

NORTH AFRICA

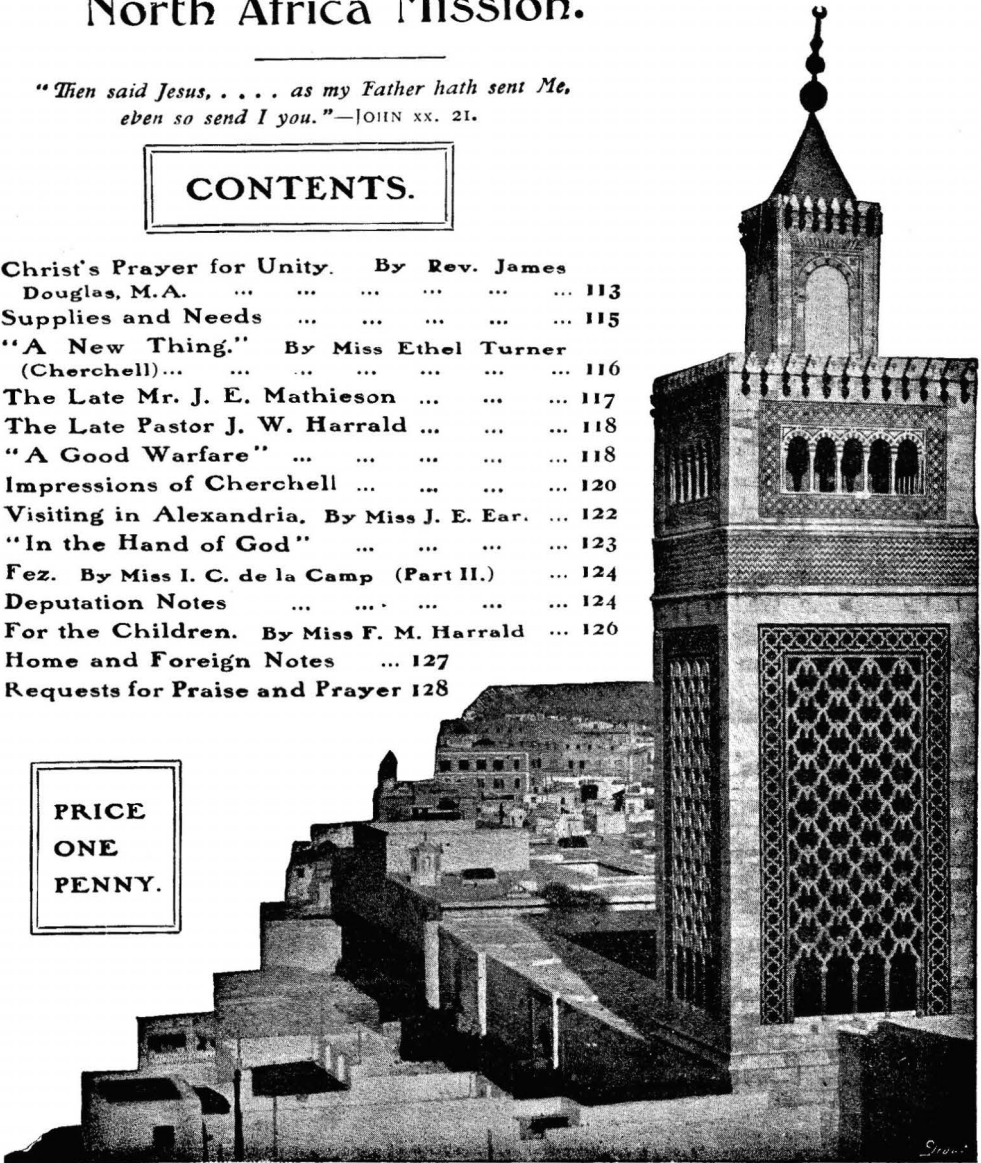
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission—
18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

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THE NORTH AFRICA MISSION,

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

DONATIONS for JUNE, 1912.

