

Kindly read, circulate, and do not destroy.

No. 6.—New Series.

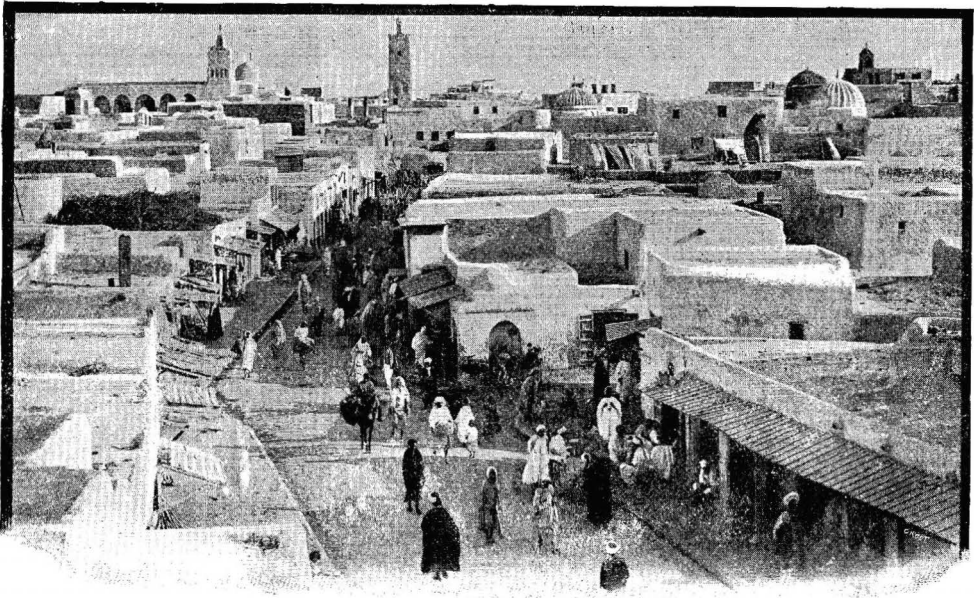
June, 1905.

NORTH AFRICA

Containing Annual Report

MAY—DECEMBER, 1904.

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



CONTENTS.

	PAGE		PAGE
He Careth for You	105	Work amongst Moslem	
"Lo, I am with you alway" ...	106	Women	118
Special Notice	107	Work amongst Moslem Chil-	
The Annual Report	107	dren	121
Medical Missions	108	The Native Converts	123
Meetings and Interviews		Work amongst Europeans ...	125
with Moslem Men	111	Home Department	127
Industrial Work	114	General Cash Account	116

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 APRIL 1st to 31st, 1905. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1905.	No. of	Amount.	DESIGNATED FUND.			DETAILS OF	
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FORM OF BEQUEST.

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



Photo by]

Bedouin Girls, Tunis.

[Mr. A. V. Liley.

“He Careth for You.”

THE Lord's continuous care for His people is evident to those who have eyes to see. It plainly and abundantly shows itself. And yet the circumstances in which many, if not all, God's children find themselves on occasion—it may be even frequently—are such as to trouble or burden, or distress, or perplex them, and such therefore as may possibly cause them to lose sight of God's care for them. They find themselves penetrated, perhaps possessed, by anxious thought. They may have work to do, the doing of which is such as to worry them and keep them in concern and fill them with apprehension. They may feel as if some step must be taken, and yet are quite at a loss what step to take; or, again, as if some relief must be found, but how or in what quarter they cannot see; or some loss or disappointment or affliction or loneliness must be borne, and yet the bearing it is so beyond what they are able to face that the thought of it oppresses and almost overwhelms them. Who has not felt “burdened with a load of care”?

The reminder of God's care is, in time of trial, very specially appropriate. The fact that God *does* care, notwithstanding all appearances to the contrary, and that His care is comprehensive, minute, gracious, is a fact which, when apprehended and received, is fitted and able to be a rest and solace. No one, however much of God's care he may apprehend, can take in the extent and range of it. We tell ourselves this or that of what it must mean, and in so doing take comfort; and yet we know all the while that we have in only the most limited measure set before ourselves its vastness. “He careth for you” must mean, He taketh thought for you, He beareth you in mind, He beareth you on His heart. We can say, therefore, God is never forgetful of us, never indifferent to our need or our distress, never

inconsiderate of our finding relief or help. He never lets go the control or direction of the events or circumstances that affect us. Though He may to our distressed hearts seem, at times, to stand afar off, He really does not. He watches, so as never to fail to set the limit to trial: "He will not suffer you to be tried above that ye are able, but will with the trial open up the way to escape, that ye may be able to bear it."

We may go further, and translate the words, "He careth for you," thus: He takes charge of you, He proceeds as One who has *undertaken* to look after you, and to see to your needs, and your well-being and all that may concern you. As a good shepherd who has undertaken the charge of a flock looks after sufficient and satisfactory pasture for the flock, leads them by a right and proper way when they have to move from one place to another, sees to their having shadow from the fierce heat or shelter from the storm, defends them from strong beasts of prey and rescues from dangers, and secures for them the rest of the sheepfold, so is God with respect to His people in His caring for them. As a good father who takes the responsibility for the nurture of his young children, for providing for them food and clothing and home and instruction and training, and for relieving and comforting them in their illnesses and difficulties and trials, so is *He*, in *His* care, Who careth for you.

This fact, "He careth for you" is of perennial graciousness and power. It is of infinite suitability. It is of unailing sufficiency for quietness of mind and solace and hope and strength in the case of those who, by faith, take it in. Only let this penetrate us, only let it soak into our minds and hearts, only let it hold us, and we shall find that our own anxious care gets weakened or dissipated. We may find that we have cast our care on God by simply *receiving by faith* the truth, "He careth for you."—*Selected.*



"Lo, I am with you alway."

This ray of promise falls on darkened
ways,
"Lo, I am with you alway—all the days."
The bright, untroubled, gladsome days of
life,
The days of bitterness and care and strife;
The days when peace doth like a river
flow,
The days of grief, with weary hours and
slow.
He goes not on far journeys. Christ is
near,
He leaves no day without its help and
cheer.

As once of old "He knew what He would
do,"
When servants were dismayed and
troubled too,
So now, with infinite supplies at hand,
He walks with us, though in a barren
land.
Some sweet surprise He doubtless has in
store,
Some secret that He never told before.
For this perhaps He leads through shaded
ways,
And you will understand ere many days.
—*Selected.*



BIRTHS.

On April 20th, 1905, at Kairouan, Tunis, to Mr. and Mrs. E. E. Short, a daughter.

On April 5th, at Alexandria, Egypt, to Mr. and Mrs. W. T. Fairman, a daughter.

MARRIAGE

At the British Consulate and at the Presbyterian Church, Algiers, on April 25, 1905, Mr. A. Shorey to Miss E. Ross.

ARRIVALS.

Mr. and Mrs. Nott from Casablanca, and Miss De La Camp from Fez, arrived at Southampton on May 2nd.

Miss E. T. North from Kairouan, Tunis, arrived in London on May 6th.

Dr. J. H. D. Roberts and Mrs. Boulton from Tangier, and Miss Jennings from Laraish, arrived in London on May 17th.

Special Notice to the Friends of the N.A.M.

FRIENDS of the Mission will learn with much sorrow of the serious breakdown in health of Mr. Edward H. Glenny, who has laboured with so much devotedness for the furtherance of the Gospel of Christ in North Africa as the Honorary Secretary of the North Africa Mission ever since the commencement of the work in 1881. Mr. Glenny is suffering severely from nervous prostration, and has been ordered by the doctors to give up all work for six months. This he is seeking to do, and it is hoped that some fresh arrangements may be made without delay for the management of the affairs of the Mission. Prayer is earnestly desired that our gracious God may restore health to His servant, and that the Mission may be divinely guided through the present crisis.

Funds have been coming in very slowly of late, and we need at least £700 most urgently, and should be very thankful if it pleased God to send us also an additional £1,000 very soon. It would be a great relief and give cause for special praise to God if these sums were received now when we have to go forward with fresh arrangements for carrying on the work of the Mission.

The Annual Report.

Introductory.

IT was decided during 1904 that it would be more convenient for various reasons that the Mission's financial year should end with the calendar year instead of at the end of April, as had hitherto been the case. This, accordingly, has been carried into effect; therefore the period under review in the present report consists only of the eight months from May 1 to December 31, 1904. There is thus less to record from the field, especially as the period from January to April is usually one of very active work, when definite results following on the winter's efforts are more likely to be seen than at other times.

During the eight months reported on there has been little change in the number or location of the mission staff, and the work at most stations has been carried on steadily, although with less apparent result than in the year or two immediately preceding.

In Morocco the disturbed state of the country prevented the itinerating which is usually undertaken by some of the missionaries there. It also seemed most probable for a time that the Fez workers would have to leave their station for the coast, but this happily proved unnecessary, and the work has gone on without any serious interruption.

In Algeria the revision of the entire Kabyle New Testament has occupied a great part of Mons. Cuendet's time. This work is, we are glad to say, now approaching completion, and the revised edition will shortly be printed. Owing to the re-building of the mission premises at Djemaa Sahridj, the large and well-organised work there was to some extent in abeyance; and Miss K. Smith and Miss J. Cox spent a considerable part of the eight months in England, seeking to arouse interest in the needs of their work.

The report is given again this year under headings indicating the various departments of the work and not geographically.

Medical Missions.

THE varied advantages of Medical Missions over other methods of reaching non-Christian and more especially *Mohammedan* peoples, have been so often explained that it is unnecessary to re-state them here.

It is enough to say that if large numbers are to be brought under the missionaries' teaching in North Africa, this is the one great means that will do it. "The fear of man bringeth a snare" and keeps many a soul from the light, but those who would be afraid to come to the missionary openly for the purpose of hearing what he has to say on religious matters, can do so without hindrance when their ostensible object is to obtain medical help. On the other hand many who have no wish to hear the Gospel are anxious to have their diseases attended to, and are thus brought under its teaching, and who would say that God's Spirit has not time and again convicted unwilling or indifferent hearts?

