

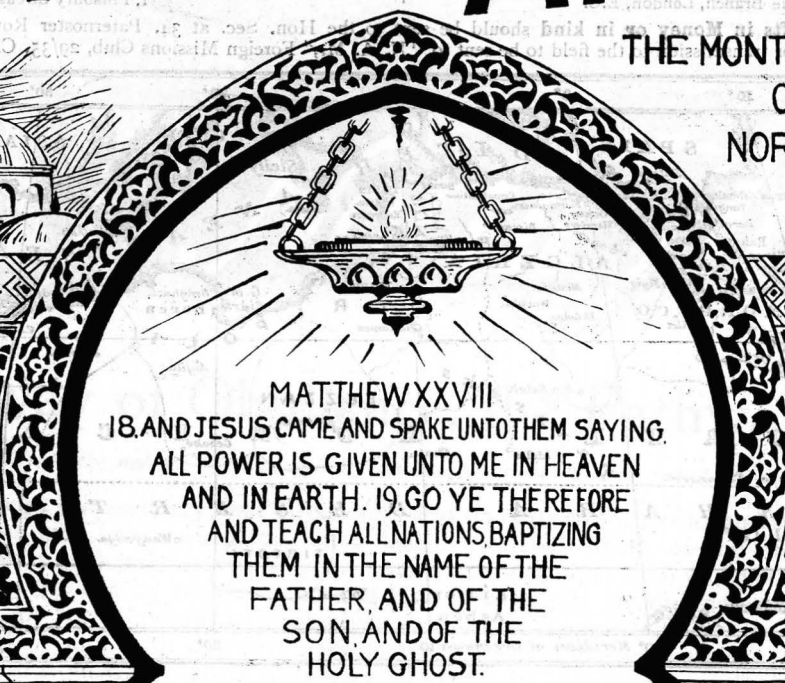
NORTH AFRICA

THE MONTHLY RECORD
OF THE
NORTH AFRICA
MISSION



خطايانا حسب الكتب

المسيح مات من اجل



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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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT



The Prayer Meeting for April will be postponed from the first to the second Thursday of that month owing to the Easter holidays. It will be held (D.V.) on April 14th, from 3.30 to 4.30 p.m., at the offices of the Mission. Will friends living in or near London kindly bear this in mind and come, if possible, to unite in praise and prayer. Dr. H. Soltau will (D.V.) preside.

THE NORTH AFRICA MISSION.

Mission Council.

J. H. BRIDGFORD, Ryde, I.W.
 A. CHAPMAN, Highgate Road, N.W.
 W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
 EDWARD H. GLENNY, Southend (Chairman).
 JOHN RUTHERFURD, M.A., B.D., Lewes.
 HENRY SOLTAU, L.R.C.P. and S., Highbury, N.
 JAMES STEPHENS, M.A., Highgate Road, N.W.
 C. L. TERRY, B.A., M.B., Barnet.

Hon. Secretary and Treasurer.
 E. H. GLENNY.

Arabic Tutor.
 MILTON H. MARSHALL.

Secretary.
 C. L. TERRY, M.B.

Office of the Mission:

34, PATERNOSTER ROW, LONDON, E.C.

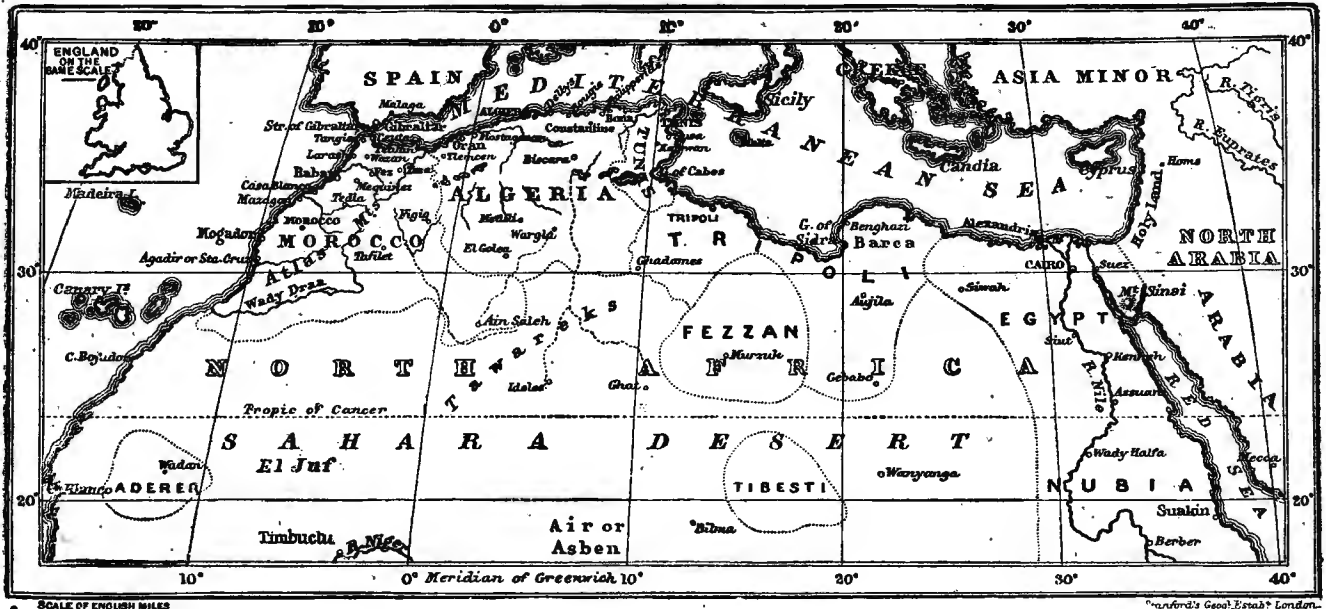
Telegraphic Address:
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Telephone: 5839 CENTRAL.

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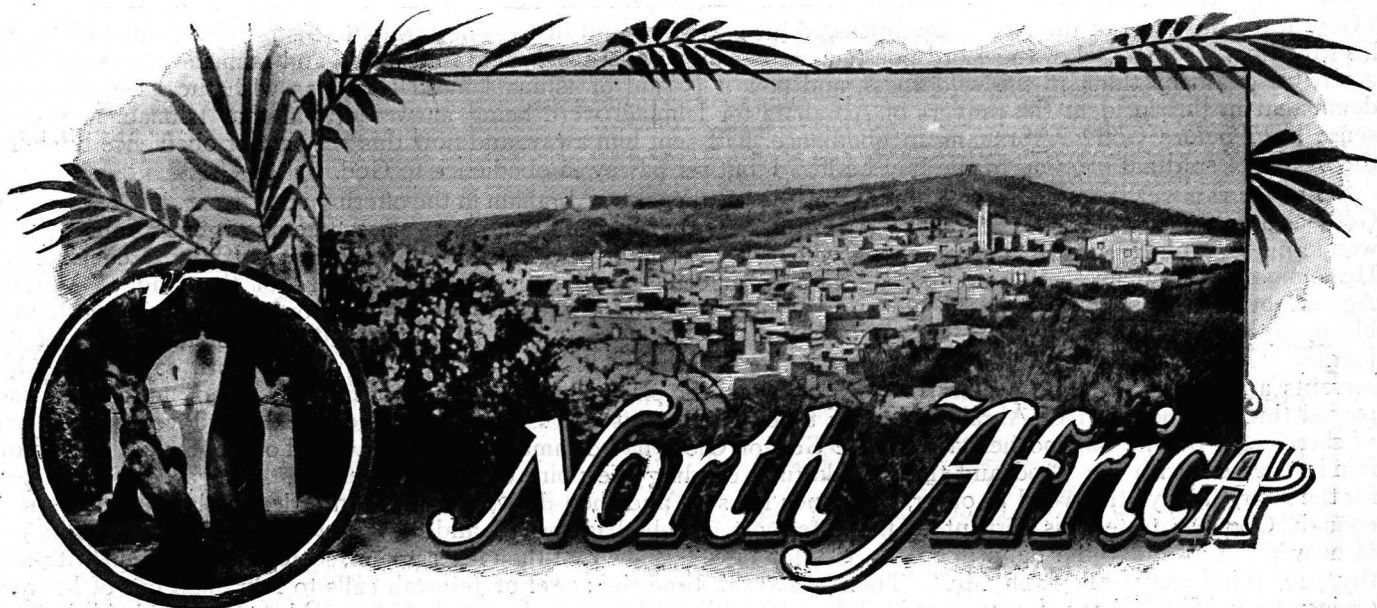
Gifts in Money or in kind should be sent to the Hon. Sec. at 34, Paternoster Row.
 Parcels and Cases for transmission to the field to be sent to "N. A. M.," Foreign Missions Club, 29/35, City Road, London, E.C.



Location of Missionaries.

MOROCCO.	ALGERIA.	REGENCY OF TUNIS.	DEPENDENCY OF TRIPOLI.
Tangier.	Cherchell.	Tunis.	Alexandria.
<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	<i>Date of Arrival.</i>
J. H. D. ROBERTS, M.B., C.M. (Ed.) ... Dec., 1896	Miss L. READ ... April, 1886	Mr. A. V. LILEY ... July, 1885	Mr. W. H. VENABLES Mar., 1891
Mrs. ROBERTS ... Dec., 1896	Miss H. D. DAY ... " "	Mrs. LILEY ... April, 1886	Mrs. VENABLES ... " "
Mr. W. T. BOLTON ... Feb., 1897		Mr. J. H. C. PURDON Oct., 1899	Mr. W. REID ... Dec., 1892
*Miss J. JAY ... Nov., 1885	Algiers.	Mrs. PURDON ... " "	Mrs. REID ... Dec., 1894
Mrs. BOVLTON ... Nov., 1888	<i>Kabyle Work—</i>	Miss M. B. GRISSELL Oct., 1888	Miss F. M. HARRALD Oct., 1899
Miss G. R. S. BREEZE, M.B. (Lond.) ... Dec., 1894	Mons. E. CUENDET ... Sept., 1884	Miss A. HAMMON ... Oct., 1894	Miss F. DUNDAS ... April, 1903
Miss F. MARSTON ... Nov., 1895	Madame CUENDET ... Sept., 1885	Miss R. COHEN ... Nov., 1902	
Mr. H. E. JONES ... Jan., 1897	Miss E. SMITH ... Feb., 1891	Miss H. M. M. TAPP ... Oct., 1903	
<i>Spanish Work—</i>	Miss A. WELCH ... Dec., 1892	<i>Italian Work—</i>	EGYPT.
Miss F. R. BROWN ... Oct., 1889	Mr. D. ROSS ... Nov., 1902	Miss A. M. CASE ... Oct., 1890	<i>Date of Arrival.</i>
Miss VECCHIO, School Mistress.	Mr. A. SHOREY ... Nov., 1902	Miss L. E. ROBERTS ... Feb., 1899	Alexandria.
Casablanca.	<i>At Tazmalt—</i>	Bizerta.	Mr. W. DICKINS ... Feb., 1896
G. M. GRIEVE, L.R.C.P. and S. (Ed.) Oct., 1890	Miss A. PARKER ... Nov., 1902	Miss M. ERICSSON ... Nov., 1888	Mrs. DICKINS ... " "
Mrs. GRIEVE ... " "	Djemaa Sahridj.	Susa.	
Mr. H. NOTT ... Jan., 1897	<i>Kabyle Work—</i>	T. G. CHURCHER, M.B., C.M. (Ed.) Oct., 1885	Shebin-el-Kom.
Mrs. NOTT ... Feb., 1897	Miss J. COX ... May, 1887	Mrs. CHURCHER ... Oct., 1889	Mr. W. T. FAIRMAN ... Nov., 1897
*Miss L. SEXTON ... Feb., 1897	Miss K. SMITH ... " "	Mr. H. E. WEBB ... Dec., 1892	Mrs. FAIRMAN ... Feb., 1896
Tetuan.	Constantine.	Mrs. WEBB ... Nov., 1897	Mr. A. LEVACK ... Dec., 1901
Miss F. M. BANKS ... May, 1888	Mr. J. L. LOCHHEAD Mar., 1892	Miss R. HODGES ... Feb., 1889	Mrs. LEVACK ... Nov., 1901
Miss A. BOLTON ... April, 1889	Mrs. LOCHHEAD ... " "	Miss A. COX ... Oct., 1892	
Miss A. G. HUBBARD Oct., 1891	Miss E. K. LOCHHEAD ... " "	Miss N. BAGSTER ... Oct., 1894	
Laraisch.	Mr. P. SMITH ... Feb., 1899	Miss K. JOHNSTON ... Jan., 1892	
Miss S. JENNINGS ... Mar., 1887	Mrs. SMITH ... Sept., 1900	Miss E. TURNER ... Jan., 1892	
Miss K. ALDRIDGE ... Dec., 1891	Miss F. HARNDEN ... Nov., 1900	Kairouan.	
Fez.	Miss F. H. GUILLERMET, May, 1902	Mr. E. SHORT ... Feb., 1899	IN ENGLAND.
Mr. O. E. SIMPSON ... Dec., 1896	<i>Missionary Helper—</i>	Mrs. SHORT ... Oct., 1899	Miss B. VINING, Invalided.
Mrs. SIMPSON ... Mar., 1898	M. RARDET.	Miss E. T. NORTH ... Oct., 1894	Mrs. D. J. COOPER.
Miss L. GREATHEAD Nov., 1890		*Miss G. L. ADDINSELL Nov., 1895	
Miss M. MELLETT ... Mar., 1892			
Miss S. M. DENISON ... Nov., 1893			
Miss I. DE LA CAMP ... Jan., 1897			

* At home.



