

# NORTH AFRICA

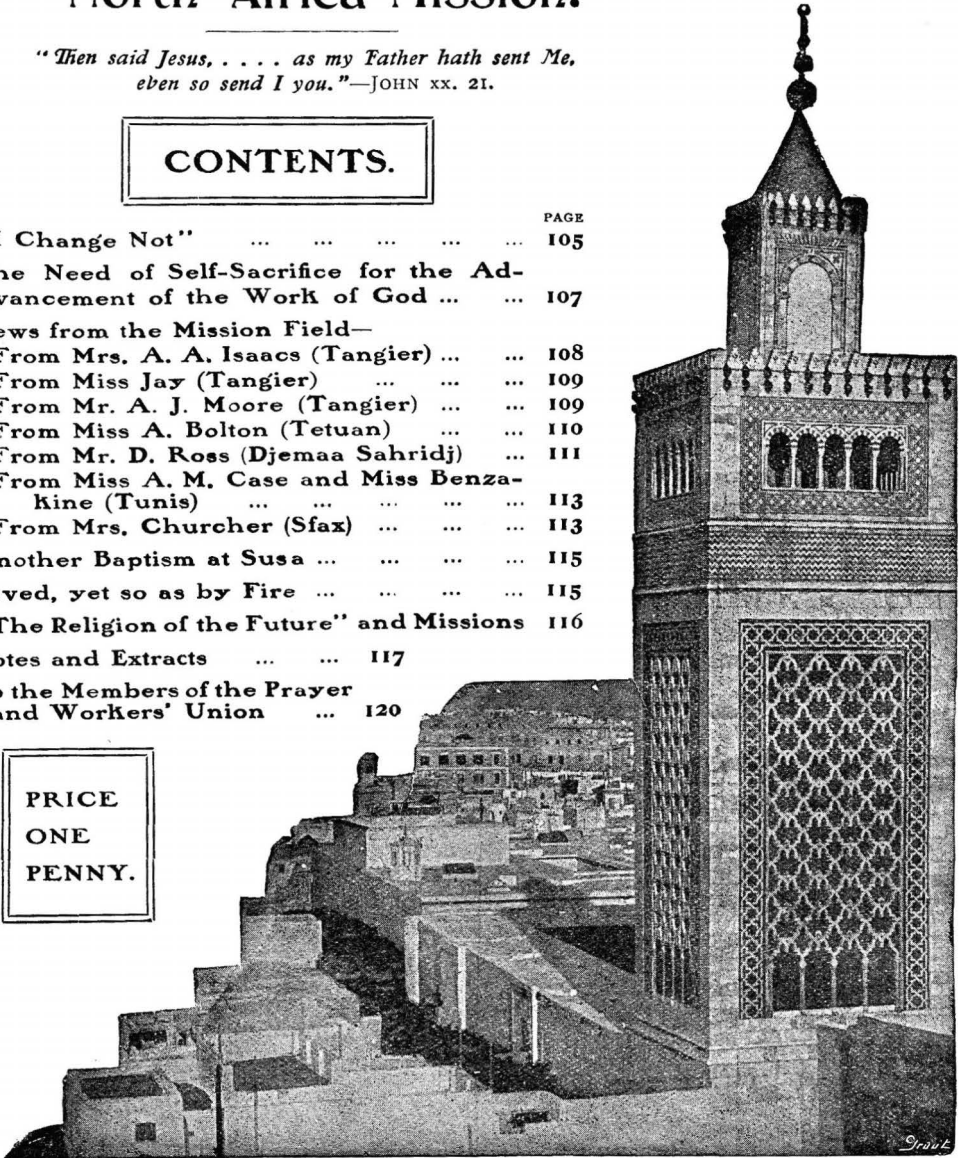
## The Monthly Record of the North Africa Mission.

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

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PRICE  
ONE  
PENNY.



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.  
S. W. PARTRIDGE & CO., LTD., 9, PATERNOSTER ROW, LONDON, E.C.

**FORM OF LEGACY OR BEQUEST.**

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

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

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

**LIST OF DONATIONS from APRIL 1st to 30th, 1910.  
GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.			1910. April	No. of Receipt.	Amount. £ s. d.
1910.	No. of Receipt.	Amount. £ s. d.			
1	{ Presbyterian Ch., Lewes }	1 5 6			
	{ Preston Mission Room }	6 10 0			
	{ Tuckaway Table }	0 9 3			
2	2575	1 11 5			
4	6	20 0 0			
	7	5 0 0			
	8	0 7 6			
	9	0 5 0			
	80	0 4 0			
5	{ Alexandra Hall, Blackheath }	1 10 0			
	2	5 0 0			
6	3	0 10 0			
	4	3 3 0			
	5	2 0 0			
7	6	1 0 0			
	7	0 5 0			
11	8	0 5 11			
12	{ Connaught Institute, Brighton }	0 16 0			
	90	0 4 0			
13	1	0 5 3			
	2	0 18 9			
	{ Brunel Hall, Everton }	2 0 0			
	4	1 1 0			
15	{ Frankwell Mission Room, Shrewsbury }	3 12 0			
16	6	5 0 0			
19	7	4 2 1			
	{ The Tabernacle, Bradford }	2 0 0			
20	9	1 1 0			
	600	0 2 6			
21	1	1 0 0			
	2	1 0 0			
	3	1 0 0			
26	4	2 10 0			
27	5	1 1 0			
28	{ J.S., Newcastle- on-Tyne Port St. }	0 2 6			
29	{ Y.W.C.A., Stirling }	1 0 0			
Carried forward		£78 2 8			

1910. April	No. of Receipt.	Amount. £ s. d.
	Brought forward	78 2 8
29	{ Olive Hall, Liverpool }	1 17 6
	2609	2 0 0
30	10	10 0 0
	1	1 10 0
	2	1 11 6
	Publications	£95 1 8
		3 4 6
		£08 6 2

**DESIGNATED FUND.**

1910. April	No. of Receipt.	Amount. £ s. d.
1	3769	15 0 0
	{ Iron Mission Hall S.S., Belfast }	10 0 0
	{ Friends at Iron M. Hall, Belfast }	2 0 6
4	2	3 15 0
5	3	7 0 0
6	4	1 2 0
7	{ Missionary Helpers' Band, Blackheath }	8 0 0
	6	20 14 7
8	7	7 10 0
9	{ Fife Keith Mission Hall Watville St. Chapel, Handsworth }	2 2 0
13	80	12 10 0
	1	0 10 0
	2	2 19 6
	1	90 0 0
	3	5 0 0
	4	5 0 0
	5	0 11 3
15	{ Recreation Hall S.S., Manor Park }	1 14 6
25	7	3 18 9
29	8	15 14 4
30	9	2 0 0
	Sundries	£217 2 5
		41 6 9
		£258 9 2

**SUMMARY.**

April.	
General Fund ..	£98 6 2
Designated Fund	258 9 2
<hr/>	
	£356 15 4
<hr/>	
<b>TOTALS JAN. 1st to April 30th, 1910.</b>	
General Fund ..	£1,689 15 6
Designated Fund	1,198 10 5
<hr/>	
	£2,888 5 11

**DETAILS OF WEST KIRBY AUXILIARY.**

Miss M. GEDDES, Hon. Sec.,  
"Shirley," Westbourne Grove.  
General Receipt No. 2612.

No. of Receipt.	£ s. d.
60	1 4 6
1	0 5 0
2	0 1 0
3	0 1 0
<hr/>	
Previously ackgd. ...	£1 11 6
	2 8 0
<hr/>	
	£3 19 6

**DETAILS OF DUBLIN AUXILIARY.**

S. S. McCURRY, Esq., Hon. Sec.,  
3, Spencer Villas, Glenageary.  
Designated Receipt No. 3788.

No. of Receipt.	£ s. d.
100	4 0 0
1	0 2 6
2	0 10 6
3	5 0 0
4	0 6 4
5	0 10 0
6	0 5 0
7	1 0 0
8	0 10 0
9	1 0 0
10	0 5 0
11	1 0 0
12	1 0 0
13	0 5 0
<hr/>	
	£15 14 4
Previously ackgd. ...	50 2 4
<hr/>	
	£65 16 8

**DETAILS OF STROUD AUXILIARY.**

Designated Receipt No. 3776.