At most of the North Africa Mission stations some medical help is given. The following paragraphs refer to those stations where Medical Missions are carried on in an organized way, forming a principal part of the work.

Tulloch Memorial Hospital, Tangier.

Dr. Roberts has again carried on the work at the Tulloch Memorial Hospital, and has had the usual number of patients, although the neighbourhood has been unusually disturbed. During the eight months under review 150 in-patients were received in the nineteen specially supported beds which the hospital contains, twenty-one operations of varying severity were performed, and 2,726 out-patients were treated. The evil influence of ungodly Europeans was made plain by the death of one strong young patient in delirium tremens.

This period was one of considerable excitement politically. At the time of the capture of Mr. Perdicaris and his son-in-law by Raisuli, Dr. Roberts and his family were staying next door to them, having gone into the country for a few weeks' rest. The vicinity of Tangier was in a state of unrest and lawlessness quite unlike that which usually prevails in that part of Morocco, and as the year closed a series of robberies was followed up by the murder of a Spaniard. It is cause for thankfulness that with disturbance all round them, the missionaries were kept from all harm.

Regarding the spiritual side of the work, Mr. Bolton, who lives in the hospital and constantly visits the patients, writes that they have every reason for encouragement, although there are not many conversions to report. He and Mr. Jones have conducted the morning and evening services for out and in-patients in turn, and have had a most attentive hearing. Dr. Roberts writes:—

"There were two or three cases that gave us hope in the hospital for their conversion. One was a poor Soosi who did not understand Arabic very well; however, two native Chris-

tians from his own country dealt faithfully with him, and were quite confident that he had died believing. Then another rather well-to-do young man professed his faith in Christ the Son of God, and came up to read the Scriptures with me for some weeks night by night, till he had to go to Fez, and has been lost sight of. We took in at Christmas time a Moor who was suffering from appendicitis. When convalescent after operation we had opportunities of dealing with him. He was an extraordinary Moor, and had evidently read a good deal. He even spoke of Luther and the Popes! Poor man, he could not understand the Divinity of Christ. We can only pray that the Holy Spirit will reveal this unto him."

The Women's Hospital, Tangier.

The Women's Hospital has been kept open during seven out of the eight months under review, the workers having spent August in the country for rest and change. Miss Breeze, M.B., has been in charge of the work, and has been helped as in former years by Mrs. Boulton and Miss Marston. The numbers were well maintained, which was in some respects surprising on account of the state of the country, but many who sought advice had come to Tangier and its outskirts for protection, and had become ill from the anxiety and deprivation they had passed through, their houses having been burnt and their goods stolen.

Miss Breeze concludes her report as follows:—"Visiting, both medical and spiritual, was to some extent carried on in the homes of the people, but less than usual, there being rather heavier demands on time and strength within the house. The out-patients are, of course, very fluctuating, some hearing the Gospel message again

and again, others coming only once or twice and returning to their far distant homes even as far as Tafilelt. Yet many have expressed to me afterwards their great pleasure at the words spoken, and how it has met their hearts' needs. The work among the in-patients also has not been without some encouragement, though we long and pray for very much more. We thank all those who have in any way helped in carrying on this work, and would ask for a continued interest in their prayers."

numbers were less there was opportunity for more personal talks with the patients than are possible when the rooms are overcrowded. Mr. Nott writes that in spite of the unrest and disturbance around there was a willing and attentive listening to the Gospel. The dispensary was kept open all the summer, only being closed in November for the Moslem fast month *Ramadhan*. There were some interesting cases as in-patients who showed much gratitude and some interest in the message they heard.



Photo by:

[Mr. H. Nott.]

Native Courier with the English Mail, Casablanca, Morocco.

The Hospital and Dispensary at Casablanca.

At Casablanca the numbers attending the Medical Mission there which is carried on by **Dr. Grieve** were not so large as in former years. This was owing to a small charge being made for medicines, which has since been abandoned. Some 2,000 people have, however, been seen medically and preached to during the eight months, and when the

The Dispensary at Tetuan.

Miss Bolton, who has been helped in the Medical work by **Miss Hubbard** and **Miss Knight**, writes as follows:—"In spite of the disordered condition of the country generally, here in Tetuan we have enjoyed comparative quiet, and when the Arab troops departed things returned to their normal condition. Women were able to walk about unmolested, and numbers of the better classes have been

to our dispensary. The upper room we furnished for them last year has been most useful, and the American organ proved a great attraction. The men patients declare that the women only come to be entertained and not for medicine; be that as it may, numbers have steadily increased, and now by far the greater proportion of those who come to us are townspeople."

The Dispensary at Fez.

Medical help at Fez has always attracted especially large numbers, and so a total of 5,959 attendances is reported by **Mrs. Simpson**, although the dispensary was practically closed during three summer months owing to the want of drugs which were waiting at Tangier and could not be transported till October. In addition **Mrs. Simpson** made 345 visits in private houses. Some of these have been wealthy houses where quite a number might be present and hear the Gospel message which invariably accompanies the medical treatment. **Miss De la Camp**, who has helped at the dispensary, has found the women latterly more attentive and willing to listen to the speaking. In so important a centre as Fez it is a cause for the greatest encouragement that such large numbers are accessible.

The Dispensary at Laraish.

At Laraish regular medical work was done by **Miss Aldridge** during the earlier months of last year, but after her furlough in the summer she left the work at Laraish in other hands, and availed herself of the opportunity to commence work at a large town, El Ksar el Kebir. She found some openings here, although the people are very bigoted, but had not had sufficient time to organize regular work when the year closed.

Miss Jennings has again worked from Laraish as a centre. During 1904, in company with friends working independently, she paid four visits to the sub-station **Arzila**, a coast town north of Laraish, where by giving simple medicines she has made many friends, and finds a good hearing for the Gospel. A woman there, who has for some years maintained a confession of Christ, is now employed as a Bible-woman, and a small mission cottage is being built, in which **Miss Jennings** hopes to be able to live and do more continuous work, both medical and spiritual. The disturbed state of Morocco has rendered the itinerating, usually undertaken by **Miss Jennings**, quite unsafe, and in consequence she has spent several months at work in Laraish. Her picture of the condition of things in **Arzila** is interesting if sad reading: "With very sad tales was I greeted of the terrible distress and poverty since the murder of the Kaid two months ago. All marketing with surrounding districts is

stopped, and on the trade of these village markets the poor mostly live. Marauders from lawless Arab tribes are ever on the watch to pounce down and "eat up" these weekly fairs, and do not stop at murder. Any travellers with goods who venture by road to Tangier are liable to be robbed and killed. Thus trade in these districts is paralysed, and scores of poor Jews and Moors are in dire poverty, pawning clothes and goods for food, while debt to rich corn merchants is upon dozens, or they would have starved. Oh! how we pray that order and peace may soon be restored to this poor disturbed land!"

The Dispensary at Susa.

Dr. and Mrs. Churcher have carried on the medical work at Susa as in former years, **Mr. Webb** helping amongst the men patients, and the lady workers speaking to the women and dispensing the drugs. November appears to have been the best month of the year so far as numbers are concerned, 473 visits from patients having been recorded during that month. The number for December was 375. **Dr. Churcher** mentions some interesting cases. One man ill with fever who stayed in the *Baraka* (or rest-house for patients) was spoken to about salvation by the native servant, **Frush**, who said that he listened and received the truth from him. Some, both from near and far, professed conversion—one such man in the town was being taught further by **Mr. Webb** and **Miss Cox**. **Kairouan** was visited fortnightly by the doctor, and a dispensary held there which enabled **Mr. Short** to get into touch with a larger number of the people of that bigoted city. An out-station, **Djemal**, was also visited regularly, and other places received occasional visits, when patients were treated and the Gospel preached. Some of these visits were with the double object of holding a Medical Mission, and at the same time looking up old patients who had professed conversion.

The Dispensary at Tripoli.

Mr. and Mrs. Venables and their fellow workers have had their rooms and hands more than full at Tripoli. The attendances during the period to be reported on were 3,632 men and 2,126 women, making a total of 5,758, and an average of sixty-seven on each of the eighty-six days when the dispensary was open. Quite frequently many who have come have been unable to get into the waiting rooms. Of the spiritual aspect of the work, **Mr. Reid** writes as follows:—"The men amongst whom my work lies have been, if possible, more attentive than ever to the preaching, and while I cannot tell of any whom I could consider converted, some have given evidence by their words and by their conduct of having been permanently

influenced by the word. A number of young men have taken Gospels or New Testaments, and are, I believe, reading them. One young man of good repute and of some education has shown special interest, and has become the centre of a group of young men who read together in the evening. Occasionally he has brought several of them to have a talk with me.

"During the year we have been reminded of the deep undercurrent of opposition that still exists against our work. A *sheikh* from a district about four days from Tripoli came to the Medical Mission and at once showed serious interest in the message. He came

again and asked for a New Testament, which I gladly gave him. Not many days after I was told that he had been walking to his lodging just outside the city with the Testament under his arm, when he was set on by quite a large number of men and hurried off to the *hakooma*, where he was sentenced to a term of imprisonment. Fortunately he had friends in high office, and through their intercession he was released. The poor fellow came to me afterwards for a few minutes to tell me what had happened, and to warn me to always make known to anyone taking our books that they must keep them from the public gaze."

Meetings and Interviews with Moslem Men.

Public Meetings.

Egypt presents the most favourable field of any in North Africa for public meetings for Moslems, although even there caution must be used not to arouse fanaticism to the extent of making a public disturbance—not a very difficult thing to do! The meetings in Alexandria have usually been very well attended, and last year proved no exception to the rule.

Mr. Dickins writes: "The whole of this period has been spent in the new premises looking down on the main thoroughfare from the city to the palace of the Khedive. This greater publicity has made us many fresh acquaintances and, we trust, friends. From the first the Gospel was preached almost each evening in the meeting-room set apart for the men, until the month of *Ramathan*, when we became overwhelmed by the numbers wishing to attend; so that, to avoid confusion and annoyance to neighbours, we decided to close the meetings until the beginning of the following month. For a time the notoriety seemed to be used to influence our friends from coming at all. But gradually they returned in twos and threes, so that again attentive hearers and eager questioners were present."

