

NORTH AFRICA

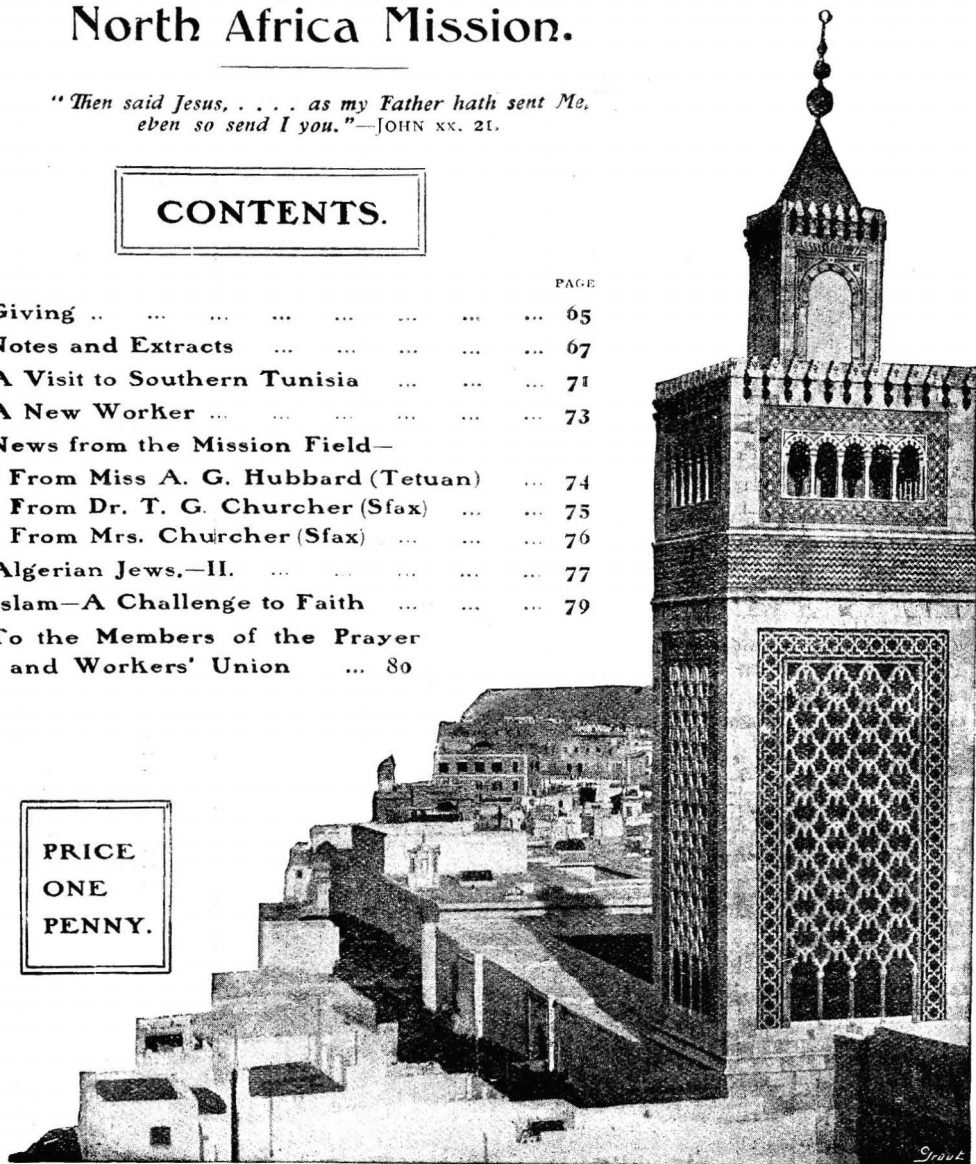
The Monthly Record of the North Africa Mission.

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

CONTENTS.

	PAGE
Giving	65
Notes and Extracts	67
A Visit to Southern Tunisia	71
A New Worker	73
News from the Mission Field—	
From Miss A. G. Hubbard (Tetuan)	74
From Dr. T. G. Churcher (Sfax)	75
From Mrs. Churcher (Sfax)	76
Algerian Jews.—II.	77
Islam—A Challenge to Faith	79
To the Members of the Prayer and Workers' Union	80

PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

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

FORM OF LEGACY OR BEQUEST.

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

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

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

LIST OF DONATIONS from MARCH 1st to 31st, 1909.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1909.	No. of	Amount.	DESIGNATED FUND.			1909.	No. of	Amount.
1909.	No. of	Amount.	Mar.	Receipt.	£ s. d.	1909.	No. of	Amount.	Mar.	Receipt.	£ s. d.
				Prought forward..	81 3 3						
2	1552	2 0 0	24	1586	3 0 0	2	3397	0 5 0			
5	3	0 5 0		7	0 10 0		8	1 0 0			
6	4	0 10 0		8	0 8 6		{ Harrogate	8 0 0			
	5	0 6 0		9	0 5 0		{ Auxiliary.				
8	6	1 1 0	25	90	2 2 0		{ Lordship	5 0 0			
	7	0 1 6		1	0 3 0		{ Lane S.S.				
9	8	0 10 0	29				{ M. H. B.	8 0 0			
	9	0 10 0		{ Preston	6 2 0	3	{ Blackheath.				
	00	0 5 6	30	{ Mission		8	{ } 12	42 10 0			
				{ Room.		9	{ } 3	2 0 4			
10	{ St. Georges	10 0 0		{ In	1 2 4	13	{ Anon.	0 7 7			
	{ X. Tab.			{ Memoriam		15	{ S. E.	1 0 0			
	{ Thanks-		31	{ A. H. G.	4 0 0	16	{ St. Andrews	1 10 0			
	{ giving Fund.				5 0 6		{ Scots Ch.				
	2	2 2 0			6 1 5		{ Malta.	8 0 10 0			
	3	0 5 0			7 0 4 4	18	{ M. H. B.	8 0 0			
	{ D. W. A.	5 0 0			8 1 2 6	19	{ Blackheath.	15 17 9			
	{ Worthing.				9 0 11 0	20	{ } 20	1 4 6			
11	5	0 1 0			1600 0 14 0	21	{ } 1	3 0 0			
	{ Wellington	2 2 0			1 1 7	22	{ } 2	1 0 0			
	{ St. Bap. Ch.				3 0 14 0	23	{ } 3	0 2 6			
	{ Stockton.				5 0 5 0		{ Metro.	14 10 0			
	7	0 5 0			6 0 10 6	24	{ Tab. S.S.	1 6 0			
12	8	0 10 6			7 5 0 0	25	{ } 7	3 15 0			
13	9	0 10 0			8 1 14 2	27	{ Watville St.	12 10 0			
	70	0 5 0			9 0 10 0		{ Chapel				
15	1	0 5 0			10 1 0 0	29	{ Handsworth	2 0 0			
	2	1 0 0			1 10 0 0		{ } 30	12 0 0			
16	3	30 13 7			2 1 0 0		{ Acre Street	19 2 6			
	4	0 18 8			£122 16 5		{ Rooms	6 5 0			
17	5	0 10 6			9 8 7	30	{ Stroud	0 7 7			
	6	10 10 0			7 14 0		{ Kensington	22 5 0			
18	7	0 6 0			£139 19 0		{ Y.W.C.A.	1 0 0			
	8	0 14 0			Transfer Receipt No.		{ } 4				
	9	0 1 0			1490 to Des. Fund	1 7 0	31	{ Jumper's	0 10 0		
20	{ Frankwell	3 0 0			£138 12 0		{ Common				
	{ Mission						{ B. of Hope				
	{ Room										
	{ Shrewsbury.										
	81	1 0 0									
22	2	0 2 6									
23	3	5 0 0									
	4	0 10 0									
	5	0 2 6									
	Carried forward	£81 3 3									

1909.	No. of	Amount.
Mar.	Receipt.	£ s. d.
	Brought forward..	202 13 9
31	7	15 0 0
		£217 13 9
	Sundries	15 19 9
		£233 13 6
	Trans. from Gen. Fd.	1 7 0
		£235 0 6

SUMMARY.

March.	
General Fund ..	£138 12 0
Designated Fund	235 0 6
Total Receipts	£373 12 8
TOTALS JAN. 1st to Mar. 31st 1909.	
General Fund ..	£1008 5 2
Designated Fund	754 4 7
	£1,762 9 9

DETAILS OF DUBLIN AUXILIARY.

