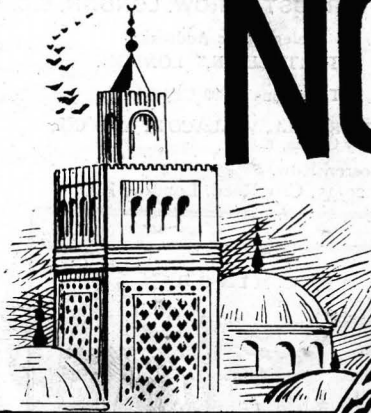


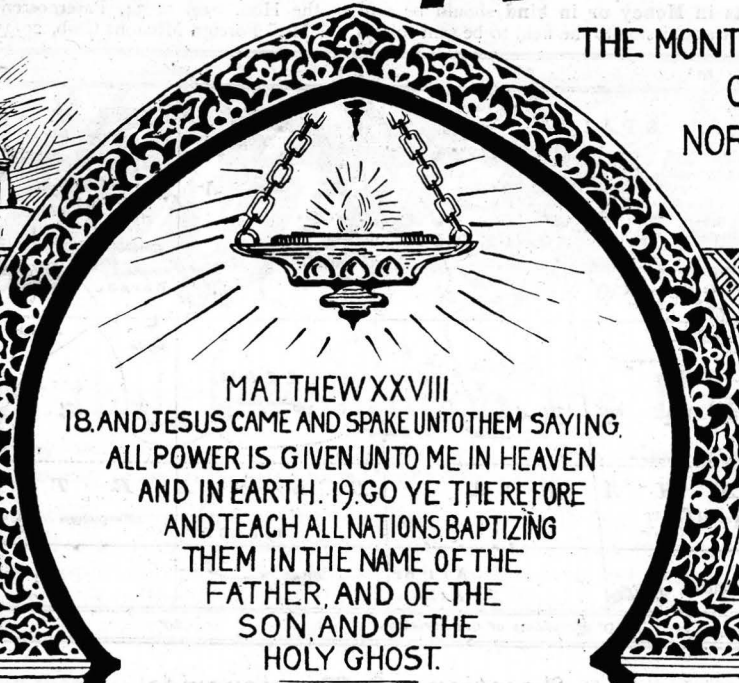
NORTH AFRICA

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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TUNIS
TRIPOLI
EGYPT

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The PRAYER MEETING for July will be held (D.V.) on July 7th, 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.



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.

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

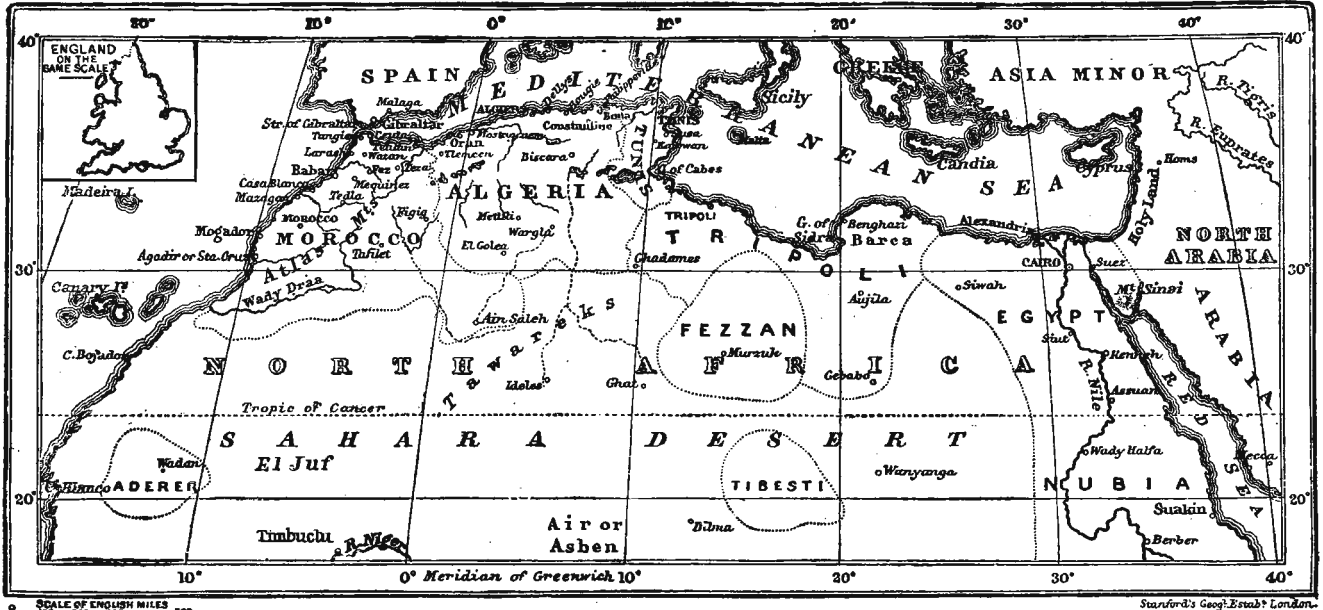
Office of the Mission:
 34, PATERNOSTER ROW, LONDON, E.C.
Telegraphic Address:
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Telephone: 5839 CENTRAL.

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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.	
Tangier.	Date of Arrival.
J. H. D. ROBERTS, M.B., C.M. (Ed.)	Dec., 1896
Mrs. ROBERTS	Dec., 1896
Mr. W. T. BOLTON	Feb., 1897
*Miss J. JAY	Nov., 1885
Mrs. BOULTON	Nov., 1888
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894
Miss F. MARSTON	Nov., 1895
Mr. H. E. JONES	Jan., 1897
<i>Spanish Work—</i>	
Miss F. R. BROWN	Oct., 1889
Miss VECCHIO, School Mistress.	
Casablanca.	
G. M. GRIEVE, L.R.C.P. and S. (Ed.)	Oct., 1890
Mrs. GRIEVE	" "
Mr. H. NOTT	Jan., 1897
Mrs. NOTT	Feb., 1897
*Miss L. SEXTON	Feb., 1897
Tetuan.	
Miss F. M. BANKS	May, 1888
Miss A. BOLTON	April, 1889
Miss A. G. HUBBARD	Oct., 1891
Laraish.	
Miss S. JENNINGS	Mar., 1887
Miss K. ALDRIDGE	Dec., 1891
Fez.	
Mr. O. E. SIMPSON	Dec., 1896
Mrs. SIMPSON	Mar., 1898
Miss L. GREATHEAD	Nov., 1890
*Miss M. MELLETT	Mar., 1892
*Miss S. M. DENISON	Nov., 1893
Miss I. DE LA CAMP	Jan., 1897

ALGERIA.	
Cherchell.	Date of Arrival.
Miss L. READ	April, 1886
Miss H. D. DAY	" "
Algiers.	
<i>Kabyle Work—</i>	
Mons. E. CUENDET	Sept., 1884
Madame CUENDET	Sept., 1885
Miss E. SMITH	Feb., 1891
Miss A. WELCH	Dec., 1892
Mr. A. SHOREY	Nov., 1902
<i>Missionary Designate —</i>	
Miss E. ROSS.	
Djemaa Sahridj.	
<i>Kabyle Work—</i>	
Mr. D. ROSS	Nov., 1902
Mrs. ROSS	" 1902
*Miss J. COX	May, 1887
*Miss K. SMITH	" "
Constantine.	
Mr. J. L. LOCHHEAD	Mar., 1892
Mrs. LOCHHEAD	" "
Miss E. K. LOCHHEAD	" "
Mr. P. SMITH	Feb., 1899
Mrs. SMITH	Sept., 1900
*Miss F. HARNDEN	Nov., 1900
Miss F. H. GUILLERMET,	May, 1902
<i>Missionary Helper—</i>	
M. BARDET.	

REGENCY OF TUNIS.	
Tunis.	Date of Arrival.
Mr. A. V. LILEY	July, 1885
Mrs. LILEY	April, 1886
Mr. J. H. C. PURDON	Oct., 1899
Mrs. PURDON	" "
Miss M. B. GRISSLELL	Oct., 1888
Miss A. HAMMON	Oct., 1894
Miss R. COHEN	Nov., 1902
*Miss H. M. M. TAPP	Oct., 1903
<i>Italian Work—</i>	
Miss A. M. CASE	Oct., 1890
Miss L. E. ROBERTS	Feb., 1899
Bizerta.	
Miss M. ERICSSON	Nov., 1888
Miss R. J. MARKUSSON	" "
Susa.	
T. G. CHURCHER, M.B., C.M. (Ed.)	Oct., 1885
Mrs. CHURCHER	Oct., 1889
Mr. H. E. WEBB	Dec., 1892
Mrs. WEBB	Nov., 1897
Miss R. HODGES	Feb., 1889
Miss A. COX	Oct., 1892
Miss N. BAGSTER	Oct., 1894
*Miss K. JOHNSTON	Jan., 1892
*Miss E. TURNER	Jan., 1892
Miss E. LOVELESS	Nov., 1902
Kairouan.	
Mr. E. SHORT	Feb., 1899
Mrs. SHORT	Oct., 1899
Miss E. T. NORTH	Oct., 1894
*Miss G. L. ADDINSELL	Nov., 1895

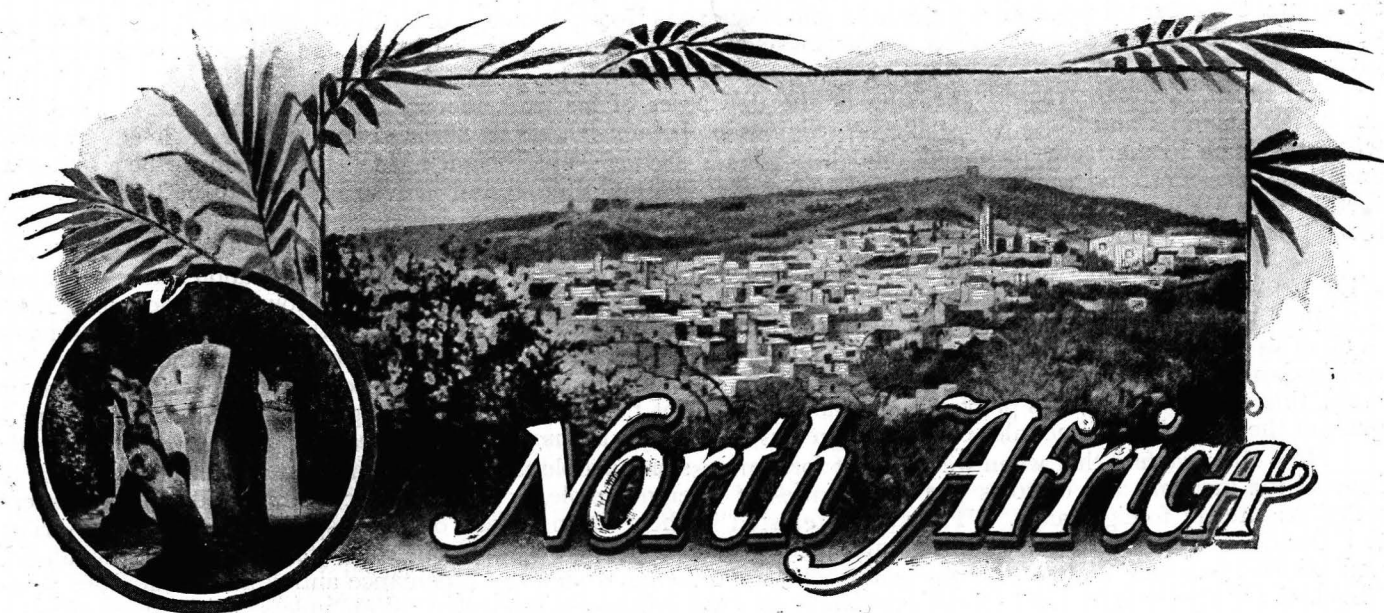
DEPENDENCY OF TRIPOLI.	
	Date of Arrival.
Mr. W. H. VENABLES	Mar., 1891
Mrs. VENABLES	" "
Mr. W. REID	Dec., 1892
Mrs. REID	Dec., 1894
Miss F. M. HARRALD	Oct., 1899
Miss F. DUNDAS	April, 1903

EGYPT.	
Alexandria.	Date of Arrival.
Mr. W. DICKINS	Feb., 1896
Mrs. DICKINS	" "

Shebin-el-Kom.	
	Date of Arrival.
Mr. W. T. FAIRMAN	Nov., 1897
Mrs. FAIRMAN	Feb., 1896
Mr. A. LEVACK	Dec., 1901
Mrs. LEVACK	Nov., 1901

IN ENGLAND.	
	Date of Arrival.
Miss B. VINING, Invalided.	
Mrs. D. J. COOPER.	

