

# NORTH AFRICA

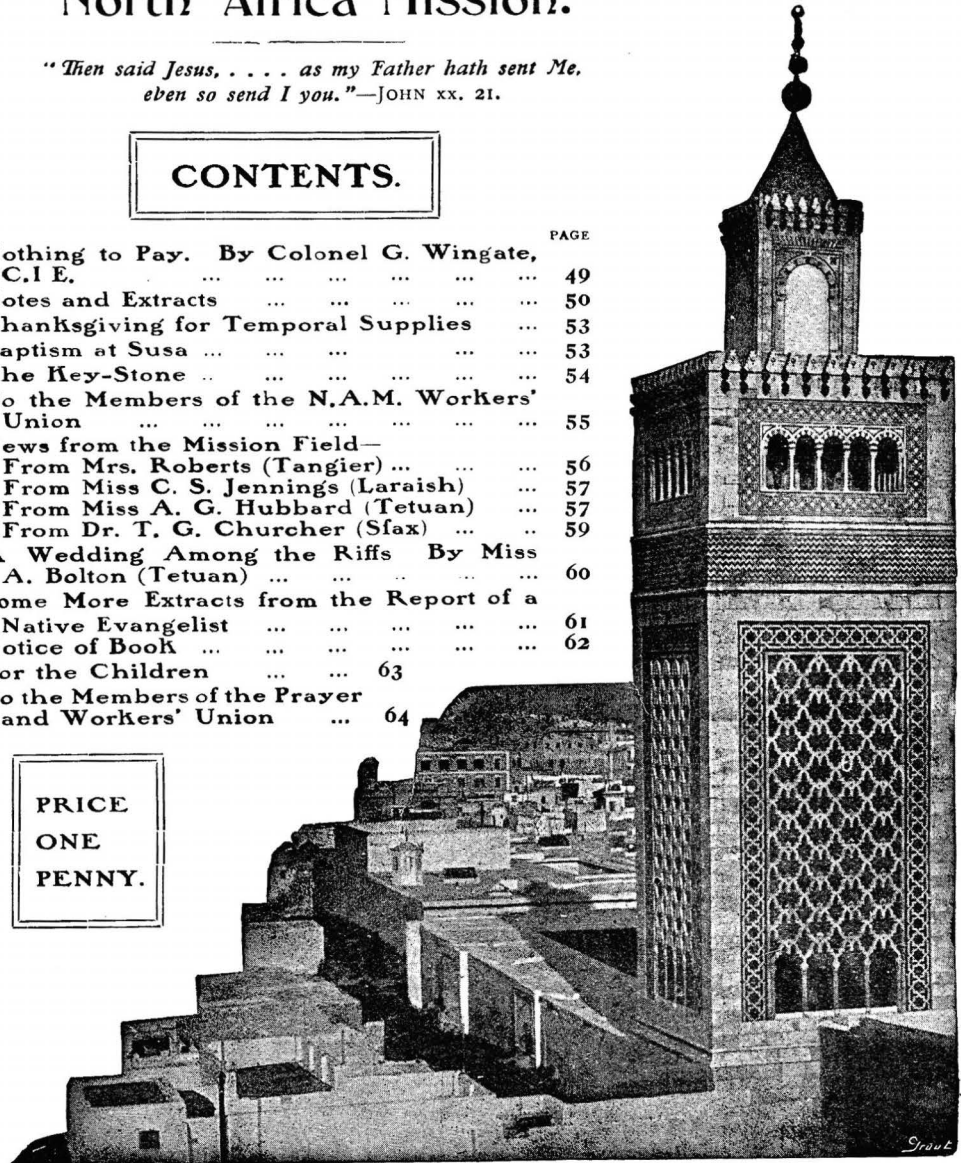
The Monthly Record of the  
North Africa Mission.

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

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PRICE  
ONE  
PENNY.



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# THE NORTH AFRICA MISSION.

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

## LIST OF DONATIONS from FEBRUARY 1st to 28th, 1910. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1910.	No. of	Amount.	DESIGNATED FUND.			TOTALS JAN. 1st to Feb. 28th, 1910.	
1910.	No. of	Amount.	Feb.	Receipt.	£ s. d.	1910.	No. of	Amount.	General Fund ..	£582 5 11
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2	Sunday Morning Class, Herne Hill	0 3 0	17	7	0 5 0	9	3	0 10 0		
	9	0 2 6	18	8	0 10 0	10	4	0 18 0		
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	{ A Friend of Missions, Glasgow Preston Mission Hall, N.W.	0 13 1	24	14	0 10 0	16	{ Clap'n Hall S.S.	5 0 0		
4	Cancelled	0 10 0	25	15	0 12 8	17	{ Westminster Chapel	1 7 0		
	8	0 10 0	26	16	0 10 0	18	4	3 0 0		
	9	2 2 0	27	17	0 2 6	19	5	1 0 0		
	99	0 5 0	28	18	0 10 0	20	6	0 10 0		
	1	0 4 0	29	19	0 2 0	21	{ Orphan Homes of Scotland	10 0 0		
	2	1 0 0	30	20	0 10 0	22	8	1 10 0		
5	{ A Thank-offering	3 0 0	31	21	0 1 6	23	{ Lee Chapel Y.P.M.A. Harrogate Auxiliary	6 13 4		
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8	7	12 0 0	34	24	0 1 0	26	{ Markham Sq. Cong. Church S.S., Chelsea	2 15 3		
	8	0 6 0	35	25	0 5 0	27	4	1 0 0		
	{ Emmanuel Church, Malvern	1 10 0	36	26	0 8 0	28	{ Lordship Lane Bap. Church	7 10 0		
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	{ In Memoriam A.H.G.	0 16 8	40	30	0 10 0	<b>SUMMARY.</b> February. General Fund .. £339 11 3 Designated Fund 374 17 8 <b>£714 8 11</b>				
	4	0 10 0	41	31	0 10 0					
	5	0 10 0	42	32	0 10 0	<b>DETAILS OF WEST KIRBY AUXILIARY.</b> Miss M. GEDDES, Hon. Sec., "Shuley," Westbourne Grove. Designated Receipt No. 3708. No. of Receipt. £ s. d. 57 .. .. . 1 0 0 8 .. .. . 0 10 6 9 .. .. . 0 17 6 <b>£2 8 0</b>				
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	1	0 10 0	47	37	5 0 0					
	2	0 5 0	48	38	0 3 6					
	3	0 10 0	49	39	0 0 0					
	4	2 0 0	50	40	0 5 0					
	5	1 0 0	51	41	0 5 0					
	6	1 5 0	52	42	0 10 0					
	7	0 10 0	53	43	0 10 0					
	8	1 0 0	54	44	0 10 0					
	9	20 0 0	55	45	0 11 0					
10	Publications	£329 19 10	56	46	0 9 5					
	Sundries	0 11 0	57	47	0 11 0					
	Carried forward	£121 19 0	58	48	0 11 0					
			59	49	0 11 0					



Photo by]

A Native Market near Sfax, Tunisia.

[Mr. A. V. Liley.

## Nothing to Pay.

2 KINGS iv. 1—7.

By Colonel G. WINGATE, C.I.E.

The word "creditor" occurs only three or four times in the Bible, and a principal occurrence is in the passage referred to above. Its uses and abuses are many, to-day; from the things which are perhaps fair and equal to those that are of the nature of legalised abuses. Its application in the latter form to the affairs of men has been at an infinite cost of human life and suffering; yet even in such untoward circumstances, the true believer, unlike the mere professor, turns to God: "Hearken unto the voice of my cry, my King and my God: for unto Thee will I pray" (*Ps. v. 2*).

Faith everywhere beholds this world as the theatre of the divine wonders, hears Omnipotent footsteps, and sees what is "hidden from the wise and prudent, but revealed unto babes" (*Luke x. 21*). The radiance of spiritual attainments and the fragrance of heavenly moods are diffused in the absence of self-consciousness, and of the least display. It was upon Elisha, the son of Shaphat, that Elijah had cast his mantle: "And Elijah went up by a whirlwind into heaven. And Elisha saw it": the glittering legion and the invincible host. The Levites and priests had provision made for them by a settled charge upon the land and by tithes. They could take their own regular share of all the offerings brought,

whereas the prophet had to look to God alone for his means of subsistence, and had a seemingly most precarious existence.

