

ADDRESS BY PASTOR STEPHENS, see page 171.  
 SUBJECTS FOR PRAYER AND PRAISE, see page 183.

No. 33.—New Series.

December, 1907.

# NORTH AFRICA

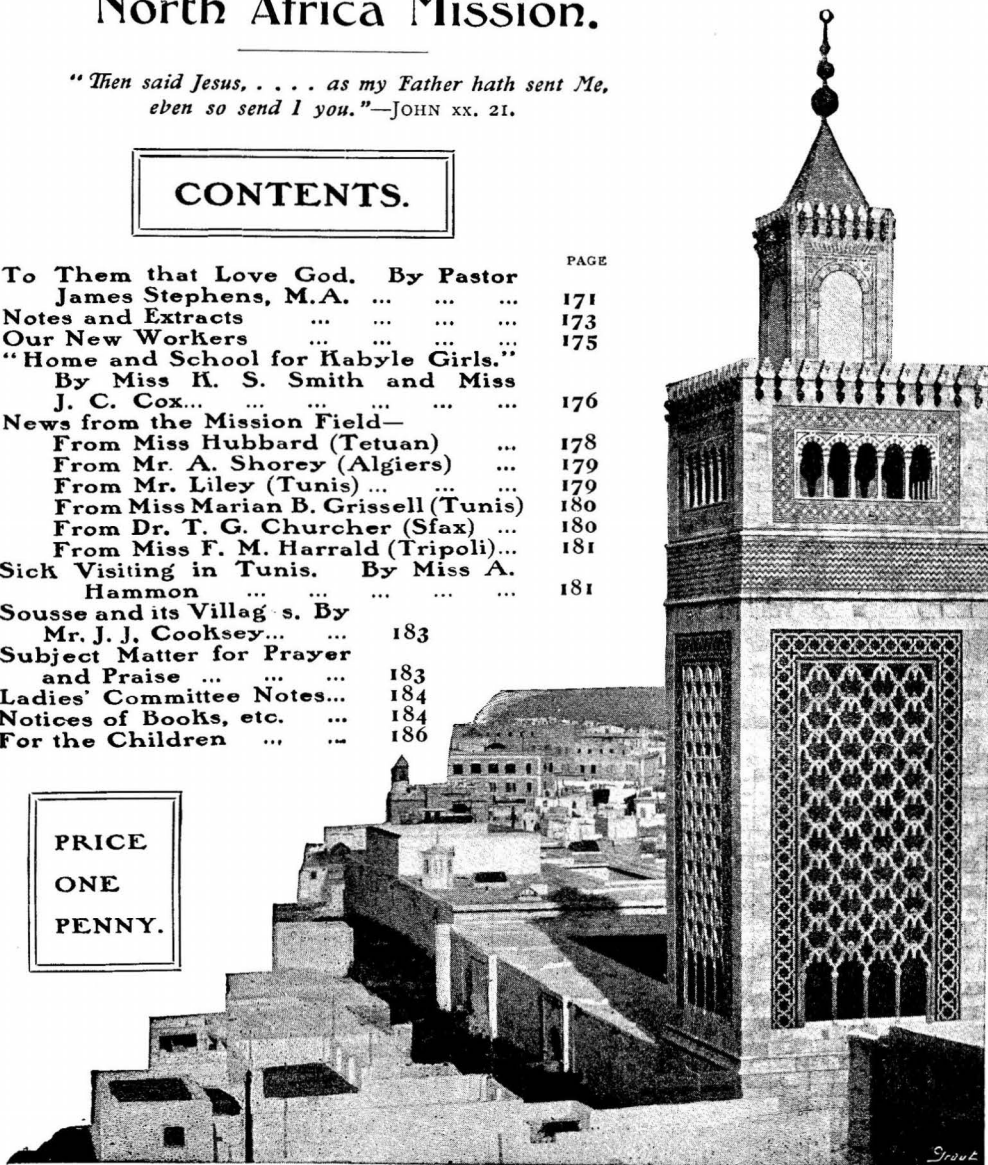
The Monthly Record of the  
 North Africa Mission.

*"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.

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# THE NORTH AFRICA MISSION.

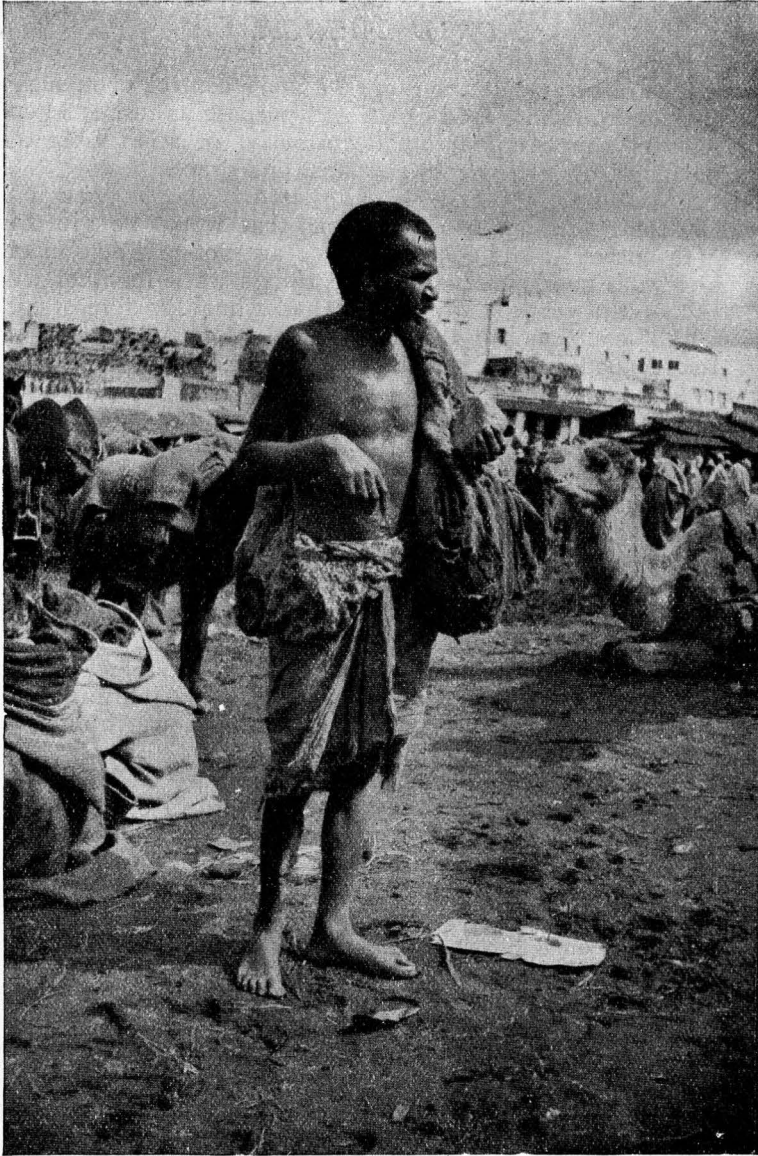
**It was Founded** in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans 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 OCTOBER 1st to 31st, 1907. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1907.			TOTALS JAN. 1st TO OCT. 31st, 1907.			1907.		
1907. Oct.	No. of Receipt.	Amount. £ s. d.	1907. Oct.	No. of Receipt.	Amount. £ s. d.	1907. Oct.	No. of Receipt.	Amount. £ s. d.	1907. Oct.	No. of Receipt.	Amount. £ s. d.
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	{ Lansdowne Hall, West Norwood }	5 10 0		21	0 2 6	2 { Y.W.C.A., St. John's Wd. } 15 0 0			{ Chapel, Watville St. } 12 10 0		
	81	1 0 0	18	1	0 5 0	3 Living Waters M.U. } 20 0 0			{ A Friend, in Memoriam } 52 10 0		
	{ Lansdowne Hall M.A. }	0 2 10		2	1 0 0	4 Highgate Rd. Chapel Westminster Chapel } 6 15 2			{ Park Hall S.S., Barking } 3 10 9		
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**Madman, or Moslem Saint?**

(See page 185.)