* At home.



North Africa

They that Dwell upon the Earth.

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try THEM THAT DWELL UPON THE EARTH."—Rev. iii. 10.



THE above passage, which occurs in our Lord's epistle to the church in Philadelphia, speaks of an hour of temptation that will come upon all the habitable world to try or test them that dwell upon the earth, and He promises His people who have kept His Word that He will keep them. Many of God's servants think that in the epistle to the church of Philadelphia we have a special message for our own times, which seem in part to correspond with the description given of Philadelphia and in part with that given of Laodicea.

It is worthy of observation that our Lord takes special note of those who cling to His Word, just as in the book of Malachi He specially takes notice of those who fear the Lord and think upon His name (Mal. iii. 16). Surely it is an encouragement to all who hold fast the full inspiration, authority and faithfulness of God's Word amid widespread abandonment of these truths, to know that the eye of God rests upon them with pleasure and delight. They may rest assured that the Lord will keep them in that hour of testing which comes upon all the habitable world. But the testing seems to apply in a special degree to *them that dwell on earth*. At first sight this might seem merely to mean everybody, but when one looks carefully at the expression as it occurs again and again in the book of Revelation, translated either: "they that dwell on earth," or "the inhabitants of the earth," it would seem as though there were a spiritual sense in which the words were employed, as, for instance, in Revelation xvii. 8: "They that dwell on the earth, shall wonder [at the beast] whose names are not written in the book of life."

They that dwell on earth then would seem to be the same persons or a portion of those persons whose names are not written in the book of life. In Rev. xiv. 6, an angel is seen having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people. From this it would appear as though "they that dwell on earth" might refer to those who, though nominal Christians, are yet unregenerate and of the earth, earthy, in distinction from heathen nations, kindreds, tongues and peoples.

The word translated "to dwell" is one which implies settling down. The people referred to then are those who, whatever their professions may be, are practically making earth their home. Perhaps some of them sing, "Heaven is my fatherland, Heaven is my home," but by their lives they make it clear that they have settled down on the earth with the intention of stopping there as long as they can, and with very little, if any, thought of a better world. We read sometimes of the Troglodites or cave-dwellers who made caves their home; here we have earth-dwellers, who make earth their home. Their spirits do not rise above things earthly and temporal. It has ever been so. Cain built a city with the idea of making earth his home, long before godly Seth or his followers thought of doing so, and Abraham, Isaac and Jacob dwelt in tents and looked for a city which hath foundations, whose architect and builder is God, while other branches of the family were settling down and making earth as far as possible their permanent dwelling-place.

It is just the same to-day, men around us on every hand are drifting into practical materialism. Of theoretical materialism they may know little and care less, but almost unconsciously they are living for earth, and their hopes and ambitions are limited by earth. Even amongst the people of God, the truly regenerate, the earthly spirit greatly hampers the progress of Christ's Kingdom. We do well to contend earnestly for the faith once for all delivered to

the saints, but after all perhaps our greatest difficulty arises from the inertia of earthly mindedness; and the soil in which Rationalism and Ritualism grow is practical materialism, in fact both Ritualism and Rationalism stripped of their outer garments reveal to us little else than practical materialism.

A French pastor in Algeria, speaking of the difficulties of his work amongst nominal Protestants, as well as amongst Romanists and those who make no religious profession whatever, declared that he did not meet so much with opposition to the truth or naked infidelity, but the people were occupied with their families, their business, and their pleasures, and practically ignored things spiritual and eternal and had no patience to be bothered with them. Was it not this spirit which our Lord portrayed in the parable of the Great Supper, when those who were bidden declined the invitation on the ground of having purchased a farm, bought five yoke of oxen, or married a wife?

We sometimes speak of certain Christians as being worldly, meaning that they have adopted the ways and spirit of the world, and perhaps we generally think that their spiritual life has declined through contact with others less spiritual than themselves. But even without being influenced by those around us, is there not a terrible tendency in all of us to be unduly occupied with earthly things, so that even when outwardly separate from the world we are still in danger of the world which is in our own hearts? Probably this earthly mindedness, this settling down on earth, this earth dwelling, this practical materialism, is one of the greatest, if not *the* greatest hindrance to the progress of the Gospel. Is it not also one of the greatest hindrances to the progress of the Church and of the individual?

How often we find that when we speak of foreign missions, people take but little interest in them. They like to hear of the manners and customs and peculiarities of foreign people, or to have described the beauties or exceptional features of foreign lands. They are interested in the civilising effects of the Gospel, and can even appreciate to a certain extent progress in education and medical mission work, but when one comes to speak of spiritual affairs, and of Heathen and Mohammedans being born again, being brought to repentance and faith in our Lord Jesus Christ, only those who to some extent appreciate spiritual things are interested. Yet unless spiritual results are produced, all our efforts, however useful, have fallen short of their purpose and object.

What is the cure for worldly mindedness and for earth dwelling? Does not the apostle Paul give us a suggestion when he speaks of the terrible experiences through which he passed as light affliction, for the moment, working "for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal"? (2 Cor. iv. 17, 18). Paul had double vision, the vision of faith. His eye of faith could see beyond the dark clouds into the presence of God, into the eternal and infinite glory beyond, and this vision of faith enabled him to look at everything from a heavenly standpoint.

Some one has noticed that Abraham and other Old Testament worthies, speak of the souls that were with them, whereas often to-day the manufacturer speaks of those he employs as "hands." This may be but an accident, but is it not instructive? The European colonist looking on the natives, sees so many niggers or so many dirty Arabs, while the man of God sees immortal souls that may be infinitely blessed through the Gospel, or eternally miserable through sin.

The men who move the world are those who while in it live outside it. McCheyne, it is said, used to give himself to contemplation on things unseen and eternal before preaching, so that he might move his audiences to live and act in view of eternal realities. The same spirit is noticeable in Brainerd and more or less in almost all those whose preaching has greatly moved men. Those who live a life of communion with God look at things from the divine standpoint. When God looked upon the world, He pitied and loved it, and gave His Son to die, that the world through Him might be saved. When Christ, in communion with the Father, looked upon the multitude, He said, "Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest." When Carey, with the map of the world before him, thought of its multitudes sitting in darkness and in the shadow of death, he was stirred and moved, until the Baptist Missionary Society was founded.

We do well to study the fields, but unless we study them in fellowship with God it will not be of much use. Let us search our hearts, let us ask whether we are not losing our pilgrim character. Are we not like Israel of old, beginning to settle down in Egypt, until we may need some providence like the oppression of Pharaoh to stir us up, or some persecution like that which rose about Stephen that we may be scattered and go everywhere preaching the Word?

Are there not some of us who did run well, who sat loosely to the things of earth, but who of late, as we have grown older, and perhaps better off, have become more earthly? The world passeth away, but may God stir all our hearts that we may be heavenly minded, and not need some painful providence to teach us afresh what we knew very well years ago—that we are pilgrims and strangers on the earth, left here as witnesses for Christ till He shall come, or till our course is finished with joy. God help us for His name's sake.

E. H. G.

Notes and Extracts.

N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday of each month, from 3.30 to 4.30 o'clock. The presence of friends of God's work in North Africa is heartily welcomed, and is a great encouragement.

Baptisms.—It is gratifying to record five baptisms during recent months. An Italian was baptised near Tunis on March 7th, another on May 20th. A young Arab girl, who was brought up by the ladies at Bizerta, was baptised on May 21st, near Bizerta, and at the same time a young Arab man. On the same

day Dr. Roberts had the joy of baptising the first Moorish woman who has been able and willing to take this step at Tangier.



"**Tuckaway**" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra. The proceeds will go to the funds of the N.A.M.



A friend has offered several **Fox Terrier Pups**, wire-haired, good breed, about six weeks old, for sale in aid of the N.A.M. funds. Please apply to the Secretary, N.A.M., 34, Paternoster Row, E.C.



Miss Mellett writes from **Fez** on May 12th:—"We have just returned from a ten days' visit to Sifroo and had a very enjoyable time, the people were as friendly as ever. . . . We met in Ben A.'s house some of the men he is reading with. One is a very well-read *fokih*. He himself came to Ben A. some time ago and asked to be instructed in the Christian faith. We are very pleased with Ben A. and the work he is doing, and although of course he is not perfect, we have never found any exaggeration in any report he has brought of his work."



Miss Hubbard writes from **Tetuan** on May 14th:—"This past week we have had the pleasure of having with us one of the Christian Moors from Tangier, M. the Riffie. He is on his way to the Riff Country, to fetch his wife and children. He spoke up so quietly but so clearly in our dispensary the other morning to the men gathered there—just sitting among them and endorsing all I said, and then having a little chat with some of them himself. I think they were astonished, but it was done so quietly they could hardly object. As we are enjoying (?) an east wind, he has gone on foot to the Riff instead of waiting for a boat, as he wants to get back to Tangier. The party he is going with are going to travel by night and hide by day, as they don't trust the folks along the way. May he be taken and brought back in safety. His presence was an inspiration to us, and he seems to be one who will be much used among his fellow countrymen."



Miss Banks writes from **Tetuan** on April 1st:—"We had fifty-four yesterday to the dispensary; ten come regularly to the daily Moorish school; classes are well attended, and townspeople friendly enough. The roads are all unsafe, except the one to Marteen, and we only dare go a very short way on that. Hardly anyone leaves the town; nearly all who have a gun carry it outside. Provisions are very dear and scarce, but happily there are plenty of sacks of flour brought by sea."



Dr. Grieve writes from **Casablanca** on May 19th:—"When last writing, I mentioned a flourishing condition of affairs in all branches of work. If good then, it has been better since. Last month we broke all previous monthly records by recording in my book over 1,000 visits. . . . One day we had as few as six, when it was wet and stormy. Another day we had 110—just one short of our record day—111—which happened ten years ago or more, when I commenced and saw people all day. Mrs. Grieve's girls' class has increased lately to over forty once or twice. There were so many that she could not manage them single-handed, so each day our maid goes out to help. . . . Fully a fortnight ago I was obliged to clear out a spare room in the hospital to take in a woman patient, the condition of whose foot demanded amputation. She had tumbled down a well three months before, and had smashed her foot with compound dislocation at the ankle. Part of the foot had already been taken away by a native doctor, but what had been left was in a frightful mess, and the whole leg was swollen. . . . All went well and patient has done very well

since. She looks more alive than she did, and suffers none of her awful pains. The swelling has gone down, and I expect in a week or ten days she will be going. Her mother stays in the room with her and attends to her. . . . Mrs. Nott frequently has talks with them, although they are very dense."



Miss Aldridge is very anxious to have a fellow-worker at Larais. Writing in April last, she says, "I am still hoping that a fellow-worker may be getting ready to join me."



