

No. 30.—New Series.

August and September, 1907.

NORTH AFRICA

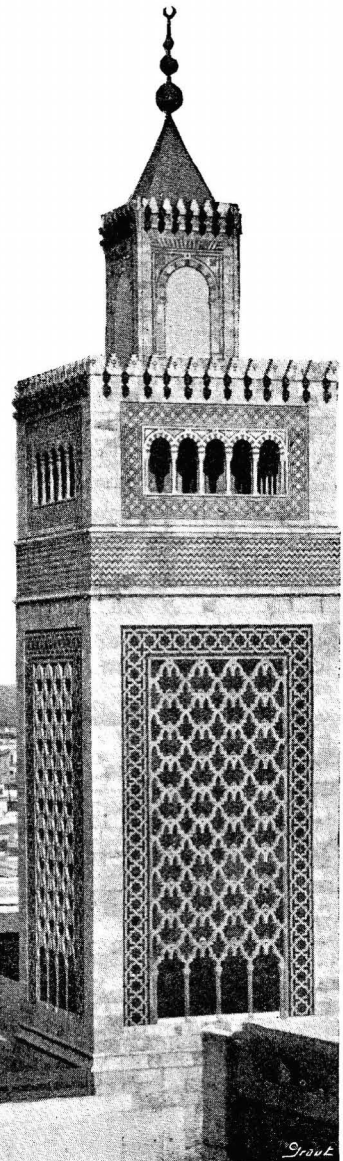
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.
S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

LIST OF DONATIONS from JUNE 1st to 30th, 1907.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1907.	No. of	Amount.	TOTALS JAN. 1 TO JUNE 30, 1907.		DETAILS OF	
1907.	No. of	Amount.	June.	Receipt.	£ s. d.	General Fund	£ s. d.	BOGNOR AUXILIARY.	
1	3	0 2 0	21	54	10 0 0	2,866	9 8	Mrs. GEAR, Hon. Sec., 3, High Street.	
2	4	0 11 0		5	0 2 6	Designated Fund	2,030	General Receipt No. 66.	
3	4	20 0 0		7	0 18 0		£ 4,896	No. of Receipt	
4	5	1 0 0		9	0 0 6			£ s. d.	
	6	0 4 3		63	1 0 0			7 0 3 0	
	Boy's B.C., Taunton	0 4 3		2	0 0 0			8 0 4 6	
5	Harrigate	7 0 0		1	0 0 0			9 0 2 0	
	Anon.	10 0 0		2	0 0 0			10 0 1 0	
6		1 0 0		2	0 0 0			11 0 1 0	
	Readers of The Christian	11 18 0		5	1 6 6			12 0 2 0	
	5	1 0 0		6	0 2 6			13 0 5 0	
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	Mission Study Class, Bromley	1 1 0		9	1 17 6			16 0 2 0	
	Young People's (Evg. Service)	0 10 0		1	0 2 6			17 0 5 0	
8		1 0 0		2	0 6 6			18 0 5 0	
	21	1 0 0		3	0 2 6			19 0 2 0	
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	2	0 1 6		5	0 2 6			21 0 2 0	
	3	0 17 7		6	0 12 6			22 0 5 0	
	4	2 10 5		7	0 12 6			23 0 2 0	
	5	0 2 6		8	0 10 0			24 0 5 0	
10		1 0 0		9	0 10 0			25 0 2 0	
	6	0 2 0		10	0 17 6			26 0 5 0	
	7	0 0 0		11	0 17 6			27 0 2 0	
	8	0 5 0		12	0 17 6			28 0 5 0	
	9	130 0 0		13	0 17 6			29 0 2 0	
	Admiral St. Mission, Liverpool	1 0 0		14	0 17 6			30 0 5 0	
	31	5 0 0		15	0 17 6			31 0 2 0	
11		0 7 6		16	0 17 6			Previously ackgd. .. 5 12 6	
	2	0 5 6		17	0 17 6			£ 6 19 0	
	3	0 5 6		18	0 17 6			DETAILS OF WEST KIRBY AUXILIARY.	
12	Friends at Portsmouth	2 10 0		19	0 17 6			Miss M. GEDDES, Hon. Sec., "Shirley," Lingdale Road.	
	King Ed. VII. Soldiers and Sailors Institute, Gibraltar	0 8 9		20	0 17 6			Designated Receipt No. 2,432.	
	Chelsea Bap. Ch. C.E.	0 11 5		21	0 17 6			No. of Receipt	
13		0 16 6		22	0 17 6			£ s. d.	
	37	0 16 6		23	0 17 6			29 2 14 5	
14		0 10 0		24	0 17 6			30 19 10 3	
	Welcome Mission, Landport	2 3 2		25	0 17 6			31 0 10 0	
	Albion Chapel, Southampton	1 1 0		26	0 17 6			Previously ackgd. .. £ 2 14 8	
	Y.W.C.A., Southsea	0 8 9		27	0 17 6			£ 65 17 4	
	42	1 0 0		28	0 17 6			DETAILS OF DUBLIN AUXILIARY.	
	St. Andrew's Scot's Ch., Malta	2 10 0		29	0 17 6			S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.	
17		0 5 0		30	0 17 6			Designated Receipt No. 2,430.	
	5	0 5 0		31	0 17 6			No. of Receipt	
	6	1 17 6		1	0 14 8			£ s. d.	
19		0 2 6		2	0 13 3			73 2 0 0	
	7	2 14 5		3	0 10 2			4 1 2 0	
	8	19 10 3		4	0 10 0			5 2 0 0	
	9	2 0 0		5	0 10 0			6 1 0 0	
20		2 0 0		6	0 19 4			7 0 5 0	
	Herne Hill Bap. C.E. Readers of The Life of Faith	6 2 3		7	0 17 4			8 0 10 0	
	Talbot Tab. Missionary Breakfast	5 0 0		8	0 18 2			9 1 0 0	
	Carried Forward	£ 266 19 2		9	0 15 0			10 0 5 0	
				10	0 15 0			11 1 0 0	
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								£ 233 4 10	



Photo by]

Place Bab Sweeka, Tunis.

[Mr. A. V. Liley.

Has the Church a Great Social Mission ?

By PASTOR JAMES STEPHENS, M.A.

THIS question has been suggested by a sentence in an article on "Anti-Church Socialism: How to Combat it," in the *Missionary Record* of the United Free Church for May. The sentence runs thus: "The danger is that, because we cannot agree with all the aims and methods of the dominant Socialism of the day, we may be tempted to give up our great social mission as a Church of Jesus Christ, and so keep back the coming of the kingdom of God—that social salvation in which the individual's salvation is conserved."

