

No. 68.—New Series.

February, 1911.

# NORTH AFRICA

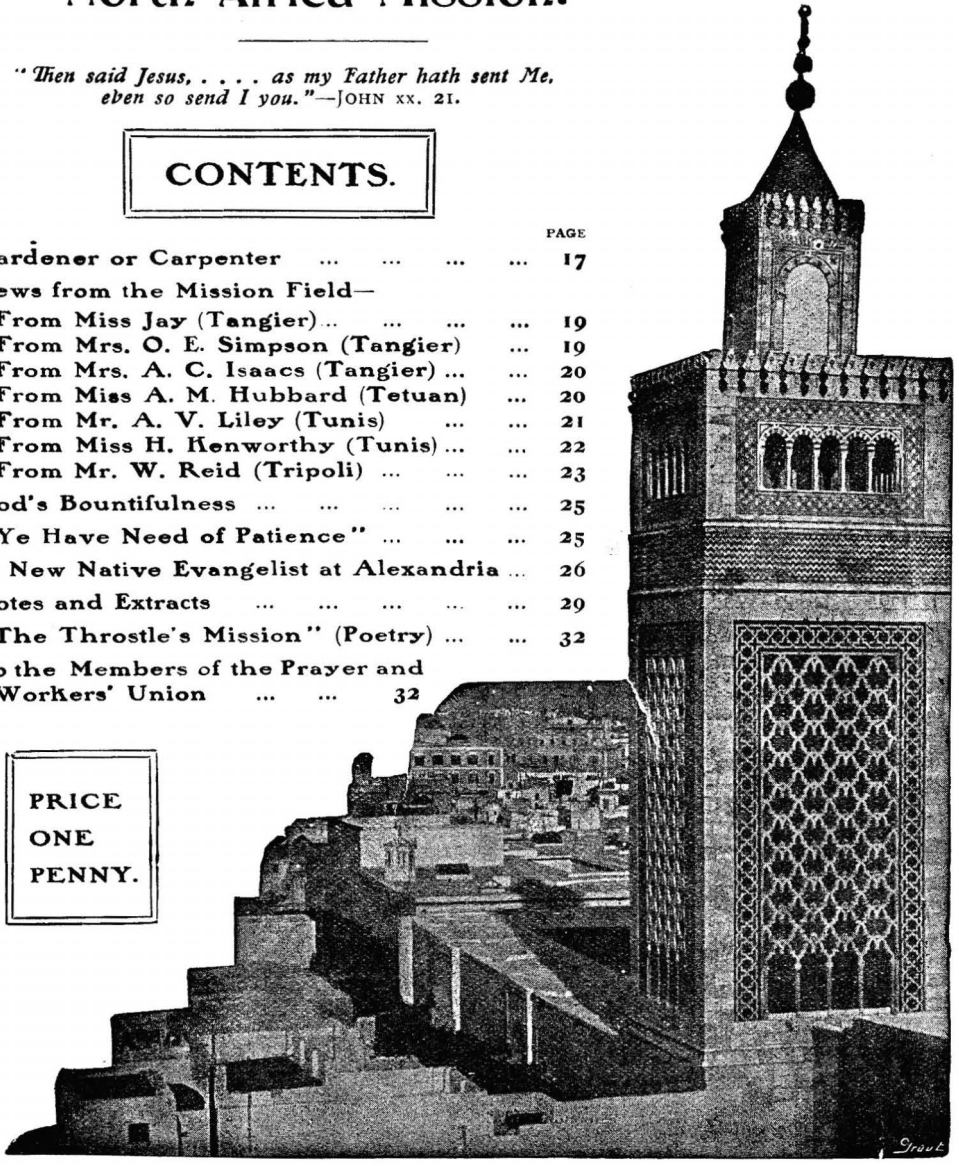
## The Monthly Record of the North Africa Mission.

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

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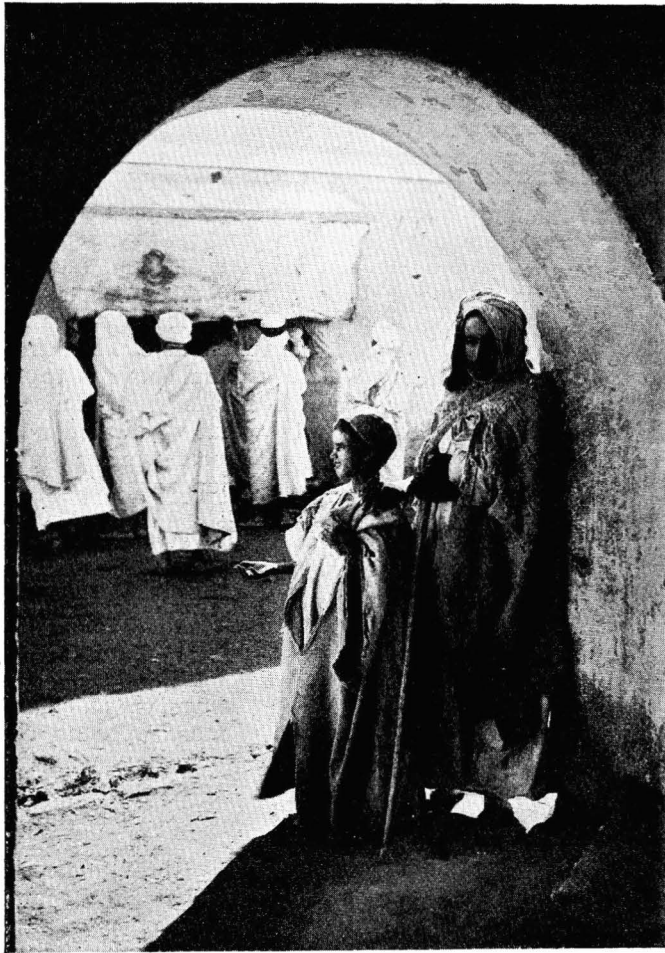


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“Ateeny meta Allah!”

“Give me of what belongs to God.”—The cry of the Moslem beggar.

## Gardener or Carpenter.

“She, supposing Him to be the Gardener,”—JOHN xx. 15.

“Is not this the Carpenter?”—MARK vi. 3.

**I**N the beginning God created the heavens and the earth, and it is recorded that each successive stage was brought about by a single act of volition on God's part. When, however, man was to be introduced into the scene, at once there was a change. “The Lord God *planted* a garden” (Gen. ii. 8); that is, as an old writer has beautifully said, “He did not create it by a word, but His love bent over it, and He Himself decked it with flowers.” We see then, in the Garden of Eden, the Almighty Creator, who had spoken worlds into existence, taking upon Him the toil of a gardener in the careful selection of what would be pleasing to the sight and useful for food for the object of His love (v. 9), taking pains that the garden should be irrigated (v. 10) and stocked (v. 19), that nothing might be wanting that could minister to the pleasure and profit of man. There is a tenderness even in the order in which the provision is made,

so that what is "pleasant to the sight" comes before what is "good for food"; for while wisdom provides what is profitable, love is eager also for the pleasure of its loved one; and this chapter gives no picture of an austere and dispassionate First Cause, but of Almighty Love in action, although, be it noted, of Love in relation to an object thus far sinless which Omniscience itself could pronounce very good. It has been well pointed out that at this period Adam could look up into the face of God with confidence and say, "Lord God, as I am, whatever I am, I am as Thou hast made me"; and so long as that remained true, God's personal presence in the garden He had Himself laid out must have been the chiefest joy of that joyful Paradise to our first parents. As the late Captain Orde Browne used to say, "The duty of the gardener is to make Nature bring forth Nature's beauty, and, after the Fall, the functions of life being changed into the functions of corruption, there was no natural beauty to bring forth in perfection. God was Gardener only while man was in innocence."

