

No. 27.—New Series.

May, 1907.

NORTH AFRICA

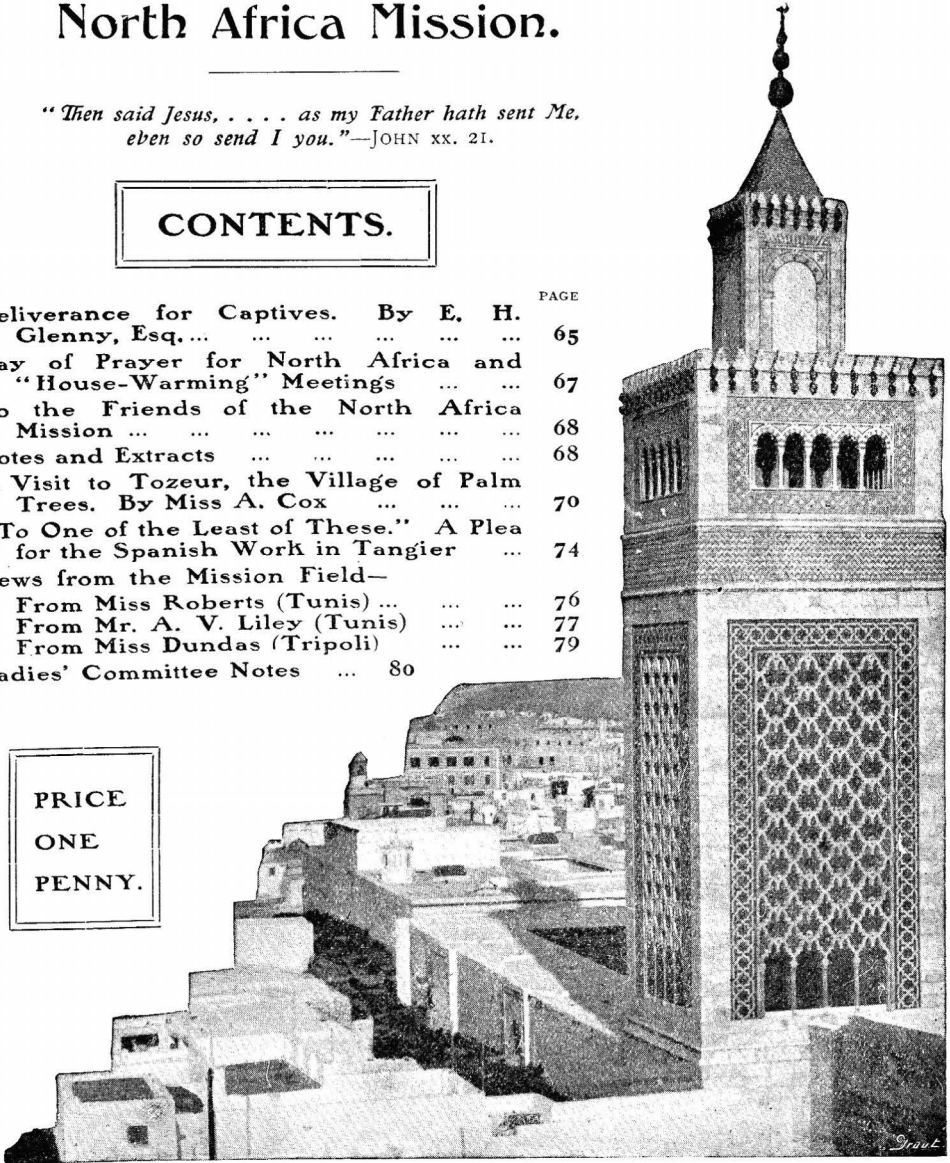
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.
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 MARCH 1st to 31st, 1907. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DETAILS OF EDINBURGH AUXILIARY.		
1907. Mar.	No. of Receipt.	Amount. £ s. d.	1907. Mar.	No. of Receipt.	Amount. £ s. d.
			Brought Forward		£109 14 8
1007. Mar.	No. of Receipt.	Amount. £ s. d.	20	309	0 3 11
1	10035	0 6 0	22	{ B. C., Sun-derland. }	6 0 0
2	7	0 5 0	23	11	1 10 0
3	7	0 2 0	27	2	0 2 6
4	9	0 10 0	27	3	0 2 6
5	49	0 2 0	28	{ Readers of 'The Christian' }	2 0 0
6	1	0 2 6		15	33 13 0
7	2	0 5 0		{ Living Waters }	20 0 0
8	2	0 5 0		{ M. U. }	7 2 0 0
9	1	0 5 0		8	15 0 0
10	1	0 5 0		9	0 15 0
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27	1	0 5 0			
28	1	0 5 0			
29	1	0 5 0			
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31	1	0 5 0			
Carried forward		£49 10 1			

DESIGNATED FUND			DETAILS OF DUBLIN AUXILIARY.		
1907. Mar.	No. of Receipt.	Amount. £ s. d.	1907. Mar.	No. of Receipt.	Amount. £ s. d.
			Brought Forward		£65 2 1
1007. Mar.	No. of Receipt.	Amount. £ s. d.	54	...	2 0 0
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2	8	0 10 0	6	...	0 2 6
3	8	10 0 0	7	...	0 10 0
4	9	10 0 0	8	...	0 10 0
5	90	0 19 6	9	...	0 10 0
6	1	2 4 6	10	...	12 0 0
7	1	0 5 0	11	...	10 0 0
8	1	0 5 0	12	...	0 10 0
9	1	0 5 0	13	...	0 10 0
10	1	0 5 0	14	...	0 10 0
11	1	0 5 0	15	...	0 10 0
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20	1	0 5 0	24	...	0 10 0
21	1	0 5 0	25	...	0 10 0
22	1	0 5 0	26	...	0 10 0
23	1	0 5 0	27	...	0 10 0
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Carried forward		£1197 3 5			

DEPUTATION WORK.—Miss ALBINA COX, of Susa, has, at the request of the Council, returned to England for deputation work. It will be a great help to the Mission if friends can arrange meetings for her. All communications to be addressed to Mr. P. J. H. Kirner, Organising Deputation Secretary, 4, Highbury Crescent, London, N. Miss Cox has interesting facts to tell of a desert journey to Tozeur, taken just before her return.

Deliverance for Captives.

"The Spirit of the Lord is upon me, because He hath anointed me to preach . . . deliverance to the captives" (LUKE iv. 18).

WHEN God delivered Israel from Egypt, He declared that it was because He loved them and would keep His oath, that He brought them out of the house of bondmen with a mighty hand (Deut. vii. 8). By the blood of the lamb He redeemed them from the judgment of God that fell on others, and with an outstretched arm He delivered them from the bondage and oppression and power of Pharaoh. The bondage of sin is as real as the guilt of it, and we need God's power to deliver us from its captivity as truly as we need His sacrifice to save us from its guilt and doom.

Men delight to consider themselves free, and talk of their free-will and free-thought; but experience assures us, as well as Scripture, that we are all by nature the bond-servants of sin and Satan, and can only escape from captivity by the mighty power of the Great Deliverer, who waits to emancipate all who call upon Him.

But some are more strongly bound than others, and consequently their deliverance is the greater glory to our Great Deliverer. Mohammedans appear to be in Satan's inner prison, and to have their feet fast in the stocks, so that something like an earthquake seems to be needed to loose their bands. Nominal Christians, who are not real Christians, seem to be delivered with less difficulty, as though only in the outer court of the prison house, though they also are held captive by the Devil.

