

NORTH AFRICA

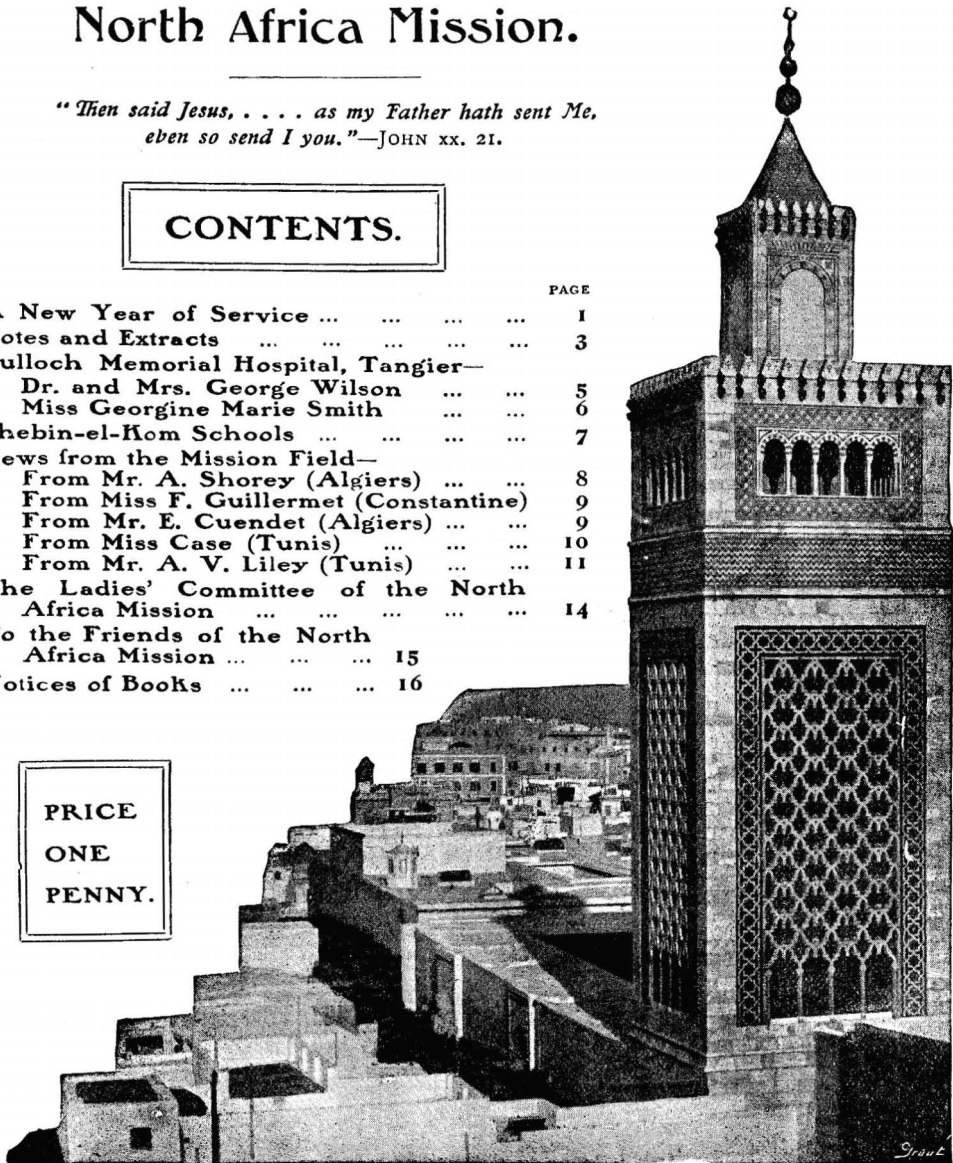
The Monthly Record of the North Africa Mission.

*"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 NOVEMBER 1st to 30th, 1906. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1906.	No. of	Amount.	1906.	No. of	Amount.	DETAILS OF			
1906.	No. of	Amount.	Nov.	Receipt.	£ s. d.	Nov.	Receipt.	£ s. d.	DUBLIN AUXILIARY.			
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DESIGNATED FUND.

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1906.	No. of	Amount.	DETAILS OF		
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					TOTALS JAN. 1 TO NOV. 30,
					1906.
					General Fund £4,922 4 11
					Designated Fund 3,334 4 6
					£8,256 9 5



Photo by]

The Pyramids of Gizeh.

[Geo. Goodman, Esq.

Egyptian Women going to draw Water from the Nile.

A New Year of Service.

"If any man serve Me, let him follow Me; and where I am there shall also my servant be; if any man serve Me, him will the Father honour."—JOHN xii. 26.

"God, Whose I am and Whom I serve."—ACTS xxvii. 23.

"Ye serve the Lord Christ."—COL. iii. 24.

NEW Year's Day, 1907! How many of us in childhood's days used always to begin the new year, or to end the old one, with manifold *good resolutions*. Probably we soon learned that the mere passing of a point of time made little difference in our inner life, and that, notwithstanding all our intentions, the good resolutions were futile, since we were trusting to our own strength of will. But the popularity of Watch-Night Services, not to speak of the observance of many quaint and superstitious customs which still lingers in many parts, shows how widespread is the feeling that New Year's Day should make and mark a difference in our lives and behaviour.

No doubt Christmas celebrations are closely associated in origin with heathen customs, and one cannot but realise the incongruity of associating with such celebrations the remembrance of the incarnation. In Heb. ii. 14-18 the stupendousness of our Lord Jesus Christ's "partaking of flesh and blood" is shown by the reasons which are given for this almost unthinkable act of the Son of God. One purpose, otherwise unattainable, was that of dying, and by His death, destroying the devil; another purpose, of being like His brethren, so that as a faithful high priest He might make reconciliation for the sins of the people; a further purpose also, of being tempted that He might succour tempted ones.

There is, however, a good end served by the nearness of Christmas to the New Year, for since the fact of God's gift, and His love in providing that gift, are fresh in our minds, we can go forward into the new year with more of hope and confidence, and less of dismay, at the many failures in the old year.

Let us thank God that with Him there are no times and seasons in relation

to His grace and His promises. At any and every moment we may through our great Intercessor come to Him with confession for past sins, and coldness and loss of opportunities of service, and with recommittal of ourselves to Him who is "able to succour them that are tempted," and "able to keep . . . from falling." Would that we could *always* realise what God has made us in Christ! "He is not ashamed to call them brethren." Some one in commenting on this passage has said, "Because of the dignity of their position," as sanctified ones, before God.

Whether we are missionaries working abroad, or those whose lives must be lived at home, we are all called for *service*. In each of the three verses at the commencement, a different word is rendered *serve*.