This thought seems borne out by the fact that when God next appointed a meeting-place with man, it was one to the beauty of which no gardener, human or Divine, had contributed; where, indeed, a gardener would have felt wholly out of place. We read of no living flowers in either Tabernacle or Temple. God could not approve the introduction of anything, however fair, that had corruption in it, either potential or actual, and the only reminder of the lost joys and beauties of the first Garden was found, in the Tabernacle, in the flowers carved in pure gold upon the candlestick (Ex. xxv. 31), and in the Temple, in the flowers wrought of "bright brass" (1 Kings vii. 26, 45) or of "perfect gold" (2 Chron. iv. 20, 21), and by the work of the carpenter in cedar-wood (1 Kings vi. 18), or olive-wood, or fir-wood (1 Kings vi. 32, 34, 35)—all woods of evergreen trees suggestive of immortality. Here were no natural beauties of green trees and sward, singing birds or flowing streams, with the blue arch of heaven overhead. It was a confined space, carefully fenced, lighted in the Holy Place by lamps, in the Holy of Holies, by God's presence or not at all; and its glories were inanimate and designed, not due directly to God, but mediately through man, and, therefore, stamped throughout with the same stamp of death. Much of the story of the Fall that had separated man from his Divine Friend could be read in the barriers of spotless white guarding the Tabernacle, and in the confined and prepared space that provided the only ground where now God and man could meet.

Various crafts and arts of human skill, selected, instructed and guided by God Himself, were utilised in the erection of the Tabernacle; but there was one craft pre-eminently which, humanly speaking, held it together, and that was the carpenter's. The whole walls and structure of the house were his work, and much of the furniture, including the Ark, table of shewbread, both the altars, etc. Now the carpenter's work begins where the gardener's ends, and death stands between the two handicrafts. In striking contrast to the gardener's aim, that of making the tree develop according to its own nature in beauty and life, the carpenter can do nothing until the tree is dead, and then he proceeds to fashion it after his own design into something utterly different from its original shape. What a wonderful picture is here of the change in man's relationship to God, after the Fall! Mortal and sinful, it was no longer possible for God to receive the fruits of nature from him. His spiritual nature was already dead, and, therefore, some plan had to be devised which, recognising the death of man, should make that fact the stepping-stone to a new creation, wrought out according to the design, not of nature, but of "Him who worketh all things after the counsel of His own will" (Eph. i. 11)—"His workmanship, created in Christ Jesus unto good works" (Eph. ii. 10).

The subject has depths beyond our sounding, but worshipping, let us take to our hearts the Apostle's burning appeal to "reckon ourselves dead indeed unto sin, but alive unto God" (Rom. vi. 11), and let the Divine Carpenter have His way with us. "The house that is to be builded for the Lord must be exceeding magnifical," and "in His Temple every whit of it uttereth His glory" (Ps. xxix. 9).  
M. E. S. W.

## News from the Mission Field.

### MOROCCO.

#### From Miss Jay (Tangier).

January, 1911.—Christmas is over, it has been a more than usually busy one this year, as there is so much poverty and sickness amongst the Moors owing to the high price of food and fuel, and also to the cold weather. One poor woman I am caring for lost her husband a few weeks ago—a young man in good work—leaving her, with six little children under ten, quite unprovided for. Since his death she herself has been very ill, and also two of the children, and the younger of them is, I fear, dying. Another poor woman has lost three children with small-pox, and her husband has deserted her. We are so thankful to the friends who send garments and toys to help cheer such sad lives, but I badly need more *garments* for poor *women*. I will gladly send patterns.

The Christmas treat is just over, and was a very happy time. Thirty came to it; all old friends, except two men from the *Gharb*, who were staying with Hadj Abdullah, and asked to accompany him; we were very pleased to see them, as they had never heard the Gospel before. Both seemed interested and took away books. The party assembled in the big school-room, the men in front and the women and children at the back. First we had music and hymns, and then Mr. Simpson gave them a beautiful Christmas address; it was a long one, but their interest never flagged. All those present are interested in the Gospel, and know the truth, and some are trusting in Jesus, but all need more teaching, and are eager for it. I was very pleased Fatima and her husband came; she is one of my old scholars, lately married. Sadia and her husband were also with us, and of course Aiweesha and her husband and four children, among

other old friends. After the address we had crackers and sweets (liberally provided by Miss Winslow), and toys for the children, and games, while Minana was preparing the feast. At nine they all had supper; the women and children by themselves, the twelve men in my *patio*. The meal consisted of *coos-coos*, with meat, raisins, vegetables of many kinds, rice, spice, etc., followed by tea, with cakes, oranges, figs, etc., and then native music (?). Nineteen slept here that night, as it was too late to return to distant homes, and all were most happy and grateful.

#### From Mrs. O. E. Simpson (Tangier).

January 1st, 1911.—We have been praying for two of our consumptive patients for whom there was no hope of recovery. Both knew that they could not get well; one of them used to cover his head during the Gospel services, lest he should hear the truth; this he did for two or three weeks. He is weaker now, but his opposition has ceased, and he readily listens to the story of the Cross. The other one—Omar—a *Shareef* among the Berber tribes beyond Fez, connected with a holy (?) place there, was very low and feeble on the evening of December 8th. I read Luke xxiii., and we were speaking of their feast and John i. 27. He listened and assented, but was too gasping to say much. The next day my husband brought me word that his mind and heart seemed opening to the Saviour. For ten days before he passed away, a temporary rally was granted, and he was able to talk as he had not for several weeks, and he assured Mr. Simpson that he was resting alone for salvation on the Saviour. At the last there was no witnessing to the

prophet, but a quiet passing into the presence of the Lord. It is usual for a dying Moslem to get *more* bigoted, and to close his ears to any word about Jesus, fearful, apparently, of making Mohammed jealous, and so losing his one hope of entering heaven. This made it more remarkable to us that, prefacing his words with, "I know I am dying," he yet in that hour told us he had turned away from the Crescent to the Cross which had attracted and won his heart. We do not ask, first, for death-bed repentances, and would rejoice in a life granted to prove the truth of the words and confession of faith; and yet we praise God for this gleam of hope and brightness given by the One able indeed to save to the uttermost.

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

December 28th, 1910.—You will rejoice with me when you hear that Ayashi is now nearly healed, and can walk very well, and that he confesses quite brightly before others his faith in the Saviour [see NORTH AFRICA for November, 1910, page 156]. He has been taken on as a hospital helper, and makes an excellent servant. I read daily to the patients the Gospel in Moorish Arabic. They are pleased and interested, and it gives me practice.

Mr. and Mrs. Simpson have a meeting for converts every Sunday afternoon. Last night, Mr. Simpson gave a lantern lecture with a choice series of illustrations of the life of our Lord, in one of the hospital wards. There was quite a goodly company present, as a few friends came in, and two servants from Hope House. It was an interesting sight to see the patients, some sitting up and other weak ones lying down—all listening with the deepest attention and pleasure. Before the lecture began we supplied them with Moorish tea and biscuits, and we sang several hymns. So the good seed is being sown, and continues to be, day by day, and sower and reaper will one day rejoice together. Those who are "helping together" by prayer may "continue to watch thereunto with thanksgiving," for the Holy Spirit is enlightening dark eyes and hearts, and His Word shall not return unto Him void, but shall prosper whereunto He sends it.

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

December 1st, 1910.—We moved into the new house on July 7th. We like it very much indeed. There is a tiny garden with a lemon tree, bananas, jessamine, etc., and an abundance of water which is a great thing in this land. The people, too, have come about us well, and our poorer friends much enjoy spending a few hours in the light and air here instead of the darkness of their own houses—for many Moorish houses are very dark. Only two days ago I went over a house with a friend who wants one, and it would have suited well only that the two downstairs rooms were in almost complete darkness. When I returned the key to the owner, I said why the house would not suit my friend, and he said, "Well! it has all the light God gave it." I am thankful that we have abundant light—ten windows in all. In the house we moved from there was one window, which we ourselves had put in, and one hole. I am afraid the house I went over two days ago is like the people here. It stands in the lovely sunshine, and yet its own walls shut the light out; and God's own Light has come into the world to brighten and save our lives; and yet, these thick, heavy, strong walls of Islam and sin are keeping the people in darkness and ignorance—yet they, too, would say that they "have all the light God gave."

A woman patient has been spending to-day with us. She is a respectable widow who earns her living by sewing. The girls' sewing-class was held here this afternoon, and this woman—Tahara—stayed till the end of that, so she got the lesson with the girls. She seems quite willing to hear. May she be made willing to accept too!