Mr. Webb writes from **Susa** on May 11th:—"We are finding our hands quite full these days, as Miss Cox is away itinerating, and our meetings and other opportunities for preaching are quite as numerous as ever. I was heartily glad to pay another visit to Sfax with Dr. and Mrs. Churcher and Dr. Maxwell. . . . We had the usual crowds to the Medical Mission the few days we were there, and some splendid listening to the truth. I met several old friends upon whom I was enabled to press home again the blessings of salvation, but the one I was more than glad to see was our friend A., whom I baptised last year. He left the same day as he was baptised, and I had not been able to get to him since. Though he is very poor and weak in his knowledge of spiritual things, yet both Dr. Churcher and I felt that he had a firm hold of faith in Christ and in his little way was bearing testimony. I think it was well worth while going down to Sfax if we had done nothing else than see, and have the opportunity of teaching him a little. I met another man from Tripoli who knew me eleven or twelve years ago there. He has been to Mr. Venables and learnt about the Saviour, and when travelling for his health found his way to the house of the missionaries in Tunis. He told me he was a secret disciple. He belongs to a well-to-do family in Tripoli. I was glad to be able to clinch the nail a little tighter."



Dr. Churcher writes from **Susa** on May 13th:—"Our list of attendances [for April] numbers 829 in all. It was a real pleasure to get another visit to Sfax in. We paid another visit to Dr. Leach's grave, and cleared away weeds which were hiding the Gospel message on the grave-stone with their rich growth, and moralised that other weeds must be responsible for the Gospel message being hidden from the many thousands in Sfax of whom our Lord said, 'Go, teach them.' May the Master clear away the difficulties, and soon send some to be His witnesses even there. I was glad to hear yesterday of a woman on whom Dr. Maxwell operated for cataract that now she could 'harvest, draw water, and do the cooking, and was singing all the day long.' We pray that though this may be the first, it may not be the last by many hundreds to whom he may bring physical and spiritual light also in North Africa." Writing on May 31st, Dr. Churcher tells of some special cases of interest: "Abd er Rahman, a dropsy patient, I have mentioned several times, passed away this month at the Baraka—safe home, I believe, through Jesus' blood. His simple confession was, 'I believe in God and Jesus Christ, that's all.' He had never wavered, and for more than a year had been willing to confess his faith before the Moslems. Aisha, an old patient, has been back again this month and rejoiced our hearts by her bright and firm testimony for Jesus. Her face does one more good than many sermons. Abdallah, a black soldier, has stayed in the Baraka this month, and witnesses well. It was joyful to hear him last Sunday night at the shop service, first confessing his own faith, and then trying to explain the Gospel to another negro sitting at his side."



Mr. W. Reid writes from **Tripoli** on May 15th:—"I am glad to say we are all in good health, and happy in the work. The Medical Mission attendance, though smaller than a month ago on account of harvest, compares well with other years. We have an interesting inquiring patient now and then, and young fellows more frequently ask for Gospels. Also now and then a man of some little education asks for a New Testament.

. . . It is noteworthy that the Gospel is respected as it was not formerly. Very rarely do we hear anyone say that it is not the true Gospel or that it has been corrupted, while on the other hand it is spoken of as the book of Sidna Aisa. . . . The other day, when visiting the shops, a saddler asked me for a New Testament, adding that an educated man who reads to them in the evenings had asked him to procure a copy next time he came to the Medical Mission. Of course I have promised him one. The lantern meetings are well attended, the room being usually crowded. It seems as if the Jews were just getting to know and respect us, one sign of this being the attendance at the lantern meeting, another the demand for Testaments in Hebrew and French and Italian.

S. tells of a very dear friend, with whom he used to read the New Testament, dying in the faith of Jesus about three weeks ago. He was his most trusted friend, to whom he could tell his inmost thoughts and feelings, for he was nearer to him than his own sons. His last testimony was to his faith and trust in the Lord Jesus Christ."



Mr. Fairman writes from **Shebin el Kom** on May 21st:—"Our sheikh asks us to make special prayer for him. He is a regular attendant now at our Sunday morning meetings and at our week-night service."



During the month of April a **Syrian missionary** to Syrians in Boston visited **Shebin el Kom** and preached one Sunday for the workers there. They had fifty men in the evening, and about six or eight women.



Miss Mellett and **Miss Denison** have reached Tangier, and are on their way to England for furlough. While travelling down from Fez they passed quite close to Raisuli's (the brigand) men, who were firing at the time, but, owing partly to a severe thunderstorm coming on, they did not meet with any unpleasant encounter.



A New Worker.—Since the last issue of NORTH AFRICA **Miss E. R. Loveless** has been accepted as a member of the Mission. Miss Loveless went out to Susa, Tunisia, in the autumn of 1902, to help in the dispensary. She definitely offered to the Mission about a year later, and is now continuing to work at Susa, and to study the Arabic language. Miss Loveless was trained at Doric Lodge.

To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,
June 14th, 1904.

DEAR FELLOW HELPERS,

Now that NORTH AFRICA is published quarterly instead of monthly, it is a little more difficult to thread together the events which take place between the issue of one number and another.

The condition of Morocco still remains decidedly unsettled. The great event of the last three months has been the conclusion of an agreement between England and France as to their relationship to one another with regard to Morocco and other places. By this agreement, England so far as she herself is concerned, surrenders to France the supervision of Morocco and its Government on the understanding that for the next thirty years at any rate, England shall have equal rights with France so far as trading

is concerned, and that whatever liberties British subjects have enjoyed under the Moorish Government, and whatever usages have been permitted, these shall be continued.

It seems as though by this agreement we have given up more than we have received, but if this surrender leads to a better feeling between France and England, it may prove to have been a wise surrender. So far as the agreement is concerned, it looks as though missionaries would have as much or more freedom than in the past, but it is important to remember that neither the Government nor the people of Morocco are a party to this agreement, and they may have something to say. It is not proposed that France should interfere with the present Government of Morocco, but the probabilities are that on account of the inherent rottenness of the Mohammedan Government, they will before very long be drawn into taking some practical steps.

It would also appear as though some of the northern part of Morocco would be handed over to the supervision of Spain, by an agreement between France and Spain under similar conditions, but if Spain should attempt to carry out any supervision, it is a question as to whether the Moors might not prove too strong for them to overcome.

There is also a question of the Americans asking for a port for a coaling station for their navy, and of the Germans requiring some acknowledgment. In the midst of these attempted arrangements a powerful Moorish chief has come down upon an American and a British subject who have a country house just outside Tangier, and has carried them away into captivity until they are ransomed by a large money payment, and by the fulfilment of several other conditions. Lest these Europeans should be killed, the conditions are being granted, but this is an indication of the weakness of the Sultan's Government and of the unsettled condition of the country. Missionaries are hardly so likely to be seized in the same way as these wealthy residents are; first, because they are not usually sufficiently well off for the purpose, and secondly, because they are esteemed on account of their medical work. Still, they are not altogether free from risk.

This unsettled condition of the country makes itinerating away from the main tracks very difficult. The ordinary work, however, still goes on, and we have reason to thank God that the converts are making progress.

I was able to pay a very brief visit to Algeria at the end of May and the beginning of June, and to see the workers in Algiers, Cherchell, and Djemaa Sahridj. On the whole, the prospects in Algeria are brighter than they have been. The *entente cordiale* between France and England has certainly produced a better state of feeling towards us. On the other hand, there are still places where we find the French officials antagonistic. It must be remembered that while the party in power in France is favourably disposed towards England, yet a very large section of the people are still against us, namely the clericals and a certain section of anti-clericals, who are opposed to every form of religion. It is better not to give publicity to names and details with regard to these points, but we would ask for prayer that grace may be given.

Mr. Cuendet has completed the Kabyle Gospel of Luke in Arabic characters, and the Bible Society have printed 2,000 copies, of which five hundred have been bound. The whole of the New Testament in Kabyle has now been revised, and we trust that in a short time it will be reprinted in the Roman characters, and the whole of the New Testament will be on sale at a franc, and some portions as low as a halfpenny. It is an inestimable boon to have the

whole of the New Testament produced in this revised form at so low a price.

It was a great pleasure to find that Mr. Cuendet's son and two daughters have all taken a public stand for Christ. We must never forget that while missionaries labour for the conversion of the natives, they need our prayers in a very special degree that their own children may become humble and faithful followers of the Saviour.

Miss E. Smith and Miss Welch are carrying on a very interesting work amongst Kabyle women and girls, amongst whom there are some interesting converts, who we hope will soon make a public profession of their faith. They have also a work amongst French women and girls, and here also there have been some decided cases of conversion. It was very interesting to speak to these Christians, who have been brought out into the light. Miss Smith and Miss Welch have also a Holiday Home into which they take a number of native or French girls. They greatly appreciate a week outside the city in a beautiful garden amongst the pines on the hills outside Algiers, and while in the fresh air of the country, there is an opportunity to quietly press home upon them the importance of deciding for Christ. If they are able to keep the home full during the summer months, they will give eighty or 100 girls a week's change. They have a special fund for this work, and I suppose will need some £40 or £50 to cover all expenses.

Miss Read and Miss Day are still working away at Cherchell, notwithstanding a certain amount of trial and discouragement. When I went to see them I was interested to find the progress they had made in the carpet industry, which it is hoped with the blessing of God may prove a considerable help to the evangelistic work. The Arab woman converted here years ago is still maintaining a steady and consistent testimony amid a great deal of difficulty. She is very brave, and everyone about her knows that she is a Christian. There are others who profess conversion, but none at present so brave as she, or so willing to take a public stand.

The principal object of my visit to Algeria was to see the mission station at Djemaa Sahridj, and to decide as to what was to be done to put it into a more thorough condition of repair. It is more than twenty years since it was put up, and certain parts of it were not very well built at the beginning, and certain other parts got rather badly out of order, so that by some it was considered a question as to whether instead of spending a large sum on repairs, it might not be better to erect a new mission station. I consequently took with me to view the building, an upright and practical contractor, who has had fifty years of experience of building in Algeria, and I was glad to have my own impressions emphatically confirmed, that by spending a moderate amount of money on the building it could be put into such a good state that it would last for many years to come. It is not possible to say exactly how much money will be necessary, as one cannot tell what work will have to be done till it is commenced, but probably £150 will be sufficient. We should be thankful if this amount could be provided without touching our General Fund. The Mission House provides accommodation for two small families, and in addition to this, there are two mission halls on the ground. Miss J. Cox and Miss K. Smith have been labouring most indefatigably at this station for just seventeen years, and God has graciously blessed their labours and the labours of those who were there before them and with them. The number of baptised converts is still not large, but there are believed to be a considerable number who are

truly converted both amongst the men and the women, and it is hoped that before long they will take a public stand for Christ. We shall be very thankful if after the long and arduous work done by our sisters they may in future be comfortably housed, and thus enabled to continue their important work.

Mons. and Madame Rolland, the French Christians who have been living in one part of the house, have now gone to reside in Algiers, and Mr. and Mrs. Ross, who have now some knowledge of Kabyle, have gone up to assist in the work, and have received a very kindly welcome both from the natives and from the French people living in the adjoining village of Mekla.

There is a great deal of encouragement in the work amongst the Kabyles, and it is most desirable that the work should be pressed forward, and with the blessing of God a harvest of souls gathered in. Just as I arrived in Algiers, the Synod of the French Reformed Church had been meeting there, and Mons. Cook-Jalabert, the French Wesleyan missionary, had at their request given an address on missionary work in North Africa. At the conclusion of the Synod a resolution was unanimously agreed to, expressing to the missionaries of Algeria and Tunis the sympathy and confidence of the French pastors in the missionaries and their work, and Mons. Cook-Jalabert was requested to send a copy of this resolution to each missionary.