In the first, the idea is rather that of one ministering to, waiting on, his master, or as a familiar *running on his errands*.

In the second, the idea is that of *servicing, in the way of worship or devotion*.

In the third, of *serving as a bond-slave*.

Service may be classified from the point of view of motive. It may be done from a sense of duty, or because one owes much to the one whom one is serving. It may be done with an eye to the reward which it brings, or the sense of pleasure in the present, and benefit in the future. Or it may be done simply and only from love to the one for whose sake it is done. In service to God, perhaps all three motives may, and do, rightly have place. It was certainly in Paul's case love for Christ that made him revel in being and calling himself His bond-slave. It is love-service that brings the largest and most enjoyable reward. Yet it is in connection with bond-service to Lord Christ that the "reward of the inheritance" is mentioned, in Col. iii. 24.

Whilst it is evident from various passages addressed by the Holy Spirit to Christian servants, that all actions of their lives are to be service to God, and the same holds true for all Christians, the special service of those called to be missionaries is that of winning to Christ those who, whilst they are redeemed, are not saved for want of knowing of that redemption.

In that wonderful scene given in the vision to St. John the Divine, when the Lion of the tribe of Judah is proclaimed as worthy to open the book and to loose the seven seals, the elders and the living creatures sang a new song. "Thou wast slain and hast redeemed us by thy blood out of every kindred and tribe and hast made us unto God kings and priests." It is just the burden of that new song that as missionaries we are sent to proclaim.

It may be in the past year, some of us have experienced such a quickening of faith and spiritual life, and through much prayer have so learned to dwell in heart near to Christ, that with new zest and joy we have been proclaiming redemption and salvation. Perhaps, on the other hand, some of us feel altogether discouraged and sorrowful that we have done so little proclaiming, or if we have spoken to many, that it has seemed so little accompanied by the Holy Spirit's power. We have doubtless quite given up the method of estimating the amount of service we have done by the number of obvious conversions, knowing that our part is the proclamation of the Gospel, and that results are with God. But we realise that there has been a lack of spiritual intensity in our service. We shall do well to remember that our lives as well as our lips preach, and in a sense our actions qualify our words even when telling the Gospel story. Perhaps we have been so busy and occupied with the service, that we have not kept in full touch with the Master whom we were seeking to serve. Perhaps we may have restrained prayer. What importance seems to be attached to "prayers of the saints," as ascending up to the throne, in the vision of St. John!

The remedy, and the safe way for ensuring that our service shall be such as to please our Heavenly Father, are pointed out in Christ's own words, "If any man serve me, *let him follow Me.*" His life shows the true balance between busy service, and waiting on God. The Holy Spirit can, as we read His word, teach us to follow Christ's example in depending on the Father for everything; He can, as we pray, show us how by faith we may abide in Christ, and may have from Him both cleansing and keeping. That shed blood that bought redemption is also the sprinkled blood for cleansing the redeemed.

May we, as we go forward in the New Year, should God permit, make the most important item of our daily service the procuring time for prayer and reading, without which probably all our service will be lifeless. And may we so follow Christ that we may learn to show something of His winsomeness in winning souls.

Notes and Extracts.

HOME NOTES.

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.



"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.



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

A second series of six Egyptian post-cards from photos used in recent numbers of NORTH AFRICA is now ready also, price 3d. per packet, post free 3½d.



Departures.—Miss North and Miss Addin-sell left London on Dec. 8th, for Kairouan, travelling *via* Marseilles and Tunis.

Dr. and Mrs. George Wilson and their little girl left Liverpool for Tangier on December 17th, by s.s. *City of Khios.*



Arrivals.—Mrs. J. H. D. Roberts, with her children, arrived in London on December 8th.

Cherchell Carpet School.—One rug and two carpets made at the carpet school at Cherchell, Algeria, are still unsold, and may be inspected at the offices of the Mission. To friends at a distance full particulars will be supplied by the Secretary on application, or goods will be sent on approval, if carriage is paid both ways in the event of their being returned. The prices vary from £1 15s. 11d to £6 16s. 3d.



FOREIGN NOTES.

Morocco.

Mr. O. E. Simpson, who, with Mrs. Simpson and their children and helper, left England on November 29th, writes from Tangier on December 4th: "We arrived safely this afternoon and were enabled to get all our luggage and the things purchased at Gibraltar through the Customs and up here without a hitch. . . . The weather is fine, and we hope to get off as soon as possible [to Fez] for fear the rains might come on."



Mr. and Mrs. W. T. Bolton have been much encouraged by the way in which the work has opened up for them at **Casablanca**. Patients have begun to come about very readily, and whilst they only treat quite simple cases, with the help of Mr. Robert Steven, who works at Casablanca in connection with the B. and F.B. Society, they find themselves able to deal with a good number. Men are seen on Mondays and Fridays, women on Tuesdays and Thursdays, and Jews on Saturdays. Good attention is given to the Gospel addresses, and some real interest manifested.

Mr. H. Nott has been suffering with diseased bone in one of the fingers of his right hand, and was obliged to go over to Tangier to be under the doctor's care. He is now, we are glad to say, recovering, and is back at Lارايش again.



Algeria.

Friends will be interested to learn that the revision of the **Gospel of John in Algerian colloquial** is being proceeded with, and it is hoped it may be ready next year. It was erroneously stated in last Report number of NORTH AFRICA that the Gospel of John had been revised during 1905; it was the Gospel of Luke upon which the friends were engaged during that year.



Tunisia.

Day 14.—**Miss A. Cox**, writing from **Susa** on December 13, sends the following requests for prayer: "Special prayer is requested for a lad in our class of older Moslem boys who is thoughtfully studying the differences between Islam and Christianity. He is a serious, intelligent young man, and wants 'to know the truth,' he says. Also, for a young woman, who has seen a glimpse of the Light, but whose friends are doing their utmost to hinder her, telling her that we are *Kafirs* (unbelievers) and hold evil doctrines."



Day 15.—**Mr. Short**, writing from **Kairouan** on November 26th, mentions that two small classes for boys—the one for Moslems, the other for Europeans—had come out of the evening meetings held during *Ramadhan*. He has been pleased to find that some of the boys showed real interest, and that their behaviour was much better than he had expected. **Mr. Short** has had very good times at the bookshop, and some appeared to be impressed by the message delivered to them. Will friends pray earnestly that these means of reaching boys and men may be used to the conversion of some dark souls.

Tripoli.

Mrs. Reid has been seriously ill at Tripoli, but happily was on the way towards recovery when news was sent from there on December 1st.