December 9th.—All this past week we have been having *very* heavy rains; and what with the mud and the feast being near, our numbers have been small at dispensary and classes. This morning, I had only one roomful of men. Among them was a young Arab, brought by his sister and uncle. He was in great pain and seemed very ill. He stayed all the morning to get a little treatment before going back to his house. The other men were so taken up with this young fellow

that I failed to get a hearing for more than a minute or two. One man in the room was a very old friend of ours. His little boy is just getting over smallpox, so I suggested that they would need to be careful of him in these cold, damp days. "Oh," said his father, "he is now in the hand of God. As long as he was in bed we kept the bed-curtains down and a fire-crock near him; but now he is up, and we can watch him no longer." "In the hand of God" is the common excuse for those who can't or won't look after themselves.

It reminds me of landing once here from the steamer. The sea was very rough, and when we got into the little boat to come ashore, a Jewess was terribly frightened, and began to clutch at everybody and to cry out. So one of the men in the boat made her sit down, saying, "Madam, you were on the steamer; now you are in the hand of God, so sit still."

Then as to minding children! If they are "in the hand of God," why need anyone else trouble about them? A while ago we were sent for to see a little girl about eighteen months old. The people are sensible sort of folks and very fond of the child. They had been staying out in the country, so I wondered whether the child had been eating anything out in the garden to make her so ill. Had she had any unripe fruit? "Oh, yes," said the mother, "she is always creeping out under the trees and eating whatever she can find." Of course, I said that they must guard her and not let her eat everything. But the grandmother very

piously answered, "The guardian is God." So mother, grandmother and aunt felt quite free from all responsibility.

*December 19th.*—To-morrow is the eighth and last day of the Great Feast, but except on the first two days it has made no difference to our work; the dispensary has been as full as usual. The last four days Miss Woodell and I have been visiting a little lad who lives right away at the far end of the town. He has been ill for six months, and is unable to rise from his bed, but we hope daily treatment for a time will pull him round. A friend of ours lost her little girl about ten days ago. We waited until all the correct calls of condolence—during the first eight days after the death—would be over, and then we wanted to go quietly. But, through this daily dressing case so far up the town, I had to visit our friends alone, as Miss Woodell could not get in both. After all the correct things had been said, they asked where she was. I told them she had had to go to a sick boy and was going every day, and I explained where he lived. Oh what exclamations it called forth! "That she should go all that distance to a sick child! Oh, her happiness! how much she is gaining!" and then they went on to say that no Moslem would go half that distance to help anyone, they would let them die first. So it gave the opportunity of reminding them that "the love of Christ constrains us"—and they themselves had just acknowledged the difference in the out-working of their own religion and ours.

## TUNISIA.

### From Mr. A. V. Liley (Tunis).

*December 5th, 1910.*—We have begun a little meeting in our house on Sunday mornings for the Lord's Supper. At present it is only among ourselves, but we have begun in obedience to His command and in faith that He will soon add to our numbers from among the natives.

Every evening we have had Arabs in for the meetings, and at two o'clock, two or three have come daily for Bible instruction.

Tuesday was a very busy day. First we had some fifty-five of the poorest Arab

children to be found in the bazaars carrying on their usual occupation of picking up cigarette ends to sell. To these the weekly meal of bread and soup was given, after we had tried to make them understand something of the Gospel story. After this we had a good time with the porter boys' class. This class needs much grace, patience and wisdom. In the afternoon, some young Arabs came for Bible instruction, while in the evening we had a nice roomful of students and others. We could feel there was some power in the meeting as I read and explained Scriptures showing man's state by nature, and the need of a Saviour and

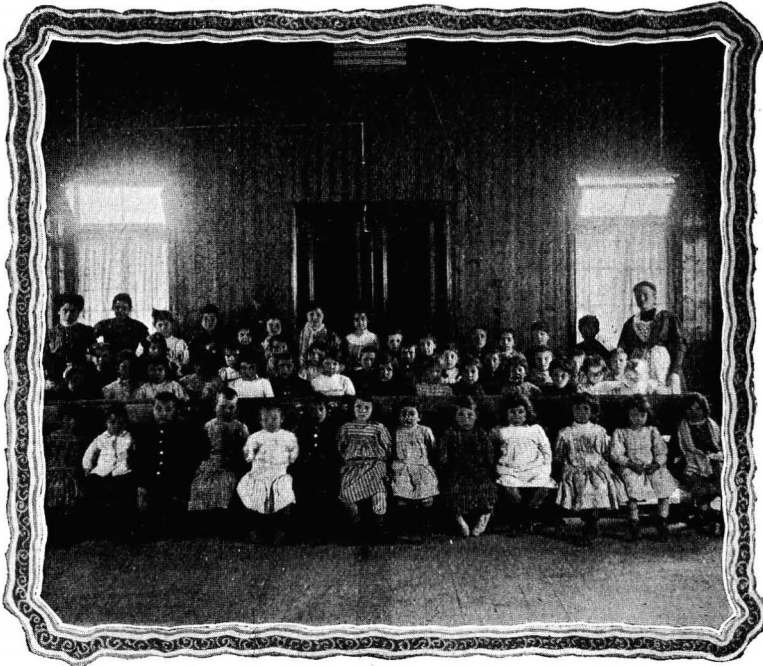


Photo by] **Spanish Children in Mission Church, Tangier.** [Miss Stiedenrod.

of the atoning work of the Lord Jesus. After the meeting was over three students came to me and asked that they might have further instruction in private in the Word of God. This is both refreshing and encouraging. There is undoubtedly a work going on in the minds of some of these people. We long for the time when there will be a real working of the Spirit and a breaking down under a deep sense of sin.

On Wednesday I went to Bizerta to visit the friends there, and to see a young Kabyle convert who had been recommended to me as a Bible depôt keeper and helper. What I saw of him pleased me much, and he accepted my offer, and has promised to come and help me as soon as he can leave his present situation in an hotel. This will be about December 8th.

On the way I was much interested to see a number of Bedouin settlements: it was laid upon my heart to visit them, and this can easily be done by means of train and bicycle when I am more free from the work in town.

*December 16th.*—The young Kabyle I have with me is a great help, but I deeply regret we have not yet got possession of

the shop I want for a Bible depôt. As regards position, etc., it is just the very thing. The landlord has promised it to me as soon as the present occupiers move out, which they must do shortly, for one can see that they are doing no trade. We must wait on and pray. . . . I must not forget to mention that two students are now regular attendants, and give me much hope that a work of grace is going on in their hearts. . . .

*January 9th, 1911.*—Not having been able to get possession of the shop referred to in my last entry, while waiting, I have taken a small shop in a street in a thickly populated native district. At present the Arabs can hardly understand what it means, and seem afraid to come in; they stop and read the texts we have put up on the walls, and then walk on. No doubt they will soon gain a little more confidence and come in.

### From Miss H. Kenworthy (Tunis).

*November 27th, 1910.*—I arrived in Tunis on Friday, November 25th, and at first was quite bewildered by the crowd of chattering, clammering Arabs, all wanting to act as porters. They were a strange sight to me in the dusk of the early morning, and I was very thankful for the protection of Mr. Liley, who met me on the quay.

The house in which we live is an old native building, with nearly all its windows looking into a courtyard.

On Saturday I visited my first Arab house with Miss Liley. It was a beautiful



house, belonging to one of the high-class Arabs, three brothers with their families occupying it, having separate parts of the house, with a large reception-room shared by all. We were heartily welcomed by the women who are so seldom allowed to go out that they are very glad to talk to visitors. It was pitiful to see them caged up there, though in the midst of so many beautiful things, knowing they have no real joy in their lives and no hope for the future.

*December 1st.*—On Tuesday morning I had my first experience of real "street Arabs." Mr. Liley has from forty to fifty of them once a week; they come to the courtyard, and after a Gospel talk they sit down to a meal of soup and bread. It was good to see the poor little things enjoying themselves; they sat in groups of six round a bowl, each helping himself with a wooden spoon. I find they spend most of their time in picking up cigarette stumps, which they collect in an old tin, then open them and sell the tobacco.