The Pathway of Obedience, the Pathway of Blessing.

"In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis xxii. 18).

IT was through disobedience that Adam fell, and sin entered the world, and thus many were made sinners, and it was by Christ's obedience unto death, even the death of the cross, that many were made righteous. Obedience seems a very simple thing, and so it is, and yet how much depends upon it. It was the one test by which Adam and Eve were tried. It did not require any great intellectual power or any special genius to be obedient, but it did require faith in the word and authority of God. Satan's great aim with our first parents was to lead them into a path of disobedience, for he knew that this meant alienation from God. How sadly they yielded to his seductions we all know, and as we look out upon the world with its fifteen hundred millions of inhabitants, and seek to realise a little of the sorrow and misery in millions of hearts and homes, we begin to see a something of the tremendous consequences that were involved in this one false step, this departure from the path of obedience into the path of self-choosing and self-will; and yet in its measure similar consequences depend upon our obedience or otherwise.

We hear all sorts of phrases used in regard to Christian life; we speak of Consecration, of a Higher Life, etc., and use many other expressions which are no doubt helpful to convey the truth, but, after all, do they not largely all resolve themselves into this one simple word "obedience?"

When our Lord Jesus Christ came into the world He said, "I come to do Thy will, O God" (Heb. x. 9). He had set this before Him as the great purpose of His life, to do the will of God, and from that purpose He never turned, although the pathway of obedience led Him to the cross of shame, led Him to endure the wrath of God against sin in His own body on the tree.

Of all the characters in Scripture beside our Lord, hardly any are so noteworthy for their obedience as Abraham. The God of Glory had appeared to him in Ur of the Chaldees, and he had learned to know the God of Glory while most of those around him worshipped other gods. But now the command was given by God to go out from his kindred and from his father's house to a land that He would show him. Abraham obeyed, and we are so accustomed to reading it that we can scarcely realise what a test this was to Abraham's faithfulness to God, but the Scriptures tell us that by faith he obeyed and went into a country inhabited by the Canaanites, and there dwelt as a nomad in a tent, instead of amid the civilisation of Ur of the Chaldees.

Later in life, Abraham was called to another test of his obedience to God. Ishmael had grown to a young man, and his father's heart had entwined itself about him; so much so indeed that when God came to remind him of the promise of an heir, he said, "O that Ishmael might live before Thee"; but Ishmael, through mocking Isaac, incurred the anger of Sarah, who demanded that he should no longer share the home with Isaac. This suggestion was very grievous to Abraham, but God commanded him to do as Sarah had suggested. Abraham, when God commanded, promptly obeyed; he rose early in the morning, and, in spite of his feelings, did as God commanded and sent off Ishmael and Hagar with a supply of bread and water into the wilderness of Beersheba. We are often so occupied with Abraham's devotedness to God in offering up Isaac that we hardly notice how he previously had given up Ishmael, but his obedience had its reward. The water which Hagar had taken was soon exhausted, and Ishmael seemed like to die of thirst, whilst his mother sat in helplessness and grief about a bow shot off. Then it was, doubtless, that Ishmael remembered his unkindness to Isaac, and his early teaching with his father, and it is recorded

"God heard the voice of the lad." Doubtless, in his extremity and distress he turned to his father's God and sought his salvation. The angel of the Lord pointed out to Hagar where she could find water, and Ishmael was saved from a terrible death by thirst in the wilderness, and now it is said of Ishmael "and God was with the lad." Can we doubt that in this incident the prayers of Abraham for Ishmael were being answered, and that Ishmael now in a sense lived before God? Abraham, in obedience, had sent him away, and now this very act of obedience becomes the means of spiritual blessing to the boy he loved but sent away in obedience to God.

But there is yet the one great exhibition of the obedience of Abraham in the offering up of Isaac, in Genesis xxii. God has determined to test His servant to the uttermost, that He may show to all succeeding generations what a wonderful servant He has in Abraham, one who will obey Him at all costs, and in the most trying circumstances. He commands Abraham to offer up his son as a burnt offering upon one of the mountains of the land of Moriah. Again Abraham rises up early in the morning, without hesitation, without delay. He confers not with flesh and blood, says nothing to Sarah, nothing to Isaac, nothing to the young men he took with him, of the object of his journey. Had he done so they would assuredly have sought to dissuade him. Then on the third day, leaving his servants and his animals, he presses on with Isaac to the place which God has told him of. Who can fathom what passed through the heart of Abraham at this time, as he went with Isaac his son, whom he dearly loved, to the place of sacrifice? But he had no hesitation; the God of Glory had commanded, and he would obey. On, up the mountain he pressed with the wood and the fire, skilfully evading the point of Isaac's question. He gathers the stones for the altar, he lays the wood in order, and binds his son, and then draws the knife in order to slay him; but it is enough, God has tested his servant to the uttermost, and he has obeyed, and the angel of Jehovah calls to him out of heaven, "Lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." Then a second time the angel of Jehovah calls to Abraham out of heaven, saying, "By Myself have I sworn, said Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed; *because thou hast obeyed My voice.*"

This is the point which God notes—that Abraham has obeyed. He keeps back nothing from God. Abraham was very rich in silver and in gold, and in cattle, in men servants, and in maid servants, but God had not asked him to give them up. First he asked him to give up his father's house, and his kindred, then to give up Ishmael, and lastly, in his old age, to give up Isaac, whom he dearly loved; and in each case he had obeyed.

Abraham's life is not without failure, but in obedience he shines out as a star of the first magnitude. His obedience was founded on his knowledge and faith in God, and it bore fruit in blessing on himself, his family, and the whole world. In him and the seed of this obedient one were all the families of the earth to be blessed.

Abraham was called the friend of God. God was no doubt the friend of Abraham, but we are told more than that, that he was the friend of God, which is a very much more wonderful statement. Had not the Saviour this in mind, as well as His own perfect obedience, when in John xv. He said, "Ye are My friends, if ye do whatsoever I command you."

This is holiness, this is consecration, this fills the very heart of God with delight. May God help us to seek in our measure to live lives of obedience, so that we, too, may gladden the heart of our heavenly Father, and be a blessing to the world.

E. H. G.

Notes and Extracts.

(For notice of Prayer Meeting see cover.)

Quarterly Issue of "North Africa."—The intimation that the Magazine will be issued quarterly instead of monthly during 1904 will have reached most, if not all, the readers, through the circular letter sent out in February. For the sake of any who may not have seen that letter, it may be stated that this change was decided upon by the Council after long consideration as being the least regrettable form of retrenchment.



Prayer and Helpers' Union.—The attention of members of this Union is called to the article on Morocco, which appears on page 16. It is hoped that in future numbers the other countries of North Africa may be treated similarly.



A constant friend of the Mission, Robert Brown, Esq., has very kindly offered a number of his valuable books for sale for the benefit of the general fund. For particulars of this offer see page 25.



Arrival.—Miss G. L. Addinsell reached London on March 10th from Kairouan, Tunisia, on sick leave.

North Africa Mission Picture Post Cards.—A series of post-cards, including twelve different pictures, is now ready. Price 1d. each; 6d. per half dozen, post free; and 9d. per dozen, post free. Friends will be rendering a real service to the Mission in sending these to their friends, and thus making the work more widely known. Apply to the Secretary, 34, Paternoster Row, E.C.



A "Summer School," to be held at Littlehampton, July 9th to 16th, is being organised by the Central Council of the Young Christians' Missionary Union. The terms for board and lodging are 25s., ticket 5s. Applications should be made to Mr. Frank Oldrieve, Missionary Conference, College Buildings, Temple Street, Newington, London, S.E.



Much interesting news from the field has come in since the last issue of NORTH AFRICA, for which space cannot be found in the present number. Amongst these letters is one from Miss Roberts, of Tunis, telling of the baptism of two Italian women there. The husband of one of these is a Freethinker, but since his wife's conversion, he remarked, "I would like all the world to become Christian, because it would be happy

and good." Miss Roberts advised him to begin by becoming one himself! To their surprise he came to one of their meetings. This man's son gave himself to Christ on New Year's Day. Other very interesting cases are referred to.



Another cause for cheer is to be found in the apparently successful beginning to the effort to start a **carpet school** at **Cherchell**. The object of this is to help the native women to earn a living, which at present is practically an impossibility for them. **Miss Read** writes that they have secured a Protestant teacher for the school, and that, though at first disappointed about rooms for it, they afterwards succeeded in finding a very suitable house near their own, and that the landlord will send his own daughter. This will give tone to the school. They feel that the difficulty will be to decide what pupils they will take in, as so many are likely to be anxious to attend. The other work is going on satisfactorily, and two boys who have been under teaching for seven and eight years respectively, seem to be turning out well.



Mrs. Dickins writes very encouragingly of the **girls' school** in **Alexandria**, and gives an account of the **annual prize-giving** at which over a hundred guests were present. About seventy of these were parents and friends of the girls. Quite a number of the elder girls, some of whom were married, were present, and sang a hymn by themselves. Several of the present pupils have learned to read the Bible during the past year, and the senior class received New Testaments as prizes.



Mr. Fairman writes on March 5th, of very cheering opportunities in the work at **Shebin-el-Kom**. On a recent Sunday they had fifty-eight present at their usual meeting, including men, women, and children. When conducting the funeral of an old Christian lady, he had had the opportunity of speaking to about fifty Moslems who were sitting round as condolers. A **girls' school** recently started seems to be likely to prove a success. Thirty-six are already in regular attendance, and they have heard of others who are to come. **Mrs. Fairman** hopes shortly to commence a class for older girls. In addition to this, **Mrs. Fairman** was able to visit with a native teacher in over thirty homes during the month of February, and had numerous invitations to teach women regularly in their homes. The visiting of the women has all been helpful to the work of the boys' school also.



Mr. Reid writes from **Tripoli** on March 3rd: "As regards the work, though there is no case of earnest inquiry at present, I feel the time has come that we may expect enquirers. We have passed our probation, so to speak, and the people regard us favourably, and comparatively no stigma now attaches to anyone coming to the house, or being on friendly terms with us. I feel led to give myself more to prayer that the people may be mightily affected by the word of truth. You will have heard of M. I expect. She gives evidence of true conversion. She is very courageous, too, and will no doubt be made a blessing to many if spared. S. comes almost every Wednesday for reading and prayer. He is doing a good work in his way, gaining for us the confidence of the people and explaining our position in the country, and our faith and practice in religion."



