

# NORTH AFRICA

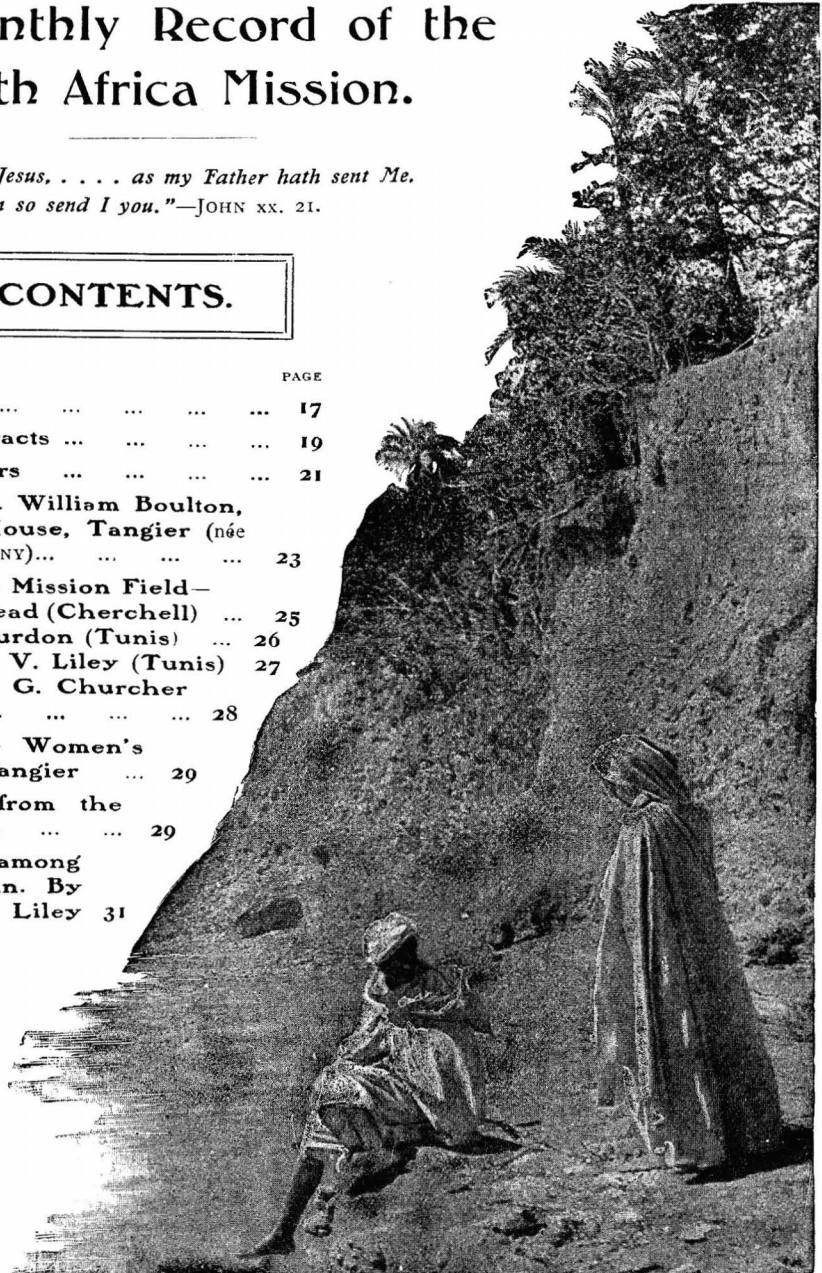
## The Monthly Record of the North Africa Mission.

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

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PRICE  
ONE  
PENNY.



Office of the North Africa Mission, 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 DECEMBER 1st to 31st, 1905. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1905.	No. of	Amount.	DESIGNATED FUND.			1905.	No. of	Amount.
1905.	No. of	Amount.	Dec.	Receipt.	£ s. d.	1905.	No. of	Amount.	Dec.	Receipt.	£ s. d.
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	10	0 1 6	21	{ Readers of <i>The Christian</i>	1 3 6		{ M.H.B., Blackheath	8 0 0		{ Watville St. Church, Birmingham	12 10 0
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5	{ Olive Hall S.S., W. Derby	2 10 0	22	{ Y. People's Meeting, Winchfield	1 4 2		1	0 10 0		9	0 5 0
7	8	2 0 0		61	5 0 0		2	0 0 6		50	0 5 0
6	20	1 0 0	23	{ Women's Meeting, Tilbury	1 6 0	4	6	42 10 0	5	8	10 0 0
7	1	1 1 0		3	1 0 0		7	2 0 0		2	0 2 6
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14	{ Miss. Hall, Mount Pottinger Beulah Baptist Ch., Thornton Heath	7 19 5		{ Fillebrook Baptist Ch., Leytonstone	1 1 0	11	{ Women's P.M., Barking	0 5 10		4	0 4 0
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18	{ Home of Industry S.S.	0 10 0		Previously ackgd.	3,927 1 2		{ Y.W.C.A., Highgate Road	25 0 0		Transfer to General Fund, part of Receipt No. 1656	£546 19 6
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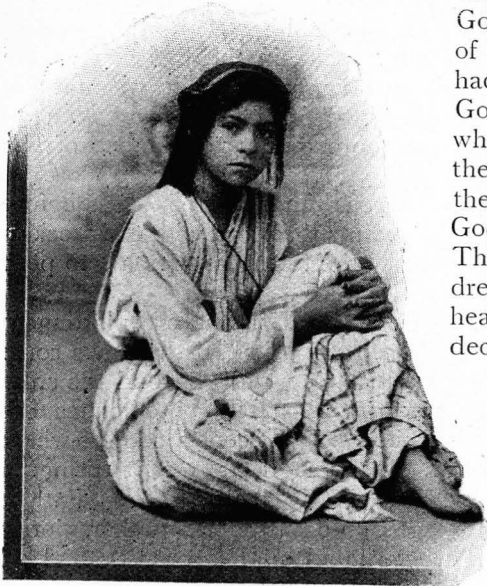
## Jesus' Hour.

*"Mine hour is not yet come."*—John ii. 4.

*"Father, the hour is come."*—John xvii. 1.

**T**HERE was a marriage at Cana of Galilee, and the mother of Jesus was there." Four thousand and thirty years before, Eve, the mother of all living, had called her first-born Cain, saying, "I have gotten a man from the Lord," supposing him to be the promised Seed. Mary, who had pondered in her heart for thirty years the birth and growth to manhood of her Son, felt that the hour was come for Him to reveal Himself. He had been named Jesus (Jehovah-Saviour) by the angel prior to His birth; and Isaiah, the Gospel prophet, seven hundred years before, had named Him Immanuel, God

with us, Wonderful, Counsellor, the Mighty God, the Father of the Ages, the Prince of Peace; Moses the first prophet of Israel, had foretold Him as the prophet whom God would raise up like to Himself, to whom Israel should hearken; and John the Baptist, the latest prophet, had bidden the chosen people, "Behold the Lamb of God, who taketh away the sin of the world." This had not been revealed to John in a dream or vision of the night; but he had heard the Father's voice from Heaven declare, "This is my beloved Son, in whom I am well pleased." And He had seen the Spirit like a dove descend and remain upon Him. Like the people generally, Mary had thought the Kingdom of God should immediately appear. She had not understood those pathetic, parenthetic words of Simeon in the Temple, "Yea, a sword shall pierce through thine own soul



**A Kabyle Girl.**

also." She looked for a Messiah who should sit on David's throne and wear David's crown; and this her Son was the Messiah.