Enquiries are frequently made as to why the kingdom of God makes such slow progress, and why the Gospel wins so few converts. Many answers may be given, but are not the chief reasons men's natural tendency to evil, their enmity against God, and the *hold* that sin and Satan have upon them?

Does it not seem that in almost every effort to save the lost, the power of the entanglements of sin and Satan are underestimated, and the resources of God, in consequence, not sufficiently drawn upon?

Like Israel going up to take Ai, we are tempted to think the work can be accomplished in our own strength, with a small force and a little organisation. We have to learn that we need nothing less than the power of our Almighty God before the work can be done. Without Him we can do nothing—with Him nothing shall be impossible.

Those who have laboured among the dupes of Islam, Rome, and heathenism have had to learn by painful experience how real and how powerful is the mental and moral entanglement of those whom they seek to deliver.

The effect of Mohammedanism on the women is to a large extent to take away their power of forming a judgment. They have been so absolutely under the mental tyranny of their men in things religious, that they have almost lost confidence in their own senses or judgment. This mental captivity prevails also to a large extent among the masses of the men. Even in Roman Catholic lands, and amid all people under the domination of priests, the same state more or less exists. One consequence of this is that such nations not only are misled as to spiritual truth, but they fall behind among the nations. They have in measure lost the power of forming a judgment as to what is truth and what is falsehood. Their higher powers of manhood, as reasonable beings, endowed by God with understanding, have become withered for want of use. They are driven unresistingly by their false teachers like dumb cattle. How often do the poor Moslem women tell the missionaries, "It's no good speaking to us, we are only

like the cows." If they begin to get interested in the Truth, and speak of it at home, their husbands will say, "What do you know, you are only a woman?" and the poor creatures confess they know nothing, and accept their husbands' religious dictates as though they had no more power of judging of truth or error than a dog.

I once visited a prison in which some fifty or more Moslems were confined, all in one large room. Shortly after their prison door, by some oversight, was left open, and they escaped; but after a time they returned to the prison. They did not seem to have the spirit to use their freedom. This is a picture that represents in many cases their mental and spiritual condition. Satan has so got them under his thralldom that they at last hug their chains. Was it not something of this sort that Moses encountered when it is recorded, "The children of Israel hearkened not unto Moses for anguish of spirit and for cruel bondage?" (Exodus vi. 9).

How can we best go to work to deliver these captives? We, in Christ's Name, are to proclaim deliverance to them. To tell them there is deliverance, but alas! most of them are unaware that they are captives, or are satisfied with their bondage. How shall we awake within them a sense of their state, and arouse them to escape from it?

There is in Acts xii. the story of how Peter was delivered from a material prison in which Herod had placed him. And this history seems to be also a parable which sets forth how captive souls may be set free from their bonds.

Peter's deliverance from prison seemed, humanly speaking, absolutely hopeless. He is seen, first, asleep; second, in prison; third, in the dark; fourth, guarded by two soldiers; fifth, bound with two chains; sixth, keepers are without; seventh, the door was fastened; eighth, the iron gate was shut; ninth, more soldiers were outside; and tenth, Herod the King was bent on his destruction.

The apparent hopelessness of delivering Moslems from their spiritual prison can hardly be greater than the apparent hopelessness of Peter being delivered from Herod and the Jews.

What were the means used by God to bring about Peter's freedom? And are not similar means available to liberate sinners to-day?

First, God stirred up the Church to pray for Peter's deliverance. The prayer-meeting at the house of Mary was probably a sample of other meetings being held that night to plead that God would in His own way deliver His servant. Let prayer be our first business.

Second, God sent a messenger to the captive. An angel is a messenger, and every Christian should be God's messenger to others, and in a special sense a preacher or missionary is an angel or messenger from God to men.

Third, God caused a light to shine in the darkness of the prisoner. That light would at first show how real were the prison, the soldiers, and the chains. Yet, is not the reality of His bondage the first thing a sinner needs to learn? This is what Moslems need to be shown.

Fourth, the messenger smote the captive. He was asleep, unconscious of his condition. Very often men need not only light, but to be awakened, and God sometimes arouses them by some providential stroke. It has been so in many memorable cases. The death of a friend, a serious illness, a dream, a business trouble, may be a stroke to waken a sleeping captive of sin. Or it may be a tract, a sermon, or a word spoken by a friend that awakens the sleeper.

Fifth, there is the message, "Arise, gird thyself, bind on thy sandals." The misery of the prodigal smote him, and he arose to go to his father. Graceless in the city of destruction was stirred to leave, and start for the Celestial City.

Resolution and action are needed, and when the resolution is made and the action taken as a result of divine working in the soul, there will be grace given to forsake sin, and seek God and salvation.

Sixth, Peter obeyed. Everything hinged upon that. The messenger may speak and the Holy Spirit may convict, but the captive must obey. How can he? How could the dead Lazarus come forth from his grave at the command of Christ? How could the man with a withered arm stretch it forth at Christ's command? We may not be able to explain, but they could and did, and so can sinners now when Christ commands, for His biddings are enablings.

Seventh, there are no *real* difficulties in the way of those captives who obey the voice of Christ. How true this is. Moslems with difficulties about Christ's Divinity, or the Trinity, find their difficulties vanish when they exercise the obedience of faith. The lions in the way prove to be chained, when in obedience we go forward.

Eighth, the liberated captive of sin will be missed from the place where he was found before. There was no small stir as to what had become of Peter. And there is no small stir when a Moslem becomes a Christian.

Ninth, there was great gladness among the praying believers when the captive set free was seen among them. So there is when a sinner comes to join the company of the Lord's people.

Tenth, he went to another place, the name of which is not given, as when Luke wrote, to have mentioned where he went, might have led to the imprisonment of those who received him. So to-day the locality and even the names of freed captives of Islam have to be withheld for fear of bringing trouble on them or their friends.

God who wrought so blessedly in delivering Peter from Herod is still working. He is delivering poor Moslems, Jews, Roman Catholics, and others from their spiritual captivity.

God needs, however, a praying Church to carry out His purposes. He needs messengers to go to the prisoners and deliver His message to them. He needs friends to welcome the delivered ones, and to find another place for them.

Should we not yield ourselves for His service, to pray, to go, to give, and to welcome, as God may appoint our particular work. Thus shall captives be delivered and the Lord glorified.

EDWARD H. GLENNY.

Day of Prayer for North Africa and "House-Warming" Meetings at New Offices.

As mentioned in last month's issue, the Council are asking all friends of the Mission, at home and abroad, to keep **Friday, May 3rd**, as far as possible as a day of prayer for North Africa.

They earnestly and cordially invite all friends in and around London to meet with them for praise and prayer on that day, at the new offices, 4, Highbury Crescent, where, if God will, **two meetings** will be held. That in the afternoon will be at 3 o'clock, at which **Mr. Henry Edmonds**, of Tunbridge Wells, will preside. The evening meeting will be at 6.30 p.m., when **Pastor Fuller Gooch**, Hon. Secretary of the Mission (whom God has graciously restored to health), will take the chair.

Tea will be provided from 5 o'clock to 6.30 between the meetings.

No. 4, Highbury Crescent is two minutes' walk from the Highbury North London Railway Station (ten minutes from Broad Street Station), about one minute from Highbury "Tube" Station (eight minutes from Moorgate Street, and five minutes from Finsbury Park), and is easily reached from the Strand by Aldwych electric cars, and from all parts by numerous trams and omnibuses.