The numbers attending the **medical mission** at **Susa**, including those seen during a visit to **Sfax**, amount to 925 in the month of February. **Dr. Churcher** was looking forward to the visit of **Dr. Maxwell**, who was going out to help him in the work for a couple of months this spring.



A very helpful **conference of missionaries** was held in **Algiers** in the middle of February, at **Miss Trotter's** invitation. **Mr. Summers** was just then visiting **Algiers** on Bible Society business, and took a leading part in the meetings, which were a time of great blessing to those who were able to attend them.

Mr. Ross writes from **Algiers** on February 28th: "El H. told us to-night that the afternoon being so wet and stormy, six other young men all from **Djemaa**, and perhaps two or three of them converts, gathered with him in his room, and they sang hymns, and one of them read portions of the New Testament. This is very good, and because it takes no account of us who are missionaries, it is all the better. May not God some day use the **Kabyles** themselves to win their own countrymen; we can pray that it may be so."



Monsieur Cuendet writes from **Algiers** on February 26th: "My **Kabyle** writer finished the other day the first clear copy of the Gospel of **Luke** (transliterated into Arabic characters), but he has to write it again on a special paper, and this is the most difficult part of the work for him. . . . I had very interesting talks with him about the Gospel. He says that he understands it and enjoys it very much now. I have that man very much on my heart, and I hope that all your prayers and ours for him will be answered."



Miss Aldridge has found this winter a busy time at **Laraish**. The numbers coming on medical mission mornings have been large, and she has had many calls at other times. **Miss Aldridge** has two weekly classes for children, and says that the work amongst them could be greatly developed if only there were another worker to take up that part of the work.



The girls' school at **Kairouan** has gone on well, though not opened till late in the autumn. The numbers attending have increased a little, twenty-seven names being now enrolled. A women's class has been started, and any number of houses are open for visiting. **Miss North** writes: "We only need time and more workers to be able to enter them."



Birth.—At **Shebin-el-Kom**, the wife of **Mr. A. Levack**, of a daughter.

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE, SOUTHEND-ON-SEA,
DEAR FELLOW HELPERS, *March 14th, 1904.*

ON ACCOUNT OF NORTH AFRICA being published for the present quarterly instead of monthly, it is of course three months since my last letter, and six weeks since you received the intimation of the change and of our urgent need of funds. You will be glad to know that God has graciously inclined His stewards to send us in a considerable amount of help during the last few weeks. Besides various small sums, we have received three gifts of £500 each, one of £200, and two of £50, so that the extreme pressure from which we were suffering has now been greatly relieved, and a further £500 in addition to the ordinary current receipts would supply all our present needs.

It is necessary that my letter in this number should be short, as all available space is needed in order to make room for the three months' news which has accumulated.

I am thankful to say that the work of grace in Morocco still continues, and though there have not been very many new cases of professed conversion within the last few weeks, most of those who have made a profession are making good progress, though some have been disappointing. For further detailed items of news, I must refer you to other pages.

Please continue to bear us up in prayer, asking specially that the work of grace may spread, and that those who have been converted may be used of God to lead others to the Saviour,

I am, yours heartily in Christ,

EDWARD H. GLENNY.

To the Members of the North Africa Workers' Union.

DEAR FRIENDS AND FELLOW HELPERS,

Again the time has come round for me to send you a report of how our Union is getting on. I am glad to say it progresses satisfactorily, only I should be very glad if more would join us either as Local Secretaries or as Scattered Members. I wish to thank you all for the help you have given; almost everything sent this time was very good and suitable, and has given great pleasure to the receivers, who all write most gratefully, and desire their warm thanks to all who have contributed to send them such nice and useful articles. Several mention the things sent were just what were needed. The parcels are eagerly looked for, and they wish you could see the joy and pleasure they give.

I am sending some of the letters round, and think you will find them interesting. May I ask those who receive them to pass them on as quickly as possible, as I have not yet received back those sent last year?

Some members sent money instead of garments, which I spent in warm underclothing, always much needed.

I received from members, £29 18s. Postage and duty came to £18 7s. 6d., I spent in underclothing £10 2s. 6d., total £28 10s., leaving £1 8s. in hand.

Yours very sincerely,

The Priory, Christchurch, Hants. LOUISA E. TIGHE.

LOCAL SECRETARIES.

Basingstoke—Miss M. A. Smith, Rose Hill.

Bedford—Miss Rundall, 35, Waterloo Road.
 Birmingham—Miss K. Wright, Woodville, Handsworth.
 Bournemouth—Miss D. Ashton, Redlands, Branksome.
 Cheltenham—Miss Humby, Collepriest, Hewlett Road.
 Clevedon—Miss Hodgson, Norham, Victoria Road.
 Clifton—Miss Clapham, Chudleigh House, Whiteladies Road.
 Croydon (West)—Miss M. Chapman, Westwood, 62, Oakfield Road.
 Dublin—Miss B. Clarke, 3, Winslow Terrace, Terenure.
 Eastbourne—Miss Gurney, Granville Lodge, Granville Road.
 Edinburgh—Mrs. Porteous, Eastwell Lodge, Priestfield Road.
 Guernsey—Miss Deinent, 8, Haviland Street.
 Harrogate—Miss Jones, Greenside.
 Hythe (Kent)—Miss Southsee, Park Lodge.
 Liverpool—Miss J. Merrick, 120, Bedford Street.
 London (Upper Clapton)—Miss Tucker, 255, Evering Road.
 London (Upper Holloway)—Miss M. L. Smee, 54, St. John's Road.
 London (Streatham Hill)—Mrs. Bagster, 21, Palace Road.
 London—Miss Young, 29, Bethnal Green Road.
 Portrush (Co. Antrim)—Mrs. Macaulay, Strandmore.
 Redhill (Surrey)—Mrs. G. Code, Tregwynt, Station Road.
 Tunbridge Wells—Mrs. Morrison, 13, Claremont Road.
 Toronto (Canada)—Mrs. Hoskin, The Dale.
 Weston-super-Mare—Miss F. Blake, Rocklease, Atlantic Road.

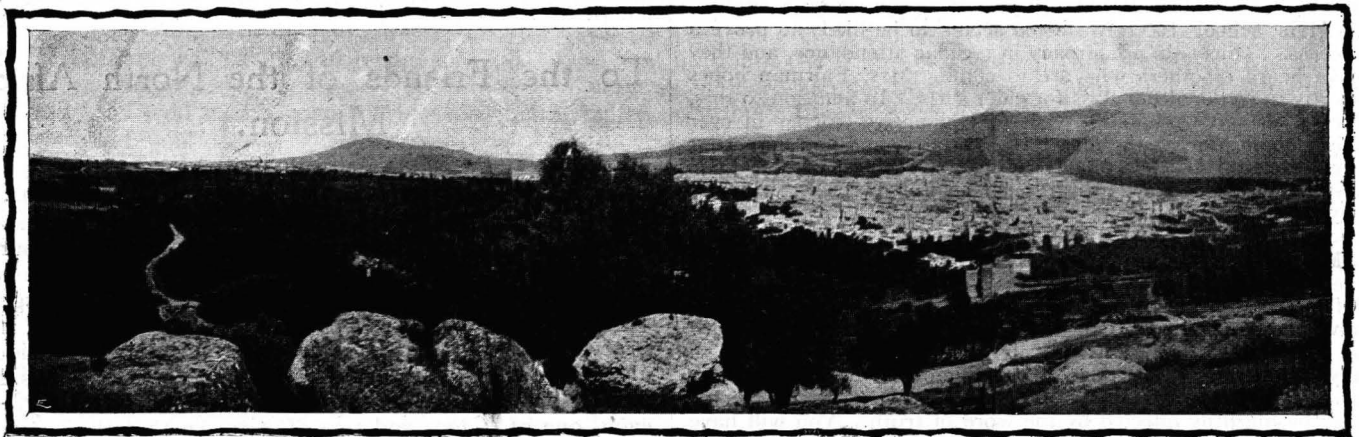


Photo by]

View of Fez.

[Dr. H. D. Roberts.

Morocco.

The following details have been put together with a view to help the members of the North Africa Mission Prayer and Helpers' Union to take up the various countries, missionary branches of work, and converts of North Africa, seriatim in their prayers. This month, the country taken is Morocco, and a map and some illustrations will, it is hoped, help to a better realisation of the matters spoken of. It so happens that there are five stations of the N. A. M. in Morocco; this month there are five Saturdays; thus perhaps one station might be mentioned at the throne of Grace each week.

The Country and Population.

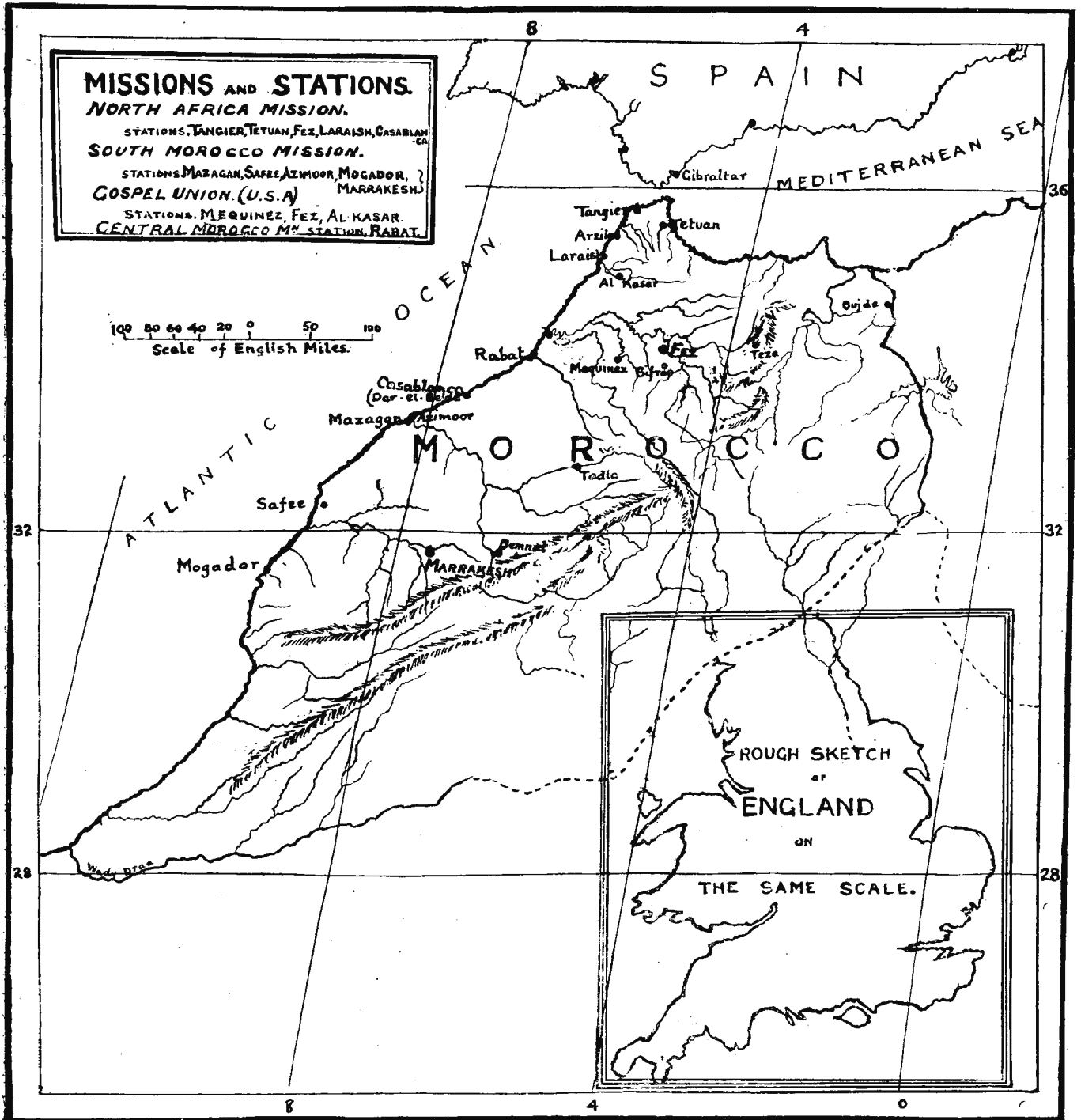
A description of the physical features of Morocco, its

area, rivers, mountains, plains, fauna, and flora, etc., etc., would hardly be to the point in this connection. It is with the people, each of whom is an individual for whom the Saviour died, that we as missionaries are concerned. As to the number of inhabitants, there is a considerable difference in the various estimates. The lowest is about 4,000,000, whilst the highest reaches even 15,000,000; probably 5,000,000 to 6,000,000 is the most reasonable. Much that is interesting might be told about the ancestors of these people. There is true romance in the past history of the country, and no doubt, even now, there is a glamour associated with the very name of the Moors and Morocco in the minds of many; the reason for this is not far to seek, but cannot be dealt with here.