Instinctively she anticipated at this wedding feast of joy the hour of His transfiguration, when the Kingdom of God should come with power, before she, and, much more, before He Himself, should taste of death. With these expectations filling her soul and welling up for utterance, with a marvellous self-restraint which she had learned of Him, she whispered reverently and suggestively the simple words, "They have no wine." With an apparent abruptness, almost

harshness, the Lord replied, "Woman, what to thee and Me"—what unity of thought or feeling is there between us in this matter? "Mine hour is not yet come." For while her thought was of immediate, earthly, national glory, He knew that the far higher glory which awaited Him lay through and beyond inconceivable shame and suffering, exceeding sorrow even unto death, agony and sweat of blood, the darkness and God-forsakenness, and the human derision and mockery and cruelty, and Calvary.

The word "Woman" takes us back to Genesis iii. 15. Now the Woman and her Seed meet at the marriage supper. How certain we must be that the tone in which His words were spoken to the mother to whom He had in early years been subject, were kind and tender, notwithstanding the touch of reproof; as eighteen years before he had asked her, "Wist ye not that I must be about My Father's business?" Although His hour was not yet come it was never absent from His mind, nor from the mind of John in writing his record of the Gospel through which it occurs, like Rahab's scarlet line, until it ends when the Paschal Lamb had been slain, and the beloved disciple had taken the mother to his home.

Every moment of that sacred life was lived by God's elect Servant according to the determinate counsel and foreknowledge of God. So that when His brothers challenged Him to go up to the feast, He replied, "Go ye up. . . . My time is not yet full come." When He went He spoke in the Temple with such effect that "The Jews sought to take Him, but no man laid hands on Him, because His hour was not yet come." A little later He "spoke in the treasury, as He taught in the Temple; and no man laid hands on Him, for His hour was not yet come." These two instances show that His hour, so far from finding Him on David's throne, would be the hour of His arrest, the beginning of the end of His earthly life (John vii. 30; viii. 20).

After the raising of Lazarus, Mary, his sister, at the supper six days before the Passover, of which He was to be the Lamb, anoints the Lord with the precious nard, which she had kept for his burying, but which the Spirit inspires her to pour upon His living body.

When the heads of the elect nation have rejected Him, and are plotting to put Him to death, and the Gentiles are wistfully seeking Him, His hour has come—the hour that the Son of Man should be glorified. He looks beyond the cross to the glory, and the reward of His finished work. Then He contemplates His death and the conflict with Satan, and He is troubled. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. Now is my soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy Name." In those four words were concentrated all His prayers, and all the purpose of His earthly life (ch. xii.).

The Passover eve has come, and, rising from supper, Jesus, knowing that His hour had come, that He should depart out of this world unto the Father, manifested His love to His own who are in the world by washing His disciples' feet; and added to that Divine example, the Divine injunction, "Ye ought also to wash one another's feet" (ch. xiii.).

The hour had come when even His disciples should be scattered, every one to his own, and should leave their Lord alone, yet not alone, for His Father was with Him (ch. xvi. 32).

Then, having closed His last promises and encouragements, and warnings and

admonitions, to the beloved companions of His journeyings who had continued with Him in His temptations—His testings—(Luke xxii. 28) He lifted up His eyes to Heaven and said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do."

And then He poured out of His burdened spirit that sublime intercession, every word of which belongs to every one of us, to the last of those who know the only true God and Jesus Christ whom He hath sent. "That the love wherewith Thou hast loved Me may be in them, and I in them" (ch. xvii.).

Now the last scene of the last week has come, and from the cross "the everlasting Lover of our unworthy race" looks down to His mother and to the disciple whom He loved, and says, "Woman, behold thy son," and to the disciple, "Behold thy mother," and from that hour that disciple took her to his own home. And the Divine Sufferer, crucified in weakness, mighty to save, said "I thirst"—"It is finished"—"Father, into Thy hands I commend My spirit" (ch. xix. 25-27), and having said thus He yielded up His spirit.

Oh Godlike and Heavenly ending to a Godlike and Heavenly life! Born in a stable because there was no room for the world's Creator in the inn; growing in favour with God and man; obedient to His earthly parents and to his Father on the Throne; confessing by His baptism the world's iniquity as His own; acknowledged by the Father as His beloved and well-pleasing Son; and receiving the witness of the descending and abiding Dove of peace; looking onward from the past eternity with His face stedfastly set to go humbly and obediently to the death of the cross; raised, ascended, glorified—His heavenly life on earth is written in the archives of the heavens—a record to be preserved through the endless ages—not of a happy but of a blessed God—the meekest, lowliest Being of His own universe, and therefore the only possible King of Glory; the Leader and Commander of the Blessed People—the poor in spirit of whom is the Kingdom of Heaven—the meek, who inherit the earth.

"Meditate on these things. . . that thy profiting may be manifest unto all."

R. C. M.

## Notes and Extracts.

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



**Lantern Lectures.**—A lecture on "The North Africa Mission in Algeria," for adults, and one on "A Visit to North Africa," for children, are available for use at the present time. They include about sixty slides in each, and a type-written lecture. These lectures will gladly be lent to friends of the Mission wishing to make use of them. Application should be made to the Secretary.

The attention of all readers is called to the points mentioned at the end of the letter from the Honorary Secretary on pages 21 and 22.



An interesting report of Miss Case and Miss Roberts' work among Italians in Tunis in booklet form is now ready, and may be had upon application to the Secretary of the N.A.M.



**Dr. Churcher** would be very grateful for copies of illustrated papers and magazines, such as the *Graphic*, etc., for the sailors calling at the port of Sfax. These may be sent to him direct by book post (2 oz. for  $\frac{1}{2}$ d.), addressed, Dr. Churcher, El Masrah, Quartier Gendarmerie, Sfax, Tunis.

**"Rubber is Death: The Story of the Bongwonga Rubber Collectors,"** is the title of a pamphlet (price 2d.) recently issued by the Publication Department: Harley House, Bow, E. It should prove most valuable to those who cannot devote much time to reading upon this most painful subject, giving, as it does very briefly, the facts which are of the greatest importance in the case. Those who are as yet in ignorance of the atrocities being perpetrated on the Congo should make use of this deeply interesting pamphlet to obtain a right understanding of what is taking place in that land.



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



**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.



#### MOROCCO.

\* Day 3.—**Mr. Simpson** asks prayer for two Moors who are reading the Bible at ez. One was very fanatical at first, but his zeal for Islam has somewhat abated since Mr. Simpson put before him the other side of the story.



**Teaching the Colporteurs at Fez.**—In acknowledging the receipt of a dictionary for the use of the colporteurs, Mr. Simpson writes: "I am trying my best to lead them on to independent search and Bible study. I have them bring me now and again an exposition of a portion of Scripture written out on paper, which I read before them, or have read by the writer before the others. This I find to be a good thing for them. I try to keep them at memorising portions of chapters or even whole ones, e.g., the Psalms. . . . On Sunday mornings I am going through the Book of Daniel, and I think they have learned many lessons from the captive whose name was heathenised, but not his heart."

\* The dates refer to the Cycle of Prayer on page 7 of the January number.

**Miss Mellett** and **Miss Denison** have secured a suitable house in Fez for their work. Those who remembered the request about this matter last month will unite with them in thanking God for this answer to prayer.



Day 6.—**Miss Knight** writes from **Tetuan** on December 21st: "Now that Miss Hubbard is back again I am hoping to start my boys' class in the evening—perhaps next week. They are perpetually asking when I am going to begin, and I could have almost any number, but for the sake of discipline and order I have to limit the attendance. I weed out gradually the most incorrigible, and get those who will be fairly quiet and listen." Will friends pray that some of these boys may be converted?