June	Receipt No.	£	s.	d.	June	Receipt No.	£	s.	d.	June	Receipt No.	£	s.	d.	June	Receipt No.	£	s.	d.	
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	820	2	6	0		855	1	0	0		906	1	6	0		*928	16	5	0	
	821	10	0	0		856	2	2	0		907	2	6	0		929	4	0	0	
	822	2	2	0		857	10	0	0	25.	908	7	6	0	20.	930	7	6	0	
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3.	826	1	6	6	13.	861	10	0	0		*912	5	0	0		*935	12	10	0	
	827	1	0	5	15.	862	10	0	0		913	7	0	0		936	5	0	0	
	828	5	0	0		*863	17	0	0	26.	914	5	0	0		937	3	0	0	
	329 { Readers of The Morning Star } 10 0 0					*864	12	0	0		915	1	0	0		*938	14	6	0	
						865	10	0	0		916	1	1	0		939	10	0	0	
						*866	1	15	0	0	27.	917	20	0	0		940	5	0	0
						*867	5	0	0		918	1	1	6	0		941	3	0	0
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6.	833	2	2	0		872	1	6	0		*922	6	5	0		97	1	0	0	
	834	10	0	0		873	9	0	0		923	30	0	0		98	10	0	0	
	835	10	0	0	18.	874	1	1	0		924	10	0	0		99	5	0	0	
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	843	1	0	0		*882	10	0	0		6	2	0	0	107	5	0	0		
	844	1	0	0	20.	*883	13	1	0		7	2	6	0	108	10	0	0		
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* Designated gifts are marked *

SUMMARY.

JUNE.		TOTALS—JAN. TO JUNE, 1912.	
	£ s. d.		£ s. d.
General Fund	195 9 9		1,706 4 5
Designated Gifts	141 9 4		1,090 1 10
North Africa — Subscriptions and Sales	4 8 7		46 11 6
Other Publications	...		2 10 10
Sundries	33 0 9		98 10 2
	£374 8 5		£2,943 18 9

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." 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.



A Primitive Oil Mill.

[From a Postcard.]

Christ's Prayer for Unity.

By Rev. James Douglas, M.A.

JOHN xvii. 20-23.

THE Lord Jesus is related to His people by a twofold cord of prayer—the one specific, the other collective. Both are invaluable, both are matchless, both are the consequence of a love that passeth knowledge.

It is delightful to think that between the Lord and His people there is a specific cord of prayer which takes into account all that is distinctive and peculiar in each individual case; so that Christ's care for His people as voiced in prayer has vital relation to every member of His mystical body. As an example of the specific cord of prayer uniting the Lord to every member of His may be cited His words to Peter, "I have prayed for thee that thy faith fail not." There is the like specific cord of prayer relating the Lord to you and me, if we be His, as related Him to Peter. And this is our security: not that we are minded to stand, but that He is minded to make us stand; not that we pray adequately for ourselves, but that He does it.

The Master's prayer in John xvii. is not of the specific, but of the collective order. The Lord's heart is here outpoured in prayer for His people, not in their separateness or individuality, but in their collectiveness as constituting together one Body. "Neither pray I for these alone, but for them also who shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . And the glory which Thou gavest Me I have given them: that they may be one, even as We are one; I in them and Thou in Me, that they may be made perfect in one."—John xvii. 20-23.

I.—Mark the Unity for which Christ prayed.

(1) It is a collective unity—a unity which contemplates the gathering together in one of all who are His; and that not in the period of the Apostles merely, but to the end of time. This is the more remarkable because there is no community such a motley mixture as the community of the Lord's people. The Lord's people are, in no sense, a clique or a club. Theirs is not a case of birds of a feather flocking together. Sovereign grace has brought them from every point of the compass, from the most varied and diversified settings, so that in the Household of Faith every manner of extremes may be said to meet. Yet Christ prays that they all may be one; and that in the deepest and divinest sense that unity can express.