Number of Missionaries.

To preach the Gospel and to evangelise amongst this 6,000,000 of human beings, there are at present sixty-nine missionaries. Twenty-five of these, working in *five* cities, belong to the N. A. M., whilst forty-four belong to other societies, or work independently, and thus *eight* other towns also are occupied. In order to institute a rough comparison (without vouching for exactitude in any of the figures), let us take the population of Morocco as six millions; this is then about the same as that of Greater London. The number of preachers of all denominations

in London amounts to 2,189 in the Metropolitan area, and probably a larger number still in the suburbs. And the number of lay-workers, unordained preachers, mission workers, Sunday School teachers, Y.M.C.A. and Y.W.C.A. and Christian Endeavour workers, is legion. Even with all these there are thousands who are not touched with the Gospel in London. Suppose, instead of this multitude of Christian workers, there were only sixty-nine ministers and less than fifty converts! Further, if the inhabitants of London were all of them, in so far as they possessed any religion at all, possessed by a



violently Anti-Christian religion, and held in bondage by an Anti-Christian government, what difficulties would have to be faced! Again, if the inhabitants of London, instead of being in one city, were scattered over a country four or five times the size of England, what would be the probability, considered from a physical stand-point alone, of sixty-nine preachers making the message of the Gospel reach all of them?

Evangelising in the Present Generation.

The possibility of evangelising the whole world in this generation has been much debated of late. Few can doubt that the Church of Christ might accomplish it if she would, and that she is neglecting her bounden duty in not attempting it. Probably the N. A. M. workers have so far, during the twenty years that they have been at work in Morocco, reached something like 250,000 persons, and the members of the other missions, who have been working for a shorter time, perhaps another 250,000. It can thus be seen by a little calculating that, instead of one generation only, something like eight will pass into eternity without hearing of Christ as the divine Son of God, and the one and only Saviour, unless Christian workers go to the country in larger numbers. Will Christ delay His coming again so long? The above figures are perhaps inexact, and barely an approximation, but it is a serious fact to think over that at any rate, several generations are in danger of being left without a knowledge of God's message of love; and this in a country less than five days' journey away from this England of ours, where there are so many thousands of followers of Him who is also the Moor's only Saviour, and so many praying daily "Thy Kingdom Come."

Islam the Great Hindrance.

Difficulties abound to hinder evangelising in Morocco. After the sinfulness of the human heart and its enmity against God, perhaps the greatest of the difficulties is the fact that Mohammedanism is the religion of the country. Missionary readers now-a-days are familiar with the leading outlines of Islam, with its soul-destroying ethics, and its Christ-denying dogmas. But Islam is a polity as well as a religion, and thus we may rightly say that Mohammedanism is also the government of the country, and this is equivalent to saying that the people are under a two-fold bondage. Then Islam left to itself always means decadence, hence ignorance, and consequently, of course, superstition, prevail. The morale of the people is very low. Notwithstanding all this, however, they have many fine natural characteristics, and are by no means *unlovable*.



Photo by Bushaib and Family. [Dr. H. D. Roberts.]

The Variety of Races.

In the cities the Moors are descendants of the mixed races that came westward with the Moslem invasion of the seventh century, and of the Moors, who for five hundred years ruled in South Spain, and were in the thirteenth century driven out of Seville, Cordova, Toledo, Alhambra, and Granada, by Isabella and Ferdinand, and the Duke of Cadiz. In the mountains, the inhabitants are unmixed branches of the great Berber family—the Riffs in the north, Baraber (*i.e.*, Berbers) to the south of these, and to south and west, the Shilha-speaking and Sus tribes. Negroes from the Sahara have largely mingled with the races of South Morocco, and in some of the plains are found a few Arabs, nomadic in habits and still tent-dwellers, quite distinct from other tribes.

In most of the cities there are Jews found, perhaps in the whole land the Israelites number 200,000. In the coast towns there are some Spaniards. These are mostly Roman Catholics or anarchists. In Tangier, Fez, and in coast towns there are a few Europeans other than Spaniards.

The Language.

The spoken and written language of Morocco is Arabic. This, however, is not understood by the Berber tribes, though since these are Moslems, their teachers must know some Arabic for reading the Koran, and thus their religion is taught them in a foreign tongue.

The Missionary Outlook.

The prospects of missionary work from the human stand-point might be considered hopelessly black. But the divine power of the Holy Spirit may ever be relied on by those seeking to obey the Saviour's last command.

What then has been attempted by the missionaries in Morocco, in the name of Christ Jesus, and what are the results?

TANGIER.

First let us take Tangier, the oldest station. The year 1883 saw the commencement of work in this city, the most important trading town, a seaport of 30,000 inhabitants. It may be well to add here, that members of the P. and H. Union will find full information as to how the mission to the Kabyles, now the North Africa Mission, was led to take up work in Morocco in the history of the mission given in "The Gospel in North Africa." The names of the individual workers at Tangier and each of the stations will be found on page ii. of the cover of this magazine. The special branches of work each is engaged in can be found detailed in the October Report Number.

Medical work, the key to unlocking Moslem ears, was begun in Tangier almost at once, and in 1885, Dr. T. Gillard Churcher took up this branch. The Tulloch Memorial Hospital grew by degrees out of the stables of the Mission House, and in this little building, over 2,500 in-patients have since 1887 received thorough-going medical or surgical treatment, and some 60,000 out-patients more or less thorough-going treatment; better than this, all of them have heard of Jesus, the divine Saviour. From time to time during the sixteen years there have been patients who have professed conversion. Prejudice has been broken down, villages around Tangier have been visited, and thousands of copies of gospels in Arabic have been sent to all parts of the country whence patients have travelled.

Recent letters from the present medical superintendent, Dr. J. H. Digby Roberts, have told of the conversion of the new hospital servant, and also of the persecution of the

widow of the late servant, Bushaib, who died in the autumn. She was herself a bigoted Moslem until a few weeks before his death, although for many years she lived with her husband in secluded rooms in the hospital compound. Her family are greatly enraged at her open profession of conversion.

Latest letters from Mr. H. E. Jones and Dr. Roberts tell of the conversion of a well-educated Moslem, who was often spoken to, and read and prayed with in the hospital. He is boldly professing to be a follower of Christ, although he well knows the opposition he will meet with. His boldness is the more marked as he made the stand in Ramadhan, the great Moslem fast month.

In Tangier there is also a hospital for women, the better classes of whom would, owing to the Harem system of Islam, never be allowed to see a strange man, even though a doctor. This is under the able charge of Miss Gabrielle Breeze, M.B. (London), helped by Miss Florence Marston and Mrs. Boulton. These workers have had the joy of preaching Christ to a large number of women and girls, both from the town itself, and the country for many miles round. Some have shown signs of believing the message of forgiveness through Christ, and many have been thoroughly instructed in the Gospel message during their stay as in-patients.

In 1892, Miss Jennie Jay started a school for Moslem girls, and has been able to keep it open, with but short breaks, ever since. She has had the rare privilege of teaching the word of God daily to these Moslem children, as well as teaching them reading and other useful lessons. The account of one of these, who lived with Miss Jay till the age of twelve years, when she married, may be read in NORTH AFRICA for January, 1903.

Miss Jay and other lady workers have visited in the homes of the women in Tangier, and have also had sewing classes for poor girls and women.

Another form of reaching the poor with the Gospel, was the night-refuge in the market place, where the poor men could sleep at night, instead of in the open air. In this not a few of the travellers from the interior, *en route* for Mecca, were met with. One very decided conversion resulted from the work in this room. It has now been given up, as has also the orphan and industrial work carried on

by Mr. J. J. Edwards, there being no one at liberty to continue these forms of service.

At the present time, Mr. Jones is reaching men of all classes with the Gospel message, by visiting the cafés and shops in the town.

Besides this work among the Moslems, a good deal has been done since 1889 amongst the Spaniards living in Tangier. Some dozens have been converted, and a small church was formed. A school for Spanish children has been carried on, in which excellent teaching is given by Miss Vecchio, including the learning of the *Hundred Texts* of the Irish Church Missions. There are about fifty children attending. Mr. Bolton, in addition to helping in the hospital, takes the direction of the Spanish work, and Miss Brown works amongst women and children and in the homes.

Some efforts have been made among the Jews from time to time, and one young Jew, converted in the early years of the work, is at the present time graduating in medicine in America.

LARAISH.

The next stations opened after Tangier were, first Arzila, and then Laraish. These are two small coast-towns, about two days' journey away, on the Atlantic shore. At Arzila, a poor woman, in whose house Miss Herdman and Miss Caley lived, was brought to Christ. After a few months of work both places were abandoned as the workers passed on to Fez, and for eleven years they remained without any resident missionaries. But now Miss K. Aldridge and Miss S. Jennings, with their friend, Miss Parkinson, are stationed at Laraish, and Arzila is worked by Miss Jennings as a sub-station. Villages around are visited, and the medical work in Laraish has opened many houses in the town, even those of high officials.

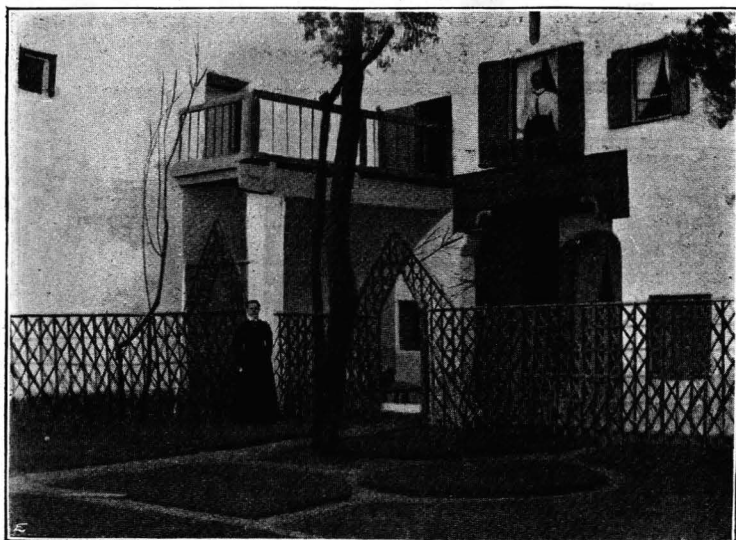


Photo by]

The Ladies' House, Fez.

[the late Mr. D. J. Cooper.