The **Dispensary** at **Tetuan** was reopened in December, and 354 persons took advantage of it before Christmas Day. **Miss Bolton** writes: "What comfort it brings to read that 'when the Comforter is come *He* will convince the world of sin.' We think of the numbers who have been thoroughly taught in our classes and have gone, and rejoice to think that at any time conviction may be granted to them. Then the hundreds who have heard in the dispensary enough of the Word to save them, bringing them to Christ, when only conviction of sin comes upon them."



#### TUNISIA.

"Be ye . . . wise as serpents." **Mr. Purdon** writes on December 30th from **Tunis**: "He is splendid—Sidi Beddai [the native depôt-keeper]—he knows when he is weak and when he is strong enough to attack. To-day he said to me, 'Yesterday, Sidi Purdon, I had an argument with a Jew, and there were many present. I saw that if I continued on the line I was taking he would likely confuse me, so I retired by raising another point, as it were, unintentionally. The ruse took, and he quickly followed it, and so we left the field of the first question. For I said to myself, why go on, and perhaps lose a point?—better look the matter up at home. Tell me, why was it that the sixty-nine weeks of Daniel ix. 24 and 25 are divided into seven and sixty-two?'"



Day 11.—**Miss Cohen** has started a class for embroidery in **Tunis**, and is encouraged by getting eight mothers and daughters to attend, and regularly hear the Gospel, and

learn portions of Scripture. "Oh, if only there would be an awakening among them. They seem so self-satisfied!"



In connection with **Mr. Liley's** work among **seamen in Tunis**, a little Christmas gathering was arranged for some fifteen Swedish sailors at the request of the Secretary of the Y.M.C.A. at Malmö, who bore the expenses. As only one or two of the men knew any English, Miss Ericsson came over from Bizerta to speak to them in their own language. The Christmas evening thus spent was a very happy and profitable one.



At **Kairouan** the girls' daily morning class has picked up well since the re-commencement in the autumn, and has reached twenty-one in attendance—quite as many as Miss North and Mrs. Short can well do with, for the girls are very ignorant and undisciplined. As a result of the better numbers, the ladies have plenty of opportunity for visiting in the homes as well.



#### TRIPOLI.

**Miss Harrald** writes on December 15th: "The girl whom I mentioned in my last letter has passed away. We are glad she died quietly while the neighbours were at supper, so they could not torment her to repeat the 'witness'; and who can tell whether she may have put her trust in the Saviour? We can only hope it was so."

Day 17.—**Miss Dundas** has not yet been able to start the class for blind girls, but she has visited one blind girl in whom she is interested, and tried to persuade her family to let her come to the mission house. She asks again for prayer that she may be able to start a little class for the blind. She and Miss Harrald find plenty of opportunities for visiting, and are not without some encouragement in that work, although many of the houses are hard soil to sow in.



Very interesting is the account which has come from one station of the **Christmas gathering for converted Moslems**. Twenty-eight men, women and children were present altogether, and, whereas last year the women were secluded by a curtain, they were able this time to dispense with that remnant of Moslem custom. One woman who had quite recently been greatly afraid of meeting with men (other than near relatives) was enabled to overcome her fear and help the lady missionary in dispensing the native tea to the men present. Besides reading from the Gospels of Luke and Matthew, they had a lantern talk on the life of Daniel. At the close calico garments sent out for them were distributed, and all left very happy and satisfied with their Christmas treat. During the day the neighbours, who were suspicious that something special was taking place, came for medicine, and made various excuses in order to try and ascertain what was going on. The door was closely watched, and each visitor marked. So the hymns were sung very quietly, and everything possible was done to try and prevent evil coming upon these disciples from their Moslem enemies.

## To our Readers.

NORTH AFRICA MISSION,  
34, Paternoster Row, E.C.

DEAR FRIENDS,—The work of our North Africa Mission has reached a stage where and when it is necessary to bring its claims very definitely before its supporters, and before as wide a constituency of the Lord's people as we may be able to reach. The past year has brought changes in its arrangements in connection with which the guiding hand of God has doubtless been manifest. Great indeed is the cause put thankfulness at the way in which the Lord has interposed to meet the difficulty caused by the retirement through illness of our dear friend Mr. Glenny

from the post he so long and energetically filled, so that the work has not been allowed to fail for want of helpers to carry on its details of management and direction. A Council composed of earnest workers and friends has been formed, and united, prayerful consideration has been steadily given to the interests of the work.

Great, too, is the reason for gratitude for the timely and generous gifts God has led some of His servants to devote to the financial claims which have pressed heavily at times upon the Council. To Him be praise for all.

It has been found necessary to revise the Principles and Practice of the Mission

in connection with recent developments of its work, not with a view to changing any of the definite principles held in the past, but in order to make them more practical in their bearing on the interests of all concerned.

There is an urgent call for advance on the lines of earnest faith and prayer. There are ways in which the needs require to be made more fully known, and the circle of helpers widened. The workers in the field should be more adequately and regularly supported; and servants of Christ desiring to go forth should be sent out in His name. But the requisite means are lacking.

The expenses to be met are large, not only for the support of missionaries, but also for rental of premises and necessary repairs, as well as for hospital requirements and other inevitable claims.

At present, while new efforts and extended usefulness are called for, retrenchment and lessened expenditure are essential, unless larger help is obtained. We cannot think that this is in accordance with the will of God. Spiritual blessing and promise of larger results than heretofore received are clearly discernible, a reaping time after years of patient toil in sowing the seed seems to be at hand, and everything in these last days summons to increased zeal and widened endeavour.

But our resources are already overstrained, and only by larger aid can we advance. We believe implicitly in the Divine power and grace as the source of all good, but the use of means is a Divine appointment, and we are privileged to be co-workers with God.

May we suggest—

1. That in every city, town, or village, where any friend or friends of the Mission may be found, a *prayer circle* be started forthwith, to bring definitely and urgently before God the needs, spiritual and temporal, of His cause in North Africa. If only two or three can be found to meet regularly for this, they have the promise, and would be efficient helpers by plead-

ing it. Let none be disheartened because they are few. "Who hath despised the day of small things?"

2. That *each individual friend* regard it as a work for God to bring the North African field before their fellow Christians, many of whom know little or nothing of its needs or claims. This might be done by circulating copies of NORTH AFRICA, and distributing leaflets or other literature descriptive of the work, such as may be obtained from the Office for that purpose.

3. That *money* according to the means God has given be *systematically laid by*, and forwarded to help the funds of the Mission, and the opportunity (afforded by the special need) to help be pointed out to such Christian givers as may not have had the matter brought to their notice.

4. That any friends ready to take up work in the ways suggested communicate their names and intention to the Secretary at the London office, so that there may be close contact and prayerful co-operation between them and the Council.

Only by *personal* interest and effort can the Mission be made what it ought to be as a means of spreading the Gospel in the dark and difficult regions it occupies. The Master's call is urgent, His coming is near; His claims on our self-renouncing love are paramount, and the time for response is short.

I feel sure we shall not plead in vain. In the name of the workers labouring in their respective spheres, whose comfort and freedom from temporal concern we who are at home are bound to consider, as well as in the name of our One Lord, I ask widespread and quickened interest and concern. It is written, "Blessed are ye that sow beside all waters"; and again, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." In it all may the Lord be magnified!

On behalf of the North African branch of God's work on earth,—I am, heartily yours in Christ,

WM. FULLER GOOCH,  
Hon. Sec.





Photo by]

The late Mrs. William Bolton.

[W. Martin, Ilford.

## The Late Mrs. William Boulton, of Hope House, Tangier.

(née Hannah Glenny.)

The North Africa Mission as a whole has suffered a severe loss in the death of Mrs. William Boulton, who passed "home" to her Lord and Saviour on December 18th last. Especially will her loss be felt among the workers in Morocco.

