

NORTH AFRICA

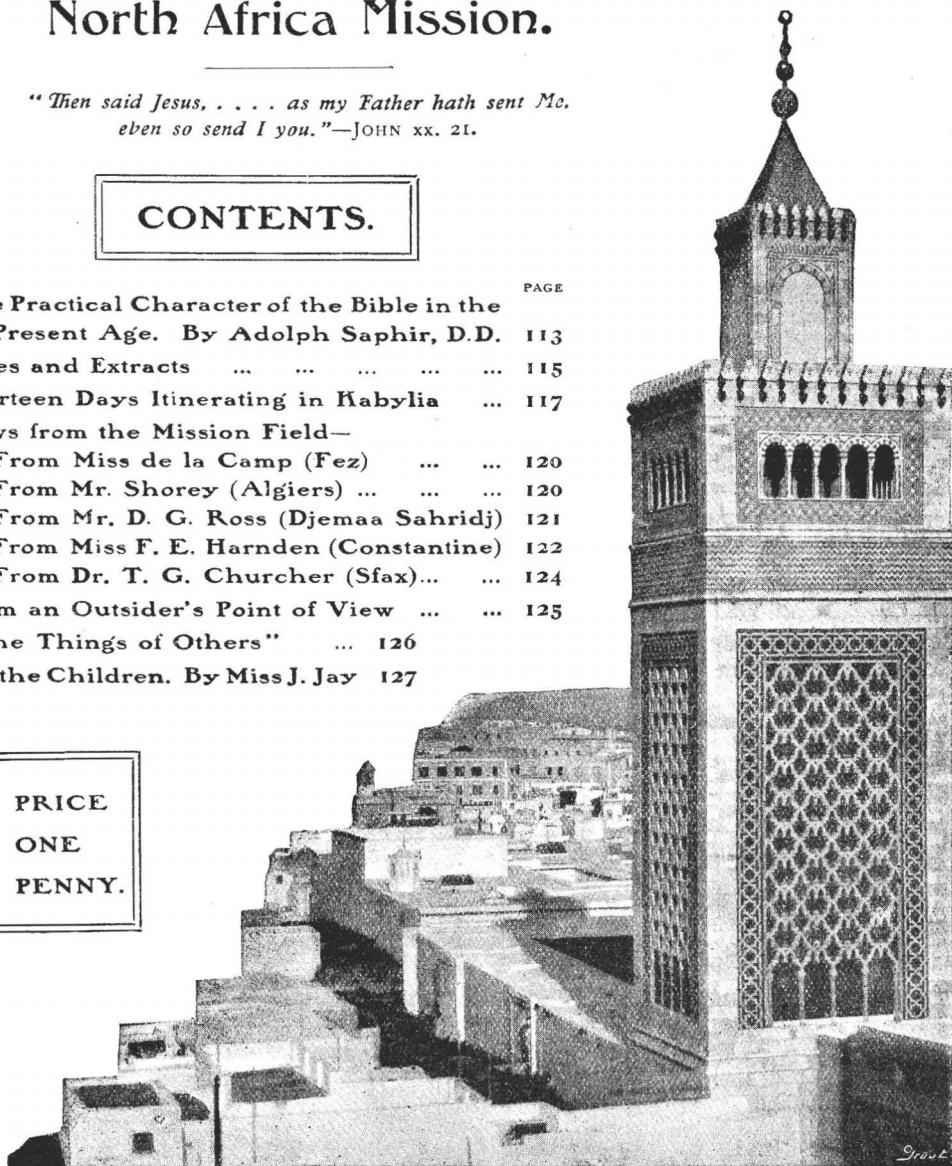
The Monthly Record of the North Africa Mission.

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

CONTENTS.

	PAGE
The Practical Character of the Bible in the Present Age. By Adolph Saphir, D.D.	113
Notes and Extracts	115
Thirteen Days Itinerating in Kabylia . . .	117
News from the Mission Field—	
From Miss de la Camp (Fez)	120
From Mr. Shorey (Algiers)	120
From Mr. D. G. Ross (Djemaa Sahridj)	121
From Miss F. E. Harnden (Constantine)	122
From Dr. T. G. Churcher (Sfax)	124
From an Outsider's Point of View	125
"The Things of Others"	126
For the Children. By Miss J. Jay	127

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 MAY 1st to 31st, 1906. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1906.	No. of	Amount.	1906.	No. of	Amount.	1905.	No. of	Amount.
1906.	No. of	Amount.	May	Receipt.	£ s. d.	May	brought forward	£ s. d.	May	Brought forward	£ s. d.
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TOTALS JAN. 1 TO MAY 31, 1906.
General Fund £2,404 3 4
Designated Fund 1,325 9 5
£3,729 12 9

DETAILS OF DUBLIN AUXILIARY.
S. S. MCCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Genoegeary.
Designated Receipt No. 1890.

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Previously ackgd. £23 5 0
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GIFTS IN KIND.
1 Lady's Gold Chain, "For Jesus' sake."
1 Gold Chain.

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.]



Photo by]

A Village on the Nile.

[Geo. Goodman, Esq.

The Practical Character of the Bible in the Present Age.

By Adolph Saphir, D.D.*

IF we remember that God has given us His Word, that we may find in it *Him*, and not food for our curiosity, material for the exercise of our skill and erudition, relief from feelings of gloom, and security in the superficial acceptance of doctrines and promises—then we shall use the Book for godly edifying in faith, and realize in our experience that it is *profitable*. The practical character of the Bible will then increasingly manifest itself to us. Practical in the true and full sense of the word, not in the conventional sense, which opposes it to doctrinal, and has reference merely to outward acts and habits of life.

Nothing shows more fully the peculiarity of our age than the meaning attached to the word "practical" in the sphere of spiritual life. In other spheres men fully appreciate the value of theory. The practical significance of mathematics, astronomy and chemistry is admitted by all; we constantly witness it, that a single idea, the discovery of a single law, is the fruitful source of the most important and manifold results. But while the world is becoming more philosophical in everything else, in spiritual things it is becoming more childish and superficial. The knowledge of God, of His counsel, of His love to the Eternal Son, of Christ, His Divinity and humanity, of the work of the Spirit, of

* Extracts from "Christ and the Scriptures," published by Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C.

the Atonement, of union with Christ, of the Kingdom, of the return of the Saviour—in short, Theology—is considered a barren theory and speculation; the pointing out of isolated duties and outward works and habits is deemed “practical.” Life is expected from the dead, and a pure river from a polluted fountain. While Christ tells us that to know God and Jesus Christ is *Life*, the world insists that theology—the knowledge of God—is abstract, and has no immediate connection with the reality of life. It is the old story, the philosophy of the old serpent, of being good without God, of being like unto God without knowing, loving and trusting Him. Formerly God was believed to be the source of all good, and men who were not willing to obey Him said, “We love sin”; now men say, “We love virtue, but we can have it without God.”

