

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.

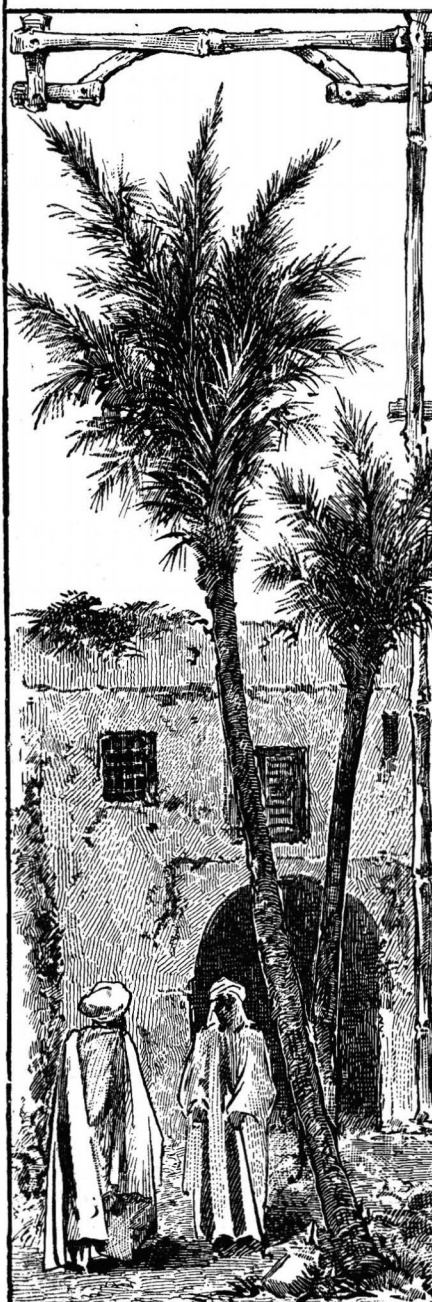
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



LIST OF DONATIONS FROM JUNE 1st TO 30th, 1896.  
GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			GENERAL.			SPECIAL FUNDS.			TOTALS FOR 2 MONTHS.		
1896. No. of June Receipt.	General. £ s. d.	No. of 1896. Receipt. June Brt. forwd.	£ s. d.	1896. No. of June Receipt.	Special. £ s. d.	1896. No. of June Receipt.	General. £ s. d.	Special. £ s. d.	General	Special	Total
1 ... 1034	1 0 0	6 ... 1061	0 10 0	19 ... 1084	0 3 0	1 ... Sunderland	4 11 6	2 ... 731	3 0 0	General ...	£334 6 1
1 ... Grays	3 0 0	6 ... 1062	0 5 0	22 ... Anon.	2 0 0	2 ... 731	3 0 0	3 ... 732	4 3 4	Special ...	£307 9 11
1 ... Sunderland	3 13 6	6 ... 1063	0 10 0	22 ... 1086	0 6 6	3 ... 732	4 3 4	4 ... 733	20 0 0	Total ...	£641 16 0
1 ... 1037	0 4 0	6 ... 1064	1 0 0	23 ... Noe	20 0 0	5 ... Y.W.C.A., Chelmsford	5 0 0	6 ... 735	2 0 0		
1 ... 1038	0 2 8	6 ... 1065	1 1 0	23 ... 1088	0 5 0	8 ... 736	2 0 0	10 ... 737	5 0 0		
1 ... 1039	5 0 0	Missry. Prayer: 8 Meetg., Eastbourne. } 1 11 6		24 ... 1089	0 5 0	13 ... 738	1 0 0	17 ... 739	20 0 0		
2 ... 1040	10 0 0	9 ... 1067	2 0 0	24 ... 1090	1 0 0	17 ... Missry. Band, Blackheath.	7 0 0	19 ... 741	0 15 0		
2 ... 1041	5 0 0	9 ... E. H.	2 0 0	24 ... 1091	0 5 0	19 ... 741	0 15 0	20 ... Holland	2 1 4		
2 ... 1042	5 0 0	Clanmarina } 5 0 0		25 ... 1092	0 2 0	22 ... 743	10 0 0	25 ... 744	6 5 0		
2 ... 1043	2 2 0	Working Party, Torquay. } 5 0 0		25 ... 1093	5 0 0	26 ... 745	6 5 0	29 ... 746	1 0 0		
2 ... Screw	0 5 0	9 ... 1070	1 0 0	25 ... 1094	1 0 0	29 ... 747	4 13 0	29 S., Woodford	0 5 0		
2 ... 1045	0 5 0	9 S.S., Harrow	0 6 4	26 ... Readers of The Christian } 24 17 6		30 ... 749	30 0 0	30 ... Y.W.C.A., Sth. Hampst'd	12 10 0		
3 ... 1046	5 0 0	12 ... 1072	0 10 5	26 ... Norwood	5 5 0	30 ... 751	8 17 6	30 ... 752	0 1 0		
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3 ... 1048	3 0 0	12 ... 1074	0 10 6	27 ... 1098	1 0 0	Total, May ...	£135 10 8	Total ...	£307 9 11		
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4 ... 1053	5 0 0	13 ... 1078	10 0 0	29 S.S., Barking	0 18 4						
4 ... 1054	0 5 0	16 ... Talbot Tab.	3 3 0	30 ... Bible Class, Eastbourne } 2 13 0							
4 ... 1055	0 12 0	17 ... 1081	0 10 0	Total, June ...	£198 15 5						
5 ... 1056	10 10 0	17 ... 1082	1 1 0	Total, May ...	£135 10 8						
5 ... 1057	10 0 0	S.S., } 2 10 0		Total ...	£334 6 1						
6 ... 1058	1 0 0	17 ... West Derby	2 10 0								
6 ... 1059	1 5 0										
6 ... 1060	1 5 8										
Carried forwd.	£84 16 10	Carried forwd.	£123 3 1								

DETAILS OF  
DUBLIN AUXILIARY.  
(Special Don. No. 751.)  
MR. S. S. McCURRY, Hon. Sec.  
3, Spencer Villas, Glenageary.

No. of Receipt.	£ s. d.
51	0 4 0
52	1 10 0
53	3 3 0
54	1 10 0
55	1 0 0
56	1 0 0
57	0 10 0
Total, June ...	£8 17 6
Total, May ...	£40 9 2
Total ...	£49 6 8

GIFTS IN KIND:—June 23rd, (274) box of empty bottles; 24th, (275) bottles, bandages, and Arabic cards; 29th, (276) parcel containing twenty-three native garments.

THE 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 for 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.

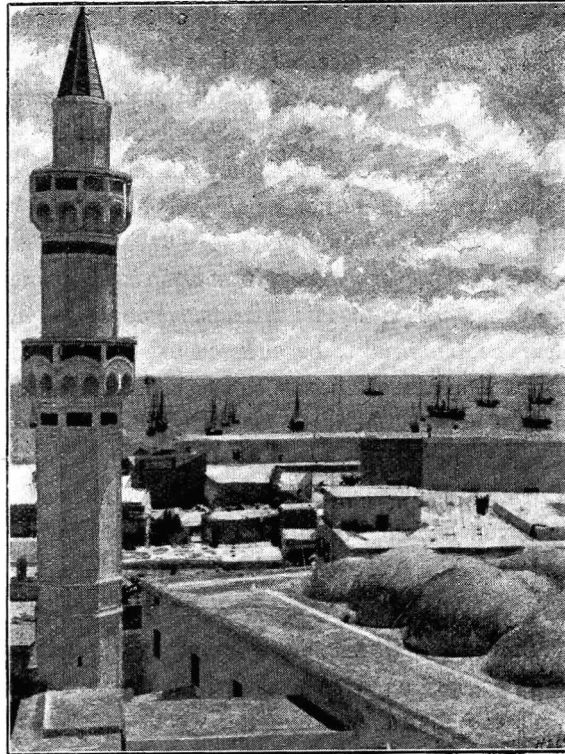
"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), wood stained, either mahogany, walnut-wood, or light oak, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

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 few 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.).

PRAYER MEETING.—We gather for prayer every Friday afternoon, at four o'clock, at the Mission House, 21, Linton Road, Barking, when intercession is made for this extending work, and specially for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed.

