

No. 32.—New Series.

November, 1907.

NORTH AFRICA

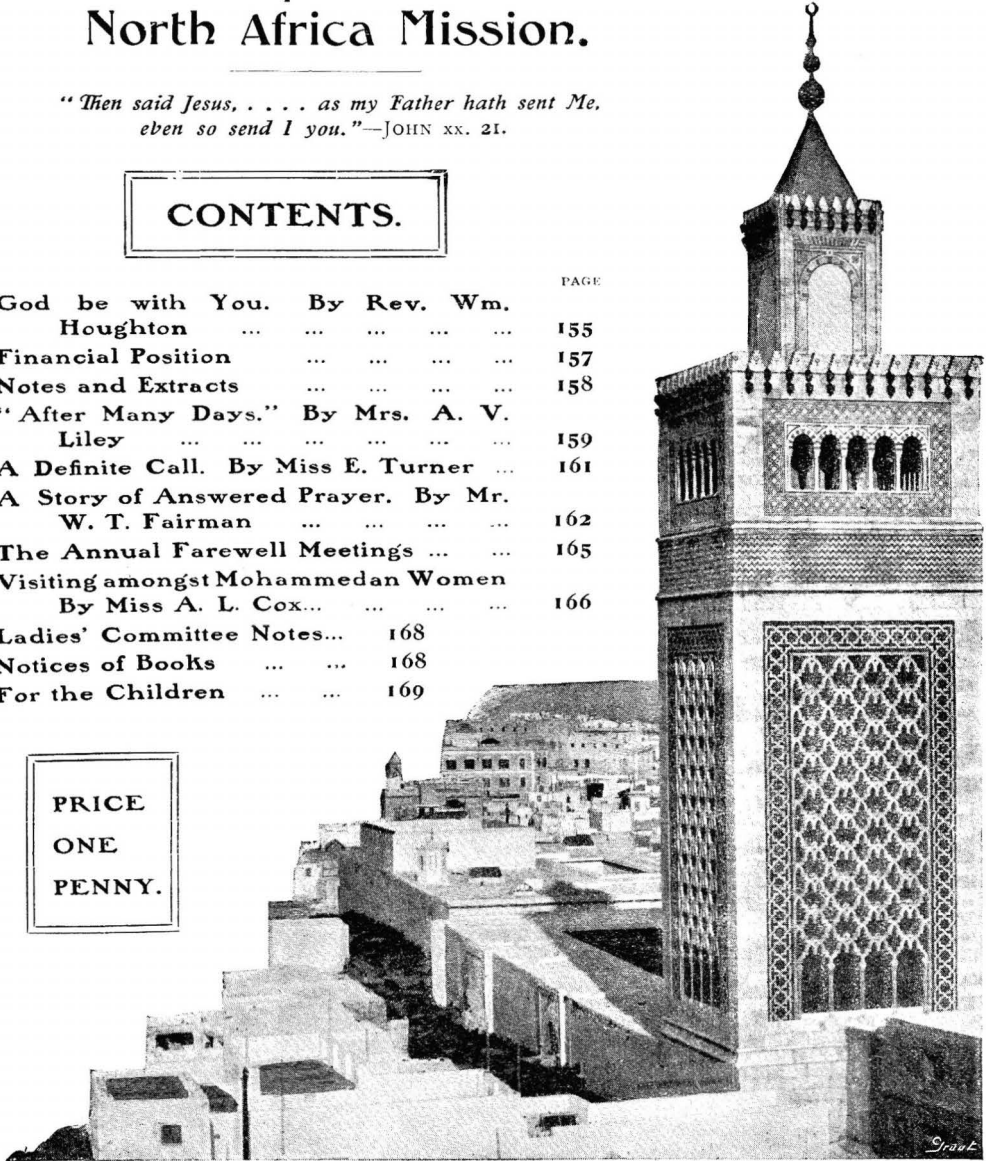
The Monthly Record of the
 North Africa Mission.

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

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PRICE
 ONE
 PENNY.



THE NORTH AFRICA MISSION.

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

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

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

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

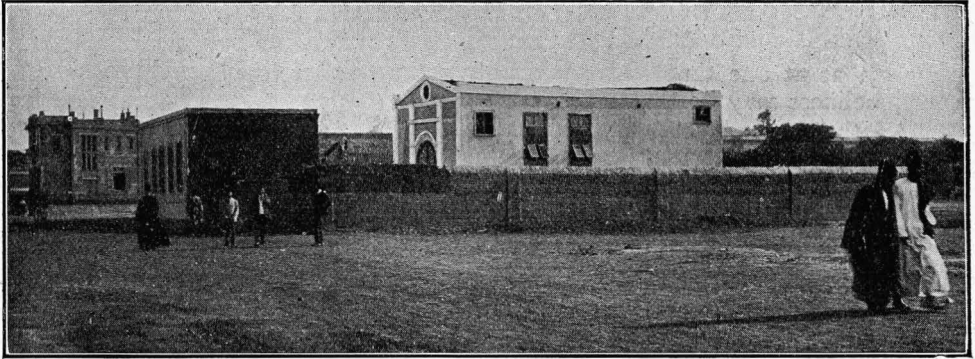
| GENERAL FUND. | | | 1907. Sept. | No. of Receipt. | Amount. £ s. d. | DETAILS OF DUBLIN AUXILIARY. | | | 1907. Sept. | No. of Receipt. | Amount. £ s. d. |
|-----------------|--------------------------------|-----------------|-------------------|-----------------|-----------------|----------------------------------------------------------------|-------------------------|--|-------------|-------------------------------------|-----------------|
| 1907. Sept. | No. of Receipt. | Amount. £ s. d. | Brought forward.. | 534 | 7 0 0 | S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. | | | 12 | 2543 | 14 14 6 |
| 2 .. | 2 2 | 0 14 0 | 23 .. | 254 | 0 0 0 | Designated Receipt No. 2,560. | | | 12 | 2543 | 7 10 0 |
| 3 .. | 3 | 0 10 0 | 24 .. | " W. " | 20 | 0 0 0 | No. of Receipt. £ s. d. | | | | |
| 4 .. | Keswick Convention | 4 0 6 | | 6 | 1 8 0 | 88 .. | | | 13 | 7 | 2 10 0 |
| 5 .. | 5 | 2 0 0 | | 7 | 0 10 0 | 9 .. | | | 10 | Missionary Helpers' Band | 8 0 0 |
| 6 .. | 6 | 0 1 1 | | 9 | 1 0 0 | 90 .. | | | | | |
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| 8 .. | 8 | 0 5 0 | | 11 | 0 0 0 | 2 .. | | | 20 | 2 | 1 13 1 |
| 9 .. | 30 | 0 5 0 | | 12 | 0 15 0 | 3 .. | | | 21 | 3 | 1 10 0 |
| 10 .. | 1 | 442 8 6 | | 13 | 2 .. | 4 .. | | | 21 | Y.W.C.A., Dorking | 1 0 0 |
| 11 .. | 2 | 2 2 0 | | 14 | 0 5 0 | 5 .. | | | 26 | 55 | 0 5 0 |
| 12 .. | 3 | 1 0 0 | | 15 | 5 0 0 | 6 .. | | | 27 | All Nations M.U. | 2 2 0 |
| 13 .. | 4 | 0 12 8 | | 16 | 1 7 0 | 7 .. | | | 30 | 8 | 1 0 0 |
| 14 .. | Members of Highgate Rd. Chapel | 2 3 1 | | 17 | 2 0 0 | 8 .. | | | | 9 | 4 3 0 |
| 15 .. | " " " " " " " " | 5 0 0 | | 18 | 1 0 0 | 9 .. | | | | 60 | 12 5 6 |
| 16 .. | Readers of "The Christian" | 2 13 0 | | 19 | 0 10 0 | 10 .. | | | | Previously ackgd. | £133 10 10 |
| 17 .. | 9 | 0 5 0 | | 20 | 0 8 11 | 11 .. | | | | TOTALS JAN. 1st to SEPT. 30th 1907. | £2,723 1 10 |
| 18 .. | 40 | 0 2 6 | | 21 | 0 8 7 | 12 .. | | | | General Fund.. | £4,535 5 10 |
| 19 .. | 2 | 1 0 0 | | 22 | 1 0 0 | 13 .. | | | | Designated Fund | 2,723 1 10 |
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| 21 .. | 4 | 0 18 11 | | 24 | 0 8 7 | 15 .. | | | | | |
| 22 .. | 5 | 1 1 0 | | 25 | 1 0 0 | 16 .. | | | | | |
| 23 .. | Westminster Chapel | 0 5 3 | | 26 | 1 0 0 | 17 .. | | | | | |
| 24 .. | 8 | 1 13 6 | | 27 | 1 0 0 | 18 .. | | | | | |
| 25 .. | 7 | 5 0 0 | | 28 | 1 0 0 | 19 .. | | | | | |
| 26 .. | 1 | 0 10 0 | | 29 | 1 0 0 | 20 .. | | | | | |
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| Carried forward | | £534 7 0 | | | | 24 .. | | | | | |