The word "mission," as here used, means, we take it, an appointed work, a work which the Church has been sent, or commissioned, to do. The Church, says the writer of the article, "works from the centre to the circumference, from the salvation of the individual to the salvation of society. She sets before men a new social ideal rather than a new Socialistic programme. An ideal is a goal; programmes are the various means of arriving at it. Ideals remain, programmes change with the times. And the Church's goal is not a mere earthly paradise, inhabited by a fallen and unredeemed humanity, but a new kingdom, the kingdom of God, in which are to be found all the springs and seeds of social regeneration." The "salvation of society" is evidently regarded as something distinct from "the salvation of the individual." In what, one might ask, does it consist? And in what words of our Lord is the Church appointed, or sent, or commissioned to do this work? If such a work be a mission on which the Church has been sent, then it should be possible for us to refer to express and explicit words of Scripture in which the appointment was made. Where are these?

The words of "the great commission" are these: "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the

Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." This says nothing of the salvation of society as distinct from the salvation of individuals. It does not suggest a "new social ideal," but simply a society of professed disciples. As understood by the Apostles, and as carried into effect by them, it meant that they should be instrumental in doing in the case of others what had been done in their own case, and that which the Lord had done in their case is thus simply expressed, "I chose you OUT OF the world." When they had been for some little time engaged in their mission, it was given to Peter, at Cesarea, to "open the door of faith" to the Gentiles, and when this work was under review in the Council at Jerusalem, James thus expressed himself concerning it, "Symeon hath rehearsed how first God did visit the Gentiles, TO TAKE OUT OF THEM a people for His name." That which was contemplated in the commission was not a reconstruction of society, but a gathering of a people to the Lord.

However large may be the scope of the other words of the great commission, "Teaching them to observe all things whatsoever I have commanded you," yet these words cannot imply anything out of accord with what has been noted of the first words. Whatever these commandments impose on believers with reference to "them that are without," or with reference to society, that is to men in their organised relationships one to another, they never set up any other ideal than that of gathering out a people to the Name. In observing these commandments disciples will be found doing good to all men as they have opportunity, relieving distress and taking pleasure in the promotion of the welfare of their fellow-men. In observing these commandments they will be found exercising an influence on society, an influence promotive of higher conceptions and practice of morality and philanthropy and social obligation. In observing these commandments, that is, if they *really* observe them, they will be found benefactors, a people who are a benefit and blessing to the community. But this is quite a distinct thing from the Church having a great social mission, in fulfilling which it finds itself impelled to seek to be a great beneficent controlling force in the realm of the secular and the political. Whatever temporal and material good may be done in the course of observing the commandments of the Lord the great mission of the Church is distinctively spiritual.

The mission of the Church is sometimes spoken of or described as the work of promoting or extending *the kingdom* of our Lord Jesus Christ. It is not an uncommon thing for people to suppose that promotion or extension of the kingdom takes place when departments of social life become newly or more largely affected by Christian ideas, and outward deference is paid to Christianity, or Christian opinion, even apart from any gathering out of people to the Name. Anything that indicates nominal ascendancy of Christian views or sentiments or institutions, though only among those who remain unconverted, is regarded as furtherance of the rule of Christ. But real furtherance is to be found only as individuals are "delivered out of the power of darkness and translated into the kingdom of the Son," and "made meet to be partakers of the inheritance of the saints in light." It is only these whom Christ will acknowledge as his subjects "in that day." It is only as individuals are, in being gathered out, made new creatures in Christ Jesus that the Rule of Christ in their hearts is set up. And it is only as the rule of Christ is set up in individual hearts that, as far as regards this age, the true and everlasting Kingdom of Christ realises itself.

While the great mission of the Church is thus defined and limited, there are many prophetic Scriptures which set forth the purpose of God to effect a reconstruction of society. This reconstruction, it is told us, will be effected by the

direct intervention of the Lord Jesus, when he shall come on the clouds of heaven with power and great glory. Physical force in the hands of the Divine King will then have place, and not merely instruction and persuasion. And when that time shall come society shall have so developed in the earth that it shall be as it was in the days of Noah. When that time shall come the kings of the earth shall be found to have set themselves, and the rulers to have taken counsel together against Jehovah and against His Christ, saying, Let us break their bands asunder and cast away their cords from us. Therefore, the Anointed, the Christ, shall break the nations with a rod of iron; He shall dash them in pieces like a potter's vessel. The governmental institutions of the earth shall be overthrown and obliterated: it shall be with them as with the image of Nebuchadnezzar when, in dream, it was seen to be overthrown and not only broken into fragments but reduced to powder which was utterly blown away as the chaff. Then there will be a reconstruction of society among those nations which shall be spared. Then shall be inaugurated a universal reign of righteousness.

“ He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
In his days shall the righteous flourish;
And abundance of peace till the moon be no more.”

Meanwhile, the Church, in fulfilling its own proper mission, may abound in every good word and work. But the Church imagines a vain thing if it sets itself to bring about the regeneration or reconstruction of *society*, which can only take place by the intervention of Christ. “In the world ye shall have tribulation,” said our Lord to His little company, having in view the whole of this present age; and tribulation is a very different thing from ascendancy. Satan, “the god of this age,” shall not be displaced till Christ at “His coming and Kingdom” brings the age to a close; and he who shall then be cast into the abyss will, till then, prove himself the deceiver of the nations.

Notes and Extracts.

HOME NOTES.

The monthly prayer meeting will (D.V.) be held at 4, Highbury Crescent on the first Thursday of the month (August 1st) at 4 p.m. Tea at 3.30. A hearty invitation to be present is given to all friends of the work.



ARRIVALS. — Miss J. Cox arrived in London from Djemaa Sahridj on June 26th (staying a few weeks only).

Miss N. Bagster arrived in London from SUSA on June 29th.

Dr. and Mrs. Churcher and child arrived in London from Sfax on July 13th.



Annual Farewell Meetings.—It has been arranged to hold the Annual Farewell Meet-

ings this year on September 26th (D.V.), in the Crown Room of the Holborn Restaurant (entrance in Newton Street), at 3 p.m. and 7 p.m. The Chairman for the afternoon meeting has not yet been secured, but Col. Wingate, C.I.E., has kindly promised to preside in the evening. There will be addresses from the out-going missionaries and from other speakers. Further particulars will be sent to friends in or near London, but all who can arrange to be present are asked to please note the date and keep it free. A large attendance is earnestly hoped for, and both old and new friends of the Mission are most cordially invited to be present.



Carpet Industry.—A new consignment of rugs and carpets from the Industrial Mission School has just arrived from Cherchell. The



A Rug at the Carpet School, Cherchell, Algeria, copied from the pattern of a Rabat Rug 100 years old.

number of articles now on sale at 4, High-bury Crescent, is as follows:—

- 8' Carpets, prices from £3 7s. 6d. to £6 16s. 3d.
- 11 Rugs, prices from £1 1s. 1d. to £1 5s. 6d.
- 28 Footstool Covers (12 in. by 12 in. and 12 in. by 13 and 14 in.), 2s. 2d. each.
- 2 Mats (17 in. by 19 in. and 18 in. by 23 in.), 4s. 4d. each.