This was my twentieth visit to North Africa, and I was greatly struck by the advance that has been made in the development of Algiers and Algeria during the last two or three years. But with the advance of European civilisation, should there not be an advance in the work of Gospel proclamation? For many years the number of workers in Algeria has not increased, but rather declined, on account of French suspicion. If now a better state of feeling continues, it seems desirable that more labourers should be sent forth, and some work that was abandoned years ago recommenced as well as new work undertaken. The number of men offering for service is very few, and in the present low state of the funds of the Mission, it does not seem very encouraging to invite men to offer. The evangelisation of North Africa, however, is God's work, and if men are called of God to the work, we may rest assured that He will in some way provide means for their going forth and being sustained, if not by one channel, then by another. We shall be very glad to hear from godly young men willing to serve the Lord in this difficult but hopeful field.

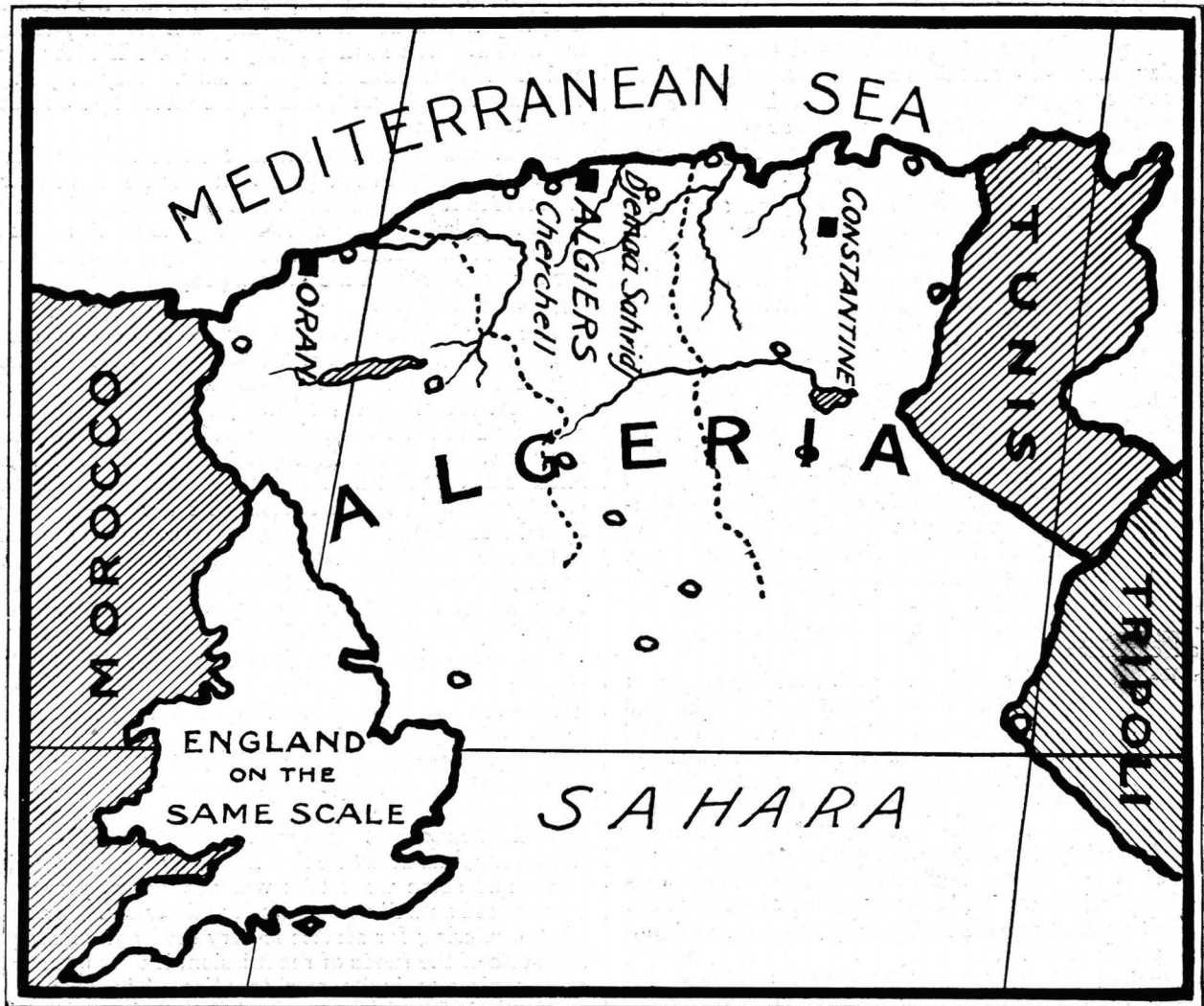
Space prevents any lengthened reference to the work in Constantine, Tunis, Tripoli, and Egypt, but none the less, these places need our prayers and sympathy. Good work is being done, and here and there souls are being brought to Christ.

Turning to the work at home, during the last few months we have again experienced financial straitness. In February and March some large amounts came to hand, which considerably relieved the financial pressure, but still left us in need, and as the receipts during the last three months have been about £1,000 short, we still need from £1,200 to £1,500 to put us in a satisfactory financial condition. For this we cry to God, knowing that our Father, without whom not a sparrow falls to the ground, cares for it. We mention it to His people so that God may lay it on their hearts to help as they are able.

Counting on your continued sympathy and prayer for all departments of the work, I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.



MAP OF ALGERIA

ALGERIA.

The last issue of NORTH AFRICA contained an account of Morocco from the missionary standpoint, given with a view to helping members of the Prayer and Helpers' Union in their work of intercession. In this issue it is proposed to deal with Algeria in a similar way for the same purpose.

To briefly note the contrast between the two countries may help to a clearer idea of their condition. From the missionary point of view, what is difficult in Morocco is easy in Algeria, and *vice versa*. For instance, travel is slow, uncomfortable, and unsafe in Morocco, owing to the absence of civilised influence; in Algeria one gets about by train or road without any particular inconvenience. But the civilisation which aids the missionary in one direction hinders him in others, for it deprives him of much of the liberty which he would enjoy in a land free from detailed police regulations. In Morocco the missionary is free to do what he pleases, and if he should stir up fanaticism that is chiefly his own look out; in Algeria there is a lawful and an unlawful way of giving a tract, and no one may preach in the street, nor can anyone without a French diploma teach a school, or practise as a doctor or nurse.

The hindrances indeed seem a great mountain, but,

although it cannot by any means be said as yet that it has become a plain, there have been found roads round it, and in spite of all the disadvantages there are plenty of ways left by which Moslems in Algeria may hear of Christ.

Area and Population.

Algeria proper is about three times the size of England, but the population is only about 4,500,000. Outside the towns the people are very much scattered, living in small villages and hamlets—often just a few huts or tents are found together. This means that to reach them with the Gospel will require proportionately a larger number of workers than in countries where the population is more dense.

The Number of Missionaries.

There is in this country a small proportion of Protestants among the French population, and these have their own pastors. There is also a mission carried on amongst the Spaniards in Algiers; but neither of these touch the Mohammedans, who form, of course, the great bulk of the inhabitants of Algeria. To reach them there are in the North Africa Mission just nineteen workers, and in addition to these about twenty others belonging to other societies or unattached. That is to say about forty workers

(men and women) are seeking to bring the Gospel to about 4,000,000 of Arabs and Berbers, who are bigoted Moslems, and this with the added hindrance of governmental regulations which sadly hamper the work.

The Religion, Races, and Languages.

What has been said of the religion and of the mixture of races in Morocco holds good largely in Algeria too, with this exception—an important one—that the government of the latter country, being in the hands of the French, is carried out according to European methods, and has no connection with the Mohammedan religion. The Europeans in Algeria are, of course, mostly French, but there are many Spaniards too. There are a good number of Jews, all of whom are naturalised French subjects. It is interesting to observe that while the older generation of Jews retain the native dress and customs, the younger men and women are substituting for these a European style of living, and the French language in place of Arabic.

The natives belong largely to the Berber race, of which the Kabyle, Shawia, and other branches are found in Algeria, but the Mission, although originally started with the express intention of evangelising the Berbers, has found its energies so much absorbed by the needs and opportunities among the Arabic speaking section of the people that the number of workers who have taken up Berber work has increased very slowly. Out of nineteen workers there are only nine at the present time engaged in Berber work.

Translation Work.

By far the most important piece of translation work undertaken by a member of the Mission has been the translation of the Scriptures into the Kabyle language by Mon-

sieur Cuendet, of Algiers. Many will already know that the New Testament is now completed, and that M. Cuendet has commenced on other parts of the Bible.

The need for a colloquial Arabic version of some parts at least of the Scriptures is felt in Algeria as in Morocco. Dr. Nyström, a member of a Swedish mission, and resident for many years in Algiers, has printed some portions of the New Testament, a labour greatly appreciated by some of the N.A.M. workers in this country.

Translations of tracts have also been made, both into Kabyle and colloquial Arabic.

Past Efforts.

It would be misleading as to the amount of work done by the Mission in Algeria to omit mention of the former stations in this country from which the missionaries retired in order to somewhat allay French suspicions as to their intentions. Tlemçen was perhaps the most important of these. There some years of quiet work were put in by several of the staff, and it was a great grief to leave some promising cases, one at least of whom, a young Jewess, has since been visited and found true to Christ, though with no human helps. Other places once occupied, and where much seed was sown, are Mostaganem, Mascara, and Oran in the province of Oran, and Akbou and Azzefoun in Kabylia.

The Present Stations.

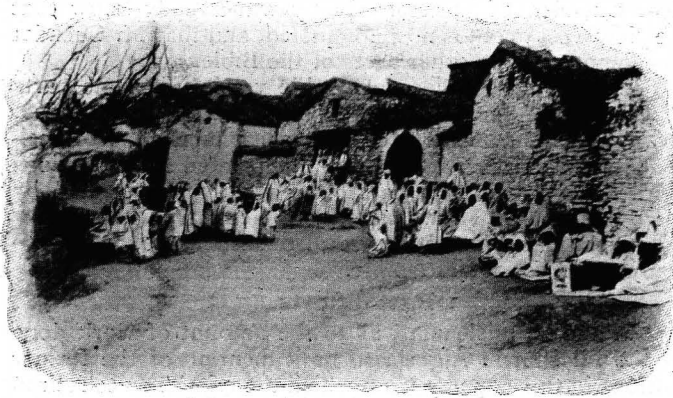
To turn from the sad thought of these very unwillingly deserted stations to the present busy corners of the field,

DJEMAA SAHRIDJ (Kabyle work)

may be taken first as being the oldest station of the Mission. For about twenty-three years teach-



The Great Mosque, Tlemcen, Algeria.



From a] **A Kabyle Village, Algeria.** [Postcard.

ing has been going on there, and many know the Gospel. Although the number of those who have professed to accept it is not large, it is very encouraging, considering that the field is Mohammedan. Djemaa has also proved useful as a point from which visits can be made to surrounding villages, where there are no resident Christians.

The work here is well organised, and the number of regular classes and meetings held is quite surprising, considering the small number of workers. Some hundred or two hear the Gospel every week. In those for young men and boys, a native evangelist gives valuable help. Another convert has also helped in the work. The teaching of the blind to read by Braille type adapted to the Kabyle language is one of the recent efforts made to help to spread the knowledge of Christ. Those who learn this are able to read to those who have their eyesight but cannot read. Two small halls on the station here are of great advantage in the work.

Djemaa has certainly been the most fruitful of the Algerian mission stations, and seems to justify the belief that the Berber races are more accessible to the Gospel than the Arabs. The conversion of a woman servant there has lately been a great cheer, for she was formerly bigoted and self-righteous. The latest advance is that the Christian women have begun to meet together now as well as the men, though, of course, separately from them, owing to Moslem social customs.

ALGIERS. (Kabyle Work).