*December 11th.*—I went to visit a poor woman with Mrs. Liley on Thursday. She was an old member of Mrs. Liley's class, and we hope she, with a few others, will be the beginning of the women's meeting we are shortly going to start (D.V.). One of her daughters will probably come with her. She seemed as if she would be easy to teach. Oh, that as she is taught the Holy Spirit will quicken her soul into life!

Mr. Liley has engaged a young Kabyle as helper. He still needs instruction, although he seems an earnest Christian. I gave him a short Bible lesson to-day,

with Mrs. Liley to interpret. She said it would be good practice for me, and I was glad of the opportunity to speak a few words for Jesus and to show the young man something more of the beauty of His Word. I go to help with the French class this afternoon. I can help with the singing, and get help in my French through listening and trying to speak to the girls before and after the meeting.

*December 25th.*—Yesterday there was a funeral in the street next to ours. It was an officer of the Bey who had died, and consequently a great crowd gathered to watch the proceedings. On the top of the bier the dead man's uniform was laid out, with his fez cap at the head. The crowd was the most interesting part to me, as we watched from the window.

Last week, as we passed one of the saint's tombs near by, several men came out, who carried pieces of bread which they ceremoniously handed to each other and then ate them. On inquiry I was told that they take the bread into the tomb supposed to be inhabited by the spirit of the saint, and stand there with it, saying over and over, "Allah." Then the spirit is supposed to enter the bread, and by eating it they transfer the said spirit to their own body. It is given to dying men, who, if they die the day they partake of it, are said to have the living spirit of the saint within them until they rise again. One wonders at such sensible-looking men believing such things; but the ignorance and darkness of this place is terrible, and it is only three days and a half from London!

## TRIPOLI.

### From Mr. W. Reid (Tripoli).

*December, 1910.*—For three years now Tripoli has been a land of suffering and sorrow. Four years ago we had such a harvest as had not been known for many years, and the people enjoyed a brief period of plenty—a very brief period it proved. The good gifts of God were squandered most recklessly by many of the people. The grain that ought to have been stored for coming years was sold for money with which to buy tea and

sugar to drink by day and by night. Ramadan, which came at the end of the harvest, was one long round of nocturnal enjoyment of food and drink—tea syrup. The merchant who has the sole agency for the petroleum used here told me that during that Ramadan the sale of petroleum, to turn night into day for eating and drinking, was just double the usual amount during the same month in any previous year.

The following year the harvest failed utterly. And no wonder, seeing how the good gifts of the former year had been, so to speak, trampled under foot. Then

suffering began—especially amongst the poor, of course. When reminded of what they had done, they professed resignation to the will of God. We remonstrated with them, and showed them that it was not the will of God that they should die of starvation, any more than it was His will that the precious grain He had given in such abundance should be squandered.

The experience afforded us an opportunity for forcing home upon them the falseness of the principle underlying their inveterate fatalism which withholds from them material prosperity and prevents them making any effort towards the attainment of spiritual blessings. Their suffering, in this case, was very obviously the result of sin against God, and more especially the sin of trampling His gifts under foot. So they are doing with the gift of eternal life sent them through Jesus Christ, the Saviour.

A second year, the harvest failed and a large proportion of the cattle died. The third year, or rather season of seed time and harvest, 1909-1910, we had abundant rains but very little seed to sow. The Government lent a small amount of grain for seed, but the greater part of it was eaten instead of being sown; and, consequently, last season's harvest reaped in May was a failure to all but the few who had had grain to sow. The suffering became very acute last winter, and large numbers died of starvation. Through the generosity of readers of *The Christian*, I was able to help some of the most needy cases. The city people who saw what we were doing expressed their appreciation very warmly, and do so still. This Christian charity at such a time has had a very beneficial effect indirectly on our

work, for it has opened, at least partially, hearts that had been fast closed to us and our message.

Last spring, typhus broke out and carried off thousands. And to complete the misery, cholera was imported from Naples in September last. It broke out first among the Jews, and they have been the chief sufferers. About 270 died of it, most of them half-starved people who had been existing on one poor meal a day. It has not been bad among the Moslems of the city, and the Jews are now rid of it, I understand. But it is still bad among the Moslems of the oasis about a mile from the city. I hope it may cease as the cold weather advances. It has interfered with our work—the medical mission having to be closed on account of it. The neighbours were so excited about it that they drove away the patients who were on their way to the house for treatment.

The scare is now over and the medical mission open again. There will be acute suffering this winter again, for not only is the poverty of the country people extreme, but no work can be had in or about the city on account of the cholera which has paralysed trade.

We are now longing and praying for rain; but there is as yet no sign of it, and the season is very late.

The young man who in the spring expressed a desire to follow Jesus is, I believe, making steady progress. His character has changed much during the last two years, but especially since he became a follower of the Lord Jesus Christ. He was many years in coming to a decision, but I believe it is indeed decision at last.

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### ALGERIAN CARPETS AND RUGS.

We still have a few **Carpets** on hand, and we shall be glad to dispose of them quickly on behalf of the industrial work in Cherchell, which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women and of bringing many natives under Gospel influences.

**Carpets from £3 5s. to £5 12s. 6d.; mats from 2s. to 11s. 6d.** (Rugs at present out of stock.)

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 is made. Postage extra in all cases. Please apply to the **Secretary, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.**

## God's Bountifulness.

"HE hath dealt bountifully with me."—PSALM xiii. 6.

"Deal bountifully with Thy servant."—PSALM cxix. 17.

"THOU shalt deal bountifully with me."—PSALM cxlii. 7.

In nature we see on every hand the evidences of the bountifulness of the Creator. In redemption also, the fact that He has provided salvation for every sinner of the human race who will accept it as a free gift is another evidence of His bountifulness. Still, how many are in want, and how many are without the greatest of all gifts! Sin comes in to mar God's provisions, both of nature and of grace. God overrules this for moral and spiritual ends and for His own glory in ways that are often to us past finding out.

During the last month, the North Africa Mission has been experiencing a gracious manifestation of God's bounty in financial matters, as it has often experienced great trial. In the January issue of NORTH AFRICA it was mentioned that the Mission had not yet received the £800 that was required to claim the £200 which a generous friend had promised if that amount was made up by December 24th. When the 24th came, nearly £800 had been received from all sources, but not all of it in response to the offer that had been made. However, the friend in question very kindly gave the £200. This was a great encouragement and help.

Since then a considerable legacy has been received, amounting to £2,000, so that for the present the Mission is graciously relieved of all financial strain. We feel that those who have joined us in prayer should be asked to join us in praise. There are some who say, "Do you not think that when people hear this, they will think you need no further financial help? Had you not better say nothing about it?" We judge that to do this would not be for the glory of God. We *must* acknowledge His *goodness* to us, even as we tell also how He tries our faith. Possibly some may be deterred from helping at present by thinking there is no present need, but even if they are, we must tell of the Lord's gracious answer to prayer, and we do not think that in the long run He will suffer us to be losers through seeking to honour Him.

Further—gracious as this supply is, for which we praise God, yet already a considerable part of it has been used in clearing off a loan from the bank, and in making up, in some measure, shortages of supplies; and what remains would only meet the expenses of the Mission for a few weeks if God did not send in further help through His servants.

We shall, therefore, count on our friends to praise God for His bountifulness, and to pray that ordinary supplies may be increased, so that the work of spreading the glorious Gospel in North Africa may be maintained and extended even as it is so sorely needed.

## "Ye have Need of Patience."

These words have been constantly in my mind since we returned to Sfax. When we arrived the weather was trying, being still hot and damp. Crowds of sick poor and needy folks came seeking help—such dirty patients. Eye diseases have been more prevalent than usual, and we have not been quite successful in keeping our own eyes free from infection.

This may have been allowed so as to make us more able to sympathise with our patients.

How can I describe to you the damaged eyes that we see day after day—some damaged beyond all human help; eyes which, if only they had been brought to us sooner, might have been saved much pain and suffering, and their owners not

condemned to one long night of darkness. Who can tell how great is that darkness in a Mohammedan land where no provision is made for the blind, halt or maimed but the life of a professional beggar! Ours has been the great privilege of pointing these poor dark souls to Jesus, the Light of the world.