All are hand-made and of pure wool only. They may be seen at the Mission Office, or will be sent on approval to friends at a distance, if carriage is paid both ways in the event of their being returned.

As a larger sale of the rugs, etc., is necessary to the prosperity of the school, friends will materially help by purchasing the goods or by introducing them to their friends.



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 can be had, price 3d. per packet, post free 3½d.



"Real Photograph" Picture Post-cards.—A set of twelve beautiful "real photograph" cards, all different, is now ready, and may be ordered of the Secretary, 4, Highbury

13s. 6d., postage and packing case included? The proceeds will go to the funds of the N. A. M.



FOREIGN NOTES.

Morocco.

Days 1 and 23.—**Mrs. Roberts** writes from **Tangier**: "You will, I know, be glad to join with me in praise on Boazza's account. He is our house-boy, and was converted just twelve months ago. He has been a great smoker, but has made various attempts to give it up, failing each time. He has now, I trust, gained the victory. I asked him the other day if he had yet overcome the habit. He hung his head, and said, 'No.' A few days after the question came up again, and I persuaded him to have another try, telling him that we would specially remember him in prayer, that God would help him. Poor fellow! He looked and felt very miserable for some days, but gradually seemed to lose the desire for it. I get him to give me every morning the amount he was accustomed to spend on tobacco. His eyes sparkled this morning, when I counted out before him nearly three dollars. 'Praise the Lord,' he said. 'I have enough to buy a new waist-coat.' He is fully determined not to let any more of his money vanish in smoke. In closing, let me ask your definite prayers for him and other native converts; their feet are continually in slippery places."

Crescent, London, N. Price, six different cards, 1s. 1d., post free; twelve different cards, 2s. 1d.

A reduction will be made on all post-cards if quantities are bought for sales of work, etc.



"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



Boazza, Mrs. Roberts' Servant.

Day 5.—**Mr. Nott** writes, from **Laraish** on July 2nd: "The numbers at the refuge have fallen off a good deal owing to so many going out into the country to harvest, but we have had very good times each Monday at our lantern service, when a number of young men and readers have gathered in with the regular attendants at the refuge to hear the Gospels as well as see the pictures. The service has become well known in Laraish, and each Monday numbers are increasing, and I have an invitation to go to a well-to-do Moor's house and take the lantern.

"I have also a small dispensary at the refuge which is of great use to the poor men coming, also to others from the district. I find more coming now to the house dispensary, and only wish we had a more suitable

place for that work. Will friends pray about this matter, that a suitable place may be found?"



Tunisia.

Days 16 and 23.—**Dr. Churcher** writes from **Sfax** on June 29th: "The medical mission work has been rather slack in numbers during the month on account of the harvesting, but a visit to a country market, where we saw and treated eighty-one patients, brings up the total to 370.

"I was interested with a remark of our boy, **Salah**, a day or two ago. We were walking together, and he said, 'Don't think if I interrupt and ask a question when you are preaching that I want to hinder you. I want you to go over it again, and make it more clear to the people. If I were not afraid, I would talk to them, I would say a hundred words and one more.' I think this is a true witness, and such cases bring out with great clearness the necessity for European workers, as they alone dare speak freely at present."



Tripoli.

Day 17.—**Miss Dundas** writes from **Tripoli** on June 25th: "I had a very nice talk to-day with my friend, **H.** She listens so well, and never makes any objections; I feel as if this was not only from politeness, but believe she is coming very near the light. Will friends please continually bear her up in prayer at the throne of grace, that the Spirit may work in her a mighty conviction of sin, and give her no rest in her soul until she knows how her sin may be put away."



Mr. A. V. Liley, of **Tunis**, wishes through the pages of **NORTH AFRICA** to express his very hearty thanks to several friends who have kindly sent him magazines and papers for distribution among British sailors. He has found everything sent to him thus far of real use in this branch of his work.

PRESENT FINANCIAL STRAIN.

The Council feel that the friends of the Mission should know that the great shortness of funds still continues, so that large supplies are urgently needed. The members of the Mission are waiting on God for these, and would earnestly invite Christian friends to join them in believing prayer that the need may be met very soon.

Notes of a Tour in Kabylia.

By Monsieur Cuendet.

May 17th—June 4th, 1907.—For some time I had been thinking of going for an evangelistic tour in Kabylia, when the Lord showed me His will by providing the necessary means. I invited Mr. Shorey to come with me, and on May 17th we left Algiers with camp-beds, provisions, and about 300 copies of the Scriptures in Kabyle. . . .

We spent the night in Tizi Ouzou, and the next day we began our work in that town, which was crowded with Kabyles, for it was the market day. After having visited some shops and cafés, and having given tracts to the French people we met, we went to the market, where we had a good time with many Kabyles. I was glad to meet there the Kaid of Sidi Nâman, whom I had first met in Tizi Rénif in 1895, where he was president at that time. He had come to me with others to question me about the way to God, saying that they had gone very deep into sin, and did not know how to come out of it. I have met him occasionally since, and he came once to see me in Algiers. He has always shown much interest in the Gospel, and he looked quite happy at seeing me. He took my hand in both his and said, "You are a very good friend of mine." I had a good talk with him, and he accepted with pleasure a copy of the Gospel of Luke. . . .

On Friday morning we left for the tribe of Beni Boudrar. On our way we passed the large market of Djema Oufella, in which we stopped for more than three hours. We had a splendid opportunity there of speaking the truth to a great number of souls. Many could read and were asking for Gospels. We gave away some and sold about thirty copies.

That day was rather trying on account of the great heat, and we had to walk for a long time on hot sand along the river, and then to climb a steep mountain to reach the village of Ait Ali Ouharzoun. Here we were received most kindly by the Kaid of the tribe. He brought us upstairs to a room with a little balcony, an

imitation of French style, and said to us very courteously, "Anything you need, tell me and I will give it you." Although we felt tired and rather exhausted, our hearts were full of praise, for the Lord had assuredly heard our prayers and gone before us to prepare everything for our arrival.

After a short rest and coffee, we went out into the village. As it was towards the close of the day, we found on the public place quite a number of people ready to hear the good message we had for them from the Lord. It was nice to see all those people sitting around us and listening most attentively to the Gospel of Christ and the singing of hymns. Only one man tried to argue from time to time, but he was always stopped by others. Even that man, when we had finished, asked us to sing again. It was nearly nine o'clock when the traditional *cous-cous* was brought to us, but we enjoyed it all the more.

Early next morning we started out, and we were the whole day going from one village to another with our mules, quite near the great rocks of the Djurdjura, amidst beautiful scenery, and many Kabyles heard the Gospel for the first time. . . .

