

N.B.—Kindly read, circulate, and do not destroy.

NORTH AFRICA.

THE MONTHLY RECORD

OF THE

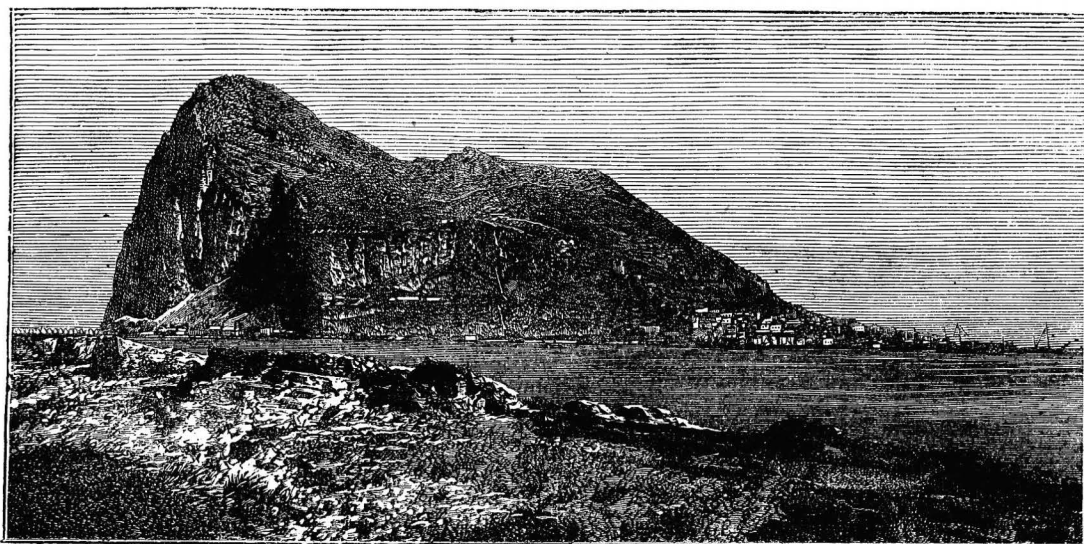
NORTH AFRICA MISSION,

Formerly called "Mission to the Kabyles and other Berber Races."

No. 73.

SEPTEMBER, 1894.

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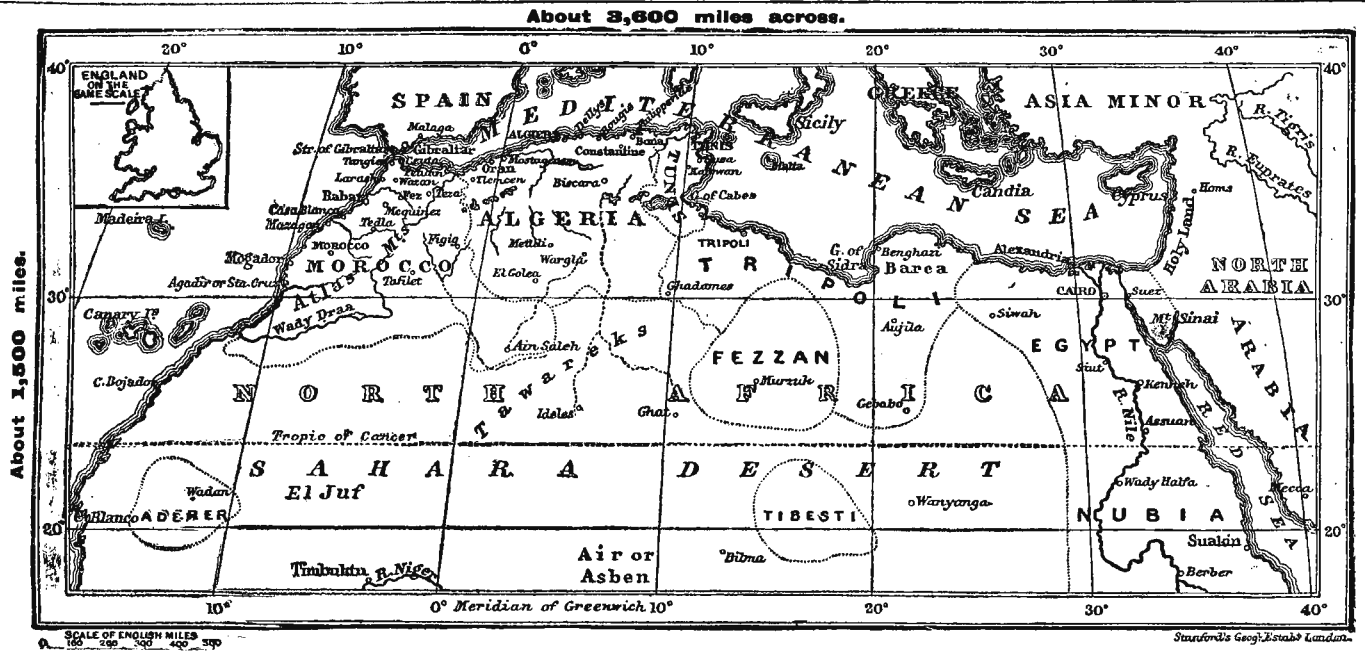
GIBRALTAR, FROM THE SPANISH COAST.

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans. Mohammedanism has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death and 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.

God has withered and is still withering the political power of Mohammedanism in Africa. Its vices were too glaring for civilisation to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire.

Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

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 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Mulai Hassan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, labouring amongst Moslems, Jews, and Europeans; but several of them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country.

ALGERIA (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 about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and about two thousand miles of railway.

The North Africa Mission has seven stations and twenty-two brethren and sisters working there. 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, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Twelve workers of this Mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelised. Who will go to them? A Medical Mission has been begun in Tunis.

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. Two brethren began, in 1889, to labour for Christ among them, and others have since been sent. A Medical Mission has been carried on with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, seven missionaries there. The population of this portion of the country is estimated at nearly 4½ millions, the bulk of the people being Mohammedans. There are forty towns with from 7,000 to 40,000 inhabitants each, and 500 towns with from 2,000 to 7,000 each, without any gospel agency whatever.

THE VAST SAHARA, with its few scattered millions 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. One brother went to labour among them in 1886; he has now retired, and another brother and his wife who were thinking of taking up the work, have through ill-health been obliged to come home.

NORTH AFRICA.



GIBRALTAR, FROM THE SPANISH COAST (*see page 112*).

Conformity to Christ (*Continued*).

IN THE WORLD.

“He was in the world, and the world was made by Him, and the world knew Him not.”

—JOHN i. 10.

NOTWITHSTANDING our Lord's love of communion with His Father, His devotion to His earthly family circle, and His care for those who represented His Church, He mixed freely in the world. In places of public resort, at the tables of the wealthy, or surrounded by multitudes of the common people, He revealed Himself that He might reveal God. How could He manifest the Father to the world if He did not mix with them? So He did not pray the Father that His people might be taken out of the world, but preserved from its evil.

Have not some of us, in striving to be separate from the world's sin, been in danger of withdrawing ourselves from the world in such a way that our influence has been wasted. The missionary or home worker who shuts himself off from the world, and avoids them as those *materially* infected by the contagion of sin, will not reveal Christ to them.

There have been those who, after going to a foreign land to preach Christ, have for some reason or other, shut themselves in, and shut the natives out, in such a way that they might almost as well have stayed at home. Christ

was always accessible to everyone. Should not we be also? Should not we put ourselves at the disposal of those we seek to bless, for Christ's sake, even though to do so may involve a loss of some of the privacy and seclusion we prize?

"He always seemed at leisure,
For everyone who came;
However tired or busy,
They found Him just the same."

Christ said, I came . . . to save the world. All that He did or refrained from doing had this in view. He revealed the Father that He might save the lost. He declared, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

His death, beside being atoning, was the crowning manifestation of God to the world. There God's righteousness and grace are seen in perfect proportions.

He said, again: "The Son of Man is come to seek and to save that which was lost." Are we imitating Him in this? Are we, like Him, willing to lay aside position, wealth, and glory, and to be separated from those we love most, that poor heathens, Moslems and others, may be saved? "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for *your* sakes He became poor, that ye through His poverty might be rich." Have we *become* poor or suffered privation for Christ, that we might sustain His servants who preach Christ among those who know Him not? Christ did not give a tenth of His life to save sinners. He gave it all. He did not lay aside a tenth of His glory to cover our shame. He laid it all aside. He *emptied* Himself. Have we emptied ourselves for Him and for others?

Have we given Him our sons and daughters, our houses and lands, our silver and gold, our stocks and shares? Have we given *ourselves* really to Him for the world? This conformity to Christ is a reality, a very expensive reality. There is no cheap conformity to Christ; some think they cannot afford it. What shall we think in the day of Christ's coming? What shall we think when we stand before His judgment seat to receive His rewards? In the light of that hour and the following eternity, can we afford *not* to be conformed to Him?

