible could not be otherwise than corrupted and altered, because it was a translation, and it was impossible to translate anything from one language into another and give exactly the same meaning." He was soon put to confusion, though not convinced, on this point, by one or two questions, and went away. The following evening he re-appeared, accompanied by five others, fully primed up for the attack. They opened fire by quoting Deut. xviii. 15-18, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me . . . I will raise them up a prophet from among their brethren like unto thee," and asked me the question, "To whom does this refer?" I, of course, replied, "To Jesus Christ." This they denied. It was Mohammed, for the prophet was to be from amongst the brethren of Israel, *i.e.*, from Ishmael. There was no other prophet from Ishmael except Mohammed, therefore the Bible prophesied this of Mohammed, etc., etc. Then the argument waxed fast and furious, and lasted till 9.30 p.m., but alas! without profit, although it was made as plain as plain could be that the text did not, and could not, refer to Mohammed; but that the prophecy was a prophecy of Jesus Christ beyond all contradiction. For Christ did resemble Moses, whereas Mohammed did not. Christ attested His mission with miracles; propounded a law; founded a kingdom, etc.; but Mohammed performed no miracles, and propounded no new law, for all the law in the Koran had been taken from the Bible. They would not be convinced, nor would they discuss matters in sincerity of heart, so we parted.

My principal work this month has been visiting the Moslem patients in the German Deaconess Hospital here. Mr. Dickins took up this work at the request of the Lady Superintendent last October, and carried it on until he went into the country, when I took his place, feeling very grateful for the privilege.

There are generally from twenty-five to thirty-five Moslem patients in the hospital. These I visited three times a week—on Wednesday, Saturday, and Sunday afternoons—spending an hour or two amongst them, sometimes reading a passage of Scripture and expounding it, at others giving a set address, praying, and conversing more or less with individuals. The

THE FEAST OF TABERNACLES.

In England the Jews do not practise many of their ancient customs, but in North Africa, where Eastern habits prevail, it is different. There they can more easily perform their curious ceremonies.

We hope that the following account of the Feast of Tabernacles, which has been translated from a French Tunisian paper, will interest some of our readers. Our workers are brought a good deal into contact with Jews, and several of them devote a part of their time to their evangelisation.

This feast is one of the most curious of those celebrated by the Jews.

People know little, as a rule, of the details of these Eastern customs. During a period of nine days, the European sees huts of wood and leaves on the terraces and balconies of many of the houses; he knows that the Jews take their meals in these, and that they say their prayers in them. But that is the extent of his information on the subject.

One cannot but be surprised at the striking sight which meets the eye of the visitor on entering one of these huts, which, from the outside, seems to present no special interest.

Lighted by the seven lamps which the religion requires, the *souka*—so the natives call it—is hung with the richest draperies that can be found in the house. All around may be seen shot silk sashes, and brilliant rugs from Kairouan.

The sacred books are on a chair, at the entrance to the apartment: four or five huge volumes, and lying with them

work has been most interesting, and has given me great joy.

What has struck me most of all has been the absence of discussion. Upon the first two or three occasions that I visited the hospital I had some discussion with a *fokih*, but when he went it ceased, and with the exception of one old man, I have met with no opposition since. This is in no sense due to any lack of stating the truth on my part. I have not felt it my duty to denounce Mohammed as an impostor, but have confined myself to establishing the facts of man's degradation, depravity, and doom through sin, both original and actual; the futility of man's efforts to bring about his own salvation; the uniqueness of the claim and work of Jesus Christ, the *only* Saviour, Who delivers not only from wrath but from sin; and that this salvation was wrought by Him in us, not by changing our opinions, but by changing our natures.

On several occasions I have made the pivot of my address, or talk, a question based upon the Koran itself. For instance, one of the most profitable times I had during the month arose out of my asking one afternoon, as I was leaving, a question based upon the true statement which the Koran contains that "God is Merciful and Compassionate," but also "severe of punishment."

I said, "How can He be both?" and asked them to give me the answer the next time I called.

When I went again they had an answer, which was not *the* answer, and I was enabled to preach to them upon the love and justice of God, and the satisfaction of both in the death of Jesus Christ, referring to, and largely explaining, in the course of my remarks the ninth chapter of Hebrews.

I always received a warm welcome from all. But my message was not always received in the same way. Some eagerly listened, some were indifferent, others were superior; but all heard. God grant that some of the truth may find a lodgment in their hearts! This is not only an interesting, but is also an important work. The patients are drawn from all parts of the Delta, and when they return and recount their experiences, they will have something to tell of Jesus Christ, of whom they heard a little from the stammering tongue of one of His servants.

