

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.

CONTENTS.

	PAGE
Witness-Bearing. By Rev. David Baron . . .	121
A Busy Week in Southern Tunisia. By Mr. A. V. Liley . . .	124
How the Clinic was Built at Shebin-el-Kom. By Mr. W. T. Fairman . . .	126
The Baptism of Ten Converts (Italian) at Tunis	128
Preaching and Healing in the Desert. By Dr. T. G. Churcher	129
Patients in Tetuan	130
Extract from Letter from Mr. Simpson . . .	132
With our Home Helpers and Workers . . .	133
Our Monthly Prayer Meeting	133
Notes and Extracts	134
To the Members of the Prayer and Workers' Union	136

PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.

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

Subscription for this magazine is. 6d. per annum, post free.

PRELIMINARY NOTICE.

THE
Annual Farewell Meetings
OF THE
NORTH AFRICA MISSION

WILL BE HELD (D.V.) AT

CAXTON HALL, WESTMINSTER,

ON

Tuesday, October 3rd, 1911.

2.30 p.m. MEETING FOR PRAYER.

3.30 p.m. PUBLIC MEETING, at which **Major-General Sir CHARLES SCOTT (R.A.), K.C.B.**, Chairman of the Council, will preside, and Addresses will be given by Missionaries. Closing Address by the **Rev. WM. HOUGHTON** (of Norwood).

5.30 p.m. TEA AND CONVERSAZIONE.

7 p.m. EVENING MEETING, with **LANTERN ILLUSTRATIONS**, and Brief Addresses by Missionaries. **HENRY EDMONDS, Esq.** (of Tunbridge Wells), will preside.

Please keep this date free from other engagements. Full particulars will be sent in due course to all our friends in London and suburbs. To those living at a distance, who are likely to be in London at that time, on receipt of word from them, a Card of Invitation, together with details concerning the outgoing Missionaries, will be sent.



Photo by]

[Mr. T. J. Warren.

Miss Jennings and Friend starting for Arzila from Hope House, Tangier.

Witness-Bearing.

By Rev. DAVID BARON.

"Behold I have given Him for a witness to the peoples."—Is. lv. 4.

THE sentence quoted above, from the great prophecy about the Son of David in Isaiah, brings before us the chief feature of the earthly ministry of Him who is pre-eminently "the Faithful Witness." "For this cause," He said—when before Pontius Pilate He witnessed His good confession in the most solemn hour of His life—"came I into the world, that I should *bear witness* unto the truth."

Witness-bearing is the special feature also of the work of the Church throughout this present dispensation. "When the Comforter is come, . . . He shall testify of Me: and ye also shall *bear witness*," were the words of our Lord Jesus to His sorrowing disciples in that wonderful discourse on the night in which He was betrayed. And His very last words before His ascension were to the same effect: "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be *My witnesses* both in Jerusalem . . . and unto the uttermost part of the earth" (Acts i. 8, R.V.).

The witness-bearing character of their ministry was well understood by the Apostles and early disciples, who always attested the great fact of Christ's death and resurrection and the glad, yet solemn, consequences to man which follow from them, with the words, "whereof we are *witnesses*," or, "we are *witnesses* of these things. . . ." And the great Apostle of the Gentiles could sum up his life's ministry in no better way than as "*witnessing* to both small and great, . . . how that the Christ must suffer, and how that He first by the resurrection of the dead,

should proclaim light both to the people and to the Gentiles" (Acts xxvi. 22, 23, R.V.). And we, too, dear missionary brethren and sisters, in this twentieth century, whether among Jews, Mohammedans, or false Christians, are primarily and chiefly *witnesses*. This is our special calling, and this is the glorious privilege which is bestowed upon us—to be in the true succession of the Apostles and to follow in the same path of service which our glorious Lord Himself trod.

But as our calling is one of great privilege, so also is it one of great responsibility, and to be true witnesses, who by their testimony "deliver souls" (Prov. xiv. 25), we must take heed to ourselves as well as to our testimony.

I. First of all, to OURSELVES—for it is only as we are dominated by the conviction of the truths which we preach, and as our own lives are brought into harmony with them, that others will be affected. Even in earthly matters, testimony is greatly affected by the character of the witness, and this is much more the case in reference to the great facts of the Gospel to which we testify.

We look back with wonder and astonishment at the Apostles and early disciples—how rapidly the Word of God spread through them! how, almost spontaneously, wherever they went, churches of Christ sprang up! and how, in a comparatively short time, the whole Roman world was "turned upside down" by their simple words of testimony! But the great secret of it all is to be found in the fact that these men went forth with "burning hearts" for Christ (Luke xxiv. 22), and with eyes streaming down "with tears" for men (Acts xx. 21).

These early preachers were above all deeply convinced in their own souls of the truth of every part of the Gospel message which they proclaimed. "That which we have heard, which we have looked upon with our eyes, and our hands have handled of the Word of Life," wrote one of their representatives, "declare we unto you. . . ."

It is true that we cannot quite in the same sense as Paul and John be witnesses of what we have our own selves seen and heard. But the great historical facts having been duly attested by these reliable eye-witnesses, we need no longer know Christ "after the flesh." We behold Christ with the eyes of our hearts, created in us by the Spirit; we hear His Word with the ear of our souls which He Himself has opened; and we "know and are persuaded" out of our personal experience that the great facts of the Gospel concerning which we bear testimony are truth. And it is largely in proportion as our own hearts are exercised and affected by these truths, in proportion, too, as we are filled with burning love for Christ, and pity and compassion for men that we shall see the same results as did the Apostles and the early messengers of the Cross.

II. Secondly, it is of the utmost importance that we give heed also unto our TESTIMONY. We must take heed that it is in accord with His, who is pre-eminently appointed of God to be "a witness to the peoples." It is, indeed, first of all, the testimony which He Himself bore, with which we are sent forth by Him to the nations. Now Christ bore witness first of all of God—the only true and living God, the "Lord of heaven and earth," the God of Abraham and Isaac and Jacob; the God of the history of redemption, who spoke to Moses and the prophets. He made known the absolute perfection of His character—His holiness and righteousness, His faithfulness and truth, but especially His infinite goodness and love. He bore witness of heaven, the everlasting and blessed abode of God and of the unfallen angels and redeemed men, assuring us that in His Father's house there are many mansions; and He testified also of the existence and awful character of the place of doom "where there is weeping and gnashing of teeth"—the place where "their worm dieth not, and their fire is not quenched." He bore witness that without repentance, without faith and regeneration, no man shall enter into the kingdom of God. As I write, the sad sense comes over me that the very

things to which He who is the "Faithful Witness" bore the most solemn testimony, and which are confirmed again and again by His "Verily, verily," are those things which are questioned and very largely denied by those who profess to be His disciples; yea, even by those who claim to be His servants and messengers.

Our Lord Jesus, for instance, bore witness to the Divine character and authority of Moses and the prophets, and said again and again that "the Scripture cannot be broken." He bore witness to Himself, that He is one with the Father; that He was from God, and was going to God; and that He came to this earth to seek and save that which was lost, and to give His life a ransom for many; that He alone is the Way, the Truth, and the Life, and that no man can come to the Father but by Him. He bore witness that there was a Divine necessity that the Son of Man must "be lifted up" upon the cross, and "give His flesh for the life of the world" (John vi. 5), but that on the third day He should rise again, and ascend where He was before—to the glory which He had with the Father "before the world was"; that during His absence the Spirit of truth, the blessed Paraclete, would descend personally on the earth to convince, convert, sanctify, and to comfort His own, and to take of the things of Christ, and show them unto men; and that in the day and hour appointed of God, the Son of Man shall descend again in the clouds of heaven in power and great glory, to set up His kingdom on the earth.

These, and the other great truths to which Christ and His inspired Apostles bore solemn testimony, are they concerning which we are sent forth to bear witness among the nations. Sure and certain it is that in proportion as there is any deviation or departure from them; in proportion as any system of Gentile philosophy or human speculation takes the place of these blessed facts of revelation which are received by faith on the testimony of Him who cannot lie—will weakness and failure attend our efforts, whether it be in the ministry at home, or in the mission work abroad.

The Lord's Work.

We often speak of "the Lord's Work" without remembering what the expression implies. The Lord's work is work which He has initiated, which He directs, which He sustains and supplies (whether with men or with means), which He blesses, and which results in His glory. Sometimes that is called the Lord's work which is hardly warranted to bear that name, and even in the very best work for God there is apt to be more or less mixture of what is of man rather than of God.