The great motive which God places before us, viz., the return of Jesus and the glory which He shall give His servants; the great power by which God moves the heart, viz., the light of His love, His revelation of himself, the whole counsel of God which Apostles preached, and through which men became the salt of the earth and the living epistles of Christ; all this,—is not “*practical*” in the estimation of many: they do not recognize the Divine power, full of vitality, which this teaching possesses. They forget that God, after all, and God alone, is life; that he hath life in Himself, and His words have also life; and that His words bring with them not merely good things, but that which is the first and essential requisite of all good, viz., *Life*.

For the Word is living (“quick.” Heb. iv. 12), and when it is recognized as the voice of God it is powerful. Christ’s words are spirit and life. They are compared to the seed, which appears insignificant, but which, if received in good ground, soon shows its vitality. The Word of God, received as such, does not remain in us as a dead, inert mass, a mere addition to our knowledge, but is continually active and growing in our thoughts and words, our character and walk, bringing forth fruit; while “again it is written” that we are to lay aside everything that hindereth, and receive with meekness the engrafted Word.

Again, this Word, living and powerful, is as a sword: it possesses a dividing separating, piercing energy, which penetrates into the very depth of man, and discerns the thoughts and interests of the heart. With a most faithful accuracy and searching minuteness it analyses our motives. It distinguishes between nature and grace; it divides, where we in our blindness and self-sufficiency imagine all is pure and pleasing to God.

Thus the Word is a mirror, true and clear, in which we may behold our likeness. And as a mirror is for the purpose that we should not look at it, but into it, so the Word is not used by us according to God’s purpose unless we look into it and see in it ourselves; and all “objective” admiration of the Bible, as a wonderful mirror of the world and the Church, only increases our guilt when we neglect the subjective use. *We* are the subjects, “Thou art the man.” “Know thyself” has, from remote antiquity, been the counsel of human wisdom. But the precept forgets one great difficulty. “The heart is deceitful above all things.” We therefore need a mirror; such a man cannot provide. But while this mirror shows us faithfully our true condition, we behold in it also the face of the Lord from heaven, who is our righteousness, and whose beauty thus shines on His believers, so that the Father delighteth in them.

Seed, sword, mirror—these are three aspects of the practical character of the Scripture. In reading it according to God’s purpose, in reliance on the Spirit, a wonderful influence is exerted on us. Impressions of an eternal character are received. The influence of the Lord is on the very heart, out of which proceed

thoughts and works. Grace is our teacher, and its discipline is through the Word. And as God's dealings with us may all be comprised under the two grand lessons, our sin and need, and His grace and fulness, so the Word continually kills and quickens; takes away our life and gives us the Resurrection Life; discloses to us our nothingness, and unfolds to us Christ's riches. Thus the ultimate end of Scripture is always *Comfort*. "Comfort ye, comfort ye, my people," is the motto of the Bible. But God's comfort is in righteousness and truth. Sin is condemned in the flesh; life is given through the righteousness of Christ. The consolation of the world and the natural mind is based on the imperfect view of sin (thinking it less evil than it is) and on a false view of the creature-life (regarding it with hope); it ignores sin and evades the Cross; it does not humble man; it does not lead through death unto life. Not so God's consolation. It is the consolation of resurrection after the Cross. And this is our temptation, to separate what God has joined. His promises and commandments; His blessedness and holiness; the cross and the glory; His earnestness and His compassion; Christ representing us in heaven, and we representing Him on earth; this constant combination, so harmonious, so vital, so immediately commending itself to the conscience, Satan is always anxious to dissolve, and thus render our use of Scripture to the flesh—comfort, and to the spirit—terror; whereas God's method is terror to the flesh and comfort to the spirit, that we may bear about the death of our Lord, and that in us may be manifested also the life of Christ.

Notes and Extracts.

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



Hand-painted Texts and Cards of any size with or without flowers, etc., may be ordered of Miss Vining, 19, Alexandra Road, South-end-on-Sea. The proceeds will go to the funds of the Mission.



Miss Banks, who has recently returned to England from Tangier, will be pleased to accept invitations to address **meetings** during the early autumn. Should any friends be able to arrange drawing-room meetings or missionary garden-parties, such help will be very gratefully welcomed. It is expected that several other members of the Mission will also be available for meetings during the next few months. All enquiries should be addressed to the Secretary, N.A.M., 34, Paternoster Row, London, E.C.

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., "Astwell," 20, The Avenue, Eastbourne, price 12s., postage and packing case included. The proceeds will go to the funds of the N.A.M.



ARRIVALS.—**Miss North** and **Miss Lovell**, from Kairouan, on May 25th.

Miss Case, from Tunis, on May 29th.

Mr. and Mrs. Fairman and children, from Shebin-el-Kom, on June 5th.

Miss Banks, from Tangier, on May 26th.

Mr. and Mrs. Purdon and **Miss Grissell** and **Miss Hammon**, from Tunis, on June 9th.

Miss Jay, from Tangier, on June 15th.

Miss Tapp, from Tunis, *via* Egypt, on May 21st.



DEPARTURE.—**Miss Breeze**, M.B., for Tangier, on June 1st.



BIRTH.—To **Mr. and Mrs. O. E. Simpson**, at Birmingham, on June 3rd, a son.

Rugs from Cherchell Carpet-school.—

Seven rugs, varying in price from 23s. to £5 15s., have been received from the carpet-school at Cherchell for sale, and may be seen at the offices of the Mission. Friends at a distance will be sent full particulars on application to the Secretary, and can have the rugs forwarded on approval—if willing to pay carriage both ways in the event of their returning them.



Picture Postcards.—A set of twelve different cards, illustrating the five countries of North Africa, taken from blocks previously used in NORTH AFRICA, may be obtained from the Secretary, price 5d., post free.



The **Cycle of Prayer**, given in January NORTH AFRICA, is now ready, printed on tinted card for hanging up; a weekly cycle is given on the reverse side of the card. Friends wishing to make use of these are asked to apply for copies to the Secretary of the Mission, who will send them free of charge.



From the far **West of China**, where there are large numbers of **Mohammedans**, a missionary of the China Inland Mission writes: "There are quite a number of Mohammedans here in Yunnan, but they are difficult to reach. Of course there is no persecution or public ill-feeling. Our hatred of idolatry they cordially approve, and not a few are friendly, but of Jesus as the Saviour and the Son of God, they wish to hear nothing. One does little work amongst them except preaching on one of their streets, and meeting any who may come in to visit us. A priest from Arabia has been here teaching in one of the colleges, and would do his best to keep any from coming to hear the Gospel."



At the weekly prayer-meeting at the headquarters of the China Inland Mission a few weeks ago, another worker from the same province of China spoke of the work he and his wife were able to do amongst Mohammedans at their station. In some respects they found them easier to reach than the heathen of that province, who are unusually hardened towards the Gospel. While praying for Moslems in North Africa, will some friends remember also the Moslems of China, and the missionaries in those remote and isolated stations who are preaching Christ to them?

MOROCCO.