The chief city of Algeria is a place of very considerable importance, and has been a North Africa Mission station for the past twelve years. Workers of other societies reach the Arabs, Jews, and Spaniards here, but the N.A.M. at present confines its efforts to the Kabyles and French-speaking portions of the community. The Kabyles are the poorest part of the population of Algiers.

The work falls under three heads, translation, which has been already referred to as Monsieur Cuendet's particular work; itineration, also falling to his share (though often done in company with some other workers); and the town work.

This includes work for men and boys, in which Monsieur Cuendet and Mr. Shorey engage. Kabyle students are reached by them, and "the poor, the maimed, the lame, the blind," have been invited during the past winter, if not to a feast, at least to a meeting where bread was distributed after the message of life had been preached to these poor, dark souls. In the native cafés there are always numbers of men to be found. Sometimes an attentive hearing is gained there, at others they resent the Christian's teaching and oppose him or leave.

The town work also includes the ladies' work for women and children, both Kabyle and French. They have large classes, and more visiting than they can overtake. There are some converts, both amongst natives and French, but naturally the latter are more easily won than the Moslems. A very interesting and cheering bit of work is a Holiday Home for Kabyle and French Girls. This is a new idea in Algeria, but it seems to be one whose results will prove to be most gratifying.

CHERCHELL. (Arab Work.)

Cherchell is the smallest of the mission stations in Algeria, having had from its opening in 1890 just the two workers, Miss Read and Miss Day, who are still so busily at work there. The work at this station has been carried on with greater regularity than has been possible at some others, although it has not been without its own trials and difficulties. There have been times when hostility has been strong even there, but "patient continuance in well-doing," has borne its fruit, and many hearts have been won to love the servants, and some to love the Master.

A leading feature of the Cherchell work is the large and regular attendance at the children's classes. Both boys and girls are reached by this means. Visiting the sick and others, and receiving visits from them takes up much time also. A new departure at Cherchell and one which, if successful, is likely to prove a great boon to many, is the employment of native women in carpet weaving, an old native industry, now being revived by the French. A commencement was made last autumn, and so far, the difficulties which arose have been overcome. This effort has in view both temporal and spiritual help for those native women who must earn their own living or supplement the earnings of their men-folk. Formerly it was impossible for them to earn an adequate sum respectably. The independence thus gained for them will mean freedom to confess Christ openly without fear of absolute starvation, which would very probably be the present result of their doing so.



[Photo by]

[Miss E. Smith.]

Bible Translation, Algiers.

Mons. Cuendet and his Kabyle Moonshée.

CONSTANTINE. (Arab Work).

Constantine has not yet seen the day of reaping, especially so far as the Mohammedans are concerned. The work here is even more difficult than in the other Algerian stations. The people seem less friendly and more indifferent. For some time special prayer has been put up at home for the harder stations, Constantine included. Might not a wider circle of friends unite in asking that even in the driest soil some seed may spring up and bear fruit?

The work is amongst Arabs, Jews and Europeans. From the Arabs there are one or two young men who seem to be converted, and some of the women are anxious to hear more of God's word. Some young Jews have been greatly interested. Some Europeans have been definitely converted and are keeping true to their profession. Meetings are held almost nightly during the winter, arranged to suit the different races who are invited to attend them. There are several classes for the different children too, and a number of houses are visited where the ladies are welcome. Then there is the little shop where one of the missionaries sits to receive, and preach Christ to, any who will drop in to listen, or to have a look at the books.

Constantine is also a step on the road towards reaching the people of the Aurès Mountains, for whom almost nothing has been done as yet. In this there is matter for prayer, that God would remove all that prevents the evangelisation of these Berber tribes.

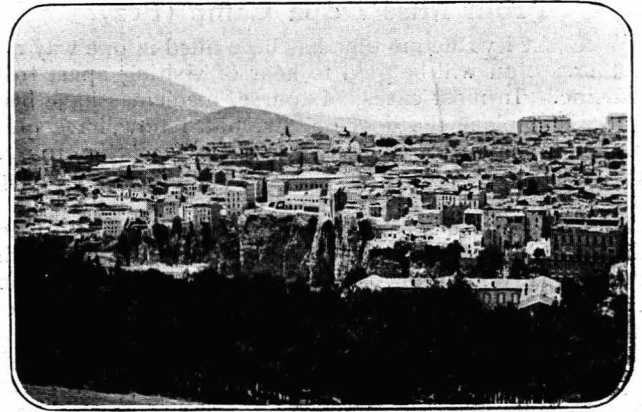


Photo by]

[Mr. P. Smith.

A View of Constantine.

This short account of the work at each station falls far short of giving a full view of what is being done. It mentions only some of the more outstanding facts, so that prayer for the work may be definite and intelligent. A list of the workers' names under their respective stations is given on page ii. of the cover, and the map shows some of the many places still unoccupied. Each little circle tells us of a town where thousands of souls are in infinite need of the true light. How long will it be before it reaches them?

News from the Mission Field.**MOROCCO.****From Mr. W. T. Bolton (Tangier).**

Two men, in-patients at the hospital, have since their professed conversion greatly helped me in getting others to read. As soon as any "students" come, they ask me to come and read to them; it is most delightful. The other day, quite unexpectedly to one of them, a brother of his called. This threw him into an ecstasy of delight, as he had not seen any of his relations for a long time; as soon as they had had a quiet time together, he brought his brother to me, asking me to teach him the New Testament. I had them both in my little room, and as we were parting, they both said that they had made an understanding that they would meet a week next Sunday for more instruction. On one occasion, I referred to his past sins. He said, "I committed them in ignorance, even as the captain the other night steered his ship on to the unknown rocks in Tangier Bay." (A few nights ago, a fine steamer put into Tangier Bay, but being the captain's first voyage, he did not know of the shallowness of the place he desired to anchor in, and so was completely wrecked.) Several times we have found this man reading the Word of God to other patients, gathered round him in one of the hospital wards. It is so encouraging, as it is quite from his own desire and suggestion.

Then there was a "shereef" staying with us, who also expressed great interest in the word. The other morning I heard a voice reading something; I went up to the place the sounds came from, and there I found this "saint" reading the fourth of Luke and explaining our Lord's temptation, verse by verse, to several other patients around him. As I enlarged somewhat on this glorious victory of the Lord, I saw him wipe away tears from his eyes and

try to hide his face from us. Two days after, as he was saying "good-bye," he drew me on one side, and pressing my hand in his, he told me how that he wanted to come and give his heart to the Lord privately and confess his sins. He has not called since; of course, it may all be pretence, we cannot say; only he certainly was visibly affected; but being a "saint," his position and maintenance were at stake, and perhaps he could not yield these. Pray that he may yield to obedience, as he has confessed his belief that Jesus is the Saviour of sinners. Many, very many are in this condition, knowing we have the truth with us, yet holding back, not being able to forsake their sins. For this reason we are praying more and more for a spirit of conviction of sin; this is what we crave. Many are convinced of Christ, but are not convicted of sin.

I have either ten or eleven at my Sunday morning Bible-class regularly; only Moslems attend. Last Sunday, Eddries—the native convert of some years' standing—conducted it throughout. We want the converts to be able to hold their own prayer-meetings, and to learn to trust in the Lord through the reading of the Bible for themselves. The prayer of one convert for another was very sweet. He said, "Lord, make so-and-so, as a captain of a ship; but Lord, a captain cannot do without sailors, give him sailors as well, Lord, give him souls." I want prayer to be offered for my boy Muhammed; he was Mr. Cooper's faithful attendant, and when Mrs. Cooper left the country, I took him as servant. He is such a bright Christian, walking in the fear of the Lord. Last week, by his own desire, he purchased a good copy of the Bible, which he daily reads, and is making great progress in reading. All these matters are little in themselves, yet nevertheless show us the Spirit of God is working in our midst.

From Miss De la Camp (Fez).

Since last I wrote my time has been filled in one way and another. You will be glad to hear of visiting apart from medicine. In most cases, of course, medicines have been in the first place the door-opener, but I now have quite a number of houses to which I can go *by invitation* to read the Gospel, and very often there is an attentive hearing. I do thank God for these openings.

During the last two months I go once a week to teach Kh., Si T.'s wife. She is such a bright, intelligent Christian, but very ignorant. Si T. asked me if I would teach her as no one else was doing so. It is surprising how quickly she learns the texts, never having memorised anything before. If it happens to be a rather short text, she asks for a second, "For," says she, "there are seven days to learn them in before you come again." She is anxious, too, that her friends and neighbours should learn about Jesus. She had gathered about half a dozen women a few weeks ago, to whom she had been speaking, and she told them that if they wanted to know more, the *fokih* came to her on Fridays and would explain it to them. And so they came. She was just beaming with pleasure!

On Sunday mornings Miss Greathead and I go up to teach the three other Christian wives. She takes A. and S., whilst I take R. for teaching, as she is far more advanced in Christian life and teaching than the other two. A. only professed conversion a couple of months back, S. within the last fortnight or so. She has been under teaching in Miss Greathead's class ever since she was a little girl. R. is going on very satisfactorily. Wherever and whenever she has an opportunity she witnesses for Christ. Her husband objects to her speaking to anyone over the roof, or to her going out, so she has very few opportunities of speaking. It is very rarely he will even let her come down to us.

From Mr. O. E. Simpson (Fez).

June 2nd.—I have just had an interesting audience, who gave good attention while I was preaching—not one denying voice. How our hearts yearn to see them welcome the truth, and not only listen for the sake of medicine.

We are expecting more inquirers after the hard times have passed over somewhat, as people are so occupied in the procuring of a livelihood that it seems difficult to get them to stop long enough to read or inquire into the way of life. H. has been released from prison, where he has been so long under a false charge. While there he read with some of the prisoners, and at the time of his exit, six had professed faith in Jesus. Haj M. and Si T. have read with them, and the latter spent the greater part of two days there just before H.'s release. He was very pleased with those with whom H. had been reading. I gave him a dollar to buy some bread to distribute to needy ones, and copies of gospels for those professing. When he gave the books there was indeed joy in the faces of the receivers. One placed his copy on his head and danced about the prison for joy. Si T. was frightened lest the officials would hear

about it, and the work be hindered, and asked them to be quiet and not read so loud, but all to no effect. He then put his head down and asked God to quieten his own heart and give him holy boldness. The Lord quickly answered, and gave him a time long to be remembered, such as he never had had previously. One of the converts is a great scholar, and we are asking God to make him a blessing in the prison.

From Miss C. S. Jennings (Laraish).

May 29th, 1904.—So overful is this town [Arzila] with Arabs and soldiers that we have had the greatest difficulty in finding rooms to live in. Our Consular Agent, a Jew, searched in vain for a tiny cottage for us; and so we just did the best we could with one long room next door to Sofia's cottage for my two friends, while I shared Sofia's room, which also serves as a mission room by day. In the court of the next-door house, also a two-roomed cottage, we had our meals under the shade of a fig tree; but, alas, after a few days, the insanitary condition of the house drove my friends in to me, and now we all three live in the mission room of Sofia's cottage, and eat and cook in the court, and I see the people next door under the fig tree.

We asked God to open hearts and give the Word acceptance here, and we are thanking Him for answering our petitions. There are both Moors and Jews who seem glad to hear, and I only regret—as I always do—that I have no little mission house here, where I could receive and deal with the men separately from the women. A *fokih* has been twice to me, who had heard the Gospel as a lad from Misses Herdman and Caley, and received Gospels from them, but God's Spirit seems not to have touched his heart. To an average number of thirty a-day I give medicine, after telling them of Jesus; and on Thursdays—the weekly market day—I have country people come for medicine from surrounding villages. Some of these have invited me to their hamlets, one, two, or three hours' distant, and I had arranged to go to two different villages last week, when the news reached us of Raisuli's brigandage in Tangier, and therefore our English Consular Agent here has warned us against going anywhere outside Arzila! I just long to take the Gospel to the scores of villages on hill and plain near, many of which we saw during our long day's ride from Larache twelve days ago. Indeed, so impressed am I with the desirability of this town as a mission centre by which to reach the villages around, and also because of the willingness of the people to hear, that I have been led to entertain the hope of building a permanent room as mission property on the top of Sofia's kitchen room, so that I could furnish it simply and always have a tiny mission home to come to. But I find such would cost over £20, and I have but a little over £4 at present to commence with!

