

NORTH AFRICA

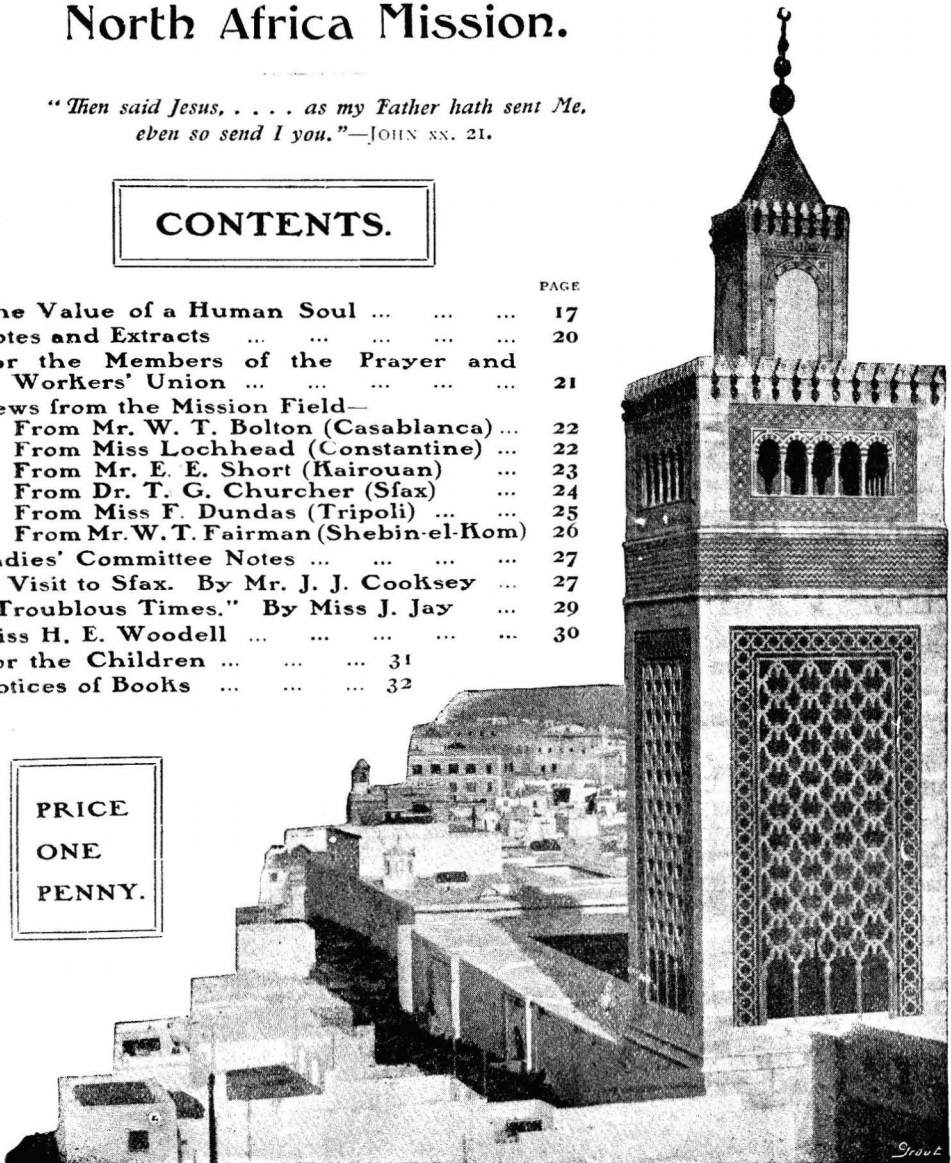
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearce assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired Word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from DECEMBER 1st to 31st, 1906. GENERAL AND DESIGNATED FUNDS.

| GENERAL FUND. | | | 1906. | No. of | Amount. | No. of | 1906. | No. of | Amount. | |
|---------------|-----------------|----------|-----------------|---------------|-----------|-------------------|-----------------|----------|---------------|----------------------|
| 1906. | No. of | Amount. | Dec. | Receipt. | £ s. d. | Receipt. | Dec. | Receipt. | £ s. d. | |
| Dec. | Receipt. | £ s. d. | Brought forward | 9799 | 78 16 4 | Brought forward | Brought forward | 2138 | 4 1 7 | |
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| 3 | 8 | 1 0 0 | | { Highgate | | | 4 11 0 | 7 | (margin) | 1 0 0 |
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| 3 | 59 | 5 5 0 | | | 0 7 0 | | | | { M.U. | 5 0 0 |
| 5 | { Gospel Hall | 1 1 0 | 24 | 8 | 1 0 0 | | | 10 | 6 | 2 7 6 |
| 5 | { S.S., Iford | | 27 | 9 | 1 0 0 | | | 12 | 8 | 1 0 0 |
| 6 | 3 | 0 2 6 | | 800 | 0 10 0 | | | | 9 | 10 0 0 |
| 6 | 4 | 0 9 0 | | 1 | 0 0 0 | | | | 50 | 0 10 6 |
| 6 | 5 | 14 9 0 | 28 | 2 | 0 5 0 | | | 13 | 2 | 0 11 0 |
| 6 | 6 | 0 1 0 | | 3 | 2 0 0 | | | | | { Missionary |
| 6 | 7 | 0 10 0 | | 1 | 0 12 6 | | | | | { Helpers' |
| 6 | 8 | 0 2 0 | | 5 | Cancelled | | | | | { Union |
| 6 | 9 | 0 10 0 | | | | | | | | { Readers of |
| 8 | 60 | 1 0 0 | 29 | { Fillebrook | 1 3 0 | | | | | { The |
| 8 | { All Nations | 0 11 7 | | { Baptist Ch. | 2 0 0 | | | | | { Christian |
| 8 | { M.U. | 2 0 0 | | { Leytonstone | 1 6 3 | | | | | 14 11 0 |
| 11 | { Olive Hall | 2 10 0 | | { For Jesus | 0 16 3 | | | | | 95 0 0 |
| 11 | { S.S. | 0 5 0 | | { Sake | 0 100 0 | | | | | { Watville St. |
| 12 | 4 | 10 0 0 | | 10 | 2 0 0 | | | | | { Ch. |
| 12 | 5 | 1 5 0 | 31 | { Falkland | 1 0 0 | | | | | { Handsworth |
| 12 | 6 | 0 7 0 | | { Hall S.S. | 2 0 0 | | | | | 57 |
| 12 | 7 | 2 0 0 | | 2 | 1 0 0 | | | | | { Readers of |
| 12 | 8 | 3 12 6 | | 3 | 1 0 0 | | | | | { The |
| 14 | 9 | 0 7 6 | | 4 | 5 10 0 | | | | | { Christian |
| 14 | { Boys' B.C., | 0 5 0 | | | | | | | | 59 |
| 14 | { Gloucester | 0 5 0 | | | | | | | | 2 0 0 |
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| 14 | { of The | 15 9 2 | | | | | | | | 84 0 0 |
| 14 | { Christian | | | | | | | | | 12 0 0 |
| 15 | 3 | 0 3 6 | | | | | | | | 13 0 0 |
| 15 | 4 | 1 10 0 | | | | | | | | 19 |
| 15 | 5 | 0 2 0 | | | | | | | | { Readers of |
| 15 | 6 | 0 2 0 | | | | | | | | { The |
| 15 | 7 | 0 3 6 | | | | | | | | { Christian |
| 15 | 8 | 1 6 0 | | | | | | | | 5 |
| 15 | 9 | 0 10 0 | | | | | | | | 0 5 0 |
| 18 | 89 | 0 5 0 | | | | | | | | 8 |
| 18 | 1 | 0 5 0 | | | | | | | | 10 0 0 |
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| 19 | { Readers of | 5 5 0 | | | | | | | | { Y.W.C.A. |
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| | | | | | | | | | | Continued on p. iii. |

**DETAILS OF
CHELTENHAM
AUXILIARY.**
Miss S. A. MILLARD, Hon. Sec.,
10, Priory St.
General Receipt No. 9760.

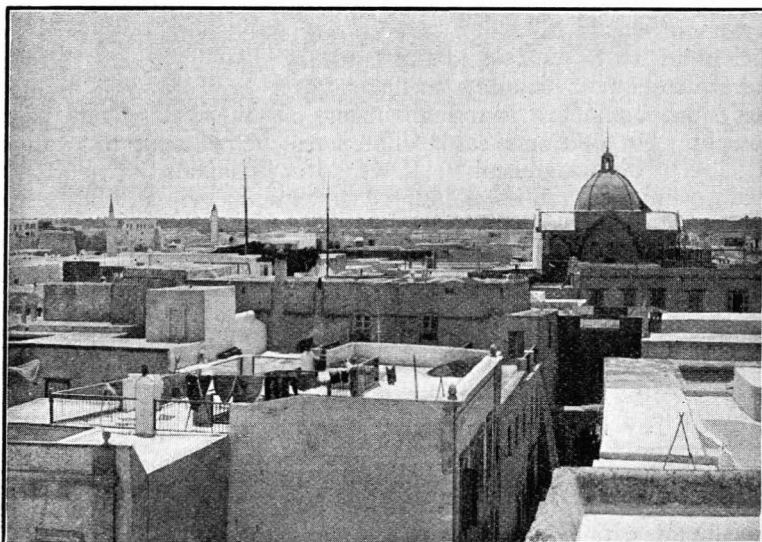
| No. of | Amount. |
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| Receipt. | £ s. d. |
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| 10 | — |
| 11 | 0 2 0 |
| 12 | 0 2 6 |
| | £1 5 0 |