To the Friends of the North Africa Mission.

The Council, with deep thankfulness to God, desire to inform friends that since last month's magazine was printed, sums amounting to about £850 have come in, as well as one or two gifts towards the cost of furloughs. These gifts have done much to relieve the strain, and the Council would ask friends who have been joining in prayer about the needs to now unite with them in offering praise to God for prayer answered in measure.

Whilst £850 sounds a very large sum, it is necessary to bear in mind that at least £400 every month is needed by the General Fund to meet the requirements of the by no means small "family" party of eighty-six workers, more than half of whom are supported out of the General Fund. Thus the £850 has met the expenses for four weeks, and left a fair sum towards clearing off some of the more pressing needs.

The Council would ask all friends still to join them in earnest prayer that God, in His goodness, will be pleased to send in another £850 in the course of the next week or two, so that those on the field may receive their very moderate personal supplies, without having the added care of waiting week after week for delayed remittances, and that the necessary working expenses abroad and at home may be all duly met.

It is a large work, which through God's good hand on the Mission, is being accomplished for a very small outlay, and with even the strictest economy it is difficult to make the amounts received sufficient to meet the ever-growing needs. The Council's prayer is that God may raise up further friends among His stewards to share in this work.

Notes and Extracts.

HOME NOTES.

Algerian Rugs.—A fresh consignment of rugs from the Mission Carpet School at Cherchell has recently been received. The rugs vary in price from 18s. to £4 15s. They may be seen at 4, Highbury Crescent, but full particulars will be sent on application to the Secretary; or rugs will be sent on approval if carriage is paid both ways in the event of their being returned. The rugs are all hand-made, and of pure wool.



Confectionery.—Miss Shelbourne, 53, Hove Villas, Hove, Sussex, will be grateful for orders for confectionery, as follows:—Chocolate creams and almonds, 3s. per lb.; dessert sweets, 3s. per lb.; peppermint creams, 2s. per lb.; Neapolitan creams, 2s. per lb.; coconut ice, 1s. 4d. per lb.; butter scotch, 1s. 8d. per lb.; all post free. Proceeds in aid of Hove Auxiliary of the N.A.M.



"Tuckaway Tables."—Will friends kindly make known that these small handy folding-

tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman, Esq., *not* used in NORTH AFRICA, may be ordered of the Secretary, price 4d. per packet, post free 4½d.

A second series of six Egyptian post-cards from photos used in recent numbers of NORTH AFRICA can be had, price 3d. per packet, post free 3½d.



"Real Photograph" Picture Post-cards.—A set of twelve beautiful "real photograph" cards, all different, is now ready, and may be ordered of the Secretary, 4, Highbury Crescent, London, N. Price, six different cards, 1s. 1d., post free; twelve different cards, 2s. 1d.

A reduction will be made on all post-cards if quantities are bought for sales of work, etc.

FOREIGN NOTES.

* Day 27.—A lady missionary writes from North Africa on March 28th, 1907: "Each morning, except Sunday, is taken up with medical mission work. Our numbers are steadily increasing . . . the Lord has been graciously giving us some real heart listening; but oh, we long to see signs of real conviction of sin. Will you pray that every patient who comes may indeed be blessed? In the last three months we have given hundreds of Gospels away. I have never known before such a willingness on the part of the people to have the Scriptures. Surely this is also a sign that the Lord is working for us. . . . Two afternoons a week are given up to village work, then I have a small sewing meeting for women and girls on Friday afternoon and a children's service on Sunday. I should like to ask special prayer for these meetings."



In a recent letter from one of the missionaries, referring to the strain of financial trial, he quotes from Dr. H. Bonar, who said that "he always feared lest trial might leave him, as the wind which passes over the rock leaves it—hard and dry as before." There is need for watchfulness that God's chastening works out His purpose in us, and does *not* leave us as it found us.



Morocco.

Hope House and Tulloch Memorial Hospital Repairs.—Readers of NORTH AFRICA will remember the bereavements in the history of Tangier station, which happened in the early months of last year. They will be glad to hear that both the hospital and Hope House, where the hospital workers live, and where missionaries and others stay when passing through Tangier, where also Mrs. Roberts has a large and interesting work for women and girls going on, have since been put into thorough repair. The constantly recurring difficulty of the leaking roof, which was rendering the house unhealthy and depreciating the property, has been once for all overcome by building a second story with a tiled gable roof. Thus accommodation has been increased, the workers can now live in upstairs rooms, and space is available for work and for housing some orphan children.

The repairs are now almost finished, and the greater part of the cost has been met. A sum of £130 would clear off the whole. Here

* The days refer to the daily Cycle of Prayer for P. and W. U. members and others. This will be gladly sent to any friend on application to the Secretary.

is an excellent opportunity for Christians at home to become "sharers" in the good work going on at the station.



Algeria.

Mr. Shorey writes from **Algiers** on March 18th, 1907: "I am still anxious to receive any small sums of money for my French and Kabyle lending **library**. I especially want a number of biographies of God's servants in the mission field, lives of men like Dr. Paton, Dr. Livingstone, and others. Will any friend interested in good literature for young men volunteer to help? The library work has already been started; we want to counteract the pernicious French literature, and give something good to stimulate and help young men to be noble, true and pure."



Tunisia.

Mrs. Short writes of her class at **Kairouan** mentioned some time ago in NORTH AFRICA: "My women's class, which quite dropped through, has begun again by three coming back. They have *at last* learned a text, and I was encouraged the other day by a woman who really seemed to *take in* the fact that Christ died for her. I only wish that I could add that she had appropriated it. . . . The visiting is very encouraging, and I have many opportunities. I only wish I could do more of this."



Mr. Short writes from **Kairouan** on March 26th, 1907: "We in our corner here feel that God is blessing our efforts; we see it in several ways, and some little disappointments and annoyances rather strengthen than weaken the conviction. . . . The blind A. (who has given trouble at times along with excessive profession of Christianity by word) is now a frequent visitor, making far less verbal profession to me, but being free from openly inconsistent speech and action. Last Sunday I invited him to attend our morning service, and he came. We have decided to ask to that service any that seem real seekers and who might reverently profit by it." Mr. Short requests special prayer for three men—a professing convert, this blind man, and a teacher with whom he has lately come in contact.



Dr. Churcher writes from **Sfax** on April 1st, 1907: "The attendances during the last month have been 569, and we have four in-patients; about 200 of the illustrated Gospels have been given away."

Tripoli.

Day 17. — Miss Harrald writes from Tripoli on March 15th, 1907: "I should be glad of continued prayer for the girl I mentioned who came to see me to ask for a copy of one of the hymns sung at the Medical Mission. We have since then found her house and visited her once, and she has been to see me three times. She tells me she has taught the hymn to both her sisters, and her questions show that she has also been reading the Gospel. She seems intelligent and interested, and free from bigotry, though I do not think that she realises her personal need of a Saviour; it is for this that I should like prayer, that she may be convicted of sin

and brought to see her interest in Christ. Yesterday she asked for a second hymn, and herself chose a translation of 'Who came down from Heaven to earth?'"

**Egypt.**

Mr. Fairman writes from Shebin el Kom on April 5th, 1907, of a baptismal service held on Good Friday. Full details have not yet come to hand, but it is believed that three converted Copts were baptised on this occasion. Will friends join in thanksgiving for this answer to prayer, and pray earnestly that these new converts may be upheld and used to the conversion of others?

