

NORTH AFRICA

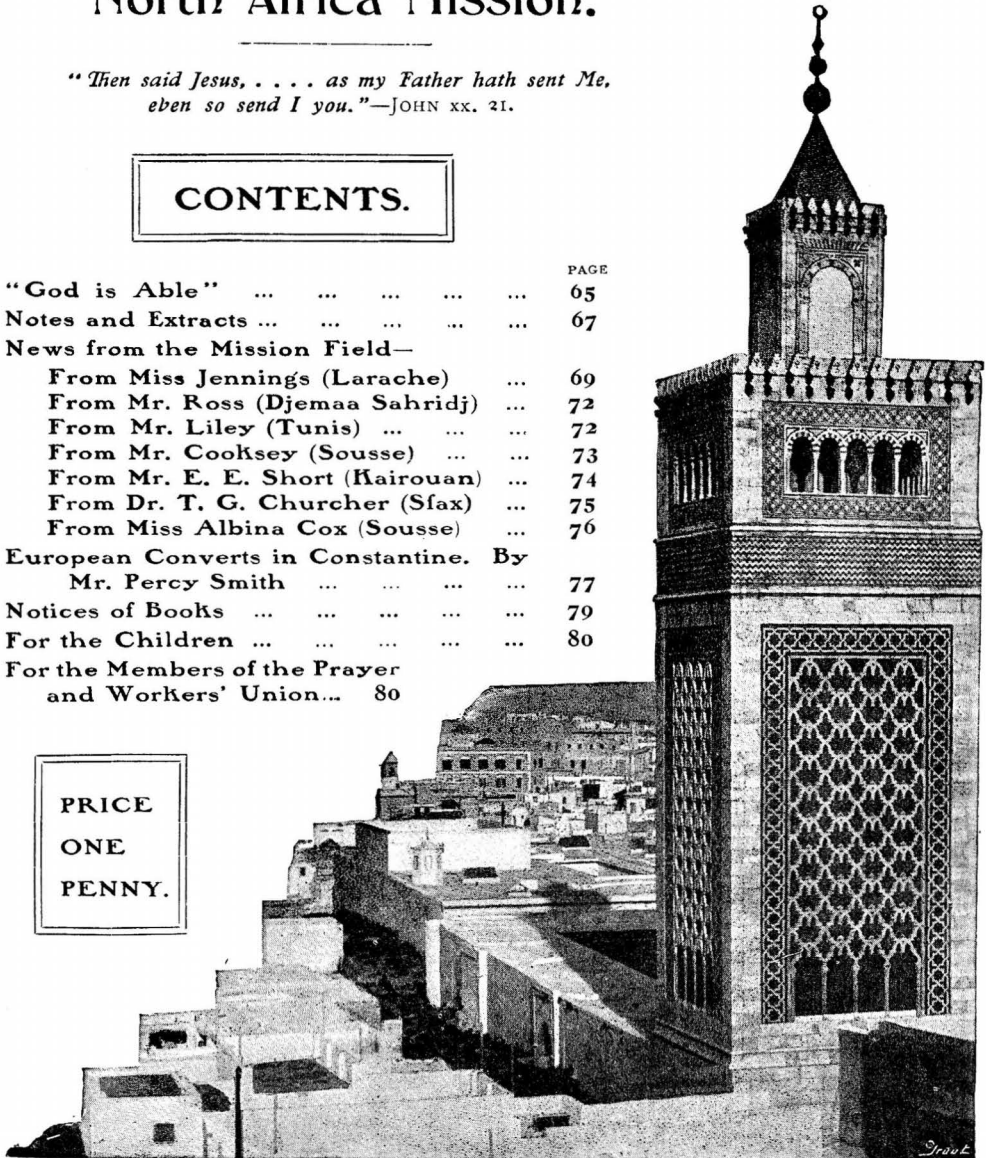
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



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

Subscriptions for this magazine 1s. 6d. per annum, post free.

LIST OF DONATIONS from MARCH 1st to 31st, 1908.
GENERAL AND DESIGNATED FUNDS.

| GENERAL FUND. | | | 1908. | No. of | Amount. | 1908 | No. of | Amount. | No. of | | |
|---------------|--|----------|-------|---|-------------|------|--|---------|----------|-------------------|----------|
| 1908. | No. of | Amount. | Mar. | Receipt. | £ s. d. | Mar. | Receipt. | £ s. d. | Receipt. | £ s. d. | |
| | | | | Brought forward.. | 188 7 0 | | Brought forward.. | 67 3 4 | | Brought forward.. | 17 12 6 |
| 2 | 754 | 1 1 0 | 21 | { All Nations } Missionary Union | 0 7 7 | 17 | { Readers of } The Christian | 5 0 0 | 13 | | 1 10 6 |
| | 5 | 0 6 1 | | 8 | | 18 | 2865 | 2 10 0 | 4 | | 0 12 11 |
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| | { German } Y.M.C.A., Finsbury Sq. | 1 16 1 | 24 | 1 | | 23 | 8 | 5 0 0 | 7 | | 1 0 0 |
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| | 7 | 2 2 0 | | Tuckaway | 2 1 1 | 27 | { Watville St. } Church, Handsworth | 12 10 0 | | | |
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| | { St. George's } Cross Tabernacle, Glasgow | 10 0 0 | | | | | | | | | |
| 11 | 5 | 1 0 0 | | | | | | | | | |
| | S.S.M. | 0 1 6 | | | | | | | | | |
| | { Gospel Hall, } Colyton | 0 18 0 | | | | | | | | | |
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| | { Baptist Ch., } Stockton-on- Tees | 2 2 0 | | | | | | | | | |
| | { Orphan } Homes of Scotland Y.M.B.C., Basing Pl., N. | 50 0 0 | | | | | | | | | |
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| 14 | 6 | 0 10 0 | | | | | | | | | |
| | { Dundela } Presby. Ch., Belfast | 2 0 0 | | | | | | | | | |
| | { Miss. Aux., } Bangor, Christian Workers' Society | 5 0 0 | | | | | | | | | |
| 17 | 9 | 10 10 0 | | | | | | | | | |
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| | Tetworth | 0 5 0 | | | | | | | | | |
| 19 | 3 | 1 1 0 | | | | | | | | | |
| | { St. Andrew's } Street Baptist Ch., Cambridge | 1 5 1 | | | | | | | | | |
| 20 | 5 | 1 0 0 | | | | | | | | | |
| 21 | 6 | 10 0 0 | | | | | | | | | |
| | Carried forward | £188 7 0 | | | | | | | | | |

OFFICE EXPENSES FUND, 1908.

| No. of Designated Receipt. | £ s. d. |
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| 2845 | 0 5 0 |
| 2850 | 1 0 0 |
| 2852 | 0 3 6 |
| 2856 | 0 2 6 |
| 2865 | 2 10 0 |
| Previously ackgd. | £4 1 0 |
| | 0 9 0 |
| | £4 10 0 |

DETAILS OF BARKING AUXILIARY.

Miss HOWE, Hon. Sec.,
153, North Street.

| No. of Receipt. | £ s. d. |
|-----------------|-----------|
| 1 | 0 2 9 |
| 2 | Cancelled |
| 3 | 1 13 10 |
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DETAILS OF BARNET AUXILIARY.

Mrs. C. L. TERRY, Hon. Sec.,
Ridge View.

| No. of Receipt. | £ s. d. |
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| 51 | 2 2 0 |
| Previously ackgd. | 1 1 0 |
| | £3 3 0 |

DETAILS OF BRIGHTON AUXILIARY.