**DETAILS OF
WESTON-SUPER-MARE
AUXILIARY.**
Miss F. BLAKE, Hon. Sec.,
Rockleaze, Paragon Road.
General Receipt No. 9769.
Designated Receipt No. 2157.

| No. of | Amount. |
|----------|---------|
| Receipt. | £ s. d. |
| 42 | 0 2 6 |
| 3 | 1 0 0 |
| | £1 2 6 |

DESIGNATED FUND.

| 1906. | No. of | Amount. |
|-------|-----------------|-----------|
| Dec. | Receipt. | £ s. d. |
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| | 4 | 0 3 4 |
| | 5 | 0 3 3 |
| | 9 | 0 10 10 |
| | 7 | 0 1 7 |
| | 8 | 0 5 0 |
| | 9 | 0 4 8 |
| | 30 | 0 1 11 |
| | 1 | 0 14 3 |
| | 2 | Cancelled |
| | 3 | 0 2 1 |
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| | 5 | 0 4 3 |
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| | 7 | 0 17 3 |
| | Carried forward | £4 1 7 |



A View of Tripoli.

The Value of a Human Soul.

Extracts from the Closing Address delivered at the 1906 Summer School of the C.M.S. by Rev. J. Stuart Holden, M.A.

THE value of a human soul is a subject so comprehensive as almost to transcend in importance all others, a subject not only elementary, but elemental. Without a true and constraining knowledge of the value of souls for whom the Lord Jesus died, and to whom every disciple of His is sent as a witness and as an ambassador, our work as Christians will be, to a great extent, powerless and useless.

It is necessary to face the fact of the value of a human soul in view of the task to which Christ has set His Church—the evangelisation of the world—for three reasons. (1) As a corrective to that quiescent complacency with regard to the state of things we find around us, into which we are all more or less inclined to sink in a fatal pessimism. . . . Only by recognising and accepting God's standards of value can that pessimistic spirit be cured. (2) We need to think of the value of a human soul as the recasting of an ideal, the sharp outlines of which may have become blurred by contact with indifference and sin. As coins need to be re-struck and re-issued, so our ideals need, again and again, to be brought back to the standard of God's word to have the outlines re-defined. (3) As a reminder of the right relationship in which we live with every man and woman with whom we come into contact, we need to be assured afresh of the true value of souls. There is a danger of being so tremendously absorbed in the solution of the great missionary problem as to be almost indifferent to the salvation of souls within our reach. A man in the country may be so taken up with the vista before him that he sees not the flowers at his feet, or he may

be so taken up with examining the petal of the daisy that he sees no view. So in the work of the Lord. Some are so engrossed with their own work as to be unconscious of all beyond—and the contrary may be true. However keen we may be as foreign missionary enthusiasts, if we are not living for the salvation of others who are round about us, our missionary zeal is more than a little ironical. Dr. Duff once said, "The man who ceases to be evangelistic will very soon cease to be evangelical." If we do not constantly live with the value of souls before us, we shall soon lose our own vital grip of the very truths of the Gospel.

Let us consider in what the value of a soul consists—using the word "soul" in its generic sense, denoting the whole man. The word *precious* is used in speaking of souls. Of what sort is this preciousness? Let us sweep for ever from our minds all the materialistic and commercial ideas current to-day as to the worth of men, ideas which, in their outworking, necessitate in England an exhibition of sweated industries, and a commission to consider the treatment of Congo Natives by a professed Christian nation.

What does the value of a soul consist of? His possessions? No! for "a man's life consisteth not in the abundance of the things which he hath." It is hard to find just where the value is to be looked for. A definition, without claim to anything for its exhaustiveness, might be given as follows.

The value of any soul is a conjectural estimate of worth in view of its possibilities. This estimate of worth cannot be expressed in terms of corruptible things. The value may be seen in the power which every awakened man has of choosing and possessing heavenly things—of choosing the word and will of God, or of showing open and maintained rebellion against Him. The value may also be seen in the power souls have of realising fellowship with God, and the fulfilment of His promises without condition, restriction, or exclusion, and further in the possibility, latent in all, of becoming potential centres of blessing to others. As an instance of this latent possibility may be quoted the case of a young man who, as a drunken, unskilled mechanic, was picked up one Saturday night by his employer in an intoxicated state. Sobered by the power of God, that very evening he accepted Christ, and after several years of soul-winning work at home, proceeded to China, and there, becoming one of the finest scholars of Chinese, he was a centre of blessing, both by translation work and direct evangelism.

It must be admitted, however, that it is difficult to discern always the value of the soul in those with whom we are daily coming into contact. We see people who are entirely given up to the pursuit of pleasure, and who seem to say, by their actions, "No God for me." We meet people who, in the rush for wealth, seem to have eliminated the mountains of Sinai and Calvary from life's vision, and it is difficult to discern much worth in some such. Still more difficult is it to do so in many of the unevangelised races of the earth. Where are we to learn, then, to rightly estimate the value of souls? Not in the school of man, but in the school of Christ. It is from Christ alone that we can learn what a man is, and of what a soul is capable.

This lesson He teaches us in a three-fold way. (1) By *His Incarnation*, (2) by what may be termed the complementary miracle, so to speak, of the incarnation, viz., the *Atonement* of the Lord Jesus, which teaches us in fullest measure what is the worth of a soul; and (3) by *His teaching*. He came to reveal God to man, but He came also to reveal man to himself. He taught man what God's character and demands are, but He also taught men what they themselves are, and what is the nature and end of their attitude to the God whom He revealed.

Directly, He never preached on the value of a soul, for He did not regard it as a proposition to be proven, but rather as an assumption on which to base His teaching. He sets out on His course of instruction with the assumption that man is worth saving. Michael Angelo saw in the block of marble the angel for the front of the Cathedral. Our blessed Lord saw men not only as they were, but as they might be. He saw in Matthew not the worthless, backslidden Levite, but a potential evangelist. His message, too, was primarily addressed to harlots, publicans, and outcasts, not to pity nor to patronise them, but to elevate them into the life of which they were capable for God and the world.

Our Lord's teaching on this subject of the value of a soul never rose to such a height as when He enunciated the question as to what it should profit a man to gain the whole world and lose his own soul. There He set forth the fact that all the world contains is not comparable to the worth of one soul, and it was this knowledge which actuated Him to sacrifice. It was this knowledge which constrained Him in the will of His Father to pour out His life for the redemption of such precious treasure. This was "the joy which was set before Him." There is hardly anything that we need so much to have and to cultivate as the mind of Christ in this same direction, the mind of Christ which will identify us with Him in His attitude towards a dying world, the mind of Christ which will send us forth, as He went forth, to heal, to bless, to minister and to save. But how? Naturally, this question arises—how am I to live always in this respect as Christ lived? And there is but one answer possible—"through the Eternal Spirit."

What was necessary for the Master is necessary for the servant. The same mighty endowment of the Spirit of God which was necessary for the Lord Jesus must be known by us, if our lives are to approximate in any degree to His. Only in the power of the Holy Ghost is His life reproducible in us, and only by the indwelling Spirit can His attitude to men and His sacrifice for men be reproduced in us.

THE VALUE OF A HUMAN SOUL.

The value of a soul!

What mortal can

The high potential glory of its goal

Attempt to scan?

In the rough block, unshapen and earth-stained,

The seer's eye views, while yet all unattained,

The ideal man,

Wrought to perfection by a Master hand,

For His vast temple, in its niche to stand—

God's wondrous plan.

Measure it by Christ's love,

His life, His cross;

Take angel's reed, and scales of courts above,

Weigh gold, weigh dross.

What if from heaven's high dome there fell one [star!

One shining planet wandered out afar

To darkness gross!

Yet is the profit of a whole world won

Not to be measured with a soul undone,

So great the loss.

Seek thou these souls to save;

Seek thou for them,

For sake of Him, Who His own life once gave,

From Bethlehem,

E'en down to Calvary, God's love revealed;

With thorn-prints deep that love for ever sealed.