If the work is the Lord's, those who carry it on should seek carefully to discern the mind of God in regard to all its details, and to further it with the devotedness and energy incumbent on the servants of such a Master. Then they may safely count on being guided, sustained, and blessed in what they are doing for Him. Even if conscious of weakness and failure, they may without fear expect His gracious and abundant support and blessing. Where He sees there is an honest desire and attempt, above all things, to please and honour Him, He will honour His servants, even though they are conscious of coming far short of what they desire.

The North Africa Mission has, during the nearly thirty years of its history, encountered all kinds of difficulties. At times we have been sorely tried as to funds and many other matters; but the good Lord has never forsaken us, though, doubtless, we have been less earnest for His glory than we should have been. Both workers and funds are needed now, and usually the months of August and September are lean ones. The income for the month ending in the middle of July has been rather better than for the two previous ones, but was still about £300 short of the average required. There is, therefore, a call for believing prayer that God will enable and incline His servants to send in liberal help.

And may we not expect that the Lord will supply, as He has so often done before? Has He not promised never to leave us? Has He not said, "*I am with you alway*"; "*Look unto Me*"? So we ask for prayer, expecting that our united supplications will be graciously received and answered by Him whom we serve.

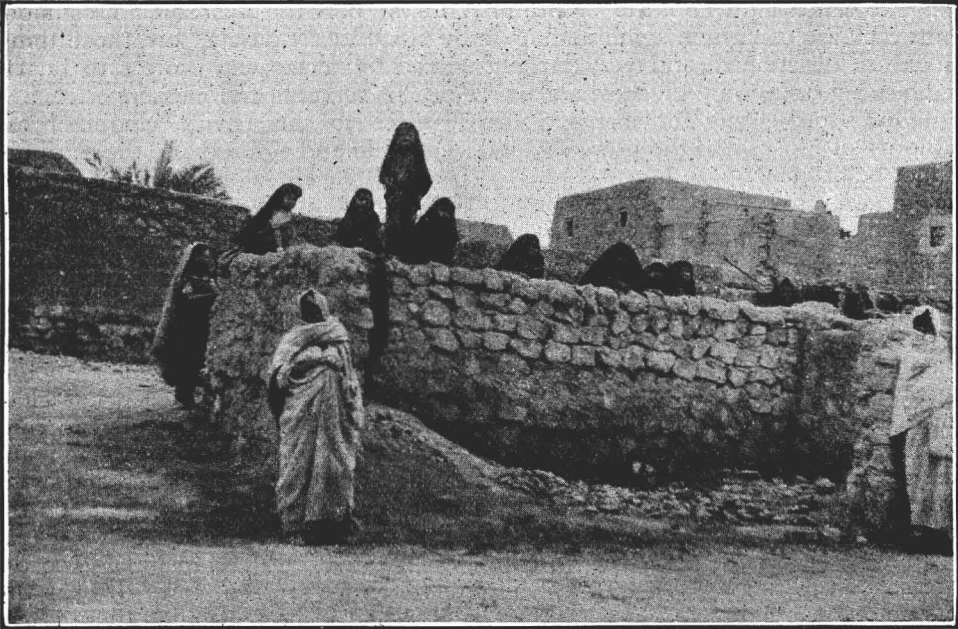


Photo by

"Peeping over the Wall."

[Mr. A. V. Liley.]

A Busy Week in Southern Tunisia.

By Mr. A. V. LILEY.

On Friday evening, April 7th, we left Tunis by steamer, and after touching at the port of Susa early the next morning we anchored off Monastir in the afternoon. This town is famous for its herring fishery. From the deck of the steamer no less than eight large villages could be seen along the coast, and in all these there is not a single witness for the truth. . . .

Early on Monday morning our vessel arrived off Gabes. The oasis was a lovely sight in the morning light. Leaving my luggage at the little hotel, I walked along the bed of the stream which helps to irrigate the oasis, and came upon several groups of Jewesses washing clothes, and scrubbing vessels in preparation for the Passover Feast. I got into conversation with some of them, and tried to show them that "Christ our Passover is sacrificed for us," and that there is no further need for atonement.

Sitting on the low wall of the little bridge that has been built over the

stream were one or two Arabs, whom I joined. I took out a copy of John's Gospel, published by the Scripture Gift Mission with the wordless book at the end, and the Arabs were soon interested, a little company gathering round me as I spoke of sin and judgment to come. I have rarely met a company of men who so readily acknowledged they were sinners and expressed such sorrow for their sin. One or two could read, and to these I gave Gospels.

In the afternoon the scattered houses and villages in the oasis were visited. How beautiful the scenery was as we walked down the narrow paths and roads, streamlets running by our side with graceful palms waving overhead! Passing through a village, a crowd of boys gathered, and followed us; while the girls, though timid, pushed on by curiosity brought up the rear. I found the *Imam* talking with several Arabs, and he most readily entered into conversation, and accepted the Gospels which I offered.

Having obtained letters of introduction from an Arab friend to the *sheikhs* in two other oases some little distance off, we drove out to them. On the way we visited an artesian well. Its water gushed out, giving life wherever it ran. A large tract of land around was consequently under cultivation—so different from the desolate country through which we had been driving.

Several companies of Arabs were overtaken on the way, going north in search of work. One could not help seeing the wisdom of this, for in southern Tunisia the country, once the granary of Rome, is very barren, much fertile land having gone out of cultivation.

On reaching Oudref we were soon the centre of a large company of Arabs. In the market-place we found a number of men collected; buying, selling, etc., or warming themselves in the sun. I could not wish for a more attentive audience, and the men who could read gladly accepted the Gospels offered. Under a hanging shed in one courtyard we found a negress at work, weaving a woollen rug. Hanging on to some of the threads were two small gazelle's horns, stuck together by some black-looking glue, into which a few small beads had been pressed. I asked what was the object of this, and was informed that it was a charm to keep away any evil influence that might make the woman forget the pattern of her work, and therefore do it wrong.

We next went on to Metousa, where we again met with a good reception, but were much interrupted by an Arab who persisted in following us and would not let us alone. As we walked along the narrow paths in the streets, the women darted into their houses like so many frightened rabbits into their holes, while the children ran to the street corners, not knowing what to make of us. How much I wished I had a lady missionary with me, to talk to these poor women! We were again enabled to leave a number of Gospels. One man sat down at once just outside the mosque, and began reading the copy given him to a group who had gathered round him. The half-frightened children followed us to the open market-place, always keeping some little distance

from us. As we got into the conveyance, the children, wanting to see the last of us without getting too near, got behind the wall and peeped over it.

A visit was paid the next day to the oasis at Gabes. The children were not so timid there as at other places, so we were able to have a word with them as well as the older ones. On one of the roads we got into conversation with some half-dozen Arabs, and curiosity led passers-by to stop and hear what was going on. I spoke of the fall of man, the consequence of that one act of disobedience, the sinful state of man, his need of a Redeemer, and how the Lord Jesus had met that need. One man informed me that they believe in the "book" of Moses, and the "book" of David, and the "book" of Jesus, each one having superseded the other; the last book from God being the Koran, they now followed *that*. I sought to show them that the "book" of Moses had not been superseded by the Gospel, as they were both part of one great plan; the Gospel being the fulfilment of the Old Testament.

In the afternoon the friends who had accompanied me hired a small motor-car, which took us some twenty-five miles into a beautiful oasis, in which there were two villages called El Humma, taking their name no doubt from the hot springs found here in which the Arabs frequently bathe. The water was so hot we could hardly bear our hands in it. I had a letter of introduction with me to the *sheikh*, who received us very kindly and took us round the place, which probably contains about two or three thousand souls. I had a talk with the masters in two native schools, and also with the *Imam* of the biggest mosque. All of these accepted Gospels.

We then went on to the other village; and here I found a company of men listening to one of their number reading from a native paper, called *Zouhra*. I asked if it were *Zouhra*, the name of a woman, or the star *Zouhra* (Venus). They said it was the star. I began by explaining the position of Venus, the earth and the sun. As they were all interested, I went on to speak of what a wonderful God our God is, and then of

His love manifested in the gift of His Son as Redeemer because of our sins. They all listened splendidly, and Gospels were given to those who could read.

Medinini, a village further south, on the borders of the desert, was next visited. We passed over a desolate country, mostly hard clay or sand. Wherever there was a slight dip in the hills the natives had sowed corn, but one could see they would have but a scanty crop, for the ears were small and the straw short. We wondered how the people were able to live. The village itself is almost indescribable, and must be seen to be pictured. Some of the houses are built of stone held together by clay; others, of large, sun-dried bricks. In shape, they are like eggs cut in half, are about fifteen feet high, and have two or three stories.