Day 17.—**Mr. Wm. Reid** writes from Tripoli on November 15th, 1906: "As you know, Mr. and Mrs. Venables are back, and the Medical Mission has been reopened. It being still *Ramadhan* we have comparatively few patients. But it is a great joy to have the opportunity of preaching to them the blessed Gospel. The people pay such attention that I am always encouraged. And then we often have one or more who might almost be considered secret enquirers, they seem so to enjoy the preaching of the Word. One young man, who in the past came oftener than seemed to be necessary if he were only seeking medicine, told me recently that he was a believer, and had often come solely to hear the word of God. I must confess I had thought that he might be a spy; and it was to me very pleasant chiding when he told me I ought to have guessed why he came so often." Will friends please pray for this young man.



Egypt.

Mrs. Dickins, writing on December 3rd, 1906, from **Alexandria**, mentions that the girls' school is going on well under Miss Edna Emerson's care, and the numbers are increasing, as is usual at this time of year.



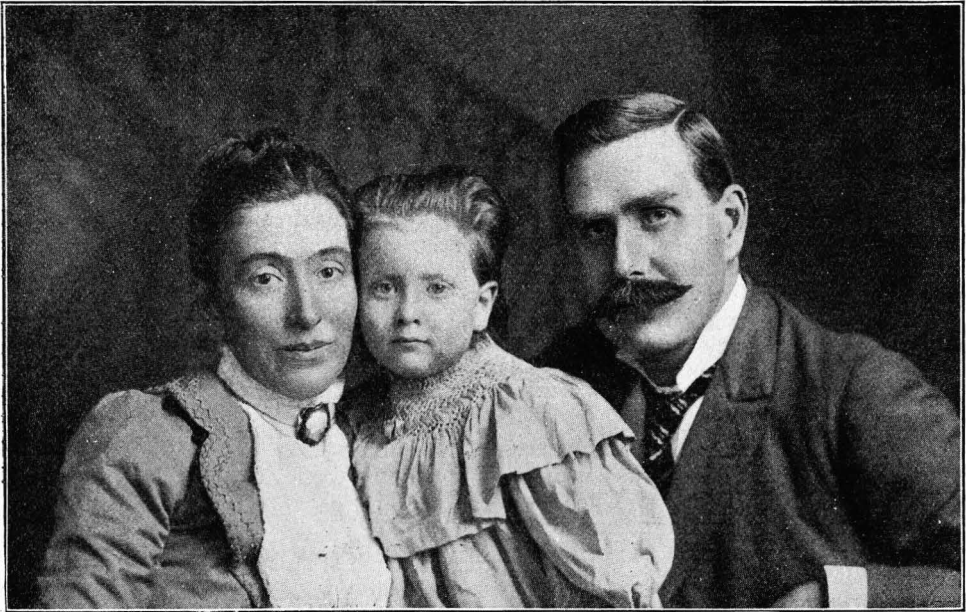
Mr. Wm. Dickins has been obliged to give up work for a time through ill-health and a serious accident to his foot, and to leave Alexandria for change and rest. **Mrs. Dickins** writes, however, that he is regaining strength, although very slowly.



There are thus several of the workers who have been hindered by illness this autumn. Will friends please pray that they may soon be restored to full health and strength again

BUDGET FOR THE MONTH OF JANUARY.

There are at present working in connexion with this Mission eighty-four missionaries. These have gone forth in faith without any guarantee as to support for themselves or their work. Remittances are sent as the funds come in. For the month of January there should go out for personal support about £300; for rents, etc., about £108; for native and European helpers, £52; for expenses of the work, £70; for Medical Missions £60. In addition to the above, there are Home expenses, publications, meetings, etc., requiring about £42, and office expenses about £60; in all a total of £692. About half of this amount is sent in designated sums, but some £300 to £400 has to come from the General Fund. This is not a large sum, considering the amount of work done and the number of workers. There is encouragement in all directions on the field. Will those who read this pray definitely as to what part GOD would have them to take in this work?



Dr. and Mrs. George Wilson and Muriel Wilson.

Tulloch Memorial Hospital, Tangier.

Dr. and Mrs. George Wilson.

All friends of the Mission, and especially those who have taken interest in and helped towards the support of the Men's Hospital work at Tangier, will rejoice to hear that Dr. and Mrs. Wilson, whose acceptance as workers in the Mission was mentioned last month, left London on Saturday, 15th December, *en route* for Tangier, *viâ* Liverpool. They go by the Papayanni Line steamer *City of Khios*. Their little girl Muriel goes with them. For a time they will occupy rooms in the hospital until the repairs at Hope House are quite complete. It will take them some while to get settled in, and to arrange everything, so as to be ready to reopen the hospital and recommence the work.

Dr. Challice, who besides doing some medical work, has been rendering the Mission valuable service in connection with the repairs and renovation of the hospital and Hope House, will be thankful for prayer that he and his wife may be guided as to God's will for them. It

seems quite impossible for Mrs. Challice to live anywhere in Tangier, as she becomes ill every time she stays there, and they do not see clearly yet what their next move should be. We must hope that they may be able to remain in Morocco.

Dr. George Wilson, M.A., M.B., C.M. of Edinburgh University, was educated at Merchiston Castle School, where he was a member of the Champion School Rugby Football Fifteen and of the Cricket Eleven, and where he obtained the Merchistonian Club Prize for Classics. He was converted to God whilst still a boy, and joined the Free Church of Scotland, and was brought up by his uncle, Rev. Dr. Wilson, minister of the Barclay Church. As a student he was a Sunday School teacher, conducted a Boys' Sunday Evening Society, and Ward Services in the Royal Infirmary, and Children's Services. After graduating and holding hospital appointments, Dr. Wilson went to Tiberias, in Palestine, intending to give his first year of practice to medical missionary work; but after joining the Free Church

of Scotland Foreign Missionary Society, he went to Safed, and worked there for ten years. His work was largely among the Jews, and some were brought to Christ at the medical mission. When the Missionary Committee were in doubt as to continuing the work, and the London Jews' Society built a large hospital in Safed, Dr. Wilson offered to withdraw from the work. He has since spent a year in British Columbia, but came back to Britain feeling he could not give up medical missionary work. Whilst seeking guidance as to going to Constantinople under his old society, he heard of the need of a doctor at Tangier to take up Dr. Roberts' work, and felt led to offer to the N.A.M.

Mrs. Wilson was born in India, where her father was in the Madras medical service. She was brought to Christ at one of Mr. Moody's meetings, and from that time was the means of bringing others to the Saviour. She trained as a deaconess at the Tottenham Hospital, and during her training had charge of the Working Men's Night School. She then went to Jerusalem, and for two

years, with the help of another hospital sister, had the management of the London Jews' Society Hospital. Later on she took charge of the Free Church of Scotland Hospital at Tiberias, and, after her marriage to Dr. Wilson, went to Safed, where she worked with her husband for ten years. During her work in Palestine and Syria she had very extensive experience of medical missionary work of all kinds, and passed through some anxious times of great strain when epidemics were raging.