This woman was the widow of one of the sons of the prophets. The strength of her claim was that she looked to God only; and that must be the strength of the claim of missionary pursuit in foreign fields to-day. We have "access with confidence" (*Eph. iii. 12*), and there is instant response, "What shall I do for thee?" So also the Lord appeared to Solomon, and said, "Ask what I shall give thee" (*1 Kings iii. 5*).

The Lord wants us to know the extent of our poverty, and also of our resources. Self-knowledge is the first step to blessing. It was so in our Lord's dealings with His disciples, "He saith unto them, How many loaves have ye? go and see. And when they *knew*, they say, Five, and two fishes" (*Mark vi. 38*). So the prophet's enquiry of the woman, "What hast thou *in the house*?" God often finds the means of blessing wondrous near. He did so in the case of Moses, "What is that *in thine hand*?" Moses' rod became a serpent, and his hand leprous as snow (*Exodus iv. 2 and 6*). God never finds fault with us for what we have not got: He takes us with our present equipment, whatever it is (see *2 Cor. viii. 12*). It may seem nothing "save a pot of oil," but that may be the unexpected pivot on which to work His infinite power. Just so the disciples' scanty provision only became enough for them when shared with 5,000.

"Say not, my soul, from whence  
Can God relieve my care?  
Remember that Omnipotence  
Has servants everywhere.  
His methods are sublime,  
His heart profoundly kind;  
God never is before His time,  
And never is behind."

Then the door was not to be kept invitingly open for help from the neighbour. Twice in this short passage occur the words, "shut the door." The expectation of the ungodly may be in "watching . . . for a nation that could not save us" (*Lam. iv. 17*), but "our expectation is from Him" (*Psa. lxxii. 5*). The measure of our faith is the degree of our blessing. "According to your faith be it unto you" (*Matt. ix. 29*). Elisha had warned the widow to borrow empty vessels "not a few." If there had been more vessels there would have been more oil. It was the same with Joash, King of Israel: "He smote thrice, and stayed" (*2 Kings xiii. 18*). And in these strenuous times of organisation and development it is most necessary to pray. It is impossible to win souls for Christ apart from prayer. So mighty an operation is cradled in prayer, and the trophies won are the answers to prayer. More urgent than even monetary aid is the need for prayer.

G. W.

## 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 (April 7th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.

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, April 15th, at 3 p.m.

Mr. A. J. Moore, B.A., writes from Tangier, on March 7th, with reference to the account given on page 47 of the March NORTH AFRICA of the opening of the new Spanish church. Mr. Moore asks us to correct the figures mentioned in his article, and to state that the deficit on the Spanish church building is not £180, but £225, this sum being still required to meet the entire expense of the building (sent out from England), plus the cost of erection in Tangier, also fittings, outhouses, caretaker's cottage, railings, paving, etc., etc. The total outlay has been £547, of which £322 has already been raised through the generous gifts and help of friends at Gibraltar and at home, leaving the above-mentioned sum of £225 still needed.

Mr. Moore adds, as a most interesting item of news, that already the French and German Protestant communities have availed themselves of our new building, which has been gladly placed at their disposal for services. The French have already held five services and the Germans one, but the latter will be having more.



#### "WANTS."

Miss F. M. Harrald writes that a small American organ is needed for use at the Sunday morning service at Tripoli. The present one is very old and much the worse for wear. If any friend can help in this matter, will he or she kindly communicate with the Secretary at the Office of the Mission.



#### "THANKS."

For a gold bangle and gold pin sent by an anonymous friend (Portrush), to be sold for the Mission. This should have been acknowledged in our March issue, but was overlooked.



A committee, under the presidency of the Sheikh Selim el-Bishri, Chancellor of the Al-Azhar University in Egypt, has called a conference of the leaders of the Moslem faith to meet at Cairo, February, 1911. The movement is in charge of "The Committee of the Islamitic Congress."—Its headquarters are at Cairo, at the ancient University founded by Saladin, and circulars have been issued to the different branches of Islam throughout the world, giving the reasons for calling a conference, and inviting them to send delegates. The fact that in three Moslem countries, Turkey, Persia and Morocco, rulers have been driven from their thrones within a year or two, and that there is great

unrest in all Moslem lands, is believed to have something to do with the call.—*The Missionary Review of the World.*



ERRATUM.—Please note that in our March issue, on page 41, three lines from bottom, left-hand column, the rent of the room referred to should have read **eight shillings a month**, not eight shillings a week.



## FOREIGN NOTES.

### Algeria.

Mr. A. Shorey writes from Algiers on February 19th:—"This month we have been much cheered by the outspoken testimony of one of the young men recently converted at the Kabyle Conference held some months ago at Djemâa Sahridj. This convert came and spent one Sunday afternoon at our house, and then, in the evening, went to our Kabyle men's meeting. After the usual addresses, a discussion followed as to the respective merits of Christianity and Mohammedanism. This young man, before his conversion, seemed always very shy and timid, but on the evening of which I speak he came to the front. The Lord opened his mouth to witness for Jesus before his Mohammedan fellow-countrymen. He seemed filled with the same Spirit that filled Stephen when his opposers could not resist the Spirit by which he spake.

"The Mohammedan student who opposed our teaching on this occasion has been in contact with several of the missionaries, and knows exactly those questions which are the most difficult to answer from the Christian standpoint. But this night, in our hall, his mouth was practically closed; he stood dumbfounded at the zeal and boldness of this young convert who confessed his faith in Christ with no uncertain sound—'Jesus came to save sinners. You say that Jesus did not die; He did die. Salvation is free, and not for money.'

"As the student walked along the road with me after the meeting, he said: 'You have a real convert there.'"



Miss K. Johnston writes from Cherchell:—"We have just been reading with the girls in the Carpet School, part of the colloquial translation of the Gospel of Luke. They cannot read, but they can repeat the words. That striking verse, 'Blessed are ye when men shall . . . separate you from their company and shall . . . cast out your name as evil for the Son of Man's sake,' has a deep and special meaning for some of these Arab

girls, to whom a confession of faith in our Saviour would mean opposition and persecution.

"When in England last year, I asked prayer specially for Yamina, one of the Arab converts here. . . . She still continues a true follower of Christ. She has been in sorrow lately. One of the first things we heard on our return was that she had lost her youngest boy, a baby nearly a year old. Then her husband, who drives a coach, has got into some trouble, and was in prison for a week. . . . We do trust that these troubles will mean blessing to him, and that Yamina may be comforted as she needs."



**Miss A. M. Case** writes from **Tunis**, on March 5th:—"We have had Mr. and Mrs. Baron here for a week. They have now gone to Susa and Kairouan. We greatly enjoyed their visit. Mr. Baron had many important opportunities of addressing large numbers of Jews. He spoke also to Miss Benzakine's Jewish girls and their mothers.

"Our Italian Christians very greatly appreciated Mr. Baron's presence and address on Sunday morning, when we assembled around the Lord's Table. We felt the Lord's nearness to us—the Living One Who was dead, but is alive for evermore.

"We hope to have our friends with us again for two days, when they return from the South. A Jewish newspaper has contained several articles attacking Mr. Baron and other workers, but the language used is too vulgar to induce any respectable person to reply."