Pray for us and for them.

are bunches of flowers. They are placed on a cushion covered with a *takrita*, that is, a handkerchief such as the young Tunisian girls wear. These are made in gaudy colours, jumbled promiscuously together, and are embroidered in gold and silver.

Occupying the middle of the hut, surrounded by chairs and seats, stands the table, round which the family gathers several times a day, from early dawn till night, to chant hymns, and comment on some passage of the Bible which treats of the feast. Here they take their meals; and at each end of the table a loaf may always be found.

If you are admitted into a *souka* in the evening, at supper-time, you will ask yourself if you are not joining in some Bible scene, as you behold in this brilliant, scintillating framework the head of the family, like some old patriarch, dispensing the dishes to his children, whose heads are ornamented with golden-tasselled fezes.

The richest or most religious families procure before the feast a lemon-tree and the core of a palm-tree for use in prayer. The bark of the lemon-tree should be unbroken, and without the slightest blemish. It must be absolutely unspotted. The core of the palm-tree must also fulfil certain conditions, without which it is worth nothing. It must be very white, and its very slender leaves should be so close together that they form only one whole.

But every purse cannot afford a lemon-tree and the core

of a palm. When these objects fulfil all the required conditions, the first costs twenty francs, and the second five or six. Besides, when a Jew has once said his prayers with the lemon-tree in his hand, he can never dispense with this accompaniment to the ceremony; but is obliged to have it again at every new Feast of Tabernacles.

The Feast in its simplest form really lasts only four days. For four days only are the descendants of Israel forbidden to engage in any lucrative occupation. For four days only do they say the long prayers in the Synagogue. The obligation to eat in the *souka* is the only one to which the Jews are bound for nine days.

The seventh night of the Feast is the one of greatest importance. The Jews pass it entirely in sacred reading and in prayers. The Synagogues remain open till the morning.

Some observe the ceremony at home. A rich man, for his own convenience, will invite his relatives and a few rabbis, and after dinner they will pray and comment on the Scripture. Those who have gone through the streets of the Jewish quarter on this night have heard singing and prayers, which strongly resembled crying, uttered, as they are on these occasions, with a loud voice, in a monotonous guttural tone.

On the last night, when the Feast is over, you may see most of the Jewish houses invaded by numerous Arabs. They come out again in a few minutes, followed by the laughter of the children. These are the *terrah*, the bakers. They have come to knock down the huts, and, in the twinkling of an eye, they level to the ground the branches which have served as roof, and run with them to their ovens, so that they may lose no time in getting to another house. In this way they obtain a supply of wood for nothing.

Reviews.

“STUDENTS AND THE MISSIONARY PROBLEM”

is the record of the addresses delivered at the International Student Missionary Conference which was held in London last January. It is published by the Student Volunteer Missionary Union at 6s. We have seldom read a more interesting book. Composed, as it is, of addresses from almost one hundred men and women, members of all the leading denominations, we are struck, not by the fact that there are some sentiments expressed to which we should take exception, but by the great unity of purpose and harmony of thought which pervade the whole.

Many of those addresses which deal with the distinctively spiritual and devotional side of the missionary question are exceedingly beautiful, and cannot but be productive, we feel sure, of deep and abiding blessing. There are whole paragraphs—whole pages—which we should like to quote, did space permit.

In the reports of the “sectional meetings” all the chief mission-fields are represented, and we see something of the vastness of the work to be undertaken—so much more vast because so long left unattempted; we see, also, something of what has already been achieved. Let us not forget as we sow in tears, in toil and tribulation, that the Captain of our Salvation has already brought many sons unto glory from amongst heathen, the Mohammedans, and the Jews.

We heartily recommend this book to those who wish a closer acquaintance with God's purpose in foreign missions, and we believe that it might do much to bring into communion with His purpose those who, up till now, have stood aloof.

R. I. L.

“EMMA HERDMAN.”

This is the title of a book giving a sketch of the life of the late Miss Emma Herdman formerly labouring in connection with this Mission. It has been prepared by her brother-in-law, Rev. Albert A. Isaacs, M.A., and can be procured of Messrs. S. W. Partridge and Co., 8, Paternoster Row, London, price 1s. 6d.

Various aspects of her life are touched upon, but it has not been possible to give more than a brief outline of her devoted labours in Morocco, for she was so active and energetic that each year she spent there if referred to in detail would itself require a small volume.