(Block kindly lent by Messrs. A. & C. Black, publishers of "Tangerine.")

## To Them that Love God.

By Pastor James Stephens, M.A.

Substance of an Address to N. A. M. Workers, given Sept. 25th.

*"All things work together for good to them that love God, to them who are the called according to His purpose."—ROM. viii. 28.*

**A**LL things which happen to them that love God, however trying they may be, however ill they may seem to be, are permitted, arranged, directed or controlled so that they work together, the one happening working with the other happening, so as to bring about good as a definite result. The happenings may originate with evil people, or even with the evil one himself, but

they can never take place outside the range of God's control, or in such wise that they cannot be made to fit into God's plan and purpose as respects good for His people. Nothing is happening purely fortuitously, or apart from a directing Mind and controlling Power, acting in goodness and grace.

"FOR GOOD": What is "Good"? The word is simple enough; yet, how varied would be the definitions or descriptions that would be given in even a small company in answer to the question! We are not here left in uncertainty or haziness as to what good consists in. All things work together with a view to the fulfilment of the purpose which God had when He fore-ordained those that love Him to be conformed to the image of His Son. *This* is "Good." All happenings are for good, inasmuch as they are for the promotion of likeness to Christ.

It is of importance that we do not abbreviate the verse unwarrantably. We should be doing so if we simply said, "All things work together for good"; for we should be making the statement universal when it is particular. All things work together for good *to them that love God*; that is, to those who are *characterised* by love of God, who bear as a characteristic mark this, that they are lovers of God. This is not a *natural* characteristic of any; for our race is by nature alienated and estranged from God. It is not reached by any natural development whatever, but only by new birth, wherein one is made a new creature in Christ Jesus, and becomes able to appreciate and prize the love of God to him and capable of being melted by it. When one has become a lover of God he has still, notwithstanding, the consciousness of weakness and infirmity, and of such risings of evil in his heart as give occasion for constant watchfulness, and constant prayerful dependence on the help of God.

Those who, in consequence of being born again, love God, are "the called" of God. When God "calls," He not only issues a word of call, but works in the heart by the Holy Spirit to bring about the true response to that word. Hence they who are called are they who are brought to believe on the Lord Jesus, so that it can be said, "Whom He called them He also justified." God's call springs out of God's love, and brings into a new relationship to God in which one is quickened, and enters on a life wherein it is possible for him to walk by the Spirit, and so to be a lover of God.

To those who love God, those who are the called, all things work together so as to further them in conformity to Christ. The things that happen may be common trials, trials of ordinary life, trials of temper through something disagreeable and inconsiderate in those who are fellow-workers, trials through the experience of poor health, trials through shortness or irregularity of income, trials through the misjudgment of others and misrepresentation. Or the things that happen may be the presentation to them of that which is fitted to allure them from God, or entice them into some wrong way of thinking, or otherwise tempt them; or they may be of the nature of opposition and hindrance to their work. Or the things that happen may be manifestly benefits such as gratify and cheer. In all cases they work together for good in that they give occasion for the exercise of the principles of that new life which God has implanted—for the exercise of mindfulness of God and His gracious words, of prayer, faith, forbearance, patience, lowliness, thankfulness. It is true that certain things that happen may stir up impatience, discontent, murmuring, resentment, and if they do they will, so far, work harm and evil. But so far as those are concerned who love God there is no reason why this should be the case. God has provided that by means of the indwelling Spirit they should be actuated and strengthened unto such spiritual exercises as would mean assimilation in some measure to Christ. And in

this way the very happenings that seem as if they would work evil work for good.

Now God has purposed that all His people should be throughout their lives in the way of getting conformed to Christ. Some of these people may be "workers," and may perchance become so absorbed in their work that they have hardly thought of anything else than making headway therein. But GOD has thought of something else, and pre-eminently of this, of conforming them to Christ in spirit and temper and manner of life. Of this God never loses sight. With a view to this He takes control of *all* that touches or affects His people, His servants. If he allows them to suffer or to be tried, it is for this. When He comforts them it is to promote this. And He secures that while this is being accomplished there should be a renewing, again and again, of the peace of God in their hearts.

If we understand and lay to heart this gracious word of God, we shall seek to make it our aim to live in the love of God, in constant mindfulness and appreciation of His love to us in Christ, and in constant mindfulness of and obedience to His holy mind and will.

### CHERCHELL CARPET INDUSTRIAL WORK.

The following Carpets and Rugs are now on sale at the offices of the Mission, 4, Highbury Crescent, N. :- 8 Carpets, prices from £3 7s. 6d. to £6 16s. 3d. ; 9 Rugs, prices from £1 2s. 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. (See note from Miss Day, page 174.)

## 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 (December 5th) 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.



**Christmas Gifts.**—The attention of friends who, in buying Christmas gifts from the Mission, would help on missionary work as well as obtain novel presents, is called to the notices of ChercHELL rugs and footstool covers, the carved photo frames, etc., and the picture postcards appearing on this page ; also, Tuckaway Tables on page 174.



**Photo Frames and Carved Wood Bookstands.**—Mr. Ross, of Djemaa Sahridj, will be glad to supply beautifully carved frames, in olive or walnut wood, prices according to size, 1s. to 3s. 6d. per pair. Bookstands, 5s.

each. These are made by a Kabyle native convert, who is thus supplied with honest employment. Orders to be sent to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.



**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.

**New Set of Picture Post-cards.**—Morocco series, six beautiful pictures of people and places in the Sunset Land. Printed in a pretty brown tint. Price 3d. per packet, post free 3½d.



**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.

On 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.



**DEPARTURES.**—Mr. and Mrs. Percy Smith and children left Southampton for Constantine on November 5th.

Mr. and Mrs. Fairman and child left London for Shebin-el-Kom on November 12th, to be joined at Marseilles by Mr. George Chapman.

Miss A. D. Welch and Miss E. Smith left Southampton by N.D.L. ss. *Yorck*, for Algiers, on November 29th.



## FOREIGN NOTES.

### Morocco.

**Corrigendum.**—At the time of going to press last month, it was thought that Dr. and Mrs. J. Scott Challice were on the way home. They are still, however, in Tangier, after having made a visit to Casablanca. The photographs taken in that half demolished city will be printed in January issue.

It is a matter of great regret to both the Council and their fellow-workers in the field that Dr. and Mrs. Challice feel compelled, on account of Mrs. Challice's continued bad health when in Morocco, to return home and withdraw from the work.

During the trying times of bereavement and difficulty in Tangier which occurred during last year, they rendered very signal service in the work at the station, and have endeared themselves to all.