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.]



Side View of the Chapel, Shebin-el-Kom.—(See page 162.)

God be with You.

A VALEDICTORY ADDRESS GIVEN BY

REV. WM. HOUGHTON

(Of St. Aubyn's Congregational Church, Upper Norwood)

AT THE ANNUAL FAREWELL MEETINGS, THURSDAY EVENING, SEPTEMBER 26TH, IN
THE CROWN ROOM, NEWTON STREET, W.C.

ALMOST ever since I promised to give this address I have half regretted it, not from any want of sympathy, but because I feel I am so little qualified for the task, and because I feel that there is a little incongruity in me, a stay-at-home man, giving counsel to those going out into the field of foreign service, and yet I fain would hope that the Lord, in Whose name I speak, and in Whom we are one, may graciously enable me to say some word to-night, that when you are at your lonely posts of duty may come back to you and bring comfort and cheer.

Sure I am that you are not to be pitied, but the rather to be congratulated, in that you have been singled out, and made the messengers of the Lord of Hosts. Such honour have not all the saints, and we who have not had it put on us, gather round you to-night, a little band of "Christian soldiers marching as to war," that we may bid you God-speed, and wish all success to your arms, and when you come back to us, God grant you may be able to tell of victories. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;" and just as the English soldier wants to win honour for his country's flag, so you will try, I know, to win honour for the sacred banners under which you fight.

I need not say that your field of service is a very difficult one, that you know better than I do, and, of course, it has its peculiar trials. But trials of some kind are common to all missionary lives.

I suppose one of your trials is *loneliness*. To be separated from friends, to live daily among people who cannot understand you, and between whom and yourselves, there is no common ground of sympathy, whose ways of thinking and acting and living are so different from your own, must be no small trial. Our Blessed Master felt that loneliness, and many a Christian worker at home feels it, and it is a trial that makes all the more needful the unseen presence of Jesus. I had a friend who, in the Boxer movement, was added to "the noble army of martyrs," and she told me once how that in the heart of inland China, cut off from all earthly helpers, there had grown up between her and God such an

intimacy as at one time she would not have believed to be possible. Perhaps your loneliness may do that for you.

Another trial of your life must arise from your *daily contact with the works of darkness*. We hear in England a good deal about the influence of environment, and, that environment has a powerful effect upon thought, feeling, and character goes without saying. You are setting out for an environment you would not choose, and which might easily have a deteriorating effect upon your character. But let us never forget that wherever we are there is a way of neutralising the effect of environment. The little insect known as the water-spider can go down and do its work at the bottom of a stagnant pool, without harm, because nature has given it the power to take down with it a little sphere of pure air; and you can, by prayer, create such an atmosphere as makes dangerous places safe. Our God makes all grace to abound towards His believing and obedient children. The vision of His glory breaks up all worldly enchantment, and if He is about you, you will take no more harm from your surroundings than the marble takes from the specks of dust that fly around it.

And yet another trial of the missionary life must often be the *absence of visible results*. It is easy to make too much of outward results, and I, for one, hope I shall never be persuaded to measure the value and faithfulness of the missionary's work by the number of results that can be tabulated in a report. And yet we *want* results. Somebody once asked a man who was fishing with his rod and line on a cold, wet, winter day, if he liked fishing. "No," he replied, "but I like catching fish." That is what we all like—*catching* fish. But that satisfaction is not given to all, and it may not be given to you. Not that we are lightly to accept failure. It was when Jesus saw the disciples "*toiling* in rowing," that He came to them walking on the sea. The miraculous draught of fishes was not given to men who had slept half the night in their boats, but to men who had "*toiled all the night*." We must do our best to win success. We must spare no pain, no tears, no efforts in order to achieve success; but if after all that, it is denied us, we can only say, "Even so, Father, for so it seemed good in Thy sight." Yours is a work in which results are not easily won. You are like the cathedral builders of old, who did not build for the day in which they lived, but for all time, and so you, my friends, are to-day engaged in foundation work, and some day, on the foundations you, by God's grace, have laid, there may rise a fair and beautiful edifice in North Africa to the glory of our King.

Well now, my friends, as you go forth to your work, do get all the comfort and cheer you can from the assurance that you are *sent*. Say it over and over again to yourselves in your lonely posts of duty, "God has sent me here, and here by His grace I stand." You have not chosen your work as one would choose an ordinary profession in life, but God has called you to it. If He has not, you had better not go another step forward. You will be infinitely happier at home. But God *has* called you to your work, and every command of God is a promise. What He asks for He gives. Every command is the reverse of a promise, and every promise is the reverse of a command, and when you are back at your work you may say, "God has sent me here, and I may, therefore, with absolute confidence count upon His faithfulness and protecting care," and there can be no happier place in this world, for you, or for me, my friends, than just to be where God would have us be.

Then, remember, if no immediate harvest gladden you, that the seed you are sowing in that North African soil is "*the incorruptible seed*." That is your work to sow that seed. Years ago, in the South of France, in old Etruscan tombs, seed was found which had been buried for many centuries, and yet when it was put into the ground it was found to have retained its vitality, for from it sprang sun-

flowers, clover and cornflowers. What a lesson for you toiling in the wide fields of God. In many a heart you sow the seed, and how you long and pray to see it spring up and grow. But it does not. There is no green blade, or ear, or full corn in the ear. And yet it does not follow that the seed is perished. It is the "incorruptible seed," and perhaps somebody coming after you will be reaping what you have sown. So be it. In the Harvest Home sower and reaper shall rejoice together.