#### Tripoli.

**Mr. W. Reid** writes from **Tripoli**, Barbary, on the 28th February, acknowledging money sent him for **famine relief** in that city from readers of *The Christian* and other friends:—"I need not say how grateful I am for such a response to my appeal, and for such pleasure as that of being the instrument of relieving,

in some measure, the misery of a number of our famine-stricken poor. It has cost me a great deal of trouble to use it wisely, and I have had to endure a great deal of annoyance from importunate beggars who had heard that I had alms to give. An exaggerated report was sent out that I had orders from the Society to distribute £3 a day—a very large sum in the eyes of the starving who are grateful for a halfpenny, but I could easily dispose of the above sum if I had it. There remain at least thirty or forty days till harvest, probably forty. This means three months before there will be any revival of trade that will help the sufferers in the city. Our helping the poor in this way has made a very good impression upon the Moslem population in general. It is an object-lesson to them, and another proof to them that we really seek their welfare, and disinterestedly care for them and seek to do them good, whether or no they accept the message we bring them. I shall send more particulars as soon as possible."



**Miss J. E. Earl** writes from **Tripoli**:—"Our children's classes are well attended, and more would come if we could receive them; but we have as many as we can manage, for they need a good deal of looking after. One afternoon a week or so ago, a new girl (whose name means 'the living one,' and who is about fourteen years of age) made her appearance in class, but we were obliged to tell her that we could not take her. She begged to be allowed to remain that one afternoon, so permission was given, and she listened very attentively to the lesson. To our surprise, the next day she came again. We explained once more that we were full up; but she pleaded so earnestly to be allowed to come that it was finally decided to try and find a corner for her, especially as there was a rumour that one of the other girls was leaving the class. Please pray for this dear black girl."

Christ has not played fast and loose with us in the covenant of grace; so that we may run from Him at our pleasure. His love hath made the bargain surer than this; for Jesus as the Surety is bound for us, and it cannot stand with His honour to lose those whom He must render again to the Father when He shall give up the kingdom to Him.—*Samuel Rutherford*.

It is immensely important to have the truth of the Lordship of Christ deeply engraved upon the heart. If the heart be really subject to the authority of Christ, it is in

readiness for anything and everything to which He calls us, be it to stand still or to go forward, to do little or much, to be active or passive.—*Selected*.

His creating hands formed our souls; His nail-pierced hands redeemed them on Calvary; His glorified hands will hold our souls fast and not let them go for ever.—*Selected*.

The holiest saints have always been the most profoundly convicted sinners. The nearer we get to God by grace the more we feel our distance by nature.—*Dr. A. T. Pier-son*.

## Thanksgiving for Temporal Supplies.

From February 16th to March 14th, £813 5s. 10d. has been received for the general and designated purposes of the Mission. Will our friends kindly unite in thanksgiving to God for this very imely help, which has in some measure relieved the Mission's financial pressure?

It has been found good to wait upon God in time of need, and this encourages us to continue in the pathway of prayer and dependence. Samuel the Prophet was raised up at a time when Israel was in a very low moral and spiritual state. He was given to his mother and to Israel in answer to prayer, and through his instrumentality Israel was delivered from the Philistines and enjoyed greater prosperity than at any period since the time of Joshua.

It would appear that the secret of Samuel's success was a diligent teaching of the Word of God, accompanied by prayer and faith. Are not these the means which God's most honoured servants all down the ages have found to be really successful, and may we not expect them to be equally successful now? May God help His people to love and honour His Word, to be much in believing prayer, and to expect great things from Him! It is very easy to turn aside almost unconsciously from this pathway or to flag in it. For this reason the Lord sometimes permits His people to be brought into great straits, that they may see their mistake in depending upon anyone but Himself, and thus be led back to the simple fundamental principle of dependence upon Him.

## Baptism at Susa.

Recently we had the joy of admitting to our fellowship a young man of culture, whom we are hoping may prove a help to God's work in this country.

I met him first, immediately upon my return here last October, and found that during my absence he had procured Scriptures and works of a controversial nature from the book-shop, and had been very diligently studying them.

In conversation with him he told me that for several years he had been seeking something more satisfying to the heart and conscience than Islam afforded, and with this object in view had studied (as far as he was able) Judaism, and, more recently, through the books mentioned, Christianity. He asked me to teach him, and especially to assist him in understanding those matters which were grave difficulties to him—which I discovered were the usual rocks of offence to the Moslem mind—the Divine Sonship, the sacrificial death of Christ and the Trinity in the Godhead.

A day or two after my arrival, I arranged for evening gatherings, at which four natives and myself assisted, when these three questions were seriously taken up and discussed. Long and wearying were these meetings; sometimes hot the discussions, and, on one occasion, it seemed that loyalty to the Truth concerning the nature of the Lord would split us into irreconcilable parties; but the subject of this brief sketch came back, and took up the arguments, and at length agreed with me to submit all to a close study of the New Testament.

I found he had read much of it himself, but without due understanding; and we traversed the whole ground together, reading and re-reading the whole of the Gospels and most of the Epistles. He submitted to the Word of God, and I have rarely known an Arab who showed such submission of prejudice and preconceived notions as this one.

A real change followed. He appreciated and understood spiritual teaching rapidly, and his courage in testimony before others was striking; especially in view of the fact that he had a position of some influence in

jeopardy. Our evening gatherings grew, and two other young men made some profession of submission to the Truth. We are here, however, briefly recording the baptism of Sidi M——, for he speedily asked to be permitted this step also.

I kept him back awhile, but at length, in response to two earnest appeals, I formed a class for instruction upon the ordinance, and then summoned a meeting of all the Christians available to question and examine him.

A very solemn meeting followed, and it was the opinion of all that he should be baptised; and this was publicly done in the sea here recently.

Previous to his baptism, Sidi M—— had been living extravagantly, but now, see-

ing the need of straightening his finances, he asked my prayers. I commended the matter to God, and within a week after his baptism he received a letter from the Chief of the Native Tribunal at Tunis, increasing his salary by three hundred francs per annum. He had not been expecting this increase for more than a year hence. This was a most manifest answer to prayer, and greatly struck and encouraged him; he promptly brings his troubles now to be prayed over.

We commend this brother to the prayers of God's people; also one of the two mentioned above, who has made some profession, and is at present persecuted and removed from us by his family.

J. J. COOKSEY.

## The Key=Stone.

A short time ago a friend and I, in the course of an itinerating tour, visited the ruins of the ancient city of Dougga, Tunisia. The columns of the Temple erected to Celestine are of enormous height, hewn out of a block of marble. We stood and wondered how they had been brought to the spot, and again how they could have been reared into position. Then, close by the remains of the Temple was the ruined Amphitheatre, with its semi-circle of stone seats intact, and for frontage there was a sort of large platform with broken columns.

But, interesting as all this was, there was something which attracted me more; namely, an old gateway, supposed to have been the gate of the ancient town. It stood alone for the walls on either side were gone. For a background there was a group of gnarled olive trees, and near by were some old cisterns, all together forming a charming picture for anyone ready with brush and palette. As I stood and gazed, the details of the gate became clearer, and I saw that the stones of the arch were hewn so as to fit one another. Each stone was chiselled, fitted and prepared for its place, and they were finally all held tightly together by the key-stone overhead. It had held them for centuries while all else around had

crumbled away. No mortar was needed, for each supported its fellow, and then the key-stone locked them all in. I thought of the satisfaction of the builder as he fitted in that key and as he took down his scaffolding and surveyed his work.

Not any one of these stones in the arch could have kept itself in place, or have resisted the drawing power of mother earth, but the key-stone held them so securely that no power could draw them away. Time and storms had wrought havoc on the walls of the city, but had done nothing to the arched gateway; only the image of some supposed heathen god had crumbled away and left its niche empty. The old gateway looked as if it might well stand as long again.

Surely we have here an illustration of a great truth. The Key-stone is Christ, and His living stones, locked in Him, will stand the storms of life and be found in time to come, unto life everlasting. The stones must be prepared by the Master's skill and then be finally locked in by the Master's love. The Key, Christ Jesus, once turned, never turns back to unlock. "I believe," said one, "in the perseverance of the saints, because I believe in the preservation of the saints."

Built in with Christ means never to perish.

M. B. G



## To the Members of the N.A.M. Workers' Union.

DEAR FRIENDS,—The time has once more come for me to give you a report of our "Workers' Union" for 1909. First, I must thank you all for the nice things you have sent me. Everything was very useful, and received a hearty welcome. I am sending round to the local secretaries some of the letters I have received, to let you see for yourselves what a help and pleasure our "Workers' Union" is to the missionaries. They tell me that the parcels are eagerly watched for, and often supply just what was needed; and they ask me to convey to all who helped their most grateful thanks.