It was granted to her to render

**Seventeen Years of Service of a  
Unique Kind**

in Tangier, where she commenced work as an honorary missionary in 1888.

Mission Councils do not, as a rule, care

to accept offers of service from those who are over thirty years of age. Mrs. Boulton's case, however, proves that exceptions may be made, for there can be no manner of doubt that she was called of God for the work and specially fitted.

Born in 1846, she was forty-two years old when she went out to Tangier in connection with the North Africa Mission, of which her brother, Mr. Edward H. Glenny was then Honorary Secretary, and practically one of the founders.

A special need existed in Tangier for someone to take charge of the Mission House, and though, with the natural shrinking from assuming any responsibility, and self-depreciation of her own powers, which were characteristic of her, Mrs. Boulton would have declared that she was in no way fitted to supply this need, yet by God's grace she was enabled to meet it admirably.

Hope House was purchased for the Mission in 1883. As many friends know, this is a large and substantial building standing on an open common, on the top of the cliffs, about a mile to the west of Tangier. It is large enough to admit of being divided into two houses. As the Tulloch Memorial Hospital is situated to the side of the garden, the doctor in charge of the Medical Mission has always occupied one part of Hope House, whilst the other has been the residence of some of the lady missionaries stationed at Tangier. But this part of the house has always had also another important function. For, since Tangier is the port of North Morocco, all the missionaries travelling to and from their stations pass through it, and necessarily spend a night or two, or even a week or two, before being able to arrange for the next stage of their journey. Hope House thus naturally became a hostelry to the full extent of its spare sleeping accommodation, and whilst, as a rule, there have been three or four lady missionaries living there, the number is often doubled by visitors or missionaries *en route*. The difficulty of providing for these, and being always ready for the constant coming and going in a land such as Morocco, may be imagined more easily than described.

During practically the whole time of her stay in Tangier, Mrs. Boulton acted as

head of the house, and not only did so with efficiency, but she was enabled to do so with a Christian grace and dignity that won her the affectionate regard of those who lived with her, and the love of those who served under her. The following sentences, extracted from a number of letters of condolence, may be taken as representative of the feelings of all who know Hope House :

"I cannot tell you what we have been feeling out here, nor what a friend she has been to us in every way all these years. Hope House seems quite desolate. She so often sent an invitation if she thought one a little run down, and then always such a hearty welcome."

"Hope House without Mrs. Boulton most of us have never known, and how much her kind welcome and help and love will be missed we dare not think."

"I do thank God that He allowed me to live with her for three years, and for the help she was always to me."

"My heart, though filled with sadness, is full of praise to God for what she has been to me. I loved her truly. . . . Her constant thought was how to help and cheer others. As I look back on her life, it will ever be to me a copy of the Lord and Saviour she so loved."

"She was so kind and good to everybody. She was kindness itself to me each time I broke my journey at Hope House, and I cannot bear to think of the place without her."

Important, however, as this service on behalf of fellow-missionaries was, yet Mrs. Boulton had as her first and foremost aim

### **Direct Personal Missionary Work.**

It was love to Christ and love for souls that led her to leave England where she might have lived comfortably. To do missionary work it was necessary for her to learn Arabic, that most difficult of languages. She steadily plodded away at study, and in time acquired a workable knowledge of both classical and colloquial Arabic, and, as showing her perseverance, it may be mentioned that she wrote out for her own use a translation of one of the Gospels in the colloquial, before a colloquial translation had been made by others. When able to speak, she took any and every opportunity of reading and talking to individuals, men or women. She regularly had daily prayers with the Moslem servants, and several were led to believe in Christ as Saviour as a result of her labours.

In addition to housekeeping, acting as hostess, studying, and individual work, Mrs. Boulton took a good

### Share in the Work of the Station,

and though quietly done, her work was thorough, regular, and reliable. For years she helped in the women's ward and out-patient work at the Tulloch Memorial Hospital, when women were received there as well as men. When Miss Breeze, M.B., started the Women's Hospital within the city, Mrs. Boulton went regularly to help in speaking to the women, and in the dispensing. Miss Breeze says of her—

"We shall, in Tangier, and specially in the Women's Hospital, miss her very sorely. She was so reliable, being always at her post, weary or tired, rain or heat; it was wonderful for anyone not still young to have kept up as she did."

In all this work perhaps the most noticeable feature of Mrs. Boulton's life was her quiet gentleness, and her spirituality. She walked with God. The secret is to some extent made plain by her habit of prayer and regular reading of God's Word. Of her daily practice a fellow-worker writes:

"I shall cherish in memory the picture of her sitting at her little table, pen in hand,

studying her large new Bible, or else that sacred little old one, with her Arabic books open. She was ever a great stimulus to me in the way of Bible-study, and oh, so many times when far from her, at sunset hour, has the remembrance of her early habit at Hope House of taking a quiet time at that hour for prayer and reading, before the evening's weariness came on, been a holy incentive to me to follow in her steps!"

Mrs. Boulton was a woman of faith as well as of prayer. She believed that the Gospel is the power of God unto salvation, and she had the privilege of preaching Christ to many hundreds of Moslems, and of leading some souls to Christ in the land of Morocco, where Islam holds all in darkness.

As mentioned above, she was an honorary missionary and bore all her own expenses, and, over and above this, made many generous gifts to the Mission.

Her life work is ended here. Are there not some who are able to go forth at their own cost, or, if not this, to go forth supported by others, following her example, to tell words of life to those dying without a knowledge of Jesus Christ as the way, the truth, and the life?

(For an account of Mrs. Boulton's early life and last illness see page 29.)

## News from the Mission Field.

### ALGERIA.

#### From Miss Read (Cherchell).

Many friends wrote to wish us a happy Christmas, many wished it at the throne of grace too, I am sure, without writing it, and we have indeed had a happy, busy time with all the fêtes, but I think the happiest day of all was last Wednesday, when Miss Day came to address my mothers' meeting in Yamina's house, and enjoy our little fête with us.

The fare was of the plainest—coffee and bread and oranges—but there was Christmas joy, peace and goodwill in our hearts. Each woman had a little gift of a piece of material to make a bodice, but they said to Miss Day, "We have not been expecting this, you know; we came every Wednesday to hear the Word of God and get clean hearts."

Yamina was in her element dispensing hospitality, and when one of the women said, "I am going to bring a neighbour next week" she said, "I would like my room so full that there would be no room for a small child even squeezed in."

The small children were much in all our thoughts, for while Miss Day spoke I was keeping them quiet in the courtyard, and the bigger ones had been sent out into the street and the door locked. There are five rooms in the house, which means five families, and only Abdullah [Yamina's little son] goes to school.

Dear Yamina has got a stirring-up through hearing about the revival meetings that Pastor Sallens has been holding through Algeria. In churches, theatres, and concert-rooms, to a mixed audience of

Protestants, Catholics, Freethinkers, Jews, and Mohammedans, he has preached with acceptance the Word of Life.

We had the privilege, through the kindness of a friend, of attending the meetings at Blidah and Boufarik, those being the nearest points to Cherrhell at which there were meetings. Several friends came from Algiers, too, to help with the singing, and to uphold Mr. Saillens with their prayers and their companionship. These meetings in Algeria were prepared for beforehand, and carried through by much prayer, and to God be the glory for great things done. The choirs were composed of Christians, who prayed while he preached.

The Thursday after Christmas we prepared the Christmas tree, with the help

of a few ladies, for the French Protestant children in the church. A very joyous band gathered there. The parents and friends present seemed to enjoy the children's singing and the discourse of Monsieur le Pasteur. May the wishes, "Peace upon earth and goodwill toward men," be felt more and more in our midst!

