

No. 64.—New Series.

October, 1910.

# 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.

**THE ANNUAL FAREWELL MEETING**  
 WILL BE HELD (D.V.) AT  
**CAXTON HALL, WESTMINSTER,**  
 ON  
**Tuesday, October 4th,**  
 at 3 P.M.  
 (For fuller particulars,  
 see page 139.)



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.  
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LIST OF DONATIONS from JULY 1st to 31st, 1910.  
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1910.	No. of	Amount.	1910.	No. of	Amount.	SUMMARY.		
1910.	No. of	Amount.	July.	Receipt.	£ s. d.	July	Receipt.	£ s. d.	July.		
July	Receipt.	£ s. d.	Brought forward	2782	£165 18 7	Brought forward	2549	£429 16 8	General Fund ..	£446 8 3	
1	2715	3 3 6	18	3	1 6 6	30	50	0 3 6	Designated Fund	322 18 2	
6		0 2 6		4	0 4 6		1	0 5 0			
7		0 3 9		5	0 2 0						
8		0 2 0		6	0 3 10						
9		0 10 0		7	0 6 6						
2	20	0 7 7		8	0 7 0						
1		0 2 6		9	0 2 6						
2		0 10 0		90	0 7 0						
3		0 3 6		1	0 5 6						
4		0 5 0		2	0 4 6						
5		0 10 0		3	0 1 6						
6		0 10 0	19	4	3 3 0						
7		0 5 0		5	0 5 0						
8		0 7 0		6	0 7 11						
9		5 0 0		7	1 0 0						
4	30	1 6 4		8	0 7 0						
1		0 7 0		9	0 5 8						
2		0 1 8		800	0 3 0						
3		0 5 0		1	0 7 6						
4		5 0 0		2	0 4 0						
5		1 0 0		3	0 1 6						
6		0 4 6		4	0 5 0						
7		0 1 7		5	0 3 0						
8		0 3 0		6	0 4 6						
9		100 0 0		7	0 5 0						
5	40	1 0 0		8	0 1 0						
1		2 0 0		9	0 1 6						
2		1 0 0		10	0 4 6						
3		1 0 0		1	1 5 0						
4		0 19 0	20	2	0 5 0						
5		0 5 0		3	0 4 0						
6		0 2 6		4	0 3 6						
7		0 10 2		5	0 3 4						
8		2 0 0		6	0 2 6						
9		0 14 0		7	0 2 0						
6	50	3 10 0		8	0 7 6						
1		2 2 0		{ Croft's End Mission, Bristol }	0 5 0						
2		1 5 6									
3		0 5 0									
4		0 6 3			0 13 0						
5		0 1 9			0 4 3						
6		0 8 0			2 7 4						
7		0 4 3			10 0 0						
8		0 2 4			193 0 0						
9		0 19 7			5 0 0						
60		0 6 0			0 10 0						
1		0 10 0			1 11 6						
2		5 0 0			0 2 6						
8	{ Highgate Rd. Chapel }	5 17 0			1 0 0						
4		2 0 0			0 5 0						
9		1 2 4			0 5 6						
5		2 0 0			0 9 0						
12		0 5 0			0 2 0						
8		0 10 0			0 2 0						
9		0 5 0			0 10 6						
70		0 5 6			0 2 0						
1		0 5 0			10 0 0						
2		2 0 0			0 10 0						
13		0 2 6			7 0 0						
3		1 0 0			0 2 6						
4		1 0 0			0 7 6						
5		2 0 0			0 7 6						
6		1 0 0			0 2 0						
14		0 5 0			0 10 0						
8		0 5 0			0 11 3						
9		0 10 0			1 12 0						
80		0 2 6			5 0 0						
15		1 1 0			5 0 0						
Carried forward		£165 18 7	Carried forward		£429 16 8						

DESIGNATED FUND.

1910.	No. of	Amount.
July	Receipt.	£ s. d.
1	3844	4 0 0
2	5	15 0 0
4	6	0 2 6
7	7	80 0 0
5	8	3 15 0
9	9	1 11 7
50	10	1 0 0
1	11	1 0 0
2	12	10 0 0
3	13	1 0 0
4	14	8 0 0
5	15	2 0 0
7	{ V.P.M.B. Nailsea Highgate Rd. Chapel Missionary Helpers' Band, Blackheath }	5 0 0
8		0 4 2
9		8 0 0
11		9 10 0
60		0 16 0
1		12 0 0
2		30 0 0
13	{ Malden Hall S.S. }	5 0 0
4		0 5 0
5		3 12 0
6		0 0 8
10	"H.V."	0 2 0
8		0 10 0
9		1 7 0
70		30 0 0
1		0 6 6
2		0 6 6
3		1 16 0
4		5 5 0
5		25 0 0
21	{ Watville St. Chapel, Handsworth }	12 10 0
7		0 5 0
8		3 15 0
9		1 0 0
80		2 19 6
1		0 7 6
2		0 10 0
27	{ Bible Lands Missions' Aid Society }	12 0 0
4		0 7 3
5		1 10 0
6		15 9 6
Sundries		£317 13 8
		5 4 6
		£322 18 2

SUMMARY.	
July.	
General Fund ..	£446 8 3
Designated Fund	322 18 2
	<u>£769 8 5</u>
TOTALS, JAN. 1st to July 31st, 1910.	
General Fund ..	£2,535 5 5
Designated Fund	1,849 8 11
	<u>£4,384 14 4</u>

DETAILS OF DUBLIN AUXILIARY.

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

No. of Receipt.	£ s. d.
162	0 17 4
3	3 12 11
4	3 3 0
5	0 10 0
6	1 0 0
7	2 10 6
8	1 0 0
9	0 10 0
70	0 10 0
1	0 10 0
2	0 3 2
3	1 2 7
	£15 9 6
Previously ackgd. ..	119 14 6
	<u>£135 4 0</u>

DETAILS OF BARKING AUXILIARY.

Miss E. Howe, Hon. Sec.,  
151, North Street.

No. of Receipt.	£ s. d.
Designated Receipt No. 3880.	
Park Hall S.S.	2 19 6
Previously ackgd. ..	£2 19 6
	12 5 1
	<u>£15 4 7</u>



Photo by]

Mr. A. V. Liley speaking at Burnham, Somerset.

[Mr. J. King,

## Consider Thyself.

*"They made me a keeper of the vineyards; but MINE OWN VINEYARD HAVE I NOT KEPT."*  
—Cant. i. 6.

*"TAKE HEED UNTO THYSELF, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."*—I Timothy iv. 16.

THE Lord's servants have frequently been disappointed because they have been hindered from doing the work which their heart has longed to see accomplished, by some obstacle which they have been unable to overcome.

They have prayed earnestly to God that this might be removed, but their prayers do not seem to have been answered, and they have at last come to the conclusion that God was more concerned for the development of their own spiritual life than for the progress of their work; or perhaps they have put it in another way and said that God has seen that before they can do efficiently the work which He has for them to do, they need to be taken aside, in order to fit them so to do it.

