

To the Friends of the North Africa Mission.

The Council of the North Africa Mission recognize the signal goodness of God and His gracious care shown to the Mission during the year 1905, which has been in many ways a year of special strain. They realize also how much they are indebted under God to the many friends of the Mission, who have continued to stand by the work, upholding it with their prayers and gifts.

They are assured that many of God's people are heartily with them and with the workers in the field in their purpose to increasingly forward the spread of the Gospel among the peoples of North Africa.

Counting on this interest of friends in the work of the Mission, the Council feel constrained to let them know how matters stand at the present time financially. Notwithstanding several special gifts received during the year just ending, they nevertheless find themselves at its close unable to send to the missionaries for their support the sums which the Council consider to be both desirable and necessary.

NORTH AFRICA

The Monthly Record of the
North Africa Mission.

*"Then said Jesus, . . . as my Father hath sent Me,
eben so send I you."*—JOHN XX. 21.

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.

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

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 NOVEMBER 1st to 30th, 1905.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1905.	No. of	Amount.	1905.	No. of	Amount.	1905.	No. of	Amount.	
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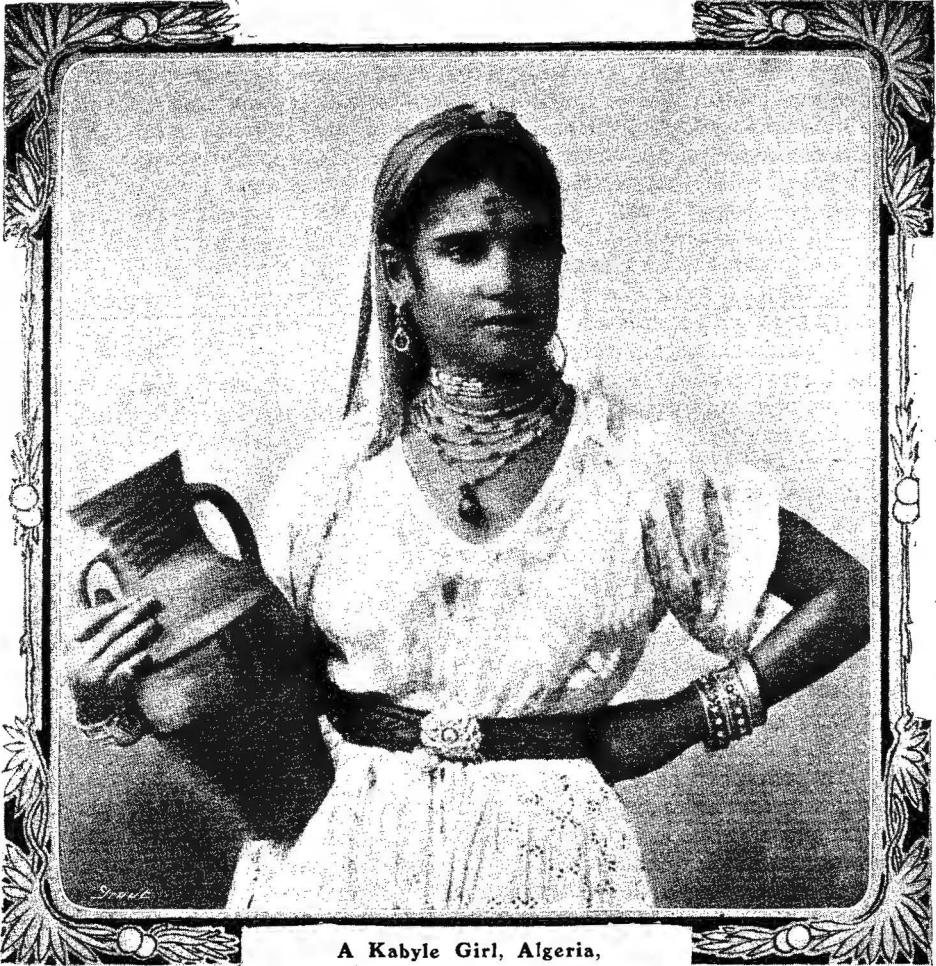
S. S. MCCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glenageary.
Designated Receipt No. 1589.

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BRIGHTON AUXILIARY.
W. HOSRE, Esq., Hon. Sec.,
33, Sussex Square.
Designated Receipt No. 1548.
Local Receipts to be
acknowledged later.

DESIGNATED FUND.

1	1540	1 5 0
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		for
		Emmanuel
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A Kabyle Girl, Algeria,
SHOWING TATOO MARKS ON FOREHEAD.

Encouragement for a New Year's Work.

By J. R.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—ZECH. iv. 6.

IN the vision which passed before the prophet he saw the golden candlestick placed between two olive trees, each of which was connected with the candlestick by a golden pipe; and through these two golden pipes there continued to flow an unceasing supply of oil from the living trees. Pure idealism, do we say? A description of a position which is quite impossible in actual life? Well, this which is an impossibility in the natural world, is an illustration of the way in which the grace of God ever works.

I. In the spiritual life, it is not by might nor by power, but by the Holy Spirit of God. This is the primary meaning of the vision—the light continues to burn. Why do Christian men still keep the faith and maintain their integrity? How is it that Christian light and love do not come to an end? Why does love to Christ grow stronger? Why does goodwill to our fellow-men increase? How is it that "hope of eternal life" grows brighter? How is it that amid all trial and opposition and suffering and poverty and bereavement and sorrow, men still cling to Christ, and esteem Him above their chiefest joy? Here is the answer. There is a reservoir affixed to the candlestick, and the reservoir is ever full, for it draws its oil from the two living trees. *There is no exhausting of God's supplies.* John Bunyan knew the meaning of this vision, for in the "Pilgrim's Progress" he writes, "Then the Interpreter took Christian by the hand and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it, yet did the fire burn higher and hotter.

"Then said Christian, What means this?"

"The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out is the devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he led him about to the back of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.

"Then said Christian, What means this?"

"The Interpreter answered, This is Christ, who continually with the oil of His grace maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still." This is the oil from the living trees, grace from the ever-living Christ. Jesus will never fail you; lean hard upon Him.

And thus it is that we are being continually surprised by the goodness of God; we find Christian men in the most unlikely places. In the slums, for example, how cheering is it to find again and again hearts uncontaminated by the surrounding sin because they are true to Christ and He keeps them. The oil continues to flow. The courtier Obadiah in the palace of Ahab and Jezebel remained true to God; he feared the Lord greatly; and when Ahab and Jezebel sought to exterminate all who worshipped the God of Israel, he feared not the wrath of the king, but hid a hundred of the Lord's prophets by fifties in a cave. The light was burning brightly where you would never think it could exist at all.