S. S. MCCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glengary,
Designated Receipt No. 3334.

No. of	Receipt.	£ s. d.
161	.. ..	1 0 0
2	.. ..	5 15 0
3	.. ..	0 10 0
4	.. ..	0 5 0
5	.. ..	1 0 0
6	.. ..	12 0 0
7	.. ..	0 5 0
8	.. ..	0 10 0
9	.. ..	1 0 0
	Previously ackgd. ...	£22 5 0
		34 7 8
		£56 12 8

ALGERIAN RUGS AND MATS FOR SALE.

We invite our readers to order any of the following as acceptable presents for their friends, or for their own use:—One handsome carpet square, at £3 5s.; rugs, from 16s. to £1 19s. 6d.; sample mats, suitable for footstools, chair seats, etc., at 2s. 2d. (about 11 inches by 12) and a slightly larger size at 2s. 10d. A price list, giving sizes and descriptions of these goods, may be had on application to the Mission Office. 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, North Africa Mission, 4, Highbury Crescent, London, N

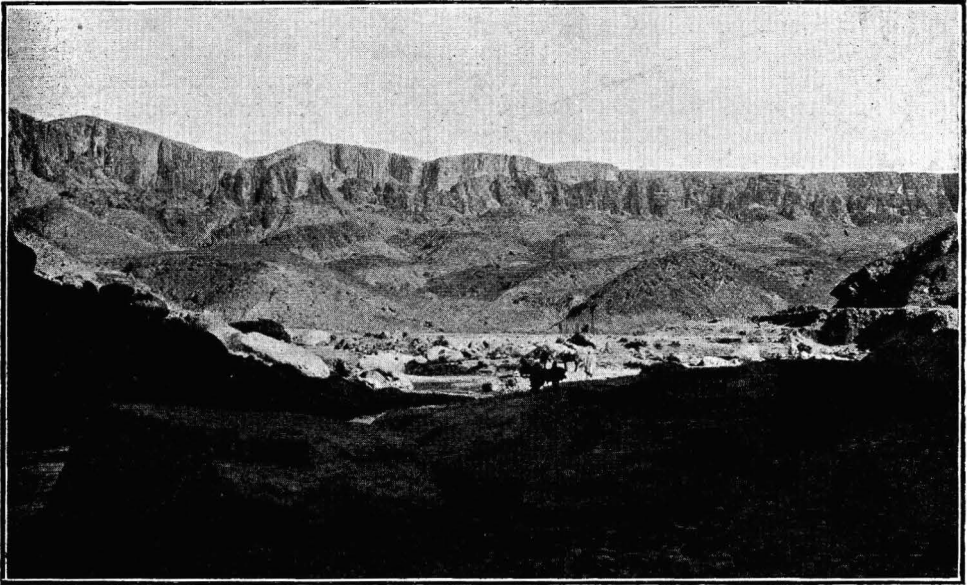


Photo by]

The Gorge of the Selja, near Gafsa.

[Mr. A. V. Liley.

Giving.*

"A sacrifice acceptable, well-pleasing to God."—PHIL. iv. 18.

"It is more blessed to give than to receive."—ACTS xx. 35.

By R. T.

THESE are the words of our Lord. We never read that He did anything merely for Himself, He lived for others, He went about doing good, He pleased not Himself, "He gave Himself for us."

Let us imitate Him, and be ever giving. We do not confine this giving solely to money, we have other things to impart beside money, though what is written here has this in view. But let us be channels of blessing to all around, not only in our money gifts, but in what is even more precious, in cheering many a sad heart, and brightening many a lonely life, with loving words and tender sympathy, and, above all, with the glad tidings concerning our Lord, Who died for our sins on the "rugged tree."

We ask our readers to carefully read the eighth and ninth chapters of 2 Corinthians, especially verses six to nine in chapter nine. Let us notice—

I. *Who are to give?* "Every man" (every believer) [ver. 7]. God would exclude none from this precious privilege, even the very poorest are included here. A cup of cold water He will not forget. Let us remember that when we give our subscriptions and donations and our money to collections, God looks at what is left, and not merely at what we give.

II. *Where does giving begin?* Verse 7 tells us in the heart—"As he purposeth in his heart." This word "purposeth" literally means, "taketh forth,"

*The above article may be had in booklet form from Messrs. Marshall Bros., Paternoster Row, London, E.C., price 9d. per dozen.

and is used only here in the New Testament. Our affections are enlisted, and when that is the case, how easy it is to give. The action is this. The desire to give comes forth from my heart, it reaches my pocket, then my hand grasps the gift, and it is passed over to the object, whatever it is. The mechanics of giving are set in operation by the heart's loving purpose.

III. *How much are we to give?* "As God hath prospered" (1 Cor. xvi. 2).

1. If we have little, we can give but little; but if we get much, we ought to give correspondingly. This word "prosper" means, literally, to be led in a good way, so our money should be "led out" to God, as He leads us in His own good way. This word "prosper" is used twice in 3 John 2: "Beloved, I wish (literally, pray) above all things that thou mayest prosper and be in health, even as thy soul prospereth." Gaius was a Christian, who was weak in body, yet whose soul was led in a good way and prospered. How often we see the very reverse of this, bodies prospering, but souls starving.

2. We are to give bountifully in order to reap bountifully (verse 6), for we may "withhold more than is meet, and it tendeth to poverty." The flesh ever says, "Keep, keep," but let us be imitators of God, Who is ever giving.

IV. *When are we to give?* "Upon the first day of the week, let every one of you lay by him in store" (literally, treasure up) [1 Cor. xvi. 2]. Let the first portion of our wage, or profit, or income be set apart conscientiously, heroically for God, and the amount stored up on the first day of the week, as God's portion, to be strictly devoted to God's service, not a farthing to be taken from it for any object, it is God's lot, it is HIS, and to be religiously kept for Him.

How many, instead of giving God His share first, let Him have the last; that is, they pay for food, rent, etc., and then if there is any left it is handed to God. But GOD FIRST must be our moving power. If we do so, what remains will be abundantly blessed by God, for "there is that scattereth and yet increaseth."

V. *How not to give.* "Not grudgingly" (verse 7); that is, literally, not out of sorrow. Not as if it were a hard and sad business.

"Not of necessity" (verse 7). That is, not of force; we do not compel people "to stand and deliver," nor use any screw of competition, such as putting one man against another—"Brother Smith has given ten pounds, will Brother Jones follow suit, and now, Brother Robinson, you will not be left behind?" and so on.

This is contrary to "Let not thy left hand know what thy right hand doeth," and to a careful discrimination of the objects to which we are asked to give. Giving should be a solemn act done between the giver and his God.

VI. *How to give.* "Cheerfully," for "God loveth a cheerful giver" (verse 7). This word cheerful, literally, means hilarious, or one with a shining face, a countenance beaming with joy for being permitted to exercise such a privilege. This word "cheerful" is only used here in the New Testament. Indeed, it is striking to notice that the only command given to us for the first day of the week is not so much to hear sermons, or to teach, but "concerning the collection." *Our giving is on resurrection ground.* How close does this giving of our substance lie to the heart of our God?

VII. *Results of thus giving.* 1. "All grace abounds towards us" (verse 8). How wonderful this is, that God's most precious grace should be given in abundance to the loving-hearted, shining-faced giver.

2. "Always having all-sufficiency in all things" (verse 8). That is, instead of being impoverished, or made poorer, the word "sufficiency" here implies we have everything in ourselves, while not independent of God; the thought is, we need not go to the world for anything, nor adopt the world's methods. We have

all and abound. We have sufficiency or "contentment," as it is translated in I Tim. vi. 6.

3. "We abound to every good work" (verse 8). How far-reaching is this simple giving to God! Linked with Him and His enriching grace, we are fruitful in every service and good work.

4. We are "enriched to all bountifulness" (verse 11). Giving thus with loving hearts and shining faces, we get richer and richer unto all bountifulness. The more we give, the more we get to give.

5. How pleased must our Lord and Saviour be when He sees us thus giving "of His own" back to Him; not that He needs our money, or that His work will be stopped for want of our gifts, but with what joy must He notice the fruit of His own grace springing up in our hearts in joyous offerings to Himself.

Let us trace this out. My gift springs out of a loving heart, I give with a shining face. My money, large or small, rises up to God as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." *Thus our giving is the act of a holy priest*, and God accepts it from us as an act of worship.

How this lifts up all our giving into a higher and holier atmosphere!

Our gift has now reached God, but it does not remain there. It comes back to us in showers of blessing, "being enriched in everything to all bountifulness," and causing, accomplishing, achieving, through us unworthy ones, "thanksgiving to God." Giving is thus an eucharistic, or a true thanksgiving service rendered to our gracious God and Father, to Whom be all the glory and praise.

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 (May 6th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, May 21st, at 3 p.m.