We are often apt to think that if only we had more labourers, and more money, the work of God would go on more rapidly. With certain qualifications this is true; and yet the history of the Lord's people in all ages gives emphasis to the great importance which God attaches to the spiritual education of His people. We see something of the same nature in the world around us. The youth, perhaps, is anxious to begin to earn his living, and to relieve his parents of the expense of his support. The parents, however, in their love and wisdom, keep him back. They tell him that if he is to do the work they wish him to do, he must spend a longer period in training and preparation. Perhaps the youth chafes under this delay, but in later years he looks back with thankfulness to what his parents did, and is glad that he was not allowed to have his own way.

If, then, the Lord is so concerned about His people's spiritual development, it is surely well that they should be concerned about it themselves. The aged apostle, in writing to his comparatively young fellow-labourer, Timothy, says, "Take heed unto thyself." At first sight this might look like an encouragement to selfishness; but he was to take heed to himself, not only that he might save himself, but that he might save those who heard him.

It was the complaint of the bride in the Song of Solomon, on realising that her own vineyard was not kept, that she was set to keep the vineyard of others.

We read in Proverbs xxi. 28 that "The man that heareth speaketh constantly." All these passages seem to point to the importance of the Christian worker, by God's help, cultivating his own soul, by Bible study, prayer and self-examination, so that he may, in turn, be made a blessing to those amongst whom he is called to labour.

The history of God's people of old seems to give prominence to the same truth. Joseph, who was to be the temporal saviour of his people, had to go through many years of painful discipline before he was fitted for his work, and Moses, even after he had "refused to be called the son of Pharaoh's daughter," and had chosen "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," yet required forty years of wilderness discipline before he was fitted to be God's instrument in delivering Israel from the bondage of Egypt. David, also, had to go through years of training and rejection before he was called to be king of Israel. But not only do the Lord's servants appear to need training for their work before they enter upon it, but they frequently have to take a post-graduate course in later years. It was after years of eminent service that Paul was afflicted with the thorn in the flesh, and also had the discipline of long imprisonment. It would perhaps appear to the casual observer that the Apostle had been what the Americans call "side-tracked"—run into some siding while some express rushed by—but the Lord knew exactly what was best for Paul, and through him for the Church. It would seem, therefore, from God's providential dealings with His people at the present time, from the exhortations in Scripture to "watch and pray," and "take heed" to ourselves, and from the biographies of Scripture, that God permits or ordains delays for His people's good, and in order that they may be more useful in their later days, and perhaps also be better fitted for higher service in the life to come. We would, therefore, seek to impress upon ourselves and our friends, whether at home or abroad, the great importance of soul-culture.

Taking heed unto ourselves would seem to imply careful self-examination. It is possible to spend too much time in self-examination, and not enough in considering Christ; but in the present day of superficiality it is desirable to consider carefully not only our ways, but also our character and motives; to compare ourselves with the Lord Jesus, God's perfect standard, and thus learn that, however perfect our standing in Christ Jesus may be, our life falls very far short of coming up to that standard. Then, humbled by our deficiencies and failures, we shall go to Him for grace. We shall go to His Word with an appetite and relish for the promises, that we may have strength and help to walk more fully even as He walked. We shall never attain to likeness to Christ by mere effort in the strength of nature, but as in our weakness and helplessness we turn to the Lord and learn something of His infinite grace, and of His unchangeable love to the weak and unworthy, we shall, by His Spirit, be increasingly transformed into His likeness.

How great is the need of more labourers in North Africa! How great is the need of abundant supplies for their temporal support and for the furtherance of the work! But, deeper still, and greater far, is the need for us at home and

abroad to have a more vivid and fuller knowledge of our own unworthiness, and a firmer grip on His unchanging compassion. It is *quality* we all need—not so much intellectual culture, though that is good in its place; not so much literary grace, though that is not to be despised; but a deeper and more intimate knowledge of the Mighty God, a daily walking with Him, Whose we are and Whom we serve, a daily drawing upon His infinite fulness; and then a going forth to service, with the consciousness that He that sends us is with us, and that we are not our own; that He will never leave us nor forsake us in the world which rejected Him. Thus we shall be led on to victory and to glory.

May God help us all to keep our *own* vineyard, to *hear* that we may *speak constantly*, to *take heed to ourselves* and to the teaching, and thus bring help to our own souls, and blessing to those among whom we live and for whom we labour.

E. H. G.

# N.A.M. Annual Farewell Meeting

A Farewell Meeting will be held (D.V.) at the

**CAXTON HALL, WESTMINSTER, S.W.,**

On **TUESDAY, OCTOBER 4th, 1910, at 3 p.m.**

Preceded by a MEETING FOR PRAYER at 2 p.m.

**CHAIRMAN: Major-General Sir CHARLES SCOTT (R.A.), K.C.B.**  
*(late Member of Viceroy's Council, India).*

**ADDRESSES** will be given by several of the **MISSIONARIES**, and the closing address by the

**Rev. J. J. LUCE, M.A.**

*Vicar of St. Nicholas, Gloucester.*

TEA AND COFFEE WILL BE SERVED IMMEDIATELY AFTER THE MEETING.

In the Evening, at seven o'clock,

## A LANTERN LECTURE

will be given by

**Mr. ARTHUR V. LILEY of TUNIS.**

**The Chair will be taken by Col. G. WINGATE, C.I.E.**

It is specially requested that all friends who find it possible will attend the Meeting for Prayer at 2 o'clock.

Caxton Hall adjoins St. James's Park Station, on the District Railway. Buses running through Victoria Street pass the front of the Hall.

### MISSIONARIES RETURNING TO THE FIELD, AUTUMN, 1910.

The following missionaries will be returning (D.V.) to their work in North Africa shortly:—

To **Morocco**: Mrs. Roberts, Miss F. R. Brown, Miss A. Bolton, Mr. and Mrs. O. E. Simpson.

To **Algeria**: Miss E. Loveless.

To **Tunisia**: Mr. and Mrs. A. V. Liley.

To **Egypt**: Miss R. O. Hodges.

## News from the Mission Field.

### MOROCCO.

#### From Miss De la Camp (Fez).

It might interest friends at home to hear something of a few of those visited here. More houses are open to us than we can keep open, and although the reception we get is varied, it is more often hearty than not.

For some time I have been visiting a sick woman in our neighbourhood. At first the whole household were rather "stand-offish," and as for the children, they were terrified of me, the reason being that they had been vaccinated by Miss Greathead, and the elder child remembered it, and had been frightened into good behaviour by being told that I would vaccinate her if she did not behave herself. So often children are told that if they are not good, the *tabeeba* will come and cut off their ears or their tongues. It is no wonder that the poor little mites are frightened out of their wits when their "bogy" arrives on the scene. It was not long, however, before the aforementioned little girl made friends with me. She is not much more than three years old, but is already taught to make herself useful. Last time I saw her, she was sitting on a low stool, helping her mother to clean the corn before it was sent to the mill.