Just now one of our best hearers at the morning service is a blind girl. The other morning, before beginning the service, I asked the question, What was the use of my trying to teach them, day after day, if they forgot all I told them as soon as they were outside the door? I was greeted by a chorus of voices, saying, "We do not forget all, and we are trying not to lie and quarrel and cheat as we used to, since you told us these things were wrong." While the most intelligent woman present said, "I go home and tell my *sidi* (lord, *i. e.*, husband) what you say, and in the evening he searches in your book (meaning the Gospel which I had given her) and in ours, to see if you or we have the truth." This is what we want to find—a spirit or enquiry. Never before has their false religion been questioned, so no wonder they have come to look upon it as true.

God has graciously given us good success in our medical work, even in some cases which seemed at first hopeless; but we "have need of patience" when we find that the week's medicine has all been taken in a day to hasten the cure, and the patient is then disappointed and surprised that he should be feeling so ill; or, again, when a burned baby, who was making good progress, was not brought for two or three days, and, when it was, we found our dressing removed and the wound plastered over with coffee grounds. The favourite Arab treatment for running

sores is to plaster them well over with all kinds of "mess," and when one kind is soiled, another is put on the top. Patience is needed when these plasters have to be removed before we can help our patients, but no part of our work seems to call forth so much admiration from the onlookers. They stand at a safe distance with their handkerchiefs or rags at their nostrils, and you hear such remarks as, "Who would have believed that a Christian would do that for a Mohammedan?" "No Mohammedan would do that for another," "God is too merciful to send such people to hell."

But here a real difficulty arises, for does not the Koran condemn all Christians to the flames of hell? So to keep things straight, we are appealed to—just to witness to their prophet. But we generally quote to them, 1 Timothy ii. 5-6, "There is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all," and tell them that *this* is all we need, and what they need also.

Fellow workers, *ye* too have need of patience, for it is still the day of very small things in this hard mission field; but God is not unmindful of all your labours, and *ye* shall reap if *ye* faint not.

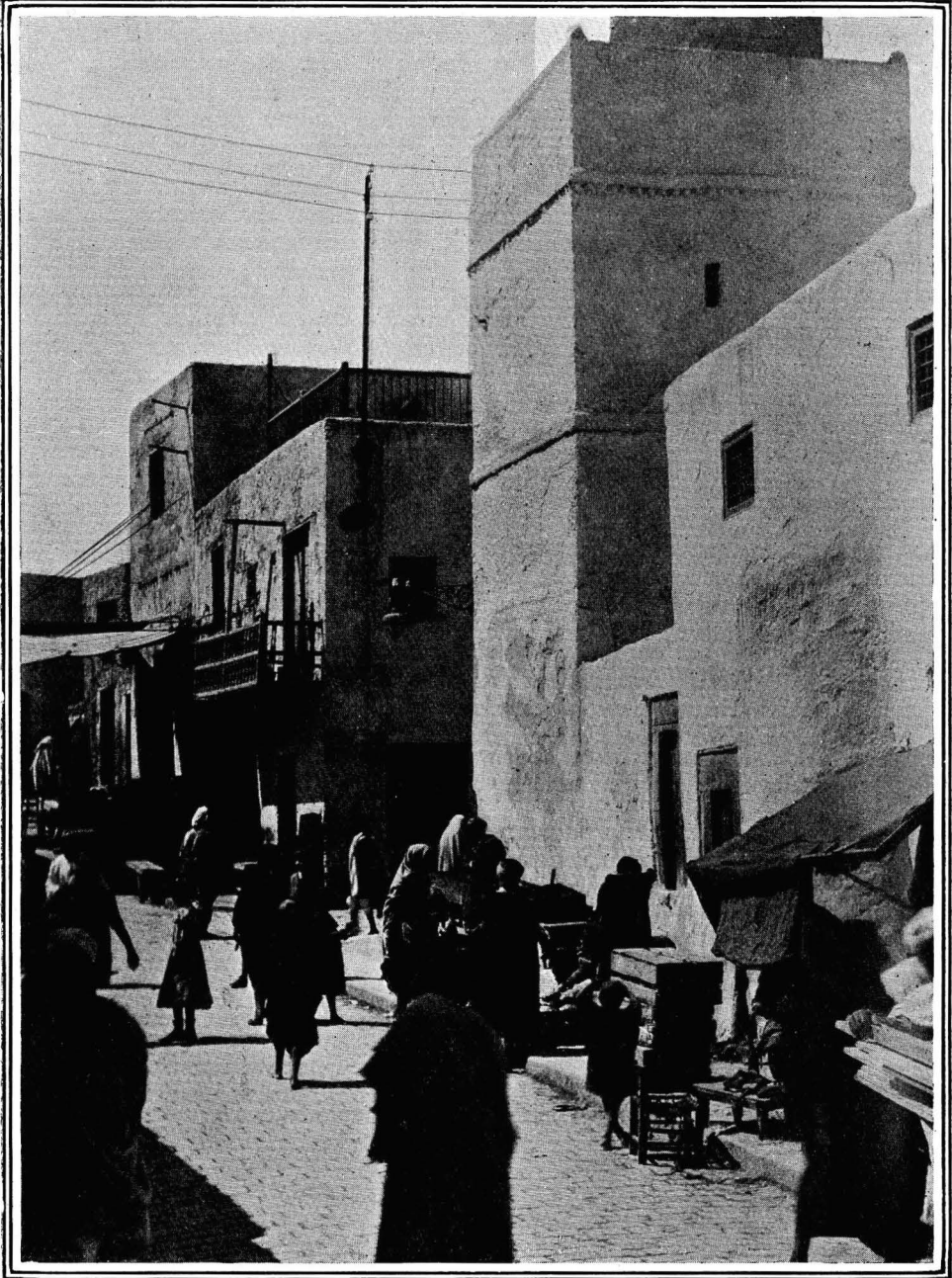
The late large increase of patients at Sfax has meant a heavy drag upon our drug fund. During October and November last, over three thousand three hundred visits were registered. Right nobly have old friends helped us, but we feel that the Lord would have us seek new ones that His work be not hindered. Who will come to our help, and who will be the Lord's remembrancers and give Him no rest, day or night, till the reproach of Islam is rolled away and Christ comes to His own? MARGARET CHURCHER.

## A New Native Evangelist at Alexandria.

Khaleel abd el Messiah, the brother who was helping me in the work here, has been called by the Lord to go as His witness among the Moslems of the Menoufieh district, under the superintendence of Mr. W. T. Fairman, at our Shebin-el-Kom station. . . .

In his place I have been led to take as

my helper our brother Ameen, a faithful witness for many years. He is about thirty-five years of age, and has lived in this quarter all his life, having been born in the very street in which stands the mission house, so that he is well known. When about twelve years of age he had some experience as a boat-boy, and picked



*Photo by]*

**A Street in Sfax, Tunisia.**

*[Mr. A. V. Liley.*

up a few English phrases, of which he makes good use occasionally when our English friends visit us. He comes from a Turco-Egyptian stock; that is, his father

was a Turk and his mother an Alexandrian. At thirteen years of age he became attached to a Moslem tailor and learned his trade. After the death

of his master he engaged himself to an Orthodox Christian tailor. The first thing he remembers in connection with the Gospel is seeing a Moslem convert offering a New Testament to one of his Moslem neighbours. He became very angry, and insulted the Christian to his face, and felt great enmity in his heart; but shortly afterwards he saw in a vision, one night, he says, a person coming towards him with a cap on his head divided like a cross and holding out the green branch of a tree, saying, "Take this, for it will benefit you." In reply, he said, "Who art thou, sir?" and heard the words, "I am Jesus." Then he welcomed and received Him. The following morning he enquired where there was a teacher of the Gospel, and was directed to the North Africa Mission, and saw several of the missionaries and was invited to attend the Gospel meetings. . . . The Moslems began immediately to persecute him, so that he had to be uncertain in his visits for a time, coming awhile and staying away awhile.