At the close of the year, after these gatherings are over, we always feel encouraged with the work among the children that the Truth is grounded into their hearts, and through them reaches their parents. Much of the youth of the town has been under our teaching, and we look for a bountiful harvest. We have no difficulty in filling a meeting with the lads and young men when a missionary comes along.

## TUNISIA.

### From Mrs. Purdon (Tunis).

Dec. 1st, 1905.—Amid all the discouragements of the work among the Moslems in Tunis, there is one great joy and encouragement, and that is the interest both Beddai and Omar take in the Word of God. Sidi Beddai loves his Bible and really studies it.

Latterly I have been, as regularly as possible, reading the Bible with Sidi Omar, and giving him a lesson in French; but very often we have only time for one of the two. I always ask him which he would like, and he invariably chooses to read the Bible.

We are going through the Gospel of Matthew, as he is very anxious to read straight through the New Testament. One day, lately, we were talking over Matt. v. 6, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." At first he could not understand how we Christians could hunger after righteousness when we have the perfect cleansing of the blood of Christ; but, when he grasped the meaning, he turned to me in such an earnest way, and said, "Lilla Purdon, there is one thing that I know with certainty. You know there are some things I know with certainty, and there are some things I know with doubt, but one thing I do know, without any doubt, really certainly, and that is, that of all the Christians in

Tunis and in all Tunisia, and not only they, but of all the Christians in all the world, I am the worst."

Another evening we had got on the subject of prayer, and just when we had finished our Bible talk, Omar said, "Before I go, Lilla, there is one question I want to ask; I don't know much of the Bible, and perhaps this is a foolish question, but I want to know, if I am in any trouble or want something very badly and pray to God for it, will He answer me?" I reminded him of some of God's promises about prayer, and also of the answers he and we had in our own experience received; but when I had finished he said, with such longing in his voice, "Oh! I wish He would answer *me*; I would give anything to get a definite answer to *my* prayers."

This is an example of one of the greatest difficulties we experience with the Arabs; they may hear a truth repeatedly, and apparently understand it, and yet never appreciate its meaning until some crisis in their life awakens them to the fact that it is for them personally. They always hear it for others, not for themselves.

Will you, dear friends, pray for him and others whose tedious growth in the practical knowledge of our gracious and loving God is a deep trial, and for us too? For surely to Him who gave us the perfect Christ our growth is likewise tedious.

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

*Monday, January 8th.*—The first week of the new year was one that gave us very much joy, for it was full of work for the Lord.

It was a particularly fine morning last Monday, and, after waiting upon the Lord, I set out on my bicycle to do a little itinerating. My object was to reach the *kubba* or tomb of a certain *marabout* situated some fifteen miles out on the Bizerta road. A little village has sprung up around this *kubba*, to which a small native school is attached, with its *muddub* or Arab teacher.

Several groups of Arabs were met on their way to sell their goods in the city, and to purchase things necessary for their camp life. Soon I saw two Arabs sitting by the roadside, so I got off my machine and walked up to them with the customary salutations; these over, one of the Arabs offered me a pinch of snuff, which I politely declined, saying I did not take it, nor smoke, drink, nor eat pork in this country. "Well, you must be a very good man, a *marabout*," said one of the astonished Arabs; "but why do you not take these things? All the *Rumis* [Europeans] do."

This opened the way for me to begin to deliver my message. I said, "There may be no sin in taking or abstaining from these things, for it is not the things that go into a man that defile him, but the things that proceed from his heart. All disobedience is sin." This I illustrated by telling of the fall of Adam, and I proceeded to show that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "But who is that one?" Then the mission of the Lord Jesus Christ was brought before them. "But Mohammed?" asked one Arab. "Oh, I have not come to talk to you about a dead man, but of a living Saviour who is now at the right hand of God, and who ever liveth to make intercession for us," I replied. "But Mohammed will intercede for us," said the Arab. "Now, Sidi, don't be deceived, there is no book from God that says so; the Lord Jesus is the only one who can save," and so the conversation went on for some twenty

minutes, when I got on my bicycle again and overtook two Jews on their donkeys on their way to some native camps to purchase fowls, eggs, etc.

As we rode along together I was able to speak of the law and the prophets, and showed how the Lord Jesus had fulfilled these. "Has the Messiah really come?" "Yes," I replied, "and I am thankful to say that by faith in Him and His atoning work I have obtained the pardon of my sins, and the hope of eternal life."

Having delivered my message to these, I set off again, and got near the village I wanted to reach, but the recent rains had turned the native tracks into quagmires, so it was impossible to leave the main road. Just as I was wondering what to do an Arab came up, so I walked back a little way with him until we came to a native café, in the meantime telling him the Gospel story. At the café we parted company, he turning off by a side path, and I entered the café, where some twelve or fourteen Arabs were sitting.

After ordering a cup of coffee, I waited upon God in silent prayer, that He would give me the opportunity of delivering my message. The opportunity soon came, for an Arab arrived who saluted the company with, "Peace be upon you." But one Arab took no notice, and did not return the salutation. Then a little altercation arose, and the name of God was taken in vain frequently.

"Excuse me, my lords," I began, "but you say you are the faithful, the true believers, and yet during the little while I have been here I have heard you frequently break one of the commandments. You take the name of God in vain, and without any consideration that He is holy." All were attention now, one man who had been chopping wood laid down his axe and came and sat on a bench opposite me, more Arabs arrived and listened most attentively, there were some twenty present. I spoke of the creation, of man's fall, of the effects of sin, the holiness of God, the giving of the law, the birth and life and mission of the Lord Jesus Christ. Mouths, eyes and ears were all open. "He speaks the truth," said one man. And so I went on for from twenty or thirty minutes. "Now, my lords, these are not my words that I have

been speaking, these are from God's book, here is a portion of it (I produced a Gospel), you can read for yourselves if you desire it; but in leaving you let me warn you to be prepared for the great day that is coming."

Unfortunately, no one could read, but one man said, "Please give me that book, I have a neighbour who will read it to me." Of course, it was given. The café keeper was pleased with my visit; he refused to take the money for my coffee, but I insisted.

We hear of the great misery and want in England; there is also very great suffering here. One cold, damp, raw morning lately I met a poor half-witted Arab in one of the streets; he had just picked out of a heap of refuse the stump and leaves of a cauliflower, at which he was gnawing. I could not refrain from making him throw it down and taking him back to a cook-shop to get him some bread. Another Arab, who had seen what I had done, said to me, "May God lengthen your life, guard your children, increase your family, and broaden the gates of heaven for you." All very nice, perhaps; but what empty words they sound, when one knows the error of their religion and the hypocrisy of their own lives!

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

*December 30th, 1905.*  
The early part of December was marked for us by the unwelcome presence of influenza, and, though we cannot see the blessing, we desire for this, as for all things, to give thanks. First the black servant was

away with it, and then Mrs. Churcher went down, and even indulged in a relapse.

Sailors from two British ships visited Sfax during the month, and we were able to give them good reading, and show them a little kindness. To-day a sailor, left behind through drunkenness, has been up for help. Alas for the victims of drink!

We were alone on Christmas Day, yet we had a welcome visit from a Scotch resident at dinner, and another from an English tourist at supper. The latter went with me on Wednesday to the village of Maharess, some thirty miles to the



*From a Post Card.]*

**A Cafe similar to one used as a "consulting-room"  
by Dr. Churcher.**

south of Sfax. There I had a right good day, and was able to preach to several different companies of people, besides witnessing in various houses into which I was called to see sick folk; altogether my patients numbered thirty-two. I would ask prayer for the good seed thus sown in this neglected place.