The next morning, after having thanked God for His great goodness to us, and asked His blessing upon that hospitable house and the whole tribe, we left for the tribe of the Beni Oussif, distant only an hour and a half's mule ride, but on another mountain. . . . At eight o'clock a.m. we were at Tihichourt, the village of the Kaid. We found him in the *Thadjemath* (the public place of the village), and we asked him if he could provide a house for us. Being a young Kaid, he looked a little stiff, but he made no difficulty about taking us to his house. After we had unloaded our mules and arranged our things, we had a talk with the Kaid and his secretary, and told them about our work. Then we left for other villages, reserving this one for the evening.

We visited five villages along the

same hill and quite near to each other. The population of that tribe is so dense that the ground, although very good, is quite insufficient to support the people. We had good meetings everywhere, but at the last village, Ait Abbas, we had, I think, the biggest meeting of our whole tour, and the impression produced seemed to be very great. While speaking I felt that really the Spirit was at work. After the meeting many were eagerly asking for Scriptures, but we could spare only two or three Gospels and a New Testament bought by a young man for fivepence.

After returning to the village where we had left our things, we went to the *Thadjemath*, where we had a meeting with a good number of men. The secretary was among our hearers, and the Kaid arrived when the meeting was nearly over.

After our supper the Kaid and his secretary came in, and we had a most interesting conversation on religious subjects, which lasted till eleven o'clock. Such conversations are very good in removing the prejudice that chiefs sometimes have against missionaries. That Kaid, who looked rather suspiciously at us on our arrival, was quite nice when he left us in the evening. . . .

During our tour forty-five Kabyle villages were visited, and about 300 copies of the Scriptures in Kabyle distributed and sold, and we met with six Kaid, to whom we presented the truth and explained the work we are doing in their country. We have sown much seed; now we do ask God to work in the hearts of many in order that it may bear fruit.

Evangelising the Isles of Kerkennah.

Some Extracts from Mr. J. J. Cooksey's Account of his Recent Visit to the Kerkennah Islands.

(Continued.)

The next morning we put some books together, and walked to the villages of Owlad boo 'Ali and Ramleh; at the first place we had a poor reception, so we walked on to Ramleh; here we found a number of men in a store who were willing to listen, and we spent most of the afternoon in conversation with them.

An amusing thing occurred here. I happened to be wearing a Turkish fez, and a couple of men, rather tipsy, came with great reverence to kiss my hand, and called down blessings upon the Sultan in my honourable person. We remarked at both these villages what we soon found was common throughout the island, that most of the men seemed either tipsy, or partially so, during some part of the day; this we found was due to a free use of the fermented juice of the palm.

At the village of Mooamna the people received us hospitably, putting a large cool store at our disposal, and after breakfasting, the mosque leader—a blind man—was brought in to discuss religion with us, a few friends sitting around as listeners.

This man was very intelligent, and knew literary Arabic well; he had a considerable knowledge of the Gospel also. Our main talk centred around the question of the nature of God and Christ, and I think we succeeded in helping him a little.

Soon the men of the place began to assemble, and enquired of the master of the store whether the mosque leader had been in to discuss with us. He replied in the affirmative, and added, "But he was overthrown; by the Lord, he was overthrown"; this flattering verdict raised their interest, and soon our store was filled with men, who listened long and well to the preaching illustrated by the lantern.

We spent a restful evening in our quarters, preparing for the longest walk we had yet done—to the easternmost point of the island, to the important village of Shirki. We started betimes next morning, breakfasting on the road under some palms, and reached our destination in the afternoon, after a rough, tiring walk.

We had a good reception here; after

a short rest, a lantern service was arranged in the café, and the sheikh and a large company assembled and gave us a quiet, patient hearing. The sheikh, being pleased with his visitors, gave orders that a lodging be made ready for us in a clean store of his, and in the evening a good dinner was brought in, at which he and his brother gave us the honour of their company, afterwards serving some remarkably good coffee.

The sheikh proposed seeing the lantern, which, of course, was according to our ideas, and soon we had the pleasure of preaching the Gospel to the assembled company, helped by the lantern pictures; we then presented the sheikh and his brother with complete Bibles, in recognition of their hospitality, and a complete New Testament to the mosque leader.

We got into a friendly discussion with the sheikh's brother, on the question of the death of Christ; as he started it, we did not shrink from following it up, and on the mosque leader being appealed to for a decision on a passage of the Koran, he gave it in our favour, which made our friend a little silent.

Afterwards, as I was taking a few turns in front of the house before retiring, I heard him say to a group of young men, "These people turn a fellow's head with their preaching and their books." His remarks, however, did us no harm, for some of these men had come from the neighbouring village of Khariba—which we had visited in the afternoon—and came crowding in for books to take back to their village, which desire we were glad to meet.

After drinking a bowl of good sheeps' milk, brought us by the sheikh early next morning, we walked on to the village of Atayah. We were met here by a fool, with staring eyes and tattered clothes—a person to be considered and conciliated in Moslem towns and villages. He made up to our man Mohammed, and saluted him as an old acquaintance; Mohammed in turn slapped him on the back for good fellowship; he then took charge of our donkey, and on our arrival at the café, unloaded our goods, and led away our animal to bait.

The leaders of Atayah sat moodily in a corner, and showed that they did not want to be bothered by our presence, and

to the suggestion of a lantern service, decidedly shook their heads; so we remained quiet, drank coffee, and then strolled around the place, an extensive settlement—to gauge its character, and have a short chat here and there.

We met an Arab who wanted to air his knowledge of French—a pardonable weakness—so we humoured him, and he in turn became friendly to us; insisting on our return to the café and presenting us with coffee. Our man Mohammed, with wise politeness, insisted upon presenting the first cup to the sheikh, who was still in his corner; we then took the lantern to pieces and explained its working to our new-found friend, then someone expressed a desire to see it work, and by this time the fragrant coffee had mollified the tempers of those in authority, and soon a table was found, and we had a capital preaching service for an hour, followed by a presentation of gospels to all present; our man Mohammed spoke well here. We refused a pressing invitation to remain to breakfast, and, passing on, reached in about two hours the village of Asabiyah. . . .

We had now visited every village on the island save the village of Djizeerah; lying at the westernmost point, this was best reached in a skiff, it being divided from the main island by a narrow neck of water.

Djizeerah we found hot and unhealthy; most of the people appeared ill or ailing. The café in which we held our service smelt like an ill-ventilated hospital; it was the only unhealthy village we had met in the island. The sheikh, however, although sick, attended the service, and soon a good company assembled and listened long and well to the Gospel; we gave them all our remaining gospels at the close of the service. Our lantern tricked us here, for the second time, suddenly going out with an angry puff before we had finished our preaching.