A likeness is given in the book which is a representation of her as she appeared in years gone by. Unfortunately, there appears to be no good likeness of her taken while she was in Morocco.

We trust that the perusal of this book will lead to increased interest being taken in the people amongst whom she laboured.

We are endeavouring to keep up the work of employing native colporteurs, which she initiated, and various friends are interesting themselves in them and undertaking their support. If anyone else would like to have a share in this they can support a native colporteur at a cost of from £20 to £25 a year.

THE SERVANT ATTITUDE OF OUR LORD.

His lowliness.

“The Son of Man came not to be ministered unto, but to minister.”—Matt xx 28. ; John xiii. 14.

“He took upon Him the form of a servant.”—Phil. ii. 7.

“I am among you as He that serveth.”—Luke xxii. 27.

His obedience.

“Christ pleased not Himself.”—Rom. xv. 3.

“My meat is to do the will of Him that sent Me.”—John iv. 34.

“As the Father gave Me commandment, even so I do.”—John iv. 14, 31.

“I delight to do Thy will, O God.”—Ps. xl. 8.

His faithfulness.

“He humbled Himself and became obedient unto death.”—Phil ii. 8.

“I have left you an example.”—John xiii. 15.

The three leading features were Consistency, Obedience, Faithfulness.
E. A. H.

Magic Lantern Slides.—Our workers at Djemaa desire their hearty thanks to the friend who sent them some slides lately. They find them a great boon.

From Sousa Mr. Pope wrote early in March:—“We are having some splendid Arab meetings at the shop, as well as in villages around. We have been trying new experiences lately in order to find out all that the French law will allow us to do. We went on our bicycles to Mesaken the other day, taking our pockets full of gospels. On the open *place* we found a good vegetable shop which we hired for forty cents, and we got a metre's width of ground in front of the shop for twenty cents extra. Then we spread out our books and sold them somewhat in cheap-jack style. As we shouted out their praises, telling what they contained, etc., we were able to preach the Gospel practically in the open air to some dozens of people. We sold several scriptures, and had a really good open-air meeting. If we are able to go South, we hope to do a good deal of similar work, besides holding the lantern meetings.”



AN EGYPTIAN WOMAN WITH HER WATER-BOTTLE.

The above is a picture of an Egyptian country woman carrying her jar to the well, often a long distance from her home. Many of these women are tall and strong, and beautiful in face and figure. Their early training in carrying heavy weights upon their heads makes them very upright. A little girl will carry in this way a vessel containing several gallons of water.

In the towns the women carry the meat to the markets; sometimes as many as five sheep are carried by a woman on her head, while her husband walks behind without any burden.

Miss Tiptaft writes:—"Our numbers in the school have been keeping up well, and though we have lost several of those who have been with us longest, there are many new ones to fill up the vacant spaces. When these little ones first come to us they are so wild that it seems almost impossible to hope that we shall ever tame them, but after a few weeks they fall into the regular school ways."

Miss Grissell and Miss North met with encouragement during their itinerating in Tunisia. From Gafsa Miss Grissell wrote, "We have been meeting at least twenty men a day. Yesterday we had twenty in the morning, and some came soon after eight and stayed till eleven, when I had no voice left. We were hearing and answering their questions and explaining the truths of God's word."

LOVED SO WELL, AND LOVED SO LONG!

BY ANNA SHIPTON.

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."—JER. xxxi. 3.
 "He hath remembered His covenant."—PSALM cv. 8.

MASTER! Thou hast never failed me;
 And when Satan's spite assailed me,
 Broke my harp, and stilled my song:
 As I fell in fear before Thee,
 Sweet Thy whisper floated o'er me—
 "Loved so well, and loved so long!"

Yea, before the ancient mountains
 Rose above the depths and fountains,
 Or God earth's foundations laid—
 He had chosen me for ever:
 Will He fail me? Never, Never!
 He a Covenant hath made.

In a desert land He sought me;
 In His arms of love He brought me
 To His everlasting fold.
 Shall I fear His love is waning,
 And rebel against His training?
 He is faithful, as of old.

His the Arm that changed the current,
 Stilled the devastating torrent;
 And His mercies—who can tell?
 Who can price my matchless treasure?
 Who His lovingkindness measure
 Unto one He loves so well?

Long, ah, long before I knew Him,
 He had drawn the wanderer to Him,
 When my steps were far astray.
 Can His Covenant be broken?
 Shall I doubt one loving token,
 Or distrust my Lord to-day?

Cold and dead each faint desire;
 Yet when glowed the furnace fire,
 He was seen the flames among:
 Scorners mock, and fools may wonder;
 Fire nor flood can part asunder,
 From the loved one, "loved so long."

