



MATTHEW XXVIII

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

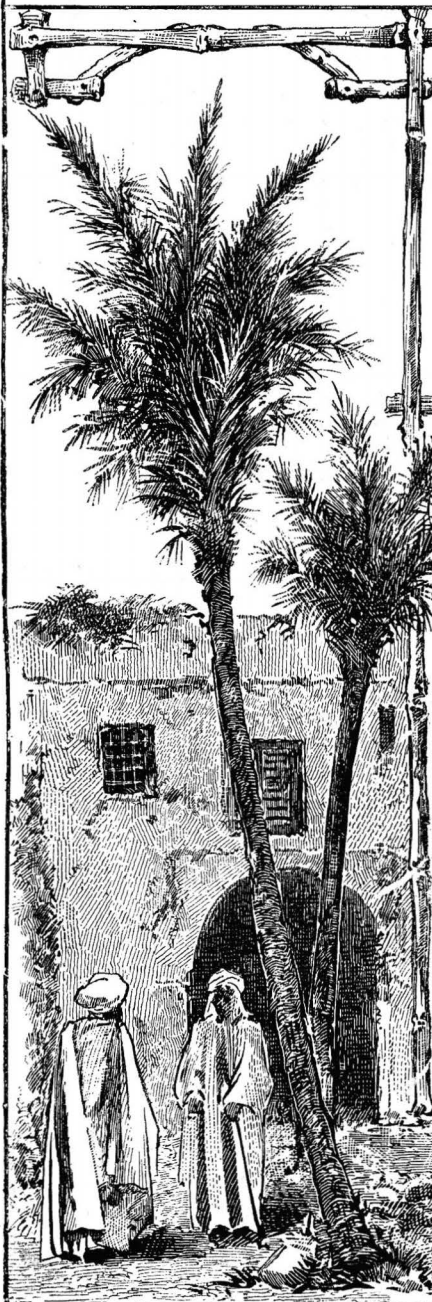
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM FEBRUARY 1st TO 29th, 1896.

GENERAL AND SPECIAL FUNDS.

1896.	No. of Receipt.	General. £ s. d.	1896.	No. of Receipt.	General. £ s. d.	1896.	No. of Receipt.	General. £ s. d.	1896.	No. of Receipt.	Special. £ s. d.	TOTALS FOR 10 MONTHS.	
Feb. 1	Redland	1 5 0	Brought forward	137	7 3	Brought forward	474	14 9	Brought forward	80	3 4	General...	£2,755 10 5
1 ...	717	3 3 0	Feb. 8 ...	748	0 2 6	Feb. 24 ...	780	0 2 6	Feb. 11	Stockwell Orphanage	1 7 3	Special ...	£2,171 5 3
1 ...	718	0 16 0	8 ...	749	0 5 0	24 ...	781	0 2 0	11 ...	610	5 0 0	Total ...	£4,926 15 8
1 ...	719	1 1 0	8 ...	750	0 0 3	24 ...	782	1 1 6	13 ...	611	0 10 0		
1 ...	720	0 10 0	11 ...	751	0 6 9	25 ...	783	1 0 0	13 ...	612	0 10 0		
1 ...	721	0 5 0	11 ...	752	0 5 0	27 ...	784	5 0 0	13 ...	613	0 16 0		
1 ...	722	0 5 0	11 ...	753	0 5 0	28 ...	785	0 5 0	13 ...	614	1 10 5		
3 ...	723	0 10 0	11 ...	754	0 10 6	28 ...	786	2 0 0	13 ...	615	16 0 0		
3	B. Class, Sutton	0 5 0	11 ...	755	0 10 0	29 ...	787	0 9 0	13 ...	616	1 0 0		
3	Y.W.C.A., Denmark Hill	1 7 3	11 ...	756	0 10 0	29 ...	788	0 5 0	13 ...	617	6 0 0		
3 ...	726	0 5 0	11 ...	757	0 10 0	29 ...	789	0 10 0	17 ...	618	13 0 0		
3 ...	727	0 3 0	13 ...	758	0 10 0	29 ...	790	1 0 0	18 ...	619	0 10 0		
3 ...	728	0 5 0	13 ...	759	2 10 0	29 ...	791	4 0 0	18 ...	620	0 1 0		
4 ...	729	1 0 0	13 ...	760	6 5 0	29 ...	792	0 10 0	18	S.S., Malden Hall	5 0 0		
4 ...	730	0 5 0	13 ...	761	3 0 0	Total, Feb...	£490 19 9		18 ...	622	0 5 0		
4 ...	731	1 0 0	13 ...	762	0 11 0	Total, May, '95	£2,264 10 8		19 ...	623	0 12 0		
4 ...	732	0 10 0	14 ...	763	1 0 0	to Jan., '96	£2,264 10 8		19 ...	624	10 0 0		
4 ...	733	0 2 0	17 ...	764	0 2 6	Total...	£2,755 10 5		19 ...	625	0 5 0		
4 ...	734	5 0 0	17 ...	765	0 7 6				20 ...	626	0 3 0		
5 ...	735	0 5 0	17 ...	766	1 10 6				20 ...	627	12 0 0		
5 ...	736	0 5 0	In Mem.. 18 late W. R. Cole, Spring Grove	5	5 0				24 ...	628	80 0 0		
5	Tuckaway Tables, A.H.G.	0 10 6	18 ...	768	2 0 0				24 ...	629	1 0 0		
5 ...	738	2 10 6	19	Luton	1 1 0				25 ...	630	1 0 0		
5 ...	739	1 10 0	19 ...	770	2 0 0				29 ...	631	8 6 0		
5 ...	740	10 0 0	20 ...	771	1 0 0				Total, Feb...	£244 19 0			
5 ...	741	1 0 0	20 ...	772	1 10 0				Total, May, '95	£1,926 6 3			
5 ...	742	0 2 6	21 ...	773	1 0 0				to Jan., '96	£1,926 6 3			
5 ...	743	0 18 6	21 ...	774	0 5 0				Total ...	£2,171 5 3			
5 ...	744	0 7 0	21 ...	775	0 10 0								
6 ...	745	100 0 0	21 ...	776	0 10 0								
7 ...	746	1 0 0	22 ...	777	0 5 0								
7	Missionary Band	1 1 0	22	Stockton-on-Tees	3 0 0								
			24 ...	779	300 0 0								
Carried forw.	£137 7 3		Carried forw.	£474 14 9		Carried forw.	£83 3 4						

DETAILS OF DUBLIN AUXILIARY. (Special Don. No. 631.)
Mr. S. S. McCURRY, Hon. Sec. 3, Spencer Villas, Glenageary.

No. of Receipt.	£	s.	d.
207.....	1	1	0
208.....	0	4	6
209.....	0	2	6
210.....	1	0	0
211.....	0	5	0
212.....	0	7	6
213.....	1	12	6
214.....	2	0	0
215.....	0	5	0
216.....	1	5	0
217.....	0	3	0
£8 6 0			

Amount previously acknowledged £132 14 5
Total ... £141 0 5

GIFTS IN KIND:

Feb. 3rd, (262) box of bottles; 7th, (263) seventeen pairs of socks and roll of cloth; (264) patchwork quilt for Women's Hospital.

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.

PHOTOGRAPHS.—A collection of twelve unmounted photographs, quarter-plate size, consisting of workers and street scenes in North Africa, sent post free upon receipt of postal order for 3s. Proceeds or the North Africa Mission. Address J. H. B., 1, Calverley Mount, Tunbridge Wells.

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers, are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

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

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which has been in such frequent request the last two winters. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who would undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen (about 3ft. broad by 10 inches deep for 2s. 6d.).

FOREIGN POSTAGE STAMPS.—Any friends having foreign stamps they could spare would oblige by sending them to J. W. Mostyn, Esq., 6, Prince of Wales Terrace, Bray, Co. Wicklow, who has kindly undertaken to dispose of any for the benefit of the North Africa Mission.

NORTH AFRICA.

The Mystery of Trial.

THERE seems to be an idea on the part of not a few earnest and well-meaning Christians that, if the Lord's people would only walk in the pathway of obedience and faith, their lives would be free from trials; that if they were true to the Lord, He would preserve them from getting into difficulties, dangers, trials, poverty, and the like. Such persons are apt to judge that those who suffer and are tried, are in some way walking so as to grieve the Lord and forfeit His smile. When presently some affliction visits themselves they are apt to be stumbled. They are in danger, like Job's friends, of being wanting in sympathy for those in trial, and, under the Lord's loving discipline upon themselves, are inclined to faint. It is important that this misunderstanding as to the Lord's ways with His

people should be corrected. Some go so far as to conclude that if a path is one of trial it cannot be the one the Lord has marked out for them, for, say they, "Does not the dear Lord love me, and could He call me to a path of so much trial?" Thus the guidance of God is made void by their preconceived notions. Nevertheless, there is an element of truth in their ideas, but mingled with certain misconceptions.