In Syria they became thoroughly accustomed to colloquial Arabic, and though that of Morocco is to some extent different, they will very soon be able to pick it up, and thus will be ready shortly, if God will, to take on the in-patient and out-patient work at the Tulloch Memorial Hospital.

Miss Georgine Marie Smith.

In October NORTH AFRICA mention was made of Miss Smith's starting for Morocco. She has since then been perseveringly studying colloquial Arabic at Tetuan, and is hoping by March next to have acquired sufficient knowledge of it to enable her to take up the nursing work in the Tulloch Memorial Hospital. It will be remembered that Miss Georgine Smith offered for this work on the death of her sister, the late Miss Ida Smith, who died the same day as Dr. Roberts from typhoid fever during the epidemic, so many of the victims of which she had safely nursed through to convalescence in the hospital.

Miss Smith, who was converted to God whilst at boarding school at Exmouth, is not entering on missionary work for the first time, as she has had some years of medical missionary work in the South of Spain, and for a time also worked with her elder sister, who was doing work amongst Spanish children as delegate of the Children's Special Service Mission. She had training at Mr. Huntington Stone's Missionary Home, and in the London Medical Mission in St. Giles, and at the Clapham Maternity Hospital, taking her C.M.B. certificate. At San Roque, near Gibraltar, she had considerable experience in district nursing work. In addition to her other work, Miss Smith



Miss Georgine Smith.

found opportunity to teach some blind people to read Spanish in Braille type, and further started these writing in Braille to others at a distance.

Miss Smith writes from Tetuan that she

is greatly enjoying the insight she is getting into the work on the field, and that she is making some progress in Arabic, though not so quickly as she would like to.

Shebin-el-Kom Schools.

In connection with the critical position in which the school and evangelistic work at Shebin was placed by the determined and bitter opposition of both Moslems and Copts, it is indeed a pleasure to be able to record very

definite answers to prayer.

In a letter lately received, dated Dec. 7th), Mr. Fairman mentions that these answers to prayer have been the means of strengthening the faith of several members of the little church which has been formed there, and they are now going on praying for further blessing and help.

As stated several times in former issues, the work in Shebin has so been telling of late that the Moslem landlords of the building in which the boys' and girls' schools have been carried on gave Mr. Fairman notice to leave on January 1st, and went to some expense to get a formal notice to this effect lodged before the mixed tribunal. Pressure was brought to bear on the landlords by many prominent Moslems, who wanted both to stop Mr. Fairman's work and to use the buildings for a Moslem school. It seemed impossible to get them to alter their decision. But much prayer, both out there and at home, went up to God, and at the last moment, through the kindly intervention of a public official, it was arranged that Mr. Fairman should be

left in possession until June 30th

on condition that he paid a considerably increased rental for the six months.

Meantime, prayer had been answered in another direction. Kind friends, who had already helped liberally, promised £300 towards the building, and another, who has long been a donor and friend of the mission, promised £100. These sums, together with the £230 given about the beginning of the year, made up £630, a sum large enough to permit the building

of premises which will accommodate both boys' and girls' schools.

The building work has already begun, and the bricks and lime have been purchased. Another encouraging feature is that the man who is to superintend the work and supply much of the materials, is a man who was brought to Christ through the workers at Shebin. He is living a consistent Christian life, and has been successful in business. He is giving both time and work without charge, and also a reduction on the cost of the bricks.

Will friends join in thanking God that the school work will thus not be stopped, nor even interrupted, and will they also pray that Mr. Fairman may have all needed health and strength to continue the strenuous efforts he is making? He and Mrs. Fairman much need fellow-workers.

The school work has given openings in many parts of the Manoufiyeh province, and Mr. Fairman is most desirous to hold services at many of the villages. He would much like to employ a

native convert, who is a most able evangelist,

to visit some of these villages in circuit fashion, so to speak, and hold services at regular intervals. A large number of the village dwellers would thus be reached with the Gospel. It would be a great encouragement to Mr. Fairman if some friends, or some church at home, would undertake to raise the support of this convert, so that he might be always employed.

The Council also are desirous to bring before friends the pressing need of a fund for the maintenance of the school work. Some £180 per year is needed to keep both schools effectively at work, and perhaps there are those who, having studied the subject and knowing the value of educational work among Moslems as a means

of getting the Gospel into homes, as well as heads, would like to become regular subscribers to the

Shebin-el-Kom School Maintenance Fund.

If the sum above-mentioned could be raised every year, it would very greatly relieve the mission funds, and leave money for other objects which greatly

need more liberal support. Enough has been said in the past to show that the school work is IN NO SENSE merely so much teaching of school subjects, with a Bible lesson thrown in, but work which is a means to an end, the end—in Shebin successfully achieved—being the reaching hearts with the Gospel of the Lord Jesus Christ.

News from the Mission Field.

ALGERIA.

From Mr. A. Shorey (Algiers).

November 26th, 1906.—The Thursday afternoon class for French-speaking lads has been recommenced; many of the children are pleased to come back to listen to the Gospel and learn the hymns. I have had the warm-hearted assistance of one of Miss Trotter's male workers all along. Some fifteen to twenty-five boys and a few girls are coming every week.

Several Kabyle boys are coming on Monday and Friday afternoons. After being away for four months in Kabylia, it was very cheering to hear two or three of the boys recite a number of texts and parables learnt in the early part of the year. If friends had seen how these boys learnt in class, they would have been surprised at the result. The boys are more used to running the streets and quarrelling amongst themselves than sitting in class to learn. During *Ramadhan* several boys kept away, but now that the fast is over they are coming back again.

During *Ramadhan*, with Miss Trotter's male workers, I visited the cafés in Algiers night after night, excepting Saturdays and Sundays. I know at least fifty Kabyle or Arab's cafés were visited. We distributed literature in French and Kabyle or Arabic; sometimes we were able to have a good word with those willing to listen. At one or two places we were ordered to clear off. We visited numbers of native shops and eating-houses, besides speaking to groups of natives in the streets; indeed, some of our best times were in the streets when

groups of natives congregated around to listen. Occasionally we have met those who deny the existence of God, and yet pose as Mohammedans. I have heard through European and native sources that many of the Kabyles ate secretly during *Ramadhan*; still, they are not Christians. Oftentimes when copies of the Scriptures have been given, the Kabyles have commenced to read in the cafés to those around them. This afternoon I met a Kabyle lad who sang a verse of a hymn in the café. He had probably learnt it some years ago in Mr. Cuendet's class.

There has been as usual this year a magic lantern service at Miss Trotter's house every Monday evening during *Ramadhan*. About one hundred Arabs and Kabyle boys were present at the last meeting. I went to help keep order.