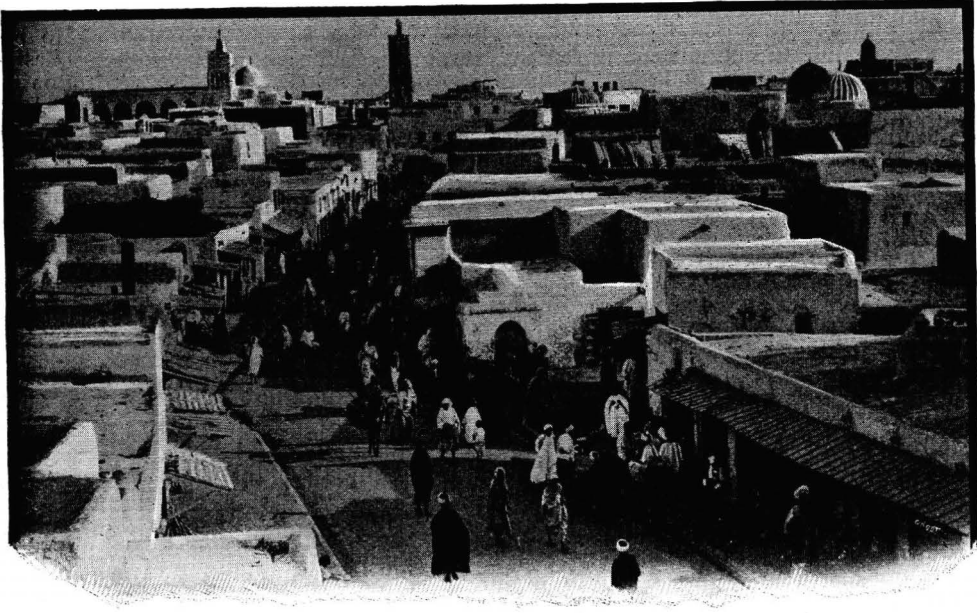
At Shebin-el-Kom also the numbers attending have been good—twenty to thirty men frequently coming to the Thursday evening service. (An account of the work at Shebin, with a picture of the meeting-room, appeared in the May issue of NORTH AFRICA.)

During the month of *Ramathan* (the month of fasting) evening meetings were held in Tunis in a place hired for the occasion. **Mr. Purdon** writes about these: "The brightest spot in the season's work was the *Ramathan* meetings, when we had the joy of boldly averring that the Christ must needs have suffered and risen again the third day to intelligent, silent, and orderly congregations. Although we can report no actual tangible result, that month's meetings were like an oasis—a rare opportunity rarely granted to those who

preach the Gospel amongst fanatical Moslems." **Miss Grissell** says of these meetings: "We had more comfort and ease in carrying out this effort than we have ever experienced before. The first fortnight the shop was filled; after that, though the numbers fell off, the listeners were quiet and attentive. We had some gatherings when we felt, Surely God is speaking to-night to the hearts of some! God has said His word will not return void, and there we must leave it; for the present we know of nothing definite or even hopeful as the result. One young man came to me a few times to enquire further. He gained a head knowledge of God's plan of salvation, and the details of Christ's work and purpose, but he has now discontinued to come, and I do not see him about the town."

Of the meetings in Algiers held by **M. Cuendet** and **Mr. A. Shorey**, the former writes: "There is no doubt that the Spirit of God is working in the hearts of many of the Kabyles who are under the influence of the Gospel in Algiers; those who come to the meetings, as well as those who are visited in the town. We are encouraged, both in the general meetings and in the meetings for beggars; but especially amongst these last there are several cases of interest. Some of these poor people seem to have opened their eyes to the truth of the Gospel of Christ. Of course we long to see them accepting Jesus Christ as their Saviour, and following after Him, and living for Him. The time of the harvest will come, for we do pray earnestly for it; and the good seed of the Gospel which has been sown cannot but bring forth some fruit to God's glory."

The re-building of the mission house at Djemaa Sahridj has naturally interfered a good deal with the work there last year. The various classes and services, which were suspended for the time being, have been recommenced since the new year, and the workers



From a Postcard.]

Rue Saussier, Kairouan, Tunis.

Where our missionary book-shop was formerly located.

there feel that the advantages gained well repay them for the temporary discomfort and partial cessation of the work. The meeting for the blind was continued all summer once or twice a week. Anyone who has visited North Africa, or any Eastern country, will remember what a tremendous proportion of the people have some disease of the eye, and how large the numbers are who are totally blind. No doubt a similar state of things existed in the time of our Lord's life on earth, and surely He who so often then gave sight—of both kinds—to the blind must still look with special compassion on these sufferers. Oh that many of them might be brought by His Spirit's power to say, "Lord, that I might receive my sight!"

Magic Lantern Services.

In many places it has been found most desirable to make use of the magic lantern in meetings for Moslems. Where they are not very willing to come, it serves as an attraction, and at the same time it helps to impress the truth doubly on their minds, gaining an entrance for it by "eye-gate," as well as by "ear-gate." From two of the most difficult stations reports have been sent which show the value of this work. From Constantine **Mr. Smith** writes: "The only meeting which has kept up regularly is the meeting on Tuesday evenings for Arabs. The numbers vary a good deal, but it is a rare thing to get no

one. Three or four of the number attended pretty regularly last year. For this meeting we always use the lantern. We have been through the life of Christ, and the attention was very marked when we came to the closing scenes of our Lord's life. The interest while we spoke of the agony in Gethsemane and of the crucifixion was intense. One could see that the minds of some were troubled—they are mostly young men—as this point is so contrary to what they have been taught, viz., that Christ was not crucified. One mentioned this, and we indicated the unassailable evidence for the fact of the crucifixion of Christ Himself. We can say nothing more about the effect of the truth on their hearts. We pray that they may be convicted of sin, and then the need for a Saviour who atones for sin will be felt."

Mr. Short reports some encouraging lantern meetings at Kairouan: "During May and June lantern meetings were held twice a week behind the shop, though they languished and ceased before the end of June owing to the heat, which affected both myself and the people who were less disposed to come in from the comparative coolness of the streets in the evening. But at the earlier meetings the attendance was from forty to seventy, and the attention was often very good. Often men would be disposed to object or go out when Christ and His death were brought prominently before them, but Old

Testament slides were alternated with those bearing directly on the Gospel, so as to hold the listeners.

"Early in November *Ramathan* began. This meant that very little could be done among men in the daytime, but that it was easy to get them to see the lantern in the evenings. Most evenings in the week they came, sometimes only two or three, sometimes from ten up to nearly thirty, including boys, whom I did not always admit. At most of these meetings S. (the convert from Tunis) helped, and some men came night after night, and showed a real interest in and comprehension of the message. One man in particular brought several others with him on different nights. Several of my visitors this month professed willingness to become Christians (one of them a young Jew), but they soon let it be known that they were seeking a way of gain. Some of the listeners were readers, and educated from the native standpoint, others were of the poorer and most ignorant classes, so that almost to all classes the Gospel was preached. After the fast very few came to the house, so I began to go to the shop some evenings, where I can catch the passer-by. . . . On the whole there was much encouragement in the many listeners to the Gospel during these months, and in the frequent proofs that the drift of the message has been understood. The Gospel has been preached, and at times the power of God has been manifest to the speaker and in the attention of the hearers. So we must believe that it has not been in vain."

Book Shop Work.

The native shops kept by the missionaries, where Scriptures and useful, religious books and tracts are on sale, prove a good way of getting into touch with the men. They have been open at five stations in Algeria and Tunisia and at one in Egypt during 1904, and Mr. Reid is very anxious to open one in Tripoli, should there be funds available for that purpose. The sales are not very large, but then the selling is only a part of the business; for the benefit of the shop is that any who may come in out of curiosity, or from some other motive, can be spoken to of Christ, and often interested in the story that the books tell. Very often a room behind the shop is used for meetings of a more or less public character. Passers-by are invited to come in either to see the books or to hear the addresses.

Miss Ericsson writes of their shop at Bizerta: "Though much seed seems to fall on the roadside, yet the work in connection with the Bible Depôt is refreshing and a blessing in the place. The young man who is employed as shopkeeper seems to be true, and is a great help. He is a Turk, not an Arab, and I must say his not being of Arab origin gives us more hope about him. We have not, as you see,

been able to have public meetings, and I do believe it is a better way of working, according to our present circumstances, to have a small shop only for selling and distributing books, and for conversation and reading with those who come in. Those who are more interested are invited to our special readings or meetings for converts."

Mr. Short writes from Kairouan: "The presence and help of S. (one of the converts from Tunis) made a difference to the work, though at times he was unwilling to say or do much in the shop, or otherwise publicly. Yet a good deal of curiosity was aroused among men who knew him and with whom he talked. This led to their coming to my house in the evenings, and to several long conversations and showing of lantern views. Some, who had very worldly motives, did not come more than once or twice, others were frightened away, but some fresh men came after them. With all these S. spoke freely and well. S. also spoke at times to people in the shop during the daytime, when he happened to be there with me."

At Tunis the autumn's work in the depôt seems to have been cheering. Miss Grissell writes: "We thought at the time we had never had so much stir at the depôt before—orders for books seemed perpetual, and a new venture, in the way of nice English story books for our little English community, was so well received that the grant so generously given by the R.T.S. was cleared out in a week, and



✠
"Way-
side
Hearers"
in
Kabylia.

✠
Photo
by
Miss K.
Smith.



a new supply ordered. Our sales for the year were a little better than the year before, but so little that we can only be said to stand our ground. I had expected it to work out much better, but there are so many weeks when we only take a few pence, and in others nothing at all! May I ask here that every reader will pause to ask a blessing on the portions of God's word gone forth from our depôt?