In the workshop where all around you are living to self, in heathen and Moslem lands where there is nothing to help but everything to hinder, there if the venture of faith is only made to look to and to live for Jesus, the supplies of divine help will come unfailingly. "My God shall supply all your need according to His riches in glory by Christ Jesus."

II. In the building of the Lord's temple it is not by might nor by power, but by the Spirit of God.

In the language of the vision there are great "mountains," great and strong forces at work, hostile to righteousness, and these block the way. There were such in the prophet's time.

1. There was the opposition made to the rebuilding of the temple by certain rulers: e.g., Ezra iv. 23, might and force were employed against Zerubbabel to compel him to cease from the work. The king forbids the rebuilding of the house of God.

2. The heart of the people was dead and indifferent. What they cared for was their own present worldly advantage, ceiled houses, fields, vineyards, but not

the Lord's temple; that was not in all their thoughts. They did not care whether it was built or not.

3. There was a spiritual adversary, Satan, behind all this opposition on the part of rulers and people; and he directly opposed the building of the Lord's house. (Zech. iii.)

These obstacles surely are great enough—the king forbids, the people are perfectly indifferent, Satan hinders. What is to be done to cope with hindrances any one of which is wholly beyond our power? Here is God's answer, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Each of the three insurmountable difficulties was overcome and taken out of the way, not by human wisdom or skill or resource of any kind, but by God Himself. And the temple was rebuilt and dedicated to the Lord amid the joy and rejoicing of a people revived and animated by the Spirit of God.

Now to-day we have the same difficulties to contend with, and how are we to meet them?

There are great "mountains" hindering us. There are obstacles created by rulers. And these are only too real in Moslem countries. The Mohammedan who turns from his sin to serve the living and true God, and to wait for His Son from heaven, even Jesus—such a man has to take his life in his hand, and *may* require to lay it down for Christ's sake. *Some* brave men converted to Christ from Islam, have given up life itself rather than deny the name which is above every name. To a converted Moslem faith in Christ means very much, and involves far more than we usually think of.

And there is the deadness of the people, and the hatred and opposition of the spirit who now worketh in the children of disobedience. And to convert even one soul to God is utterly beyond the power of man; might and power are of no avail at all; eloquence, argument, music, ritual—is it in these things that our faith stands? No indeed—"that your faith should not stand in the wisdom of men but in the power of God."

Great "mountains"! yes truly, the drink traffic, the opium trade—so great that we fail to see the ravages made on body and soul by those terrible evils: war, pestilence and famine combined, do not bring a tithe of the agony and poverty and heartbreak and death caused in England and Scotland by beer and whisky, or by British opium in China.

There is unbelief and infidelity; there is Romanism; there is heathenism in Africa and India and China with their uncounted millions of souls for whom Christ died, and for whom His redeemed church shows so little care. And there is Mohammedanism enslaving two hundred millions of our fellow-men.

What are we to do? The voice of our brother's blood cries against us. How can we overcome this Islam which purposely prevents men from looking to Christ? We have tried; well, perhaps we have done a little, a very little compared with their great need, and compared with Christ's great love to us and to them. But our very defeats are meant to teach us the power of helplessness—that it is not by might nor by power, but by the Spirit of Jesus; "when I am weak then am I strong."

Who art thou, O great mountain of Mohammedanism? Before King Jesus thou shalt become a plain, and He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. For there is a power greater than the power of kings, or of people, or of sin or deadness. "Do not I fill heaven and earth, saith the Lord? Is there anything too hard for Me?"

"And Asa cried unto the Lord his God and said, O Lord, it is nothing with Thee to help, whether with many or *with them that have no power*: help us, O

Lord our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee." (2 Chron. xi. 14.)

"Our God, *we have no might . . . neither know we what to do*; but our eyes are upon Thee." (2 Chron. xx. 12.)

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory." (1 Chron. xxix. 11.)

"We are more than conquerors through Him that loved us." (Romans viii. 37.)

Therefore, since it is not by might nor by power, not by human learning or ability, but by the Spirit of the Lord, therefore we begin a new year of work for the Lord Jesus Christ among the Moslems in the strength of His promise and of His presence. Christ's command to every worker for Him at home and abroad is this: "I will not fail thee nor forsake thee. Be strong and of a good courage. . . Only be thou strong and very courageous. . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest. . . Only be strong and of a good courage." (Joshua i. 5, 6, 7, 9, 18.)

Notes and Extracts.

N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



Mrs. Boulton, whose illness has been mentioned in previous issues, was called "home" to be with Christ on Monday afternoon, December 18th. Throughout the time of weakness, since the second operation in November, she had freedom from pain, and was kept in perfect peace and calm trust. Prayer is asked for her brother, Mr. Glenny, and his wife, in their bereavement. It is hoped that a short notice of Mrs. Boulton's life will appear next month.



It is a great pleasure to be able to announce that **two new members** have joined the Council of the Mission—Mr. Henry Edmonds, of Tunbridge Wells, and Dr. Edward Merry, of Hornsey. The latter is a nephew of the late Miss Annie Macpherson, who was for many years a warm friend of the N.A.M., and at whose "Home of Industry" several of the lady missionaries have received training.



"Tuckaway Tables."—During the month of November, the friend who so kindly painted these for the benefit of the Mission was taken to be with Christ. Her sister has

very kindly offered to continue this work, so that the tables may now be ordered of C. M. G. Astwell, 20, The Avenue, Eastbourne, price 10s. 6d.; with packing and postage, 12s. The tables are wood-stained and painted with flowers.



The Cycle of Prayer on page 7 has been prepared especially, but by no means exclusively, for the use of members of the **Prayer and Helpers' Union**. It is hoped that many of the friends of the Mission will make use of this, so that the different stations and branches of the work may be regularly and definitely remembered by a large number. Some special requests from the field are given below, with the dates under which they would fall in the Prayer Cycle, so that they may be remembered when the date comes round.



The **importance of Prayer** in all work for God can scarcely be over-estimated, but in heathen and Mohammedan lands the need becomes more real, for there the darkness is often "a darkness that can be felt." A gentleman, formerly a missionary in the interior of China, who visited Morocco recently, wrote that never even in China had he felt the power of evil and antagonism to the Gospel so strong as he realised it to be in that Mohammedan country; and he urged that Christian friends would pray more for the missionaries there than they had hitherto done.



Bound Volumes of NORTH AFRICA for 1905 can be obtained from the office of the Mission, 34, Paternoster Row, E.C., prices 1s. 6d. and 2s. 6d., post free.

MOROCCO.