On November 1st, "All Saints' Day," I went with several French workers to one of the French cemeteries in Algiers. It is the great day for visiting the cemeteries. We stationed ourselves outside the cemetery early in the afternoon, and distributed tracts and gospel portions to the people as they entered in crowds to honour the memory of their departed. About 4 p.m., all but two of us went inside the cemetery to hold a short open-air service—the only place where open-air services are allowed in Algiers.

With the same Christian workers I visited, a few days previously, the market at Arba, several miles outside Algiers, a market to which Kabyles and Arabs congregate. We had a splendid opportunity for testimony, although at this particular

market Arabs predominated rather than Kabyles. We visited also the native shops, distributing tracts and gospels.



An Old Bedawi Woman.

**From Miss F. Guillermet
(Constantine).**

Dec. 2nd, 1906.—You will be surprised to hear that we have had already (this morning) a fall of snow, which, however, did not long stay on the ground. It is rather unusual to have snow here before January.

The French meetings in the little "Salle" have been very well attended lately, both on Thursdays and Sundays in the evening. It is cheering to see the people bring their relations and friends, and some of them come very regularly. I have had for two or three Sundays a children's class in our own house, but the numbers have been small and the children are rather young. They are Roman Catholics, and consequently rather dark, so that the teaching is indeed "line upon line." I trust the "Sisters" will not succeed in stopping the class as they did three years ago.

I have as before a good sewing class in the French church with some twenty children, but I greatly desire to throw some glimmer of light into the darkness of Roman Catholic education. The other day, when I asked the children what we could do for Jesus, a little one of five said, "It pleases Him when we go to a funeral."

From Mr. E. Cuendet (Algiers).

Dec. 7th, 1906.—I find it difficult to write letters. All my mornings from 8 to 11.30 are employed in translation work with my Kabyle helper, whom I find most useful. We have already gone all through the book of Genesis, and now we are reading the Psalms, which I had also translated before. Besides this work of translating and revising, I must employ all the time possible in my study in writing out the manuscript for the press. One needs perseverance with such a work, otherwise it would last too long.

You will be glad to hear that last Sunday a Kabyle young man who had been working in our house for a long time four years ago, and since has worked in a European family near Algiers, accepted Christ as his Saviour. When he was with us he often helped me in my translation work. I did my best to teach him the Gospel and the way of salvation. Several times it seemed to me that he was near conversion. After he left our house I had other good opportunities of speaking to him, but he began to live a life which was far from good, yet I did not know exactly what he was doing.



An Old Bedawi Man.

Last Sunday week he came to see me, but I was not in. I was at Bab-el-Oued,



A Young Bedawi Woman.

where there were several baptisms of Europeans who had been converted in past years. At the same time I had the

privilege of baptising one young Kabyle converted in Algiers some time ago, and working in the Bible depot. So A— came again last Sunday, and for more than two hours we talked about salvation and read the Gospel. The young man looked very troubled. I saw that he had a burden on his heart. When I told him that as a sinner he had to repent and come to Christ to be forgiven, he told me, "I cannot believe that God can forgive such a great sinner as I am. I have committed very great sins, and especially two years ago. No! God will never forgive me." I told him I was very glad to see he was troubled and tormented with his sins, that it was the beginning of his salvation. Then I quoted to him Isaiah i. 18: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Then I read to him several passages on what Christ has done to save us, and especially in the 53rd of Isaiah.

I saw that the light was entering into his heart, and when I saw that he had understood, I said, "Now, let us pray together." I prayed, and he prayed after me in a very touching manner, giving his heart to God and accepting Jesus as his Saviour. When we got up his face was quite changed, and he felt he had peace with God. He said to me, "Now my greatest desire is to walk in the truth and follow Jesus Christ; pray for me every day." He came in quite sad, and he went out full of joy, taking with him a Kabyle

New Testament and a text-book for every day which I gave him. You will, I am sure, pray for him, too, that he may become a true witness of his Saviour. It is rare to see among Moslems such a conviction of sin as there has been in A—. Praise the Lord for that! He also is from Djemaa as well as the one I baptised.

Lately we have not had many Kabyles to our evening meetings, but we have had good times with those who came.

The meeting for beggars is interesting; we feel that a work of the Spirit has been done in many of those hearts. I cannot write more now, but I feel more and more the great necessity to pray much for the work among all these poor Mohammedans.

Lately, I have heard something about the Pan-Islamic movement. I heard of it through a student of the Medersa who has come to me twice a week for some weeks to discuss with me on religious matters. This young man, when he came to Algiers four years ago, was an unbeliever—he denied the existence of God. I had long talks with him at that time, and I found it was no use to discuss with him. Since that time he has become by contact with his Arab professors a very fanatical Mohammedan. Yet I feel sure that he has been very much shaken in the course of our discussions. He asked me for a Bible, and also for my French Coran to compare them. Now he has the two books, and we may pray God to make him find the truth.

TUNISIA.

From Miss Case (Tunis).

(ITALIAN WORK.)

Nov. 26th, 1906.—Once more, here I am again in my little North African home! It looked so familiar, and yet so Oriental, when I arrived on Tuesday last, the 20th inst., and for a moment my English eyes, fresh from the old country, gazed at it all as something strange. The first impression, as I walked through the front door and entrance-lobby into the court, was that everything was white—all the walls inside and out are, of course, white-washed. Then the stone floors and wooden ceilings struck me; but there was not much time to take note of such

things. The place was full of Chinese lanterns, making a pretty illumination in honour of our arrival, and after admiring them and paying the Arab cab-driver, supper claimed our attention in our dark dining-room, made doubly dim by a palm-tree in a tub in the court.

We sat down to eat by the light of a lamp (petroleum), and the tornado of talk began which lasted for the three days during which our dear friend, Miss Johnston, could remain with us. All that had happened in Tunis during the summer had to be recounted, and then all we had done and seen and heard in England; last preparations for her journey to her new station in Algeria [Cherchell] had to be

made, accounts settled, and very short was the time in which to do it all.

The crossing from Marseilles was very rough nearly the whole way. . . . I was afraid the rough weather would retard our arrival, but the wind was in our favour, and blew us along so that we entered our Tunis Canal in good time to arrive punctually at the Port. Alas! "there's many a slip," etc. We ran down a boat in the Canal, and had to search for any man who *might* have been in it. After that our anchor stuck and could by no means be raised, and so in spite of our impatience, we had to keep our poor friends waiting for us on the quay for over two long hours, after they had seen by our lights that we were approaching.