Miss Knight writes from **Tetuan** on June 5th:—"The work goes on quietly and steadily—by quietly I mean, of course, without interruption from outside, for when twenty odd boys tumble in on Thursday night, that is hardly 'quietly'! In the dispensary there have been 2,000 people in four months. It seems a great number, and a huge responsibility, but then it is *His* work. . . . how often we have to rest on that."



Miss Marston writes from **Tangier** on June 6th:—"I have had over 950 attendances in the three months during which I have been seeing patients."



Day 3.—The **baptism** of two women converts at Fez, which was to have taken place some time ago, but was deferred owing to the reluctance of their relatives, took place on March 23rd in the presence of the missionaries and the native church there. Early in April a man, also a convert from Islam, was baptised at the same place. While giving praise to God for these blessed results from the work there, we do well to pray very earnestly for these souls, who will doubtless be often beset by the great adversary.

**ALGERIA.**

Mr. Shorey is anxious to have a small library for the use of **French children in Algiers**, as there is very little wholesome literature at their disposal. If some friends would like to contribute specially towards this purpose, their gifts will be very gratefully received by the Secretary of the Mission, and forwarded to Mr. Shorey. In sending such amounts, will friends please state that they are for this special object, and address: The Secretary, N.A.M., 34, Paternoster Row, London, E.C.



Kabyle carved photo-frames.—These prettily carved frames, made by native converts at Djemaa Sahridj, may be had through Mr. Ross at 1s. and 1s. 6d. per pair, post free. By obtaining orders for these, Mr. Ross is able to help these converts, and to keep them from seeking situations in the large towns, where they have many more temptations, and are often removed from the missionaries' influence. Please address orders to Mr. D. G. Ross, Djemaa Sahridj, Mekla par Tizi Ouzou, Algeria, enclosing postal orders for the amounts which it is desired to send.



In a recent letter from Algeria, the conversion of a French priest is mentioned as

having created a considerable "stir" among the Europeans in Algeria. This man formerly drew large crowds when preaching in the Roman Catholic Cathedral in Algiers, as well as in other places. Will friends ask that he may be greatly used as a preacher of the Gospel as it is in Christ.



TUNISIA.

Mr. Short, writing from **Kairouan** on May 30th, mentions that he has been able to give away an unusually large number of tracts and Gospels. He has also been encouraged by the audiences of men and boys at the evening lantern meetings. "One of my recent visitors was a young fellow who seemed to have the idea that we paid converts six francs a day (about five shillings). This is the highest price I have ever heard stated, and is really grand for a poor country like this! !"



It is no uncommon thing for an Arab to come wishing to "enter the Christian religion," but on hearing that this will probably involve the loss of all things, instead of being a means of livelihood, his ardent desire quickly dies within him. The bottom of this idea is probably to be found in the fact that to them it is inconceivable that anyone should depart from Islam except for the sake of gain. Such are their standards of honour, that they would receive a man willingly who was only pretending to be a Christian for the sake of monetary advantages, while a true believer in Christ would be immediately cast out from their company.



Day 14.—Writing from **Susa** in the Regency of Tunis, **Miss A. Cox** asks prayer for some special cases: (1) An elderly woman who attends the mothers' meeting, whose face shows her joy when hearing of Jesus. (2) A young woman who is warned by her parents not to listen; she learns texts eagerly, and

constantly asks to hear more. (3 and 4) Two readers, middle-aged men, who know the Gospel well, but are kept back by fear of their Moslem friends. (5) A lad of seventeen, for long in the boys' class, who says he is with the missionaries in heart, but cannot understand why the Koran contradicts the Bible.



Miss Cox mentions that the numbers coming into the little Bible depot average about sixty per week, and it is open during the mornings only. This shows the importance of having such a place, especially now that the evening services for men have been discontinued owing to there being only ladies at the station.



Day 16.—**Miss Benzakine** writes with much encouragement of her work at **Sfax** amongst Jews and Europeans. She tells of a French woman whom she had been visiting, who for some time found no peace, being very concerned about spiritual matters. "Last week I went again to see her. As soon as she saw me, she said—full of joy—'I have it this time.' 'What is it?' I asked. 'Salvation,' she replied, 'and I am now so happy in Him.' Will you please pray for her, and the other new converts, that they may be kept faithful, and grow in the knowledge of our Lord and Saviour Jesus Christ."



TRIPOLI.

Day 17.—**Miss Dundas**, writing from **Tripoli**, asks prayer for a young native woman, who thinks that prayer is sufficient to cleanse her heart from sin, and that she may continue to sin so long as she continues to pray. **Miss Dundas** also asks prayer for the family of the blind girl, in whom she is much interested, that their bigotry may yield, and that she may be able to bring them to Christ; also for the many fresh cases at the dispensary, and for the new houses thrown open for visiting by the invitation of these new patients.

Thirteen Days Itinerating in Kabylia.

May 10-22, 1906.

On the 10th of May, early in the morning, I left Algiers for an evangelistic tour in Kabylia, with these encouraging words from Acts xviii. 9, "Be not afraid, but speak, and hold not thy peace, for I am with thee. . ." As usual when travelling, it was not long before I had an oppor-

tunity, in the train, to testify for the Lord. But for a moment I felt as if I could not raise my Christian banner, and constantly I had these words in my mind: "Be not afraid, but speak. . ." I gave tracts to some Europeans travelling with me, and the Lord helped me to tell them the Truth,

and we had a good talk till the station of Dra-El-Mizan was reached, where I left the train. The *diligence* brought me to the French village, about nine miles from the station. Arriving at 12 o'clock, I had my dinner, a short rest, and then I began to work in the village.

It was the market day, so the streets were full of Kabyles, and it was not difficult to find opportunities to speak. In one shop I found a Kabyle man who denied the existence of God, and said that there was nothing after this life. I offered him a Gospel, but he refused it, saying that he could not waste his time in reading such a book. Such men among the Kabyles are rather rare, but I have met with some before; they become so by contact with unbelieving Europeans.

After this a Kabyle soldier came to speak to me, calling me by my name. I did not recognise him till he told me his name and reminded me of the first time he came to see me, some years ago, when he was entering the *medersa* of Algiers as a student. He said to me, "I am a Christian, I go to church (Roman Catholic) every Sunday, and I continue to study the book you gave to me, and to compare it with the Koran over which I recognise its superiority." We had a long, interesting talk together, and I could see that he had really read much of the Gospel.

At 7 o'clock in the evening, I was glad to welcome Mr. Griffiths, who came from Tazmalt to join me in this itinerating work. It is so much better to be two together for such work.

We remained for two days in Dra-El-Mizan, visiting the numerous Kabyle cafés, in which we found hundreds of men to whom we preached the Gospel of grace and love. We were generally well received, and it was with great attention that the Kabyles listened to our message. Of course, as is always the case in this country, we met here and there some who opposed.

We had with us all that remained of the first edition of the Kabyle Gospels, about 250 copies. A great number of people were able to read in this place, but we could not leave a book with every one, as we wished to leave some all along the way. Some boys who wished to have books ran after us asking for them; as

we refused, one of them said, "D'Rebbi ithent-ifkan i noukeni" (It is God who gave them for us). We were very touched with these words, very true, from the mouth of such a boy.