Our patients' visits during the month have reached 260. The baby who shot himself stayed with us about a month, and then, as ploughing and sowing had to be attended to, the parents were anxious to get away. I therefore gave them medi-

cine and dressings, and they have returned since for more, reporting the little fellow as doing well—which is almost better than at first we dared to hope.

An interesting case has left us to-day tied on to his camel, and, though relieved, is hopeless as far as cure is concerned. It was cheering yesterday—not only to hear our house-boy preach, I think for the first time, Jesus and Him crucified, but also to hear this poor patient say, "Lord, save me for Jesus' sake."

May it prove to have been that touching of the Saviour which brings salvation!

## Needs at the Women's Hospital, Tangier.

It seems well for me to let you know the urgent needs of our little Women's Hospital in Tangier. We require:—

1. At least one other worker. Our loss by the death of Mrs. Boulton has left us shorter than ever, but her valued help was not sufficient; we need, preferably, a well-trained nurse, or someone strong and willing to undertake any duties, giving her whole time to assistance with the medical, spiritual, and domestic work of our hospital.

2. The necessary medicines for the out-patients require about £70 per annum, towards which we have only £30.

3. We have ten beds in the hospital, each of which requires £20 per annum for its full support, viz., food, medicines, surgical dressings, and share of wages, fire, light, and renewal of surgical appliances and household repairs. Towards this we have only two beds partially supported at £10 each.

4. The rent of our very suitable house varies from £72 to a possible £96 per

annum, according to the rate of exchange, towards which we have only a regular gift of £60.

5. A special grant at this time of say £25. It is the rule for the tenant to keep the inside of the house in repair, but after occupying our house for ten years it has never been repainted, and our landlady is very insistent that it shall be done at once. She has been complaining for three years.

Gifts of old blankets (not too old), twill sheeting, or a piece of stout calico, from which to make garments to be worn by in-patients, would also be much valued.

The above mentioned needs are the minimum for carrying on our work as at present, but the out-patient department has increased in numbers during the past year, and should this continue, the cost of drugs and need of help in the work would be increased. I hope this appeal may stimulate those who in person or substance are the Lord's stewards to help us.

GABRIELLE BREEZE.

## A Message from the Borderland.

**"The time is short." "Always abounding in the work of the Lord."**

There is always a sacredness attaching to words spoken by those of God's children who know that they are in a few days' or few weeks' time passing into eternity. The verses printed above were the message sent by the late Mrs. Boulton to her former fellow-workers from her death-bed.

Some facts as to Mrs. Boulton's mis-

sionary work are given on another page. The following details of her early life and last days will interest many friends.

At the time of her death, on December 18th last, Mrs. Boulton, *née* Miss Hannah Glenny, was in her sixtieth year. Her old home, at Bifrons, Barking, was a gathering place of God's servants of all denominations, her father and mother being

not only converted, but given up to God. Her mother, who had visited the prisons with the well-known Mrs. Elizabeth Fry, died when her daughter was fourteen years old, and was all this time an invalid. Miss Hannah Glenny spent her school life at the Moravian School at Fulneck, and, later on, in Tottenham, under the care of Miss Keating, near her father's old friend, the honoured Robert Howard. Of her two brothers, the younger, Mr. E. H. Glenny was for so many years Hon. Sec. of the N.A.M.

At the age of twelve she professed her faith in Christ by baptism, but after this she had great and sore exercise of soul, as to whether she was really a child of God. These struggles were painful in the extreme, but when over they left her well rooted in the truth of God, resting her assurance of salvation on the Word of God, as on an immovable rock, and not on her feelings.

After leaving school she kept house for her father, and helped in Christian work.

When about twenty-five years of age she was married to Mr. William Boulton, a true-hearted Christian gentleman, who, besides engaging in a business calling and Christian service, was also an artist. One of his pictures was hung in the Royal Academy.

Mrs. Boulton went to Sheffield with her husband, and was remarkably happy in her married life. But the happiness was of very short duration, for her husband in a few months was taken ill; then he became blind, and died in Mrs. Boulton's old home at Barking in less than eighteen months after their marriage. This was a terrible blow to her, and she was greatly crushed by it.

After a few years at home, the young widow went in 1875 to help in the work of the late Miss Annie Macpherson in East London, at the Home of Industry. In 1880 she returned to nurse her father till his death in 1881. After this, for some years she helped her brother, Mr. E. H. Glenny, in Christian work, and later on worked for a time at Wood Green.

It was in 1887 she accompanied Mr. and Mrs. Glenny to the North Africa Mission stations in Algeria, and became greatly interested in the Moslems. This led to her offering herself as an honorary missionary the next year, when she went out

to Tangier, Morocco, where she laboured so faithfully until 1905.

In May of that year she came home to England to see her brother, who was ill with a serious nervous breakdown. She was at that time in apparently good health, with the exception of suffering from some pain in her side which caused slight sleeplessness. She spent a very pleasant time with Mr. and Mrs. Glenny at Eastbourne and at Herne Bay; but later on the pain became worse, and at length in August a specialist was consulted, and an operation was performed in September. Both the pain and the sleeplessness were somewhat relieved, and in October she went to a convalescent home at Bexhill-on-Sea. But, instead of getting better, it soon became clear that health was declining, and a second operation was performed in November. This, alas! revealed that her condition was hopeless, and that she was not likely to live more than a month.

Mr. and Mrs. Glenny had gone to be with her before the second operation, and were with her to the end. On hearing the news that she could not recover, she was in no way upset, but said quietly to her brother, "Well, I suppose you have heard I am soon going to leave you." She spoke as one who had no fear of death, but was simply going on a journey—to Heaven—instead of returning to Tangier. She at once settled all arrangements that seemed necessary, and then, with her mind free, gave herself to meditation and prayer. Mercifully she was kept free from pain, and was able to read letters from friends; and in her conversations spoke of meeting again her loved friends and fellow-labourers who had gone before, including the late Miss Herdman, of Fez; Mr. Mackintosh, of Tangier; Mr. Cooper, Mrs. Summers, and some of the native converts.

The messages she desired to be sent to her fellow-workers as watchwords were "The time is short," and, "Always abounding in the work of the Lord."

She remarked, "A death-bed is a stripping time." "I look back on my life and service and see it is full of imperfections." "The only thing I cling to and rejoice in is that Christ has died for me, a poor sinner, and that through His finished work



I am saved, and on the ground of His merits I am accepted."

During all her illness she was at rest and very contented, and had kind words for all around her. Those attending on her were much impressed by the testimony of her peace and rest in the prospect of eternity, and thus to the last she bore witness to Christ.

Increasing weakness came on, and she gradually became unconscious, and sank to rest on December 18th. The funeral took place on December 21st at the City of London Cemetery, Little Ilford, where her father was buried. In accordance with her expressed wish, the service was conducted by Pastor Fuller Gooch, the Honorary Secretary of the Mission. Besides her own relations, Mr. Merry, of the Home of Industry, and his two sons were present to show sympathy, as were also members of the Mission and old friends from Barking, and old fellow-workers from the Home of Industry.

At the service two hymns, which Mrs. Boulton quoted during her illness as expressing her feelings, were sung by those present. These were "Before the throne of God above," and, "The sands of time are sinking." The verses in which Mrs.

Boulton specially delighted are the following:—

"Because the sinless Saviour died  
My sinful soul is counted free;  
For God, the Just, is satisfied  
To look on Him and pardon me.

"When Satan tempts me to despair  
And tells me of the guilt within,  
Upward I look, and see Him there,  
Who made an end of all my sin.

"One with Himself, I cannot die;  
My soul is purchased by His blood;  
My life is hid with Christ on high,  
With Christ my Saviour and my God."