And then once more do remember when back at your work that the *Lord Himself is with you*. "Lo, I am with you all the days." Whoever else may doubt His claim to that assurance, *you cannot*, for it was the promise the Saviour gave to the men whom He was sending out to preach the Gospel to every creature. You are obeying the command, and so you, of all people, may claim the presence of your Saviour. True we don't always have the same sense of His presence. There have been hours when He has consciously been with you, when you have heard His voice, and felt the touch of His hand. Hanging on my study wall is a motto given me when I was at Smyrna, which reads thus, "What you see in the light, do not doubt in the dark." God gives us times of spiritual illumination, so that when all is dark, and no sun nor stars appear, we may have something on which to fall back. "I saw it in the light, and I am not going to doubt, though for the time I am in the dark," and whether we have the sense of it, or not, we know He *is* with us, for did He not say, "Lo, I *am* with you all the days"—light or dark—"all the days"?

I spent some early years of my ministry in an old town whose pride is its priory church. They say that in Saxon times, when that old church was being built, the workmen had among them one who worked as hard as any of them, sat down to eat bread with them, but never came on pay-days to take his wages. One day a great beam was lifted up to the place it was meant to fill, in the tower, when, to everybody's regret, it was found a foot too short, and the men went home complaining over somebody's mistake, but in the morning, to their surprise, they found that in the night the beam had somehow been lengthened, and exactly fitted into its place, and then the feeling gained currency that the mysterious workman who had shared their toil, but not their pay, and always seemed greater than themselves, had done this thing, and that He must be none other than Christ Himself. It is only a legend. But it sets out this blessed fact that Christ is with us in our common trials and toils, supplying our needs, correcting our mistakes, and making good our defects. He is with you, and will be with you all through.

I have only one word more to say, and that is a word often hard to say—"Good-bye." But if you break the word up into its component parts, it is a word that gathers up all our hopes, and prayers, and wishes for you—"God be with you." And He *will* be. For *He has* said, "I will never leave you, nor forsake you," that *you may* say, "I will not fear." Good-bye. "God be with you."

FINANCIAL POSITION.

Since last month's magazine went to the press, the amount received for the General Fund has been only about half of the amount needed for the month's expenses. Thus there is still a need of at least £1,500 to meet all requirements.

Through the kindness of friends, and in consequence of some specially designated gifts, several of the workers have been able to return to the field after furlough, or will be starting within a week or two, but there are others who are ready to return, but are kept back as there is not sufficient in hand to allow of travelling money being drawn.

There are many proofs that God is blessing the work spiritually, and this may well give encouragement and confidence in praying that material needs may be all supplied.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (November 7th) at 4 p.m. Tea at 3.30. A hearty invitation to be present is given to all friends of the work who are able to attend.



DEPARTURES.—Miss K. S. Smith and Miss J. C. Cox returned to Djemaa Sahridj on September 6th.

Miss Grissell left London for Tunis on September 30th.

Mr. and Mrs. Ross and child left London for Djemaa Sahridj on October 3rd.

Dr. and Mrs. Churcher and Miss Bagster left London for Sfax and Susa respectively on October 7th, being joined by Miss A. Cox at Marseilles.

Miss Banks and Miss Caws left London for Alexandria on October 8th, accompanied by Miss Edna Emerson and Miss Jackson-Bennett.



“Shut Up to God.”—The article by Mr. E. H. Glenny which appeared under this title in NORTH AFRICA for March, 1905, has been reprinted as a booklet by the “Christian Progress” Scripture Union, 34, Paternoster Row, E.C. Price 1s. per dozen, post free.



BIRTH.—On October 15th, at “The Nest,” Houghton-on-Hill, Leicestershire, to Mr. and Mrs. W. T. Bolton, a daughter.



Fancy and Plain Work.—All kinds of fancy work, Irish linen, and flannelette garments. Assorted parcels, suitable for sales, will be sent carriage paid to any address on receipt of postal order for 2s. 6d. and upwards.

Orders of £1 and more, 10 per cent. discount allowed. Address: Miss Shelbourne, 53, Hova Villas, Hove, Sussex.



“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 13s. 6d., 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 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 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.



FOREIGN NOTES.

Morocco.

Mr. H. Nott writes from **Laraish** on September 22nd: “If things go on as well as they have been going this last week, I may be able to open my refuge again, for I hear the strangers are coming back to the town and the Basha is making no objection to them. In the meantime I have been having a lantern lecture or two down here at the house for Moors and also for Jews, and I have been keeping on my dispensary each day.”



Miss Jennings writes from **Laraish** on September 20th: “Arzila is still shut up to me, but a faithful widow from there, hearing I was not well, ventured the fearsome journey hence to me! Never had she been so far from her own place before, nor had she ever ventured in a boat till she crossed over from the sandhills to the port here, covering her eyes and praying to Allah to preserve her from death as she trusted herself and small bundle to the boatman! . . . Most of the well-to-do families have left Arzila, and therefore the poverty has increased. Sofia quietly pursues her humble daily work of ministry in Christ’s name to sick and poor. I send her help as I am able.”



Dr. Wilson writes from the Tulloch Memorial Hospital, **Tangier**, on October 9th: “Do you think any friend or friends would supply me with means to procure five artificial legs and two artificial arms at about £2 each? We have in the hospital a very

nice man, both of whose feet became gangrenous and dropped off. Then we have a young fellow whose left leg I amputated below the knee. Then last week I visited a poor Jew who has lost both his legs and both his arms. He is wonderfully 'cheerie,' and is bright and intelligent. He was very eager to be able to read, so I have fitted him with glasses, much to his delight." The Secretary, 4, Highbury Crescent, London, N., will gladly communicate with any who would like to show practical sympathy with these suffering patients in Tangier.



Tunisia.

Mr. A. V. Liley writes on October 7th: "Ramadhan begins to-morrow, and (D.V.) the special meetings. The Lord has gra-

ciously given us the same shop we had last year. May He grant us His presence and blessing, and that souls may be born again!"



Egypt.

Mr. Dickins writes from Alexandria, October 12th: "The young effendis are coming to the Gospel meetings each evening, and listening reverentially and making inquiries. Last night we had twenty-five present. One young fellow stayed afterwards to the prayer meeting held for those who had heard the word. He seemed to be hungering for a better life. A. is praying most earnestly for the sons of Islam. Please join us in our prayer that God may be pleased to create a hunger and thirst after righteousness.—Matt. v. 6."

CHERCHELL CARPET INDUSTRIAL WORK

The following Carpets and Rugs are now on sale at the offices of the Mission, 4, Highbury Crescent, N.:—9 Carpets, prices from £3 7s. 6d. to £6 16s. 3d.; 14 Rugs, prices from £1 to £2 4s. 6d.; 30 Footstool Covers, price 2s. 2d. each; 2 Mats (imitation silk), 10s. each.

Any of the above will be gladly sent on approval to friends wishing to see them before purchasing. Application should be made to the Secretary.

"After Many Days."

By Mrs. A. V. Liley.

The last day of our stay at Kram this year was signalised by a very happy event, viz., the baptism of two dear Arab girls named Hanoona and Zeneekha.

A third girl, named Dooja, older than the two sisters, and perhaps even better spiritually prepared than they, had also a great wish to testify publicly in the same way to her faith in the Lord Jesus Christ as Saviour and Keeper, but her mother would not give consent.