No. of Receipt.	£ s. d.
2	0 5 6
3	0 4 6
4	0 1 0
5	0 6 6
6	0 2 6
7	0 4 4
8	0 2 6
9	0 2 6
10	0 2 0
11	0 5 0
12	2 5 0
13	0 5 0
14	0 2 6
15	0 5 0
16	1 0 6
17	0 5 4
18	1 6 0
19	0 6 6
20	0 2 0
21	2 0 0
22	0 5 0
23	0 4 4
24	0 4 6
25	0 2 0
26	0 2 0
27	0 7 8
28	0 12 0
29	5 4 11
30	2 0 0
<hr/>	
	£20 14 7



Photo by]

Girls' Class, Morocco.

[Miss Wallace.

## "I Change Not."

*"I am the Lord; I change not."*—MALACHI iii. 6.

*"He is my Rock."*—PSALM xcii. 15.

**T**HERE is something peculiarly comforting and sustaining to the children of God in a contemplation of Him as the UNCHANGING ONE. Change is a necessity of our nature. Not only do our bodies undergo constant change—for there can be neither growth nor decay without it, and both these are at work in us—but we ourselves in our innermost being are subject to the same law. Change is in us and around us on every hand. None but the self-existent Jehovah can say, "I change not."

The reason for much of the change in ourselves is the want of balance in our characters. But all God's attributes are perfect, and thus necessarily unchangeable. "With Him is no variableness, neither shadow of turning" (James i. 17). He cannot be more faithful, or good or merciful at one time than another, just because He is always perfectly faithful, good and merciful. He is "the faithful God" (Deut. vii. 9), and "He *abideth* faithful" (2 Tim. ii. 13).

"The Lord is good" (Nahum i. 7), and "His goodness endureth continually" (Psalm li. 1). He is "a gracious and merciful God" (Nehemiah ix. 31), and "His mercy endureth for ever" (Psalm cxxxvi.).

What a ground of security for the believer! Though painfully conscious of the fluctuations of his spiritual life, the frequent ebbings of his faith, the faintness of his love, the imperfectness of his testimony, yet he may say, "The Lord is my Rock." Amidst all the variations in his circumstances, in loneliness, perhaps in isolation in a foreign land for the Name's sake, cut off from communion with those to whom the soul would look for help and guidance—what a comfort, what a strength and solace, to be able to say, "The Lord, my Rock"!

It is this unchangeable faithfulness which is the sure ground of our faith, the anchorage to our hope. "Hath He said, and shall He not do it? . . . Hath He spoken, and will He not make it good?" This is, in the nature of things, impossible to any but the Perfect One. In order that any one should be unchangeable, two things are essential: First, an Unchanging Purpose; second, Almighty Power. There is, of course, a great deal of instability of purpose among men; moreover, events may occur which alter the advisability of carrying out our original plans, and even if the mind is made up with regard to a course of action, a hundred things may intervene to prevent our carrying it out. The purpose may be set, but the power of execution lacking. Not so with our God. "He doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His hand" (Dan. iv. 35). So, when the Lord Jesus says, "Father, I will that they . . . whom Thou hast given Me, be with Me where I am" (John xvii. 24), we may rest assured that His purpose will be carried out, and that an eternity of blessedness awaits every one of His redeemed.

The realisation of God's unchangeableness gives a fresh interest to the study of the Scriptures. The promises which are scattered on the sacred page shine out with added lustre to us when we remember that what God said in the past He *still says*. The Word of the Lord which reveals the immutability of His counsel comes to us to-day that "we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us" (Hebrews vi. 18). The promise—given hundreds of years ago—"My Word . . . shall not return unto Me void, but . . . shall accomplish that which I please, and . . . shall prosper in the thing whereto I sent it" (Isaiah lv. 11), is being fulfilled now, in this twentieth century; for His purpose is unalterable, and His power infinite. Should not this encourage those who labour in difficult places without seeing any fruit of their labour? "He shall see of the travail of His soul, and shall be satisfied" (Isaiah lviii. 11). "Hath He said, and shall He not do it?" "Heaven and earth shall pass away, but My Word shall not pass away" (Matt. xxiv. 35). "The Word of our God shall stand for ever" (Isaiah xl. 8).

As we grow older in the Christian life, we find many an incentive and an encouragement to prayer in the remembrance of past experiences. "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live" (Psalm cxvi. 2). If the Lord changes not, then surely, "He who hath blessed will bless." "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (2 Sam. xvii. 37). "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us" (2 Cor. i. 10). "I was delivered out of the mouth of the lion, and the Lord shall deliver me from every evil work, and preserve me unto His heavenly kingdom" (2 Tim. iv. 17, 18). "The mountains"—an emblem of stability, see Psalm cxxv. 2—"shall depart,

and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (Isaiah liv. 10).

Truly, "happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm cxlvi. 5). And "this God is our God for ever and ever" (Psalm xlviii. 14).

"Through all revolving ages He  
The same hath been, the same shall be;  
Immortal radiance gilds His head,  
While stars and suns wax old and fade.

"Let nature change and sink and die;  
Jesus shall raise His chosen high,  
And fix them near His steadfast throne  
In glories changeless as His own."

## The Need of Self-Sacrifice for the Advancement of the Work of God.

The great Missionary Conference in Edinburgh has brought many things to the notice of the public, but has specially given prominence to the need of a greater number of well-qualified workers. Those responsible for the work at home find that workers well qualified, spiritual, and willing to go to the mission field are not numerous, and that funds to support the missionaries and their work are not easily to be obtained. This state of things calls for persistent believing prayer; but it also calls for self-sacrifice, both on the part of those who stay at home and those who go abroad.

A Christian young man, one of the first twenty student volunteers, desired to go as a missionary to South America. He was strongly recommended by Mr. D. L. Moody to one of the largest and oldest missionary societies in England. The Society replied that they had no work there, and did not see their way to take up new work, as they were unable to respond to the requests for expansion in fields already occupied. The young man ultimately found out that he must go out trusting alone to the Lord God Almighty, and he has now been for ten years in the field. This is a sample of what has again and again occurred. It is a difficult path, but those who are able to trust God to guide and sustain them do not trust in vain.

It was in circumstances somewhat similar that our work in North Africa was begun. None of the existing societies were prepared to enter the field, so those who went out were driven to do so, trusting in God to guide and supply their need through His servants. They have found the path a decidedly difficult one. Added to the need of special faith in God for support, they needed special faith to persevere in their labours in that most difficult of all communities, the Mohammedan. Year by year the work slowly becomes more encouraging, as here and there Moslems are brought to Christ, but there is still need for untiring prayer, unflinching faith, and increasing self-denial. In the past, some have given their lives and substance in the field, some have done so at home. Who will volunteer for this difficult work, either as a missionary in the field or as a fellow-labourer at home?

During the last two months nearly £700 has been received. This is less than half the amount wanted for that period, so prayer is needed that the lack may be made up by larger supplies following. Yet what instances of love and self-denial that £700 represents! Not one gift, however small, is overlooked by the Lord when given to Him. May God give grace to His people, whether at home or abroad, to live unto Him—glad to suffer and sacrifice for the sake of Him who died for them.

# News from the Mission Field.

## MOROCCO.



Dr. Wilson and Patients in one of the Wards of the Tulloch Memorial Hospital, Tangier.

### From Mrs. A. A. Isaacs (Tangier).

The friends who are contributing to, and praying for, the Moorish patients in the Tulloch Memorial Hospital will rejoice to hear that God is answering the prayers of His people. The Holy Spirit and His Word is working, we feel sure, in several hearts. The Kaid who was operated on by Dr. Wilson (see our May issue, page 78) has made a splendid recovery. He was in the Redhill bed. His behaviour was exemplary, and he listened with the greatest attention. Although he did not make any profession, we may unite in prayer that "the seed" may be watered abundantly. He went away well and grateful, taking with him a Gospel and the Epistle to the Romans, given him by Mrs. Wilson.

A man of about thirty-five years of age, who was in the Highgate Road bed for some time, seemed very fully convinced of the truth. He attended the Arabic Sunday service at Hope House shortly before leaving. He took with him on his

return to his home near Werzan a parcel of Gospels and tracts.