We also went round the French houses and distributed a great number of French papers and tracts, which were generally accompanied by some good word of Truth. Only one woman, I think, did not accept our papers.

On Saturday, at 12 o'clock, after having spent the morning in visiting again in French houses and Kabyle cafés, we left by *diligence* for Boghni, at the foot of the Djurdjura mountains. We had heavy rain on the way, and we had some fear for the next day; but the weather cleared up, and on Sunday it was very fine. We spent the whole morning in the big Kabyle market of Boghni, amidst thousands of men from all the surrounding tribes. We had there splendid opportunities of proclaiming salvation through Christ, and of giving and selling many books. Twice I mounted upon a great stone, from which I preached the Gospel to crowds of men all round me; I had to raise my voice as much as possible in order to be heard by the greatest possible number. The attention could not have been better, and several told me how good were the words. One man kissed my hand, saying, "Ameslaie ik 'd-azidan" (Your word is sweet). At the same time Mr. Griffiths was doing the same in another corner of the market. The police did nothing to prevent our work, and it has been the same everywhere we went.

On Monday we went on mule-back to the market of the Beni Mâatka. This market had never been visited before by missionaries. In the large market square filled with white—or dirty!—*burnooses*, we had the same good opportunities of announcing the Truth as we had had the previous day at Boghni, and we separated in the same way in order to reach the greatest number possible.

At 12 o'clock we tried to find a quiet place where to eat our lunch and rest a little, but everywhere people were coming either to speak or to ask for books.

When we left the market several men thanked us for all that we had done; but it was specially encouraging to find on the way out a very nice-looking man, waiting

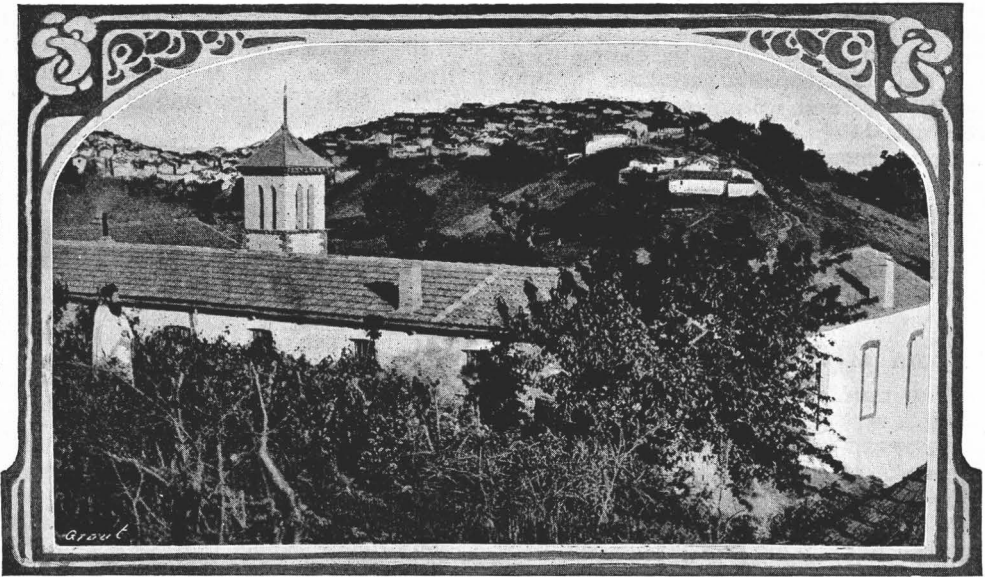
to thank us and to say good-bye to us. He had been specially remarked to be most attentive and interested when we spoke.

On Tuesday we went to the tribe of Beni Bourendhan, quite close to the Djurdjura, and near Thabbourth Láínsér (The door of the spring), where there are splendid gorges of rose-coloured marble, in one of which we had our lunch.

On our way we stopped at a café, where we spoke to twenty men, but two or three old men opposed greatly, holding firmly

man able to read either Roman or Arabic characters. May the Holy Spirit make to fructify in the hearts of those poor people the words we gladly told them in His name.

On Wednesday we went to the large tribes of Mechtras and Iril Imoula, where many men and nearly all the young men can read. There are there three large French schools for Kabyles. We had several good meetings during the day, and we were able to reach a great number of men. In a large village of Iril Imoula,



A Village of the Beni Yenni, Kabylia, where Mons. Cuendet spent a night during his journey. A Roman Catholic Mission Station is shown in the foreground.

to their belief in Mohammed. Yet the Truth was heard.

In two villages built on the very top of high rocky mountains, we had a most interesting time with men and women. The aspect of the villages of that tribe differs from the aspect of other Kabyle villages. There are long rows of houses with thick roofs of earth on which grass grows and sheep and goats graze. The roofs being joined together, the children seem to enjoy running from one end of the street to the other. We were touched with the eagerness with which the women, especially, listened to the good tidings we brought to them.

In these two villages there is not one

at the first meeting we had, one man was very much opposed; but little by little he became quieter, and finally was most attentive and quite amiable with us. He followed us everywhere in the village, where we found several good opportunities to speak and give away Scriptures. The president of the tribe and the *amin* were among our best hearers. The president very kindly offered us hospitality for the night, but having left all our things at B., we were obliged to decline his kind offer; we regretted it for several reasons.

On Thursday we left Boghni to go to the Beni Yenni, eight hours on mule-back. After about three hours' walk

we found a Kabyle café, where we stopped to drink a cup of tea, but more especially to speak to a good number of men gathered there. About two hours after, a great storm broke out. It was impressive to hear the rolling of the thunder among the high rocks of the Djurdjura quite close to us. As our muleteers did not know the road to the B. Y. we had to enquire about it whenever we met any Kabyles.

On Monday we went to the tribes of Ait-Itsourar and Illiten, where we preached in three villages to many people. In one village two or three men earnestly defended their own religion, but a good impression was made on the generality of the hearers. On our way back we had heavy rain, and we got quite wet before reaching Michelet. Before going to bed we gave thanks to the Lord, Mr. G. and I, for the work He had enabled us to do to-

gether in His name, and we asked Him to bless it, and to bless also all the portions of His Word in Kabyle, and the numerous tracts in French left in nearly all the places we had visited. The next day we separated, Mr. G. to return to Tazmalt, through the *col* of Tirourda, and I to Algiers through Fort-National and Tizi-Ouzou.

More than ever we had the feeling that now the missionaries have full liberty to preach the Gospel in Kabylia, and that it is the time for work. Let us pray and work, in order that the Gospel of Christ may be spread widely while there is time, and that the Scriptures put in the hands of the Kabyles may bring many to the Divine Light. The Kabyles generally listen well to the preaching of the Gospel, but they need to do more—that is to recognise and accept Jesus Christ as their Saviour.

E. CUENDET.

News from the Mission Field.

MOROCCO.

From Miss de la Camp (Fez).