The rest of the family also became friendly as the patient improved in health. They are evidently a somewhat pious family, judging by the numerous rosaries lying about or hanging up in the rooms, and by the dark marks on the foreheads of the men, caused by their frequent prostrations at prayers. When the men are at home, it is most difficult to get a gospel talk with the household, but when the women are alone, they come from the other rooms and crowd into the patient's room, asking me to read to them from the Gospel. I generally make a big boy read aloud, and then I explain. This lad, I discovered, used to come to Miss Greathead's class, and it was surprising, as well as cheering, to find him able to sing several hymns with me quite correctly and with quite recog-

nisable tunes. The family traces its ancestry back to Valencia. One of them very naively said, "That is long ago; we remember nothing about that time."

About a year ago I was asked to go and see some people who live a short distance from us, and very soon they became most friendly. They are from South Morocco (some of them have been taught by the S.M.M. missionaries), and have none of the stiffness and formality of the northerners; in fact, they are specially hearty and noisy. The trouble is that we can never go to the house often enough to please them all. If a fortnight passes without my visiting them, I get a good scolding from every one of them for neglecting my friends.

A perfect babel of tongues greets me, but as a rule the old mistress of the house succeeds in monopolising me. She quite looks upon me as her property, and even playfully calls me her "unmarried daughter." They generally ask me to read from the colloquial gospel, but very few of them make any attempt to listen, and sometimes I wonder whether anything at all has entered into their heads and hearts, and whether their consciences will ever be touched. Although they realise that we are different from them, there is no apparent anxiety to find out wherein the difference lies.

Some time ago one of the women doubted some statement I had made, and wanted me to swear that I was telling the truth. I assured her I spoke the truth, but that I would not swear, and I quoted the text, "Swear not at all," etc. They are accustomed to confirm their statements with an oath, and if they are not believed, when they use *God's* name, they emphasise it by using the name of one of their *saints!* The women looked at me in surprise, and one said, "Well, if you can tell the truth, and if you follow what your book says, you must indeed be a "saliha" (*i.e.*, saint). I was amused and not exactly flattered at being compared to a Moorish saint, for they are individuals one would prefer not to resemble!

In this same house one slave poisoned

another some little while ago. Under the lash the girl confessed she had done it. It appears she got the poison from some woman over a neighbouring roof. But what the poison was, is only a matter of conjecture; therefore the slave was accused of practising sorcery and of administering dead men's bones reduced to powder. The people here have a strong belief in and fear of sorcery. In many of their superstitions they appear to be as much heathen as Mohammedan. For instance, during the drought in the early part of the year, it was firmly believed by the ignorant, and told me by someone

who certainly should know better, that the people of a neighbouring tribe were keeping the rain away by their incantations! In that part of the country they gather salt, and as the supply had run short, they wanted the sunshine to evaporate the water on the land; therefore they were trying to secure fine weather by sorcery. Poor souls! When shall they be set free from unbelief and misbelief and brought into the light and liberty of the Gospel? It is for the Church of Christ, by prayer and by effort, to seek to break the bonds of these who are held captive by the Evil One.

## ALGERIA.

### From Miss Ethel Turner (Cherchell).

[The following extracts, taken from a circular letter lately sent out by Miss Ethel Turner of Cherchell, give an account of the last days of the French girl, Valentine, to whom reference has been made in our columns before. (See *N. A.*, December, 1908, and May, 1909.)]

*August, 1910.*—Some time ago we introduced our friends to Valentine and her mother, Madame Vuillemin, and prayer was asked for the family. Since then, Valentine's life has been one of progress towards liberty and fuller light.

Last summer she was married by French law to her Kabyle husband, and has since lived as a European at Marengo, a small town about eighteen miles from Cherchell. Her joy was great when she received visits from her mother and Marceline, her only sister. Last February her second little girl, aged two years—a fair, sweet child, who had won all our hearts—sickened with meningitis, and died, after a short illness, just before Valentine gave birth to a boy.

In April, Valentine brought her two remaining children to the farm near Cherchell, where her mother lived, and was received with the "prodigal's welcome"—the first visit since she left it, more than three years ago, in wilfulness and shame. She wrote of her first Sunday up at the farm, when her grandmother, uncle and cousins spent the day there: "I shall long remember this good day, and thank God in a special manner.

All the family congratulated me on my dear Paulette, and were astonished to hear her sing hymns. They made her sing nearly all day. Grandmother was the first to ask her to sing hymns. My uncle Blanc congratulated me that I had brought her up so well." The scene we witnessed the day we visited the farm will be imprinted on our memory. What a joy filled our hearts to see Valentine and Marceline perfectly restored to each other's confidence and love, Marceline nursing her little nephew and Madame Vuillemin watching Paulette at play!

A second visit to the farm took place in June, when Bendon allowed his wife and children to stay longer than was first intended; but the parting had to come, amid tears and promises to return soon if possible. But God ordered otherwise. Valentine was taken ill about a fortnight later, and on Friday, July 29th, Bendon sent a telegram saying she was very ill, and wanted her mother. The same evening soon after 7 o'clock, Madame Vuillemin and I started in a carriage (the last train had gone), and arrived at Marengo about 9.40 p.m. We found Valentine in a high fever and complaining of her head. When I went to a room in the hotel at midnight I felt very doubtful if she would be able to travel next morning. However, they all wished it, and Valentine was able to stand up and be dressed, so we started about 8.15 a.m. We left her at her uncle's house just outside the gates of Cherchell. She seemed to stand the journey fairly well. The doctor came in the afternoon,

and pronounced her to be suffering from typhoid fever, and she was taken into the hospital that evening, where we knew she would have the best available medical help and be nursed properly.

The next day, Sunday, I called to ask the doctor's permission to visit the patient on other than visiting days. He received me in his office, and spoke very seriously of Valentine's condition, adding, "But I do not say it will end fatally." Then, to my surprise, he said he could not give permission to anyone but her husband and mother to visit her—that the illness was very infectious, and also in the patient's interest he could not permit it.

We had news daily, and on the Friday Madame Vuillemin wrote: "Valentine is getting better and better." Therefore we were shocked at 1 p.m. on Sunday, when Madame arrived, saying that Valentine had been taken much worse on Saturday night, and that she and Bendon had been sent for. About 6 p.m. our dear Valentine passed into the presence of Him in whose precious blood she had "washed her robes and made them white." Her mother told us that Valentine sang hymns continually in her delirium, and that those around her were astonished, and other patients in adjoining wards asked who it

was. One of her favourite choruses was:

"Jésus, mon ami suprême,  
Sur moi veille. Il l'a promis.  
J'aime Jésus, Jésus m'aime  
Comme un berger sa brebis."

("Jesus, my best friend,  
Is watching over me as He promised.  
I love Jesus, He loves me  
As a shepherd loves his sheep.")