Day 1.—**Mr. H. E. Jones**, writing from **Tangier** on December 6th, mentions that he had taken two new boys into Mr. Elson's orphanage there, which he has been superintending lately in the absence of Mr. and Mrs. Elson on furlough. He was glad to report that one of these boys, who was older than the others, had, contrary to his fears, been influenced for good by them. He frequently hears them rebuking him for taking the name of God in vain—a very ordinary habit among Moslems.

There are also large numbers of men attending the Refuge, one of whom, after listening attentively for several evenings, spoke to Mr. Jones in broken English, and appeared truly penitent about his sins. Mr. Jones asks special prayer for the Refuge work.



Day 3.—**Mrs. Simpson**, writing from **Fez** on November 28th, tells of large numbers attending the dispensary, as many as 170 having come on one day, and giving splendid attention to the half-hour's service which takes place before the patients are interviewed.

She also tells of the circumstances which prevented one of the two women converts at the last moment from being baptised and of the deep penitence of the other at having drawn back. "Oh, Lord," she prayed, when visiting Mr. and Mrs. Simpson afterwards, "I have repented, I have repented that I delayed to follow Jesus in baptism from the fear of men's faces. But, oh, keep me not back much longer from an opportunity to prove my grief." Will friends pray that both may soon be able to be baptised?



Day 3.—**Miss Mellett** and **Miss Denison** have for many months been looking for a house in **Fez** and would be glad if friends would pray that a suitable one may soon be found. Would friends also pray that permission, long withheld by the authorities, may soon be granted them for returning to their out-station, **Sifroo**.



ALGERIA.

Day 8.—As announced last month, **Monsieur Saillens**, the well-known French evangelist, is at present visiting Algeria and holding **evangelistic services** and other meetings amongst the Europeans of that country. **M. Cuendet** writes on November 28th from **Algiers** of the great success of the opening meetings there. A hall seating 800 persons was filled the first night with people of all classes and many men. The Christians pre-

sent were so full of joy that at the close of the meeting they felt they could not return home until they had met to give thanks to God for this answer to much prayer. The Mission of **M. Saillens** to Algeria will be concluded just as this issue reaches its readers; but will they pray that very permanent and widespread blessing may result from this effort, while offering praise for the success God has granted to it?



Mr. Shorey, writing from **Algiers** on December 4th, also refers to the splendid meetings held by **M. Saillens**, and to the blessing that had undoubtedly been brought to many through them. He mentions that a morning meeting for prayer and conference has been arranged for the first Monday in each month, open to French pastors and missionaries (men only).

Mr. Shorey has lately started a class for boys in his own house, **Miss Smith** and **Miss Welch** having drafted eight of their scholars over to him as a commencement. He was pleased to find that his landlord—not a professing Christian—made no objection to this, saying, "It is for God, so you can do just as you please."



Days 9 and 26.—From **Constantine** also comes a very cheering account of **Mons. Saillens'** visit there in a letter from **Mr. Lochhead**. At the beginning of December five meetings were held in three days at the French Protestant Church, besides small gatherings for Christians each day in **Mr. Lochhead's** house. The public meetings were remarkably well attended, and at the close of the last meeting quite a number expressed verbally, or by holding up their hands, their desire to know Christ as their Saviour. The audiences included many nominal Roman Catholics and a few Jews. There is much need to pray earnestly for these converts, who have so little to help them on in the Christian life.



Day 10.—There has been marked blessing at **Djemaa Sahridj** lately, especially amongst the Kabyle young men of the place. **Miss J. Cox**, writing from there on November 29th, tells of seven whom she and **Miss Smith** believe to have been truly converted recently. Most of these have been a source of very real grief and pain to them in past years, so that they are the more rejoiced to see a change in them. "Praise with us," she adds, "but oh, join us in prayer that they may be led on."

Said, the young Kabyle evangelist, is very helpful in the work.

Mr. and Mrs. Ross, who have been for some little time in Algiers, returned to Djemaa Sahridj with their baby boy early in December.



TUNISIA.

Days 11 and 25.—**Miss Cohen (Tunis)** asks special prayer for a Jewish girl of about fifteen years of age who comes to read the Bible with her on Saturdays. The girl's mother is not a moral woman, and her daughter's temptations are very great.

Lately, when visiting **Miss Cohen**, this young Jewess prayed, "O my God, I pray Thee pardon all my sins; I have committed many of them, and such that I dare not confess them. Oh, pardon me for love of Jesus, in whom I begin to trust as my Saviour."

A small class for Jewish lads is held by **Miss Cohen** in her own house. They are at present reading the Gospel of Matthew in English, which she afterwards explains in French.



Day 16.—All interested in work among Jews will be glad to hear that a Jewess, **Mdlle. Mathilde Benzakine**, converted several years ago in North Africa, has been accepted as a worker, and is going to help at Sfax, under Dr. and Mrs. Churcher, her support for a time having been guaranteed by Mrs. Matheson, of Paris. Will friends pray that during the two years of special probation **Mdlle. Benzakine** may be much blessed amongst Moslems and Jews at Sfax?



TRIPOLI.

Days 17 and 31.—**Mr. Reid** writes from Tripoli on November 28th: "You in England will know what has been the result of the 'naval demonstration.' I don't suppose that anything serious will come of it, but you can understand that it somewhat concerns us, and we should like to see the matter amicably settled."

The difficulties to be faced under Turkish rule are rather forcibly illustrated by an inci-

dent which happened recently to Signor Anfuso, a worker under the B. and F. Bible Society. He lately tried to land with some copies of the Scriptures at Benghasi, a port in Tripoli, but was obliged to return by the same boat. The port authorities refused to allow him to introduce any of his books, or even to take them back with him unless he paid a security of 100 francs (£4) that they would be returned to the port they had come from, i.e., outside Tripoli!



EGYPT.

Mr. and Mrs. Dickins ask that friends who have been praying that they might be guided in taking a new house in **Alexandria** will join them in thanking God for the house they have, after considerable difficulty, at length been led to. It is situated admirably for the work, and is healthy and in a quieter quarter, and is well suited for the workers. **Miss Hodges** and two other lady workers, **Miss Emerson** and **Miss Cookson**, have joined Mr. and Mrs. Dickins, and the work of the station will thus be much increased.



THE SCHOOLS AT SHEBIN-EL-KOM.

Since the announcement made last month that the money for the land had been given, another gift of £200 has been received to go towards the building fund. This is a great cause for thankfulness, and it is hoped others may be led to make similar gifts. Many small sums sent for the school maintenance fund show the interest which many friends are taking in this special work.

Application papers have been sent to the Government for the site, and so far no opposition has been shown. The formalities of passing the application form from department to department for signature and counter-signature are somewhat complex, and take, at certain seasons of the year, about a month before completion.

Mr. Fairman writes that the week-night meetings and Sunday services have been more than usually encouraging during the last few weeks.

. . . "A New Year's Wish." . . .