May 22nd, 1906.—All being well, I shall have a treat for one of my classes to-morrow, and a second one for the other class next Tuesday. I am enjoying the prospect of giving them a good square meal; I wonder when the poor things had the last one? One sees people who used to be comfortably off getting thinner and thinner. Such as used to have meat every day can now only have bread and olives.

I am glad to be able to tell you of further decisions for Christ. One is a young woman in Miss Greathead's married girls' class, who was one of the first girls in a sewing class Miss Copping

started sixteen or seventeen years ago, and who has been more or less under regular teaching ever since (*i.e.*, not in class for some years since her marriage, but in the dispensary, etc., until this winter). In contrast to her is a woman from the Hayina tribe, who after very little teaching from us has accepted Christ. Every time I see her I am surprised at the way in which she has grasped the truth; she seems one "whose heart the Lord has opened." Even one of her neighbours, who has also only lately come to Christ, said to me, "It is wonderful how the words of the Lord Jesus have so quickly gone into H.'s heart." How much we pray for wisdom and a heart full of love to lead on these babes aright!

ALGERIA.

From Mr. Shorey (Algiers).

May, 1906.—After an invitation of a few weeks' standing from Mr. and Mrs. Ross, I decided to pay them a visit from May 7th to May 14th. Accordingly I started by the 6.25 a.m. train from Algiers on my way to Tizi-Ouzou. While waiting for the carriage (so-called) at Tizi-Ouzou,

I was looking to the Lord to guide me as to what I should do. On going for a stroll up to the Arab village, I got into conversation with an Arab boy, finally turning the topic to the name of Jesus. To my surprise, the boy said, "My brother has a book about Jesus." I said, "What is written in the book?" He replied, "I do not know, but it is a book

written in French and Arabic." I said, "What does your brother do with the book?" The boy answered, "He reads it in secret." After saying a few words about the Lord Jesus, I told the boy to ask his brother to give him some of the contents of the book.

On arriving at Djemâa Sahridj, I related the incident to Mr. Ross, who then showed me several similar Gospels that were written in French and Arabic. One often wonders how many Kabyles and Arabs there are who read the Gospels in secret, and perhaps read the words of life to others. Hundreds of Gospels have been distributed by the missionaries; the books go where the missionaries cannot go; the truth lies dormant, waiting for the time of refreshing from the presence of the Lord. . .

Some days ago I happened to be visiting some cafés in Algiers. In passing along I saw a Kabyle, whom I took to be somewhat superior to the rest. He was sitting outside a café. On finding that he could read, I gave him Luke's Gospel in Kabyle, written with Arabic characters. I told the man that it was God's word, that God sent His prophets in order that the people might receive messages from God, and that this Gospel spoke of Jesus, Whom the Kabyles recognised as a prophet from God.

After leaving him, I heard that the stranger was the *Amin*, or Government official, for several villages.

A few days afterwards, on again visiting the native town to distribute Gospels, etc., I met the same man, who recognised me immediately. He said, "I have the book you gave me a few days ago," at the same moment pulling it out from his *burnoos*. As the man could read splendidly both in Arabic and French characters, I this time gave him a little half-penny French Gospel.

When returning home, I saw the man, in a quiet spot, all alone, eagerly reading the French Gospel. He did not see me and I passed by unperceived, leaving the Word of God to do its work in the heart of this individual, who is now probably back again in Kabylia amongst his people. I feel sure that there must be numbers who secretly read the Word, and perhaps even read to others.

From Mr. D. G. Ross (Djemâa Sahridj).

Before commencing the Conference in Algiers, Mr. Inwood kindly gave us a passing call here at Djemâa. Needless to say, we were highly pleased to have such a privilege, and we felt that the messages given at the various meetings were accompanied by peculiar power. In the meeting for young men, three youths and one man gave themselves to the Lord before the others. It was indeed a solemn time, and we realised in a peculiar way the unseen powers around us.

We were also favoured during the month by a visit from Mr. and Miss Glenny and Monsieur Cuendet. The visit was exceedingly short, but we were rejoiced to see Mr. Glenny looking so well. We had our ordinary shepherd boys' meeting on the evening of their arrival. I invited a few young men also to come, so that we had a good attendance of sixty-five. Fresh voices always help to enforce the Truth.

I wish to mention two interesting facts which have come to light, and will show how far-reaching is the work at Djemâa, as well as reveal anew how impossible it is to measure the real results obtained. They encourage us because they remind us that the Word of God is a living word, and that the message of salvation which we preach has the Eternal seal upon it, and having once been received into the heart cannot be obliterated.

Three weeks ago Said, the convert, received a letter from a friend who had lately gone to Damascus; this young man used to come to the meetings here. In his letter he mentions having met in the city a Kabyle who, it appears, was one of the first to confess the Lord Jesus Christ many years ago. He commissioned the writer of the letter to send warmest messages to Said, a thing he would never have done had he not really loved him for the work's sake. Nothing has been heard of this man for many years, and no doubt he has long since slipped out of the memory of the older missionaries, but the desire to get into touch with Christians at the station shows that all the time there has been that living seed of the Kingdom, which in some cases seems to be entirely hidden, if not utterly dead.

The other case is even more striking; it is that of a Kabyle man of thirty-five years of age, who was induced by Said to attend some Salvation Army meetings in France, where they had both been working during the summer. He apparently very clearly and definitely accepted the Lord Jesus as his Saviour, and attended the meetings regularly in that country; he evidently has not been to Djemâa since, but has gone from place to place until now he occupies an important position in Beyrout. For a time he kept in touch with Christians, but for years he also was lost sight of, but yesterday Said received a long letter from him, signing himself, "Your friend in Christ," and terminating with the characteristically French expression, "Vive le Christ!" He hopes to be soon back in Djemâa, after a long absence, and he longs to help in the good work the Lord is doing in this place.

These instances make one pray earnestly for those who have once come under the touch of God's Spirit, but have for one reason or another gone from us.

Whilst speaking of individuals, let me also mention another. He is a young married man who has always been favourably disposed, and has frequently attended the meetings, but it was during the week of evangelistic meetings, held the previous month,

that he got a "big blessing." He was working with me at the time on the station, and daily showed more and more love for the Word, and would not keep away, even from the boys' meetings. Some weeks after these special meetings he received an offer to go to work at Michelet, about five hours on mule from here. He felt it right to accept of it, but came to us with deep sorrow at having to leave, and told us frankly how he had really received the Lord into his heart, and he hoped that when he came back in two or three months' time, we would baptise him. It was very encouraging to hear him give such a bold confession and to be told of his desire.

From Miss F. E. Harnden (Constantine).

May 24, 1906.—In my last letter I spoke of my large class of Arab girls. The number has increased, and I have had as many as twenty-eight, and on Sunday (for teaching only) as many as sixteen; four boys have come at different times. But I am sorry to say the children have shown more opposition to the Gospel of late, and distressed me by their bad words, curses, and little appreciation of the message of love and grace. However, there are always some who listen, and I am sometimes surprised at the way in which they



Some Members of the "Infant" Class, Djemâa Sahridj.

show that they have *understood* the teaching. Do pray that their hearts may be touched; I so greatly long to see some of them repentant and grateful to the Saviour for His dying love. It becomes so trying and grieving to one's spirit to repeat so often "the old old story," and get no response—or *apparently* none, for who knows whether their consciences are not pricked?