In our walks about the place we met a very old man, too feeble to walk, but bright and clear in mind, making himself a bowl of bread and milk. He said he was a hundred and ten years old. We tried to make him understand the Gospel, but it seemed so strange a thing to him that he smiled and asked how we thought he could understand such a new thing at his time of life. We might have been

discussing the question of Colonial Preference, or the beauties of light and colour in Turner's masterpieces at the National Gallery, so strange and blank was his mind to the ideas of the Gospel. Yet he was a brave old man, despite his weight of years and decrepitude; perhaps somebody will be asked a question some day as to why he was not told the Gospel when he could have understood it?

At one o'clock we embarked for Sfax, and the captain, with an anxious eye to windward, foretold a rough passage; when we had got well out to sea his predictions began to be fulfilled, the wind came down upon us with a roar. Soon we were heeling and tossing before half a gale.

We approached the spot where the skiff of the *Owlad Ianig* had foundered but a few days before, and here we were held in the teeth of the gale.

We seem to have come to an unspoken decision to take things calmly; my two companions are curled forward under the small foredeck, I am by the steering reís at the stern, reading, to keep in check a desire to be sick; the sailors are calling aloud in such terms as these, "O Lord, we hold on to Thee, look upon the face of the

Prophet," "O Lord, help us," then to the local saint an invocation, "O Sidi Saad."

This continued for some time, but we did the most sensible thing by holding on our course, when, suddenly, we reached the edge of the wind storm; as clean as a knife-cut it ended, and passing it, everything was changed; before a light breeze on the port quarter we scudded straight for Sfax harbour, and in a short time, wedging her prow between the line of fishing skiffs, moored to the harbour wall, we dropped anchor and stepped ashore in Sfax.

The notes of this journey are written with a definite purpose—to interest young men, by a young man who has at heart the evangelisation of the Barbary States. This can only be achieved, in the writer's humble opinion, by young men, and a sufficiency of them—men of the best ability and culture. If these notes should fall into the hands of such, with means of personal support—and North Africa is a very reasonable place to live in—or if a number could club together to support a representative here, I believe there would be possibilities of useful work before them, which cannot be excelled in any other field of Christian work.

A Day in our Sfax Bible Shop.

By Mr. H. E. Webb.

Situated in one of the busiest streets of the busy town of Sfax, our Bible depot attracts considerable attention. Let me introduce you to some of our visitors.

A crowd, attracted by the text, "Be not deceived, whatsoever a man soweth that shall he also reap," written in Arabic characters facing the door, gathers around, and a few bolder spirits than the rest venture in to ask the explanation of it. We gladly tell them how. "The wages of sin is death, but the Gift of God is eternal life through our Lord Jesus Christ."

A few children, attracted by the brightly coloured covers of the Gospels, put down their sous and go out the proud possessors of a book.

Some non-readers inquire about the contents of the books, and we read to them

the story of the Saviour's birth and explain how "He shall save His people from their sins." They readily buy a copy for the son who is learning to read at school.

A noisy fellow who reads slightly, making many mistakes in his reading, declares all the books to be false, and, drowning all explanations with his loud disclaiming of everything outside the Koran, he effectively clears the shop.

A little quiet, then enters an old man who is a teacher connected with the Mosque. He is greatly interested to know that I have the books of Moses, David, and Jesus, is specially interested in the Psalms, and looks upon me as a kind of curiosity when, in answer to his questions, he finds I have read the Koran. He tells me about his charms by

which he considerably augments his income, and listens quietly while I tell him the Gospel story. He has returned several times for talks about Christ and the prophets.

A big fellow of the drinking class rushes by, shouting down the street that he has known us in Susa, and that we are trying to turn everyone Protestant.

A Jewish Rabbi comes in with the intention of convincing me that Jesus is not the Messiah. When questioned as to the Jews' condition without a sacrifice, he states that circumcision is greater and includes all that the sacrifice brought, and that blood being forbidden to the Jews, it could have no part in their worship as of old! He was struck with Isaiah liii. and some portions of Matthew's Gospel, and

went away more thoughtful than he came.

Two country Arabs — readers — are anxious to know when we expect the return of Jesus, as they say, according to the computation of some of their people, that He will come in thirty years, and will witness to Mohammed and convert the whole world to Islam. I read to them the New Testament story of the second coming, which was quite new and strange to them.

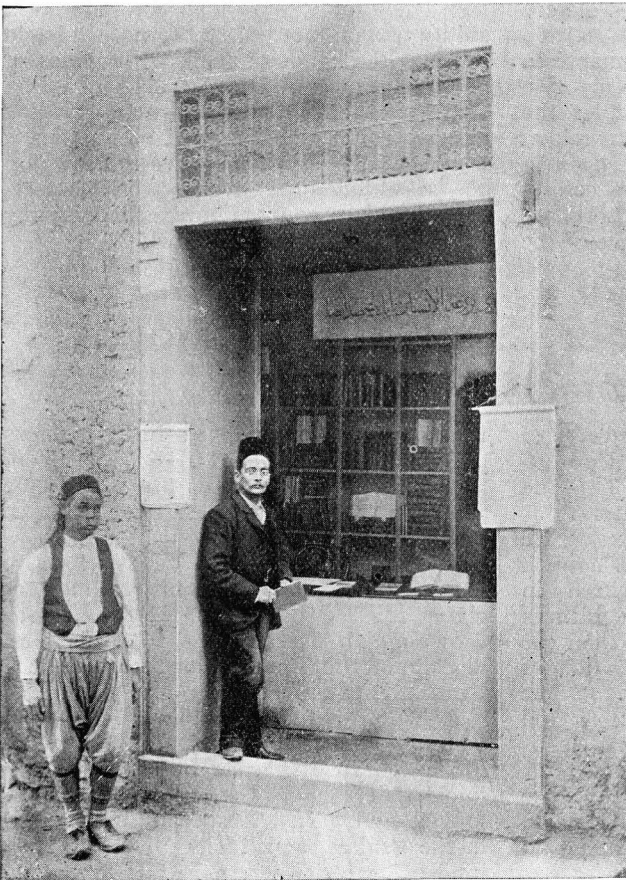
A group of young students who evidently come in for a bit of fun trot out the usual objections, but quotations from the Koran regarding the Scriptures quiet them, and they listen to the reason why of the Saviour's life and death, but, fearful lest they should be misled from the way of their fathers, rush out of the shop repeating the Moslem Creed.

An Arab of fairly good standing is anxious to obtain a New Testament, for which he pays a franc. After a while he comes back, wanting to return the book, as his mind has been poisoned by some of his Arab friends. He is ashamed to say so, so readily tells a lie and says he cannot read (he had read a portion of it quite easily before buying), but he agrees to take a Gospel as a compromise.

Results of the day—a few Gospels sold, one or two given away; for the rest, "Who hath believed our report?"

"Red Garments and Kabyle Girls."

July 8th, 1907.—Our work among Kabyle girls has made considerable progress since we sent forth our appeal last year for "little red garments," and we desire that the friends who so kindly and lovingly



The Bible Depot, Sfax.
MR. H. E. WEBB.

worked for these dear children should understand somewhat of their sad lives.

