

NORTH AFRICA

AND ELSEWHERE.

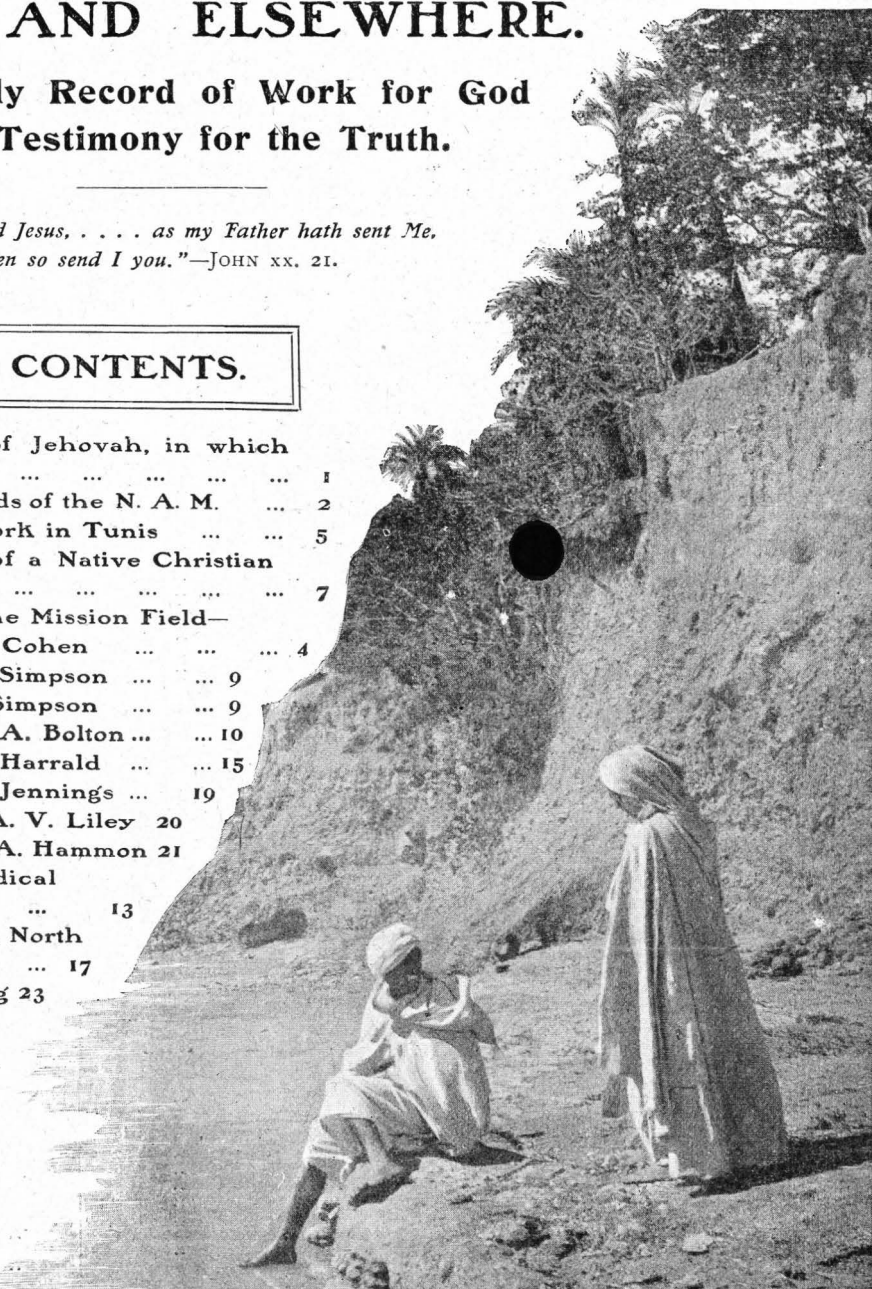
**A Monthly Record of Work for God
and Testimony for the Truth.**

*“Then said Jesus, . . . as my Father hath sent Me,
even so send I you.”—JOHN xx. 21.*

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PRICE
ONE
PENNY.



THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from SEPTEMBER 16th to OCTOBER 15th, 1904.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1904. No. of Amount.			1904. No. of Amount.			DETAILS OF BRIGHTON AUXILIARY.			
1904.	No. of	Amount.	Oct.	Receipt.	£ s. d.	Sept.	Receipt.	£ s. d.	W. Hoste, Esq., Hon. Sec., 23, Sussex Square. Designated Receipt No. 1012.			
				Brought forward	424 18 0		Brought forward	73 6 0	No. of Receipt			
17	7936	0 8 0	11	{ Jumpers }	0 5 0	27	Shoreham	1 1 2	80 £ s. d.			
20	7	0 4 0		{ Common SS. }	0 10 0		986	3 5 0	87 4 15 1			
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	{ Bignold Hall }	4 0 11		90	0 10 0		990	1 15 6				
	{ S.S. }	1 1 0		2	0 10 0		Brondesbury	2 2 0				
23	7942	1 1 0		3	1 0 0		992	0 10 6				
24	3	2 2 6		4	0 10 0		4	2 0 0				
26	4	1 1 0		5	0 4 5		3	0 5 0				
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	{ Ministering Ch. League }	0 10 6		2	0 5 0		9	9	0 10 0			
	{ Olive Hall }	2 10 0		3	0 2 6		5	1000	0 2 7			
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	{ Y.P.S.C.E., Stone }	0 2 6		27	0 7 0			34	0 5 0			
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				107	0 7 0			114	0 5 0			
				108</								

“The Gospel in North Africa.”

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, Hon. Sec. N.A.M.

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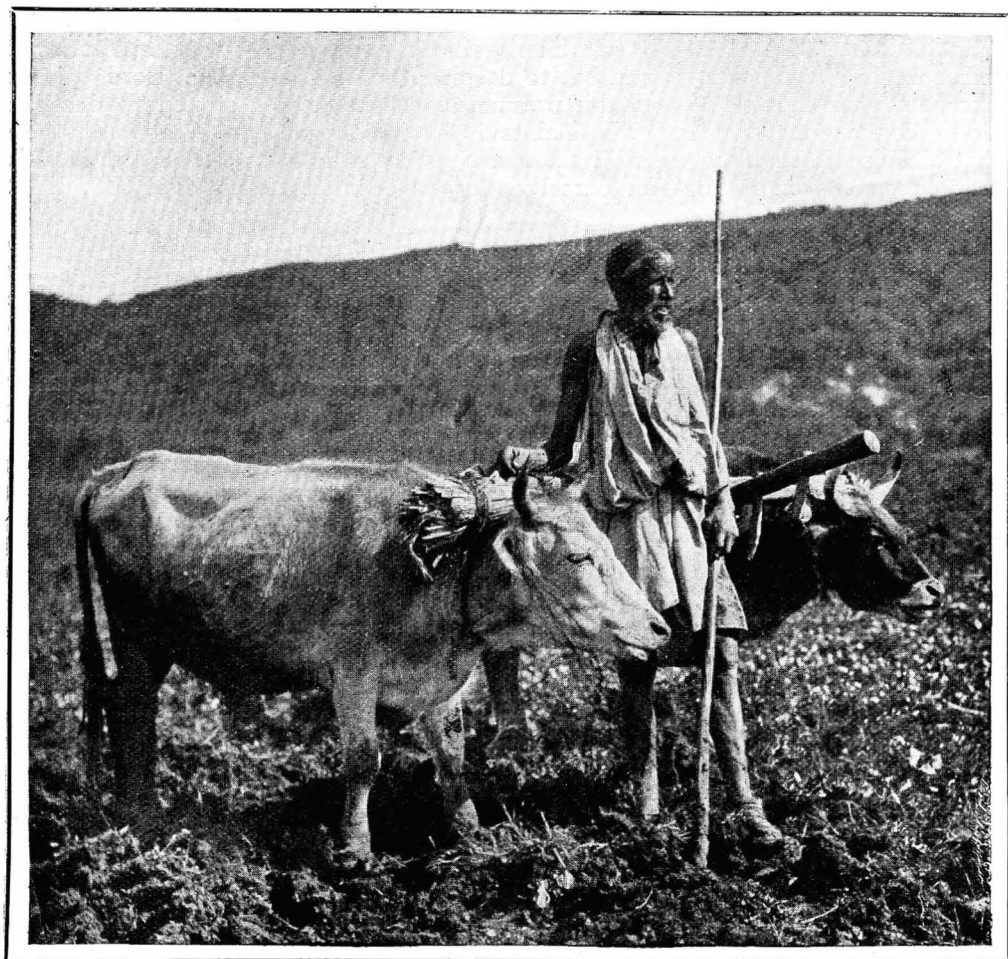
“An attractive and well-illustrated volume worth perusal, not only by those interested in that particular work, but by all supporters of Missions.”—*The Christian*.

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“Both of these authors are capable and reliable. Their book covers a theme about which comparatively little is known. North Africa is yet to the bulk of disciples a *terra incognita*. Here the countries and people of the northern part of the Dark Continent are presented to the reader, with superb and rare illustrations; and Mohammedanism is described, its origin and growth, and peculiar features. . . . The methods of work, its results, and summary of the various Missions, are followed by a full index. There is every indication of great care, and the book is packed full of information, and its fine spirit is what might be expected from the known character of its joint authors.”—*The Missionary Review of the World*, (Dr. Pierson, Editor).

**POST FREE FROM THE NORTH AFRICA MISSION,
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Kabyle with Plough.

The Word of Jehovah, in which we Rest.

"For ever, O Lord, Thy Word is settled in heaven."—Ps. cxix. 89.

This verse is practically the centre verse of this Psalm, the special subject of which is the excellence of God's Word.

It has been suggested that, if ever one begins to lose one's relish for the Word, it is well to re-read this wonderful portion, which in so many varied ways sets forth its beauties and wonders. Those who have tried this prescription have derived much benefit thereby.

The forces of the enemy seem at the present time to be concentrated in attacking the Holy Scriptures, and thus not a few of the professed servants and preachers of Christ have been beguiled into assisting the foes of the truth.

There is, however, no cause to be alarmed as to God's Word, for God is well able to take care of it as He has done in the past. It will stand for ever—that is, for all eternity. But there is cause to be alarmed for all those, whether avowed enemies, false friends, or misguided disciples, who despise the Word of the Lord.

There was once a man who despised the Word of God, spoken by Moses, and persisted in presumptuously gathering sticks on the Sabbath day, when com-

manded by God not to do so. The gathering of sticks was in itself an exceedingly insignificant matter, but to despise the Word of the Lord was an exceedingly serious crime, and this presumptuous sinner was stoned to death at God's command. For God will maintain the honour of His Word, and those that despise it shall be themselves despised. It is not for the Word of God that we need tremble, but for ourselves, lest we or others should disregard, doubt, or disbelieve it.

In the passage above, the Scripture is called the Word of Jehovah, that is, the Word of the eternal, self-existing, unchanging One. The One who is in His doings, what He is in His sayings. What a comfort it is to troubled hearts to remember this fact, and not to be plagued by uncertainty as to the reliability of the Scripture!

Then, further, the Word of Jehovah is settled or set up like a pillar. It stands up like a column or a pyramid that all may see and be taught by it. God's Word is not for a circle of initiated ones only, but for all men; not for priest and clergy only, but for every ploughboy in the land.

But though intended for all, the Word is established or settled in Heaven, where no earthquake will move or shake it. Lastly, it is said to be set up or settled for ever, for eternity. The eternal Lord has established or set up His Word for eternity in the very heavens, where all the enmity of men or devils can never disturb or nullify it. In old times infidels attacked the Word of God, but to-day the infidels have got inside the Church and are its professed teachers; and devout men have been, and are being, led away with the error of the wicked, so that while one part of the teachers in the professing Church is bidding men believe the Scripture, another large section is bidding them to disbelieve it, while a third portion is trying to hope that both are right, and that black and white are the same. The result is that the world feels excused from troubling about the matter, and practically says: "When you professed Christians have decided amongst yourselves whether the Bible is reliable or not, we will come and listen to you."