"Sidi Beddai, our depôt keeper, has been steady and faithful. He is an earnest student of his Bible, and consequently has grown in spirituality. He gives us much joy. Looking back on the three months (from October) we have had fair attendances in the daytime; the numbers, of course, vary, but the evening meetings, held four times a week, were, as a rule, very well attended. The depôt is a place in which we come in contact with men, and, on their showing interest, we can invite them for quieter reading to our houses."

Of the same work **Mr. Liley** reports as follows: "I have taken my turn, both morning and evening at the Bible depôt, which continues to be a centre of activity and attraction. Sidi Beddai has been faithful in sticking to his post as depôt-keeper, and ever ready to read or speak with the Arabs or Jews who have dropped in. He has had to bear a certain amount of insult and mockery, but he has shown a very forbearing spirit. The numbers coming into the depôt during the day or attending the meetings at night fluctuate much. Sometimes one has had to sit the whole morning without having a single visitor; at other times one is kept busy speaking to a continual stream of Arabs. Often the little depôt has proved too small to contain the Arabs who have crowded in or stood at the door during the meeting. On these occasions we have had the fact pressed upon us that the depôt, though well placed, is too small. Not only have the Arabs been unable

to get in, but the place has become uncomfortably hot, airless, and smelly. It has often happened that so many of the Arabs who have passed the depôt have been in such a state of intoxication that Sidi Beddai has been unable to ask them in, and this in spite of the prohibition in the Koran against strong drink. This is only one of the many striking proofs continually met with showing the powerlessness of Islam to reform these people. In these meetings one has been pleased to remark that the fanatical spirit manifested by a certain class of Arabs has been absent, and far more often than otherwise the people have quietly listened to the Gospel message."

Visiting and Receiving Visits.

Some of the missionaries make it a part of their regular work to visit in shops and cafés. In the latter, especially, the natives often gather in considerable numbers, and sometimes, if the owner of the shop is favourable, a short talk or informal address can be given. At other times the men can be spoken to in ones or twos, and invited to come to the mission house or the book shop, if they show any interest in Christianity. **Mr. Jones** has carried on this work in Tangier with varying results, sometimes getting a ready hearing, and at others finding that his presence was unwelcome. In Casablanca **Mr. Nott** has done similar work, and has given away some Gospels on these occasions.

In Alexandria **Mr. and Mrs. Dickins** have visited the Kaiserwerth hospital, and have read and spoken both to natives and English-speaking patients. They have received numerous calls at the mission house from young natives who are learning English, and although the object of the visit may be merely to enquire about some point of grammar, the New Testament is often taken willingly and read. "God has many ways of leading souls into His Kingdom."

Industrial Work.

Carpet Weaving at Cherchell.

This industry was only commenced during the year of 1903-1904, so that it is as yet in its infancy. It has, however, already proved a benefit to some for whose help it was started, and has brought some country people into touch with the missionaries who might not otherwise have been reached. **Miss Day** reports on the industrial work as follows:—

"It was not all plain sailing after the opening, a great many petty hindrances were put in our way, but the Lord has helped us to persevere through them. Our motives in commencing this new branch of work were misjudged by the town authorities, but we are hoping now that they have seen the error

of their ways! It made the work more difficult that just as we had got a set of children initiated into the mystery of the stitches and reading the design, they should be frightened away, and this happened not once but several times; so many more children have been taught to work than those at present in the school, and it will be good for them later on. Our finances have suffered considerably through this opposition, for current expenses were going on and the teacher's salary had to be paid though so little work was turned out. We feel we are five months behind where we should have been if all had been well. Instead of being quite self-supporting this year, as we had hoped and reckoned, we shall still have to



Photo by]

Native Lawyers in their Office in Tunis.

[Mr. A. V. Lilley.

Dr.

GENERAL CASH ACCOUNT for 1904

TO BALANCES in Hand, May 1st, 1904.

	£	s.	d.	£	s.	d.	£	s.
AT HOME.								
Designated Purposes	822	14	1					
Office Cash	1	12	7					
	824	6	8					
Less General Purposes, Overdrawn	566	19	7				257	7
								1
ABROAD.								
At Various Stations							300	4
								0
								557
								11

TO RECEIPTS.

FOR GENERAL PURPOSES.

Donations	2,356	19	4					
Publications, including Sales of "NORTH AFRICA"	12	16	2					
Sundry Receipts	8	5	0					
	2,378	0	6					
TOTAL GENERAL PURPOSES AS PER "NORTH AFRICA"								

FOR DESIGNATED PURPOSES—

SPECIALY SUPPORTED MISSIONARIES

Donations	1,226	8	8					
Sundry Receipts	53	6	8					

MEDICAL MISSIONS

Donations	268	19	0					
Sundry Receipts	11	3	9					
Patients' Payments at Sousse	79	4	1					
Interest on £500 (see footnote *)... ..	17	5	8					

VARIOUS DESIGNATED OBJECTS AND PERSONS

Donations	538	19	10					
Sundry Receipts including School Fees	103	8	6					

TOTAL DESIGNATED PURPOSES AS PER "NORTH AFRICA"							2,290	19	6
" " " (too late for Publication)							7	16	8

TOTAL RECEIPTS FOR ALL PURPOSES 4,676 18

* *Memorandum*—£500 bequeathed for the maintenance of a bed in the Tangier Hospital, is invested in mortgages.

£5,234 7

Mission.

Months ending DECEMBER 31st, 1904.

Cr.

DIRECT EXPENDITURE, GENERAL AND DESIGNATED, FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.				£	s.	d.	£	s.	d.	£	s.	d.
By Missionaries' Personal Allowances, General and Designated	...	...	...	1,887	19	6						
Missionaries' Rent, Repairs and House Expenses (apportioned), and Furniture	...	...	...	587	7	1						
Helpers engaged in direct Missionary Work	...	...	...	486	19	10				2,962	6	5
COLLATERAL EXPENSES.												
By Rent, Repairs, etc., for Mission Purposes (apportioned)	...	...	...	304	2	2						
Relief and Food	...	...	...	51	11	7						
Teachers of Languages and Books	...	...	...	75	11	2						
Travelling, Freight and Passages	...	...	...	217	13	5						
Materials and Furniture for Schools	...	...	...	29	3	3						
Industrial and other Mission Work	...	...	...	139	8	10						
Sundries, including Postages and Stationery	...	...	...	42	12	10						
Interest on Mortgage of Spanish Mission	...	...	...	7	16	8				867	19	11
WORKING EXPENSES OF MEDICAL MISSIONS.												
By Rent, Repairs and Furniture	...	...	...	168	17	9						
English Nurse and Wages of Native Servants	...	...	...	71	10	2						
Drugs and Instruments	...	...	...	159	8	8						
Food, Firing and Lighting	...	...	...	94	0	4						
Various Expenses, including Travelling, Freight and Postages	...	...	...	43	6	3				537	3	2
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK				...	...	...	...	...	...	4,367	9	6

HOME EXPENDITURE.

PUBLICATIONS.				£	s.	d.	£	s.	d.			
By Printing and Binding, "NORTH AFRICA," and Electros	...	...	...	112	8	4						
Postage and Carriage of "NORTH AFRICA"	...	...	...	14	18	7						
Share of Office Salaries	...	...	...	35	0	0						
MEETINGS AND CONFERENCES.										162	6	11
By Travelling, Share of Office Salaries, Printing, Hire of Halls and Sundries				45	3	1			
OFFICE.												
By Rent, Taxes, Insurance, Lighting and Cleaning	65	7	2						
Salaries and Wages	298	17	8						
Postages, Telephone, Typewriter, Stationery, Printing and Bank Charges	91	6	4						
Travelling, Sundries and Freight	1	3	2				456	14	4
TOTAL EXPENDITURE FOR EIGHT MONTHS				...	...	...	...	...	...	664	4	4
TOTAL EXPENDITURE FOR EIGHT MONTHS				...	...	...	...	...	...	5,031	13	10

BALANCES IN HAND, December 31st, 1904.

HEAD OFFICE, At Bank	...	...	...	9	12	8			
" " In Hand, etc.	...	...	...	1	17	8			
							11	10	4			
ABROAD at Various Stations	...	...	...	191	3	7			
							202	13	11			
Designated Funds Accounts	...	...	...				603	8	2
Less General Fund, Overdrawn	...	...	...				400	14	3
										202	13	11
										£5,234	7	9

Head Office, and the Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & CO., Chartered Accountants.

depend a little on outside help for wages, and we have been inclined to worry about it. But we do not want the Lord to say to us, 'Oh ye of little faith, why doubt?' and we do look to Him who has brought us so far on the way to complete the good work."

The Maison Industrielle at Tunis.

In Tunis Mr. Purdon kept open his *Maison*

Industrielle part of the year for the employment of a few native converts, and some industrial work was done, but he has found it exceedingly difficult to get natives to work regularly or faithfully. Laziness and thriftlessness seem to be amongst their most prominent characteristics; they do not therefore sufficiently appreciate or take advantage of the efforts made for their benefit.

Work amongst Moslem Women.

WORK exclusively for women must always be carried on in Mohammedan countries, owing to the restrictions which have been imposed on their sex by their false and cruel faith. It has always formed a large part of the work in North Africa, although a part very difficult to tabulate or to adequately report on. It is a work in which dealing with individuals has a prominent place, and where large meetings are not possible. It is in every sense a slow work, for not only have the women to be reached one by one, or in small groups, but their intelligence in many cases is so low that they can only be taught like children. The children indeed are easier to teach, for their minds and hearts have not been blunted by constant yielding to sin and by constant oppression and despising on the part of their male relatives. No sympathy can be too great for these women's sorrow, and no prayer too fervent for the depth of their needs.

Classes for Women.

Whenever possible the women are gathered in such numbers as will come to a weekly class. Usually the attracting power is the material for a garment which they make at the class and are allowed to take home when finished.