Yet while Christ mingled freely in the world, and lived and died to save it, He was separate from it; He loved it with the love of pity, but not with the love of complacency. For Him, its glories had no attractions; its wealth, no allurements; its pleasures, no fascinations. His Holy soul had drunk too deeply at the rivers of God's pleasures to care for the dribbling streams of earth's polluted joys. He did not frequent the feast of the Pharisee or the Publican that He might enjoy their company, or seek satisfaction from their dainties, but that He might reveal to them His Father, and save them from the consequences and power of their sins.

One of the greatest dangers we are exposed to in the present day is worldliness, it is sapping the life of the Church, though not appearing, as of old, in its grosser forms, yet still, it is the world, though clad in the more refined garb of the nineteenth century. Do we not all feel its influence? Are we not all conscious that its current is strong, and that we are in danger of drifting from our moorings into the stream? Once the Church was in the world; now, alas! too often the world is in the Church! The ship in the water is all right, the water in the ship is all wrong.

The world is a moral and spiritual wreck, from which we are sent to gather all the souls we can ere it breaks up. Let us not join the poor, deluded passengers and crew in repairing and painting it, as though it was to be our permanent habitation, but urge all to escape for their lives. "The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever" (1 John ii. 17). "Love not the world, neither the things that are in the world."

In many points Israel, under the Law, is in contrast with us who are under the Gospel; but, in separation from the world of the ungodly, God intended Israel, the Church, and antediluvian believers to be alike. The worldliness of the world may not be any worse or even so gross as in times gone by, but in this very fact lies the danger of to-day.

The world has put on its best behaviour, and says, "Now, won't you relax your Christianity a little, that we may meet half-way?" Some are foolishly flattered with the proposal, as was Israel, when Balaam taught Balak to invite them to their idolatrous feast instead of cursing them.

Let us take Christ as our portion and our pattern, and, like Him, seek to reveal to those around us the grace and righteousness of God. Let us seek to save them from their danger and doom, and yet have no fellowship with their fleeting, sinful pleasures.

Notes and Extracts.

PRAYER MEETING.—A weekly meeting for prayer is held at the City Y.M.C.A., 59 and 60, Cornhill, every Tuesday afternoon, from three to four o'clock. The entrance is in Gracechurch Street.

THE Prayer Meeting at Barking is continued, as usual, on Friday afternoons, at four o'clock. Tea is provided. A convenient train leaves Fenchurch Street at 3.15.

The opening of a new line of railway from South Tottenham to East Ham brings Barking into closer connection with the north and north-east of London, and will, we hope, enable our friends from those districts to pay us an occasional visit. The train most suitable for our prayer meeting is that leaving Highgate Road at 2.48; Walthamstow, 3.11; and Leytonstone, 3.18, reaching Barking at 3.40. It is necessary to change at East Ham by this route.

OUR Missionaries in Tunis have been much refreshed and helped by a visit from Mr. F. C. Spurr, who kindly arranged a few meetings during his stay.

TRIPOLI.—The work at the Medical Mission during the month of July has been heavier than at any previous time. The attendance at the service has averaged about thirty per day. Over three hundred new patients were attended to during the month.

THE two Syrians (brothers) lately converted in Tunis, in connection with the labours of Mr. Wasserzug, were baptized at Kheredine, near Tunis, on the 26th of July. They speak Arabic fluently, and the elder one has occasionally given an address at our Medical Mission.

MISS WATSON, of Alexandria, having fallen ill during the late boating expedition on the Nile, from the excessive heat, has been compelled to come to England. She has been much benefited by the voyage home, and hopes to return to Egypt in October.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), on either light enamel or mahogany wood stained, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

NEWMAN'S CONCORDANCE.—This Concordance is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d. post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

A MISERLY man who insisted that he was a proportionate giver, confessed later on, in the course of conversation, that he gave *in proportion to the amount of religion he possessed*. To how many would this test apply? "To whom much has been forgiven the same loveth much," and *vice versa*.

THE hope which inspires missionary effort is not the hope of seeing adequate results, such as in the material harvest of human enterprise justifies the sowing; God sometimes grants abundant returns, but not always, nor to the actual individual who has put forth the greatest measure of effort. The supreme hope of the true missionary is that he may witness for Christ to the unsaved so faithfully and fully, and so glorify his Lord and Master that at His coming He may approve him with His own "well done."

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

August 16th, 1894.

DEAR FELLOW-HELPERS,

The imprisonment of Sidi Ahmed and his subsequent release, of which particulars will be found elsewhere, is, we feel, not only a matter of interest, and a marked answer to prayer, but also a triumph for the cause of religious liberty.

The native newspaper of Tunis called the attention of its readers to the fact that a man of mature years and good family had apostatized; and argued, if one of his standing did so, what might be expected of the poor and ignorant! Strange to say, the article in question held up Islam as an example of a religion encouraging liberty of conscience, and insinuated that converts from it could only be won by some sort of bribery. It was a peculiar instance of the liberty of conscience, granted by Moslems, that in a day or two the so-called apostate was imprisoned for exercising this liberty, and was only set free by the intervention of the French Secrétaire-Général.

It will now be widely known—first, that Ahmed is admitted to have abandoned Mohammedanism; second, that he has been imprisoned for so doing; and third, that this imprisonment for leaving Islam and becoming a Christian cannot be upheld. This should encourage others to greater boldness, it will also be a further blow to the prestige of Mohammedanism. Liberty of conscience is a blessing of inestimable value, and must properly always include liberty to propagate, by lawful means, what is believed.

Our greatest thankfulness, however, is not that A. is released, or that liberty of conscience is assured, but that he was enabled to stand firm under this trial. He will need our continued sympathy and prayer.

In Mostaganem also there has been some persecution, a Spaniard who helped in the Spanish meetings there having been discharged from his employment, for the Gospel's sake, after nine years' service. Romanism, Mohammedanism, Judaism, and Atheism are among the mighty forms of evil that prevail in North Africa. But the Lord is mightier than them all, and His purposes of blessing shall be carried out. May we never hinder by our unbelief.

Mr. Summers is anxious to secure a suitable boat for evangelizing along the waterways of Egypt. We hope to give further particulars of this later on. To do this work effectually, as well as to carry on our existing work in Alexandria, an increased number of missionaries are needed. We thank God for a few more workers, but, oh! how few they are compared with the mighty needs of these dark lands.

This is just the time of year when, on account of the great heat, missionaries in North Africa can do but little. With the thermometer from 85° to 105° in the shade in the day, it is true economy of strength to "make haste slowly." Those who spend the winter months in Algeria in leisure can hardly realise the difference there is between this and spending the summer months there in work. I remember travelling in Algeria a few years ago at the end of June with the thermometer 115° in the wind and in the shade. In such a temperature but little work can be done.

Miss Hodges, of Tlemcen, has been suffering with her left eye, it is feared from glaucoma, and has been recommended to get further advice without delay.

Miss Herdman reports affairs in Fez as getting more settled, and was hoping to get outside the city once more. As the thermometer was above 100° in the shade, this was manifestly desirable. They have fortunately secured a new house for their work in place of the one in which they had been living,

of which the lease had expired. Only those who have been to Fez can understand the difficulty of this operation.

Mr. Edwards writes from Casablanca of the need of a house; it is most difficult to rent one, and we fear we must obtain land and build one, as Dr. Grieve has already done, with the help of Edinburgh friends.

Casablanca is likely one day to become one of the most, or perhaps the most, important commercial city and port in Morocco; the work there is cheering. Mr. Armour, who is trying an experiment in industrial mission work, is thus far encouraged. He needs more ground, and is offered some for £150. Would anyone like to purchase it for the Mission, or to purchase it and let it to the Mission at a reasonable rent? It would be a good investment.

Mr. and Mrs. Mensink will probably remain in Tangier to help in the work there, as there is a splendid opening for preaching the Gospel to the men who come to the Medical Mission, and help is much needed.

Miss G. Breeze, L.S.A., whose support has been promised, has been accepted as a lady doctor to go out to undertake the medical work among the women of Tangier. It is most desirable that the women in-patients at the hospital should be lodged in a separate building from the men.

With this in view, a house has been taken as a trial, which we desire to see developed into a separate hospital for women. This will involve considerable additional initial expense, as well as permanent outlay, which we shall be thankful to have supplied. Mission hospitals not only provide for the relief of much human suffering, but give a practical exhibition of Christian pity and kindness. Grateful patients are far more willing to listen to the Gospel from those who have relieved their sufferings than they would under other circumstances.

Three other Sisters—Miss Hammon, Miss North, and Miss Bagster—are hoping to go out this autumn for the first time, and Miss Holmes during the winter. Part of the funds required for the outfits, passages, and furniture of these new workers has been promised or given, but another £100 is needed. From October we are expecting also some eight or ten missionary probationers at Barking for the study of Arabic, etc., whose support will be an additional expense. We mention these needs, not with the idea of begging, but that our willing-hearted friends may pray and give as their hearts are disposed by God.