As to the women—of the *two* who used to come so frequently to hear the Gospel, one, Ouaysa, has left the town, and the other, Zerada, has had a great sorrow lately, and been in so much trouble that she has not been coming to the Hall, but I have been to her. There are *six* women in that house, who are all willing listeners, besides Zerada's two little girls, but two are *very* ignorant. Zerada has promised to teach them about Jesus, and when I spoke to them in the house twice lately she explained my words to them, and seems quite willing to confess her love for the hymns and the Word. Three other women, and sometimes four, have been coming to the Hall once a week for teaching; once I had six, but the two strangers have never come back; they were induced to come once, because I promised to take them to see some one about medicine, as one had very bad eyes. I can, however, see them again in their own house, and perhaps they will be encouraged to come again. I have hopes of the *four* who have been coming, and of another who has been once; they seem open to listen and willing to be taught.

I have gained an entrance into an Arab house lately and made friends with the women, helping them to design their veils and giving them some work to do for me. There are *five* listeners here, and a warm welcome is given me. One of these women, called Zaleikha, had a talk with me about religion, and speaking about the great Fast of Ramathan, held once a year for a whole month, she said the Arabs did not keep it now—very many broke it, *but in secret*. I said to her, "And *you* only keep it through fear!" which she did not deny. Oh! that the worn-out forms of religion might all die, and the poor Moslems seek true religion, to satisfy the heart and give the conscience peace!

In another home, where they have heard much of the Gospel, and at different times have been shown much kindness, I called more than a fortnight ago to see an old woman who is ill, and I was told by another woman to enter, but she seemed much in awe of the sick woman, and at last I understood why. She said, "She is a "marabeta (saint)," and nodded her head mysteriously and talked about "taking off one's shoes." An old man, half blind, sat beside the old woman, and was telling his beads nearly the whole time I was there. I felt it so hard and difficult to preach "Jesus," but tried to tell them of the one "way." That poor sick woman, so old and suffering, is full of self-righteousness, and is venerated as a very holy woman. They all know the Gospel very well, and at one time the old man used to listen and seemed somewhat open.

I have lately been to take the Gospel to some Jewesses in their own quarter. I met a young Jewess in the house of a sick Arab woman, who was reputed to be a "sorceress" or "fortune-teller," and after the death of the Arab woman I lost sight of the Jewess, but lately I met her, and she invited me to her house. She is to be married in about a month, and I have received an invitation to the wedding. These visits to the Jewish quarter have given me an insight into the coarseness and degradation of Jewish women in this town. On one occasion I had a very good hearing, and the women discussed amongst themselves what I had to say about our need of "repentance"; but I have since been pained by their coarse jokes, and bad words, and evident indifference to God's Word. I came away thinking, "No room for Jesus," but I saw that the young Jewess of my acquaintance was somewhat pricked by my words about sin. They need to be wounded before they can be healed by the Great Physician.

I have paid my visits on Saturday (the Jewish Sabbath), and each time I have seen the women sitting on the ground outside in the narrow streets, dressed in their gayest and best garments, chattering and gossiping. I spoke about Abraham and Lot last time, but most of them knew nothing about Abraham; one said she did not know who he was, while another knew

his *name*; they told me it was the *men* who went into the synagogue to pray. I found out that they had very strange ideas about me, asking me if I was not a "sorceress," and what was in my blue serge bag. One woman thought I did not speak the truth, and seemed to wish me to tell her something by my art, and offered me money.

I went to walk in the Arab cemetery last Friday in order to meet some women I know, that being the great day for them to visit the graves. I saw such sad sights! On one grave some women were sitting, while a dirty old man recited something (I expect part of the Koran) to them. I wonder if they thought at all

about the *empty* words of one who could give them no consolation. Round another grave three or four women were standing, and an older one sitting; in their midst was a *very* dirty, disreputable-looking "saint" or "holy man," rubbing dirty stuff on his face; they looked on and were rubbing their faces in exact imitation, without any dirt on their fingers. After this operation one went up and kissed his dirty head, and then a money transaction followed!

When one reads of revival in other lands, how one's heart longs for "life" here, and one cries to God to come and stretch forth His arm to save, and take the prey from the mighty!

TUNISIA.

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

March 31, 1906.—We have seen patients each working day during the month, and have registered 748 consultations, the number of new cases being 653. Evidently we are getting well known, for seventy-eight different places occur in the case book during the first half of the month, and, allowing a margin for errors, this is a striking proof of the widespread influence of a medical mission. One man, with a bad lung and heart disease, had come about fifty miles on foot, and my pity went out towards him, as he told how he had fallen exhausted by the roadside the previous day, and lay there insensible for some time, only at last managing to get to his feet and struggle on once more.

Often when the room has been well filled with men we have failed to find even *one* who could read, so that the story of God *so* loving the world has seemed to *need* the human voice, while the wordless book given to each, has, we hope, been God's simple witness for others in their dark homes.

Eye diseases are very common, but, as one thinks of the glare of the sun and the dust and dirt in which they live, it is more wonderful that any escape than that many suffer!

The poor women and children seem specially to claim our sympathy, as through no fault of their own they are

growing up in this anti-Christian false faith, with hardly a gleam of true hope. How deep is their need, and how wistful are often their looks as the Love of God *to them* in Christ Jesus is preached!

June 1, 1906.—We have been steadily at work holding medical mission each working day during the month, and have recorded in all 595 visits.

Wheat harvest is in full progress, so that most people are too busy to think about medicines, for, as one said, if they don't work *now*, when *would* they work. Yet, spiritually, how plenteous the harvest, how few the labourers!

The Lord graciously gives us gleams of sunshine between the clouds of difficulty. One day we went out twenty miles to a country market, where we preached to and treated eighty-four patients, in successive batches. One of them proved to be an old patient, who long ago had received a Gospel of Matthew; now he asked for another, and volunteered the news that many people came into his home (in a village never visited by us) at night to read the Gospel which he had. We gave him the Gospel of Luke, and prayed that God would graciously bless it also to souls.

Walking through the village, a man riding his donkey stopped and beamingly saluted us; telling those around and ourselves how *very* good we were, and how *he* was the brother of "the blind woman whom we had made to see, and how she

could still work and go about alone, etc., etc.!"