Dooja was, however, present, and in a meeting which followed the baptism, all three girls either briefly expressed their experience in words or read a text of Scripture which expressed it. The faith of these girls is of no mushroom growth, for almost from infancy the two sisters, at least, have been taught the truths of the Gospel, and although brought up in a Moslem home, have come into continual contact with kind missionary ladies, whose

great object has been to teach them about the Lord Jesus and His great love.

More than thirteen years ago (when Zeneekha was little more than a baby) Mrs. Michell, as she visited from house to house among native women, became much impressed with the great need of the children, and resolved if possible to gather around her a few girls for daily instruction. The effort had a small beginning, and was attended by many difficulties, but little by little she gained the ears and hearts of a group of Arab maidens, and Hanoona and Zeneekha were among the first who attended the class thus formed.

Thus "after many days" the Saviour has gathered precious fruit from this effort among the young, into His earthly and visible Church. As the class increased, other ladies came forward to take a share in the work, and a small mission school was formed, and held daily in a room in the house belonging to the parents of the above-named sisters; so that they especially never missed a day in attending, and had their minds richly stored with

the sweet stories of that olden time "when Jesus was here among men."

Dooja was admitted to the school later; but from the very first proved thoughtful, interested, and intelligent, and more eager than most to acquire a knowledge of reading, sewing, and the other branches of a simple education likely to be useful to native girls in their future lives.

About two and a half years ago the mission school was closed by order of the French Government, on the plea that it was unlawful for English ladies to carry on such work unless provided with a French Government certificate.

This was a cause of grief to all the missionaries, as a portion of each morning was allotted to hymn singing and a Bible lesson, and some of the girls were beginning to respond to the simple Gospel stories which revealed a Saviour able to help and to save.

At this juncture a lady who had been carrying on mission work in Tunis (unattached to the N.A.M., but greatly interested in the school) was led to feel that special work was put into her hands.

She resolved to invite a few Arab girls (who through the closing of the school were deprived of daily instruction) to stay

as guests in her own hired house for an indefinite time, in order to carry on in another form the teaching which was beginning to influence their hearts.

The parents of the girls (whose confidence in the missionaries had been already gained) readily consented, and for the last eighteen months from three to seven or eight girls at a time have lived in a Christian home, with most beneficial results both to mind and body, being instructed in domestic economy, sewing, and general useful household duties.

Best of all, they have responded to the spiritual lessons daily given, and by the power of God's Holy Spirit the three eldest girls before mentioned by name, have for some time shown day by day, both by word and deed, proofs of their conversion and desire to follow the Lord Jesus Christ as their Saviour, Master, and King.

May His holy name be glorified in the daily growth in grace of these young converts, and His children encouraged by the evidence that their labour is not in vain, and that seed sown and watered by many tears and prayers must surely spring to maturity and fruitfulness, though this may not be apparent until "after many days."



The Boys' Class, Cherchell.

Miss Johnston.

(Left half.)

A Definite Call.

By Miss E. Turner.

Classes for Mohammedan girls and boys have been held continually during the seventeen years Miss Read and Miss Day have worked in Cherchell. One praises God for the seed sown in so many hearts, and that now many of the children and *grandchildren* of the old scholars attend.

When the girls leave, the work can be followed up by visiting them in their homes. When, however, the boys cease to attend, they are "as sheep without a shepherd." At perhaps the most critical period in their lives they can no longer be under the teaching and influence of the missionaries. There is *no man* to evangelise the thousands of Mohammedan men and boys in and around Cherchell.

It is not possible, even if it were expedient, to make any adequate efforts among the men and youths. The classes, mothers' meetings, carpet industry, visiting, etc., etc., need all the time and strength we have to give. Besides, it is a man's influence, a man's advice and teaching that the youths need on leaving their classes.

Miss Read has told us, with tears in her

eyes, of the young men *asking* for teaching. Once, last year, two missionaries came from their stations and held some meetings amongst French and Arab men and boys. Since then, Miss Read has been asked again and again, "When are the evangelists coming back?"

In July of this year, M. Villon, with another, came from Algiers to hold a meeting one night only. About fifty men and boys sat listening in almost perfect silence under the verandah in Miss Read and Miss Day's garden. Had there been opportunity, many would have stayed for conversation after the meeting was over.

We sat behind the scenes, where we could hear and see without being in the meeting. The joy which filled our hearts as we heard the Gospel so faithfully and lovingly preached was only equalled by the sorrow of knowing that many must go away to hear no more, humanly speaking, unless some man who reads these words hears the voice of God: "Whom shall I send? Who will go for us?" and in response, replies from the heart, "Here am I, send me, Lord."

When M. Villon pleaded with his hearers to repent and accept God's righteousness by faith, a voice was heard



Photos by]

The Boys' Class, Cherchell.

[Miss E. Turner.

(Right half.)

Miss Read, Miss Day.

from amongst the listening throng, "Ma-dha-bi-na"—"We wish we could." Here is a definite call to service—an open door—a whole town with no man to witness of Christ to the Mohammedans—a field "white unto harvest."

The immediate need is *a man*, and funds to support him. Will not some reader of these lines ask himself the following question?—In view of what He, my adorable Lord, has done for me, of what He is to me, how shall I respond? By obedience, and, should He claim it, by sacrifice too.

May I close by quoting from a recent number of *Regions Beyond*, from an article by the Principal of Harley College: "When I note in the newspapers that some men seem to think there is a need for a re-statement of Christian Truth, I think of the eight hundred millions of people to whom Christianity has never

been stated at all." Speaking of what would be if the Church "set herself to the doing of her Lord's command," the Principal adds: "All the energy of the Church would be employed in carrying the great redemptive facts to the people who to-day sit in darkness and in the shadow of death, holding in the name of religion [and this specially applies to Mohammedanism] thoughts about God that are an impeachment of His character and love."

Soon—how soon we know not—this dispensation may close. May God give us grace and power to obey His call wherever His revealed will leads to-day—the Day of Salvation for every creature.

"Somewhere beyond, the life you give is found;
Somewhere we know, by God's own hand, is
crowned

Love's sacrifice."

A Story of Answered Prayer.

By Mr. W. T. Fairman.

In June, 1906, the now notorious village of Denishwai, in the Shebin-el-Kom Markaz of Menoufia Province, Egypt, became the scene of a dastardly outrage upon the persons of some British officers who were shooting pigeons in the immediate vicinity. One of these officers was killed. A large number of natives were arrested in connection with this affair, and in a short time were placed upon their trial before a special tribunal in Shebin-el-Kom. The trial resulted in the condemnation of four of the natives to death by hanging, and a large number to imprisonment with hard labour, and, in the cases of a few, flogging as well. In a very short time the hangings and the floggings were carried out in a field adjacent to the scene of the crime, and in the presence of a large concourse of natives and Europeans.

It is a deeply inbred conviction with Mohammedans that one Muslim is superior to many infidels, the greatest of whom, in their estimation, are Christians. It was therefore almost a natural result of the severe punishment meted out to the offenders, all of whom were Mohammedans, that great indignation should be felt. All the Islamic papers in the

country wrote bitterly on the matter. A few Mohammedan newspaper proprietors, who for years past have been political agitators, one of whom at least had been for a number of years in the pay of the Sultan of Turkey, and all of whom had been for a long time politically disaffected towards the English, at once seized hold of this incident, and by a deliberate distortion of the facts made great capital out of it. They speedily fanned the feeling of indignation to a flame, and in a very short time, as a necessary result of the agitation, there was a great recrudescence of Islamic fanaticism in the length and breadth of the country. The end of this has not yet been seen.