We should be glad if every new missionary brought with them such sympathy and help from the churches and friends that they have been associated with in the past, and such simple trust in God on their own part that their coming might be, in every sense, a strengthening of the work. It is so in some cases. There are some people who seem to think that every fresh missionary added to our number must be a sort of fresh pensioner on the mission civil list, instead of a centre of faith, interest, and strength to the work—a pauper wanting relief, instead of a partner strengthening and helping the firm. Funds have not come in very rapidly during the last few weeks, though rather better than in those preceding them. We believe that, in some way or other, "The Lord will provide," if we pray in faith and seek to do His Will.

Yours faithfully in Christ,

EDWARD H. GLENNY.

ILLUMINATED TEXTS.—Will our friends kindly make known to their friends that illuminated texts, in blue, red, and gold, with ornamental scroll ends, for drawing-room or mission-hall use, can be ordered from J. H. B., Calverley Mount, Tunbridge Wells? Prices from 2s. 6d., about three feet long. The proceeds are given to the North Africa Mission.

Morocco.

BREAD CAST UPON THE WATERS.

NOTES FROM MISS JAY'S JOURNAL (TANGIER).

Wednesday, May 2nd.—As this is a holiday, I was able to spend all the morning in visiting the children's homes. First I went to see little Fatima, who had fallen from a swing and hurt her neck. I took her some oranges and sweets. She was looking much better, and able to sit up. The blind woman and her husband, hearing my voice, came in. They always show a great desire to hear of Sidna Aisa. By degrees others came in, until at length there were fifteen gathered in the hut, and I had the joy of telling them of Him who alone can cleanse from sin, and who was waiting to pardon and save them that very morning if they would but come to Him. There was perfect quiet all the time; indeed, this is always the case when my blind friends are present, as they keep order splendidly, and will allow no one else to speak while I am talking of Sidna Aisa.

Little Aiweesha, who is almost always with me, both in the house and out of it, had accompanied me, and at the close of my address she stood up in the midst, and, in a sweet, clear voice, repeated some of the texts she has learnt—"Bless, and curse not"; "Overcome evil with good"; "Thou shalt love the Lord thy God with all thy heart," etc. The people seemed greatly surprised to hear what they called the "beautiful words of God" from the lips of one of their own little children, and my heart was full of hopes and prayers for this little one, that this morning might be the beginning of a life of service for God amongst her own people. Aiweesha is about five years old, and a very winning child—loving, clever, and merry; by no means always good, but always sorry afterwards. She shares most of our meals, and, although she sleeps at her own home, her days are spent with us. She is quick at everything, has mastered the Arabic alphabet perfectly, and nothing pleases her so much as to be given the large sheet alphabet and be allowed to teach it to those who do not yet know it.

4th.—Such a happy day. Oh! to make the most of these opportunities of witnessing for Jesus. The people are in and out of this little house all day long, but to-day there were more than ever. We had a nice large school, twenty-two came, and were so good. Then came a grand Moor to know if I could suit him with spectacles. I found a pair that delighted him, and he began at once to read the Gospel I gave him; that led to a long talk, and he took away a Testament. I cannot thank the kind friend enough who sent me such a large supply of spectacles. They have been a blessing to so many in more ways than one.

After dinner, little sick Fatima managed to come and see me. She was still very weak, but glad to come. She is about ten years old, and is my good little girl; never noisy or disobedient, and so loving. She has a hard life at home, a bad mother who leaves the child to do all the work, and very bravely she does it, the sunshine of her life being found in the school, from which nothing will keep her, if it is anyway possible to come.

We were getting tea for Fatima, when Aiweesha's mother knocked at the door, and said that twenty-two women had come from Beherine, and wanted to hear the words about Sidna Aisa if I would receive them. Quickly we arranged the patio with the school seats, and in they all came—such a pretty group of village women in their striped towels and clean haiks. We placed the harmonium on one side, and

commenced by first repeating and then singing to them the hymns.

At three, the members of my Women's Class began to arrive, so I had to ask these village friends to leave. The patio was soon more than full again with the regular class, and something of the attentive spirit of those who had just left seemed to remain with us. As the little opening service commenced, one by one laid down her work and bent forward to listen, and each time I was about to close, they begged me to go on. It was five o'clock, the time to end the meeting, and scarcely any needlework had been done, and still they wished to hear more, but I could not speak any longer, so had to close.

Eight of them told me before leaving that they did love Jesus, and had given their hearts to Him, and asked Him to save them. One cannot tell how far it is true, yet I feel sure some of these dear women are really trusting in Him. Poor old Rahamah stayed for prayer after the others had left. She is as poor as she can be, and yet she is rich.

11th.—To-day we went to the women's prison; the huge negress gaoler gave me a pleasant welcome, as I had brought her some medicine. It is only by this means that I am able to visit the prison at all, otherwise I could not gain admittance. She was going out, and asked me to await her return, and gladly I sat down amongst the poor prisoners and had a long talk with them. One woman was heavily manacled, and all seemed sunk in the depths of sin, it was clearly written on their faces. It was altogether a distressing scene, yet it was a great comfort to have the chance of telling them of the mighty One who can cleanse away the blackest stains of sin, and set free the most enchained slave of Satan.

They listened so earnestly. I longed to tell them more, but all too soon the gaoler returned, and almost immediately after there was a great commotion. We heard a woman screaming, and a number of soldiers suddenly entered the prison with a beautifully-dressed woman—a fresh prisoner. There was such a disturbance, and the soldiers asked me so many questions as to who I was and what I was doing there, that we left as quickly as possible.

15th.—While visiting to-day, I felt God directly guided me to a poor widow woman. She had only lately come to live in the "parish," as I call the lane leading to the sea, and yesterday, while out marketing, her haik, pillow and several other things were stolen. She was sitting weeping, the picture of misery, one thin old cotton garment her only covering, and "with none to help," as she said. It was a joy to dry the tears and tell her of the Father who cares for the lowliest and loneliest, and who had sent me to tell her of His great love, and be her friend.

She borrowed a haik and came home with me. I wish the dear friends at home, who send out the garments, could have seen the gratitude of this poor widow when clothed and comforted by the gifts their hands have made.

The foki came to tell me Abraham's father had arrived by steamer. In the evening the foki brought him up to see me; he is such a fine-looking man, clever, and highly educated, for a Moor. May God give us all special wisdom how to act, and give us the joy of leading this soul from darkness to light.

Sunday, 20th.—Abraham's father came this afternoon with the foki, to read. We did not go on with Acts, but, as I find the thing this man declares he will never believe is, the death of Christ, we therefore read the whole account of His trial, crucifixion, and resurrection. I declined to argue with him, but said let us read and see what God says, only He can convince. The man read eagerly, only stopping now and then to ask a question. When we had to close the reading, I gave him, at his own request, a whole New Testament.

Algeria.

SUNSHINE AND SHADOWS OF CHRISTIAN WORK IN TLEMCCEN.

By MISS A. GILL.

Monday, May 28th.—This afternoon I went to see an Arab woman who is very ill. We have known her a long time, and have often hoped she was really interested in the Gospel, but we could never get to know her real state. She would assent to much that was said, yet there seemed no real laying hold of the truth.

To-day I found her so ill that I did not think she could possibly recover. Thinking it might be a last opportunity to speak to her about her soul's need, I tried to put things very plainly. She said, "I am not at all afraid to die; why should I be? All the world dies." I tried to get her to listen to further explanations, but, weak as she was, she tried to interrupt, and said, "Mohammed can save me, and he only. After a time I was obliged to come away, for she was quite exhausted. Upon getting home, I sent our Jewish maid round with something she needed, and she found her full of all we had been talking of. She said to Miriam (our maid), "How would you like it if they told you Moses could not save you because he was himself a sinner needing a Saviour?" Miriam replied, "That is exactly what they do tell me." She stayed there a long time listening to this poor Arab woman, and trying to put in a word when she could.

Tuesday, May 29th.—Girls sewing class this afternoon from two until four. For the first half-hour I gave them a lesson, and heard them repeat their texts and hymns.

There is a wonderful improvement in these girls during the year I have been away. They are not nearly so difficult to manage as at one time. They are really learning, and begin to be able to answer questions intelligently. There is a great difference between the girls who have been attending the classes for some time, and those who have not long come. They are learning one lesson, and that is to obey, and it is not many of them who are taught that in their homes. Their mothers think nothing can be done without beating them, and often ask us why we do not do so.

It is always a disappointment when the girls are obliged to leave because their parents consider them too old to go out. One girl, who has been with us some time, must leave now because she is engaged. She cannot be more than twelve years old.

After the girls' class was over, at four, we got ready for the French meeting, which is held here from five to six. These meetings have been re-commenced since M. Borel's visit to Tlemccen, and have been better attended than ever in the past. Two French ladies come who have not done so before. We have really happy times, studying God's Word, and uniting in prayer with these few French Protestant ladies.