Win some bright gem

To grace His crown: pearls from a far-off sea;

Jewels from earth—redeemed humanity—

His diadem.

J. H. S.

Notes and Extracts.

HOME NOTES.

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



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



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

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



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



DEPARTURE.—Miss E. Woodell left London for Tangier on January 18th, 1907, by P. and O. ss. *Mooltan*.



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

FOREIGN NOTES.

A very interesting letter has come to hand regarding a **women's class** at one of the Mission stations—the name is better left unmentioned. All but one member of the class seem to be converted, and they have been experiencing some definite answers to prayer, which have greatly strengthened their faith. "Some weeks ago we specially asked in class that news might come of the husband of one woman who had been away from home for some months. He had gone into the country in search of work, and his wife had heard nothing of him since. 'Whether alive or dead, let news of him come, O Lord,' was the petition. The woman went home from class, and there was her husband in the house. He had been taken captive, and had with great difficulty managed to escape, and reach home foot-sore and in rags. We had a praise-meeting . . . you may be sure." Others have had their need of food supplied in answer to prayer. Thus they are beginning to realise more of the power of Jesus Christ to help them.



Morocco.

Mr. and Mrs. O. E. Simpson, with their little ones and helper, have safely reached Fez, after a journey rendered most difficult by the inclemency of the weather. When more than a day and a half from Fez, they were caught in the severest snow-storm known in Morocco for years, and were kept three days in the Zirhoon Mountain pass. "The cold was intense," writes Mrs. Simpson, "and a hurricane blew, breaking one of our tent poles, and threatening the others. Amid all we were preserved, *shivering* it is true, but in health and strength, and we even obtained bread and the *most* necessary things, where they are not usually to be obtained."



On arriving in Fez Mr. and Mrs. Simpson learned that their new house had been broken into and several things had been stolen and damaged. Their servant, a native boy, had been given poisoned food, probably in order to facilitate the burglary, but although very ill for a day or two, he has recovered. This boy's clothes and savings were all taken, in addition to stores and other property belonging to Mr. and Mrs. Simpson.



Tunisia.

Miss Loveless writes from Tunis on January 9th, 1907: "I am beginning to find

my way about Tunis pretty well. Miss Johnston introduced me to some houses for visiting before she left, and the other workers have been most kind in adding to my list. Of course we can reach more people by having classes and meetings where it is possible, but some of the *women* will never hear the Gospel at all unless we take it to them in their homes."



Day 15.—**Mrs. Short**, writing from **Kairouan** on December 29th, 1906, tells of her class of negroes: "The work is going on very quietly. Sometimes I wonder if my women will ever really grasp the plan of salvation. There are only two in the class whose native language is Arabic, and it is so difficult to know how much they really understand. I have been over two months trying to teach them *one* text, and some of them have not got it yet. Still they give proof now and again that they have learned something." Will friends remember in prayer these densely ignorant women at Kairouan, and ask that God Himself will enlighten them by His Holy Spirit?

Birth.—At Sfax, Tunisia, on January 7th, 1907, to **Mr. and Mrs. H. E. Webb**, a daughter (Gertrude Muriel).



Tripoli.

Day 23.—**Mr. and Mrs. Venables of Tripoli**, have written of the death of Shoush, who for many years had professed faith in Christ, although he never had had sufficient courage to be baptised. They believe that he is indeed "with Christ." Another old friend of the missionaries at Tripoli, a cripple woman, has also passed away recently. Of her conversion they do not feel so sure, although at times she gave Mrs. Venables much encouragement. This woman always spoke of her father as having died a Christian, and said that he had read the Gospels. There are doubtless many secret believers among the Mohammedans of North Africa, besides many known to the missionaries who seem unable to take their stand openly for Christ. Will friends remember these, thanking God that they have been brought to know Him, and asking that they may have all needed courage given them?

For the Members of the Prayer and Workers' Union.

Requests for Praise.

Day 1.—For the safe arrival of Dr. and Mrs. George Wilson at Tangier.

Day 3.—For the safe arrival of Mr. and Mrs. O. E. Simpson at Fez (see page 20).

Day 9.—For a greater readiness to hear the Gospel at Constantine (see page 22).

Day 19.—That the foundations of the school buildings at Shebin-el-Kom have been laid, and that some there are ready to be baptised.

Day 20.—For the increase in the Mission's funds, both general and designated, during 1906.

Day 23.—For Shoush, a native convert at Tripoli, who has recently died, after giving evidence for many years of faith in Christ.

Requests for Prayer.

Day 1.—That Dr. and Mrs. Wilson may soon be able to get to work at the Tulloch Memorial Hospital, Tangier; and that meantime they may be guided and helped in all the difficulties they have to face in taking up work in a new sphere.

That Dr. and Mrs. Challice may be guided as to their future location.

That Miss E. Woodell, a trained nurse who has just gone out to work under Miss Breeze at the Women's Hospital, Tangier, may have much blessing in her new sphere.

Prayer is asked for much blessing on the services at Tangier which have been held at Miss Jay's house since the repairs were commenced at Hope House last October. Please pray that all who attend—both saved and unsaved—may be greatly blessed.

Day 3.—That Mr. and Mrs. Simpson may have no further trouble owing to the robbery at their house (see page 20), and that they may be much helped in resuming their work at Fez.

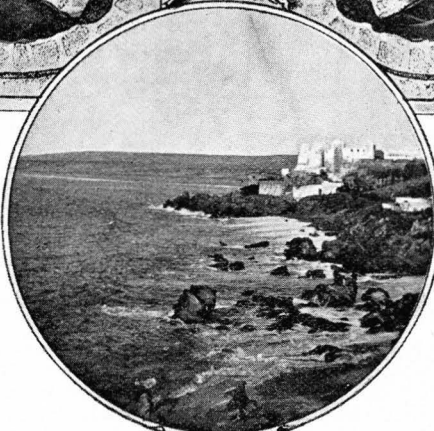
Day 7.—For Miss Turner and Miss Johnston in their new classes at Cherrhell.

Day 16.—That Dr. and Mrs. Churcher may have greater openings for work at Sfax.

Day 27.—For Bible-translation work being undertaken by the missionaries at several stations in North Africa.



NEWS
FROM
THE



MISS-
ION
FIELD



Photo by] LARISH Mr. H. Nott.



MOROCCO.

**From Mr. W. T. Bolton
(Casablanca).**

December, 1906.—We are so fond of the house the Mission has put us in, and we will be very loth to leave it, as it is situated in a healthy position, and is just splendid for the children.

The people, Moors and Jews, are coming daily for treatment, and we are kept busy attending to those we feel sure we are able to help. I manage, with my wife's help and Mr. Steven's when necessary, to see men on Mondays and Thursdays, women on Tuesdays and Fridays, and Jews on Saturday. I am greatly distressed to find so few men able to read. The people in these parts are very ignorant and poor, yet we do our best to be patient and come down to their level whilst speaking to them. We are mak-

ing many friends, and are so happy in the circumstances of our living here.

I have found out a Spanish convert of Mr. Patrick's, who is living a beautiful, triumphant life. He and his wife and family came for Bible-reading and prayer on Sunday, and we are to go to his house next Sunday. We are going to try and get up a service for the Spaniards on Sunday afternoons.

Things politically are very quiet here, and we feel much safer than we did in Tangier. The place, too, is healthy, and all of us are enjoying excellent health, so that our cup overfloweth, and our hearts are full of gratitude for all the good things God is giving us. May we be kept very happy in His love and single-eyed for His glory. We are wanting to be used for the blessing of the people so much.

ALGERIA.

**From Miss Lochhead (Con-
stantin?).**

January 8th, 1907.—During the past months we have visited regularly among the Arabs, with an occasional visit to the Europeans and Jews as we found time.

In several cases among the Arabs we found a readiness to listen to the Gospel Message which was very encouraging. Several women, who hitherto showed fanaticism or indifference, listened with marked attention, and seemed rather to be turning against their own religion. For

this change towards the Gospel we could but thank the Lord, and we take courage to go on sowing the good seed.

This winter there have been a few changes in my Arab Women's Class—one died while we were at home, another met with an accident and is completely crippled, whilst a third is too old and feeble to come. However, I have still eight who do come, and the prospect of a ninth; but what is more important is a sign of interest, which several of the women have manifested of late.

Aisha, of whom I have written before, still holds on. During prayer she always shows special reverence, as if she understood something of the meaning of prayer, and that it is not a mere repetition of words as the Moslems think.

Two others I am hopeful of, they are specially bright and intelligent women with a very fair knowledge of Gospel truth, though I fear neither have yet felt the burden of sin. Might I ask prayer for these two, also for Aisha that she may grow in grace and be a true witness for the Saviour? A few weeks ago I had a very nice talk with her husband and son—a lad about sixteen—both listened with great attention as I tried to tell them something of the wondrous plan of Salvation. The son can read fairly well, so I gave him a copy of Luke's Gospel—since

then his mother told me he has been reading it.

