

NORTH AFRICA

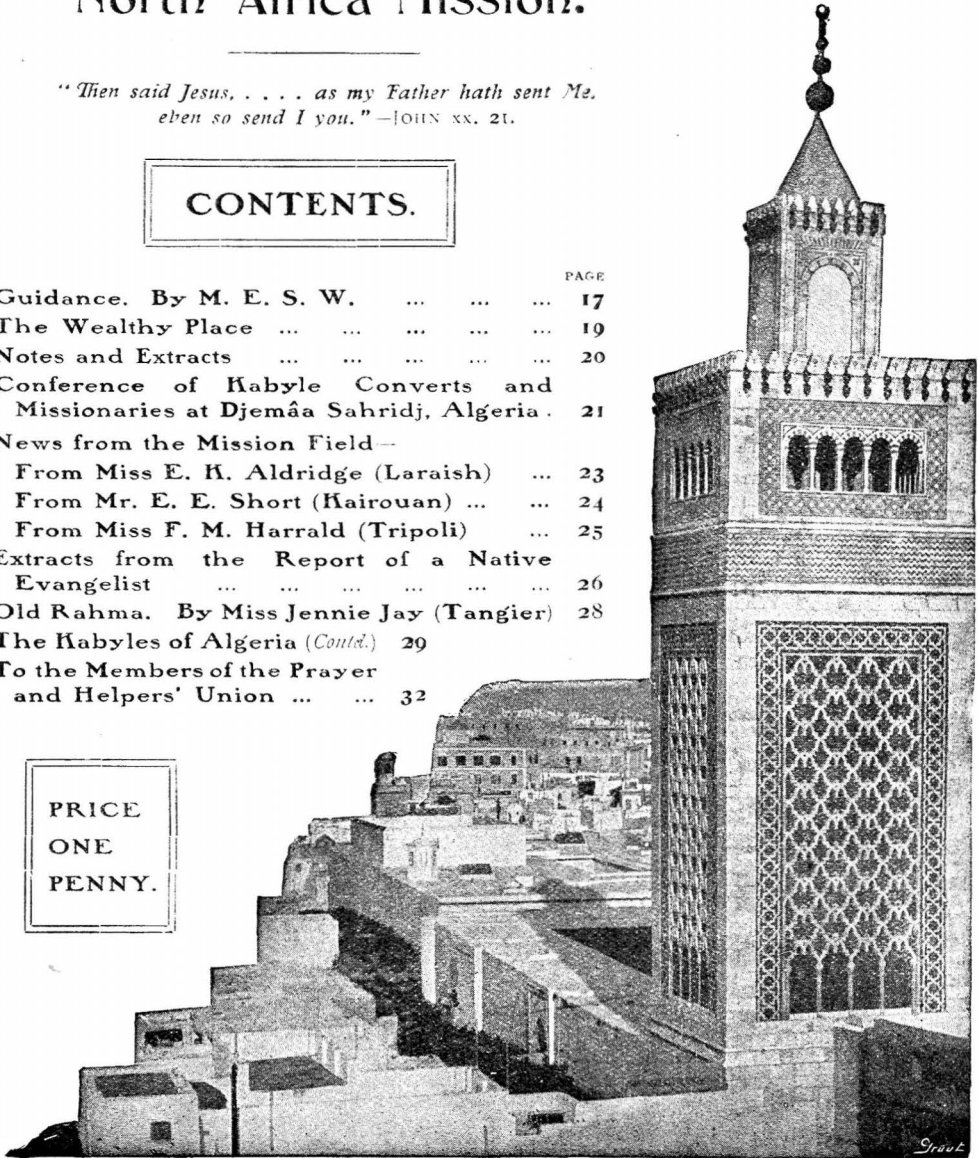
The Monthly Record of the North Africa Mission.

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

CONTENTS.

	PAGE
Guidance. By M. E. S. W.	17
The Wealthy Place	19
Notes and Extracts	20
Conference of Kabyle Converts and Missionaries at Djemâa Sahridj, Algeria .	21
News from the Mission Field—	
From Miss E. K. Aldridge (Laraish) . . .	23
From Mr. E. E. Short (Kairouan) . . .	24
From Miss F. M. Harrald (Tripoli) . . .	25
Extracts from the Report of a Native Evangelist	26
Old Rahma. By Miss Jennie Jay (Tangier)	28
The Kabyles of Algeria (<i>Contd.</i>)	29
To the Members of the Prayer and Helpers' Union	32

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 is. 6d. per annum, post free.

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business. **Its Object** was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

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

GENERAL FUND.				DESIGNATED FUND.				SUMMARY.	
1909.	No. of	Amount.	1909.	No. of	Amount.	December.			
Dec.	Receipt.	£ s. d.	Dec.	Receipt.	£ s. d.	General Fund	Designated Fund	General Fund	Designated Fund
								£309 2 6	£269 9 8
1	New Road Mission Hall Dagenham	0 0 6		{ U.F. Ch., Louthhead Hargrave Hall, Holloway }	0 14 3				
	2107	5 0 0			1 10 0				
	8	0 10 0			0 5 0				
	9	1 0 0			5 5 0				
	10	1 5 0			2 0 0				
					0 5 0				
	Band of King's Daughters, Talbot Tabernacle	20 0 0	17	{ Missionary Helpers' Band, Blackheath }	0 10 0				
	2	2 0 0	18	{ Perth Auxiliary }	0 3 0				
	3	0 10 0			2 0 0				
	4	4 1 6			0 5 0				
	5	0 2 6			0 5 0				
	7	0 5 0	20		0 3 0				
	8	1 10 0			2 0 0				
	9	0 5 0			0 2 0				
	20	0 3 0			5 0 0				
	Edinburgh	0 0 0			0 2 6				
	2	1 1 0			0 10 0				
	3	150 0 0			0 10 0				
5	{ Lansdowne Hall, West Norwood }	2 2 0			0 10 0				
11		0 10 0	23	{ Mayes Hall, C.E. Soc., Wood Green }	0 8 6				
	6	1 0 0			0 8 6				
	7	0 2 0			0 10 0				
	8	2 0 0			0 10 0				
			24	{ Y.W.C.A., Highgate Road. }	3 0 0				
	King Edw. Institute	2 0 0	28		2 0 0				
	50	1 1 0			1 6 6				
	1	0 5 0			0 10 0				
	2	10 0 0			0 10 6				
	3	5 0 0			1 1 0				
	4	5 0 0			0 10 0				
	5	5 0 0			1 0 0				
	6	Cancelled			0 1 0				
	7	1 0 0			2 0 6				
	8	0 5 0			0 10 6				
	9	0 5 0			1 1 0				
	3	1 0 0			1 0 0				
	40	0 5 0			0 2 6				
15	1	10 0 0			1 6 6				
16	Tayport	0 13 10			0 10 6				
	Newport	1 2 0			0 10 0				
	Dunfermline	1 5 0			0 10 0				
	{ Y.W.C.A., Aberdeen }	0 7 0			1 0 0				
	{ U.F. Ch., Torry }	1 1 0			0 2 6				
	{ U.F. Ch., Charlotte St. Aberdeen }	0 2 2			0 10 0				
	{ Y.M.C.A., Aberdeen }	0 17 3			1 7 0				
	Union Bap. Church, Aberdeen	0 15 6			0 10 6				
	Carried forward	£247 13 9			£260 0 0				
					£265 13 2				
					0 11 6				
					2 17 10				
					£300 2 6				
					£238 15 0				
					30 11 9				
					£260 0 0				
					£16 5 5				

TOTALS JAN. 1st to Dec. 31st 1909.
General Fund .. £4,157 9 2
Designated Fund 2,916 7 1
£7,073 16 3

DETAILS OF DUBLIN AUXILIARY.
 S. S. McCURRY, Esq., Hon. Sec.,
 3, Spencer Villas, Glengageary.
 Designated Receipt No. 3637.

No. of Receipt.	£ s. d.
32	5 0 0
3	0 5 0
4	0 10 0
5	0 2 6
0	0 19 6
7	5 0 0
8	1 10 0
9	0 10 0
10	0 5 0
1	0 10 0
2	5 0 0
3	0 10 0
4	5 0 0
5	1 0 0
6	0 5 0
7	5 0 0
8	0 5 0
9	0 10 0

Previously ackgd. .. £31 12 0
 £217 10 5

DETAILS OF BARNET AUXILIARY.
 Designated Receipt No. 3610.