What are we, who rejoice in God's Word, to do in this perplexity? First to assert our own faith in the Scriptures; secondly, to make it clear that we disavow teaching of a contrary character and consider such teachers fundamentally wrong. Then pray God to, in mercy, come in and so bless and use the Word which many are despising, that multitudes may be converted. The Word of God is the sword of the Spirit; men may doubt this, but if the Spirit uses the sword to cut and wound, its character and power will be made manifest so as to demolish unbelieving theories.

The fact that so many of the professed worshippers of God are calling in question, if not abandoning, the authority and full inspiration of Scripture, would lead us to expect that God will before long vindicate its truth. God is very jealous for the honour of His Word. Let us then take courage, and expect God to work in some marked and special manner.

"The Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt now see whether My Word shall come to pass unto thee or not." (Num. xi. 23). Moses did see, and that right early, for, before the day closed, God sent Israel quails in such abundance that the people had more than enough.

May we not expect that God in mercy will, in answer to the prayers of those who still trust His Word, visit His Church, and so convert sinners that the superhuman in the Scripture, and the superhuman in His people may be evident even to the ungodly!



EDWARD H. GLENNY.

Why is believing so important? It empties us of self. All the glory must be given to God.

If you ask, "What is great faith?" the reply is, "Having a great opinion of Christ."

ANDREW BONAR, D.D.

To the Friends of the N.A.M.

SOUTHEND-ON-SEA,

Dec. 16th, 1904.

DEAR FELLOW HELPERS,

The three months which have passed since my last letter to you have been a good deal occupied in getting the new arrangements then referred to into working order, and even yet they are not all completed, though, thank God, some progress has been made. We still require some more members for the new Council. Several friends who have been requested to join us find themselves too overburdened with work already to do so, and others are giving the matter further consideration. Some who have not leisure enough to join the Council have kindly given their names as referees.

Our greatly valued Secretary, Dr. Terry, having decided to retire, Mr. Marshall, who at the present time has no Arabic students to instruct, is taking the position of *Acting Secretary*, and he, with me, will attend to the correspondence of the Mission.

Financially, I am thankful to be able to report a decided improvement in the Mission's position, which, when I last wrote, was such as to call for serious concern and much prayer. For the six months from the 17th March to the 17th September, the receipts were only about £2,500, or a little over £96 a week. For the last thirteen weeks from September 17th till to-day, the receipts have been just over £2,600, or an average of £200 a week. This has been a great relief to us, and has to a considerable extent relieved the pressure which we were experiencing. Even now we are still looking to God for further extra supplies to make up for the long deficiency in the past, and enable us to send out to the workers the more abundant supplies desirable for their work as well as for themselves. We believe that in answer to prayer God will in the future, as He has in the past, send us the help that is needed, but at the same time we wish both by meetings and our papers, first to stir up new people to become interested in missions generally, and, secondly, to lead them to take a practical interest in this Mission in particular.

It is proposed that NORTH AFRICA shall again be issued monthly, beginning with this number, and we trust our friends will do all in their power to get for it an increasingly wide circulation. The size of the page has been made rather smaller, about two-thirds of what it was before. This, it was thought, would be rather more handy for holding, also it was felt by some that the lines of print in the old edition were rather long to follow across the page; with the smaller page this difficulty will, we hope, be removed. This being the first issue of the new number, we must beg our readers to excuse any deficiencies in it; we shall hope to improve as we go on.

Miss Lepper, of Belfast, who usually helps us in preparing the paper, has this time been away on account of her sister's health, and one or two of the other assistants having been for a time slightly indisposed, it has been difficult to get everything attended to so thoroughly as when our full staff are at work.

The reports from the field, I think, will be found to contain incidents of considerable interest and encouragement. God seems to be working amongst the people, and in addition to there being here and there new converts, there seems also to be a spirit of inquiry and interest such as was not experienced in years gone by.

We are enclosing an inset order-form for NORTH AFRICA, and also for our book, "The Gospel in North Africa," which we shall be glad if our friends will fill in and return to us, if they feel so disposed.

On account of having a whole quarter's news to get in, it has been difficult to find space for all the interesting matter which has come to hand, and some of it must be kept over for the next number. We are proposing to close our financial period on the 31st December, though on this occasion it will only cover a term of eight months. Our cash statements will then in future cover the calendar year. This will make them much easier for reference than if they ended, as in the past, in the month of April.

I must not lengthen my letter this month, or I shall crowd out other matters of interest; but begging a continued interest in your prayers,

I remain, yours heartily in Christ,

EDWARD H. GLENNY.

News from the Mission Field.

From Miss Cohen (Tunis).

"In perils of the sea . . . in weariness and painfulness."

Our sister Miss Cohen returned to Tunis in October, after a needed rest at home. She was delayed at Marseilles, owing to the strike of dock-workers, and after at last getting started in an inferior vessel, she had a dangerous crossing to Tunis, but was preserved by God's tender mercy. The following is her own account of her experiences.

"After eleven days of suspense and running backwards and forwards to the shipping office in Marseilles, we were told the S.S. *Djurjura* would start on Saturday morning at nine o'clock. The passengers were on board, but the ship's crew was nowhere. We spent the whole day in port waiting for the crew. About seven o'clock several raw hands were hastily got together, and at 7.30 p.m. we began to move out of the harbour. A very high wind was blowing N.N.E. We all quickly made for our cabins. I noticed the noise of the machine was not the same and that we were going heavily, but as the sea was tremendous and the ship was rolling terribly, and feeling very ill, I took no notice; however, about two o'clock on Sunday morning the ship gave an ugly jerk, and there was dead silence. I called out to my fellow-passengers in French, 'the ship has stopped.' I was sorry I spoke, for at once the women began screaming, crying, and calling for the stewardess, who, poor thing, was herself ill and terrified. After many contradictory reports, we learnt that the steam-condenser was broken; the storm continuing, and the ship rolling, prevented the repairs from being done, and thus we tossed and rolled about expecting every minute the ship to capsize. We were in this condition up to Tuesday evening when the *Clan Maclean* saw our signals of distress, but she could not approach us on account of the great swell. She anchored at a safe distance from us for the night, and on Wednesday morning she was able to throw over the cable, and she towed us in to Ajaccio, in Corsica, the following day. Our sufferings were intense during those days; it was impossible the first two days to light the fire for cooking, then the constant sound of pumping out water, the cabins and saloons flooded, and the very foul air. Thank God in His mercy He

delivered us from our distress. One poor woman was thrown out of her berth and broke her arm, and a man trying to get out of his broke his leg. On Wednesday when we were being towed and danger was over, my fellow-passengers in the ladies' cabin said to one another about me, 'La petite dame sur le canapé a été si calme quoique bien souffrante' (The little lady on the couch has been so calm, although suffering much). In my bodily weakness I tried to tell them how near the Saviour was to me, and the precious words which came to my mind. They were, 'It is I: be not afraid'—'The Lord laid on Him the iniquity of us all'—'My peace I give unto you.' And again and again the twenty-third Psalm presented itself to my mind, and brought calmness and perfect assurance and peace. I had no terror of death, though I shrank from the idea of drowning. Still when the life-boats were being got ready, I felt the others must have the first chance, for I *knew* I was safe, and, indeed, four life-boats among four hundred passengers could not have saved many. Physically, my sufferings were keen, and I was indeed thankful when fellow-passengers helped me upstairs. On Wednesday afternoon I fainted (a thing I have never done before in my life), but the fresh air did me good, and on Thursday, when we got on shore and I was able to swallow a little soup, I felt better. On this day the repairs were completed, but the passengers refused to proceed in the same boat unless the chief engineer of the Government at Corsica visited the engine and pronounced it safe, which he did; and we continued our journey on Friday about mid-day, arriving at Tunis on the Saturday evening amid much rejoicing.

"My life has been given me again, and I ask myself, what for? Surely to serve Him more faithfully and more whole-

heartedly than before; and if any of my friends had any doubts as to whether the Lord called me to serve Him in the mission field, they will agree with me that deliverance from what appeared certain death is without doubt a call to consecration of my life in my Master's service. Even the ungodly, some of whom were thinking of their clothes getting spoiled, and the possible loss of their trunks, said, 'C'est un miracle de Dieu que nous sommes sauvés.' (It is a miracle of God that we are saved.)

"Trials of another kind awaited my arrival. Our Arab woman was unable to come regularly to help us clean the house and put things straight; her husband had been ill all the summer, and yesterday he was buried. One more soul gone into eternity unprepared to meet his God. We went to visit them this morning, and there

they were, sitting on the ground, with their faces disfigured; in the hopelessness of their grief they had torn their faces with their nails. Thus we have to do our work ourselves for a few more days.

"Also when we went to visit our little girls to tell them we should recommence school, the mother informed us she could not send them as people said we tried to make them Kafirs (infidels), and that we made them worship the Cross. But again in answer to prayer God was intreated of us, and they came to-day, but not at the front door, but over the roof. How glad all the dear people were, both Arabs and Italians, to welcome us back. Our little girls repeated the hymns and texts perfectly, and my Italian Sunday scholars had learnt well portions of Scripture, in some cases whole chapters, I had set them before leaving."

Resuming Work in Tunis.

By Mr. J. H. C. Purdon.

October 14th, 1904.—We arrived home last Friday morning from our most delightful holiday in Switzerland. At Lausanne we met the minister of the Presbyterian Church there, who was so kind to us, and indeed gave us his Sunday afternoon meeting to speak about Tunis; and we met many friends who were so kindly interested in our work, and I feel sure will remember us in prayer.

Mr. Liley, with his usual unselfish kindness, despite the early hour of our arrival, was down to meet us at the port, accompanied by the faithful Beddai, who has kept straight all along, thank God, through the trying summer heat, and earnestly sought to witness for the Master. On one occasion he wrote to me to pray for a man called Basheer, who had been reached by Miss Grissell, and seemed to be enquiring, and still is; also for a fellow who has bitterly opposed in the discussion meeting, and who publicly insulted and cursed Beddai at the Marsa Railway Station, but whom he answered meekly, and trusted, in spite of his fanaticism, God would lead to the truth. Omar, another convert, called at my house about nine a.m. on Friday to salute us.

On Wednesday evening we had quite a

good meeting, although one man who comes frequently opposed hotly, maintaining that *if* Christ died for all, we could sin as we like and go to heaven at last. It took some time to show him that release from punishment did not take a man to heaven, but the new birth, and that his denial of the glorious fact of the death of our Lord Jesus for his sins not only barred him from the gift of eternal life, but brought down God's wrath to abide on him because he had not believed. He saw it, however, in the end, and accordingly changed his opposition to averring the corruptness of the Bible. At this juncture a cute-looking gentleman came in, who told him to give proof from the Koran, as we had asked for it, if he spake the truth. This he was of course unable to do (though he might have quoted some verses), and when he had left, this reasonable genius listened most attentively and with keen interest to the plan of God's salvation. Next day, however, I received a letter from him in French saying that, although not *quite* a convert, as he had not yet received sufficient instruction, yet he might call himself a follower of our dear prophet Jesus Christ; that he would like to learn more, and would I appoint him hours

for instruction. He would like further to solicit my favours towards him as he was in needy circumstances, having been in prison wrongfully and only lately released, and a postscript stated that he and his people would much enjoy the privilege of being British subjects!! I need not tell you I enlightened this honourable mind that he had come to the wrong quarter, but he incredulously replied, "Well, of course, if you won't do it, I can't force you; but I understood you were appointed to this end."