Another patient in the Malden Hall bed learned to read the Gospel, and took away a copy with him.

Another case is that of a man (Lordship Lane bed) who went asleep in camp by the fire, and got terribly burned in one arm and leg. He was a dreadful object when he came in, but is gradually recovering. He not only listens, but he assents to the Gospel, and has now got quite a bright, happy look on his face, although he is still a cripple.

An elderly man in the Crossley Hall bed, who was under Dr. Roberts four years ago, seemed to receive the truth very soon after he came in. He can read, which very few are able to do. [See photo. The old man sitting down is the patient here referred to.]

The friends supporting "ME First" Cot will like to know about the patient now occupying it. He comes from Casablanca, and has been seriously ill with Bright's disease. One night, he called me to him and asked about Sidna Aisa (the Lord Jesus), and he repeated

all that was said to him. He listens attentively when anyone speaks or reads now.

A particularly nice, grateful young man from Rabat, suffering from malaria, occupied the Redhill bed some time ago. He listened to the Gospel, and, while recovering, learned the Arabic letters and began to read the Gospel, and on his recovery took a copy away with him.

The elderly man I mentioned in a former letter [see our May issue, page 67] has left, taking portions of Scripture with him, which, he said, he would read to his people when he got home. He is a very kind old man, and professes belief, and his behaviour was excellent. Dr. Wilson kept him for a long time, so that he might learn more of the Gospel. He occupied the Barnett Y.W.C.A. bed.

The spectacles that friends kindly sent some time ago have been most useful. I am often asked for them. A short time since, I found a pair to suit an elderly *fokeeh* (a Riff) who, I think, had never heard or seen the Gospel until he came here. I left him studying St. John. Two days later he asked us to pray for him.

### From Miss Jay (Tangier).

May 7th.—I have had several visits lately from Aisha, "Old Rahma's" daughter. I know her well, as she frequently used to come on Sundays with her mother to the Bible reading. I believe she has for some time truly trusted in Christ as her own Saviour, and she always prays in His Name. Her life has been a sad one, for her husband has never been kind, and during the last two years she has been a great sufferer, and he has been really cruel, and has now finally turned her out, declaring that as she is old and ill he will no longer be troubled with her. She had no money and nowhere to go to, so I got her into Old Rahma's hut, and I have been looking after her, for she was far too ill to work, and always in pain, day and night. Since then, she has been under Dr. Wilson's care, and has made a rapid and complete recovery. When she called to see me this morning, she was full of gratitude to him. She looked quite another woman; all the pain has gone, and she is sleeping

well, which she has not done for months. It was with a smiling face that she told me how God had answered prayer for her in every way. Her eldest daughter (who is married to a kind husband and lives in the Anjerah), having heard of her father's cruelty to her poor mother, has come the long two days' journey to offer her, with her husband's full consent, a home with them, where she will have good food and kind treatment.

Mother and daughter came this morning to pay me a long farewell visit. We talked much of the Lord Jesus, whom Aisha loves, and I gave her a wordless book to take with her, so that in her simple way she may tell the good news to the villagers. To the daughter I gave a copy of the Gospel of St. Luke for her husband, who, she says, is a *fokeeh* and reads well. I also gave her some provisions and clothing for the journey.

Aisha was with her mother when she died, and tells me that "Old Rahma" was praying to the Lord Jesus to the last. She said, "Take me soon, Sidna Aisa," and then said she wanted to sleep, and in her sleep she died. Her daughter, who was sitting beside her, does not know when she passed away, so quietly she went Home.

I am sorry to part from Aisha, but hope to have news of her, from time to time, through the daughter's husband, who occasionally comes to Tangier, and has promised to call and see me.

Our hospital is very full just now. All the beds are in use, and others are being made up on the floor. I am constantly hearing from the Moors how grateful they are for the healing and help they receive there.

### From Mr. A. J. Moore (Tangier).

#### SPANISH WORK.

May 9th.—Our hearts have been rejoiced by the conversion of two Spaniards who have been for some time attending our meetings with the greatest regularity. One is a working man, middle-aged, a friend and neighbour of our good friend C., who is so faithful in trying to win souls for Christ. This man, about a week ago, rose of his own

accord in our Saturday night prayer-meeting to make known that he was trusting in Christ as his Saviour. Further conversation with him made it clear that he was resting on the merits of the Lord Jesus.

The other convert is a woman who for many years has known the facts of the Gospel. She was a pupil in the Protestant School at Puerto Santa Maria (new Cadiz), under Miss Ross, previous to the coming of my father, the late Rev. Wm. Moore, as superintendent of the Missionary Training College in that town.

This woman, after her marriage, ceased to attend any evangelical services for many years before she came to Tangier. During her residence in Spain she did not feel free to go to Protestant services, owing to her husband's position as post-man—a position he would probably have lost had there been any suspicion of leanings towards Protestantism.

Here, in Tangier, he has a small business of his own, and has no objection to his wife's attending our services, or to his children belonging to Miss Vecchio's school. Only this morning I had a conversation with this woman, in which she made it plain that she was trusting Christ for salvation.

Another encouraging feature of our work of late has been the way in which the dwellers in the different *patios* we have visited have listened to the Gospel. Every Friday we hold open-air services in these places, some of the male converts taking part in the meetings, and we are very well received. We note an increase in the attendance at the indoor meetings since we started the open-air services.

### From Miss A. Bolton (Tetuan).

April 4th, 1910.—After we finished work at the Dispensary to-day we went to see an old woman who is going down hill fast. She is apparently quite unconcerned about her condition, and thinks all is well with her—she is soon going to God. In spite of all the teaching she has had, she even now gives thanks to the Prophet for what we do for her. She has kept herself quite respectably, in spite of her great poverty, but now that she is ill, she does not even wash her hands,

and cannot be persuaded to put on a new garment, even for the sake of warmth, until she can again wash. It was with an effort that I gave her my hand that she might put it to her lips to kiss. This is only an outward form. I do not think there is real gratitude. It is only as these Moslems begin to turn to the Lord Jesus that they give any sign of love or gratitude.

I was told, later in the day, the cause of the mysterious illness of a little child. We thought it was meningitis, but the people said it was because a woman, a near neighbour, had procured a writing from a *shereef* to hang upon her child's neck, and had not informed the other women who had children. They had lent her their clothes, etc., not knowing she had this holy thing in the house, and very likely one of their men had stepped over the little one wearing the writing, and so this evil was let loose upon them, and who could tell how long and how far it would work. These *shereefs* are considered by some to be descendants of Mohammed, but that can hardly be for they are so numerous. The dictionary tells us that the term means "noble, excellent, of superior quality." I once asked a Moor who they were, and he said, "Those who come near to God in their descent." These *shereefs* receive payment for their writings, so probably protect their interest by hedging them round with these restrictions.

At prayers, yesterday, there were three present whom we believe to be really converted. I took the thought of yielding our bodies to the Lord, and brought forward a few precepts and admonitions to show how it worked out practically. Two of them said they hardly ever used the name of God in vain—just occasionally it slipped out. We ourselves find them quite truthful. Buying on credit, too, was discussed. One said that if he ever did this it was like a load round his neck, and he did not like to pass the shop of his creditor; so that now he does not go into debt. Another never did it at all; and the third said she did, and defended the practice. If she were dying she would order the debt to be paid from her things.

In the afternoon I had S— alone for reading and prayer. He told me that his



friends do not talk to him about the difference between them, but they talk about him and say he is different from them; and if they think he would not approve of their plans or join them, they change the conversation when he enters the room. A woman living in his brother's house says that all good seems to have gone out with S—, now that he has gone to his own house to live.

*April 6th.*—We had seventy-three men and women to Dispensary this morning. In the afternoon, we went outside the gates to see the British Minister enter the town. The Basha and other notables went out to receive him. It was a very pretty sight to see the Moors drawn up in a long line on horseback to await him. When the Minister and Consuls rode up the bank and, bareheaded, saluted our Governor, the cannon boomed out and the military band or trumpets struck up. Then the Basha and the Minister, the Consuls and officials rode in procession

into the town, preceded by the native soldiery and Moroccan police.