(2) Then again, the unity for which Christ prayed is not a unity of a natural and humanitarian description, but one which has a Divine foundation. "That they may be *one in Us*." Ponder the amazing statement!

The Lord is not voicing a socialistic propaganda. He is not asking that humanity may become one in itself—one on a humanitarian ground. Such an idea has no place in His prayer. He is asking that His people may be one on a Divine foundation. Not a natural but a supernatural, not a humanitarian but a Divine unity is that for which the Blessed Master prays.

The idea, indeed, that fallen man can arrive at unity, in and of himself, apart from the redeeming blood of Christ and apart from a Divine possession, is the rankest of all illusions. So long as the human race is estranged from God it can never be at one with itself, and all the humanitarian schemes and socialistic experiments of the present day are foredoomed to failure, and will only issue in making confusion more confounded in the end.

(3) A third point in the unity for which Christ prayed is that the *model itself* of this unity is Divine. "As Thou, Father, art in Me and I in Thee, that they may be one in Us." What is the thought here? How is this infinitely exalted and hallowed model to be construed?

Three things may reverently be inferred. (1) Unity in a love which overwhelms all self-distinctions. How is God the Father in the Son, and God the Son in the Father? By a love which obliterates all self-distinction. Such is the union of God the Father and God the Son that the Father's illimitable love is the Son's illimitably; and all the Son's limitless love is on the Father illimitably bestowed.

And this is the model of the sacred bond which is to unite Christ's redeemed people in one. The Saviour prays for such a unity in the Brotherhood as shall knit all hearts in a common interest; and shall swallow up all self-love in the mutuality of an affection wherein selfism, with every selfish trait, is effaced for ever.

(2) The model too bespeaks unity in the truth—*unity in mind and will and purpose*. There is to be no compromise of truth in this unity—no schism in mind or will or purpose at all. The model is such that the very faintest suggestion of a breach, or minutest rift in the lute, is excluded.

(3) The third thing to be inferred from the model is *unity in distinction*. "I and My Father are One," says the Saviour; and again, "My Father is greater than I." Such is the ineffable oneness between the Father and the Son that the Father's unceasing and boundless delight is to put all honour on the Son and to gift Him with universal heirship; while the Son's meat and drink is to do the Father's will, to finish His work, and to embody His thought as the Everlasting Word.

Now to what issue does this model of unity point? Surely it points to such a unity among the Lord's redeemed people as shall alone be realised when the

wills of every one of them are motivated by Divine considerations, and the glory of God shall be the joy and the inspiration of every heart.

II.—Mark the means of effectuating this unity. “And the glory which Thou gavest Me I have given them; that they may be one even as We are one: I in them and Thou in Me, that they may be made perfect in One.”

What is the unique glory which Christ gives to every one of His redeemed people? *The glory of being a Son of God by affiliation*, and, therefore, of being made partaker of the Divine nature, and of reflecting, as in an infinitesimal mirror, the glory of the Eternal Son. We may regard the glory in question as having in itself the potentiality of the unity for which Christ prayed.

III.—Mark the missionary ends which Christ’s prayer for unity has in view: “That the world may believe that Thou hast sent Me”; and again, “That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”

Christian unity is the lever that moves the world. Christian unity is the most conclusive of all apologetics. Only let this unity appear, and once more Gospel testimony will have Apostolic triumphs. If the unity of His people moved the Saviour so to pray, how vitally should the subject concern us, and how grievous in our eyes should be the sins of word or deed or spirit which infringe it!

Supplies and Needs.

About the middle of June, £1,000 was estimated to be needed to meet the general requirements to the end of that month. Now we are in the middle of July, and another month’s needs must be added. But, through the goodness of God and the help of His stewards, about £750 will meet all the Mission’s necessities to the end of July. Between mid-June and mid-July about £840 has come in, £370 of which was for designated purposes and £470 for general purposes.