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever:
Amen.—HEB. xiii. 20, 21.

A Daily Cycle of Prayer for North Africa.

(For Names of Missionaries at each Station, see back of
"North Africa.")

PLEASE KEEP THIS PAGE FOR FUTURE USE.

DAY.

1. **TANGIER (Morocco).**—The Men's and Women's Hospitals and Dispensaries, Moorish Girls' School, Meetings and Classes for Men, Women and Children, Itinerating Work, Visiting.
2. **TANGIER.**—The work amongst Spaniards: Meetings, Classes, Day and Sunday Schools, Visiting, Tract Distribution.
3. **FEZ (Morocco).**—Dispensary, Meetings, Classes, Native Colporteurs, Visiting.
Sub-station—Sifroo.
4. **CASABLANCA (Morocco).**—Hospital, Dispensary, Meetings, Classes, Visiting, Itinerating Work.
5. **LARAISH (Morocco).**—Dispensing Medicines, Classes, Visiting, Itinerating Work.
Sub-stations—Arzila, El Ksar.
6. **TETUAN (Morocco).**—Dispensary, Meetings, Classes, Work amongst Spaniards, Visiting.
7. **CHERCHELL (Algeria).**—Classes for Moslem and French Children, Women's Industrial Work, Visiting, Boys' Classes.
8. **ALGIERS (Algeria).**—Translation Work, Meetings and Classes for Moslem and European Men, Women and Children, Visiting, Meeting for Beggars and the Blind.
9. **CONSTANTINE (Algeria).**—Bible Depot, Meetings and Classes for Moslems, Jews and Europeans, Itinerating Work, Visiting.
10. **DJEMAA SAHRIDJ (Algeria).**—Meetings and Classes for Moslem Men, Women and Children, Teaching the Blind, Visiting, Native Helper.
11. **TUNIS (Tunisia).**—Meetings for Moslem Men, Classes for Moslem Women, Boys and Girls, Visiting, Itinerating Work, Native Helper in Book-shop.
12. **TUNIS.**—Work amongst Italians, Sunday Services, Sunday School, Meetings and Classes, Visiting.
13. **BIZERTA (Tunisia).**—Book-shop, Classes for Moslem Men, Women and Children, Care of Orphan Children, Visiting.
14. **SUSA (Tunisia).**—Dispensary, Book-shop, Meetings and Classes, Visiting, Itinerating Work.
15. **KAIROUAN (Tunisia).**—Book-shop, Meetings for Moslem Men, Classes for Women and Children, Visiting.
16. **SFAX (Tunisia).**—Dispensary, Visiting.
17. **TRIPOLI.**—Dispensary, Classes for Moslem Children, Visiting.
18. **ALEXANDRIA (Egypt).**—Girls' School, Meetings for Men, Work amongst Boys, Itinerating Work Visiting.
19. **SHEBIN-EL-KOM (Egypt).**—Boys' School, Girls' School, Sunday Schools, Meetings, Book-shop, Itinerating Work, Visiting.
20. The **Members** of the **Council** of the **N.A.M.** For more abundant financial supplies.
21. The **Secretaries** and **Office Staff**, and Secretaries of Auxiliaries.
22. The **Secretaries** and **Members** of the **Prayer** and **Helpers' Union** and **Workers' Union**.
23. **Converts** and **Inquirers**, **Extension** of the Work abroad.
24. **Extension** of the Work at Home, Deputation Work, that God will raise up a Deputation Secretary.
25. All Work amongst the **Jews** in North Africa, The London Jews' Society.
26. **The French Protestant Church** in Algeria and Tunisia.
27. **Bible Distribution**, The British and Foreign Bible Society.
28. The Southern Morocco Mission, The Central Morocco Mission, The Gospel Union (U.S.A.).
29. Miss Trotter and Co-workers in Algiers, the Brethren's Work, the French Wesleyans in Kabylia, all scattered workers.
30. The C.M.S. and American Presbyterians in Egypt, The Dutch Mission, The Egypt General Mission, The Nile Mission Press.
31. The Sultan of Morocco and his Ministers, the French Government in Algeria and Tunisia, the Turks in Tripoli, the English in Egypt, for Liberty of Conscience in Morocco and Tripoli, for greater freedom for Evangelistic Work everywhere.

News from the Mission Field.

MOROCCO.

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

October 23rd, 1905.—The devil seems to be doing all in his power to give us trouble. One of our neighbours is a *shereef*, and is considered very holy, so much so, at least, as to receive alms and to be asked for his prayers for people in difficulty. He has only been living near us a short time.

His servant came into the medical mission this morning, and, because he stayed a little too long, the master came to the door and shouted for him. The man was listening to the preaching. He went to the door, and in walked the *shereef*; but Si T. rushed towards the hall to prevent his seeing what was going on. He questioned his servant as to why he had not received his medicine yet, and Si T. told him that the doctor always spoke and read first.

"Read what?"

"The Law and the Psalms and the Gospel," replied Si T.

"Wicked, wicked," he ejaculated.

"They are not drawn by a rope around the neck, not by force," said Si T., quietly.

"Infidelity, perfidy, no government! And what are you doing here?"

"Getting a knowledge of medicine."

"Are there not many Moorish books to read?"

"But the Moors do not know like the Christians."

"Quite so," said the *shereef*; "it is good then, I will come to you to be treated."

"You are welcome," he replied, as this enemy went out at the door.

For several months the men have heard remarks made by the neighbours as they have passed on their way to our house: "Infidelity being taught here in our midst, and there is no one to warn against it or prevent it!"

Last Thursday my heart was greatly cheered about I., for I seemed to see evidences of a real work of grace in his heart. One does yearn with a great

yearning to see Christ formed in them, for the longer one lives in this land, the more one comprehends of the fearful loathsomeness of Islam, and the utter hopelessness of anything good ever coming out of so corrupt a mass. Surely Islam appears at its best under the hindering influences of European control as in India and Egypt.

November 3rd.—To-day our gracious Father gave us the privilege of administering the rite of baptism to our native brother, A. All the native brethren who usually gather were present, except Si M., who was ill. At half-past three we gathered, and after prayer I read John xviii., 18-20, and Romans vi., 1-4, and spoke about what it meant to follow Jesus, and that an unbeliever might do many things which were not becoming to a professed follower of Jesus, etc. When we believe, we take the name of Christ upon us; therefore our lives should be characterised by watchfulness and prayerfulness, for only in the spirit of continual dependence upon our Saviour and Intercessor can we expect to overcome our adversary.

I had questioned him about his faith and practice, so, after gathering in the court below, he was baptised in the fountain. A verse in Arabic was sung, and a short prayer with them all closed this happy service. May the Lord raise up soul-winners from among our native brethren, is our prayer.