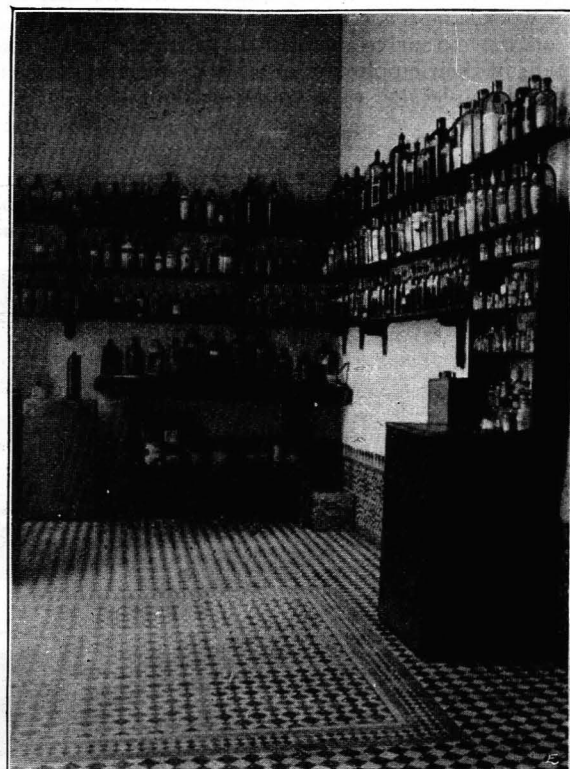


Photo by]

The Dispensary, Fez.

[the late Mr. D. J. Cooper.

FEZ.

In 1888, Fez, the northern capital, a city of 100,000 inhabitants, and the seat of the famous University, was opened as a station by the intrepid Miss Herdman and three other courageous lady-workers. It is here that God has given larger visible results than at any other station in Morocco. At the time of Miss Herdman's death in 1899, twelve men, out of those who had been converted, were working regularly as colporteur evangelists, both in the city and among far distant tribes, to which Miss Herdman sent them. The hareems on all sides opened up to the lady-workers through the medical aid they were able to give, and a vast amount of good has been done at the very largely-attended medical dispensary. A picture of the drug room is given. The workers were reinforced from time to time, and the personnel of the staff has changed; at present, six missionaries are hard at work there. A few years after Fez was opened Miss I. Reed succeeded in opening up work at Sifroo, a large Berber town, some twenty miles south of Fez, and this is now occupied from time to time by Miss Maggie Mellett and Miss Sophie Denison, who have been able to get a great hold of the hearts of the people there. A picture of their former house in Fez, near one of the gates of the city and not far from the city wall, at which they carried on their work among women and girls, is given on page 19.

The story of Mr. and Mrs. David Cooper's going to Fez from Tripoli to take up Miss Herdman's work, and the cold-blooded murder of Mr. Cooper in front of the Karoueen Mosque, committed by a fanatical shereef, who wanted to show zeal and indignation against the Sultan for his reforms, is probably now so well-known that there is no need to repeat it here. On his death, Mr. and Mrs. O. E. Simpson without hesitation proceeded to fill the vacant post, and between them they superintend the colporteurs in their work, and teach them weekly from God's word, and carry on the extensive medical dispensary work. Latest news tells of their employing another convert as colporteur, and of the conversion of a young student.

TETUAN.

About the same time that Fez was opened, work was begun at Tetuan, a strongly-fortified, walled city of 30,000 inhabitants, about forty-five miles from Tangier, situated

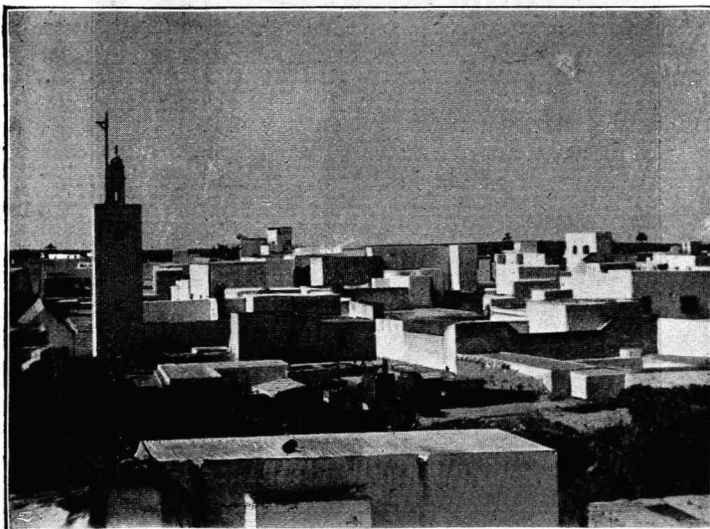


Photo by]

View of Casablanca.

[Mr. H. Nott.

among lovely lime-stone mountains. This station is worked by four lady missionaries, helped by their friend, Miss Knight. After thirteen years of work there, they are too well known, and too much esteemed by the towns' people to be in danger from the inhabitants, but the quiet heroism, born of their trust in God, which they showed by daring to live in such an isolated fanatical Moslem city through the earlier years of the station's history, is worthy of all praise. Miss Frances M. Banks and Miss Alexis Bolton began medical work on going there from Tangier in 1889, and reinforced by Miss G. Hubbard, and later on by Miss I. de la Camp, they have steadily laboured on until now they are known for many miles round, as well as in the city. Not a few among their patients have been Riff people. Opposition to them has given way to a large extent, and at the present time they could go to more houses than they can find time to visit, and are allowed to read and sing of Christ Jesus to the women. One young Moorish woman, an attendant at one of the numerous classes for girls and women held regularly, was savingly converted some years ago, and is now the wife of one of the Fez converts.

Miss Bolton has been much blessed to the Spaniards in the town, and a small congregation of converts met regularly for some years. Recently, through the tribal rebellions, and insurrection against the Sultan, all the workers had to leave the town for six months, and the school work amongst Moorish and Spanish children, sewing classes, etc., etc., were all interrupted, and many Spaniards left the place. Since the return of the workers some months ago, most of the work is now recommencing.

CASABLANCA.

In 1890, work commenced at Casablanca (or Dar-el-Baida, "white house," see picture), a coast-town on the Atlantic. Whilst not a large city, it is a very important centre, tapping many inland districts, and being a centre for corn trade. In 1891, Dr. and Mrs. G. M. Grieve joined the workers there, and a small hospital (see picture) was built some few years after. Through the medical work,

The
Hospital,
Casablanca.

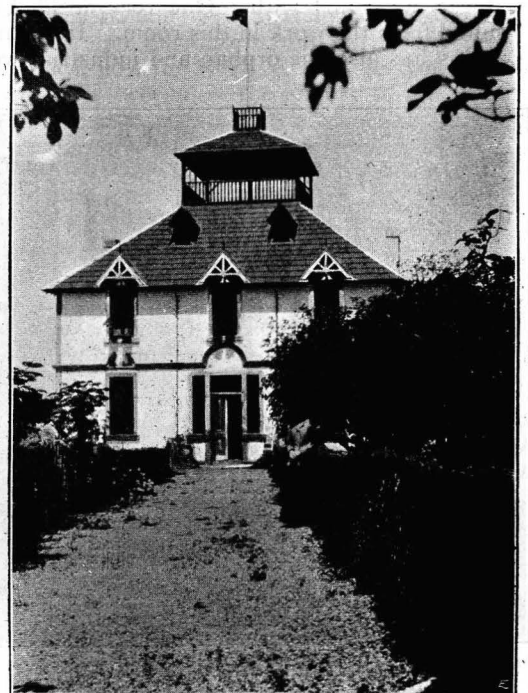


Photo

by

Mr. H.

Nott.



and through the visiting in the homes and in the huts outside the city carried on so indefatigably by Miss Lilian Sexton, the Gospel message has been made known to a large number of people of all classes, to Jews, Moors, and Sus people. Medical and evangelistic tours have been made from time to time by the workers to the villages round, and to inland districts.

The Need of More Workers.

The stations of other missions can be seen by the table on the accompanying map. With the exception of four places, Oujda, Teza, Demnat, and Tadla, only those places at which missionaries are at work are marked. But besides these places there are many large towns in the south, and perhaps two-thirds of the inhabitants of Morocco live in villages and collections of huts, or in camel-hair tents, or in hovels made of straw and matting. These can only be reached by itineration work. All the missionaries in Morocco now have more to do than they can overtake. May many members of the P. and H. U. hear the Saviour's command, "Pray ye therefore the Lord of the harvest, that He may thrust forth labourers into His harvest!" If there are any who are not prevented by valid reasons from going to the field themselves, may they be the answers to their own prayers.

Present Condition of Morocco.

The present political position of Morocco may well form the subject of petitions to the King of kings. The young Sultan, more enlightened than his predecessors, and more venturesome, has attempted reforms of many kinds. These if carried through would greatly relieve the bondage of this people, rich and poor. But fanaticism has been aroused, and a powerful rebellion, perhaps engineered, or at any rate fostered, by European intrigue, nearly cost him his throne last year. This may be considered over now, but many problems of great difficulty await solution by his Shereefian Majesty and his Moslem advisers.

Revival in Morocco.

The foregoing notes of N.A.M. work in Morocco were written in December last for the January issue of NORTH AFRICA, which was to have been a *Morocco number*. But it was found impossible to carry out this intention. Since the middle of December news has come to hand in letters and diaries of what may be looked on as a revival, and has been certainly a work of the Holy Spirit in Tangier, for some fifty or more souls have professed conversion. Most of the workers there seem to prefer that the details of individuals should not be published, and in deference to their wishes the diaries are being circulated privately only, and not being put into print.

The blessing commenced, as is so often the case, with an increased spirit of prayer among the workers. Two facts are specially noticeable. One is the spontaneous way, so to speak, that the work began; the other, the way in which every branch of work has yielded its quota of converts.

A prayer-meeting was started each evening at the house of Miss Ely, an American lady, who is an independent worker in Tangier, and souls were specially prayed for. As a direct result apparently a Spanish woman was converted; Mr. Elson, who has charge of the Moorish Room, a night refuge for poor men in Tangier market-place, had the joy of seeing his servant confess his faith in Christ; and several Jewish girls were led to the Saviour by Miss Stiedenrod, who works amongst the Tangier Jews. At short intervals

other Jews and Spaniards were converted till some twenty-five had been brought in.

About this time also a special daily morning prayer-meeting was commenced by Dr. Roberts in the Tulloch Memorial Hospital. To this most of the N.A.M. workers went day by day, and all agreed to pray earnestly for certain individuals whose names were put on a prayer-list. They soon had the privilege of leading a great many of these souls to trust in the Lord Jesus Christ, and in a few weeks' time these converts were showing the reality of their conversion by changed lives and by willingness to confess Christ before others, although this entailed persecution. In the course of a month or two, between twenty and thirty Moslems had become Christians.

From the first, meetings were arranged for Bible study and for prayer for the converts. Already six Moslems and two Jews have been baptised, and it is a matter for great thankfulness that none of the baptised Moslems had anything to do with the recent Sheep-Feast, an annual festival and religious rite, on which great store is laid. It was a great test of their faithfulness.

Those who know what Moslems are, will not be surprised to hear that two or three converts are giving cause for anxiety and disappointment; but with these exceptions, all are standing well. The question of employment for several has to be met, and in gardening and carpentry work has been found for several.

It must be remembered that for a Moslem who has apostatised, the punishment in Morocco is death by the law of the land. No doubt, as time goes on, many of the converts will have to face severe persecution, and it may be imprisonment, poisoning, or banishment.

The blessing has not been confined to Tangier alone. From Fez the workers report the conversion of the wife of one of the native colporteurs, and of two men. At Sifroo also the work of the colporteur has been owned by God.

All the N.A.M. workers amongst both Moslems and Spaniards and the independent workers in Tangier will much value the prayers of Christian friends in the homeland, for their responsibilities are now greatly increased. And the converts—these who are now our brothers and sisters in Christ—ought surely to be daily borne up in prayer that their faith may not fail, and that they may learn to love God's word, and thus get to know the faithfulness of the Saviour who has found them.

Olive Gathering in Tunisia.

BY DR. CHURCHER.

"Those dirty Arabs!" as a neighbour called them; "and do you really have them in your house?" Well, since October some eighteen hundred cases have come to us with their aches and pains, their sores and fevers. Looking at the accompanying picture, we are not impressed by the tree or the people. Even the berries in their baskets are small and bitter. Yet the tree is the oil-olive; the berries when pressed will yield the clear limpid oil, which the whole world admires, and from among these poor Arab brethren and sisters *our God is able to bring forth jewels for the Redeemer's crown.*

It is well to remember that as far back as the eighth century, when Britain was only "about to begin her glorious career," the ancestors of these people were highly civilised; to-day we with, and no doubt by, Gospel light have been raised, while they still sink in Moslem gloom and stagnation.