To get to the upper rooms, the stairs, if one can call the stone projections "stairs," are on the outside, and the people climb up these like so many sure-footed goats. I asked a young lad who followed me whether the children never fall down them. "Sometimes," said he. "I went to the mosque, and there found the *Imam* and others, with whom I had some conversation and to whom I gave books. The *sheikh* of the town and the chief of the mosque also accepted some books. I was very sorry to find that so few here could read. May the Scriptures left in the hands of those who can, be blessed of God to the salvation of many souls! We have sought to scatter the Word of God broadcast, and we pray that His blessing may rest upon what has been done. ②

How the Clinic was Built at Shebin-el-Kom.

By Mr. W. T. FAIRMAN.

Experience has taught us that it is the exigencies of social and national life which make possible the manifestation of the heroic, and indeed make it possible for the virtue or vice, courage or cowardice innate in the human heart to appear. So the exigencies of spiritual life and religious work are the opportunities for faith and enterprise to show themselves and to prove to an indifferent and unbelieving world that faith still has its victories, and that it is still possible, through Christ, to do valiantly.

It is with no desire to vaunt ourselves in a spirit of vainglory as above our fellows that we try, in a simple fashion, to tell the story of the building of the clinic at Shebin-el-Kom, but rather to encourage ourselves in the Lord to still further ventures of faith, and peradventure to incite others also, and at the same time enable our friends, who by their prayerful interest in the work help so greatly, to rejoice that their labour in prayer has not been labour in vain, and their assault of heaven not without result; in short, that it is still true that when "a righteous one"

"prays prayer" (James v. 17 lit.) both heaven and earth are affected.

"Prayer moves the Hand that holds the world
And brings the blessing down."

The beginning of the medical work at Shebin-el-Kom is a matter well known to those friends who are constant readers of NORTH AFRICA, and therefore there is no need to recapitulate the story of its initiation early in 1910. At that time the work was carried on in a large, old, disused woodshed, the half of which we hired. It was not altogether unsuitable for the purpose, for it was possible to accommodate a large number of patients and their friends within its walls; but as it had but one window, and the light came principally from a large opening in the roof running the whole length of the building, which, whilst letting in the light, let in also clouds of dust and now and then a chicken which had strayed off the roofs of neighbouring houses, it would scarcely have passed muster before a medical board of inspection at home. Still it was the birthplace of the work, and we were grateful for its shelter and the opportunity it afforded us

of coming into contact with large numbers of Mohammedan men and women.

The last clinic in this shed was held in June, 1910. At the end of that month, and within a day of my departure for Alexandria for a holiday, the landlord turned out our few items of furniture into the street. When expostulated with, he said he thought we had done with the building, and would no longer require it. Whether that was his real reason or not need not be discussed here. Suffice it to say that our furniture was restored to its place and our tenancy continued. This little incident, however, gave birth to certain doubts as to the security of our tenure, and we began to look about us for another place which we might hire if occasion should arise. Some of the native members of our little church were more perturbed about this than ourselves, and they discussed the matter together, and about the end of October came to me saying, "Why expose yourself to the risk of being turned out by your Mohammedan landlord in the height of the work when you have land sufficient within your compound for the erection of a special building for the clinic and can thus be independent?" The retort was that whilst it was true that we had the land, it was also true that we had no money, and without money it was impossible to build.

Their reply to this was, "True. But five years ago you had neither land nor buildings; yet, when a crisis arose and we prayed, we got money and lands and buildings, and to-day we have these beautiful premises. Can't we do the same now?"

This conversation naturally led to a consideration of what might and could be done, and an estimation of the probable cost. This, in turn, led to much prayer on our part, and on the part of some of the church members.

Just at that time, a friend in England who has helped us largely in the past, sent us a generous donation towards the work; and those members who were interested, when they heard of the gift, said, "We also must help"; and they did so to the best of their ability until a sum of over £22 was in hand.

Then our evangelist Khaleel, a converted Mohammedan, and a builder by

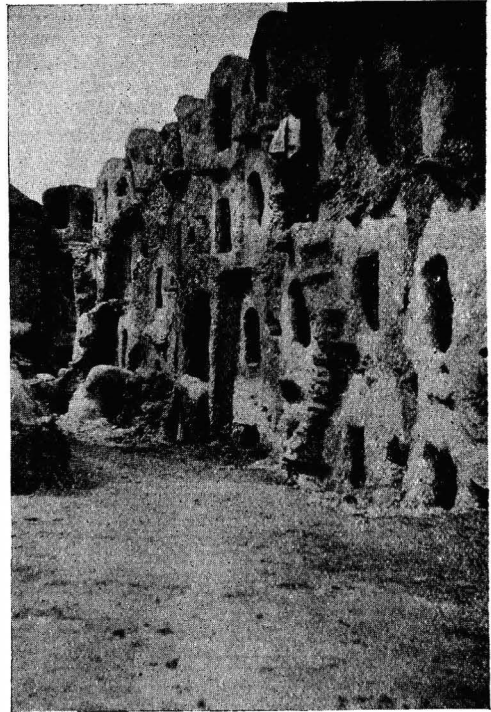


Photo by]

[Mr. A. V. Liley.

Houses in Medinini.

"The stairs are on the outside, and the people climb up these like so many sure-footed goats."

trade, said, "Let us begin at once. I will do the bricklaying, so that we shall only need to hire labour." We decided to erect of brick a doctor's consulting-room and a dispensary, and a large waiting-room for patients, of which the outer wall should be brick and the wall within the compound of wood.

A large mosque has been in course of erection near us during the last two years, and just at this time the building was completed. The architect's wooden *kiosk* was put up for sale. We calculated that this *kiosk* would give us practically all the wood we needed for the large waiting-room, and at a very cheap rate; so we bid for it. The man who was in charge of the sale, a Mohammedan, was an old patient of ours; and, in spite of others, Mohammedans, bidding against us, the *kiosk* was sold to us. At the same time, the Mohammedan wood merchant who had supplied us with all the timber for our schools, etc., intimated that he was willing to let us draw on him up to £12 worth of

timber, if necessary, and would take payment at the rate of eighty piastres per month—the amount we had been paying for rent.

We therefore concluded that the Lord would have us go forward in faith, and we did so, although, I must admit, with some timorousness on my part. The result now is that we have a splendid little medical mission building, consisting of consulting-room, dispensary (both built entirely of brick, exterior walls nine inches, and interior walls four and a half inches thick, and both tiled with white cement tiles to permit of flushing out with water after the day's work is done), and a large waiting-room for the patients—with exterior nine inch brick walls, and interior of wood—fourteen metres long, four and a half metres broad, with a gable roof five metres high. Here the patients and their friends gather and wait for the doctor and have the Gospel preached to them. One of the most cheerful things about this building is that although we exceeded our estimate by nearly £28, through God's goodness it is entirely free from debt.

We do not confine our medical work to this town alone, however, but hold a regular medical mission in a couple of adjacent towns, one to the north with a population of 16,000, and the other south with a population of 13,000. We have also visited other places and received much encouragement. During the last six months we have had 4,640 consultations, and taken over £36 10s. in fees, which amount has met all the expenses of the work, including drugs and travelling.

But we have come to another crisis: Dr. Ernest Maxwell, who has given his services freely for the last two seasons, and to whom we owe a great debt of gratitude for his labours of love, is not return-

ing; and unless another medical man volunteers to take his place, the work must come to an abrupt standstill, for the Egyptian authorities will not countenance any medical work not under the charge of a fully qualified doctor. Now, here is an opportunity for a young medical man to venture out on an enterprise of faith. The climate is good; the need is great; the work is vast, and from a medical point of view most interesting. Who will step in and fill the gap, and while assuaging physical pain enable us to give the Balm of Gilead—the Gospel of our Lord and Saviour Jesus Christ? It would greatly help in the work if a fully qualified lady dispenser would volunteer for this branch of the work. Her help would enable us to see at least double the number of patients at the same time. We wish to recommence the work in November.

NOTE.—The work at Shebin-el-Kom was opened in 1900, and Mr. and Mrs. Fairman were transferred there in 1903. There have been many vicissitudes during these eleven years, but, by the Lord's blessing, the work has grown considerably and is most hopeful in character. For the greater part of this time, Mr. and Mrs. Fairman have been working alone; but the demands of the work are now such that the time has come when they should be reinforced. This can best be done by someone who has had experience of school work at home volunteering to take over the superintendence and management of the schools, thus setting Mr. and Mrs. Fairman free for the evangelistic part of the work. Who will offer themselves for this important work of educating the young? A man is needed for the boys' school, and a lady for the girls'. At present there are about eighty boys and thirty-three girls, and there is wide scope for development. Offers should be made to the Secretary, N.A.M., 4, Highbury Crescent, London, N.

The Baptism of Ten Converts (Italian) at Tunis.

April 16th, 1911, was a notable day to us, for it was the baptismal day of ten converts who had earnestly asked the privilege of publicly witnessing to their faith in Christ alone for salvation.