This winter I have felt much cheered with my class for European and Jewish children, principally the latter. On Wednesday, January 2nd, I had a small *fête* for them. Over thirty children came, also a few grown-ups, so we were a nice little gathering. My brother showed them the lantern pictures of the life of Joseph, as that has been our study this winter. Most of the children repeated a few verses of Scripture, whilst several of the elder ones had learned a Psalm or two. Four of the bigger Jewish girls sang in French a translation of the hymn, "I'll be a sun-beam for Jesus"—rather a strange hymn for Jewesses, but it was their own suggestion—and I could only pray that the words might become a reality in the experience of each one of them. All the four attend the class most regularly, and it is a joy to teach them. Last Sabbath I was led to speak of the Lord's second coming, and they seemed much impressed. Will you pray for them that the Holy Spirit may do a saving work in their hearts?

This week being the Week of Prayer, we are meeting daily at the little Hall to wait upon the Lord, and yesterday we realised the power of the Holy Spirit in our midst. We have the meetings in French, as several of the Europeans here join with us.

TUNISIA.

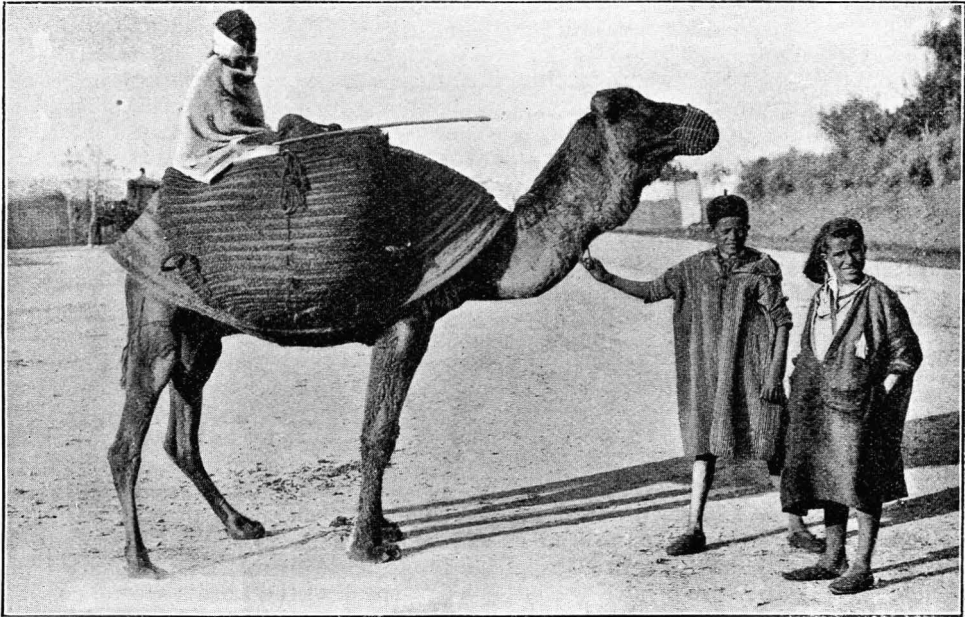
From Mr. E. E. Short (Kairouan).

December 27th, 1906.—We had a very pleasant Christmas Day; the girls came as usual (only earlier), and I showed the lantern to twenty-five of them, including a deaf and dumb girl, specially invited. Soon after that we had eight women for a fresh display of the pictures. In the evening we had with us S. and M. Saleh, as well as the two ladies. . . .

The lads' class seems well established; the numbers have varied from ten to eighteen, and last night there were twenty-eight, and a few were refused admission. I think that they had hoped to receive something, as it was a festive season, but they did not. They were, however, wonderfully well-behaved dur-

ing the singing, text-repetition (under Mrs. Short), and the talk with the lantern. But as often happens in England, there was a great noise at the door when they left! The best, however, is that some eight or nine are coming repeatedly, and seem interested; next Wednesday we shall admit no new comers, and will give some little rewards to the best attenders, and something else all round. We have much cause for thanksgiving about this class; there has been so little disorder, though we commence each night with misgivings, and feel as if sitting on a volcano ready to break out all the while. . . .

One Saturday evening I had a full shop for a long while. On young fellow, with a little knowledge, raised a whole crop of objections, one of the things which



From a post-card.

Boys outside Sfax.

shocked him being the account of Jacob's wrestling with God. He also wished me to tell him what I thought of the Koran, as I had read it all; but I declined to tell him, till he had read all the New Testament. So he left at last in disgust with me, but five or six partly attracted by him remained and listened without interruption.

From Dr. T. G. Churcher.

BOYS OUTSIDE SFAX.

In the hope of escaping from our troubles with the authorities, we hired a small shop at a village, and have been going out three times a week during the past month. There are about a dozen or twenty little shops, and two or three mills for grinding olives, and that is about all. The people live in the gardens all around.

What I have specially noticed has been the number of children who have come to us, bad eyes being the most common complaint. The back of the little shop will only hold about seven people, so when it is full we have our service, then treat them one by one, and fill up again. I talk to the first batch, Mrs. Churcher to the second, then I take the third.

It is all very primitive and simple, *but* the Gospel has been preached to those who have *never heard it* before, and in this we do greatly rejoice.

The post-card picture of three Sfax boys and their camel may serve as an illustration of our patients. The boy on the right may represent one of my patients just now who has been bitten by a camel. The great beast seized him by the forearm, and gave it such a twist that he not only left the marks of his teeth but snapped the upper bone in two, and now the lad comes to have it seen to, and is hearing the Gospel three times a week. May the good seed sink in, and in God's time bear fruit!

The next boy holding the camel makes me think of several of my boy patients; they have a way of setting their caps on their heads which, to a doctor, becomes suggestive; they try to hide all their hair in order to hide their illness, for they have a bad form of skin disease of the scalp. This is very hard to cure, but we do our best, and meanwhile they are hearing each time they come of the Lamb of God which taketh away the sin of the world.

The boy on the camel may stand for a class of poor children whom we always have coming to us, suffering from differing forms of a very terrible disease which they have inherited from their parents, and from no sin of their own these poor little lives are blighted, and oft-times their bodies are so disfigured that a stranger would think that they were suffering from leprosy.

Several of the men who have been coming have been wearers of the green turban which indicates that they claim to be direct descendants of Mohamed, the

false prophet, and we have been cheered to find that the Gospel is good news to them as well as to others. We have given over 300 consultations during the month, but as we find that the advantage we hoped to gain by going so far out is denied us by French law, and as the travelling expense is heavy, we shall (D.V.) try to do more nearer home. Yet we are thankful that the true Light has shone forth in this village of Zakiet-*ez-Zit*, and ask you to join us in prayer that the work may not return void, but may "accomplish" (Isa. lv. 11).

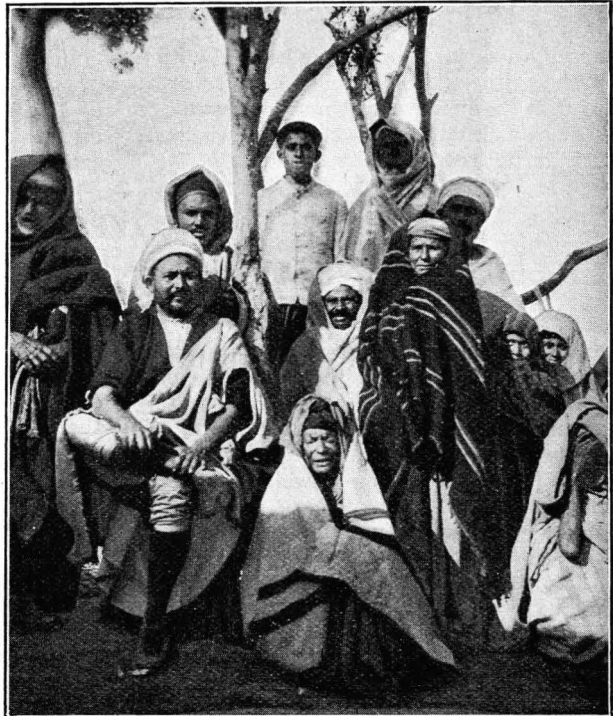
TRIPOLI.

From Miss F. Dundas (Tripoli).

November 28th, 1906.—We had a very large number of patients this morning; they were knocking at the door before daylight, and by 6.30 a.m. the rooms are generally full, and we have to close the house. To-day we had ninety-seven. Some listen very well to the address, and we get some nice talks afterwards, but others oppose; but we find even those after coming once or twice, cease to make many objections, and at least listen quietly. We pray much that the constant hearing of the message, and the influence brought to bear upon them, will, in due time, bring forth fruit.