No. of Receipt	£ s. d.
83	0 5 0
4	3 3 0

Previously ackgd. .. £3 8 0
 12 17 5



Photo by]

Roman Ruins at Gabes, Tunisia.

[Mr. A. V. Liley.

Guidance.

"O send out Thy light and Thy truth: let them leaa me."—Ps. xliii. 3.

MANY people think and say that prayer for guidance about plain matters of fact is a mistake in judgment and leads to all kinds of confusion. They say that prayer is concerned with purely spiritual matters, and should be confined to them, and that to bring prayer into the hard facts of everyday life merely gives rein to the imagination and upsets everything. They would make a sharp division between what is spiritual and what is corporeal

and tangible, and keep each to its own department, allowing prayer to influence the first alone.

Now this may look practical, but it is not really so, because it is not possible to carry out. How can we divide between the organ and the music that springs from the organ? The man that builds the organ, if he is to do so successfully, must study the science of sound; and far more intimate is the wonderful blend of body, soul and spirit, from which issue all the activities of human life. Our bodies are undoubtedly the most marvellous medium of education for soul and spirit that could be devised; but those bodies in earthly life are tossed about on a very sea of turbulent conditions, and, if we accept the theory that prayer must not deal with material facts, the soul would be shut up as it were in a ship without chart or compass, the sport of the storm of modern existence.

To begin with, we must not forget that a fact is one thing but our attitude towards it is another. The fact may be material but our attitude towards it is mental. Again, the fact may be unalterable, while the attitude of different individuals towards it and their consequent action admits of almost infinite variety, and (what is more often a trouble to the perplexed soul) the individual may himself take up many different positions with regard to it. We are all familiar, when going round old fortified castles, with the long slit in the deep walls through which the archer took aim at the enemy. On the outside surface of the wall, this is a simple, long rectangular slit, but on the inner side the wall has been cut away to allow the archer to vary his aim, and, supposing the wall to face south, it will be found that the inner side of the slit has been sloped so as to enable him to cover every point from south-east to south-west. Here is the changing attitude of an individual to an unchanging fact, illustrating the liberty of action that we all have; and in view of this liberty, how the Christian heart cries out to know God's choice, so that there may be no mistake. It is, perhaps, specially into this sphere that prayer for guidance enters.

There is another large and probably more wonderful sphere for prayer where facts themselves are dealt with, and sometimes taken out of the way by the faith that removes mountains; but just now we want to think only of prayer as a means of getting God's direction in our affairs, and that has necessarily more to say with the human, weak side of things.

The next question that arises is:—Given a certain fact which compels action of some kind on our part, is God ever pleased to indicate in some way what He wishes our action to be regarding that fact, out of all the possible alternatives? The question only needs to be stated to answer itself as it were, for many incidents occur at once to the mind, of most practical orders in battle given to God's host and generals (such as 2 *Sam.* v. 19 and 23, 2 *Kings* vi. 9, 2 *Chron.* xi. 4), or definite directions as to the locality to dwell in (*Matt.* ii. 13) or the road to march in (*Deut.* ii. 3), which show that God loves to direct us though He may choose many different methods of doing so.

It should be borne in mind that while God promises to make His will known to us (*Psalms* xxxii. 8), He has nowhere said that He will make it equally apparent to the lookers-on who often trouble us by their doubts and suggestions. Our responsibility is only to follow implicitly the light God gives us individually by His Word and His Spirit; a solemn lesson shown by the disobedient prophet in 1 *Kings* xiii.

The following simple incident which happened recently may help to illustrate this. One warm summer morning, the sunshine poured into a study where a Christian worker was praying. The Bible lay open before her, but she had laid it aside for a minute to get help in prayer. A few days earlier, an

acquaintance had asserted that he had never known of any definite guidance being given in answer to prayer, and therefore he did not believe in it. At the time she had met him with arguments to the contrary, drawn from God's Word and her own experience. But the incident had weakened her faith, and it seemed as if the enemy had got within her guard, so to speak. As she turned back again to the open Bible, she noted mechanically a bright pattern on the carpet traced by the sun through the window which was a modern copy of the old fashion with tiny panes. Very brightly glowed the colours in the sunlight, and the framework of the window was vividly outlined in proportions slightly different from those of the upright frame. Hardly realising that she had taken in these details, she became again absorbed in her Bible-study, and it was some time before her eyes once more fell upon the floor; and this time with a sense of chill. Gone was the sun, gone were the bright colours from the carpet, gone was the pattern at her feet; and it was this last feature that seized her thoughts and held them.

If her friend were to come in now, and she were to speak of the curious design traced upon the carpet, she might fairly be charged with dreaming, though, while the sun was shining, the dimensions of each tiny pane could have been measured with a foot-rule upon the floor, so clear was the definition. Now, if the outline had fallen instead upon some delicate silk fabric which it was desirable to protect, her friend's incredulity would not in the least prevent her taking steps to do this. Why, then, when it was a question of heavenly guidance about earthly matters, should she conceive it necessary that God should reveal that guidance to another, before she could confidently follow it? The window-frame seemed to represent the stubborn fact about which direction was needed, the sunlight God's guidance, and the pattern traced at her feet the plan that God made clear for His child to follow.

The troubled worker "thanked God and took courage." M. E. S. W.

The Wealthy Place.

The Psalmist declared in verse twelve of the sixty-sixth Psalm that God had brought Israel into a wealthy place. The preceding verses tell that the road that led there was not by any means an agreeable one to nature.

True, at the beginning of the journey they sang a song of redemption from Egypt, and they speak of their souls being held in life and their feet unmoved.

Then comes a record of—1, being proved; 2, being tried as silver is tried; 3, being brought into the net; 4, suffering affliction; 5, being ridden over by men; 6, going through fire and through water. At last, only after all these painful experiences, they reach the wealthy place. But they do reach it.

The North Africa Mission has not yet reached the wealthy place, but it has known a good deal of the six experiences above, and still knows them. Surely it may hope that the wealthy place is not now far away.

The last few months have in various ways been a period of trial, including the death of Miss Day, the breakdown in health of other valued workers, and the shortness of temporal supplies.

The receipts for the last two months, ending January 15th, 1910, have been a little over £1,000, *i.e.*, about £500 less than the amount deemed requisite; and as at the beginning of the two months there was already need of several hundred pounds, *there is now over £1,000 required, and by the end of January £1,300, to make good past shortage.* Prayer is specially asked that sustaining grace may be granted to the missionaries, and that they and the Mission may, if it be God's will, soon be brought into a wealthy place.

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 (February 3rd), 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, February 18th, at 3 p.m.



Dr. and Mrs. Wilson have both greatly benefited by their short visit to England, and hope to resume their work in Morocco with improved health during February. Mrs. Wilson has, indeed, already left for Tangier, and Dr. Wilson will (D.V.) follow the first week in February. He has been doing post-graduate work at the Tottenham Hospital while at home. It is hoped that a fully qualified nurse will soon be found to strengthen the existing staff of the **Tulloch Memorial Hospital** at Tangier. Prayer is asked for this, and for Divine guidance in all arrangements for the medical and Gospel work of the hospital, and that real encouragement and blessing may be granted in connection with its re-opening in February.



DEPUTATION WORK.

Mr. A. V. Liley is still busily engaged in Deputation work, holding **drawing-room and other meetings** all over the country to make known the spiritual needs of the people of Tunisia. The beautiful, coloured slides which he exhibits, to illustrate his subject have been much appreciated during his recent visit to Scotland.

Mr. Liley desires to tender his hearty thanks to those friends who so very kindly showed him hospitality during his recent lecturing tour in the west and north of England and in Scotland. He was very unwell for a week or two both before and after Christmas, and he much regrets that he was quite unable to write to his friends. He begs them to excuse his silence.

Mr. Liley has already booked engagements which will keep him fully occupied until the

spring. During the month of February he hopes to lecture as follows:—

February 1-2—At Macclesfield.

„ 3— „ Emmanuel Church, Malvern.