Sharp the thorns that rise around me;
 But the love that sought and found me,
 Stills the sigh and wakes the song:
 Can He fail me? Never, never!
 I am His, and His for ever:
 Loved so well, and loved so long.

How much does it Cost to Support a Missionary? The answer to the question must depend on what is meant by the word support, and we fear that sometimes a wrong idea gets abroad through the word being used in one sense and understood in another. The following is an estimate of the average cost for a single lady, living simply:—

Board and Clothing, etc.	...	...	...	£
Rent	...	...	...	50
Teacher	...	...	...	13
Annual Share of Furlough	...	...	...	5
				7
Total	...	...	...	£75

In addition, there are expenses of the work and general main-

tenance and management of the Mission, which bring the total cost to little less than £100 a year. Those who find £50 a year for a lady missionary only support her, therefore, so far as her board, etc., are concerned; about another £50 needs to be supplied from other sources.

The cost of a single gentleman, living simply, may, on the average, be estimated as under:—

Board and Clothing, etc.	...	...	...	£
Rent	...	...	...	65
Teacher	...	...	...	13
Travelling	...	...	...	5
				7
Total	...	...	...	£90

This, again, does not include a share of expenses of work and administration, which brings up the amount to about £120.

The cost of a married couple, living simply, may be estimated as equal to a single gentleman and lady together, that is, at £165, or, including expenses of work and management, at about £220 a year. If there are children, an increase in the estimate would be necessary. The allowance in the estimate for expense of Mission work is for matters of an individual character, and does not include heavy items such as Medical Missions, hire of halls, etc.

Various Churches, Communities, and Friends have kindly undertaken the support of a missionary, but there are about forty or fifty of our workers for whom no special provision is made. It often adds interest for a church or school or group of individuals to have a missionary that they can call their own representative, and it is an incentive to increased liberality to have a definite sum to raise. We should be glad to hear from any friends, who would like, either individually or collectively, to take up the support of a missionary, either a married couple, single brother or a single sister, a native helper, colporteur, or a Bible woman, or the support of a hospital bed. The amounts required for these various purposes would range upwards from £10, £20, £30, £65, £100, to £200, so that a choice might be made according to the amounts that it was felt could be given.

From Algiers Miss E. Smith writes that all the work is quietly going forward. The classes increase, and there are always more open doors than can be entered. The French converts who were led to Christ in the Mission held there during the winter grow in grace surely if slowly.

THROUGH.

"When thou passest *Through* the waters, I will be with thee; and *Through* the rivers, they shall not overflow thee. When thou walkest *Through* the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. xliii. 2.

It is ever a "*Passing Through*;" God does not leave His children in the waters of affliction. He is steadily leading them *Through*, and in His own good time will bring them out on the other side.

"We expect a bright to-morrow;
 All will be well.
 Faith can sing *Through* days of sorrow;
 All, all is well.
 On our Father's love relying,
 Jesus every need supplying,
 Or in living, or in dying,
 All must be well."

"Yea though I walk *Through* the valley of the shadow of death, I will fear no evil: for Thou art with me, Thy rod and Thy staff they comfort me."—Psa. xxiii. 4.

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 Lارايش. It has thirty-three missionary stations 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.

Mission Council.

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

GEORGE T. EDWARDS, Red Hill.
EDWARD H. GLENNY, Barking.

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

Office of the Mission—19, 21, 23, 29, AND 31, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 140, Church Road, Upper Norwood.

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

Hon. Physician, S. H. HABERSHON, Esq., M.D., F.R.C.P., 88, Harley Street, W.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Barking.

Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO.,
1, Finsbury Circus, E.C.

Location of Missionaries.

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

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Illustrated by Woodcuts and Photo-engravings. Price 1d. per Month, or 1s. 6d. per annum, post free.

The Annual Volume for 1899.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 15, shewing the Northern half of the Continent, with the Mission stations marked in red.

BOOKLETS.

"North Africa Mission."—A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig. Price 6d. per doz.

"Come and Deliver Me."—Price 6d. per doz.

"Our King's Command: 'Go ye.'"—By C. H. Spurgeon. Price 1d. each.

"Progress of the North Africa Mission."—By Major Mackinlay.

"Little Owayesha."—Price 6d. per doz.

"Smoking Kanoons."—Price 6d. per doz.

LEAFLETS.

Price 1d. per doz.

No. 1. The Rock of His Sonship. No. 2. Dark North Africa.
No. 3. A Nation Overboard.