### Algeria.

Mr. D. Ross writes from Djemaa Sahridj on November 4th: "I have just had a tour

to Tabarooth and the villages in that direction. I took with me S. and Si M. in order to make a beginning with them at their new form of work, and to encourage other missionaries where the work is more difficult. The Lord was with us, and Mr. and Mrs. Lamb were cheered, and their converts strengthened, by the bold testimony and consistent lives of these two. I hope to write of our experiences later. At the evening meeting, God was manifestly present in our midst, and was speaking to several hearts."



Miss Day writes from Cherehell on 6th November: "Will you draw the attention of readers of NORTH AFRICA to the fact that a carpet or rug would make a very nice Christmas present, and that there is something for all purses (see advertisement on page 173.) The hassock covers at 2s. 2d. would be equally useful to sit on in a bath chair, or would make a cane chair more cosy for the winter, being three-quarters of an inch thick.

"Unless the work we produce soon finds purchasers, we must dismiss a few of the girls and make fewer rugs. We should be very sorry indeed to do this when our desire is to enlarge the industrial branch, since we have learnt by experience what a help it is to the general work of evangelisation.

"We cannot think God means us to close the carpet school, and we anxiously watch the post, trusting that deliverance will come, and enough carpets be sold to furnish us with the means to cover all the working expenses, teacher, rent, wool, wages, etc."



### Tripoli.

Mr. Venables writes on November 9th from Tripoli: "Ramadhan is just over. On the first day of medical mission work after it, seventy patients came for treatment."



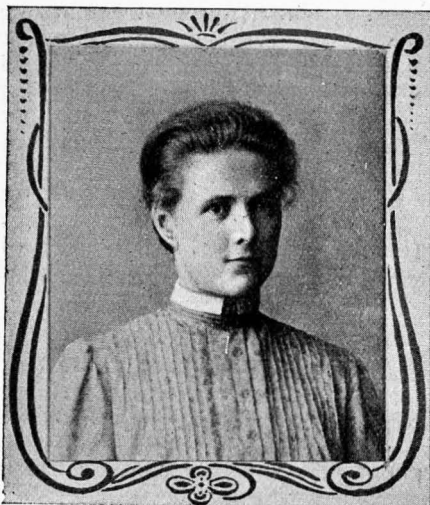
### Egypt.

Mrs. Dickins writes on October 30th from Alexandria with reference to work during Ramadhan: "Mr. Dickins is having great encouragement each evening—two and three gatherings of men and boys; quiet, good behaviour and attention. We are so thankful. A. keeps with them and seems quite without fear, praying before them and for them most earnestly. Sitt A. is *not fasting*."



Mr. Dickins has commenced a hand-written magazine, called *The Egyptian Reporter*, giving news of work in their Ras-el-Teen district of Alexandria. No. 1 has just been issued. No doubt he would send copies to any friends who would like to have them.

## Our New Workers.



Miss Hilda B. Caws.

### MISS HILDA B. CAWS.

Miss Caws has for many years had a strong desire to be a missionary, and has worked hard with this purpose in view. Her home is in the Isle of Wight, where she was brought up under Christian influence, being early led (at the age of ten) to trust in Christ alone for salvation. After leaving school Miss Caws turned her attention to the study of science, and in due time became a qualified dispenser and chemist, passing very successfully both the minor and major examinations of the Pharmaceutical Society. She had previously had six months' training in nursing, and is thus well qualified to share in medical mission work. She found in the Sunday-school, in Scripture Union work, and in tract distribution the desired opportunities to lead others to the Saviour.

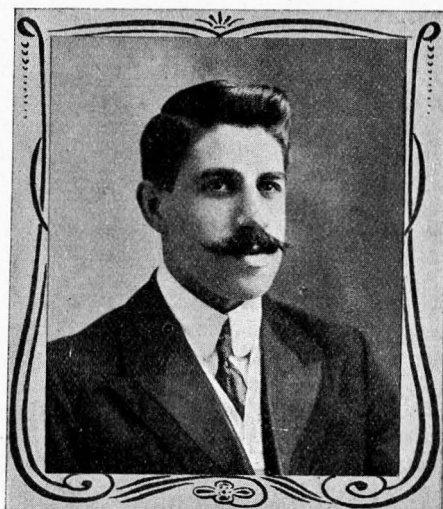
In the spring of this year Miss Caws began the study of Arabic at Highbury, under the guidance of Mr. M. H. Marshall. This autumn the way was made clear for her to go to Egypt, and she went out in October to work with Miss Banks, who has already had years of experience in missionary work in Morocco, that other dark corner of Mohammedan North Africa.

### MR. GEORGE CHAPMAN.

Mr. George Chapman was born at Croydon, where he received his early education, and is now in his twenty-sixth year. He was intended for a business career, and served an apprenticeship, after which several years were spent in situations in different parts. While in business at High Wycombe in 1902, he was converted, and immediately began to interest himself in Christian work. A local preacher took him out with him on Sundays. Then a Cyclist Village Mission Band was formed, and the members preached Christ in the villages, in work-houses, and halls. After his baptism, Mr. Chapman continued in business, giving his spare time to happy Christian work, in which he won the approval of Y.M.C.A. workers, who urged him to devote himself entirely to Christian work among men.

In this way he was led of God to give up business in 1904, in order to undertake the secretaryship of the Y.M.C.A. at Harrogate, where he worked, with tokens of God's blessing on his efforts, until the present year, a number of young men being brought to Christ.

Mr. Chapman had in the meantime a strong conviction that God was calling him to the foreign field, and in order to



Mr. George Chapman.

obey this call he offered himself to the N.A.M. In answer to prayer obstacles were removed, and Harrogate friends who knew Mr. Chapman and his work were willing to provide the cost of his support. The way was thus clear for the Council of the Mission to accept his offer of service, and Mr. Chapman was designated to work at Shebin-el-Kom, in the Nile Delta, with Mr. Fairman, where the successful and growing work, both school and evangelistic, urgently demanded a colleague for Mr. Fairman, who had already too much on his hands.

Mr. Chapman started for Egypt in November, and will devote himself in the first place to a thorough study of the difficult Arabic language. Harrogate friends have formed an Auxiliary of the N.A.M. for his regular support, besides providing the cost for outfit and passage, Mr. Robert Thomson, of 27, York Place, Harrogate, kindly acting as honorary treasurer.

God has graciously blessed this new worker with plenty of physical strength. May the grace of the Lord Jesus be with his spirit in his new and arduous service.

## "Home and School for Kabyle Girls."

By Miss K. S. Smith and Miss J. C. Cox.

For many years it had been the desire of our hearts to get Kabyle girls out of the corruption and darkness of the native village, into the purity and light of our house.

As we explained in our last "paper," the question of marriage had been the difficulty; for Kabyle men do not as a rule wish their wives to be educated in any way; and, above all, the Mohammedan does not desire a Christian wife!

But last Christmas, to our great joy, a young marabout belonging to one of the highest families in Djemaa, and one of our latest converts, proposed to place a little girl with us to be trained for his future wife.

A child was chosen from a family in which several members were already Christians; though others, and among them little T.'s parents, were strong Mohammedans.

Though greatly against our principles, we were obliged to consent to an engagement, as this was the *only* way the child could be obtained.

As was done in the case of A. when he married D., it was explained to the parents that Si. M. was a Christian, and must be allowed to control the education of his little fiancée, but that she would not be *forced* to follow his religion.

Though T. was only eleven years of age, her parents would much have preferred that she should have been married at once! This, of course, was shown to

be impossible, and they consented to her being placed with us.