We commenced our discussion meeting last night, and had a wild student, who has been coming for over a year, and he brought another student along, a stranger, but an intelligent and reasonable fellow. Aziz was also present, just as of old, before the affair over his request for baptism, and another new man who has been coming lately to the *depôt*, and professes earnest enquiry after the truth, but we don't know what to think of him. This wild fellow called upon me to record his question, which he had learned off from some sheikh. It was wearying to hear the same old thing, and from a man lacking in sufficient intelligence to understand even his own question. It may interest you, however, to hear it. "Servants of the Messiah, we have a question. We desire answer from those who are with Him. If God died by the action of mankind, then what is this God; and whether did the Messiah consent to crucifixion intentionally, or did His Father consent; and whether there remained extant, without God, one to hear and answer those who called on Him; and whether the Messiah returned to be as when alive, or became another? And whoso understands what we say must give an answer, or repent and promise to give up his doctrine." As, however, he was absolutely incapable of appreciating the difficulty he raised, and his companion saw it, he had to give up his question, and his companion said he was unable to express an opinion but would enquire into it and return.

I have found the drunkenness in Tunis even worse this winter. This makes our two evening *depôt* meetings more difficult to conduct, and it is very hard to collect a sober congregation.

Last night here we had a splendid time. Miss Hammon opened with a very accept-

able word, and the rest of the meeting was as orderly as one could desire. The wild student and his friend, with still another friend, came again. The friend refused to do ought but listen. The wild fellow was as gentle and good humoured as could be, and asked to renew his question, and although we both carried on the discussion for over an hour on the five minutes' plan, he never once interrupted, and the discussion was by no means profitless.

At the Sunday morning instruction class here for converts, which Beddai only attends regularly, it being over the others' heads, we have commenced Romans. Beddai has a sheaf of questions on all sorts of passages. One was on Mark ii. 5: (1) How could God *justly* forgive sins before the Lord had died? (2) How were the palsied man's sins forgiven, there being no evidence of either repentance or faith?

October 31st, 1904.—It has been an uneventful week. The *depôt* meetings are well attended and the attention splendid. Some of the congregation bought portions of the Scriptures, and in these meetings it is always the poor country fellows who buy, and usually express surprise at the cheapness. A townsman, when offered a book valued at threepence for a penny, will at once offer a halfpenny, and say it is expensive. On Wednesday night one fellow insisted on arguing after Miss Grisell had spoken, when, after a while, all the others turned against him, saying, "What do you know about it? Better keep your mouth shut, for you haven't read either the Law or the Gospel." On Friday we had an interesting set, and read to them the account of the crucifixion of our Lord Jesus. That wild student was there with an old man, and when I read "where they crucified Him," he, turning to the others said, "It isn't 'crucified' in the book, it is 'persecuted,' but he is reading out 'crucified,' for they imagine it means such." Of course I insisted on his withdrawing, and showed the Scripture, when he replied, "Ah, I made a mistake, because it is 'persecute' in the *original*, which we have in the mosque." This was of course to bluff the rest of the audience. However, I offered a reward of five francs for the production of the original. "Oh," he replied, "it isn't the whole book, it is only an extract on one or two pages." I

said, "Your remarks are wonderfully like what Mohammed said concerning the Jews, 'And woe unto them who transcribe the book with their hands and then say this is from God.' You transcribe a portion and tell us that it is from God, but it is not from God." At this he only laughed, and we went on reading.

Last night this wild student came, and four other men with him. At first the discussion was cold, no one wanted to argue; so I invited Beddai to follow Miss Grissell's address, which he did with a very straight quarter of an hour's one. This roused them to a tremendous pitch of excitement, which reached a climax on our producing a well-known Moslem commentary against their own interpretation of a verse in the

Koran, for Beddai's principal point was that, even if we admitted the Koran to be from God, we still stood condemned at the bar of God's justice, and needed a righteous deliverer to deliver us on a just basis. One well instructed fellow present objected to their opposing the commentary, and maintained that he himself failed to find any idea of such deliverance in the Koran. He seemed surprised that I could not accept the Koran as from God, but on giving him my principal reason he said that was a difficulty he had never considered. He is a fellow who can understand French, and an open-minded man, fat and good-humoured, which two "graces" often accompany each other.

Persecution of a Native Christian in Tunis.

"Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, . . . and reproach you, and cast out your name as evil, for the Son of man's sake."—LUKE vi. 21-22.

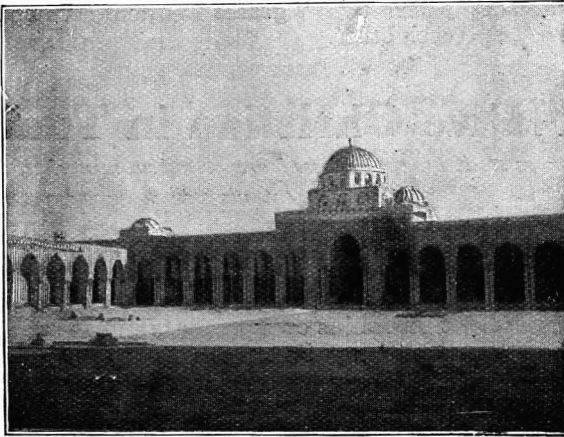
Readers of NORTH AFRICA will remember the case of Mohammed Es-Sadafée, the convert from Mohammedanism, about whom the missionaries in Tunis have often written. He has been unstable in some respects, causing them much anxiety. Nevertheless he continues to confess Christ before his own people, and has suffered the consequent inevitable persecution. In September Sadafée contrary to the missionaries' advice, accompanied his father and family to Kairouan, which is a more fanatical city than Tunis, and where native passions are less under the restraint of the French authorities. His father doubtless hoped to get him away from Christian influence, and to gradually win him back to Mohammedanism.

Mr. Liley writes:—"On the 14th September Sadafée asked his father for some definite information and promise about the shop he was to have at Kairouan, at the same time saying that he purposed visiting the missionaries. The father flew into a great rage, took up a bar of iron, and began beating S. The neighbours came and advised him to run out of the house to escape being killed. So he passed the night on a seat in a public garden. I found him at the dépôt next morning in a very sad state, and tried to comfort him." Subsequently S. went back to his family and they all removed from Tunis to Kairouan. Towards the end of October Mr. Purdon wrote that he had received a letter from S. which showed that he had no intention of denying his faith. Here is an extract from the letter: "To my dear friend, the beloved, my brother Mr. Purdon, etc. In the name of

my Saviour, the only one, Jesus the Messiah. Phil. iv. 13 (I can do all things through Christ who strengthens me). My brother, every day I think of you all. Sometimes I pass the evening in the house of Mr. Short. On the night of Friday we were reading on the subject of the man, the good man, who falls seven times but comes to himself again. I am always thinking of Psalm lxxi. ('In Thee, O Lord, do I put my trust, let me never be ashamed')." This was followed by a postcard, which said:—"Know, my brother, that on Sunday at nine o'clock in the evening, after I came out of the house of Mr. Short, my father was standing there, and he said to me, 'Bravo!' When we went into his house there was a terrific quarrel; but, my brother, at this moment I did not know what to do for patience. I went into my room in order to pray, and there came an answer to me from the Lord

—Luke xxi. 12, 'They shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for My name's sake.' O my brother, you know how much persecution there will be for me during Ramadhan. Mr. Short thinks if my father continues to persecute, it would be better to run away. Peace from your brother S."

Mr. Purdon adds, "I had also a long letter from Mr. Short in Kairouan, confirming this. I have, however, written, advising S. to remain in his father's house and ask grace from God to bear it, but if



pened. Nevertheless, if you are pleased that I return to Tunis, know, my brother, that I have given my word to the Christ that surely I will never again return to the house of my father. O my brother, I ask of the abundance of your excellence that you return me an answer immediately, and peace from your brother S."

Mr. Purdon's journal continues:—"Having consulted with Sidi Beddai and all the other missionaries, they agreed I should write to say that, after seeking wisdom from God, he must decide for himself what he must do, and reminding him that I had told him last July that, if he went to Kairouan, so serious would be the issues, that I would then be unable to give any advice. That all we could give him was our sympathy in his trials, and our prayers, which he indeed had. I feel this is the only wise



Court and Colonnade of Grand Mosque, Kairouan.

his father acts more violently to ask protection on his own account from the French authorities."

About a fortnight later Sadafee wrote again to Mr. Purdon as follows:—"Verily I am in the acme of sadness. O my brother, to-day is the second of Ramadhan. In the night my father was asking me to fast. I said to him, 'O my father, you know me to be a Christian, and yet you ask this of me.' He commenced beating me, and after this turned me out of his house, and this was towards two hours after midnight. At this time I went to the house of Mr. Short, and remained there until it was morning. I went then to the sub-Inspector of the Police and related to him everything. He said to me, 'If you are wishing to go to a place distant from your father, according to the law of the French you are free.' But, O my brother, I am very sad. If only I had not gone to Kairouan all this would not have hap-

pened. Nevertheless, if you are pleased that I return to Tunis, know, my brother, that I have given my word to the Christ that surely I will never again return to the house of my father. O my brother, I ask of the abundance of your excellence that you return me an answer immediately, and peace from your brother S."

course to adopt, since I am not in a position to test for exaggeration, and to interfere with him at Kairouan is very different to doing so at Tunis, where we enjoy greater liberty and are in contact with the highest Government officials, who are men of reason and broadmindedness. There is no use rousing the fanaticism of some country official, allowing him to ingratiate himself with the native authorities by executing summary jurisdiction, which in Tunis his superiors would never attempt to do."

From Mrs. Simpson (Fez).

November 21st.—Statistics given in the October number of NORTH AFRICA, of out-patients treated 9,907, and medical visits paid 384, were from June 22nd, 1903 to April 30th, 1904, the two preceding months having been closed while nursing a fellow-missionary through smallpox. Here I might just mention our continual contact with this disease, where no precautions are taken or isolation even thought of. I have taken Psalm xci. 6, 7, with me many a time into a house, or winged an upward reminder of that promise while standing with various infectious ills around me. During May of this year we had 1,314 patients, and I paid forty visits. During June we had 1,293 patients, and I paid ninety-six visits. By this time the drugs were quite at an end for all practical purposes, although the greatest care had been exercised in their economical distribution; but the same Lord over all is rich unto all that call upon Him, and had remembered this our need for the coming year. The medicines reached Tangier, but freight inland was so high that it would require nine pounds English to get them to us; again Jehovah's perfect way in making our way perfect provided (in the sale of a mule secured for itinerating purposes) for this need also. We went to Tangier July 25th, a nine days' journey, in a semi-tropical sun, and with scarcely safe roads, and September 29th re-entered Fez, having been detained in devising ways and means to bring the drugs on, secondly by eight days of very heavy rains, and thirdly—but suffice to say, "So He brought us to our desired haven" with praise-filled hearts for every step of the way, albeit not always such as we should have chosen. And now here we are in the very thick of the work and fight again. There was a rush to reopen the dispensary on account of the exceptionally severe and much sickness in the city, so by October 10th the door was thrown open, and the knocking has since continued from before daybreak (when country patients begin to arrive) until night. Though ten days late in commencing, October brought us 698 patients, and I paid sixty-three medical visits. These were as many opportunities for preaching Jesus. I am now frequently *requested* to read the

Gospel in the houses, and to-day a young man refused to let me dress his wounds until I had read to him of Jesus. These are bright spots, but oh! our hearts *yearn* for souls. Ramadan, the fast month, commenced last week. Cursing and bitterness at once increased tenfold. Hungry men and women find it hard to live in peace. It is always an exceptionally hard month for us. The people seem so absorbed in their "good works" and evil words and deeds. Yet the Master gave us a soul as last Ramadan's seal, a bright young Moor who put on Christ. We are *pleading* for a Moorish woman now. She used to seem touched; yesterday the devil was hardening her heart, she turned from me with bitter words. We trust it is really conviction of sin, the Holy Spirit dealing with and disturbing her. Prayer for her.

From Mr. Simpson (Fez).