„ 5-7— „ King's Heath Mission, Birmingham.

„ 8— „ Noon-day Prayer Meeting, Y.M.C.A., Aldersgate Street.

„ 9— „ Wood Street Union Church, Walthamstow.

„ 10— „ Baptist Church, Anson Road, Cricklewood.

„ 12— „ The Hall, Towcester.

„ 15— „ Lewisham Road Baptist Church, Greenwich.

„ 16— „ Metropolitan Tabernacle Schools, Newington.

„ 17— „ Drawing-room Meeting, "Tregwynt," Redhill (3.30 p.m.); St. Mark's Schoolroom, Tunbridge Wells (7.30 p.m.).

„ 20— „ The Gospel Hall, Chingford.

„ 21— „ The Memorial Hall, Woodford Green.

„ 23— „ The Gospel Hall, Chingford.

„ 24-25— „ "The Do Without Society," Doncaster.

„ 26-28— „ Surrey Chapel, Norwich.



We have been asked to draw our readers' attention to the following notice of **Special Meetings** for united prayer on behalf of **Moslems**. Four years ago similar meetings were held in London, when missionaries from abroad and representatives from various societies attended and took part. On that occasion it was felt that the Lord was indeed present, bestowing a true spirit of prayer and supplication, and the answers to the prayers then offered have been seen in manifest tokens of blessing on the work and among the workers in the Mohammedan world.



MEETINGS FOR PRAYER FOR THE MOHAMMEDAN WORLD.

There will be, D.V., **Three Days of Prayer for the Mohammedan World**, on Thursday, Friday, and Saturday, February 24th, 25th, and 26th, in Sion College, London (on the Thames Embankment, near Blackfriars Bridge). Hours from 10.30 a.m. to 6.30 p.m., with a break from 1 to 2 p.m.,

and from 4 to 4.45 p.m. All who would like to join in this time of intercession are invited to attend. Further particulars, with names of Chairmen and Speakers, will be announced later.

Correspondence may be addressed to the Secretaries, who will be glad to hear from missionaries now in England:—J. M. Cleaver, 6, Randolph Road, London, W.; J. L. Oliver, 16, Southfield Road, Tunbridge Wells; •Miss A. Van Sommer, Cuffnells, Weybridge.



FOREIGN NOTES.

Tunisia.

Miss A. M. Case writes from Tunis:—“On Tuesday, December 14th, we found ourselves once more seated before our class of Arab porter boys in the inner room of the Italian Hall. How good it seemed to be at that kind of work again, after seven weeks of seclusion owing to illness in our house!

“The rough lads seemed glad, in their undemonstrative way, to see us back among them, and showed it by being on their very best behaviour. One boy entered the hall smoking, but, on catching sight of us, hastily retired and threw away his cigar. We were quite cheered at the unusual interest they all took in the lesson, and were really astonished at the intelligent questions they put at the end of Miss Benzakine's address, showing they were actually *thinking*. ‘Is there, then, a life beyond this?’ they asked. Referring to the Gadarene, they remarked to one another, ‘You couldn't have broken the chains, could you? They were *very* strong’; and were quite ready when asked, ‘Who alone can break the chain of your sins?’ with the true reply, ‘Jesus the Lord.’ Of course, they had tales to tell about one another's bad conduct, and they indignantly accused one

boy of stealing from a lady! He shouted a denial; but the very fact that they are getting to understand what sin is in some little measure is encouraging, when it is considered what a rough set of boys they are.”



Mr. E. E. Short writes from Kairouan on December 14th:—“A new assistant teacher has arrived for the new Arab girls' school [provided by the French authorities] and curiously, she is the daughter of Pastor Bureau of Sfax. By request we met her at the station. She makes an addition to our little Protestant circle. We feel also that it lessens the likelihood of any trouble from the new school to our class work. The new school has no lack of girls (there are about 100), but the learning of French at present is optional, and only the minority are taking it.

“A few days ago, a townsman *bought* an Arab New Testament and one or two other books. He evidently wished to know something about our religion; it is such a rare thing to have such a purchaser that we must pray and hope that he will become a real seeker.”

In a later letter, Mr. Short says:—“I had two specially interesting lantern meetings on December 18th and 20th. The first was attended by about six Jews and six Arabs with one European. It was a change to have so quiet an audience; some were men whom I had never seen before. The whole thing arose from the two Jews who were friendly to me at Hadjeb [see page 24] wishing to see the lantern again. So I specially invited them and their friends. On Monday morning one of them called me into his shop and asked me various questions about what I had said on the Saturday evening. Seeing they were interested, I arranged for them again that evening.”

Conference of Kabyle Converts and Missionaries at Djemâa Sahridj, Algeria.

The following extracts from reports of the recent Conference of Native Converts and Missionaries held at Djemâa Sahridj cannot fail to be of interest. A sketch of the work among the Kabyles appears in another column, and here we find some of the results of the sowing of many years there referred to. May we not say, “What hath God wrought!”

With regard to the case mentioned by Mr. Ross, our readers may remember that in our November issue we inserted an account of a serious accident in the village of Djemâa Sahridj during a native fête at which there was a display of fireworks. Some crackers were thrown among the loose powder by a young man who had at one time been in the employ of the missionaries. This resulted in severe injury to a good many of the spectators, and one lad died. Just before he

passed away, he repeated several times the name of the one who had been the cause of the accident, adding, "May God bless him." Do we not see in the narrative of Mr. Ross given below an answer to this prayer?

The three days' Conference held at Djemâa Sahridj on November 23rd—25th, 1909, will be memorable days in the annals of our Mission. It was the first Conference of that kind we have ever held. Twenty-two converts (men only) were gathered together, with the same number of missionaries, and from the first meeting we all felt the power of the Spirit.

The subjects for the morning meetings were: First, "Sin, What it is"; second, "The Atonement of our Lord Jesus Christ and Regeneration"; third, "The Work of the Holy Spirit in the heart of the believer." These subjects were dealt with by the missionaries and S. R., one of the converts.

The afternoons were in the hands of the converts. The first subject was, "Why a convert must break the Fast." The speaker, S. R., quoted a good number of passages from Scripture, and maintained that a convert, to give a good testimony, and in order to be considered by Mohammedans to be a Christian, *must* give up the fast. The second subject was, "The Kabyle Marriage," and was taken up by A. N. Although we knew much already on the subject, many terrible things were revealed to us with regard to the marriage of young girls of seven and eight years old. The Gospel alone can put an end to such cruel practices. The third subject was, "What a convert can do to bring souls to Christ." It was introduced by B., and several other converts spoke.

It was most interesting to hear these young converts, and very encouraging to see that they have such a desire to be faithful witnesses of their Saviour among their own people. Every evening we held evangelistic meetings.

I feel sure that a great blessing will follow at Djemâa, where the Conference was held, and in all the stations which were represented. All the Kabyle converts went back encouraged and strengthened. Let us pray that they may be a great blessing to others.

E. CUENDET.

The idea of a Conference for natives formed the subject of a conversation among some missionaries, who had re-

ceived much blessing at a conference held at Algiers last April. After correspondence with other missionaries representing different societies in this country, it was unanimously agreed to hold one at this station (Djemâa Sahridj) in the autumn. The missionaries, with their wives and helpers, numbered twenty-two, and came from Algiers, Tazmalt, Tabarouth, Tizi-Ouzou, Oran, Constantine and Dra-el-Mizan—the converts came from the three first-named places. They were accommodated in the two mission houses. The natives had meals side by side with the Europeans, thus establishing a closer and more brotherly feeling.

M. Cuendet, the translator of the entire New Testament into Kabyle and the oldest N.A.M. worker in Kabylia, acted as Chairman, and besides giving helpful addresses, forced home the truths upon the minds of all. . . . We were much touched by the testimony of a soldier who came from Blida. He told us how the Lord had kept him from yielding to the tempting of his fellow-soldiers to enter the cafés. We think that the fact that his captain gave him four days' leave to attend the Conference, although he had only been back a week from his annual holiday, speaks for the respect in which he is held in the barracks, where he is known as the one who reads his Bible.

Amongst the missionaries who took part were Mr. Griffiths, Mr. Lamb, Mr. Cook, Mr. Blackmore, and M. Rolland. Their messages were received with deep attention, and a big store of precious truth was laid up in many hearts. . . .