# NORTH AFRICA.



TRIPOLI FROM THE ROOF OF THE CONSULATE.  
(See page 98.)

## Representing a Great King.

*"I am a great King, saith the Lord of Hosts."*—MAL. I. 14.



ETHER we are called to speak of the need of labourers for the great harvest-field or of the necessity of supplies to carry on the work, we are frequently inclined to view the subject from the point of those who sit in darkness or of those who labour among them, rather than from God's standpoint.

We set forth with more or less vividness the spiritual or physical needs of those without the Gospel, and this is most important. We tell of the hardships of those who labour in distant lands and stir up sympathy for them; this also is needed.

There is, however, another aspect of the subject which we shall do well to remember. The Lord is seeking for willing servants, and saying who will go for us. God is inviting His people to bring their silver, gold, or other precious gifts, and promising He will in grace deign to accept them. Is there not a danger of looking at the Gospel as

though it were *only* an instrument for saving people from very terrible punishment, and forgetting that it is God's plan for bringing back to *Himself* sinful men who have wandered and are lost. Should we not put the bringing of men to a right relationship with God first, and the saving of men from punishment and to glory second?

Recognising ourselves, therefore, as servants of God to help in carrying out His plan of restoring to Himself His lost creatures, and only in a secondary sense as working for men's salvation, how should we comport ourselves?

Suppose money is needed for the work of the Great King, how should we put the matter before His people in a manner worthy of His dignity?

It might be permissible to beg for poor heathen, but it would not seem congruous to beg for a Great King. Two courses seem worthy: one to demand of His subjects, as our Queen demands her taxes rightfully due; the other to accept the free-will offerings of a loving people. To plead poverty, or to beg, would be unworthy of Royalty.

In the present dispensation God is acting in grace. He does not, therefore, impose taxes or claim by law that men must give. The silver and the gold are His, and the wealth of the universe is at His disposal. Strictly speaking, He has and can have no needs; yet in the economy of grace He has condescended to receive gifts from His people, if gladly brought, from the bounties He has bestowed upon them. In telling, therefore, of the requirements of "THE LORD'S WORK," one must be sure it is the Lord's, and then be careful not to speak of it as though it could not go on without the help of this or that Christian friend or community. He desires and will graciously receive His people's gifts, but He would surely never wish us to represent HIS WORK as in such straits that the Almighty God had sent out His servants to beg from His enemies or even His friends. People tell us, however, that this plan will not answer, and that, in these days of push, people need to be pressed to give. No doubt to a superficial observer the plan of urging people to contribute to the Lord's work seems to succeed better than the thoroughly voluntary method. But what is success? Not the number of pounds obtained, for if God needed gold, He knows where to find it, or He could create it. The Father seeks worshippers (Jno. iv.), and the Lamb is declared to be worthy to receive riches (Rev. v. 12). Money given through urging or from sympathy for human need may do good, but from the divine standpoint it has no value unless it is given as worship to the One infinitely worthy. The moment a gift ceases to be voluntary, it ceases to be true worship. Any increase of receipts, therefore, through pressure is only helpful from the philanthropic view.

But on the average, in any given community, is more money given when pressure is used than when the worthiness of Christ is declared and His glorious work set forth? We think not. No doubt fifty churches with whom mild coercion is used may give more than five when the worth of Christ is the great motive power. Let, however, fifty communities be pressed and another fifty equal in size and wealth be left free, but have the worthiness of their Lord and His work presented to them, and it will, we believe, be found that the latter give in better proportion than the former.

In inviting labourers to go forth it seems also to be desirable to make it clear that the Lord says, Who will go for *us*? True we should go that men may be saved, but first that God's blessed will may be done. Here again we must remember that only willing service is acceptable. God desires our service but He can manage very well without us. He can out of stones raise up children to Abraham. God will see that His purposes do not fall through. If Esther will not help her people, then shall deliverance come from some other quarter.

Faith is sometimes sorely tried, and to sense it may look as though the Lord had forgotten His people. At such times it is well to remember whose we are and whom we serve.

When Esra had to cross the desert, he was ashamed to ask of the king a band of soldiers and horsemen, because he had told him that the hand of God is upon all them for good that seek Him. The honour of his Lord determined his conduct.

We are not arguing in the least against putting before the Lord's people their privileges and responsibilities—this we think it most desirable to do—but that it should be done in a manner that is worthy of a Great King, who is independent of all and dependent on none, yet in grace permits saved sinners to have fellowship with Him in His purposes of mercy.

Perhaps one of the mistakes into which those fall who are seeking to walk worthy of God is that while refraining from begging for Him, they also neglect to boast of Him. Faith should be active, and not passive only. Faith believes God to be all His Word says He is ; but faith should also represent to others what His Word says He is, and what it has found Him experimentally to be. Men of the highest faith have generally been conspicuous for the way in which they have proclaimed to all what a wonderful God, what a loving Father, what an adorable Lord they serve. The faith that does not boast in God comes near being no faith at all, but only assent.

David, when he went to meet Goliath, was able to boast in the God of Israel. Shadrach and his companions boasted in their God, and Paul not only gloried in the Lord but exhorted others to do the same.

If, therefore, we would worthily represent our Great King, surely we should never condescend to anything that Christ would not have done or to anything mean on His behalf, but rather boast of and glory in our Lord, and count on Him to justify our boasting.

## Notes and Extracts.

DR. J. C. YOUNG, of the Keith-Falconer Mission at Aden, reports his first baptism in the difficult field of South Arabia. The Mission was planned in 1885 by the gifted and consecrated man whose name it bears, was started by him during the next year, and in 1887 he died of fever in the midst of his toils. And it is now, after the lapse of a decade, that the harvest begins. "My Word shall not return unto Me void."

FOR SALE.—Two small Bibles, dated, respectively, 1653 and 1682, in good state of preservation.

PHOTOGRAPH.—We have now on sale a large photo group embracing the majority of the North Africa missionaries who were at home on furlough last 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.

ARABIAN MISSION.—From the quarterly field report of the above Mission we are glad to find such a satisfactory improvement in the sale of Scriptures for the last quarter of '95. Mr. Zwemer says: At Buzrah two Colporteurs have been at work, and a third on trial for a part of the quarter. The one who is in charge of the Bible shop reports an increased number of visitors, over one half of whom are Moslems. The usual tours have been made to the villages round about, while the Mosul Colporteur made a long tour up the Tigris, across to Nasariyeh, and down the Euphrates, selling over one hundred books, and affording much opportunity for witness.

DR. POST, OF BEYROUT, when speaking, some time since, of the influence of Islam on the social and political life of Mohammedans, said, "Mohammedanism tends to the destruction of wealth. The Moslems fell heirs to the fairest and richest provinces of the world. The accumulation of the wealth of ages was found in Syria, in Asia Minor, in Egypt, in Cyrene, in Carthage and in Spain. They lived for a certain time on the strength of that, and they flowered out into a meteoric sort of civilization, which astonished the world for the single century that this hoarded wealth lasted. But when that

wealth was spent, then they sank into the hopeless poverty in which they have continued to this day."

What a comment upon the above is the following extract from the *Moslem Chronicle*, published in India. The Editor asks, "What are the causes that have led to our decline? Want of education has been assigned as the main cause, but want of school teaching is more the *consequence* of social decadence than the cause. Our social degeneracy must be mainly ascribed to our inability to accumulate wealth and inability to preserve property. Both Hindus and Mohammedans are living under the same government, but while the Hindu community is accumulating wealth, and gaining in social importance, we have lost the wealth and the property that we had when the English people assumed the sovereignty of India.

"The time is rapidly coming when, in spite of individuals becoming judges and magistrates, or barristers and advocates, the great majority of the Moslem population will become hewers of wood and drawers of water."

And as in their social life, so in their spiritual. Mohammedanism, like all religions that have originated with our fallen humanity, is essentially "of the earth earthy," and the tendency in those who follow it is to grow more and more corrupt and debased. The reason is obvious, they lack the life of God.