How good it was, at last, to discern in the darkness a group of our people standing in the shadow cast by the harbour lights. They were singing, and had been out in a boat to meet us, but had returned to land. About forty were there, but as soon as we set foot on shore I was almost carried to a carriage per force; and leaving baggage, porters, and all to Mr. Liley's care, with just a few greetings to those who managed to get near enough in the confusion, dodging horses' heads and obstacles of all sorts, off we started with Miss Loveless for home.

Miss Roberts had managed to walk into the midst of the forty before I could get free from bag and baggage, and was nearly overwhelmed with caresses bestowed from all sides at once, from which loving but embarrassing demonstration she was suddenly delivered by Mr. Liley's strong hand, which led her *nolens volens* to the carriage waiting for us.

Signor Bianco and Signor Anfuso were two of the first to greet us as we left the boat.

The meetings we have attended since our arrival have pleased us very much. The evangelist has done good and faithful work this summer. The Church members are most regular in attendance, and the beautiful little prayer-meeting held as usual yesterday after the early morning meeting was so bright and hearty that it did us real good. Sig. Bianco says that prayer-meetings and collections are the tests of a church's prosperity! Here both are good. Those

members who have sometimes been without food have, nevertheless, always produced a halfpenny for the Sunday morning collection. We thank God for all the good news and joy of our arrival. It makes up for the miseries of the journey and the parting from friends and country, which we do *not* feel *less* than formerly, as we grow older. Of course, we have heard bad news too, but Signor Bianco has dealt lovingly and wisely with all, so that we are comforted to think we need not enter into any distressing circumstances.

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

November 16th, 1906.—The new moon has been seen, the cannons are booming away, telling us that *Ramadhan* is over for another year, and the feast may now begin. The fast, which has been commanded during this month "in which the Koran was sent down to be man's guidance," is regarded as bringing great merit, but experience makes me think that when it occurs during the hot months it is regarded by most Moslems as an intolerable nuisance, but when it happens to fall during the cooler months of the year it is hailed with joy, as it breaks the monotony of the daily round of life, and forms an excuse for merriment during the night.

The usual Chinese theatres, with their shadow pictures, the marionettes with their mail-clad knights and gaily dressed ladies, the roundabouts, and other side shows have all been provided that the tastes of old and young might be gratified.

Devout Moslems are supposed to shut themselves up in their private rooms, or repair to the mosque, where they spend the time in reading the Koran, or in meditation, and rigidly abstaining from all worldly conversation.

Whatever may be the beautiful theories of the Moslems respecting *Ramadhan* and its merits, their practices are very different. One sees more drunkenness at night, and there are more quarrels and more cursing of one another's fathers, their religion, etc., during this month than all the rest of the year put together. Knowing the special irritability and quarrelsomeness of the Arabs during this month, the police have orders to show indulgence and not be too ready to "run them in."

We praise God for the very special opportunities we have had this month in preaching the Gospel to the Arabs. All my fellow-workers are agreed that these have been the very best meetings we have had. The numbers have been greater, the order and attention have been all that one could desire. There has been no disturbance worth mentioning; once or twice some students tried to ask questions with the intention, no doubt, of leading up to an argument, but these have been silenced at once, and invited to come to our houses if they have any questions to ask or objections to raise.

When thinking over these meetings, and praising God for all who had attended them, the words of Peter came to mind, "Lord, we have toiled all night and taken nothing." We have toiled willingly all this month, and we seem to have taken nothing. No Arabs have manifested special interest or desire to know more of the truth, though some have come to our houses, but more out of curiosity, or to air their knowledge, than for anything else. "Lord, who hath believed our report?"

I received an encouraging lesson, however, this last month while visiting a Christian colonist. One of his men was sowing; the seed was scattered over the field and harrowed in, but what could he say of the harvest? He had well prepared the ground, the seed was of the best, and well sown; he had done all he could, and now it must be left in faith that the rains will fall, the sun shine, and the seed spring up and bear fruit. He told me that last year from the field he expected the least crop he had the best. May the Lord make us faithful in doing our part, and in leaving what we cannot do in faith with Him.

One feels so distressed—almost hopeless—as one speaks to these Moslems, for they have no real conception of God or of His holiness; they make very light of sin, and do not recognise themselves as being responsible agents, but say whatever they do is by the power and will of God. For nearly two hours in the Bible depôt this week I was discussing this question with three students. Sin and man's responsibility must be continually brought before these people; may the

Lord make them realise their responsibility and convict them of sin! Oh, that the Christian Church in England would be much in earnest prayer that the Holy Spirit would so work in the hearts of these people that Moslems might be brought down in real contrition at the feet of our Holy God.

November 19th.—Self-restraint seems to have given way to unbridled licence. While in the Bab Suika quarter of the town, I saw Arabs rolling about in a state of intoxication before nine o'clock in the morning. Nearly all day numbers of carriages were to be seen driving about the town with some half-dozen Arabs in them, shouting and singing at the top of their voices. All this is in connection with the much-lauded "sacred" month of *Ramadhan*.

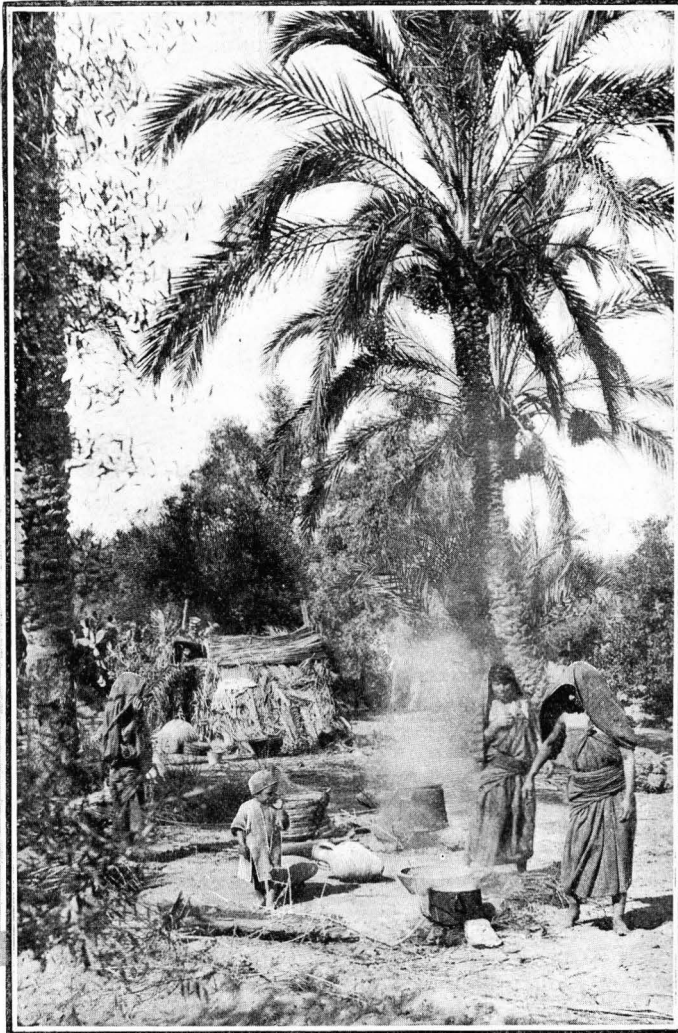
It was very nice, however, to turn aside from the Arabs to the British seamen for a little while on Saturday. One of the *Prince* Line boats came in, and as usual I went down to visit the crew, and give them some Christian literature. It was very cheering to hear the chief engineer say, "I always look forward to meeting you here, and felt sure you would not omit visiting us." On board were a number of Arabs setting out early for the pilgrimage; to these I was able to preach the Gospel. One saw how warped are their judgments, and how little idea they have of reasoning when some of these men said they could do neither good nor evil without the power of God, all being decreed of God, and yet here they were going on pilgrimage to the holy (?) city of Mecca to perform this incumbent religious duty, and thus obtain merit in order to enter Paradise.