Miss GRISSELL, Hon. Sec.,
39, Southdown Avenue,
Preston Park.

| No. of Receipt. | £ s. d. |
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| 9 | 3 9 6 |
| Previously ackgd. | 5 5 0 |
| | £8 14 6 |

DETAILS OF DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glenageary.

| No. of Receipt. | £ s. d. |
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| Carried forward | £17 12 6 |

DESIGNATED FUND.

| 1908. Mar. | No. of Receipt. | Amount. £ s. d. |
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| 5 | 6 | 1 0 0 |
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| 9 | 8 | 0 5 0 |
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| | 50 | 1 0 0 |
| | 1 | 1 1 0 |
| | 2852 | 0 3 6 |
| | 3 | 0 5 0 |
| | 4 | 42 10 0 |
| 11 | { Watville St. } Handsworth Mothers' Meeting | 10 0 0 |
| 12 | 6 | 0 2 6 |
| | 7 | 1 0 0 |
| | 8 | 3 0 0 |
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| | 60 | 0 10 0 |
| | 1 | 1 10 0 |
| | 2 | 0 5 0 |
| 14 | 3 | 2 0 0 |
| 16 | 3 | 2 0 0 |
| Carried forward | | £67 9 4 |

Carried forward £188 7 0

Carried forward £67 9 4

Carried forward £17 12 6



Photo by]

Tomb of Sidi Bou Marait.

[Miss Stiedenrod.

On the Atlantic shore between Larache and Arzila

“God is Able.”*

“Our God, whom we serve, is able to deliver us.”—DAN. iii. 17.

SOMETIMES when a great difficulty presents itself in our lives, or when we are feeling more keenly than usual the power of the great enemy of our souls and his manifold temptations, we act as if we did not fully believe in the almighty power of God, and in His being able to give us the help, the strength, the guidance, the deliverance we so sorely need.

The words of deep-rooted trust in God uttered by Shadrach, Meshach, and Abednego in their hour of danger should inspire us with confidence and hope. They bring before us a wonderful instance of the “ableness” of God.

The story is a familiar one; we know it well, yet it will well repay further careful study and thought, for the more we contemplate the marvellous faith and confidence in God of these three men, the calm certainty with which they confidently asserted their belief in His power to deliver them, their quiet, restful submission in the event of His not exercising that power on their behalf, the greater will be the courage and confidence and hope with which their conduct will inspire us.

From the time they first entered the presence of this Eastern despot to the critical moment when they were bound and cast into the burning fiery furnace, their trust in God, far from failing them, seemed to increase, and we have given us for our endless comfort and assurance an instance of how God rewards those who thus unflinchingly lean wholly on Him.

It is improbable that any of us will ever be called upon to undergo such a severe trial of faith, but the lesson for us is that in any lesser trials, in difficult circumstances, in times when trouble comes and we are well-nigh overwhelmed by crushing sorrow, in our daily and hourly contests against the powers of evil, we must have a strong and unflinching confidence in God.

* From *Christian Progress*, the monthly organ of the “Christian Progress” Scripture Reading and Prayer Union. Article by the Editor, Rev. Basil Boys, M.A., in issue of August, 1907.

We may not be able to see how the deliverance is to come, we may be almost sure that the fiery trial has to be gone through; but then is the time to show the reality of our faith, to rest entirely upon God, and to say each one individually, "*My God, whom I serve, is able to deliver me.*"

This is only one verse out of many where the "ableness" of God or of Jesus Christ is solemnly asserted in the Bible. In other places we are told He is "able to succour them that are tempted" (Heb. ii. 18), "able to make all grace abound" (2 Cor. ix. 8), "able also to save them to the uttermost that come unto God by Him" (Heb. vii. 25), "able to keep . . . from falling" (St. Judè 24), "able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20).

The late Dr. Joseph Parker regarded St. Paul in the last of these references as "dazzled, overwhelmed, made speechless by the infinite capacity of God to transcend all mortal prayer and finite imagination," and he suggested that the words might well be used as a kind of refrain after each petition in the prayer the Apostle has just been praying.

What a splendid refrain for all the prayers we offer to God! What is our special and particular need? More holiness? More power in prayer? A greater realisation of God's pardon and forgiveness for all that is past? Or is it for quietness, confidence and self-control for the life in the present, with all its trials, anxieties and, possibly, entanglements and difficulties? Or is it hopefulness and restfulness and trust in God for the unknown future, big with possibilities and fraught with boundless opportunities for abundant work in His service? To all and every petition let us add the words, "*Able to do exceeding abundantly above all that I ask or think.*"

May God enable us each one to learn the lesson of faith and trust conveyed in such a verse, or in the splendid words of confidence and hope given expression to by Daniel's three friends. Having responded to His claims upon us for service, let us go forward, knowing that "all things work together for good to them that love God." Assured that "He is able," let us rest calmly, knowing that He will one day make plain all we cannot understand, and that in regard to all present difficult circumstances, He will either find for us a way out, or give us the needful grace and strength to bear whatever is His will. "HE IS ABLE."

CHANGE OF STATIONS.

As mentioned last month, **Mr. and Mrs. Bolton** were intending to return to Casablanca. The Council have, however, now asked them to go to Tripoli instead, to take on Mr. and Mrs. Venables' work when they leave in the summer.

The Council have also asked **Mr. and Mrs. Simpson** to re-start the work at Casablanca and to continue in it there until Fez is opened for their return inland again.

CHERCHELL CARPET INDUSTRIAL WORK.

The following goods are on sale at the Mission office:—Six Carpets (from £3 5s. to £5 15s. 9d.); one Rug at 19s., and other Rugs from 21s. to £2 4s.; one Mat (2 ft. 3 ins. square) at 9s.; sample Mats suitable for footstools, chair seats, etc., at 2s. 2d., and larger size at 2s. 10d.; also two Mats (imitation silk), 10s. each. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the Secretary, N.A.M.

PRESENT FINANCIAL POSITION.

A Special gift of £500 received in April has been a great source of cheer and encouragement, and has done much to clear off arrears. Friends are asked to join us in giving thanks to God for this. Another such gift would remove most of the strain which has continued so long. For this friends are asked to pray.

Notes and Extracts.

HOME NOTES.

ARRIVALS.—Miss Mellett reached England on March the 19th; Miss Hubbard on April the 1st; Miss de la Camp on April the 9th; Miss Lochhead on April the 20th.



The Monthly Prayer Meeting

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



The Additional Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the THIRD Thursday of the month (May 21st), from 5 to 6 p.m. This meeting is held for the sake of those friends who are in business and for those who are unable to be with us on the first Thursday.



MONTHLY MISSIONARY CORRESPONDENCE COURSE.

Friends are invited to become members of the above Course at any time. The early papers will be sent to all new members. Membership fee for the year is 1s. 6d. The subject of the fourth paper will be, "The Peoples of North Africa and Egypt."



WANTS.

Materials for Mrs. Cooksey's sewing class at Susa. These should be flannelette, calico, or coloured cotton; bright colours are much appreciated. Pieces of two yards or over would be most valued.



We desire to heartily thank a friend for a kind gift of a pair of gaiters; the gift is much appreciated.



Miss Case writes to say that an instrument of music is badly needed at the Y.W.C.A. rooms in Tunis. A Baby Organ would be most useful.



We heartily thank several friends who have kindly sent copies of NORTH AFRICA for October, 1907.

A Missionary Chemist Wanted.