A little Kabyle maiden's sorrows commence in her cradle of cork suspended from the roof of the rough stone hut. "A girl!" is the disappointed cry of both parents and friends, and sometimes the wee child of a few days old is the cause of the mother being thrust out of the house to take shelter where she can!

Congratulations on our part are met with satirical smiles, surprise or silence; and condolence for the death of a baby-girl often elicits, "It does not matter, I have a boy."

And yet they are mostly very sweet, these little Kabyle girls—gentle, graceful, pretty, sometimes beautiful. But to Kabyle minds they are like the wild flowers which they call "weeds," only made to be plucked, crushed, and thrown away!

Methinks I hear some English mother with, or, perchance, without, little daughters saying, "Why do you not get some of these children and bring them up for Jesus?"

Ah! how we wish we could! But, dear friends, girls in these Mohammedan lands are slaves, prisoners, chattels. We once took an apparently homeless and friendless little girl of five years and kept her for fifteen months. The child found her way to Jesus and to our hearts, and we strove to retain her; but in the endeavour we discovered the hopelessness of setting free a child who is the saleable property of father, or brother, or uncle, or cousin, or any far-removed male relation. Alas! alas!

The little Kabyle girl of four or five years is made to work, often carrying a heavy baby-brother on her back; the little tyrant, knowing his superiority, refuses to walk. He, with his father and brothers, eats "cous-cous" of wheaten flour, while his little sister shares with her mother the same dish made of *bran*!

No jealousy ever seems to exist in the little girl's heart; she mostly loves her brother, unless he beats her too cruelly, and is willing to work and suffer for him.

One idea is very early instilled into the child's mind—the absolute necessity and desirability of being married. When very tiny, she is gaily attired so as to attract

attention, so that there is no sweet age of happy innocence. At five a bargain is often made for the sale of the poor, helpless little victim, and at ten, eleven, or twelve she is actually carried off to her husband's house.

Utter indifference is mostly displayed by the parents as to the character or age of the purchaser, who is generally bad, and often old enough to be the child's father, or even grandfather. Frequently he has been previously married, often twice, and not infrequently has already a wife and children in his home, which, by the way, is his father's house.

Thus the unhappy girl finds herself one of a large household, all crowded together. The women who have suffered and become hard ill-treat the new-comer, who begins her married life by being obliged to kneel down and kiss the feet of all her husband's male relations, in token of her subjection to them, any of whom have a right to beat her.

"Incredible!" I hear you exclaim. Dear friends, these are facts. And yet we have not touched the indescribable misery of their inner lives—that must be left. Even after twenty years in the land we have not got to the heart of things, though we are getting nearer. God knew we could not endure the knowledge all at once.

John iii. 10 explains why we have learnt so slowly. Everything here is hidden. "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be discovered" (*marg.*).

If the husband is rich, the newly-married child is laden with silver and coral jewellery—coronet, ear-rings, necklaces, bracelets, anklets. Her face is rouged, her eyes and eyebrows painted, and her hair dyed.

No written document, no ring, no official or religious ceremony, make these marriages legal—the girl even retains her father's name. The freedom of the man is as great as the slavery of the woman. The engagement is ratified by a meal given by the parents of the "fiancée" to the future husband and his friends. The marriage takes place when the money is paid down.

The man can send his wife away for the most trivial cause, and then keep her a

prisoner in her father's house until he chooses to take her back, or sell her to another man!

Mothers and their young children are often separated.

A sick wife is generally sent home to die.

Dear friends, in next month's NORTH AFRICA I should like to tell you how we are working to alter all this, and so engage your prayers for our converts and ourselves in this most difficult task. With God nothing is impossible. All things are possible to him that believeth. Lord, increase our faith!

Before closing, may I earnestly entreat that you will not leave me without "red garments" for our Christmas fête? Our kind and indefatigable friend, Mrs. King, formerly of Blackheath, has removed to 1, Eton Grove, Dacre Park, Lewisham, S.E., and she will gladly give information about these simple Kabyle dresses, and also receive and forward them to us. We have now 110 regular weekly attendants in our classes—many of these dear girls are looking to Jesus and trusting Him.

KATE S. SMITH.

Djemâa Sahridj, Mekla, par
Tizi-Ouzou, Algeria.

News from the Mission Field.

MOROCCO.

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

June 30th, 1907.—The sick, like the poor, are ever with us, and our hands are full of work. On Saturday again I had over fifty in our waiting-room, chiefly Jews and Jewesses. Many come over and over again, and have quite an intelligent knowledge of the truth. If only they would love it!

A., the young Jewish convert I referred to in previous correspondence, has had to flee the town in fear of his life through having made a public confession of his faith in the Lord Jesus as his Saviour. His father some time ago turned him out of his house, and for the time being he found a refuge in the home of his married sister. Twice his father came to the house, beseeching him to return, but A. replied that he could not do so, except on condition that he be received *as a Christian*. His poor, sorrowing mother, too, came to try and persuade him to return, but he remained firm.

Oh, it is not a light thing to seek to influence young men to obey God rather than man! But I have taken my stand on Matthew x. 35, "I am come to set a man at variance with his father"; v. 37, "He that loveth father or mother more than Me is not worthy of Me."

A. is an educated man, belonging to one

of the most respected and strictest Jewish families in the town, and is much beloved by all his relatives and acquaintances. For some months he had been helping gratuitously in the waiting-room amongst the patients, and we feel his absence very much. He needs your prayers. Never having been put to a trade, he will find it extremely difficult to keep himself, as hitherto everything was found for him.

Of course the people say that I have done this thing, as I expected they would. All I can say is I did not advise him one way or the other. I referred him to portions of Scripture and to the words of the Lord Jesus.

Now that the harvest is partly over, we are getting hold of the Moors in considerable numbers. A very nice class of people come for treatment; not that I can do much, but still they find out that we have love and sympathy for them in their woe, and so they come.

From Miss Jennings (Laraish).

June 1st, 1907.—Two days since I returned here to Arzila, meeting a number of village folks on their way home from the weekly Thursday market. Their frequent greetings were a bit hindering. One woman attacked me with, "My father is mad for you." "Indeed, and why?" I said. "One of his eyes is bad,

and he wants your medicine," she replied. Here I cannot stir out into the town without being accosted for medicine.

Talking to my muleteer as we journeyed together on the sands, I was cheered by an unexpected remark he made. It was this: "I knew you had the fear of God in your heart when you apologised in Laraish to me for putting me off one day later with the engagement you had made for the hire of the animal—no Jew or other Nazarene would have been so considerate!" Thus he was inclined to listen as I talked to him of Christ and salvation from sin through Him alone.