November 30th.—We had a very small girls' class to-day, for, as with the knitting-class so with the sewing, most of the elder girls are too big now to be allowed out, and so far no big new ones have joined. I have lost one of the best girls out of my class. She was such a nice child, so intelligent, and she learnt everything so well. She was never very strong, and two days after we came back she died. Oh, how it makes us feel as if we must use every opportunity to give the message, that some of these young lives may be won for Jesus.

December 9th.—I went to-day to the house of the girl for whom I have asked prayer once or twice. She had given me money to buy her a crochet-hook in England, so I took it to her to-day, and taught her a new crochet pattern. She was very friendly, and asked to see my pictures, which I very gladly showed her. She let me speak to her, and when I said



A Group of Dr. Churcher's Patients.

only Jesus could save us, she did not make any objection in words, though she may have thought it. I do long for her eyes to be opened to see her need. We are praying much for this, that the Lord will give conviction of sin to this people.

December 8th.—This morning at the medical mission we had several bigoted Moslems in the women's room, and when I was talking to them one girl said, "And do you think *you* are going to heaven?"

I find the concertina more and more appreciated; they will listen to that, when they will not let you speak to them, but we do so badly need a collection of hymns in colloquial Arabic, so that they may fully understand what is being sung. Those that are in the literary style one must explain, or they do not convey any meaning to the women. We heard yesterday of the death of Sh., the old man the missionaries have known so long. He had been ailing for many months, and though for a time he seemed to pick up, he failed again, and his son came to tell us yesterday that he had passed away. Mr. Venables and Mr. Reid had been to see him the day before, but he appeared quite unconscious, and his son said he passed away so. We believe he died with a simple faith in the Saviour, and are praying that he being dead may yet speak to those who knew him. He was, we hear, very highly respected by all.

December 14th.—We had more to-day at the girls' class than any day since we reopened, several new ones coming in the afternoon. Miss Harrald had a very large boys' class; twenty-six came. They were rather lively, but on the whole they behave fairly well.

December 17th.—We had only a small number of women to-day for medicine, so I got away early for visiting, and had a nice time in a Turkish family. An old woman who is not generally at all inclined to listen was very willing to do so to-day, and did not make any objection when I laid great stress upon the death of Christ as our Substitute, the only hope of salvation. I then went to our landlord's house; this is a most difficult one to get any opportunities for speaking in. They are friendly, but do not wish to hear the message.

December 20th.—This morning we heard of the death of a young man next door. I was calling there on Tuesday, and his sister said he was ill. I asked him why he did not come for medicine, and he said he was better, but I could see plainly he did not mean to come, and now he is gone, leaving a young wife and child. The awful fatalism of these people! They will now say it was willed of God that he should die, and really it is due to their own carelessness and procrastination entirely.

EGYPT.

From Mr. W. T. Fairman (Shebin-el-Kom).

December 28th, 1906.—In spite of the water being cut off in the canal, by dint of half-loading the boat, we are steadily getting in our materials, and hope to begin laying the foundations on Monday. We have been sinking a well this week. The effort has been very successful, good sweet water having been found at a depth of seventy feet. . . .

I am instituting a new feature into our meetings this New Year. On Monday night I intend holding a watch-night service, and I believe it is going to be a very important time for all of us, and will affect the work of the whole year. Pray that it may be so. . . .

The meetings have continued good this week. I have been speaking on the subject of baptism again. When we get our own little place of worship, with a baptistery, I think the first service after the opening will be a baptismal one, and that there will be three or four who will obey the Lord's commandment.

1907! What is it going to bring to us all? The prospect here was never brighter. "Ebenezer" is our testimony of the past. It is also our inspiration for the future.

January 5th, 1907.—We had a very good watch-night service. Some fourteen or sixteen were present, and ten sat down to participate in observing the Lord's Supper as the clock struck twelve, and in remembering His death conse-

crated their lives to God for the new year. It was a unique experience for those present, and was impressive to a degree.

We begin the Week of Prayer on Monday, and I am hoping for gracious times then.

Ladies' Committee Notes.

To the names of the members of the Committee given in last month's NORTH AFRICA two must now be added, bringing the number of members up to eleven. Miss Tighe, of Christchurch, so long associated with the Workers' Union for North Africa, has kindly consented to join as an honorary member. Although unable to attend meetings, she will be kept in touch with the work of the Committee by correspondence. Miss K. Miller has also kindly consented to join the Committee. She is well known among Christian nurses as Secretary of the Nurses' Missionary League, an organisation which seeks to bring the claims of Christ and the mission-field before nurses by holding meetings especially for them in hospital and elsewhere.



It has for some time been thought desirable that the Workers' Union and the Prayer and Helpers' Union should be united, and when the Ladies' Committee took over the management of the P. and H. Union this question was brought before them. The Committee was unanimous in thinking that the amalgamation should take place, subject to Miss Tighe's consenting to the change. Miss Tighe has given her cordial consent, and the uniting of the two Unions, under the name Prayer and Workers' Union, is at present being carried out.



A letter has been sent to the secretaries of both Unions, telling of the proposed alteration, and asking them if they can distribute copies of a printed letter enclosed to their members. If any secretaries have not received a copy of this circular, will they please communicate with the secretary of the

Ladies' Committee as soon as possible; and will those who have received it, but have not yet replied, be so kind as to do so at their earliest convenience, and thus save further delay and correspondence.



Lest there should be any misapprehension regarding the "Cycle of Prayer," issued for the use of the Prayer and Helpers' Union a year ago, it is perhaps well to say that it is by no means an essential that members of the Prayer and Workers' Union should use the Cycle, if they prefer not to do so. It is issued chiefly as an aid to memory, and with the purpose of bringing all the various branches of the work in North Africa systematically before the members; also because it is to many a help and inspiration to know that others, "though sundered far," are met at the Throne of Grace, and are presenting the same petition there. But if there are those who find it better not to use such a method, we trust they will not refrain from associating themselves with the Union on that account.



WANTS.

The Secretary has great pleasure in announcing that a new friend of the Mission has very kindly given the much-needed typewriter.

Also another friend has since kindly offered his own machine.

No suitable offer has been received regarding the "home" for missionaries on furlough. Will friends please continue to pray that in God's good time this great need may be supplied. It is perhaps well to state that the house would be required in London.

A VISIT TO SFAX.

By Mr. J. J. Cooksey.

The "projected railway communications" of Tunisia, like those of most other colonies, are a long time in realisation. At present Sfax can only be reached

from Susa on the lumbering French *diligence*—a wonderful creation—which stows away a large amount of miscellaneous luggage and Arabs on the roof, and gentle passengers inside.

We start at nine at night, and by means of six relays of our half-dozen horses are dragged across a bare wilderness of a

country, until we sight the extensive olive-yards in the vicinity of Sfax, like an oasis in the desert.

It is cold riding on the roof at this time of the year; the night wind bites into one's bones; we are favoured with a seat near the driver, but the Arabs huddled among the bales and boxes seem to get more warmth, if less respectability than ourselves. There is something, however, in the open prospect, the trotting horses, the merry crack of the driver's whip, and the gorgeous progression of the Great Bear, and other old friends among the constellations, which makes the lot of the genteel fares inside quite unenviable.

Sfax has a character all its own; its tortuous streets and byways are perfect examples of the rambling, pell-mell character of an Eastern city; and the architecture is a true expression of the citizens; all is rough, utilitarian, and with no pretensions to elegance.

The most funny holes and corners and balconies, approached by impossible, broken steps abutting on the streets, are here, there, and everywhere; while the flat roofs given up to the women and cats would be a perfect paradise for our schoolboys, who, like the latter, could scamper over the heads of the whole city, and do no end of mischief.

My great pleasure was to walk about its streets and markets feeling the throb of its life and manifold activity. Men work here, they seem to have a touch of Western energy; in manufacture and barter they are skilful and as keen as knives. A Sfaxian who could be trusted to tell the truth assured me that they would rob their own mothers in a deal without a blush; and another friend asserted that the people had neither religion nor creed, but that of buying and selling.

However that may be, Mr. Webb and myself in our peregrinations among the busy tradespeople were always received with a hearty "salām"; here we sit down on a step of a carpenter's shop, the owner of which is making a camel saddle; he cheerfully stops the chop, chop of his adze, and enters into a hearty talk, wherein the Book and our object in being among them are the theme; so with other busy men, they certainly did not

mind stopping the work in hand for a talk about higher things.

We struck up a fruitful talk with a friendly native doctor and bookseller; he appears to be well read, and knows something of the Gospel; his great objection to us seemed to be our belief in a Trinity, and our long conversation was mainly taken up with endeavouring to show him that our belief was not so fanciful as he supposed, and that there need be nothing opposed to sound reason in believing that in the mystery of the Divine Unity there could be a Trinity of Persons, as revealed and defined in the Bible. He was so far satisfied with what Mr. Webb and I said to him about this that he followed us into the more personal question of salvation through the sacrifice of Christ, and listened with an attention and apparent interest which was certainly encouraging to us both.