In Shebin-el-Kom, as being the scene of the trial as well as of the outrage, the feeling was naturally intense, and we were speedily made to feel the change. Fanaticism is always, of course, latent in a Mohammedan community; it now became apparent. The landlords of our mission premises were Mohammedans, and pressure was brought to bear upon them in order that we might be ejected, and our work, which was increasingly influential, destroyed.

I was in England at the time, and

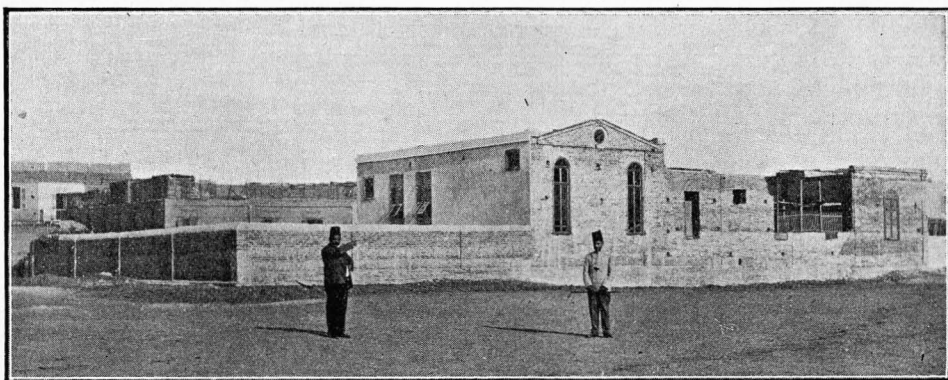
hastened back to do all I could to avert a calamity. Upon my arrival, I was met by a notice to evacuate the premises on December 31, 1906. Negotiations at once commenced between the landlords and myself. They were insulting—we offered them increased rent. They insisted, however, upon our giving up the premises, and no terms or inducements we could offer availed with them.

The result of nearly six weeks' negotiations was the following expression:—“We let you our premises as schools; you have turned them into a church. The people of the town have *eaten our face*. Out you must go.” This was their immovable position, and to the situation we had to submit and look forward with what

When all was darkest and there seemed to be no hope, the first stage of deliverance was made manifest. A friend was raised up for us in the person of a Jew—the manager of a bank in the town—who offered to intervene on our behalf, and who ultimately succeeded in getting a renewal of the lease for six months, on condition of our paying the increased rental in advance, in spite of a new lease having already been entered into with a Mohammedan society.

Here was a respite for us, and an encouragement to hope. Our own prayers were renewed with greater earnestness, and the ministry of intercession at Aberdeen, unknown to us, continued.

Then the further stages of deliverance



View of the Chapel and of School Buildings, Shebin-el-Kom, showing unfinished rooms at right-hand of picture.

equanimity of heart and mind we could to what seemed the inevitable destruction of the work.

Just about the time the landlords began to move against us, a lady in Aberdeen, who had never seen us and whom we had never seen, and with whom we had had no direct communication, felt it laid upon her heart, as a result of reading NORTH AFRICA, to pray for us. Two or three other ladies in Aberdeen joined her in this gracious ministry of intercession. Shortly after they began praying, she was laid upon a bed of sickness, and for eight months, day by day, in the midst of her weakness, we became the burden of her prayers, although we ourselves were personally unaware of the fact. It is to her prayers and the prayers of her friends that we must most assuredly attribute our deliverance.

appeared. The renewal of the lease had scarcely been obtained when financial help began to come in, and in a very short time, and as a result of the generosity especially of two or three friends upon whose hearts the burden of the work's needs had been laid, several hundreds of pounds were in hand for building purposes. A block of ten large rooms for the boys' and girls' schools and Bible dépôt were planned, materials were ordered, builders and labourers engaged, and towards the end of January, 1907, building operations had commenced. There were many trials, disappointments, and vexations during the course of erection, but “the good hand of our God was upon us,” and in and through all we were helped, and by the end of April, 1907, eight of these rooms were finished, each 6 by 5 metres square and 4½ metres high.

We then found that we needed more money in order that a suitable meeting-room for our evangelistic and other services might be erected. This was forthcoming by the beginning of May, and before the end of the month a hall, capable of seating 200 to 250 men, with a special gallery and separate entrance for women, to seat about thirty, was standing in the centre of our compound, complete so far as brickwork and carpentry were concerned, and only needing plastering to be ready for use. This was soon accomplished, and by the end of June regular services had commenced there, and they have continued during my absence.

Thus God answered prayer, and the wrath of man was turned to the establishment of the work upon a permanent basis.

We still need prayer, and I am telling this story that others may be encouraged to pray for us.

There are two rooms still unbuilt (shown in the photograph), for which we need £60. We need £10 to erect a verandah to keep off the intense sunlight and heat from the rooms. The missionaries in residence need a dwelling-place which will be erected over the schools, so that they may be always on the spot. This can be done for about £350 to £400.

The maintenance of the schools is a great drag upon the general funds of the Mission, leaving less for the personal allowances of missionaries than would be otherwise available. A maintenance fund of at least £15 per month (£180 per annum) will relieve all strain in this direction.

A sum of £10 is needed at once to provide sufficient seats and other furniture for the hall. Will all who believe in prayer, all to whom the above account may be a stimulus to faith, lay these matters to heart, and set to work supplicating the throne of grace for the provision of these needs?

There are 28,000 inhabitants in Shebin-el-Kom, almost entirely Mohammedan.

There are 836,000 in the province. All Mohammedans are peculiarly and essentially anti-Christian. In refusing to bend the knee in the name of Christ and to confess Him as Lord; in their denial of His divinity, His atoning death, and His mediatorship, they are standing in a unique way, unparalleled in any other field of mission labour, between God the Father and the glory due to His name (Phil. ii. 11).

In this great province, amongst these teeming thousands, there are only three European missionaries resident—myself and wife, and Mr. Chapman, who joins us this autumn. What are we amongst so many?

Will you not uphold our hands? Will you not cheer us on our way by leaving us to bear the burden of the work itself on the field—a burden sufficiently onerous, but gladly borne—and taking its finances upon yourselves, that the little three can do may not be hindered and thwarted by lack of means and financial distractions; that so the Gospel may have free course and souls be won for Christ?

There are practically *two Mohammedans to every Protestant Christian in the world*. Are you content that it should be so? Or will you help us try and reverse this state of things and roll away this shameful reproach upon the Church of Christ, the depository of the Truth that saves, to whom Christ still says, "Go ye into all the world, and preach the Gospel to every creature"? Or must it still be said, as it was said in days of old, "Curse ye Meroz . . . bitterly . . . because they came not to the help of the Lord, to the help of the Lord against the mighty"?

This is a matter that affects you personally. What will you do? A hermit of old was asked, "What are you doing all day in your cell?" He replied, "I am trying to think what I shall say when I see Him face to face."

Are you thinking what you will say? What will you say if you respond not to His call?

THE STONE-BREAKER'S WAY.

A minister was one day passing a stone-breaker by the side of the road, and asked him:

"Tom, how is it that I cannot break hard

hearts as easily as you break those stones?"

The stone-breaker answered:

"I expect, mister, you are not, on your knees as much as I am."

The Annual Farewell Meetings.