We invite our friends to unite with us in thanksgiving for this measure of help, and to continue in prayer that *all* that is needed for July and the following months may in due course be provided. The time approaching is often a season of financial dearth, but God who can make the desert

blossom as the rose can also make these months fruitful to us both financially and spiritually.

The new offices at 18, John Street, Bedford Row, have been repaired and re-decorated at the expense of the Mission, and are now nearly straight. Funds for the necessary repairs have been specially given, so that the general funds of the Mission have not been used.

We invite any friends who can, to come to our monthly prayer meeting on the first Thursday in the month. Notwithstanding the holiday season, the meetings will be held as usual, and it is hoped that, though some of the regular attendants at our monthly gathering may be out of town, others may join us in waiting upon God.

We thank Thee for that rest in Him
The weary only know—
The perfect, wondrous sympathy
We needs must learn below :

The sweet companionship of One
Who once the desert trod;
The glorious fellowship with One
Upon the throne of God.

The touch that heals the broken heart
Is never felt above;
His angels know His blessedness,
His wayworn saints His love.

"A New Thing."

By Miss Ethel Turner (Cherchell).

In the invitation received from Miss Trotter and Miss Haworth (Algiers Mission Band) to attend a Convention at Dar Naama, Miss Trotter asked prayer that God would give us to see some "new thing" in connection with His work amongst the Moslems of North Africa. The meetings closed with special native gatherings, and it was in response to an invitation to bring two or three of the converts from Cherchell that I was privileged to escort two Christian native women.

We had conference and prayer together before deciding who should go. Then we sent for Fatma, about whom you may have heard—a great, big, jolly woman, whose only daughter works in the carpet school. When Fatma heard of the invitation, her delight and excitement were boundless. Khadijah (a widow) was also highly pleased with the invitation, though being of quite a different disposition, she showed her delight much less boisterously.

Space forbids my telling the details of how many precautions had to be taken before the two women could be got safely into the *diligence* which took us to the train at Marengo. Neither of them had ever been in a train; Khadijah had never been more than about twelve miles out of Cherchell.

When the train started they were both overwhelmed with astonishment. Khadijah hid her face, and Fatma started up, saying, "Oh, Khadijah, look—the sheds are walking!" Both were veiled, and their evident interest and wonderment, and the fact that they were under my care, seemed to amuse our fellow-passengers, but we had no annoyance. Nearly the whole of the four hours' train journey Fatma was looking out of the window. Several times I had to warn her not to put her head out. Everything interested her, and her questions and remarks were interspersed with explanations (not irreverent, to her mind), "O God!" "O Benevolent One!" "What miracles we are seeing today!" Poor Khadijah was really ill, and could not lift her head, but she got a little better as we neared Algiers, and gazed,

wonder-eyed, admiring with Fatma the crowded houses, the electric trams and the port with the large boats at anchor. One of them, Fatma declared, would hold all Cherchell. "Look, mademoiselle!" she cried, as we passed tall houses where people were standing on their balconies, "they are like monkeys in a cage."

Arrived in Algiers, I got a carriage as quickly as possible, and it was a relief to feel the women could be safely driven through the crowded streets to Miss Trotter's house. We all had a hearty welcome, and Fatma and Khadijah were charmed with the room leading out of mine assigned to them, remarking on the nice mattresses spread on the floor and the clean *haiks* (outdoor coverings), for bed-coverings, should their own not prove sufficient. Poor Khadijah's head was so bad that she could do nothing but lie down and rest; but Fatma, after a good supper, came in to the evening prayers, which were conducted partly in English and partly in Arabic.

On Sunday morning, at 8.30, we all went round to the large native house which had been taken by Miss Trotter and Miss Haworth for "short service" workers. Here in the beautiful court surrounded by Moorish arches, the native women and children were seated on cushions and matting—well hidden from the men by curtains. The speaker, Mr. Simpson, was so seated as to be seen by both men and women.

Here was a sight which must have gladdened the heart of every missionary among Moslems; but none could rejoice more than those who have known the work almost from the commencement. A mixed assembly of native men and women, worshipping together decently and in order in the Name of Christ. There were, perhaps, many new things God showed His children during the Convention, but this native gathering was for us *the* "new thing."