They have gathered, and gathered rightly from God's Word, that their Heavenly Father loves His children with infinite kindness, and they rightly conclude that all His dealings with them will be in harmony with His matchless love in giving His only Son to die for them. They sing, and rightly sing—

"Nought but good shall ere betide us,
Safe to Glory He will guide us,
Oh, how He loves!"



GROUP OF MISSIONARIES AT TUNIS (*see page 44.*)

They are, however, mistaken as to what is and what is not good for them. Like little children, they think that their Heavenly Father should only give them Heavenly sweets, and do not understand that sometimes other and less luscious food may be more for their spiritual and eternal well-being.

Readers will please pardon such elementary truths being dealt with; but some who are reputed to be teachers of others appear not to have fully grasped this subject.

What do the Scriptures teach us by their precepts and by their histories as to the character of the experience that even consistent, faithful, and God-honouring believers may expect in this world?

David, in Psalm xxxiv. 19, says by the Holy Spirit that "Many are the afflictions of the righteous." Not many are the afflictions of the wicked or the backsliding, though that may be so, but of the righteous—those who are walking in God's ways. God seems to permit them again and again to come into trial and affliction, that thereby they may

learn lessons that could not be otherwise taught them; but He in due time delivers them out of them all. In Prov. xxiv. 16, we read "A just (or righteous) man falleth seven times." The Lord in His wisdom does not always prevent his falling, but He is careful to raise him up again. It is true that the prominent truth in both these verses is deliverance; but the troubles and the fallings of these righteous ones are real and painful.

The Lord Jesus distinctly told the eleven in John xvi. 33, "In the world ye shall have tribulation." Here, again, the Lord puts clearly before us the fact that the course of the believer is not to be one of freedom from distress, but, by His grace, one of glorious victory in the midst of it. Paul, in Acts xiv. 22, gave the Churches of Asia Minor to understand that tribulation is the normal lot of believers in this Christ-rejecting age. Again, in writing to the European Christians of Corinth in 2 Cor. iv. 7-12, 17, he speaks of being troubled, perplexed, persecuted, cast down; and yet, conscious of the grace and *purpose* of God, he faints not. He knows that these trials of the outward man are resulting in a renewing of the inward spiritual man, and that the light afflictions, as he calls them, are working a far more exceeding and eternal weight of glory. So intelligently did Paul enter into the purpose of God in *permitting him to suffer* amidst his faithful labours for his Lord, and in deliberately *giving* him a thorn or stake in the flesh (2 Cor. xii. 7), that he actually gloried in his weaknesses and took pleasure in them. He understood that these sufferings and infirmities were the discipline of an infinitely loving hand, in order to develop every virtue and restrain every weakness and evil in him, and thus conform him practically to the likeness of Christ.

To the Thessalonians Paul writes also of his afflictions (1 Thess. iii. 3 and 4), reminding them that we are appointed thereunto, even as he had taught them when he was with them, and as they had experimentally verified. In writing to Timothy, he reminds him also of the persecutions and afflictions which he had *endured*, and how the Lord had delivered him out of them all like the Psalmist (2 Tim. iii. 11).

In the Epistle to the Hebrews we have an interesting statement in the eleventh chapter of some who, through faith in God, obtained marvellous deliverances and victories amid surrounding difficulties; and of others (verse 35) who, by faith, *refused deliverance*, preferring torture to dishonouring God, that they might obtain a better resurrection. Surely these latter were not permitted to suffer thus because God was displeased with them, or because there was any doubt about their faith; nay, that could not be—rather they were permitted thus to honour God, that in the crowning day they might be specially honoured by their Lord.

James, moved by the Holy Spirit, also touches on this subject of suffering affliction (ch. v. 10, 11), and holds up Job as a sample of a tried saint, and yet one greatly loved and doubly blessed of his Lord.

Peter gives great prominence to this subject, and the word "suffering" is one of the key-words of his first Epistle. The Holy Spirit, through Him, tells us (1 Peter iv. 12) not to think it strange concerning the fiery trial which is to try us, as though something out of the common or exceptional were happening to us, but rather to rejoice, considering these trials as an indication that we are marked out for exceptional glory with Christ presently.

In Revelation vii. 14-17 John sees a great multitude that no man can number, of all nations, kindreds, peoples, and tongues, standing before the Lamb, with the emblems of righteousness and victory, and is informed by one of the elders that these are they which came out of great tribulation. They did not escape tribulation, but were brought through it; but in the future they shall not hunger again. Once they knew the days of hungering, but they shall never again experience them; they thirsted once, but never again shall their lips be parched; their eyes had been wet with many a scalding tear, but it is all over now. The Lamb shall so feed them that they shall no more hunger and never again thirst, and God shall *wipe the last tear* from their eyes.

Thus does God's Word set before us the experiences that those who are true to God and loyal to their convictions of truth may expect in a world that has murdered God's Son and never repented of it, and which has preferred to have the Devil as its rebel prince to Christ as its Lord.

The experiences of the people of God as recorded in Scripture, and known to us in history, are in harmony with the statements which God's Word would lead us to expect; namely, tribulation and persecution. From righteous Abel, whom God permitted to be killed by his unrighteous brother, to the prophetic statements of Revelation, which are history written in advance by God, we find the people of God are a suffering people. Frequently they suffer because God permits wicked people to afflict them. Sometimes they are permitted by God to suffer through common providences, such as famine, war, and pestilence; and sometimes it seems as though God permitted them to be specially tried in their families or businesses, as, for instance, in the case of Job. Yet in all these trials the

enlightened soul can always see the loving hand of a tender Father. *The end for which they are permitted is always, without exception, the good of the believer.* Sometimes his good here and now may be the object, at other times only his good in the life to come, yet in all cases the end is his good.

Thus it is that Paul writes, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." As for God, His way is perfect. With infinite wisdom He combines infinite love. From some trials He preserves us altogether; into others He permits us to be brought that He may teach us lessons for our temporal and eternal profit, as well as His own glory. Out of them all He at last brings us to be His companions eternally.

Notes and Extracts.

N.B.—After the close of our financial year, which ends on April 30th, we purpose banking with the London and South Western Bank, Barking Branch, as this will be much more convenient for us. Will friends, therefore, *after that date*, please cross cheques or orders accordingly?

PRAYER MEETING.—We are always pleased to welcome our friends at the Friday afternoon Prayer Meeting, which commences at four o'clock. There are now increased facilities for reaching Barking from the north and north-east of London. The afternoon trains are as follows:—

St. Pancras	3.5	St. Ann's Road	3.1
Camden Road	2.43	South Tottenham	3.3 3.25
Kentish Town	2.45 3.10	Blk. Horse Road	3.8
Highgate Road	2.48	Walthamstow	3.11 3.31
Junction Road	2.50	Leyton	3.15
Upper Holloway	2.52 3.15	Leytonstone	3.18 3.36
Hornsey Road	2.54	Wanstead Park	3.21 3.39
Crouch Hill	2.56 3.19	Barking	arr. 3.34 3.47
Harringay Park	2.59		

There are also convenient trains leaving Fenchurch Street at 3.8 and 3.50.

MISS E. NORTH has been spending a week in an Arab house in Tripoli. She says, "On the whole, I enjoyed it. So far as one could see, very little had been accomplished, but I was glad to have been brought into closer contact with these people, and to see more of their home life. It also enabled me to realise more fully the dreadful spiritual darkness in which they are living, and in many cases the indifference that accompanies it. In the face of all this, one is made to feel the truth of Christ's own words, 'Without Me ye can do nothing.'"

ALGIERS.—Some excavations which have been lately taking place in a district of this city have laid bare a Christian Basilica, with three naves and more than one hundred large pillars, the latter having been probably taken from a heathen temple. In date it is supposed to be of the fifth century.

MR. W. D. ROCKAFELLAR, of the "World's Gospel Union," who went out to Morocco in December last, has since turned over to his Mission the whole of the little property he possessed, so that he might be on a common footing with his fellow-labourers.

THOSE who bury the Lord's money in stocks and real estate, and various worldly luxuries, would do well to read what John Wesley said at the close of life, after having served God and the Church between sixty and seventy years: "I am pained for you who are rich in this world. Do you give all you can? 'Nay,' you reply, 'may I not do what I will with mine own?' Here lies your mistake; it is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do you not know that God entrusted you with that money for His work? 'But I must provide for my children?' Certainly; but how? By making them rich? Then you will probably ruin them. 'What shall I do, then?' Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but honest industry.

"And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave £10,000, or ten thousand boots and shoes? Haste! haste! Send all you have before you go to the better world."

How much prosperity can I be trusted with? "Even as thy soul prospereth." That is God's measure. If He were to say to us, "Thou shalt prosper and be in health, even as thy soul prospereth," how would it be with us? Would we be rich or poor? True, some would exchange their rags for the robes of purple, but many, very many, I fear, would have to leave the mansion for the pauper's hut. Dealing with the soul first, God wants the development of the whole man. It is only those who are well developed that can work hard for the Lord.