"Oh, I am my Belovéd's, and my Belovéd's  
mine!  
He brings the poor vile sinner into His  
'house of wine';  
I stand upon His merit, I know no other  
stand,  
Not e'en where glory dwelleth, in  
Immanuel's land.

"The Bride eyes not her garment, but her  
dear Bridegroom's face;  
I will not gaze at glory, but on my King of  
Grace;  
Not at the crown He giveth, but on His  
piercéd hand;  
The Lamb is all the glory of Immanuel's  
land."  
C. L. T.



Photo by]

A Bedouin Encampment.

[Mr. A. V. Liley.

## Merrymaking among the Bedouin.

By Mrs. A. V. Liley.

A morning without clouds! Such seemed that bright day when, under an Algerian sky, we set off quite early to visit

a country festival given in honour of a dead Mohammedan saint.

The Arab who had invited us was a

true man of the tent, and the hope of becoming better acquainted with the tribe to which he belonged had induced us to participate in the "feshta," as our friend called it—to show his knowledge of a European tongue!

After a drive of more than three hours, the dome of the saint's tomb appeared on a distant eminence, and the sound of weird native music gave evidence that we were approaching our destination.

Descending from the carriage we told our driver to go on to the next village and meet us again at a given time. Then, turning to the left, we walked in the direction whence a variety of sounds proceeded. Louder and louder grew the chorus as we approached, and at last a large plain burst upon the view, which seemed to be covered with shadows. These we soon found were caused by tents which had been hastily constructed in all directions. In some cases coverings had been hung over low trees, and secured to the ground to form a temporary shelter; but at first glance one might have supposed that it was a *douar*, or native tent village.

In and out among the tents, men and boys were scattered in groups drinking coffee or amusing themselves in various ways; while a band of native musicians with grotesque-looking instruments was a special centre of attraction.

Just in front of us was a wrestling tournament, composed of a ring of boys from twelve to twenty years of age. At a given signal, two would advance into the arena, and thrust at each other with surprising agility; again and again it appeared as though both must come to the ground; but no! Encouraged by their comrades, they recovered balance, and went at it more vigorously than ever. At length, however, some slight advantage was gained by one of the competitors, when they both returned to their places in the ring to make room for others.

Finally, it came to a hand-to-hand contest, until a stage of exhaustion was reached, when all with one consent broke up the ring, and trooped off to drink coffee.

At this moment our host appeared, and

invited us into his tent, which was quite near. The younger women seemed to have been left in the *douar*, but two or three old crones arose on our entrance, and withdrew into a small enclosure, while refreshment was offered us by the master.

Finding that it was impossible to engage him in any serious conversation, we soon took leave of our host, and mingled once more in the kaleidoscopic panorama of change and colour outside the tent; distributing Gospels in Arabic to those who could read and would accept them.

As the day wore on, the heat increased, and we decided to seek a place of seclusion in order to dispose of our modest luncheon. This was found at length under the shade of a tree planted near the wall which surrounded the saint's tomb.

After resting about half an hour, we noticed that some children who were playing near by had disappeared; also that the music had ceased, and that the air was very still. What a surprise awaited us when, descending to the plain, we discovered that the shadows had vanished, and that only one solitary tent was to be seen! Even as we gazed it seemed to fold itself together, and was quickly placed by two Arabs on the back of a mule, which was waiting to receive its burden. This done, men and beast set off at full trot to join the long line of their companions, who could be seen in the dim distance wending their way back to the Bedouin encampment.

The festival was over, but the scene remained engraved on the memory. How like it seemed to a picture of life! The bright morning of youth with anticipations of a happy future; the gladness quickly overcast by gathering clouds; day dreams turning into a reality which consisted of duties often irksome and arduous; hours of sweet fellowship succeeded by parting sadness and pensive memories! Yet thought lingered not on these alone, but dwelt rather on the garden of delight which Christ is to His ransomed ones here below; and then forward to the glorious morning when the shadows of earth will all fold their tents like the Arabs, and noiselessly steal away.

**DETAILS OF BRIGHTON AUXILIARY.**

W. Hostre, Esq., Hon. Sec.,  
33, Sussex Square.

Designated Receipt No. 1548.  
Published in January N.A.

No. of Receipt.	£	s.	d.
94 .. .. .	0	5	0
95 .. .. .	1	1	0
96 .. .. .	1	1	0
97 .. .. .	7	15	0
98 .. .. .	0	5	0
99 .. .. .	0	5	0

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7 3 4

£17 15 4

**DETAILS OF BOGNOR AUXILIARY.**

Mrs. GEAR, Hon. Sec.,  
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General Receipt No. 8972.

No. of Receipt.	£	s.	d.
76 .. .. .	0	2	0
77 .. .. .	0	5	0
78 .. .. .	0	3	0
79 .. .. .	0	8	0
80 .. .. .	1	8	6
81 .. .. .	1	1	10

Previously ackgd. .. £3 8 4  
10 5 6

£19 13 10

**DETAILS OF DUBLIN AUXILIARY.**

S. S. McCURRY, Esq., Hon. Sec.,  
3, Spencer Villas, Glenageary.  
Designated Receipt No. 1660.

No. of Receipt.	£	s.	d.
52 .. .. .	2	0	0
53 .. .. .	1	0	0
54 .. .. .	0	5	0
55 .. .. .	0	2	6

Carried forward .. £3 7 6

No. of Receipt.	£	s.	d.
Brought forward ..	3	7	6
56 .. .. .	0	5	0
57 .. .. .	0	10	0
58 .. .. .	0	5	0
59 .. .. .	0	5	0
60 .. .. .	1	0	0
61 .. .. .	0	2	6
62 .. .. .	0	10	0
63 .. .. .	0	10	0
64 .. .. .	0	10	0
65 .. .. .	0	10	0
66 .. .. .	0	10	0
67 .. .. .	1	1	0
68 .. .. .	0	4	0
69 .. .. .	0	10	0
70 .. .. .	0	10	0
71 .. .. .	0	2	0
72 .. .. .	0	10	0
73 .. .. .	1	0	0
74 .. .. .	0	10	0
75 .. .. .	0	10	0
76 .. .. .	0	5	0
77 .. .. .	0	2	6
78 .. .. .	0	5	0
79 .. .. .	0	10	0
80 .. .. .	5	0	0

Previously ackgd. .. £19 4 6  
185 17 5

£205 1 11

**DETAILS OF EDINBURGH AUXILIARY.**

Mrs. PORTROUS, Hon. Sec.,  
3, Priestfield Road.

Designated Receipt No. 1622.

No. of Receipt.	£	s.	d.
156 .. .. .	1	0	0
7 .. .. .	0	10	0
8 .. .. .	0	10	0
9 .. .. .	0	2	6
60 .. .. .	0	2	0
1 .. .. .	0	10	0
2 .. .. .	0	5	0
3 .. .. .	0	10	0
4 .. .. .	1	0	0
5 .. .. .	0	5	0
6 .. .. .	1	0	0
7 .. .. .	0	2	6
8 .. .. .	0	18	0
9 .. .. .	1	0	0
70 .. .. .	1	0	0
1 .. .. .	0	5	0
2 .. .. .	0	5	0
3 .. .. .	0	10	0