Yesterday S. and I. and T. were here. T. and S. came first, and had dinner with us—a *Ramadhan* treat! I. came in afterwards. I was kept in the dispensary, so left them to read and talk together. T. was full of joy over the progress of S., and prayed, "O Lord, remove the fear from his heart and give him boldness, and give us religious liberty."

After the others were gone, I read with I., and he asked for an explanation of baptism which he read about in the word. He asked why he was prevented from being baptised. I told him it was not our custom to baptise anyone until he had been thoroughly tested, and if one was a

true Christian it would not trouble him to wait; and if not a Christian, it was better that he should not be baptised. As for himself, we wanted to wait until God had opened up the way for him to leave the Moslem school altogether, when we

should be glad to see him take this step, provided all went on well in his confession of Christ; at this he seemed pleased. May the Lord give us wisdom in dealing with these professed babes in Christ.

TUNISIA.



A Street Scene, Sfax, Tunisia.

[From a Postcard.]

From Dr. T. G. Churcher (Sfax).

Sfax is beginning to feel like "home" to us. It is a curious place in the fact that so many who live in it at least sleep outside it, and probably, if a census were taken at midnight, the greater part of the Moslem population would be found outside its walls.

There is a wide stretch of barren salt-land belting the landward side of the town, and beyond this for miles stretch dwelling-houses, each surrounded by its large field-like garden, and it is in these garden-houses that the better class Sfaxians live.

The people are brave, very industrious,

and have the name of being fanatical, numbers of them wearing the green turban, which indicates that they claim to be descended from Mohammed himself.

Certain French laws threatened to interfere with medical mission work within the walls, so we were grateful to God when we found rooms suitable for the medical mission work at a spot close to the town yet outside. Here we have also found Arab rooms to live in; the landlord of these is a Protestant, and also our nearest neighbour proves to be a Protestant, while plenty of Jews and Arabs are close by, so that we believe the Lord went before us in this matter.

Slowly and amid many difficulties we



Outside the Ramparts, Sfax, Tunisia.

[From a Postcard.]

have begun medical missionary work, and from October 27th to November 30th we have given 267 consultations. The people have come from Sfax itself, and places mostly to the north.

We have been thankful to have the help of a man who is a Sfaxian—"Big Frush," as we call him. His help has been specially needful, as the country people have been very wild. Big Frush is one of those in whose heart we hope there has been a spiritual change (he made a profession of being a Christian four or five years ago, when he worked with us in Sousse); but we could hardly expect anyone else to think so, there is so much more needing to be done.

Two of our most interesting cases have been a poor woman suffering from dropsy, whom we visited in her miserable home and relieved, at least for a time; and a baby boy of fifteen months, who met with an accident through touching his father's gun, which was hanging on the hut wall, shot himself in four places, the principal wound carrying away the front of the little fellow's left thigh. We let the parents stay with us, and, thanks to God's blessing and his parents' loving care, I think he will pull through. It has been done more than a fortnight now, and the wounds look healthy.

Having been warned, we thought it

best to begin giving medicines quite free; then we heard the remark that we must be employed by a Government or a rich company to be able to do that! So we now still give everything free, but have a collecting-box on the doctor's table, and invite the patient to give a "free-will offering," so that *others* may get help; because, as we explain, if everybody takes but nobody gives, we shall soon have to shut up shop.

Perhaps the least inclined to give anything are the best dressed. Those who are very ill willingly put in their few coppers, and those evidently very poor or young we do not expect to help.

Some cases are quite touching, as, for instance, a young man who said, "What can I give? I am a beggar, and beg my supper every night"; the next case was his father. He said that he too was a beggar, and then, remembering himself, untied a filthy piece of rag, and said, "Well, I have these two halfpennies here which have been given me, I will give them."

Certainly the free gift of the medicine gives point to the *free* offer of salvation preached by us before the consultation, and *never* have I seen more attentive groups than those who, during the last month, have listened and welcomed the glad message of salvation in the Lamb of God which taketh away the sin of the world.

A Flying Visit to Zaghouan.

By Miss M. B. Grissell.

Miss Hammon and I have just returned from a short visit to this little mountain town which is the water source of our

city of Tunis. It is hard to believe that the distance is only fifty-three kilometres [about twenty-eight miles], for our train

required close on three hours for the journey!

The primitive little place is situated on high ground, under the shadow of an enormous rock known as Zaghuan Mountain. From one side of it the lovely, pure stream gushes out, that so many years ago was carried to Tunis by the Romans on the high-arched water-way, which still, in its broken remains, adds picturesque beauty to the country.

We quickly got among the people, putting our heads into one house after another on some simple excuse, anxious really to find opportunity to convey something from the living stream which has its source under the Throne of God.

We had rather a unique occurrence in a visit to a *Zawia*, a place I imagined we might not enter; but finding it was not forbidden ground, we ventured on an exploration expedition, which ended in an invitation to the students' class-room. There, seated on a *burnoos*, we were able to discuss, for possibly half an hour, the foundation points of our different faiths. The group of young men who gathered round listened most pleasantly, though they were naturally argumentative, and could not accept the necessity of redemption; but, judging from a politely put hint that they might be encroaching on our time, we felt they had been answered, and that we had done what we could to sow the seed of Truth among the tares of falsehood which were being implanted in their hearts day by day. Thank God for an opportunity to testify of a Saviour able to save.

We opened a tiny shop the next day, and had a good time in the afternoon with the different men who came in to interview the great curiosity of two women

holding a shop, and speaking and reading in the language the Moslem holds in so much respect.

One young man bought a good-sized New Testament, and seemed very pleased with his bargain. He was pointed out to us as a well-instructed young man who was going to be a schoolmaster, so we were the more thankful he should add such a volume to his little library. When he returned the next morning we were half afraid the book was coming back on our hands; but no, he had read something of it, and we had another talk with him, doing all we could to convince him the Lord had really died and risen again.

There was an elderly man who pleased us by his honest speaking. He had been sitting with us and had gone out again, possibly on a call from his shop close by, and on returning he said, "What you say is true." We had been talking of sin and its consequences, and he sat down again and listened quietly. Some other men taunted him that he was going to be converted, and he looked them straight in the face and said, "They say the truth, and their words are good."

The utter indifference of the people struck us very sadly; it did not seem possible to rouse them, even for a minute, to any sense of apprehension as to the future. They would take up a tract and glance at it, and refuse to take it home to read. Their reliance on God's mercy completely closes their eyes to His justice.

We were sorry we could not stay longer among them; but, though it was at best but a tiny effort, we can ask that Almighty power may do what we cannot—namely, grant that some seed of Truth may germinate into life eternal.