"WHAT shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where He is not, and take Him with you," was the Bishop's reply.

THE CIRCULATION OF "NORTH AFRICA" might be considerably increased, and interest in the Lord's work thereby extended, if friends would find subscribers for the paper among those who worship with them, or among their friends: would collect their subscriptions for the year, forward them to us, and kindly see to the distribution of the papers every month. We will gladly send to such friends our papers *post free* at 1s. per dozen. Several friends have helped greatly in this way.

MR. THEODORE WALKER, of Leicester, who has for some years been a member of the N.A.M. Council, has felt compelled, on account of the inconvenience of attending its meetings, to resign his position. He hopes, however, to continue his interest in the work.

THE Missionary Organ of the Presbyterian Church in the United States says :—

"In these days it is the fashion of many writers of the school of Sir Edwin Arnold to magnify the supposed beauty and nobility of non-Christian religions. They are fond, for instance, of eulogizing the so-called temperance practices of Moslems, and their 'chivalrous' treatment of women. Possibly one of the providential reasons for the present awful scenes in the Turkish Empire is that these miserable eulogies of a false religion may be blown to the winds. The cold-blooded murder of 60,000 helpless Armenians, the destruction and pillage of their earthly possessions, the turning of almost naked women and children out to perish in mid-winter snows—all these things are acts of piety approved by the religion of Mohammed, as an English paper well says :—'Because a few gems of thought and teaching have been brought to light through the study of "Comparative Religion," the eyes of superficial readers have been blinded to the mass of corruption out of which they have been dug. A dust heap might as well be eulogised for purity, because of the discovery of a few lost diamonds buried in it.'"

MOHAMMEDAN CRUELTY, however, is not by any means confined to Armenia. The *Tangier Chronicle* gives a sorrowful account of the state of affairs in the interior of Morocco. The Sultan has lately been waging war against the extensive tribe of the Rahamna, who have been especially troublesome for some time past. Some of their leaders have been arrested and tortured, and heavy fines imposed upon the tribe. This week we read :

"The Sultan, besides proclaiming Rahamna outlawed, has sent several columns to plunder and burn those districts which he did not think worth his while visiting. The prisoners taken are said to be about a thousand. The rest of the men of the Douars were either shot or burnt! In fact, the whole tribe has been annihilated. The troops made a very large booty, carrying with them a great number of women and girls, and so considerable an amount of cattle and beasts of burden that the markets of the capital were fully crowded.

"The unhappy women were put up for sale, but only the young and pretty were comparatively lucky enough in finding buyers who could pay for them the startling amount of four dollars. Our hearts ache when we think of the suffering of this most unhappy of nations and still we rage at the idea that in the midst of an epoch of the highest advancement such cruelties to mankind should be allowed to pass unnoticed by those who call themselves the champions of civilisation."

MISS JAY wishes to tender her sincere thanks to the many kind friends who have sent her gifts of clothing, toys, and material for the Moorish women and children. All these gifts have been most useful and acceptable.

OUR NEW WORKERS.

Mr. Charles T. Hooper applied to us first in 1892. He was then in a business house, but had also been actively employed on Sundays in conducting a small Mission Hall at Penge. During the two and a half years that the Hall had then been in existence about twenty souls had been definitely converted to God.



MR. C. T. HOOPER.

Mr. Hooper was first awakened to take an interest in Foreign Missionary work by hearing Dr. Johnston, of Jamaica, who was on his way to Africa with a few coloured brethren. Until then, he had been heedless of any needs outside of his own country and was greatly startled to hear of the appalling darkness of other lands. It led to much searching

of heart and searching of the Word. To him the Scriptures appeared to be full of missionary truth, and the desire was strong upon him to give his life for those who knew nothing of God's great salvation. Although friends discouraged him and Satan was not slow to show him his own deficiencies, the Lord was ever saying, "Go."

While making enquiries as to the requirements of various Societies, and the lines on which they worked, a copy of NORTH AFRICA was placed in his hands, and this ultimately led to his association with this Mission. Two sessions spent at Dr. Guinness's Institute at Cliff were much valued by our brother, and during the last eighteen months he has been mastering some of the difficulties of the Arabic language at Barking. He has now gone, in company with others, to re-inforce the work in Egypt.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

For the possession of a "Mission Cart," which is now being used twice weekly for evangelistic work in the villages around Tunis.

For help received toward the hire of a horse for the above.

For the opening of a large shop window in Tunis, stocked with Bibles in all the languages spoken in the city; also for opportunities for personal dealing with those who enter the Hall to read or buy.

PRAYER

For blessing upon the "Boys' Orphanage" which is being commenced at Casablanca.

That the way may be opened for erecting a small hospital in Casablanca.

That a married worker may be raised up for Kabylia.

For two male missionaries to work amongst the Bedaween.

For the Holy Spirit's work on the hearts of those who are daily being spoken to, or are reading God's Word.

"REGIONS BEYOND," Volume 1895. This is a most interesting volume, full of information on missionary subjects of all sorts, as well as giving special information on those branches associated with the East London Training Institute, carried on by Dr. and Mrs. Guinness and their family. Those who are able to procure the volume will, we are sure, be both interested and edified by its perusal. Everyone interested in Missions should seek to take it in monthly. It can be obtained through a bookseller, or by writing to Harley House, Bow Road, London, E.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

March 14th, 1896.

DEAR FELLOW-HELPERS,

We are happy to be able to report the safe arrival in Alexandria of the party of six who left us by the *Indian Prince* on February 12th. Our friend Mr. Dickins, however, met with an accident on the way. Walking on the deck one morning when it was rather rough and wet, through the vessel giving a lurch, he slipped, and his foot came violently in contact with the side of the ship, either spraining or dislocating his ankle. He seems, however, to be making good progress towards recovery. In a letter just received, he says: "The journey to Malta was trying on account of sea-sickness, but from Malta to Alexandria it was under lovely sunshine by day with the songs of Maltese canaries, and kindness which by this time had become friendship, and with clear moonlight by night. On Sunday we held for the second time our morning meeting for worship and the Lord's Supper; and at 4.30 p.m. a Gospel Service on deck, attended by the captain and many of the crew. We entered the harbour about 8 o'clock on Monday morning, March 2nd, and were met shortly afterwards by a boat containing our friends, Mr. and Mrs. Summers, Miss Van der Molen, Miss Watson and Mr. Johnson, all of whom gave us a very hearty reception. About 11 o'clock, amid many tokens of affection, we left the *Indian Prince*, in which I, at least, spent some of the happiest moments of my life. The promise, 'Lo, I am with you always,' was tried and proved. . . . We are very pleased with the house, and have all settled down in our quarters."

The Medical Mission has been going on as usual, though the attendance has not been very large during Rammadan. Dr. Smith has gone up the Nile on a short trip for the benefit of his health, but will be back before this is in print. We trust that with the new arrivals our work in Alexandria will receive a fresh impetus.

Dr. Leach was to leave Tunis for Sfax on March 11th, so that by this time he is there. This is a very important place, and we trust that the light of the Gospel may be spread through his instrumentality amongst the numerous natives of the locality.

The work at Susa under Dr. Churcher is again extending a little. He is anxious to get further help, so that more patients can be seen and more Moslems instructed in the ways of God. Through the kindness of a friend he has been able to procure a shed as a sleeping-place for patients who come a distance, and who have to spend the night there. Quite a number have availed themselves of this shelter. Their stay there affords an opportunity of speaking to them of Christ more fully than if they only came in the morning to the dispensary.

Our sister, Miss Grissell, who returned to Tunis for a while, has, we are sorry to say, been compelled to return to England through the renewed illness of her mother. Mr. Michell has been a good deal occupied in translation work. He has ready for printing in Arabic such parts of Ansem's "Cur Deus Homo?" or, "Why God became Man," as seem specially suitable for Moslems. We should be very glad to have an edition of 500 copies printed, as it is likely to be very useful for putting into the hands of educated Moslems. The translation has been made with great care, with the assistance of two thoroughly well-educated Syrians, lately converted to God. The cost of printing such an edition, including binding, would be £20. While writing on this subject I might also mention that a friend has kindly given us £5 to purchase copies of the English edition of "Minar el Haqq," or, "The Beacon

of Truth," an excellent book for Mohammedans, translated from the Arabic by Sir William Muir. These copies have been distributed amongst the missionaries of the North Africa Mission and other workers. We should be very glad also to put in their hands copies in Arabic which might be lent, sold, or given to intelligent Moslems. Two other books which are most useful for lending to Moslems are "Sweet First Fruits," by the same author, and the "Balance of Truth," by the late Dr. Pfander. These books being in Arabic are more expensive than the English edition, but the Religious Tract Society have kindly consented to supply those published by them at a considerable reduction. We should be very thankful to have £20 at our disposal for the purchase of these works. We feel sure that anyone able to help us to put them into circulation would be doing a most useful service.