We telegraphed for the French Protestant pastor, who conducted the funeral the next day, Monday afternoon, August 8th. We assembled in the court of the hospital, the coffin being brought out of the chapel where it had been placed. A number of friends were present, chiefly men; and many more, including natives, followed to the cemetery. As Miss Case (who is staying with us) and I led Madame Vuillemin sobbing to our house, the poor bereaved mother said: "I ask one thing of God—that He will enable me to bring up little Lucien to love and fear Him." This was Valentine's heart's desire—that her children should have Christian training, and that her husband should become one with her in the faith.

Will you pray that her death may be the means of life to Bendon, and to some members of her family who as yet seem deaf to the voice of God.

## How Some People Help.

Some years ago, a poor Christian woman attracted the attention of a friend of the North Africa Mission, and this friend resolved to give her half-a-crown. Before he could do so, the woman in question handed him a parcel, which he found on opening to contain over two pounds for the North Africa Mission "from a systematic giver." The friend was so surprised that he kept the half-crown. From year to year, similar but slightly varying gifts have come from the same source, and, just lately, £3 5s. has been sent on by this woman, who has no husband to support her, and whose two daughters earn little more than enough to keep them in a very simple way. If only there were more such systematic givers, how well the Lord's work could be supported! There may be many more such if those who read of her seek to imitate her good example.

The Farewell Meetings to be held on October 4th remind us that passages for returning missionaries have to be provided, besides the usual current expenses. We mentioned, in writing in the middle of July, that by the end of September £1,800 would be needed for the work. God has graciously inclined His servants to send in just over £1,000; so that £800 is still needed to close this month satisfactorily. Will praying friends bear up this matter before the Lord.



## Extracts from the Report of a Native Evangelist.

On the 2nd of June I set out from Alexandria for Shebin-el-Kom, where special services were to be conducted by Pastor W. Dickins in the North Africa Mission Church over which Mr. W. T. Fairman presides. Taking with me some Gospels of St. John and two books for my own special use, I went by railway to Damanhour, one hour's train journey from Alexandria, and then walked in the direction of Shebin-el-Kom, in order to get into religious conversation with the people. When I arrived at a place named Dinshâ I drew near a well, and sat, reading from my copy of the Scriptures how God created the heavens and the earth until Adam was cast out of Eden; and afterwards I read from the Gospel that Christ cleanses us from all sin by His blood shed on the Cross. The hearers listened without opposition, rejoicing, and two received books. Then I left them, and walked as far as the station, and conversed with the station master, Habeeb Effendi, and asked him about his spiritual condition. He said, "I am a Copt." Then I made known his condition according to the Scriptures. He was pleased with my message, and gave me a cup of coffee.

Soon I went on my way, and met many people coming and going, speaking to everyone who gave me permission to use the opportunity. Some listened, some did not wish to hear. Even some Copts who profess the Christian faith also said, "We are going now to our work." But I think in some cases it was an excuse, because they did not wish to listen to the Word of God.

When I arrived at the station of Laf-el-Mulook, it was mid-day and hot; so I took the train to another station for a brief rest, and to find a new opportunity, and so on from place to place, till I arrived at Tel-el-Burood. Then I sat

down under a tree near some water for rest, and there came unto me some boys, and after a few minutes some women joined them. And the reason of their coming was my singing aloud for the comfort of my own soul concerning the Lord and His death on the cross.

When they heard that, they asked me, "What are you saying?" Then I spoke to them of the cross of our Lord Jesus Christ. One of the women, a Copt, said to me, "Did the Lord die?" I said, "How can you be a professing Christian and not know that?" She said, "In all my life I have never entered a church." I said, "But your husband or your people have informed you, surely?" She said, "I am not married, and I have never heard from my people anything like this." I read a portion of the Word of God to them, and went on my way to Tauta, where I arrived at 11 p.m. So I went at once to an inn to sleep, and about four o'clock next morning I left for Shebin-el-Kom by road, and began my questions to those I met by asking them to guide me in the way, aiming at the same time to spread my news, whether they would accept it or not. Praise be to God, I distributed seven books before reaching Tauta, and five afterwards, arriving at Shebin-el-Kom at two o'clock in the afternoon.

The Lord Jesus Christ it was who guided, preserved and comforted me by the Holy Spirit, for I had not been before on this road. But everyone who trusts in Jesus Christ by faith is comforted and helped by the Lord, and is shown the way according to the promises of the Scriptures, for they tell us Jesus said, "I am the way, the truth, and the life." Then if He be the way to heaven, He also will guide us by His Spirit in our earthly journeys, and especially when engaged in the service of the Word of God. Amen.

The post of honour in wars is so called because attended with difficulties and dangers which but few are supposed equal to; yet generals usually allot these hard services to their favourites and friends, who, on their parts, eagerly accept them as tokens of favour

and marks of confidence. Should we, therefore, not account it an honour and privilege when the Captain of our salvation assigns a difficult post, since He does what no earthly commander can do—inspires His soldiers with wisdom, courage, and strength, suitable to their situation?—*John Newton.*

## Itinerating in Kabylia.

Three weeks spent in itinerating in Kabylia have proved to me once more that the Gospel is not spread in vain in that country. Twenty-one villages were visited, and in most of them large numbers of people gathered in the *djemâa*, or in public places, and many of them not only listened attentively to the preaching of the Word of God, but showed interest in it.

The large tribe of Beni Abbes, which I visited with the missionaries from Tazmalt, is a tribe remarkable for its good houses, much better built than they generally are in Kabylia, and for the cleanliness of the inhabitants. These things show that the people are intelligent, and consequently more able to understand the Gospel. But there are also among them very strong opponents. For instance, we met in one village an old man who contradicted us, and spoke with such volubility that it was scarcely possible to put a word in between his. Happily, he began to speak when we had nearly finished. He looked rather angry, yet he did not want us to leave without shaking hands.

In the village of B—— we had a rest and a good cup of coffee in the house of a secret believer, the son of a very renowned sheikh, and we had a good talk with him. His conduct towards missionaries can only be explained by the fact that he believes in Christ in his heart. Such a man needs our prayers.

In Michelet, to which place Mr. B—— accompanied me through the Djur-Djura mountains, we were much encouraged by the attitude of the Kabyles of all classes, and also of the French authorities of the place, with whom we were already well acquainted. One cannot but remark the sensible progress made in this beautiful Kabyle centre by repeated itinerating work. The ground is well prepared there for the establishment of a new mission station, which our brother, Mr. B—— hopes to open (D.V.) before long. We never heard in Kabylia such a call as we heard there, and we cannot but believe it is from God.

In the village of T——, which I have often visited, we hear always the same question: "Why do you not come and

live among us, in order that you may teach us about the Gospel every day?" When we arrived there we found that a woman had just been buried. The family had killed an ox to insure the salvation of her soul, and the meat was divided between all the families of the village. We counted ninety-nine portions, larger or smaller, according to the number of persons in a family, all arranged in a large circle. After each one had taken his share, they proceeded to sell the skin of the animal by auction. All this was directed by the sheikh of the village. There was great applause when the skin was knocked down to the man who offered the best price. Then there was a calm, and we could do our work and attract the attention of all these men to the preaching of God's Word.