When souls are brought to believe on Christ, they are regenerated by God's Spirit, and are made "partakers of the divine nature." The tendency of this is to lead men to be more holy, more God-like and pure, to "crucify the flesh with the affections and lusts;" but without this divine power to uplift and restrain, men must ever wander further and further from God. Therefore the one sovereign remedy, the one panacea both for Mohammedans and heathen, is the Gospel of God's grace that tells how men may come into possession of the life of God. Are the Mohammedans to have the Gospel in this generation?

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

TO THE FRIENDS OF THE NORTH AFRICA  
MISSION.

July 15th, 1896.

DEAR FELLOW-HELPERS,

Most of you will have noticed in the daily press the reports of the serious epidemic of cholera prevailing in Egypt. Thanks to the energy of the sanitary officials, Alexandria and Cairo are now comparatively free, but in the country towns and villages some six or seven thousand persons have died in the last three weeks. Mercifully, the members of this mission have escaped this plague, but the Lord has seen fit to permit Dr. H. Smith and Mrs. Dickins to be laid aside by a serious attack of typhoid fever. They have been removed to the German Hospital, where they will have the best attention and skill that can be provided. Miss White has also a slight attack and is being nursed by Miss Mill. Miss Watson is also a good deal run down by feverish attacks.

This has necessitated the suspension, for a time, of the Medical Mission and classes. To some it may seem strange that the Lord should thus permit His servants to be hindered in their service, but we know He makes no mistakes either in what He permits or ordains. He will, in some way, over-rule such hindrances and sicknesses for our good and His glory. Please pray for our dear friends at this time.

A new Governor has been appointed by the Sultan of Turkey to preside over the province of Tripoli. The retiring Pacha has been inclined to deal fairly with missionaries. Let us pray that the new ruler may be favourably disposed towards those labouring there.

Little Charlotte Leach has now gone to live with her grandparents and aunt, at Rothsay as it seemed desirable, after all, that they should take her. We are still unable to say with certainty what motive could have led to the sad murder of the rest of the family.

Our brother Dr. Churcher, who has been suffering from jaundice, is rather better but not quite himself yet. The Misses Scott, A. Cox, and Bagster are continuing helping him in his work at Sousse. Tunis, just now, is occupied by Miss Case and Miss Lambert, while Mr. and Mrs. Michell are near by at Kram.

Miss Colville and Miss Granger have been to the neighbourhood of Bone, where they have seen an Arab convert of former years who, however, while confessing his faith to them, is afraid to do so publicly. He needs our prayers.

The friends who have been working at Djemaa Sahridj are now in Algiers for a time, and several of those in Western Algeria are absent.

Miss Breeze is seeing some thirty to fifty women per day in Tangier, so that considerable work is being done even though some of our friends are absent.

Mr. Patrick will shortly be home on a brief visit, and will be very glad to take meetings in the interest of the work. If friends can arrange such, please write to the office. Miss Herdman and her fellow-workers are itinerating in the south—we trust that they will be preserved from harm at this hot period of the year.

We are thankful to the Lord that the last week has brought in rather larger financial supplies, but we are looking to Him for still more bountiful provision to make up the long period of small receipts.

We have several new workers who have been studying Arabic for the past year, and will be ready to go out in October. Please join us in prayer to the Lord that if He desires that they should go forward *considerably* increased supplies of money may be sent us.

Yours in the service of the Great King.

EDWARD H. GLENNY.

CONTRASTS BETWEEN MOHAMMED

AND

THE LORD JESUS CHRIST.

BY MR. J. EDWARDS.

(Continued from page 83.)

ANOTHER contrast between the so-called Arabian Prophet and the Galilean Teacher is to be found in the earthly mindedness of the former and the Heavenly mindedness of the latter.

Mohammed thirsted after rule and power. He fought long and bitterly with those who denied his prophetic claims, killing at one time a whole tribe. He pillaged and plundered caravans by wholesale to satisfy the avaricious spirit of his followers. His carnal propensities were indulged without restraint. He cast aside both the New and Old Testaments when they could not be made to fit in with his evil thoughts and barbarous deeds, and in their place foisted upon a superstitious people, ever more ready to believe a lie than the Truth of God, the rhapsodies of the Koran, a mingled hotch-potch of cant, cursing, and falsehood, with here and there a grain of truth thrown in to flavour the mess, and make it more easily swallowed by the unsuspecting and ignorant.

However disposed we may be to believe Mohammed sincere at the beginning of his career, yet to an impartial reader of his life and actions, from the moment he took the sword as the arbiter of men's faith, he was more or less tainted with deception and hypocrisy. He was indeed of the earth earthly, a manifestly unregenerate man.

Now let us look at Christ, not necessarily in His divine character, but only as Man. He was "made flesh, and dwelt among us." He was "full of Grace and Truth." What simplicity, and yet what power, characterized His life on earth! Love stands out as the grand motive of all His actions. He speaks as one *having* authority, and the works that he did in His Father's Name unmistakably bore witness of Him. He was "holy, harmless, undefiled, and separate from sinners," yet mingling with them, able to take part in their social or religious gatherings without the least taint of sin. He "pleased not Himself." Even His enemies acknowledged His goodness and unselfishness. "Though . . . rich, yet for (our) sakes He became poor, that (we) through His poverty might become rich." "He took upon Him the form of a servant . . . was despised, and rejected"—humbled Himself even to the death of the Cross, that He might uplift mankind into the life of God, and thus enable them to enjoy fellowship with the Almighty. Truly there is no point of semblance between these two historical figures.

Then compare the grandly simple ordinances of our Lord as instituted by Him with the rites, rules, and ceremonies of Islam. Both Baptism and the Supper of the Lord are markedly homely and unpretentious; the most ignorant and the most learned may meet together in them and understand their meaning, standing on common ground around one pool and one table. Mohammed's ordinances cannot compare with them for simplicity and adaptability to all peoples and countries. The great Ramadan fast, for instance, is a severe burden, and moreover incapable of being carried out in some parts of the world.

Had not the time been ripe for such a usurper of power and privilege to arise, so illogical a book as the Koran, and so inconsistent a character as Mohammed, could never have established their sway over so many of the fairest portions of the world. The religion of North Africa, though Christian in name, was ripe for destruction, through luxury, corruption, heresies, schisms, and dissensions, so that when the Moslem invaders broke over the land in a mighty deluge, there was

nothing found strong enough to withstand their advance. The Berbers were the only people, because less effeminate and more hardy, who were at all able to make any show of resistance; and to this day, though nominally Moslems, they do not submit to the arbitrary government of the Caliphs, but are practically independent.

Again, if we compare the power of the Koran with that of the Bible what contrasts we find. Perhaps India will furnish us with the best example. There the martial spirit of the Mohammedan conquerors was lost in luxury and self-indulgence. The sword was sheathed to revel in sensual enjoyment. The result was that heathenism and idolatry were tolerated, and a "new departure was initiated in the treatment of the subject races. Their temples were left standing, and their worship was not disallowed. In fact the plain teaching of the Koran was departed from. It was no longer a holy war of religion to convert heathendom; that object was dropped; and side by side with Allah thousands of idols were worshipped, and India remains largely heathen until this day."

But what is the Bible doing in India to-day? Permeating the whole population, finding an entrance and a place for itself in the seats of learning, capturing by its own inherent power the hearts and minds of thousands, without one drop of blood being shed, or recourse to material force. And what is it doing in North Africa? Ask the agents of the British and Foreign Bible Society or the missionaries of the various Societies, and they will tell you that it is to-day the most powerful weapon in their hands for arresting the people in their career of sin. It is enlightening the minds of the people wherever read. It is penetrating districts at present inaccessible to Europeans. It is being honoured by many as the Word of God, though in secret—"under the matting," as they say—and in a few years will compete with the Koran itself in many a township, village, and school-house throughout the interior.

Again, Islam is satisfied with obtaining from her converts a mere recital of the Mohammedan creed, whether under compulsion or voluntarily. The man or woman witnessing to Mohammed as the "Sent One," and to the unity of Allah, is numbered at once among the faithful, and received into the congregation of believers without question. Christianity demands a regenerated heart, the impartation of a divine principle of life to the soul which will enable it to forsake sin and put on righteousness, to turn from that which debases and enslaves to a life of right living before men, and of holy fellowship with God.