*April 7th.*—We were invited to the reception at the British Consulate. Amongst those present were Menevi, the Basha, the Kadi, and a number of the town's notables; the French, Spanish and Belgian Consuls, etc., with their ladies; the Jewish rabbis, English visitors, and ourselves. French, Spanish, English, Arabic were the languages required. One of the guests, the military doctor, asked to be introduced to us, and was most affable. Speaking to a French lady with whom I was talking, he said, "They are known all over the town. Not only do they give medicine free, but they are friends of the people." Turning to me, he asked if we made much progress with them. My French friend (a Roman Catholic) also asked, "Do you succeed in your aim?" I replied that our commission was to preach the Gospel to every creature and leave the result to God.

## ALGERIA.

### From Mr. D. Ross (Djemâa Sahridj).

*May 5th, 1910.*—A short time ago, Belkassem and I paid a visit to the new sub-station, Moknea, which has lately been taken over by the Mission from M. Mayor. It was a good beginning to what we hope may be regular fortnightly visits. We gave medicine and the Gospel to the thirty-three who came to the station. The numbers were encouraging, as we had not done much to make it known. The people were astonished to hear Belkassem speak with so much wisdom and power. They asked, "Who is he? Where does he come from?" It greatly impressed them to hear one of their own people preaching the Lord Jesus. The guardian at the Station is a respected Marabout. He reads and writes Arabic well. He said of Belkassem, "He is a true man; he speaks from the heart." This testimony is as well merited as it is forcible.

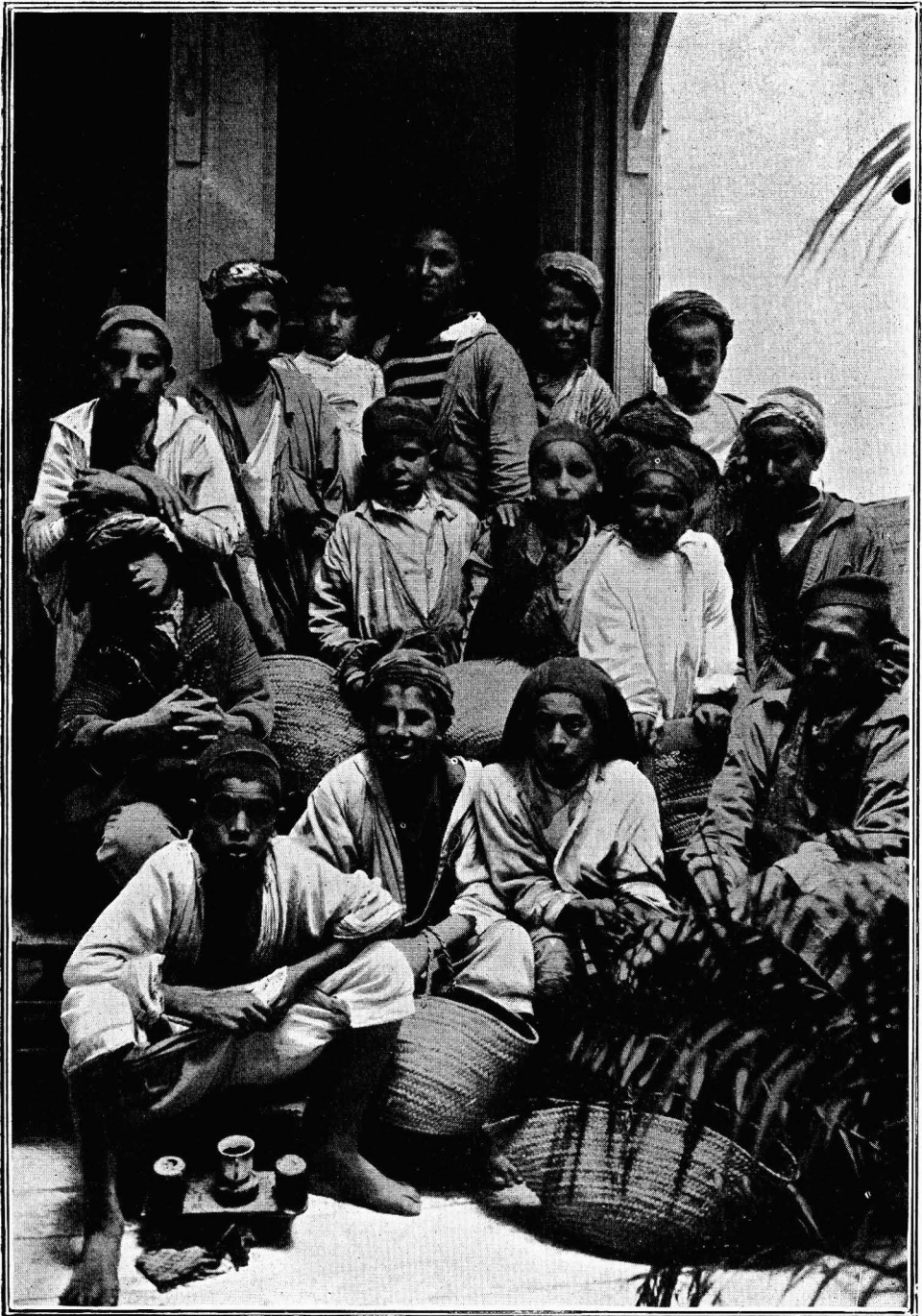
We visited the neighbouring French village of Yakouren, where we were able to give a word of cheer to a young woman in whom we have a special inter-

est, seeing she was baptised at Djemâa five years ago, during a visit from the late Mr. R. C. Morgan. She was then, and until lately, in the service of Mr. Pomeroy of Dra-el-Mizan, under whose ministry she was brought to Christ. She gives a bright solitary light in this Roman Catholic village. She refused to be engaged to a young man who was not a Christian, though pressed by her parents.

We had several talks with people we met on the road: sometimes a single individual, sometimes a group of men or lads. To all we had the joy of testifying what Christ had done and can do.

We feel strongly that this tribe should not be neglected. Their terrible need of the Gospel was brought home to us by the fact that though the tribe is quite a small one, three murders were committed among them in the course of a single week. Surely we must look upon this terrible state of affairs as a loud call to evangelise this region, and to pray that better days may speedily dawn for them.

A young man who has been brought up as a Roman Catholic came to our Sunday afternoon meeting a little while ago. He introduced controversial subjects and his



*Photo by*

**Porter Boys' Class at Tunis.**

*[André Monaco.*

arguments were met by reference to the Scriptures. Here he found himself at a loss; the other young men had to find his places for him, for his years in the college at Carthage, where he has been under training for the priesthood, had not done much for him in this respect, though he did know Latin. He was strong on Peter being the first Pope, quoting the words, "Thou art Peter, and upon this rock I will build my church." This he thought was proof positive, but when we asked him to continue the reading of the chapter (Matthew 16) to the 23rd. verse, where our Lord says to Peter, "Get

thee behind me, Satan," he did not know what to say. The first Pope called Satan!

I took as my subject that afternoon 1 Peter v., in which chapter Peter calls himself not a Pope but a pastor, and forbids the practice of lording it over God's heritage. The young man seemed impressed with the facts, and lingered after the others had left, so that we had the opportunity of getting into closer touch with him. He accepted a copy of the New Testament in Kabyle and promised to return when he was again in this part of the country.

## TUNISIA.

### From Miss A. M. Case and Miss Benzakine (Tunis).

#### ITALIAN WORK.

We are now taking the members of the Porter Boys' Class through the Life of Christ, from His miraculous birth to His sacrificial death. It is a great advantage to such ignorant boys to study thoroughly one subject, so that they may have a clear understanding of at least one part of the Scriptures. Already the interest of the more intelligent lads is aroused, and they begin to grasp facts with their logical relation to other important facts. "I see," said one, "that Jesus was more than a prophet, for I know of three things that He did which no man could do. First, He cleansed the leper, then He opened the eyes of the blind, and third, He rose from the dead." One boy is reading the Koran at home, and brings very interesting questions. Two or three are asking for more instruction, and desire to be taught to read. They have begun to come to us privately for this purpose. Yesterday they took great pleasure in spelling out and committing to memory Isaiah i. 18 and Isaiah liii. 5.

These poor boys are so delighted with a piece of bread as a reward for good conduct that it touches our hearts with pity, for it shows how hungry they are. One *sou* expended on each, after an hour of what must be tedious restraint to these street Arabs, is well spent; but the luxury

is only sometimes allowed, for the class consists of more than those in the photo (see page 112), and we have not many *sous* to spare.