On our arrival at another village we found a few men, who walked with us to the *djemâa*, calling on the way for men, and even women, to come and hear the preachers of "Sidna Aisa." The *djemâa*, a nice place quite suitable for meetings, was crowded with men and women, who showed a real interest in the reading and explanation of the Word.

We also visited three Kabyle markets, where we had good opportunities of delivering the message from God to many Kabyles from all the neighbouring tribes. Many of them took back with them copies of a Gospel.

We were also very well received in two French-Kabyle schools, where the teachers were most friendly. In one of them the teacher is a lady. She has more than thirty Kabyle girls in her school, and she teaches them carpet-weaving in the afternoons. We learned from her many interesting things, and had a talk on religious matters before we left. After we had done our work, she was kind enough to prepare a cup of tea for us.

Once more the message of salvation through Christ has been delivered to many souls who very seldom have an opportunity to hear it, and many copies of the written Word have been left in the hands of Kabyles able to read them. May God's Spirit work in the hearts of the people, and bring many of them to Himself.

E. CUENDET.



*Photo by]*

**A Class of Young Jewesses at Tunis.**

*[André Monaco.*

Miss M. Benzakine (Associated Worker, N.A.M.) is sitting in front.

## Lantern Work Among Mohammedans and Jews.

People out here like things illustrated. Their language bears the mark of this truly Eastern characteristic; their religion also; and so, in the work of winning a hearing for the Gospel, those who have had experience find that the lantern may be classed among one of the most useful and successful mediums of interesting and instructing the people—because it appeals to this inborn love of theirs, of seeing things visualised. It stops for an hour sometimes, also, the argumentative tongue of the people—that tireless tongue! Here a Jew comes to me, objecting to the French translation of Isaiah's Messianic prophecies—and challenges me to a scrutiny of the Hebrew. This done, he challenges my Hebrew-English dictionary as unreliable in its definition of

words. Anon comes a quibbling Arab, who wants to know what Adam gave to Eve as her dowry; because she would be unlawful to him according to Moslem usage without a dower. When I confess my ignorance, he tells me that Adam repeated the creed, "There is no God but God, and Mohammed is His prophet," one hundred times in settlement; and now he thinks he has earned a right as a superior person to pooh-pooh what I have had to say about more practical things. Yes, it is a great thing out here to find some means of getting a quiet chance of preaching and enforcing the Gospel, and this is very often made possible by the use of the lantern.

These people are very patient; they don't

demand overmuch in this matter. For instance, I have, during the past three months, held forty lantern meetings, where hundreds have heard the Gospel repeatedly. Recently a larger number of Jews have attended, and been influenced also to a greater extent than I have ever known before. These meetings have been carried on with about one hundred slides. But I have gone as far as I can with them, and for shame I cannot go over them again for a very long while. I need some new ones. I need slides suitable for Arabs and Jews; sets and series are best, illustrating the stories most loved by our own children at home. Also some good views

of the Holy Land, and a good series illustrating Christ, in the Old Testament types, would be very valuable. Slides should be nicely coloured and of good quality, and those of New Testament themes would be better without the figure of Christ in them.

If this should meet the eye of some who love boys, I would ask, for the sake of the scores who come into these meetings, for some views of animals, and other slides to give them some innocent pleasure. The lads will listen afterwards all the more intently to matters of more abiding moment.

J. J. COOKSEY.

Susa, Tunisia.

## Further Development at Shebin-el-Kom.

[We received Mr. Fairman's article too late for our last issue. It has since appeared in the pages of *The Christian*. We, however, venture to insert it this month, in slightly abridged form, as it will doubtless interest those of our readers who have not seen it already.]

For some years past it had been our earnest desire and prayer that a medical mission might be associated with the teaching work at this station. We thought that if we were able to alleviate the pains of the body we might be able the easier to win a hearing for the Word of Life. With our Lord Himself, and with the disciples, the ministry of the body very often preceded, and prepared the way for the ministry to the spirit.

It is with great joy that we are able to say that our prayers were answered this year, and we have found that all we hoped for and desired from the association of medical work with preaching has been more than fulfilled.

Dr. E. J. Maxwell, at his own charges, joined us last February. Work, however, was not commenced at once, owing to the protracted delay in obtaining the necessary authorisation for practising from the Sanitary Department. As soon as the authorisation arrived, work started; and although at first, being unknown, the numbers who visited us were very few, yet in a short time we had more work than could be conveniently managed by the doctor and myself; for when, at the end of June, Dr. Maxwell returned to

England, we had had, after only sixty-five openings, 3,568 consultations, having dealt with more than 1,400 patients and taken over £11 in fees. The figures given above do not represent all who have attended the clinic and heard the Gospel, for we have only kept a record of the patients; and every patient, or nearly every one, was attended by one or more friends.

Our patients have not been drawn from Shebin-el-Kom itself alone, but from other towns and villages also, in the Shebin and other districts of this province. The Lord blessed our efforts, so that our reputation spread far and wide, and patients came in from villages miles away; and thus, through the medical mission, a wide sphere of usefulness and influence has opened out before us, for in the Shebin-el-Kom district alone we have over sixty villages, all within two hours' distance of us, with an aggregate population of about 200,000, mostly Mohammedans.

Our method of procedure is as follows: At 7 a.m. a servant of ours opens the doors of the clinic to admit the patients, some of whom have been waiting since 6 a.m. Each patient, as he or she enters, receives a ticket with a number printed on it, so that there may be no dispute as to the order of reception by the doctor. At 8 a.m. I go over to prepare the lotions and antiseptics which are likely to be used during the morning, and about 8.15 a.m. I sit down amongst the people, and, after reading a portion of Scripture, preach to

them for half an hour. By that time the doctor has arrived. As soon as I have finished speaking he goes round amongst the people with a handful of Gospels for sale. In this way a number of portions of Scripture have been sold. Then commences the reception of the patients, which continues until 12 o'clock.

At first we did not limit the numbers, but received all who came; but when we had reached 123 and more in a day, the physical strain upon two workers only became intolerable, and we found it necessary to limit the number of patients to sixty, and to let none into the clinic who did not attend the preaching. This meant turning away a number of cases every day, but it made the clinic manageable.

I had imagined that, having spent many years in close association with the natives, I knew them and their needs fairly well; but this work has been a revelation to me of the dire need of the people from every point of view such as I had never conceived. The load of pain and misery, mental and physical, that young and old, male and female alike, through ignorance and neglect, have to bear is only realised as one attempts to alleviate it. Next to leading a soul to Jesus Christ there is no joy like that of knowing that your ministrations have been blessed to the healing of some poor diseased and tortured body, or to the assuaging of its pains.