By Miss R. I. Lepper.

The annual farewell meetings took place as announced in the Crown Room of the Holborn Restaurant on September 26th, 1907. In the afternoon the chair was taken by Colonel Morton, so well known to all habitués of Mildmay Conference, as Mr. R. C. Morgan was unhappily prevented by illness from fulfilling his promise to preside.

After the opening hymn, "Crown Him with many crowns," and prayer, led by

Mr. E. H. Glenny,

Colonel Morton announced himself as the latest convert to the North Africa Mission. He spoke of his recent visit to Tangier, and of how intensely interested he had been in what he had seen of the work there.

After the hymn, "Soldiers of Christ, arise,"

Mrs. R. C. Morgan.

was called upon to speak on behalf of the Ladies' Committee. She said nothing could be more difficult than to report on the progress of an effort which is still in its babyhood. The Committee is not yet a year old; it is only trying to walk; it is not yet attempting to run. The purpose of its existence is to help the Mission by extending a knowledge of its work and by getting more prayer. Prayer and work are needed; work grows out of prayer. Mrs. Morgan spoke of the Ladies' Association just started by the Committee, with a view to bringing ladies into closer touch with the latter, and of the Prayer and Workers' Union. She also referred to the pressing need of a home for the missionaries, especially for those who had no homes in England, and for those arriving from North Africa with little children.

Mr. E. E. Short

spoke next, and drew attention to the fact that the world in North Africa was a different world from that at home. Out there was poverty—intellectual, physical, financial, above all, spiritual. He spoke of the great value of native helpers; if directed by the Holy Spirit, their testimony had a power ours can never have. Kairouan is almost wholly a Moslem city; the work is largely among individuals, and these men

are often proud of their religion. Mr. Short also spoke of the nomadic people who gave a far readier hearing to the Gospel than the townspeople.

Mr. Geo. Chapman,

who is going out to Shebin-el-Kom for the first time, spoke of the great need of the field to which he was going, and asked that his hearers would not rest content until there was one missionary to every thousand souls.

Mr. W. T. Bolton

spoke of his recent experiences at Casablanca, saying that he wished to stir up the prayerful sympathy of those present for the wretched people left in the neighbourhood of that town. He spoke of the terrible hatred which exists towards the natives on the part of most Europeans, and of the absolute necessity of the missionary having real love for the people who, however degraded, always had some good trait in their character. He told a touching story of a slave who had been set free by his master, but who, on the master's subsequently losing his money, came and offered himself to be sold again as a slave, that his master might have the money paid for him. Mr. Bolton concluded by urging that we could do much more than we think for these people if we would pray for them. We must see that out of this trouble blessings come back to them.

After prayer, in which Rev. Samuel Wilkinson, Mr. Wm. Summers, Mr. Blanco, and other friends took part, the closing address was given by Pastor Wright Hay. This will (D.V.) be published in a future number of NORTH AFRICA.

The evening meeting opened with the hymn, "For My sake and the Gospel's go," followed by prayer, led by Rev. J. Rutherford, B.D.

Colonel Wingate, C.I.E.,

who presided, then spoke of the great difficulty of reconquering any country. This difficulty confronts the missionary to North Africa, who goes to reconquer for Christ those lands where Mohammedanism stamped out Christianity. He read

the following telegram, sent by Mr. Fritz Wood and his brother, who were at the time holding a mission at Gloucester :—

"Proverbs four twelve literal translation 'as thou goest thy way shall be opened up step by step' message to outgoing missionaries from Fritz and Arthur Wood."

He then called on

Mr. W. T. Fairman

to speak. He called attention to the startling fact that, according to recent statistics, there were two Moslems in the world to every Protestant. He felt that it behoved the Church of Christ to pray and work that this reproach might be rolled away. So many, when asked to pray, forget to do so, and give merely an infinitesimal sum. Mr. Fairman spoke of Egypt as the strategic centre of the Mohammedan world; the Moslem missionaries who are winning over the pagan tribes are educated in Cairo; there is a crusade of Islam to-day. We must strike at the centre and seek to win those who would be Moslem missionaries to become missionaries of Christ. Mr. Fairman concluded by telling of the building of the schools and chapel at Shebin-el-Kom, and how God had answered prayer in this respect.

Miss F. E. Harnden

spoke of the great difficulty of reaching the Moslem women, shut up as they are in their homes, ignorant and depraved. The houses in Constantine seemed to her like Jericho; but there was one who looked upon Jericho and was told to be of good courage—the Captain of the Hosts of the Lord was with him. She told of how, after years of prayer and "going round Jericho," the numbers in her women's class went up from seven to twenty-four at the beginning of 1907. One day six or seven came to enquire more about the Gospel—they had been taught by a member of the class. Miss Harnden told also of the work among the Europeans and of

encouragement in that department. She mentioned the case of an Italian shoemaker—an awful gambler and swearer—who, after his conversion, one day when his thread broke eleven times, did not swear, but began instead to sing a hymn.

Mr. Wm. Reid

spoke of the work in Tripoli. It was really unlawful to do missionary work under Turkish rule, but through the leniency of the officials they had gone on for years, and were treated with the utmost courtesy. The work is all medical, or what has grown out of the medical mission. If there were room, they could get 150 patients in a morning; but they can only accommodate about ninety. Far more houses are open than can be visited. Mr. Reid then told of a woman convert who is quietly witnessing for Christ, and of Shoush, the old man who died some months ago. He also spoke of Jewish converts and inquirers, one of whom had openly said that he was one of Mr. Reid's disciples.

Monsieur E. Cuendet

spoke of the work amongst the Kabyles, in which he had been engaged for twenty-three years. The Berbers had been won to Islam at the point of the sword; we must win them for Christ at the point of the sword—the spiritual sword, which is the Word of God. He told of the translation work which was so necessary, that this "sword" might be in the hand of the missionary. Monsieur Cuendet also spoke of some young Kabyle men in Algiers, who are now God's children, and told of the good work among the Kabyle women and girls carried on by Miss Smith and Miss Welch.

After prayer, in which Dr. Soltau; Dr. Terry, and Mr. Bridgford took part, Rev. W. Houghton gave the closing address, which appears as the leading article in the present issue.

Visiting amongst Mohammedan Women.

By Miss A. L. Cox.

We gained entrance the other day to a new house, and give below a brief account of the first and second calls, a very fair sample of missionary visiting among Moslem women.

(A group of three women, girl of twelve, and small boy of five years of age.)

MISSIONARY: "Good-day, I come from the house of your friend, Mahabooba, the

daughter of Sidi Solomon. She sends greeting."

FIRST WOMAN: "May your day be with good. A wide welcome to you!" (*Aside*, "How warmly she is dressed!") *To us*, "Come near the fire. How many children have you?"

MISSIONARY: "None at all, for I am not married."

SECOND WOMAN, with a suspicious glance at the first: "Not married! What a loss! Fire not?"

MISSIONARY: "It is written thus by God, and I am quite happy. In our country there are many old maids, and if a woman walk so as to please God, it matters not whether she have a husband and children, or not. Thus it is written."

SECOND WOMAN: (*Aside*, "Listen, she says 'it is written' thus. That is well. She has given her life to doing good deeds. These English are better than us; Mahabooba said so.") *To us*, "But you are still young; your hair is not grey. Why not take a man, and have plenty of money and fine clothes and children?"