We gladly accede to the request to mention a **rest house in Scotland** for missionaries on furlough and those preparing to go to the foreign field, viz., Auchenean, Largs, Ayrshire. This house was taken a few years ago for this purpose by Miss E. B. Stirling, and has been made use of largely each summer. Miss Stirling will be glad to answer any enquiries from intending visitors.

DEPARTURES.

Mr. A. J. Moore, B.A., left England during March, and after spending some time in Spain, arrived at **Tangier** on April 2nd.

Miss M. McLean left Liverpool on March 26th by Moss Line ss. *Rameses* for Alexandria, *en route* to Luxor.

Miss McLean comes from Harrogate, and is the fiancée of our missionary, Mr. George Chapman, of Shebin-el-Kom. She is a trained and certificated school teacher, and will be stationed provisionally at Luxor, in Upper Egypt, in association with Miss Buchanan, of the American Presbyterian Mission, for school work and the study of Arabic.



Our workers at **Constantine** are cheered by the addition to their staff of a **French evangelist, M. Campy**. It was arranged for him to begin work in April, under the N.A.M., among the European population. **Mr. Lochhead** writes on 7th April:—"M. Campy has arrived, and has already had several meetings. He is a very thoughtful and earnest speaker. At the opening meeting there were fully seventy French people present. I feel sure that God will greatly bless this effort."

ARRIVALS.

Mrs. Nott (from Laraish) arrived at Southampton by German East Africa steamer on March 27th.

Rev. W. and Mrs. Dickins from Alexandria on April 15th, 1909.



It is with sorrow that we record the death, already announced in the *Christian* and other papers, of the **Rev. G. H. Rouse, D.D.**, of the Baptist Missionary Society, whose missionary labours in India, as translator of the Scriptures, preacher and writer, covered more than forty years. Dr. Rouse worked much among the Moslems of Bengal, and was the author of a very valuable series of "Tracts for Muhammadans." Some of these have been translated into Arabic, and proved most useful in Egypt and elsewhere. In their English form these tracts can be obtained from the office of the Christian Literature Society for India.

Dr. Rouse was a firm believer in the divine inspiration and authority of the Bible. In defence of this position he wrote a weighty volume on Old Testament Scripture in New Testament light, published by the Religious Tract Society, London. The deceased missionary was a warm friend of the N.A.M., and a regular donor to its funds.



"WANTS."

Fifty Sankey's Hymn Books are required for the English services at Shebin-el-Kom. The missionaries will be most grateful to any friend who will supply these. Please address any enquiries to the Secretary of the N.A.M., 4, Highbury Crescent, London, N.



Old Linen.—**Mrs. Churcher** will be most grateful for gifts of clean old linen for use at the medical mission at Sfax. Bottles are not required just at present.



FOREIGN NOTES.

Too often the missionary to Moslems loses sight of those who profess conversion, and is inclined to doubt the reality of their profession. A case of this kind, which should encourage workers to hope and pray for others they may have lost sight of has lately been mentioned by a missionary in North Africa. A girl of African parentage, but born in Palestine, attended a mission school there and became a Christian. She was married by her relatives to a Moslem,

whom she left after some time. Then she was again married to a North African Moslem, who took her to Mecca, and finally brought her to the Barbary States. After living with him for a number of years she was divorced, and was seeking to return to her native land when she fell ill. No Moslem would befriend her, but she found her way to a mission dispensary, and the treatment received there eventually cured her. She is now working in order to provide herself with means to carry out her intention of returning to her own country. Meanwhile she is again receiving Christian teaching, and refreshing her memory in what she had learned as a child. The missionary who writes of her case asks prayer that she may grow in grace while with her, and that her intercourse with another Christian native woman may be blessed to both.



Morocco.

Miss Jennings writes on March 1st, 1909, from Laraish: "As I was filling the lamps after dinner my servant ran up to say the village of huts was on fire. It was only too true, alas, as I saw at once from the roof. In half an hour about forty families were homeless; only six huts were saved. A high wind swept the flames unmercifully from one high roof to the next, and there was no available sand or water apparatus to arrest them. Happily no lives were lost; even my two paralysed women had been carried out and deposited in cottages close by.

"I met in town this afternoon a 'police' lad from Rabat who had known the Kerrs (Central Morocco Mission) there, and had heard the Gospel from them. He regularly read with Mrs. Kerr on Sunday mornings. He seemed pleased when I asked him to come and read with me. One sows, another waters. His father was an Englishman who married a Moorish woman."



Algeria.

Miss Johnston writes from Cherchell in February: "Those who read Miss Turner's account of Valentine and her mother in the December number of NORTH AFRICA will be able to rejoice with us that at last the mother and daughter are reconciled. One day last week Madame V. came down from the farm, she had told us she would come to meet Valentine at our house, and forgive her. . . . We soon went round to fetch Valentine. . . . We left them alone with the two children for a little time, and then we joined them, and you can imagine how glad we were to see them together after nearly two years' estrangement

Was it indeed true? Yes, God had brought it about after much prayer, and the mother, who had said she 'would never forgive Valentine,' kissed her on both cheeks (French fashion) at parting, saying, 'Good-bye, my daughter.' Afterwards Valentine said that she could not have believed that this day would come. Please pray that she may continue to grow in grace, and that her mother may be truly converted."



Miss K. Smith, writing from **Djemaa Sahridj** at the end of March, tells of the starting of the "Home" for girls at that station. It has been begun with eight girls and two helpers. This branch of work has not been commenced without opposition, and Miss Smith writes that they are having to face the same fight for the emancipation of the women and girls that they had to go through for the men and boys years ago.



Tunisia.

Mr. Short writes from **Kairouan** on March 7th, 1909: "On Sunday afternoons we have had a little service in French, as we have two Swiss sisters in Christ here. It has been for their benefit, and in hopes that we might get others to it sometime. This Sunday some ten Italian women and five children came, as a result of a lantern service held in Italian the previous Friday during a brief visit by Miss Case. They understood French, more or less, and some could read it. I adapted our usual order of service to them as well as I could. One cannot foresee what will follow this start, but we continue to pray that we may have more openings among Europeans here, while not neglecting in any way the first claim of the natives."



Mr. Short writes from **Kairouan** on April 1st, 1909: "On Monday night I had a good time at the shop. Some ten, mostly young fellows, remained a considerable time. The chief questioner and objector was a lad, who evidently came with a great opinion of his knowledge. . . . I was sorry to note that he spoke of a French teacher who had, in the course of history lessons, thrown discredit on the story of our Lord's death. There is too much reason to believe that the supposed secular and neutral teaching to boys under French State schools is often strongly anti-religious and atheistic. The lad listened fairly, and I feel sure went away at least convinced that the *whole* truth was not so simply on his side as he had thought."

On April 8th **Mr. Short** had about forty men and young fellows at the shop for Scripture teaching, illustrated with lantern slides. "Many were slow to go, and asked when they could see me at the house for talk. There was opposition, and some jesting on one hand, but of such a kind as rather rejoices one, being a proof that God's Spirit is at work. On the other hand, some reproved the jesters, and were evidently impressed, acknowledging the truth of what I said. Altogether we are much encouraged lately by the attention to the Word spoken; we only need to pray in greater faith for the fuller results in obedience to the Word."



Mrs. Short writes from **Kairouan** on March 9th, 1909: "The girls' class is going on well, and I have had some very good attention to the Bible lesson. One girl is specially giving us much cause for prayer and praise, and I am watching her with a big mixture of hope and fear. When she was first brought to the class by her mother two years ago she looked anything but promising. She was a regular street girl, and because she was so dark-skinned she was a kind of Cinderella in the eyes of her elder sisters. To-day she is (with us) a quiet, gentle, helpful girl. It is only quite the last week or two that she has *seemed* to show any real interest in the Gospel. There is now at times a hungry yearning look in her face when I am speaking to her, which, have I not every right to believe, seems born of a heart touched by the Spirit of God? I went to visit her in her home yesterday, and I stayed a good time talking to her and a married sister. 'How I wish you could stay all day and talk to us,' she said, as I had to come away, and I wished so too, for after talking so much to unresponsive hearts, it is real good to find an eager listener. Please join us in prayer, that this dear girl may become a really saved soul.

"My negresses, too, are a source of great pleasure to me. They are learning their texts much better, though they turn them very funnily sometimes. Their responses and exclamations during the lessons and in prayer make me think of Mrs. Beecher Stowe's description of the meeting in 'Uncle Tom's Cabin.'"