Several times Miss Parkinson had interesting Bible readings with two Jewish families, who gladly heard the Word, and an Algerian Jew, who is a schoolmaster, professes to be a believer, and wants to confess Christ.

ALGERIA.

From Miss F. Harnden (Constantine).

There are among those we visit two women who are more ready than others to hear and receive the Gospel, by name Zerada and Onaysa. Both are poor and ignorant, but it is a real pleasure to visit them; they listen so

well, and are anxious to be taught. Zerada is greatly changed since a poor Arab lad (a relation of hers), called Ishmael, died in their house. He suffered terribly, and said things about the Gospel which showed that he grasped the fact that Jesus loved him, and was comforted by the hymns we sang to him. Who knows what was in

his poor, sad heart? These two seem not far from the kingdom.

An Arab girl we know, and call "lame Fatima," grasps the Gospel very well mentally, but apparently her heart is untouched. It is very hard for her, however, to show sympathy with us, as her home is so difficult. She has a very bigoted old father, of whom, I think, she is much afraid. I saw him yesterday for the first time; he was ill, and obliged to stay at home. I was talking to Fatima about the love of Jesus, forgiveness of sin, etc., when he burst out with violent opposition, saying my words were "lying," and the Gospel "blasphemy and unbelief." Poor man! he looked upon me as one who was trying to

turn his daughter from the true religion, and he evidently hates the name of Jesus. It is terrible to hear how that name is hated by Jews and often by Moslems; a young Jew who now comes to the meetings, says he used to put his fingers in his ears when he heard it, and many spit upon the ground at the mention of it. How it saddens us when we speak of His love, and think of the Name "above every name!" This poor Fatima had a little sister, who used to be in the Arab girls' class, and who in her last illness delighted to speak of Jesus. I am afraid Fatima's father is near death, and very, very sad it is to think of his rejection of the Gospel which he has heard.

TUNISIA.

From Mr. A. V. Liley (Tunis).

Mr. Liley, whose chief work is amongst Moslems, gives some of his time to seeking to win English-speaking sailors visiting Tunis, for whom he has a reading-room near the port.

Sunday, April 24th.—It was very encouraging and refreshing to-day, on entering the cabin of an English ship in port here, to see a text hung up which was a decided testimony for Christ. On further acquaintance I found that both the captain and steward were Christians, while most of the men were teetotalers. The men received the books, etc., with pleasure, and listened as I spoke of "things to come." It was very enjoyable to be able to speak of the things of God with the captain, and encouraging to hear of his testimony of Christian work among seamen. One is apt to get discouraged in this work, for one sees so little result, except the hearty reception from the men, and the gratitude they express on receiving some Christian literature. Still, the sower and the reaper will rejoice together in that great day of the "Harvest Home."

Thursday 28th—The usual meetings [for Arabs] have been held this week, but it was interesting to have the captain of the boat that is now in port at one of them. It was nice to see the interest he took; he expressed his pleasure at having been present, and having seen something of the work. How unlike the greater part of the captains who come here, whose evenings are spent in the café or theatre.

Saturday, May 21st.—The last two or three days have been much occupied with the seamen's work, for we have several English vessels in port just now. It is amusing and yet encouraging to notice how the appreciation of my visit to the ships is expressed. The captain asks me to take a cigar, an engineer offers me a glass of grog, while a seaman wants to know if I would like a piece of "twist," "some of the real sort, you know"; all are thankfully declined.

I fear many of the Arabs would not have refused the grog if we may judge from the experience of the last week or two. I regret to have to note that two-thirds of the Arabs who pass the Bible dépôt during the evening are more or less in a state of intoxication, and it is quite impossible to invite them in to the meeting.

From Miss A. Cox (Susa).

May, 1904.—Last month we were away evangelising in the desert, among the palms and mud-villages of the Djerid. There, the glad, fresh season of spring was all over, and summer, with its burnt-up vegetation, dazzling sun and siroccos, was in full swing. We opened a little shop as Bible Dépôt, and had a constant stream of listeners day by day, while to our abounding thanksgiving, one precious soul passed from darkness into light. This time, praise

God, there was no opposition from the authorities, and the "Anglaises" propagated "Protestantisme" without hindrance.

This month saw us in another region, where spring still reigned amid green slopes and wild flowers. The large busy village of Khef, or the Rock Cave, received us kindly, and Moslems and Jews filled our hired shop morning and afternoon all the time we remained, even helping us decorate and arrange books and tracts.

While at Khef we went out to the village of Thala, a whole day's journey along rough native roads. Here we visited a young Sousse girl whose father had married her to the native doctor there, Sidi Haj Ali Ben Mohammed. The way was long and weary, and our poor vehicle got stuck twice in the river beds and sadly delayed our arrival. When our swarthy Ishmaelite coachman had carefully carried us through the water in his strong arms, our merri-



Photo by

[Miss L. E. Roberts.

Two Italian Converts, Tunis.

ment making his limbs beneath him to quiver, we found on the other side of the river a congregation ready to hand in a group of tent Arabs who gathered round us open-mouthed. To these we told the Gospel story while awaiting the extrication of our coach from the mud by six strong young Bedouin who came to the rescue. On arriving at Thala, we found there was but one *single* bed in the whole place to be had, in a room entirely minus ventilation! But after breaking a pane of glass in the door and pressing out the shutter somewhat, we managed to secure a minimum of air.

Mahabooba (beloved one), the child wife of Dr. Ali, cried for joy to see us, saying she never forgot the words which Miss Bagster had taught her in Sousse, but that she had now received the Saviour into her heart, and told the Gospel to the other women in the house. Asked if she were happier now and her husband kinder, she replied that since the third wife had been divorced, the husband was less cruel, and that the second wife and she got on well together!

On returning from Thala to Khef, we passed through the village of Tejroutine, and here, seated in our vehicle as a shelter from the hot midday sun, we had another chance to sow the seed. The people crowded round the three windows and literally "*pressed* to hear the Word of God." I never saw them more eager. It was evident they had never heard Jesus preached before. One man, Sidi E., grasped the doctrine of substitution in a wonderful way. In reply to something we said on the subject, he said in almost the very words of Isaiah: "Then Jesus Christ suffered for *our* sins, and was punished with *our* punishment."

But I must not prolong this little article, as the dimensions of our quarterly paper will not permit of it. Would it were possible to pourtray to you the joy we have in being thus sent to the Regions Beyond to "tell forth His salvation from day to day!" Aye, dear friends, our wishes and prayers go further, and seek that some of *you* may be led out here to help forward this work, and to *share* the joy now, and then by and bye triumph with us when the Master returns to gather in the sheaves.

TRIPOLI.

From Miss Dundas (Tripoli).

May 7th.—Last Thursday Miss Harrald and I went to a place some distance outside the city. As we did not know the way a little girl was sent as escort. When we got there we received a very warm reception. After we had been there a short time a large dish of mulberries was brought out for our refreshment. Miss Harrald then showed the magic lantern, which delighted the women much. After this, when we thought it was just about time for us to leave, an enormous dish of food was placed before us which we were expected to consume the whole of, and which we ate with our fingers, while one guest did likewise from the same dish. We then went into the next house, where Miss Harrald showed the lantern a second time, and by this time we were obliged to say good-bye, as it was late, and the weather is getting too hot for us to walk much in the middle of the day. If it had not been for the boys' class in the afternoon we would have stayed there, as we know some

more people in the next village who are always asking us to come, but it is difficult to do so when you have to return in the hot part of the day.

Our old friend M. still cheers our hearts, and lately her neighbours have been much more pleasant. On Monday last I went and found M. and her daughter out, but one of the neighbours invited me into her room, and I had a nice little talk with her, and she listened quite quietly, and made no objections to anything I said. A funny girl also who has been living for some weeks past with M. has greatly improved of late. She has asked me to teach her to read, which I am doing, and she lets me talk to her. M. also talks very plainly to her, and teaches her the verses she herself knows. Thus, I believe, there is a work going on in hearts. We would ask you to remember these souls in prayer, and also M. that she may be made an instrument for God's glory in this place. She seems clearly to have grasped the truth that salvation is not of works, but the gift of God.

EGYPT.

From Mr. W. Dickins (Alexandria).

May 7th, 1904.—I must send you a brief account of a little journey we made on Thursday to fulfil my promise to revisit the Bedouin encampment, as related in a previous letter.

In the tramcar I had conversations with three men. The first was a young Copt, who accepted my tract and kindly said he had heard good reports of me and my work in Ras-el-teen among the Mohammedans, and that I was winning the respect of many of them. Yet I know that there is a very, very strong opposition to the Gospel truth which we preach, which sometimes even blazes out. The second was a Mohammedan who could not read, returning to his village, so I asked him to allow me to read my tract to him. He soon looked up and said, "Are you not an American?" When informed that I was an Englishman, he said, "Ah! yes, an English-American"—this word being symbolical of evangelical religion. "I lived once with an American missionary who used to say just such words as you have been saying." He promised to have the whole tract read to him as soon as he reached home. The

third was the tramcar conductor—an Armenian who can speak and read English. He obtained our address, and last night visited me, bringing with him his English Oxford Teachers' Bible—well worn! We read several chapters of the Gospel, and prayed together while waiting for our Mohammedan hearers to assemble. He seems an earnest Christian man, and is in the habit of gathering together in his room some young men of his own nationality to tell them of the love of our Lord Jesus Christ.

Alighting near the house of some lady missionaries, we called in, and then visited the school, and spoke a few words to the Mohammedan girls, who were busy at their needlework.

We were now well outside the suburbs of the city, and thinking we might be a long time before having another opportunity of getting a meal, we entered a native café, and called for bread and cheese. Before leaving I invited those present to listen to my discourse on "How to obtain God's salvation." They at once gathered around, and others came in. At the close, several pronounced the subject good and useful. Then one objected, because nothing had been said about their prophet Mohammed, and

said that if only one of their *fokih*s were present he would soon upset my discourse and get me taken to the police court. I then gave them a short address on the freedom now enjoyed by the people of Egypt, and how each man now, if only he had courage, might worship God according to his personal knowledge of God's will and his own conscience. But another Mohammedan coming in who had not heard the subject explained, naturally took the side of the opposition, so that we withdrew, leaving the company greatly divided in opinion as to the subject.

Then we made our way to the Bedouin encampment. But as we took up our seats on a hill near, all the men and their camels were absent, so far as we could see, the women and children only being left. . . .

A short walk after this disappointment brought us into a large palm grove, where I found an opportunity to converse with two *fellaheen* or farm-labourers, and sought to

lead them to a knowledge of the true God and Jesus Christ whom He had sent.

A few steps more brought us to the village, and to a little group, by the canal side. I soon gained the permission of the men to read and explain my special subject. . . .

The last event of our journey I must stay to relate was a discussion in a railway signalman's box. Here there was great opposition to the truth; one man ventured to say, "You ought to be killed." But afterwards asked my pardon for using such strong language. His friend provided coffee for us, and sought to understand our message, while many listened. From their point of view the Gospel seems awful heterodoxy, and we often feel so helpless in face of the mass of ignorance and false teaching and prejudice; so that it is in no formal way, but from our very hearts we cry; "Brethren, pray for us, that God by His Holy Spirit may bring these deluded sons of Ishmael to Jesus their true Prophet and Saviour."

Sketches from Tozeur.

By Miss A. Hammon.