Mrs. Roberts has a large class of women in Tangier, the usual attendance being thirty to thirty-five, with about twice that number on the books. Several, owing to their work, are unable to come regularly. Mrs. Roberts writes: "I have a few who are either blind or beyond being taught to sew; they get a ready-made garment when they have attended the Bible lesson twelve times. Instead of giving them a fresh lesson every week, I have adopted the plan of giving the same for several weeks following, and am pleased with the result. . . They were most interested in 'The Brazen Serpent'—of which I have a large picture kindly sent by a friend—and could readily give me the story, and several could also give me the text, 'As Moses lifted up the serpent, etc.,' and two verses of the hymn, 'Look and live.' They are mostly of the poorer class and very dense, so one finds it better to treat them as children."

At the class at Tetuan Miss Bolton writes that there has been little change during the year. The sad tale which she tells of one of the members emphasises the need for one

part which friends at home may take in this work—namely, prayer. Only by that can such lapses be prevented and Satan overcome. "One of the women I have been most hopeful about has left me. Her health broke down, and after trying our medicine for a time, neighbours urged her to call in enchanters to cast out evil spirits from her. For a long time she refused, and then I believe she saw that she must choose between the Lord Christ and her own saints, and did so, for from the time of the last serious talk I had with her, she has not been to us, nor has she again allowed me to read to her. Instead she has been taken to visit various shrines, making an offering at each, and has also called in the *Genawa* to go through their ceremonies in her house, working themselves up into such terrible frenzy that they seemed to be devil-possessed. Of the other women, one came to me and said she had dreamed that someone came to her and called her a follower of Christ, and told her the words she heard with us were true."

Mrs. Nott's class at Casablanca, which had been started only the previous year, gave her great encouragement, but unfortunately owing to illness she was not able to keep it up during the whole of the eight months under review.

Miss de la Camp writes of this department of the work at Fez as follows; "A class for women was started in October

which has grown to a membership of twenty with an average attendance of thirteen. It is not easy for working women and mothers of families to come very regularly, but they never miss their class if they can help it. Some have specially thanked me for letting them come, saying that it is the only time in the week in which they forget their cares and troubles. They are of all ages, from the young girl of fifteen or sixteen who has been deserted by her husband to the old toothless granny. Not a few seem to be beginning to take an interest in their Bible lessons, and will be able to tell what they heard the preceding week fairly correctly; they are also trying hard to learn texts and choruses. I hear too of several of the women who live near to one another gathering together and going over their texts and lessons during the week. The first garment they sew is given them, after that they pay half the cost of the material. Several friends have kindly sent me gifts which have so far covered all the expenses of the class. May the chief aim for which the class is held be realised, and at least some of these women turn from darkness to the light, and accept God's gift of eternal life through Jesus Christ our Lord."

In Algiers the Kabyle women who attend the class held by **Miss E. Smith** and **Miss Welch**, seem eager to learn. There are some who have professed to accept Christ in past years, and these seem to be standing in the faith, while some are slowly growing in the knowledge of the Truth.

Miss Lochhead's class at Constantine is small in numbers, and they, like most who attend these "Mothers' Meetings" in North Africa, are of the poorest class. She writes; "Seven or eight women come very regularly every Tuesday morning for a Bible Lesson. A few weeks ago I told them of the Revival in Wales, and of the great meetings in London, and tried to describe to them an after-meeting. When I had prayed with them, I said, 'Now is there no one who would like to pray for herself? Just ask the Lord to save you for Jesus' sake, in an audible voice.' They all reverently bowed their heads, but beyond a faint muttering from one, there was no response. As they were leaving one of them whispered to me that she would like to come and see me on Thursday morning. True to her word she came, and after the usual salutations, she said to me, 'On Tuesday morning I wished to pray aloud, but was afraid before the others, but I want you now to pray with me.' I believe the dear woman is genuine, and is trusting in Jesus alone for salvation."

From ten to sixteen women have been gathered week by week in Tunis, under the teaching of **Miss Grissell** and **Mrs. Purdon**.

The former writes; "Several visitors have come and given them a message by interpretation, and so helped us with their testimony. Texts have been learnt by the mothers and a hymn, and of course a short address is always given after the coffee. They meet for their Christmas treat with the school children, as the class was started for the children's mothers, and they enjoy the Christmas tree with them."

Visiting amongst Moslem Women.

The visiting always forms the larger part of the women's work, and is almost the only way by which the better class women can be reached. It requires great tact and patience, for as a rule the women have no real wish to hear the Gospel, although in some cases they will ask of their own accord for the Testament to be read to them. In these cases it is easy work for the missionary to deliver the message which she is so anxious to tell, but when the Bible stories are not wanted, nor any conversation on that topic which is of more importance than any other, it requires some skill to introduce it in such a manner as to gain a hearing and give no offence. Hence, again would we plead for prayer. Some incidents met with while visiting may prove of interest, and stand for examples of many others of which no record is given. **Miss Bolton** writes from Tetuan; "In the visiting of last year, one of the most interesting families I came to know was that of a Riff. His wife had been ill for some months, and we could do very little for her. I used to read to them both a good deal, and gained their sympathy. They had a son lying in prison suspected of having had a hand in the murder of an Englishman here. He had no trial, nor were witnesses examined. We prayed with the family daily in the name of the Messiah, and did all we could to bring about an enquiry into the case of the poor young fellow, but hitherto have effected nothing. Hearing me read the words, 'Forgive us as we forgive,' Ali, the Riff, stopped me to say that he and his wife had daily affirmed before God that they would not forgive their son's enemies, who had done them such terrible wrong, until they met them in His presence, 'but now,' said he, 'we will not say it again, but will ask for the clean heart.' I was very happy in teaching their household, but after the poor wife died, I lost sight of them, and when they found that we could do nothing for their son, they ceased to come very frequently to us. Occasionally we sent a little parcel to him in the prison, pictures and books chiefly. When I sent the New Testament he was very pleased, and sent word that it had given his heart rest. Quite a number of the people in the town have copies of the Scriptures in their possession.

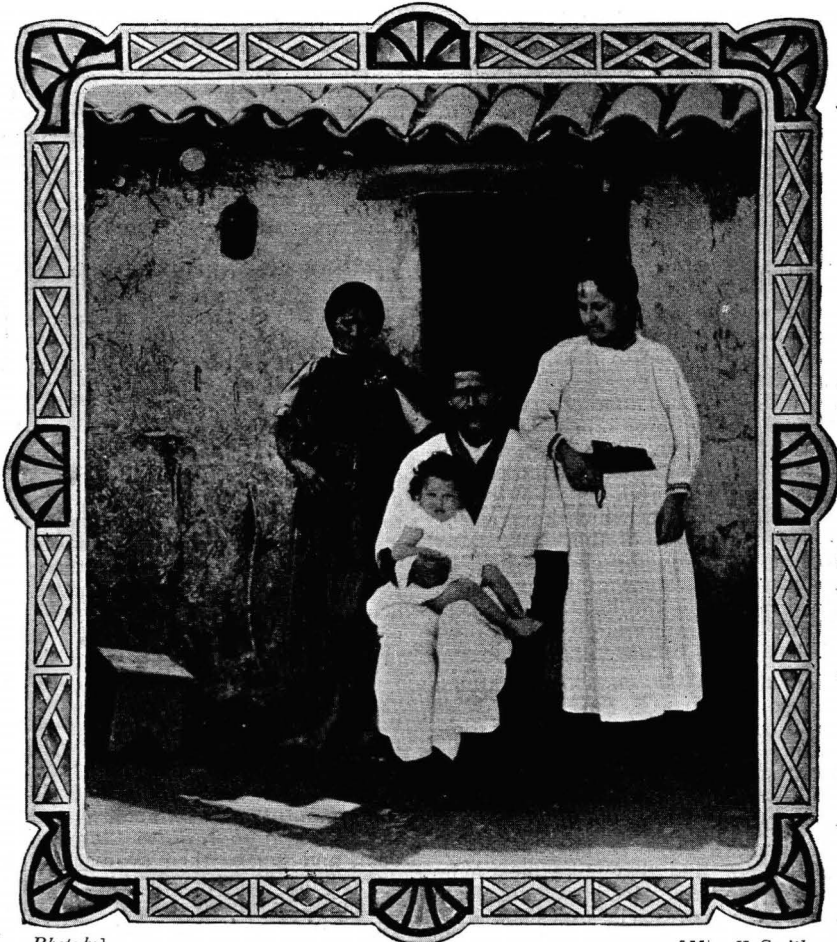


Photo by]

[Miss K. Smith.

A Christian Kabyle and his family, Djema Sahridj, Algeria.

When visiting we have often seen these, and have been interested to know of the various means by which they have become possessed of them. One man with whom I read several times, when I was visiting him whilst he was taking our medicine, has copies which had been given to him in Casablanca. He had them in his writing table close at hand. He is the prayer leader in a mosque near by. His wife and her sister always ask for 'the Book' when I go to see them. In another home I was told they had a very good book that a *Hadj* had given them, and was asked to read it to them. It proved to be the Psalms and the Gospel of St. John bound together."

At Chercell **Miss Read** has found great encouragement in the visiting, and one woman gives evidence of a real change of heart, and is not ashamed to let her light

shine. Her case is all the more interesting as she is the mother-in-law of Yamina, the girl who has been a Christian for so many years.

Miss Harnden writes of her work in Constantine; "As to the homes visited, they were not many, as I seek those who are willing to listen to the Gospel; many have heard it from the lips of others. As a result of much visiting in one house, I believe there is a real work of God going on in the hearts of four women living there, not that I can speak much about a very visible change in them, but because they are such interested listeners and come to our house to be taught; telling how they sing the hymns when they are tired or ill, and want to help each other to better understand what they hear. There are a few other homes where one is really welcome, and women and girls like to hear and talk about Jesus."