A young man, twenty-two years of age, who had at one time worked in the house of the missionaries, but who since that time had, in the city of Algiers, learned the vices so prevalent there, was invited to the evening meetings. At first he refused, but on the last afternoon of the Conference he came in, and again in the evening when he was spoken with after the service. We have never in this country seen such deep conviction of sin as was his. He pleaded with God to pardon him if it were possible. . . . The Word of God brought light and assurance, however, and the fol-

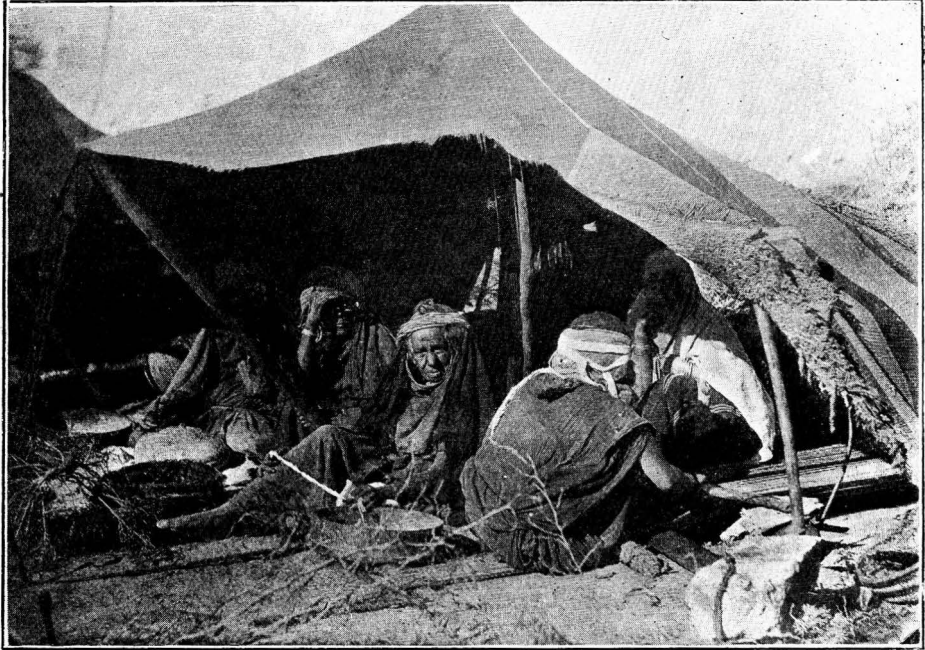


Photo by]

**Bedouin Tent at Gafsa. Women Weaving, Spinning,
and Grinding.**

[Mr. A. V. Lily.

lowing day he returned to get more instruction. . . . Then he went over to one of the lads who was burned through his folly and asked his pardon which was readily granted. To see the proud disposition broken down and the tender appeal made for pardon was a scene which drew tears from the eyes of Europeans and natives alike. By the grace of God he

now desires to live to carry life and not death to others.

Another man was so deeply impressed by seeing this young man speak so boldly and well, that he came to tell us that he longed to know Christ as a Saviour, and to have a clean heart too.

We all feel here that the Lord has done great things for us, whereof we are glad.

D. G. Ross.

News from the Mission Field.

MOROCCO.

From Miss E. K. Aldridge (Laraish).

December, 1909.—The last month seems to have been entirely given up to Moorish weddings. I counted eight in this locality close by. The town band never seemed out of hearing, as each wedding requires it for three days, at various hours, from early morning until about midnight; and, of course, it plays all the way along the streets to the house, both going and re-

turning, leading all the processions. So there has been a fair amount of noise, and one is rather glad of a little quiet before the "Feast of the Sheep" comes on, which will be in about twelve days now.

Lately I have come into touch again with some who were my little girls in a class I had about eight years ago. They are married now, some for the second time and one for the *third* time. F— was one I had lost sight of. Her father died and they moved about, and I only

came across her again about a year since; she was then newly married, but has been divorced since and is now married again. They sent for me to go and see her in her new home the other day. Her little sister came for me, a child of about nine; in quite a business-like way she said, "Come now to F—, she sends for you; we've married her." It is strange how deeply their religious opinions are rooted in some of these girls. One day F— was telling me about a girl-friend who had gone to Mecca with her people this year, and she added, "Oh that God would give me to go too! to go there and *die* there! That would be best of all!!" The younger sister and little brother were both in my class for a time, and the mother and aunt have listened to the Gospel story, but, so far as I can see, have no interest.

A woman that I lately visited was quite troubled about her foot which was under treatment. She was anxious to continue the treatment, but that meant giving up praying as she could not bathe the foot meanwhile. I pointed out John iv. 24. That was listened to silently; then a daughter present suggested that her mother should go on with medicine only for ten days or a fortnight, to give it a fair chance, and then "repay the prayers"!

One of the boys belonging to Mrs. Nott's beggar class accosted me in the street one day, to show me a new (second-

hand) *jelab* he was wearing. He had trudged all the way to El K'sas to get it—a good seven hours' journey by mule. Probably he had taken two days. He was very proud of his purchase, evidently feeling he had made a bargain. I should like to be able to re-open that class during the winter, as a good many boys are just hanging round doing nothing. At present I cannot begin unless special help comes in, as the fund for class work and medicines is quite exhausted.

About two weeks since I had two most attentive listeners in one house, the lady I had called to see and a young girl-neighbour from the next room. We went through the crucifixion and death of Christ, and scarcely a word was said. It began to get dark, too dark to see to read, and still they listened, until the lady's husband came in and a break was made.

Yesterday I called again and found the same two together. After a little talk, the lady asked if I had my book, but did not give me time to read. She interrupted at once: "Last time you were here you read about the birth of Sidna Aisa; now *I will tell you* what the people say about that." Then followed a lot of legends and minute details, such as only a Moslem mind could imagine, I think. I could not get a word in. At last she began to excuse herself for talking so much; but the time was gone and I had to leave.

TUNISIA.

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

December, 1909.—Hadjeb-el-Aiouan had been previously visited by me, in March, 1908. On this visit I found growth in several ways—two or three new *foundouks* with cafés built, and wooden shanties replaced by brick-built shops. I arrived midday on Monday, and during the afternoon had several opportunities for conversation. Many people had already gathered for the market next day; also, in view of the distribution of sacks of grain advanced by the Government for sowing—to be repaid next harvest-time. One elderly man asked a number of intelligent questions relating to the Divinity of Christ, but our talk was disturbed by

foolish interruptions from another man, and my questioner left. Soon after, I was called over to another café to resume the conversation with him, others listening and joining in at times.

After dark, I found a group of a dozen men sitting round a little fire of thorns and brushwood, warming themselves, for the night was cold. They were going to sleep out, they said, as they could not pay the few pence for shelter in the café or *foundouk*. They listened readily while I told them the story of the "Prodigal Son" and commented on it.

Early on Tuesday morning I set out my books for sale, in front of the shop of a kindly Jew from Kairouan who lent me a table for the purpose. The sales were small, but many listened as I read portions

and explained them. One of the very few Europeans about, when offered a book, said that he was an atheist. However, on further talk, his opposition chiefly turned against priests, and he was willing to take a New Testament. This man was an Italian, the chief engineer of a mine some sixteen miles away. We two were the only folks dining at the very primitive hotel. He became very friendly, and after dinner he brought along an Arab acquaintance to buy a Gospel.

The business of these Arab markets is mostly over soon after midday, but many people remain until the next morning. Just after sunset I had the use of a café, for which I paid something to the proprietor. Here I spoke from the lantern views for about an hour to some thirty or more men, including many native soldiers. The listening was generally good, though one had to speak loudly, with late comers knocking for admittance and some few leaving early.

Next morning there were a few more opportunities for conversation. I spoke to the teacher of the small native school of some half-dozen boys. He returned the tract offered after glancing at it, saying, "Don't give these books away any more in the Arab tents; they are not good." I asked him what was not good in them, but he would not answer. Another man

close by greeted me, saying he had been to my shop in Kairouan, also reminding me that I spoke to him and others on the road near Kairouan one day, as they were returning home from a wedding, and told them the parable of the Wedding Feast. As he went into details I remembered this happening during a little cycle ride last spring. The man was very friendly and religiously broad—too broad to be earnest.