A Visit to Tozeur, the Village of Palm Trees.

By Miss A. Cox.

"Tell us something of your itinerating journeys, please, something *romantic*, you know," said a lady who had kindly lent us her drawing-room for a meeting, when we were at home on furlough.

* * * * *

Well, these evangelising tours have their romantic side, even to those who make them, though such see and realise the *prose* even more than the poetry at times. Here is a sample of both:—

March 4th, 1907.—We left Susa at 9 p.m., in the *diligence*, full up with passengers, both inside and out. Twenty natives crowded on the top amid the baggage, and our compartment was overfull with Jews of gigantic proportions, whose purpose appeared to be, beyond everything else, to make themselves comfortable. The result was, that after fifteen long sleepless hours, we arrived at Sfax in an unpoetical frame of mind.

After most acceptable rest and refreshment at our fellow-workers' house, we started for the second stage of our journey, nine hours' slow train on a line devoted to the halfa-grass industry. Dull, bare country all along, nothing but halfa-grass growing, being reaped, packed, weighed, and banded with iron. Heavy rain fell, with thunder and lightning, and when we arrived at Gafsa the roads were swimming. We had written for room at a

small inn we had known before. At the station we saw an Arab lad, who said he had come from the inn, and who at once bundled us and our baggage into a cart. As we started a European man hastily got in, and we trundled off. It was getting dark, and we did not recognise the man as former master of the said inn. On arriving we found that the place we had known was *no more*, so we had to follow this other person to his inn, and take the room he offered. Through God's goodness all went well, though we *might* have been "*taken in*" in another sense.

Next morning before four o'clock we were aroused by the man to get ready for our next stage. So, after a hasty toilet and cup of tea, we found ourselves *en route* for M—. This is a large and growing centre of phosphate mines, superintended by a French gentleman, who has built himself a house in the midst of his numerous workmen, who are of almost all nationalities. Our desire being to distribute Arab, Italian, and French Gospels among the miners, we called on Monsieur B— and asked his permission to do so. This was most graciously given, and we distributed about seventy Gospels, which the men were eager to have. We also had several opportunities of speaking to groups of Arab workmen there.

In the afternoon, we were able to make arrangements for our journey to Tozeur next day, and retired early to bed so as to be ready for starting by 3.30 in the morning. But, alas! what with the late arrival

The last stage of our journey was truly the most romantic, but not the least tiring.

Please imagine a large truck without sides, but furnished with long shafts,



From a Postcard.]

In the Oasis of Tozeur.

at the little inn of other travellers, and the continual barking of dogs close to our door, mingled with the crowing of an over-punctual cock, we had but very little sleep.

into which was harnessed a rough, un-groomed mule. A mat was spread on the truck, and our "kit" firmly roped thereon, our two selves (*not roped*, but) pressing close to each other for fear of

falling. Rugs for the cold wind at sunrise, smoked glasses and sunshades for the noonday glare, a small bag of books, if the shaking of our springless carriage would allow of reading, and a native basket of provisions, completed our *rig-out* for twelve hours' pull through the sand of the Sahara.

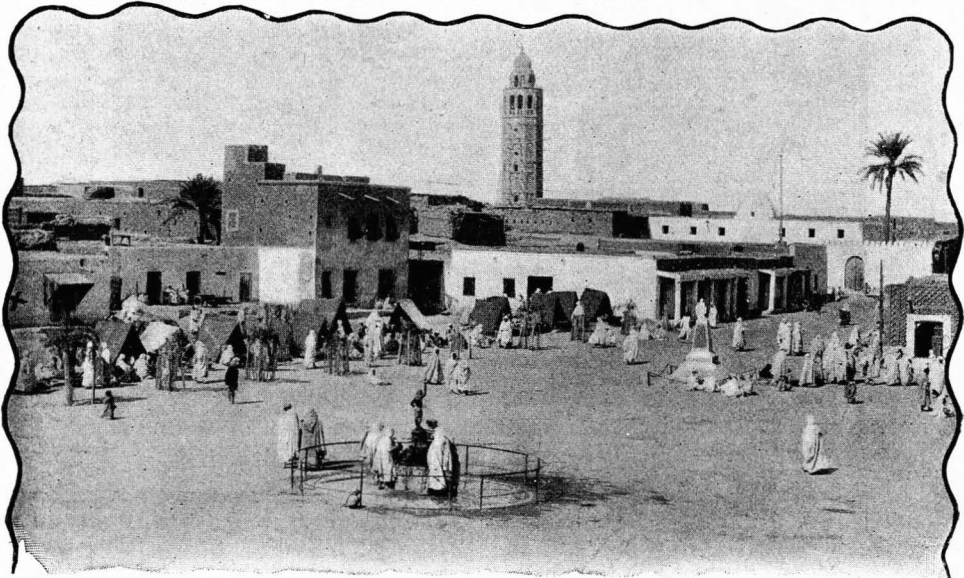
And it was sand, *sand*, SAND, everywhere. At times we were obliged to alight to allow the wheels freedom to extricate themselves from the deep ruts into which now and again we fell.

Our driver was an oddity—worthy the photographer's art. His ambition had evidently been to ape some late European employer's style, for his lower extremities were clad in dark blue trousers, while his head was gracefully draped with a long red and white scarf over the inevitable "fez." A sash with fringe which trailed behind was partially covered by an enormous great-coat, giving him something of the appearance of a reptile about to cast its skin. Yet withal, he was a good-natured, kindly fellow. His dark, low type of face was relieved by rows of shining ivory, which constantly gleamed on us, as with many a touch of humour he endeavoured to enliven the long route for the two "Ingleesiat" (English ladies) under his charge.

As we went slowly on we were met by caravans of camels with their swarthy drivers, carrying dates from the Djerid to distant towns. These dates are packed in goats' hair bags, dyed bright colours, which make a pleasing contrast to the universal drabs and browns of the camels, and the dust colour of the native garments and the pale yellow of the desert sand.

We were anxious, if possible, to carry back for our home friends some of the skeletons of camels which lie along the route. When one of these ships of the desert is aged or ill and cannot continue its march, the owner leaves the poor thing behind to die, and thus often before life is extinct the birds of prey gather round the body, tear out the eyes and devour the warm flesh. Six years ago we had carried home the skull of one of these poor beasts. This time it was a portion of vertebræ which we hauled off, and which one of us designated "a lovely bone."

An hour and a half before arriving at Tozeur we sighted palm trees. These belong to a small oasis called El Hamma. How refreshing a sight to tired man and beast! The beautiful waving palm trees overshadowing a cool running stream in which camels, mules, and men unitedly revelled. We did not, however, remain



From a Postcard.]

The Market-place, Tozeur.

long in this pleasing situation, but pushed on, and reached our destination at sunset.

A second time we found that the inn we had counted on no longer existed. It had been transferred into a wine dépôt by some enterprising Frenchman. However, the natives, who many of them recognised us, directed us to another place, where we speedily unloaded ourselves and "kit."