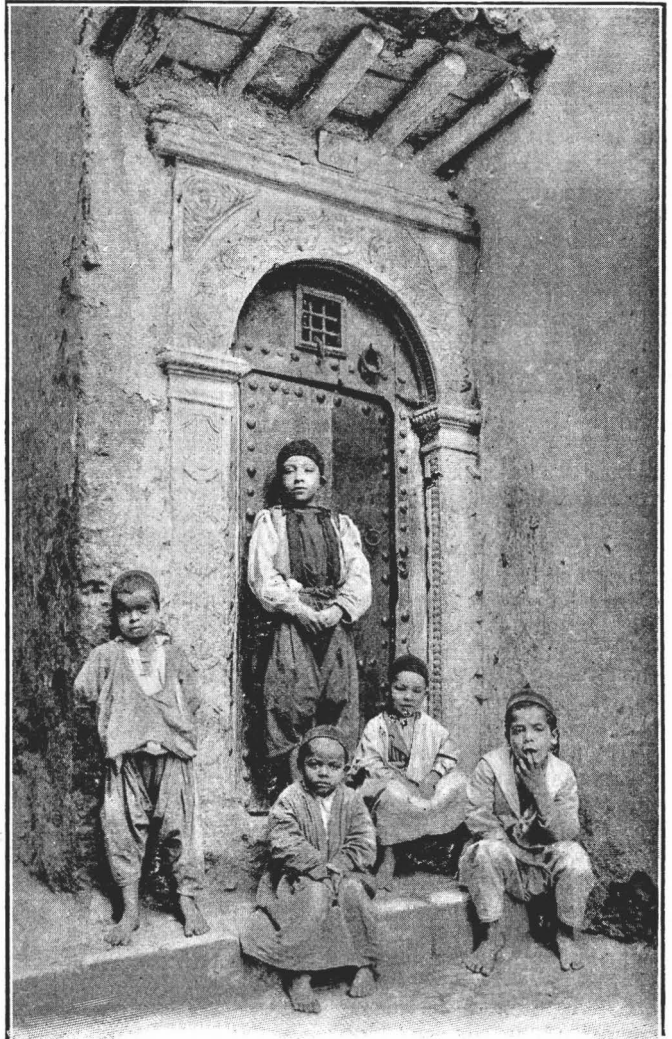
The other visit this month was to a small village some eight miles out from Sfax; though we were only there an hour or two, we had a good time, preaching Jesus under a tree by the roadside, and we doctored thirty-four patients. I had a word of testimony in the village bake-house. I found the floor strewn with pieces of board, on which were the uncooked loaves of the villagers; what struck me was that they were never of the same size—two and a piece, three and a little loaf! Then, as they went into the oven, I saw the baker keep back the pieces and the little loaves, and I understood that *they* were for the workman; and I was cheered as I thought how like my own work it was—they were each giving part of their own bread ("life" is another Arab name for it) to their neighbour that he might do for them what they could not do for themselves. So our Christian friends at home are giving us portions which, put together, enable us to do for these poor Moslems what they should but cannot do personally. Will you still pray for us, that at last we may be found workmen which need not to be ashamed?

From an Outsider's Point of View.

A gentleman travelling from London to the Canaries and back by Forwood's round trip, via Morocco, thus writes as regards Tangier: "On this occasion two of us visited 'Hope House,' which is a medical missionary hospital, a little way out of the town.

"About twenty odd years ago, I was stopping

at Ryde one Christmas, and there met with a well-knit, active young fellow, who had given up a good city appointment to become a medical missionary, that he might further Christ's teachings, and lead His life, and he informed me Tangier was to be his first station. I was much impressed by his sacrificing zeal, and particularly struck with the tactical idea of approaching those who differ from you in religion with some better attraction than music, words, and printed paper. 'Healing the sick,' to my mind, was a



A Group Typical of some of Dr. Churcher's Little Patients.

better key of introduction for opening the way to change another's faith than the preaching of a new philosophy, without giving any circumstantial evidence that its adoption brought about a bettered condition in the present life, even if the same doubts existed between each as to the future. [*sic!*]

"I had often thought of him, and promised myself that if ever I was at Tangier I would give him a call to hear his report of progress. I made enquiries about him on the steamer, and found he was well known on board, and held in high respect for his zeal and sincerity, but that a few years ago he left Tangier for Tunis, where he is now carrying on the same duties. However, as I had mentioned the matter to one of the passengers, who said he would like to visit the hospital, I determined, on landing, to go with him and see demonstrated as far as possible the work on which the mission was engaged.

"After landing we soon found a guide who knew the place, and took us to it without delay.

"I introduced my shipmate friend and myself, and mentioned to the resident doctor what I have already said about Ryde. It was out-patient visiting day, and the doctor had just finished attending to them, so we were fortunate in that respect. He welcomed us with extreme courtesy, entered fully into the details of the entire work, and showed us all through the hospital. As far as I could judge, the in-patients were very happy, and were receiving every care and attention. The place was clean and orderly, and in this respect was a palace compared with the homes from which the occupants came. It had not the air of opulence, but, on the contrary, rigid economy was distinctly marked in the management as being the 'order of the day,' that all ends might be made to meet, and the patients receive the fullest advantage from the pecuniary aid remitted from London.

"From the point, as regards the change of a Moor's creed, I should consider the work hard, very hard indeed, and most unpromising. Yet the work is being persistently carried on, in faith, hope, and charity. For over twenty years the missionaries have thus at 'Hope House' been toiling on in self-denying faith, believing their labours will not be in vain.

"A grand example of the unlimited energy and patience inspired and fortified by the lessons of the Christian Church.

"The friend who accompanied me (a gentleman whose greatest pleasure was in attending race meetings), had visited Jerusalem, and he stated, to his own knowledge, that parts of that city which were once not safe for an Englishman to visit, are now open to him with perfect security, and he attributed it solely to the work of the medical missionary.

"Knowing the odds that would be constantly against me if I were engaged in such work, and my efforts were rewarded with this highly favourable result, I should feel quite a Livingstone under such an achievement."

"The Things of Others."

A lady, who has been working for many years in Palestine, in a recent letter to Mr. E. H. Glenn, writes: "Last spring I visited a neglected field, where now no missionaries go—the G. and the H., east of the Jordan, going as far as B., four days' journey from here. In a number of places I heard people speak of Mr. Mackintosh, who twenty or twenty-five years ago used to go there, and who afterwards worked for the B. and F.B.S. in Morocco.

"Twenty years ago the C.M.S. left the Druse district, and the school at H. was closed. There were only two or three Protestants there who had been received into the English Church. Two years ago I was asked to go out there and to send helpers, and last year we went. Morning, afternoon, and evening, and until past midnight, we taught the people—men, women and children. No one had any thought apparently except about the things of God. The Scriptures were being read by scores of young men who had learned to read just to search the Scriptures. I have never seen such interest in spiritual things in any place in Syria. The door was opened for me in the H. by God, and He is graciously blessing in other towns also.

"No foreign man missionary can go into that district, as the Government jealously watches all who pass through, but as a resident of the land I can go in unofficially and help the native Christian Church. . . .

"I have sowed also in many towns and villages, but lately our gracious Lord has been giving us the joy of reaping. Some day the sowers and reapers will rejoice together.

"We have encouragement among Moslems

here, one having been baptised lately. A number are interested, and profess to accept the Lord Jesus as their Saviour. I have had as many as 190 children in my school this

year—all Moslems—but a month ago soldiers were sent to 'break us up,' and 100 were taken away. We have eighty left, nearly all new. It is like beginning over again."