What gratification was ours when the eyes of a little boy who was suffering from granular lids, and who when brought to us seemed beyond all hope of healing, gradually yielded to treatment and was cured! What reports were spread about us when a poor old man, whose eyes had been scratched into opacity by long-neglected in-growing eyelashes, went back to the village with the following story! "I went to the English doctor in Shebin-el-Kom. He treated me most kindly, and put some drops in my eyes, and I, who had not been able to see anything for ten years, I, when I had got half-way home, suddenly *saw again*. I fell then and there on my knees in the road, and prayed and praised God (let Him be exalted and praised), and then went into my town and roused up all the inhabitants, saying, 'Go to Shebin and see the English doctor. I can see—I, who have not been able to see

for ten years!' " It goes without saying that the inhabitants of that village came to us in swarms after that miracle.

The medicine has won a way for the message. A most attentive hearing is given to me during my address. Men and women alike seem to drink in the good tidings. The same attention is given to the Bible-woman, who comes in at 9.20 a.m. and stays till nearly 12 o'clock, reading and talking with the women and the men whilst we are busy with the patients. She has been an invaluable help.

We are not without hope that the Word is bearing fruit. A number have bought portions, and are reading the Word of God for themselves. One case seems to be specially hopeful. A *fokeeh*, who lives in the town and earns his livelihood by teaching little boys to read and write, and who has been a patient of ours almost from the opening, has become very much interested. He first of all bought the Gospel of Matthew, then Luke, and then manifested such an intelligent interest in the contents that I gave him a complete New Testament, which he is now diligently reading. He not only reads to himself, but gathers his friends around him to listen, and he says that when he is cured he will teach them and all his neighbours everything he has learned from us. I hope to keep in close touch with him, and earnestly solicit the prayers of our friends on his behalf.

This development in our work needs no apology; it has justified itself. It has brought us into daily contact with large numbers of Moslems; it has given us a clearer insight into their needs; it has afforded us an opportunity for manifesting the tenderness of Christian love to the people; it is winning for us an acceptance and an affection amongst the poor who can hardly be reached in any other way; and it is showing signs of being rich in spiritual results.

We desire, and we believe it to be the Lord's will too, that this work should continue and develop. But, that it may do so, we need help.

We need a dispenser, and we propose to get a young Egyptian lad with a knowledge of English, and train him to dispense. This will be a great relief to the doctor, and enable us to deal with many more cases in a day than when we have to

do our own dispensing. The initial cost will be about £24 per annum; and we should be most thankful if some friend or friends would relieve us of all financial responsibility in this direction. We should be glad also of help to procure bandages and instruments, and literature for distribution; and, above all, we desire the help

that comes from the unceasing ministry of intercession at the Throne of Grace on our behalf, that the preaching and the medicine may alike be blessed to the hastening on of that time when many proud Moslem hearts shall confess that Jesus is Lord to the glory of God the Father.

WALTER T. FAIRMAN.



Photo by]

Some of the Young Men of Cherchell, who need a Man  
to Teach and Guide them.

[Miss E. Turner. ...]

## Algeria Re-visited.

By Edward H. Glenny.

### II.

From Algiers we travelled to Cherchell, which is situated on the shore of the Mediterranean about seventy-five miles west of Algiers, or about as far to the west of that city as Djemâa Sahridj is to the east. It was originally the "Jol" of the Carthaginians, and was made the capital of Mauritania by Juba II. The ruins of its former greatness are to be found on every hand. Numerous earthquakes and the ravages of time and war have made sad

havoc. It is now accessible by railway, but formerly could only be reached by *diligence* or by sea.

The population of the town and suburbs is over 6,500, of whom 4,300 are natives; but the canton of Cherchell, which embraces Garaya and Novi, has about 43,000 inhabitants, of whom about 40,000 are natives.

A French pastor used to reside here to minister to the few Protestants in the

town and neighbourhood. Since his death there has been no resident pastor, but one visits the place twice a month. The bulk of the Europeans are nominally Roman Catholics, but practically, in the main, they are indifferent or antagonistic to all religion.

It was in 1890 that the North Africa Mission sent Miss Read and Miss Day from Tlemçen to open up work among the natives here. They were successful in gathering large numbers of girls and boys into classes, and thus bringing them under the sound of the Gospel, as well as in getting into the homes of the people. They also did good work in co-operation with the French pastor among the Europeans. Their hearts were cheered by seeing some cases of real conversion.

In 1906, Miss Turner and Miss Johnston came from Tunisia to help in the work which had been developed by the commencement of a carpet industry. This had been begun by Miss Day in 1903, on her own responsibility though with the concurrence of the N.A.M. The object of this undertaking was to get the girls and women more regularly under the teaching of the Gospel, and also to relieve their destitution. In November, 1909, Miss Day was taken to be with Christ, after more than twenty-three years' work in North Africa, leaving her three companions to carry on the work.

When we reached Cherrhell the workers were very desirous of being advised as to the best way of proceeding with their reduced staff. They would have been very thankful if a married missionary couple could have been sent to their aid, as there is great need of a man to follow up the excellent work that has been begun among the boys who used to attend the classes and who have now grown up. Some of these frequently ask for a man to be sent to them, and one young man gives satisfactory evidence of conversion. Unfortunately, very few men are available, and those who are, seem required to fill the ranks that have been thinned elsewhere. It has therefore been arranged to send as artisan missionary a French Christian brother, accompanied by his wife, to help in the work. French being their native tongue, they will be able at once to reach a considerable number of the natives who know that

language, whereas for one not knowing French there would be a long delay.

### The Carpet Industry

is now established in a nice large stone and tiled edifice, erected specially for this purpose. The building is about ninety-five feet long, twenty-eight feet wide, and thirteen feet high from the tiled floor to the ceiling. There are also out-buildings adjoining.

At present there are nineteen large looms, which, if all were fully at work, would furnish employment for fifty or more women and girls, while the washing, carding, spinning and dyeing would find more or less employment for twenty women. The lamented death of Miss Day had thrown the work out of gear, so that during the past winter it has proceeded slowly; but it is hoped before long it will be in full swing again. This industry is still being carried on as distinct from the N.A.M., but in association with it. The building, plant and stock is reckoned to be worth about £1,300, but £500 is still needed to clear off all liabilities and provide further working capital. It is hoped that before long the industry will become self-supporting. Meanwhile, help will be thankfully received; also orders for carpets. We have not space here to go into particulars about the material aspects of the work, but can only refer to the spiritual part.

The girls are gathered regularly and instructed in the Word of God, and some of them are believed to be born again of the Spirit. The women also receive teaching when they come to fetch or return their work which they do at home. We had the pleasure of speaking to them by interpretation, and one at least among the number testified to having previously found Christ as her Saviour.

Beside the direct work thus done, the Industry is a means of favourably disposing both the natives and the French towards the missionaries and their work. They realise that the finding of employment for these girls is a great blessing, enabling them to earn a respectable living and often saving them from a life of immorality. Thus doors are opened that can be entered with the glorious Gospel.

Apart from this, there are classes and meetings for girls, boys and women, so

that altogether nearly 200 are regularly reached, and far more houses are open than the missionaries can find time to enter. The labours of former years have not been in vain, even though the results may not be easily tabulated, and the people's minds have been prepared by the Gospel teaching for the reception of the Word of God in their hearts.