CROSSING THE DESERT.

2 a.m.—Darkness all around, and in the dim starlight stand two English women helping a swarthy Arab to pile baggage on a rough, springless cart. Then, curled up in front of their kit, out from the friendly shelter of the tiny village they go, on to the sandy, desert track. The dawning day finds them toiling on, sometimes sinking in sand, at others jolting over rock, the cavalcade increased by an Arab with his little daughter, who have sought the safety of their escort. As the sun appears above the horizon, a faithful son of Islam, after performing the ceremonial ablutions with sand, falls prostrate, and prays with his face toward Mecca. As far as the eye can reach lies a vast, sandy waste with here and there the bleached bones of camels, etc., which have perished by the side of the track. At times herds of camels are seen grazing on the scanty herbage, or caravans carrying dates for exportation to Europe. Half-way is a shallow stream, to which the camels rush as if beside themselves with joy, and roll in the muddy water. Then a pretty oasis raises its feathery palms, and soon after passing this Tozeur appears in sight, and the weary nine hours' crossing is at an end.

AT WORK.

A little shop, lighted only by the open door, its cracked mud-walls decorated with tracts and picture texts, the palm-trunk ceiling showering dust on all below, a low table set out with Gospels, tracts, etc., in attractive colours, and the two missionaries seated on empty boxes. The place is packed with white-robed Arabs sitting cross-legged on the sandy floor, listening with wonder to two women who can speak in their own language, and, above all, can read! Gospels are passed round, and the men read in turn (for, in this oasis, not to be a reader is the exception) the story of the Crucifixion and Resurrection, and the interest is so deep that they insist on finishing the Gospel. But it is not all reading and listening. A Moslem is too well grounded in his religion to easily put it aside. Argument begins, led by the Sheikh, who waxes increasingly eloquent as he sees the admiration with which he is regarded by his compatriots. He endeavours to strengthen his position by frequent references to a controversial book he has brought, and also produces a Bible, well-marked in every passage he considers contradictory. Suddenly, a shadow darkens the doorway, the air becomes fragrant with incense, and in

the midst stands a ragged dervish, swinging his censer before the faces of "the Faithful." But his stay is short—a sou or two dropped into the smoking dish satisfies him, and he disappears as rapidly and silently as he had entered. Now turn your eyes to the central figure in the front row. A tanned Bedouin is sitting silent, but with what attention! You forget his poverty, his dust-covered garments, his hair filled with sand, as he raises his long, dark lashes and wistfully gazes into the missionary's face. He has been only fifteen days in Tozeur, but has heard, once before in his distant oasis home of Wad-es-Souf, words like these, and now he comes every day to hear more of the wonderful story of One who bore his sins upon the cross. He turns to the man at his side, and says quite simply, "I believe all this, I believe in the Lord Jesus." "What about Mohammed?" his friend replies. There is no answer, for, praise God, the bonds of Islam are broken, and his trust is no longer in a dead prophet, but in a living Saviour.

A TOWN VISIT.

Not under the blue sky, but in a Tozeur mud-built house we next find our two friends, seated on a mat spread on the mud floor, surrounded by fourteen women and children. Sad to say, out of this group only three have good eyesight, for eye disease of all kinds is fearfully prevalent in this dusty town. While the missionaries talk and sing to their little audience on this Sunday afternoon, let us glance round the dirty room. In one corner is a bed spread on the floor, two boxes containing the family wardrobe occupy another, while the cooking utensils in a third denote that it does duty as a kitchen, attracting fowls and birds, which peck fearlessly around. Opposite the door the whitened wall is decorated with a variety of native pottery, while bright garments hanging from a beam overhead give colour to the scene. The women listen with rapt attention, hearing and asking questions, until the master of the house appears, and after salutations, takes his seat by the door. This is the signal for the women to be silent, while he pours forth a torrent of objections to Christianity. A Testament is produced, his arguments answered one by one, and striking passages pointed out. This is not the first time he has heard the Truth, for nine years ago he was evidently touched, as a missionary from Algiers put before him God's way of salvation, but now his hardened heart turns from the Light. Rising, he gives a broad hint to his visitors to depart, by roughly commanding his women to get up and cook the supper. As the strangers are not invited to partake, this, from an Arab point of view, is a breach of

etiquette closely allied to an insult, and they come away with sad hearts, remembering the Master's words, "He

that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me."

For the Children.



First, Second, Third and Fourth Year Classes, N.A.M. Boys' School, Shebin-el-Kom, Egypt.

From Mrs. Dickins (Alexandria).

For some time I have been praying that God would grant me to see some token that His Holy Spirit is working in the hearts of my girls, and to my great joy my prayer is being answered; and I want you to rejoice with me, and also those who read our paper, and pray for us. A few weeks ago I asked two of my elder girls to write for me a prayer, just as they would pray in their own words, and this is what my eldest pupil wrote: "Oh, our merciful God, in whom we trust every day, because without Thee we are not able to do anything, give us Thy help and guidance in all our need; and we ask Thee, O Lord, to fill our hearts with Thy Holy Spirit to guide us, and to teach us how to keep Thy commandments. We thank Thee, O Lord, because Thou of Thy grace didst send Thine only Son to save the world from their sins. We beseech Thee to heal all the sick, and to supply the needs of the poor. Bless our parents, who work for us day by day to supply our needs, and bless also our friends and relations, and those who journey by land or sea, and help us in learning our lessons

every day. We ask all this in the name of our Redeemer, Jesus, the Messiah. Amen." She wrote this quite alone. I believe all my girls who understand believe that Jesus is the only Saviour. May I not also believe that some of them will become the children of God by faith in our Lord Jesus?

Since then, one afternoon I was with the girls at their needlework, when one very industrious little girl said, "My sister has got ahead of me in her wool work, and she is laughing at me." Her sister is younger and cleverer than the one who spoke. I replied, "Never mind; if I can tomorrow, I will help you to overtake her." Just then I glanced at Fiah, the younger one, and saw her smiling aside, so I said, "Fiah, I am sure now you have got ahead of Tofida you will try to help her a bit." Without a word she folded up her work, took off her work-bag, and, putting it aside, went up to her sister and said, "I will not do any more work till you have overtaken me." This was the first bit of real self-denial I have ever seen in school, and you will understand how much I rejoiced at this token of God's Spirit at work.

ARRIVALS.

Miss Turner, from Susa, Tunisia, on May 6th.

Miss Johnston, from Susa, on May 30th.

Miss J. Cox and Miss K. Smith, from Djemaa Sahridj, on June 3rd.

Miss Lochhead and Miss Harnden, from Constantine, on June 11th.

Miss Tapp, from Tunis, on June 7th.

Marriage.—On April 28th, at the British Consulate, and afterwards at the Presbyterian Church, Algiers, Mr. Daniel G. Ross to Miss Ada Parker, both of the North Africa Mission.

Volumes of "North Africa" for 1903, in strong paper binding, may be obtained from the office of the Mission; price 1s., post free. Cheap copies of THE GOSPEL IN NORTH AFRICA, at 1s. and 1s. 6d. net, may also be obtained from the office.

LIST OF DONATIONS FROM MARCH 16th to APRIL 15th, 1904.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			DETAILS OF		
1904. No. of Mar. Receipt.	Amount. £ s. d.	1904. No. of Mar. Receipt.	Amount. £ s. d.	1904. No. of April Receipt.	Amount. £ s. d.	HEREFORD AUXILIARY.		
16 ...7618	1 0 0	29 ...7655	0 10 0	14 { Mission Hall, City Road, Hulme, Manchestr' }	7 0 0	Miss COLLINS, Hon. Sec., 31, White Cross Street.		
16 ...7619	0 5 0	30 ...7656	0 10 6	17 { Readers of "The Christian" }	7 0 0	General Receipt No. 7676		
16 ...7620	3 11 9	30 ...7657	5 5 0	18 { Missionary Helpers' Band }	8 0 0	No. of Receipt. £ s. d.		
16 ...7621	1 1 0	30 { Holmesdale Road Bapt. Ch., S. N'rwood Do }	0 6 0	21 ... 780	10 0 0	29 0 6 0		
17 ...7622	1 0 0	31 { Without Society }	6 0 0	21 ... 781	2 0 0	30 0 17 0		
17 ...7623	1 11 0	31 ...7660	2 0 0	21 { Clapton Hall Sunday School }	7 10 0	31 0 2 6		
17 ...7624	0 1 0	31 ...7661	0 5 0	23 ... 783	0 8 0	£1 5 6		
17 { Drumm'nd Hall Class }	0 17 0	April. 2 ...7662	10 0 0	24 { City Road Mission Hall, Hulme, Manchestr' }	5 0 0	Amount previously acknowledged 3,087 18 8		
17 { Readers of "The Christian" }	28 7 10	2 ...7663	1 0 0	24 ... 785	5 0 0	£3,315 18 3		
18 ...7627	10 10 0	2 ...7664	1 1 0	25 ... 786	1 1 7	DETAILS OF DUBLIN AUXILIARY.		
18 { Y.W.C.A. Plymouth }	0 9 6	2 ...7664	1 1 0	25 ... 787	15 0 0	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.		
18 ...7629	0 10 0	5 ...7665	5 0 0	28 ... 788	2 0 0	Designated Receipt No. 791		
19 ...7630	5 0 0	5 ...7666	10 0 0	28 ... 789	4 0 0	No. of Receipt. £ s. d.		
19 ...7631	0 18 0	6 ...7667	5 0 0	28 ... 790	0 10 0	186 0 5 0		
19 ...7632	0 3 0	6 ...7668	1 12 9	30 ... 791	5 0 0	187 1 0 0		
19 ...7633	1 0 0	6 { Argyle Hall, Fishponds }	3 3 0	30 ... 792	6 5 0	188 2 0 0		
19 ...7634	1 2 6	6 { Boys' P.M., Redland }	0 9 0	30 ... 793	1 5 0	189 0 5 0		
21 ...7635	3 3 0	6 { Y.W.C.A. Stirling }	1 0 0	31 { Highgate Rd. Men's B.C. }	1 0 0	190 1 0 0		
21 ... E.K.M.P.	1 10 0	7 ...7673	1 0 0	31 { Do Without Society }	10 0 0	191 0 10 0		
22 { Goodmayes Gospel Mission Hall }	0 11 5	9 ...7674	5 0 0	April. 2 ... 796	0 1 0	£5 0 0		
22 { Goodmayes Gospel Mission Hall S.S. Downe }	0 13 6	9 ...7675	5 0 0	2 { Children's Med. Miss. Assoc. }	3 3 0	Amount previously acknowledged 184 4 0		
22 { Gospel Room }	1 10 0	11 ...7676	1 5 6	5 ... 798	1 11 0	£189 4 0		
23 ...7640	4 7 6	11 ...7677	20 4 2	5 ... 799	1 1 0	DETAILS OF BRIGHTON AUXILIARY.		
23 ...7641	0 1 0	11 ...7678	0 1 0	6 { Argyle Hall, Fishponds }	3 3 0	W. HOSTE, Esq., Hon. Sec., 23, Sussex Square, Brighton.		
23 ...7642	2 2 0	12 ...7680	0 1 0	6 ... 801	30 0 0	Designated Receipt No. 798		
23 ...7643	5 0 0	12 ...7681	1 0 0	8 ... 802	10 0 0	No. of Receipt. £ s. d.		
24 ...7644	2 10 0	14 ...7682	1 5 0	9 ... 803	1 9 0	83 1 1 0		
25 ...7645	1 0 0	14 ...7683	0 5 0	9 ... 804	5 0 0	84 0 10 0		
25 { Baptist Chapel, Har'ley Wintney }	1 4 1	15 { Preston Mission }	5 3 6	9 ... 805	5 0 0	£1 11 0		
28 ...7647	0 10 0	15 ...7685	3 14 3	9 ... 806	1 10 0	Amount previously acknowledged 17 2 8		
28 ...7648	0 2 6	15 ...7686	0 5 0	12 ... 807	12 10 0	£18 13 8		
28 { A Friend, Belfast }	0 8 0	Total ...	£183 13 6	13 ... 808	2 2 0	Amount previously acknowledged 12 18 8		
29 ...7650	0 8 6	Amount previously acknowledged	4,721 8 1	14 ... 809	42 10 0	£17 6 2		
29 ...7651	0 5 0	£4,905 1 7		Carried forwd.	£220 19 7			
29 { Women's B.C., Leaf Hall }	1 1 3	TOTALS, MAY 1, 1903, TO APRIL 15, 1904.						
29 ...7653	0 5 0	General ...	£4,905 1 7					
29 ...7654	2 0 0	Designated	3,315 18 3					
Carried forwd.	£86 0 4	Total	£8,220 19 10					

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.