Often, some boy very regular in attendance will fail to appear at the class. "Where is so and so?" we ask. "In prison," is the reply, just as we expected. It means that not having a "Number," and the permission to act as porter boys or shoeblacks which that implies, their baskets or boxes of brushes have been seized by some policeman, and they themselves confined to durance vile for one long day or more. They are too poor to buy the coveted authorisation to work, and it is, besides, a long and difficult process to obtain it, as we have proved; so they earn a few pence without it, and if they succeed in escaping punishment for a time they ascribe their good fortune to "the Lord."

### From Mrs. Churcher (Sfax).

In company with my old friend, Miss Albina Cox, I have lately been itinerating in the south of Tunisia. We found the journey from her station, Tebessa, to Tozeur, long, tiring, and expensive. Especially trying was the last stage, when, seated on our baggage on a two-wheeled springless Arab cart, we moved slowly over the desert sand for eleven long hours. About 5 p.m. we caught sight of the palm trees of the oasis. Another hour and we were in the little

mud-built town, amongst its 10,000 inhabitants.

Tozeur is the chief town of the Djereed or date district, which is said to contain five million palm trees and a large population. The only missionary efforts in this region (so far as we know) have been five or six short visits made within the last fifteen years. Three of these visits were made by Miss Cox, so a few old friends gathered to greet her on our arrival; but I was surprised to hear a voice say, "And where is the doctor?"

Next morning we hired a shop, had it swept, put down some mats, nailed up some bright texts, arranged our books and tracts on boxes, and almost at once men and boys came crowding in. I wish I could picture to you how keenly these men argued, how they brought forward their books again and again, how my friend reasoned with them out of the Scriptures, and how much these poor souls must unlearn before they can receive God's testimony—"This is My beloved Son; hear ye Him." With the exception of one poor fanatic, a slave to strong drink, most of the opposition came from the most learned; it was the common people who heard us gladly. Of such was one young man, who came the day before we left, saying, "I have come back to hear more of these words. Will you tell me truly if I may get deliverance from my sins?" A long conversation followed, and we hope he may be amongst the first fruits for Christ from Tozeur.

Mohammedan homes had never before been accessible to the missionary in Tozeur, and it was medical help which opened them now. The leader of those who opposed us was a certain T—, and he was the first to ask for medical help. No little stir was made as he walked with us through the town to his house, carrying our medicine bag. The patient was his only child, a baby boy of eighteen months. I had to wait three-quarters of an hour till the little one, whose mother had been divorced, could be brought from the other side of the town. Meanwhile, we had a good talk with the other women of the household, seeing again all the misery and sadness associated with a Moslem's home, and telling them the strange new story of a Saviour's love.

The little patient was suffering from dysentery. The father was grateful for the medicine. He invited us to supper the next day, and by that time the child was much better. The feast consisted of two large bowls of *cous-cous*, and T— waited on us most politely. The only person allowed to sup with us was the fifteen-year-old bride of T—'s uncle. Poor girl! How my heart ached for her! She was painted and decked up like some big doll. Just now she is petted and waited on by all, but soon she may see herself supplanted, and have to take the place of drudge to the next new plaything of her lord and master.

After coffee, Miss Cox had a good talk with T—. He accompanied us to our door, where we found a servant waiting with one of the large dishes of *cous-cous*, as our host feared that we had not supped sufficiently. Later on, he called and bought a Bible and one or two religious books.

Another case I attended was a baby boy, two and a half years old, the grandson of a native official. Many native remedies had been tried in vain, and I found the little one unconscious. The grandfather's grief was great. He told me that the child was the light of his eyes, and used to watch for his return each evening to get a ride round the open court on his mule. The old man joined heartily in the prayer we offered in the name of Jesus for the child's recovery. Medicine was given, and the next morning I found the patient much better. I should have liked to have bathed him, for he was very dirty, but his friends absolutely forbade water, and so I had to be content with sponging him with a mixture of oil and vinegar from a teacup, and putting on clean clothes, the grandmother meanwhile calling on their prophet Mohammed to ward off evil consequences. In the evening; I found the child sleeping quietly, and the grandfather was full of gratitude. We had a quiet talk, and were able to point him to the Lamb of God which taketh away the sin of the world.

When duty called us home we felt that these people in the Djereed are indeed as sheep without a shepherd. Will you pray that they may soon have their own missionary.

## Another Baptism at Susa.

In our May issue (page.80) the baptism at Susa of another Moslem convert was briefly announced. Since then we have received further particulars of this interesting case. Mr. Cooksey writes:—"The young man who was baptised on April 8th was a former student at the chief Madrasa (native college) in Tunis. He had been meeting with us for some time past for reading and discussion. His changed life, his fearless testimony before others, and his repeated requests for baptism led to our calling together the Christian brethren here and Mr. Short from Kairouan—six in all. After a searching examination these unanimously desired his baptism. We append the main facts of his testimony as given at this meeting."

### A Native Convert's Testimony.

"For three years I was a student of the Koran in Tunis, eventually becoming a Hafidh (a reciter of the Koran), during which time I made the acquaintance of Sidi Beddai at the Bible Depot there. He gave me some instruction in the Gospel, and treated me with kindness. Here, also, I met the missionaries, afterwards visiting them in their houses. I came specially into contact with Mr. Purdon and Miss Grissell, who impressed me by their Christian lives, their solicitude for the Moslems and for my own instruction."

"On my return to Susa, my father, hearing of my intercourse with these good people, sought an occasion and had me imprisoned for fifteen days; but though I was not a Christian as yet, nothing could

kill the interest which God had roused in my heart, and as soon as I could, I made myself known to the missionaries in Susa.

"I was greatly perplexed, however, regarding the nature of Christ and His work of redemption; and it was during the meetings at Mr. Cooksey's house that these difficulties were dispelled.

"I have studied the Gospels with much profit. I saw from them my sinful condition, and became convinced that Christ was the Redeemer. My decision to become a Christian was further strengthened by seeing, as at Tunis, the Christian spirit shown by the missionaries.

"I know that persecution probably awaits me, and this has been fully put before me, but the Lord will be my sufficient helper."

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## Saved, yet so as by Fire.

Some years ago I came to know a woman who had been led to Christ by one of our members. She was full of joy, her face radiant. However, her lot was anything but a happy one. Her husband was a poor, weak man, driven by every wind of temptation, and addicted to every form of vice; with the usual result—a miserable home. His wife and three children were kept like slaves.

The poor woman was never allowed to step outside her door without special permission. Day by day she would sit at the machine, making shoes. Every now and again she escaped and came to the meeting in our hall (the Italian Mission Hall, Tunis), but if found out, she would

be beaten on her return. More than once, her precious Testament was taken from her or torn up, till at last she dared not read it openly.

One day she led me to her bed, and said, "See, Signorina, where I keep my Testament and hymn-book," and she lifted the mattress, and there they were, hidden away underneath. "When he is out," she said, almost in a whisper and with one eye on the door, "I take them out and satisfy my soul's hunger, and I think of and sing the hymn I last heard in the hall."

Very often the man would be sitting in the room when I called, and many a straight talk I have had with him. He

was aware that I knew all, and when I asked him to excuse my speaking so plainly to him, he would say, "I wish you well, like a sister." Much prayer was offered for him, but he loved the world, and was too weak to resist temptation. He often drank to excess, and one night at a late hour he thrust his wife out into the street and locked the door. At another time he left her and went into the country. Except that she had to work harder for her living then, she was happier and much more free. When he returned he made us promises that he would treat her better; but, weak as usual, he was led away again into his old paths. Thus has this poor woman lived since, at fifteen years of age, she was forced by her parents to marry.

His evil life, after a time, told upon his health, and for some few years he suffered from what he called bronchitis. When I returned to Tunis, last autumn, he was ill, and a few weeks ago he died.