At 9 a.m. we were all assembled at the

Chiesa Evangelica. As the candidates for baptism walked in and took their appointed places, the gravely earnest faces of the white-robed men, following six women, impressed and moved the audience perceptibly. The whole service was

very quiet and impressive. Mr. Talbot, the newly appointed Organising Secretary of the N.A.M., took charge of it, and was assisted by Signor Varvelli, who elicited from each candidate a confession of personal faith and hope in Christ.

What miracles of grace were represented by those ten men and women! As Signor Varvelli addressed one of them by the sweet name of "Sister," and she replied, "Jesus is my Saviour," my heart welled with joy, for I knew the sad history of that poor life, and had perfectly approved of her three years' delay in asking for admittance to baptism and the Lord's Supper. She had fought a fight and had come through victorious. Praise God "Christ receiveth sinful men"—and women.

The first man to receive baptism had been in terrible darkness before his conversion. Born of a Maltese mother, he became in early manhood an avowed atheist, and bitter misery filled his soul. A New Testament was given him by an artist friend, and the donor spent the night in prayer for blessing on the gift. The Spirit of God shone on the page, and Andrea was saved. He is a photographer, and has an artist's sense of beauty. Being responsible now for our Hall, he takes care to add a touch of prettiness to everything he arranges. He is a comfort to us all, and most reliable, and is fast developing into an earnest Christian worker. His wife, converted soon after her husband, was to have been baptised with him, but was prevented by ill-

ness, as were several other candidates.

The last person baptised was a tall, strong, rather stern-looking man, just past middle age. His former dominating characteristic was an evil habit of swearing, each sentence he uttered containing an oath. A Christian foreman, under whom he had obtained work, dismissed him on account of this habit, as he never allows his men to swear. The mason, astonished, promised to do better and was taken on again. He soon became a transformed man, and was taught the power of Christ to overcome sin. His devout Roman Catholic wife told her Father-Confessor about the change—"really a miracle"—and asked if she might attend the evangelical meetings with her husband. The priest could not prevent it, and she comes to us, but remains as much attached to her religion as ever. She did not attend the baptismal service, but the foreman was in the dressing-room, assisting generally and more particularly his son in the faith.

The Communion service following the baptism was made very helpful by a suitable Easter address from Mr. Talbot. The warmth, joy and love of their reception will surely never be forgotten by those to whom the right hand of fellowship was for the first time extended. We know that many were touched by the Spirit of God on Easter Sunday. Oh, that the impression made may not be lost! Let us re-echo this desire in many prayers until much fruit be gathered to the glory of the Risen Saviour.

A. M. CASE.

Preaching and Healing in the Desert.

By Dr. T. G. CHURCHER.

The Sahara Desert stretches across the south of North Africa. One of the oases in it is called Tozeur, and we had long wanted to visit this place. We took train for Metlaoui, twelve hours run over mostly barren country. The way was cheered by Gospel talks with groups of native fellow-passengers, one proving to be a former patient.

At Gafsa we walked and talked with two Arab lads, who were riding one miserable donkey. They were so pleased with me that they asked me to get up

behind them and ride! A Gospel talk with a Moroccan watchman was quite touching; he opened out so to one who knew and loved his native land. He saw us off in the dark with an affectionate farewell.

Sunday was a day of rest, but we had some conversation with Kabyle workmen and others who are here in hundreds working in the phosphate mines. Amongst them we met a native watchman who had had an English wife. Poor girl! She had married a Moroccan acrobat in

England, and on his death married this native. "Did she never want to return?" I asked. "Yes, she did, just for a visit; but her first husband had said, 'You can go, but give me the children, and then I will have done with you.'" She loved her children, so never saw home again, and died in Susa a little while ago.

On Monday we started across the desert on a two-wheeled native cart drawn by what proved to be a poor beast quite unequal to the journey. The desert wind blew fiercely, and we were thankful it was not in our faces. With great difficulty we reached a small village (Dagache). Here we wished to stay the night or hire another animal. While waiting, we held a fine open-air meeting by the roadside; I counted forty heads in the crowd while Mrs. Churcher was speaking. However, we found there was nothing for it but to go on. Night was approaching, and six miles of desert still to get over when a horse overtook us. It was put to the cart, and we quickened our pace for a thunderstorm was following us. Then, in the darkness, our two Arabs lost each other; then *we* lost the road, and, finally, our new horse refusing to go a step further, we had to pass a memorable night in the desert, without shelter of any kind.

"You lie down," said the carter to Mrs. Churcher, "and I will watch; there are many thieves out here." (Afterwards we found him sleeping.) God was very gracious to us that night as we walked about to prevent taking cold. The moon rose after midnight, and how welcome was the dawn! Seeing afar off a white house, my wife and I walked there, and were received most kindly, warmed, offered a wash, breakfasted, and given donkeys and a guide into Tozeur. The

sudden change in our circumstances was almost dramatic, and, besides, we had a nice Gospel word with the numerous native servants, not forgetting the generous French gentleman who entertained us. There is a great salt lake (or *shott*) in this part, and the Arab had been going right into it in the dark.

The next week was spent in Tozeur. Each morning Miss Albina Cox of Tebessa (who was already there) had an interesting and interested crowd of men in her hired shop for reading and discussion. The chief speaker was a gentleman—"our teacher," as the others respectfully called him. Seldom have I heard a learned Moslem so fair in argument, and so open to state and face the Gospel position. Indeed, it almost seemed to me at times as if he were bent on helping us missionaries.

Patients steadily increased, and on the last day numbered seventy-five. Even when everything was packed ready for our start at daybreak next day, we were pressed into staying far into the night with some poor Jews, trying to help them with their baby who was desperately ill, and speaking to them of Jesus, the Messiah.

The return journey on mule back was most interesting. As we travelled, we read the Gospel aloud with the mule drivers, and at the mid-day halt had a delightful little time with the women and men there; at Metlaoui, a talk with the shoeblacks and others; and in the night train a kind offer of bread from an Arab enabled us to introduce the Bread of Life.

At Sfax we found some patients who had been awaiting our return for ten days, and so the same morning we took up again our happy routine work.

Patients in Tetuan.

(Extracts from Miss Hubbard's Diary.)

April 30th, 1911. — Going up the town this afternoon I saw a woman standing at the door of a saint-house. She had a baby on her back, and a man was drawing aside part of her *haik* to see the baby. As I passed, the mother was telling him that both eyes of the baby were wrong—and the man was

evidently trying a "cure," for he had an egg in his hand covered with writing, and seemed to be blowing over the egg into the baby's eyes. So I suppose he was a *fokih*, and was blowing the virtue of the words he had written on the egg into the poor little eyes.

The other day I was visiting in a house,

and was told of a *certain* cure for whooping cough. Catch a small insect—very common in Morocco—namely, a flea, and put it on a grain of corn. When it hops, move the grain of corn slightly, recapture the gentleman, and again put him on the grain of corn. This do seven times. Then put the jumper into the fire and hang the grain of corn by a piece of cotton on the child's throat—and the whooping cough will disappear at once.

A certain cure for warts, too, is to go to a *forgotten* grave before sunrise, and rub the warts with a little earth from the grave. The cure is immediate or else it isn't. In the latter case it proves that someone still remembers the grave. For corns—steal a sardine in the market. It *must* be stolen. Take it home and put it on the fire to cook. When very hot, burn the corn with the head of the sardine, and then bury the fish.

In our dispensary I heard one man the other day telling another of a cure for his eyes. He was to open a small vein at the back of his ear, and put some of the blood into his eyes.

I have been visiting a woman living near us who has been very ill with fever. The other morning I went to see how she was, and found two black women there, cutting up onions. They had cut up several dishfuls, and were busy preparing for the rest of their kind who were coming later to get the evil spirits who were causing the fever out of poor Aysha. And so one might go on, for it is still true here that, not having the truth, the people will believe any lie that man can invent.

May 12th.—Our visitor Rahma and her daughter have left us to-day. Rahma is a good deal better for her fortnight with us, only we wonder how long she will remain better when she gets back to her rough life and the rougher food of the village. One morning she said, "I am much better since I have been here, but I am still very weak in my knees, so I think I will go out and visit some of the saints' (?) tombs, and see if that will loosen my joints a bit." We had no objection to her having the exercise, but we had a strong objection to the saints getting the credit of any relief she might find. So I told her that so long as she was in our house we would rather she did not visit saints' tombs; for all medicine, etc., in our house is given in the name of Him who *was* dead, but now is alive for evermore.