On leaving him we went back and sat down in the Bible shop, when to our surprise, a young fellow walked suddenly in, and sitting down said, "I have followed you to see where you lived, my heart was so satisfied with the words I heard from you in your talk with the doctor that I wanted to know you."

One's first impression in a case like this—unfortunately founded on experience—is that there is a request for money coming, but I anticipated this by asking him if he had had his dinner, to which he replied no, and to an offer to give him some, he assured us he had no need of help. It appeared to be a case of genuine admiration for the words of God, and he assured us that if we would go to the Kerkenna Islands where he was a fisher, that our words and books would receive a good welcome; such a journey would be quite feasible if we had £10 for the purpose.

Mrs. Cooksey and Miss Benzakine visited the native doctor's house at midday, when they engaged in a long talk which evidently interested him, for he readily accepted an invitation from Mrs. Cooksey to visit the Mission house in the evening. When he came, he was curious to know to what nationality Miss Benzakine belonged, and seemed struck that a Jewess had accepted Christ; he remarked that he had liked her words at noon.

The old man stayed several hours, and gave Mr. Webb and myself opportunity to explain somewhat fully the universal need of a Saviour; before he left he offered and wrote for me a kind note of introduction to an old friend of his in Susa, recommending me to his friendship and consideration.

I was sorry not to have seen the medical mission carried on in the village of Zakiet-ez-Zeet by Dr. Churcher; through taking the wrong road to his house I missed his conveyance in which, by his kind invitation, I was to have accompanied him.

"TROUBLOUS TIMES."

By Miss J. Jay.

Three beautiful motto-cards have been sent me this year, and on each of them are the words, "Fear not, I will help thee." Many friends have also written to enquire as to our safety at the present time, so I felt that this showed that many at home were anxious about us, and that a brief account of the state of things in Tangier now would be of interest and allay anxiety. I am hoping next month to be able to send some news more particularly about the work.

As most people know, there has been neither peace nor safety in Tangier for the last few years, owing to the presence of the famous brigand, Raisuli, who has for some time had his home in the neighbourhood and terrified everyone by his deeds of robbery and murder.

Two years ago (it is supposed with the hope of reforming him) the Sultan made Raisuli Governor of the whole district round Tangier up to the gates of the town; the appointment caused considerable alarm to all the inhabitants, but at first his government was not entirely bad. His punishments were severe, but there was more security for life and property than had been known for a long time, and the roads to the interior became safer for traffic, as Raisuli is revered as well as feared by the Moors on account of his being a Shareef, a direct descendant of the Prophet, while the fact that he is also a notorious thief in no way interferes in Morocco

with the respect with which he is regarded. But he is naturally cruel, and for the Sultan to put power in the hands of such a man was a very doubtful experiment.

Before long he began to abuse the power entrusted to him, and became a perfect despot, extorting money from all the people, even the very poorest, and threatening and blackmailing everybody till the whole place was in terror of him. He himself has always lived at Zinat, about two hours from Tangier, as he trusts no one, and of course knows he has many enemies, but his brother acted as his representative and sat in the market-place to administer justice. He was quite as cruel as Raisuli himself, women, as well as men, having been lately beaten to death in the open market; every month their acts of tyranny have grown more frequent, including amongst other things, the cutting off of the electric light.

The state of affairs had thus become unendurable for other Europeans or natives, and the Sultan was appealed to and asked to remove Raisuli. He at once responded by promising to send a large army to protect the town and depose and capture Raisuli. The army reached Tangier soon after Christmas, and at once deposed the brigand and proclaimed him an outlaw, but to capture him is likely to be a matter of much greater difficulty.

The army is divided into three parts, stationed on different sides of the town, one large division being encamped here on The Marshan. The men have new uniforms, discipline is well maintained, and their whole condition is much better than was expected.

Raisuli means to fight, and is said to have about one thousand men with him, but since the arrival of the troops, several important tribes have sent in their submission to the Sultan, and this improves the situation very much, as if Raisuli's followers desert him he cannot fight long.

On January 2nd, he captured a Moorish wedding party near Tangier, in spite of the troops that are now guarding every entrance to the town; in consequence of this the army began to move on Friday last, when a large division

started out to attack Raisuli's fortress at Zinat, with camels, guns, etc. All Saturday and Sunday fighting was continued, and Zinat and all the huts in the neighbourhood have been destroyed by fire; we could hear the firing, and see the smoke of the burning villages from the roof. The last news is that his fortress is completely destroyed, but Raisuli has escaped. The Sultan's troops are, however, pursuing him, and the second army sent by the Sultan is now nearing Tangier. It is hoped, therefore, that he will be surrounded and unable to get away.

Friends at home need not be anxious; the town is now thoroughly protected, and the King of Kings is with us as our Guard, so how can we be afraid. Raisuli has forbidden his followers to bring in any supplies to the Tangier market, hoping to starve the town; this has made everything very dear, but as we can get provisions by sea it is not possible for him to starve us.

All these disturbances tend to hinder

the work in many ways, especially as the natives are of course very excited, and talk of little else than the present troubles. Much prayer is needed at this time for Morocco, that a settled peace may soon be established instead of constant discord and fighting, and that God may overrule all these events for the advancement of His Kingdom in this dark land. Once Raisuli is captured and his followers scattered, and the new foreign police have entered on their duties, it is believed there will be an end to the present difficulties. We hope itinerant work will then again be possible, and God's work go forward more actively than ever. No land more needs the Gospel than Morocco, and more workers are badly needed to proclaim the glad tidings; we are so few amongst the thousands of these people. Pray that many may come out, filled with the Spirit and ready to take up the work in all its great seriousness, for the sake of Him who has called them into His service.

NURSE WOODELL.



Miss Helen E. Woodell, whose name was added to the list of workers last month, as designated for Tangier, left

London on Friday last (or, to be more accurate, on Saturday night, for the vessel was fog-bound), by P. and O. ss. *Mooltan* for Gibraltar, on her way to Tangier. Miss Woodell is a trained nurse, and goes to work under Miss Breeze, M.B., in the Women's Hospital, Tangier.

Miss Woodell comes from a Christian family, her father being an honoured member and worker at the Gospel Hall, Wood Green. From the time of her conversion, she has had the desire to go to the mission field, and took her training as nurse at the Bethnal Green Infirmary in order that she might be better fitted for missionary work. She is a member of the Talbot Road Tabernacle, where she was baptised just after her conversion. Both there and at Wood Green Gospel Hall she had hearty farewell meetings, and leaves many friends who will remember her in prayer.

For the Children.

"Three Cheers."

BY MISS E. R. LOVELESS.

Rows on rows of children with happy smiling faces filled the room. The Christmas tree with its many brightly burning candles stood, the centre of attraction. Its branches, bending with the weight of many pretty things, bowed a welcome to all, and the tufts of white here and there reminded some of snow-covered trees in the homeland.

A large table stood near, covered with many bundles and packages, too large and heavy for the tree to bear, each bundle containing a warm piece of material for making up, as well as toys and books for the fortunate little scholar. How much time and work and thought that tableful meant *behind the scenes!*

Eager expectancy was written on every face, and mothers and fathers looked on with satisfied happiness. The repetition of Scripture, whole chapters being recited in some instances by quite young children, showed the work of both teacher and scholar during the year, and it was a special pleasure to hear the deep voices of some older lads repeating the Word—a lamp to their feet and a light to their path.

"These children," said a visitor, "will never grow up to *stab** one another. Though not yet converted, you can see in their very faces the change which the Gospel has wrought."

There were, however, among the elder scholars quite a number who had openly confessed Christ by baptism, and were living simple, earnest, Christian lives to the glory of God.

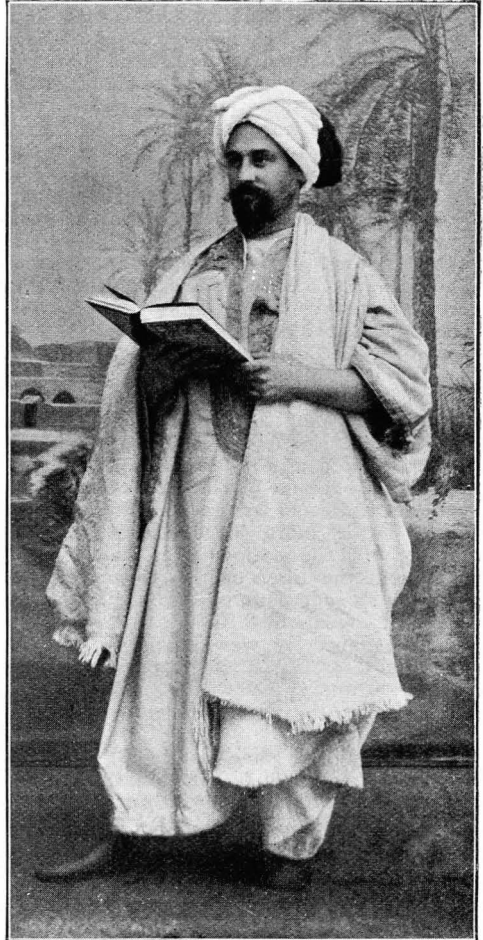
A special feature of the proceedings was the part-singing, ably conducted by Signor Bianco, which well repaid him for his painstaking efforts with the school in that direction. Enthusiasm rose to its height over a pretty French hymn beautifully sung, for which the audience, surprised and delighted, exacted an encore.