In a wonderfully short space of time the dear child fell into the ways of our house, and found her way to our hearts; she soon lost the old, serious, sad expression, and, forgetting the past, became a sweet, sunny little maiden. She was remarkably intelligent, and made rapid progress in reading, writing, and sewing, as well as in the native arts of spinning, weaving, and "cous-cous" making. But above all she loved the Bible stories and hymns, and soon of her own accord began to pray to be saved.

A way having been made, other young Christian Kabyles began to wish to follow Si M.'s example; but, with native caution, waited, watching to see how this first essay would succeed. One of T.'s uncles soon placed his little daughter with us, saying he wished her to be brought up with her cousin.

This new departure caused much talk in the village, and Si M.'s action was severely criticised, especially as he had the courage to brave all his people's traditions and allow his little fiancée to accompany us on our walks, instead of having her closely shut up.

At this time we could have had several other children as inmates of our house, but we preferred to move forward slowly. However, we were quite ready to receive them in the daytime.

With the help of A. and his wife, we



set up a real Kabyle "menage," providing ourselves with a kitchen battery of *native earthen* pottery; then the barley, wheat, vèchna, beans, native peas, red pepper, oil, dried fat and figs had to be procured and stored away in native jars. A Kabyle weaving frame was set up, and wool bought at the market.

When all was ready, we invited some of the young girls who had professed to be Christians, and oh! with what joy they came! (By the way, our house is spoken of by the young people as "Ldjeneth"—that is, "Paradise.")

There was occupation for all, and a very busy, happy household we were. Each girl had to wash before coming for the day; then, on arriving, her village clothes (we might in some cases say "rags") were exchanged for our pretty clean ones, bags being provided for each girl's garments.

The day commenced with a short Bible lesson, a hymn, and prayer, much enjoyed by all; after which, work began. Then there was a merry coming and going that delighted the natives and filled our hearts with thankfulness.

While many pairs of little hands were busily employed in picking, washing, drying, combing, spinning, and weaving the wool; in making unleavened bread, cous-cous, and other native dishes; in sewing and knitting; in reading and writing; we were able to overlook all, checking an oath or an unkind work, a selfish action or an untruth, reminding all that Jesus died to save us from our sins, and that our bodies are the temples of the Holy Spirit. In short, influencing all, as is only possible when in close contact.

It was very sweet and encouraging to witness the rapid progress of these dear children, and to hear how they thanked God for giving them such kind friends as the missionaries.

Among other unlovely things that disappeared in the light of God's presence was fear. In

the native villages young minds are filled with horrible tales, both true and untrue; children's eyes watch death with all its terrors, and nights, if not days, are filled with dread. But *here* little ones learn that God guards His children, and that where He is there is peace and safety.

-We know that many friends of our Kabyle girls, especially those who make them red garments, will say "God bless and prosper the Home," and will be grieved to hear that for the present it is closed. We ask your earnest prayers that it may soon be reopened, and that the children who are waiting and longing to enter may not have to be disappointed. We hope soon to begin a series of "True Stories of Kabyle Girls"; but before so doing, we desire to give you an account of our classes for girls, held at the station and in the villages.

If any friends feel led of God to assist



The Little "Fiancee" and her Cousin.

us in this work, or in the work for the blind, we shall be very grateful. Cheques sent to us, addressed, Djemaa Sahridj,

Mekla, par Tizi Ouzou, Algeria, can be cashed in Algiers, or they may be sent to the Mission office, 4, Highbury Crescent.

## News from the Mission Field.

### MOROCCO.

#### From Miss Hubbard (Tetuan).

This afternoon we went to a very pretty garden house; the owner of it is a young man of about five years! The boy's father never married a Moorish wife, and was therefore a "bachelor," but at his death left a house full of slaves and two children; a girl who is now about ten, and this young heir.

Though of slave-mothers, the children take the position of their father, and yesterday we were told that the daughter, Rakia, is shortly to be married!

She sat with us and coyly heard all about it, doubtless anticipating with pleasure all the fuss and dressing up she will get as a bride, and yet she is such a child, and she looks no older than her ten years either! I spoke of the wrong of it, but her mother said, as God had so decreed, who could hinder it?

There were four or five of these freed slaves in the room (all white women), and I read a bit with them. As long as I talked about generalities, morality, etc., they all agreed, but when the talk became more personal, and I told of God's way of salvation, they soon wanted the subject changed—one wanted medicine, and another began to talk of her sewing, etc., etc. In their own homes they can easily shut up the reading (and the reader!) when they have had enough. Some of these women are to come to the dispensary on Friday, all being well, and then they will hear more. Here a little and there a little, and so may the truth go into hearts.

Having a friend with us who had not seen a Jewish bride, we went this evening to see one. By the kindness of some Jewish friends we were able to stand in their house doorway, and so be out of the crowd, and so above their heads that we had a splendid view.

The bridegroom's house was next door to where we stood, and first the procession of lanterns and candles lighted the dark

street for two of his lady relatives to go off to fetch the bride from her home. Then we waited about twenty minutes before we saw the procession returning.

The bride's trousseau had been sent on two or three days earlier, but the leader in this procession was a man carrying on his head, on a small table, the garments she had worn that day, till dressed in her wedding robe. The candles were to be counted by hundreds rather than dozens, and a perfect glare of light fell on the centre figure—the bride—and on the two ladies who had gone to fetch her. Her head-dress was very high, stiff with beads and silk handkerchiefs—the whole dress was beyond my description, very stiff and very un-European. Her face was heavily powdered and painted, and the eyes closed, and two friends, probably father and brother, led her by her hands, while a third man walked close behind holding her head straight. I think the idea is also to push her on, as she is supposed to be unwilling to go. I have not mentioned the music, but that also is better imagined than described.

There are about six thousand of the Hebrew people in this town, and *nothing* is being done for them at present. Our hands are more than full already with the people we came to—the Moors. The Bible Society occasionally has a colporteur here who gets amongst them selling books, but at present they are left. Whose is the fault?

A new system of arithmetic for English boys and girls! Miss Bolton asked a Moorish friend of ours to-day how long a donkey lives as a rule out here. She wanted to know if her donkey, "Lord Nelson," is really old or not. So Ali answered, "Well, the life of a bamboo fence is three years, the life of a dog is three fences, the life of an animal (horse, donkey, mule, etc.) is three dogs, and the life of a child of Adam is three animals!"

## ALGERIA.

**From Mr. A. Shorey (Algiers).**

*November 2nd.*—We find that in Algiers there is no time like the month of Ramadhan for giving our testimony for Christ. At night the native cafés are full, and many men are reached whom we never see at other times of the year. The seed is being sown and taking root secretly. We need those who will join us in interceding for "a mighty tide of the Spirit's power," bringing conviction of sin, pardon through faith in Jesus, peace and joy in the Holy Ghost.

During Ramadhan this year we are having some splendid opportunities. Three of the "Algiers Mission Band," and myself, are visiting the native cafés, shops, and eating-houses at night; everywhere the Kabyles listen to our testimony, whether spoken in French, Kabyle, or Arabic. Many tracts and Gospel portions have been distributed; in the cafés the natives often commence to read them to others while we are present. I am still hoping for further funds to print some Kabyle tracts and Biblical portions in Arabic characters. We really

need something of this sort for distribution.