We are indeed thankful to see that progress was being made in Cherchell, and are hopeful that before long it will become increasingly manifest. Yet, what vast districts and what millions of people are practically untouched! The present population of Algeria is about five millions, of whom four and a quarter millions are native Moslems. The re-

maining 750,000 consist of nearly 700,000 Europeans, and the rest Jews. About half of the Europeans are French and the other half mostly either Spaniards or Italians, almost all of them ignorant of the way of salvation. When our Lord saw the multitude as sheep without a shepherd, He was moved with compassion and said, "Pray ye therefore the Lord of the Harvest that He will send forth labourers into His Harvest." But He did more: He proceeded to send forth the twelve.

We also are moved for the sin-sick multitudes of Algeria. Who will join us in prayer, and in doing all we can—either in giving or going—that they may be saved?

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



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



#### A NEW WORKER.

Miss N. Webb has been accepted by the Council of the N.A.M., and it is purposed that she shall go out to Constantine with Miss Loveless in place of Miss Harnden, who was obliged to resign last spring on account of her health having failed. This new worker will require her passage and outfit, &c., to be provided. Thirty-five pounds will suffice for this, and then there will be her support to be found. Sometimes there are those who, being unable to go out themselves, like to maintain another labourer as their representative. Here is an opportunity for such. Or it may be that there are others who would like to help to send out a new worker.



Mr. and Mrs. T. Warren, who have been diligent and acceptable workers at home, have

offered and have been approved for the Lord's work in North Africa, and it is purposed that they should go out in a few months' time.



Birth.—To Mr. and Mrs. D. Ross, at Djemâa Sahridj, Algeria, on September 4th, 1910, a son.



#### PARCELS AND CASES FOR CHRISTMAS.

Friends who are in the habit of kindly sending parcels and cases for our missionaries for Christmas are specially appealed to that these may be sent in **not later than the first week of November**, as otherwise there can be no certainty of their reaching their destination in time for Christmas. All parcels and cases should be marked with the name of the missionary station (N.A.M.), and sent to Messrs. Bride and Eastland, 39, City Road, London, E.C. (see also note on back cover of this magazine). Information as to contents should be supplied; viz., kind of goods, number of articles, material and value. These particulars are absolutely necessary for customs purposes, and without them goods cannot be despatched.



#### "WANTS."

Mr. A. Shorey of Algiers, desires to make known that he would be most grateful for further help towards procuring Lantern Slides. His Lending Library (French) also requires replenishing. Good literature is especially needed in Algiers, and already parents and children have greatly appreciated the advantage of a lending library. Will friends kindly write to the Secretary, 4, Highbury Crescent, London, N.



## "THANKS."

To our kind friend, **Mr. J. Calow of Redcar**, for a most generous gift of ointments, etc., to the value of **£30 7s. 4d.** This consignment will be an immense help in prosecuting medical missionary work in North Africa.



## FOREIGN NOTES.

## Morocco.

**Miss C. S. Jennings of Arzila**, writes on August 19th:—"It has been a great pleasure to me to visit Sifroo and enter a little into the fine work our missionaries are engaged in there among Arabs, Berbers, and Jews. They are known and appreciated by all in that pretty little mountain town, and their medical mission is fully attended—over 100 patients many mornings. I was privileged to help by giving Gospel addresses to the patients on three occasions, and was pleased to find that, though some of the women were Berbers and spoke Shillia among themselves, they understood my Arabic.

"On Tuesday mornings Jews are admitted, and the crowds are indeed great—especially of women and children. **Miss Mellett** and **Miss Denison** are so deft and clever in their treatment that 140 patients will be attended to in three and a half hours. They visit much all over the town. One afternoon they took us to the overcrowded Mellah, where **Miss Mellett** was besieged for medicine in every house. We drank tea in the house of the richest Jew there, who carried on a conversation in French with me!

"We visited the colporteur **B. A.'s** family more than once, and I was specially interested to meet him and his dear wife and children. The Basha we frequently saw, and went by invitation to a feast in his large new house. **Dr. Westermach**—a Finlander, and a University Professor—who has been collecting for years folk-lore material in this land, was invited also. Of course, the Basha's two wives and his children remained downstairs—feeding after us."



**Miss M. Mellett of Fez**, writes from **Sifroo** on July 29th:—"We came over here on the 19th inst., and had a very hearty welcome from the people, a great many of them coming out to meet us. We began work almost at once, and already we have had a good number come to us. In Sifroo we work amongst the Jews as well as the Moors. The Jews come in great numbers. . . . **Ben Aisa** was here the other morning at the medical mission, and we asked him to teach the men, which he very willingly did. We were much pleased with the way he did it. His was no

uncertain sound; he certainly did not hide his light. He has several men reading with him now, some of whom we have already seen."



**Miss de la Camp of Fez**, who has been for a brief visit to the coast during the hot weather, writes of the return journey:—"Our caravan was always on the road between 3 and 4 a.m., one day even at 2.30 a.m., to profit by the moonlight; but there was such a thick mist every day that we saw but little of the moon, and as it did not lift till quite 8 a.m., nothing of the sun till that time. We usually encamped about ten o'clock, and spent the whole day in our tent. It was very hot, and, as a strong wind got up towards mid-day, it was impossible to keep anything clean in the tent from the dust and chaff that blew in.

"We had very pleasant fellow travellers; two were from Arabia, one from Senegal, and others from different parts of this country, and we were able to have several conversations with them on spiritual things. The better educated amongst them were very argumentative, but, on the whole, we had a good hearing, and, when I was giving some Gospels away when we were encamped one day, everybody wanted one. May God's blessing rest on this wayside sowing."



## Tunisia.

**Miss Benzakine of Tunis**, in sending the photograph of her Jewish girls' class, which appears on page 145, writes:—"There has been a steady increase in this class. There are now thirty-five names on the register. I am glad when all the girls do not come together, as they are too many for me to manage alone. Jewish girls are very fond of embroidery and fancy-work, and so they come to learn twice a week. After the lesson is over they sing and learn texts and have a Bible study, when almost all of them read a verse in turn. I am often greatly encouraged by the attention given, the interest shown, and the sensible questions asked by some of them.

"As they always had the false idea put into their minds that women were never supposed to pray, it took me a long time to convince them that it was not so. I am glad to say that they now seem quite to understand and to value prayer, and they often bring subjects themselves for prayer. This gives me the opportunity of asking them to pray for each other, and sometimes one or two do so in the name of the Messiah.<sup>1</sup> Please remember them in prayer, that the Holy Spirit may work in many souls, that they may be brought to realise their need of a Saviour and come to Him for life eternal."