About midday I shared a trap over the rough track to the station with my two Jewish friends. There, a great crowd of Arabs was gathered round several railway trucks piled up with sacks of corn. These were being distributed under the direction of the chief native official, the *Kaid*, his second in command, and a number of smaller *sheiks*. Men were carrying off their one or two sacks, and lading them upon camels or donkeys. I had here another good talk with three ignorant men on the edge of the bustle, and, just before the train came in, an Arab asked for a Gospel.

Thus a great number of unlettered men from tents over a wide area have listened to some little scrap of truth, and to many it certainly seemed good. Some have heard the Word for the second or third time, and not only the African, but a few Jews and Europeans have also been brought within the sound of the Gospel.

TRIPOLI.

From Miss F. M. Harrald (Tripoli).

December, 1909.—We are not without encouragement in our work, for there are signs that God is in our midst. For some mornings I have been using the Madras Bible booklet for my medical mission addresses, and have had really good attention; I feel sure the Word has gone home to some hearts, to bear fruit to the glory of God, I trust. I was very cheered lately, when visiting one of our old girls, to find her sitting in the courtyard, reading the Testament I had given her; and, on another occasion, when I took her some cotton to complete an order a friend in England had given me for some crochet lace, as I was paying her for her work, she called my attention to the fact that I

had given her a trifle over the exact price. Crochet work is here paid for according to the amount of cotton used; *i.e.*, for every $2\frac{1}{2}$ d. ball of cotton used, the worker receives $2\frac{1}{2}$ d., and the girl calculated she would not require the whole ball to complete the piece of work, and therefore considered she had not earned the full amount. Washerwomen in native families are paid in the same way, according to the amount of soap used.

Will you remember in prayer our old girls? I should much like to have a Friday morning class for them if I could manage it; I have had some really close personal talks with several lately, but it is very seldom one can get a really quiet talk with them in their homes; and Friday being the day when those women who go out at all visit the cemeteries, they would

not attract so much attention in the streets as they would by going out at other times.

I am glad to be able to tell you that dear M—— is witnessing for the Master. Quite recently she was buying some sugar, when the grocer said, "Why do you go to the doctor's house? Leave off going, and we Moslems will give you as much as they do." She said she did not come for payment, but because we were friends. He then said that we were revilers of Mohammed, but she replied, "No, they do not talk about Mohammed, either good or bad; their talk is all about Sidna Aisa (the Lord Jesus)." "Well," he asked, "what do they teach you of Him?" To which she replied, "They tell me He loved me, and gave Himself for me." Will you pray that she may be kept from harm, and that her simple testi-

mony may be blessed to the salvation of souls?

How glad I have been during the recent cold weather to be able to give a warm garment to some of the poor ill-clad, half-starved children who wander about the streets! I am sure the kind friends who supplied me with the little flannelette shirts, etc., would be cheered, could they see the delight of the poor children as they let their rags drop off, that a whole garment may be placed on them instead! Only we wished we had many more, for there has been so much poverty and sickness; we would have liked, too, to open a soup kitchen to feed the most needy, if only funds had been available. It is pitiable to see even tiny children wandering about, hunting among the refuse for scraps of orange peel with which to stay the pangs of hunger.

Extracts from the Report of a Native Evangelist.

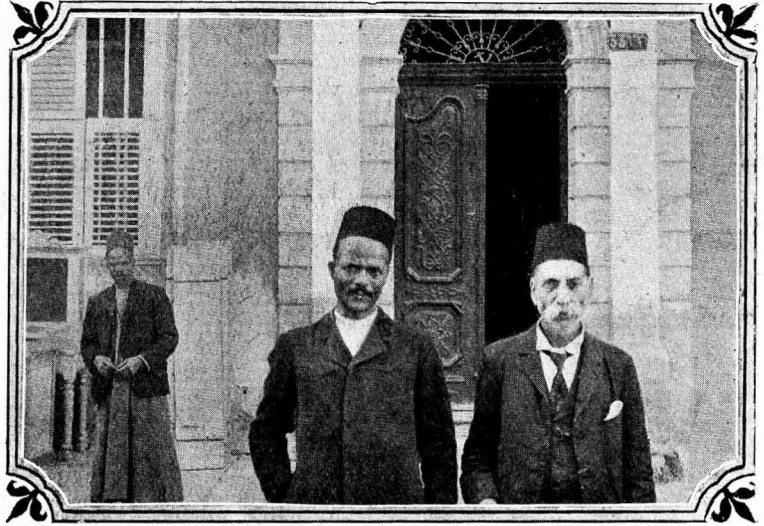
A Converted Mohammedan.

Our readers may remember that last August we printed an account of the conversion of a Turkish Mohammedan who was baptised by Mr. Dickins at Alexandria, earlier in the year. This young man is now under training as an evangelist, and we have received an interesting report written by him, extracts from which will be found below. In forwarding the MS. Mr. Dickins writes:—"I have translated this Report from the pen of the convert from Islam whom I am training as an evangelist to Moslems. He is already an acceptable speaker to them. Will you continue to pray for him, and that the Lord will call out others like him, for the harvest truly is great and the labourers are few."

November 23rd, 1909.—Mr. Dickins went with Kh. [the writer] at 3 o'clock in the afternoon to make known the glad tidings of the Gospel in the road. We first found a Soudanese and spoke to him concerning the knowledge of God and the Gospel, and those who gathered round knew something of our message and purpose; but he refused the Gospel as he had no knowledge of Arabic, nor perceived the meaning of our speech but was like a speaking animal. From him we went to the shop of a young man who sells *Tarbooshes* [Tarboosh=fez], and spoke with him concerning God and the knowledge of Jesus Christ. He received our message and took the Gospel of John with joy, saying, "I am truly grateful."

Then we went in the direction of the quarter of Quaid Bey, and saw a stranger sitting on the wall of the new promenade by the seashore, and asked from whence he came. He said, "From Tunis in the west, and I arrived in this city yesterday;" and when we asked him if he knew anything about Jesus Christ and the true Gospel, he answered that he did not know the Gospel, but had heard of Jesus. So when we offered him the Gospel of John he received it with thankfulness and joy. We went from him about a hundred feet, and found two boys sitting and talking together. Mr. Dickins said, "What is that book you have?" Then one answered, "These are lesson books." So he asked him some questions of *Nahu*

[grammar] and received intelligent answers. Then he said, "Do you know anything concerning Christ?" They both replied, "We only know what is taught us in the Koran." Then Mr. Dickins said, "If you would like to read the Gospel and search into its meaning, I will give you a nice copy. By this knowledge you will find salvation." They answered "Good," and each received a copy. Then they kissed them and placed



Entrance to N. A. M. Mission House, Alexandria.

The central figure is Kh., the Evangelist.

them on their heads as a sign of their readiness to be guided, and began to read.

But while we were still talking with them, behold, a person is standing by us and listening to the speech, and said to the boys, "Do you know this book?" And the boys said, "Yes, we know it." Then he said to one of them, "If you knew it you would not receive it, because the teaching of the Gospel is contrary to the teaching you receive in your school. In what school are you being taught?" But the boy did not give him a very definite answer. Then the man became angry, and entered into a discussion with us. He did not welcome our speech, but went away, and the boys kept the books.

Two other persons also, in the coast-guard service, accepted copies and were grateful, so that we distributed altogether sixteen books, and we ask God (let Him be exalted) that He will guide these persons to the knowledge of salvation by our Lord Jesus Christ. To Him be the glory.

Also we went on the 23rd of November to the Kaiserwerth Hospital, and preached to the convalescent Mohammedans. Mr. Dickins explained the story of the Prodigal Son. They were greatly pleased with his message, and we distributed among them eight Gospels. And may the Lord guide them by His Holy Spirit!

Also on the 24th we went in the direction of Rameh. We were sowing the seed on every bit of good earth we came to; that is, to every one willing to receive a book we gave one. And they all received them with joy, even to two policemen, a sergeant and a private; and so we journeyed in a circle until we came to the Alexandria water-works, and the night fell upon us far from home, and the number of books distributed was about thirty.