In Tunis this part of the work, which has been interfered with during the present year owing to the closing of the school, last year occupied a good deal of the ladies' time. **Miss Hammon** writes; "The visiting has been principally in the houses of our school children, whose mothers usually give us a warm welcome. Miss Edna Emerson has joined me in this one afternoon a week; at other times I go alone. In compliance with the request of a well-to-do Moslem, whose social position prevents his allowing his two daughters to attend school, I have as a rule spent the Saturday afternoon in teaching these girls reading, French, embroidery, etc., with the distinct understanding that religious instruction may also be given. Indeed, the mother often joins our little class, and seems to enjoy listening to the Bible Stories. The two wives of a brother living in the lower part of the spacious house were at first my bitter enemies and would gladly have shut me out. Gradually these feelings changed, and on returning home at the dinner hour one morning I found, to my great surprise, their manservant standing at our house door, bearing a huge dish of cous-cous, roast fowl, vegetables, etc., which they had sent in hot for dinner as a token of their goodwill."

Miss Tapp has also been visiting and teaching in an upper-class family; "On Saturday afternoons I go to a large house where there are two families (relatives); the four girls are keen to learn French. They study during the week with the help of a small brother who attends a French school, and are so enthusiastic that the hour or so is all too short from their point of view. I teach them a text from the Bible, first in Arabic and then in French, but so far their attitude during this part of the lesson is rather that of condescension to a necessary evil!"

On **Miss Addinsell's** return to Kairouan last October, she devoted herself entirely to visiting, and she writes that she found it very hard and discouraging; "Many are the sad stories I could relate, but most of them are of such a nature that if written they could not be printed. It seems to me that we have been having a 'Revival' here this winter, a revival in Satan's kingdom, and he and all

his servants aroused to intense activity. There had certainly been a spirit of enquiry before, a movement among the dry bones. . . Fatma (a girl who had attended the school) was married last summer. Her husband is a mere lad, and they live with his father. The latter has three wives, sometimes all three living in the same house together, but always two. Can you imagine poor Fatma with three mothers-in-law always at loggerheads among themselves and ready to turn upon her at any moment? Even if I get a few minutes alone with her, she is afraid lest others should overhear our conversation. All the eager desire that she used to show has vanished, and how can we wonder? *Awaysha* is another disappointment. She had shown a desire to know the truth, had learnt to read, and received a New Testament for a prize. After possessing the book nearly two years, she has brought it back saying she does not want it any longer. *Lilla Kabira* belongs to a very well-to-do family, and is a confirmed invalid, in spite of the skill of seven European doctors and who knows how many native *tabeeds*. She tells me that I should have done better to remain in my own country than to come here interfering with the religion of Islam. It seems hard that one can say nothing to comfort her in her suffering and distress, but she is one of the most bigoted women I know." Over against such depressing facts as these we must set the one all-encouraging fact, that it is at the bidding of the Almighty God that His servants go forth, and that He is with them always.

From Tripoli **Mrs. Venables** writes that new houses are constantly being opened to them. **Miss Dundas** reports on their work as follows; "The visiting outside the city Miss Harrald and I have taken together, but I have also generally visited twice a week in the city. Though one has met with much to discourage in this part of the work, yet one has great cause for praise, having received in most houses a warm reception, and in many cases also a quiet hearing for the message. I have taught several girls to knit, and have found this a 'means to an end,' as it enabled me to go often to their houses."

Work amongst Moslem Children.

Day Schools.

The largest school work in the N.A.M. is that at Shebin-el-Kom, where **Mr. and Mrs. Fairman**, with the assistance of native teachers, hold two day schools, one for boys and one for girls. The two combined have had a daily attendance of about 100 pupils. In addition to a good secular education they have received so thorough a grounding in

Scriptural knowledge that some of the Moslem parents have been alarmed at their ignorance of the Koran and knowledge of the Bible, and some scholars have been removed for this reason. The Copts too are alarmed at the introduction of Protestant Christianity, and from both parties there has been considerable opposition. In one sense this is an encouragement, for Satan is ever

busiest where God is working most; but on the other hand it is disappointing to see promising pupils removed, and it is a disadvantage financially also, as the larger the numbers in attendance, the nearer self-supporting the school would be.

No other day school for boys has been conducted during the past year, but there are several for girls. **Miss Jay's** at Tangier is the oldest of these, and it is with much regret that no account of the eight months' work at it is given, since, owing to an attack of typhoid fever, **Miss Jay** has been debarred from writing any report this year.

Of the little school for girls at Tunis, which was closed at the order of the French Government last February, **Miss Hammon** writes:—"With the exception of the long summer holiday and a few scattered days here and there when the children were unable to attend on account of sundry Arab fêtes, the school has been held each morning by **Mrs. Purdon** and myself, with the kind assistance of **Miss Tapp** and **Miss Jones**. The average attendance has been about sixteen. Those

girls who have been with us the longest time can now read quite nicely, and most of them have taken an intelligent interest in their daily reading lesson, which has always been in the Gospels. We have endeavoured never to lose sight of the great aim of our daily instruction, to bring the girls, especially the elder ones, to a knowledge of God's way of salvation, seeking to win their young hearts for the Lord Jesus Christ."

At Bizerta, **Miss Markusson** has carried on her daily class in a native house, and at Kairouan also the girls' school went on as before. **Miss North** writes that, as usual, some of the older girls ceased coming at the re-opening of the school after the summer holidays, and, although their places were filled by younger children attending for the first time, the ladies feel the loss of the older ones with just as keen regret. The quotation from **Miss Addinsell's** report given under "Visiting amongst Moslem Women," shows the reason for this. The girls are often married most unhappily, and in their unhelpful surroundings lose what interest they may formerly have had for the Bible and its teaching. It is difficult for those brought up in happy English homes to realise the perils of a Moslem girl's environment, and the degrading influences which are so busy all around her.

From Alexandria **Mrs. Dickins** sends a note of cheer; "Our work has been very much blessed during the past year, and the school is going on well. Our average number is forty. We have fifty on the register, but there are always some who come and go and are not regular. Our girls are smaller than ever before, but I do not mind this, as I am glad to begin with them early."

Classes for Girls.

Small classes for Moslem girls are not as a rule difficult to gather. Like the women they often do sewing, and are allowed to have the garment for their own, when they have finished making it. The material is often flannelette, in any case it is not expensive, and a much more regular attendance is secured when there is some small material advantage to be gained. A great deal of very important foundation-laying may be done in this way, although the fact that the girls become women and leave these classes at a much earlier age in North Africa than they would do in Europe, makes the definite results seem smaller than one would expect.

Mrs. Roberts has now two classes for Moslem girls in Tangier. She writes: "There are over sixty names on the register, and from thirty to forty turn up at a time. Some have splendid memories, and, although they only meet once a week, have quite a little store of Scripture and hymns. . . . Every now and again girls would be dropping



Photo by]

[Miss Tapp.

A Native Convert, Tunis.

out of my Wednesday class, and on making enquiries I found they had gone to work for the Jews. I then learned that the Jews often set their servants at liberty on the afternoon of their sabbath, so I asked them if they would come then. They were delighted, and brought others who had never attended any class, so I soon had a nice number."

Miss Hubbard writes from Tetuan; "During the heat of summer, numbers so fell off at my sewing class that I stopped it for a few weeks, and when we began again in October I also re-opened a class of younger girls Miss De la Camp used to have, and later Miss Banks. That class is always full. I limit the number to twenty, but could have more if I could manage them, but the sewing of twenty children keeps my hands full."

From Algiers, where the class is a large one, **Miss E. Smith** writes; "Among our Kabyle children we have a little band of bright, earnest-hearted learners, whose hearts we believe have been won by the love of the Saviour who died. We have not pressed an open confession of faith as they are all young (varying in age from nine to fourteen years), but certainly love for Jesus is strong in their hearts, and their lips constantly confess that the 'Only Saviour is the Lord Jesus.'"

At Constantine **Mrs. Lochhead** has also a large class for native girls, and **Miss Harnden** and **Mdlle. Guillermet** have commenced one, with an attendance of from nine to thirteen, for younger children in their own house.

At Tripoli the classes have grown, and **Miss Harrald** reports an improvement in conduct and attention.

Classes for Boys.

There are not so many classes for boys as for girls, and of some which are usually held no reports have come in. The porter boys' class in Tunis is one of the oldest. Of it **Miss Tapp** writes; "The boys' class has been held regularly each week. Thirty had

gained sufficient marks to be invited to the winter 'feast'; of these twenty-one were prize winners, so that the class attendance has been very good. They are dear, bright lads, and we feel hopeful that those who come are securing a grasp of the facts of Christianity, which will at least break down prejudice and prepare their minds to receive the Gospel."

Mr. Bolton holds a Sunday Bible-class for young Moslems in Tangier; he writes that the interest shown and the attendance at this class have been most encouraging.

A boys' class in Tangier is conducted by **Mrs. Roberts**. She writes: "The attendance is fitful, sometimes only one or two come, and at times the room will be so full I scarcely know how to arrange them. A large number are errand boys, or those who pass the day playing about the streets. Consecutive teaching is, of course, impossible, so after musical drill, of which they are very fond, I first give a short talk, and then hammer away at one text till most of them at any rate know it and to some extent understand it. In that way I feel that if they never turn up again they have something that may stick."

The Holiday Home in Algiers.

The Holiday Home was a new venture in Algiers, and was made for the first time only three or four years ago. It was not opened in 1903 owing to the ladies being on furlough, but the short report sent by **Miss Welch** and **Miss E. Smith** for 1904 shows how successful the undertaking has been:—"As you know we had no holiday last summer, as we opened a 'holiday home' for children during the hot months, when seventy-five native and European children and girls passed through the home. This winter we have been reaping the results of that summer's work, as we prayed we might. All the classes have increased in numbers, attendance has been good, and a new spirit of earnestness and 'realness' has been very manifest."

The Native Converts.

IT has been said that a missionary's troubles do not begin in real earnest until some converts are brought in. This statement has been verified in the experience of some workers in North Africa. The difficulties are probably greater where, as is the case in a Moslem country, the number of native Christians is very small, and is added to very slowly. They are not sufficient to form by themselves a community capable of mutual help in the affairs of everyday life, and they are, of course, ostracised and boycotted by their former friends. Their position, therefore, is extremely difficult and the question of how to deal with them equally so.