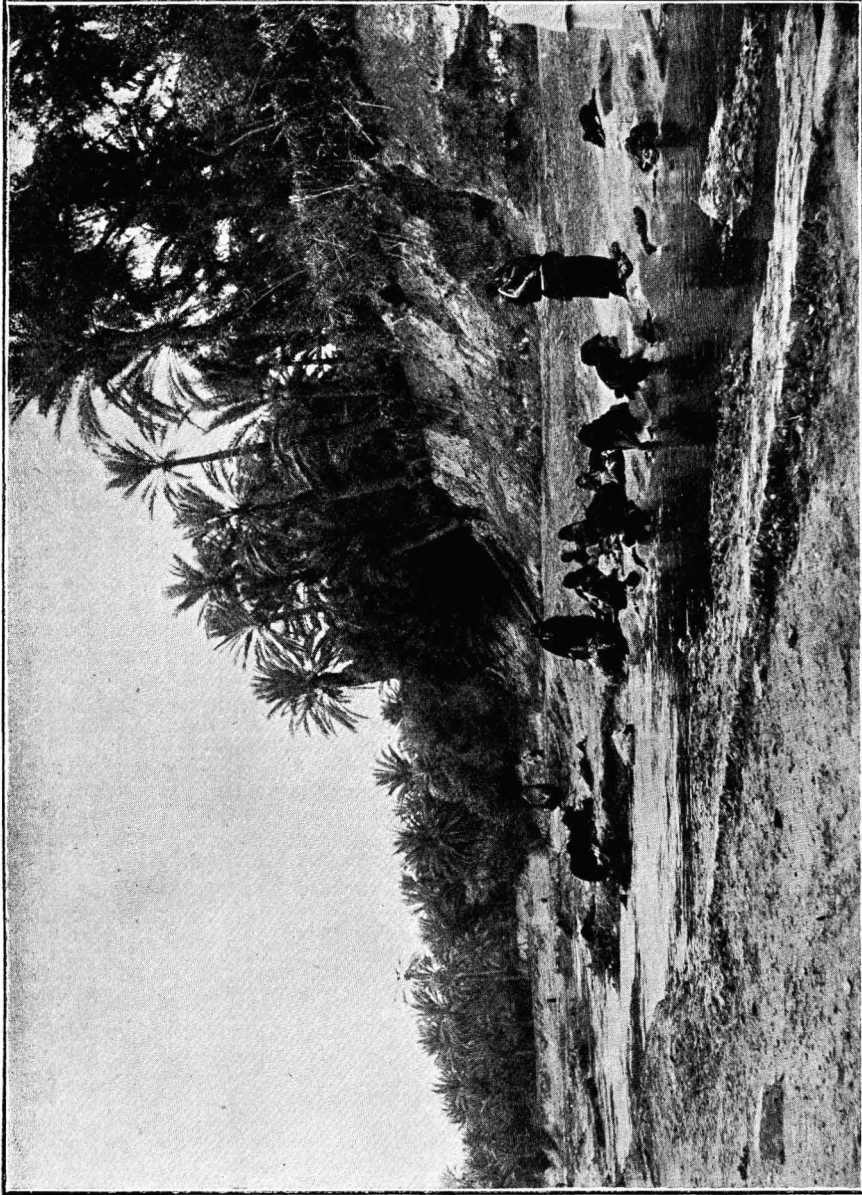


Tripoli.

Mr. Reid writes from **Tripoli** on 1st April: "Numbers keep up fairly well at the medical mission. I am glad to be able to report the beginnings of interest in the Gospel amongst the Italians and Maltese. Bibles, gospels, tracts, and text-cards have been called for

at the depôt. Through the help of funds from Mrs. Robertson's society, I have been able to supply a number of Bibles in Italian. I have also had good conversations at the depôt with

both Europeans and Moslems. And in my visiting, too, I have had some very unusually good conversations with people who once were almost unapproachable."



[Mr. A. V. Liley.

Jewesses Washing, Gabes.

Photo by]

A Visit to Southern Tunisia.

By Mr. A. V. Liley.

It was late in the evening of Friday, March 5th, that I left by the French mail boat for the south of Tunisia. A desire of many years was about to be fulfilled—to visit and preach the Gospel in the oasis of the Jareed.

As soon as the ship left the quay I tried to get into conversation with some of the Arab deck passengers. Two of them were native soldiers: one was going on leave after having taken part in the campaign in Morocco; the other had finished his term of service and was returning to his home in the distant oasis of Nefta, right down on the borders of the great Sahara. Both men were interested as I told them of my intention, "in sha Allah" (if God willed), to visit their respective towns. Their interest was aroused, and they were curious to know why I was going on this journey; this gave me the opportunity sought for of telling them of Jesus Christ and Him crucified. They were exceedingly dull when I touched upon spiritual subjects, or even common things outside the daily round of their lives.

It was a very pleasant break in the journey to stop at Susa and spend a little time with Mr. and Mrs. Webb. I visited our friend and brother, Mr. Smaggia, who, in spite of many difficulties and discouragements, still goes on in simple faith, trusting in the Lord Jesus. I also went to the Bible depot, where we found the Moorish convert doing his part in holding the fort by looking after the shop.

On Sunday morning the ship called in at Sfax, and a very refreshing time was spent with Dr. and Mrs. Churcher. Here quite alone they are carrying on a very important work in the medical mission. Every Sunday afternoon a mixed company of boys and girls are gathered together in a class—Italians, French, and Arabs; the hymns, texts, and Bible lesson are all in Arabic. I spoke to the Arab children in their tongue, and then gave the European children a little talk in French.

At night the steamer continued its journey south, and we arrived off Gabes

at 5.30 on Monday morning. Small boats put off to the steamer, but it was another hour before I landed at the little port. For a long distance northward up the coast one could see nothing but palm trees, and these run also for a long distance inland, following the course of the river.

I lost no time in visiting the various people to whom I had letters of introduction, one of them being the native governor of the place, who is my landlord at Tunis. This precaution was taken in order that I might not be interfered with by the local police.

Taking a number of Arabic Gospels in my pocket, I first visited the native village Jara. The market was in full swing, so there was not much possibility of doing anything there, especially as a native policeman was on my heels. Turning into the narrow and crooked streets of the village, a native bath was observed, so I rested on the stone seat of the vaulted entrance hall. There was no difficulty in getting into conversation with the one or two men found there, for their curiosity pushed them on to find out who I was. A little company soon formed as I explained I was a teacher. "A teacher of what—in a school, a college, or where?" A Gospel was taken out, and a few verses were read on sin. I began my conversation by saying that we all recognised there was but one God, and that in this life there were two roads, the right and the wrong one, truth and error; one led to heaven, the other to hell; which way were we travelling? "The way to heaven, *in sha Allah*," said one man. "If we are doing God's will, we are travelling heavenwards," I replied; "but are we all doing it?" The wordless book attracted their attention and roused their interest. They were ready to acknowledge they were sinners, but not so ready to accept God's way of putting away sin. Only one youth could read; I gave him a Gospel.

Going down to the river a number of children followed us; a roguish-looking

lot, but what character seemed to lie behind some of their faces! Here was splendid material to work upon; it needed constant teaching, but, alas! there was no one to give it. For a short time some missionaries were stationed at Gabes, but they have left, and nothing has been done since. Now there are no Christian workers south of Sfax; one may go right across the Sahara to the Soudan, and no preacher of the Gospel is to be met until the Niger is reached.

Passing on into the oasis, I was again and again struck by the beautiful scenery; one is charmed with the ever changing. I was forcibly reminded of the line, "Where every prospect pleases and only man is vile."

The great local saint is Sidi Bôo Baba, and as his tomb lies two or three miles across the plain on the way to another oasis, Tebooba, I drove out there hoping at least to find the guardian. To my disappointment there was no one. How many were the stories of the holiness of Sidi Bôo Baba, and the wonderful things he had done! It is to this marabout's grave that Moslems are brought and made to swear when the veracity of their words is doubted. I was told of one Arab who had sworn to a lie over the holy man's grave; he immediately fell down, had to be carried home, and has not been able to walk since! Another false witness was struck blind, while a third had his hand withered!

Tebooba is an oasis some two miles further on than the grave of Sidi Bôo Baba. On my arrival I found some score of Arab boys playing at hockey on a hard flat surface, where the sandy soil had been blown away. They were armed with a variety of sticks—olive wood branches, bent canes, ribs of the palm branch, etc.

I got these boys around me, and maintained their interest by showing and explaining the wordless book; their quietness soon encouraged some timid women to come forward and see what was going on. One or two "cheeky" little chaps persisted in saying their hearts were pure, they had never told lies, etc., etc., while they were very ready to tell me of the faults of their companions. I said I would go off to the "mooddeb," and see what he had to say about them!