A Specimen "Nicodemus" Meeting at the Bible Depot, Susa, Tunisia.

By Miss A. L. Cox.

The workers present are two, aided by a Jewish convert.

The shop is lined with chairs and a bench, to seat some twenty persons.

The lamp is shaded towards the audience so that the light falls on a roll of hymns hung opposite the door. The

hymns used are taken from the Beyrout Hymn-book.

The meeting begins with *Dholl elwarā* ("The Whole World was Lost"), slowly sung to a harmonium accompaniment. Two or three natives stand and listen, and then stroll in.

The hymn is explained a little, and a group gathers round the door.

"*Mesakum filkheir, tafadhaloo ya siadi, udkhuloo blash*" (Good evening; favour us by entering, sirs; nothing to pay).

They come cautiously in, several of them townsmen, and well dressed, who seat themselves behind the large bookstand, so that no one passing can see them.

The Bible is opened, and the missionary reads aloud, "Every tree is known by its fruit," etc.

Interest kindles, and the turbanned heads lean forward and listen eagerly.

"*Fehemtoo?*" (do you understand?)

"*Fehemna*" (we do understand).

The speaker continues: "My brothers, how *can* a bad tree bring forth good fruit? How *can* a sinful heart produce a straight life? How *can* a creed that has no remedy for sin bring forth pure, righteous words and deeds? O! men, it is true that Islam marks clearly between the forbidden things and those which are incumbent upon its followers, but it does not provide you the *power* to abstain from the one, and to fulfil the other. Is not that the truth? But this holy Book"—(holding up the Bible)—"which came down to the sons of men six hundred years before the Koran appeared—as all good Moslems know—shows how God—may He be exalted!—has made a way for the sinner to become a new creature *within*, and by a change of heart and nature receive the power to bear good fruit."

At this one man eagerly asks, "*Kifash koolna*" (How so? Tell us).

The next few words are critical, as the worker goes on to explain the power of the shed blood of Jesus to cleanse from all sin.

"*Never!*" cry out several together. "Our beloved Koran tells us Jesus did *not* die; was *not* crucified, but that God

put another Jew in His place on the cross. Rise up, all you believers, out of this infidel place. There is no God but God, and Mohammed is the prophet of God."

Upon this more than half the meeting rises angrily, and leaves the *depôt*.

Another hymn is started, and fresh persons enter, among whom are a few Jews. The Jewish convert stands up and testifies what the Lord Jesus, the true Messiah, has done for him during the last seven years. He says:

"My brothers, the pure God hates sin, and there is nothing else to save from sin but the sacrifice of the Messiah, according to Isaiah the prophet. *True* this is, and I know it in my own experience. I am a Jew, as some here know. Before my eyes were opened to see that Jesus is the true Messiah, I tried to repress the sin in my heart, but failed. I loved to play cards, but knew it was wrong. I would repent in the morning and vow never to do it again; but in the evening the thing would overcome me, and I played and played again. But when Jesus saved me He took away not only the punishment of my sin, but the *taste* for it, and now sin is to me like a scorpion. Before I knew Jesus I used, as a well-trained Israelite, to pray much; but my prayers were like a parrot's repetition. Now that God has made me His child through Jesus, when I pray I feel the Lord quite close, and know He hears me."

During this testimony several interruptions occur and several arguments are launched against Jesus being the Messiah, etc.

But at the close an old Arab says, heartily, "I want to hear that Jew again, his words are *words!*" And the verdict of several of the Israelites who listened is, "S. is a brave lad and knows much, but he is become a fool in religion."

A Mohammedan "Saint"—

Sidi Ali boō Jaber.

By Mrs. Liley (Tunis).

Dec. 6th, 1905.—A familiar figure has disappeared from Tunis—Sidi Ali boō Jaber, the old "saint" of the Halfaween, is dead.

The vision of him which rises before one is that of a dirty, wizen-faced old man, with legs so thin that they looked like sticks supporting a bundle of clothes.



Photo by]

Mr. J. H. C. Purdon.

Funeral Procession of Sidi boō Jaber, Tunis.

The impression of a clothes-bag was produced by the wearing of many *jebbas* [coats] one upon another; it was said that he never changed a shirt, but that when another was absolutely required he walked into some native clothes shop, and appropriated the *jebba* which best pleased him, wearing it above those already on him, without any thought of payment. Indeed, the trembling shop-keeper was only too glad when one garment proved enough to satisfy the holy man, for if he had walked off with the whole stock-in-trade no one would have dared to say him nay, as he was supposed to be able to dispense divine maledictions at pleasure.

Maledictions, indeed, he did dispense very freely when any one dared to cross his will; and, when occasionally these predictions came to pass, his reputation as a holy man who possessed mysterious power grew by leaps and bounds.

The under *jebbas*, which were never changed, may be better imagined than described; indeed, their filth and insalu-

brity were such that a few years ago the French newspapers agitated and pressed that the French Government should have the old man placed in an asylum. But native opinion was so strongly against such a plan being put into execution that Sidi Ali boō Jaber was allowed to retain his filthy garments, and also his liberty.

At one time his eccentricity prompted the wearing of many Fez caps, and he would sally forth with old hats piled in a pyramid on his head one above the other!

At another period, between the feast and fast, pairs upon pairs of slippers in progressive sizes were placed upon his feet until they looked nearly a yard in length!

The saint seemed to have a particular affection for colour, and the door of his dwelling was covered with successive layers of bright paint, until the effect produced resembled a palette plastered with heterogeneous pigment nearly an inch in thickness!

He was usually escorted by a fat

negress on either side of him, and received as lawful perquisites coins, both of silver and copper, which were slipped into his hand by devout Moslems anxious to obtain his favour as he passed along.

On the walls of houses in certain streets down which he constantly walked, may be seen crude drawings of animals of a species certainly unknown on earth. A passer-by once inquired what such drawings could signify. "They are placed there by the order of Sidi Ali boō Jaber," replied an Arab. "But for what purpose?" "Oh! he is a *marabout*; no one would think of opposing his desire."

Being of lineal descent from the prophet, Sidi boō Jaber, was a great prop to Islam in Tunis, and his prestige among the masses was enormous. His curious freaks of fancy were for them full of the supernatural while to the eyes of Europeans they were nothing more than the fancies of a harmless lunatic.

At his approach the native butchers especially would quickly hide their meat under the counter, as "Sidi" had a weakness for throwing sheeps' heads and trotters, or the first joint which came handy, at such helpless persons as displeased him; or of calmly selecting the most delicate portion for his next meal!

Occasionally one might see him haranguing a crowd standing before some shop; but during the last year or two his words sounded like the babbling of an idiot, and the old saint had little control over either speech or actions, but would stutter, and then butt at any obstacle in his way.