I regret to say that we have lost another local secretary, so that Liverpool, Bedford, Clifton, and Harrogate are now vacant. Will anyone offer to fill up the gaps, or to start new centres? I will gladly answer any enquiries, and shall also be pleased to welcome any who will join us as scattered members. All that is expected of a member is to send annually, by October 1st, one shilling and two new articles of clothing.—Yours very sincerely,  
LOUISA E. TIGHE.

The Priory, Christchurch, Hants.

### Workers' Union Account.

RECEIVED.	£ s. d.	PAID.	£ s. d.
In hand ... ..	0 7 3	In Postage, Duty, etc. ... ..	12 11 5
From Local Secretaries and Scattered Members ... ..	20 19 6	„ Garments, etc. ... ..	9 6 5
Advanced by Secretary ... ..	0 11 1		
	£21 17 10		£21 17 10

### List of Local Secretaries, 1909.

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| <p><b>BASINGSTOKE.</b>—Miss E. Smith, Erith House.<br/> <b>BIRMINGHAM.</b>—Miss K. Wright, Ashbourne, Handsworth.<br/> <b>BOGNOR.</b>—Mrs. Gear, 3, High Street.<br/> <b>BOURNEMOUTH.</b>—Miss Ashton, Redlands, Branksome.<br/> <b>BURNHAM (Somerset).</b>—Mrs. King, Arneside.<br/> <b>CAMBRIDGE.</b>—Mrs. Oswin Smith, 5, Station Road.<br/> <b>CHELTENHAM.</b>—Miss S. A. Millard, 14, York Terrace.<br/> <b>CLEVEDON.</b>—Miss Hodgson, Norham, Victoria Road.<br/> <b>DUBLIN.</b>—Miss B. Clarke, 3, Winslow Terrace, Terenure Road.<br/> <b>EASTBOURNE.</b>—Miss Gurney, Granville Lodge.<br/> <b>EDINBURGH.</b>—Mrs. Grieve, Laveroock Bank House, Trinity.<br/> <b>FOLKESTONE.</b>—Mrs. Lampert, 26, Radnor Park Road.<br/> <b>GUERNSEY.</b>—Miss Diment, 90, Victoria Road.<br/> <b>HYTHE (Kent).</b>—Miss C. Avill, Park Lodge.<br/> <b>LONDON.</b>—Miss E. T. Roberts, 37, Dafforne Road, Balham, S.W.</p> | <p><b>LONDON.</b>—Miss E. Wing, 33, Keyes Road, Cricklewood, N.W.<br/> <b>LONDON.</b>—Miss A. L. Smee, 54, St. John's Park Road, Upper Holloway, N.<br/> <b>LONDON.</b>—Miss Aldwinkle, 11, Wolseley Road, Hornsey, N.<br/> <b>LONDON.</b>—Miss Dalton, 39, Woodland Road, Upper Norwood, S.E.<br/> <b>LONDON.</b>—Mrs. Bagster, 21, Palace Road, Streatham Hill, S.W.<br/> <b>PORTRUSH (Co. Antrim).</b>—Mrs. Macaulay, Strandmore.<br/> <b>REDHILL (Surrey).</b>—Miss G. Code, Tregwynt, Station Road.<br/> <b>ST. ALBANS (Herts).</b>—Mrs. E. Pakeman, Salem, Carlisle Avenue.<br/> <b>TUNBRIDGE WELLS.</b>—Mrs. Morrison, South View, High Brooms.<br/> <b>WEST CROYDON.</b>—Miss M. Chapman, 5, Farquharson Road.<br/> <b>WEST KIRBY (Cheshire).</b>—Miss M. Geddes, "Shirley," Westbourne Grove.<br/> <b>WESTON-SUPER-MARE.</b>—Miss F. Blake, Rocklease, Atlantic Road.</p> |
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# News from the Mission Field.

## MOROCCO.

### From Mrs. Roberts (Tangier).

February 3rd, 1910.—The days have been so full lately that I have not found time to write. I miss Miss Wallace, who had to leave me early in December. Then the servants have been on the sick list, but, fortunately, in turn, so we got along. Under these circumstances I was dreading the treats, but the Lord, as ever, was better than my fears, and they went off quite smoothly.

The weather was fine on both occasions. The women came on Tuesday, January 11th. I gave out sixty tickets. Fifty-six came. The others were ill, but have had their gifts since. Counting the little Moorish girls, servants, and several friends, we were seventy-four. A nice little dinner party! I wondered if my kitchen range would be equal to the demand upon it. It only consists of two handleless iron baskets of charcoal, built into a kind of tiled block, similar to those used in some parts of the Continent. But with the help of a native crock for charcoal we managed beautifully. Of course we had the usual *cous-cous*. I wish you could have seen the large bowls, resembling washhand basins, piled up. First, a foundation of the *cous-cous*, then a layer of meat, over which is spread an interesting combination of onions and raisins, sweetened with sugar and flavoured with saffron. This may not appeal to your untrained palates, but most of us thoroughly enjoy it, and some of us are quite clever at eating it with our fingers, which is the correct way and certainly has its advantages, for there are only the bowls to wash and the matting to shake afterwards, instead of the amount of dish-washing necessary at home. They much enjoyed the magic lantern, and were profuse in their remarks and thanks. Mr. Elson was to have addressed them, but through pressure of work was unable to come. We sang some hymns, which they always

enjoy; then they filed out, receiving as they went their bags containing fruit, soap, needle-books, etc.; also a head towel, the kind gift of Miss Winslow.

The girls came on Saturday, the 15th. There were 106. I leave you to imagine the atmosphere in the class-room (14 ft. by 16) during the time for the lantern-show, with the window shut in order to darken the room, and of course the door closed! They so enjoyed the warmth. I had difficulty in getting them out into the garden where a keen wind was blowing. There they played games and ran races till tea was ready. Mrs. Isaacs very kindly provided this, with cakes and sweets. They sat down outside, on mattings. In the absence of Mr. Jones, who was to have spoken to them, but was prevented, Miss Winslow was good enough to give them a word. Mrs. Isaacs and Mrs. Steven sang hymns, the children joining in the choruses.

There was quite a buzz of excitement when the large baskets of presents were brought, and necks were stretched in the direction of the table behind which I stood to give away the things, as they passed, one by one, on hearing their names called. Each child, through the generosity of Miss Winslow, had a pretty native towel, also a doll and the usual "lucky bag," with necklace, needlebook, etc., inside.

The morning class for reading etc., is still increasing; there are generally more than thirty, and once forty-two came.

You will remember the little girl taken away by her mother, mentioned in my last letter ["Tetum," see NORTH AFRICA, December, 1909]. She was brought back yesterday. She is delighted to be here again, and has evidently had a hard time of it since she left, having been the drudge of a native policeman's wife, and getting "more kicks than ha'pence" for her services. I had to listen to all sorts of thrilling stories before we could settle down to evening prayers, the other children listening open-mouthed. While

praising God for answering prayer, will you continue to pray that others who have been taken away may be brought back; especially one who has been placed in evil surroundings.

There is much prayer in these days for Mohammedan lands. May the Lord keep us looking out, and prepare us for the blessing. "He turneth the wilderness into a standing water, and dry ground into watersprings."

I would like to thank warmly all those who have so kindly helped by sending garments, dolls, bags, necklaces, etc. I am afraid all the gifts were not acknowledged as they should have been, but in being repacked by my sister the things got mixed, and I did not know from whom they came.

#### From Miss C. S. Jennings (Laraish).

On my recent visit to Arzila (my station) I was very thankful to have the helpful presence of Mr. and Mrs. Tayler. Mr. Tayler kindly undertook the medical work and also the receiving, reading with and preaching the Gospel to the men, and he had interesting times with some of Raisuli's soldiers, and also with some Arab mountaineers from "Gibel-el-Habeeb." Some of these mountaineers had never heard the Gospel, for it is a somewhat fanatical place and almost inaccessible to us missionaries. Some years ago I ventured there alone and was tented in the mountain village of Beni Aross for a few days, but I was hardly allowed outside my tent, and had to return to Tangier without accomplishing anything.