As a Moslem, no one needs to forsake the pleasures and follies of the world, since Allah, being so kind and merciful, will wink at the sins of his faithful ones. As a Christian, one has to recognize the world as the enemy of God; sinful habits as displeasing and hateful to God, requiring to be blotted out by atoning blood. Can we wonder that Islam spread so rapidly, backed and enforced as it was by the sword, and sitting so lightly upon the consciences of men, so exactly suited to meet the requirements of a sin-loving people?

Examine Islam as we may, if weighed in the balances of Truth, we find it utterly wanting. Polygamy and servile concubinage are still the curse and blight of Mohammedan countries. The unity of the household is broken by a system of easy and one-sided divorcements. Purity and virtue go for little among the people, and the veil excludes the women from their legitimate place and function in social life.

Then the system of slavery in all Moslem countries is still an open sore, holding down the weak, and dooming them to endless serfdom and dumb submission to untold miseries. Of toleration of religious thought and feeling, Islam knows nothing, except when overcome by circumstances and coerced by a

stronger power than its own; for it is the direct command of Mohammed to fight against Jew, Christian, and Pagan until they pay tribute with the hand, or are humbled into submission to the faith. A true Moslem fights against the enemies of Islam "wherever he finds them; takes them captive, besieges them, lies in wait for them in every ambush." Behold the contrast, Christ said, "If My Kingdom were of this world, then would My servants fight, but now is My Kingdom not from hence."

Finally, as the political ascendancy of Islam is doomed to perish, so as a spiritual, social, and moral force it will decay and pass away before the advancing tide of Christian civilisation, freedom, and truth. Islam is but a stagnant pool, for which there is no room in this present world of progress. We await with as much patience as we possess the final overthrow of the oppressing and degrading rule of Arabia's prophet and the drying up of all its political power.

### BAPTISMS OF SPANIARDS IN TANGIER.

BY MR. E. U. BARNARD.

*Extraded from letter sent by Mr. E. U. Barnard to a Y.P.S.C.E. in Bath.*

SINCE writing you last we have had the joy of seeing six Spaniards come forward for baptism; five were baptised on June 3rd, and one on the following day, on which occasion a young person (a member of the Evangelical Mission Church) was also baptised. The Baptistery, if not convenient, was a large one, being filled from the Atlantic. The service took place behind Hope House, where a winding path leads to the sea shore. Having pitched a tent as near the water as possible as a dressing room for the Spanish women, Mr. Patrick and the male candidates made use of the shelter of the rocks for the same purpose. Many friends had gathered on the small piece of sand between the shore and the rocks to witness the ceremony, and after singing, prayer, and the reading of God's Word, Mr. Patrick led them out one by one into the sea, where they publicly confessed their faith in the Lord Jesus Christ. Many have been baptised in the same spot, both Jews and Moors as well as Spaniards. We ask you to remember them, especially in prayer, for they have many temptations that converts in England know nothing of.

For instance, a working man, he may be a carpenter, or a mason. If he is working for a Jew or a Spaniard he would have to work on Sunday, and should he object, his work would be taken from him. Should he be fortunate enough to get work where he need not work on Sunday (which is quite an exception), as soon as it became known that he was a Protestant, the priests or others would probably influence the master and he would have to seek work elsewhere, and this, in Tangier, is not easily found.

The Day School is doing well with about fifty scholars, under Miss Vecchio's care. The priests have been hindering this part of the work by getting a monitor to leave through the promise of a larger salary.

"I will cry unto God most high; unto God that performeth all things for me."—(Psalm lvii. 2). Every such prayer must be answered, but we must wait God's time and way. The finest fruit of the Spirit ripens the latest; the longer we have to wait for answers to our prayers, the richer the blessing; we are blest while we continue to pray; faith grows by waiting; the blessing is full when it comes, and the time of the answer will then be seen to be the right time.

TO ALL THE MEMBERS OF THE LORD'S  
COMMITTEE.

DEAR FRIENDS OF GOD IN HIS WORK,—

I address to you these few lines, desiring, with God's help, to stir you up to deeper interest in His saving work among the Mohammedans of North Africa. I have not long since returned from a brief visit to Tunis, while awaiting the Lord's time for taking up settled work there. Having experienced the joy and privilege of being again allowed to put my hand to the work, and to raise my voice in proclaiming God's love in Christ Jesus to those who are perishing without hearing of it, I now long that you should not only participate in the knowledge of what is going on, but should realise something of what you are missing by staying at home, if, it might be, that the Lord would permit you to go forward.

I spent a few days in a place called Sousse, where, but lately, a Medical Mission has been opened. Close by the doctor's house is a piece of spare ground hedged in by prickly pears, and in its midst stands a wooden shed, provided for the shelter of the sick men and women. These, for the most part, arrive overnight on donkeys and camels from distances varying up to three days' journey. Think what an effort that means to a poor sick woman who has been needing medical help for no one knows how long before the journey has been undertaken.

I will not describe the sight of suffering humanity lying there on mats, for disease uncared for makes a sad picture, and you have but to let your imagination run a few minutes, and you will soon fill in enough to awake your sympathy. We went among them with the picture of the lost sheep. The story was easily appreciated, one man exclaiming that he had a hundred sheep and counted them morning and night; but when it came to *their* being like the lost sheep, out of the straight road, straying in sin and going to destruction, well, they seemed to like the story part better than the application, and we felt that they needed steady teaching to enable them to understand the soul's sickness, and the Holy Spirit to apply the heavenly remedy.

What an interesting work, too, there is to be done in the villages. We arrived in one on a market morning with a basket of Gospels and New Testaments, and by simply inquiring who could read and who would buy, we quickly had a crowd of listeners around us, so that, separating a little from each other, we both stood for an hour or more reading and explaining the Gospel plan.

Where can you find happier work than this? One man puts his head over his fellow's shoulder and asks a question which proves his mind at least has taken in the Truth. Presently his hand goes out for my New Testament, and I point out to him the verse I have been reading, and slowly he reads it through. Finally he asks if he may buy the book. "Certainly he may"; but, desirous of saving my old marked copy for myself, I explain to him the advantages of a new one; but, it is no use, he has set his heart on the old, so, as we are selling and not giving, I agree to the proposal with the question, "What will you give me for it, Sidi?" expecting him to offer about half-price; but no, "Twelve sous" he eagerly suggests; and the bargain ended in his carrying it off for ten sous, the price of a new book. Shall we not follow this man with prayer? for oh! what joy if he should be found waiting with a welcome at the Golden Gate. The only reason I could discover for his preference for the old book is that he wished to make sure he had the book whose words had been read in his ears. Possibly he had been taken in by some market seller before, whose book had not proved to be what it promised.

Dear friends, will you not enter into the joy of helping in

this work? Take up your responsibility to these people, and let prayer and effort go together. As a fellow-labourer pray—"Lord send out Thy Light and Thy Truth"; and then see what you can do that it *may* be sent.

Yours in this happy service,

M. B. GRISELL.

"THEY SHALL SEE HIS FACE."

BY MISS EMILY SMITH, OF DJEMAA SAHRIDJ.

July 16th, 1896. It is with a sad heart that I take up my pen to record the death of our youngest convert, Akli ou Mençour. . . . yet we need not sorrow, for he has gone in to see the King in His beauty, and who would call him back? For us there is a blank, but for him complete fulness of satisfaction.

It was in the autumn of 1891 that I first knew Akli. He was then a boy of about eleven years old, and a member of the Boys' Sunday Class. Bright and intelligent, a leader in mischief, I remember his being pointed out to me as one who would surely one day enter the Kingdom. He grew to be one of the most tiresome boys in the class, and his violent temper called for heavenly wisdom and unceasing patience in those who sought to lead him aright. On one occasion, on a Sunday, we had friends with us and certainly wished the boys to be at their best and not their worst behaviour; he broke up the class through sheer mischief! When A. ou N. confessed himself a Christian Akli, young as he was, opposed him. Yet all the time he was constantly at the station, and learnt regularly. Whenever we had extra work on hand we took him on, his quick, willing ways winning all our hearts in spite of his passionate temper. Last summer he left Djemaa to seek work in the vineyards. Overwork and scanty food resulted in fever, and only careful, loving nursing at the Mission Station brought back some amount of health and strength.