Saturday, June 2nd.—Morning, studying and preparing for my class of Jewesses in the afternoon. Last Saturday was the first time I had this class. I thought I would like to try and get a few Jewish girls who attend the French School, and know how to read. Eight girls came to-day.

Sunday.—An intensely hot day with sirocco blowing. The heat has come on so suddenly that we feel it very much. Last Tuesday it was so cold and wet that we had a fire in the evening, and to-day it is 90° in the shade. Miss Hodges had her class of Arab girls in the afternoon, and as soon as it was cool enough, Miss Gray and I went to take our French classes at Mansourah.

Monday.—In the afternoon Miss Hodges and I went visiting.

On the way we met Mrs. Pope, and she went with us to three houses. In each house we were asked to sing or read. We sang the new hymn translated by Mr. Marshall, "Who came down from heaven to earth." This is much liked, and has so much truth in it, that it always opens the way for many explanations.

After Mrs. Pope left us we went to see a young Arab woman who knows how to read. She has not very long been married, and since her marriage has come to live quite near us. Some time ago I gave her a Gospel. I asked her to-day if she had read it yet; but she said that now she was married and had a baby to look after, she had no time to read! She took my hymn book out of my bag and began to read some of the hymns, and then handed it to me, asking us to sing. There was such a number of women and girls in the room and about the door that we had quite a large audience.

Tuesday.—Another very hot day, 98° in the shade. Notwithstanding the great heat we had an encouraging day. The Arab girls came in good numbers to the class, and behaved especially well, listening most attentively. Five ladies came to the French meeting, which was one of the happiest we have had.

Wednesday, 6th.—Such a beautiful fresh morning. It was good to open all the doors and windows, and get the pure cool air, blowing through our hot rooms. In the afternoon I visited alone, and found an Arab woman very ill, and tried to get someone to go and see her, but could not succeed. Had to hurry home for my Arabic lesson. This evening we all met together for prayer. Mr. Pope left this morning for Oran to assist M. Borel in conducting some meetings. Mrs. Pope has come round to stay with us until his return.

Friday.—Afternoon class for town boys; only six came. There is still great difficulty in getting the town boys together; it really seems that some are forbidden to come. After the class I went to see the Arab woman who is so ill, and found a French nurse to go and see her. She told me what to do for her, but did not think there were any hopes of her recovery.

Monday, 11th.—To-day it is pouring with rain and so cold. I never remember such weather here in June. It is a serious matter for the country people, as many things are being spoiled. There appears to be much misery here this year. Some of the Spaniards are finding it does not pay to keep their vineyards, and so they are compelled to root up their vines and plant anything they can in their place.

Saturday, 30th.—As none of my Jewish girls came I went to visit our maid's sister. I do not think there is any place where they seem so eager to listen to all one will tell them; whenever I have been I always have had a good time, and to-day was no exception. Miriam brings in all her friends, and then there are also all the numerous occupants of the house, one being an Arab woman.

On this occasion the room was full and a good part of the yard. We sang several hymns, and then I read the parable of the man without the wedding garment. One could not have more attentive listeners, and they are all too ignorant to make objections. If ever anyone needed to hear glad tidings it is some of these poor Jewish women. Miriam's sister, Zourah, is quite young, and has only been married a few years. She has two children, the youngest only a few weeks old. Her husband has been out of work for months, and they have no one to help them but Miriam and her married brother, who are already burdened with an invalid father and young sisters and brother.

The house in which Zourah lives is a terrible place; her room is underground and as damp as it can be, while the smells are past description. I find it hard to stay there an hour, and cannot think how they live and sleep in such a place without being more ill than they are.

MISSION WORK IN CERCHEL, ALGERIA.

By MISS H. D. DAY.

Sunday, June 10th.—As Mr. Brading, who is on a mission tour through the littoral is staying with us, we decided to ask him to address our girls' class. We want to get them used to the idea that before God there is neither male nor female; if we could succeed, it would be a great point gained in view of the time when there are women or girls ready to be baptized. We did not have a very large class, only fifty-six, and the girls were not so shy as might have been supposed. There were several of the biggest away. Perhaps the Lord did not let them come, to make things easier.

Tuesday, 12th.—Both of us had splendid visiting this afternoon. Was able to read in four of the six houses, and the women were so attentive. They seem really to want to learn the secret of a happy life and one that is pleasing to God.

Wednesday, 13th.—A girl of our Sunday school came early this morning crying dreadfully; she had been to a shop on an errand, and a dog had flown at her and bitten her leg. It looked a bad bite, and, in addition, the owner of the dog had doctored it with ground coffee, honey and henna, and carried her home half dead with fright. Her mother said "Go to your teachers, they know better what to do than I do." We did not like the look of it; so, having cleansed it thoroughly, sent her round to the doctor with a note. I called this afternoon to see her. Her mother was so grateful. As I was that way I visited the whole quarters on our list. Miss Read took the Cadi's quarters, six houses, and was very pleased with her afternoon, with one saddening exception. She can see that the Cadi's son, who is suffering from fever, is getting worse and worse, and yet they will not send for the doctor. She found the boy's uncle just getting his medicine ready, which consisted of a verse of the Koran written on paper, which he put into a glass of water, and the boy drank. She had a talk with the uncle, which led to his asking for a New Testament. We have been making this a special matter of prayer, that the Lord would lead us to men with whom we could place a copy of His Word.

Friday, 15th.—Have had an eventful day. So many sick people came that we were occupied till eleven, and just as we finished the last came another knock. But this was a messenger from the Maire bearing a letter from him, very politely inviting us to go this afternoon, carrying with us papers to establish our identity, nationality, and profession. We felt rather upset, but took it directly to our never-failing Comforter, and when we rose from our knees we felt "All is well." We were getting ready to go, when passing in front of my cage of canaries Miss Read discovered that no birds were there, and looking for the cause, saw a long serpent coiled up in the bottom of the cage. My poor little birdies! I brought their father all the way from Tetuan. What was to be done? Something; and the time was short, for if we left it there it might force its way out during our absence. Miss Read eventually succeeded in cutting off its head, and we then put the whole cage in a tub of water, and started to see Mons. le Maire. He was very kind, and expressed himself as quite satisfied with our passport. He questioned us about our work, and, like most people, could not resist a little joke at the idea of Arabs ever becoming Christians; but he seemed to have no objection to what we were doing. He asked us what we talked about when we went into the homes of the people, and we said we read the *Evangile* and spoke about our Lord Jesus Christ. Then, he said "I suppose you never talk about your country?" and we replied, "We neither mention France nor England, *notre patrie est le ciel.*" It is with thankful hearts we have been communing with our Master this evening; it does seem as though we are to be left in peace for a time to continue our work.

Sunday, 17th.—Had a better class this afternoon. We felt very glad to see our Arab girls in such numbers, because, with the test of last Sunday, we hardly knew what might happen to-day. One or two of the big ones were away who were present last week ; we must visit them before next Sunday.

After the class, went over to Dar Hallal, because our three little girls from there have a new baby-sister five days old. We found a number of women with the mother. Miss Read read to them from John iv., and we sang hymn after hymn. One of the women said, "I am so glad to hear you for myself, when my nieces come to my house I always ask them to sing to me their hymns about Sidna Aisa, but I like better to hear you because you explain them so clearly—I understand every word."

steal, all backbite their neighbours and even their brothers and sisters, and they would do worse things if they were not afraid of the law." We said, "Well, why don't you two be the first to set your feet in the narrow way, ask God to forgive all the past sins for Jesus' sake, and pray to Him every day to keep you from grieving Him by sinning again. You would soon find people notice the difference in you, your little nieces and nephews, knowing it was because you were trusting Jesus, would want to know Him too." They were "almost persuaded," and we are pleading with God for them that He will help them to make the stand.

Friday, 22nd.—Much cooler to-day ; spent the morning seeing to sick people ; in the afternoon, visiting, to look after several



BULAK, ON THE NILE (see page 112).

She managed, herself, to pick up the chorus of "Jesus loves me," and we promised to go and visit her. This will open a fresh quarter of the town. We stayed there an hour and a half, singing and reading all the time, to about eight women. We did not think it well to stay so long, but the mother *would* not let us go.

Now, in the quiet evening hour, we are just going to have a little Bible-reading on "Fruit." Only two of us, with Jesus in our midst.