On Friday, December 10th, the day of special prayer observed by the N.A.M., we spent all the day in prayer and praise to our Lord. We gathered together to offer thanks and supplications in the Arabic language at 11 a.m. and 4 p.m.; in English, at 8 a.m. and 5 p.m.; and spent the rest of the time largely in private prayer. How beautiful is the gathering together of believers to present praise to their heavenly Father, through the mediation of Jesus Christ, and by the guidance of the Holy Spirit! How we wished that the Lord on that day would hear the prayers of believers and answer us in our petitions according to His holy will. For His thoughts are higher than our thoughts, and His ways higher than our ways. We are weak, but the power of God is working in the hearts of His people, and the Holy Spirit, the Commander and Guide, is leading us in the

upright way according to the perfect promise of God; as the Book teaches us in His Word (let Him be exalted), "If ye ask anything in My name, well, I will do it." And thus I see it is right for the believer to seek everything in the Name of Jesus Christ according to the will of God.

And in the evening of this day of thanksgiving, at 8 o'clock, our prayers were sealed by eight persons asking for a meeting with them, and among them were three boys. All of them listened to the reading of the Bible with close attention, and there was great reverence during prayer. And when the 103rd Psalm was read, "Bless the Lord, O my soul," etc., and Psalm 32, "Blessed is the man whose sins are forgiven," etc., they immediately said, "What shall we do to get the for-

giveness of our sins?" Then Pastor Dickins answered, saying, "Trust in the Redeemer, the Lord Jesus Christ, and He will purify you by His precious blood." We sealed the meeting with prayer, and sought for them the forgiveness of their sins from the Father in the name of Christ, and we thank God for this blessed day in which God sent these persons in all humility; and this is a proof, showing us that the prayers and praises of believers are acceptable to God, for the Holy Spirit had drawn their hearts to come on this night when it was not usual to hold a meeting, and some of them we had never seen before. We praise God for hearing and answering prayer, and that He shed a pure spirit by the beloved Redeemer, the Lord Jesus Christ.

Old Rahma.

By Miss Jennie Jay (Tangier).

Old Rahma has been called home. She came several times to see me after my return from England, always thanking Sidna Aisa (the Lord Jesus) for letting her live to see me once more. She was wonderfully pleased when I had a new roof put to her hut and gave her a new mattress, fresh clothing, and other little comforts which the kind gifts of friends helped me to procure for her. When the heavy rains commenced, she took cold, and her strength rapidly failed. She lived among the sand-hills, a long distance from my house, and as the weather was bad it was some time before I heard of her illness. When I did, I sent her out food and money, as I was not well enough to go to her; but although I provided for her needs, I fear her relatives, who have always greatly neglected her and have long wished for her death, showed her but little kindness during her last illness. Her daughter called on me the day before her mother died, and assured me she was much better, and took back the usual supplies which she must have kept for herself, as I now hear that poor Rahma was even then unconscious.

Mr. Elson, who knew her, most kindly visited her twice during her illness, and

says in a note just received from him, "I called to see your old friend Rahma, and she seemed delighted to see someone who had been sent by you. We had a good talk, and several times in our conversation she expressed her faith in Christ. After praying with her I left, promising to call again, which I did the following week. . . . When I spoke to her of Christ, she said she was trusting in Him and that all was well. I feel convinced from my conversations with her that she had a saving faith in Christ."

I paid for Rahma to have a respectable funeral. I had long promised I would do this, as she greatly dreaded being buried as a beggar. I shall always miss my old friend, and can hardly realise that I shall not see her again; she was such a constant visitor and used to call my home her "little heaven"; and she was always so grateful for everything that it was a great pleasure to help her. For *her* we cannot grieve. Old and blind and often ill, neglected by those who should have cared for her (for the Moors are seldom kind to the old or infirm), her life was one of suffering and hardship. What a change for her from the dark little hut and all her many trials to our Father's Home of love! "They shall hunger no more, neither thirst any more, neither shall the sun light on them or any heat . . . and God shall wipe away all tears from their eyes."

The Kabyles of Algeria.

(Continued.)

The Kabyles are now Moslems. In the early centuries of the Christian era they were brought under the sound of the Gospel, and, abandoning heathenism, became nominally Christian. Unfortunately, they never seem to have had the Scriptures translated into their language, and as very few of them could read Latin or Greek, they did not become well acquainted with, or well grounded in, the truths of the Gospel. Divisions amongst the professing Christians and the propagation of erroneous doctrines weakened them, so that when Sidi Okbar, the Moslem general, conquered North Africa, its inhabitants were not only unable to resist his arms, but unprepared to rebut his false religious teaching. Okbar and his followers were united and enthusiastic in their false faith: the North Africans were divided and wavering, and ill-instructed in the true faith.

The mountaineers of Kabylia retained a considerable degree of their independence in government and customs. As a rule they had no knowledge of Arabic, so they could not read or understand the Koran or books written on the Moslem religion. It is doubtful whether every tribe even possesses a copy of the Koran, and certainly the details of its teaching are not and never have been fully understood. They have accepted heartily the dogma that "there is no God but God, and Mohammed is His prophet," and a few other elementary principles of Islam; but their fanaticism (if such it can be called) is rather the result of credulous ignorance than of intelligent understanding.

Only those who have laboured in the Gospel, both among the instructed and fanatical Moslems of the East and among the Kabyles, can realise how much easier it is to work among the latter. The Kabyles, as such have proved, present a specially favourable field of missionary labour. They may not be so easily dealt with as the Mohammedans of Java and Sumatra who have but newly adopted this false faith, but they are much more ready to listen than those of Egypt and other Arabic-speaking regions.

It was in this hopeful field, and among these poor but interesting people, that Mr. George Pearse began missionary work in 1881. There was a feeling of responsibility and shame peculiar to this particular field, so long subject to the undisputed sway of Mohammedanism.

The village of Djemâa Sahridj, in the tribe of Beni Frouchen, was fixed upon for the first mission station. This place had been in the days of Roman supremacy a Christian bishopric, and was known as Bida Colonia; so that, twelve or fourteen hundred years ago, it probably had amongst its inhabitants many devout believers in Christ. Now, after having been cursed for centuries by Moslem error, the truths of the Gospel were once more proclaimed there and His praises sung.

The reasons for choosing this village, however, were not sentimental but practical. It is a large village of 4,000 inhabitants, beautifully situated fifteen hundred feet up the mountains, in the very heart of the Kabyle country, with an abundant supply of water, and rich in olive trees. On the hillsides there are scores of villages which can be reached on foot or on mule-back. A French gentleman, intimately acquainted with Kabylia, but not at all in sympathy with missions, said it would be impossible to find a better place from which to influence the inhabitants of Kabylia.

A few years before Mr. Pearse began work there, the Jesuits had built a station in the village; but, they being expelled with other Jesuits from French territory, the place had, for a time, been unoccupied. The priests had, however, instructed some of the Kabyle youths in the French language, and thus it was possible to begin work among them, and through them among others, before the Kabyle language had been learned.

A piece of land was purchased and a very simple mission-house was erected. Two missionaries were stationed there, one of whom was a converted Druce, speaking Arabic and French, and the second a Swiss whose native language was French. Things looked encouraging.