Olive Gathering in Tunisia.

News from the Mission Field.

MOROCCO.

From Miss A. Bolton (Tetuan).

January 29th, 1904.—We had our nine Moorish girls to school for an hour this afternoon, and then went visiting. In the first house five ladies were sitting together, and one or two slaves. After a little conversation, the one sitting next to me asked what I had in my bag. Hearing it was the book, she asked me to read. I turned to the story of Jairus, and soon found that one of the ladies could read very nicely. When we came away, I left the Gospel with her, promising to return for it in a day or two.

February 1st.—This afternoon M. and I went to three houses. In the first, no opportunity was given for reading; the second was the house of the *fokiha*, to whom I lent my Gospel on Friday. Very soon after sitting down with her and her mother-in-law the opening was made. The elder lady was so confident that our medicines were blessed, so I told her of prayer in the name of the Lord Jesus, and said there must be faith in Him on her side as well as on ours. Both said they did believe in Him as a Prophet of God and one who came before their prophet to the world, one who was also coming again; but said the *fokiha*, "You have one very ignorant word about Him—you call Him the 'Son of God,' as if God could have a son like men." I rejoined, "You have the ignorant word, for you have not read the Scriptures; you judge them upon hearsay—you have only read the books of men." Then I opened the Gospel, and read from Luke i. 26. The elder woman seemed to understand it at once, and was soon absorbed in the story. Leaning forward, she listened most eagerly, saying the words rested her and took the pain from her heart. Said she: "I wish you could stay here all night and read to us." Presently the master of the house came in, and was told we were teaching them about Sidna Aisa. He was most cordial, and told us his house was ours. All begged us to go again quickly. We left deeply grateful for the God-

Mohammed has given them a stone; Christ calls us to give them the bread of life, even Himself.

For the medical missionary the door is widely open. Yesterday at a market town, when our strength was quite exhausted, we had still to send numbers away empty. Today one of my patients pressed me to go to his market, a place as yet never visited by any Christian missionary; and three days ago we had a hearty welcome at a village which only gets a visit once, or possibly twice in a year, although it contains 6,500 immortal souls.

We should like to visit Sfax, with its 60,000 souls without a single missionary, and other distant places, but we have no money for travelling, and our drug fund is well-nigh exhausted. This is the time of year when itineration is possible; workers are waiting, and souls are dying. We look up for guidance and help, and shall be grateful to God, and to any of His people, if they are led to have fellowship with us in this work of faith and labour of love.

given opportunity, and rejoicing in the work of the Holy Ghost.

From Mr. H. Nott (Casablanca).

Several unfortunate young fellows have met with accidents by a machine that has just been started to convert the palmetto plant into fibre for roofs, matting, etc., for export. It is rather a dangerous machine, and although men are well instructed and warned as regards the working and the dangers connected with it, yet we have had four or more cases this month—fingers either smashed or cut badly, needing amputation. One man was a stranger, and was very glad to come into the hospital, and the others have been coming daily to the dispensary. This poor fellow with us is exceedingly grateful, and is very interested in the Gospel message. He looks forward to the reading, and each evening repeats what he has heard the previous night. One night I gave him the lantern, and gathered other men from the garden to listen, and they all enjoyed it, and were not tired listening to the message. . . .

I am glad to say Mrs. Nott has been enabled to start a class for women this month. She has been looking forward to the time when she could again take up that work; and now our little son has grown, her desire has been fulfilled, and she has been wonderfully cheered with the start of eleven women, and hopes to add, if possible, to that number. These women are a quiet, simple lot, mostly from the south, and some even from the Sahara. We have a big colony of these people near at hand, living in huts outside the walls.

I think I may say we have had right through all the work this month attentive and intelligent listening, for which we do praise God. Do pray that all the present troubles may be over-ruled for His glory.

ALGERIA.

From Miss E. Smith (Algiers).

February 26th.—The work is going steadily forward, and we are encouraged with much that we see, both in the French and the native classes.

We have had difficulty with the work among the French converts, as two of those whom we believed to be the brightest have been prevented, by threats of loss of work, from returning to our house. We have not been able to

see them, but the other girls pray for them at our prayer-meeting. We have started the Scripture Prayer and Reading Union among them, and the girls are now the happy possessors of a complete Bible each. All the classes increase in numbers, and the attendances are good.

Among the native women are some whom we believe to be truly saved; their profession of faith is very clear, simple, and decided, though they refuse for moral reasons to break the Fast. We are hoping to set baptism before them, and praying that in time God will lead them to see the obligation of this confession of faith in Christ.

Two of our elder girls give us reason for thanksgiving.

One, who has had to leave the class on account of her work, told us the other day she could not "forget Jesus," as every night she and her sister and mother (the two latter attend classes) sit and talk of "how He came to earth to die for us and how we love Him," while the father sits by and listens. We much want to have these girls (aged thirteen and fifteen years) more under our influence if possible.

We feel that these things are the answers to our fortnightly prayer-meetings for the outpouring of blessing on this land held here last winter—perhaps I should say the *beginning* of God's answer.

TUNISIA.

From Miss A. Hammon (Tunis).

March 1st, 1904.—I should like to tell you of one little incident which happened in our school last week. Our eldest girl, Hanoona, has been under instruction in our school ever since it was opened six years ago, and though she has often heard of Christ's love, and seen some of her companions acknowledging Him as the only Saviour, she herself has hitherto seemed untouched, perhaps on account of the influence of a fanatical grandmother, and other adverse circumstances. The other day during the Bible lesson she said to Mrs. Purdon, quite openly before the other girls, "I used to say that I loved the Lord Jesus, but that was only with my mouth; *now* I love Him with my heart." Mrs. Purdon replied, "Well, Hanoona, if what you say is true, you will show it by a change in your life." She answered without hesitation, "I am changed." And indeed, we have for some weeks past remarked the great improvement in her conduct. This comes as a real sunbeam in answer to many prayers for her, and we do trust that we may soon have the fuller joy of seeing her delivered entirely from the bondage of the false prophet into the glorious liberty of the children of God.

Yesterday afternoon we had what might be described as a tea-meeting for those girls whom we trust have come to Christ or are very near the borderline. It was a simple affair, but gave them great pleasure, for they are seldom allowed outside their own doors, and that their parents gave permission for these big girls to come is a fresh proof of the confidence inspired by long acquaintance with us. The girls much enjoyed a little chat over the tea-table, and after singing hymns, we all adjourned to Miss Grissell's room, where, seated round her on the floor, they heard again Christ's words of pardon, peace, and enabling. Then we had a little prayer-meeting, and some of the girls themselves prayed, so simply, but we doubt not from the heart. Will the friends in the homeland pray specially for these elder girls?

From Mrs. Purdon (Tunis).

February 21st, 1904.—Yesterday afternoon Miss Cohen and I went out visiting. The first house we called at was the home of one of our school children, and we called to see why she had not been at school for several days. We found her ill in bed with measles. There were several of the neighbours sitting in the room with their children quite close to the sick child. I knew there was no use telling them that they were putting their children into danger, for they would only have told me, as often before, that if God ordained that their children should catch the measles, who

were they to fight against God! We did not stay long, as there was no opportunity of speaking of anything except everyday affairs, but went on to try if we could see the lame woman, of whom I have written before, to whom Douja and her little sister Fatuma tell what they have learned of Christ Jesus. So many times lately I have called at this woman's house, and have not been able to see her. However, yesterday we had a lovely time with her. We found her sitting in the kitchen cooking the supper. There was another woman with her, but when we came in, she got up to give us her seat on the floor; and when we had both sat down there was no room left for her, for the kitchen is a tiny corner. We three sitting on the floor just filled it. So this other woman went off to her own room, and left us with our lame friend. At first she wanted to tell us all about her illness, and also about her husband, who has been suffering for a long time, but afterwards we had such a nice talk with her. She seems fully to understand the Gospel, and she listened almost eagerly as I talked to her about it. Will you pray for her?

From Mr. Evan E. Short (Kairouan).

February 4th.—This afternoon was a noisy one at the shop. A man who has dropped in several times, brought in another man, to show him this missionary with his curious and strange purpose. The first man had most to say, and said it loudly, so that quite a crowd gathered. He was lacking as regards such arguments as are generally used against the Gospel, but made up for that by voluble praises of Mohammed, and so forth, exhorting me to turn Moslem. It was sad to hear him, without reason or even gravity, saying, "Mohammed is my name. I am a Mohammedan. I will die a Mohammedan. Mohammed's name is written on my heart." Then he called the others to join him in some phrase of exaltation to Mohammed, and led them in a sort of chant, in which all joined. But he did not fully carry everybody with him in some other parts of his talk with me. He spoke repeatedly of "Our Lord Mohammed the Arab," and showed, by his lack of gravity or bitterness, along with all his vehemence, that it was rather an intense national pride and attachment to the man Mohammed than a deep conviction in the religion as a teaching. After this man had gone, and much of the crowd with him, a young fellow among the remnant talked more quietly and reasonably, and showed a disposition more willing to inquire and hear the other side, and ended by accepting the loan of a New Testament to read. This is something for which to be thankful, for the majority of men are not willing to take a Testament (even for nothing) with the intention of reading it.

TRIPOLI.

From Miss Harrauld (Tripoli).

February 24th.—Owing to the great excitement existing, we had only a dozen patients, so we went off to see what had happened. . . . The road we went along and two

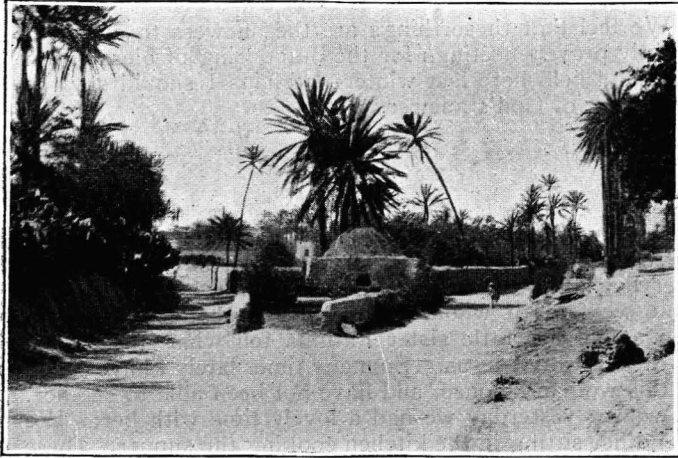


Photo by

[Mr. W. H. Venables.]

Junction of Roads Before Flood.

others where we visit are now swiftly flowing rivers ; the desolation is terrible. Eight bodies are said to have been found. Some spent the night on their roofs till rescued by boats this morning.

To-day, thank God, the water has greatly diminished, but the tales one hears are terrible. While I was in one house, a man brought the women news that seven of her husband's family had been swept away; in the next a man came in to say they had just recovered the bodies of three women, found locked in each others' arms ; another woman with her baby in her arms. One man took his wife and children to a place of safety ; on returning to fetch his cow, he was swept away with it. Another woman was in bed with her newly born babe ; the house fell, and they were buried in the ruins.

We have been trying in the houses to draw the thoughts of the people towards God, but though they are surprised we should care about these troubles which have befallen them, and say that sympathy is only found among the Christians, yet they will not accept the logical conclusion that it is the religion which has made the difference, and that we love because we have learned it of God.

Last week for the Bible-lesson at the girls' class I had explained the parable of the two houses built, one on sand, and the other on the rock. To-day I referred to it again, and with recent events so fresh in their minds, I trust the lessons to be drawn therefrom may have the more force. We know many of these girls love us and appreciate what we do for them, but we want them to love the Saviour. How we long to see them broken down under a sense of sin, for then the story of a Saviour's love would no longer fall dead on their ears.

EGYPT.