Mr. Cuendet, writing of one of our Kabyle converts, mentions that he is still acting as colporteur for the British and Foreign Bible Society in the neighbourhood of Algiers and the villages on the coast. At present he has only permission to sell books in these districts. There has been a delay on the part of the French authorities in giving him permission to go to Kabylia—that is, practically, anywhere in the colony. This delay has, however, turned out to be the best thing that could happen, as many of our apparent difficulties and hindrances do when we rightly understand them. By commencing his work in the neighbourhood of Algiers, he has been under Mr. May and Mr. Cuendet's eyes, and they have been able to advise and encourage him. He also has the advantage of often being with a good French colporteur. He assists Mr. Cuendet in the little services held for Kabyles in his small hall, and speaks very nicely to them. During the last month he sold about two hundred books, mostly to French and Spaniards, but some to Kabyles and Arabs. One Kabyle to whom he spoke and explained the book told him, "I cannot read it myself, but my son can, and I will buy it for him." A Spaniard to whom he offered a Bible said, "I cannot buy one, because my wife would scold me," his wife being a bigoted Roman Catholic. The colporteur answered, "Buy it, and in reading it you will become so good that your wife will be pleased and will thank you for the book." This argument was effectual, and the book was purchased. On another occasion a native said to him, "If you are a Christian, why do you wear the 'chacia' (or native cap)?" He replied, "Because my religion is not on my head, but in my heart." A Roman Catholic priest had a long talk with him, telling him that the Bibles were bad books, and he must not sell them in his parish. In his simplicity he replied, "If you bought one and read it, perhaps you might be converted through it." The priest became angry, and a crowd gathered round them, who sided with the colporteur. He seems courageous, and in many ways fitted for his work, though of course as yet his knowledge is limited. We would commend him to your prayers. We cannot help thanking God for every satisfactory convert from Mohammedanism.

Mr. Liley, at Mostaganem, reported a very interesting case a little time since of a man who seemed to be enquiring after the truth. But amongst Moslem enquirers one has always to rejoice with trembling, as so many, on counting the cost, draw back.

Mr. Mensink, at Tangier, seems encouraged with a class of Arab lads or young men who come to his house. We would ask your prayers that the Spirit of God may show them their true state, and lead them to trust Christ as their Saviour, and also that He may bless the addresses given to the patients in the Hospital. Mr. Mensink has also visited some of the villages round Tangier, where the people usually listen with attention.

We are sorry to have to report that cholera has again

appeared in Fez ; we trust that it may not spread. In one of the villages near, where our sisters had given relief to those suffering some months since, the villagers made a feast in their honour ; their kindness to the cholera patients seems to have specially opened fresh doors for their usefulness. Miss Herdman is most encouraged in the work she is seeking quietly to do.

Mr. Edwards writes us in good spirits from Casablanca. A friend has offered Dr. Grieve £100 towards a small hospital there, and a piece of land which is considered thoroughly suitable has been found. The Arab convert here is giving Mr. Edwards much satisfaction.

One morning towards the close of last month we were cheered by receiving £380—£300 of which was for the General Fund, and £80 for special objects. This was a great help, but we are still looking to God for further supplies. I notice, in examining our accounts, that our receipts for the first twenty-two weeks of our financial year averaged rather under £120 a week. During the second twenty-two weeks the average was over £150 a week. The special shortness of supplies during the first twenty-two weeks of our financial year has been decidedly hampering, but it has led us to the Lord in constant prayer. By the death of a friend of the Mission a large legacy was left us, over a year ago, the exact amount of which we do not know, but which will probably yield us more than £4,000. The executors had hoped to be able to distribute a considerable first instalment ere this, but there has been some delay for which they are not responsible. As the Mission grows older, the expenses of the work as distinguished from that of the workers are inclined to increase. We have still six or seven weeks before our financial year closes, and we pray that the deficiencies of the early part of the year may be more than made up before its close. Thus far this year just over £6,000 have been received. Last year, March was a very good month for funds ; this year, it has not been so at present, but we rejoice to know that while heaven and earth shall pass away, God's promises shall never pass away.

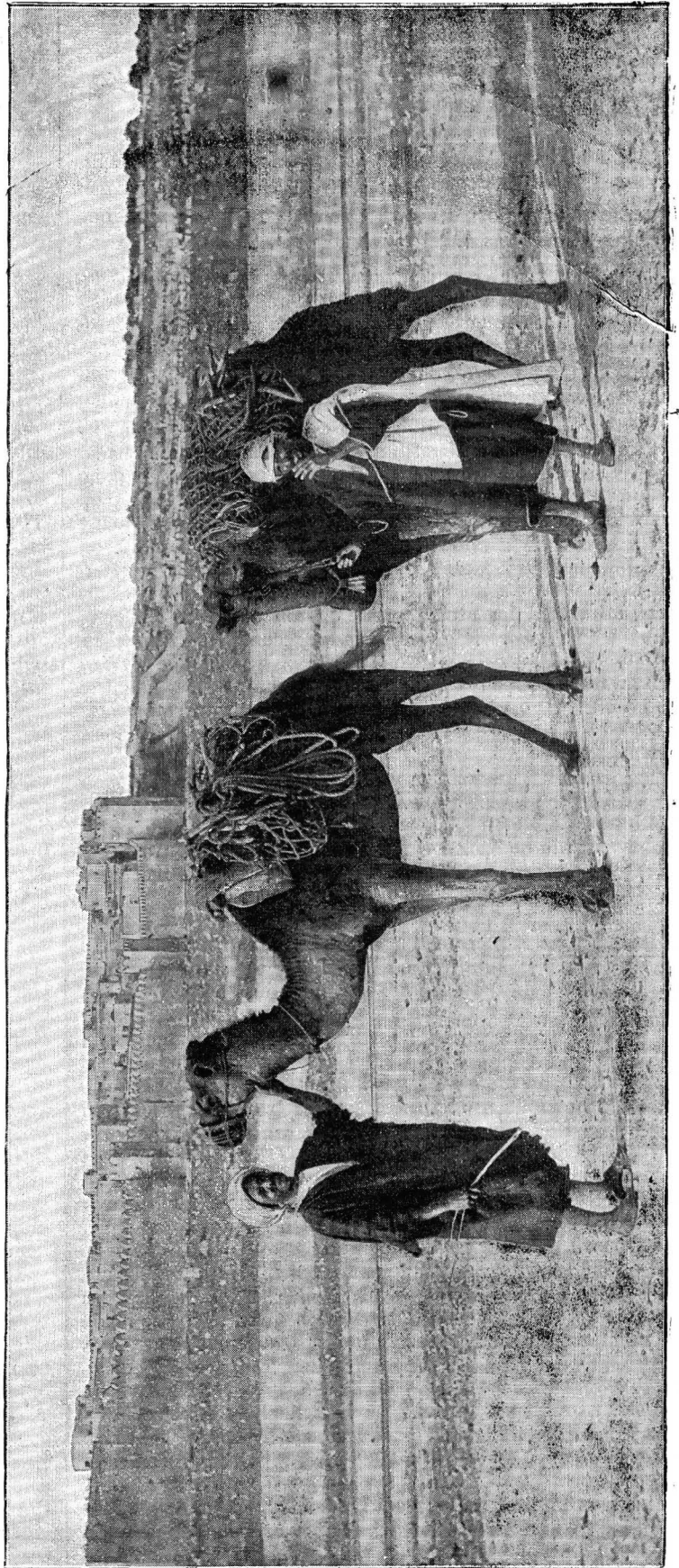
We have very much to be thankful for, for the health of the missionaries, but there are two or three who are specially needing change, as well as those coming home for their ordinary furlough. The journeys of the workers to England will cost about £150. Being nearer England than some missionaries, they come home rather more frequently ; but on the other hand, they stay a much shorter time. The cost of furloughs to England of our missionaries is, however, smaller than in most missions, and does not average more than £5 per head per year ; and as some of this is paid by the workers themselves, it does not cost the Mission funds more than about £3 per head per year, or a trifle more than a shilling per week per head.

Asking your prayers that great spiritual blessings may rest upon the workers and those amongst whom they labour,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.



OUTSIDE THE WALLS OF SUSAN.

Tunisia.

VISIT TO THE SACRED CITY OF KEROUAN.

BY MRS. MICHELL.

(Continued from page 30.)

WE were so thankful when at last the way opened for our spending a few days in the influential and interesting city of Kerouan. Miss Turner came over from Tunis to take Miss Scott's place in the dispensary, so on Tuesday, January 10th, we left Susa by the train, or rather "tram," which runs daily to Kerouan, leaving about 7.30 a.m. and occupying four hours. The road, after ascending for some distance, runs across a wide and for the most part barren plain; away in the distance here and there a picturesque white village came in sight, with its never-absent domes and mosque, and much more often a group of Bedouin tents or a herd of stately camels reminded us of the desert tribes still so unreachd by the messengers of the Cross. We were glad to think that some at least of those around Susa had already found their way to the Medical Mission, and would carry back to their lonely encampments the strange glad story to which some had listened so eagerly during the past fortnight; but, after all, how sadly insufficient is this solitary hearing! Oh for a couple of Christian men—Christ-like men—willing to follow Him who had not where to lay His head, and who would devote themselves to reaching these scattered thousands, by living amongst them and sharing their wandering life!