I was led to give him a Gospel, although he could not read. He immediately began to learn, and while his mother and one of his brothers were sleeping he used to read at night by the lamp light. . . . One day he came to the words, "God so loved the world," etc. (John iii. 16), and the Holy Spirit revealed to him the power of it. After that he used to go sometimes to the N.A.M., and sometimes to the American church, until he found salvation through Jesus Christ our Lord.

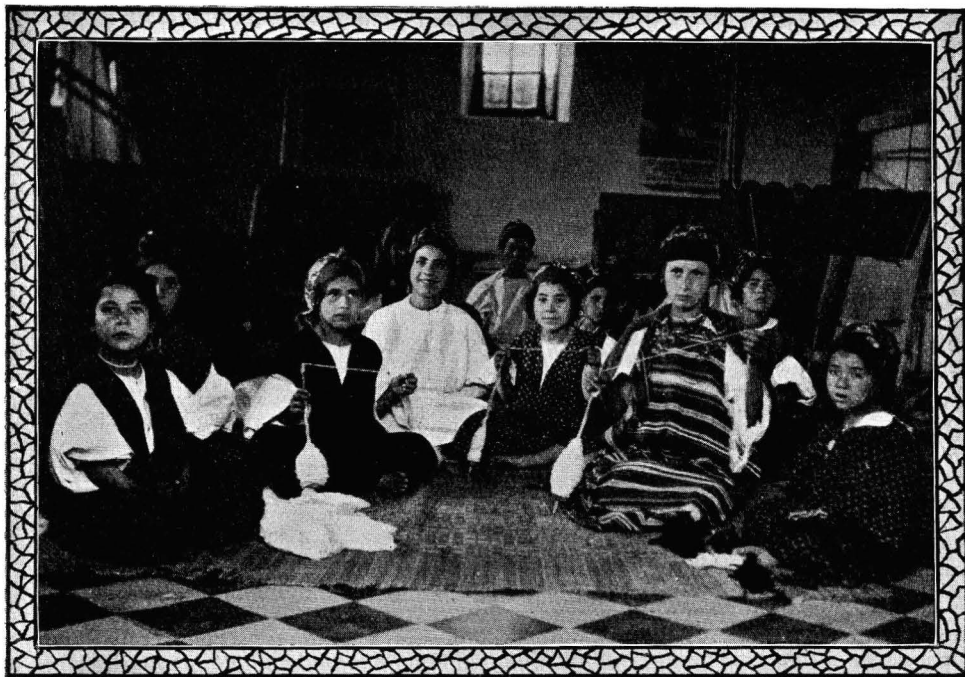
One night, after he had left the Gospel meeting, he returned to his house about nine o'clock. Finding the door locked against him, he knocked for the space of an hour, and then it was opened by his brother, who said, "Where do you go every night till nine o'clock?" He answered, "Do you not know? I go to the Christian assembly." He said to him, "While you go to that meeting you cannot remain here with me, and you shall not see my wife and daughter." Ameen said "What sin have I committed against thee, my brother?" He replied, "While you think it good to go to that assembly you are not my brother." Ameen said, "Do you speak according to the truth?" He replied, "Is the truth with the Free-

masons?" Ameen said, "They are not Freemasons. It is necessary every man should know there is a Saviour. Even your little daughter needs a Saviour." Then his brother said, "What is salvation? Do these people know salvation who say that *Sayyid Aisa* is the Son of God?" Ameen said, "Do you not know about Jesus in the Koran? The Koran says that Jesus wrought many miracles and opened blind eyes, etc.; and what did Mohammed do like this?" Then his brother said, "Do you ask what Mohammed did? Go away!" And so Ameen went to his bed, and all that night he was praying to the Lord that He would cause his brother to understand his speech.

When the morning came Ameen told his master what had happened, who said to him, "As your brother has turned you out, come to my house and stay with me." So he slept at his master's house.

Then Ameen's brother came to him and confessed he had been in the wrong. Ameen said, "What wrong have I done you?" His brother said, "Never mind, come back to our house, for it is yours as well as mine"; and so, according to the word of the Lord, he forgave and went back. . . . One day I sent him to change a sovereign. While walking in the street he suddenly met a waggon laden with flour. The driver whipped the horse severely, which caused it to gallop on to the path and rear with its fore feet right over Ameen, so that he fell against the wall of a house, unconscious from fright. When the Moslems saw what had happened, they cried out with great gladness, "Now the Christian is killed!" While unconscious, the coin had fallen from his hand, but when he came to himself he sought and found it in the road. When the policeman came up and said, "Shall I take the driver to the police-station?" he said, "No. Leave him alone. My Lord has preserved me."

Ameen has suffered much persecution, but he has never forgotten the love of God to him. After seven years of secret faith, he felt constrained to seek baptism in November, 1908, and he is full of praise that God enabled him to take that step; for he says, "I did not choose Christ our Lord, but the Lord chose me as He did the first disciples." W. DICKINS.



Kabyle Girls in the Home and School of Misses Cox and Smith, Djemâa Sahridj.

## Notes and Extracts.

### HOME NOTES.

#### The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (February 2nd), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, February 17th, at 3 p.m.



#### AN ORGANISING SECRETARY.

The Council of the North Africa Mission have for some time been desirous of securing some one to organise and develop the home side of the Mission, by **arranging and taking meetings**, etc., with the view of bringing home more fully to Christians the pressing spiritual needs of the peoples of North Africa and the work of the Mission amongst them.

Excellent work has been done by returned missionaries and others, but when workers return to their needy fields of labour it is not always easy to fill their places, and conserve the interest that has been awakened.

As the Regions Beyond Missionary Union is re-organising its work, Dr. H. Grattan Guinness has cordially consented that **Mr. E. A. Talbot**, who has for over eighteen years been associated with that work, should transfer his services to the North Africa Mission.

The late Dr. and Mrs. Guinness were most helpfully associated with others in the founding and early progress of the North Africa Mission, which was to some extent an out-growth of their work. It is therefore interesting and gratifying that Mr. Talbot's coming to the N.A.M. will remind us of former pleasant co-operation.

It is hoped that Mr. Talbot will commence his work with this Mission during February, and that he will be able to pay a brief visit to some of the mission stations in North Africa, so that, in arranging and taking meetings, he will be able to do so with first-hand knowledge of the field.

We shall be grateful for the prayers of friends that this new development may be greatly blessed of God.

## PUBLICATIONS.

The attention of our readers is drawn to a new edition just issued for 1911 of our booklet of general information entitled "The North Africa Mission"; also to Miss A. Cox's interesting little book of native life (in story form), "**Taib and Boorawiyah**" (reduced to 2d. per copy); and to our picture post cards, the sale of which has slackened of late. We should like many fresh orders for these, and have reduced the packets of "real photo" cards (Tunisian and Egyptian subjects) to 6d. each, half the original price. Particulars of these and other publications are given on page iii of the cover of this magazine.



## "WANTS."

We are very grateful to friends who have so kindly supplied excellent lantern slides recently for one or two stations. The need of more of these, however, for other stations may perhaps be mentioned. Even stations possessing slides need periodically to renew their stock, so as to interest their hearers with fresh subjects. Therefore we shall at any time value gifts of good lantern slides, particularly well-coloured ones, illustrating Scripture subjects. Just now, especially, it is desired to send out by Mr. and Mrs. Warren, soon to start (D.V.) for Tangier, a few sets of good Scripture slides to Morocco. The Secretary, N.A.M., 4, Highbury Crescent, London, will gladly receive and forward any that friends can kindly send for this purpose.



## FOREIGN NOTES.

## Morocco.

Miss C. S. Jennings writes from Arzila on January 4th that she is very busy in her work among Arabs and Jews. She says: "Raisuli being Governor here, I have had several of his tribesmen and soldiers (Arabs) in to the medical mission, and have been able to get portions of the Scriptures into their hands."



Mr. and Mrs. O. E. Simpson, in a circular letter, dated December, 1910, write from Tangier: "During our seven months' furlough in the homeland we had the privilege of speaking in some 130 meetings of what God was doing for Moslems, and of asking prayer on their behalf. This has been a great cheer to us since our return. When weighted by the force of evil around and depressed by the backslidings of some, albeit cheered as the Holy Spirit manifests His power in others, the thought of the volume of prayer rising for Moslem lands uplifts our

hearts and raises our expectations. Not only 'hath God wrought,' but He will go on to work, even more graciously and blessedly—as we wait upon Him for it—in the hearts and lives of each dear convert; for nothing is too hard for the Lord.