Baptisms.

The number of baptisms during the eight months has been very small. One woman

was baptised by Dr. Roberts near Tangier early last summer. She was formerly a bigoted Mohammedan, but is now a bright

happy Christian, rejoicing in the liberty wherewith Christ has made her free. Mr. Simpson baptised one man in Fez. He reports that two others have professed conversion, and that he has five there under instruction for baptism.

In Bizerta, a native girl, who had lived for some years with the missionaries, was baptised by Mr. Purdon. She was afterwards married to a native believed to be a Christian, but who has since proved untrue to his profession of faith. These are the only baptisms of Moslem converts reported to have taken place during the period under review. It must be remembered that in the case of the women it is often a practical impossibility for them to be baptised, however ready they themselves may be to take the step.

Teaching of Converts.

Regular classes for converts are carried on wherever there are a few who can be gathered together for this purpose. In Tangier a Sunday afternoon service is held for them. Two of those who professed conversion there have died, others have left, and some have back-slidden, so that the numbers are greatly reduced, but some are going on well, and show a real growth in grace.

At Fez a weekly meeting for teaching the colporteurs and other converts was conducted by the late Mr. D. Cooper, and it has been continued by Mr. Simpson. He reports that the numbers attending it keep the same, but the number of those coming for regular private reading and instruction has been in excess of former years. These are sometimes secret disciples, and sometimes inquirers who are anxious to hear more of the Gospel, though not yet fully convinced of its bearing on their hearts and lives. Miss De la Camp has regularly visited and taught two Christian women in Fez. She writes of them: "These do show some deepening in their spiritual life, but one longs to see the 'dead leaves' of the old life dropping off faster, and the new life become more manifest."

Mr. Ross tells of an interesting time he had with some of the converted Kabyles at Djemaa Sahridj: "On one evening we had a specially interesting time. It was two days before the Mohammedan fast-month of *Ramathan*. Five lads were asked to join us at supper. Four we believed to be converted, but we did not know what attitude they were going to take with regard to the fast. The other being an old and staunch convert gave us no concern as to his view of the matter. Before parting for the night a portion of Scripture was selected, and opened up a little as the Spirit led, but there was no pressing the point of *Ramathan*, only the necessity of obeying Christ absolutely in all things, if we were to expect great blessing. One of the lads had been in England, and we believed he had

been greatly helped there in his spiritual life, but seeing that his father is one of, if not, the greatest *marabout* in the village, we feared his courage would fail. Indeed, he had said himself a day or so before that, if he were anywhere else but in Djemaa Sahridj, he would certainly break the fast, but that, being at home, to do so would be to create *mauvais sang* with his parents. But the Lord gripped him, and even before he was aware of what he was doing, he ate in the house before others on the first morning of the fast. By those who have lived long in the country and know something of the consequences of such an act, the news was received with unbounded joy. There were some moist eyes when the young lad said, in his own modest way, 'I have eaten breakfast before my father.' The latter was, of course, very angry, but has done his son no hurt whatever. This example gave an impetus to others to break the fast, so that many new ones did so for the first time; among these were some who made no profession of conversion at all. The other three lads, with whom and for whom we had prayed, all received grace from God sooner or later to break off the awful chain of *Ramathan*."

From Constantine Mr. Smith writes that the young man Kh., who has for several years professed conversion, but has not yet been baptised, has been much brighter of late. "He is very steadfast. He is with us always, as he looks after the shop, and does odd jobs for Mr. Lochhead. He comes on Friday evenings to study the Word of God with us, and for prayer."

At Bizerta Miss Ericsson conducts Bible readings with converts and enquirers three times a week. These are of a small and semi-private nature. She writes that one backslider has returned, and a few profess to believe in Christ as Saviour, but have not been sufficiently tested yet for her to speak with assurance.

A little service for the converted Moslems in Tunis is held at one of the missionaries' houses on Sunday evenings. Two or three have attended very regularly, and others have come in a more fitful way. Those who were baptised two or three years ago have maintained their profession of faith in Christ, although not walking closely in His steps. Some of them have given way to sin in a manner that is sad, but by no means surprising, when their past lives are taken into account; and seeing that they do not deny Christ, in spite of much temptation to do so, it may be hoped that they will yet grow in grace and in the knowledge of Him. "Beddai alone stands out in bold relief, with his wife Habeeba, continually giving evidence of the power of Christ in his life; ever loving his Bible, and intelligently studying it in all its practical and spiritual teaching, and at the

same time with no lack of genuine sincere criticism, which, thank God, His Word can always bear."

At **Sousse** a few have professed conversion, but have not openly confessed Christ. One man, who had received teaching off and on for years, passed away in the Baraka (or rest-house for patients from a distance). When asked wherein his hope lay, he answered "In Christ alone." Mr. Webb adds that "his consistent testimony for some months previous to his death left no doubt as to the reality of his faith."

At **Tripoli** a native woman, who gives good evidence of conversion, is regularly taught by the lady workers, who are greatly encouraged by her advance in spiritual things. The man Sh., who has for so long been a believer there, although unbaptised, is working in a quiet way. He came to Mr. Reid one day in great distress to tell him that he had just lost his dearest friend by death. His sorrow was, however, mixed with joy, for this friend died trusting in Jesus. He was a man well known and respected by Mr. Reid, and one whom he believed to have been influenced by the Gospel.

At **Alexandria** a Sunday afternoon service is held for native believers, which takes the form of a communion service on the first Sunday in each month.

The Fez Colporteurs.

The colporteurs at Fez have gone on with their work in spite of somewhat increased difficulties in travelling, and the fact that bigotry against Christians seems to have been aroused or increased by recent events in Morocco. To some of them it has been given to suffer for Christ's sake. One was publicly flogged in a mountain village for speaking of the Gospel as superior to the Koran. The work of another was discussed at a meeting of high officials, but so far he has escaped any hurt.

There is much need for earnest prayer that the colporteurs and all the converts should be kept true to Christ, and, if it be His will, safe from bodily harm. While the failures of some are intensely sad, they would elicit our sympathy rather than our blame did we understand fully what their temptations are. Let us not be hasty because we are ignorant, and, above all, let us help them by our prayers.



A Lady
Missionary
travelling
in Morocco.

Block
kindly lent
by the
British and Foreign
Bible Society.

Work amongst Europeans.

The Spanish Mission in Tangier.

The work for Spaniards in Tangier has been carried on regularly, although under considerable inconvenience owing to the want of suitable premises. The little iron church, which was burnt down during the previous year, has not yet been replaced, but it is hoped that before long sufficient funds may be in hand to commence building.

Mr. Wm. Bolton has taken supervision of

the Mission, and has conducted the Sunday and Thursday evening services. Numbers of young people have come to these meetings, and, although none made public confession of faith, some appear to have really put their trust in Christ.

Miss Brown has again found her work encouraging, and mentions that wherever she has gone in Tangier there have been willing listeners to God's Word.

The Sunday morning service for children has been very well attended, and some of the older boys and girls seem to be not far from the Kingdom. The girls' Bible class has an average attendance of sixteen, and the women's sewing class, twelve. The latter are quite a help in the work, as they make garments for the poor.

When visiting, Scripture portions and copies of a Gospel magazine have been distributed, and the New Testament has been given to several men and women who have never seen it or heard it read before. The sick have been visited and helped as far as possible. Some have said again and again that they do believe in Christ as their Saviour, and that He is their one hope.

Miss Vecchio reports that they have had a thousand more attendances at the school than during any previous year. This is in itself a very encouraging fact, and should be a cheer in this work which requires so much patience. The children have daily Scripture teaching, but it is only some of the older girls who as yet give definite evidence of conversion.

The Italian Mission in Tunis.

The work amongst Italians in Tunis seems always one of the brighter spots in the Mission, although this too has its cloudy days. In May of last year the workers had the joy of seeing two men baptised, one of whom is going steadily forward; the other has since left Tunis, and no news has come from him.

The Sunday services were kept up all the summer by the Italian evangelist, and the Sunday School by two former scholars who are now grown up and have become members of the church.

Miss Roberts has been greatly pleased to find her women's class increase in numbers during the year, but more so because the women come very regularly and take a most intelligent interest in the lesson, seeking to carry into practice what they are taught. One of these women has been ill for a long time, and in great straits, as there is no regular help for such in Tunis. She has found the hymns and verses she had learnt a great comfort to her in her trials, especially as she is unable to read. A servant girl has been converted mainly through her mistress, who is an indefatigable worker. These Italians when converted seem especially ready to seek to win others.

Miss Case tells the touching story of the death of one of the Sunday School boys. He had been so eagerly looking forward to the school treat, and had himself made a miniature wardrobe for a prize, but as he became worse, he said regretfully, "I shall not be able to be there, and I cannot learn my texts." Another day he asked, "When

can I go to Jesus?" Soon after the call came for him. An elder brother seems impressed by this child's death.

At Sousse several meetings for Italians were held by the evangelist from Tunis, who went down occasionally for this purpose. To these came a poor shoemaker, whose well-marked Bible showed clearly his love for divine things. Soon after he was taken ill, and although carefully attended to at the Military Hospital, he also was called "home." At the funeral service, conducted by the missionaries, two other converts gave their testimony to the neighbours and fellow-tradesmen who had gathered round.

Work amongst the French in Algeria.

In Algiers there seem to be very hopeful indications of a greater interest in the Gospel, and the workers are earnestly praying for and expecting a revival there. **Madame Cuendet** and **Miss E. Smith** and **Miss Welch** have carried on their usual classes for women and girls, and have all been encouraged by the results they have seen. Some have definitely confessed their faith in Christ.