When within half-hour's run from Kerouan the town suddenly came in sight as we descended the sloping plain, at the foot of which lies this walled 'citadel of Moslem pride and learning. Our companions pointed out the large mosque for which the town is held in such high esteem, and to see which many tourists visit the place; it is a very large, fine building, containing 500 marble pillars and some curious old wood carving, said to have been brought from India, Persia, and other lands. Amongst Moslems it is said that seven pilgrimages to Kerouan are of the same value as the one to Mecca.

M. and I felt much our utter weakness and the apparent folly of such as ourselves attempting to deal with the learned and fanatical Moslems with whom we should soon be brought in contact; but the Lord encouraged us with the words, "Not by might, nor by power, but by *My Spirit*, saith the LORD of Hosts." "The weapons of our warfare are not carnal, but mighty *through God* to the pulling down of strongholds."

After lunch we set out to have a look at our field of battle. We were not very heartily welcomed in the first few shops to which we approached with our tracts and books, but just as we were wishing for a rest and some opening for a chat, we saw a nice-looking Arab seated Arab-fashion at the side of the long street down which we were wandering. Upon our offering him a paper and Miss Scott beginning to explain what it contained, he called for a chair to be brought

from a shop near by, and asked us to sit down. This we gladly did, and for some time we had an earnest, quiet talk. We found him apparently one of the few who seem really desirous to live right God-fearing lives, and we left him, much encouraged at this first interview with a Kerouan Moslem.

We made this man the subject of much prayer, but one or two subsequent talks revealed the same undercurrent of fanaticism and false security which is such a barrier to the reception of the light of the Gospel. We left him the Gospel of John, and he promised that when in Tunis on business he would come and see us, so we can just pray on for this one, leaving him in God's hands.

The five following days of our stay in Kerouan we were able to be out among the people a good part of the day, sometimes visiting in two or three houses to which we had an introduction through the visit of our sisters two and a half years ago, but more often in the streets and covered sùks distributing tracts and selling Gospels, etc. We were wonderfully well received, and were often invited to sit at the entrance of the little open shops and to read and talk to the owner and others who gathered round. We sold about fifteen Gospels, one or two Testaments, and one Bible, the latter to an Arab who came up to us one day in a sùk, and pointing to the book in my hand, asked the price of it (he had already bought a

Gospel). I told him it was a franc, but that it was my own private copy, and if he would wait a few minutes I would bring him a new one just like it. "No, no, I cannot wait—give me that one;" and he thrust a franc into my hand and hurried off with the book. May the Lord graciously use it to the salvation of some soul!

In one house which our friends visited frequently during their previous stay in Kerouan we had two long, interesting talks with Sidi S., a remarkably intelligent and, for an Arab, well-read man, though still quite young, perhaps twenty-six years of age. He had on his writing-table a large old leather-bound Bible, which he had borrowed, he said, from a friend, as he wished to study it. How we would like to know the history of this book! Sidi S. is a most bigoted Moslem, and well up in the contents of that anti-Christian and destructive work, "Idhhar El Haqq," *i.e.*, "The Manifestation of the Truth." (?) I was glad to be able to inform him that the notorious writer of this book, Sheikh Rahmat Allah, was, with another well-known rebel, expelled from India on account of the share they took in the Indian Mutiny.

I was equally glad to say that although Miss Scott and I had *not* read it, my husband knew it well, and that if Sidi S. would pay us a visit he should see a copy of the book interleaved with refutations and notes. Strangely enough, about a fortnight later he came to Tunis, and has paid us two long

visits. The last time he came we were amazed and sorry to see him walk in accompanied by a young man who, for some years during our meetings in the shop which we hire for the month of Ramthan, has been our bitterest and most troublesome opponent. Sidi S. hardly opened his lips, but my husband says he was listening and taking in all that passed, as for nearly two hours he and A. A. went over the old ground of controversy and argument.

As they were leaving, my husband had a few solemn words alone with A. A., while I said a little to Sidi S. The latter promised to come again, and took with him "The Balance of Truth," promising to read it.

To return to Kerouan. One of the houses to which we went several times and always received a welcome was that of the Sheikh S. He carefully avoided us, but his wife and

daughter, evidently with his permission, were very kind and hospitable. Twice, after an Arab supper (to which we tried to do justice, with a considerable amount of discomfort owing to the hot ingredients), we had good opportunities of telling the message of love. The daughter especially seemed interested, also another young girl, a cousin, then visiting in the house. They particularly enjoyed hearing us sing, and we do trust that some of the words will remain in their memories and hearts.

We were encouraged one morning by meeting several bright Arab lads coming out of the French school. They were most eager to examine the contents of our basket, and purchased several French and Arabic Gospels. On another occasion two or three native soldiers, serving in the French Army, bought Gospels, and many

others accepted tracts. These are nearly all selected verses and portions of Scripture, so we can with the more confidence claim the Spirit's working through these silent messengers.

We left Kerouan with hearts full of praise for the opportunities given us of witnessing unto our Lord.

We were very deeply impressed, too, with the great importance of the itinerating work. To us in the field, as to those at home, comes the command, "Preach the Gospel to every creature." May the Lord make us increasingly faithful to our charge, and open up the way for all of us in Tunis to reach out more and more into the "regions beyond," until every city and village in this regency has had at least the opportunity of hearing of the love of God in Christ Jesus.

Morocco.

FROM MR. C. MENSINK.

January 1st.—Received to-day a letter from Edrees the convert who was baptised in August, he tells me that he has found it very difficult to obtain employment such as he desired, but now he is working with the missionaries in Tunis. All the other letters which we have received from him do not display the determination to persevere, nor the humility which we could have desired; but this one gives us great joy. He asks for our prayers.

Thursday, 2nd.—We sometimes ask ourselves the question, Is the preaching of the Gospel making any marked difference in the Moslems, as there are so few who dare to come out boldly and confess Christ?

There is one thing which strikes me very forcibly. Day after day the inpatients in the hospital hear from the lips of one or another of the missionaries the Message of Life. For many days now I have noticed that those men who are able to read, who when they came to us were very bigoted and did not care to listen to the Scriptures, now by degrees have taken an interest in the Word. Having Bibles they bring them with them from the ward into the court where the meetings are held, and lay them on the table for us to find the place for them. This is very cheering and encouraging for us.

Sunday, 5th.—Class of boys to-day. We enjoyed our study together of the 4th chapter of James. One of the lads has been under regular instruction for nearly twelve months. We notice how much more easily he understands the words of Scripture now than when he came to us. We constantly pray that as his intellect is enlightened his heart may be changed.

12th.—During the past week I have been to the hospital four days, and endeavoured to place the Gospel before the natives. We feel our need, day by day, of a better knowledge of the mind and thought of the natives that we may more fully present to them the way of salvation.

Sunday, 19th.—My boys came again to-day, we have quite a happy time together; the lads seem to be interested. The one who is a Fokee comes regularly and seems to enjoy reading and talking over the Word of God. While on a visit to my house he remarked to some one "I'm on a visit to my Fokee." That was saying a great deal, for one who was himself a Mohammedan teacher to visit and receive instruction from a Christian.

Sunday, February 2nd.—This week I have visited two of the villages around Tangier. As we move more frequently among the people we find they get to trust us more, and we hope will be more ready to receive our message of salvation.

Monday 3rd.—This morning the company of out-patients who visited us were especially interested in our Gospel Service. In the course of conversation a dispute arose as to God only being our judge and that we ourselves could not tell if we were wicked or righteous. I endeavoured to show them that the Word of God was our judge. Without a looking glass I could not tell what kind of a face I had, but by it I could see all the features; so God's revealed word was a mirror in which I could see myself truly portrayed.

GROUP OF MISSIONARIES IN TUNIS.

(See page 37).

THIS glimpse of some of our sisters was taken in the small patio or courtyard attached to their residence in Tunis. For the sake of those friends who may not be personally acquainted with them, we will say that the one in front dressed in white is Miss E. Turner. Behind her Miss A. Case. To the right of Miss Case, Miss Nellie Bagster. Miss K. Johnston is behind Miss Bagster, and Miss L. Lambert is protecting the group from the rays of the sun with an umbrella.

Two of these workers, viz, Miss E. Turner and Miss K. Johnston will (D.V.) be returning to England shortly.

Algeria.

VISITING THE VILLAGES AROUND TLEMCCEN.

BY MISS A. H. GILL.

January 3rd.—Miss Hodges and I, accompanied by some friends spending the winter in Tlemcen, went to Hennaya, a large French village about ten kilometres from the town. We had heard that several Arabs and Jews lived in the village, and also that tribe Arabs were living outside. A strong sirocco was blowing when we left Tlemcen, but in the plain there was no wind, and it was so very warm that it seemed more like May than January. On the way we drove through a swarm of locusts; they looked in the distance like clouds hanging over the mountains. We were very glad to leave them behind, for it is by no means pleasant to walk about with locusts falling all around, many of them maimed and not able to get out of the way of pedestrians.