"A rough sea brought us to our desired haven, as the glorious morning sunshine of November 19th lit up Tangier Bay. The converts gathered around us from mountain and town the first day. A Bible-reading was commenced on Sundays at three p.m., and an Arabic prayer-meeting for native Christians on Thursdays at 6.30 p.m. These have already proved seasons of refreshing; and the journey of two miles and a half along a rough mountain road, made in torrents of Moroccan rain, proves the sincerity of the changed heart which would seek God's face in the fellowship of prayer.

"Ali desires to send his greetings in the Lord, requesting that without ceasing you make mention of him and this dear land to Him who is able and willing to hear our prayers in the name of Jesus."



In a recent letter from Larais, Miss E. K. Aldridge writes:—"The other day a man and his wife came in to see me, saying that they were the 'Guests of God,' which usually means they expect hospitality. The correct thing is to take them in and do for them for two or three days; but in this case they simply wanted money to help them over the feast, i.e., provide the sheep, etc. Of course, I had to tell them I could not do this, and I went on to explain why sacrifices were no longer necessary since Christ had been sacrificed for us. They went away feeling much hurt. . . .

"I have been visiting the bride of the boy who markets for me. I want to get to know her, but have not made much progress as yet. She is very young and very shy in her mother-in-law's presence, and will say nothing but 'Yes' and 'No.' She is a country girl, so probably has been used to some amount of freedom, and now she has to stay in this one little room and never go out, and she does not look very happy.

"The heavy seas, owing to the bad weather, have prevented any vessels communicating lately. Our Christmas parcels have been taken down the coast, we hear."



## Algeria.

Mr. D. G. Ross writes from Djemaa Sah-riǧ on December 19th, 1910: "Last week we had lantern services each night, and the hall was crowded, late comers being refused admittance. . . . Our Sunday-school keeps up well. The scholars come now on Friday afternoons as well as on Sunday, morning and afternoon. Last Sunday morning we



had sixty-nine. . . . The *hall* here is open *every day* from 8.30 to 11 a.m. and from 1 to 5 p.m.; then from 7 to 9 p.m. for meetings. During the day many come in and stay for a time—now, especially, when there is a fire—and listen to reading from the Scriptures if they cannot read themselves.”



**Miss E. Loveless** writes from **Constantine**:—“On Sunday last (December 4th) I began the **girls’ class**, and to-day the needle-work classes—morning and afternoon. It is such a joy to be back among the dear Arab folk once more, and there is so much to be done. We are looking up to our God for wisdom in all things, and He will not fail us.”

On December 27th Miss Loveless writes:—“We have made a good start with our work. Yesterday, a company of twenty women sat down to a *coos-coos* meal, and enjoyed magic-lantern views afterwards. The girls are coming well too, and we are looking forward with much joy to the new year. We are all in good health, and **Miss Webb** is pegging away at French.”



#### Tunisia.

**Mr. E. E. Short** writes from **Kairouan** on November 28th:—“Last week gave exceptional opportunities of telling God’s message. Every night I had hearers. On Monday night four of the lads who had been with us on Sunday came, bringing five others with them. On Tuesday night thirteen were present at a special lantern show prepared for them at our house. Then on Wednesday, at the usual lantern meeting held at the shop, there were about thirty, nearly all men, and including one or two Jews. I felt conscious of divine help, and there was attentive listening, some seven or eight remaining for a long talk afterwards.”

“On Thursday evening four young fellows turned up, the leader of whom had paid us two visits at our house last week. While talking to them a crowd of boys knocked at the door. It was rather difficult and unsatisfactory talking to both parties together, so I soon dismissed the boys. . . . On Sunday evening I had four men—three of them those who had come on Thursday. To-night (Monday), these four have come again, and ten more (including several quite new ones and only one boy). There has been real interest and no levity. In several of those who have come repeatedly there certainly appears some real awakening. May God perfect His work. . . . I feel very thankful for these gatherings *every night*—men and boys listening repeatedly and earnestly; especially as their coming was apart from any special effort or

expectation of mine. It is a call to renewed prayer and effort as well as to thankfulness. “Last week we went out on the first ride of the season. To-day, on our donkeys, we visited three groups of tents. We were refreshed by a few listeners who heard with real attention and eagerness.”



**Dr. Churcher** writes from **Sfax** on January 2nd: “The rains having fallen, the country people are busy in the fields, and the cold winds keep town people at home; still, we registered last month over **1,200 visits**, and I sold just fifty Gospels. It is true we lose about a penny on each one, but I think it is good work, because having paid something for the book they will not easily destroy it.”



**Mr. J. J. Cooksey** writes from **Susa** on January 4th: “I have a young man here who has made some profession of faith in Christ. He is steadily reading the Word with me, and appears to be real in his desire to follow Christ. He heard the Gospel some time ago, but has been leading a very profligate life.”

“The work here goes on as usual. I got permission from the authorities to **sell Scriptures publicly** during December. They granted me a hawker’s licence, and I sold a number of copies in the public streets; and as nothing occurred I am hopeful they will renew it to me for this month of January, upon payment of the usual fees. This is the first time in the history of the work here that we have had this privilege.”



#### Egypt.

**Mr. W. Dickins**, writing from **Alexandria** in December, says:—“The German Hospital provides me with a door of far-reaching opportunities. While visiting the Moslems there regularly I am often asked to speak a word to some sick fellow-countryman. Last Sunday a Roman Catholic, who had heard the Gospel from Mrs. Dickins on the previous Sunday, was under conviction of sin, and told me he must seek for a priest to confess to him all the sins of his past life. When I preached the Gospel, and showed him that we did not need any other priest than Jesus, our great High Priest at our Father’s right hand, and that if we sincerely confessed our sins to God, looking to Jesus, His beloved Son, as having died for our sins, He would forgive us here and now, it came as a revelation by the Spirit to him, and he fell on his knees and confessed to God, and found forgiveness. Then he asked for a New Testament, saying he wished to read the Gospel, which he had never seen in the hands of a Catholic, as it was forbidden.”

## THE THROSTLE'S MISSION.

I.

This weary brain  
Wakes at the dawn and will not sleep  
again,  
While the day's work, in feverish review,  
Troubles the mind, and nought seems  
right or true.

II.

Then to the dim, grey worthlessness of  
things  
A single sonnet a transformation brings,  
A throstle's trill, from hazel-bush hard  
by,  
Cuts the still air, and seems to pierce the  
sky.

III.

Like him who turns from forge's heat and  
roar  
And clang of iron, to ope the smithy  
door,  
To feel the breezes fan his brow, and  
note  
The fleecy clouds that far above him float;

IV.

So the chafed spirit, as the warbler sings,  
Turns from the prison of material things  
Swift to the presence of the near Lord  
Christ,  
Who ever with the needy soul keeps tryst.

V.

Faith, as she sees Him mete out with the span  
The heavens, then stoop to set in His great plan  
His wee winged monitor and me, describes  
That all is well, for all is 'neath His eyes.

M. E. S. W.

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

### Requests for Praise and Prayer.

#### PRAISE.

That Mr. Liley has secured a native convert as helper, who will be able to assist with the Bible Dépôt in Tunis, and with other work.

That the Misses Loveless, Harnden, and Webb have been warmly welcomed back to Constantine, and find the native women and girls coming to them freely.

That Mr. and Mrs. Short have been able to secure a very suitable native house in Kairouan in a quarter better suited for their work than where they have hitherto resided.

For the greatly increased numbers coming to the Medical Mission at Sfax; pray that in many a case there may be, not only bodily healing, but the being "*born anew . . . of the Spirit.*"

For God's great kindness to the Mission in the matter of funds, in sending during January abundant supplies and giving, in answer to prayer, a good start financially for the year 1911.

#### PRAYER.

For the deepening of spiritual life among the Spanish Christians in Tangier.