November 14th.—We read, "Yet Thou in Thy manifold mercies forsookest them not in the wilderness" (Neh. ix. 19). What superabounding grace on His part, for the very words of the prayer reveal what provocation He had to forsake them. The Lord is much better than our fears and our faith also, and we have not lacked any good thing of all promised in our blessed book of instructions from Him. At the time we were most needy after our return the Lord sent us some help from the U.S.A., so He has many ways still of meeting our needs.

The Lord has been blessing the work, for I can see some spiritual growth in the men. Si Tuhamy seems specially to be making progress. Si el Madani is not naturally a theologian, yet from his weekly accounts he deals with a lot of people.

Si Mohammed has gone out South-West of here among the Berbers. He rented an animal for four days' journey, as he was endeavouring to make the town of Khanifrak in the Beni Mgild, or rather Z tribe. No foreigners have ever penetrated that walled town. While it is about six days' journey from here, over the mountains, yet from there it is only two or three days to Casablanca. The Z tribe is ruled by a Berber Kaid, H, who is feared all over his domains, but is more just than was Kaid

Omar of Sifroo. He has never been in to see the Sultan, though he has been sent for many times. The Sultan has never been able to penetrate to his place because of other Berber tribes between. He has soldiers of the Government all about him, and, so far as I can learn, is loyal, but will not come where the ruler is. Si Hamadi took forty-one portions and went out into the Beni Mteer and tribes about Sifroo. Haj Mohammed was out distributing books and preaching, but was taken ill, and had to be brought home on an animal. Si Soliman writes me that he was twenty-seven days sick with fever in the Gharb.

Si El Yazeed has been doing somewhat better of late in selling books, but it is no easy task to dispose of books for cash, when food stuff is so high.

Haj Hamid preaches wherever he gets an opportunity. Visiting the gates, prisons, and shops always affords scope for one's boldness. Shop work is no doubt the most difficult of all work in Moslem lands, and it takes grace and grit to do much of it.

Our audiences have been attentive at the men's medical mission. This week we are beginning lantern services, every Wednesday in the waiting-room here, and every Monday in the room of Si Tuhamy. He wants to try a service in his own home for women, as suggested by his wife.

Please to pray for the young man who sold the hymn-book, for I believe the Spirit is pleading with him; also for a merchant.

November 18th.—Yesterday our hearts were cheered by the return of a young man who had a year ago this month professed faith in Jesus and broken the fast of Ramadan. Last summer he went into his country, some days' journey south of Dibdu and south and east of Taza, carrying with him two portions of God's word. His mother died just after he arrived home, so he was unable to tell her of his new-found joy in Christ. One of the books he gave to a reader; and it would do your heart good to watch the glow of gladness on his face, as he relates the way the people gather to hear the words of life read to them, and discuss the contents of the book of Jesus.

This afternoon we had six converted Moslems to the Bible-class and tea. It

was a testimony to see them drinking and eating during this fast month, which no Moslem would think of doing, no matter what kind of life he may live otherwise. Surely the devil has blinded their eyes and deadened their hearts when they will not be drawn by the wonderful story of the love of Jesus. Si Addi, who was converted under the teaching of the late Miss Herdman, is now near Ujda with the Sultan's army, where he has many opportunities of reading and speaking for Christ. While at the fort of El-Aiyoon he was cast into prison by his captain because he wanted to leave the army. He felt lost without his Bible, but one day, while searching about the fort, he found a portion of a Gospel of Matthew, hidden in a crevice which, he said, was more to him than if he had found a hidden treasure of great value. He preserved these few leaves, and brought them to the B. and F. B. Society's agent at Tangier, who still has them. Kaid Said, captain of a hundred soldiers, who was present to-day, received a beating a few years back for coming to the mission-house. How we praise God for these and many others who under great difficulties live for Jesus. It costs them something to live a Christian life. It may mean stripes, imprisonment, or death to them to confess Christ before their fellow men. How many in the favoured land of England would be so ready to face these difficulties for His sake?

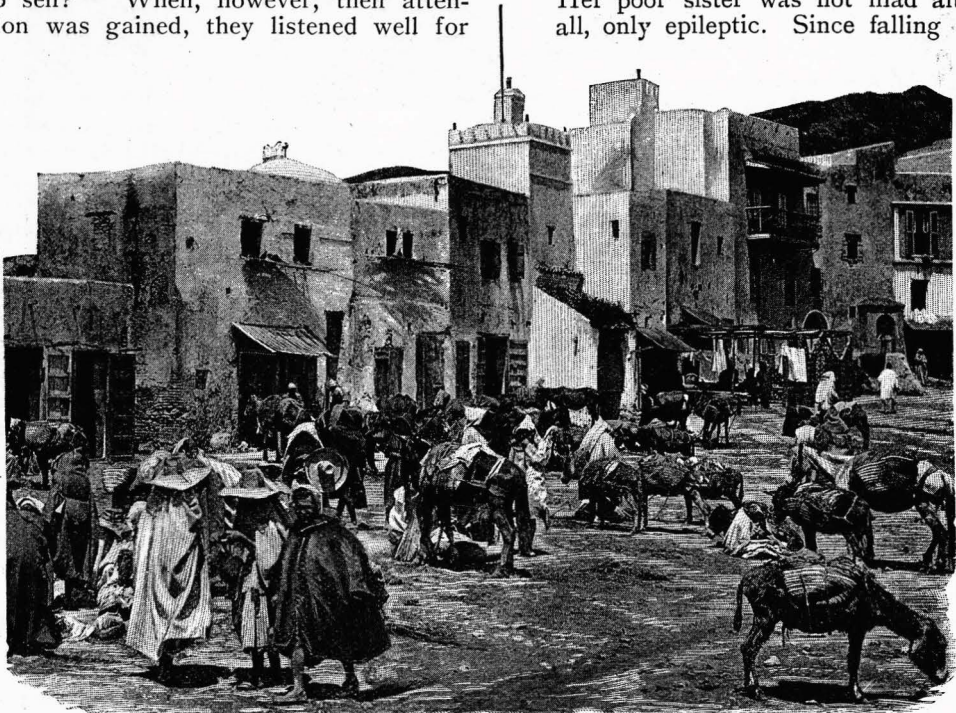
Letter to a Friend from Miss A. Bolton (Tetuan).

This is a land of unrest and change. While we watch events and wait for guidance, the work in the town here is, we believe, gaining ground. Good numbers come to the dispensary, and are not nearly so averse to the doctrine as they used to be; indeed many women come and settle themselves down to listen to the reading and singing, apart from need of medicine, and constantly bless us for "the good words which take away some of the heart pain." In visiting, too, the Book is nearly always asked for now. Last week we went to call upon some ladies we had not seen for some time; they had carried their work into a neighbour's house, where seven or eight women sat in a large open court with a tiled floor. All were differently

occupied. One was winding silk on a most primitive wheel; another was making fancy cord, using her big toe to grasp it as she twisted; another was embroidering most beautifully bridegroom's trouser sashes. The silk-twister soon enquired if I had brought the Book. I was pleased it had impressed her, for she had only heard it once. Of course I made a good many false starts, for most of the women had not seen us before; one at her door had called out, "You Jewesses, what have you to sell?" When, however, their attention was gained, they listened well for

of her own. I enquired for the former, and was told she had nobody. Letting the women in the house know that we had information, they said she had a sister and a husband; the latter had sold all the clothing she had and has absolutely emptied the room. I appealed to the well-dressed sister to think of the days when she and the poor creature, huddled upon that scrap of board, used to play together. I asked her what the Lord God was saying

to such a scene as that in her house. Her poor sister was not mad after all, only epileptic. Since falling on



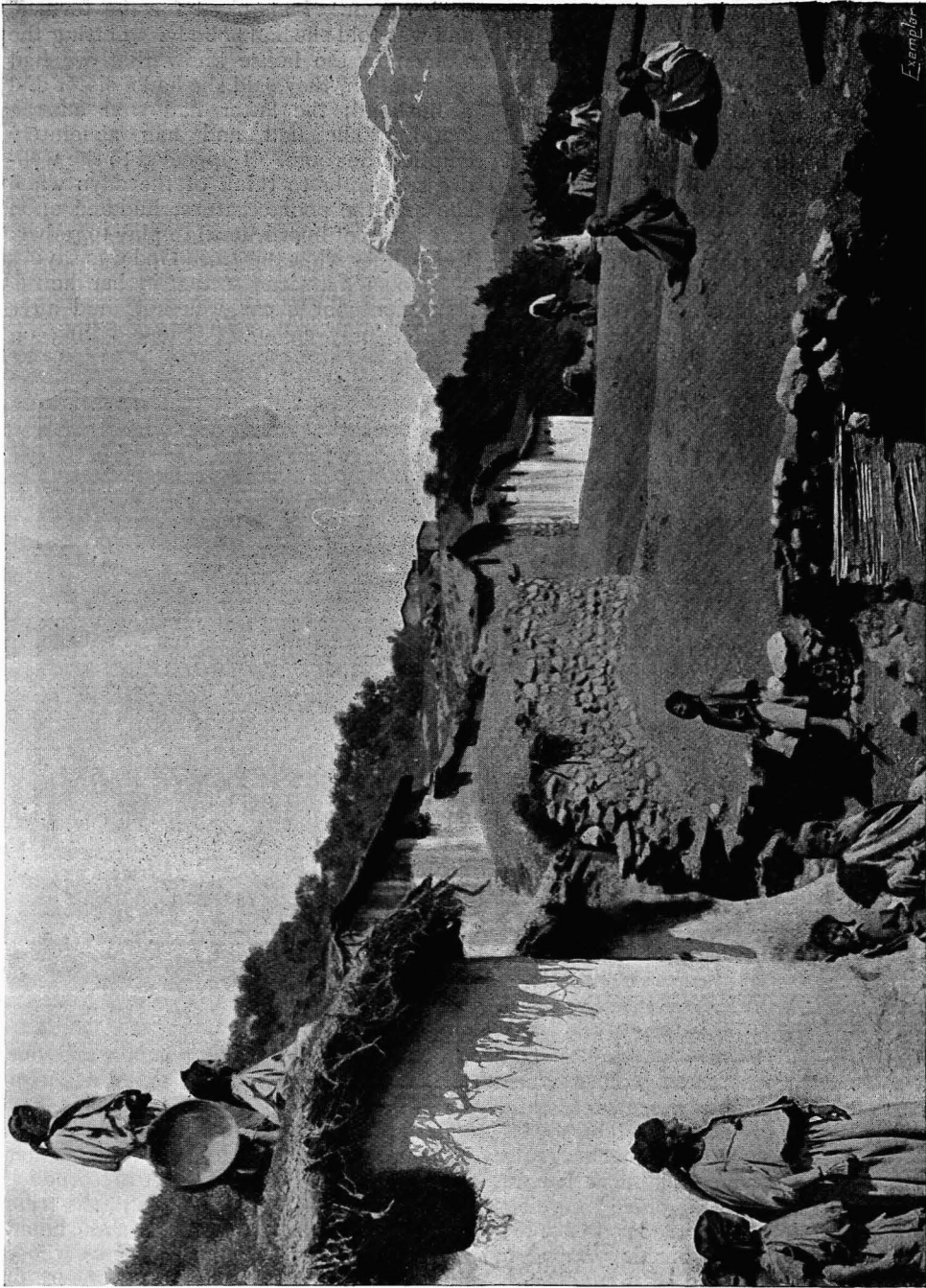
Market Place, Tetuan.

nearly an hour. I am very much struck with the pleasure of these women when they are led to a logical conclusion, they like to be helped to reason for themselves.

The other day we were called to see a "mad" woman, who had burnt herself very badly. We were horrified on going into a damp, brick-floored room, to see the poor creature, sitting crouching on what looked like the rough lid of a small box. On her shoulder lay a little bit of sack-cloth, and that was all her clothing. Her matted hair was partly held together by rags, which hung down over her face. We had heard she had relatives and means

the fire and badly burning hands and one leg she has not been able to lie down or stand upright.