The village of Hennaya is one of the largest round Tlemcen, and is walled. It contains a large Roman Catholic Church and a small Mosque. It was a little difficult at first to find out where and how to begin work. Some Arab children to whom we tried to speak were frightened, one little girl running into a house and slamming the door nearly in my face. After some little while we were able to get into a house where several families were living. Miss Hodges went to the entrance of one room while I went to another. Although the women and some children listened very attentively, they did not ask me farther than the door. In another house we found the women busy washing; but as the husband of one of them knew how to read, we left some verses we had copied on sheets of paper for distribution. When we went to look at the Mosque we found an Arab there going through the form of prayers, which did not hinder him from watching us all the time. He was not very far from the door, so quite within speaking distance of those not allowed to step on the holy carpet. We asked him if he would accept a paper; he seemed very doubtful about it, but after a few minutes' hesitation rose and came near enough to accept one. We found that his reading was very elementary.

As we went from house to house there were several opportunities for distributing French tracts and illuminated verses of Scripture. We also obtained entrance to the house of a Jewess, whose eldest son read French well, and accepted very willingly a gospel and some tracts. Next we all went together to an Arab café. They brought us forms outside while the coffee was being prepared in the dark little room. Opposite to us was a row of Arabs, one of whom we found was the Imam (Leader of the Mosque). He lives in Tlemcen, but goes to Hennaya once a week for the Friday's Service. He accepted a gospel and a tract. On our way from the café we were crossing over the market place when a group of Arabs sitting on the ground called out to an Arab boy who was with us, "Why don't they give us a book?" The boy ran after to tell us, and to our surprise he himself was quite willing to go back to give a gospel and the written verses. We had time for no more, as the conveyance had only been hired for the half day, and more time had to be allowed to go up to Tlemcen than for the coming down.

January 20th.—To-day we have been to Feedan-Saba, which we have already visited twice before. On going farther along the road than we had been previously, we found another group of houses where we had two good opportunities for a talk with the women. There is one drawback to this village work, and that is the number of Arab dogs kept in each house. Often five or six will rush out at our approach, making an intolerable noise, and looking as though they would fly at us any minute.

The Arab women assure us they will not *eat*, they only bark, but the *eating* seems just the one thing they want to do; anyhow, the noise they make is not at all encouraging.

Besides these visits, and also one to Beniboublan, Miss Gray and Miss Hammon have been two or three times to Keefan.

The Saturday class for Jewesses has increased in attendance the last two or three months; but some of them are exceedingly difficult to manage, and more than once lately, one or two have had to be sent out to give the others an opportunity of listening to the lesson. Even then they are unruly enough to try their best to disturb us by ringing the bell outside. A nice girl has been forbidden to come as her parents are afraid we are trying to change her religion. Another who had been forbidden for some time to attend, returned the other day with great delight to say her parents had given permission for her to come again to the class. I believe I have mentioned her before; she is the one who once told me she was so glad she had ever come to the class, as in so doing she had learnt to pray. She is about eighteen or nineteen, and so is a really intelligent listener, which is more than can be said of some of the younger ones.

NOTES OF A WEEK'S TOUR IN ALGERIA.

BY MR. W. G. POPE.

A SUM of two guineas having been kindly sent me for itinerating purposes, I left Algiers on Monday, January 27th, for Boufarik. It had been market day and had also been very wet, so the cafés and Arab restaurants were crowded with Arabs and Kabyles. I was thus able to give away a number of Arabic gospels. The news soon got abroad that I was an English missionary, after which few would pay attention to my words. In one large Arab café the men chatted with me quite freely, and listened to all I had to say until I spoke of the "Ingil" (Gospel), when they immediately turned to their cards and dominoes. I made the acquaintance of a few interesting Arabs here, but could find no one to whom the Gospel was a pleasant sound. Very many Spaniards live here, but none ever go amongst them to speak of Christ. I afterwards made the acquaintance of M. Boissey, the French Pastor, one of the few out here who realise the power of Christ's Gospel. Took the evening train for Blida.

Tuesday 28th.—Passed a very bad night in a damp bed; could hardly walk when I got up. In my visits to the cafés, I met one of my old acquaintances, a boy, now grown into a big fellow. I gave him a Gospel five years ago and he still remembers it. Visited an old Taleb who writes charms for the purpose of healing the sick, etc. He promised to write me a charm so that I might be loved by everyone. He said I should have to wash off the ink from the paper and drink the water, and then— I could only tell him of the One who loved all men, and yet was in return despised and rejected of men. Some one had given him a Gospel some time ago, but he had only read a small portion of it. I left him a larger printed New Testament which he promised to read.

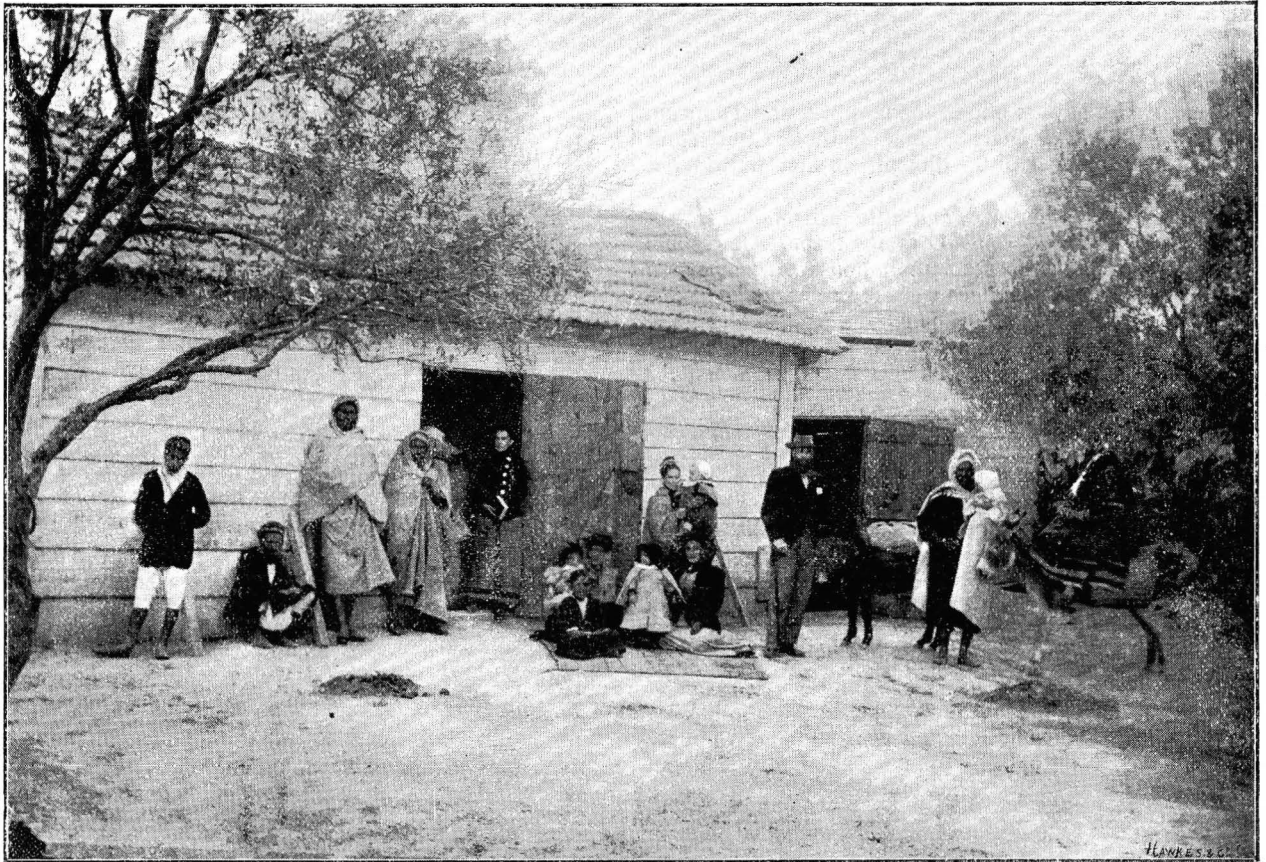
Unhappily, I fear not one in ten of the books given are read. Mr. Walters, of London, is just now publishing an illustrated Gospel of John; this I think will be better read and remembered, for the Arabs, children-like, will look at the pictures, and will want to know the meaning. I recommend this edition to my friends. I also found another Gospel in an Arab café. It had been given some time previously by some missionary. Truly "cast on the waters," but the soil is nothing but rock; how "many days" will it be before the seed takes root? I also sent some Gospels to an Arab tribe, and left a few French testaments at Sidi Kebir.