Poor old man! He presented a truly pitiable spectacle, but would still continue his daily outing, until the day came when,

from extreme weakness, he fell, and was carried to his dwelling, not to go forth again until prepared for burial. Sidi Ali boō Jaber died last Friday, and the news of his decease spread like wildfire among the native population.

The funeral took place on Saturday, and was the occasion of an almost unique spectacle, for nearly 30,000 Arabs accompanied the corpse of the old *marabout* to the cemetery.

So soon as the bier was carried into the street, fanatical Moslems pressed around it trying to unfold the winding-sheet to obtain a few hairs from the head or beard of the deceased "saint."

The bier was well guarded by policemen, and, thanks to their efforts, the cortège proceeded without disturbance to the cemetery where the interment took place.

In one street a young boy succeeded in seizing a few straws of halfa grass, of which the mat was made, which first covered the bier. Seeing this, two rich Arabs, in silk *jebbas*, proposed to the boy, as the price for which he should sell them the relic, 100 francs. "Not for one thousand francs," replied the boy, with indignation.

When the grave closed over the body, the policemen saw that it would be wise to abandon the yellow bier, decorated with brass nails, to the crowd, who quickly reduced it to fragments, which were distributed to faithful disciples. It was not without blows and a few scratches that the justice of the peace fulfilled his task in calming the fanaticism of the excited native populace, but by the afternoon the native quarter of the city was again quiet.

"After Many Days."

Under the above title a very interesting account of lasting results from the work of some of the N.A.M. missionaries in Algeria years ago, appears in the current number of "Our Outlook," a Quarterly Message in connection with Highgate Road Chapel.

It will be remembered by some that the station of Tlemçen in Western Algeria was closed eight years ago in deference to the wishes of the Government. In that

town two Jewish girls, who had been employed as servants by the missionaries, had professed conversion. They have been seen once or twice by missionaries paying a visit to Tlemçen, but have been for the most part without any help from other Christians. It is therefore most encouraging to find that quite recently one of these girls has written to Miss Gill, now in England, but formerly one of the workers at Tlemçen and at Oran:—

This was the first direct word Miss Gill had had since she left North Africa, and it has been of such a kind as to give her joy.

Miriam the Jewess, who was servant in Tlemcen, came to the missionary sisters from the house of Mr. and Mrs. Marshall, when she was about fourteen, and remained with them till she married at twenty-two. She was one of a large and very poor Jewish family whose dwelling was a single underground room. Of course, earnest instruction in the word of God was given to her by the missionaries, and she was included in the circle at family prayers. She was very ignorant, and it was long before she grasped the message of salvation.

As soon as she did come to understand, her heart seemed to open at once to receive the Lord Jesus as her Saviour; and she took a firm stand in her home, testifying of Jesus as the Messiah. The best efforts were made to teach her to read French, but she could never get beyond the simplest words. Nevertheless she became a great help in the missionary classes and in visiting. She understood the Arab women and knew their lives better than the missionaries did; and could explain things to these women clearly.

Aicha, a younger sister of Miriam, was sent by the missionaries to a French school; and, succeeding Miriam as servant, accompanied two of them when they left Tlemcen for Oran. During all the intervening years since Miss Gill left Algeria, these two young Christians have had no help from intercourse with fellow-Christians; and have been surrounded continually by Mohammedans, Jews, and Catholics, with all their deadening influences. The extracts which follow give a refreshing view of how it is with these two spiritually, after all they have come through.

Aicha, the younger, writes:—

"I am with a Catholic lady now. She is very kind, but her belief in God is not the same as mine. She prays with beads, and every night she kisses a picture of the holy virgin; often I would like to say, 'Madame, he who believes in Jesus Christ does not need a rosary, nor a cross for praying.' I often sing hymns to her little girl; and when Madame heard me say the name of Jesus, she was very astonished and said, 'You, an Israelite, speak of Jesus!' I told her that Jesus accepts and saves all who believe in Him. I have no longer my hymn-book nor my New Testament; I have given them to my mistress. My sister Miriam is living still at Lamoricriere. She is well; but her eldest little girl is very ill, and she is going to bring her to Tlemcen to see a doctor. We have the three children of my poor sister Zourah with us. Zourah believed in Jesus Christ until the last moment. We prayed together half-an-hour before she died. She said, 'I am not

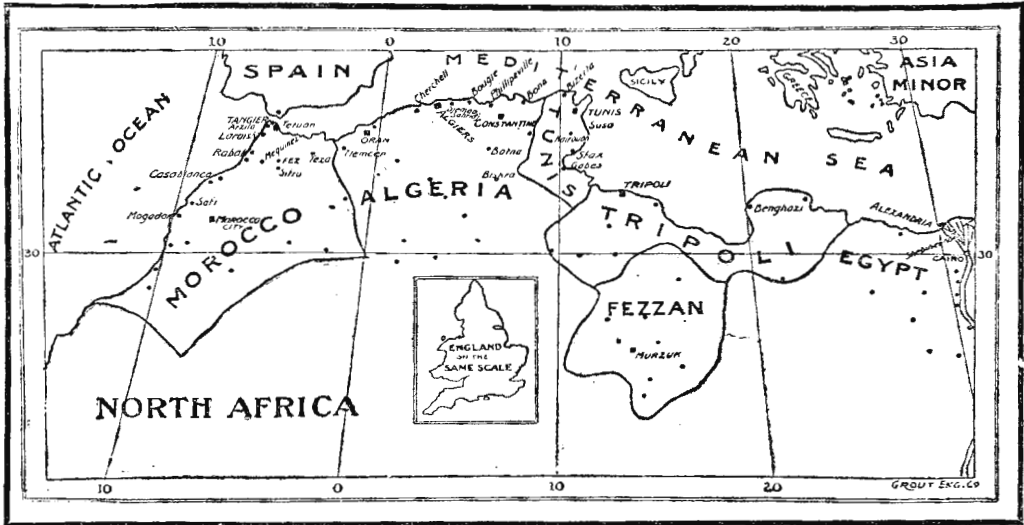
afraid to die, but I am afraid for my little children.' A year after Zourah died her husband died too. My mother went to Oran and brought the children to Tlemcen, and it is I who work for them. My mother has been very ill and can work no more. Dear Mademoiselle, I have no address: we live in an alley where the postman never comes; it is too dark. You know these places."