June 2nd.—A fresh young woman was in the class to-day. She had come for medicine, suffering much, but her interest was so great in the Bible lesson (Luke viii. 41 to end) that it was helpful and encouraging to see her intelligent

look fixed on me and Sofia, who at times aided in explanation. "Never have I heard these words," said she. "I've forgotten my pain."

June 13th.—By noon I was back here at Laraish, having started before 5 a.m. My muleteer was a stranger to me, but he showed real interest in the long Gospel talk I had with him as we walked together along the hard sands by the sea in the cool of the morning. He told me it was over twenty years since he had heard those words about Jesus. Two ladies (Misses Herdman and Caley) living in Arzila had visited his village, one hour distant, and preached Jesus to him; and since then no one had he met to tell him again till God let me have these seven long hours of journeying alone with him. "The words please me much," said he; and on parting from him here I gave him a colloquial copy of the Gospel of Luke.

TUNISIA.

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

June 8th, 1907.—To-day I write you from Kram, a seaside resort near Tunis. The oppressive heat of the city made it necessary for me to bring my dear wife down here on Wednesday last. It is not a cessation from work, but rather a change or an increase of work. Down here I hope to be able to do something for the Lord while carrying on some of the work in Tunis. A good number of the better-class Arabs come here to spend the summer, so I hope to be able to do something among them.

On Tuesday evening last we had been having a good meeting, Miss Grissell having spoken to a little company of interested listeners, but soon after I began to speak a Kabyle came in, listened for a while, and then grew restless. One could see he could hardly contain himself, for he wanted to speak. Soon he broke in with a deluge of words, making objections and giving lengthy quotations from the Koran. At last he stopped, and I began to meet with some of his objections, when he interrupted and burst in again. This went on for some time, it being almost impossible to pin him to one question. At last he said, "Mohammed will intercede for all the faithful." I

don't care for taking up this subject of intercession, but seek rather to show these people the need of atonement, of expiation. However, it was necessary to keep this man to one subject, so, opening my Bible, I invited him to listen to several passages which mention the Lord Jesus as the Intercessor. "Now," I said, "suppose we had the Koran here, could you point me out such passages where it shows Mohammed will intercede?" "Of course I could," said the Kabyle, rather warmly. Putting my hand into my bag, I took out a copy of the Koran and offered it to him, with, "Well now, show me." He immediately jumped up and said, "It may not be in your Koran, but it is in mine," and rushed out of the depôt. This is "discouraging," and yet it made an impression upon those present, for it made them see how unfair the Moslems are and unable to stand their ground.

In assailing Islam we seem to be attacking a fortress, the thickness of whose walls is unknown. How often we have gone round and round those walls seeking some breach by which we might enter and rout the enemy! How many missionaries have been sent to the Moslems and have fallen in the fight; how much money has been expended, and with insig-

nificant results! The question of old may be asked, "Why this waste?"—perhaps put by some level-headed business man. Was this question asked in the "dark days" of the Boer war? Was there ever the cry, "Retire, give up, seek some easier sphere of conquest"? Ah no, British prestige would not allow this. Was not the Government urged to send out more officers, more men, more supplies, and those who were fighting encouraged to renew their efforts?

Is the prestige of the Lord Jesus less than that of the British nation? Shall not the cry be, More workers, more supplies, more prayer, more sympathetic interest? How encouraged the artillerymen must be when they see the walls of the fortress begin to crack after they have been pounding away with their heavy guns. Continue, for the breach will come. May we not liken these few converts, poor specimens as they may be, to the cracks in the walls of the fortress of Islam? For over twenty-two years I have been standing by the guns of the Lord; the breaches will come. I may not live to have the privilege of entering in by them, but in the meantime may the Lord's people at home be encouraged to supply the ammunition.

From Miss Benzakine (Sfax).

May 22nd, 1907.—During the last few days, in looking over my register, I

found that more than a thousand children have already attended the classes. I sometimes have nearly fifty at one time for the Sunday-school. What a great work could be done here if only there were more labourers! I very often wish I had some lady to help me.

A fortnight ago a photo was taken of about forty of the Italian children, which I hope to send you. I do believe that some real work has already been done in some of these young hearts. Some days ago one of the boys who did not behave nicely was sent home. He after a while asked his mother to take him back to me to ask my pardon. Poor little chap, he cried bitterly. "Signorina, forgive me," he said. "I have to ask Jesus to forgive me and wash away my sins in His blood."

Some of the Italian women have attended the class most regularly from the beginning, and, in spite of the opposition of the priest, have never failed to come nor to send their children. One amongst them professed conversion last year, and is making progress in the spiritual life. Another one, Madame T. (a Maltese woman), who also professed conversion last year, is now making more progress than she used to do.

There is another woman who is also an encouragement. Lately, when I went to see her, I was surprised to find that the pictures of the saints, which were usually hanging on the wall, had been taken



Miss Benzakine and her Class of Italian Children, Sfax.

down. Her desire, she told me, is to worship the living God, and not the saints. . . As her husband has been ill for some time, I have had the opportunity of having several spiritual talks with him. His heart seems to be opened to the Lord's message, and he does not want to have anything to do with the priest. Two days ago, when he thought he was dying, he sent for the Protestant pastor, Monsieur Bureau. They seem to have openly broken with Romanism. Will you please remember this family in your prayers.

Another woman seems also very much concerned about the salvation of her soul. She has often said to me, "Signorina, you can be saved because you are single, but is it possible for a mother to be saved because of getting impatient so often with her children?" She has heard again and again what our Lord can do to save, to

help and to keep, not only a mother, but everybody. She seems to understand it better now. Please pray for her.

The number coming to the class for Arab women and girls seems to increase and get on very nicely. One last year showed much interest in the Gospel, and even confessed her faith in Christ Jesus. She then stopped coming any more, but now has come back again. . . Lately, as I was visiting one of the women, I was interested to have a neighbour ask me, "What is the matter with this woman? Since she goes to you she does not want to swear as she used to do, and says that it is a sin."

I am so sorry to say that the work amongst Jewesses is very trying. Sometimes about seven come to the class, and at other times only two or three. Please remember them in your prayers.

Ladies' Committee Notes.

"WANTS" AND WANTS SUPPLIED.

The Secretary of the Ladies' Committee has much pleasure in reporting that a very suitable **Organ** has been kindly sent for Miss Jennings.

A little orphan daughter of missionary parents has sent 3s. of her "own money" to buy **calico** for the sewing-classes. This gift should surely inspire others to do likewise!



A good **Magic Lantern** for use with oil is much needed at Susa to take the place of one which has seen some service and is disposed

to "go out" sometimes at critical points—a habit which does not help the speakers!

A **Screen** for use with the lantern, which Mr. Nott finds so useful in the Refuge at Laraish, would greatly help him in that work.



The above, or any other useful gifts in response to "wants" previously mentioned, will be gratefully received by the SECRETARY OF THE LADIES' COMMITTEE, 4, Highbury Crescent, London, N.