After class the other day one of my women told me she had been away to her own mountains to try and get the produce of her own property. The men of the tribe refused her everything until she should return with her two young sons, whose life is demanded by the "avenger of blood." Some years ago their grandfather was murdered, and was shortly after avenged by an unmarried son. The victim of this last is still unavenged, for the only (or nearest) relatives of the un-



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married son are these two little lads, his nephews. Poor Yemna, as soon as she knew that the *taleeb*, or avenger of blood, sought her babies, fled to the country, and for days wandered about seeking a hiding place for them. Eventually she reached Tetuan and has been able to rear them, but at the cost of all she possesses in Ghamara.

Our boy Shaib, a Riff, when he heard this story, said he and his brother were *taleeb*s, and if ever they met certain two

men would have to kill them. He said, "Senorita, you must pray that we never meet them." I replied: "I will pray that murder be taken out of your hearts." He seemed somewhat taken aback at the name I gave this wicked custom. I told him God was waiting for him to take it out of his own heart and lay it aside, that love might take its place. Please continue to pray for our servants who daily hear the Word. Ask, too, that quickening may come to those amongst whom we work.

N.A.M. Medical Missions.

From the very commencement of our work in North Africa we have found that medical help has been a key to unlock many closed doors. The Moslems are very well satisfied with their religion, and do not at all attribute the miseries from which they suffer to their false faith. When we go with the Gospel, therefore, they are not at all prepared to welcome it, so that in addition to the difficulty of learning their language, there is the further difficulty of obtaining a hearing for the message. Consequently, we have had to cast about for means whereby we could get an attentive ear, and perhaps no instrumentality has been so effective as the healing of the sick.

In the very first days of the Mission, when its only station was at Djemaa Sahridj, in Algeria, simple remedies were given to those who were suffering. It was not, however, possible to begin a regular medical mission in Algeria, as the French law does not permit a doctor with an English diploma to practise there, unless he has a French diploma also. In those early days it was possible, if one had an English diploma, to procure permission to practise by a payment of £80, but this is no longer the case, so that all medical work in Algeria has had to be either of a domestic character, or else through some French physician. This has naturally very much limited this branch of work; still a certain amount has been done, and it has been found to be a great help in winning the people's confidence, and in drawing them to think well of the missionaries and their message.

It was in Morocco that our first regular Medical Mission was begun, and it was in that country that there was the greatest need for medical aid. When this Mission started its operations in Morocco in 1883 there were no hospitals and no qualified doctors amongst the five or six millions of natives in Morocco. When medical work was begun the people were almost afraid that they would be harmed rather than cured, but gradually their prejudices gave way, and Dr. Churcher and his fellow-labourers, who were then in Tangier, gradually built up a most useful Medical Mission. A hospital was added, and later still the hospital was divided, the older one being retained for men, and the new one, under Dr. Gabrielle Breeze, being used for women.

Medical work was also carried on in other towns, specially in Fez, Tetuan, and Casablanca. In the latter town, a small hospital was provided. In Tunis city also a Medical Mission was commenced, and carried on with considerable success. Ultimately however, Dr. Leach, who was the physician, removed to Sfax with the purpose of opening new work there, but before he could well begin, he and his wife and child were mysteriously murdered, probably with the hope of robbery, and not from religious fanaticism. Dr. Churcher had about this time removed from Morocco to Tunis, and has for some years now been carrying on an exten-

sive Medical Mission in Sousse and the neighbourhood. The Medical Mission in Tunis city is at present in abeyance, as is also the one which we had in Alexandria for a time. In Tripoli, however, an extensive work is carried on under the care of Mr. Venables and other helpers.

To summarise this medical work, we have first the following Medical Missions with qualified doctors:—

In Tangier, under Dr. Roberts, a hospital for men, with about twenty beds, also a dispensary for out-patients. Average out-patients per year, 5,000.

In Tangier, under Dr. Gabrielle Breeze, hospital for women, with six beds, of which four are supported, and a dispensary. Out-patients seen per year on an average 5,000,

In Casablanca, under Dr. Grieve, a small hospital for men, with four beds, also a dispensary. Number of out-patients seen per year on an average, 5,000.

In Sousse, under Dr. Churcher, there is no hospital, but a refuge in which patients requiring it may stay for a time for treatment. Patients seen per year on an average, 5,000.

Besides these Medical Missions under qualified doctors, there are also the following:—

A dispensary in Fez, under Mrs. Simpson, a trained nurse with long experience. Patients seen per year, about 6,000.

A dispensary at Tetuan, under Miss Banks, an experienced trained nurse. Patients seen per year on an average, 4,000.

Dispensary at Larache, under Miss Aldridge, also a trained nurse of long experience. Patients seen per year on an average, 1,500.

Dispensary at Tripoli, under Mr. Venables, who, though not a qualified doctor, has had considerable experience. Number of patients per year treated, about 5,000.

In other stations, where there are not regular Medical Missions, the patients are probably about 5,000.

So that altogether the patients receiving medical help, and at the same time hearing the Gospel of God's Grace every year, number about 40,000.

These figures are not taken from definite reports, but they are believed to be fairly correct *averages*, and to give a correct idea of the very considerable medical and Gospel work which is being done. For not only do the patients themselves hear the Gospel, but in many cases they take Scriptures with them, which are distributed widely all over the country. Then again, the kindness they have received makes them well disposed towards the missionaries, and many a village and town has been opened up through the welcome given to the missionaries by old patients.

We like as far as possible to get the support of the medical work without trenching upon our General Fund, and this has almost entirely been done. But as from time to time old donors die, new helpers are required. To pay for the food of a patient in the hospital about £10 per year is needed, that is about 4s. a week, but of course, if the expense of drugs and support of nurses and doctors are to be included, probably £30 would be nearer the amount required. The expenses of the medical work come to towards £1,000 a year, and if the support of the doctors and nurses, etc., be included, another £1,000 must be added. To a considerable extent this £2,000 is already supplied by special gifts, but if without lessening gifts to the General Funds further help can be given, we shall be thankful.

Good and philanthropic as is this work of healing the bodies of the people, we should feel it came altogether short of what we are aiming at, if it did not at the same time give such magnificent opportunities of telling out the story of the Saviour's love. Thank God, from amongst the patients several have been brought to know Christ as their own Saviour.

From Miss Harrald (Tripoli).

October 7th.—To-day I have been visiting the homes of some of our girls to tell them when the classes reopen; the hearty welcome given has indeed been encouraging, but oh for the time when the Master Himself shall be welcomed.

October 14th.—Classes reopened with thirty girls and three boys.

This morning, in our visiting, we came across a little baby suffering from pigeon breast, enlarged spleen, etc., and as is so often the case, the mother was trying charms and quacks rather than proper medicine. The lot of the little ones is indeed sad among these ignorant, superstitious people, and it is often only as a last resource they are brought to the doctor, when the disease has often spread too far for relief. One of the favourite native remedies, if an internal organ is swollen (*e.g.*, enlarged spleen, etc.), is to take the corresponding part of a sheep or cow, run through it a spike from a red date-palm tree, place it over the diseased organ, then hang it up in the sun; and as it shrivels up in the sun they believe the swollen part in the patient will likewise decrease and resume the proper dimensions.

October 15th.—Had a very nice talk at Medical Mission with a Tangier woman, who has been on pilgrimage, and is stranded here with no money to proceed home. Visited a sick woman afterwards, and had a good talk on the text, "There is one God, and one Mediator between God and man," etc., with the neighbours gathered around, who were surprised to find I could read Arabic.

October 31st.—To-day we went to a native double wedding. Although we did not go to the house for nearly an hour after the musicians (negresses with *darbouka*, a kind of tom-tom), when we arrived the wedding garments were still being sewn. The courtyard was nearly covered with mats, and round one side were chairs for the chief guests, gay in silk and muslin garments, and with cheeks painted and eyebrows blackened according to native fashion. In the centre was a large carpet on which squatted the negresses, some doling out farthings' worth of nuts, others ready to strike up the music to salute each fresh group of guests.

The two rooms upstairs were reserved for the brides and their friends to robe themselves. By the time they were ready, not only was the court below full of guests, but there were a great many in the balcony and on the roof. After a poor old body had chanted what we suppose was a "wedding ode" at the door of the brides' room, the doors were thrown open, two large mirrors were produced, and then the brides were led out clothed in yellow silk outdoor garments, closely pinned together down the front, that not a sight of the features of either could be had. Meanwhile the bridal seats had been arranged on the carpet below, each consisting of a rolled-up carpet, a velvet cushion beautifully embroidered in silver thread, and a clothes basket full of henna leaves. Some idea of the rate at which the procession crawled along may be gained when we say it took three-quarters of an hour to get from one side of the balcony to the other, down the steps, and across the court on to the carpet. The procession consisted of a looking-glass carried by two negresses, one bride led along by two friends, negress musicians singing and joining the wedding cry. Then the second looking-glass and bride, women with incense bringing up the rear. On arriving below, the brides and mirrors were led seven times round the raised seats. Then each bride was bumped up and down on the henna baskets seven times by her friends; next she took three or four handfuls of henna and threw over her right shoulder, after which her garments were loosened in front and she appeared to kiss herself in the mirror. This completes the first day of the wedding. To-morrow and the next night the bride's hands will be stained with henna; on Thursday is the procession through the town, when the donkeys are hired to carry the cushions (each donkey bears one cushion, and the length of the procession shows the wealth of the parents). At midnight the bride is taken to her husband's house, and the next day sits in state to be looked at by all who may visit her.

These two sisters are marrying brothers, and will live in the same house, so will not be so lonely as most brides are. A bride here is never allowed out until a year after her wedding, and if she belongs to the upper classes probably she will not go out

from the day of her wedding until the day of her death.

November 16th.—A few days ago, when visiting in a house, I was surprised to be asked to sing one of our hymns, "I was a prisoner in sin," and one girl explained that three girls from our class had been in a day or two previously, and had repeated their texts and hymns. This was a real encouragement, to find some not only owning that they came to us, but repeating the truths we seek to teach them. This work among the children is perhaps

causing the sand to adhere and make a firm footing. This morning being bright and fresh, Miss Dundas and I thought we would venture outside to a village where live four sisters who come to our classes. They were delighted to see us, and although themselves keeping the Ramadhan feast, insisted on our taking coffee and bread and poached eggs, and salt meat served up in oil. I had taken my harp with me, and played some of the hymns they have heard at the classes. Before we returned home a neighbour in-



A Village Hut.

the most hopeful branch. Let us join in prayer that many of the dear children may truly find in Jesus Christ their Saviour and Friend. We have twenty girls at the Tuesday class, seven on Wednesday, over forty on Friday morning, and seven boys on Friday afternoon.

November 17th.—We have had very showery weather lately, making our unpaved streets most uncomfortable for getting about. However, what makes town visiting uncomfortable, turning the roads into mud, makes visiting outside much more possible and less tiring, the rain

sisted on our going to see her house, and she produced cheese, dates, jam, and sugar cakes for us. Next time we go we hope to spend the whole day, as we believe we might work up quite a group of houses in the neighbourhood. Of course the people are bigoted, and would not listen to a set address, but while sitting among them sewing, one can find many an opportunity to speak a word for the Master; and often when not willing to listen to the word spoken, they will listen to the singing, as they like hearing music, though far from musical themselves.

Europeans in North Africa.

The number of Europeans in North Africa is considerable. The bulk of them are either Roman Catholics or without any definite religious belief. The number of Protestants is relatively small, and even amongst them only a very small number really understand the Gospel, and still less can be numbered as heart-believers in the Lord Jesus Christ.