From that time he has been employed almost constantly in the house and although his difficult character has caused many heart aches, prayer and patience have won the day, and about three months ago he openly confessed Christ. About that time we were passing through great difficulties in our work, and his devotion to us often caused us to wonder. He would frequently say, "I speak the truth about you for God's sake, not yours." Through the kindness of friends we were able to pay him a small salary and take him on as servant for outside work. To test his sincerity, we offered him such a small amount as we knew could never tempt him to stay with us for money's sake. Against the wishes of his family he accepted it, saying, "It is not money I want just now, but teaching. I know so little." Every day we met for reading and prayer, his quiet intelligence, his ready comprehension of deeper truths, causing us to thank God for him. He was always shy of praying aloud, but his reverent, earnest petitions, his grateful thanks for Salvation, encouraged and helped us in a way he little understood. Then came a time of weakness and fever, so great that we feared for his life. One night, standing by him, we said, "We have been praying for you." "Thank you," he answered, "it is hard to go all day without His Word." For we had judged him far too ill to listen to us. Care and food restored him after a time, and our studies were continued. His temper was our trial, and his own too. More than once we said to one another he would have to leave us, but he did not. His struggles to overcome were visible to us all. His grief when he failed showed us how real had been the fight. Reading one day 1 Sam. x. 6-9, he said: "If I had God's Spirit perhaps He would control my temper," and then he sat silent, pondering



and answering texts. His work in the garden and house showed he worked for Christ's sake. Only once did we find it done only for our eyes, and a few quiet words showed him how practical a Christian's life must be, and we never had to repeat them. Many boyish sorrows came into his life at this time; it is needless to record them. His life was ripening for Heaven, only we could not know it. The Kabyles themselves remarked, "Akli is changed," and we thanked God for the testimony. At this time we came down to Algiers for a time, and only one short fortnight after we left Djemaa we had the news, "Akli is dead." Ah! how our hearts quivered. No warning of his illness, no time to go to him, no chance ever again to hear his testimony. God knows best, perhaps he would have leant on us too much had we been there. We cannot tell. Now he "sees His Face"—the struggles of his life are over. Life with his temper seemed too hard; there were few bright prospects for him. While we were seeking work for him, the King called him home, and we shall meet again our little Akli.

One young Kabyle lad—he stands before the King. There are hundreds more in dark Kabylia only needing a helping hand to lead them into the King's Presence. Are there none who, for Christ's dear sake, will come and help them?

## THE TUARIKS OF THE SAHARA

AND

### HOW TO REACH THEM WITH THE GOSPEL.

OF all sections of the Berber race the Tuariks only have retained written characters, and it seems that education, so far as reading and writing are concerned, is much more advanced than amongst any other classes of natives in North Africa; even the women are said to be well able to read. If, therefore, portions of Scripture could be translated into their language, and some simple summary of the truths of the Bible were distributed amongst them, a very good beginning might be made at their evangelisation. At present, so far as we know, there is no one capable of doing this work. Mr. Cooper, who has gone to Tripoli, is deeply interested in them, and it is his desire, when he is better acquainted with Arabic, to endeavour to learn their tongue also. Some of these interesting people visit Tripoli from time to time, and not long since Mr. Cooper was enabled, by means of a friend, to have a little conversation with one of them. Some friends are definitely praying that these people may be reached and saved. Who else will join in believing prayer supplication for them?



TUARIKS OF THE SAHARA.

## Algeria.

### SOME OF MY ARAB VISITORS.

By MR. JAMES L. LOCHHEAD, OF CONSTANTINE.

27th May, 1896.—Came across an old Arab, in visiting to-day, who had been with the French in the Crimean War. He was full of stories about the French and English soldiers, and all the sufferings they underwent. I spoke to him of the great salvation, but am sorry to say he seemed not the least interested. Two other old Arabs were present, and heard the message. I thought how near they all were to eternity, and yet unprepared. Poor men! living and dying with such a false hope. Oh, for a breath from the quickening, life-giving Spirit!

31st.—The old Arab, Sidi M.—, who has read the three books, "The Balance of Truth," etc., called in the afternoon and brought with him a friend from Algiers. The latter was a very intelligent Arab. He has visited some of the principal European towns, besides having travelled in Egypt and Palestine, and knew something of the Christian religion. They remained for *four* hours, and almost the whole time was spent conversing on divine things. We had the opportunity of telling again of the only Mediator between God and man. After an animated conversation, we parted on good terms, the Algiers Arab promising to call before leaving Constantine.

7th June, 1896.—The European children's classes as usual. In the afternoon the two Arabs who called last Sunday returned and spent a considerable time. We had further conversation, but I fear that they are still at ease and self satisfied. One is tempted to ask, "Can these dry bones live?" Yes, they can; but the "breath" is needed. Oh, for more simple faith in the present power of the Holy Ghost!

A young French soldier, who is a Protestant, spent the evening with us.

13th.—To-day had a most interesting visit from an old Arab whom I have called upon two or three times. He has been reading "Sweet Firstfruits" and "The Beacon of Truth." I also had given him a New Testament. We had a very long conversation, and he has promised to come back. He is not at all fanatical. Formerly he was a military interpreter with the French army, and has now his pension.

22nd.—Spent most of the afternoon in the shop of an Arab pilgrim conversing with him and a taleb who was present. Like the most of the Arabs here, they have very hazy ideas of what Christianity is. They associate it with Roman Catholicism, so much of which they see around them. I tried to tell them of the grace that comes through righteousness.

"I CANNOT see God's feet!  
As like a Father He comes after me,  
My Helper and my Guardian to be:  
But I believe  
He is so near that everywhere I go  
He follows me, for He has told me so:  
Nor will He leave  
The pilgrim's side till He has seen me home,  
Where wanderers shall never, never roam.  
I cannot see God's heart!  
But I am sure it is so full of grace  
That it o'erflows to all of our poor race—  
O'erflows to me.  
And though I see not, I believe there beats  
The very love that every craving meets—  
Love that will be  
In all my longings, all for which I long:  
So, though I see not, faith shall sing her song."

## Tunis.

### NEWS OF THE LORD'S WORK IN TUNIS.

By Miss A. CASE.

June 29th.—A few days ago we had a visit from Dr. Churcher, who was suffering from jaundice and seeking rest, so had been obliged to leave Sousse for a little while. There is more to write about just now than usual, for we workers being so few in number, and this not being the season for visitors, our hands are full of happy work, without the usual interruptions, from morning till night. Yesterday, for instance, an old Arab friend, a carpenter, came for some medicine before our 6.30 breakfast was over. Soon after, our former servant-lad, Amur, called for a talk or read. Then, at 9 a.m., we had our usual Sunday Arabic meeting, which the Syrian Christian Eunis attends regularly. At 3 o'clock some Italian children came for a little Sunday School, after which I ran off to pay a visit and read a chapter to a woman living conveniently near.

After tea we took our long walk to the Hall, and had our Italian meeting. Supper sometimes concludes the day, but not often. I always try to get some letters written before 11 p.m., or else what would become of necessary correspondence?

As I mentioned in my last letter many changes have taken place in Tunis. Those workers we have been accustomed to join hands with have for various reasons left the country, or are working elsewhere in the Regency. Mr. and Mrs. Michell had to give up their house, and are spending the summer at Kram. They come up to town once a week or oftener.

When Miss Bernard and her party left Tunis, the question what was to become of her work and of the Bible Depot, in which we were unitedly interested, had to be settled. It seemed that, in giving up the Hall, for which the time had certainly come, as it was expensive and inconvenient, the whole of the Italian and Depot work must collapse. We had neither workers nor funds to carry it on. But it would have been really wrong to close the shop and stop the meetings entirely. We did not dream of extension, but asked the Lord at least to allow us to hold the fort and keep up a testimony for Him until reinforcements could appear. He led us to take a hall with many conveniences—such as two inner rooms and water laid on—at a much cheaper rate than the old one. Here we hold meetings, and the work is developing in many ways, thank God.