Early next morning we started out to find a suitable place for a "Bible dépôt." What a prayer-answering God is ours! Almost immediately we met a Moslem who had previously known us here, and he most kindly found just the spot—a rough, mud-walled, little room with seats round of the same substance. Two francs [1s. 8d.] for nine days' rent was quickly paid, the key received, the little room speedily furnished with two cases covered with bright native cloths on which we spread the books, the walls hung with tracts and texts, an invitation in large Arabic characters nailed on the door, and *in comes the audience!*

Day by day, morning and afternoon, they filed in, sitting even on the ground for lack of space, and listening in a way we knew was of God. Nearly all Tozeur "reads"—the poorest-looking men and boys often being quite up in Islamic theology.

There exists a book in the Arabic language entitled "Idhar El-Hak," or "The Manifestation of Truth," written by a native scholar, Rahwet Ullah. This book is filled with European atheistic arguments against the Holy Scriptures, and has a Satanic influence wherever read. The chief men and students here are much under the influence of this book, and abound in doubts as to the veracity of the Bible.

This, added to the universal Mohammedan belief that the text of both the Old and New Testament has been changed, makes evangelising among persons such as these peculiarly difficult. Yet we praise God that they gather round us, and though it requires much love and patience

to listen to their statements and replies, and though often, as with the dear Master, one is grieved at the hardness of their hearts, yet we praise God that they do hear, and understand that Gospel which is "the power of God to everyone that believeth."

Tozeur is subjected to very high wild winds, called siroccos, which even to the natives themselves are *not* romantic.

For two days and nights one of these has been blowing during our stay, not a hot wind, for it is still early spring, but a dust-bringing one. This wind has dimmed the usual brightness of the atmosphere, and filled every crevice of every place with clouds of fine sand dust. Our little shop has been filled with it, rushing in in clouds as we sat with the people, and covering books, garments, faces, etc., giving a most uncomfortable smarting sensation to the eyes and skin.

Once or twice in the late afternoons we have been able to get out among the palm trees, and see the sunset. How beautiful it is! With a charm entirely its own! The mud buildings of the village, the low grey hills far away to the right, and the long stretches of sand, all but colourless by nature, are transformed by the dying monarch of the day into the most exquisite shades of rose colour, gold and purple, and give a beauty and a glory to the whole, which must be seen to be understood. And all this, as viewed from the oasis, is in the green feathery frame of the graceful palms.

Here and there are running streams of water, where groups of men, women, and children in bright-coloured garments stand up to the knees, washing their clothes, and multitudes of frogs lift up their voices in evening concert, joined by the good-night chirpings of the little birds as they seek their nests. We earnestly ask the prayers of all who read the above for this desert village of Tozeur, that our Lord may give fruit from the seed sown here, and call out a literal church in the wilderness, to His eternal glory, through Jesus Christ.

“To One of the Least of These.”

A Plea for the Spanish Work in Tangier.

As no account of the Spanish work in Tangier has appeared in NORTH AFRICA for some time, it will perhaps be well to begin with a few particulars about the work generally. Some of our friends may remember that the nice little iron building which had been used for school and church was burnt down about three years and a half ago. Since then we have had to meet in very unsuitable premises.

At first we had a good-sized room, which, with some alteration, we made fairly snug, notwithstanding the fact that there was an open sewer just outside the door most of the time. But last spring, right in the middle of our great trouble, when Miss Smith and Dr. Roberts were lying ill, that building was condemned as unsafe, and we had to move out at a day's notice. Temporarily we used Miss Brown's class-room for the day-school, while looking for other premises; and the poor children, and still more to-be-pitied teachers, were herded into about a quarter of the space to which they were accustomed. Soon we heard that the bottom flat in the house in which Miss Brown was living was to let, and nothing else offering, we decided to take it.

We use the two front rooms, our caretaker living in the other part of the flat. The rooms are not large, and are just on the street, so that the noise is somewhat distracting, and we have had to put up thick curtains to keep out curious looks. Unfortunately, curtains do not keep out cat-calls, etc., in which the youth of the neighbourhood freely indulge!

Nevertheless, utterly unsuitable as are the rooms, a very good work is carried on in them. The day school, with an average attendance for the past year of forty-two (a number much lower than in previous years on account of the lack of space), gives a good elementary education in reading, writing, needlework, and Bible instruction to all, with a little history and geography to the first class. The discipline is excellent, the progress is satisfactory all round, and the Bible teaching given every school day is

simple and direct, and thoroughly evangelical. There is also a Sunday school, with some fifty-four names on the register, and mission services are held on Sunday and Thursday evenings, with a varying attendance; sometimes very small, but sometimes as many as the rooms will hold—men, women and children. Their attentiveness, especially that of the men, is remarkable, and would sometimes put to shame an English congregation—bearing in mind in particular that they often have to listen to their own language very imperfectly spoken.

Just now our friend, Señor Don Angel Blanco, is kindly taking the Sunday services, so that the congregation is not handicapped in that way. Our earnest desire is that he should soon be appointed pastor, so that these poor hungry souls may have the Bread of Life broken to them in a way they can really understand.

Miss Brown has also a women's sewing class in her own house, where a little band of women meet every week for needlework and Bible study, and in addition she devotes herself largely to visiting, so bringing the good news of salvation through faith in Jesus Christ into many homes, which though nominally Christian, are really in as dense a spiritual darkness as their Moslem neighbours.

Now may I take you to our noisy, stuffy rooms on the afternoon of December 19th, 1906, when a very happy little band of children assembled on the occasion of the annual prize-giving? Our indefatigable and devoted mistress, Miss Vecchio, with the help of a few friends, had gathered together a fine show of dolls, toys, and garments. These were arranged attractively on a sort of stall ingeniously constructed out of forms, and the children themselves, with clean faces, nicely arranged hair (nearly every Spanish woman is a past-mistress in the art of hair-dressing!), and bright shawls or handkerchiefs, made a not less attractive picture to us grown-ups.

On account of the confined space, the exhibition of their requirements was shorter than usual. But it was pleasant to hear about half the school recite perfectly the 103rd Psalm, and I. Corinthians xiii., as well as read round very distinctly and correctly, John xiii. The needle-work, even of the smaller girls, is astonishingly good; the elder ones have to do all the arranging of their own garments; in fact, everything but the cutting out. After I had spoken a few words of encouragement, and repeated the old, but ever-new, invitation, "Venid a' Jesus," the prizes were distributed, and each child was made extra happy by a bag of sweets as it went out.

Miss Vecchio says sorrowfully that though many of the children have professed conversion, she cannot be positively sure that anyone has really taken the definite step. But it is difficult to judge, and one feels sure that so much faithful work, so much seed-sowing, cannot have been in vain, and that among these hundreds of children who have passed through her hands, and have left her with their memories stored with God's own Word, there will be many who at the Last Day will rise up and call her blessed

—many who will acknowledge her as their spiritual mother.

In closing, may I appeal to my readers for their prayers, their sympathy, and their practical help? The work is difficult, obstacles are great, the priests naturally oppose it on one hand, the Anarchists, who are a numerous body here, on the other. Many of our constant attendants are true believers, but some are feeble ones, and need much prayer to strengthen them and help them to grow in grace. And we need practical help, funds for the re-building of the iron church, and funds for the maintenance of the work. If it were possible to transport some of you who revel in your well-lit, well-ventilated mission halls and schools, into our "cribbed, cabined and confined" (and smelly!) rooms, your sympathies would indeed be aroused. Will you not let your imagination do what the personal experience certainly would?

Work among Spaniards may not be as romantic as work among Moslems, but it is every bit as necessary, and they are not left out when our Lord, in whose name I appeal, says: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

THE MOORISH BEGGAR.