Wednesday, 29th.—Left Blida 8.45 a.m. for El Affroun and

Marengo, but did not stay long in either place. In the latter place a large market was being held, but the "Gens d'armes" seemed to have their eyes upon me, so I had dinner, mounted my bicycle and left for Cherchel, distant 28 kilometres. On arriving, I called upon the Misses Read and Day, and found them busy with their Arab children. Dined at night at an Arab restaurant for 4d., and then went to an Arab (Turkish) bath in order to rid myself, if possible, of the bad effects of the damp bed at Blida.

Thursday.—Made the acquaintance of several Arabs, and spoke to the boys' class at the ladies' house in the afternoon. They were very attentive, and some answered my questions very brightly. Later I met and was introduced to one of the doctors of the town, who paraded me through the streets

Hamed; he has been under the influence of the Gospel for a long time. We had a good walk and talk together. I asked him what *he* thought of Christ. He turned and asked me what *I* thought of Him. I then told him of my conversion, and of all the Saviour's love, etc. He said the Arabs did not believe in their religion as a saving one. The idea of God, and of Mohammed as His prophet, had been instilled into their minds from infancy, but faith—true faith—they have none; and yet they are jealous of their religion, and woe-betide him who dares to embrace any other. Pray for Sid Hamed. He is not far, and yet far off from the Kingdom of God. The desire to be a Christian is there, but the risk frightens him. I also met and had a good talk with a young French fellow in the Arab restaurant.



A SHED, OR BARAKA, AT SUSA, TUNISIA (see next page).

before the police so that I had not the slightest difficulty with them afterwards. However, I was obliged to act very discreetly as the ladies have very large classes, and the least thing might attract attention to them and stop them at once. So I reserved my visit to the Arab cafés until evening. Very few of the Arabs here can read, and only the boys who attended the classes at the missionaries' house seemed to know Who "Sidna Aisa" was! The Arabs are much mixed here with the Kabyles, and again are in contact with the worst elements of civilisation. They do not want a deliverer, but prefer to drink, smoke, and play cards. Christ's Gospel is repulsive to them; they will not have this Man to reign over them; the easy prescriptions of the Mohammedan Faith and their sins suited them better.

Saturday, Feb. 1st.—Took several photos of Cherchel. Met a nice Arab at the missionaries' house, another Sid

Sunday, 2nd.—Preached at the Temple this morning—small audience, but good listeners. May the Word take root! In the afternoon spoke to a very large class of Arab girls at the ladies' house. They are very intelligent, and answered a lot of difficult questions about the Gospel. They know it well, and the ladies believe and trust that a few, at least, have accepted its message in their hearts. A most interesting class it is. We finished a happy day together—these two lonely missionary ladies and myself—in a talk over the best of books and prayer, and then partook together of the symbols of the body and blood of our Lord Jesus.

Monday, 3rd.—Having but little money left, I rode my bicycle home to Algiers from Cherchel, a distance of ninety-five kilometres, where I arrived in the evening, leaving the written word and the spoken word sown in many places, to spring up and bear fruit to His name as He sees best.

A SHED, OR BARAKA, AT SUSA.

LYING around Susa are a large number of villages; there are as many as thirty in the immediate neighbourhood. The total population of these would far outnumber Susa.

The majority of these country people who are desirous of attending the Medical Mission come into Susa overnight, so as not to be late in their attendance next morning. These have been in the habit of sleeping outside Dr. Churcher's house, but as there were so many, and consequently a possibility of the neighbours complaining on account of the noise, a "baraka" has been hired, where these may have a night's lodging free of charge. This place has been consecrated by the faithful and loving labours of the lady missionaries who are residing there and of others passing through.

Referring to the engraving, the man on the right nursing the infant is a type of a Tunisian villager. Then come Dr. and Mrs. Churcher with their three children. Miss Albina Cox is standing in the doorway, and the others are Bedouin patients who live in tents and of whom a large number come for medicine. Their movements are so constant and uncertain that a Medical Mission seems to be the only way of reaching them.

Dr. Churcher says, "John iii. 16 has been the substance of all my talks with the patients during the last month. I feel it is no use preaching anything else till they have learned *that*."

TO THE LOCAL SECRETARIES AND MEMBERS OF THE NORTH AFRICA WORKERS' UNION.

DEAR FRIENDS,

I am sure you will be looking out for some account of our Union work for the year 1895. I am glad to be able to tell you that I have had many letters expressing much gratitude from the missionaries who have received the gifts you have so kindly and generously sent in for them. In many instances they were much pleased and not a little surprised as the very things they needed were those sent out to them in their parcels. Some of the letters I received were written specially to the members of the Workers' Union, full of grateful thanks to those who had so kindly worked for them. I think each year our dear missionaries feel more and more, that the W.U. is a real help to them, and quite look forward to the arrival of their Christmas parcels. Some of the mothers say that they often think, if it were not for our W.U. they would find it very difficult to meet the needs of their growing families. The sisters who have not these ties find their hands much freed for missionary work through your gifts. So please let me, in their name, thank you for all the kind help you have given. I should like to encourage you to greater efforts in the future on their behalf. Let me remind you that flannel things above all others are most needed and useful in North Africa. This year, from a small balance, I have been able to supplement the flannel things. If our friends could add a trifle, where possible (as some members have already done), to the 1s. subscriptions, it would enable me to supply more.

Some of our Branches are very small, could we not enlarge the membership? One shilling and two garments yearly is not much to ask friends to supply, for this is all that is expected from a member. Printed information of the Union can be sent free, on application to me.

For the year ending December, 1895, I received a total sum in subscriptions and donations, of £12 19s. 6½d. Of this sum, £7 19s. 3d. was expended in carriage, duty, etc., of parcels. The balance of £5 os. 3½d. I spent in flannels.

The following is a list to date of our Branches, and we should be glad if the friends of the North Africa Mission

would start a branch in their town should they not find it represented below.

Yours faithfully in Christ,

GEORGINA H. BRIDGFORD.

1, Calverley Mt., Tunbridge Wells,
14th March, 1896.

Hampstead (South), Miss Grissell, 71, Fellow's Road.
Bedford, Mrs. Hewitt, 10, Albany Street.
Christchurch, Miss Tighe, The Priory.
Croydon (West), Miss Marian Chapman, 29, London Road.
Tunbridge Wells, Mrs. Morrison, 45, Upper Grosvenor Road.
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Upper Clapton, Miss Tucker, 255, Evering Road.
Woodford (South), Miss Taylor, Rose Bank.
Hythe (Kent), Mrs. Lampert, 9, Beaconsfield Terrace.

A STARTLING CONTRAST--DRINK VERSUS MISSIONS.

THE Nation's Drink Bill, One Hundred and Forty Millions of Pounds; average, **Three Pounds Ten Shillings per head**. Contributions to Foreign Missions, One and a Half Millions of Pounds; average, **Eightpence three-farthings per head**.

Every hour of every day in the year, this Christian nation spends £32,000 on Drink!—a sum considerably in excess of the amount contributed towards the entire work of the China Inland Mission for the twelve months under review!

If the nation were to cease drinking for **only fifteen minutes** on any one of the 365 days of the year, the sum of £8,000 would be saved—a sum which would amply meet all the requirements of the Zambesi Industrial Mission for the next twelve months! or of the NORTH AFRICA MISSION for about ten months!

If drinking were to cease for **half-an-hour**, £16,000 would be saved—the exact amount required for twelve months by the Congo Bololo Mission!

If for **half-a-day**, the sum saved would exceed the amount contributed in the past twelve months by all the Scotch and Irish Presbyterian Churches towards the Ten Missionary Societies connected with that denomination!

If for **one day**, a greater sum would be saved than was raised by all the English and Welsh Nonconformist Churches—Wesleyan, Congregational, Baptist, etc.—during the past year for their fourteen Missionary Societies!

The savings of **one day and a half** would amount to £579,000—a sum not only sufficient to cover the entire expenditure of the Church Missionary Society (the largest of

all), but sufficient in addition for all the needs of all the other thirteen societies connected with the Church of England for a whole year!

And lastly, **one week's Drink Bill** saved would be much more than is at present required to fill to overflowing all the Missionary Exchequers of the more than sixty Missionary Societies of the United Kingdom!

BIBLE READING.

SENT ONES.

"Behold, I will send My messenger" (Mal. iii. 1).

I. The Waiting One.—"I heard the voice of the Lord, saying: Whom shall I send?" (Isa. vi. 8).

The Ready One.—"Here am I; send me" (Isa. vi. 8).

The Sent One.—"Go" (Isa. vi. 9).

II. The Waiting One is Sent.—"Go, work" (Matt. xxi. 28).

His Place is Appointed.—"In My vineyard" (Matt. xxi. 28).

His Time Arranged.—"To-day" (Matt. xxi. 28).