In Egypt the Greeks number over	...	...	38,000	
" the Italians	"	...	25,000	
" the British	"	...	20,000	
" the French	"	...	14,000	
			<hr/>	97,000
In Tripoli the number of Europeans is insignificant,				
but might perhaps be put at	...	...	...	5,000
In Tunisia the Italians are reckoned at	...	...	72,000	
" the French	"	...	24,000	
" the Maltese	"	...	12,000	
			<hr/>	108,000
In Algeria the French number about	...	...	364,000	
" the Spaniards	"	"	155,000	
" the Italians	"	"	39,000	
			<hr/>	558,000
In Morocco the number of Europeans is a little uncertain,				
but probably might be roughly estimated at	...			20,000
most of whom are Spaniards.				<hr/>
This would give a total of Europeans for all these countries of				788,000
or rather over three-quarters of a million.				
The Jews of North Africa would probably number towards				200,000
so that the total of Europeans and Jews would be				<hr/>
about a million.				<u>988,000</u>

The evangelization of the Europeans and Jews has an important bearing on evangelizing the Moslems; if only there were numerous real Christians among the Europeans they would be able, while following their secular calling, to preach and live the Gospel among the natives, without being sustained from Europe. Many of them already know the language. Therefore, for the sake of the Moslems as well as for their own sake, they should be as far as possible brought under the power of the Gospel. To some extent this has been done already. The North Africa Mission has from its commencement contemplated the evangelization of all classes, though it has put Moslem work first. We give a few particulars about the efforts being made amongst Europeans. The Spaniards in Algeria and Morocco number quite 175,000, and are a hopeful field of labour.

Spanish Work.

There is an interesting Spanish Mission in Algiers, which has two Mission Halls. This work is of an evangelical and independent character, and is supported from England. A growing Church of true believers has been formed.

In the town of Oran there is a Spanish pastor who has laboured for a number of years in that province. The chief meetings are conducted in the French Protestant Church, but his work is a good deal hampered and has not made any very great progress; still there are a few real believers. There is beside a little work done here and there by individuals in various

places, but the only other organised operations for Spaniards are those connected with the N.A.M. in Morocco.

A good many years ago the late Miss Herdman, of the North Africa Mission, took an interest in the Spaniards in Tangier and began to work amongst them. Later on evangelistic work was attempted, by interpretation, by Mr. Hamilton, and a blessing followed. Mr. Patrick was set apart by the Mission to make this his special department of service. A Mission Hall was obtained and ultimately an iron building was erected. A Mission School was also commenced, in which, under a Christian teacher, some seventy or eighty children were gathered. A few years ago Mr. and Mrs. Patrick were obliged to relinquish the work on account of the health of their children. Since then Miss Brown, of the North Africa Mission, Miss Vecchio, the Schoolmistress, and for a time, Mr. Blanco, a Spanish Evangelist, have carried on the work, with the assistance and supervision of Mr. W. T. Bolton.

From time to time reports of this work have appeared in NORTH AFRICA, and interesting incidents have been mentioned of conversions among the people. At the present time there is a small community of Spanish converts, and an excellent school, in which the children not only receive a good education, but are thoroughly grounded in the truths of the Gospel. Mothers' meetings are held, and a good deal of visiting is done. The work, however, is carried on at a considerable disadvantage. Mr. Bolton, though devoted to it, is also much occupied in work amongst Moslems. He will be delighted if some brother and his wife can be found, who could learn Spanish and could give themselves entirely to this effort. Amongst the four or five thousand Spaniards in Tangier they would find an interesting and important sphere of labour, and they might also pay visits to the Spaniards in other places.

Another disadvantage to the work is, that at present it has no suitable premises for its development. Nearly eighteen months ago the nice little iron building, which had been used both for the Spanish services and for the day school, was destroyed by fire. It is supposed that Anarchists out of spite set fire to the premises of someone not far off, and the wind accidentally carried the flames towards the Mission Hall; which was thus totally destroyed. In order to keep it cool the building had been thatched, but even if it had not been it would probably have been destroyed just the same. It was hardly a place that could be insured, and so the Mission for the last eighteen months has had to be lodged in a hired building. The land on which the Mission Hall stood belongs to the N.A.M., and it seems most desirable that a new building should be put up which would be suitable for the carrying on of the work. There has been some hesitation as to attempting this while the funds of the Mission have been low, lest the money given for this purpose should draw away gifts which might otherwise go to the needy General Fund. Perhaps, however, there are some friends who might feel constrained of God to help this particular work, who would not feel led to help towards the General Fund. It is proposed, therefore, to seek to obtain the necessary means for the erection of an iron building, but if sufficient funds were sent in it might be better to have one in stone which, while it would be rather more costly, would be very much more durable and much cooler in the hot weather. It is calculated that an iron building with suitable furniture could be erected for £250. Towards this a gift of £25 was received at the time of the fire, but part of this has been expended in fencing in the ground. The two great needs therefore of this work at the present time seem to be, first, a missionary to give his undivided time to the work, and secondly, the funds necessary for the erection of a suitable Hall. We are most anxious

that anything done in this direction should not turn aside either labourers or means from work amongst Moslems, but possibly there may be some Christian brother who could support himself, who, perhaps on account of age, might not feel inclined to tackle the difficult Arabic language, but yet might be willing to learn Spanish, and there may be also stewards who might feel called specially to help with the means for this Spanish work. If so, we should be glad to hear from them. We do not propose to go forward in this matter until means are provided, but we shall be glad of the prayers of our readers that if it be God's will this interesting work may be developed.

In Tetuan, about forty miles east of Tangier, an excellent work amongst Spaniards has been carried on by Miss Bolton and other missionaries. Just now, on account of the disturbed state of the country, it is a good deal broken up.

We commend this work to the sympathy and prayers of the Lord's people. We hope to give in future issues further particulars of other work amongst Europeans.

Gleanings from the Journal of Miss Jennings (Larache).

Some of the refugee Arabs I was able to befriend through the past inclement winter, have returned to this town, after but a brief stay in their own desolated country, where they can find no means of subsistence, as house, grain, and animals have been taken from them, and they returned to me in hunger and rags for help.

The business of the mission room building at Arzila necessitated two visits closely together. Mr. and Mrs. Steven and my cousin Miss Cooper accompanied me the first time, and we made a unique journey, namely, by steamer. Our Consul considered it unsafe to travel by land that week, for the tide being high in the morning, we could not have jogged along by the seashore. We returned by land, however. An easy and quick journey it was going by boat. In two hours we reached there, instead of the eight or nine by land, but there was a little trouble in getting our goods landed. Arzila has no port, and this irregular proceeding of "Nazarenes" being landed there with no official warning from our Consul here, upset the Basha's temper, and on waiting upon him he scolded me for this breach of Moorish law. Pleading my ignorance, I promised never so to transgress in future, and we had all our goods safely landed and deposited in time. The whole town seemed to crowd the shore to greet us. As the tiny boat rowed us to land, dozens of Moslem and Jewish lads flocked into the surf with "Ya Tabeeba, keef kunty, Salaamek." "Oh, lady doctor, how are

you, peace be to you," and the city gateway on the sands was thronged with adults hurrying to see whoever could be landing by steamer. The country being too unsafe to allow us to pitch our tents outside the city wall, and the only available place inside being so dusty and dirty, and close by an open drain from a public well, we were forced to seek brick and mortar lodgings, and after a prolonged search God directed us to a nice Jewish house of three rooms around an open court, and here we lived in cleanliness and peace for eight busy, happy days. The town is kept much cleaner than Larache, and one can pass through the city gate to a lovely country lane, and in ten minutes be down by the sea on clean sand and among picturesque rocks, without enduring the horrible odour of the public slaughter-place and two minutes further on have to pass by corrupting carcasses of dead beasts thrown out to die, as we have to pass through at Larache ere we can reach the bathing beach. Next to delivering the poor of this land from their constant oppression, I trust the French will carry out sanitary reforms. As usual, my days in Arzila were spent among the people in and out of their homes with the Gospel and medicine, and meeting others at the house of Sofia, the native Christian woman. My chief object in this first visit was to start the building business, and Mr. Steven most kindly helped me in this, for a *man's* word is of far greater value than a *woman's* in this land, unless she be a dead saint! Several difficulties arising decided me not to build on poor Sofia's shaky property, and so after in vain

trying to buy a small house, I accepted the offer of the Jewish community there to grant me the twelve years' lease of a small courtyard with a fig tree in the centre, in which to build a three-roomed house, which, at the expiration of the time, is to pass into the hands of the Jews.

Sofia, the believer, has been persecuted and oppressed on account of her faith, and is in fear of losing her little property. The belief that she holds protection papers from me prevented her enemies from physically harming her and her boys. So I did my best to procure a "certificate of employment" for her from our English Consul-General in Tangier, but it was not granted me!

On Sunday evening Sofia joined us in worshipping God, and had fellowship with us at His table, Mr. Steven conducting the service in Arabic. She stands sadly alone in Arzila, but I believe is true to her God in her daily life among the poor and sick. Her account, rendered me in broken china and pebbles, of patients treated in the last few months in the name of Jesus Christ amounted to over 300.

Mr. Steven, in his work among the Jews, found two or three who said they were reading the Scriptures and were believers. We returned by land to Larache, after one of the happiest and most congenial visits to Arzila that I have known.

The sick, poor, and distressed come to me for aid at all hours; even as early as 5.30 one morning my poor Arab woman walked in from the holy mosque-refuge of Lilla Manana, outside this town, to ask for medicine for her fever-stricken husband, and to beg for a covering for him when the cold-turns of malaria come on. One needs an emporium of old sheets, clothes, shoes, eating utensils, etc., etc., to supply all the needy applicants!

My heart was filled with grateful joy on the receipt of two cheques completing the £30 for which I had made request to God and man for the Arzila mission room, and beyond my expectations has God's goodness reached, for a lady quite unknown to me, has sent me £20. "Before they call I will answer." How God's goodness through His servants' generous gifts comes as a seal to my "little faith," I confess. Now I am able to build a house!

My cousin and Miss Lambden and I paid

another visit to Arzila, there meeting Mr. Karam, of Tangier, who most kindly came over to help me through the legal business of this building, and paying down the £50, I secured the necessary documents, and had the joy of seeing the little building fairly started. But another £8 is needed to finish it fully and furnish it very sparsely with mattings, benches, a few shelves, and some Gospel pictures.

There is no need to go into details of my quiet busy days among the poor and sick, trying to bring Christ and His love to dark souls, and to lead all to know Him as "the Way, Truth, and Life." Much fever I found about, and a great deal of depressing poverty, the country being still too unsafe for the people to venture with their chickens, eggs, charcoal, spun wool, and other commodities to the large weekly sooks (markets) outside, and the possession of sewing machines by many Jewesses has deprived scores of poorer people of the scant pay earned by hand-sewing. How gladly would I start some factory or trade by which the many poor widows and orphans should earn bread and clothing.

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

1st October, 1904.—It is a very pleasant duty, after the enforced partial retirement from the work on account of the great heat, to sit down and begin the diary again. I say *partial* retirement, for the work has in some measure been kept up all the summer. Wherever one goes, if one is on the look-out, there are always some opportunities of preaching the Gospel. Our little house at the Marsa was right on a main road much used by the Arabs. At the beginning morning and evening "salaams" were solemnly exchanged, until more confidence was won, then the Arabs would stop for a few words of conversation; eventually they would come and sit down in the verandah, and in this way the things of God were often spoken of to little groups.