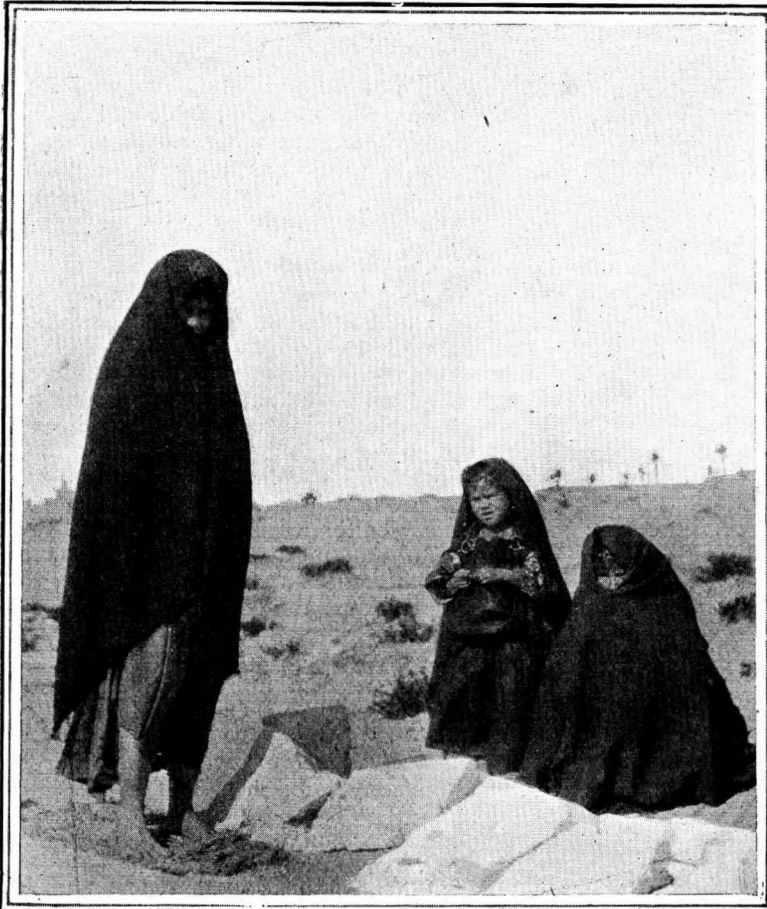


Photo by]

**Women Wailing over a Grave,
Oudref, Tunisia.**

[Mr. A. V. Liley.

A young Kabyle named Amruch, who had been taught French by the Jesuits, gave the missionaries reason to believe that he had received the Gospel. He was offered a post as teacher in a French-Kabyle school elsewhere, and was thus removed from their direct influence; but when he died a few years later, he was considered by his Moslem relatives to have ended his days as a Christian.

The hopeful commencement of the mission was soon overclouded by difficulties. False reports were spread about the mission and the missionaries, who were said to be spies, political agents, and vendors of firearms and gunpowder. Many of the natives were afraid to come to the station. The missionaries were

watched and suspected and deliberately misrepresented, and an order for their expulsion was only prevented by an interview with the Governor-General of the colony. In addition to these political difficulties, the White Fathers reopened the old Roman Catholic station, and in the neighbouring French village similar influence was brought to bear on the French colonists, and through them on the natives. For years the work was carried on in the face of great difficulties, in addition to the natural Moslem opposition and all the general obstacles that confront missionary effort. But the missionaries

were enabled to keep on, even though greatly hampered. It was believed that God had called to the work, and that without His permission it could not be stopped. From time to time God gave indications of blessing in the conversion of Kabyle youths, and though the progress was by no means rapid, there was always cause for encouragement. At last, in answer to prayer, suspicion and opposition began to lessen, and now there is considerable freedom from outside difficulties, and at the same time a most encouraging willingness on the part of the Kabyles to hear the Gospel. Several natives have been baptised, and some are actively engaged in making known the Gospel to their fellow-country-

men. Others give hopeful evidence of conversion, though they have not at present confessed their faith by baptism.

The original mission-house being small and inconvenient, in 1883 a larger and more commodious building was erected. Since then this has been restored and two halls have been built. These premises are now occupied by Miss J. Cox and Miss K. Smith, who have been over twenty years in the field. They are now making special efforts to lay hold of the girls and women who, on account of their ignorance and their subjection to the men, are even more difficult to reach than the youths. Mr. and Mrs. Ross have taken new mission premises, and they work chiefly among the youths, boys and men. They also reach many by means of a most useful, non-professional medical work, and altogether a very interesting and encouraging situation exists. The work at Djemâa is assisted by several of the native converts, who, under suitable supervision, are a most valuable help. Numerous classes and meetings are held, and special attention is given to the teaching and upbuilding of young, professed believers.

During the years of great difficulty it was not thought well to greatly reinforce this part of the mission field. Nevertheless, workers who had become interested through the mission came out and opened several new independent mission stations in other parts of the Kabyle field. The N.A.M. also began work in the city of Algiers.

Thousands of Kabyles from various parts come to Algiers in search of employment, or for purposes of business or education. The work among them has some advantages and some disadvantages. The advantages are that natives from all parts of Kabylia are met with, whom it would be difficult to reach in any other way. Then students come to the native and French colleges, and among them some very interesting work has been done.

On the other hand, the fearful immorality of the city is a great drawback. The vices of civilisation, such as drunkenness, are added to the many vices of Mohammedanism. The shifting character of the population is another disadvantage, and again the frequent absence of home life is unfavourable. Still, much has been done both among women and girls, and also among men, and it is believed that there have been cases of real conversion.

Perhaps one of the most important sections of the work has been the translation of the New Testament into Kabyle. This is now complete, and the Old Testament is being proceeded with. When the mission was started, the Kabyle language was practically an unwritten language. This meant great difficulty in studying and in translation. Now the New Testament in Roman characters is available for all who can read. Monsieur Cuendet, a Swiss member of the N.A.M., has made this translation the great business of his life, though he has been also engaged in evangelistic efforts and itinerating and other work in which he has been assisted by Mr. Shorey.

There is now need for more missionaries to strengthen and develop the Kabyle work, and need also, of course, for increased means for its support. God has sustained it for many years, and brought it through apparently insurmountable difficulties. In answer to prayer, He will send the further needed labourers and the increased means, but we must not merely talk about praying but really pray. It is cause for great thankfulness that all the missionaries of this and other missions work together in happy co-operation. Where God's people work together in unity, there the Lord commands the blessing. May all be graciously sustained in their own souls, for when spiritual life is maintained and God honoured, other blessings may be expected to follow and the work among the natives to prosper.

E. H. G.

There be many Christians, most like unto young sailors, who think that the shore and the whole land doth move when the ship and they themselves are moved; just so, not a few do imagine that God moveth and saileth and changeth places, because their giddy souls are under sail and subject to alteration, to ebbing and flowing; but "the foundation of God standeth sure."—*Samuel Rutherford.*

NO RELIGIOUS LIBERTY UNDER ISLAM.

The German Orient Mission has a station at Philippopol, a city which belongs to Bulgaria and not to Turkey, where Pastor Aweteranian, a former Turkish priest, did valiant missionary work among the fanatical Mohammedans of Bulgaria and Turkey. Together with two other Turkish priests, who believe in Christ, but are as yet unbaptised, he published a missionary paper, *Gunsch* (Sun), in which Christ was preached and the system of Mohammedanism was sharply criticised. Letters came from all sides, some expressing bitter hatred, and others thanking the editors for their truthful and helpful articles. No attention was paid to the threatening letters, and the good work continued, until the news reached Aweteranian that a murderous assault was planned against

himself and his two friends and helpers. He reported the matter to the Government, and received the remarkable answer that the Government would see that the murderers were punished if the three ex-priests were killed, but that it could not undertake to guarantee their safety. Soon, other disquieting news came. In a secret conference a resolution had been solemnly passed that the three who had forsaken Mohammedanism must die; and three days later a fanatical Mohammedan took an oath in public that he would kill the missionaries like dogs within one week. Then Pastor Aweteranian and his co-workers decided to leave Philippopol, believing that their death would be of little use to the cause of Christ. They fled to Germany, where they are to be teachers in the Training School for Missionaries among the Mohammedans, which the Orient Mission is opening in Potsdam.—*The Missionary Review of the World.*

Build your nest upon no tree here; for you see God hath sold the forest to death; and every tree, whereupon we would rest, is ready to be cut down. To the end we may flee, and mount up, and build upon the rock, and dwell in the holes of the rock.—*Samuel Rutherford.*

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

That in answer to prayer the lady workers at Constantine have found a suitable native house for their work; and prayer that it may become a place of blessing to many souls.

For the large numbers coming to the Italian meetings at Tunis and for the interest shown; and prayer for help and guidance with respect to securing a larger hall.

That the Lord has enabled the workers in Tunis to open larger premises for the Y.W.C.A.

PRAYER.

For the work in the new Spanish church in Tangier; that the results from the mission recently held may be lasting and that the Holy Spirit may deepen the work in the hearts of the converts.

For some Spanish girls who have been persuaded to stay away from the Sunday-school.

That Miss Brown, who is still far from well, may be restored to health.