Many friends will remember the difficulties in the way of medical missionary work with which Dr. Churcher has had to contend, owing to the fact that Tunisian law, as French law elsewhere, forbids the simultaneous practising of medicine and dispensing by any individual.

A friend has now offered to provide the salary of a chemist, who would go to Sfax for missionary work.

Will friends join in praying that one chosen of God for this work may be found.



FOREIGN NOTES.

Morocco.

Miss Georgina Smith writes on April 6th from Tangier:—"One of the poor patients in the hospital just now was brought in with a broken back. He is one of the builders who worked at Hope House last year. Then on Saturday night a little fellow four years old was brought to us with a fractured leg. We got him all nicely fixed up and comfortable, but the next day the parents insisted on taking him home. They are a better-class family, and I suppose were afraid of too close contact with Christians."



Mr. Simpson writes from Tangier on April 7th the following news as to the movements of the Fez colporteurs:—"Si E. has gone to Tetuan with his family. Si M. writes from Mequinex that the young man in the village just west of Mequinez, who professed conversion a year or so ago on the first visit, is still holding to his profession of Jesus. He believes in him as a real convert, and we pray that this may be so.

"Si T. writes that the people are preparing for war after the feast. The merchants are being taxed heavily to keep up the guard and soldiers in Fez.

"Si T. has moved into a new house, and we are very thankful for this. His wife seems much more contented since the move, and we feel more at rest concerning her now that they are living by themselves. How long will it be before we get back to that great and needy city!

"Si E. M. writes that he is working quietly amongst the people of new Fez and the strangers who come into the town.

"Trade, I should think, is very slack in Fez just now, and M. H. appears to be in very needy circumstances."

Miss Jay, writing on March 18th from **Tangier**, says:—"Please thank the little boy and other friends who have been so kindly interested in little Rahamah, the mouth girl, and sent gifts to her. I have just had her again staying with me for three weeks, and she has had to undergo another operation on her mouth. She is very patient, gentle, and obedient, and makes herself quite at home with me. But as she is now much better, she is returning to her mother to-day. She promises me frequent visits. 'Every day, Tabeeba, I shall come,' she remarked this morning, when I told her she must pack up her treasures and return to her mother, as her little sister was lonely without her.

"I would ask again prayer for this dear child, that her trouble may be removed, and that she may give her heart to Jesus."



Mr. Nott writes from **Larache** on March 3rd:—"My Refuge numbers lately have been very good. We had over 400 last month, and that was a short month (*i.e.*, February), and this month I expect to have over 500. The interest shown in the message also has been very good. The place I have now is very suitable, more so than the three other places I have had. It is an upper room, or rather two rooms, and well ventilated, which is a great thing when we get sometimes twenty-four men at a night."



Algeria.

Mr. E. Cuendet, of **Algiers**, is very desirous of making further itinerating tours in Kabylia. The funds for this special work are all exhausted. Perhaps friends, who may remember how much encouragement the last journeys gave, would like to help in this branch.



Miss Harnden writes from **Constantine** on April 5th:—"The classes for Arab women and girls continue to be very well attended, and are an encouragement to me."



Miss Hammon writes on April 6th from **Tunis**:—"With regard to the mission work here, there is not much to tell just now. There are a good number of houses open for visiting. At the beginning of this season I made for my private use a sort of register, so that this house-to-house visitation might be as systematic as possible, and I find this method much more satisfactory. Still it is most difficult work, requiring utmost tact and wisdom.

"Our two new women's classes fluctuate somewhat, but the long-established one keeps up well.

"The weekly meeting in this house for men of the porter class has been wonderfully well attended lately; indeed the number who came last Monday was so great that we have decided to limit it in future, and not admit any who come after the room is comfortably filled. These men all come from the south of the Regency, stay in Tunis for the winter, even making a good sum of money by portorage, and then leave for harvesting, and return to their families for the summer."



Mr. Cooksey writes from **Sousse**, April 7th:—"The young man H., of whom I wrote recently as having professed faith for some little time, went recently to Tunis to have his eyes attended to. He has now returned much better, and is still associating constantly with us. He is diligently reading the New Testament.

"The shop meetings on Sunday evenings keep up well. Some of the lantern meetings recently held have been profitable and well attended. The depôt-keeper M. has lately been on a short itinerating tour, accompanying Mr. Short at his request. He seems to have been very useful."



Mrs. Short writes from **Kairouan** on April 6th:—"You will be glad to know that my negresses' class has given me some encouragement lately. Some of the women, owing to their limited knowledge of Arabic, have seemed so dull that at one time it almost seemed as though I should never teach them anything. I have, however, gone over the same thing with them again and again. Now they really seem to be taking something in, and the other day the densest of them remarked to her neighbour, 'Her words go right down into my heart.' They are just now very much interested in the story of Joseph.

"The Sunday afternoon girls still continue coming, though as yet they seem quite unimpressed. But God alone knows the heart, and often when there is apparent unconcern outside, He is working away in the hidden depths, and by-and-bye His working will come to light."



Mr. Short, writing on March 30th from **Kairouan**, says:—"I had some good lantern meetings at the shop the week before last. There was some interruption, but at one meeting several remained behind to read and talk for some while after the lantern was put out. The two masons who did the shop improvements, and who can both read, were present both times. They have read and heard a good deal of the truth."

Egypt.

Mr. Dickins, writing from Alexandria on April 4th, says that he is spending three hours each night with the men who come to the meetings in the Mandarah.

Baptism of Nine Converts.—Mr. Fairman reports from Shebin-el-Kom that a service took place in the new chapel on April 5th, at which nine men were baptised. We hope to give details in a subsequent issue.

News from the Mission Field.

MOROCCO.

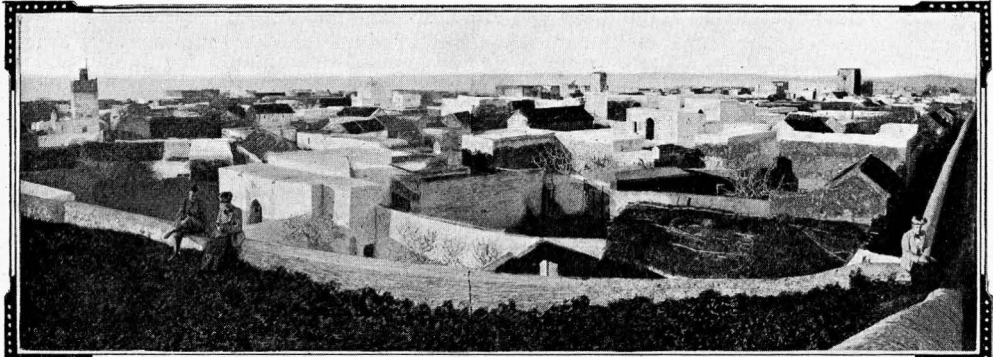


Photo by]

Panorama of Arzila.

[Miss Stiedenrod.

From Miss Jennings (Larache).

After an enforced absence of six months from my little sub-station of Arzila, owing both to the upset state of the country and to sickness, I at length obtained our Consul's consent to make a short visit to my small flock there, whom no one else shepherds.

The poor folks began to come early to greet me and to tell me all that they had passed through this hard wet winter,

there being of late years such a scarcity of work in Arzila for women, partly owing to the great decrease in the wool trade, and partly owing to the departure for Tangier or other places of some of the better class people.