In shadow of a crumbling Mosque he stands,
 An aged mendicant with want outworn,
 Eyes from their shrunken sockets ruthless torn,
 For crimes in lawless youth,—for so demands
 The cruel Moslem code. With trembling hands
 Outheld for aid he only lives to mourn,
 Till kindly Death beyond the earthly bourne
 Shall carry him at last, and loose his bands.

To motley crowds that careless come and go
 He murmurs, "Give me what belongs to God."
 That cry proclaims the debt that Christians owe
 His country where Mahomet's legions trod,
 And with the sword their creed unholy spread,
 Robbing her children of the Living Bread.
 —S. S. McCURRY.

NOTE.—Poor destitute men, many of them deprived of their eyes as punishment for law-breaking, infest the towns of Morocco. Their one cry is, "Give me what belongs to God."

News from the Mission Field.

TUNISIA.

From Miss Roberts (Tunis).

(ITALIAN WORK.)

March 6th, 1907.—It is some time since I sent you news of our work amongst Sicilians in Tunis.

On our return we were so glad to find that our evangelist had been untrifling in his endeavours to keep our little church together in love and concord. This is not easy, as the Sicilians are very fiery and easily offended, but God has given Sig. Bianco great tact in smoothing little difficulties which arise.

We make Christmas and the New Year a special time of appeal, both to Christians and unconverted. We had, as so often in past years, a season of blessing. Some definitely decided for Christ, while others consecrated themselves afresh to God. The watch-night service, the first in the history of our little church, was well attended. Some earnest testimonies were given. Soon after we had a small meeting in Sig. Bianco's house, to which he invited those who had asked to be admitted into Church fellowship.

Two of our former Sunday-school scholars came, and a young man and his wife. Sig. B. and ourselves explained what the New Birth meant. Suddenly, one Sunday-school scholar, a young woman recently married, said, "May I speak? I must tell you that I am saved; I know I am God's child, and I long to be united to my dear brethren and sisters in Christ." This gave us great joy, as she had been a source of anxiety to us, and to her mother-in-law, who with loving patience sought to win her to Christ. The others seemed too shy to speak, so we resorted to prayer, when their lips were opened.

I wish some of you could come out and pay us a visit. It would give you pleasure, I am sure, to meet with us on Sunday morning at our little service. From twenty to thirty Sicilians and Italians meet to remember the Lord's death. After the service we have an informal prayer-meeting, at which all take part. It

warms one's heart often to hear them one after another praying and praising with so much earnestness, intermixed with bursts of song. As I looked round yesterday and thought out of what these people—many of them—had been saved, and that most of them are bright and shining lights in this extra wicked city, I was filled with praise and thanksgiving to God for what He has wrought. Yet what a little handful in comparison with the 60,000 Sicilians living in this city!

The women are at present "our joy and crown." Pray for the men, who seem to be so weak and vacillating in character. Especially remember the young men who are gathering around us. This city is full of temptations for them, and their character being weak they will fall easily, unless surrounded with as much Christian influence as we can give them. Miss Case is getting them into work in the Sunday-school, and they are very pleased to help her. The women seem to understand at once that they are saved to serve, and they make splendid evangelists, always on the look-out for souls. Let me tell you of two instances just lately. Two of our dear women came to me one day, asking me to go and see a poor woman who is paralysed and perfectly helpless. She lives with her daughter, who has a large family, and finds her a great burden. They said they were of one accord not to leave her. "She has but a short time to live and we are thinking of her immortal soul," said one woman. They would willingly take her into their own houses if they could, "to let her be in continual contact with a Christian," they said, "that she might hear constantly about Jesus the Saviour." "He has given me light; must I not take it to others?" This last-mentioned, out of her poverty, gave the poor invalid a warm blanket. "I can spare it," she said quite brightly. Will you pray that the poor paralytic may be saved, as an encouragement to our sisters?

Mrs. C—, whom I have so often mentioned as such a splendid worker, is just now interested in one of her own

compatriots. This is the second case of meeting with women whom she knew in Sicily, and who refused to listen, either here or there, to her message. In both cases she met them accidentally, and found that her words had not been in vain. One has gone home to Glory, saved by grace, and the other is still a seeking soul. She told Mrs. C. that she had ceased to burn a light before the Virgin in her room, but she was so afraid she had offended her, and lived in constant terror. At last she prayed, "Oh Lord, show me whether I have done wrong, must I adore Thee alone?" That same night she had a remarkable dream. She saw the cross, and at its foot Maria knelt, and worshipped her Son. The woman cried in her dream, "Tell me, blessed Virgin, whether I have done right not to adore you?" and the Virgin pointing to Christ, said "Adore Him," repeating these words three times. She awoke and aroused her husband. "See," she said, "Jesus has answered my prayer, I will never adore Maria again, and I do not care what anyone says." She has already suffered persecution. Mrs. C. says this is the first step, and now she is showing her the way of salvation. Let us pray for both worker and seeker.

A few weeks ago we made the acquaintance of an English lady, who is secretary for the Y.W.C.A. in Rome. We asked her to help us form a branch here. Our women and girls were all most enthusiastic, and we called them all together for a meeting at which Deaconess Laurie explained the Rules of the Association. At present the honorary members (the women) are more numerous than the active.

Our great and first need is a room, where we can invite the girls to come and spend a pleasant evening. We are waiting on GOD to give us the needed help, so that we may start as quickly as possible while the iron is hot. We shall need about £14 a year. If several united together, this sum could easily be made up, I am sure. There is much need for work amongst girls here, and it is a work we have longed to do for many years, and now the door is open must we close it? Shall we not rather enter in by faith, expecting that our Father will supply our need?

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

March 2nd, 1907.—With the finer weather it has been encouraging to have more people coming into the depot, and the roads in a fit state for me to itinerate by means of my bicycle.

While having greater numbers coming to the meetings, for which one is very thankful, we are saddened by the fact that they do not come to hear the Gospel, or with any desire to know the truth. We cannot fail to see that many of the Arabs who come in are more or less under the influence of drink, yet we trust that the seed sown may find a lodging-place in some heart.

Among those who have attended the meetings was a Syrian youth; he said his home was in Jerusalem, but he had fled the country, and come to Tunis, where he has now been a month, because he had felt the burden of his sins, and wanted to follow the Lord Jesus, which he was unable to do in Syria on account of persecution. We hope his story is true. However, he has come to the meeting, and is hearing the Gospel.

On the road I have had some good times with the Arabs. We are having fine weather now, the crops are growing, the fields covered with flowers, and all nature is beautiful. It is easy to get the Arabs into conversation, and to recognise the goodness of God in providing all the mercies that surround us. "Yes," I said to a company of four young Arabs one morning, "God is good and man is ungrateful for all His goodness. Man receives the blessings, but forgets to show his gratitude for them by serving Him." Their attention was arrested, and the opportunity was seized to put the Gospel before them. . . .

The next day I met two old Arabs riding their donkeys; after the usual salutations, I asked them to stop a moment, as I had a very important message to deliver to them. Taking out the wordless book, the black page was shown them. "What colour is that?" "Black," was their reply. "What does it represent?" "I don't know," said one of them. "The heart of man because of sin," I continued. "You are right, you are right," cried one. Turning over the page, "Now

what is that colour?" "Red." "And what does it represent?" A pause. "Blood," I continued; "blood that makes atonement for sin." Then the white page was shown and explained. The two old men listened with the joy of little children as man's state as a sinner and the Lord Jesus' redemptive work was explained to them. Neither of them could read, so I enquired if there was a *mooddab* near their tents. Yes, there was one. "Well, then, I give you this Gospel. Take it to him and get him to read it to you," I said. "Well, you are a good man," said one old man, astonished at my words and gift. "By the truth I will get the *mooddab* to read it to me this evening," he continued, so with good wishes we parted.