The Bible and Religious Tract Societies have kindly granted us reductions in prices, as we have a depot on a more satisfactory basis than before, and instead of opening it at certain hours only, we are able to keep it open all day, as we have engaged the daughter of a colporteur who formerly worked in Tunis and died here to take charge of the shop, under our supervision. So many who come to have a look at our books seem disposed to stay and read that we now arrange the hall as a reading-room during the day. How we pray for a blessing on this new effort! I do not know what we should do without our hall. It is centrally situated, and serves as a rendezvous for us when Mr. and Mrs. Michell come to town. We meet there every Thursday for our prayer meeting, then try to get the Arabs in for a read, take our evening meal there, and afterwards hold our Italian meeting. From this point Mrs. Michell can do her visiting, and here we have our Arab boys' class. If the Lord continue to bless our efforts and to supply the means, many extensions can be made as soon as we have more workers.

June 30th.—I hope we have just prevented murder. The Italians next door were having a fearful quarrel when we came home from the Italian prayer meeting. We got the woman into

our house, where she immediately became unconscious. We have been hours attending to her. Pray for these unhappy creatures.

From Miss L. A. LAMBERT.

As the sad news of the murder of Dr. and Mrs. Leach and child has become known among the Arabs here, a good deal of sympathy and real sorrow has been shown. The doctor had won his way to the hearts of the people, his gentleness and patience disarming the fears of the women so unaccustomed to receive proper medical treatment.

At the moment at which I am writing, Tunis has been bereft of a number of its workers—who, from one cause or other, are scattered. Those of us who are left find our time very much taken up. Visiting is my constant occupation, and it is a joy, indeed, when, as I often do, I get opportunities of reading the Word of God, and explaining it to the women. One house I now visit is the Imam's house (an Imam is a reader at the Mosque). It is, I think, without exception, the most promising household I visit, they all listen with deep attention, and one woman especially seems to feel the burden of sin and longs to find a way of salvation. I was there a few days ago, and my conversation was principally with an old man whom I had not seen before. I felt rather timid, knowing he must have heard so much from Miss Harding, who is so well versed in Arabic. However, the Lord gave me strength, and the way my listeners attended, losing not a word, and offering not the slightest opposition, was indeed an encouragement. The women generally appear to report everything they hear from us, and one day Miss Harding, calling at this house, found them shouting to a neighbour on the next roof a *resumé* of her last conversation with them. The Imam himself, too, always hears from his wife (who is the woman most impressed), and yet he, so far, has raised no objection. I would ask your prayers especially for this family.

In my last journal I spoke of several Bedouins I had met some months ago at Radés. True to their nomadic character, they have gone off to a distant town far beyond my reach. I was very sorry to lose them as they always encouraged my hopes by their interest in listening. The son often came to read and the two girls had been regular attendants for some time, coming twice a week to sew and learn. They really tried to learn, and the youngest one was picking up the *tune* as well as the words of the hymn, an almost unheard of feat with the Arabs.

I do not know if I shall ever see these poor friends again, but I am very thankful they did not go away without some knowledge of the truth. God grant the good seed may not have been sown in vain.

I mentioned, when I last wrote, the shop opened for the sale of Bibles, where, also, for some time meetings had been held. Miss Bernard has lately gone to England, and also the brothers Nemour, M. Wasserzug being also absent, thus the whole work amongst the Italians seemed likely to fall through. Miss Case felt distressed at the thought of all this work coming to a standstill, and the people were regretting it too. She and her helper, Miss Gitsham, had been learning Italian, and though still very new at it they determined to do something. It was therefore decided to rent another hall in the same street in which a part of the work could be carried on. The meetings could not be kept up nightly, but Mr. Michell, who has just removed to Kram, has promised to come and preach on Thursdays, while to Miss Case is left the responsibility of Sunday. With a feeling of helplessness we cast ourselves upon the Lord to carry the meetings through, and one of our greatest difficulties was to bring the people in. For this our brothers Nemour always seemed especially gifted, and we hardly knew what to do without them. However, to

our great joy, a number of the passers by accepted the invitation to come in, and our hall was soon fairly filled. With his encouraging answer to prayer, it seemed easier to go on, and we all felt that the Lord had set His seal upon the work and meant it to go forward.

During the day the Hall is open as the entrance part is used as a shop. Here Bibles, in various languages, are for sale and we hope soon to add to our stock good evangelistic papers and Gospel books. We are also very glad to get tracts and single Gospels for distribution.

The daughter of a former colporteur is generally responsible for this part of the work, so leaving us free for our numerous other calls.

### EXTRACT FROM AN ADDRESS BY MR. MÜLLER.

BETHESDA, MARCH 1ST, 1896.

Ps. xlii. 11, "HOPE THOU IN GOD."

Oh! remember this, there is never a time when we may not hope in GOD—whatever our necessities, however great our difficulties, and though as to all appearance help is impossible to come, yet our business is to hope in GOD. And it will be found that it is not in vain,—in the LORD'S own time, help comes.

Oh! the hundreds, yea, the thousands of times that I have found it thus within the past seventy years and four months! When it seemed impossible that help would come, help DID come, for GOD has His own resources, and these resources may be counted by hundreds, by thousands. HE is not confined to this or that thing, or to twenty things—in ten thousand different ways and at ten thousand different times, GOD may help us. Our business is, to spread our case before the LORD, in child-like simplicity to pour out all our heart before GOD, to tell Him, "I do not deserve that Thou shouldst hear me and grant my requests, but for the sake of my precious Lord Jesus, in Whom alone I trust for the salvation of my soul, Thy perfect Servant, my Saviour, for HIS sake answer my prayer and give me grace quietly to wait till it please Thee to answer my prayer, for I believe Thou wilt do it in Thine own time and way."

Thus invariably I have found it (with the exception of one case, for which I have prayed since November 10th, 1844), my prayer has been answered. And I cannot tell you what an effect this has had on my life, and how it has made me a happy man, and in my greatly advanced age it makes me a very happy man. I cannot tell you how unspeakably precious it is, to have such a Friend in heaven.

"FOR I SHALL YET PRAISE HIM."

More prayer, more exercise of faith, and more patient waiting, and the result will be blessing, abundant blessing. Thus I have found it many hundreds of times, and therefore I continually say to myself, "Hope thou in GOD."

"WHO IS THE HEALTH OF MY COUNTENANCE, AND MY GOD."

This is just the great point, to remember that JEHOVAH, the Almighty God, is OUR GOD. And therefore we must wait on Him longer and longer and longer, and exercise patience yet more and more and more,—for in GOD'S own time it will be seen that it is not in vain.

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.

## Tripoli.

### MEDICAL MISSION WORK IN TRIPOLI.

BY MR. W. REID.

*May 4th.*—Mr. Venables gave address at Medical Mission. I had about an hour and a half of conversation with the patients after address. Some opposed warmly, and others quietly listened as I set before them the work of Jesus, and sought to show them their need of a Saviour. A young man took a Gospel and some tracts to his village.

This afternoon I had a long conversation with an Arab and a number of Jews concerning the Messiah.

*6th.*—Gave the address to patients on 1 John i. After the address I had conversation with a few of them, reasoning with them concerning many matters that were suggested by their questions. I endeavoured to show them their sinful state, and the impotence of their religion to help them, and then pointed them to the Lord Jesus. They gave good attention, not opposing in the way most Muslims do.

*9th.*—During the address to-day a well-dressed Tunisian objected to the teaching. Mr. Venables, who was giving the address, requested him to keep his objections till the address was finished, when he might ask any question he pleased. With much difficulty he restrained himself from openly objecting while Mr. V. was speaking. Immediately it was finished I went into the waiting-room, and the patients at once said to our Tunisian friend, "Here is one who will talk with you; if you have anything to say, say it now." He came and sat directly opposite me, beginning at once to ply me with questions. He said, "You see all this people here in the room; what is their business here? What are they seeking? Have they come here to be taught? No! They have all got bottles for medicine. Now, if they wanted you to lead them in worship or to teach them, they would come for that purpose. But they don't. If they desired to worship or to be taught they would go to their own teachers, of whom they have many, and be taught by them. Seeing this is so, why do you trouble them? Why not give them the medicine they have come for, and let them go about their business?"

I was able to answer this question, and afterwards explained more fully and simply the Gospel message to all the patients, including our Tunisian.

*10th.*—To-day I had the great pleasure of welcoming our brother, Sidi Ahmed, to our hospitality.