We spent a fortnight at Arzila. Raisuli is the governor there now. He took no notice of us whatever, though we saw him several times. Mrs. Tayler had some nice classes for the Jewish children, and taught them Gospel texts in Spanish. There is a grand opening there for class-work among these utterly neglected little Jewish children for whom no school is provided.

I deeply regret to say that poor Sofia has denied the faith, conforming to the Moslem Feast and Fast. She had been left quite alone for several months, during which time she lived as a Mohammedan. On my return, being asked under pressure,

before a roomful of Moorish women whom I had gathered together for a Gospel service, if she was a Christian or a Mohammedan, she witnessed to Mohammed.

Afterwards when I was alone with her in her cottage, she said, "But God knows the thoughts of my heart. I know Jesus is the Saviour, but I should lose my life if I openly told people so. Is there a Moorish woman in Laraish or Tangier who would come out alone, and before all the others confess her faith in Christ?"

This is a great grief to me. Until she truly repents, and loses the fear of man, I cannot employ her as my Biblewoman. Will friends pray much for her and remember me also.

#### From Miss A. G. Hubbard (Tetuan).

December 17th.—After dispensary this morning we all went by invitation to dine with a Riff family. As we expected, the native dish was set before us, *cous-cous*, piled high on a large round dish, with fowl, onion and cinnamon, and a few etceteras on the top. We took a very good sauce with us, for it was a long time since breakfast, but I think we should have enjoyed it even without the sauce. Afterwards, of course, came the sweet tea and cakes. All in the house were most friendly, much more than some of them used to be.

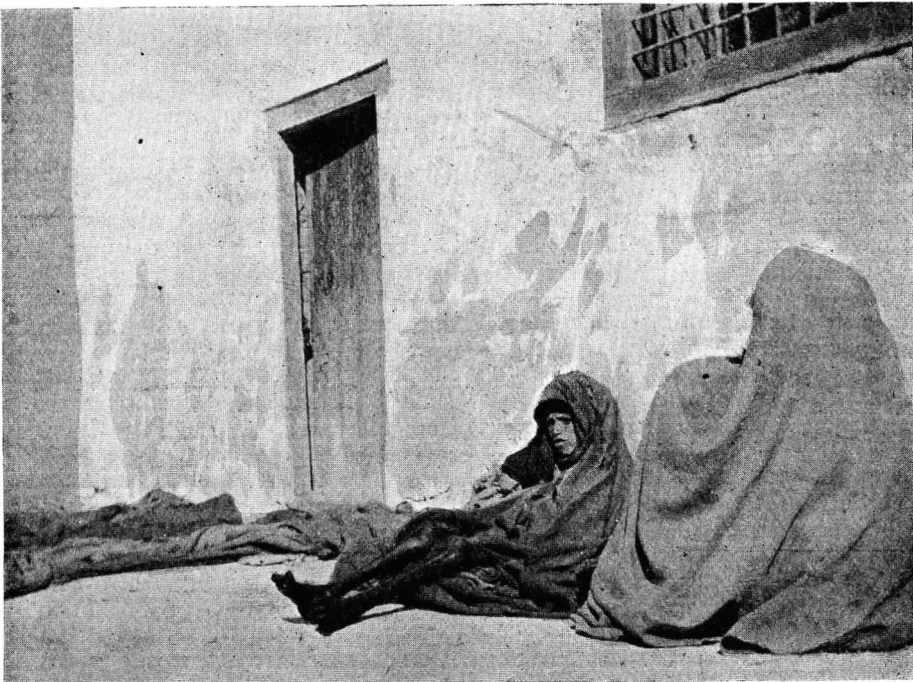
December 18th.—This afternoon we had three ladies in to tea, or rather to coffee, for they do not like *our* tea, and we have not got all the paraphernalia required for preparing *their* tea properly, so we generally give guests coffee as being a more simple matter. They were very interested in things about our room, but as usual got a bit tired of sitting on chairs. They usually complain that their feet get so cold. A little while ago, a friend gave me a very nice Scripture picture-book of the parables and a few Old Testament subjects. The pictures are coloured and of a good size, and these women were delighted with them. They provided me with a very good subject for a quiet talk, and that opportunity is not always easily found in these social visits.

December 19th, Sunday. — As this coming Thursday will see the killing of

the sheep in every household through the Moslem world, I took Exodus xii. with my class to show once again God's idea of the value of the blood. The children were extra attentive, as who would not be to that story, but one of the biggest girls got very restless. She has been in the class for some long time, and has always listened well; but lately, I find that anything very personal and straight always rouses opposition in her. Poor girl! May God's light come into her soul! She is to be pitied, for she is blind from small-pox. At the present time she is in great difficulties. Her father divorced her mother when she was a baby, but she remained in her father's care. He married again, and had several other children. Last spring he had a big quarrel with his second wife, and she went off with all her children. Now he has married a third wife, quite a young girl, and he wants to cast out poor blind Fatima. So, as she says, she has a mother in one part of the town, and a father in another, and several half brothers and sisters, and their mother who brought her up, and yet she has not

a friend anywhere. The strange thing is, that because I am sorry for her, she only pities me.

*December 21st.*—Yesterday morning a very urgent message came from Zenub, asking someone to visit her, for she was *very* ill, could not move from her bed, etc. As no one could get it in yesterday I went early this morning, for Zenub is a nice woman, and we did not want to have her suffering needlessly. When I went into her house I found the invalid herself, who "could move neither hand nor foot," busy, turning out the whole place, ready for the Feast. She thanked me for coming, but said she would have no dressing on this morning. I was in a hurry, for it was washing at home; but I had promised to see another woman who had been to the dispensary once, but was too ill to come again. When I got to her house I was asked to go upstairs for a little while and wait, for the patient had gone out but would be back by and bye. I declined, and said that if she wanted any more medicine she could come herself tomorrow morning.



The "Skeleton" and his Mother.

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

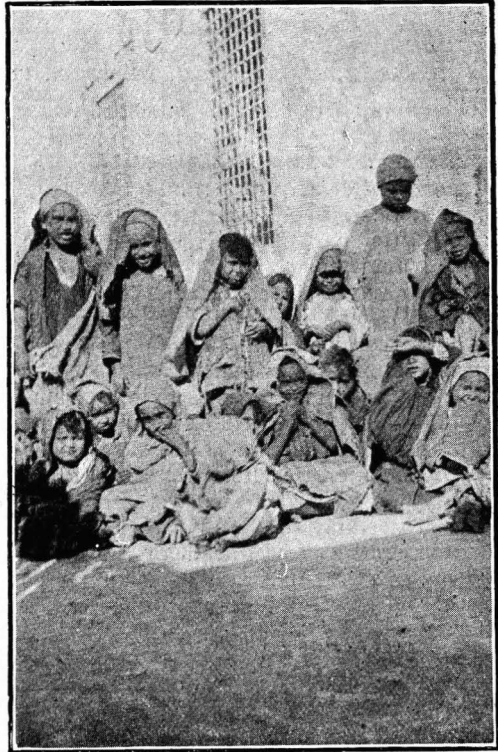
### Tunisia.

During the last ten weeks we have received 2,337 visits from the sick. Twice daily there is reading and preaching of the Gospel to these poor people, many of whom have never heard it before. Christmas brought the treats for our children. Eighty enjoyed them—forty Arabs and forty Europeans. We want to thank all those friends who sent gifts for them; those which arrived in time were used, those which came afterwards will be in good time for the *next* treat.

The Moslem Porter Boys' Class is flourishing. The average has been twenty. Their attention and conduct inside have become very good; outside, a neighbour has named them "The Fighting Crew." God grant that they may become a saved crew!