£9 15 0

**DETAILS OF WEST KIRBY AUXILIARY.**

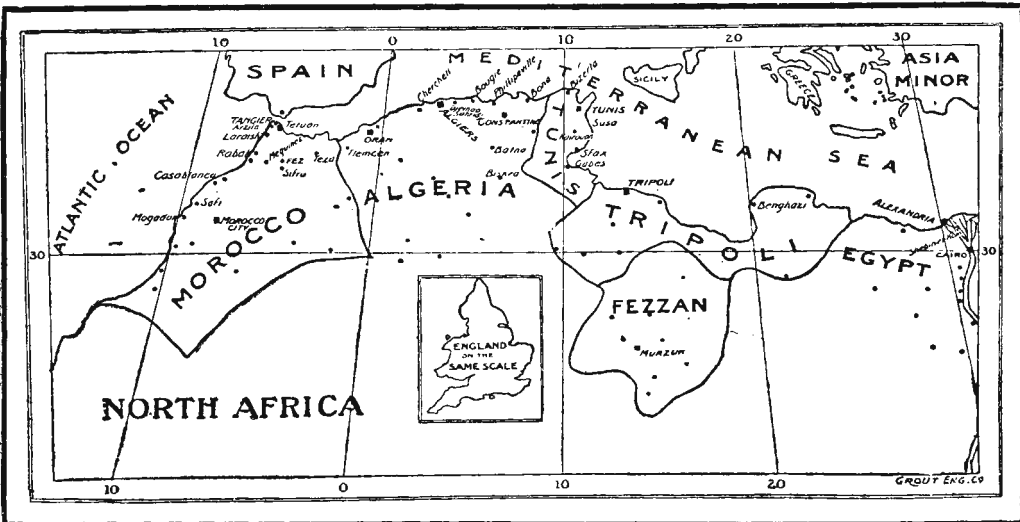
Miss M. GEDDS, Hon. Sec.,  
"Shirley," Lingdale Road.

Designated Receipt No. 1659.

No. of Receipt.	£	s.	d.
21 .. .. .	0	10	6

Previously ackgd. .. 6 0 3

£6 10 9



**FORM OF LEGACY OR BEQUEST.**

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

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

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

Telegraphic Address:—"TERTULLIAN, LONDON.

Telephone—5839 CENTRAL.

# THE NORTH AFRICA MISSION.

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THEO. HOWARD, Esq., Bromley, Kent.  
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COL. J. F. MORTON, late of Mildmay.

Rev. MARK GUY PEARSE, London, W.C.  
PASTOR THOS. SPURGEON, Met. Tabernacle  
PASTOR FRANK WHITE, Bayswater W.

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

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

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

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	...	Date of Arrival.
J. H. D. ROBERTS, M.B., C.M. (Ed.)	... Dec., 1896	Miss L. READ ...	... April, 1886	Miss M. ERICSSON ...	... Nov., 1888
Mrs. ROBERTS ...	... Dec., 1896	Miss H. D. DAY ...	... April, 1886	Miss R. J. MARKUSSON ...	... Nov., 1888
Mr. W. T. BOLTON ...	... Feb., 1897	<b>Algiers.</b>		<b>Susa.</b>	
Miss J. JAY ...	... Nov., 1885	<i>Kabyle Work—</i>		Mr. H. E. WEBB ...	... Dec., 1892
*Miss G. R. S. BREZZE, M.B. (Lond.)	... Dec., 1894	Mons. E. CUENDET ...	... Sept., 1884	Mrs. WEBB ...	... Nov., 1897
Miss F. MARSTON ...	... Nov., 1895	Madame CUENDET ...	... Sept., 1885	Miss A. COX ...	... Oct., 1892
Mr. H. E. JONES ...	... Jan., 1897	Miss E. SMITH ...	... Feb., 1891	Miss N. BAGSTER ...	... Oct., 1894
<i>Spanish Work—</i>		Miss A. WELCH ...	... Dec., 1892	<b>Kairouan.</b>	
*Miss F. R. BROWN	... Oct., 1889	Mr. A. SHOREY ...	... Nov., 1902	Mr. E. SHORT ...	... Feb., 1899
Miss VECCHIO, <i>School Mistress.</i>		Mrs. SHOREY ...	... Oct., 1904	Mrs. SHORT ...	... Oct., 1899
<b>Casablanca.</b>		<b>Djemaa Sahridj.</b>		Miss E. T. NORTH ...	... Oct., 1894
G. M. GRIEVE, L.R.C.P. & S. (Ed.)	... Oct., 1890	<i>Kabyle Work—</i>		*Miss G. L. ADDINSELL ...	... Nov., 1895
Mrs. GRIEVE ...	... Oct., 1890	Mr. D. ROSS ...	... Nov., 1902	Miss E. LOVELESS ...	... Nov., 1902
Mr. H. NOTT ...	... Jan., 1897	Mrs. ROSS ...	... Nov., 1902	<b>Sfax.</b>	
Mrs. NOTT ...	... Feb., 1897	Miss J. COX ...	... May, 1887	T. G. CHURCHER, M.B., C.M. (Ed.)	... Oct., 1885
<b>Tetuan.</b>		Miss K. SMITH ...	... May, 1887	Mrs. CHURCHER ...	... Oct., 1889
Miss F. M. BANKS ...	... May, 1888	<b>Constantine.</b>		<i>Associated Worker—</i>	
Miss A. BOLTON ...	... April, 1899	Mr. J. L. LOCHHEAD ...	... Mar., 1892	Miss M. BENZAKINE	... Jan., 1906
Miss A. G. HUBBARD ...	... Oct., 1891	Mrs. LOCHHEAD ...	... Mar., 1892	<b>DEPENDENCY OF TRIPOLI.</b>	
Miss M. KNIGHT ...	... Oct., 1905	Miss E. K. LOCHHEAD ...	... Mar., 1892	Mr. W. H. VENABLES ...	... Mar., 1891
<b>Laralsh.</b>		Mr. P. SMITH ...	... Feb., 1899	Mrs. VENABLES ...	... Mar., 1891
*Miss S. JENNINGS ...	... Mar., 1887	Mrs. SMITH ...	... Sept., 1900	Mr. W. REID ...	... Dec., 1892
Miss K. ALDRIDGE ..	... Dec., 1891	Miss F. HARNDEN ...	... Nov., 1900	Mrs. REID ...	... Dec., 1894
<b>Fez.</b>		Miss F. H. GUILLERMET ...	... May, 1902	Miss F. M. HARRALD ...	... Oct., 1899
Mr. O. E. SIMPSON	... Dec., 1896	<b>REGENCY OF TUNIS.</b>		Miss F. DUNDAS ...	... April, 1903
Mrs. SIMPSON ...	... Mar., 1899	<b>Tunis.</b>		<b>EGYPT.</b>	
Miss L. GREATHEAD	... Nov., 1890	Mr. A. V. LILEY ...	... July, 1885	<b>Alexandria.</b>	
Miss M. MELLETT	... Mar., 1892	Mrs. LILEY ...	... April, 1886	Mr. W. DICKINS ...	... Feb., 1896
Miss S. M. DENISON	... Nov., 1893	Mr. J. H. C. PURDON ...	... Oct., 1899	Mrs. DICKINS ...	... Feb., 1896
Miss I. DE LA CAMP	... Jan., 1897	Mrs. PURDON ...	... Oct., 1897	Miss R. HODGES ...	... Feb., 1899
<b>IN ENGLAND.</b>		Miss M. B. GRISSELL ...	... Oct., 1888	<b>Shebin-el-Kom.</b>	
—Miss B. VINING, <i>Invalided.</i>		Miss K. JOHNSTON ...	... Jan., 1892	Mr. W. T. FAIRMAN ...	... Nov., 1896
Mrs. D. J. COOPER. Miss E. TURNER.		Miss A. HAMMON ...	... Oct., 1894	Mrs. FAIRMAN ...	... Feb., 1897
* At Home.		Miss R. COHEN ...	... Nov., 1902		
		*Miss H. M. M. TAPP	... Oct., 1903		
		<i>Italian Work—</i>			
		Miss A. M. CASE ...	... Oct., 1890		
		Miss L. E. ROBERTS ...	... Feb., 1899		