For the Children.

TANGIER, MOROCCO,
May, 1906.

DEAR CHILDREN,

Some friends who help us by sending garments for the poor have written to ask for a description of some of those who receive them, and I thought that you boys and girls at home might also like to hear about our poor Moorish friends, and maybe you also can do something to help them.

Yesterday, being a very wet day, Hadeeja, an old native sewing woman, and I spent in making clothing for some of our neighbours who were greatly needing help.

The first garment we cut out was for a blind *fokih*, who lost his sight through small-pox, and is now reduced to supporting himself, wife and four little boys by begging. I met him one day and gave him a little help, as he looked cold and ill, and since then he has been coming to me regularly every Saturday for a short Bible reading, and has become greatly interested in the Gospel and touched by the story of the Cross. Although so poor, he never begs, but I often give him a little meal, and have helped with clothing for the boys.

Last Saturday, seeing his own shirt was in rags, I promised to give him a new one next week, so this was the first garment we cut out, as we must be sure to have it ready for him.

The second one was for an old idiot man who all his life has been supported by his poor sister, who often has not bread enough for herself, but always shares all she has with her afflicted brother. I often send her a garment for him, as he unfortunately takes great delight in tearing up his clothing, and she, being so poor, finds it hard to replace it. We made this shirt of strong unbleached calico, *without* sleeves, as I felt they would only be an added temptation!

He lives in a corner of a tiny hut, with bars across it like a cage; but the wonderful thing about him is that he reads well, and spends his time reading in a *very* loud voice from the New Testament which I gave him some time ago. Often the neighbours beat him to make him stop reading; then he cries and leaves off for a time, but is sure, before very long, to begin again. How much he understands of what he reads or of what is said to him we know not, but we are hoping some knowledge of Jesus will find its way into his darkened intellect.

The third garment we cut out was for a lame girl, who appeared at the class for the first time last week and begged to be admitted. She was a fine girl, about twelve years old, with a pleasant, merry face, but her left leg so twisted that she can only walk with the help of a stick. She explained afterwards that her mother dropped her down a well when she was a baby, and so her leg was injured.

She was dressed in clean, but very short and ragged garments, and, being quite a stranger to me and also to all the other girls, I inquired where she came from. She said she "lived in the country with her mother," but that some children had told her that all girls were welcome at my house, and she wished to come regularly. I suggested it was rather far for her to come "from the country" to my house, as she was so lame, but she said walking did not hurt her, and she could easily come, if I would allow her to; so it was arranged, and her name entered on the list of pupils.

A day or two afterwards, when Dr. and Mrs. Challice were kindly going with me to visit some sick Moorish friends, we walked through the Kasbah, and I pointed out various objects of interest, amongst others the women's prison, and, as I knew the keeper of it, we were all able to go inside. To my great surprise, the first

person I saw there was my new scholar, who jumped up to receive me with a smiling, but very red face, and introduced me to her mother, who was one of the prisoners! So this was the "country place where she lived with her mother"!

I asked the girl why she had told me an untruth, and she said she was ashamed to say she lived in prison. The keeper told me that the mother having to be punished for wrongdoing, they had allowed her to bring her daughter with her, as there was no relative able to take charge of the girl; but she was not confined to the prison like the mother, but often allowed to go out for walks.

So our third garment was for this poor child, as it was not her fault she had to live in prison, and I promised her a new garment, as I felt she must be made more tidy to come with the other girls, and it

would evidently be very long before she could make anything for herself, as she took nearly all the first morning to learn how to hold the needle and use a thimble. She is quite ignorant, and had never heard the name of Jesus, so we are very glad to have lame Fatima in the class.

The other garments were for the little babies; but I must not tell you about them now, as this letter is already a long one. I want you to pray specially for these three cases, and and to ask that they may all take Christ as their own personal Saviour. Pray also for all the dear little children of this dark land, and ask that many may be won to Christ before their hearts are hardened by all the sin and evil by which they are surrounded.

Your Friend in Morocco,

JENNIE JAY.

NOTICE OF BOOK.

"Nyono at School and at Home: the Story of an African Boy," by James Baird, Church of Scotland Mission, Blantyre, British Central Africa. A small book, with the above title, has recently been published by Messrs. Oliphant, Anderson and Ferrier, at one shilling net. It is an attractive volume, with large print, and several interesting pictures illustrating boy-life in Central Africa. It has been written for children, and gives a playful account of Nyono and his doings, some of which are not likely to be admired by his

white friends. Roast mouse may be appetising to the African boy, but it is scarcely a dainty which the English or Scotch boy will envy him! There are, however, some qualities to be found in Nyono which are worthy of imitation.

He is an exponent of "the simple life," and, judging from Mr. Baird's account of him, he has not found it prove a failure. The book contains nothing fearsome or blood-curdling, and may safely be placed in the hands of little children, to whom it will doubtless give much pleasure.

Faith Indispensable.

"Do you ever get discouraged?" was asked of a Christian worker. "I would not dare to," was his reply. "There is nothing I am so afraid of as fear."

This is true and most important. We cannot afford for a single moment to throw away our shield. Do not dare to become discouraged.—*The Christian and Missionary Alliance.*

"The Gospel in North Africa."

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

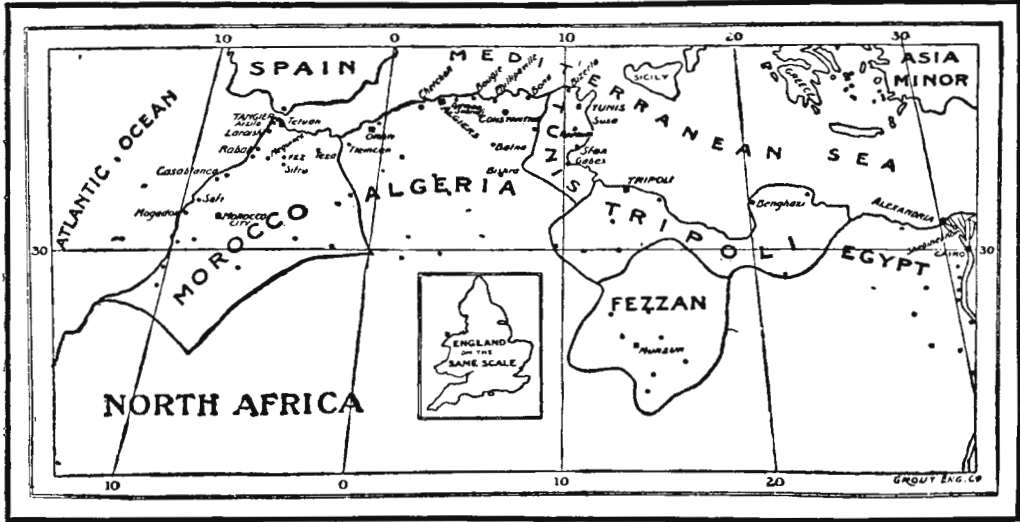
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NORTH AFRICA consists of

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.

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