Tebooba is a small tumble-down place, and contains a small mosque built upon a hill, and reached by a flight of steps. On our approach the *imam* came out; he was a tall, timid-looking young fellow. To get him into conversation I told him what the boys had said. He replied we were all sinners, though there were some of God's creatures who had not sinned. I asked who they were. "The prophets," was his reply. I told him what the Gospel said about men and their sins. "We have a book which tells us otherwise," said he, and with this he walked off. Some other men, however, who had joined us and had heard the conversation, gave me a more attentive ear, and one of them being able to read gladly accepted a Gospel.

Time and means did not allow me to visit a number of other places around Gabes, such as Ghenoosh, Si Ahmed ben Habid, El Hamma, and Kateria, places within easy access of anyone living at Gabes. A most interesting visit, however, was paid to Bôo Shema, Metwia, and Oudref, the last place being the most distant, some fifteen miles from Gabes.

After leaving the oasis the road lay across a large flat sandy waste. When I saw the desolate state of the country, the extreme poverty of the people, the difficulties of their lives, the hopelessness of their future, the great need of the work of evangelisation, I felt deeply touched. One came into very close contact with the awful results of Islam. Fatalism has crushed all enterprise; instead of fighting against the effects of the climate, the people have grown into a state of "laissez aller," so that the wells have got filled up, the water-courses choked, and great tracts of land have gone out of cultivation; the result being that plains which were fertile in the time of the Romans have become barren wastes.

On the road several groups of Tripolitan negroes, Soudanese, and mountaineers of Southern Tunisia were overtaken on their way north to find work during the harvest. They looked a poor, thin lot, and one wondered how they were able to drag themselves along so many miles. A marine store dealer would not have given a shilling for all the rags they were wearing! We drove to the most

distant village first—Oudref—which contains about 2,000 inhabitants. The burying ground on the outskirts had to be passed in order to get to it. It was a sad desolate-looking place, only a few stones marking the places where people were buried. Having a letter of introduction to the *sheikh*, I first sought him out. In the market place I came across a number of men, and seized the opportunity to preach to them Christ and Him crucified; they listened beautifully, one old man helping me by his remarks. The *sheikh* and others received Gospels.

Going round the village I came to a little low shelter, which evidently formed the office of the local scribe. On my arrival he was writing out some deed for an Arab who had come with a friend to him. Though busy, he nevertheless put down his pen and paper and listened as I told of Jesus and His love. The scribe seemed very pleased to have a Gospel. It was now time for me to leave in order to do justice to the other villages, and I had to decline with thanks the invitation of the *sheikh* to eat *cous-cous* with him.

Metwia is larger and more prosperous than Oudref. The people seemed very shy at first, and it was impossible to get them around me. At last arriving at the outside of the mosque, I was invited to rest on a mat spread near the door. I got into conversation with two men sitting on either side of me; one was blind, doubly so as it afterwards proved.

Taking out a Gospel by John, with the wordless book and texts at the end, I began to explain it, and a crowd soon formed, especially when the blind old man on my right began to argue. For over an hour we went on with the conversation until the *sheikh* came and insisted on my eating *cous-cous* with him. A number of people as well as the *sheikh* received Gospels.

Though very thankful to have been permitted to visit and preach in these oases, I felt dreadfully sad for the people; these hurried visits seemed like offering a cup of cold water to a thirsty man, and then snatching it away just as he was about to drink. "Lift up your eyes and look on the fields . . . white already to harvest." "Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest."



Mr. A. J. Moore, B.A.

A NEW WORKER.

The Council have accepted the offer of service of Mr. Arthur J. Moore, B.A., to take charge of the Mission's work among the Spanish population of Tangier. Mr. Moore formerly had experience in ministerial work in England, and subsequently engaged in missionary effort among Roman Catholics in Spain. For some years past he has been preaching the Gospel in the important city of Barcelona, and is of course familiar with the Spanish language. Mr. Moore has already begun his new work in Morocco as a member of the N.A.M., having reached Tangier in time to take the Spanish services on Sunday, 4th April.

It is hoped that, by God's favour and the help of friends interested in the Spanish branch of the Mission, we may before long be able to build the sorely-needed new mission hall to replace the one that was burnt down several years ago. The site is the property of the N.A.M., and plans for the new building are now under consideration. Its speedy erection is earnestly to be desired. The present

accommodation is utterly inadequate, so that the work and the workers suffer accordingly.

The Council of the N.A.M. are most grateful for the kind service rendered to the Spanish work for some years past by Miss Marian Ward, of Tangier, and also to Mr. A. Blanco for his valued help and sympathy. For the last few months Mr. Timoner, of the B. and F. Bible Society,

has been conducting our Spanish meetings at Tangier with much acceptance. Prayer is desired that God may in His grace so work with the missionaries that many Spaniards may be converted, and that those who are already Christians may grow in grace. The N.A.M. workers in this branch of the Mission will now be Mr. Moore, Miss Brown, and Miss Vecchio.

News from the Mission Field.

MOROCCO.

From Miss A. G. Hubbard (Tetuan).

February 5th.—The seed of the Word is being scattered very widely just now, may it bring in an abundant harvest! On Wednesday we had about ninety folks up to the dispensary. There were so many women that at last we had to allow them to sit in the men's waiting room, and the men had to wait in the street. The men did not like this! No objection was made to the street, for they sit there at weddings, funerals, or any other time when their houses are crowded out with women; but they objected to the *waiting*. We always tell them that in our country it is "ladies first"; but, as usual, it is the other way round in Morocco, and they say, "The beard goes first"—or, as a little undergrown mannikin said to me the other day, in telling me of his troubles with a woman in his house who was not honouring his superiority, "Don't you honour the beard in your country?" I said we did, but I might truly have added that it depends on who wears it!

February 10th.—This afternoon before I went out visiting, a young Christian woman came in for an hour's teaching. She can't read, so, like most of the other women converts, has to get her spiritual food second-hand. Life is not easy for her. Her Moslem husband just goes off for weeks or months at a time, and leaves her to provide for herself and her children. If he happens to send her a little money—good! But if not, she must manage for

herself as best she can. After we had had prayer to-day she said to me: "I fear even yet I am not *thoroughly* in God's way, for I still slip into sin sometimes." I could only tell her, as I have often thankfully remembered myself (for her experience is not unknown to me, alas!) that though she may slip *in* the way, that does not mean she has fallen *out* of it.

February 12th.—Among the men who came up to the dispensary this morning was one who had ruined himself with opium-eating and keef-smoking—he looked a wreck. Later, when we were reading, I quoted to him Romans vi. 23, and could only instance him as one who already was receiving some of his "wages." He quite agreed, but urged that, since God had decreed that he should eat opium and smoke keef, what else could he do? Who was he that he should oppose God's will! To us, the way they make God the Author of evil and responsible for it is very awful.

This afternoon I went to see a poor thing we have visited for years. She can move neither hand nor foot, but has lain flat on her back for seven or eight years now, at the very least. I had not seen her since before I went to England on furlough, and it seemed sad to think that all those months she had been in just that same position and doing nothing. She is poor, but has a son and a daughter, both married, who share the care of their mother. She wanted to hear words from "the Book," and certainly if to any heart

the promise to the weary and heavy-laden should come sweetly, it should so come to hers.

The son's wife was sitting cleaning corn before grinding it; she is a woman we have known for years. She was formerly a slave in one of the richest houses here, but when her master died she was given her freedom, along with a number of other women. She was talking to me about her "lord" to-day, so I asked her how she came to be a slave, as she is not from the Sudan, but is quite white. She told me she came from the south of Morocco, and that when she was about seven years old the tribes down there were fighting, and she was taken with a lot of other plunder from their village to Morocco city and sold. I don't think she passed through many hands before X. here bought her, and she became free on his death. At one time there were about twenty such women in that house, all his absolute property;

and all that *that* means we may not say in English!

February 13th.—Yesterday I was visiting at one end of the social scale, and to-day at the other. There was a Moorish lady I had been wanting to see for some time, but I wished to make my visit in the morning, as then she would more likely be alone. To go into the big houses, and to have to walk into a room full of those stiff Moorish ladies (and stiff they are when paying calls!) is almost more than I can manage. So I went to see A. this morning. I found her very busy directing two of her slaves about mixing, grinding, and then sifting through muslin the blacking called *kohol* for painting her eyes. I found and left them at the same business, and I could not help contrasting that visit with yesterday's, and realising that in Tetuan, too, it is true that one-half of the world does not know how the other half lives.

TUNISIA.