About a fortnight before his death I realised that my many prayers were going to be answered. There was an evident change—a humble spirit, a desire to learn. He told me he had spent a beautiful night with God, and had asked pardon; but what assured me of the reality of his conversion was that he learned to love that very Testament he had tried so often to take from his wife. As she read to him her favourite portions, he said, "Is *that* the book you loved so

much—the very same? I never knew it was so beautiful. Give it me. I will keep it here, and then, in the morning, I can read it for myself." Did not this show that the Spirit of God had entered and was quickening his dead spirit and faculties into life? Throughout eternity he will have cause to thank his good little wife for all her love and patience. How anxious she was that his soul should be saved! She kept asking him, "Have you asked for pardon? Are you at peace with God?" And he said, "Yes," and died with a smile on his lips.

All his relations are Catholic. Our converts always find it difficult to resist their relations at such a time. "Why not send for the priest?" they say. The woman in this case replied very firmly, "I command in this house." They then turned to the son, and said, "Are you one of them, and do you agree with your mother?" This was said by the mother of the young man's fiancée. He replied, "I am with my mother in this. Yes. I once belonged to them (the Evangelicals), but I found their way was so strait—and we youths like to enjoy the world a little—so I gave it up; but I tell you I will be one of them some day, so if you do not like it, you had better take back your daughter now."

Let us pray for this young man that he may not waste his life as his father did, but learn to love Christ and be happy in His service. L. E. ROBERTS.

## "The Religion of the Future" and Missions.

*Extracts from an article by Dr. A. T. Pierson in the "Missionary Review of the World."*

The "New Religion," which is in reality neither *new* nor a *religion*, but a philosophy, is rather negative than positive, rather destructive than constructive. The belief in human depravity is abandoned, and there are "no malignant powers." Sin is not guilt, but misfortune, and is to be dealt with not as deserving judicial penalty, but medical and ethical treatment, not hell but a hospital, not punishment or pardon, but new environment and culture. The expiatory death of Christ is denied, with all "safety thereby primarily afforded to the indi-

vidual"; and it is denied that "character can be changed quickly," or that "Christ is in any way essential to religion."

What becomes of Christianity without Christ as a vicarious substitute and atoning Saviour? We are told that, "in primitive times, sacrifice was the root of religion," the implication being that the notion of any expiatory value in the death of our Lord was simply a natural offshoot from this root—its historic fruit. The Church of God has been wont, conversely, to hold that sin marred God's primal creation, and that, at once, He gave the

promise of a redemptive seed—and that a life for a life was the root out of which, on the contrary, sprang both the conception and the institution of sacrifice as the basis of a divine religion. The new religion is robbing us even of the miraculous Resurrection of Christ, without which even the New Testament itself concedes that there is nothing worth believing or preaching, for His death could not have been deliverance to others if He still remained under its bonds and bondage Himself.

What is the missionary going to preach as his good news, if this coming religion is to re-shape his message? If there is no necessity for the expiatory death of our Lord Jesus Christ—if that death was not substitutionary or vicarious—what becomes of the doctrine of the Gospel? We do not wonder that modern liberalism has no world-wide missions. It has no motive to go into all the world, and no Gospel to preach to every creature.

For ourselves, we think the "old wine

is better," having tasted the new. The new religion, weighed in the balances, is found wanting. It takes away a personal God and Father, and substitutes a vague multiplication and aggregation of infinities. It robs us of a supreme court of final appeal and substitutes the inharmoonious discordance of a thousand warring opinions. It denies malignant powers and leaves us to the mystery of wondering "who carries the devil's business on," and how it is that Satan and sin seem so intensely real. It takes away Salvation by grace, Regeneration by the Spirit, the Atonement of the Cross, and leaves man to do his best to reform himself, bearing his own sin and learning to sow only what he is willing to reap. It makes all sudden conversion a deception and delusion, and makes time an essential factor in the slow change or growth of character. It gets rid of all that is fundamental to the Christian system in the new building it rears. To our conception the new religion is not Christ, but anti-Christ.

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



The Lord has called home to Himself another valued helper of the **N. A. M.** Mr. Alfred Chapman, a member of the Council of Direction since 1904, died on June 17th after only eight days' illness. He leaves a widow and grown-up family, whom we commend to the prayers of God's people.



Mr. Edward H. Glenn, accompanied by Mrs. Glenn, visited Algeria during part of May and June and saw the work at three N.A.M. stations, Algiers, Cherchell and Djemâa Sahridj. Their visit was a cheer to the Mission-

aries at those places. Mr. Glenn was specially encouraged by the evident growth in grace and in Christian character of several Kabyle evangelists. With added years and strength of character these native brethren, themselves formerly Mohammedans, are marked by increasing usefulness and courage in their testimony. They preach to Moslem audiences with real directness and power, both at their own stations and when itinerating. At the same time they are willing to make themselves generally useful.

At Djemâa Sahridj, the oldest station of the N.A.M., progress is well marked all round. The Misses Cox and Smith have an effective work among native women and girls, with several of the latter living in their "Home." Mr. and Mrs. Ross carry on a large dispensary work and many meetings. Mr. Ross shepherds the native converts and takes a native preacher with him every fortnight to Moknea, which is to be worked for the present from Djemâa Sahridj as a sub-station, and not to be occupied yet by a resident missionary. At least £2 a month is needed for visiting Moknea regularly, and £50 is wanted at once to complete the purchase of a mule for the journeys and for the building of a preaching hall at Djemâa Sahridj. Towards this about £30 has been already received as we go to press.

Miss E. K. Lochhead, who for some time past has been engaged in work among Jews at Glasgow, has now decided to return to Algeria, where she will work with her brother, Mr. J. L. Lochhead, and his wife, under the auspices of the American Methodist Episcopal Church Mission at Constantine. The Council of the N.A.M. have therefore accepted her resignation also. Miss Lochhead has been an honorary worker in the N.A.M. since 1892. May God continue to richly bless our sister's service for Him in Algeria.



On June 14th, Miss A. Bolton and Miss M. Knight arrived in England from Tetuan, and Miss L. Greathead arrived from Fez.



For some months **Dr. Ernest J. Maxwell, M.B.**, of St. Leonards, has been engaged in medical work at **Shebin-el-Kom**. This work is of real value, and has been much appreciated. **Mr. Fairman**, in the course of a recent letter, says:—"The medical mission has been doing very well. It gives us an excellent opportunity for preaching the Gospel to the Moslems." Dr. Maxwell, in former winters, has given valuable help of the same kind at other N.A.M. stations.



*The C.M.S.' Gazette* for March recounts a gratifying increase in the number of converts from Islam in the English Church mission at Cairo. The Rev. Canon MacInnes wrote on New Year's Eve: "There has fallen to Mr. Gairdner and myself a greater number than ever before of classes for Moslem enquirers, of whom we have been privileged to baptise eight grown men, in addition to three young women, in connection with the hospital at Old Cairo. We are anxious not to lay undue stress on mere numbers, and it should be borne in mind that four of these converts have been in touch with us for two years or more—one had been at heart a Christian for considerably longer; but, at the same time, it is highly encouraging to think that eleven adult Moslems have been admitted into the Church of Christ after long and careful preparation, and that this is nearly twice as many as we have ever before received during the course of a single year."—*The Missionary Review of the World*.



The following extract is taken from *The Gospel Message*, and is part of a letter written by Mr. G. C. Reed, of the Morocco Mission. "I was informed yesterday by the German consul, of whom I had enquired for a Moorish scribe to write other portions of our Colloquial Scriptures, that he saw a copy of our com-

bined portions in the possession of the Sultan, Mulai Hafid, some months ago, and that the Sultan had made some enquiry about the early Christians which had been suggested to him in his reading. The Sultan's dentist had previously told Mr. Enyart that the Sultan had seen the book Mr. Enyart had given him, and asked for it. Surely it is a cause for thanks that even the Sultan should read the Scriptures in the language of common speech [Colloquial Arabic], which by many of the learned is despised as a means of conveying divine truth."



#### "WANTS."

The **Tulloch Memorial Hospital**, Tangier, is in much need of the following articles:—(1) Old linen, (2) bandages, (3) pillows (about a dozen or more, suited for sufferers), (4) pillowcases, (5) sheets of unbleached, strong, twilled calico (rather wide), (6) waterproof sheeting, (7) spectacles. Please send to c/o the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.



**Mr. A. V. Liley** would be very grateful to any friends who could supply him with **scientific lantern slides** (astronomical or geological), to take out with him on his return to Tunis in October. He is also in need of a **small American organ**. Friends can communicate with him at the office of the Mission, 4, Highbury Crescent, N.