Poor Sophia had a long tale to relate of a young man to whom she had given medicine, but his impatient friends, wishing to hurry on the cure, dosed him so furiously with oil and water that death seemed imminent, and the "fokeeh" from the mosque was called in to read over him. Curses were hurled at the renegade from Islamism—Sophia, who had turned "Nazarene"—till some suggested pouring oil over her and lighting it; others wanted to despatch her by rifle and powder; while still others thought stoning a fitter end. For four days the dear old Christian sat in fear and fasting, in the corner of her cottage, "dead, dead, dead with fear," as she graphically described her state. But God came to the relief of His solitary servant, whose life, like Elijah's, was threatened. He graciously averted death from the young man, who soon recovered. So Sophia's life was not taken by her enemies. At a dis-



Photo by]

[Miss Stiedenrod.

Bible Class at Arzila.

Sofia in middle holding book.

tribution to the poor on a feast day while I was there, she, though a poor widow, received nothing because she was a Nazarene. With quiet gladness she told me how two women, when dying, had sent for her to tell them again the words of Jesus Christ.

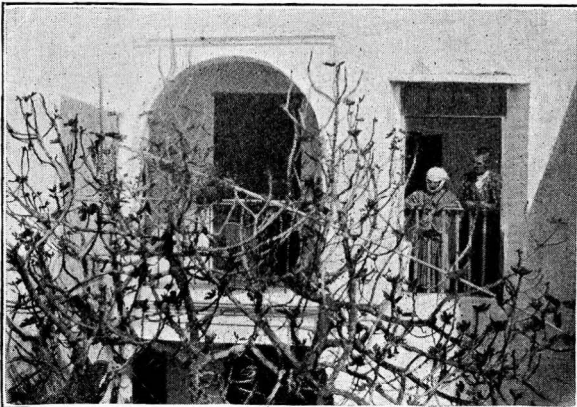
We had times of quiet prayer together, and I wish my friends could have heard how simply she asked God for her daily bread and water—this latter has to be bought and is an expensive item, as so many poor visit her and ask for a "druile." Also she prayed that God would increase in her wisdom and power to give His word to the poor who come to

I possess I lent to the men, who could then follow my reading in Arabic, as there is a similarity between the two languages.

There are a hundred soldiers stationed in Arzila, eighty of whom are Berbers, from the mountainous district of Fez. They speak in the Shilha dialect, which the American missionaries from Kansas City are studying. Two of these missionaries are on a mission visit to Arzila, and so are preaching Christ to these strangers in their own language. I thank God for sending at last some men missionaries to take up this work and deal with the sterner sex, as I am fully occupied with the women and children, Jewish and Moorish.

On my return journey God gave me a good opportunity of preaching Christ to a party of country men and to my muleteers as we sat for lunch, and rested on the grass under a mulberry tree on the slope of a hill. Since my return I have been unexpectedly occupied with the trying landlords of this house, who have, after exorbitantly raising the rent, made us promise to empty the house in two months. There is not another available house in Larache. The influx of "police" and French has terribly raised all rents, and every decent house is snapped up.

Maybe God would have us go elsewhere. Forget not to uphold us in prayer.



[Photo by]

[Miss Stiedenrod.]

Verandah of Arzila Mission House. Fig Tree in Court.

her, and that he would cleanse her heart of all sin. She thanked Him for the increase of His love in her heart, and asked blessing on her friends.

On Sunday I had twelve women, of whom three were Jewesses, at my Bible-class, and at the end of nearly two hours it was difficult to get them away. I devoted a whole day to Jewish work, beginning early by a morning gathering of about fifty girls in my courtyard, in the centre of which is a fine fig tree, just sprouting into leaf. Then I joined poor widow Meshody and her family at their homely Sabbath ten o'clock dinner, and read and talked with them. On my return I found about twenty Jews and Jewesses awaiting me; so I soon started an adult service, the harmonium being a great help. The few Hebrew Testaments



[Photo by]

[Miss Stiedenrod.]

Jewish Young Men after Bible Class in Court of Mission House, Arzila.

Miss Jennings has sent an exceedingly interesting account of another visit she paid to Arzila with Miss Stiedenrod. It lasted five days, from March 5th to 10th, and was in fact a five days' mission to the Jews. Miss Stiedenrod, an independent worker partly supported by friends at Gibraltar, has for some years worked among the Jews at Tangier, and has visited Fez and other places. She has been greatly blessed in this work, and it is a matter for regret that space forbids giving the details of the work done at Arzila. The photos above were taken on this visit by Miss Stiedenrod.

The picture of the young Jewish men shows some of those who heard the Gospel from her. Miss Jennings reports that Miss Stiedenrod had on one day a very attentive Bible class of fifteen young Jewish men in the mission room. One youth was in tears, as she so earnestly preached the Gospel of their Messiah, Jesus Christ.

Spanish Work, Tangier.

[The following notes of the Spanish work in Tangier, in which Miss Brown has been so many years faithfully labouring, have been sent at Miss Brown's request by Mrs. Simpson. Mr. and Mrs. Simpson, whilst staying in Tangier during their exile from Fez, have been taking part in the various branches of work in Tangier.

Miss Ward, of Tangier, who now lives with Mr. and Mrs. Elson, at the Orphanage outside Tangier, still continues to help in the Spanish work, and writing a few days ago she mentioned that Miss Vecchio is still far from well, though bravely keeping on with her school work.]

Mrs. Simpson writes :—

"It has been our privilege to see more of the Spanish work this year than usually falls to the lot of the 'bond slave' detailed to Moslems. The temporary loss of our own large parish of 100,000 souls in Fez, sent us afield seeking where others might be awaiting the 'praying into Light,' or fellow-workers in need of cheer and fellowship. We found these, to some extent, among the followers of the Crescent in Tangier, but insufficiently, in proportion to the time on our hands.

"It has been our privilege to unite in

loving sympathy with a worker among the Jews (Miss Stiedenrod), and receive, with her, souls into Eternal Life, for which we had together pleaded at the Mercy Seat. She, in her large-hearted loyalty to Christ, has linked herself in the same manner with us, as the Holy Spirit brooded over Spanish hearts; and our beloved sister, Miss Brown, who has toiled so long and faithfully, and oft-times alone, has generously allowed us each to share with her the brilliant prospects for Eternity with which the Spanish work in her charge now teems. She can explain how and why the blessing has been so pronounced and manifest; so I use her own words, when she says: 'It is just all and only in answer to the long time and earnest prayers which have been going up. To God is *all* the glory.'

"I dare not lift the veil to tell of *all* God has done; of blessing each individual missionary heart has received; of breathless surprise pauses, ending in the gasp, 'What hath *God* wrought!' You will hear it all from His own lips one day, whose alone is the praise. But I *may* dare to speak of the filled room, and the strained attention, broken by the man one evening, and woman another, who rose during the sermon to ask *how* they might come to Jesus, for they wanted Him 'now'; of the speaker's embarrassment, because, though the 'firstly and secondly' had been completed, yet the 'thirdly' remained, but was finished for Eternity when Saviour and sinner met; of five young people who remained behind to 'learn about Jesus'; and of the consistent Christian life lived by at least one of them since.

"The Sunday-schools and sewing classes would take too long to tell of. I dare not stay to speak of a man and his wife prayed for for five months—she has been prayed *into* the fold, he is only just on the way—an old man leaving the Virgin for the Son—the Son of God; a young woman anxious to do so, but scarcely knowing how. If you could slip with me into little prayer meetings, held in missionary homes—impromptu or by appointment, as the case may be—you would understand not only the secret of this winter's unparalleled success in the Spanish work in Tangier, but also of the high expectations

of each worker for the spring and summer and for Eternity.