Monday and Tuesday, 18th and 19th, have been very busy days, full of golden opportunities. Of one visit to-day, I must make special mention. We read to Ayesha and her sister-in-law, and we felt the Spirit was pleading with them to turn to Jesus. Ayesha, herself, said "Oh ! how much happier we all should be if we were all in the path of Jesus. Our religion has no satisfaction and no joy in it. All of us tell lies, all

children who were absent last Sunday. Miss Read came with me to one of the houses on my list to see a sick woman before going on her round. We told them last Tuesday they must have the doctor, and the mother said she would speak to her husband. To-day, they sent again for us, and found her just the same. We asked if they had had the doctor, and they said, "No, her husband says he has not the time to fetch him, we thought *you* might go." I thought we might not, for if he had no time to go to the doctor's neither would he have time to go to the chemists for the medicine, and it would mean our buying, not only one bottle, but, possibly, we might go on, *ad libitum*. We do feel very, very sorry for the woman, and we left, strongly recommending her to persuade her husband or some of her brothers or nephews to make the sacrifice of ten minutes to go to the doctor. There are about seven men and big boys in the house, and they have two Kabyle servants, but

the truth is, they do not want to spend any money. Poor, poor Khadooja, and she is only one among many.

In that house there was too much noise and confusion to read, so I called on Zoura S—, who I found had friends, and feeling I might be intruding, promised to go another day. There was no opportunity to read in Ben S—'s either, and as I turned away I just asked the Lord to give me better success in the next, although, as it was a very bigoted set of people to whom I was going, it did not look very encouraging. Directly I got into the house, however, the women gathered round, and one begged me to read to them, and another at the same moment said, "Sing, 'There is a green hill far away,' I know it nearly all," and another began, "What is that word my children talk about, 'Create in me a clean heart,' we all need that," and, with a little appeal from my heart to the Master to speak through me, I sat down in the midst of them and, for a half-hour, was reading and explaining passages that we are teaching the little ones. Then I had to ask why only the wee girls had come to the class, and the two mothers said, "You must forgive us, m'dlle., but if their fathers heard that they came to your house, and a man taught them, they would beat them, and us in addition. And so I got the opportunity of pointing out to them what we wanted them to understand; but, also, not to try them too far, added it would not occur again for a time, and they promised they should return.

Tunis.

AN ARREST—AND DELIVERANCE.

A LETTER received from Miss A. Harding, dated August 8th, conveyed to us the following intelligence, which called forth much prayer from many friends who have become deeply interested in the Moslem convert, Sidi Ahmed:—

"The storm which has been so gradually but so surely brewing over S. Ahmed has burst at last. He has been arrested (yesterday morning) by the Cadi, apparently by means of his father, who has accused him of having threatened his life, under the influence of madness and witchcraft, besides having done other things which make him unsafe to be left at large. What probably urged the father to these measures was the issuing of an article in the weekly Arab newspaper yesterday, plainly exposing the apostasy of his son, whilst drawing the attention of the Government and Bey's Ministry to our work in Tunis, carried on so subtly with political motives whilst spreading the knowledge of the Christian faith.

"This paper has greatly agitated the minds of the leaders of the Mohammedan religion in Tunis, who evidently fear that others will also join the apostasy, and their faith be in danger of being subverted altogether. A. was warned by a friend the day previously (Monday) that danger was impending; that false charges would be brought against him; and was begged to renounce his new faith, and yesterday morning, the 7th, he came early to tell us of the same. Ahmed left the house, apprehending no *immediate* danger to himself, promising to return later and tell us how matters were, but must have been arrested as soon as he left the house. His enemies have waited for the favourable moment, when the French Tribunal is not sitting, to gain their object and have A. in their possession; but our God is our refuge. He is strong to deliver—a very present help in trouble.

Dr. Leach and Mr. Flad went to the Cadi this morning, under whose charge A. is, to find out directly from him the cause

of arrest. The Cadi confusedly stated that it was not his doing; the father had brought him with charges of being mad, and having threatened his life, etc. He himself had authenticated his madness. Mr. F. replied he had himself interviewed A. that morning with many other witnesses, and no traces of madness were on him. The Cadi replied the matter must be brought before the Ministry.

Mr. F. and Dr. L. then went to the *Sécrétaire-Général*, who is the medium between the French Tribunal and the Bey's Ministry, and placed the matter before him. He has promised to investigate the matter at once, and assures us, if *only* on religious grounds he has been imprisoned, he can be released at once by his intervention; if on other charges, false or otherwise, there might be complications and delay. Our hearts are filled with mingled joy and sorrow for him—joy as he is standing so firm in Christ, and is counted worthy to suffer shame for His name's sake. He has grown so surely in our Saviour's image, and has become a calm, bold witness for Him."

Three days after the receipt of the above a second letter was received conveying the welcome intelligence of Sidi Ahmed's release. The letter is as follows:—

"MY DEAR MR. GLENNY,

"We trusted in our God and He has wrought for us a wonderful deliverance. Ahmed, after two days' imprisonment in the Arab divan, was released by the prompt intervention of the *Sécrétaire-Général*. The charges against him were found to be all false, the Cadi himself lying. It was only on religious grounds that Ahmed had been imprisoned. On his release we all met for a united praise meeting; he first giving us an account of those two days' experiences. Very shortly he will be writing the same, which I will send you, so will not enter into detail now; suffice it to say he was kept in perfect peace and joy in the midst of sorrow, not knowing what was before him, but ready if need be to suffer unto death. He was tried to the very utmost, by every possible threat and menace, having interviews with different ones all day, but remained firm and immovable, so wondrously kept, knowing that God was undertaking his cause. This trial has much strengthened his faith, and made his position secure in Tunis, as the people are assured now we have religious liberty. Ramadhan, his baptism, and now the much-dreaded power of the Cadi having now been passed, it will open the way for others who are convinced of the truth of the Christian faith to follow. From the Bey downwards, A., by this event, and the exposure in the paper, is publicly known as a follower of the Lord Jesus. He is full of joy at this.

The event also has brought him again into contact with his father, after two months alienation; he just saw him in prison, and then again after his release. The father seems to have yielded now to the inevitable, and to wish to meet his son; this is such an answer to prayer, we have especially asked for this, that in some way they might be brought together again, and that A. might put the truth before him. A.'s brother-in-law and sister were so indignant at this injustice and disgrace to their family that they were on the point of appealing to us to interfere, feeling they were powerless. They so rejoiced at his release, and treat him now as an honoured guest. It seems by A.'s bold, faithful testimony for Christ he has made a great impression upon his family and friends. This trial, we feel, of A.'s imprisonment, will, by its successful issue, be an impetus to our work. The defeat of Satan's power will plant more firmly the power of the Cross of Christ; it must lead many to ponder the question and search for the truth, so that this trouble will end in true blessing."

We are sure our readers will unite with us in praise as well as prayer for this signal deliverance.

Egypt.

JOURNEYINGS ON EGYPTIAN WATERWAYS.

BY MR. W. SUMMERS.

IT is only on taking a journey like this that we realize in part what five millions of people mean; until now it has been symbolic language only. Hence it is we need to "lift up our eyes and *look* on the field," that we may, in some measure, take in its vast extent, and realize the lost condition of these souls. When will the breath blow on these dead bones? Where are the labourers to lead them to Christ? There are plenty of Europeans about, opening drink-shops and controlling mills—plenty of money-making and sin, but no one to care for the souls of these men and women. It has been a real joy to have such an opportunity of witnessing for our blessed Master amongst these towns and villages; but we have been made to feel more than ever that henceforth a large part of our time must be spent in itinerating.

May 29th.—These last three days have been spent in taking Dr. S. to Alexandria, he having become so ill that we were obliged to take him there. Miss V. Molen returned to Alexandria with us. This afternoon in the village of Elgamoun I had an open-air meeting with a fluctuating congregation of from ten to fifty persons. One man, who is evidently held in respect by his fellows, took the cudgels on behalf of Islam. He had only one argument in favour of the Koran, which he repeated as the congregation changed, and thus gave me renewed opportunities for pressing home the truths of the Gospel. The ladies for the last few days have had frequent audiences amongst the women with no little encouragement.

30th.—After a long day's travel we reached Sâkli-el-Nasara. This canal is as thickly populated as any other waterway—villages every few miles. Here we met two native teachers of the American Mission. They have a successful boys' school here, a promising beginning for future work. These teachers took us to see several of their Coptic friends, who received us most enthusiastically, and we had a nice talk about spiritual things. When I spoke to them about our duty of evangelizing the Moslems, they replied that they were brought up to fear the Moslems and not to love them, and that we foreigners were better fitted for that work. This is a town of about eight or ten thousand inhabitants. The town is a good distance from the canal, and though it was late in the evening, they all kindly escorted us back to the boat again.

June 2nd.—Reached the Barrage this

morning. As on previous days, we passed numerous and large villages with teeming populations. At some of these places we found it difficult to procure food, and before reaching the Barrage we were heartily tired of eggs done up in every conceivable way.

This morning we were met by Mr. de Vlieger, of Calioub, and his assistants, who gave us a most hearty welcome. This is the first time we have been met *at* a place, and it was most cheering. After looking over his well-conducted school at the Barrage, we proceeded by train to Calioub, where the Dutch Mission has its headquarters. After noon we went to see some of the native Christians in their houses, and were much cheered by their simple-hearted faith and love. One old lady, who had been a Moslem, knows many of the Psalms by heart and other portions of Scripture. She visits the Moslem houses, and presses home the claims of the Gospel on the women. She cannot read, but she knows the Lord Jesus as a power in her life.