#### "THANKS."

To our good friend, **Mr. J. Calow**, of Redcar, for drugs to the value of £5 12s. 7d. sent to Miss Aldridge, Larais. We are thankful to learn that Mr. Calow's health has improved.



**FOR SALE.** Six fine **water-colour paintings** (mounted) of the Quantock Hills, Somerset; size, about 10½ inches by 14½; price, **one guinea** each. May be seen at the Office of the Mission, 4, Highbury Crescent, N.



### FOREIGN NOTES.

#### Morocco.

**Mr. O. E. Simpson**, of Casablanca, who is at present home on furlough, writes:—"A native worker reports to me that the son and mother and wife of M— D— [see our May issue, page 78] have professed to accept Christ as their Saviour. They had heard about his believing in Jesus and turning away



from Islam, and now they profess the same faith. M—D— writes that all is quiet in Casablanca, for which we praise God. May our Father bless the dear people we have left there. We have never been in a place where people listened so well to our Gospel message.

"I also hear that another native worker in Morocco has baptised two professed believers. How one longs to be able to get down into the Sus [a Berber region] to see and know about the work there! Two of our colporteurs are there now, and one of them writes of the hard times because of no crops this year in those parts."



Miss F. M. Banks, of Casablanca, writes on April 5th:—"Three months ago we had a flourishing sewing-class of about eighteen little Moslem girls. One ingenious member surreptitiously began to levy a tax of a half-penny on girls whom she introduced to the class. Before her fortune was made, the little scheme became known to us, and we traced to her, blood-curdling stories of darkness filled with mice, cut-throats, knives, etc. By these means she effectually scattered the class, which is only now rallying.

"Casablanca women neither read nor write. Their ideas hardly range beyond food, clothes and babies. They are markedly inferior in physique and refinement to the Tetuan women. We are very anxious to arouse a desire for education among them, and are trying to tempt our girls to learn to read. At present only four are coming. Will you join us in prayer for a Moslem girls' school in Casablanca."



#### Tunisia.

Miss A. M. Case writes from Tunis on May 6th:—"We have just celebrated another anniversary of our little Y.W.C.A. We met at 4.30 p.m. on April 24th in the rooms of our new house, so graciously provided by the One we seek to make its Master. We were most thankful for the two large rooms which, thrown together, held us all comfortably, without the inconvenient crushing of last year.

"M. Terrisse, a French pastor, now living near Tunis, kindly addressed us. He is the honorary president of the Young Men's Christian Association, and proved his interest in our girls by coming a long way to speak to them. After his address he called upon the various secretaries to read their reports. An Italian girl told us, first, of the progress made by the branch that she represents. Then Miss Roberts, as honorary treasurer, spoke of finance, regretfully showing the large discrepancy on the wrong side. As secretary of the junior group, she spoke of

the pleasure it had been for the little girls to make garments for the poor during the winter.

"Then followed the report of Miss Benzakine, who is trying hard to work up a membership of French-speaking girls, and who has met with some encouragement. Her hands are so full of other duties that we much need help in this branch.

"When our meeting was nearly over, the unexpected arrival of an English visitor, who ran up hurriedly from a yacht in the port, brought to us a delightful whiff of sympathy from the homeland, which did our hearts good; assuring us that in England, some people, not known to us personally, are, for the Master's sake, interested in our humble efforts for His glory."



Mr. J. J. Cooksey writes from Susa on May 18th:—"The gatherings held in the shop nightly have been giving me a good deal of encouragement. I have been giving lantern talks three times a week, and the men have come in unusually well. Other evenings have been given up to informal talks, reading, discussion, etc.

"Mrs. Cooksey has more than she can compass in classes for women and girls. We believe some of these have, according to their light, believed."

In a letter a few days later, Mr. Cooksey says: "We have two hopeful cases which are daily under my care. I trust God will lead them on."



Dr. T. G. Churcher writes from Sfax on May 21st:—"In spiritual matters we are not without encouragement. For example: this afternoon a patient, whom I had noticed to respond to the preaching on other days, was spoken to after the rest had gone away, and he said quite earnestly, 'Yes, you believe and I also believe in Him.'

"May we beg prayer for such as he, and for ourselves also, for with more patients we seem to need more strength, more grace and more practical sympathy."

On May 31st Dr. Churcher writes:—"Notwithstanding that harvest is going on, we have recorded 752 visits during the month."



#### Tripoli.

Mr. W. Reid writes from Tripoli:—"A young man—comparatively young, about thirty-eight—with whom I have long been on intimate terms, and with whom many years ago I had much conversation on spiritual things, has professed faith in the Lord Jesus Christ, and has expressed a wish to be taught to pray, and to read the Gospel with me. He has been often taunted with being a Chris-

tian, and has been told that we paid him to be a Christian. Of course, those who said this did not really think it, for they know how hard he worked to maintain himself and his family. My intimate knowledge of his life and character leads me to be confident that he will prove what he has professed. Pray that he may be led on to true knowledge of our Lord Jesus Christ. I look upon this as the answer to many prayers. And just because he has been under our influence so long, and has been prayed for so often, I am confident that his profession will prove true."

In a later letter Mr. Reid writes:—"The young man of whom I told you comes regularly for reading and prayer. This is a great step. He has many temptations, and will be sorely tested one of these days, I am sure. . .

"At the *dépôt*, I have had some good conversations lately, and have given away a number of tracts and Gospels in Italian and

Hebrew. It is a great pleasure to converse with open-minded Jews, because we have so much common ground. We are divided from the Moslems practically on all points of our creed. It needs much patience and faith to continue in this work, but we know that God will accomplish His gracious purposes of salvation in His own time and way."



#### Egypt.

Mr. W. Dickins writes from Alexandria on May 21st:—"We ask your most earnest prayers just now on behalf of the work here. For some time we have felt Satan at work opposing the advance of the Gospel in this quarter. But greater is He who is for us than all who can be against us. The Gospel is being preached every night, and His Word shall not fail."

## To the Members of the Prayer and Workers' Union.

### Requests for Praise and Prayer.

#### PRAISE.

For the interest shown in the reading of the Scriptures by many of the patients in the Tulloch Memorial Hospital, Tangier. And prayer for a blessing on the Gospels distributed among them; that many who take them away with them to their homes may read them to their friends, so that the knowledge of the Truth may spread in those parts which are unvisited by missionaries. (See page 108.)

For the great encouragement in the reported fresh conversions of several Moslems at Casablanca and one at Tripoli. (See pp. 118, 119.)

That a suitable new Hall for the Italian work in Tunis has been found; and prayer that God will send the money needed for the rent and furnishing of this larger Hall.

For the open door in Tozeur, all the Scriptures taken by the missionaries on their recent visit there having been sold. (See page 113.)

That the Bible-Reading Union, started early in the year among the elder girls in Alexandria, has been followed with interest, and that so many attend the meeting in con-

nection with it on Saturday mornings; and prayer that God will bless the study of His Word.

#### PRAYER.

For blessing on the school-work now begun at Casablanca, both among Spanish and Moslem girls.

For the new sub-station, Moknea; that God will bless the periodical visits of the missionaries from Djemâa Sahridj and open the hearts of the people to receive the Word. (See page 111.)

For a young European at Tunis who has recently lost his father; that the impressions made by his loss may not be without result. (See page 116.)

That the version of Luke's Gospel in Tunisian colloquial Arabic may very soon be finished. Missionaries will be working on it during this summer. Its circulation will greatly aid the spread of the Gospel, especially among the uneducated.

That God will repeat His former mercies to the Mission by speedily sending in the large money supplies that are now again urgently needed for current expenses.

As God turns His thoughts to us into promises, so let us turn our thoughts of Him into prayers; and since His regards of us are darted in beams upon us, let them be reflected back upon Him in thankfulness for the gift.—*Charnock*.