"Those of you who have learned to pray

can reach these seeking souls also, and sower and reaper *shall* rejoice together, if *but* they 'sow in tears.'"

ALGERIA.

From Mr. Ross (Djemaa Sahridj)

Although the following letter is out of date, the news it contains will interest many friends who are following with their prayers the work amongst the Kabyles. Mr. Ross mentions that the Miss Johnston referred to in the letter is the sister of the American Consul at Algiers.

Djemaa-Sahridj, Mekla. April 1st, 1908.

DEAR FELLOW-LABOURERS,—We would not like such an important and interesting event as a baptism of converts to take place without informing you of it and giving an opportunity to anyone who may feel so disposed to unite with us either in person or spirit. We would have given longer notice, but our first intention, which was to have it in June, has been altered because of one of our number leaving soon for England; we hope also to take advantage of the presence of Mr. and Mrs. Bridgford, and perhaps other Christian friends from the homeland.

We are really sorry that we cannot, owing to very limited accommodation, invite each of you

to stay with us, but we shall be only too glad to secure rooms in the hotel at Mekla for those who care to share in our rejoicing and to bless with their presence.

Miss Johnston has very graciously given permission to A. B. to come and be baptised, and B. I. also desires to follow the Lord in taking this step.

Thursday, April 9th, has been fixed upon as the date (D.V.); friends, of course, would require to be here on Wednesday.

In case of any forced change in the day we would communicate to anyone who would let us know beforehand of their desire to be present.

If unable to come, will you please make it a special matter of prayer, both before and on the date mentioned, that the solemnity of the act may be deeply impressed upon these young men, and that there may fall upon them that full and holy baptism of the Spirit which we long for, more and more, on ourselves as well as others?

Praise God also that the other converts have been truly growing in grace and in the fear of God.—Faithfully and lovingly yours in our Victorious Lord,
D. G. Ross.

REGENCY OF TUNIS.

From Mr. Liley (Tunis).

Saturday, March 28th, 1908.—It has been a very great joy to us to welcome our old friend Si S., after an absence of some fourteen years. He has been here on a short visit to his family.

Some years ago a party of missionaries spent a part of the summer at M. They required a boy to help them in the house, and met S., who worked for them, and eventually followed them to Tunis, where he worked in one or the other of the missionary households. Coming thus continually under Christian influence and instruction, he eventually gave his heart to the Lord, and asked to be permitted to testify his faith in the Lord Jesus by baptism. For some reason, of which I am not aware, his baptism was delayed. The time drew near for him to do his military service. Having some idea of what this meant for a Christian in a Moslem regiment, he thought it prudent to leave the country, so went to England. In England he was received by kind Christian friends, and work was found for him, and eventually he was baptised.

Feeling he could do better in Canada,

friends helped him to go out there; but it was not all plain sailing, for it was some time before he could get work that suited him. For some years he has been working as motor-man on the electric tram cars, and the Lord has prospered him. It delighted our hearts and was most encouraging to our faith to hear him, in simple, humble language, relate his experience of how the Lord had gone before, led, and provided for him. Surely the salvation of this one soul is well worth all time, energy, and money that may have been spent in missionary effort here. But the Lord has given us other tokens of His blessing.

Si S. visited M., saw his father, a brother, and a sister, and her husband; his mother died three years ago and a sister more recently. His friends were delighted to see him, and treated him most kindly, but, of course, looked upon him as an "infidel," since he has become a Christian. Si S.'s heart has been very much touched because of the poverty and the spiritual condition of these people. He has seen what Christianity has done for other people, and is sincerely desirous that his own people should partake of its bene-

fits. He has long wished to be a missionary, but the way has not opened up to him.

An interesting visitor to the Bible Depôt is a Jew. He speaks English fairly well, and is quite at home with French, Italian, and Arabic. I have encouraged him to practice his English upon me, in order to get him under the sound of the Gospel. His visits are on Saturday mornings, when we generally have a few Jews drop in, more to kill time or to argue, I fear, than to learn anything of the Scriptures. However, my English-speaking Jew by these means has heard the Gospel, and is doubtless converted in his head, but his heart is untouched. He remarked one day, "After hearing your answers, I cannot understand how it is the Jews do not believe in the Lord Jesus as the Messiah." I told him to think about his own salvation before wondering at others. "I should be afraid to declare myself a Christian," said he. "I come from a good family, and should be turned out by them and lose my work." The old story, fear of men.

A fair number of English vessels have come in lately, and these have all been visited. This is a specially happy part of our service out here. A Swedish cruiser came in with some 350 officers and men on board, and some half-dozen Christians were among them. Miss Ericsson came over from Bizerta to have some meetings with the men. It gave me very great pleasure to give my little help.

Saturday, April 4th, 1908.—This has been another week full of work, but with little to show or to speak about. It has just been "the daily round"—the daily round of testimony for the Lord. We have had one or two very nice meetings, not large numbers, but a good hearing, though, of course, there have been the usual questions and objections. After listening most quietly and attentively, one educated Arab said, "If the blood of Jesus Christ cleanses from all sin, as you say, that statement only encourages us to go on sinning." I reminded him that to believe in the efficacy of the blood of the Lord Jesus also meant to fulfil the teaching of the Lord Jesus, who said, "If ye love Me ye will keep My commandments." The Arab was invited to read the Gospel

and see what these commandments are.

There were several country Arabs present, and one shouted that Mohammed would make atonement for sin. I asked what he had done to atone for sin. "I don't know," said the Arab. "Neither do I," I replied; "but I will show you what the Lord Jesus has done." Several passages of Scripture were read on the Atonement.

From Mr. Cooksey (Sousse).

VILLAGE TALKS, AKOUDA.

There is character about Akouda; it lies high upon a hill, it stands alone in its dignity, looking with a superior eye down upon the two Kalaas, whose white houses and mosques are spread out in the plain.

Mohammed and I got out to this place yesterday, and at once set about hiring a shop in the midst of the busy crowded market; we found a man willing to let, but while waiting half an hour for the key, a sheikh, who remembered me for a preacher of heretical doctrines, intervened, and broke off the arrangement; adding to Mohammed that they were prepared to spit upon our books; and to beat us; he wisely replied, that if anything happened to us, we should know who had stirred up the people, and he would be held responsible; this brought him second thoughts.

At length we persuaded a barber to let us a piece of his shop, about eight feet by four, and his hair-cutting chair, on which to display the books; we paid him the amount demanded, and in addition to our chair, we strung a line of Gospels across the shop front. Our sales were not large, they never are in Akouda; we were thankful for the number we were able to dispose of.

Soon after, two notaries came in, and with a show of affability wished to talk over the subject of our teaching; leaving Mohammed to push the sale of books, I sat down with our visitors. They commenced, as these men often do, by quips at my expense, speaking across me to each other to quietly deride me; putting in an affable question and smile at times to save appearances. I cut short their pleasure by rising, which rebuked them, causing them to subside into a decent

frame of mind. Then we could begin serious conversation, which was very profitable, and lasted an hour, a good number of listeners crowding in and paying good attention; it is often these who derive more benefit from a discussion than their disputants, coming afterwards for further teaching.

It is not possible in a short space to give details of an hour's argument. I found some of my best openings to give them the Gospel by taking the questioner's seat, rather than the preacher's; sometimes such a seemingly simple question as the following would lead them into a maze of difficulty and contradiction, and give me my chance.