There appear to be several Arabs and Kabyles who do not keep the fast—we know some, and no doubt there are many others whom we do not know. This, of course, is simply indifference to the Mohammedan religion, due largely to contact with Europeans.

I have re-started the Kabyle boys' class—nine came for the re-opening. Several who came last winter have gone back to Kabylia, others have found work in Algiers; still, some have come back and are bringing other Kabyle boys. The class is now well known amongst the Kabyle porter-boys and shoeblocks. I am hoping to have several other boys as soon as Ramadhan is finished.

The French boys' classes have recommenced. Several of the boys are taking advantage of my lending library. We are thus hoping that several families may be spiritually benefited by nice Christian books taken to their homes.

My wife is a great help to the work in innumerable ways. She is progressing with the French and Kabyle languages.

## TUNISIA.

**From Mr. Liley (Tunis).**

For some ten or twelve days we have had a young Irish sailor lying in the hospital here. The first time I visited him he was conscious, but in great pain. He was able to tell me a little about himself and gave me his mother's address, to whom I wrote. When spoken to on spiritual matters he answered nicely, but his pains were such I could not continue long. Each time I visited him afterwards he was unconscious, and eventually died on Friday morning. It was my sad duty to bury him on Saturday. Some of the Italian Christians accompanied his remains to the grave. It was a very touching mark of sympathy.

It has been very cheering to see the pleasure manifested by our Arab neighbours on seeing us back again among them—after our visit to Kram. It is very

difficult to get them to listen to the Gospel message, but I trust our lives speak.

I had a very nice and encouraging time at the meeting last night. A young fellow came in—evidently a student from the Moslem college. He listened most quietly and attentively as I spoke of the fall of man and its consequences. He came into the dépôt meeting again this evening, soon followed by a nice little company of Arabs, who stayed until the close. Among them was an intelligent-looking Arab, who was evidently a teacher; he opposed some of my statements, but in a very kindly manner. His chief point was the old question, that God, being almighty, did as He pleased, man being a non-responsible agent. We discussed this matter, and the Arab quite accepted my explanation. On leaving, he asked for a Gospel, which was given him, with several tracts.

**From Miss Marian B. Grissell  
(Tunis).**

**SEED SOWING.**

Ramadhan has given us fresh opportunity in seed sowing, yea, and in sowing broadcast. This year the opportunity was extra propitious, the weather was good, the people came in to listen, and sat and listened, eyes on the picture or speaker. No disturbance, from boys outside or objectors within, of any consequence, not even on two nights when the death of Christ was declared in detail, once with the passages read from "The Book," and once only related to them. The numbers assembling quickly increased, and while a few came again and again, a large majority were fresh men every night.

We have much for which to praise God, and now we come to our friends in England and say, "Pray that God will open the windows of heaven and pour down on the sowing the rain of blessing."

The seed of Truth has life, and though the ground in which it has been sown is hard, weedy, even thorny, and though the birds of the air will be waiting to alight on the tiniest sign of upspringing green, yet, in answer to prayer, a harvest may be reaped to God's glory.

For items of interest I might cite something of three people who came under our notice. The first, our deaf and dumb friend, who delighted in bringing his friends in, and would triumphantly lead them up to a front seat. He took it into his kind head that we might like a cup of tea when the meeting was over, so he arranged with another deaf and dumb man to bring in a brass tray with little teacups and a teapot, and then he poured us out sweet, herby tea, which we drank, glad of the semi-darkness to hide our grimaces. As the luxury was repeated the next night, we were obliged to make him understand by expressive signs of bedtime that tea was not conducive to sleep, so that he might not bring it again.

An incident, of sad interest this one, is that a delicate-looking gentleman, who

had been coming somewhat regularly, made his way to Mr. Liley's house. and there suggested that he should find no difficulty in entering our religion, if it were possible for him to be counted a subject of our country as well! So little did he understand how sad, in this form, was his desire, that he even put down on the table a purse of gold, hoping it might help to procure him the interest he thought Mr. Liley would give him.

A more hopeful comer to the meetings is a young mosque-student and schoolmaster, for he *continues* to come to our Bible depôt and houses, and is now steadily reading God's Word. For him we would ask your earnest prayers that heart as well as head may be converted, so that he may become a true follower of the Lord Jesus. In his case, should he come out of his false faith, as we trust he will, his means of livelihood will go, and he is fit for no other sort of work but teaching.

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

*October 30th.*—As it is Ramadhan, very few patients are coming, but we went out to Djibiniana last week and treated sixty-nine cases at the market there. We hired an inner enclosure in a *funduk*, so as to be private, and to be able to give away Scriptures and wordless books. We had four batches of patients, and the second party were very hopeful, taking away wordless books to teach their women and children in their bedouin-tent homes. May the Lord graciously give the increase, and may it be a hundred-fold.

We went through the magazine to thank an unknown friend who sent us a parcel of English Gospels. They have all been used on British ships calling here, and we should now be glad of some more, as well as some in French, Italian, German, Swedish, and Norwegian. This port is in process of enlargement to ship *more* phosphates, although already 600,000 tons go annually.

Besides Gospels, tracts also in these languages will be welcome, and we should especially like some good English illustrated newspapers, as one of these serves as an attractive wrapper for the tracts and Gospels.

## TRIPOLI.

## From Miss F. M. Harrald.

Quoting from "John Ploughman's Almanack" the proverb, "'Tis far harder to reap than it is to sow," Miss Harrald applies this saying in regard to work among Moslems. She continues, writing in September,

"As we take up our winter's work again, we hope to have the joy of reaping more, but we realise that the difficulties are tremendous, and we therefore want you to labour with us in prayer. May I mention one or two cases where we hope the seed is germinating?"

"A., now grown up, was a member of the classes for some years. Besides one or another of us seeing her from time to time in her home, she comes more or less regularly for a weekly reading lesson. Our text-book being the Gospel, gives opportunities of further putting the truth before her. For the sake of influencing her still more, I am engaging her this winter to help with the younger children in the technical part of the classes—of course keeping the spiritual part in my own hands.

"M. is one of two sisters who are no longer allowed to come to the classes, as they are supposed to have reached a marriageable age. The elder sister was always quick to learn, and not at all troubled whether our teaching agreed with Mohammedanism or not; whereas M. was much slower in understanding and remembering, and seemed quite troubled when anything appeared to clash with her previous beliefs. When working at some stockings, for which I got her an order from one of the wealthier houses I visit, she asked me not to bring her more material, so that her mother might let her come down to me, and she might refresh her memory by repeating the texts and hymns.

"There is a younger girl, M. also, who has shown some appreciation of the spiritual meaning of the Bible lessons, and one or two women in the houses to whom we believe God is gradually revealing their need and His great fulness.

"Will you pray that this winter these and others may by our blessed Master's recreative power be transformed from tares into the good seed of the children of God?"

## Sick Visiting in Tunis.

By Miss A. Hammon.

It is a bright morning early in the fast month of Ramadhan, and as we stand at the door of an Arab house of the poorer class, even though we know the family well, we wonder what reception we shall meet with at this season, when fanaticism and bigotry are at boiling point.

Giving a gentle knock, we push open the door, and, entering, find ourselves in a small open court with two rooms occupied by two families. At the call of "Yah, Fatima!" the curtain hanging over one of the doors is lifted, and Fatima, a bonny girl of fifteen, comes forward to greet us. She is one of the old school-girls, and having learned to know the varying expressions of her face, we see that something serious is disturbing her mind.