**LIST OF DONATIONS from MAY 1st to 31st, 1910.  
GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.			1910.	No. of	Amount.	DESIGNATED FUND.			DETAILS OF DUBLIN AUXILIARY.		
1910.	No. of	Amount.	May	Receipt.	£ s. d.	1910.	No. of	Amount.	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengageary.		
May	Receipt.	£. s. d.	Brought forward			May	Receipt.	£. s. d.	Designated Receipt No. 3811.		
2	2613	0 5 0	265 11 3			3	3790	2 0 0	No. of Receipt		
3	4	0 5 0		Surrey Chapel, Norwich	2 13 6	7	1	5 0 0	£ s. d.		
	5	1 17 6		2655	0 15 0	12	2	20 0 0	114 .. .. . 0 10 0		
	7	0 15 2		Readers of The Christian	8 12 6	13	3	2 10 0	5 .. .. . 1 16 0		
	8	0 16 0		7	10 0 0	14	Anon.	0 7 7	6 .. .. . 0 10 0		
	9	1 16 0		Folkestone Rd. Hall, Walth'mst'w	2 0 0	18	5	0 10 0	7 .. .. . 0 10 0		
	20	0 5 0		23	2 0 0			0 5 0	8 .. .. . 1 0 0		
	2	3 0 0		24	0 10 0			3 15 0	9 .. .. . 0 5 0		
	1	1 0 2		25	0 10 0			1 5 0	20 .. .. . 2 0 0		
	3	0 4 6		Merleswood Boys' Class, Woodford Green	1 1 0			0 5 0	1 .. .. . 5 4 0		
	4	2 2 0		26	2 2 0			0 10 0	2 .. .. . 1 0 0		
	5	0 10 0		27	0 2 0			2 0 0	3 .. .. . 1 0 0		
	6	0 5 0		28	10 0 0			1 2 0	4 .. .. . 2 0 4		
	7	0 3 0		29	2 2 0			0 10 0	5 .. .. . 0 13 3		
	9	1 0 0		30	0 9 6			2 0 0	6 .. .. . 1 0 0		
	30	10 0 0		Infant Class, Bethesda, Sunderland	0 9 6			0 5 0	7 .. .. . 0 5 0		
	1	1 0 0		6	0 2 7			7 5 0	8 .. .. . 1 15 4		
	2	1 0 0		7	0 1 9			5 0 0	9 .. .. . 2 5 9		
	4	10 0 0		8	1 10 2			2 0 0	30 .. .. . 0 18 3		
	5	0 5 0		9	1 0 0			3 0 3	1 .. .. . 1 0 0		
	8	1 0 0		70	0 0 0			2 0 0	2 .. .. . 2 1 0		
	11	0 5 0		1	0 2 6			0 10 0	3 .. .. .		
	12	200 0 0		Publications	£307 16 3			8 0 0	Previously ackgd. .. £27 13 11 65 16 8		
	13	10 0 0		Sundries	1 15 8			2 0 0	£93 10 7		
	14	2 10 8			£310 11 11			8 0 0	DETAILS OF PERTH AUXILIARY.		
	15	0 10 0						2 0 0	Mr JAS. PAUL, Hon. Sec., 46, Scott Street.		
	16	1 1 0						0 13 0	Designated Receipt No. 3813.		
	17	1 0 0						3 9 2	No. of Receipt		
	18	0 10 0						9 9 11	£ s. d.		
	19	2 10 0						47 17 3	1 .. .. . 0 5 0		
	20	0 10 0						£147 7 2	2 .. .. . 0 10 0		
	21	0 10 0							3 .. .. . 0 5 0		
	22	0 10 0							4 .. .. . 0 9 5		
	23	0 10 0							5 .. .. . 0 2 8		
	24	0 10 0							6 .. .. . 0 7 6		
	25	0 10 0							7 .. .. . 0 2 6		
	26	0 10 0							8 .. .. . 0 10 0		
	27	0 10 0							9 .. .. . 0 5 6		
	28	0 10 0							10 .. .. . 0 3 6		
	29	0 10 0							1 .. .. . 0 3 0		
	30	0 10 0							2 .. .. . 0 2 7		
	31	0 10 0							3 .. .. . 0 2 6		
	Carried forward	£265 11 3							£3 9 2		

**SUMMARY.**

May.		TOTALS JAN. 1st to May 31st, 1910.	
General Fund ..	£310 11 11	General Fund .. £2,000 7 5	
Designated Fund	147 7 2	Designated Fund	1,345 17 7
	<b>£457 19 1</b>		<b>£3,346 5 0</b>

**Algerian Rugs and Mats.**

We 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.

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.

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, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—3770 NOR1H.

# THE NORTH AFRICA MISSION.

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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.	
Tangler.	Date of Arrival.	Cheorchell.	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	<b>SUSA.</b>	
Miss J. JAY ...	... Nov., 1885	<b>AIGERS.</b>			
Miss G. R. S. BREEZE,	...	<i>Kabyle Work—</i>			
M.B. (Lond.) ...	... Dec., 1894	M. E. CUENDET ...	... Sept., 1884	Mr. J. J. COOKSEY ...	... June, 1892
Mrs F. MARSTON ...	... Nov., 1895	Madame CUENDET ...	... Sept., 1885	Mrs. COOKSEY ...	... Dec., 1896
Miss I. L. REED ...	... Oct., 1908	Mr. A. SHOREY ...	... Nov., 1902	<b>KAIROUAN.</b>	
<i>Spanish Work—</i>		Mrs. SHOREY ...	... Oct., 1904	Mr. E. SHORT ...	... Feb., 1899
Mr. A. J. Moore, B.A.	... April, 1909	<b>Djemâa Sahridj.</b>			
Miss F. R. BROWN ...	... Oct., 1889	<i>Kabyle Work—</i>			
Miss VECCHIO, School Mistress,	...	Mr. D. ROSS ...	... Nov., 1902	Mrs. CHURCHER ...	... Oct., 1889
<b>Casablanca.</b>		Mrs. ROSS ...	... Nov., 1902	Mr. H. E. WEBB ...	... Dec., 1892
Mr. O. E. SIMPSON ...	... Dec., 1896	Miss J. COX ...	... May, 1887	Mrs. WEBB ...	... Nov., 1897
Mrs. SIMPSON ...	... Mar., 1898	Miss K. SMITH ...	... May, 1887	<b>DEPENDENCY OF TRIPOLI.</b>	
Miss F. M. BANKS ...	... May, 1888	<b>Constantina.</b>			
<b>Tetuan.</b>		Miss E. LOVELESS ...	... Nov., 1902	Mr. W. REID ...	... Dec., 1892
Miss A. BOLTON ...	... April, 1889	<b>Tebessa.</b>			
Miss A. G. HUBBARD ...	... Oct., 1891	Miss A. COX ...	... Oct., 1892	Mrs. REID ...	... Dec., 1894
Miss M. K. NIGHT ...	... Oct., 1905	Miss N. BAGSTER ...	... Oct., 1894	Mr. W. T. BOLTON ...	... Feb., 1897
Miss H. E. WOODELL ...	... Jan., 1907	<b>REGENCY OF TUNIS.</b>			
<b>Laraiish.</b>		<b>Tunis.</b>			
Miss S. JENNINGS ...	... Mar., 1887	†Mr. A. V. LILEY ...	... July, 1885	Mr. W. DICKINS ...	... Feb., 1896
Miss K. ALBRIDGE ...	... Dec., 1891	†Mrs. LILEY ...	... April, 1886	Mrs. DICKINS ...	... Feb., 1896
<b>Fez.</b>		Miss H. M. M. TAPP ...	... Oct., 1903	Miss R. HODGES ...	... Feb., 1889
Miss L. GREATHEAD ...	... Nov., 1890	<i>Italian Work—</i>			
Miss M. MELLETT ...	... Mar., 1892	Miss A. M. CASE ...	... Oct., 1890	Mr. W. T. FAIRMAN ...	... Nov., 1897
Miss S. M. DANISON ...	... Nov., 1893	Miss L. E. ROBERTS ...	... Feb., 1899	Mrs. FAIRMAN ...	... Feb., 1896
Miss I. DE LA CAMP ...	... Jan., 1897	<i>Associated Worker—</i>			
		Miss M. BENZAKINE ...	... Jan., 1906	<b>Provisionally at Asyut.</b>	
		<b>EGYPT.</b>			
		<b>Alexandria.</b>			
		<b>Shebin-el-Kom.</b>			
		<b>Provisionally at Asyut.</b>			
		Miss H. B. CAWS ...			

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