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

March, 1909.—Two months have passed since I wrote; it seems but yesterday, and yet 1,000 more visits have been paid us, and, like the Master, we have been sent to the poor, the broken-hearted, the captives, the blind, and the bruised, in a word, to the *needy*.

Their need may be very real, though simple. For example, here is a man quite deaf, he has worn his fez cap pressed down so close to his ears that wax has accumulated and deafness followed, but no sooner is the obstruction removed than the deaf hears and goes on his way rejoicing. Let us recollect that all Moslem difficulties are man- or Satan-made; God will raise the dead, but calls us to "loose him and let him go."

They *need* also confidence, as did a young girl of about eleven years of age, who was brought to us last week—the worst case of burning I have ever seen. At first she was dreadfully frightened, and did not trust either her father or us, but now how different! Her confidence and gratitude seem to know no bounds. The

sort of "Christians" Mohammedans have seen have not been such as to inspire *faith* in Christianity. At the medical mission lately some Italian children have been attending, and I notice that when in pain they always call for "the Virgin."

Then the Arabs *need* faith in our message, but "how can they believe on Him of whom they have not heard" as a Saviour? "Jesus," His God-given name, has been changed to "Aisa," and His death and divinity denied, till they scoff at His blessed words.

Some *need* clothes. I wish the friend who sent the article could have seen the joy and heard the thanks of a blind lad when he received a garment, his poor blind face seemed to dance for joy. He belongs to our boys' class, the average attendance at which during January and February has been fourteen. Spiritually I think he is our brightest member.

The distribution of Scriptures continues daily, and it has been a special joy to be asked for copies by men from long distances off. We are deeply grateful to the Scripture Gift Mission for their generous supplies.

May I remind friends that the drain on

the drug fund has been very heavy. As an example I may mention that we have used more than two pounds of ointment already on our burn case, which is making a splendid recovery. Mrs. Churcher is sadly needing some more old linen for such cases.

From Mrs. Churcher (Sfax).

April, 1909.—We have had a very busy winter at the Sfax Medical Mission. Last month brought us the highest number of patients that we have had in one month for many years; we had over a thousand visits. This is partly due to the fact that there has been great poverty and want in the south of Tunisia this winter, as there was no harvest to speak of last year; but I like to think that there is a higher power at work, and that God has been using the temporal needs of these poor people to bring them under the sound of the Gospel.

How should we desire bread if we had never seen or heard of such a thing, and how can these people desire the bread of life when no one has told them before that Jesus Christ is the living bread from heaven, and that whosoever eateth thereof shall never die? How can they desire holiness when they have never seen a holy life?

Had you been with me a week ago you would have seen what one of their saints looked like. As I reached the city gate, a great crowd was streaming out, many carrying gay silk banners; soon the musicians appeared with their weird "tum-tumming," and in their midst was one of their saints dancing wildly, while his long, matted hair was falling over face and shoulders. He was enveloped in a cloud of incense smoke, and followed by a great crowd, including some of the élite of Sfax; he was leading a pilgrimage to the shrine of another famous saint. How it made one's heart ache! One longed to be able to point them all to the Lamb of God which taketh away the sin of the world. Thank God we have this privilege morning by morning at the Medical Mission.

I had such a nice group of women this morning; they followed the service with great interest, and you might have heard such remarks as, "We never heard such words before"; "Oh, sisters, it is she

who is the believer, not we"; "It is she who is going to heaven, not we."

I emphasised the fact that God wanted them all to come, that salvation was free, and that God had no pleasure in the death of the sinner. Two of them had come from far inland; they told me it had taken them four days to come to get medical help. Four were from the Kerkana islands; one of these was a bad case of eczema, the second we have had lately from the same place; the first one only left us a day or two ago cured after some weeks of treatment; her friend has lost no time in coming. Thus we trust that as they make known about our medicines, so they will tell out the good news they have heard of free salvation through the blood of the Lamb.

For such cases we are so glad to have the "Wordless Books" to give away, as they soon learn their meaning, and we get them to explain the book over and over again to us, so that they may not soon forget.

One dear girl came to us lately terribly burnt. She is practically healed now, only needing a little dusting powder to protect the tender skin. It is difficult to believe that she is the same child who was carried in a few weeks ago wailing, "Let me die, let me die, but don't touch me." A week before her cotton garment had caught fire, badly burning more than half her body, besides the upper parts of her limbs; she had already suffered much at the hands of native physicians. Poor child, she was nearly beside herself with fear and pain, wondering what fresh torture awaited her from the new doctor. It was only after many dreadful threats and curses from her father that she would allow us to touch her. Then followed a very trying hour both for doctor and patient before the foul-smelling sores could be cleaned, and soothing dressings applied; but there was no need of strong language after the first or second dressing, as she sweetly said, "Tabeeba, your medicines are very, very good; they do not hurt me. Will you always dress me and not let them touch me again?"

At first we feared that she would never again have the free use of her arms; great was her delight when we could tell her that they were quite healed. How wildly she swung them about, shouting at the

top of her voice, "My arms are healed, my arms are healed." The scene that followed I shall long remember, as she stood in the middle of the room with her

arms and eyes turned heavenward, calling down all the blessings she knew of on our heads and on the heads of our children.

Algerian Jews.*

By Mr. Percy Smith, Constantine.

II.

The Jewish population of Algeria has been variously estimated. The figures given me by a director of the "Alliance Israelite" schools is 30,000. In the Jewish Year-Book for 1907 it is stated to be 43,000 for Algeria and the Sahara.

Their past history has a strong bearing on their present state; hence the necessity of giving a glance at their past. In this article, though I shall make some remarks about Algeria as a whole, my personal knowledge, and therefore what I have to say, is almost entirely limited to the Jewish population of Constantine (about 8,000).

It is known that during the Roman rule in Northern Africa there were colonies of Jews established in the coast towns and also in the interior, chiefly for purposes of trade. Some of these colonies in *Numidia* and *Roman Africa* (Eastern Algeria and Tunisia) date from before the Christian era.

After the destruction of the Temple by Titus in 70 A.D., many Jews were sold as slaves along the shores of Northern Africa; numbers of these, it is said, were ransomed by their brethren, already established in those countries. To speak particularly of Constantine, it is undoubted that there were Jews established here from the time of the dispersion. An edict of the Emperor Justinian, 535 A.D., declared the Jews of Constantine, together with the Donatists of the Province, to be outlaws. They had commercial relations with the Jews of Carthage and Hippo. There were also numerous communities in the interior, even so far south as the Sahara. In the

resistance offered by the Berber tribes to the Arab invaders of the 7th century, they were aided by the Jews living in their midst. A vivid souvenir of this remains in the story of "*Kahinah*," a warrior-prophetess, a kind of Jewish "*Jeanne d'Arc*," who seems to have exercised a great influence over the Berber tribes of South Numidia and to have led them against the Arabs, but was at last taken and put to death by the invaders.

The Jewish colony established at Constantine—a natural fortress in the midst of the mountain district—was untouched by the different influences which reached the colonies of the coast towns and the communities in other places of North Africa, e.g., those of Cairo, Tunis and Fez. Algeria, as a whole, was not enriched to the extent that Morocco was by the exodus of Spanish Jews driven so cruelly from their homes by the persecutions of the 14th and 15th centuries. Those even that did arrive on Algerian soil settled in Algiers, Oran and Tlemcen. There is no evidence of any settlement of Spanish Jews in Constantine. As these Spanish Jews were far in advance as to learning and civilisation of those already established in Algeria, it was a decided loss to the Constantine community not to have received some of this element. There is no old family in Constantine bearing a Spanish name.

During the centuries of Arab and Turkish rule, or misrule, what must have been the lot of this Jewish community? Who can imagine what they passed through shut up in their ghetto, working during the day as tailors and embroiderers, silversmiths, shoemakers—retiring to their quarter before dark for fear of being molested—ever on the alert,

* For a good deal of the information contained in this article I am indebted to an article by the "Directeur de l'Alliance Israélite" at Constantine (Monsieur Nayon) in the "Revue des écoles de l'Alliance Israélite," No. 8, 1903.

ready to bar their doors against those who looked upon them and their property as their prey in times of tumult? There still exists under the Jewish quarter a vast underground vault, cut out of the rock upon which the town is built, which served them as a last refuge when the Moslem populace or the Turkish soldiery rushed to sack their houses. Although despised and often ill-treated, they were allowed to practise their religion; for the rest, they often contrived by their ruse to escape the blows ever ready to fall upon them, and also by their flattery to gain the good graces of their oppressors; besides, they were indispensable to the richer Moslem families—to make their robes and fashion their jewellery—and to the Bey, as those to whom he could ever turn as general “hewers of wood and drawers of water.”