Sunday, 3rd.—Preached at the service of worship this morning with much liberty. Though the congregation was largely Christian, I felt led to give a simple Gospel address. The women are screened off from the men by a curtain, yet they listened very attentively, and entered with heartiness into the service of worship. In the afternoon I called on a few Moslems of the place, and had interesting and, I trust, to them, profitable conversations. One was the principal sheikh of the place. A very bigoted sheikh said to me: "What would you recommend as a cure for troubled and unhappy thoughts?" I replied: "I would earnestly recommend you to make personal

acquaintance with Him Who said: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'" He said: "That suits me exactly. Who said that?" I replied: "Jesus Christ, the Saviour and Redeemer of all mankind." "Then," said he, "when I have a little more time I will inquire into these things." Poor man! he felt the force and applicability of the truth, but, like Agrippa of old, he postponed accepting it, for he could not refuse it.

Much real, earnest work has been done here by our Dutch brethren, Mr. and Mrs. Spillenaar and Mr. A. de Vlieger, and if they do not reap the harvest now, I am sure it cannot delay long. The Word of God is in the people's hands, and a daily powerful testimony is being maintained. They have had the early droppings; may the latter *rain* come soon!

5th.—Yesterday and to-day we spent in Cairo, especially for the purpose of enquiring about the purchase of a house-boat. After spending a long time over it, we found nothing suitable; they were all too big and pretentious. We had a refreshing time with some of the brethren of the American Mission and the C.M.S. A long talk with Dr. Harvey over the earlier difficulties of the American Mission was very instructive and helpful.

7th.—These two days we have spent in Calioub, resting and preparing for our return journey, which we hope to begin to-morrow. The evenings of these days we have spent very happily with the native Christians here, singing English and Arabic hymns, and talking over questions and difficulties in Christian life and service.

8th.—A little before sunset we arrived at

Darawah. It is only a few miles away from the Barrage. As this is the first day of our return journey, we must be content. Besides, the wind is against us, and it is very hard for the poor boatmen to keep towing for many hours together. We had a very unpleasant beginning to-day. On reaching our boat, we found that our man whom we had brought with us had been helping himself freely to charcoal and other things, that he had opened with a knife our stores cupboard, and that he had been misbehaving shamefully during our few days' absence. When I spoke to him about these things, he got so insolent that we found it necessary to dismiss him. We felt sorry for this, as it means the burden of cooking falling on the ladies. This was a striking contrast to our departure from Calioub, for many of the Christians accompanied us to the station, and as they bid us a truly affectionate good-bye they warmly assured us of their continued prayers for us and our work. We felt a little in fellowship with our Master when He descended from the Mount of Transfiguration and found such an entanglement of unbelief and discord amongst His disciples.

9th.—After a hot day of very slow travelling, we reached Kafr-el-Ghoneeyemat a little before sunset. In the afternoon the glass stood at 103 degrees, and that with only an awning between us and the sun made the heat almost unbearable. This seems a very wild place; the few women who come down to the canal for water look like morose wild animals.

Sunday, 10th.—We have had a very useful day here. In the morning Miss Johnson had a nice time with the women in their houses, while I had a happy little meeting with a number of men under a sycamore tree. One man was once the principal sheikh of the village, but, through some injustice, was deposed, which he felt keenly. I read to him from the first chapter of James about the uses of trial and disappointment. He was surprised to find words so applicable to his case in the Gospel. I then showed how even more applicable the Book was by pointing out that it was a "discerner of the thoughts and intents of the heart," and that it met man's fullest requirements by bringing news of a full salvation.

At this point we were joined by about a dozen men, and a nice-looking, well-dressed,

elderly gentleman, who was respectfully addressed as "Sheikh Ali." He showed interest in what I said, but afterwards, thinking the interests of Islam at stake, he enlarged on the virtues of that faith, and proudly pointed out how much better the lives of Moslems were than that of Europeans. A most opportune reply came to his boastfulness in the shape of a poor man who was riding past on a donkey. He alighted and saluted us; then, in a voice of indignation, he said, "Why do you make friends with this man? Why do you even speak with him?" pointing to handsome "Sheikh Ali." "I trusted him. I thought he was a true and pious man. He prays five times a day, and fasts, according to the holy ordinance; but he is a thief, a robber, a deceiver. I had a financial difficulty with my brethren, and we appointed him our umpire, with unlimited powers, thinking that such a religious and well-to-do man would treat us with absolute justice; but on the contrary, he has eaten the orphan's, the widow's, and the poor man's bread—even the only buffalo I had left, and which provided me with milk, and turned the water-wheel for irrigating my acre of land, he has taken away, and now I am left a poor man, without anything but God. I will proclaim it in the market-place; I will declare it in the judgment hall. He is a thief, a liar, a perjurer."

The advocate for Islam rose and said he had a matter of business to see to which demanded immediate attention. By this time a small crowd had collected. Seizing the opportunity, I made Sheikh Ali an object lesson to show how religiousness did not mean holiness, and how easily we can deceive ourselves with a *form* of godliness; that what they needed was *life* and *power* for godly living, which could be got only through the Lord Jesus Christ. They seemed all much impressed, and after a little went away for their midday meal.

These poor people are very ignorant. I tried to teach some boys and girls a few elementary saving truths by means of the wordless book. Some of them were so ignorant that they did not even know the names of the coloured pages. As for the idea of sin, as taught in the Gospel, they could not understand it. How much they need to unlearn! How much to learn! Where are the labourers?—those who will plough and sow that others may reap?

11th.—Left the scene of our yesterday's experiences this morning at 7 o'clock. At about 9.30 we passed the bridge of Bajour, and there stopped for a few hours. As there was a weekly market and a village a few miles away, I set off with a few tracts and Gospels to speak to some who might be at leisure. In the village I had a few words with the post-master, and then went on to the market, about two miles distant. In that great throng of people I felt it difficult to do anything, but after a few words of prayer for guidance, I picked out some men whom I thought could read and gave them a tract each, accompanying them with a few suitable words. There was no opportunity for lengthy talk. Every one was in a hurry to finish his business and go off home. After purchasing a few articles of food, I returned to the boat.

On the way back I overtook a woman driving her daughter before her with a stick. The poor wee lassie was only about two and a half years of age and was crying bitterly. I expostulated with the woman, but she only answered me with a scowl. I again spoke to her, and suggested that such a little mite could not walk in the midday sun, and proposed that she should carry her. This she refused to do at first, but eventually did so when she saw me about to lift the child up. How truly are these people "without natural affection"!

In the afternoon we reached the large village of Shobra Zanka. In the cool of the day Miss Johnson and I went into the village, seeking for opportunities of service. We walked about half-way round, when I offered a copy of the Acts to a fairly intelligent man, who began to read it. We soon had a crowd. Miss Johnson drew aside the women portion and I remained with the men. We had about a quarter of an hour's talk with them, when the crowd got so uproarious that we were obliged to leave them. They are very simple-minded people, and listened most attentively without offering the usual objections. May the Blessed Spirit seal home the words spoken, so that they may bear fruit to all eternity!

12th.—It has been very hot to-day, glass standing for a few hours at 103 degrees in the shade. We were quite unfitted for doing anything. Even the boatmen felt it so much that they were obliged to rest under the shade of a few trees. The wind was against us, and we made but little progress.

We are now at the village of Dakamie, and round it are several other large villages. If the information the natives give us is fairly correct, then within a radius of seven miles of our boat there are 50,000 inhabitants, and all without the knowledge of the Truth which maketh free.

14th.—To-day finds us again with a further change in the *personnel* of our party. Miss Watson, who has been suffering from intermittent fever for these last twelve days, and not getting better under treatment, we found it advisable to push on to Kafr-el-Zaiyat, which is a railway station, and thence conduct her to Alexandria, where she can be better cared for.

After sunset, we were surprised to hear the howling of wolves near at hand. We had thought that in the Delta of the Nile, where nearly every square yard of land is cultivated, there would be no room for wolves. Until late in the evening, however, we heard their unmistakable howl. We soon settled down in our couches without undressing, and were lulled to sleep by the regular splashing of the oars. A little before midnight, however, our slumber was broken by the boatmen engaging in one of their favourite songs about the grandeur of Cairo and the efficacy of her saints. They sang in response to the old captain, whose voice, hoarse with age, grated most horribly on our ears. As this exercise of their vocal powers helped them to row better, we thought best to put up with it. I am now alone to complete the journey—reminding me of my lonely days of travel in Morocco.