After Mr. Simpson had spoken and we had sung some hymns and had prayer, the women were struck by hearing the voice of Ali, a native convert, who had come

with Mr. Simpson from Tangier to testify and preach Christ. It was a real joy to know that Hamdood (Miss Read's servant) was present. I saw him after the meeting, sitting with the men and boys, teaching one of them the letters of the French alphabet.

All were invited to stay to a native dinner, the men taking theirs downstairs in a room set apart for them. We workers and the native women and children all sat on cushions and mats round the low *maidass* (native table) and ate macaroni and tomatoes, with pieces of meat and nice fresh bread. After rest came a cup of coffee, and then a meeting for the women, to whom Mrs. Simpson spoke, others also taking part; the two women from Cherchell contributing a favourite hymn, "There is no name in Heaven or on earth so sweet as the name of Jesus." The remainder of the day passed in conversation, hymn-singing, etc.

The next day, Whit-Monday, at the kind invitation of Miss Haworth, we all went up to Dar Naama to spend the day. This old Arab mansion stands in beautiful grounds, in which the women could roam at will. "Heaven could not be much better," they said. On arrival, the women sat in the beautiful open court of the house, the men being in the grounds.

Here they could chat to their heart's content, and the children ran about shouting and laughing with delight. Later on came *déjeuner*, the men taking possession of the court we were in and the women and children adjourning to an inner court. Here, again, we all ate native fashion, the women being much struck with the generous hospitality and attention of Miss Haworth and the kindness of all the missionary helpers, who sat by them and ate with them. After *déjeuner* the men went off to a pine wood on the estate, and the women had the run of the garden, in which to rest or wander about.

At 3 o'clock, after coffee, we all gathered in the house. Matting was hung up to separate the men and women, but, as on Sunday, the speaker could be seen by both sexes. Of course Ali kept his place when speaking, so that he could not see the women. How I wish I could send a snapshot of that *patio*, surrounded by Moorish arches, with a balcony above running right round, the subdued light shining down from above on the native congregation singing praises to "*Rebbna Aissa*" (our Lord Jesus), and listening to the testimonies of Mr. Simpson and Ali concerning God's infinite love and mercy in Jesus Christ, His power to save, and the joy of His love and presence in the heart!

The Late Mr. J. E. Mathieson.

"He was a good man, and full of the Holy Ghost."—ACTS xi. 24.

One by one the early friends of the North Africa Mission are being called home, and we miss them sorely, though for them it is "*far better*."

Mr. Mathieson's earthly pilgrimage was closed on June 13th, 1912, at the ripe age of eighty-eight. He was at all times a most sympathetic friend to the N.A.M., ever ready to render help and to make the Mission more widely known. In the early days of its history he brought the work under the notice of the students of the English Presbyterian Church, and they very kindly, at his suggestion, took it up, and for a year sought to stir up interest in the churches they visited. As a result

nearly £100 was raised for the N.A.M. Presbyterian friends became so interested in the countries of North Africa that they themselves determined to start a work in Morocco, in the arrangements for which the Hon. Secretary of the N.A.M. (at the time) co-operated with them. After a few years this effort became, for various reasons, an independent mission.

By helping to circulate our Magazine, and in various other ways, Mr. Mathieson sought to nurture, encourage and further our work in North Africa, and those engaged in it. He was always so bright and prompt and gracious that not only the N.A.M. but many other missions will greatly miss his genial presence. May God raise up many others of like spirit!

The Late Pastor J. W. Harrald.

"And they had also John to their minister."
—ACTS xiii. 5.

It was only a few days before his death that we heard from Pastor Harrald. He had for some years been in weak health, but when he wrote he seemed as well as usual. On Monday, July 1st, he was suddenly called to be with Christ.