*11th.*—Not many at Medical Mission to-day. I gave the address from James ii. 14-26. Had good attention during address, and afterwards had much conversation with all the patients. A middle-aged and well-dressed person listened attentively, and when another enquired about the Gospel he told him that he himself had a Gospel portion, and that if he desired to read we would give him one also. He himself took a couple of tracts which I had offered him.

*13th.*—Before the address to-day Ahmed took his New Testament in his hand and went into the waiting room, where he testified of the Lord Jesus to those present. Mr. Venables gave the address. I had good talks with a number of patients who were here for the first time. An old schoolmaster paid good attention, and towards the close Ahmed came in and had a good talk with the old man.

*16th.*—Not large attendance at Medical Mission. After address a young man of some learning asked for proofs of what I had been saying concerning Jesus. I referred him to the Old and New Testaments. Had long talk with him, to which many others listened.

*18th.*—Fairly good attendance at Medical Mission to-day. Ahmed, Testament in hand, had a long talk with the old schoolmaster again, a number of others listening.

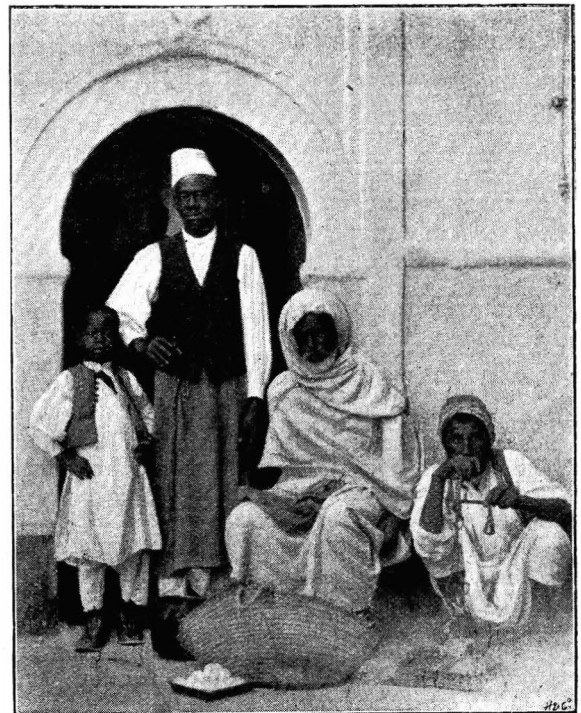
*26th.*—To-day our dear brother Ahmed left us for Malta. He, and also we, had good reason for thinking that evil was being devised against him by the leaders of religion in Tripoli, and considering that he did not intend staying here, we thought it best for him to leave before any difficulty arose.

I am very thankful for his visit to us. His very presence in Tripoli as one known to have become a Christian and living with us has been a grand testimony. We had at first no idea how well he was known. He had been here only a few days when he was pointed out as the one whose conversion had been mentioned in a Tunisian newspaper just after his imprisonment. And his family is very well known to many of the upper class in Tripoli. We do pray and trust that the Holy Spirit may use his testimony to lead many to consider seriously the claims of our Lord.

### ILLUSTRATIONS FROM TRIPOLI, BARBARY.

ON page 89 we give a view of some of the house-tops in Tripoli; it was taken from the roof of the British Consulate, and shows several vessels at anchor off the town, also a fine minaret belonging to a Mohammedan mosque.

The group given on this page represents some of the inhabitants of Tripoli. It was taken in Mr. Venables' house. The man standing is the negro cook employed at the adjoining house, who has come in to have a chat with his fellow-countryman, Mr. Venables' cook. The little boy is the son of the latter. The old man seated is an Arab who gets his living as a vendor of eggs; the large basket in which he carries them is at his feet, and also a tray full of eggs which have just been purchased. The other man is a Jewish butcher, who is seated, steelyard in hand, weighing a piece of meat. The Jews are distinguished by a red check handkerchief tied round their head or round the fez cap.



INHABITANTS OF TRIPOLI.

## BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

*From Miss F. MARSTON (Tangier).*

THE work here at the Women's Hospital is going on steadily now Miss Breeze has taken it up again. We get a good number of women on medical mornings. The attendance this morning was between thirty and forty, and several more women came to hear the address, who did not want medicine. After the address, I generally go and sit amongst those who are still waiting.

At present we have a little girl with us who is suffering from dysentery. Her parents would not feed her properly, or give her medicine regularly, so Miss Breeze has taken her in here, that she may be under her own supervision. She is a dear little thing, and gives very little trouble now. The discipline she gets has been a novel experience to her and done her good already. The sight of these poor neglected children is very saddening.

*From Dr. T. G. CHURCHER (Soussé).*

Dr. Churcher writes at the end of May:—"The arrangement about our *Baraka* terminates to-day, and I am in treaty for the hire of a disused cottage hard by, which will be, I hope, even more useful than the present shed has been for both sick folk and country patients. The need for some place was exemplified three days ago, when a little Arab boy of about ten was run over by a loaded stone-cart just outside our door, and sustained a compound fracture of his left thigh. We have taken him into our house, and he is doing well, but he must needs lie in bed for six weeks; he has no money, and his only friend here is his old father, a beggar, almost blind, whom he used to lead about to solicit alms. We were glad to replace the lad's dirty rags with two of the nice new garments which came from the Tabernacle Sunday School."

*From Miss EDITH S. NORTH (Tripoli).*

I went this morning to a house that we have always distinguished as "The New Bride's House," although it is now about a year since she became a bride. As a rule these people are not quite so friendly as some of the others we visit, but to-day they were very pleasant and made me welcome. Three other women besides the bride came in, and we talked a while on various matters, but whenever I tried to lead the conversation up to higher things they evaded the subject by introducing something else. The sister-in-law who is staying there just now seems rather opposed. I mention this as an illustration of what one continually meets with.

*June 4th.*—Went to a house to-day that I have not had entrance to very long, and so I do not know the people well. The eldest daughter was married only six months ago, and has already been divorced. She looks so sad, poor thing, and seems unhappy. I don't know whether she really is; it was her father who brought it about. She has three younger sisters—such nice girls. If only they were Christians how their young lives might influence others.

*15th.*—This morning I paid a visit to Awasha and her mother. She is a dear little girl of about twelve years, quite bright and intelligent. They were very pleased to see me, and wanted me to stay most of the day, but I was not able. This girl comes to the sewing class that I have just been enabled to commence. Her mother talked a good deal about it, and seemed pleased that Awasha came. She said, "You do not beat them like they do at our sewing schools; that must be because your heart is good." Having only just begun, I can say but little about the class,

except that it is held from nine to eleven on Friday mornings. I have bought material, and cut them out each a garment, which they are learning to make, and when it is finished it becomes theirs. Only three girls come at present; but even this is a definite answer to prayer. They are generally there waiting for me. On the first morning, after salutations, etc., we began to work. During the morning, while they were working, I told them the story of the Creation and the Fall; they listened well, and were interested. The following week, before continuing the narrative, I questioned them a little on what they had already heard, and they answered fairly well. They have also learnt the words of the first verse of "Jesus loves me." During the morning Miss Addinsell comes over to help a little, and makes coffee for us before they go home. All three of them are bright and intelligent; one cannot help loving them. They seem pleased to come, and so far give no trouble. We pray that, while quite young and their hearts tender, they may be led to seek and find the Saviour.

*From Mr. SUMMERS (Alexandria).*

An interesting feature of this month's work is the unusually large number of sheikhs who have been to see me. Most of them, however, I am sorry to say, have come in the spirit of antagonism to and disbelief in the truth. I had the pleasure of receiving a visit from Sheikh H—, who is a neighbour of mine. He is regarded by the common people as being the most learned man in all Alexandria. He is a very polite old gentleman, and is not unacquainted with Christian literature. He enjoys the fame of being considered an eloquent preacher, and he discourses frequently in one of the principal mosques here. It was with a feeling of pleasure that I listened to his talk, for he is one of the very few men whom I have met who could sustain a conversation with me in pure literary Arabic.