**Tripoli.**

**Miss F. M. Harrald** writes from Tripoli:—  
 “Before closing our classes for the summer we gave two breaking-up treats—one for the Arab children, and the other for the Jewesses. Instead of coming, as in former days, like dressed-up dolls, decked out in all the jewellery and gay garments they could borrow in order to make a display, they have learned that we prefer them to come neatly dressed in clothes that they will not be afraid of spoiling in romping. . . . We do not give our children tea as at home, but lemonade and native cakes. Even the preparation of

these require thought, as Jews will not eat Arab food. I had also to be careful to make the lemonade in a jug used only for hot water, and to stir it with a spoon borrowed from my Jewish servant. If I had used one of our spoons which had been washed with our dishes I should have polluted it. . . .

“Now the classes are closed I hope to have time for some translation work. Though we have an Arabic Bible, instead of its being in easy language, like our English Bible, it has many words that the women do not know; I want to write it for them in every-day language that all can understand.”

**NOTICES OF BOOKS.***Students and the Present Missionary Crisis.*

This book contains the Addresses (in some cases slightly abridged) delivered before the sixth International Convention of the Student Volunteer Movement for Foreign Missions, which was held at Rochester, New York, December 29th, 1909, to January 2nd, 1910. Those interested will find much valuable information about missionary work in all parts of the world. A statement of the aims and programme of the Student Volunteer Movement is given in the Report presented by Mr. (now Dr.) John R. Mott, M.A.

The book, which is well got up, contains 625 pages (octavo). It is published in New York.

*Children of Africa.* By James B. Baird. With eight coloured pictures. 1s. 6d. net. (Oliphant, Anderson, and Ferrier, Edinburgh.)

A very instructive and brightly written little book about Central and South Africa. Boys and girls will thoroughly enjoy it, and learn much from it. It is sure to arouse their interest in missions.

**TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.****Requests for Praise and Prayer.****PRAISE.**

For those who have been recently accepted by the Council as new workers (see page 150); and prayer that they may be prepared for their work abroad.

For “open doors” in the Tangier post-office; and prayer that the seed sown there may be blessed.

That two converts at Cherchell have been safely landed in their everlasting home; and that they were enabled before their departure to witness a good confession.

That a lady has undertaken the support of a worker previously supplied from the General Fund.

That money has been coming in fairly well considering the slack time of year; and prayer that the Lord will still further incline the hearts of His servants to remember the many pressing needs of the Mission.

**PRAYER.**

For God's special blessing on the Annual Farewell Meeting to be held (D.V.) on October 4th.

For the missionaries who are shortly returning to their posts on the field (see page 139); that journeying mercies may be granted to them, and that they may return to their spheres of labour strengthened in body and refreshed in soul by their sojourn in the home-land.

For a patient at Shebin, who is interested in the Word, and not only reads it himself but gathers his friends around him and reads to them (see p. 147).

For some women in Nabul who are earnestly listening to the Gospel.

That Valentine's death may be the means of blessing to her husband and family (see page 141).



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# THE NORTH AFRICA MISSION.

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

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

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

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		BIZERIA.	
Tangler.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss R. J. MARCUSON	Date of Arrival.
GEO. WILSON, M.A., M.B.	... Dec., 1906	Miss L. READ ...	... April, 1886	Mrs. COOKSEY ...	... June, 1892
Mrs. WILSON ...	... Dec., 1906	Miss K. JOHNSTON ...	... Jan., 1892	Mrs. COOKSEY ...	... Dec., 1896
Mrs. ROBERTS ...	... Dec., 1896	Miss E. TURNER ...	... Jan., 1892	Susa.	
Miss J. JAY ...	... Nov., 1885	Algiers.		KALROUAN.	
Miss G. R. S. BREEZE,		Kabyle Work—		Mr. E. SHORT ...	... Feb., 1899
M.B. (Lond.)...	... Dec., 1894	M. E. CUENDET ...	... Sept., 1884	Mrs. SHORT ...	... Oct., 1899
Miss F. MARSTON ...	... Nov., 1895	Madame CUENDET ...	... Sept., 1885	Miss G. L. ADDINSELL	... Nov., 1895
Miss I. L. REED ...	... Oct., 1908	Mr. A. SHOREY ...	... Nov., 1902	Sfax.	
Spanish Work—		Mrs. SHOREY ...	... Oct., 1904	T. G. CHURCHER,	
Mr. A. J. MOORE, B.A.	... April, 1909	Djemâa Sahridj.		M.B., C.M. (Ed.)	... Oct., 1885
Miss F. R. BROWN ...	... Oct., 1889	Kabyle Work—		Mrs. CHURCHER ...	... Oct., 1889
Miss VECCHIO, School Mistress.		Mr. D. ROSS ...	... Nov., 1902	Mr. H. E. WEBB ...	... Dec., 1892
Casablanca.		Mrs. ROSS ...	... Nov., 1902	Mrs. WEBB ...	... Nov., 1897
Mr. O. E. SIMPSON ...	... Dec., 1896	Miss J. COX ...	... May, 1887	DEPENDENCY OF TRIPOLI.	
Mrs. SIMPSON ...	... Mar., 1898	Miss K. SMITH ...	... May, 1887	Mr. W. REID ...	... Dec., 1892
Miss F. M. BANKS ...	... May, 1888	Constantine.		Mrs. REID ...	... Dec., 1894
Tetuan.		Miss E. LOVELESS ...	... Nov., 1902	Mr. W. T. BOLTON ...	... Feb., 1897
Miss A. BOLTON ...	... April, 1889	Tebessa.		Mrs. BOLTON ...	... Dec., 1897
Miss A. G. HUBBARD...	... Oct., 1891	Miss A. COX ...	... Oct., 1892	Miss F. M. HARRALD	... Oct., 1899
Miss M. KNIGHT ...	... Oct., 1905	Miss N. BAGSTER ...	... Oct., 1894	Miss J. E. EARL ...	... Oct., 1909
Miss H. E. WOODLELL	... Jan., 1907	REGENCY OF TUNIS.		EGYPT.	
Arzila.		Tunis.		Alexandria.	
Miss C. S. JENNINGS ...	... Mar., 1887	†Mr. A. V. LILEY ...	... July, 1885	Mr. W. DICKINS ...	... Feb., 1896
Larash.		†Mrs. LILEY ...	... April, 1886	Mrs. DICKINS ...	... Feb., 1896
Miss K. ALDRIDGE ...	... Dec., 1891	Miss H. M. M. TAPP	... Oct., 1903	Miss R. HODGES ...	... Feb., 1889
Fez.		Italian Work—		Shebin-el-Kom.	
Miss L. GREATHEAD ...	... Nov., 1890	Miss A. M. CASE ...	... Oct., 1890	Mr. W. T. FAIRMAN ...	... Nov., 1897
Miss M. MELLETT ...	... Mar., 1892	Miss L. E. ROBERTS ...	... Feb., 1899	Mrs. FAIRMAN ...	... Feb., 1896
Miss S. M. DENISON ...	... Nov., 1893	Associated Worker—		Provisionally at Aayut.	
Miss I. DE LA CAMP	... Jan., 1897	Miss M. BENZAKINE	... Jan., 1906	Miss H. B. CAWS ...	... Oct., 1907

IN ENGLAND.—Miss B. VINING, *Invalided.*

† In England for Deputation Work.