The most interesting item of children's news was connected with the arrival here of poor Arab families fleeing from famine in Tripoli. Their tents were rags and tatters, and their clothing the same. We lay awake at night, listening to the bitter north wind, and wondering how these poor souls could keep alive till morning. Mrs. Churcher was moved to do something for the children, so with Miss Jones's help we carried on throughout January a little soup-kitchen, giving bread and soup each day to the poor ragged wee mites who came. Often over thirty were present; we tried to teach them about Jesus, and they learned to sing some Gospel choruses.

The Strangers' Room has been in daily use since it was taken. The little patient first received left with his mother for his distant home, almost well. That same day a woman came to the town shop, carrying a bundle on her back. This proved to be her boy, nine or ten years old. He had been ill with fever for months, and seemed little more than skin and bone. Ten days before, the father had died of fever, and the widow, with



Dr. Churcher's Porter Boys' Class.

four children, had been thrown out of home, and in bitter cold and wet were sleeping under a wall. The whole family have been with us now for a month, and the "Skeleton" says he is quite well.

Another case is a poor country woman, who, two months ago, was bitten by a camel. A compound fracture of her leg was the result. She was brought twenty miles on a springless cart, bleeding all the time. When seen next day in a caravansary, amputation seemed indicated, but they thought the doctor "*too good to think of it*"; so heavy expense in time and cash has followed, and up to the present, life and limb are saved.

Another poor soul suffered with a dislocated jaw; a few seconds put it in place, to her great joy.

In faith's arithmetic, God is the only significant figure, and, having Him, you may add as many ciphers as you please. If all your

springs are in the living God, it ceases to be a question of your need, and resolves itself into a question of His sufficiency.—*Selected.*

## A Wedding Among the Riffs.

By Miss A. Bolton (Tetuan).

Our young Riff servant who has grown up in our service has just been married. He was most anxious that we should be present at the festivities, and gave strict injunctions to his people that they were to look after us well and see that we had a good place from which to see everything. For three days the bride was having her wedding. The first night her young girl-friends kept her company; the second day the married women to whom she was coming were invited. This second afternoon we called, and saw the bride sitting in solemn state, surrounded by the women in full wedding dress (mostly borrowed, for they were all poor). We did not stay long, for the crush was so great. We were guests of the bridegroom, and were naturally most interested in the part of the proceedings which affected him.

Our invitation was for 10 p.m., and soon after that hour, Moh, the elder brother, came for us. By his solicitude in seeing that we were well wrapped up, we gathered that our place might be on the roof. He remarked that so many men had come that he did not know where the women could hide themselves, as, of course, they must not be seen by the men.

The women who were in the house at this hour were not those who had been invited for the afternoon, but others who were more intimate friends of the bridegroom. As the bride's house was too small, the bridegroom's had to serve for both parts of the function—viz., for that belonging to the girls and married women, and for that of the men. When we arrived, we took a peep into the little kitchen. It was crowded with women lying about trying to snatch a few hours' sleep. In this place also was standing the bride's box, a kind of small sedan chair without a seat, in which she is usually carried to her bridegroom's house. As in this case she was already there, she would be carried through a few streets to a mosque and back.

Passing on upstairs, we came to a small store-room, in which the children were lying asleep, and where the professional

dresser was engaged in painting the bride, putting henna on her hands and feet and generally preparing her for her lord.

In two of the rooms the men guests were seated. Two sets of musicians had been provided, one with stringed instruments and singers, who were now entertaining the company, and a second with drums and tom-toms for the street work, serenading the bride and accompanying the procession, etc.

About 11 p.m. S.'s mother invited us to take tea specially made for us. The only place they could find for us was a tiny store, usually given up to canary breeding. On the floor of this place the three of us squatted, and an elderly friend of the family dispensed sweet, green tea and muffins fried in oil, which we dipped in a saucer of honey. When we were too cramped to sit longer we again went to the roof.

About 12 o'clock, low, round tables were carried in and set before the groups of guests, eight sitting to a table. On each table was placed a huge heaped-up bowl of *couscous*, surmounted with meat, and new wooden spoons were provided. Before and after this meal, each man washed his hands over a brass bowl, water being poured over them from a large brass tea-kettle. From the roof we could see into the rooms and down into the court. At 1 a.m., the unmarried men went to find the bridegroom, to take him to a neighbour's house to be dressed and then to accompany him home. The rest of the men took up a position in the street to form the bride's procession.

As soon as all had left, the women came out of their hiding-places, and the room allotted to the couple had to be tidied up. The bride was carried on a slave's back downstairs and put into her box, and large candles were lighted. When all was ready for the bride to leave, her father was admitted to get a last look at her. Then the door was shut upon her and a large *haik* (shawl) was rolled round the bottom of the box, lest with the jerking it should burst open; the women again went into hiding, and the bearers came in,

took up their burden with great shouting and general hilarity, and went off with the band to the mosque.

In about a quarter of an hour they returned, brought the box into the house and retired. Then the veiled bride came out of the *boojer*; a door key, sugar and bread were put into her hands for luck, and she was again carried on a slave's back. She was placed on a covered mattress on the floor with a cushion at the back.

There she sat, like a painted idol, eyelids blackened and closed lips highly reddened; on her cheeks a large device in red, white and black. Her hair was brought down in two black tresses on either side and on her head she wore the high regulation head-dress of the married woman. On this and round her neck hung a great quantity of borrowed jewellery. She sat perfectly motionless, with her hands lying upwards on her knees. A curtain was then let down to

hide the beauty! The double-leaved doors were shut to, and a little door in one of the leaves opened.

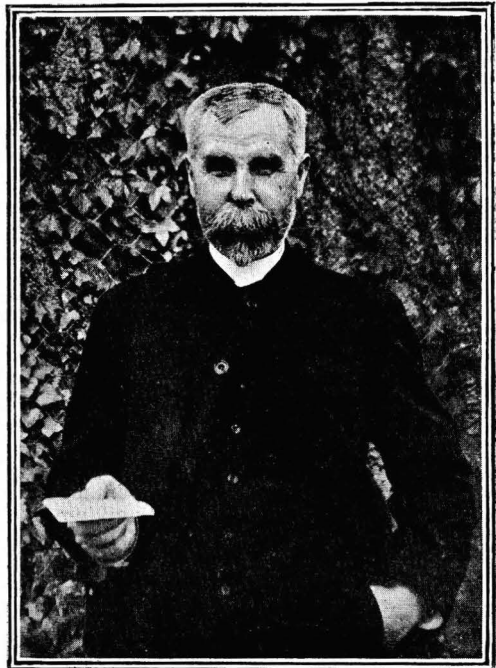
We hurried back to the roof to see the arrival of the bridegroom. From a neighbouring house we could hear music, and presently out came the men carrying lanterns and thick candles. In the midst of them was a white-robed figure, veiled almost as closely as a woman. This was the groom. His friends, with great shouting, calling him sultan and chief, accompanied him to his door and then went home. His brother led him upstairs to the little door by which waited his mother. The elder son bent and kissed her first, and then S., who at once passed in to see his bride and the door was immediately closed upon them. We were told his first duty was to wash off her paint to see what she really was like.

We left about 2.30 a.m., but the women remained till morning, singing and beating tom-toms.

## Some More Extracts from the Report of a Native Evangelist.

On January 4th, 1910, I visited Cairo to confer with my converted friends, and took with me fifty Gospels of St. John, and distributed them to anyone willing to receive them. All my books had gone by the time I arrived in Cairo, which gave me great joy, for I saw that some people were willing to receive the Word of God. I visited the C.M.S. Mission House, and as we talked over all that had happened since we last saw each other, I learned that three converts had been baptised on December 21st, 1909, and the news filled my heart with joy. I stayed three days, visiting my brethren, and in every house I found a special room set apart for the preaching of God's word, and offering praise and prayer. Oh that it might soon be like that in all places in the country for the extension of the kingdom of God more and more!