June 9th.—During the past two months or more we have been suffering in Tetuan from a trouble that seems to have been somewhat general through Morocco—namely, typhus fever, or that is what the French doctor calls it. At one time he had 150 cases among the Jews, and among the Moors it has been very prevalent too. Only, as no precautions

are taken against it spreading among the Moors, we only wonder that there are not more cases than there are. When one falls sick, of course the room is carefully curtained to keep out all possible fresh air, and then all the friends come to call and to show their sympathy and to offer their advice, and to carry the disease away to the next person they meet who is ready to take it!

One woman we have been going to lately is suffering from a very painful foot and leg. Two days ago I found a native doctor at work when I went to see her, and was much interested to see how he dressed a wound. He had a good-sized pot of ointment with him, evidently believing in quantity. When the foot was uncovered he asked if they had a pair of scissors in the house, and when a rusty pair (not over clean either) was forthcoming, he proceeded with the scissors to spread a good layer of ointment on the wounds and between the toes, and when he had worked well with the scissors, put on some more with his own finger. Then he ordered a hot linseed poultice to be put on the top.

June 24th.—Some months ago a girl turned up at the dispensary, hungry, dirty, in rags, and diseased from head to foot. [See N.A. for Jan., 1911.] She announced that she had no friends, and Miss Bolton and Miss Knight took her to their house. When she had been with them some days and was getting quite fat and improving in health, a brother turned up and laid claim to her, and from that time onward he was always coming to try to persuade them to give her up. He wanted her to herd his cows, and from poor Fateema's story of the treatment she received at his hands I should say the cows were much better looked after than the sister. One Sunday morning there was a knock at the door, and Fateema heard her brother's voice, opened the door, and—by fair means or foul the girl was gone. Last Sunday again she appeared in almost as bad a condition as at first. She said she had run away again, for her brother was so cruel to her, and she had come to stay for ever now, and was never going back to him. But on Monday Miss Woodell was bringing the girl up from the dispensary when the brother saw them and followed them. He begged the girl to go with him, but she only clung to Miss Woodell. The men came out of the shops close by and tried to persuade him to leave the girl with us; but finally he snatched her away and carried her off under his arm, though she screamed and shouted for help all the way. As she has no father, this brother has absolute power over her. So poor Fateema has gone a second time—to what treatment one hardly dares to think.

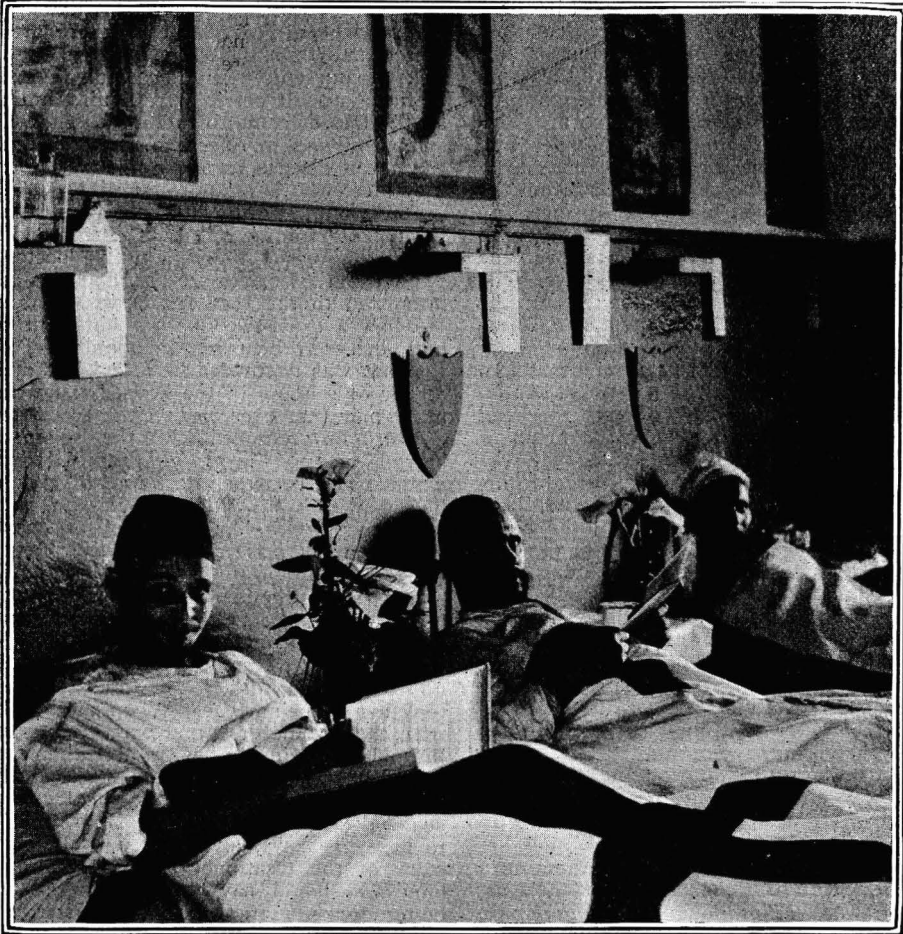


Photo by] **Reading the New Testament in a Hospital Ward.** [Mr. T. J. Warren.

These three men (patients in T. M. Hospital, Tangier) are converted Mohammedans.

EXTRACT FROM LETTER FROM MR. SIMPSON.

"Nothing seems to tell like the daily ministrations to the bodily needs of the hospital patients, combined with the ever-flowing stream of personal testimony to the great truths of the Gospel. That the faith of Islam and its book is lifeless is everywhere manifest; and the very contrary is true of the Word of God, for it is still the power of God unto salvation to every one that believeth. His Word is indeed like a reflector which reveals to sinful hearts the need of cleansing. It is a pleasure to see the converted natives reading and speaking for the Lord before the other patients, and recommending the Gospel to them as the only way of salvation.

"We want your prayers for the Arabic text which we have placed over the front gate,

under the new board bearing the name of 'Hope House,' etc. The text is, '*To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins.*' Our men tell me that they have been sitting outside when several readers have passed, and that they have turned back and come up to the gate to read the writing. One teacher with his beads stopped to read the text, and he spoke to our man Ali about it, and said that he had heard of the missionaries and their work, though he had not been up for medicine nor had received any of their books. . . . Silently, without controversy, does the text on the board witness to the passers-by to the power of the Lord Jesus to forgive sins."

With Our Home Helpers and Workers.

Woodford, Essex.—Mr. E. A. Talbot visited the Woodford Y.M.C.A. on Monday evening, July 3rd, and gave a most interesting account of a tour made this spring to the mission stations in Morocco, Algeria and Tunisia. He spoke of it as being the hardest mission field in the world, but there had been many good results. He mentioned that there had been fourteen recent cases of conversion at the Hospital in Tangier, and although there were, as yet, no organised churches, there were little groups of believers in many parts. In Algeria he found there were railways and good roads, which the French had made since they occupied it, and Algiers was like a little Paris. Mr. Talbot assisted at the first marriage of native Christians in Algeria who were connected with their mission. At Cherchell they carried on a carpet industry in connection with the mission, but had only three ladies to manage it. He made a special appeal for a man missionary who would go there to the young men who are crying out for a teacher.

R. W. SMITH.

Clapton Hall, Stoke Newington (Young Christians' Meeting).—One has heard far too little concerning Mohammedanism, its teachings and their results, its power in propagation, and its deadly antagonism to Christ; and it was therefore with special pleasure that we listened to Mr. Talbot on July 4th as he spoke to us on "Work amongst Mohammedans." All those qualified to speak on the subject are unanimous as to the present rapid spread of Mohammedanism in Africa.

Glad, then, were we to hear of the solid, plodding work done by the seventy or eighty missionaries in the nineteen stations of the N.A.M. Mr. Talbot's description of his recent tour of the various stations, and the state of things as he found them—the hard field of Islam, with its fiendish cruelty towards Christian converts, the lack in some places of suitable men workers, and yet withal many evidences of the power of the Gospel—will doubtless have the result of stimulating interest in and prayer for the N.A.M., with its industrial, educational, medical and other methods of seeking to win the Mohammedan for Christ.

H. KINGWELL SAUNDERS.

St. Albans.—A drawing-room meeting was held at "Salem," Carlisle Avenue, on Wednesday, July 12th, when Mr. E. A. Talbot gave an account of the work of the North Africa Mission, illustrated by incidents which occurred during his visit to

the mission stations this year. Owing to other meetings, only twenty friends were able to be present, but all seemed deeply interested and some expressed their intention of helping forward the mission.

The Y.W.C.A. Sunday afternoon Bible-Class sent an offering to the meeting, which we gratefully acknowledge.

It is hoped, through this and another visit to be arranged in the autumn in conjunction with the Y.W.C.A., that our small circle of helpers at St. Albans will be strengthened. (Mrs.) H. E. PAKEMAN.