One old man became particularly interested in the Gospel and came many times, often spending the whole evening with us listening, as the Word of God was read and explained to him. Sometimes he would come with questions, but they were such that it was apparent they were not of his own suggesting, so I inquired after a

time who had told him to ask them. "Some of my friends from Tunis," was the reply. They were the old round of questions, "Who was the last of the prophets? What is written on the gate of heaven? Who is the intercessor?" To these questions the Arabs reply, Mohammed! Then comes the old query, "Who is the father of the Lord Jesus Christ?" All these were answered to the evident satisfaction of the Arab. In the course of our conversations the old man told me a little of his private life. He said he was born poor, but soon understood that if he wished to get on he must work, and he did so. But when speaking of his property in Tunis city, his gardens at the Marsa, his olive groves and vineyards, he said, "What is all that? I cannot read, and the truth is with you." I touched on polygamy as one of the weaknesses of Islam, and a proof that it is not a religion from God. "I believe you," he said, "for I have had eleven wives; by the first I had two children, and she died. My second wife was so dirty and so neglected the children, that they were covered with vermin; I divorced her and married two others thinking they would be companions for one another and would take care of the children. Not only did they neglect the children, but they quarrelled so much that I was glad to divorce them both. So I went on marrying and divorcing, until my eleventh wife, with whom I am now living." "But," I asked, "have you never met your former wives again?" "Oh!" replied the old man, "if they are living they are living, if they are married they are married, and if they are dead they are dead, for I have never been to inquire after them." Such is Islam, and thus it allows the poor women to be treated.

While sitting in the verandah in the cool of one evening I heard a number of Jews down the road discussing "freethought," etc. As they neared the house I took the liberty of addressing them, and said, "If I were not a Christian, I should be a Jew." They asked my reason for this. Seizing the occasion, I sought to show them my reasons for believing in the existence of God, the need of a revelation, man's corrupt nature, leading them up to our need of a Saviour, and that that Saviour was Christ. At length one Jew who tried to deny everything, said, "How do you know

Moses was a prophet and the Bible the Word of God—what proof have you of these?" "Why," I said, "you Jews and your present state are one of the greatest proofs I have, for what God said in this book is fulfilled in you at this present day." They said they would come for further conversation next day, but never came.

We have now got back to the city, and are fairly settled down to the work again. On my return an English vessel was found in port, the crew was visited and Christian literature given to them.

8th October.—The number of Arabs coming to the meetings fluctuates very much, sometimes the depôt is crowded and people standing outside; at other times we may get only two or three in, but on the whole there is much to encourage. At one meeting this week we had Arabs, Kabyles, and Djerbians present; rather a dangerous mixture, for the Kabyles are sometimes fanatical, and the Djerbians are not orthodox. Those present, however, this evening pretended to know nothing. Their pretended ignorance was seized as an occasion to give them the whole Gospel, and I must say they listened very well. After they had gone, a Kabyle thought it was his turn to speak; he opposed everything, but as usual could prove nothing. I reminded him that his forefathers were Christians, which he knew, and readily acknowledged that they became Christians because of the Moslem sword.

More Jews have been coming to the depôt lately; one bought a copy of the Pentateuch this morning, and remained some time reading various Messianic prophecies with us. He was asked to explain them, especially Daniel ix. 24-26. Often he could give no explanation whatever, but listened very well as I showed him how they pointed to and had been fulfilled by the Lord Jesus Christ.

We have had one or two English boats in port this week, and they have been visited.

From Miss A. Hammon (Tunis).

November 6th, 1904.—As a great deal had to be done to get all ready, it was not till Monday, Oct. 24th, that we were able to re-open our little Arab girls' school, and so begin its eighth year.

Some of the girls have left, and we have

a few new ones, so that there are at the present time fifteen attending regularly, and we hope that in a week or two a few more will come and so make up our complement of twenty.

For some little time we have had cause to fear that the house in which we gather day by day would be sold over our heads, and that we should be driven from our sheltered corner at the end of a long "impasse." It would be most difficult to find another house sufficiently screened from public observation, and where the occupants would be willing to let a room for Christian instruction, and we made it a special matter of prayer. The answer was not long delayed, for in a few days our landlord for some unexplained reason changed his mind, and we hope still to continue to carry on this work in the little corner which seems expressly made for it. As the mothers' meeting is held at the same place, we have double cause for satisfaction.

In connection with the school I would ask special prayer for the eldest girl, Hanoona. Living in the house, she has stayed under instruction beyond the usual age, and her parents are now according to Arab custom seeking a husband for her. She is a good girl with a most affectionate disposition, but there is much to hold her back from casting off the bonds of Islam and trusting in Christ alone for salvation.

One little incident in the course of visiting this week was especially cheering. Calling on a well-to-do Arab lady, in whose house I am a constant visitor, she said, "During the summer when there was such excitement in the town about Sidi Et-T." (an Arab gentleman who had been brought before the Kadi for openly expressing anti-Islamic opinions, and who from residence in Cairo was supposed to have imbibed English views), "some people came to my husband to complain that I allowed you, an Englishwoman, to come to my house constantly, and that you only talked about the Lord Jesus, and they lied and said you insulted the Prophet. My husband replied that he knew you well and was perfectly satisfied with you, and should like you to come to the house as often as you pleased." The husband came in shortly afterwards, and his pleasant smile and greeting gave confirmation to his wife's words.

The Southern Morocco Mission

This Mission was started in 1888 by Mr. Anderson, who is now at the head of the Glasgow Bible Training Institute. Mr. Anderson visited Morocco a little before this, and saw something of the work of the N.A.M. in Tangier.

The Mission has now about twenty workers, who are labouring in the southern part of the Empire. Details of their work are given from month to month in the *Reaper*, published in Glasgow. Like the N.A. Mission they have found the work among Moslems decidedly difficult, but still they have plodded on, and we doubt not that in due season God will give them the reward of seeing abundant fruit for their toil.

When friends are remembering the North Africa Mission in prayer, let them not forget this good work in southern Morocco.



The Late Miss Annie Macpherson.

Our beloved friend, Miss Macpherson, has reached home. Her name is well known as the friend of the poor and of neglected children, for this was the great work that God gave her to do. Perhaps it is not so clearly realised that she was also an enterprising promoter of foreign missions. In the early days of the N.A.M., Miss Macpherson took an interest in it, and one of her friends, who heard of it at her workers' meeting, gave £100 towards the going forth of one of the early missionaries. To make the work more widely known, Miss Macpherson unselfishly sent our papers to some hundreds of the donors to her work, without troubling that it might divert funds to the new channel.

Later on we were permitted to send several of our candidates to assist in her mission work, and thus get further training for work in the foreign field. There are many missionaries all over the world who were stirred to go out through Miss Macpherson, and many more who learned in her East End mission how to deal with careless souls for God.

Our sister is safe at home with the Lord whom she loved, served, and worked for. Others will do justice to her work in the home field, but let it never be forgotten that she was a great and ardent friend of Foreign Missions. E. H. G.

For the Young.

From Dr. Churcher (Sousse).

November 12th, 1904.

MY DEAR YOUNG FRIENDS,

How am I to thank you for so kindly remembering the work out here, and sending me your handsome donations towards our Medical Mission funds?

If you could look upon (I will not say smell) the misery of some of the very poorest of the people who come to us, and these are the ones who receive the benefit of your gifts, I feel sure you would think, as I often do, "not more than others I deserve, but God hath given me more." The flesh and bones of these poor souls are frequently eaten away with disease, and we are the only people able and willing to help them. A few days' stay with us makes a wonderful change in them. The medicine begins to tell almost at once, the rest in the baraka (refuge) does them good, and although we only allow them three-pence each day for their food, they make it do and often so quickly improve that I find it difficult sometimes to recognise that they are the same people. Each Medical Mission day and every evening the Gospel is preached to them, and it is all so new and strange to them, because they have been taught that if they say "There is no God but God, and Mohammed is the Prophet of God," they will be all right for time and eternity; indeed, they have no real idea of a *just* God or the *sinfulness* of sin.

Quite close to us last week, a man heard thieves in his garden and ran out, when one of the thieves picked up a huge stone and struck him with it, so that the poor fellow soon died; and when a Frenchman was shot on the road near here lately for his money, an Arab friend of mine only remarked, "Of course, if one has money he *must* be killed." Last Friday we went out to the village near which the Frenchman was murdered; it is thought to be the wickedest place about. There was a young woman there, who is an old patient of ours; at first she was very opposed to our words, but now she is, we believe, a follower of Jesus. Well, we sent out a message that we were coming, and paid for a man to go round and tell the people, so when we got there and hired an empty

place, plenty of people came. One man was very rude and one very angry, but nevertheless we had two good times of preaching. We sold five Gospels and treated over fifty sick folk. While Mrs. Churcher was watching by the girl, who we hope is saved, and on whom we did a little operation, another woman came in to the house, and when she saw my wife she was very excited. Turning to the others, she said, "This is the woman who told me not to lie, and that God does not like lies; but there, what can I do, for when I break anything or do anything wrong, I *must* lie to my husband, or I should be having the stick *all day long*." Soon she began to dance in the most tremendous fashion, the others looking on, while she sang a song of which this was the substance: "I don't care what others say, but I say these people are good. I went to them on two sticks and with pains in all my body. I took their medicine and rubbed it on, in three days the pains were gone, and I threw away the sticks. Years ago this was, and I have never been ill since." Then followed another great dance, which itself was sure proof that the rheumatism was no more. Thus in many places we are sowing the Gospel seed. We are losing sight of it, as the farmer always has to; it is sinking into hearts where it seems often to die, as the seed-corn does; but He Who keeps the farmer's seed alive and makes it spring up and bear fruit, is watching also our seed, and it, too, shall bear glorious fruit, for no word of God is void of power.

Again thanking you, and begging a continued interest in your prayers,

Yours gratefully and heartily,

THOS. G. CHURCHER.



N.A.M. Prayer and Helpers' Union.—

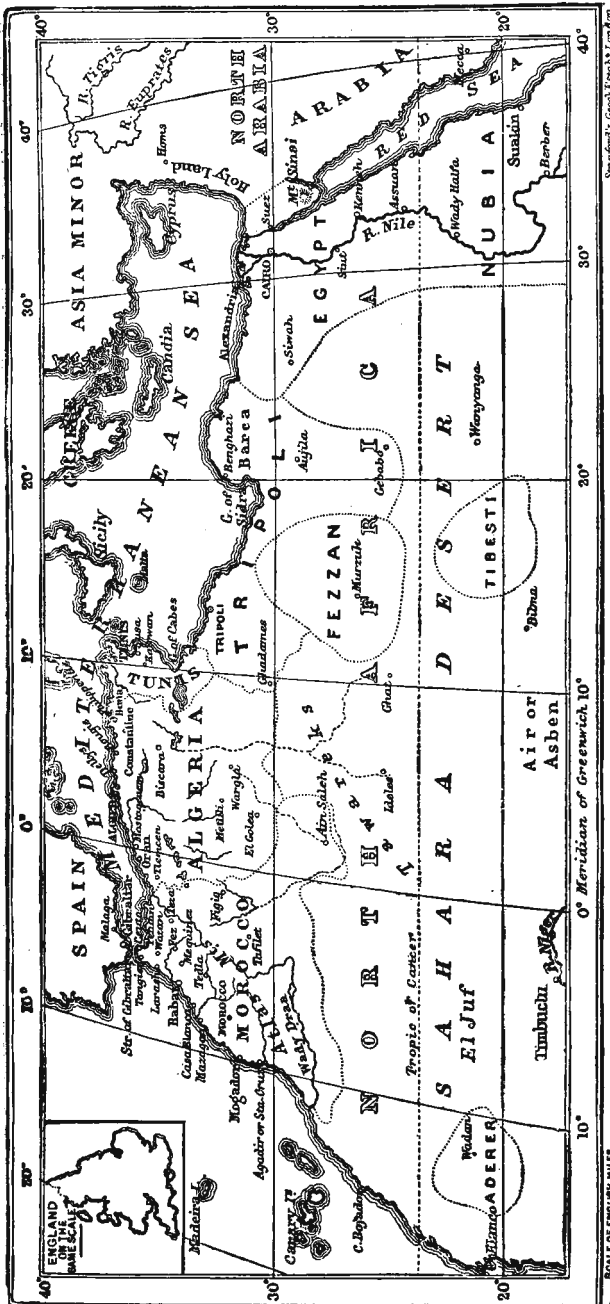
Members are asked to note that the quarterly letter will be discontinued. In future there will be instead a column in NORTH AFRICA. It is hoped that members will obtain the monthly magazine regularly, so that they may not miss mission news and requests for prayer.