That a young Mohammedan girl, who has

taken refuge from a cruel brother with the missionaries at Tetuan, may not be forced to return to him, but may be left with them, and that her heart and understanding may be enlightened.

That the classes carried on at Fez may be used of God in bringing light to those who attend, and that many of those visited in their homes may really desire to know the way of life.

For the gathering for Moslem students held regularly at the Mission House at Tunis by Mr. Liley; that several who appear deeply interested may not rest until they have found the Saviour.

For the two native evangelists working at Alexandria and Shebin-el-Kom; that they may be blessed in their own souls, and used by God in the conversion of many of the Moslems with whom they come daily into contact.

For a Gospel meeting for young Copts held by Mr. Dickins at Alexandria.

That prayer and effort for the *continued* supply of the large funds *regularly needed to maintain the work* may not slacken, but be crowned with God's blessing.

**LIST OF DONATIONS.**

(Continued from page ii of Cover.)

| DETAILS OF<br><b>EDINBURGH AUXILIARY.</b>        |           | No. of<br>Receipt.   | £ s. d.   | DETAILS OF<br><b>DUBLIN AUXILIARY.</b>                            |         | DETAILS OF<br><b>PERTH AUXILIARY.</b>          |         |
|--|-----------|----------------------|-----------|---|---------|--|---------|
| Mrs. GRIEVE, Hon. Sec.,<br>44, Polwarth Terrace. |           | Brought forward      | 7 5 8     | S. S. McCURRY, Esq., Hon. Sec.,<br>3, Spencer Villas, Glanageary. |         | Mr. JAS. PAUL, Hon. Sec.,<br>46, Scott Street. |         |
| Designated Receipt No. 4004.                     |           | 78 .. .. .           | 0 11 0    | Designated Receipt No. 4032.                                      |         | Designated Receipt No. 4005.                   |         |
| No. of<br>Receipt.                               | £ s. d.   | 9 .. .. .            | 0 2 6     | No. of<br>Receipt.  | £ s. d. | No. of<br>Receipt.                             | £ s. d. |
| 60   | Cancelled | 80 .. .. .           | 0 10 0    | 17 .. .. .  | 0 5 0   | 14 .. .. .                                     | 0 5 7   |
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| 7  | .. .. .   | 7                    | .. .. .   | 4 .. .. .   | 0 2 6   | 1 .. .. .                                      | 0 2 6   |
| 8  | .. .. .   | 8                    | .. .. .   | 5 .. .. .   | 5 0 0   | Previously ackgd. .. £2 18 1                   |         |
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|  |           |                      |           | 40 .. .. .  | 1 0 0   |  |         |
|  |           |                      |           | 1 .. .. .   | 0 2 6   |  |         |

Prayer Cycles for all the countries of North Africa, and also for Egypt, have been issued in booklet form by Miss Van Sommer. They include the workers and the work of the N.A.M. They can be obtained for 4d. each (post free) from Mr. J. L. Oliver, Secretary of the Nile Mission Press, 16, Southfield Road, Tunbridge Wells.

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## LOCATION OF MISSIONARIES.

| MOROCCO.                                  |                  | ALGERIA.  |                  | Bizerta.                 |            | Date of Arrival. |
|---|------------------|---|------------------|--------------------------|------------|------------------|
| Tangier.                                  | Date of Arrival. | Cherchell.  | Date of Arrival. | Susa.                    |            |                  |
| GEO. WILSON, M.A., M.B. ...               | Dec., 1906       | Miss L. READ ...  | April, 1886      | Miss R. J. MARCUSSON ... | Nov., 1885 |                  |
| Mrs. WILSON ...                           | Dec., 1906       | Miss K. JOHNSTON ...  | Jan., 1892       | Kairouan.                |            |                  |
| Mrs. ROBERTS ...                          | Dec., 1896       | Miss E. TURNER ...  | Jan., 1892       | Mr. J. J. COOKSEY ...    | June, 1892 |                  |
| Miss J. JAY ...                           | Nov., 1885       | Algiers.  |                  | Mrs. COOKSEY ...         | Dec., 1896 |                  |
| Miss G. R. S. BREEZE,<br>M.B. (Lond.) ... | Dec., 1894       | Kabyle Work—  |                  | Stax.                    |            |                  |
| Miss F. MARSTON ...                       | Nov., 1895       | M. E. CUENDET ...   | Sept., 1884      | Mr. E. SHORT ...         | Feb., 1899 |                  |
| Miss I. L. REED ...                       | Oct., 1908       | Madaune CUENDET ...   | Sept., 1885      | Mrs. SHORT ...           | Oct., 1899 |                  |
| Spanish Work—                             |                  | Mr. A. SHOREY ...   | Nov., 1902       | Miss G. L. ADDINSELL ... | Nov., 1895 |                  |
| Mr. A. J. MOORE, B.A. ...                 | April, 1909      | Mrs. SHOREY ...   | Oct., 1904       | Djemâa Sahridj.          |            |                  |
| Miss F. R. BROWN ...                      | Oct., 1859       | Kabyle Work—  |                  | Constantine.             |            |                  |
| Miss VECCHIO, School Mistress.            |                  | Mr. D. ROSS ...   | Nov., 1902       | Miss F. HARNDEN ...      | Nov., 1900 |                  |
| Casablanca.                               |                  | Mrs. ROSS ...   | Nov., 1902       | Miss E. LOVELESS ...     | Nov., 1902 |                  |
| Mr. O. E. SIMPSON ...                     | Dec., 1896       | Miss J. COX ...   | May, 1887        | Miss N. WEBB ...         | Nov., 1910 |                  |
| Mrs. SIMPSON ...                          | Mar., 1888       | Miss K. SMITH ...   | May, 1887        | Tebessa.                 |            |                  |
| Miss F. M. BANKS ...                      | May, 1888        | REGENCY OF TUNIS.   |                  | Miss A. COX ...          | Oct., 1892 |                  |
| Tetuan.                                   |                  | Tunis.  |                  | Miss N. BAGSTER ...      | Oct., 1894 |                  |
| Miss A. BOLTON ...                        | April, 1889      | Mr. A. V. LILEY ...   | July, 1885       | EGYPT.                   |            |                  |
| Miss A. G. HUBBARD ...                    | Oct., 1891       | Mrs. LILEY ...  | April, 1886      | Alexandria.              |            |                  |
| Miss M. KNIGHT ...                        | Oct., 1905       | Miss H. M. M. TAPP ...  | Oct., 1903       | Mr. W. DICKINS ...       | Feb., 1896 |                  |
| Miss H. E. WOODDELL ...                   | Jan., 1907       | Miss H. KENWORTHY ...   | Nov., 1910       | Mrs. DICKINS ...         | Feb., 1896 |                  |
| Miss M. EASON ...                         | Dec., 1910       | Italian Work—   |                  | Miss R. HODGES ...       | Feb., 1889 |                  |
| Arzila.                                   |                  | Miss A. M. CASE ...   | Oct., 1890       | Shebin-el-Kom.           |            |                  |
| Miss C. S. JENNINGS ...                   | Mar., 1887       | Miss L. E. ROBERTS ...  | Feb., 1899       | Mr. W. T. FAIRMAN ...    | Nov., 1897 |                  |
| Laraish.                                  |                  | Provisionally at Asyut.                                       |                  | Mrs. FAIRMAN ...         | Feb., 1896 |                  |
| Miss K. ALDRIDGE ...                      | Dec., 1891       | IN ENGLAND.—Miss B. VINING, Invalided.                        |                  | Miss H. B. CAWS ...      | Oct., 1907 |                  |
| Fez.                                      |                  | Printed by HAZELL, WATSON & VINEY, LD., London and Aylesbury. |                  |                          |            |                  |
| Miss L. GREATHEAD ...                     | Nov., 1890       |   |                  |                          |            |                  |
| Miss M. MELLETT ...                       | Mar., 1892       |   |                  |                          |            |                  |
| Miss S. M. DENISON ...                    | Nov., 1893       |   |                  |                          |            |                  |
| Miss I. DE LA CAMP ...                    | Jan., 1897       |   |                  |                          |            |                  |