Workers must be—

(1) "Competent" (1 Chron. ix. 13; xii. 33); (2) "Whole-hearted" (Neh. iv. 6; vi. 15); (3) "Men of valour" (2 Chron. xxxii. 7, 8); (4) "Diligent" (Ezra vii. 23; Neh. iv. 21); (5) "Vigilant" (Neh. ix. 11, 18); (6) "Not discouraged" (Neh. iv. 10-14); (7) "Looking to God for results" (Neh. iv. 16); (8) "Keeping His honour in view" (Neh. v. 9; vi. 16); (9) "Giving Him the glory" (Neh. xii. 27, 43). E. A. H.

MY BEST DAYS.

I, THE preacher of this hour, beg to bear my little witness that the worst days I have ever had have turned out to be my best days, and when God has seemed most cruel to me He has then been most kind. If there is anything in this world for which I would bless Him more than for anything else, it is for pain and affliction. I am sure that in these things the richest, tenderest love has been manifested towards me. I pray you, dear friends, if you are at this time very low and greatly distressed, encourage yourselves in the abundant faithfulness of the God who hides Himself. Our Father's wagons rumble most heavily when they are bringing us the richest freight of the bullion of His grace. Love-letters from Heaven are often sent in black-edged envelopes. The cloud that is black with horror is big with mercy. We may not ask for trouble, but if we were wise we should look upon it as the shadow of an unusually great blessing. Dread the calm; it is often treacherous, and beneath its wing the pestilence is lurking. Fear not the storm; it brings healing in its wings, and when Jesus is with you in the vessel the tempest only hastens the ship to its desired haven. Blessed be the Lord, whose way is in the whirlwind, and who makes the clouds to be the dust of His feet. May some such thoughts as these help you to encourage yourself in God as David did. SPURGEON.

To Thee, Thou bleeding Lamb, I all things owe,
All that I have and am, and all I know.
All that I have is now no longer mine,
And I am not my own; Lord, I am Thine.

How can I, Lord, withhold
Life's brightest hour
From Thee; or gathered gold,
Or any power?

Why should I keep one precious thing from Thee,
When Thou hast given Thine own dear Self for me?

For the Young.

MISS ADDINSELL has only lately gone to Tripoli, Barbary. She finds everything around her so strange, the manners and customs of the people being altogether different from anything she has before experienced. The following paragraphs from her journal will, we hope, interest our young friends:—

"I have visited a few houses with Miss North, but I do not often go with her, as I want to devote most of the time at present to the study of the colloquial grammar.

"I do not think I shall ever forget my first visit to an Arab house. A bright-faced little girl of about twelve years came to the door, and we went through the courtyard to a room, where a woman sat on the floor fanning a little charcoal fire, on which she was cooking the evening meal. By her side sat her little girl, a sweet looking child of eleven or twelve years. They seemed very pleased to see us, and the first girl, who is a sort of servant, quickly brought two little low stools for us to sit on. They had heard before that I was coming, and seemed to have thought of every possible question to ask about me, and not me only, but my mother and father, brothers and sisters, even to their ages.

"Then they began to teach me Arabic words, and how they laughed at my attempts to say them! I did not mind that, on the contrary, I enjoyed it, and laughed too. Miss North's note book and pencil interested them, and one girl tried hard to copy her own name which Miss North had written for her, but it was a vain attempt, for, of course, she had never learned either to write or read, so I took her hand in mine and wrote it, and she was so delighted. She danced about, crying over and over again, 'I have written it.'

"To-day I have been visiting again with Miss North. We went to see the girl to whose wedding she went and wrote about when she first came to Tripoli. The husband has now been dead for some months. There were many people in the house, most of them negroes. The more I see of the people the more I like them, and long to be able to talk to them. They made us coffee. At first I tried to think I liked it, but finally had to swallow it down like medicine. However, other people like it, so no doubt I shall too in time.

"In the next house to which we went we were reminded of the words, 'Two women shall be grinding at the mill,' for sitting in the middle of the room (of course, on the floor) were a woman and a girl grinding grain. They had two round flat stones, one on the top of the other. The upper one had a hole in the middle, into which they constantly dropped a handful of grain, and at the side, through a hole, was tied a piece of cord, in which they put a stick, and fixing it perpendicularly, the two women—sitting opposite to each other—both turned it together, the meal running out from between the two stones. This was just as they did in Palestine in the days when the Lord Jesus was on earth; in fact, life here throws light on many Bible incidents: for instance, one frequently meets a man carrying across his shoulder a huge key. Mr. Venables told me it indicated that he was the master of the house—that 'the government' was on his shoulder—which gives great significance to Isaiah ix. 6."

PHOTOGRAPH.—We have now on sale a large photo group embracing the majority of the North Africa missionaries who were at home on furlough this year, the outgoing missionaries, those studying Arabic in England, some members of the Council, etc. Size, 12 in. by 9½ in.; price 3s. 6d., by post 4s.

Location of Missionaries.

MOROCCO.

Tangier.—Mr. C. MENSINK, Mrs. MENSINK, Dr. C. L. TERRY (M.B., C.M.Ed.). Mrs. TERRY, Miss J. JAY, Miss B. VINING, Miss S. JENNINGS, Miss M. C. LAMBDEN, Mrs. H. BOULTON, Miss K. ALDRIDGE, Miss S. M. DENISON, Dr. G. R. S. BREEZE (L.S.A.), Miss F. MARSTON.

Spanish Work—Mr. N. HARDINGHAM PATRICK, Mrs. PATRICK, Miss F. R. BROWN.

Missionary Helpers—Mr. AND Mrs. BARNARD, Miss VECCHIO.

Casablanca.—Mr. JEREMIAH J. EDWARDS, Mrs. EDWARDS, Dr. G. M. GRIEVE (L.R.C.P. and S.Ed.), Mrs. GRIEVE.

Industrial Mission Helpers—Mr. and Mrs. ARMOUR.

Tetuan.—Miss FRANCES M. BANKS, Miss A. BOLTON, Miss A. G. HUBBARD.

Fez.—Miss E. HERDMAN, Miss I. L. REED, Miss M. MELLETT.

Missionary Helper—Miss L. GREATHEAD.

ALGERIA.

Tlemcen.—Miss R. HODGES, Miss A. GILL, Miss L. GRAY, Miss A. HAMMON.

Mostaganem.—Mr. A. V. LILEY, Mrs. LILEY.

Cherchel.—Miss L. READ, Miss H. D. DAY.

Constantine.—Mr. JAMES L. LOCHHEAD, Mrs. LOCHHEAD, Miss L. COLVILLE, Miss H. GRANGER, Miss E. K. LOCHHEAD.

Algiers.—*Kabyle Work*—Mons. E. CUENDET, Madame CUENDET, Mr. W. G. POPE, Mrs. POPE.

Djemaa Sahridj.—Miss JANE C. COX, Miss KATE SMITH, Miss E. SMITH, Miss A. WELCH.

REGENCY OF TUNIS.

Tunis.—Mr. G. B. MICHELL, Mrs. MICHELL, Miss GRISSELL, Miss A. A. HARDING, Miss A. M. CASE, Miss K. JOHNSTON, Miss E. TURNER, Miss B. ROBERTS, Miss LOUISA A. LAMBERT, Miss N. BAGSTER.

Susa.—Dr. T. G. CHURCHER (M.B., C.M.Ed.), Mrs. CHURCHER, Miss M. SCOTT, Miss A. COX.

Sfax.—Dr. C. S. LEACH (L.R.C.P. and S.Ed.), Mrs. LEACH.

DEPENDENCY OF TRIPOLI.

Tripoli.—Mr. W. H. VENABLES, Mrs. VENABLES, Mr. W. REID, Mrs. REID, Mr. DAVID J. COOPER, Miss EDITH T. NORTH, Miss G. L. ADLINSSELL.

EGYPT AND NORTH ARABIA.

Alexandria.—Mr. W. SUMMERS, Mrs. SUMMERS, Dr. H. SMITH (M.R.C.S., L.R.C.P.), Mr. W. DICKINS, Mrs. DICKINS, Mr. J. JOHNSON, Mr. C. T. HOOPER, Miss A. WATSON, Miss VAN DER MOLEN, Miss A. WHITE, Miss E. MILLS, Miss MARY A. PRIOR.

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NORTH AFRICA consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans.

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 Abdul Aziz, a youth of about seventeen years of age.

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 civilization 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 more than fifteen hundred miles of railway.

The North Africa Mission has six 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. Thirteen workers of this Mission are stationed in the capital, some of them at present engaged in study. Two others have lately commenced Medical Mission work in Susa; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A Medical Mission is now carried on 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 there are now seven engaged in the work. A Medical Mission has been conducted here 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, six missionaries there. The population of the country is over 7,000,000, that of Lower Egypt $4\frac{1}{2}$ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work mainly but not exclusively among the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

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. This portion of the field is sadly in need of labourers.

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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.

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 evangelize 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.

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.

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

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.

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.

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.

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.

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

The Annual Volume for 1895.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with large Coloured Map of North Africa, 9 by 15½, shewing the Northern half of the Continent, with the Mission stations marked in red. Price 6d., post free.

The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

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"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.

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