Honiton Lace.—A friend offers to sell for the benefit of the N.A.M. a handsome Honiton lace collar. Please apply to Miss B. Grissell, 20, St. George's Terrace, Brighton.

NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
 and has a Mohammedan population of over 20,000,000.

Distance from North to South about 1,500 miles.

Distance from East to West about 3,500 miles.



MOROCCO 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.

ALGERIA 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.

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.

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.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

LIST OF DONATIONS from OCTOBER 16th to NOVEMBER 30th, 1904.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1904. No. of Amount.	1904. No. of Amount.	1904. No. of Amount.						
1904. Oct.	No. of Receipt.	£ s. d.	Nov. Receipt.	£ s. d.	Nov. Receipt.	£ s. d.					
Brought forward ..			146	9	11	Brought forward ..	256	18	0		
17 ..	8015	0 1 0	9 { Bap. Ch.,	0	10	0	22 ..	1071	7	10	
	6	5 0 0	{ Upper					2	20	0	
	7	20 0 0	{ Holloway					3	1	0	
18 { Bignold Hall			10 { Blackheath	1	0	0		4	1	0	
{ Y.M.B.C.			{ Convention					5	0	0	
8019	8	0 0 0	12 ..	8078	0	10	0	6	0	0	
20	8	0 0 0	{ King's					7	0	4	
1	1	0 0 0	{ Daughters	20	0	0		8	0	8	
			80	5	0	0		9	0	4	
19 { Belimont			1	2	10	0		80	2	10	
{ Bap. Ch.			14 ..	2	500	0	0	1	0	1	
{ Sutton.			3	1	1	0		2	0	1	
8023	0	2 0 0	{ St. John's					3	0	9	
4	0	0 6 0	{ Wood	1	16	1		24 ..	{ Do without	10	0
5	0	10 0 0	{ Bap. Ch.					25 { Society		9	0
6	3	0 0 0	8085	2	9	6		28 ..	5	9	0
7	2	0 0 0	6	0	10	0		30 { Y.W.C.A.		9	10
8	2	0 0 0	7	0	10	0		{ Barnet		5	0
9	10	10 0 0	{ Wesley							1	0
20 { Orphan			15 { Guild	1	16	9				2	0
{ Homes			{ Brixton							3	0
{ Bridge of			9	1	0	0				2	0
{ Weir.			90	0	6	6				25	2
24 ..	8031	2 0 0	16 ..	1	0	4	2			26	0
2	0	3 0 0	2	0	3	6				27	0
3	0	2 0 0	3	0	10	4				28	0
4	0	10 0 0	4	0	10	4				29	0
25 ..	5	2 0 0	4	0	0	8				30	0
6	0	10 0 0	5	0	6	0					
7	0	2 6 0	6	0	2	8					
8	0	5 0 0	7	0	3	6					
9	0	5 6 0	8	0	3	0					
40	5	0 0 0	8	0	5	0					
26 ..	1	1 0 0	8100	0	2	2	6				
27 ..	2	0 10 0	1	0	3	6					
{ Y.M.C.A.			2	0	10	7					
{ Perth.			3	0	10	0					
28 ..	8045	0 2 6	17 ..	4	0	5	0				
7	0	5 0 0	5	0	2	0					
8	2	0 0 0	6	0	10	0					
{ Hartley			7	0	1	2					
{ Wintney			8	0	1	3					
31 ..	8049	2 0 0	18 ..	9	1	18	9				
Nov.			10	1	1	0	0				
50	0	10 0 0	1	0	10	0					
1	0	10 0 0	2	0	10	0					
2	0	15 0 0	3	0	5	0					
{ Vernon			{ Men's B.C.,								
{ Miss. U.			{ Stifford.								
{ Members			19 ..	8115	0	4	6				
{ Highgate			6	15	0	0					
{ Rd. Church			21 ..	7	0	8	7				
8054	0	2 6 0	8	0	5	0					
0	1	0 0 0	{ O.L.B.								
7	6	0 0 0	20	0	1	5					
8	0	10 0 0	21	0	10	0					
9	5	0 0 0	22	1	0	0					
60	1	0 0 0	23	2	5	0	0				
4 ..	1	0 10 0	24	3	3	0	0				
2	0	2 6 0	25	4	1	10	0				
3	1	0 0 0	26 ..	5	0	5	0				
4	1	1 0 0	6	0	2	6					
5 ..	5	0 6 0	7	0	2	2					
0	0	1 0 0	8	0	2	9					
7 ..	7	0 10 3	9	0	0	9					
8 ..	8	10 0 0	30	0	5	0					
9	0	4 0 0	28 ..	1	6	0	0				
1	1	0 0 0	2	1	0	3					
2	0	16 0 0	3	0	10	0					
3	1	0 0 0	29 ..	4	0	10	6				
4	0	10 0 0	30 ..	{ Barnet P.S.A.							
9 ..	5	0 10 0	{ Bulphan								
			{ Gospel Hall								
Carried forward	£146	9	11	Carried forward	£735	2	0	Carried forward	£256	18	0

Donations received in December will D.V. be acknowledged in February "North Africa"

FORM OF BEQUEST.

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

THE NORTH AFRICA MISSION.

Referees.

REV. W. HOUGHTON, Norwood, S.E.
THEO. HOWARD, Esq., Bromley, Kent.
REV. J. J. LUCE, Gloucester.
JAMES MATHIESON, Esq., London, W.

DR. R. MCKILLIAM, Blackheath, S.E.
COL. J. F. MORTON, Mildmay, N.
REV. MARK GUY PEARSE, London, W.C.
PASTOR FRANK WHITE, Bayswater, W.

Council.

W. SOLTAU ECCLES, M.R.C.S.,
Upper Norwood, S.E.

EDWARD H. GLENNY,
Southend-on-Sea.

PASTOR W. FULLER GOOCH,
West Norwood, S.E.

Office of the Mission:—34, PATERNOSTER ROW, LONDON, E.C.

Telegraphic Address:—"TERTULLIAN."

Telephone:—5830 CENTRAL.

Acting Secretary and Arabic Tutor.
MILTON H. MARSHALL.

Hon. Secretary and Director.
EDWARD H. GLENNY.

Book-keeper and Cashier.
R. McCAPPIN.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Cheapside, London, E.C.

Hon. Auditors, Messrs. A. HILL, VELLACOTT AND CO.,
1, Finsbury Circus, London, E.C.

Parcels and Small Cases for transmission to the field to be sent to the N. A. M., c/o Foreign Missions Club, 29-35, City Road, London, E.C.

Will friends wishing to send large cases kindly write for instructions before doing so.

Gifts in Money or in kind should be sent to the Hon. Sec., at 34, Paternoster Row, London, E.C.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangler.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
J. H. D. ROBERTS,		Miss L. READ ...	... April, 1886	Miss M. ERICSSON ...	... Nov., 1888
M.B., C.M. (Ed.) ...	... Dec., 1896	Miss H. D. DAY ...	... April, 1886	Miss R. J. MARKUSSON ...	... Nov., 1888
Mrs. ROBERTS ...	... Dec., 1896	Algiers.		Susa.	
Mr. W. T. BOLTON ...	... Feb., 1897	<i>Kabyle Work—</i>		T. G. CHURCHER,	... Oct., 1885
Miss J. JAY ...	... Nov., 1885	Mons. E. CUENDET ...	... Sept., 1884	M.B., C.M. (Ed.) ...	... Oct., 1889
Mrs. BOULTON ...	... Nov., 1888	Madame CUENDET ...	... Sept., 1885	Mr. H. E. WEBB ...	... Dec., 1892
Miss G. R. S. BREEZE,		Miss E. SMITH ...	... Feb., 1891	Mrs. WEBB ...	... Nov., 1897
M.B. (Lond.) ...	... Dec., 1894	Miss A. WELCH ...	... Dec., 1892	*Miss R. HODGES ...	... Feb., 1889
Miss F. MARSTON ...	... Nov., 1895	Mr. A. SHOREY ...	... Nov., 1902	Miss A. COX ...	... Oct., 1892
Mr. H. E. JONES ...	... Jan., 1897	Miss E. ROSS ...	... Oct., 1904	Miss N. BAGSTER ...	... Oct., 1894
<i>Spanish Work—</i>		Djemaa Sahridj.		*Miss K. JOHNSTON ...	... Jan., 1892
Miss F. R. BROWN ...	... Oct., 1889	<i>Kabyle Work—</i>		*Miss E. TURNER ...	... Jan., 1892
Miss VECCHIO, School Mistress.		Mr. D. ROSS ...	... Nov., 1902	Miss E. LOVELESS ...	... Nov., 1902
Casablanca.		Mrs. ROSS ...	... Nov., 1902	Kairouan.	
G. M. GRIEVE,		Miss J. COX ...	... May, 1887	Mr. E. SHORT ...	... Feb., 1899
L.R.C.P. & S. (Ed.) ...	... Oct., 1890	Miss K. SMITH ...	... May, 1887	Mrs. SHORT ...	... Oct., 1899
Mrs. GRIEVE ...	... Oct., 1890	Constantine.		Miss E. T. NORTH ...	... Oct., 1894
Mr. H. NOTT ...	... Jan., 1897	Mr. J. L. LOCHHEAD ...	... Mar., 1892	Miss G. L. ADDINSELL ...	... Nov., 1895
Mrs. NOTT ...	... Feb., 1897	Mrs. LOCHHEAD ...	... Mar., 1892	DEPENDENCY OF TRIPOLI.	
Tetuan.		Miss E. K. LOCHHEAD ...	... Mar., 1892	Mr. W. H. VENABLES ...	... Mar., 1891
*Miss F. M. BANKS ...	... May, 1888	Mr. P. SMITH ...	... Feb., 1899	Mrs. VENABLES ...	... Mar., 1891
Miss A. BOLTON ...	... April, 1889	Mrs. SMITH ...	... Sept., 1900	Mr. W. REID ...	... Dec., 1892
Miss A. G. HUBBARD ...	... Oct., 1891	Miss F. HARNDEN ...	... Nov., 1900	Mrs. REID ...	... Dec., 1894
Laralsh.		Miss F. H. GUILLERMET ...	... May, 1902	Miss F. M. HARRALD ...	... Oct., 1899
Miss S. JENNINGS ...	... Mar., 1887	REGENCY OF TUNIS.		Miss F. DUNDAS ...	... April, 1903
Miss K. ALDRIDGE ...	... Dec., 1891	Tunis.		EGYPT.	
Fez.		Mr. A. V. LILEY ...	... July, 1885	Alexandria.	
Mr. O. E. SIMPSON ...	... Dec., 1896	Mrs. LILEY ...	... April, 1886	Mr. W. DICKINS ...	... Feb., 1896
Mrs. SIMPSON ...	... Mar., 1893	Mr. J. H. C. PURDON ...	... Oct., 1899	Mrs. DICKINS ...	... Feb., 1896
Miss L. GREATHEAD ...	... Nov., 1890	Mrs. PURDON ...	... Oct., 1899	Shabin-el-Kom.	
*Miss M. MELLETT ...	... Mar., 1892	Miss M. B. GRISSELL ...	... Oct., 1888	Mr. W. T. FAIRMAN ...	... Nov., 1896
*Miss S. M. DENISON ...	... Nov., 1893	Miss A. HAMMON ...	... Oct., 1894	Mrs. FAIRMAN ...	... Feb., 1897
Miss I. DE LA CAMP ...	... Jan., 1897	Miss R. COHEN ...	... Nov., 1902	IN ENGLAND. —Miss B. VINING, Invalided. Mrs. D. J. COOPER.	
		Miss H. M. M. TAPP ...	... Oct., 1903	* At Home.	
		<i>Italian Work—</i>			
		Miss A. M. CASE ...	... Oct., 1890		
		Miss L. E. ROBERTS ...	... Feb., 1899		