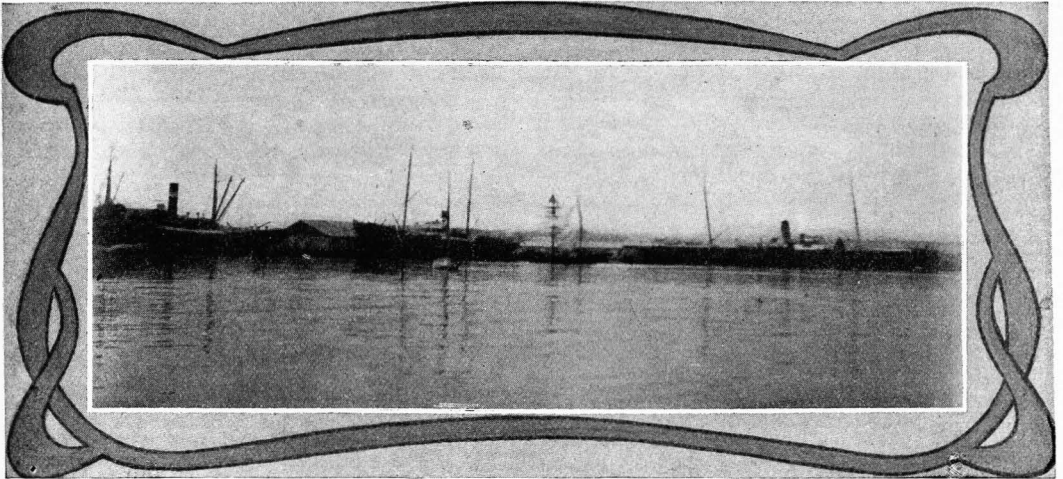
I had not proceeded far, however, before a large company of Arabs were met with some twenty donkeys. Evidently the Arabs had been to Tunis to sell their charcoal. Getting off my "bike," I said, "Please stop a minute, *Saidi* (gentlemen or my lords), I have a little book in my pocket worth its weight in gold, and if you follow its teaching you will all go to heaven." They all stopped and listened for some time, and the way of salvation was put before them. Suddenly

one of the Arabs broke in and said, "If you talk about truth, why does the Government make us poor people pay the *mejba*?" The *mejba* is a kind of poll-tax that every able-bodied Arab has to pay, and amounts to about £1 per annum. The Arabs resent this tax, and do all they can to get off paying it. "The *mejba* is a matter between you and the Government, and does not concern me," I replied. "My message is that which concerns you and your soul's salvation." After a little time they moved on, but not before a Gospel had been given them to take to their distant village.

I had not gone a hundred yards before a very, very sad-looking old Arab was seen; his beard was grey, his face deeply wrinkled, his eyes were cast on the ground, and he walked along as though all hope and joy had gone out of his life. He would have it that it was the will of God, *mektoob* (decreed). What could he do? Why should he fight against it? Oh that the Christians of England could have heard that poor old man's forlorn wail, and seen that sad, sad face! Surely they would work, pray, and give that the blight of Islam might be banished from the souls of these people, and the joy of salvation by faith in the Lord Jesus Christ take its place.



Mr. A. V. Liley speaking with Arabs by the roadside.



A photo by

A view of the Port of Tunis: Ships visited by Mr. Liley.

[Mr. A. V. Liley.]

There have been two or three vessels in this week with English-speaking crews; it has been a very great pleasure to visit them and speak to

the men. One was a Norwegian steamer; the captain being a Christian, it was very pleasant to spend a little time with him.

TRIPOLI.

From Miss Dundas (Tripoli).

March 1st, 1907.—One of the girls of the sewing-class took me this afternoon to my blind girl's new home, as she is now married. I hope to continue teaching her to knit still, and thereby to get opportunities to teach her texts or hymns; as the neighbours are always present though, this is more difficult.

March 5th.—I called this morning at a house where we have known the people for a long time, but where I do not go very often, as they are so opposed to our teaching, and try in every possible way to prevent my speaking. To-day, however, I believe in answer to prayer, they gave me a good opportunity. I had my concertina and they asked me to play it; as soon as I began to explain the hymns they began to make objections. "Oh!" said the woman, "we know all about the need of a cleansed heart; our books and yours are just the same, only we trust in Mohammed and you in Christ; you say that He died, and we say, 'No, He did not.'" Then she quoted all their favourite passages from the Koran.

I then asked her why they did not read

the Testament, and see what it said about Christ; she said, "We do read the *Injeel*." "Well," I said, "if you read you know this verse, 'There is one God and *one* Mediator'—that Mediator is Christ, who is alive. Which is better, a dead intercessor or a living?" Though they have to acknowledge Christ is living, they still cling to the belief that at the last Mohammed is to save them. Do pray that they may be awakened from this sleep of death into which Satan has lulled them.

March 11th.—I went to a new house to-day; the young woman has been many times for medicine, and is very anxious to learn how to knit, so I told her if I knew where her house was I would come and teach her, as I was anxious to get an opening into her home. So I went this morning. She has always been very much opposed to our message, and at first used to make objections in the waiting-room during the address; she has ceased to do that now, as she finds it is no use. If she wants the medicine she must listen in silence to the address. I am hoping and praying much that her opposition and bigotry may be overcome ere

long. She sends her little girl to the sewing-class on Friday, for which we are very glad. I should like prayer for the mother.

March 18th.—This morning I visited a woman who, though not in the least anxious to hear the message, yet always asks so many questions about the hymns and the pictures that she gives me a splendid opportunity of putting the truth before her. One has the feeling always when with her that curiosity is prompting her to lead one on, to see what we have to say; do pray that she may become really interested in the message.

March 22nd.—This afternoon I called to see the woman whom I have mentioned as having changed so in her attitude towards us. Her name is H—. She is a native of Egypt. She is always so very friendly towards us now, and to-day begged me to come and see her often. I sang several hymns to my concertina, and she listened most intelligently while I explained them to her. She is a very superior woman to those around her, and we are longing that she might come to the light. Please remember her in prayer. Her little girl is one of the most regular attendants at the classes now.

Ladies' Committee Notes.

"WANTS."

The salary of a native helper. A missionary has sent a special petition to the Ladies' Committee asking if they can help him by securing the necessary salary for a native helper, amounting to one franc per day (about six shillings per week). He has found a man, apparently a sincere Christian, who is most useful to him, and whom he could retain for this small sum. If any friend would like to undertake this man's support altogether, or to contribute something towards it, the Secretary will be very glad to send further particulars.



Books in English, French, or Italian, suitable for the library in connection with the new Y.W.C.A. started in Tunis (see page 77). These books would also be used by the Italian evangelist and men converts. Helpful religious books and good stories would be most appreciated.



Bandages and old age spectacles for the Medical Mission at Tetuan.



Bandages, Bible pictures, and native garments for the Medical Mission at Sfax. The bandages should be two and three inches wide and six yards long; they may be made of unbleached calico.