At Constantine a good deal of work amongst French people is still carried on, though this is naturally much less than when **M.** and **Mme. Bardet** were helping there. **Mlle. Guillermet** writes as follows: "On consulting my diary from May 1st, 1904, I find that a French woman whom I visited a good deal came to know salvation through Christ. She was a Roman Catholic, but had been finding out for some years the superiority of Protestantism. She was still, however, clinging to some *external* acts of religion, alongside with a measure of faith in Christ; I am glad to say she is now safely trusting and testifying in a quiet way around her." During the summer meetings were held in the house of a French Christian family at a little hamlet near Constantine, and now the daughter of the house keeps up a weekly class for children. All the missionaries in Constantine take some part in the French work, and small classes for French children and visiting in French homes are regularly carried on, besides some meetings for adults.

Work amongst English Sailors and Soldiers.

Mr. Liley has visited a number of English ships which came into the port of Tunis. This is a very real casting of bread upon the waters, but it is a much needed work, and the hearty welcome he has invariably received from the crews, shows that they appreciate his interest in them.

In Alexandria **Mr. Dickens** has carried on his regular ministry to the Nonconformist soldiers quartered there.

Home Department.

Auxiliaries of the North Africa Mission.

The Mission has now fourteen auxiliaries in England, Ireland and Scotland. Some of these auxiliaries contribute towards or supply fully the support of special missionaries, while others help the General Fund. Friends willing to start new auxiliaries are asked to communicate with the Secretary. The following list gives names and addresses of local secretaries.

Barking—Mr. F. Horne, 39, Westbury Road.
 Bognor—Mrs. E. A. Gear, 3, High Street.
 Brighton and Hove—Miss E. E. Shelbourne, 53, Hova Villas.
 Bristol—W. H. Selwood, Esq., 34, Walter Street, Ashton Gate.
 Cheltenham—Miss E. R. Humby, Collipriest, Hewlett Road.
 Dublin—S. S. McCurry, Esq., 3, Spencer Villas, Glenageary.
 Edinburgh—Mrs. Porteous, 3, Priestfield Road.
 Hereford—Miss Collins, 31, Whitecross Street.
 Leicester—John A. Bolton, Esq., 106, Evington Road.
 Liverpool—Miss E. Harrison, Newstead, Blundellsands.
 Weston-super-Mare—Miss F. Blake, Rockleaze, Atlantic Road.
 Westcliff-on-Sea (Essex)—Miss Glenny, 1, Palmeira Avenue.
 West Kirby (Cheshire)—Miss M. Geddes, Shirley, Lingdale Road.

The Prayer and Helpers' Union.

The North Africa Mission Prayer and Helpers' Union, started in 1902, has now twenty-five branches, the names of secretaries of which are given below.

The objects of this Union are threefold :

(1) To unite in prayer for the extension of Christ's Kingdom in all foreign mission fields, and especially in North Africa. (2) To make use of the Mission's magazine, NORTH AFRICA, with a view to obtaining information for definite prayer, and maintaining interest in the work. (3) To seek to enlist the sympathy and prayers of others for the spread of the Gospel in North Africa.

Belfast—Miss Fairley, Y.W.C.A. Institute, 9, Donegal Square, E.
 Belfast—Miss Hautenville, 28, Salisbury Avenue, Antrim Road.
 Belgrave—Miss L. Clayton, 5, Arbour Road, Belgrave.
 Bognor—Mrs. Gear, 3, High Street.
 Bristol—J. H. Case, Esq., 11, Cotham Road.

Bristol (No. 2)—Mr. H. W. Selwood, 34, Bedminster Parade.
 Burnham (Somerset)—Mrs. King, Arnside, Berrell Road.
 Cambridge—Mrs. Oswin Smith, 5, Station Road.
 Chalk Farm—Miss Watkins, 58, King Henry's Road, N.W.
 Clevedon—Miss Hodgson, Norham, Victoria Road.
 Dublin—Miss Fitzpatrick, 27, Upper Grand Canal Street.
 Downe (Kent)—Miss Nicholls,
 Gravesend—Miss Spencer, 125, Windmill Street.
 Hackney (N.E.)—Miss Dawbarn, 31, Beck Road, Mare Street.
 Handsworth (Birmingham)—Miss Craggs, 66, Woodland Road.
 Handsworth (Birmingham)—Miss K. Wright, Woodville.
 Highgate Road (N.W.)—Miss Manson, 54, Lady Somerset Road.
 Highgate Road—Mr. J. Taranto, 18, Twisden Road, Highgate Road, N.W.
 Kensal Rise—Miss Eason, 88, Chevering Road.
 Malvern—Mrs. Horton, St. Michaels.
 Newport (I.W.)—Miss A. J. Tiptaft, Braunstone House.
 Perth—W. F. Gourlie, Esq., 75, George Street.
 Richhill (co. Armagh)—Miss E. E. Lamb, Sandymount.
 Stroud (Glos.)—Mrs. E. Apperley, Field House.
 Tunbridge Wells—Mrs. Caley, Sunny Mount, Rock Villa Road.
 Twyford—Miss E. Smith, Twyford, near Winchester.
 West Kirby—Miss Geddes, Shirley, Lingdale Road.
 Weston-super-Mare—Miss F. Blake, Rockleaze, Atlantic Road.

The Workers' Union for North Africa.

This Union, which has for many years rendered much appreciated help to the workers, sends yearly presents of clothing and other articles to the missionaries, carriage and duty paid. There are now twenty-four branches in the United Kingdom and Canada. The honorary secretary is Miss L. Tighe, The Priory, Christchurch, Hants. Miss Tighe will be very glad to enrol new branches, or new members, or to supply any information about the Union to friends who will help the missionaries by becoming members. For list of local secretaries see NORTH AFRICA for April, 1905.

Notes on the General Cash Account.

(See pages 116 and 117.)

For 8 Months, from May 1st, 1904, to Dec. 31st, 1904.

Hitherto the Mission's financial year has ended on April 30th. This has been found inconvenient for various reasons, and during last year it was decided that in future the financial year should coincide with the calendar year, as this would give several advantages in connection with the preparation of the annual report. Accordingly the Mission books were closed on December 31st last, so that the period covered by the cash account, as well as by the general report of work, published in this issue, is one of eight months only. This accounts for the smallness of the figures dealt with, as compared with those given in former statements, which have always been for a full year of twelve months. It will also be noticed that the four months that do not come into this account are those from January to April, which are usually among the better times of the year for income. At the time of going to press, however, we have an immediate and most urgent need of at least £700 (as stated on page 107), besides the need of a further sum of £1,000 very soon.



Hand-painted Texts and Cards of any size, with or without flowers, etc., may be ordered of Miss Vining, 1, Palmeira Avenue, Westcliff, Southend-on-Sea. The proceeds will go to the funds of the Mission.

The Need of Meetings.

Any friends who have a heart interest in the spread of the Gospel of Christ in North Africa would render valuable help by arranging meetings in the interests of the work. Several of the missionaries at home this season would be glad to avail themselves of openings for meetings, either in the summer months or in the autumn.

It has been specially suggested that **missionary garden parties** might be arranged during the summer months instead of drawing-room meetings, as this would make it possible to invite a much larger number, besides being much more enjoyable for both audience and speakers.

Miss Ethel Turner will gladly avail herself of any opportunities that offer, even if very small meetings only are expected. **Mr. A. V. Liley** from Tunis, and **Mr. and Mrs. Dickins** from Alexandria, will also be glad to make arrangements for meetings and services, whether public or otherwise. **Mr. Liley**, who has just returned to England, has brought with him a number of new **costumes and curios**, besides large photos suitable for exhibition at smaller meetings. He will be glad to avail himself of any opportunities, whether large or small, for making known the spiritual need of the people of North Africa.

Friends willing to help in this most necessary department of the work are asked to communicate as early as possible with the Secretary, North Africa Mission, 34, Paternoster Row, London, E.C.



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.

North Africa Mission Publications.

"The Gospel in North Africa."

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, HON. SEC. N.A.M.

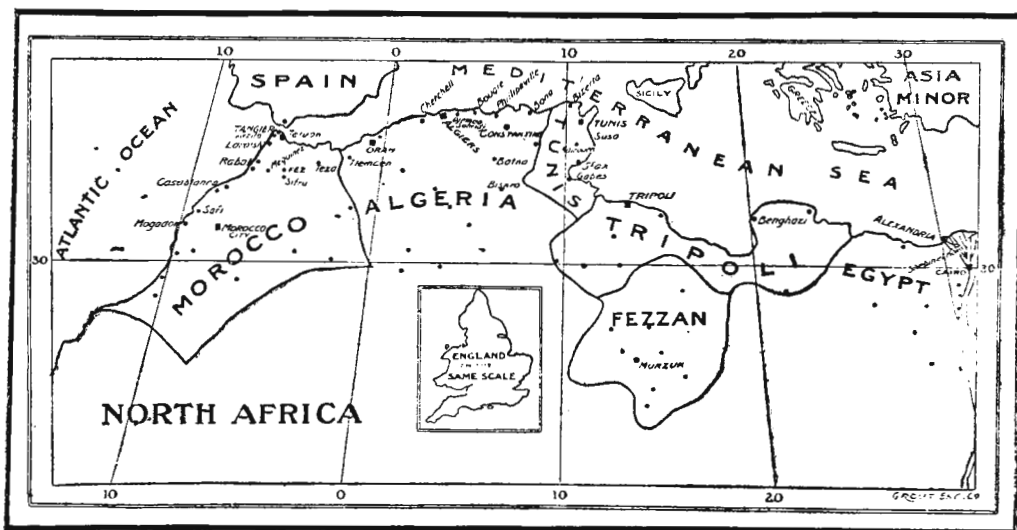
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NORTH AFRICA consists of

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 civilization 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.

THE NORTH AFRICA MISSION.

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Rev. J. J. LUCE, Gloucester.
JAMES MATHIESON, Esq., London, W.

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

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

Telegraphic Address:—"TERTULLIAN."

Telephone:—5830 CENTRAL.

Acting Secretary.
M. H. MARSHALL.

Hon. Secretary and Director.
EDWARD H. GLENNY.

Book-Keeper and Cashier.
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Parcels and Small Cases for transmission to the field to 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?

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

LOCATION OF MISSIONARIES.

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