"What is the matter, Fatima?"

"Mother is ill. Will you come in and see her?"

Lifting the curtain, we pass in, and when our eyes have become accustomed to the light we see that we are in a long, narrow room, of which the whole space at one end is occupied by an enormous bed, some five feet high, built into the walls. On it the father of the family is stretched, fast asleep, while his wife is lying on the bench which serves as a stepping-stone to the elevated resting-place.

As we bend over her she turns round.

"What is the matter, Lilla? Has Ramadhan conquered you?"—(an expression used to denote that one is suffering from the fast).

"No, it is not that. I am really very ill," and on closer investigation we see clearly that her words are true.

"Have you seen a doctor, Lilla?"

"No, I have *this*," and she holds up a tiny packet suspended by a cord from her neck.

No need to ask what it is. We have seen too many of these charms containing Koranic verses, on which these poor women rely for relief in sickness and other sorts of trouble.

"Yes, Lilla; but you know I have no confidence in that. It would be so much better for you to see a doctor. Do ask your husband when he wakes up."

This conversation has been carried on in a whisper for fear of disturbing the sleeper, who is a night-guardian, and rests by day. It is evidently not the time for a prolonged visit, so we take leave of Lilla Habeeba, promising to come again soon.

Space does not permit details of the next few visits. Each day Habeeba is evidently worse, each day finds her in possession of some new charm—the most remarkable being the dirty head of a dead cock, which she hugs closely to her heart—and each day there is firm determination that no European doctor shall be admitted.

On the fourth day she is so weak that we fear for her life, and again urge her to have medical advice.

She points to the bed on which her husband is sleeping, and shakes her head. "He will not consent."

"But *you* would like to see a doctor, Lilla?"

"Yes, but Sidi won't hear of it."

"Well, I shall wake him and ask him myself. Fatima, will you please wake your father and tell him the Roomia (European lady) wishes to speak to him?"

Fatima looks dubious, but, not liking to refuse, rouses Sidi Mohammed from his slumbers. He shuffles into an upright position with a somewhat sleepy "Bon jour, madame!"

"Bon jour, Sidi! May your sleep be blessed! Will you pardon my waking you? but I am anxious to speak about your wife. She is very ill. Will you allow me to bring a doctor? The money shall be upon me."

"She is, indeed, very ill, but I have consulted some of our clever men and spent a considerable sum in remedies. Surely one of them will be efficacious."

"Truly, Sidi, you have exerted yourself greatly on behalf of your wife, and not a little; but do you not see that, in

spite of all, she daily grows worse? Will you not allow me to bring a doctor, and, as I said before, the payment is upon me?"

The man hesitates, and the wife turns to him pleadingly.

"Do let her bring him, Sidi! I am so ill!"

"Well, let us wait one more day, and then see."

"Sidi, you have already waited long. Further delay may be fatal. Do take my advice." And again the wife pleads longingly.

"Do let him come, Sidi!"

No verbal assent is given, but seeing it in the husband's face, we thank him, and hasten to leave lest he should change his mind. As we feared, the doctor pronounces Habeeba to be in a critical condition, but he kindly prescribes for her, and refuses the proffered fee, saying, with graceful courtesy, that it is *he* who has to thank us for giving him the opportunity of relieving pain as far as it is in his power. The medicine confided to Fatima's care, we leave the house with much anxiety, for who knows whether the doses will be taken as directed, or whether half the bottle will be emptied at a single draught? And if anything goes amiss, or Habeeba dies, terrible odium will fall upon us and all Christian new-fangled inventions. However, we have learned to roll the burden upon "One that is Mighty," and we leave it there.

For a day or two Habeeba lies between life and death. One morning we find her on the floor in a paroxysm of delirium, the neighbours sitting helplessly round, while Sidi Mohammed reads steadily from a scrap of paper in the hope of exorcising the demon which is supposed to possess her. Is it possible that our prayers will be answered? Thank God, there comes a change for the better, and slowly Habeeba regains strength. Her gratitude is very touching. Taking our hands in hers, she says, "How I love you! You and Madama are both so kind. Years ago, when Fatima was small and had a bad leg, you took her to the doctor, and she was healed, and now you have doctored me. Your medicine is good."

"Yes, Lilla, the medicine is good, but it is the Lord we have to thank. We prayed to Him much for you, and now we must thank Him."

And then she asks us to sing, telling Fatima to call in the two neighbours, and

Fatima herself leaves her washing and joins in singing hymns learned in the old school days, and again we have an opportunity of telling to hearts touched by kindness the "Old, old Story" of the Love that passeth knowledge.

## SOUSSE AND ITS VILLAGES.

By Mr. J. J. Cooksey.

It has always been recognised here that the value of Sousse as a mission station is largely owing to its having around it a large number of populous villages; and further, to its being the natural centre for Kairouan, Monastir, and Mehedeia. Were it not for these towns and villages, Sousse would lose much of its value as a missionary centre.

Kairouan is occupied by four missionaries; Monastir, Mehedeia, and the large and numerous villages around us are untouched. When there was a larger staff here, they were occasionally visited, and even now, when the numbers are smaller, something more could be done if we had the means.

We should like to start a small Bible shop at Monastir, visiting it several times a week with a native helper. A sum of £10 would be needed to rent the small shop, buy a few needed fixtures and some Scriptures to commence with. We think that such an outlay, on the part of a child of God, for the Master's service, would be money extremely well spent.

Then, would someone prayerfully take up the burden of these villages? Most of them can be reached by a rough native coach, or by the railway. The best means of reaching the folks is to rent a small shop or a café for the day, which serves as a *rendezvous* for them. Here we display the Scriptures for sale, or, in case of poverty, we give them; and also a selection of tracts dealing with the question of personal salvation. £10 spent in travelling expenses, hiring of Arab shops, and in books and tracts, would feed a very large number of hungry and perishing souls, and would give good return.

The hardness of the work here is not only inherent—and you at home know by this time how difficult Islam is to meet—but the heartache so often comes from the knowledge of the inadequate efforts we are able to put forth to meet this great spiritual foe. This is partly due to a painful paucity of men workers, and it is also due to our being crippled for lack of funds to enter doors that stare us in the face. About these matters we ask your prayers.

## SUBJECT MATTER FOR PRAYER AND PRAISE.

Members of the Prayer and Workers' Union, and all friends of the Mission are asked to make the following matters the subjects of petitions to God.

*"Continue in prayer, and watch in the same with thanksgiving; withal praying . . . that God would open . . . a door of utterance, to speak the mystery of Christ."*—COL. iv. 2, 3.

1. Thanksgiving for the professed conversion of three men in Tangier, and prayer that they may be enabled to stand fast amidst all opposition and temptation. Their having broken the fast of Ramadhan gives promise of reality. One man is the Indian Moslem servant at the Tulloch Memorial Hospital, whom Dr. Wilson and Mr. Simpson have been instrumental in leading to Christ. Another is the cousin of Boazza, Mrs. Roberts' native servant, himself a recent convert. He made a profession of his faith

in the Lord Jesus Christ before two other converts, when Mrs. Simpson was having reading and prayer with them in Hope House garden, on September 22nd last. His photo is given on the next page.

Could some, who know what intercessory prayer is, undertake to pray regularly for these until they take the further step of baptism?

2. Thanksgiving to God for the many converts who have broken the fast during Ramadhan this year, and prayer that any who, through fear of man, have yielded during the fast, or the ensuing feast, may be restored.