On January 6th I went from Cairo to Zazazig, and arrived at five o'clock in the evening. The Lord guided me to the American Church at the hour of prayer. I found twenty persons present, some converted Copts, and some Moslems not yet



Rev. W. Dickins of Alexandria.

converted. The minister, Rev. Boyd, came to me and introduced me to those present, and then took me to his house, in company with the colporteur. We had worship together and prayed for all missions and believers and for those who do not yet know the Lord, and especially for the children of Israel and Moslems, that He would take away the veil from their eyes in order that they may see and know the Saviour Jesus Christ our Lord.

On the 7th I came back to Alexandria with much joy and pleasure in the Lord, and we pray that He may increase the

work in the hearts of men in order that they may be delivered from all evil and repent of their sins, and so be saved by a true faith in sincerity, and receive the Holy Spirit, by the will of the Heavenly Father. Amen.

NOTE BY TRANSLATOR.

Mr. Boyd, whom Kh. visited, has recently removed from Alexandria to Zazazig. He has written to say how glad he was to have a visit from Kh., whom he found growing in grace. He expressed the wish that the Lord may give us many more such as he is.

W. DICKINS.

## Algerian Rugs and Mats.

We still have a good stock of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work in Cherchell which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women, and of bringing many natives under Gospel influences.

The carpets, rugs, and mats are all hand made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear.

Two carpets, £5 8s. 6d., £5 16s.; piano mats, etc., from 8s. 6d. to 17s. 6d.; rugs from £1 to £1 16s.

A price list, giving sizes and descriptions of these goods, may be had on application. Friends may view the goods at the Office (as below) on any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Or any article will be sent on approval; but in such cases carriage must be paid both ways if no purchase should be made. Postage extra in all cases. Please apply to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

## NOTICE OF BOOK.

**"From Coal Mine Upwards; or, Seventy Years of an Eventful Life."**

*By James Dunn.*

This is an interesting autobiography of a London City missionary, Mr. James Dunn.

At the age of eight years he began work in a coal mine, harnessed by a leather strap and a chain to a coal-waggon. During the Crimean war he volunteered as a member of a corps of working men, who went out for the purpose of assisting in road-making, etc. Here he passed through many adventures, and had some hairbreadth escapes. At this time he was without the knowledge of God, although he does not seem to have given way to gross sins.

An old comrade, who had been notorious for his evil ways, was the means of his con-

version. Mr. Dunn mentions that, for twelve months after he was brought to the Lord, he read no book but the Bible. Before long, his earnest efforts to bring others to Christ attracted the notice of the Secretary of the London City Mission, who suggested that he should become a City missionary. Stationed at first in one of the darkest parts of the dark City, he is able to give graphic accounts of some of the results of the working of the Spirit of God among the most degraded of the people. For nearly forty years Mr. Dunn has laboured in connection with the London City Mission, and many are the stories he tells of the wonderful things wrought during that time. To all those who take pleasure in such a survey, we warmly recommend this record of modern miracles.

Published by the London City Mission, 3, Bridewell Place, London, E.C. Price two shillings.



## For the Children.

By Miss E. Loveless.

Constantine, Algeria.

MY DEAR YOUNG FRIENDS,

I have paid some interesting visits to the Bedouin folk out in the country, and I think you will like to hear some of my experiences. Two of us started off one morning to go to a village called Sidi Mabrouk (the name means *Blessed*). Across the town we went, up through the pine woods, and on over the open country, until we spied some little black dots at a distance. At first we thought they were sheep dogs, but as we got nearer we found they were really tents. The people were a little shy of us at first as we were strangers, and did not ask us inside, but they all came out to see us as we sat on the slope of the hill. Many were the questions they asked as to who we were, why we left our own country, and if we had fathers and mothers, brothers and sisters. They were greatly surprised to hear us speak Arabic, and we told them we had come over the seas to them with a message of God's love. Then one said, "You know we are very ignorant; we know a little about Allah, but not much about Mohammed." We were glad to hear that, and we thought the less they knew about the false prophet the better. We showed them some pictures to illustrate the story of the lost sheep, and they were very interested, for they had flocks of their own. They did not see how the Good Shepherd could be seeking *them*, the poor Bedouins, and the way to heaven, they told us, was by prayers, alms and pilgrimage. They never heard of any other way. So we told them *the way*, God's way, and they said, "Well, you ought to know, for you read books!" They have a great reverence for books. Just before we finished we saw that one of the little boys had something the matter with his eyes, so we promised to take him some lotion the next time we went.

About a week later we went up with the medicine, but many of the people were away at a distance at work in the fields.

There was one old woman, however, who invited us into her tent. It was not a large goats' hair tent, like many of the others, but a tiny tent built of mud and stones. There was a hole in the wall to do duty for a door, so we crept in and sat down. With three people inside, the hut was quite full; the other people, mostly boys and girls, gathered round the door. Old Merresougar (for that was her name) was lighting a fire with green sticks, and the smoke could not find its way out because the door was blocked up with people. It found *us* out, however, and made our eyes ache. Then one of them said, "They are not used to smoke; see them rubbing their eyes!" We were so pleased to find that poor old M—— knew a little about the Saviour, having been to some of the meetings in town. She wanted us to sing "There is a Happy Land," and you may be sure we did sing it with all our hearts. You will never guess what this poor old soul does for a living, so I will tell you. She gets clay and makes it into *kanoons*, and then trudges down into the town to sell them. *Kanoons* are fire-pots, *i.e.*, pots to hold the charcoal which we use out here instead of coal. Old M—— told us that she had been well off at one time, and lived in a nice big tent, but the members of her family had died, one by one, and left her alone, and she had become old and poor. We stayed some time with her that day, and since then we have often been up to have a chat with her, and to take her some food. The people expect us now, and when we go into the hut, they gather outside to listen.

One day I said to my companion, "Let us go to the other tents and give them the Gospel, too." So we sat down on the slope to think which we would go to, for there were several. Presently a woman looked over the bank and said, "Why are you sitting there in the sun? Come up into my tent." So we ran up and followed her. She brought us to a large tent made of goats' hair and lambs' wool woven together. It was strongly pegged down to the ground all round, excepting

at one place which was left open for the door. Our guide lifted up the flap and we walked in. There was plenty of room to stand up inside, and the tent would have held about twenty people. Three strong branches of trees stood in the centre to hold up the tent, and near to these was a big pile of rugs and mats for sleeping purposes. After one has lived among the Arabs, it is very easy to imagine the man in the Gospel taking up his bed and going away. Well, as we entered, a woman named Yamina (which means "Believer") came forward to greet us, and we said in our politest Arabic, "Peace be to you all! May your prosperity be increased!" Then they spread mats for us on the ground, and we sat down. After we had chatted some time Yamina said, "If you will excuse me, I

will go on with my cooking. I am making the bread." There was a nice fire of sticks on the ground, with several big stones round it, and on these rested a large, flat earthenware pan. In this pan was the bread, or *kisra*, as they call it. Yamina gave us a piece to eat when it was ready. Then we ventured to offer them some of the lunch we had brought for ourselves, and they broke it into little pieces and all had some. After that, we felt ourselves on very friendly terms, and we stayed some time trying to lead their thoughts to higher things. Yamina, however, was very bigoted, and, though polite to us, we saw she did not care about our message. Will you sometimes pray for these very ignorant folk, that some of them may come to know the Lord Jesus as their Saviour?  
E. LOVELESS.

## TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

### Requests for Praise and Prayer.

#### PRAISE.

For two young Arabs who have lately confessed their faith in Christ at Tebessa, and prayer that they may be true and brave disciples of the Master.

For the excellent attendance at the preaching services at Shebin-el-Kom, and that blessing seems to accompany the word.

For the successful work being done at the dispensary at Tripoli; that it brings to the missionaries people of all grades of society, and that God is manifestly blessing its influence.

For the kind response made, especially by "Readers of *The Christian*," to Mr. Reid's appeal for help for the starving poor in Tripoli; and praise for the good impression made on the Mohammedan population by the disinterested help thus given to their poor by Christian workers.

For the bold testimony "in the Spirit" borne to Christ by a recent Kabyle convert in Algiers, speaking at a public meeting before his Mohammedan fellow-countrymen.