For the Children.

MY DEARS,

Another month has slipped away, and it is really awful to think of all the opportunities we have had given us, during this month, of witnessing for our dear Lord Jesus, and how many we have missed. Now let us determine afresh to do better during August; I expect many of us will be at the seaside, others in the country, but let us all make up our minds to one thing, and that is that we will be true and faithful soldiers of the Lord

Jesus, keeping our armour on (Eph. vi. 13-18), and let us remember that our Captain (Heb. ii. 10) expects us to follow in His steps. He expects us to win souls for Him, and to spend time in prayer for them.

We do not know the full power of prayer, and we must come to the Lord Jesus, as His disciples did, and ask Him: "Lord, teach us to pray." And we must remember that anything which we *know* to be wrong and against our Lord's com-

mandments, but which we allow to remain in our hearts, will hinder our prayer, and make it useless. For instance, perhaps some one has treated you very unkindly and unjustly, and you feel you *cannot* forgive them. Well, till you have told the Lord Jesus all about it, and just how you feel about it, and asked Him to take away your unforgiving spirit, and to fill your heart with His own love, you *cannot* pray in such a way that your prayer is heard.

Perhaps I can make it even clearer to you; I daresay you remember times when you have come to table and been sent away to wash your hands first. Why? Because *they were dirty*. When we come to speak with our Father in Heaven, if we regard iniquity in our hearts the Lord will not hear us (Ps. lxxvi. 18). Sin is serving Satan, and while we are doing that, we are separated from God (Isaiah lix. 1-3). We must be cleansed, by the blood of Jesus, from *everything that soils our soul*.

We must bear in mind that there are no *little sins* in God's sight; a lie, however little we may think it, is *sin*—black, terrible, separating sin, in God's sight, and unless we repent, confess, and get it cleansed in the blood of Jesus, it will prevent our prayer being heard. Think of this, children, when the devil tempts you to "tell a story," to be cross, or selfish, or unkind, or cruel. Remember, your Captain is standing by, ready to help you, if you call upon Him (Ps. l. 15; Joel ii. 32).

Now, let us all try again, and especially these holidays, and try in every way we can to help others to hear the good news that there is a loving Saviour waiting for them to come to Him for pardon and cleansing, that they too may be made sons of God (John i. 12). Try and attend the open-air mission services, and get others to go with you, and remember that it is the devil who tries to make children behave badly when they are hearing God's Word.

Now I am going to tell you a story which one of our missionaries out in Morocco has sent home, together with some others. I want you to read it carefully, and to look up the references, and I will give a pretty little book to those children who send me *all* the references in this letter written out in full. Now, I

hope I shall have to get quite a big stock ready!

This story is called:

THE DESPISED POOR MAN.

Once a very poorly dressed man was passing a house from which came out sounds of music and feasting. He went in to enjoy himself (for it is the custom here in Fez to go in uninvited), but when the servants saw such a poorly dressed man come in, they hustled him from place to place, and none had a kind word for him, nor was he asked to sit down; so he went away, changed his clothes, and returned well dressed to the feast.

Then the servants found a place for him, and hastened to bring water that he might wash his hands, and eat with the chief guests. But when they came to pour water over his hands, he pulled his hands inside his wide sleeves, and held the sleeves up to be washed. "But why, my lord," said the servants, "not your sleeves, but your hands are to be washed?" "No, no," said the guest, "it is my clothes you make welcome and desire to honour, wash *them*. I came here and you paid me no attention, but when the fine clothes came you all became polite and kind."

JAMES ii. 1 to 5.

This is a translation of a Moorish story, and there are several others to come. The missionary calls them altogether:

"A BUNDLE OF HERBS FOR THOSE OF QUICK SCENT."—Isaiah xi. 3.

She says, "At first you will wonder why this little set of stories is called 'A bundle of herbs,' but if you think for a minute you will take in the reason, for each story only needs to be bruised to give out its scent, and the more you bruise it the more scent you will find in it—

'As herbs, though scentless when entire,
Perfume the air when bruised.'

I hope you will all have very happy holidays, and that you will find time to look up these references, and send them to me. I shall send you the little book *at once!*

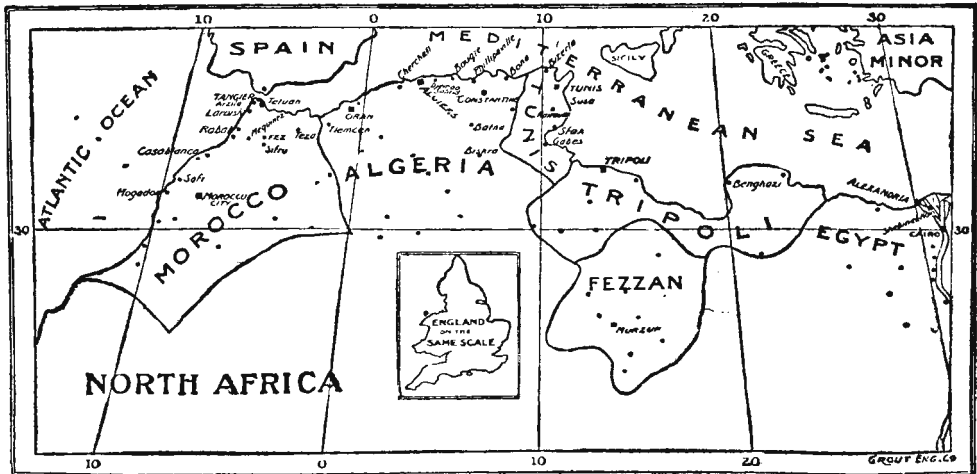
Your loving

AUNT LILY.

4, Highbury Crescent, London, N.

NORTH AFRICA consists of

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



Stations of N.A.M., Seventeen. In **Algeria**; Djemaa Sahridj, Constantine, Cherschell, Algiers. In **Morocco**; Tangier, Fez, Tetuan, Casablanca, Laraish. In **Regency of Tunis**; Tunis, Susa, Kairouan, Bizerta, Sfax. In **Tripoli**; Tripoli. In **Egypt**; Alexandria, Shebin-el-Kom.

TAIB AND BOORAWIYAH, by MISS ALBINA L. COX. This booklet, just recently published, depicts, in the form of stories, which are founded on fact, scenes illustrating the lives of Mohammedan boys and girls in North Africa. The tales are very brightly written, and will interest both old and young. There are seven full-page illustrations, and an attractive cover, with the names both in Arabic and English.

In the introduction to "Taib," Rev. C. G. Moore, of "The Life of Faith," writes:—"I have never read anything that has so impressively taught me what it means to be born and brought up in a Mohammedan home as your story of Taib. . . . I am sure the story will do good, and move many friends to sympathise and help."

Friends may render real service to God's work among the Moslems of North Africa by placing this booklet in the hands of those who are not as yet interested in this work.

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