From Mr. Dickins (Alexandria).

Yesterday was my weekly visiting day outside the precincts of the city of Alexandria. . . . Striking off to the south between Lake Aboukir and Lake Mareotis, I soon found myself in a wilderness of sand, and on ascending a

little hill, saw a Bedouin encampment spread out in the valley before me. The tribe was full of excitement, and two of their chiefs were racing on Arab steeds. . . . As soon as the race ceased, the men came toward me with their large white woollen shawls wrapped around them and guns slung at their sides, and returned my salaam. After learning that they had tented in this spot for nearly three years, and were more or less permanent, so that I might visit them again, I invited them to sit down by my side on the sand, and listen to a story from a book in my pocket. They agreed, and we were all engaged very quickly in the story of our Lord restoring to the man the use of his withered hand, and the lesson that He is the source of the soul's life and health. They listened most attentively, asked simple questions in order to understand from their own point of view more fully the meaning, assented to the wonderfulness of it and its usefulness. The chief invited me to descend to his tent and drink coffee with them.

Then making my way still toward the south, I met a fellah, or farmer, in his cultivated field—quite a different type of man. After a brief introduction, I asked him if he had heard of Jesus Christ. He said, "No. Who is He?" I then said, "Do you pray?" He said, "Yes. I am a Moslem, and believe in Mohammed. That is all I know." Without taking any notice of this point, I immediately said, "Let me tell you something about Jesus Christ," and then read to him some of the great things He did for sinful men as recorded in St. Mark's Gospel. He became deeply interested, and I was surprised at the warm expression of his thanks for all I had told him.

How many thousands of these illiterate children of the fellaheen need the Gospel teacher to go to them, and explain in their own tongue, and by means of illustrations drawn from their own surroundings and experiences, the wonderful works of God in nature and grace! Wisely handled, their objections will be few.

How different the city congregation, especially among the educated! In the evening of this very day some young men came to our meeting full of questions derived from their reading in rationalistic books, such as "How can Jesus be on the right hand of God?" etc., and various

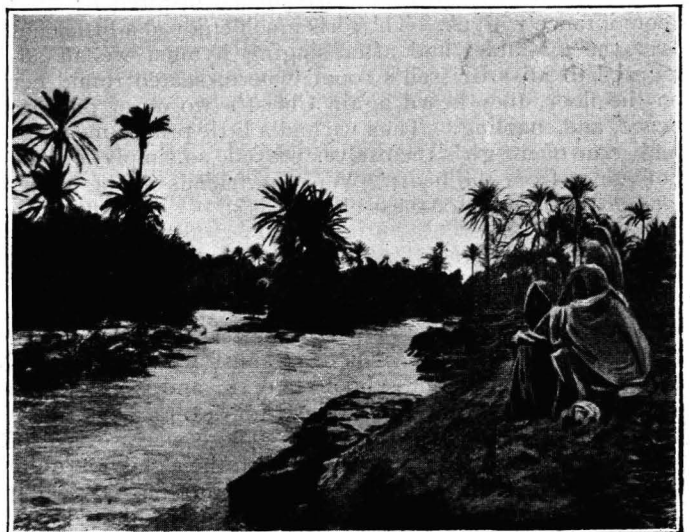


Photo by

[Mr. W. H. Venables.]

Junction of Roads at Height of Flood.

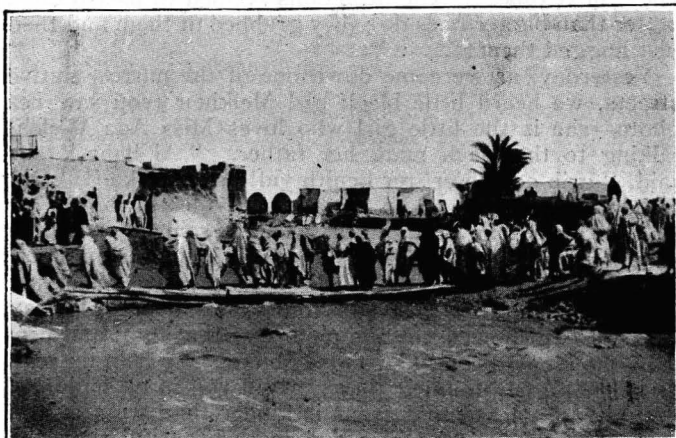
great questions, which I often see are matters of controversy between our theologians at home. With patience and study and prayer for the enlightenment of the Holy Spirit we seek to guide every real inquirer into the path of truth, uprightness, and peace.

Floods in Tripoli-Barbary.

BY MR. W. H. VENABLES.

This town and the hinterland were visited on Monday, February 22nd, by an exceptionally heavy thunderstorm. On Tuesday morning it had all passed off as far as the town was concerned. During the afternoon the whole town was aroused by news coming from the country that there had been an excessive rainfall in the mountains, and that a flood was coming towards the town. It had broken through a dam, which had been constructed to control the usual water of the rainy season. This water has in other years come as far as the edge of the oasis, and then disappeared into the sand. But now report said it was rapidly rising and coming towards the town. It came in by the four different country roads which converge on approaching the town near its southern gate. The town is walled, and built on rising ground, jutting out into the sea. On the water arriving at the gates it filled up the low-lying ground outside the walls, and then burst its way through the seawall into the sea by two outlets. By 8 p.m. on Tuesday there were two rushing torrents, getting wider and wider, ploughing their way through the sandy soil, houses and shops on either side falling into the torrent, also along the roads by which the water had come through the oasis. On the surface of this flood came down palms and other trees, *débris* from houses, carcasses of animals, and some bodies.

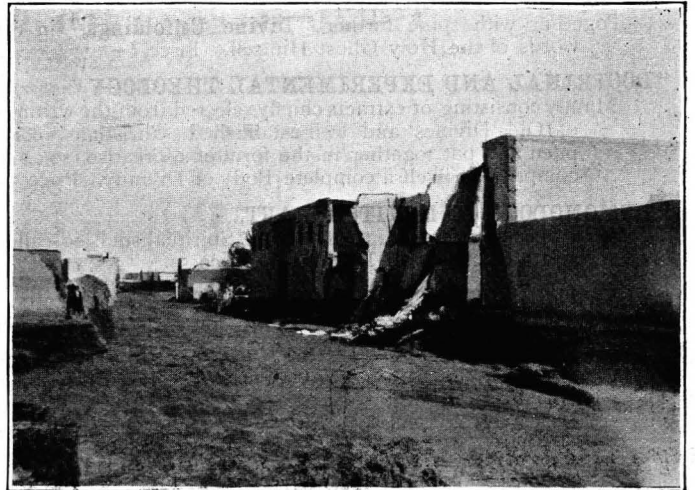
By Wednesday morning it was at its height, the stream near the town being thirty yards wide. In the part of the oasis through which the flood passed, groups of houses and farm buildings have collapsed, being only built of mud bricks. Some are washed entirely away, and the poor people's property destroyed. In some cases the occupants were not able to get out with their property before they were overtaken by the water. The water has subsided almost as fast as it came on. By Friday morning all streams but one had ceased, and this one is bringing down the drainage water from the submerged cultivated land of the oasis. Communication with the town was effected by



[Photo by]

[Mr. W. H. Venables.]

A Temporary Bridge.



[Photo by]

[Mr. W. H. Venables.]

Ruined Houses on Main Street.

a temporary bridge. People are now busy removing the mud from their dwellings and shops in the vicinity of the streams.

Valuable Expository Works of Robert Brown, Esq.

We have received twelve sets (each set made up of eleven volumes) of the works of the veteran teacher, and remarkably well instructed and able writer on Scripture, Mr. Robert Brown. By the great kindness of the author these have been sent, that by the proceeds of the sale of them the funds of the Mission (so very straitened of late) may be benefited. Mr. Brown is a teacher of large and deep knowledge of Scripture, of clear spiritual insight, and of expository power, and one whose whole soul is imbued with revealed truth. His teaching has been most helpful, and has been very decidedly used of God; and his works have a Puritanic thoroughness and grasp. It is a pleasure to commend these books to the people of God, even as it will be a service to further their circulation—books fitted to be an efficient means of establishment in the truth and in faith, and to be spiritually quickening and stimulating.

The following are the volumes on sale, with the prices at which they are published. The usual discount will be allowed, and one or more sent on order; application to be made to the Secretary, North Africa Mission, 34, Paternoster Row, London, E.C.

JAMES STEPHENS.

"OUTLINES OF PROPHETIC TRUTH."

Viewed practically and experimentally in the light of the Divine Word, from Creation to Redemption." Vol. I. Price 12s.

The Like, from Redemption to the Final State. Vol. II. Price 12s.

"THE HIDDEN MYSTERY; or, THE REVELATIONS OF THE WORD."

Being thoughts suggestive and practical upon Psalm xix. 1-6. Vol. I. Price 10s. 6d.

The Like, in connection also with Genesis i. 1-19, and 2 Cor. iv. 6. Vol. ii. Price 10s. 6d.

"SOME FOUNDATION AND SCRIPTURE TRUTHS."

Briefly opened out, with illustrative examples, together with "Divine Unfoldings," in the words of the Holy Ghost Himself. Price 6s.

"EXPOSITORY TEACHINGS."

Together with some further "Divine Unfoldings," in the words of the Holy Ghost Himself. Price 6s.

"DOCTRINAL AND EXPERIMENTAL THEOLOGY."

Mainly consisting of extracts chiefly selected from the writings of Old Divines and well-established Christians, compiled and put together in the form of a Treatise, so as to comprise in itself a complete Body of Divinity. Price 5s.

"DEMONOLOGY AND WITCHCRAFT."

With special reference to modern "Spiritualism" so-called and "Doctrines of Demons." Price 5s.

"GLEANINGS FROM THE BOOK OF RUTH."

Or, the Book of Ruth opened out by comparison with other parts of Scripture." Price 4s.

"PRINCIPALITIES AND POWERS IN THE HEAVENLIES."

Price 4s.

"ADDRESSES UPON THE GOSPEL OF THE GRACE OF GOD."

Price 3s. 6d.

Persian Kittens.—A friend has offered to sell some thorough bred Persian kittens for the benefit of the Mission. Whole blues or white with blue eyes. For prices, etc., apply to the Secretary, 34, Paternoster Row, E.C.

Bedroom Slippers, knitted in brown and blue, brown and pink, and fawn and pink, with the usual "woolly" soles, may be ordered of Mrs. D. J. Cooper, St. Jude's Terrace, Ravenhill Road, Belfast, price 3s. 6d., post free. Proceeds in aid of the general fund.

For the Children.

MY DEAR YOUNG FRIENDS,

It is just possible that some of you have been to a school or home for the blind, and have seen how carefully and kindly blind girls and boys are taught and trained, so that in time, in different ways, they can almost earn their own living. The older people, too, have such sympathy and attention, and are so frequently visited by Christian friends, who read and sing to them, that they scarcely seem to feel their affliction. In North Africa blindness is very, very common. . . .

But the poor blind people do not have the love and kindness which is usual in England. The old men especially are very, very poor, and sit by the wayside begging, just in the same way that blind folk used to do when the Lord Jesus was on earth. They do not ask help in His Name, but in the name of Abd el Kader Jellali, some dead saint who is supposed to have had compassion on the blind.

In some places where the missionaries are working they have been able to gather a number of blind, lame, and afflicted people every week, and after giving them a little bread and coffee, have told them about the great Saviour who can give them spiritual sight.

A short time ago, as one of these missionaries was walking with his little daughter along a narrow native street, they saw an old blind man sitting by the wall, beseeching passers-by to give to his need. No one seemed to pay any heed to the cry, although it was a cold morning, and the old man looked ragged and hungry. The little girl had often seen her father put a coin into his hand with the words, "I give you this in the 'Name of—,'" and the blind man, grown accustomed to the voice, would finish the sentence with "our Lord Jesus."