I asked them, "What would you counsel a man to do who knew himself to be a sinner, and who longed for salvation here and hereafter?" Such a simple question opened up the whole subject of Moslem religion and ethics, and that of the future judgment. Such a question as, "What think you is God's purpose in giving man a revealed religion?" would lead them into higher thoughts than they were accustomed to, and set their formalism, and light views of sin in their true character.

They had their difficulties, to which they honestly and fanatically clung; they believe what they have been taught from childhood by their teachers, that our Scriptures have been altered, to eliminate all reference to Mohammed, which they originally contained; our non-acceptance of him as a prophet constituting in their minds a wickedness so enormous, that it will affect God's future judgment. One of the disputants, who had just before admitted that all was uncertain for them beyond the grave, here took up a tract and began to read.

The opening sentences of the tract are very conciliatory, and all begin to listen until the reader reaches the expression that "Christ is eternal"; this raises a great deal of dissent. I appeal to their own Koran, and other evidence. They stoutly maintain that Christ was created, quoting a favourite text from the Koran, which they believe proves this. I give them a slightly different interpretation of the text more consonant with it, which proves something quite different; but to admit

Christ's eternity will never do, as it would mean admitting much more.

So our party broke up upon this rock, the notary keeping the tract; however, I saw him afterwards in his quiet little shop. It is when a Moslem is alone that he seriously thinks; when with a company of his fellows, he has to consider his face, as the Chinese say.

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

March 28th, 1908.—With the New Year, a new branch of railway was opened from near here into the hills S.W., and this suggested to me some evangelisation by its means in some (to me) as yet unknown part of my "parish." I left Kairouan at 11.45 a.m. on Monday, 23rd, and after two hours wait was joined by Si. M., from Sousse, at a junction in the wilderness only some six miles from here. The line ran almost straight during two hours along the plain, the monotony only broken at rare intervals by groups of tents and the very few houses or stations built along the line. Then we gradually wound up hill, through one short tunnel (described to me as if it were a wonder by a negro who had been working on the line), and across a little temporary bridge almost in the bed of a broad "wad," or water-course (a long and permanent one was in building) till we reached Hadjeb-el-Aïoun. It consisted of nothing very imposing—a few "foundouks" (native inns), cafés, a dozen or so of "shops" (some only shanties of wood), a couple of primitive European inns, and a little place where the "Khalifa" (native judge, etc.) administered justice in primitive fashion. There were very few dwelling-rooms in addition to these business places, which were irregularly arranged round a space for a weekly market. A little way off were the small barracks. The European population, even adding four or five Jews, was probably only about a dozen in number; and even the Moslem shopkeepers seemed chiefly Moroccans, Algerians, or men from Monastir.

This place, which, I believe, is fairly typical of most of the villages scattered far apart around Kairouan, showed me that the country is one of tent-dwellers, and these villages are only

centres for marketing and administration.

Tuesday was market-day, and God opened up our way wonderfully. (I had been told Thursday was the market day.) We could find no "shop" vacant that we could hire, but the owner of a large, new café proved to be a man related to our next-door neighbour in Kairouan, and he knew me well. He let us use his café freely; we had good opportunities of talk there, and sold and gave our Scriptures and tracts. Two complete New Testaments in Arabic were sold, one was taken by the sheikh of a village at some distance, and soon after a man came in wanting a book similar to the one taken by this "sheikh." Only two men showed much prejudice, but it was perhaps owing to them that the café-keeper withdrew his offer of the café for a lantern exhibition. However, another café opposite was offered us, and there we had a lantern meeting about 1 p.m., and another about 6.30 p.m. The latter was largely attended by native soldiers. The meetings were not free from interruption, but there was interested readiness to listen from most present, and book-selling and conversation followed.

On the Wednesday morning we secured animals, and, after much talk with us and falling out among themselves by the Arabs concerned, got fairly started across country to El-Ala. About midday we rested in one of a group of tents, and had a good talk with a little group of men. One could read pretty well, and bought a New Testament, while a few smaller books were also purchased. A little later we passed a mine at Djebel (mountain) Trozza, where are some 200 Europeans, including wives and children, and a number of Kabyles. There no opportunity opened, though a couple of Gospels were left. Just after nightfall we arrived at El-Ala, which was something like Hadjeb, save that the European element was entirely absent.

Here we secured an empty room, and directly we had had some supper we started a lantern meeting. Some twenty men or more were present, one or two men knew what our aim was, and one tried to frustrate the meeting, but failed. A few books were again given or sold. When the room was cleared, about 9.30,

we settled down to sleep, without beds or bedroom furniture. At dawn next (Thursday) morning, we were up with the rest of the population of the cafés, inns, and shops, of whom many, like ourselves, were going to market at Pichon—a two hours' walk away. A great dispute was on in the café between two men over a sum of thirty-five francs changing hands during the night of card-playing, and they had with difficulty to be kept from doing each other bodily harm.

Pichon was reached soon after 8 a.m., and we found many opportunities in the market. Some men recognised me from my visit last year with Mrs. Short, and again they listened to the Gospel. A number of little Gospels were sold, but some men took alarm, and went to the Khalifa, with the result that one of his policemen came to Si M., and saw us off in the trap going down to Kairouan at midday. We were thankful that nothing worse happened. The driver of the trap had known Mr. Cooksey, and himself opened the way to a talk on the Gospel. He defended his Prophet, but this only opened the way all the more for the showing of the spiritual power and assurance in the Gospel. The other half-dozen Arabs in the trap were listening, and a couple of them opened conversation with me after.

Thus we had a three days' trip with many and varied opportunities, and one of the men who travelled with us on Tuesday has been in the shop listening this morning. It has been a short trip, costing some £2 only; and I wish the more to continue and extend this kind of work. The people are scattered, but Kairouan is a centre visited by men from all this region more or less often. Consequently if any interest is aroused among them, the interested ones are sure to find me here some time or other. Near El-Ala we saw several native houses in gardens, and just round there were many olive trees. But elsewhere we saw practically nothing but tents as dwellings; here and there a white-washed saint's tomb.

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

The number of visits to the medical mission during March has been a little

over 350; most of our patients came from far, some are old friends who have first been to Sousse to find us, and then journeyed all the way down here. Such cases arouse one's pity, often they are so needy. I try to bring home to them that they owe my work and the medicines all to Jesus Christ, for I find that amongst them I am spoken of as 'The Government Doctor.' A number of Gospels are going into circulation, and often the attention at the preaching service, as, for example,

this morning, is quite impressive. I believe in answer to prayer the Lord has given us a new medical mission 'boy,' who is very favourable to the Gospel, and while gentle with the patients, really tries to help them to understand the Gospel message; for this we are very thankful.

Early in the month I was asked to see a British sailor, and the captain left me £1 for my drug fund. This was welcome, as we were in need at the time.



Sousse Mothers' Meeting.

From Miss Albina Cox (Sousse).

The accompanying photo represents some of the members of our Wednesday mothers' meeting at their sewing. We have very happy times together week by week, the women asking questions freely, and at times telling the Bible stories themselves with a dramatic style that passes description. They have learnt many texts and hymns, and some of them sing *almost* melodiously. Our friends will rejoice with us to know that three of these dear mothers have confessed Jesus as their Saviour—the one in black drapery on the right, and the two on the left of

the plate. We earnestly claim your prayers for them. It is with mingled sorrow and joy that we record the death of a late member of our Arab lads' class. He came to us first some ten years ago, and was most intelligent and regular in attendance. Some months ago he went off to his native village, to be married to the sister of a young man in Dr. Churcher's service. He was taken ill with fever a few days before the wedding ceremonies were completed, and died a week later. He made confession of his faith one night at our Arab meeting in our Bible dépôt, and we cannot but believe that he now "sleeps in Jesus."