When the French besieged the town and took it, the two or three thousand Jews took refuge in the underground vaults before-mentioned, less from fear of the French than from the frenzied fanaticism of the Moslems. When at last the French penetrated into the town the Jews welcomed them as deliverers. Whatever doubts they may have had disappeared before the assurances of those Jews who had accompanied the expeditionary column as furnishers.

At first the Jews of Algeria were left alone, not only in the free exercise of their religion, but also under the Rabbinical law and the jurisdiction of the Rabbinical courts of justice; but these were abolished in 1851, and by the Crémieux decree the Jews of Algeria were made French citizens *en bloc* (1870). This decree was the cause or pretext of the Anti-Semitic movement which troubled the peace of the country for several years, and has only just calmed down.

It is not surprising that this Jewish population, cut off for long centuries from all elevating influences from without, should have sunk to, and remained at, the level of the Arabs and Berbers around them. The marvel is that through all the massacres and continual oppression they should have continued to profess their religion and preserved their traditions. It was by no means astonishing that they should have become fanatical and ignorant in such surroundings. Since the opening

of the first Government School for Jews (1885), they have made much progress in assimilating French ideas and manners. To-day there are Jewish doctors, lawyers, chemists, schoolmasters, and there is even a lady-lawyer from Constantine lately called to the bar at Algiers.

A thing that must strike a stranger visiting Constantine is the mixture of the old and the new in Jewish life. Many of the men have adopted European dress and live in French style, as also many of their women. Others still retain their native costume, resembling somewhat, in the case of the men, that of the town Arab, but yet clearly distinct. This difference was formerly obligatory to mark their inferior position.

Although all can speak French, more or less, Arabic is still their mother tongue. Many have passed through the schools, but outside the subjects taught in class are generally very ignorant, which is also true of some other sections of the population. Others remain in the old ways, holding fast by their Talmudic traditions and, consequently, for the greater part fanatically opposed to the Gospel. The younger generation has imbibed much of the irresponsible, unreflecting, superficial free-thinking so prevalent in France, which itself is a result of the deadening influence of the Church of Rome in the past.

What we have been enabled to do among them, in addition to Arab and French work, has been limited to conversations in their shops, distribution of suitable literature and magic-lantern meetings. We get a few to attend our meetings in French, and this appears to be the best way to reach those who are most favourably disposed towards the Gospel. There are a certain number of young men who, when boys, attended a Sunday and Thursday class, and who know the Gospel, but who, having grown up, are carried along with the general current. Their greatest danger is worldliness. Yet some others seem more deeply impressed, for whom we desire your prayers, for the opposing influences are great. One of our lady workers has a class for Jewesses and little Jewish boys, numbering in all about twenty. She visits the Jewish homes frequently, and has been encouraged with the responsiveness of many.

The Jewish population is in a period of

transition, and is destined to become more and more French, and to leave behind in an ever-increasing measure the traces and souvenirs of their subjection to Moslem rule. There is much work to be done in presenting the Gospel and counteracting ill-instructed free-thinking; but we are only three men and five ladies to work

among 25,000 Arabs, 8,000 Jews, besides having a French population of 16,000 souls, for the most part utterly ignorant of the Gospel, not to mention the many thousands living in the country round. We seek to preach the Gospel to each section of the population as opportunity offers. Brethren, pray for us.

ISLAM—A CHALLENGE TO FAITH.*

The Rev. Samuel M. Zwemer wrote this book with an object—to challenge our faith—and he achieves his purpose.

In some two hundred and fifty pages of letterpress, twenty-seven illustrations and ten striking maps and tables, he sets about it with a will, calling to his aid the pith and marrow of an extensive bibliography, written by the leading men of brain and heart who have set their souls to study this stout problem of Islam.

The book does not profess to be rich in original research; it digs out a valuable find here and there, and leaves us to conserve it among the well-known stock of Mohammedan knowledge; its value and charm is rather in its constructive view of Islam up to date. Its founder, his system, its spread, its internal upheavals, its missionary aggressiveness, what has already been done to win its votaries for Christ, and the materials and knowledge available for a world-wide crusade of spiritual conquest through the Moslem world; these are passed before us, and then the author throws at our feet the challenging glove, and asks us to give the Gospel to this seventh of the race in this generation, if we have the faith and devotion we think we have.

It is a very disturbing book, it gives so much information, and of a kind which tends to make a Christian feel uncomfortable. Before any more hyperbolic missionary speeches are made, orators would do well to buy and digest this work; we are shouting victory while the cities walled to heaven remain, and the giants defy us. This is a time for the faithful swords of

* *Islam—A Challenge to Faith*. Published by Fleming Revell Co., New York; or may be had of C.M.S. Book Depot, Salisbury Square, London, E.C. Price, cloth boards, 3s.; paper covers, 1s. 6d. net.

Caleb and Joshua, not for the oratory of Aaron.

It is not easy, where all is so excellent, to mark striking points, but in passing a few may be called attention to.

In the opening chapter the author makes a solid contribution to the much discussed question of the religious condition of Arabia prior to and during the first forty years of Mohammed's life; and shows that he must have known more about the nature of true Christianity than we sometimes think; and that he rejected it from want of moral and mental sympathy with its teaching, especially upon the vital questions of sin and redemption.

On page 212, when discussing methods of work, he says: "The right angle for the presentation of truth can best be learned by studying the strength and the weakness of Islam; the history of Moslem theology, for example, shows that heterodoxy has nearly always been connected with a strong desire for a Mediator." This is amply true and deeply important; Mohammed's wrong step cannot alter heart-facts; heterodox Islam has often retraced its steps, and stood where Mohammed made his fatal choice, and has turned away baffled and uncomforted.

"Far and wide, though all unknowing,
Pants for Thee each human breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest."

We invite close attention to those portions of the book and tables dealing with the present political distribution of the Moslem nations. We learn that their political independence has nearly vanished; Europe holds the Eastern sceptre—King Edward first, with eighty-one millions of Moslem subjects, while the Porte only rules a fifth of this number.

This political subjugation has given an entrance for the messenger and the Book; for we learn that the Bible, or portions of it, is already translated into the chief Moslem languages, as well as a considerable polemical and educational literature; all the conditions and materials are at hand for a forward movement; our author challenges us to find the men and means.

To encourage us he shows us a church of 20,000 converts in Java, another of 7,000 in Sumatra; we see 200 native evangelists won in N. India, and a goodly number in North Africa; everywhere there is fruit after the sowing of the Living Word.

But the book is full of paradoxes, some extremely painful. We read of an appeal made by the Kafirs of the Hindu Kush for Christian teachers twenty-five years ago. We were deaf. Eleven years ago they were "converted" by the Mullah of the Ameer at the mouth of the breech-loader. The incident is graphically related by Colonel G. Wingate, hon. sec. of the N.A.M.

Will the challenge be taken up? I hesitate to say. It would mean the gift of the best men in the Church; of millions of money; and, beyond all, the reception and use of spiritual forces in a measure as yet unreached by us. J. J. C.

To the Members of the Prayer and Workers' Union.

Requests for Praise and Prayer.

Prayer is asked—

For Mr. Simpson, who is hoping to go to Fez for a short time—that his visit may encourage and help the native colporteurs.

For the converted Jewish girls in Tangier—that they may be filled with the Spirit, and that they may continue with great blessing the work they are doing in their own homes.

That Mr. Liley's recent itinerating tour may result in blessing; that those spoken with may realise their need of the Saviour.

That the portions of Scripture distributed on this journey and at other times may open blind eyes to the truth.

That the money still urgently needed to complete the building of the Mission House at Shebin-el-Kom may be sent in soon.

That money may be sent in for the furloughs which fall due this year.

For further large supplies to meet the current needs of the work abroad and at home. While very thankful for some cheering gifts received during April, we are at the time of going to press again somewhat urgently needing considerable sums for general purposes.

For Mr. and Mrs. Cooksey on deputation work—that the forthcoming meetings in Scotland may result in increased interest.

That divine wisdom and grace may be abundantly granted to the Council and officers of the Mission at home in their conduct of the work.

For a young woman in North Africa who over four years ago received medical help from the missionaries, and professed to find Christ. After much persecution she fled from her home, as her brother had determined to kill her. Now, after having been with the missionaries again for a time, she has of her own free will returned to her people, who belong to a notoriously quarrelsome and bloodthirsty tribe, with the intention of witnessing for Christ and seeking to teach the children of Him. Will friends please pray earnestly for her in her most difficult position?