MISSIONARY: "Nay, I am no longer young, but fifty years old."

FIRST WOMAN: "You have the truth—*fifty is old*. I am only about forty, and see my greyness (pulling out a lock of hair, well dyed with henna, yet which *will not go black*). Your dress is a nice material. How much did you give for an arm's length of it? And have you false teeth? *Do show them to us?*"

SMALL BOY (in a whisper): "Has she sweetmeats in her basket?"

MISSIONARY: "Yes, come here, and I will give you some. What is your name?"

FIRST WOMAN: "Son-of-the-Praised-One is his name, and he reads the Koran."

MISSIONARY: "Does he? How interesting! Come to me, Son-of-the-Praised-One, and recite me your Sura (chapter)."

Hereupon follows a mumbled and hurried recital of a few verses from the Mohammedan Bible.

"That is well for so small a man. And do you know what *our Bible* says? Why, that our dark, sinful hearts can be washed quite white and clean from all sin by Jesus the Messiah. And David the

prophet prayed, 'Create in me a clean heart, O God.'"

SECOND WOMAN: "But we are Moslems, and our hearts are white like milk."

MISSIONARY: "Really. That is astonishing! Then you must know better than God Himself."

FIRST WOMAN: "Be ashamed of your own words! No one knows better than God. May He be exalted!"

MISSIONARY: "Well, but God says, 'There is *none* that doeth good, no, not one; and the heart is deceitful above all things, and desperately wicked.' Why, you women, don't you sometimes get cross and jealous, and tell lies and swear? These are big sins, and make the heart black."

SECOND WOMAN: "My sister swears dreadfully."

FIRST WOMAN (angrily): "And *you* tell lies every day of your life."

Then follows a simple telling forth of the Gospel story, which is listened to with deep and growing interest, till arriving at the suffering of the Cross, the second woman's big black eyes are full of tears, and she says: "O! the poor one! And did he really die?" To which the other, pulling herself up, replies quickly, "No, for our Koran says, 'They did not kill or crucify Him.'"

Here, we begin to sing a simple Arabic verse. All are much astonished, and listen intently, and then busy themselves in making us a cup of black coffee, during which time we endeavour to make friends with the little girl, whom we find just engaged to be married, and whose interest kindles when we ask her to show us some of her wedding clothes. When at last we rise to go, they entreat us to stay, and on reaching the door to depart, they cry out, "Visit us again, visit us again."

The third woman had sat silent and morose all the time, and, as we watched her expression during the telling of the Gospel story, we seemed to know that she would deny it all with anger, when our backs were turned. And so it proved.

Five days after we looked in again. No welcome, not even a "sit down," but in the second woman's room, where she sat alone making couscous, an explanation was given.

"She says that you are a *kafira* (unbeliever), and that your words are not true. O! but don't look sad, you are good. I *know* it, only we must not listen any more to your words, for our holy Koran says that God can't have an associate, and that Mohammed is His prophet. Now, if only you would believe *that*, if only you would witness, and say, 'There is no God but God, and Mohammed is His prophet,' you would surely go to heaven. I would like you to come and see me every day, but you must not bring the words."

Ladies' Committee Notes.

Miss Lepper, who has been Secretary of the Ladies' Committee since its formation last October, is now obliged to give up this work, as she will (D.V.) be leaving London on October 31st for some months. Miss Emerson has been appointed Secretary in her place.



Will those friends who received patterns of native garments some months ago, and are not using them at present, be so kind as to return them as soon as possible to the Secretary, as they are constantly in requisition?



The Secretary has prepared a list of articles—needlework, etc.—that are always useful to the missionaries in their work, and will be pleased to send copies of this to any friends who apply for them.



"WANTS" AND WANTS SUPPLIED.

Will the friends who have kindly sent crochet patterns and offers to make garments, in response to the "wants" of last month, please accept very grateful thanks; also the friend at Harrogate who has so kindly supplied Mr. Cooksey with an oil lantern.



Mr. Fairman would be most grateful for an **American Organ** for the chapel just put up at Shebin-el-Kom, also for a powerful **biennial lantern** (and generator) for use with acetylene gas. If any friends would like to assist by giving these, will they kindly write to the Secretary of the Ladies' Committee.



Miss Harrald, of Tripoli, sends many thanks to the three friends who so kindly sent her crochet pattern books direct to Tripoli.

NOTICES OF BOOKS.

"OUR MOSLEM SISTERS."

A book which describes Moslem womanhood faithfully, of necessity cannot be pleasurable reading. The book that has recently been brought out by Miss Annie Van Sommer and Dr. S. M. Zwemer is not one with which to while away an idle hour or two, nor can it be said of it that the reader will be unable to lay it down until it is finished. Rather will it be laid down many times with a feeling of horror that these things can be so, and callous indeed will be the heart that is not stirred to take some action in the matter after its perusal.

The chapters are each by a different writer, but all are by missionaries among Mohammedans. They have not attempted to write pretty stories; they have simply described what they have seen and known. All is written in such a simple, unvarnished manner, that it does not admit of denial.

These things *are* so, and it is because they ought *not* to be so that the book has been prepared.

All who would understand what the life of a Moslem woman really is, and who cannot obtain this knowledge at first hand, should read "Our Moslem Sisters." The conditions vary somewhat, it is true, in the many countries treated of, but they only vary "from bad to worse." The exponent of "women's rights" who finds Cabinet Ministers unresponsive will here learn of "fresh fields and pastures new" awaiting her energies. "Votes for women"—why the Moslem woman seldom even has a "vote" in the election of the lord and master of her person and her household. The "equality of woman" she does not dream of; even liberty is to her a very questionable thing. She is a prisoner, condemned to hard labour and frequently to flogging too.

An army of women has been organised for her release—its Captain is One "acquainted with grief," but One "whose arm is not shortened that it cannot save." He calls for more volunteers. Where are they?

The book is very well got up, and there are a number of interesting illustrations. It is published by the Fleming H. Revell Co., at \$1.25 (5s.) net. R. I. L.

"IN KESWICK VALE," AND OTHER LYRICS.

This is an elegant little volume of poems composed by Mr. Samuel S. McCurry, of Kingstown, Dublin. Throughout the pieces, thoughts of poetic beauty and sweetness, desires, aspirations and prayers are thrown into the form of rondeaus, rondels, triolets, sonnets, hymns, etc. There is prefixed a most interesting and informing introduction by Rev. J. H. Dunkinfield Astley, M.A., D.Litt. Of the sonnets, one entitled "The Moorish Beggar," has already appeared in NORTH

AFRICA, and one of the hymns, "The Giver is more than the Gift," many friends doubtless noticed recently in the columns of *The Christian*. All lovers of poetry will find in the volume a real treat. It is eminently suitable for birthday and Christmas gift purposes. The price is 1s. 6d.; published by Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C.

Mr. McCurry is a much valued friend of the Mission, having been for many years honorary secretary of the Dublin Auxiliary, which supports three workers and two colporteurs on the field.

For the Children.

MY DEARS,—Here are the two treats which I promised you this month!—a long letter from Miss Jay, in Tangier, and part of another from Miss Cox.

"DEAR CHILDREN,—I thought you would like to see the portrait of Rahamah, a little girl who has been staying with us lately. She is only six years old, but, like so many of the little ones in Morocco, she has a sad history.

"Her father was shot dead by an enemy while going to his work one morning, and the young mother since then has been so poor that she has often been without bread to give to her two little girls.