The youngsters were regaled with cake to keep them quiet during the short address, but there was little need, for Signor

* The Sicilians are notorious for their free use of the knife and dagger.

Bianco held the attention of old and young alike by his cheery message.

When the presents were distributed, quite a small boy took the highest prize, a warm winter cloak, and one and all were delighted with their gifts.



Mr. A. V. Liley in Native Dress.

That the children thoroughly appreciated the kindness of these earnest workers was evidenced by the ringing cheers they gave, led off by Mr. Liley; "Evviva Signorina Case," "Evviva Signorina Roberts," "Evviva Signor Bianco," finishing up with hearty thanks

to Pastor Flad for so kindly lending the hall (their own being too small for them), and to Mr. Liley for his cheery way of taking the chair.

Hearty congratulations to our friends,

Miss Case and Miss Roberts, we say, and go back to our own Arab work feeling sure that "What God *hath* done the Lord *can* do," and even exceeding abundantly above all that we ask or think.

NOTICES OF BOOKS.

"The Moslem Peril"

This is the title of an interesting pamphlet of 16 pp. by Mr. Roger Jones, and is well adapted to arouse the zeal of Christians to do greater things for the evangelisation of Mohammedan peoples. It touches only incidentally on the possibility of a pan-Islamic rising. The burden of the writer's message is the grave danger which, without doubt, exists of large and thickly populated districts of Africa, at present simply pagan, being captured for Mohammedanism before they are reached by the Gospel of Christ. In certain parts of West Africa and the Sudan Mohammedan missionaries are busily working, and not without success, to win over the tribes to their false prophet and system. Where they succeed it means for the Christian missionary, when he follows, enormously increased opposition, for Islam is *not* a half-way house to Christianity, as is abundantly proved by the history of the last 1,300 years.

It may be well to recall here the words of the late Sir Wm. Muir in his great work, "The Life of Mahomet." He says: "They labour under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over whom it has sway from the light of the Gospel." Sir Wm. Muir's judgment is endorsed by all experienced evangelical missionaries among Mohammedans. In view of all this, there is an urgency for Christians to pray and work that these unoccupied fields may get the Gospel before they are overrun by the emissaries of Islam.

Mr. Jones gives some instructive statistics. His paper can be had from Marshall Bros., 10, Paternoster Row, London (price 3d.).

"A Selected List of the Best Missionary Books" for the use of students. To be ob-

tained from the Student Volunteer Missionary Union, 22, Warwick Lane, London (price 2d.). Very useful guidance is given in these pages as to what to read, and prices and publishers' names of all books are added. Along with larger works, there are plenty of cheap yet good books indicated. Friends of missions should have this list by them.

We have received from the publishers the bound volume of the "**Morning Star**" for 1906. This valued journal is specially devoted to testimony concerning the second coming of our Lord Jesus Christ. Truly, as the esteemed editor, Dr. McKilliam, says in one of his notes, "We feel more than ever that the testimony hitherto borne by the *Morning Star* is needed."

We in the North Africa Mission, working among Mohammedans, with their many objections to the fundamentals of the Gospel, sorrow over the widespread tendency there is among many of to-day in our own beloved Britain to depart from the faith once for all delivered to the saints, instead of contending for it. If the Church at home loses her faith in the great facts and doctrines of the everlasting Gospel, she will find herself without any message having power to move the adherents of Mohammedan and heathen systems. The very idea of leaders of the "New Theology" going as missionaries to Mohammedans would be absurd.

We commend Dr. McKilliam's paper, which is always full of helpful and heart-stirring matter, to our readers. It will help them to be on the watch for the coming again of their Lord.

Either the bound volume or the monthly paper (price 2d.) may be had from the publisher, Mr. S. E. Roberts, 8, Paternoster Row, London, E.C. A year's subscription, including postage, is 2s. 6d. for a single copy monthly. M. H. M.

North Africa Mission Publications.

"THE GOSPEL IN NORTH AFRICA."

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, late HON. SEC. N.A.M.
 248 pages; over 120 telling Illustrations and 8 Maps. Prices (net reduced):—

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| " " bound in cloth boards... | ... | ... | ... | ... | ... | 2 | 6 |
| Special Edition, on Art Paper, bound in cloth boards, bevelled edges, with gold letters | ... | .. | ... | ... | ... | 3 | 6 |

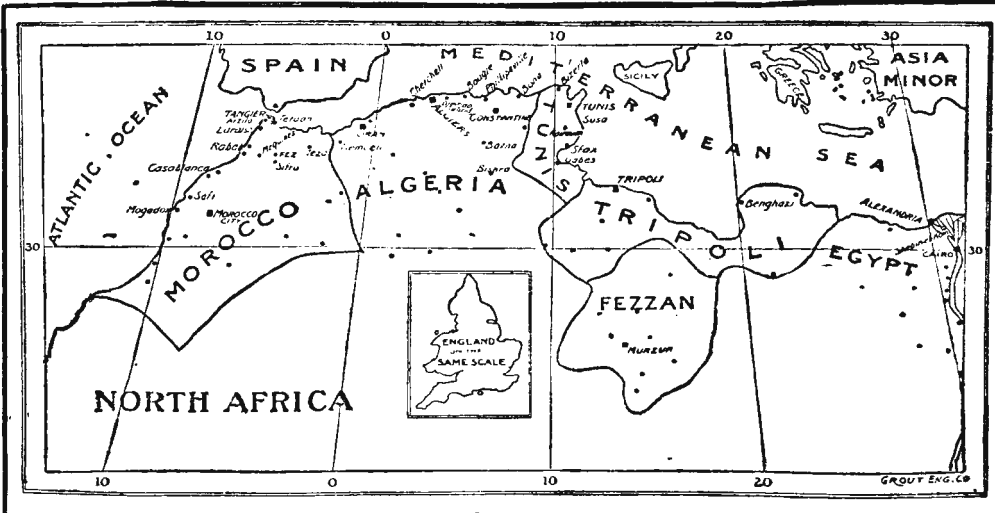
All post free.

**LIST OF DONATIONS from DECEMBER 1st to 31st, 1906.
GENERAL AND DESIGNATED FUNDS.**

| DESIGNATED FUND. | | | 1906. | No. of | Amount. | No. of | DETAILS OF | |
|------------------------------|----------|---------|-------------------|----------|-----------|-----------------|--|---------|
| <i>Continued from p. ii.</i> | | | Dec. | Receipt. | £ s. d. | Receipt. | BARNET AUXILIARY. | |
| 1906. | No. of | Amount. | Brought forward | 2207 | 836 18 11 | Brought forward | Mrs. C. L. Terry, Hon. Sec., "Ridgeview." | |
| | | | | | | | Designated Receipt Nos. | |
| | | | | | | | 2150, 2195. | |
| | | | | | | | No. of | £ s. d. |
| | | | | | | | Receipt. | |
| 1906. | No. of | Amount. | | | | | | |
| Dec. | Receipt. | £ s. d. | | | | | | |
| Brought forward | 751 | 5 10 | | | | | 1 | 0 5 0 |
| 2179 | 0 | 3 4 | | | | | 2 | 0 9 9 |
| 80 | 0 | 1 8 | | | | | 3 | 0 10 6 |
| 1 | 0 | 1 8 | | | | | 4 | 0 5 0 |
| 2 | 0 | 5 0 | | | | | 5 | 1 0 0 |
| 3 | 0 | 2 9 | | | | | 6 | 0 2 6 |
| 4 | 0 | 5 0 | | | | | 7 | 1 6 0 |
| 5 | 0 | 5 0 | | | | | 8 | 1 0 0 |
| Doncaster | 10 | 0 0 | | | | | 9 | 0 5 0 |
| Do-Without | | | | | | | 10 | 0 5 7 |
| Society | | | | | | | 11 | 0 2 6 |
| 28 | 7 | 0 5 0 | | | | | 12 | 0 5 2 |
| | 8 | 2 0 0 | | | | | 13 | 0 2 6 |
| | 9 | 15 0 0 | | | | | 14 | 0 8 0 |
| 29 | 9 | 1 5 0 | | | | | 15 | 0 10 0 |
| | 10 | 1 5 0 | | | | | | |
| | 11 | 0 4 0 | | | | | | |
| Falkland | 2 | 0 0 0 | Previously ackgd. | £985 | 19 1 | | | |
| Hall S.S. | 2 | 0 0 0 | | 3,534 | 4 6 | | | |
| 3 | 23 | 13 8 | | £4,324 | 5 7 | | | |
| 4 | 10 | 0 0 | | | | | | |
| 5 | 0 | 0 0 | | | | | | |
| 6 | 0 | 0 0 | | | | | | |
| 7 | 0 | 13 0 | | | | | | |
| 8 | 0 | 2 0 | | | | | | |
| 9 | 0 | 1 1 | | | | | | |
| 10 | 0 | 1 1 | | | | | | |
| 11 | 0 | 0 0 | | | | | | |
| 12 | 0 | 0 0 | | | | | | |
| 13 | 0 | 0 0 | | | | | | |
| 14 | 0 | 0 0 | | | | | | |
| 15 | 0 | 0 0 | | | | | | |
| 16 | 0 | 0 0 | | | | | | |
| 17 | 0 | 0 0 | | | | | | |
| 18 | 0 | 0 0 | | | | | | |
| 19 | 0 | 0 0 | | | | | | |
| 20 | 0 | 0 0 | | | | | | |
| 21 | 0 | 0 0 | | | | | | |
| 22 | 0 | 0 0 | | | | | | |
| 23 | 0 | 0 0 | | | | | | |
| 24 | 0 | 0 0 | | | | | | |
| 25 | 0 | 0 0 | | | | | | |
| 26 | 0 | 0 0 | | | | | | |
| 27 | 0 | 0 0 | | | | | | |
| 28 | 0 | 0 0 | | | | | | |
| 29 | 0 | 0 0 | | | | | | |
| 30 | 0 | 0 0 | | | | | | |
| 31 | 0 | 0 0 | | | | | | |
| Carried forward | £836 | 18 11 | Carried forward | £0 | 15 0 | | | |