Our Monthly Prayer-Meeting.

Dr. John Goldstein, of the Mildmay Mission to the Jews, gave a brief account of the work of God at Tangier at our monthly gathering for prayer at Highbury Crescent on Thursday, July 6th. The honorary secretary (Col. G. Wingate, C.I.E.), who presided, referred to a conspicuous advertisement, "Perfect health is man's chief capital," displayed in the tube stations, commenting on which and on his visit to one in great difficulty that day, who sent for him to request his prayers, he emphasised the chief asset of the North Africa Mission as God, and God only, and the appointed means of getting to God as prayer.

Dr. Goldstein, in his opening remarks, mentioned the loving bond of union which existed between the workers of the different societies at Tangier, Sunday morning being spent together at Hope House, the headquarters of the N.A.M., when the missionaries take it in turn to expound the Word of God; while a united meeting for prayer is held every Friday, and a week of prayer every month. During Dr. Wilson's illness, Dr. Goldstein had many times performed the operations at our Tulloch Memorial Hospital, and had even taken over the whole charge of the place for a time while Dr. Wilson was incapacitated. Besides this, he was "a sort of doctor to the Spaniards over whom Mr. Moore presides," visiting them in their homes and treating their diseases. During his own absence from Tangier, Mr. Moore was keeping his house warm for him.

He then gave us some interesting details of a Moor who had fallen into a river, and, after being pulled out, was left with characteristic Moorish negligence lying in a field. He managed to crawl to a camp fire where in some way he was severely burnt, and suffered in consequence from a tremendous contraction of the knee. In this sad condition he managed to hop, with the aid of a stick, all the way from Morocco City to the

Tulloch Memorial Hospital, Tangier—a distance of more than three hundred miles. As Dr. Wilson was too ill at the time to operate, Dr. Goldstein was sent for, and, after a very serious operation, the man recovered. He is now one of the servants at the Hospital, and a powerful witness of Christ's redemptive grace.

Dr. Goldstein then gave details of the work among Jews, of whom there are stated to be about a quarter of a million in Morocco, and between ten and eleven thousand in Tangier alone. Some itinerating had been done previously, but not until three and a half years ago had any permanent medical mission to Jews been inaugurated. He emphasised the fact that he and his colleagues are first and foremost missionaries—not medicals—and that pills and medicines are only used to aid in the preaching of the Gospel. The Jews come to the medical mission in ever-increasing numbers, and it is not uncommon for more than a hundred to come to the Mission House on dispensary mornings. At present the Mildmay Mission has no hospital, but has £260 in hand towards one, and on his return in October, Dr. Goldstein hopes to commence a small one.

Some interesting particulars were given of a Rabbi from the Sus country, who had come to the Mission House for teeth extraction,

after unsuccessful attempts on the part of Moorish dentists (*sic*) to get rid of the offending member. In a dream, this Rabbi had thrice been commanded to "go and seek the truth," and while waiting in the Mission Dispensary and seeing the Hebrew texts on the wall, it struck him that this was the place where he was to seek the truth. After the extraction of the tooth, Dr. Goldstein gave him a New Testament; he had never seen one before, nor had he ever heard the name of Jesus. A few days later he came back in a state of great excitement, with his New Testament, saying to the doctor, "I want to be your brother." As his Arabic was difficult to understand, Dr. Goldstein called our Mr. Simpson to interpret, and after coming two or three times a day for instruction for some time, and meeting with the believers in Mr. Simpson's room, he confessed his faith in Christ. At the last Passover, he exclaimed, "I have got something better than the Jewish Passover, 'for even Christ, our Passover, is sacrificed for us.'" At the instance of his Jewish brethren, he was brought before the Basha; but was allowed to go free, the Basha saying he could not interfere with their religious questions.

Prayer is asked for him, and for all the work being done among the Jews in Morocco.

E. A. T.

Notes and Extracts.

HOME NOTES.

Important.—The attention of our readers is called to the fact that the present issue of NORTH AFRICA is for August and September, and that the next will thus be the **October** number.



The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on **August 3rd** and **September 7th**, at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



ARRIVALS.

Miss A. M. Case, from Tunis, on July 5th.
Miss F. M. Banks, from Casablanca, Morocco, on July 9th.
Miss A. Cox, from Tebessa, Algeria, on July 14th.



It has been arranged for **Mr. and Mrs. Warren**, who went out to Tangier last

February, to fill the gap caused by the death of our lamented brother, Mr. Ross, at **Djemâa Sahridj**. As a knowledge of French is essential for their future work, Mr. and Mrs. Warren have gone to the town of **Oran, Algeria**, to devote themselves for several months there to study, under very favourable conditions, entirely among French people. This will greatly facilitate their taking up work among the Kabyles, and acquiring their language, as many of them speak French, and all the books and helps for the study of Kabyle are in French. It is hoped that Mr. and Mrs. Warren will be able to begin work at Djemâa Sahridj in the autumn. In the meantime, may they be greatly prospered of God in their studies, and prepared for their new and important sphere.



Miss de la Camp and **Miss Greathead** left Fez early in June, and travelled in perfect safety to the coast-town of Laraish, meeting with no particular dangers on the road. They found Spanish troops were at Laraish, preparing to go on to Alcazar. Miss Greathead, fearing fresh disturbances might

occur and the roads be closed again, and not wishing to be kept at the coast for an indefinite period, bravely returned to Fez, after only a few days' rest at Larais, and reached the capital again safely on June 23rd, where she is once more at work among the Moors with the Misses Mellett and Denison.

Miss de la Camp had been suffering from malaria for several months, and would, under doctor's orders, have left Morocco some time ago, had it been possible to reach the coast, in order to get rid of the troublesome fever by a short stay in Europe. She therefore came on to Hamburg, arriving there on June 28th, and is now staying with her friends in a pleasant part of Germany. We trust our sister will, by God's blessing, soon get strong and be thoroughly set up again in health, so as to resume work in the autumn at her important post in Fez.



A well-attended meeting for Intercession for the King and the Empire was held on June 21st, at Hope House, Tangier, in connection with the letter issued by the Evangelical Alliance. Through the kindness of a friend at home, Miss Jay was able to give a good meal on Coronation Day to 122 poor Moorish prisoners in the two prisons at Tangier, and also to about fifty other poor Moors.



A few weeks ago, at one of our mission stations, a Mohammedan woman convert was baptised and received into Church fellowship, to the great joy of the workers in that town. The candidate was brought to Christ more than four years ago, and has since lived a consistent Christian life, but never felt she dared make a public confession till now.

A lady-missionary writes:—"It was such a happy time as we met together around the pool of water. She was quite quiet, and was able to listen to the few words spoken to us all. This is a wonderful answer to so many prayers. She has been quite happy and bright ever since." We would unite in prayer for her, that she may be preserved from persecution, and kept walking in humble, steadfast dependence upon her Lord and Saviour.



"THANKS."

J. Gordon Logan, Esq. is heartily thanked for the gift of Arabic reading-books for the Girls' School at Casablanca, Morocco, which Miss Banks, the missionary in charge, has duly received.



Miss Harrald begs gratefully to thank an anonymous friend who left £2 at the N.A.M. Office towards her expenses of attending the Keswick Convention.

FOREIGN NOTES.

Morocco.

Mrs. Roberts writes from Hope House, Tangier:—"There are seven boys coming to the reading class now—five little fellows about six years old and two somewhat older. I am surprised that they are willing to come with the girls, but hope they will continue, because they learn all manner of wickedness at the native schools. . . .

"At prayers, one evening lately, we came to the story of the two sons in Matthew **xxi**. We naturally got on the subject of working, and working willingly, and I went on to say how necessary it was that they should learn to work so as to keep their own houses well when they are married. Marriage is the principal thought in most of the girls' minds. Immediately Fatooma (aged seven) said, 'I am not going to get married and "eat the stick" (be beaten); if I do, I shall put poison in my husband's food.' If a woman wants to rid herself of a husband for some reason or other, she puts a small quantity of poison in his food from time to time, so that he does not die suddenly and thus cause enquiries to be set up, but gradually fails in health and wastes away.

"Little Aiweesha, who was taken away from us by her mother and placed in evil surroundings, has been removed in answer to prayer. This is something to praise God for."



Writing from Fez, on June 26th, Miss Mellett says:—"Our old friend, Hadj El Arabi (ex-Basha of Sifroo), is here now, and he told us that while the Berbers were proclaiming *Jehad* (Holy War), and threatening to 'eat up' Sifroo, they said they would begin the *Jehad* on Ben Aisa (the native convert who acts as our colporteur), as he was a Christian, and he never prayed in the Mosque, and always kept his shop shut on Sundays. We were very glad to hear this from Hadj El Arabi, as it was an independent witness that Ben Aisa is recognised as not being a Mohammedan. We have heard the same fact too from Mr. Swainson, an American missionary who was in Sifroo during all the time of trouble there."