European Converts in Constantine.

By Mr. Percy Smith.

In our work amongst the Arabs in Constantine it is necessary to have a nucleus of European Christians. The general indifference of the French-speaking part of the population towards religion is not calculated to make a good impression on the Arabs, so that we feel that even for the Arab work itself, it is necessary to work among the Europeans as well. We have had proofs that the testimony of converts from among the latter has had its influence upon observing Arabs. We want them to know that what we teach is not *English* religion, but that this Gospel has power over the lives of other European inhabitants of this town.

This European part of the work embraces the following meetings:—Sundays, (1) children's meeting, 9.30 a.m.; attendance about twenty children and a few parents. (2) Bible-reading, 3 p.m.; average attendance twenty. (3) Gospel meeting, 8 p.m.; attendance varies much, never above twenty-five.

Mondays, Bible-reading for men only, 8 p.m. This we feel to be the kernel of the work, as all who attend at present are professing Christians, some not very enlightened yet, but, in the case of all, their lives testify to a change in them.

Tuesdays, 3 p.m., meeting for French women, taking the form of a Bible-reading.

Thursday, 10 a.m., class for children. Thursday is the holiday of the week for all the schools.

Thursday, 8 p.m., Gospel meeting. The biggest meeting of the week. Highest attendance up to the present, thirty-six.

Of course, this work, to be done properly, calls for much visiting. One of the lady workers devotes almost all her time to the French work; but there is work enough for half a dozen workers in visiting only.

It will perhaps be interesting to mention individually the members of our Young Men's Bible-class.

(1) Italian shoemaker, formerly Quarter-Master-Sergeant in the Italian Army. Owing to intrigue and consequent "bad notes," he was passed over when promo-

tion should have come. This happened twice. He left the Army, and came to Algeria several years ago. He sank deeper and deeper into sin, until, in the end, he lost all self-respect. It is now some years ago since he was converted. At first he had a terrible struggle with bad habits—immorality and gambling—but the grace of God triumphed. He is zealous for his Master, bearing his testimony to all with whom he comes in contact. He has been the means of bringing the greater number of men who attend our meetings. Being intelligent, he has a good grasp of truth, and his prayers and conversation show that he has been deeply taught of the Spirit. He lately asked to be baptised, and was accordingly baptised about a month ago. The place of the baptism was unique—in one of the public baths (warm mineral springs), at the bottom of the great ravine of Constantine, 120 metres below the town, which is perched upon the rock above.

(2) E. G., of Italian origin, but a French citizen; shoemaker. When young was a boarder with the priest of his village in Italy, and was destined by his parents for the priesthood. Being disgusted with the deceit practised, he refused to become a priest, and afterwards came with his parents to Algeria. He has led a gay, wild life. Being a good tenor, he has been engaged on singing tours in different towns of Algeria, in theatres, casinos, etc. He is now a martyr to gout, a result of free drinking in the past. He has a family of five, two of the youngest of whom attend our Sunday School. It is only since last summer that he has professed to follow Christ, and he has a great deal to learn; but we see a change in him. The influence and example of B. had a great part in leading him to Christ. (Age, 44 years.)

(3) F., Italian, bricklayer; gradually brought into the light, chiefly through the influence of B., an old friend of the family before his conversion. F. is an earnest soul, whose greatest desire now is to bring his wife to the meetings. At present he has not succeeded, since she is

a superstitious, ignorant woman, although a good, hard-working wife. She fears some calamity because her husband has become an evangelical Christian.

(4) His son, sixteen years of age, seems as earnest as himself, and the two hope to be able, with the help of God, to overcome her reluctance.

(5) E. T., French. His father is nominally a Roman Catholic, but practically without religion. His mother is Protestant, and a regular attendant at our meetings. The son has been brought up as a Protestant. He has attended our meetings regularly with his mother for a long time, and although he says little, seems very real. Age seventeen. He is draughtsman in the Government Office of Topography.

(6) B., French, from the Bearn, near the Pyrenees, not far from Biarritz. He also was intended for the priesthood, and studied with the priest of the village. But when his father dared to oppose the priest in politics, this latter sent in a bill for all the tuition given gratuitously. This so disgusted the young man that he would no longer have anything to do with the Church. The conduct of the priest also was far from moral. Such examples have alienated the greater part of thinking men from religion. B. spoke to him with others on religion while they were dining together in a restaurant. He expressed a desire also to know God, and has attended our meetings. He is most humble, but says it is difficult to undo the false teaching of past years. His greatest joy is that he is a "better man," able to love others who seek to do him harm. His wife testifies to his being a truly changed man. He himself the other day expressed his opinion that his wife was going to outrun him in the Christian life. His two eldest children attend the children's meetings.

(7) P. C., son of a colonist, who has a farm about fifty miles distant. He is in a Government office. His age is about twenty-three. His father and mother are earnest Christians, and faithful supporters of the work. His grandfather was pastor of the Free Church of France. He is an earnest, enlightened Christian, but very retiring, owing to an increasing deafness.

(8) C. L., French, watchmaker. It is

now nearly eight years ago since he first came to our meetings. He is a most amiable man, but very illogical. He gave his testimony a few weeks ago that he was once very rude in speech and manner, swearing at the slightest provocation. He is certainly quite the opposite at present. His heart seems in advance of his head. He told a priest a while ago that all the good he had received was through coming to our meetings; yet he does not seem to have the power of judging between truth and error. He still hankers after some external authority to decide in matters of religion, and yet acts in a contrary way, for he would never go to confession. He calls himself an ardent Roman Catholic, and yet confesses that all the good he has received is from men outside the Roman pale. The priests have tried to counteract the influence of our teaching, and yet the moral power of truth we teach, by the grace of God, has changed the man.

(8) E. B., French, colporteur of the B. and F. B. Society, a most valuable helper. He also was intended for the priesthood, but having learnt the truth of the Gospel, he obeyed it from the heart, and is now an earnest Christian worker. He has not the gift of easy speech, but is faithful in personally dealing with those he meets in his journeys. His wife is an earnest Christian, and one of his children attends the Sunday class.

Mr. Lochhead, my fellow-missionary, and myself bring up the total number to eleven. We have been through the Epistle to the Galatians, and first Epistle to Timothy, and are now going through the second Epistle to Timothy.

An instance of the bearing of this work upon the evangelisation of the Arabs came under our notice the other day. The Arab landlord of Mr. Lochhead's house, who is a serious man, mentioned that he had heard an Italian speaking about the Gospel. He asked him if he knew Mr. Lochhead, and he said that it was through the missionaries that he had learnt the things of God. A Jew also asked him if he was a rabbi, to be able to talk of God as he was doing. He can speak French but imperfectly, and is only a beginner; yet the Lord has helped him to testify. It was F., the bricklayer. The Arab said, "Whenever I have any repairs to be exe-

cuted in any of my houses, I shall employ him, for I can trust him, since he is a God-fearing man."

Pray for these men, that they may be-

come the centre of a strong work for God, both among Europeans and Arabs. Next time I must redeem my promise to write of the work among the Arabs.

ARTICLES FOR SALE.

"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.



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.



Photo Frames and Carved Wood Bookstands.—Mr. Ross, of Djemaa Sahridj, will be glad to supply beautifully carved frames, in white or walnut wood, prices according to size, 1s. 6d. to 3s. 6d. per pair. Bookstands, 5s. each. These are made by a Kabyle native

in whom the missionaries are specially interested, who is thus supplied with honest employment. Orders to be sent to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N. Time required for obtaining from Algeria, about three weeks.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman, Esq., may be ordered of the Secretary, price 4d. per packet, post free 4½d.