For our Heavenly Father's great kindness in sending us decidedly larger funds since the March issue of *NORTH AFRICA*; and will friends continue in prayer for the increased supplies still needed both for general purposes and also for furlough-travelling, and for the new station at Moknea.

#### PRAYER.

For a class of boys lately started at Tetuan; also that two of the missionaries there may be guided to a suitable house.

That God will bless an old man who has been the subject of prayer in the Spanish mission at Tangier.

That a native Christian at Laraish who has backslidden may be restored and strengthened, and emboldened to confess Christ before her fellow-countrywomen.

For a young man at Tebessa who seems near to the Kingdom, but whom the devil is hindering.

For some Arab lads at Tebessa who are beginning to see clearly to what the teaching they are receiving may lead them, and who are getting afraid.

For guidance about a new hall in Tunis for the Italian meeting, the present one not being large enough; and that someone may be led to go to hold special meetings among the Italians.

For several Moslems at Tunis; and also for the Jews who have listened to Mr. David Baron during his recent visit there.

That several of the missionaries who have been ill may be completely restored to health.

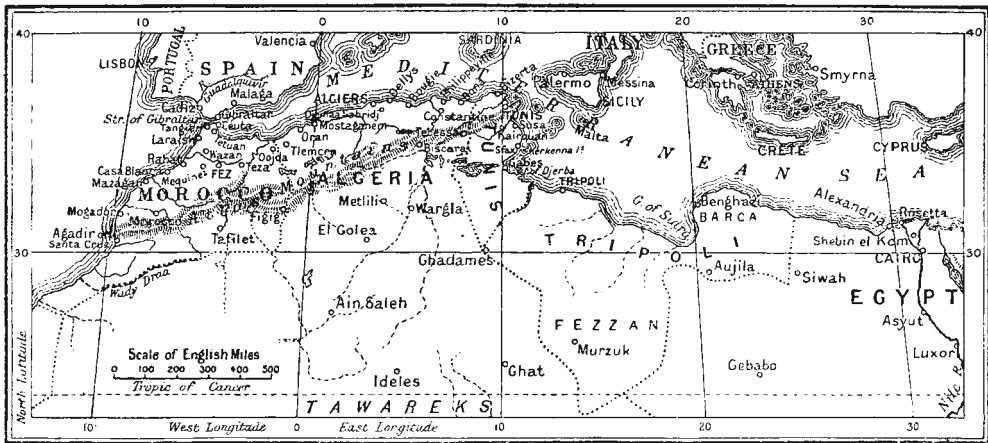
**LIST OF DONATIONS**

*(Continued from page ii of Cover).*

The undermentioned additional amounts are from late returns received from the Mission Field. The totals shewn represent the income of the Mission for 1909 (without balances at beginning of year).

ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ENDING 31st DEC., 1909.			1909. Dec.			1909. Dec.			TOTALS JAN. 1st to Dec. 31st, 1909.
No. of Receipt.	Amount. £ s. d.	No. of Receipt.	Amount. £ s. d.	No. of Receipt.	Amount. £ s. d.	No. of Receipt.	Amount. £ s. d.		
			Brought forward	2 7 10	Brought forward	22 19 1			<b>General Fund .. £4 157 9 2</b>
			53 ..	0 5 2	7d ..	3 0 0		<b>Designated Fund 3,516 2 4</b>	
			4 ..	1 0 0	7e ..	13 18 0			
			5 ..	10 0 0					
			6 ..	0 4 1	Sundries	£39 17 1			
			7 ..	1 0 0	..	207 6 6			
			7a ..	5 0 0					
			7b ..	2 2 0	Previously ackgd.	£247 3 7			
			7c ..	1 0 0		3,268 18 9			
1909. Dec.	No. of Receipt.	Amount. £ s. d.	Carried forward	£2 7 10	Carried forward	£3,516 2 4			<b>TOTAL INCOME, £7 673 11 6</b>
31 ..	3650 ..	0 10 0							
	50a ..	0 7 6							
	1 ..	1 0 0							
	2 ..	0 10 4							

**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, Laraisih. 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.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH.

# THE NORTH AFRICA MISSION.

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ARTHUR DENCE, Clapham Park.  
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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.		Bizerta.	
Tanger.	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., 1888
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Miss R. J. MARCUSON ...	Nov., 1888
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. BREEZE, M.B. (London) ...		Kabyle Work—		Mrs. COOKSEY ...	Dec., 1896
Miss F. MARSTON ...	Nov., 1895	M. E. CUENDET ...	Sept., 1884	Kairouan.	
Miss I. L. REED ...	Oct., 1908	Madame CUENDET ...	Sept., 1885	Mr. E. SHORT ...	Feb., 1899
Spanish Work—		Mr. A. SHOREY ...	Nov., 1902	Mrs. SHORT ...	Oct., 1899
Mr. A. J. MOORE B.A. ...	April, 1909	Mrs. SHOREY ...	Oct., 1904	Miss G. L. ADDINSELL ...	Nov., 1895
Miss F. R. BROWN ...	Oct., 1889	Djemaa Sahridj.		Sfax.	
Miss VECCHIO, School Mistress.		Kabyle Work—		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Casablanca.		Mr. D. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. ROSS ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1892
Mrs. SIMPSON ...	Mar., 1898	Miss J. COX ...	May, 1887	Mrs. WEBB ...	Nov., 1897
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	May, 1887	DEPENDENCY OF TRIPOLI.	
Tetuan.		Constantine.		Mr. W. REID ...	Dec., 1892
Miss A. BOLTON ...	April, 1889	Mr. J. L. LOCHHEAD ...	Mar., 1892	Mrs. REID ...	Dec., 1894
Miss A. G. HUBBARD ...	Oct., 1891	Mrs. LOCHHEAD ...	Mar., 1892	Mr. W. T. BOLTON ...	Feb., 1897
Miss M. KNIGHT ...	Oct., 1905	Miss E. K. LOCHHEAD ...	Mar., 1892	Mrs. BOLTON ...	Dec., 1897
Miss H. E. WOODELL ...	Jan., 1907	Mr. P. SMITH ...	Feb., 1899	Miss F. M. HARRALD ...	Oct., 1899
Laraisih.		Mrs. SMITH ...	Sept., 1900	Miss J. E. EARL ...	Oct., 1909
Miss S. JENNINGS ...	Mar., 1887	Miss F. HARNDEN ...	Nov., 1900	EGYPT.	
Miss K. ALDRIDGE ...	Dec., 1891	Miss E. LOVELESS ...	Nov., 1902	Alexandria.	
Fez.		Tebessa.		Mr. W. DICKINS ...	Feb., 1896
Miss L. GREATHEAD ...	Nov., 1890	Miss A. COX ...	Oct., 1892	Mrs. DICKINS ...	Feb., 1896
Miss M. MELLETT ...	Mar., 1892	Miss N. BAGSTER ...	Oct., 1894	Miss R. HODGES ...	Feb., 1889
Miss S. M. DENISON ...	Nov., 1893	REGENCY OF TUNIS.		Shebin-el-Kom.	
Miss I. DE LA CAMP ...	Jan., 1897	Tunis		Mr. W. T. FAIRMAN ...	Nov., 1897
		† Mr. A. V. LILEY ...	July, 1885	Mrs. FAIRMAN ...	Feb., 1896
		† Mrs. LILEY ...	April, 1886	Mr. G. CHAPMAN ...	Nov., 1907
		Miss H. M. M. TAPP ...	Oct., 1903	Provisionally at Asyut.	
		Italian Work—		Miss H. B. CAWS ...	Oct., 1907
		Miss A. M. CASE ...	Oct., 1890	Provisionally at Luxor.	
		Miss L. E. ROBERTS ...	Feb., 1899	Miss M. McLEAN ...	April, 1909
		Associated Worker—			
		Miss M. BENZAKINE ...	Jan., 1906		

IN ENGLAND.—Miss B. VINING, Invalided.

† In England for Deputation Work.