But on the morning in question he had no money to give. Instinctively the hand of the small maiden tightened round a weekly halfpenny which she had that morning received. She had thought of spending it on a pencil or pen-nibs, but now another need seemed more pressing as she realised that if father could not, she had it in her power to minister to a poor afflicted old man. Quickly running up to him, she put the copper into his hand, saying in Arabic, "Ala khater Sidna Aissa" ("Because of our Lord Jesus"). The old man showered blessings on her head as she ran on to rejoin her father, and I think she felt in her heart that it was "more blessed to give than to receive."

I wonder if you, too, know the happiness of *denying* self to do or give something to others. Especially do I wonder

if you belong to the league of ministering children who are giving and working and praying for those who have never heard the Saviour's name, who have not learned of His love, and who do not know that He came to take their sins away.

If you have not done so yet, and really love Him, "I cannot see the reason why, you should not if you really try."

A FRIEND ACROSS THE SEA.

FROM A LETTER FROM MISS E. SMITH, ALGIERS.

Our dear little Kabyle girls are, oh! so glad to see us again. They all came running to their class with such bright faces, and they have not forgotten the hymns one little bit.

Now you must hear about the dolls you dressed for us. What good children you were! Some people said, "Oh! they will forget," but I did not think so, and you did *not* forget; and the children here shouted with joy when we held up some of those beautiful little dollies dressed in white and blue, and red and green, and all the other colours. You remember them, don't you? Some of the very big girls wanted them, but we said "No," and gave them to the small ones; and one poor mite who did not get one screamed and cried so bitterly that we had to promise her one "next time." The little dolls seemed to please them better than bigger ones do; they grabbed at them and then just hugged them! . . .

Yesterday, as we came down one of the narrow native streets, we heard little black girl Melkheir (you saw her photo—she is the little girl who loves Miss Ada Welch) talking to the black man, her father. "Ai baba," she said, "grib ad'roh'er' rer ljenith yid' set iakkaka" "Oh, father, soon I will go to heaven with them, won't I?" And the black man said, "Yes, when the rain stops and the summer comes," and we heard the little black girl jumping for joy. Shall I tell you, my little English friends, what Melkheir meant? "Heaven" to her means our "Holiday Home" (we showed you the picture of that too); and perhaps the money from your money-boxes may help us send little black girl Melkheir there. Will you pray, children, that she may learn that Jesus is kinder than we are, and that His heaven is happier and more beautiful than the most beautiful and happiest home in this world can ever be?

LIST OF DONATIONS FROM DECEMBER 16th, 1903, to JANUARY 15th, 1904.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1904. No. of Jan. Receipt.			1904. No. of Jan. Receipt.			1904. No. of Jan. Receipt.			DETAILS OF LEICESTER AUXILIARY.			
1903. No. of Dec. Receipt.	£	s. d.	Brought forwd.	£	s. d.	Brought forwd.	£	s. d.	Brought forwd.	£	s. d.	J. BOLTON, Esq., Hon. Sec., 106, Evington Road. Designated Receipt No. 686. General Receipt No 7312.			
16 ...7197	2	0	1 ...7246	0	10	12 .. 7301	0	5	1 ... 650	0	2	No. of Receipt. £ s. d.			
16 { Assembly at Wal-lington }	4	4	1 ...7247	3	3	12 ...7302	0	9	1 { Barnet Y.W.C.A. }	0	10	141	0	5	Amount previously ac-knowledged
16 ...7199	0	5	1 ...7248	10	0	12 ...7303	3	3	1 ... 652	1	0	142	5	0	
16 ...7200	1	0	1 ...7249	0	2	12 ...7304	0	1	1 ... 653	1	0	Amount pre-viously ac-knowledged			
17 { Friends at Coleman Street, Southend }	2	10	1 { Greenock Boys and Girls Reli-gious Soc. }	5	13	12 { Girls' B.C. Westcliff }	0	8	1 ... 654	12	10	£76 15 6			
17 ...7202	0	2	1 ..7251	0	6	13 ...7306	1	1	1 { Falkland Hall S.S. }	2	0	Amount pre-viously ac-knowledged			
17 ...7203	0	3	1 { Friends at Bognor }	2	12	13 ...7307	0	10	2 ... 656	5	0	£71 10 6			
18 { S. S. Boys' Class, Gloucester }	0	10	1 ...7253	0	2	13 ...7308	0	5	2 { Highgate Rd. Chapel }	0	18	£76 15 6			
18 ...7205	0	3	1 ...7254	0	18	13 ...7309	1	0	2 { Highgate Rd. Chapel S.S. }	4	0	Amount pre-viously ac-knowledged			
18 ...7206	0	10	2 ...7255	1	0	13 ...7310	0	1	2 ... 659	16	19	£12 18 8			
18 ...7207	2	0	2 { Highgate Road Chapel }	2	14	13 ...7311	3	7	4 ... 660	3	0	Amount pre-viously ac-knowledged			
19 ...7208	0	5	2 ...7257	0	10	13 ...7312	0	5	4 { Friends at Keith }	2	10	£12 18 8			
19 ...7209	0	5	4 ...7258	0	8	13 ...7313	0	5	6 ... 662	30	0	Amount pre-viously ac-knowledged			
21 ...7210	0	5	4 ...7259	1	0	14 ...7314	0	5	6 ... 663	9	0	£12 18 8			
21 ...7211	1	0	4 ...7260	1	0	14 ...7315	2	0	6 ... 664	3	0	Amount pre-viously ac-knowledged			
21 ...7212	1	1	4 ...7261	0	10	15 ...7316	0	10	6 ... 665	17	10	£12 18 8			
21 ...7213	4	0	4 ...7262	1	0	15 ...7317	1	5	7 ... 666	42	10	Amount pre-viously ac-knowledged			
21 { Mission Hall, Old Charlton }	1	0	4 ...7263	2	5	15 ...7318	1	0	7 ... 667	6	5	£12 18 8			
21 ...7215	10	0	5 ...7264	1	0	15 ...7319	0	10	7 ... 668	0	10	Amount pre-viously ac-knowledged			
21 ...7216	0	10	5 ...7265	0	3	15 ...7320	1	0	7 ... 669	2	10	£12 18 8			
22 ...7217	0	10	5 ...7266	0	2	15 ...7321	1	1	7 ... 670	0	15	Amount pre-viously ac-knowledged			
22 ...7218	0	12	5 ...7267	5	0	15 { Highgate Road Y.W.C.A. }	1	0	7 ... 671	1	0	£12 18 8			
23 { Avenue Rd.Church S. School }	1	1	5 ...7268	0	2	Total ...	£184	14	7 ... 672	0	5	Amount pre-viously ac-knowledged			
23 ...7220	25	0	5 ...7269	1	1	Amount pre-viously ac-knowledged	2,339	19	7 ... 673	0	4	£2,524 14 1			
23 ...7221	0	10	5 ...7270	1	7	DESIGNATED FUND.	£2,524	14	7 ... 674	24	0	Amount pre-viously ac-knowledged			
23 ...7222	0	1	6 ...7271	2	0	1903. No. of Dec. Receipt.	£	s. d.	7 { Sunday School, Southend }	1	1	£115 6 8			
23 ...7223	0	1	6 ...7272	1	1	16 ... 628	1	0	8 ... 676	3	0	Amount pre-viously ac-knowledged			
23 ...7224	5	0	6 ...7273	0	5	18 { Y.W.C.A. & Friends, Southend }	12	10	8 ... 677	5	0	£132 6 4			
24 ...7225	0	10	6 ...7274	0	15	18 ... 630	25	0	8 ... 678	25	0	Amount pre-viously ac-knowledged			
24 ...7226	1	1	6 ...7275	2	10	19 ... 631	0	5	8 ... 679	70	11	£16 19 8			
24 ...7227	0	5	6 ...7276	3	0	19 ... 632	5	0	9 ... 680	38	12	Amount pre-viously ac-knowledged			
29 ...7228	0	9	6 ...7277	0	8	18 { Y.W.C.A. & Friends, Southend }	12	10	9 { Missionary Helpers' Band, Blackheath }	8	0	£115 6 8			
29 ...7229	0	11	6 ...7278	0	2	22 { Bethesda Missionary Society, Sunder'nd }	5	3	11 { Park Hall Sunday School }	2	3	Amount pre-viously ac-knowledged			
29 ...7230	0	10	6 ...7279	0	10	8 ...7283	2	0	12 Gravesend...	1	15	£132 6 4			
29 ...7231	0	2	6 ...7280	2	0	8 ...7284	0	10	13 ... 684	35	0	Amount pre-viously ac-knowledged			
29 ...7232	0	10	7 ...7281	0	3	8 ...7285	1	0	13 ... 685	0	10	£115 6 8			
30 ...7233	1	0	7 { Bethesda Missionary Society, Sunder'nd }	5	3	8 ...7286	0	2	14 ... 686	5	0	Amount pre-viously ac-knowledged			
30 { Tunbridge Wells P. & H.U. }	1	0	8 ...7287	0	10	8 ...7287	0	10	15 { Highgate Rd. Men's B.C. }	1	0	£132 6 4			
30 .. 7235	1	0	8 ...7288	5	0	8 ...7288	5	0	15 { Forres U. & H.C.S.S. }	1	10	Amount pre-viously ac-knowledged			
30 { Lee Chapel Mission'ry Associat'n. }	1	1	8 ...7289	0	10	8 ...7289	0	10	15 { Friends at Forres }	1	10	£115 6 8			
30 ...7237	2	2	8 ...7290	0	5	8 ...7290	0	5	Total...	£516	6	Amount pre-viously ac-knowledged			
30 ...7238	0	2	8 ...7291	0	6	8 ...7291	0	6	Amount pre-viously ac-knowledged	2,147	9	£2,663 15 10			
31 ...7239	0	5	9 { Mission Church, Brunel Hall }	1	0	22 { Barnet Y.W.C.A. }	3	19	15 { Bethel S.S. Barking }	2	11	TOTALS, MAY 1, 1903, TO JANUARY 15, 1904.			
31 { Sunday Afternoon Bible Class, Birmingham }	0	10	9 ...7293	5	0	22 { Barnet Y.M.C.A. }	2	8	30 ... 644	1	10	General ... £2,524 14 1			
31 ...7241	2	2	9 ...7294	0	1	22 ... 635	1	15	30 ... 645	0	5	Designated 2,663 15 10			
31 ...7242	0	10	9 { Drum'm'nd S.S., Inverness }	0	16	22 ... 636	3	10	30 ... 646	5	0	£5,188 9 11			
31 ...7243	0	3	9 ...7296	0	2	23 ... 637	0	1	31 ... 647	1	0	Amount pre-viously ac-knowledged			
31 ...7244	0	5	9 ...7297	0	10	23 { Readers of "The Christian" }	25	0	Jan. I ... 648	1	17	£12 18 8			
31 .. 7245	6	0	11 ...7298	1	0	23 ... 639	0	8	I ... 649	15	0	Amount pre-viously ac-knowledged			
Carried forwd.	£84	9	11 ...7299	1	0	24 ... 640	0	10	Total	£5,188	9	£12 18 8			
			12 ...7300	0	2	29 ... 641	0	10	Amount pre-viously ac-knowledged	2,147	9	£2 5 3			
			Carried forwd.	£164	16	29 ... 642	0	10	General ...	£2,524	14	£10 13 5			
						30 { Bethel S.S. Barking }	2	11	Designated	2,663	15	£12 18 8			
						Carried forwd.	£109	11							

THE NORTH AFRICA MISSION.

The Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised. It was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

Its Character is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

No salary being guaranteed by the Mission to the missionaries, their trust must be directly in God for the supply of all their needs.

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

Gifts in Money or in kind should be sent to the Hon. Secretary, Edward H. Glenny, 34, Paternoster Row, London, E.C.; the former will be acknowledged by numbered receipts. The names of donors are not published.

North Africa consists of

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of over 20,000,000.

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1903 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Casablanca, and Larajsh. It has twenty-five missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with eighteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-five workers; but wide stretches of country still remain to be evangelised.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now six missionaries engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now six missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible; though very few of them have as yet been converted.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.