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



Knitted gloves, white or coloured, ordinary size, 2s. per pair. Proceeds will go to the funds of the N.A.M. Please apply Mrs. Pake-man, Carlisle Avenue, St. Albans.

NOTICES OF BOOKS.

Hoc Deus Vult ("God wills this"), a brochure of 150 pages, giving a selection of the addresses delivered at the Students' Missionary Conference at Liverpool, held last January. Enthusiasm must be kindled afresh by the reading of some of these papers. Especially fine are Mr. Eugene Stock's "Various Aspects of Missionary Work," Mr. Mott's "Consecration" and "The Urgency and Crisis in the Far East," and Mr. Tatlow's address, "The Evangelisation of the World in this Generation," in which he expounds the watchword of the S.V.M.U. This little book should be scattered widely. (1s. 6d. net, S.V.M.U., 93 and 94, Chancery Lane, London.)

Hausa Stories and Riddles, with notes on the language, and a concise Hausa dictionary, by Hermann G. Harris, B.A. Students of Hausa will find this handy volume a very useful manual. There are 111 pages of Hausa stories (in Roman character), with copious explanatory notes and some thirty pages of vocabulary. The author, formerly a missionary, has lived for eleven years in Barbary and Egypt among both Arabs and Hausas. He is thoroughly familiar with Arabic, from which the Hausa language has, like many other African tongues, received large additions into its vocabulary. It is intensely interesting to learn from Mr. Harris's book that there is a literature extant in Hausaland dating back

to the sixteenth century, and including works on history, law, theology, etc., but almost entirely written in Arabic, which is still the best medium for written communications in Hausaland, and almost exclusively used by the educated natives. This is another proof of the immense importance of the study of Arabic for all missionaries to Mohammedans, since the latter everywhere have Arabic literature, and in many nations have enriched their own dialects greatly, especially in religious terms, from Arabic. Mr. Harris's valuable manual should be procured by all students of Hausa. (5s. post free of the author, 5, Belvedere Road West, Taunton.)

The Annual Report, 1907, of **The Missionaries' Literature Association** shows that a large amount of excellent work is done by this useful society. The N.A.M. is under an obligation to it for a grant of books lately made to one of its workers. Among the objects which the Association has in view are—to provide missionaries gratuitously with useful periodicals, to establish permanent libraries, form circulating libraries on the field, supply sermons, make grants of books, etc., for distribution, and to duplicate missionaries' letters. Copies of the report can be had from the Secretary, Mr. W. R. Dover (founder), 7, Albany Court Yard, Piccadilly, London, W.

For the Children.

MY DEARS,—Another short letter! Because I am still only getting well slowly, and my head aches so very badly if I try to do anything. So I am not allowed to write or study at all! I was helped out into the garden on Wednesday, and sat in the sun for a little. And all the little buds were pushing up along the rose stems and on the trees, where the new life of the leaves and flowers begins to burst forth. Another Easter message! Out of death comes life, and only *through* death can we have life; first, through the Death, for our sins, of the dear Lord Jesus; and then, as we accept that, through our death to our selfish life. Let us this Easter, dears, gladden the heart of our dear Master, by letting Him see that we are sharing in His Resurrection, and that

it is no longer "I, *but Christ liveth in me.*" (Gal. ii. 20.) And let us be the ones to shine for Him *at home.* See what He says in Matt. v. 15, and Luke viii. 16, so that our relations and servants and friends and visitors, *everybody*, shall see His light shining in and through us. I hear of things being got ready for our Sale! My little boy is trying to make some things too, and also some scrap-books with Christmas cards, for poor children in hospitals, during his Easter holidays. I cannot write more now, but hope to hear from you all. The membership cards are ready, and I like them, and think you will, too. I have to thank "A. B. C." (Stratford) for P.O. for 1s.

Your loving
AUNT LILY.

For the Members of the Prayer and Workers' Union.

Subjects for Praise and Prayer.

Members and friends are asked to give praise to God for the following:—

1. Answers to prayer, as asked in Nos. 2, 3, 4, and 8 in petitions for prayer in February NORTH AFRICA.
2. For nine baptisms in Shebin-el-Kom.
3. For two baptisms at Djemaa, and for other converts growing in grace there.
4. For encouragement in European work at Constantine, as well as in work among Arabs.
5. For blessing in the work amongst Spaniards and Jews in Tangier.
6. For the three members of the Sousse Mothers' Meeting who are trusting Christ.

They are asked to pray for the following:—

1. Mr. and Mrs. Bolton in their going to Tripoli, and for Mr. and Mrs. Simpson in their going to Casablanca, that all their needs, spiritual and temporal, may be supplied.
2. A missionary chemist for Sfax.
3. That the Jew visiting the Tunis Bible Depôt may be converted.

4. That through lack of funds it may not become necessary to stop the good work done in connection with the Bible Depôt at Sfax and the Bible Depôt at Tripoli; nor the work of three of the Fez colporteurs, and of a Bible woman in Egypt. Further, that various branches of work at different stations may not, for the same cause, have to cease, and that support for several helpers may be forthcoming.

5. That the meetings to be held (D.V.) during May in the North and in Scotland may be greatly blessed. Some twenty-two have been fixed.

AMY PIKE, Secretary, P. and W. Union.

The following verses may help to a confidence in prayer:—

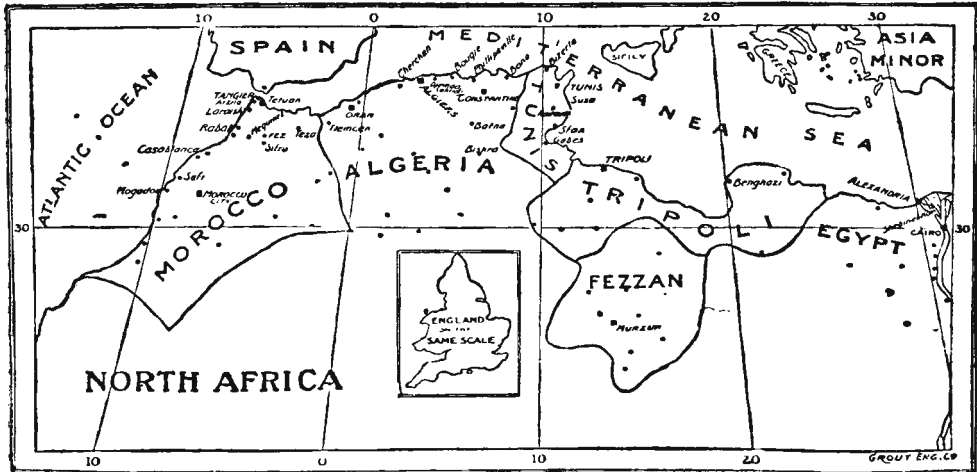
Precepts.—1 Timothy ii. 4; Psalm xxxiv. 7-10, 15, 17, 19 and 22; Isaiah xliii. 10; 1 Thess. v. 17 and 18; Philippians iv. 6.

Promises.—Luke xi. 9-13; Matt. vii. 7-11; Matt. xxi. 22; Mark xi. 24; John xv. 7; John xiv. 13.

Prayers.—1 Timothy ii. 1, 2 and 8; Psalm xxxiv. 4-6; Ephesians vi. 18, 19; 2 Thess. iii. 1; Luke xviii. 1; Acts iv. 24-30.

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