After receiving this letter Miss Gill wrote to Aicha and Miriam, and sent her a French Testament. Aicha wrote in reply:—"My sister Miriam is still in Tlemcen, with her little girl, who is now a little better. Miriam is going to speak to you now." The words which follow are Miriam's, though actually written by Aicha. "I am so glad to hear your news, and above all, to have your good words. Although I am unable to read the Word of God, I never forget the morning prayers we had together. You all taught me much of the word of the Lord Jesus Christ, and I believe always in Him my only Saviour. Aicha and I have prayers together on the Sabbath. We have people who come in. Aicha read to us from the Testament the third chapter of John. We listened to the end. Then she read us the tenth chapter; and everyone was very pleased. The neighbours and the young girls come in every Sabbath. Aicha reads, and I explain as much as I can explain. Jesus said 'I am the good Shepherd, and I know my sheep, and my sheep know me.' Jesus is our Shepherd, and we are his sheep. I want to walk according to the will of Jesus my Saviour and my God. I pray always to God in the name of Jesus to give me strength and the courage to shed forth His light in the darkness. We are in the darkness, and we have much need of His light and of His word. You have written a prayer in your letter, it is a long time since I heard one of those good prayers. I would like to be able to read so that I could read the Word of God."

Aicha the younger resumes—"My sister Miriam has spoken to you. On the Sabbath the young girls and I go sometimes outside the town. We sat one day under the trees, and I read from the little Testament you sent me. I read to them Acts i. and iii. I understood, and I explained all the words to them (in Arabic). I explained the words which were said by the prophets, how Jesus must suffer for us, how He was crucified to save us, and to wash us from all our sins, and how Jesus our Saviour was raised from the dead after three days—and how He is now in Heaven with God the Father, and we wait for Him to return one day to make us all without sin, for we are all sinners now. Satan tempts us always to do bad things, but God is stronger than Satan. The Word of God tells us if we resist the devil he will flee from

NORTH AFRICA consists of

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



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.

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

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

Parcels and Small Cases for transmission to the field should be sent to the N. A. M., c/o Messrs. Bride and Eastland, 29-35, City Road, London, E.C. Will friends wishing to send large cases kindly write for instructions before doing so? In all cases particulars as to contents and value of packages must be sent, being required for Customs' purposes.

Gifts in Money or in kind should be sent to the Secretary, Dr. C. L. Terry, North Africa Mission, 34, Paternoster Row, London, E.C., to whom all cheques and money orders should be made payable.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
J. H. D. ROBERTS, M.B., C.M. (Ed.) ...	Dec., 1896	Miss L. READ ...	April, 1886	Miss M. ERICSSON ...	Nov., 1888
Mrs. ROBERTS ...	Dec., 1896	Miss H. D. DAY ...	April, 1886	Miss R. J. MANKUSSON ...	Nov., 1888
Mr. W. T. BOLTON ...	Feb., 1897	Algiers.			
Miss J. JAY ...	Nov., 1885	<i>Kabyle Work—</i>			
*Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Mons. E. CUENDET ...	Sept., 1884	Mr. H. E. WEBB ...	Dec., 1892
Miss F. MARSTON ...	Nov., 1895	Madame CUENDET ...	Sept., 1885	Mrs. WEBB ...	Nov., 1897
Mr. H. E. JONES ...	Jan., 1897	Miss E. SMITH ...	Feb., 1891	Miss A. COX ...	Oct., 1892
<i>Spanish Work—</i>		Miss A. WELCH ...	Dec., 1892	Miss N. BAGSTER ...	Oct., 1894
*Miss F. R. BROWN ...	Oct., 1889	Mr. A. SHOREY ...	Nov., 1902	Kairouan.	
Miss VECCHIO, School Mistress.		Mrs. SHOREY ...	Oct., 1904	Mr. E. SHORT ...	Feb., 1899
Casablanca.		Djemaa Sahridj.			
G. M. GRIEVE, L.R.C.P. & S. (Ed.) ...	Oct., 1890	<i>Kabyle Work—</i>			
Mrs. GRIEVE ...	Oct., 1890	Mr. D. ROSS ...	Nov., 1902	Sfax.	
Mr. H. NOTT ...	Jan., 1897	Mrs. ROSS ...	Nov., 1902	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. NOTT ...	Feb., 1897	Miss J. COX ...	May, 1887	Mrs. CHURCHER ...	Oct., 1889
Tetuan.		Miss K. SMITH ...	May, 1887	<i>Associated Worker—</i>	
Miss F. M. BANKS ...	May, 1888	Constantine.			
Miss A. BOLTON ...	April, 1889	Mr. J. L. LOCHHEAD ...	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss A. G. HUBBARD ...	Oct., 1891	Mrs. LOCHHEAD ...	Mar., 1892	Mr. W. H. VENABLES ...	Mar., 1891
Miss M. KNIGHT ...	Oct., 1905	Miss E. K. LOCHHEAD ...	Mar., 1892	Mrs. VENABLES ...	Mar., 1891
Larash.		Mr. P. SMITH ...	Feb., 1899	Mr. W. REID ...	Dec., 1892
*Miss S. JENNINGS ...	Mar., 1887	Mrs. SMITH ...	Sept., 1901	Mrs. REID ...	Dec., 1894
Miss K. ALDRIDGE ...	Dec., 1891	Miss F. HARNDEN ...	Nov., 1900	Miss F. M. HARRALD ...	Oct., 1899
Fez.		Miss F. H. GUILLERMET ...	May, 1902	Miss F. DUNDAS ...	April, 1903
Mr. O. E. SIMPSON ...	Dec., 1896	REGENCY OF TUNIS.			
Mrs. SIMPSON ...	Mar., 1893	Tunis.			
Miss L. GREATHEAD ...	Nov., 1890	Mr. A. V. LILEY ...	July, 1885	EGYPT.	
Miss M. MELLETT ...	Mar., 1892	Mrs. LILEY ...	April, 1886	Alexandria.	
Miss S. M. DUNISON ...	Nov., 1893	Mr. J. H. C. PURDON ...	Oct., 1899	Mr. W. DICKINS ...	Feb., 1896
Miss I. DE LA CAMP ...	Jan., 1897	Mrs. PURDON ...	Oct., 1899	Mrs. DICKINS ...	Feb., 1896
IN ENGLAND. —Miss B. VINING, <i>Invalided.</i>		Miss M. B. GRISSELL ...	Oct., 1888	Miss R. HODGES ...	Feb., 1889
		Miss K. JOHNSTON ...	Jan., 1892	Shebin-el-Kom.	
		Miss A. HAMMON ...	Oct., 1894	Mr. W. T. FAIRMAN ...	Nov., 1896
		Miss R. COHEN ...	Nov., 1902	Mrs. FAIRMAN ...	Feb., 1897
		*Miss H. M. M. TAPP ...	Oct., 1903		
		<i>Italian Work -</i>			
		Miss A. M. CASE ...	Oct., 1890		
		Miss L. E. ROBERTS ...	Feb., 1899		
		Mrs. D. J. COOPER. Miss E. TURNER.			

* At Home.