November 26th.—I was able this week to visit the crew of a very fine ship that has just arrived here with wheat from America. Such a cargo makes us think of the old days before Islam blighted North Africa. In the days of the Romans this country supported at least 15,000,000 people, and they were able to export grain to Rome; now there are not half that number, and grain is obliged to be imported, or we should starve. Such is the effect of Islam!

On this ship I have had a specially good time with the chief mate and the steward. Going into the mate's cabin, I

looked among his books, but, alas! saw no Bible. I remarked he had several books about navigation, but there was one missing. "Which is that?" he asked, looking rather surprised. "You have enough books here to navigate the ship, but you have not the one which tells about the navigation of the soul—the Bible," I re-

plied. "Oh, but I have one at home," said he. "How would you get on at a court of enquiry if you ran your ship aground, and you told the court that you had charts and books on navigation, but you 'kept them at home,'" I asked. He saw the point and listened well as I spoke to him about his soul.



A Country Scene in Tripoli.

Bedawin life is of the "simple" kind, and, although scarcely to be recommended for imitation in England, it has its advantages. These gypsies of North Africa are, unlike gypsies in England, easily reached by the missionary, for they come to the Medical Missions in large numbers, sometimes even travelling several days' journey on donkey-back or in a native cart.

The Ladies' Committee of the North Africa Mission.

Miss BANKS.

Mrs. BRIDGMAN.

Mrs. DAWBARN.

Miss EMERSON.

Miss J. EMERSON.

Miss LEPPER, *Secretary*.

Mrs. R. C. MORGAN.

Miss SHELBOURNE.

Miss STANSFELD.

The Origin of the Committee.

The Ladies' Committee owes its origin chiefly to the missionaries of the N.A.M., several of whom united in sending a request to the Council that some ladies should be asked to join as members. After considering the matter for some time, the Council of the Mission decided that it would be better to invite ladies to form a separate committee. Accordingly, a number of ladies were asked to join in forming a Ladies' Committee of the North Africa Mission; of these eight accepted the invitation. The Committee has been asked to add to its numbers, and already they have had the pleasure of welcoming Mrs. Bridgman, whose name appears above with those of the eight original members.

The Programme of the Committee.

It is not fitting that those who are putting on their armour should boast as those may who are taking it off. The Committee has as yet only held three meetings, and has been unable to do much more than talk over matters in a preliminary way.

Several branches of work were mentioned to the Committee by the Council as likely to prove particularly suitable for the ladies to take up. Of these the Committee has agreed to undertake the management of the Prayer and Helpers' Union, the correspondence with lady candidates, and the formation of a sub-committee for assisting the missionaries when on furlough by finding them accommodation when in London, meeting them on arrival if necessary, and seeking to make their time at home as happy and profitable as possible. It is also hoped that a loan department for meetings may be arranged for shortly, through which curios, etc., may be sent out to friends applying for them. It is also hoped that

many "wants" of the missionaries may be supplied by the Committee's making them known in NORTH AFRICA or privately.

The Needs of the Committee.

In taking up these varied branches of work, the Committee feel that their great need is prayer, and they earnestly ask that all friends of the Mission will unite in pleading that God's blessing may be with them from the very first. They feel much their need of wisdom and divine guidance. They would ask prayer also that they may be guided to the right friends to ask to become members of the Committee.

WANTS.

A "Home."

The chief "want," which is also felt to be a very real need, is that of a home for the missionaries on furlough. The Committee are earnestly praying that this may soon be given them. They wish to bring this before the readers of NORTH AFRICA, so that they may unite with them in this prayer, and also that the matter may be made known as widely as possible, in case someone should be willing to help in bringing about the answer. A sum of from £600 to £1,000 would be sufficient to obtain a suitable house.

A Typewriter.

Another "want" of much smaller dimensions and importance is that of a typewriter for the use of the secretary of the Ladies' Committee; a second-hand machine in good order would be gratefully accepted.

All communications regarding the Ladies' Committee and the "wants" department should be addressed to

The Secretary of the Ladies' Committee,
North Africa Mission,

34, Paternoster Row,
London, E.C.

To the Friends of the North Africa Mission.

December 10th, 1906.

DEAR FRIENDS,

I have begged this small space in NORTH AFRICA in order that I may thank you for the help you are going to give me in my new sphere. I cannot really succeed without your active co-operation, and I believe you will recognise this, and give me your support. There are so many ways in which you can assist that it would not be possible to enumerate them all, but, with your kind permission, I will mention two or three:

1. By arranging for a drawing-room meeting in your home, or that of a friend.
2. By sending to the office the names and addresses of clergymen and ministers who might lend us their church rooms or chapels for meetings, in order that a letter may be sent to them.
3. If you have a large garden, by having a missionary afternoon during the coming summer in the open air.

Will friends who are willing to do this, kindly write me early? I am hoping to make these gatherings a feature of this year's campaign.

Then I shall so value any hints or suggestions you may have to make. Of course, one cannot promise to always act upon the advice given for varied reasons which you will readily understand.

It was Cecil Rhodes, I believe, who, fired with ambition, said: "We will paint Africa red." May we be ambitious for the sake of our Lord Jesus Christ, and prayerfully say, "We will paint Africa red"—red with the Blood that flowed just as freely for the Mohammedans and for the dusky people of that mighty continent as for the more favoured races in other parts of the globe.

Let us, who are of the day, seek to spread the glad tidings, until the banner of the Cross is planted on the topmost battlement of this stronghold of the night, of false religion and superstition.