Furniture for Ladies' Committee Room.—There is still need of the articles of furniture

mentioned in the March "Wants" column, namely, a large table, two small tables, chairs, bookshelves and cupboards. The Committee will be very grateful to any friends who can supply any of these.



"The Missionary Review of the World." Mr. P. Smith, of Constantine, would be most grateful to any friend who would pass on to him regularly this valuable missionary magazine. Will any friend willing to do so please communicate first with the Secretary of the Ladies' Committee?



Material for prizes to be given at the summer treat for the Arab women's class at Tunis. The treat is held at the end of May.

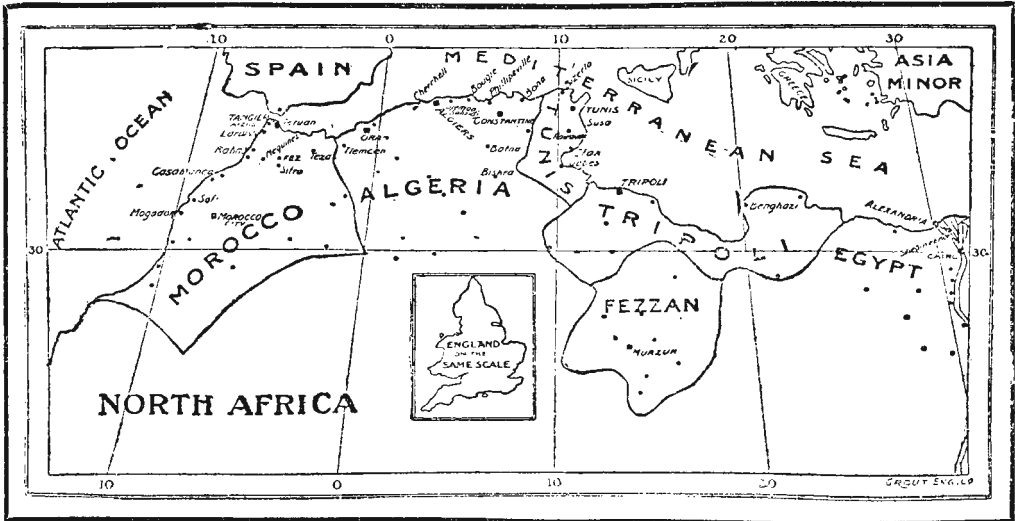


The Secretary has much pleasure in reporting that all the shirts needed for the boys' class at Cherchell have been kindly promised; also some other shirts and babies' frocks. Some kind gifts of material and white rags for surgical dressings have also been received.



All communications regarding the "Wants" should be addressed to the Secretary of the Ladies' Committee, North Africa Mission, 4, Highbury Crescent, London, N., who will be very pleased to answer any enquiries or give fuller information regarding the things required.

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 bequath 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 V.c., 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.]

Telegraphic Address:—"TERTULLIAN, LONDON.

Telephone 1—2770 NORTH.

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REV. J. J. LUCE, Gloucester.

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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, 4, Highbury Crescent, London, N., 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. SCOTT CHALLICE, M.R.C.S., L.R.C.P. ...	Mar., 1906	Miss L. READ ...	April, 1886	Miss M. ERICSSON ...	Nov., 1883
Mrs. CHALLICE ...	Mar., 1906	Miss H. D. DAV ...	April, 1886	Miss R. J. MARKUSSON ...	Nov., 1888
Geo. WILSON, M.A., M.D. ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Susa.	
Mrs. WILSON ...	Dec., 1906	Miss E. TURNER ...	Jan., 1892	Mr. J. J. COOKSEY ...	June, 1892
Mrs. ROBERTS ...	Dec., 1906	Algiers.		Mrs. COOKSEY ...	Dec., 1896
Miss J. JAY ...	Nov., 1885	<i>Kabyle Work—</i>		Miss A. COX ...	Oct., 1892
Miss G. R. S. BREEZE, M.B. (London) ...	Dec., 1894	Mons. E. CUENDET ...	Sept., 1884	Miss N. BAGSTER ...	Oct., 1892
Miss F. MARSTON ...	Nov., 1895	Madame CUENDET ...	Sept., 1885	Kairouan.	
Mr. H. E. JONES ...	Jan., 1897	Miss E. SMITH ...	Feb., 1891	Mr. E. SHORT ...	Feb., 1899
Miss H. E. Woodell ...	Jan., 1897	Miss A. WELCH ...	Dec., 1892	Mrs. SHORT ...	Oct., 1899
<i>Spanish Work—</i>		Mr. A. SHOREY ...	Nov., 1902	Miss E. T. NORTH ...	Oct., 1894
Miss F. R. BROWN ...	Oct., 1889	Mrs. SHOREY ...	Oct., 1904	Miss G. L. ADDINSELL ...	Nov., 1895
Miss VECCHIO, School Mistress.		Djemaa Sahridj.		Sfax.	
Casablanca.		<i>Kabyle Work—</i>		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mr. W. T. BOLTON ...	Feb., 1897	*Mr. D. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
Mrs. BOLTON ...	Dec., 1897	*Mrs. ROSS ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1892
*Miss F. M. BANKS ...	May, 1885	Miss J. COX ...	May, 1887	Mrs. WEBB ...	Nov., 1897
*Miss H. B. CAWS ...	Designated	Miss K. SMITH ...	May, 1887	<i>Associated Worker—</i>	
Tetuan.		Constantine.		Miss M. BENZAKINE ...	Jan., 1906
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
Miss G. SMITH ...	Oct., 1905	Mr. P. SMITH ...	Feb., 1899	Mr. W. REID ...	Dec., 1892
Laraish		Mrs. SMITH ...	Sept., 1900	Mrs. REID ...	Dec., 1894
Mr. H. NOTT ...	Jan., 1897	Miss F. HARNDEN ...	Nov., 1900	Miss F. M. HARRALD ...	Oct., 1899
Mrs. NOTT ...	Feb., 1897	Miss F. H. GILLERMIET ...	May, 1902	Miss F. DUNDAS ...	April, 1903
Miss S. JENNINGS ...	Mar., 1897	REGENCY OF TUNIS.		EGYPT.	
Miss K. ALDRIDGE ...	Dec., 1891	Tunis.		Alexandria.	
Fez.		Mr. A. V. LILEY ...	July, 1885	Mr. W. DICKINS ...	Feb., 1896
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. LILEY ...	April, 1886	Mrs. DICKINS ...	Feb., 1896
Mrs. SIMPSON ...	Mar., 1893	Miss M. B. GRISSELL ...	Oct., 1883	Miss R. HODGES ...	Feb., 1899
Miss I. GREATHEAD ...	Nov., 1890	Miss A. HAMMON ...	Oct., 1894	Shebin-el-Kom.	
Miss M. MELLETT ...	Mar., 1892	Miss E. LOVELESS ...	Nov., 1902	Mr. W. T. FAIRMAN ...	Nov., 1897
Miss S. M. DENISON ...	Nov., 1893	Miss H. M. M. TAPP ...	Oct., 1903	*Mrs. FAIRMAN ...	Feb., 1896
Miss I. DE LA CAMP ...	Jan., 1897	<i>Italian Work—</i>			
		Miss A. M. CASE ...	Oct., 1890		
		Miss L. E. ROBERTS ...	Feb., 1899		

IN ALGERIA.—Miss B. VINING, *Invalided*.

* At Home. † In England for Deputation Work.