For some of the Moorish women in the sewing-class at Tetuan, who seem to have

an intellectual belief in Christ; that true faith may be wrought in their hearts by the power of the Holy Spirit.

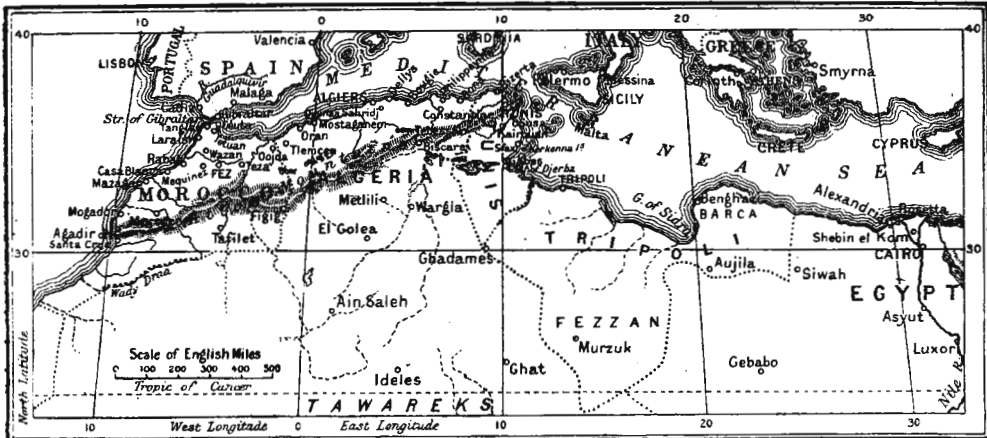
For a class of Jewish girls in Tunis, that they may be led to accept the Lord Jesus as their true Messiah; and that God will bless the efforts to reach the French girls in that city.

For an intelligent Moslem at Casablanca in whom Mr. and Mrs. Simpson are much interested, who, a short time ago, was bitterly opposed to the Gospel, but who is now reading the Scriptures and earnestly enquiring the way of salvation; that the Lord will bless the instruction he receives to the salvation of his soul.

For the new classes started in Tripoli, and for some old members of Miss Harrald's girls' class there; also that the conversations held in the bookshop with Moslems and Jews may bear fruit in changed lives, and in hearts yielded to the Lord Jesus.

For God's guidance about the completion of the building of the mission house at Shebin-el-Kom, and for the provision of the considerable sum still required for this.

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



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

ARTICLES FOR SALE.

“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.

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.

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.

North Africa Mission Publications.

“THE GOSPEL IN NORTH AFRICA.”

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY. Over 120 Illustrations and 8 Maps. Prices (net reduced):—

Good paper, bound in paper boards	...	...	...	...	...	1	6
High class paper, bound in paper covers	...	...	...	...	...	1	6
” ” ” ” cloth boards	...	...	...	...	...	2	6
Art paper, bound in cloth boards, gilt lettered	...	...	...	...	...	3	6
BOOKLETS :—“Taib and Boorawiyah”	...	...	...	per doz.	...	3	0
“The North Africa Mission”	...	...	...	” ”	...	0	6
“The Conversion of a Tunisian Mohammedan”	...	...	...	” ”	...	0	6

PICTURE POSTCARDS:—Six “real photograph” cards from photos taken in Tunis by Mr. A. V. Liley ... 1 0

Six “real photograph” cards from photos taken in Egypt by Mr. George Chapman ... 1 0

Six cards illustrating “Life in Morocco” ... 0 3½

“NORTH AFRICA,” the Monthly Record of the North Africa Mission, illustrated ... per annum 1 6

All post free.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH.

THE NORTH AFRICA MISSION.

Council of Direction.

J. H. BRIDGFORD, Christchurch, Hants.
 REV. CHAS. INWOOD, Hove, Sussex.
 ARTHUR DENCE, Clapham Park.
 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 into 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.		Bizeria.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	...	Date of Arrival
Geo. Wilson, M.A., M.B.	Dec., 1906	Miss L. READ ...	April, 1886	Miss M. ERICSSON ...	Nov., 1889
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Miss R. J. MARKUSSON ...	Nov., 1889
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Susa.	
Miss J. JAY ...	Nov., 1885	Algiers.		Mr. J. J. COOKSEY ...	June, 1892
Miss G. R. S. BREZZE,		Kabyle Work—		Mrs. COOKSEY ...	Dec., 1896
M.B. (Lond.) ...	Dec., 1894	Madame CUENDET ...	Sept., 1884	Kairouan.	
Miss F. MARSTON ...	Nov., 1895	Mr. A. SHOREY ...	Nov., 1902	Mr. E. SHORT ...	Feb., 1899
Miss I. L. REED ...	Oct., 1908	Mrs. SHOREY ...	Oct., 1904	Mrs. SHORT ...	Oct., 1899
Spanish Work—		Djemaa Sahridj.		Miss G. L. ADDINSELL ...	Nov., 1895
Mr. A. J. Moore B.A.	April, 1909	Kabyle Work—		Sfax.	
Miss F. R. BROWN ...	Oct., 1889	Mr. D. ROSS ...	Nov., 1902	T. G. CHURCHER,	
Miss VECCHIO, School Mistress.		Mrs. ROSS ...	Nov., 1902	M.B., C.M. (Ed.) ...	Oct., 1889
Casablanca.		Miss J. COX ...	May, 1887	Mrs. CHURCHER ...	Oct., 1889
Mr. O. E. SIMPSON ...	Dec., 1896	Miss K. SMITH ...	May, 1887	Mr. H. E. WEBB ...	Dec., 1892
Mrs. SIMPSON ...	Mar., 1898	Constantine.		Mrs. WEBB ...	Nov., 1897
Miss F. M. BANKS ...	May, 1888	Mr. J. L. LOCHHEAD ...	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Tetuan.		Mrs. LOCHHEAD ...	Mar., 1892	Mr. W. REID ...	Dec., 1892
Miss A. BOLTON ...	April, 1889	Miss E. K. LOCHHEAD ...	Mar., 1892	Mrs. REID ...	Dec., 1892
Miss A. G. HUBBARD ...	Oct., 1891	Mr. P. SMITH ...	Feb., 1899	Mr. W. T. BOLTON ...	Dec., 1897
Miss M. KNIGHT ...	Oct., 1905	Mrs. SMITH ...	Sept., 1900	Mrs. BOLTON ...	Dec., 1897
Miss H. E. WOODELL ...	Jan., 1907	Miss F. HARNDEN ...	Nov., 1900	Miss F. M. HARRALD ...	Oct., 1899
Laraisah.		Miss E. LOVELESS ...	Nov., 1902	Miss J. E. EARL ...	Oct., 1909
Miss S. JENNINGS ...	Mar., 1887	Tebessa.		EGYPT.	
Miss K. ALDRIDGE ...	Dec., 1891	Miss A. COX ...	Oct., 1892	Alexandria.	
Fez.		Miss N. BAGSTER ...	Oct., 1894	Mr. W. DICKINS ...	Feb., 1896
Miss L. GREATHEAD ...	Nov., 1800	REGENCY OF TUNIS.		Mrs. DICKINS ...	Feb., 1896
Miss M. MELLETT ...	Mar., 1892	Tunis.		Miss R. HODGES ...	Feb., 1889
Miss S. M. DENISON ...	Nov., 1893	†Mr. A. V. LILEY ...	July, 1885	Shebin-el-Kom.	
Miss I. DE LA CAMP ...	Jan., 1897	†Mrs. LILEY ...	April, 1886	Mr. W. T. FAIRMAN ...	Nov., 1897
		Miss H. M. M. TAPP ...	Oct., 1903	Mrs. FAIRMAN ...	Feb., 1896
		Italian Work—		Mr. G. CHAPMAN ...	Nov., 1907
		Miss A. M. CASE ...	Oct., 1890	Provisionally at Ayyut.	
		Miss L. E. ROBERTS ...	Feb., 1899	Miss H. B. CAWS ...	Oct., 1907
		Associated Worker—		Provisionally at Luxor.	
		Miss M. BENZAKINE ...	Jan., 1906	Miss M. McLEAN ...	April, 1909

IN ENGLAND.—Miss B. VINING, Invalided.
 † In England for Deputation Work.