Tunisia.

Mr. E. E. Short writes from Kairouan on June 17th:—"A young fellow came into the shop one evening, and as he could read I handed him a tract. It was one of the new *Khutbas* from the Nile Mission Press, based on a verse from the Koran. The young man took it, and prepared himself a cigarette. When it was alight, he began to read the tract. But when he found that it commenced

with a verse from the Koran, he put it down again, saying that it was forbidden to read the Koran while smoking. So I gave him instead another tract, a much stronger one, which showed up what was lacking in the Koran (giving quotations from it), and declared plainly the Gospel. He read this aloud right through, others meanwhile listening, and we had some little talk about it. So his scruples about the Koran and the cigarette going together turned out for the best. He afterwards asked for something else to read, saying he was going into the country. I therefore gave him a Gospel and another tract. May these printed messages be blessed not only to him, but to others also!"



Dr. Churcher writes on June 28th from **Sfax**:—"Our numbers at the medical mission for the month are 728. Harvesting, which is good this year, demands everyone's attention. We have just visited the market of Djebibina, and treated seventy-five patients there.



Egypt.

From **Alexandria**, **Mr. Dickens** writes:—"Khaleel [the native evangelist] has come down from Shebin-el-Kom, to be under my direction during Mr. Fairman's absence. The Lord has provided a most suitable room in the Mohammed Aly Square, right in the centre of the city, where I can meet enquirers. We have long felt the need of this. The chairs and lamps have been given by five of the Lord's children here. Will you specially pray that the blessing of the Lord may rest upon this step, which we believe to be of Him alone."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

For courage given to a woman convert from Mohammedanism to confess Christ in baptism, despite the danger that may have to be faced. Prayer is asked that many others may have courage to come forward.

That the work of God's Spirit among the patients at the Tulloch Memorial Hospital, Tangier has continued with blessing to more souls.

That a young girl in Tangier, formerly an inmate of Mrs. Roberts' "Home," has, in answer to prayer, been removed from evil influences.

For a Frenchwoman (Roman Catholic) at Tebessa, who has sought and found the Lord; also prayer for a young Arab there, who, though greatly opposed to the truth, continually comes to read with the missionaries.

That the Lord has graciously provided, at Alexandria, a suitable room in the centre of the city, where enquirers can come for more private conversation and instruction.

PRAYER.

For the girls and little boys who are under Mrs. Roberts' instruction at Hope House, Tangier.

For recent converts and other Christians of the Spanish Mission Church, Tangier; that

they may not go back, but may grow in grace and the knowledge of God.

For the women converts at Cherehell; that they may be delivered from the fear of man, and may be enabled to confess their faith before their Moslem friends and relations.

That the Gospel message carried from town to town during recent missionary journeys in Southern Tunisia may bring forth fruit in the hearts and lives of many to whom it came. Also, that the workers among the Moslems in Tunis City may be upheld in their difficult tasks.

That the power of the Gospel may be manifested in Alexandria, where it is being proclaimed in the face of much strenuous opposition from the Mohammedans.

That the missionaries on furlough may be enabled, as they go about from place to place, to interest many in the work in which they are engaged; so that some who at present, from lack of knowledge, may be indifferent to the needs of the people of North Africa, may be stirred up to assist in the work.

That special grace may be given to those who labour on the field during the summer months, and that such may be kept in health. Also prayer for several valued missionaries who are ill, that they may be restored to strength and service.

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse, assisted by the late 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.

LIST OF DONATIONS from JUNE 1st to 30th, 1911.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1911.	No. of	Amount.	DESIGNATED FUND.			DETAILS OF	
1911.	No. of	Amount.	June	Receipt.	£ s. d.	1911	No. of	Amount.	WEST KIRBY AUXILIARY.	
June	Receipt.	£ s. d.	Brought forward		34 14 8	June	Receipt.	£ s. d.	Miss M. GEDDES, Hon. Sec., "Shirley," Westbourne Grove. General Receipt No. 3634.	
1	3566	3 0 0	9	3022	5 0 0	2	4220	42 10 0	No. of Receipt	
	7	3 0 0		3	1 0 0		1	1 0 0	77 5 0	
	8	10 0 0	10	4	1 1 1		2	2 0 0	8 1 0	
	9	10 0 0		5	5 0 0		3	2 0 0	9 2 0	
	10	5 0 0		0	6 0 0		4	2 0 0	80 1 0	
	11	2 6 0		Granville Men's Meeting, Forest Gate Readers of Life of Faith	7 2		Talbot Hall S.S., Notting Hill	3 0 8	Previously ackgd. .. 1 13 3	
	12	5 0 0			13	2 18 7			5	2 0 0
	13	3 0 0		14	2 0 0		6	10 0 0		
	14	3 3 0		15	8 0 0		7	10 0 0		
	15	3 6 0		16	2 0 0		8	19 11		
	16	3 3 0		17	1 0 0		Amity C.E. Society, New York	3 1 7		
	17	3 0 0		18	1 0 0			9	10 6	
	18	3 0 0		19	5 13		10	4 0		
	19	3 0 0		20	5 0 0		11	3 6		
	20	6 0 0		Talbot Tab. Missionary Breakfast	5 5 0		12	1 0 0		
	21	6 0 0			21	10 0 0		13	1 0 0	
	22	6 0 0		22	5 0 0		14	1 0 0		
	23	6 0 0		23	8 6		15	6 5 0		
	24	6 0 0		24	1 0 0		16	1 0 0		
	25	6 0 0		25	5 0 0		17	6 15 0		
	26	6 0 0		26	1 0 0		18	7 6		
	27	6 0 0		27	1 0 0		19	7 0 0		
	28	6 0 0		28	1 0 0		20	11 0 0		
	29	6 0 0		29	1 0 0		21	9 0 0		
	30	6 0 0		30	1 0 0		22	3 0		
	31	6 0 0		31	1 0 0		23	5 0		
	32	6 0 0		32	1 0 0		24	10 0		
	33	6 0 0		33	1 0 0		25	1 5		
	34	6 0 0		34	1 0 0		26	1 5		
	35	6 0 0		35	1 0 0		27	1 5		
	36	6 0 0		36	1 0 0		28	1 5		
	37	6 0 0		37	1 0 0		29	1 5		
	38	6 0 0		38	1 0 0		30	1 5		
	39	6 0 0		39	1 0 0		31	1 5		
	40	6 0 0		40	1 0 0		32	1 5		
	41	6 0 0		41	1 0 0		33	1 5		
	42	6 0 0		42	1 0 0		34	1 5		
	43	6 0 0		43	1 0 0		35	1 5		
	44	6 0 0		44	1 0 0		36	1 5		
	45	6 0 0		45	1 0 0		37	1 5		
	46	6 0 0		46	1 0 0		38	1 5		
	47	6 0 0		47	1 0 0		39	1 5		
	48	6 0 0		48	1 0 0		40	1 5		
	49	6 0 0		49	1 0 0		41	1 5		
	50	6 0 0		50	1 0 0		42	1 5		
	51	6 0 0		51	1 0 0		43	1 5		
	52	6 0 0		52	1 0 0		44	1 5		
	53	6 0 0		53	1 0 0		45	1 5		
	54	6 0 0		54	1 0 0		46	1 5		
	55	6 0 0		55	1 0 0		47	1 5		
	56	6 0 0		56	1 0 0		48	1 5		
	57	6 0 0		57	1 0 0		49	1 5		
	58	6 0 0		58	1 0 0		50	1 5		
	59	6 0 0		59	1 0 0		51	1 5		
	60	6 0 0		60	1 0 0		52	1 5		
	61	6 0 0		61	1 0 0		53	1 5		
	62	6 0 0		62	1 0 0		54	1 5		
	63	6 0 0		63	1 0 0		55	1 5		
	64	6 0 0		64	1 0 0		56	1 5		
	65	6 0 0		65	1 0 0		57	1 5		
	66	6 0 0		66	1 0 0		58	1 5		
	67	6 0 0		67	1 0 0		59	1 5		
	68	6 0 0		68	1 0 0		60	1 5		
	69	6 0 0		69	1 0 0		61	1 5		
	70	6 0 0		70	1 0 0		62	1 5		
	71	6 0 0		71	1 0 0		63	1 5		
	72	6 0 0		72	1 0 0		64	1 5		
	73	6 0 0		73	1 0 0		65	1 5		
	74	6 0 0		74	1 0 0		66	1 5		
	75	6 0 0		75	1 0 0		67	1 5		
	76	6 0 0		76	1 0 0		68	1 5		
	77	6 0 0		77	1 0 0		69	1 5		
	78	6 0 0		78	1 0 0		70	1 5		
	79	6 0 0		79	1 0 0		71	1 5		
	80	6 0 0		80	1 0 0		72	1 5		
	81	6 0 0		81	1 0 0		73	1 5		
	82	6 0 0		82	1 0 0		74	1 5		
	83	6 0 0		83	1 0 0		75	1 5		
	84	6 0 0		84	1 0 0		76	1 5		
	85	6 0 0		85	1 0 0		77	1 5		
	86	6 0 0		86	1 0 0		78	1 5		
	87	6 0 0		87	1 0 0		79	1 5		
	88	6 0 0		88	1 0 0		80	1 5		
	89	6 0 0		89	1 0 0		81	1 5		
	90	6 0 0		90	1 0 0		82	1 5		
	91	6 0 0		91	1 0 0		83	1 5		
	92	6 0 0		92	1 0 0		84	1 5		
	93	6 0 0		93	1 0 0		85	1 5		
	94	6 0 0		94	1 0 0		86	1 5		
	95	6 0 0		95	1 0 0		87	1 5		
	96	6 0 0		96	1 0 0		88	1 5		
	97	6 0 0		97	1 0 0		89	1 5		
	98	6 0 0		98	1 0 0		90	1 5		
	99	6 0 0		99	1 0 0		91	1 5		
	100	6 0 0		100	1 0 0		92	1 5		
	101	6 0 0		101	1 0 0		93	1 5		
	102	6 0 0		102	1 0 0		94	1 5		
	103	6 0 0		103	1 0 0		95	1 5		
	104	6 0 0		104	1 0 0		96	1 5		
	105	6 0 0		105	1 0 0		97	1 5		
	106	6 0 0		106	1 0 0		98	1 5		
	107	6 0 0		107	1 0 0		99	1 5		
	108	6 0 0		108	1 0 0		100	1 5		
	109	6 0 0		109	1 0 0		101	1 5		
	110	6 0 0		110	1 0 0		102	1 5		
	111	6 0 0		111	1 0 0		103	1 5		
	112	6 0 0		112	1 0 0		104	1 5		
	113	6 0 0		113	1 0 0		105	1 5		
	114	6 0 0		114	1 0 0		106	1 5		
	115	6 0 0		115	1 0 0		107	1 5		
	116	6 0 0		116	1 0 0		108	1 5		
	117	6 0 0		117	1 0 0		109	1 5		
	118	6 0 0		118	1 0 0		110	1 5		
	119	6 0 0		119	1 0 0		111	1 5		
	120	6 0 0		120	1 0 0		112	1 5		
	121	6 0 0		121	1 0 0		113	1 5		
	122	6 0 0		122	1 0 0		114	1 5		
	123	6 0 0		123	1 0 0		115	1 5		
	124	6 0 0		124	1 0 0		116	1 5		
	125	6 0 0		125	1 0 0		117	1 5		
	126	6 0 0		126	1 0 0		118	1 5		
	127	6 0 0		127	1 0 0		119	1 5		
	128	6 0 0		128	1 0 0		120	1 5		
	129	6 0 0		129	1 0 0		121	1 5		
	130	6 0 0		130	1 0 0		122	1 5		
	131	6 0 0		131	1 0 0		123	1 5		
	132	6 0 0		132	1 0 0		124	1 5		
	133	6 0 0		133	1 0 0		125	1 5		
	134	6 0 0		134	1 0 0		126	1 5		
	135	6 0 0		135	1 0 0		127	1 5		
	136	6 0 0		136	1 0 0		128	1 5		
	137	6 0 0		137	1 0 0		129	1 5		
	138	6 0 0		138	1 0 0		130	1 5		
	139	6 0 0		139	1 0 0		131	1 5		