One often thinks, "What if the Lord were to suddenly come to His vineyard and find me sleeping!" And those words in Ephesians come to mind, "Awake thou that sleepest"; and the

prayer arises, "Keep me awake, Lord; keep me on fire for Thee." Do you not think that sleep is one of the most subtle of the enemy's methods of attack? It is so easy to be lulled to slumber by the lullaby he sings. He adopted this plan in Gethsemane. Christ said, "Watch and pray"; but they slumbered, with the result, "they all forsook Him and fled." Christ sees the trials and temptations, the overwhelming difficulties of the Moslem mission field, and, surely, as we close our ears to earth voices, there comes a call, so tender, so sweet, yet so compelling, "Children, watch and pray."

Please do not think that, because you cannot do a great deal for the work, it is no use doing what you can; widows' mites are the best contributions a mission can have. An illustration one often uses applies here.

A little lad awoke one morning with a desire which quickly became a resolve; he was going to make a boat, and so with eager anticipations he waits until the morning meal is over; then producing his little pocket knife commences to work on a large piece of wood. He labours on throughout the day, unshaken and undaunted by the difficulties that arise, until at last the evening comes, and soon, tired out with his efforts, he falls asleep on his pillow, with a little blunted knife by his bedside, together with the piece of wood, very much cut and chipped, and requiring much exercise of the imagination to recognise it as a boat. Presently his father comes to have a good-night look at his boy. Glancing at the piece of wood, he quickly appreciates the situation; opening his sharp, strong clasp knife, he tip-toes across the room, and taking up the piece of wood commences to carve, until at last there is a beautiful model boat by the bedside, and he is quietly closing the door. In the morning the boy awakes and turns at once to his boat; then with wondering surprise he views the transformation and slowly says, "Oh! I didn't know I'd made such a lovely boat!" Fellow Christian, do not be daunted, labour on with your little knife. When comes the time to sleep, the

Saviour will take your piece of wood into His hands, and, perchance, on the resurrection morning wondering you will exclaim, "Oh! I didn't know I'd made such a lovely boat!"

Yours very sincerely, in the Master's service,

PERCY J. H. KIRNER,
Organising Deputation Secretary.

The Diamond Jubilee Celebration and Eleventh International Conference of the Evangelical Alliance.

The Council of the British Alliance have just issued a circular calling attention to the Eleventh International Conference, which they hope to hold from July 3rd to 8th, 1907, at King's Hall, Holborn. All evangelical Christians "who desire the manifestation of Christian union" are invited to attend. Hospitality will be found in London for all accredited delegates. A list of subjects and speakers will be issued (D.V.) during January.

The Conference will doubtless prove one of peculiar interest and importance, uniting, as it will, Christians from all parts of the globe under the one great watchword, "Unum corpus sumus in Christo."

NOTICES OF BOOKS.

The Story of the Central Asian Pioneer Mission.

This "story" is an account of the initiation of the C.A.P.M. It tells of the strong

impression made upon Rev. W. S. Norwood, when a lad, of the needs of Central Asia, and the many steps by which he has been led to that needy part of the great continent. The story is presented in an attractive form, and many will be interested by the remarkable answers to prayer which have been experienced since first the need of that region was laid upon the hearts of praying friends at Walthamstow, and also of others unknown to them, far away at Lahore.

Amongst the peoples whom the mission hopes to reach are many Mohammedans. The territory which they ultimately hope to cover has an area exceeding that of Europe in extent, though by no means possessing an equally large population. Hitherto this has been almost entirely neglected.

The "story" is published by Messrs. Morgan and Scott, and may be obtained from them, or from the Office of the Mission, 2 and 4, Tudor Street, E.C. Prices 6d. and 1s.; post free, 7d. and 1s. 2d.

Caste or Christ? Sketches of Indian Life, by the "Regions Beyond" Missionaries of Behar.

The publications of the R.B.M.U. are always interesting and attractive, both in appearance and matter. This recently published little volume is no exception to the rule. The sketches by Mr. J. Z. Hodge and Mr. Geo. E. Hicks are exceedingly bright, and should be much appreciated by those who do not feel equal to the perusal of larger and heavier volumes on missionary work. The book is very suitable for reading aloud, either to young or old. The illustrations add much to its attractiveness. The price is 1s. 6d. net, and the publishers are Messrs. Morgan and Scott. It may also be ordered of the R.B.M.U., Harley House, Bow, E.

North Africa Mission Publications.

"THE GOSPEL IN NORTH AFRICA."

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

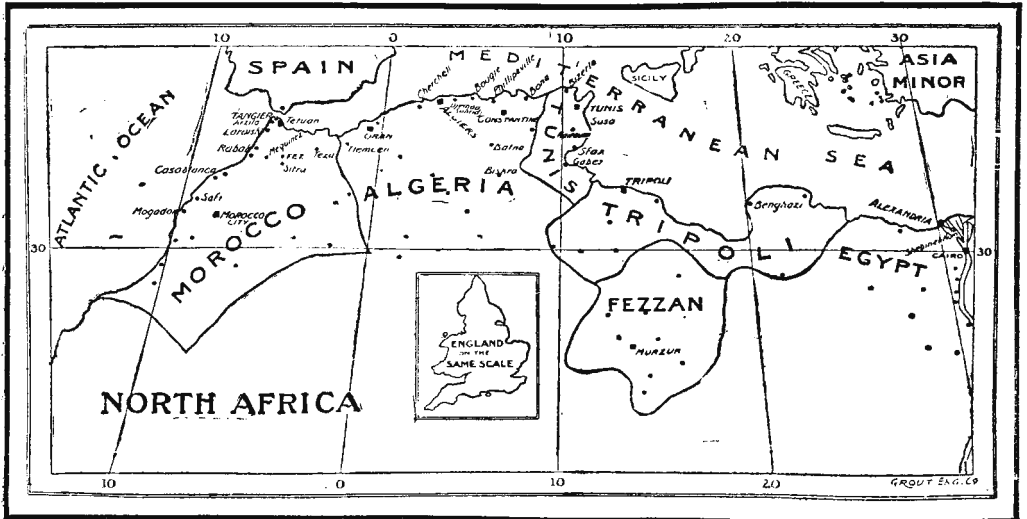
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A CYCLE OF PRAYER FOR NORTH AFRICA		Free	

All post free.

NORTH AFRICA consists of

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



MOROCCO has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

ALGERIA is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of

about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.

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

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

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

FORM OF LEGACY OR BEQUEST.

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

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

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

Telegraphic Address:—"TERFULLIAN, LONDON.

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THE NORTH AFRICA MISSION.

References.

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

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

LOCATION OF MISSIONARIES.

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

IN ENGLAND.—Miss F. M. BANKS—For Deputation Work. **IN ALGERIA.**—Miss B. VINING, *Invalided.*

* At Home.