3. Thanksgiving for the attentive hearing and good attendances at the lantern and other meetings during Ramadhan at Tunis, Alexandria, and Larache, where the workers have been much encouraged.

4. Prayer that the way may be opened for resuming work at Casablanca. Also that the Fez workers who are at present helping in the work at Tangier may soon be able to return to their own station, and that the colporteurs and converts in Fez may be kept faithful.

5. Prayer that a class for Jewesses, just started in Tripoli by Miss Harrald, may be much blessed. Also that the copies of the Madras booklet being shown in the windows of the men's waiting-room in Tripoli may be used by the Holy Spirit to bring conviction of sin and to lead men to Christ.

6. Thanksgiving for the many meetings which Mr. Percy J. H. Kirner has been enabled to arrange during this season already, and earnest prayer that more may be offered in the coming months. Also prayer that a deputation speaker, who could accompany the missionaries to the meetings, may be found.

7. Prayer that God will graciously supply all the financial needs of the work.

## Ladies' Committee Notes.

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.

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.

## NOTICES OF BOOKS, ETC.

### NEW N. A. M. BOOKLET.

"FIRST-FRUITS" FROM FEZ, by Mrs. O. E. Simpson. — An eight-page booklet, four and a half inches by three and a half, with blue cover, deckled edges. Size suitable for enclosing in letters. Besides the letterpress telling briefly the story of the commencement of work in Fez, and the blessing God has given, the booklet contains portrait picture of Miss Herdman, and also of some of the converts now working as colporteurs. Price one halfpenny, or twenty-five copies for one shilling, post free. To be obtained from the office of the Mission.



### A String of Pearls of Great Price, for Daily Wear.

This is an attractive motto card (eight-sheet) in white, round-cornered, and corded with thin red cord. The matter is boldly printed in black and red. The compiler, Mrs. Caborne, of 87, Gipsy Hill, London, S.E., is selling these cards at 3d. each, postage extra, for the benefit of the Mission. Friends wishing to purchase can send direct to Mrs. Caborne, or to Mr. P. J. H. Kirner, The North Africa Mission, 4, Highbury Crescent, London, N.



Photo by]

[Mrs. Challice.

Si Ahmed, Cousin of Boazza, a recent convert in Tangier.



**Tangerine: A Child's Letters from Morocco.**

Edited by T. ERNEST WALTHAM, F.R.H.S.

This volume of seventy-five pages, square demy 8vo, costing only 3s. 6d., published by Messrs. A. and C. Black, is indeed a luxurious book of pictures. It contains no less than seventy-eight of these, reproduced from admirable photographs. They are printed on exceedingly thick art paper, and would of themselves give a good idea of just what is most worth seeing in Tangier. But added to these there is letterpress of the most readable kind, purporting to be, or actually being, the substance of letters written by a very wide-awake little English girl to her uncle during a visit to the chief coast town of Morocco.

Although the whole book does not take more than half an hour to read through, there are naive and crisp descriptions which in a few words picture the sights, scenes, habits, people, etc.—in fact, of the things which give the charm to this fascinating, dirty city, with its lovely surroundings, it would seem hardly anything has been missed. There are all the well-known faces of the "characters" of the place. Not a few of those photographed were patients, at one time or another, at the Tulloch Memorial Hospital. Five whose pictures are given are "saints or madmen"; at least, saints *because* madmen—their brains having been taken by Allah, their bodies will necessarily follow. Some of them in their begging excursions used to come to Hope House Garden, and naturally frightened the little children playing there. Thus they, too, are old friends.

Whilst the book does not pretend to be a missionary one—at any rate, from the evangelistic side of things—the good wishes of the author are thus expressed in the "foreword": "This book is dedicated to the little children of Morocco, and may they never know what 'civilisation' means as we understand it in our crowded English cities. May their lives be

made much happier by contact with the good people of our own country, and may the better qualities which lie dormant be brought out to the betterment of their race."

To Mr. and Mrs. Elson's Orphanage, and Miss Jay's Moorish girls' school, kindly reference is made in the following passages. "Tangerine," as the little girl was named by her Spanish chaperon, says: "I wish I could talk to the children. I am sure they are nice. Quite young girls carry babies; I wish they would let me take care of one, but I am sure it would be no use asking. . . .

"I am sure that the faces of the little boys which I saw at the Orphanage, which is kept by an English [*sic! British, i.e. Canadian*] gentleman and his wife, show that *they* have been taught to be kind to animals, and I think that the little girls would be kind too; but there is only one small school for them, where an English lady tries to teach them useful things. The Sultan is always having the school shut up, because he says it is bad for girls to know too much!

"I told them a story at the school, and it was translated to them in Arabic. They were so pleased, and said they hoped to meet me in heaven.

"I badly wanted a photograph of the little girls, they looked so pretty all sitting in rows on the floor; and the lady of the school would have liked it too, but she said, 'If it got to the ears of the Sultan, my school would be closed again.'"

**Crossing from Gibraltar to Tangier.**

(Block kindly lent by Messrs. A. and C. Black, publishers of "Tangerine.")

## For the Children.

MY DEARS,—Here is the second half of Miss Cox's letter, and I think it lovely; but doesn't it teach us all a lesson?

"CRUTCHES;" or, If You Love Jesus, You Can't Help Giving Him Something.

Maggie was only nine years old, and she was lame. This was a big trial for a bright, merry girl, but she had what she thought a beautiful compensation.

One of God's angels upon earth had given her a pair of crutches. They were a wonderful boon! With them Maggie could get about almost anywhere, and had even been known to *skip* with her dear, long, wooden friends. Now Maggie was an out-and-out little Christian. Not one of your goody-goody sort who say prayers and repeat Scriptures with long faces, and the next hour do mean and unkind things. No, Maggie was *real*, and she had a very big heart that wanted other people to know what a beautiful Saviour was hers.

One Sunday at Maggie's church there was to be a missionary sermon and collection.

The child sat in a front pew, her beloved crutches laid on the seat beside her.

The preacher pleaded with great earnestness the claim of the heathen, and besought his people to give as God had given them, sparing not His Son to die for them.

But somehow no one in that large assembly appeared much moved, save Maggie, whose bright little face grew hot and cold by turns, as, wholly absorbed in the needs of the heathen, she asked herself, "What can I give? I have nothing."

The collection was now being taken, and surely the angels must have grown sad that morning to see the meanness and poverty of the gifts of many a wealthy steward of the Lord. When the plate came to the front pew, suddenly all eyes turned to the child Maggie.

For there she was, standing upright, a crimson spot burning on each cheek and her eyes glittering as she lifted up her precious crutches to place *them* on the plate for Jesus. She had *nothing* else, and He must have *something*.

A thrill ran through the church.

It was as if a window had been opened in heaven, and a waft of divine breath moved over the assembly.

Sobs were heard here and there, and the preacher, burying his face in his hands, fell on his knees.

Then up on his feet rose Mr. R., the wealthiest member of the congregation, and requested in unsteady tones that the collection be taken over again. This was done, and a sum such as had never before been collected for any object in that place was given by hearts on fire.

As little Maggie limped painfully up the aisle, her precious crutches, re-bought many times over, were restored to her by the vicar, who, laying his hand tenderly on her head, said softly: "A little child shall lead them."

These are my two stories for you, my dear young N.A.M.B.H.'s, and, as I bid farewell to you for to-day, let me just add, "Go thou and do likewise."—Your sincerely affectionate friend, ALBINA L. COX.