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH

THE NORTH AFRICA MISSION.

Council of Direction.

MAJOR-GENERAL SIR CHARLES SCOTT, K.C.B. (Chairman).

J. H. BRIDGFORD, Christchurch, Hants.
 ARTHUR T. DENCE, Winfrith, Dorchester.
 W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
 HENRY EDMONDS, Tunbridge Wells.
 EDWARD H. GLENNY, Manor Park, E.

GEORGE GOODMAN, Woodford Green, Essex.
 J. W. GORDON-OSWALD, Reaulty, Inverness-shire.
 Rev. J. J. LUCE, M.A., Gloucester.
 EDWARD MERRY, M.D., Wandsworth, S.W.
 E. E. SHAW, Wimbledon, S.W.

COL. G. WINGATE, C.I.E., Reigate, Surrey.

Hon. Treasurer. J. W. GORDON-OSWALD, Esq.	Hon. Secretary. COL. G. WINGATE, C.I.E.	General Secretary. Mr. M. H. MARSHALL.	Organising Secretary. Mr. E. A. TALBOT
Bankers. LONDON AND SOUTH-WESTERN BANK, Islington Branch, London, N.	Hon. Auditors. MESSRS. A. HILL, VELLACOTT & CO., 1, Finsbury Circus, London, E.C.		

Office of the Mission:—4, Highbury Crescent, London, N.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or into any of its branches.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post-office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. A. J. Bride & Son, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.
Tangler.	Date of Arrival.	Cherchell.	Date of Arrival.			
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARCUSSEN	Nov., 1883	
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Susa and Kairouan.		
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Mr. E. SHORT ...	Feb., 1899	
Miss J. JAY ...	Nov., 1885	Algiers.		Mrs. SHORT ...	Oct., 1899	
Miss G. R. S. BREWER,		<i>Kabyle Work—</i>		Miss G. L. ADDINSELL	Nov., 1895	
M.B. (Lond.) ...	Dec., 1894	M. E. CUENDET ...	Sept., 1884	Stax.		
Miss F. MARSTON ...	Nov., 1895	Madame CUENDET ...	Sept., 1885	T. G. CHURCHER,		
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. A. SHOREY ...	Nov., 1902	M.B., C.M. (Ed.) ...	Oct., 1885	
Mrs. SIMPSON ...	Mar., 1898	Mrs. SHOREY ...	Oct., 1904	Mrs. CHURCHER ...	Oct., 1889	
<i>Spanish Work—</i>		Djemâa Sahridj.		Mr. H. E. WEBB ...	Dec., 1892	
Mr. A. J. MOORE, B.A.	April, 1909	<i>Kabyle Work—</i>		Mrs. WEBB ...	Nov., 1897	
Miss F. R. BROWN ...	Oct., 1889	Miss J. COX ...	May, 1887	DEPENDENCY OF TRIPOLI.		
Miss VECCHIO, School Mistress.		Miss K. SMITH ...	May, 1887	Mr. W. REID ...	Dec., 1892	
Casablanca.		Mrs. ROSS ...	Nov., 1902	Mrs. REID ...	Dec., 1894	
Miss F. M. BANKS ...	May, 1888	*Mr. T. J. WARREN ...	Feb., 1911	Mrs. BOLTON ...	Dec., 1897	
Tetuan.		*Mrs. WARREN ...	Feb., 1911	Miss F. M. HARRALD ...	Oct., 1890	
Miss A. BOLTON ...	April, 1889	Constantine.				
Miss A. G. HUBBARD ...	Oct., 1891	Miss F. HARNDEN ...	Nov., 1900			
Miss M. KNIGHT ...	Oct., 1905	Miss E. LOVRENS ...	Nov., 1902			
Miss H. E. WOODELL ...	Jan., 1907	Miss N. WEBB ...	Nov., 1910			
Miss M. EASON ...	Dec., 1910	Tebessa.				
Azila and Laraiash.		Miss A. COX ...	Oct., 1892			
Miss C. S. JENNINGS ...	Mar., 1887	Miss N. BAGSTER ...	Oct., 1894			
Miss K. ALDRIDGE ...	Dec., 1891	REGENCY OF TUNIS.				
Fex.		Tunis.				
Miss L. GREATHEAD ...	Nov., 1890	Mr. A. V. LILEY ...	July, 1885			
Miss M. MELLETT ...	Mar., 1892	Mrs. LILEY ...	April, 1886			
Miss S. M. DENISON ...	Nov., 1893	Miss H. M. M. TAPP ...	Oct., 1903			
Miss I. DE LA CAMP ...	Jan., 1897	Miss H. KENWORTHY ...	Nov., 1910			
<i>* At present at Oran, Algeria.</i>		<i>Italian Work—</i>				
		Miss A. M. CASE ...	Oct., 1890			
		Miss L. E. ROBERTS ...	Feb., 1899			

IN ENGLAND.—Miss I. L. REED, Miss B. VINING, Invalided.