15th.—To-day being the Moslem great feast, I have given the men a holiday. I had intended going to visit a town about eight miles distant, called Ebyar, but when I woke I had a severe headache and did not go. Now that the day is over I am indeed very glad I did not set off, for to-day has been the hottest day we have had. For a few hours in the middle of the day the thermometer was standing at 112 degrees, and not a breath of wind, and when a slight breeze did spring up it was burning hot. Even at 7.30 in the evening the glass showed 106 degrees. Every one gave up work, and sought the shade of trees or houses. Even the poor buffaloes turning the water-wheels had mercy shown to them—they were loosed from their task and taken into the shade to rest. All day I could neither lie, stand, sit, nor recline. I tried a hundred

positions during the day in order to get a little comfort, but one position was as hot as the other. Oh, if I could only sleep!

Sunday, 17th.—We arrived at this village of Kaleeb, which, according to its sheikh, has 5,000 or 6,000 inhabitants. Last night, we were not able to travel as far as we anticipated, as the wind still rendered towing and rowing very difficult work, so we moored by this village. In the morning, after breakfast, I endeavoured to get an audience, but as the weekly market was on, no one had any time. I therefore took a chair to the shade of a sycamore tree and had a quiet Bible study. About ten o'clock, however, the busy time of the market was over and I got a few listeners, and after a short time an audience of about thirty. One of my audience ventured the remark that the Christian code of morality was much inferior to the Islamic. In reply I read and for three hours expounded the three chapters of Matthew, embracing the Sermon on the Mount. As I went from point to point they expressed a growing astonishment at the spirituality and heart-searching power of the Divine law as thus expounded by our Lord. Frequently they exclaimed, "Who can fulfil this law? It is fit only for angels"—as often did I press home the truth of the new birth and the necessity of a saving faith in the crucified though now risen Saviour in order to receive power to become, not only angels, but *sons of God*.

Again, in the afternoon, as the day was getting cool, I took up my position under the sycamore tree. Another audience soon collected, but rather of a better class than that of the morning. I gave them copies of the Scripture to read from, and directed their attention specially to Romans iv. and v. One tall young man was greatly interested in these truths, and it was with continued prayer that I watched his fine strong face assuming expressions of wonder as he read and re-read and demanded explanations of the various points of Paul's argument. Ere sunset a crowd of sixty or seventy had gathered, many of whom were deeply interested in the truth as unfolded in Paul's inimitable way.

One of the sheikhs of the village then asked me to have a walk through the village, to which I complied, and he led me at once to the guest chamber of the head sheikh of the village. There, in the central hall of

the building, the most of my audience seated themselves, together with other new faces. Our conversation continued, though not altogether on spiritual subjects, until supper-time, when the chief sheikh invited me to join him in partaking of the evening meal. Having him alone, I had an earnest talk, to which he gave only a polite attention and changed the subject as soon as he could. After supper we had another walk in the moonlight with the sheikh and a few of his friends, accompanied by M. M., the young man who was so interested in the afternoon.

After seeing me on board the boat, they left, leaving three men behind them—one a partner with a Greek merchant; another an old soldier, who served Arabi; and my young friend, M. M. Until midnight we continued our earnest conversation, though interrupted at times by the anecdotes of the old soldier, who was most anxious to impress me with the important part he played in the action of Tel-el-Kebir. When they left I presented M. M. with a copy of the New Testament, he promising to read it right through prayerfully, and also to come and see me when he came to Alexandria.

20th.—Yesterday we spent at Shibrikhit, and to-day at Rabmaneeih, which is a large and entirely Moslem village with, I am told, 11,000 inhabitants. I was pleasantly surprised to find such a large place as Rabmaneeih without Europeans. It certainly is virgin soil, for some whole-hearted worker, as I found by the large crowds which followed me about. Surely the enthusiastic men and women of Christ in England cannot know of these needy spheres so near at hand, and not very difficult to live in.

21st.—After travelling all last night we reached the mouth of the Mahmoudieh Canal again, the locks of which we passed through a little before mid-day. While waiting for the locks to open I called on a few of the acquaintances I had made when here over a month ago. Some of them were pleased to see me again.

Thus has terminated a month and a half's happy service for Him Whose bondservants we are, and I trust it is only the first of many, many more journeys undertaken in His name and strength amongst the erring sons of Lower Egypt. Brethren, pray for us and for all the seed sown, and for all the efforts put forth to win lost souls to the Saviour.

SOME THOUGHTS ON GIVING.

By DR. A. T. PEARSON.

AMONG our duties, the proper scriptural standard of giving comes into front rank, and its corner-stone is found in a conception of our divine *stewardship*. Our possessions are in trust for God, and to be used as trustees. We have giving, but not always of a godly sort. There are at least ten ways of contributing to benevolent purposes, some of which are a reproach and a shame:—

1. The heedless way: Giving something to any object presented, without inquiry into its claims merits or needs, or proportionate demands as to other causes.

2. The impulsive way: Giving as the caprice of the moment leads, as often or as much or little as feeling may prompt.

3. The lazy way: Shirking all self-denial, and resorting to fairs, festivals, and various panderings to the carnal nature to raise money "for the Lord's cause."

4. The calculating way: Giving with reference to some expected returns in pecuniary prosperity or indirect self-emolument.

5. The selfish way: Giving from desire and expectation of the reward of human praise and glory, or personal prominence and reputation as a giver.

6. The systematic way: Laying aside as an offering to God a definite proportion of income—one-tenth, or one-fifth, or more, as conscience indicates. This is adapted to both rich and poor, and insures large aggregates.

7. The intelligent way: Giving to each object after a personal investigation into its comparative merits and claims, and without dependence on the happy appeal of its representative or agent.

8. The self-denying way: Saving what luxurious taste or careless outlay would squander, and sacredly applying it to purposes of piety and charity.

9. The equal way: Giving to the Lord's needy ones as much as is spent on self, balancing personal expenditures and benevolent outlay as a corrective to all extravagance.

10. The heroic way: Limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. It was John Wesley's way, who never exceeded his fixed sum of personal outlay. It is Hudson Taylor's way. It makes a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule, it would turn God's people into a body of givers, whose unceasing contributions would be a river of water of life to a dying world. Such giving would insure praying, and be the handmaid of holy living. With such giving of money, giving of self would inevitably follow, if it did not precede; and with a rapidity now incredible, a world's evangelization would move toward its consummation and the coronation of the coming King.

Description of Illustrations.

GIBRALTAR.

GIBRALTAR, our mighty rock fortress, and a little bit of the British Empire (for it is now a British colony), comes as a joyful sight to either homeward or outward bound travellers. Steamers of the Peninsula and Oriental, Orient, and other lines frequently call here, both on their outward and homeward passages.

If we go into the town we shall cross a mile or two of flat neutral ground first, where some men will be at rifle practice, while others will be busy at football or cricket. Leaving the tents, figured in the drawing on our left hand, we shall

stand a moment to admire this side of the rock, towering some 1,300 feet, an almost perpendicular limestone cliff; passing along, we shall mark, high up, irregular rows of square holes, these are the embrasures of the military galleries, chiselled out of the solid stone, in which abundantly armed, victualled, and sheltered, the soldier may smile at enemies (type of the Christian hidden in Jesus, in whom all fulness dwells). Crossing moat and battery, we reach the town itself, just below the tower seen in the middle of the picture—a square yellow structure of Moorish origin, a tangible relic of the time when Islam overflowed the Spanish Peninsula, and threatened to bury Europe beneath its tide. Here we may meet Captain Armstrong landing from his neat rowing boat, in which he has been carrying the Gospel to ships of all nations which are dotting the bay, as they have called for coals or provisions. Another draw-bridge is passed, and we are crossing a large square with the kiosk of the Bible Society in the corner; let us hope that it is open and bearing a bright witness to God's truth in this dark place.

Passing along the main street, among a strange mixture of loafers, tradespeople, and military, we reach the *Soldiers' Institute*, the spiritual birthplace of many a British soldier; or we may go still further to the Soldiers' Home, another centre of Gospel light, and rejoice that beside some of the chaplains there are faithful souls "holding the fort" for Jesus.

BÛLAK, EGYPT.

Bûlak may be called the port of Cairo; it is situated on the eastern bank of the Nile, about one mile to the north-east of the city.

Owing to the improvements that have taken place in the land lying between Bûlak and Cairo, and the rapid extension of the city in the direction of the river, the open space formerly existing between the two is being rapidly covered with houses.

The view in our illustration is taken from the opposite bank of the river. A large trade in boat-building and repairing is carried on, and a number of boats for hire will be seen moored to the bank.

The valuable collection of Egyptian antiquities were formerly preserved at Bûlak, but the building being unsuitable, and liable to inundation, the Egyptian Government in the year 1889 removed this priceless collection to the Palace of Gizeh.

JESUS ONLY.

O THAT Thy Name might be sounded
Afar over earth and sea;
Till the dead awaken and praise Thee,
And the dumb lips sing to Thee!
With might would I sound it and sing it,
Wherever man's foot hath trod;
The despised, the derided message,
The foolishness of God.
Jesus, dishonoured and dying,
A felon on either side—
Jesus, the song of the drunkards,
Jesus, the Crucified!
Jesus, the Lamb accepted;
Jesus, the Priest on His throne,
Jesus, the King Who is coming,
Jesus, Thy Name alone.