DETAILS OF DUBLIN AUXILIARY.
S. S. McCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glenageary.
Designated Receipt No. 2193.
No. of Receipt. £ s. d.
218 0 5 0
9 0 10 0
Carried forward £0 15 0

TOTALS JAN. 1 TO DEC. 31, 1906.
General Fund £5,169 4 5
Designated Fund 4,324 3 7
£9,493 8 0



FORM OF LEGACY OR BEQUEST.

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

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

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

Telegraphic Address—"TERTULLIAN, LONDON."

Telephone—5280 CENTRAL.

THE NORTH AFRICA MISSION.

References.

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REV. J. J. PYLE, Gloucester.

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DR. R. MCKILLIAM, Blackheath, S.E.
COL. J. F. MORTON, late of Mildmay.

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

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HENRY EDMONDS, Tunbridge Wells.
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Office of the Mission:—34, PATERNOSTER ROW, LONDON, E.C.

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

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

LOCATION OF MISSIONARIES.

| MOROCCO. | | ALGERIA. | | Bizerta. | |
|---|------------------|--------------------------|------------------|--------------------------------------|------------------|
| Tangier. | Date of Arrival. | Cherchell. | Date of Arrival. | | Date of Arrival. |
| J. SCOTT CHALLICE, M.R.C.S., L.R.C.P. ... | Mar., 1906 | Miss L. READ ... | Apr 1 1886 | Miss M. ERICSSON ... | Nov., 1888 |
| Mrs. CHALLICE ... | Mar., 1906 | Miss H. D. DAY ... | April, 1886 | Miss R. J. MARKUSSON ... | Nov., 1888 |
| Geo. WILSON, M.A., M.B. ... | Dec., 1906 | Miss K. JOHNSTON ... | Jan., 1892 | Susa. | |
| Mrs. WILSON ... | Dec., 1906 | Miss E. TURNER ... | Jan., 1892 | Mr. J. J. COOKSEY ... | June, 1892 |
| *Mrs. ROBERTS ... | Dec., 1895 | Algiers. | | Mrs. COOKSEY ... | Dec., 1896 |
| Miss J. JAY ... | Nov., 1885 | <i>Kabyle Work—</i> | | Miss A. COX ... | Oct., 1892 |
| Miss G. R. S. BREEZE, M.B. (Lond.) ... | Dec., 1894 | Mons. E. CUENDET ... | Sept., 1884 | Miss N. BAGSTER ... | Oct., 1894 |
| Miss F. MARSTON ... | Nov., 1895 | Madame CUENDET ... | Sept., 1885 | Kairouan. | |
| Mr. H. E. JONES ... | Jan., 1897 | Miss E. SMITH ... | Feb., 1891 | Mr. E. SHORT ... | Feb., 1899 |
| Miss H. E. Woodell ... | Jan., 1907 | Miss A. WELCH ... | Dec., 1892 | Mrs. SHORT ... | Oct., 1899 |
| <i>Spanish Work—</i> | | Mr. A. SHOERY ... | Nov., 1902 | Miss E. T. NORTH ... | Oct., 1894 |
| Miss F. R. BROWN ... | Oct., 1889 | Mrs. SHOERY ... | Oct., 1904 | Miss G. L. ADDINSELL ... | Nov., 1895 |
| Miss VECCHIO, School Missess. | | Djemaa Sahridj. | | Sfax. | |
| Casablanca. | | <i>Kabyle Work—</i> | | T. G. CHURCHER, M.B., C.M. (Ed.) ... | Oct., 1885 |
| Mr. W. T. BOLTON ... | Feb., 1897 | *Mr. D. ROSS ... | Nov., 1902 | Mrs. CHURCHER ... | Oct., 1889 |
| Mrs. BOLTON ... | Dec., 1897 | *Mrs. ROSS ... | Nov., 1902 | Mr. H. E. WEBB ... | Dec., 1892 |
| *Miss H. E. CAWN ... | Designated | Miss J. COX ... | May, 1887 | Mrs. WEBB ... | Nov., 1897 |
| Tetuan. | | Miss K. SMITH ... | May, 1887 | <i>Associated Workers—</i> | |
| Miss A. BOLTON ... | April, 1899 | Constantine. | | Miss M. BENZAKINE ... | Jan., 1906 |
| Miss A. G. HUBBARD ... | Oct., 1891 | Mr. J. L. LOCHHEAD ... | Mar., 1892 | DEPENDENCY OF TRIPOLI. | |
| Miss M. KNIGHT ... | Oct., 1905 | Mrs. LOCHHEAD ... | Mar., 1892 | Mr. W. H. VENABLES ... | Mar., 1891 |
| Miss G. SMITH ... | Oct., 1906 | Miss E. K. LOCHHEAD ... | Mar., 1892 | Mrs. VENABLES ... | Mar., 1891 |
| Laraisah | | Mr. P. SMITH ... | Feb., 1899 | Mr. W. REID ... | Dec., 1892 |
| Mr. H. NOTT ... | Jan., 1897 | Miss S. SMITH ... | Sept., 1900 | Mrs. REID ... | Dec., 1894 |
| Mrs. NOTT ... | Feb., 1897 | Miss F. HARNDEN ... | Nov., 1900 | Miss F. M. HARRALD ... | Oct., 1899 |
| Miss S. JENNINGS ... | Mar., 1887 | Miss F. H. GUILLEMET ... | May, 1902 | Miss F. DUNDAS ... | April, 1903 |
| Miss K. ALDRIDGE ... | Dec., 1891 | REGENCY OF TUNIS. | | EGYPT. | |
| Fez. | | Tunis. | | Alexandria. | |
| Mr. O. E. SIMPSON ... | Dec., 1896 | Mr. A. V. LILEY ... | July, 1885 | Mr. W. DICKINS ... | Feb., 1896 |
| Mrs. SIMPSON ... | Mar., 1893 | Mrs. LILEY ... | April, 1886 | Mrs. DICKINS ... | Feb., 1896 |
| Miss L. GREATHEAD ... | Nov., 1890 | Miss M. B. GRISSELL ... | Oct., 1885 | Miss R. HODGES ... | Feb., 1889 |
| Miss M. MELLETT ... | Mar., 1892 | Miss A. HAMMON ... | Oct., 1894 | Shebin-el-Kom. | |
| Miss S. M. D. NISON ... | Nov., 1893 | Miss E. LOVELESS ... | Nov., 1902 | Mr. W. T. FAIRMAN ... | Nov., 1897 |
| Miss I. DE LA CAMP ... | Jan., 1897 | Miss H. M. M. TAPP ... | Oct., 1903 | *Mrs. FAIRMAN ... | Feb., 1896 |
| | | <i>Italian Work—</i> | | | |
| | | Miss A. M. CANE ... | Oct., 1890 | | |
| | | Miss L. E. ROBERTS ... | Feb., 1899 | | |

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

* At Home.