Praise is asked—

That there are now four lady missionaries again at Fez. Please pray that they may be greatly blessed in all their classes, meetings and visiting.

For the large number of men and women who have been attending the services in Shebin-el-Kom, especially for the high school students who have come to the Gospel lantern services.

A missionary, in sending in one of the above requests, begs that prayer may be made for a native Christian: *regularly, not spasmodically.* Read Col. iv. 12: "Epaphras, a servant of Christ Jesus . . . *always striving . . . in his prayers.*"



ARTICLES FOR SALE.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made blouses for ladies (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Salem, Carlisle Avenue, St. Albans.

A large table-centre embroidered on canvas in green and yellow, lined with white sateen, price £1. Sent on approval if desired. Please apply to the N.A.M., 4, Highbury Crescent, London, N.

Home-made Confectionery— Creams— peppermint, ginger, lemon, etc.; 2 lbs. post free, 2s. 8d.; smaller quantities at 1s. 4d. per pound, postage extra. Please send orders, with remittance enclosed, to N. L., Lakeview, Bangor, co. Down. Proceeds in aid of N.A.M. work at Constantine.

Picture Postcards.—The following series are now on sale:—Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating "Life in Morocco," price 3d. per packet, post free 3½d. Six "real photograph" cards from photos taken in Tunis by Mr. A. V. Liley, price 1s., post free. Six "real photograph" cards from photos taken in Egypt by Mr. Geo. Chapman, price 1s., post free.

"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.

North Africa Mission Publications.

"THE GOSPEL IN NORTH AFRICA."

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

On good paper, bound in paper covers	...	...	...	...	1	0
" " bound in paper boards	...	...	...	...	1	6
On high class paper, bound in paper covers	...	...	...	...	1	6
" " " bound in cloth boards	...	...	...	...	2	6
Special Edition, on Art Paper, bound in cloth boards, bevelled edges, with gold letters	...	...	...	...	3	6
BOOKLETS: —"Carpet Industrial Branch"	...	...	...	per doz.	0	8
"Taib and Boorawiyah"	...	...	...	" "	3	0
"First Fruits from Fez"	...	...	...	" "	0	6
"NORTH AFRICA," the Monthly Record of the North Africa Mission, illustrated	...	...	...	per annum	1	6

All post free.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2779 NORTH.

THE NORTH AFRICA MISSION.

Council of Direction.

J. H. BRIDGFORD, Christchurch, Haunts.
A. CHAPMAN, Highgate Road, N.W.
ARTHUR DENCE, Clapham Common.
W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
HENRY EDMONDS, Tunbridge Wells.

EDWARD H. GLENNY, Manor Park, E.
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire
EDWARD MERRY, M.D., Wandsworth, S.W.
E. E. SHAW, Wimbledon, S.W.
COL. G. WINGATE, C.I.E., Orpington, Kent.

Advisory and Auxiliary Council.

CAPT. C. H. HILL, Gibraltar.
REV. CHAS. INWOOD, Hove, Sussex.
COL. E. R. KENYON, R.E., Gibraltar.
W. E. D. KNIGHT, Esq., Woodford Green.
W. R. LANE, Esq., Kew.
REV. J. J. LUCE, Gloucester.
R. MCKILLIAM, Esq., M.D., Blackheath, S.E.

COL. J. F. MORTON, late of Mildmay.
REV. J. RUTHERFURD, B.D., Renfrew.
HENRY SOLTAU, L.R.C.P. and S., Highgate, N.
PASTOR FRANK WHITE, Streatham Hill, S.W.
ARTHUR WOOD, Esq., Eltham.
FRITZ P. WOOD, Esq., Eltham.

Hon. Treasurer.

J. W. GORDON-OSWALD, Esq.

Hon. Secretary.

COL. G. WINGATE, C.I.E.

Acting and Assistant Secretary.

M. H. MARSHALL.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Islington Branch, London, N.

Hon. Auditors, MESSRS. A. HILL, VELLACOTT & Co.,
1, Finsbury Circus, London, E.C.

Office of the Mission:—4, Highbury Crescent, LONDON, N.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or to any of its branches.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. Bride and Eastland, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		BIZERZA.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Nov., 1883	
Geo. Wilson, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARKUSSON ...	Nov., 1833	
Mrs. Wilson ...	Dec., 1906	Miss H. D. DAY ...	April, 1886	Susa		
Mrs. Roberts ...	Dec., 1896	Miss K. JOHNSTON ...	Jan., 1892	† Mr. J. J. COOKSEY ...	June, 1892	
* Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	† Mrs. COOKSEY ...	Dec., 1896	
* Miss G. R. S. BREZEE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Mr. H. E. WEBB ...	Dec., 1892	
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Mrs. WEBB ...	Nov., 1897	
Miss I. L. REED ...	Oct., 1903	M. E. CUENDET ...	Sept., 1884	Kairouan.		
<i>Spanish Work—</i>		Madame CUENDET ...	Sept., 1885	Mr. E. SHORT ...	Feb., 1899	
Mr. A. J. MOORE J.A. ...	April, 1909	Mr. A. SHOREY ...	Nov., 1902	Mrs. SHORT ...	Oct., 1899	
Miss F. R. BROWN ...	Oct., 1839	Mrs. SHOREY ...	Oct., 1904	Miss G. L. ADDINSELL ...	Nov., 1895	
Miss VECCHIO, School Mistress.		Djemaâ Sahridj.		Sfax.		
Casablanca.		<i>Kabyle Work—</i>		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. D. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1894	
Mrs. SIMPSON ...	Mar., 1893	Mrs. ROSS ...	Nov., 1902	DEPENDENCY OF TRIPOLI.		
Tetuan.		Miss J. COX ...	May, 1887	Mr. W. REID ...	Dec., 1892	
Miss A. BOLTON ...	April, 1839	Miss K. SMITH ...	May, 1887	* Mrs. REID ...	Dec., 1894	
Miss A. G. HUBBARD ...	Oct., 1891	Constantine.		Mr. W. T. BOLTON ...	Feb., 1897	
Miss M. KNIGHT ...	Oct., 1905	Mr. J. L. LOCHHEAD ...	Mar., 1892	Mrs. BOLTON ...	Dec., 1897	
Miss H. E. WOODLI ...	Jan., 1907	Mrs. LOCHHEAD ...	Mar., 1892	Miss F. H. HARRALD ...	Oct., 1899	
Laraisch.		* Miss E. K. LOCHHEAD ...	Mar., 1892	EGYPT.		
* Mrs. NOTT ...	Feb., 1897	Mr. P. SMITH ...	Feb., 1899	Alexandria.		
Miss S. JENNINGS ...	Mar., 1837	Mrs. SMITH ...	Sept., 1900	* Mr. W. DICKINS ...	Feb., 1896	
Miss K. ALDRIDGE ...	Dec., 1891	Miss F. HARNDEN ...	Nov., 1900	* Mrs. DICKINS ...	Feb., 1896	
Fez.		* Miss F. H. GUILLERMET ...	May, 1902	Miss R. HODGES ...	Feb., 1889	
Miss I. GREATHEAD ...	Nov., 1890	Miss E. LOVELESS ...	Nov., 1902	Shebin-el-Kom.		
Miss M. MELLETT ...	Mar., 1892	Tebessa.		Mr. W. T. FAIRMAN ...	Nov., 1897	
Miss S. M. DENISON ...	Nov., 1893	Miss A. COX ...	Oct., 1892	Mrs. FAIRMAN ...	Feb., 1899	
Miss I. DE LA CAMP ...	Jan., 1897	Miss N. BAGSTER ...	Oct., 1894	Mr. G. CHAPMAN ...	Nov., 1907	
REGENCY OF TUNIS.		Tunis.		Provisionally at Asyut.		
Tunis.		Mr. A. V. LILEY ...	July, 1835	Miss F. M. BANKS ...	May, 1888	
<i>Italian Work—</i>		Mrs. LILEY ...	April, 1886	Miss H. B. CAWS ...	Oct., 1907	
<i>Associated Worker—</i>		* Miss H. M. M. TAPP ...	Oct., 1903	Provisionally at Luxor.		
<i>Miss M. BENZAKINE ...</i>		Miss A. M. CASE ...	Oct., 1890	Miss M. McLEAN ...	April, 1900	
<i>* Miss L. E. ROBERTS ...</i>		* Miss L. E. ROBERTS ...	Feb., 1899	IN ENGLAND. —Miss E. VINING, Invalided.		
<i>* Miss M. BENZAKINE ...</i>		Miss M. BENZAKINE ...	Jan., 1906	* At Home. † In England for Deputation Work.		