From "Trees Planted by the River"—by permission of Mrs. R. C. Bevan.

THE NORTH AFRICA MISSION.

This 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, with a branch mission in Northern Arabia.

It aims by the help of God to spread through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love in giving His only Son to be the Saviour of the world by sending forth consecrated self-denying brethren and sisters.

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.

The Management of the affairs of the Mission at home and abroad is undertaken by a Council whose direction all who join the Mission are required to recognise. The Council appoints two of its members as Honorary Treasurer and Honorary Secretary.

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.

For Support the Mission is entirely dependent on the free-will offerings of the Lord's people. It asks from God in prayer the supply of all its needs, and circulates among His people information as to the work, with a view of eliciting Christian sympathy and co-operation, but it does not personally solicit money.

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.

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

LIST OF DONATIONS FROM JULY 1st TO 31st, 1894.
SPECIAL AND GENERAL FUNDS.

1894.		General.		1894.		General.		1894.		Special.		TOTALS FOR THREE MONTHS.						
No. of Receipt.	£ s. d.	£ s. d.	£ s. d.	No. of Receipt.	£ s. d.	£ s. d.	£ s. d.	No. of Receipt.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.					
July 2	S.S. Norwood Rd.	0	6	0	0	Brought forward	92	12	10	Brought forward	12	0	0	General ...	£708	3	0	
2...	9216	1	0	0	13...	9244	0	5	0	July 24...	Y.W.C.A., Barnet	5	0	0	Special ...	605	19	0
2...	Wick	2	0	0	14...	9245	0	15	0	24...	24	4	0	0	£1,314 2 0			
3...	9218	0	11	8	14...	9240	0	2	6	24...	27	1	12	2				
3...	9219	0	2	0	14...	9247	0	5	0	25...	28	25	0	0				
5	Norwood	2	4	2	14...	9248	1	8	6	25...	29	20	0	0				
5...	9221	1	0	0	14...	9249	0	5	0	26...	30	0	8	6				
5	Cheltenham	2	5	0	17...	9250	0	2	6	26...	31	4	4	0				
6...	9223	0	6	0	17...	9251	1	0	0	26...	31	4	4	0				
6...	9224	10	0	0	17...	9252	1	0	0	27...	31	4	4	0				
6...	9225	0	5	0	18...	9253	20	0	0	27...	31	4	4	0				
6...	9226	0	2	6	18...	9254	20	0	0	27...	31	4	4	0				
6...	9227	0	15	0	18...	Ladbroke Grove	3	3	0	27...	31	4	4	0				
7...	9228	3	11	0	18...	9255	1	6	0	27...	31	4	4	0				
9...	9229	1	0	0	S. of Wk., Newington	20	0	0	0	27...	31	4	4	0				
9...	9230	0	10	0	18...	9257	0	11	3	27...	31	4	4	0				
9...	9231	40	0	0	18...	9259	0	10	0	27...	31	4	4	0				
9...	9232	0	10	0	18...	9260	20	0	0	27...	31	4	4	0				
9...	9233	0	2	6	18...	9261	1	0	0	27...	31	4	4	0				
9...	9234	0	3	6	18...	Assembly, Peckham	1	0	0	27...	31	4	4	0				
10...	9235	0	2	0	18...	9262	0	12	6	27...	31	4	4	0				
10	Tunbridge Wells	6	17	6	20...	2263	8	0	0	27...	31	4	4	0				
11...	9237	0	10	0	20...	9264	0	12	6	27...	31	4	4	0				
11...	9238	2	0	0	21...	9265	10	0	0	27...	31	4	4	0				
11...	9239	1	0	0	23...	9266	0	2	6	27...	31	4	4	0				
11...	9240	0	1	0	23...	9267	0	10	0	27...	31	4	4	0				
12	Soldiers, Lichtfield	1	0	0	23...	9268	1	1	0	27...	31	4	4	0				
13...	9242	14	8	0						27...	31	4	4	0				
Carried forward	£92	12	10		Carried forward	£186	10	1		Total, July...	£176	3	11					
										Total, May and June }	£429	15	1					
										Total...	£605	19	0					
				SPECIAL FUNDS.								DUBLIN AUXILIARY						
				No. of Receipt.								Mr. S. S. McCURRY, Hon. Sec., 9, Newtownsmith, Kingstown.						
				1894								No. of Receipt.						
				£ s. d.								£ s. d.						
				July 4... 21								149 ...						
				5... 22								150 ...						
												151 ...						
												152 ...						
												153 ...						
												154 ...						
												155 ...						
												156 ...						
												157 ...						
												See No. 46 above						
												previously acknowledged						
												£53 17 6						
												£62 8 0						

GIFTS IN KIND: July 3rd (192), garments and material; 5th (194), twenty copies of Newman's Concordance; 6th (195), half-dozen fish and half-dozen dessert knives and forks in case; 7th (196), box of bottles; 9th (197), parcel of old books, etc.; 9th (198), box of clothing; 13th (199), box of old linen and bottles; 16th (200), box of old linen and bottles; 20th (201), parcel of clothing; 20th (202), parcel of books.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	ALGERIA.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.
Tangier.		Fez.		Constantine.			
*Miss J. JAY ..	Nov., 1885	Miss E. HERDMAN ..	Jan., 1885	*Miss L. COLVILLE ..	Apr., 1886	*Miss A. M. CASE ..	Oct., 1890
Miss B. VINING ..	Apr., 1886	*Dr. T. G. CHURCHER ..	Oct., 1885	*Miss H. GRANGER ..	Oct., 1886	Dr. C. S. LEACH ..	June, 1891
*Miss S. JENNINGS ..	Mar., 1887	*Mrs. CHURCHER ..	Oct., 1889	*Miss A. COX ..	Oct., 1892	Mrs. LEACH ..	" " "
Miss M. C. LAMBDEN ..	May, 1888	Miss I. L. REED ..	May, 1888	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss K. JOHNSTON ..	Jan., 1892
Mrs. H. BOULTON ..	Nov., 1888	Miss M. MELLETT ..	Mar., 1892	Mrs. LOCHHEAD ..	Mar., 1892	Miss E. TURNER ..	Jan., 1892
Dr. C. L. TERRY ..	Nov., 1890						
Mrs. TERRY ..	" "						
Miss K. ALDRIDGE ..	Dec., 1891						
Miss S. M. DENISON ..	Nov., 1893						
Casablanca.		ALGERIA.				DEPENDENCY OF TRIPOLI.	
Spanish Work—		Tlemcen.		Aglers.		Tripoli.	
*Mr. N. H. PATRICK ..	Jan., 1889	Miss R. HODGES ..	Feb., 1889	*Miss L. K. LOCHHEAD ..	Mar., 1892	Mr. H. G. HARDING ..	Feb., 1889
*Mrs. PATRICK ..	Sep., 1889	Miss A. GILL ..	Oct., 1889	Mr. E. CUENDET ..	Sep., 1884	Mrs. HARDING ..	May, 1892
*Miss F. R. BROWN ..	Oct., 1889	Miss L. GRAY ..	Feb., 1891	Mrs. CUENDET ..	" " 1885	*Mr. W. H. VENABLES ..	Mar., 1891
		Mr. W. G. POPE ..	Feb., 1891				
		Mrs. POPE, nee TAIT ..	Dec., 1892				
Tetuan.		Mascara.		Djemaa Sahridj.			
Miss F. M. BANKS ..	May, 1888	Mr. F. CHEESEMAN ..	Jan., 1886	Miss J. COX ..	May, 1887		
Mr. C. MENSINK ..	Oct., 1888					Miss K. SMITH ..	" " "
Mrs. MENSINK ..	May, 1890					Miss E. SMITH ..	Feb., 1891
Miss A. BOLTON ..	Apr., 1889					Miss A. WELCH ..	Dec., 1892
Miss A. G. HUBBARD ..	Oct., 1891						
		Mostaganem.		REGENCY OF TUNIS			
		Mr. A. V. LILEY ..	July, 1885	Tunis.			
		Mrs. LILEY ..	Apr., 1886	*Mr. G. B. MICHELL ..	June, 1887	Mr. W. SUMMERS ..	Apr., 1887
		Cherchel.		*Mrs. MICHELL ..	Oct., 1888	Mrs. W. SUMMERS ..	May, 1890
		Miss L. READ ..	Apr., 1886	Miss GRISSELL ..	Oct., 1888	Miss R. JOHNSON ..	Oct., 1889
		Miss H. D. DAY ..	" " "	Miss A. A. HARDING ..	" " "	Dr. H. SMITH ..	Nov., 1891
						*Miss A. WATSON ..	Apr., 1892
						Miss VAN DER MOLEN ..	" " "

* At present in England

FORM OF A BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease, and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

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