"Nearly a year and a half ago Rahamah became ill with a sore mouth and face; she was not taken to any doctor, and when the face healed, a big scar formed over the poor little mouth, leaving only a tiny opening, so that she could neither speak nor smile nor eat, though she had a clever way of sucking in her food in tiny pieces.

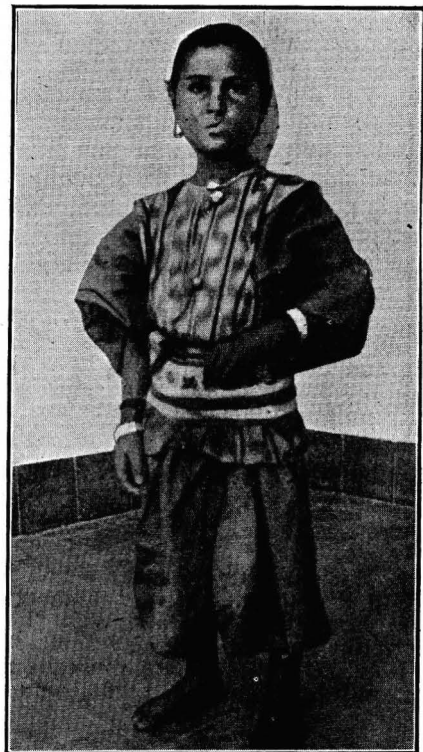
"The mother was very sad about her little daughter, until one day a relative told her there was a doctor on the Marshan who could do many wonderful things, and she ought to take the child to him.

"So Rahamah and her mother went to see Dr. Wilson, and he told them the poor mouth could be opened, and he fixed the day when he would do it.

"Rahamah came to stay with me before the operation, about which, of course, she knew nothing, and I found her a very good and patient little girl; but it was sad to see her painful efforts to speak and eat. She was very delighted when I gave her a doll, for she had never seen one before, and kept constantly trying to kiss it.

"On the day fixed for the operation I took her to the hospital, and she and dollie went under chloroform together, and not till she was quite asleep did we take dollie away.

The waking up again was rather sad, but she soon got better, and later on I had her for ten days to stay with me till she got quite well. It was delightful to see the change in her, she was so bright and happy, a different child! laughing and singing all day long, eating heartily, and enjoying everything so much.



Little Rahamah.

"At the end of that time the mother came for her, as she said the little sister, two years younger, was very lonely in the hut alone while the mother was at work; but both little sisters still come to see me nearly every day, and often stay to dinner.

The photograph was taken the morning of the operation. She is dressed entirely in garments sent me by the kind friends in England. The caftan, waistcoat and belt were all sent to me ready made, and I shall be very glad of more such garments; little Rahamah came to me in rags and very dirty, but looked quite another child after a bath and when properly dressed.

"Will you, dear English children, praise God that this little one's trouble has been removed, and her sad life made bright once more, and also pray that both Rahamah and her sister may learn to love Jesus? Will you also pray for the numbers of sad and neglected little ones in this dark land, who have so few to love them, and who have never even heard the name of Jesus, nor of His bright Home above.

'For thousands and thousands who wander and fall,

Never heard of that Heavenly Home;

We should like them to know there is room for them all,

And that Jesus has bid them to come.'

"Your friend in Morocco,

"JENNIE JAY."

Here is a bit of work for the members of our "Young Workers' Guild." You need not wait to begin till you get your membership cards; they will come in-time!

Now for part of Miss Cox's lovely long letter:—

"To the North Africa Missionary
Box Holders,

August, 1907.

"MY DEAR N.A.M.B.Hs.—See what a long and interesting title you have gained since you asked for those collecting boxes, which we sent you a few months ago!

"Quite important, is it not?"

"NORTH AFRICA MISSIONARY BOX
HOLDERS!

I quite like to hear it spoken, and to see it written.

"Now it seems to me that the first thing such a title involves is *to live up to it*. What do I mean by that? Well, let me answer the question by asking another.

"Why and for *whom* are you collecting? You are helping our dear Lord Jesus to get

known and loved among our dark and sinful Mohammedans, who have been taught to deny His divinity and crucifixion.

"Is not that a big, beautiful work?"

"And should not all you dear young helpers of Jesus try and do such a work to the very best of your powers, and with all your hearts?"

"I can hear you all cry out in reply:

'*Most certainly we should!*'"

"Now I know you like stories, specially *true* ones—I loved them when I was a child, and do still, though I am over half a century old.

"Here are two for you, and both true.

FARTHING; ;

or: 'Many a little makes a muckle.'

"A converted Mohammedan, who had suffered much for Christ's sake, had a little daughter named Salama, whom he carefully taught in the Christian faith. Some years after she became converted, and, as she was left an orphan, she was sent to England.

"Now Salama had a great desire that the poor Moslem women of her fatherland should hear about the Saviour. What could *she* do, a poor lonely woman in a strange land? After much thought and prayer, a bright idea struck her. She would try and collect *farthings!* No one could refuse a *farthing*, not even the rough working-girls at a big factory, whom she had often told of the love of Jesus.

"So Salama began.

"Week after week, month after month, she persevered, bravely asking everyone she met almost: 'Please give me a farthing.'

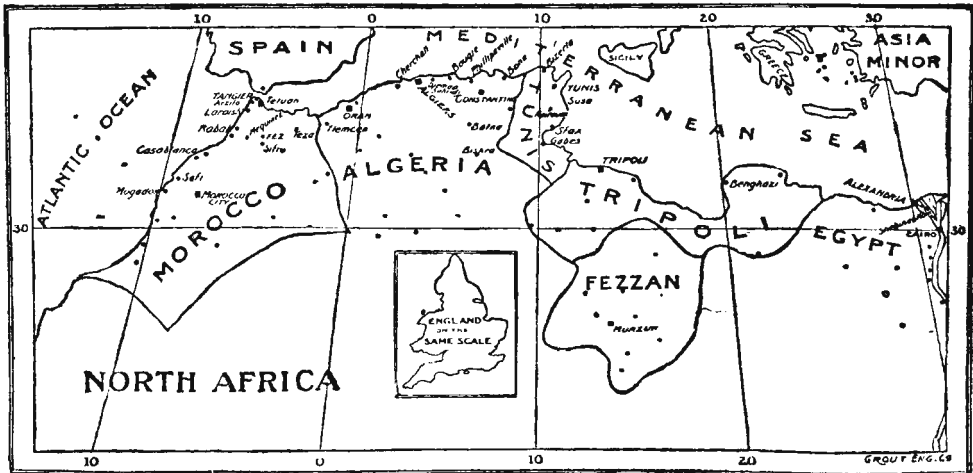
"One day a big, red-hot missionary meeting was held in a London centre. Many and burning were the words spoken, and a Christian Mohammedan told the story of his conversion, and pleaded with the audience to send the Light to Moslem lands.

"At the close a woman came hastily forward, and pressed into the missionary's hand two pieces of gold, a sovereign and a half-sovereign, saying somewhat breathlessly: 'Please take this to help send the Gospel to the Mohammedan women. I got it all in farthings!'"

(The end of the letter and the second story will come next month.)

Now, my dears, that story conveys to me a very practical hint, and I remember I have some farthings, and I shall just start collecting more! Mind you do, too.
—Your loving
AUNT LILY.

NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
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