Now, children, Dr. Terry says we must *not* exceed our page, so I cannot give you such a delightful and interesting talk from Mr. Cooksey, but I'll tell you one thing for which Mrs. Cooksey asks our young readers. She *BADLY* wants a surprise bundle of toys and little presents of any kind, to help make a Christmas tree for her women's class. Now, will any young reader send something towards this to Dr. Terry? He will forward the things.

And I want you all to try and help me with the design for our "Young Workers' Guild" membership card. It *must* be simple, and the text is: "We are labourers together with God" (1 Cor. iii. 9).

Please send me your designs quickly, for a card 6 in. by 4 in. I am making one too. You may put a little picture of an Eastern person, or place, if you like. I have such delightful things for next month! I wish we could have the whole magazine! May you all have a truly happy Christmas.—Your loving

AUNT LILY.

DETAILS OF <b>MARROGATE AUXILIARY.</b>			No. of Receipt.		Amount. £ s. d.		DETAILS OF <b>BARNET AUXILIARY.</b>			DETAILS OF <b>DUBLIN AUXILIARY.</b>		
R. THOMSON, Esq., Hon. Treas., 27, York Place.			Brought forward..		33 12 0		Mrs. C. L. TERRY, Hon. Sec., Ridgview.			S. S. MCCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengageary.		
Designated Receipts Nos. 2,582 and 2,593.			9 .. .. .		3 11 6		General Receipt No. 288.			Designated Receipt No. 2,619.		
No. of Receipt.			30 .. .. .		0 5 0		Designated Receipts Nos. 2,575- and 2,600.			No. of Receipt.		
1 .. .. .			1 .. .. .		2 0 0		No. of Receipt.			99 .. .. .		
2 .. .. .			2 .. .. .		0 5 0		35 .. .. .			100 .. .. .		
3 .. .. .			3 .. .. .		5 0 0		6 .. .. .			1 .. .. .		
4 .. .. .			4 .. .. .		3 0 0		7 .. .. .			2 .. .. .		
5 .. .. .			5 .. .. .		1 1 0		Previously ackgd. ..			3 .. .. .		
6 .. .. .			6 .. .. .		0 10 6		£1 0 0			4 .. .. .		
7 .. .. .			7 .. .. .		0 7 6		66 18 4			5 .. .. .		
8 .. .. .			8 .. .. .		0 3 8		£67 18 4			6 .. .. .		
9 .. .. .			9 .. .. .		0 12 0		Previously ackgd. ..			7 .. .. .		
10 .. .. .			10 .. .. .		20 0 0		£1 0 0			8 .. .. .		
11 .. .. .			11 .. .. .		0 10 0		66 18 4			9 .. .. .		
12 .. .. .			12 .. .. .		0 10 0		Previously ackgd. ..			10 .. .. .		
13 .. .. .			13 .. .. .		0 10 0		£67 18 4			11 .. .. .		
14 .. .. .			14 .. .. .		0 10 0		Previously ackgd. ..			12 .. .. .		
15 .. .. .			15 .. .. .		0 10 0		£1 0 0			13 .. .. .		
16 .. .. .			16 .. .. .		0 10 0		Previously ackgd. ..			14 .. .. .		
17 .. .. .			17 .. .. .		0 10 0		£1 0 0			15 .. .. .		
18 .. .. .			18 .. .. .		0 10 0		Previously ackgd. ..			16 .. .. .		
19 .. .. .			19 .. .. .		0 10 0		£1 0 0			17 .. .. .		
20 .. .. .			20 .. .. .		0 10 0		Previously ackgd. ..			18 .. .. .		
21 .. .. .			21 .. .. .		0 10 0		£1 0 0			19 .. .. .		
22 .. .. .			22 .. .. .		0 10 0		Previously ackgd. ..			20 .. .. .		
23 .. .. .			23 .. .. .		0 10 0		£1 0 0			21 .. .. .		
24 .. .. .			24 .. .. .		0 10 0		Previously ackgd. ..			22 .. .. .		
25 .. .. .			25 .. .. .		0 10 0		£1 0 0			23 .. .. .		
26 .. .. .			26 .. .. .		0 10 0		Previously ackgd. ..			24 .. .. .		
27 .. .. .			27 .. .. .		0 10 0		£1 0 0			25 .. .. .		
28 .. .. .			28 .. .. .		0 10 0		Previously ackgd. ..			26 .. .. .		
29 .. .. .			29 .. .. .		0 10 0		£1 0 0			27 .. .. .		
30 .. .. .			30 .. .. .		0 10 0		Previously ackgd. ..			28 .. .. .		
31 .. .. .			31 .. .. .		0 10 0		£1 0 0			29 .. .. .		
32 .. .. .			32 .. .. .		0 10 0		Previously ackgd. ..			30 .. .. .		
33 .. .. .			33 .. .. .		0 10 0		£1 0 0			31 .. .. .		
34 .. .. .			34 .. .. .		0 10 0		Previously ackgd. ..			32 .. .. .		
35 .. .. .			35 .. .. .		0 10 0		£1 0 0			33 .. .. .		
36 .. .. .			36 .. .. .		0 10 0		Previously ackgd. ..			34 .. .. .		
37 .. .. .			37 .. .. .		0 10 0		£1 0 0			35 .. .. .		
38 .. .. .			38 .. .. .		0 10 0		Previously ackgd. ..			36 .. .. .		
39 .. .. .			39 .. .. .		0 10 0		£1 0 0			37 .. .. .		
40 .. .. .			40 .. .. .		0 10 0		Previously ackgd. ..			38 .. .. .		
Carried forward			£33 12 0		£6 8 0		£2 2 0			£37 11 0		
							0 16 6			140 1 7		
							£2 18 6			£177 12 7		

**DETAILS OF  
WEST KIRBY AUXILIARY.**

MISS M. GEDDES, Hon. Sec., "Shirley," Lingdale Road.			No. of Receipt.		Amount. £ s. d.	
Designated Receipt No. 2,605.			34 .. .. .		0 5 0	
No. of Receipt.			5 .. .. .		1 0 0	
1 .. .. .			6 .. .. .		0 10 0	
2 .. .. .			7 .. .. .		0 10 6	
3 .. .. .			Previously ackgd. ..		£2 5 6	
4 .. .. .					4 2 6	
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39 .. .. .						
40 .. .. .						
Carried forward			£2 5 6		£6 8 0	

**DETAILS OF  
CHELTENHAM AUXILIARY**

MISS S.A. MILLARD, Hon. Sec., 27, Imperial Square.			No. of Receipt.		Amount. £ s. d.	
General Receipt No. 346.			17 .. .. .		0 5 0	
No. of Receipt.			8 .. .. .		0 2 6	
1 .. .. .			9 .. .. .		0 5 0	
2 .. .. .			20 .. .. .		0 10 0	
3 .. .. .			1 .. .. .		0 2 6	
4 .. .. .			2 .. .. .		0 10 0	
5 .. .. .			3 .. .. .		0 2 6	
6 .. .. .			4 .. .. .		0 2 6	
7 .. .. .			5 .. .. .		0 2 0	
8 .. .. .			Previously ackgd. ..		£2 2 0	
9 .. .. .					0 16 6	
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39 .. .. .						
40 .. .. .						
Carried forward			£2 2 0		£37 11 0	
					140 1 7	
					£177 12 7	

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