*From Dr. SMITH (Alexandria).*

In noting a few facts concerning our medical work for May, the first thing to be said is, that we have been less busy than usual. As a rule, the number of patients increases with the lengthening days, but during last month there was a decrease. The figures are—

New cases	..	67	Attendances and visits	..	197
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These smaller numbers are due to two causes. First, the prevalence of cholera, which leads people to conceal illness, especially from a European doctor, who might perhaps send them to a hospital. Second, the continued ill-will of our old landlord, who has been warning our neighbours not to attend the dispensary, lest they should become Christians in spite of themselves.

It is now some months since cholera first appeared in Alexandria. Since that time, probably more than a thousand lives have been lost in the city, and more than two thousand in the whole country. The death of Mr. Joseph Hannington, brother of the late Bishop, has been already noticed in NORTH AFRICA. He has shown members of the Mission much kindness from time to time, and had much sympathy with our work.

A few weeks later another faithful servant was called up higher. Band Haj, a Syrian Protestant, the father of our Arabic teacher, was seized early one morning, and in a few hours was beyond the reach of hope, though he lingered on till the following day. During this brief illness he gave constant and joyful testimony to the faithfulness of Christ. The name of the Saviour was constantly on his lips, and though a man in the prime of life, and parting from an affectionate wife and six children, he was able to rejoice at the prospect of being soon with the Lord. Very touchingly

he commended his dear ones to God, and passed away in perfect peace.

In sad contrast to these two home-goings is the death of a Moslem neighbour, the keeper of a café next door. His life of sin was only too plainly expressed in his features. As a dispensary patient he had heard the Gospel from Mr. Summers several times, but always with great reluctance. A fortnight since he was attacked by cholera in the morning, died in a few hours, and was buried the same afternoon, a Christ-rejecting sinner.

*From Mr. DICKINS (Alexandria).*

On May 26th, we were invited to commence a mission amongst the soldiers in their barracks at Ramleh. We placed the leadership in the hands of Brother Hooper, who was made by the Lord very acceptable among the men. Nearly all of us gave addresses on different evenings, and at the close we had the joy of seeing several soldiers manfully confess their new-born faith in the Lord Jesus before their fellow men.

This month has been a time of severe testing to Ayoub. His brother came first from the Azhar at Cairo, and tried to win him back to the Moslem faith. Then, later, he came again, bringing with him a clever controversial Sheikh, who tried means, clean and unclean, to endeavour to shake his simple trust. After that came the Mufti who resides here, with two Moslems from Jaffa, to try to persuade him to go back to his native village. But, praise God, hitherto he has withstood these fierce assaults of the enemy. Uphold him with your prayers, for probably even severer measures will be taken in the near future.

*From Mr. J. JOHNSON (Alexandria).*

The arrival here on the last day of the month, of Ayoub's brother and a learned Sheikh from Cairo, was rather annoying to us all, as we were quite uncertain what their intentions were. It turned out that they were on their way to Palestine, but called here with the object of inducing Ayoub, if possible, to either return to Islam or go with them to Palestine. Thank God they did not succeed, though they used every available argument, fair and unfair, in order to do so. But one thing they did which we deplore, viz., called Ayoub's attention to many of the difficulties and alleged contradictions of the Bible. The sceptics and higher critics are doing these Moslems excellent service in supplying them with an armoury of objections to the Bible. Naturally these alleged contradictions and immoralities of the Bible are urged as proofs that the Bible as it exists to-day has been corrupted.

## For the Young.

### WITH THE CHILDREN IN TUNISIA.

BY MISS N. BAGSTER.

SOUSSE, TUNISIA, May, 1896.

MY DEAR YOUNG FRIENDS,

Since I last sent a diary I have changed my abode, as you will see from the above address. It was as you may imagine somewhat hard to say good-bye to dear fellow-workers in Tunis and to many of the Arab women and girls I had learned to love, but further help was needed at Soussé, and the Lord opened the way for me to come. I have found it sweet to follow wherever He leads.

I do not think I ever told you about a little girls' class I had in Tunis, eight dear little girls of from four, five, eight, or nine years of age. You will, perhaps, remember that last winter

Mrs. Michell had a class for Arab women, this winter the class was re-opened, and these women having several little girls they were made into a separate class, but coming on the same day. These little ones were handed over to me, so that is how I came by my class. Some of the children I went to fetch, and very glad I always was when they were safely in the house, one seemed to want eyes everywhere to keep them out of harm's way.

We opened our class by singing a hymn, and then began the sewing, learning in the meantime simple texts and hymns; but it took some weeks to get even *one* text fixed firmly in their memories. We had some battles, too, over the children's work, the children's object was to get the garments put together as *quickly* as possible, the manner of doing it was no matter in their eyes; however, they found that did not fall in with our ideas, and after a little, they began to take more pains. The last half-hour was given to a Bible talk, very simple, and we trust the seed sown will one day spring up and bring forth fruit. I was sorry to leave these dear children, but Miss Lambert kindly undertook the class, so they still have someone to teach them.

Now I must tell you about Soussé. It is a town on the coast, a little south of Tunis. Leaving Tunis by steamer in the afternoon, one arrives at Soussé early the next morning. On my arrival I had a warm welcome from Dr. Churcher and the other workers here, and soon settled down and began to feel at home. Soussé is a much smaller town than Tunis, but there are numbers of villages all round, and it is very interesting to note from how many of these villages patients come to see the doctor. Many come several days' journey on donkeys or camels, and the doctor has a shed where those coming from a distance can lodge for a night or two.

How one longs to see a conviction of sin among these people, it is so rare to find one ready to confess he is a sinner. Even the children will tell you that lying is no sin, everyone tells lies, they cannot help it, but it's not sin.

The Medical Mission is open four days in the week, Monday, Thursday, and Saturday, for men and women, and on Friday for *women only*. Nearly every time more patients come than the doctor can see; numbers have to be told "not to-day, come to-morrow or Thursday," as the case may be.

We have been going very frequently to one house in Soussé to see a girl who has bad eyes. For some time one of us went nearly every day, as the eyes wanted constant treatment. This gave a splendid opportunity for telling of the Lord Jesus, and it is so lovely to see increased interest in the message. Two tiny girls in the house were so pleased when I sang to them, "Jesus loves me," in Arabic, and one day surprised me by coming up to me and repeating it quite correctly. I scarcely ever go to the house without being asked to sing this particular hymn, it is the great favourite. There is another house I long to be able to visit more frequently, where there are six little girls. It would be a good beginning for another little sewing class like the one I had in Tunis.

But I must not forget to tell you about the little boy who comes every day to help us in the house. He is only ten or eleven years old, but is most useful, as he does all the cleaning of the rooms, and washes up the plates and cups and saucers, etc.

Every morning we read with him a few verses from the Bible, and explain them to him. We also sing a hymn in Arabic. He already knows six, so we have them in turn. Just now we are going through the Gospel of Luke on week-days, and on Sundays we are telling him the story of Moses. He is a very intelligent little fellow, and remembers well, but we pray, and want you to pray too, that the words he hears may sink into his heart. He is only young, but not too young to become a little servant of God.

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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 1895 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. 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 North Africa Mission has six stations and twenty-one 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. Eight workers of this Mission are stationed in the capital, five others are carrying on Medical Mission work in Susa. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

**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, twelve 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.

**REQUESTS FOR PRAISE AND PRAYER.****PRAISE**

THAT, notwithstanding the continued shortness of funds, the Lord has so graciously supplied the wants of several of His servants through varied and unexpected channels.

For God's goodness to a young convert in Egypt. That, despite all that has been done by his relatives and Moslem friends to shake his faith, he still stands fast in the Lord and shows signs of growth in grace.

**PRAYER**

For the recently baptized Spanish converts at Tangier; and that great grace may be given to all who have hitherto confessed His Name; that they may "continue in the faith grounded

and settled, and be not moved away from the hope of the Gospel."

For the new effort inaugurated in Tunis (see page 96), and that help may be given to all who are engaged in making known the Gospel amongst the Italians and Arabs.

For blessing upon the work carried on at the Medical Mission, Tripoli, and that the constant testimony of the Truth may be productive of lasting results amongst all classes.

For Dr. Henry Smith and Mrs. Dickins, in Alexandria, who are suffering from a severe attack of typhoid fever; also for Miss White, who has a slight attack, and for Miss Watson, who is much run down. That God would graciously sustain them in their affliction, and that the remainder of the workers there may be preserved in health.

**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.

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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.

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