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.

Confectionery.—Miss Shelbourne, of 53, Hova Villas, Hove, Sussex, will be pleased to receive orders for cocoa-nut ice at 1s. 3d. per lb., and for chocolate creams and other fondants at 3s. per lb., post free. Being home-made, these can be warranted pure. Miss Shelbourne will also be glad to sell tea of various qualities, and will send sample packets to any address on receipt of a post-card. The proceeds are devoted to the Mission.

Persian Kittens.—A friend has offered to sell some thoroughbred 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.

LIST OF DONATIONS FROM APRIL 16th to APRIL 30th, 1904.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1904. No. of April Receipt. Amount. £ s. d.			1904. No. of April Receipt. Amount. £ s. d.			1904. No. of April Receipt. Amount. £ s. d.			1904. No. of April Receipt. Amount. £ s. d.									
16 ...7687	0	1	0	Brought forwd.	49	4	0	Brought forwd.	66	19	1	Brought forwd.	176	2	0	Brought forwd.	3	0	0		
18 ...7688	0	7	9	30 { Bapt. Ch., Abbey Rd., S. John's Wood }	1	0	0	21 ... 820	10	0	0	30 ... 849	4	7	8	194	2	0	0		
20 ...7689	0	5	0					23 ... 821	10	0	0	30 ... 850	3	0	0	195	0	7	6		
20 ...7690	1	0	3	23 { Living Waters Missionary Union }	20	0	0	30 ... 851	0	5	0	30 ... 851	8	12	10	196	0	5	0		
20 ...7691	2	0	0					25 ... 823	0	5	0	30 ... 852	0	12	9	Amount previously acknowledged			189	4	0
20 ...7692	0	17	0	25 { Bethel S.S. }	1	9	4	30 ... 853	0	12	9	Sundries	381	5	4				£194	16	6
20 { Friends at Mission Room, Shrewsbury }	5	3	0					28 ... 825	2	0	0	30 ... 854	5	12	10						
				20 ...7695	10	0	0	28 ... 826	2	16	9	30 ... 855	1	11	6						
21 ...7696	0	12	0	28 ... 827	5	0	0	Amount previously acknowledged			3,315	18	3								
21 ...7697	1	1	0	28 ... 828	5	0	0	28 { Missionary Pence Assoc. }	2	14	11	TOTALS, MAY 1ST, 1903, TO APRIL 30TH, 1904.			DETAILS OF BOGNOR AUXILIARY.						
22 ...7698	0	5	0	30 ... 830	5	12	6					General	£5,077	19	9	Mrs. E. GEAR, Hon. Sec., 3, High Street.					
23 ...7699	0	5	0					30 ... 831	0	10	0	Designated	3897	8	2	General Receipt Nos., 7709, 7710.					
23 ...7700	0	10	0	30 ... 832	0	14	6	£8,975			7	11	No. of Receipt.								
23 ...7701	2	0	0	30 ... 833	1	0	0	DETAILS OF DUBLIN AUXILIARY.			Proceeds of Sale										
23 { Jumpers Hill S.S. }	0	7	0	30 ... 834	1	3	5	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.			9			9	0						
				23 { Malvern P. & H. Union }	1	6	0	30 ... 835	5	0	0	Designated Receipt No. 830.			42			0	10	0	
23 ...7704	0	18	0	30 ... 836	2	10	0	No. of Receipt.			43			0	3	0					
23 ...7705	6	6	0	30 ... 837	0	8	0	192	1	0	0	44			0	2	0				
27 ...7706	0	6	3	30 ... 838	2	8	9	193	2	0	0	45			0	4	0				
27 ...7707	2	4	0	30 ... 839	0	17	0	Carried forwd.			£3	0	0	46			0	3	0		
28 { Park Head Sabbath Meeting }	1	3	9	30 ... 840	2	0	0	Carried forwd.			£3	0	0	47			0	2	6		
				29 ...7709	9	9	0	30 ... 841	1	0	2	Carried forwd.			£3	0	0	48			0
29 ...7710	2	6	6	30 ... 842	0	10	1	Carried forwd.			£3	0	0	49			0	2	0		
Carried forwd.	£49	4	0	30 ... 843	2	0	4	Carried forwd.			£3	0	0	50			0	4	0		
				30 ... 844	0	8	0	Carried forwd.			£3	0	0	51			0	5	0		
				30 ... 845	0	12	0	Carried forwd.			£3	0	0	52			0	9	0		
				30 ... 846	15	4	2	Carried forwd.			£3	0	0				£11			15	6
				30 ... 847	0	8	0	Carried forwd.			£3	0	0								
				30 ... 848	7	10	0	Carried forwd.			£3	0	0								

LIST OF DONATIONS FROM MAY 1st to MAY 15th, 1904. FINANCIAL YEAR, 1904 to 1905.

GENERAL FUND.			1904. No. of May Receipt. Amount. £ s. d.			DESIGNATED FUND.			1904. No. of May Receipt. Amount. £ s. d.			TOTALS, MAY 1, 1904, TO MAY 15TH, 1904.										
2 ...7714	1	1	0	Brought forwd.	24	2	9	3 { Acre St. Meeting, Stroud }	15	12	0	Brought forwd.	59	12	10	General	£40	10	9			
2 { Auckland Hall S.S. }	1	1	0	11 ... 7723	2	2	0	4 { St. John's Wood Y.W.C.A. }	12	10	0	11 ... 868	10	0	0	Designated	76	8	7			
				2 ...7716	15	0	0					12 { County Down Missionary Fund }	2	15	9	£76			8	7		
3 { Friends at West Thurrock }	4	0	0	14 ... 7725	10	0	0	9 { Bignold Hall S.S. }	5	2	4	Carried forwd.			£59	12	10	£116			19	4
				4 ...7718	0	5	0					14 ... 7726	1	0	0	Carried forwd.			£40	10	9	
5 ...7719	0	11	3	14 ... 7727	2	0	0	Carried forwd.			£40	10	9									
5 ...7720	1	0	0	14 ... 7728	0	16	6	Carried forwd.			£40	10	9									
9 ...7721	0	4	6	14 { Boys' and Girls' Meeting at Surbiton }	0	4	6	Carried forwd.			£40	10	9									
9 ...7722	1	0	0					6 ... 865	25	18	0	Carried forwd.			£40	10	9					
Carried forwd.	£24	2	9	6 ... 866	0	10	6	Carried forwd.			£40	10	9									
				Publications	0	0	6	Carried forwd.			£40	10	9									
				Sundries	0	2	6	Carried forwd.			£40	10	9									
				Carried forwd.	£40	10	9	Carried forwd.			£40	10	9									

A FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICAN MISSION" for the purpose 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.

LIST OF DONATIONS FROM MAY 16th to JUNE 15th, 1904.

GENERAL FUND.			1904. No. of Amount.			TOTALS, MAY 1ST TO JUNE			1904. No. of Amount.			DETAILS OF					
1904.	No. of	Amount.	June	Receipt.	£ s. d.	15TH, 1904.			June	Receipt.	£ s. d.	WEST KIRBY AUXILIARY.					
May	Receipt.	£ s. d.	Brought	forwd.	62 17 10	General.....	£166	10	0	Brought	forwd.	154	2	8			
16	7730	5 0 0	1	7762	18 10 0	Designated	235	16	4	10	891	0	3	0			
17	7731	0 10 6	1	7763	5 0 0					13	892	0	10	6			
17	7732	3 1 0	1	7764	2 0 0					Children's Meeting, Shoebury. ness			Miss M. GREDES, Hon. Sec. Licalle Road, Shilley. Designated Receipt No. 892				
18	7733	0 6 0	1	7765	0 3 7												
18	7734	0 6 0	2	7766	0 4 2												
19	7735	1 1 0	3 { Editors "Life of Faith" } 5 2 6			DESIGNATED FUND.			Sundries.....			No. of Receipt. £ s. d.					
19	7736	1 0 0	4 { Kimpton Mission Sun. Sch., East Dulwich } 0 3 3			1904.	No. of	Amount.	£ s. d.			1	0	1	0		
19	7737	1 0 0	4 { Drum'm'd Hall Yng. Women's B.C. } 1 2 6			May.	Receipt.	£ s. d.	£155 4 5			2	0	4	6		
19	7738	0 10 6	6 { Hethesda Foreign Missionary Society, Sunderlnd } 4 9 4			17	{ Friends at Countess of Huntingdon's Ch., Bath } 0 11 6	£159 7 9			3	0	5	0			
20	7739	0 10 0	7 { Kensal Rise Prayer and Helpers' Union } 0 5 0			21	{ Missionary Helpers' Band, Blackheath } 16 0 0	Amount previously acknowledged			£0 10 6						
20	7740	0 6 0	7 { Talbot Tabernac Missionary Breakfast } 5 0 0			21	{ Y. People's Missionary Union, Metropol. Tabernacle } 12 10 0	£235 16 4			DETAILS OF CHELTENHAM AUXILIARY. Miss HUMBY, Hon. Sec. General Receipt No. 7754.						
20	7741	0 5 0	9 { Starbeck Railway Mission Girls' Class } 2 0 0			21	{ Y. People's Missionary Union, Metropol. Tabernacle } 12 10 0	22			22			22			
21	7742	0 10 0	9 { Northern Carters' Mission } 1 0 0			25	{ Y. People's Missionary Union, Metropol. Tabernacle } 12 10 0	23			23			23			
21	7743	0 10 0	10 { A.H.G. Tuckaway Tables } 1 1 0			31	{ Y. People's Missionary Union, Metropol. Tabernacle } 12 10 0	24			24			24			
21	7744	0 2 6	15 { St. Andrew Scott's Church, alta } 1 14 0			31	{ Y. People's Missionary Union, Metropol. Tabernacle } 12 10 0	25			25			25			
21	7745	3 3 0	15 { Wesleyan Methodist Juvenile Missionary Society } 0 5 0			June	{ C.E. Soc. Berkley Rd. Chapel. Chalk Farm } 0 10 0	26			26			26			
Carried forwd. £62 17 10			Sundries..... 5 2 7			8	885	1	1	0	27			27			
			Publications 0 17 11			8	886	1	0	0	28			28			
			Amount previously acknowledged 40 10 9			8	887	5	0	0	29			29			
			£166 10 0			9	{ Starbeck Railway Mission Girls' Class } 5 0 0	£2 12 0			30			30			
						9	889	17	10	2	31			31			
						10	890	15	0	0	32			32			
						Carried forwd. £154 2 8			DETAILS OF BRIGHTON AUXILIARY. W. HOSIE, Esq., Hon. Sec., 23, Sussex Square. Designated Receipt No. 885.			33			33		

Newman's Concordance.—Through the kindness of a friend, we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

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

The Missionaries of the North Africa Mission go out on their own initiative with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

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 1904 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Casablanca, and Larais. 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-six workers; but wide stretches of country still remain to be evangelised.

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