We generally think of him as Secretary to C. H. Spurgeon. Just as Paul and Barnabas had John Mark as their minister, so Mr. Spurgeon had Mr. Harrald as his secretary. But he did not turn back as John did, but served on to the end. After Mr. Spurgeon's departure he acted as secretary to Mrs. Spurgeon, and when she too passed away, he devoted himself to the revision for the press of the sermons of the great preacher, in which work he was engaged up to the last days of his life.

Mr. Spurgeon himself was a warm and generous friend to the N.A.M., and wrote years ago: "This is an admirable Mission; it is after mine own heart in its spirit and method. I decry no other mission, but, on the contrary, I rejoice in diversities of operation; yet the plan which leaves the most room for faith pleases me best; and it is so in the case of the Kabyle Mission. Soundness in the faith is also a main item in the missionary's qualifications, and this is as it should be." When he formed the Pastor's College Missionary Associa-

tion he took in hand the support of two married missionaries who were on its staff. Since his death, the Association has continued to sustain one of these; the other, for family reasons, has come home.

Pastor Harrald's daughter has for more than twelve years been a missionary of the N.A.M., and has been supported by friends, independently of the N.A.M. When, of late, supplies for this purpose were low, Dr. Dixon, the present pastor of the Metropolitan Tabernacle, stirred up fresh interest and obtained renewed support. Dr. Dixon himself is an old friend of the N.A.M.; for when, over twenty years ago, we had some American missionaries labouring in North Africa with us, he kindly acted as treasurer for them in the United States.

Mr. Harrald's sympathies were always with us, not only because his daughter was on our staff, but because he knew that the Mission sought to keep on orthodox Scriptural lines, such as were dear to his own heart.

What a comfort it is to remember that, though our beloved friends are taken to be with Christ, God Himself remains to be our Friend and Helper! May He raise up others who will value mission work which is sought to be carried on in a spirit of loyalty to Scripture and on simple dependence upon its promises!

E. H. G.

"A Good Warfare."

For some months we have had a young French soldier quartered here, who has spent his free evenings with us. His family were all Roman Catholics (if they had any religion), but one of the daughters came under the influence of the Y.W.C.A. in the town. She was converted, and became a most earnest Christian worker. Immediately she set about seeking the conversion of her parents. The Lord crowned her prayerful efforts with success, for first the mother and then the father gave themselves to the Lord. All three were then led to pray for the son—this young man, who was in the habit of spend-

ing much of his time with undesirable companions in drink shops. Prayer was heard, and he was brought to Christ, and immediately took up some Christian work. The pastor of the small French Protestant church was a very great help to him, directing his studies when his daily work was done. Eventually, the young man became a colporteur, and for some two or three years did excellent work until the time came for his military service. Then his testing began.

He tells us that the first night in the barrack room he stood beside his bed, wondering what was the right thing to

do. Should he kneel down before all these ungodly men and draw upon himself a storm of ridicule, or should he go outside and pray? He decided to kneel down by the side of his bed. Soon the corporal came into the room to see that all was right before the sergeant made his round. Finding our brother on his knees, he said to a soldier, "Well, I have seen many soldiers drunk, but none so bad as this one. Let us get him into bed before the sergeant comes." Just as the corporal and the soldier were about to approach him, he lifted up his head and said, "I am not drunk. I am praying." The corporal took a step backwards in astonishment, while all the soldiers burst into a roar of laughter. Even after the light was turned down he could hear the men mocking, and pretending to pray. This continued for a few nights, but our young friend stood firm, and endured the teasing and petty persecution which fell to his lot.

One day, while reading his Bible, a soldier called out to him, "When you have done reading your mass, pass the book on to me. Remember, if you don't let me read my prayers and I die to-night, my soul will be upon you." Silence he finds to be the best answer under such circumstances. Another day an incident occurred which shows that his testimony has some influence. He was out marching, and had taken a Christian paper with him which he had just received by post. When a halt was called he took out this paper, tore off the band, and threw it away. The sergeant picked it up and read the address: "M. Gipon, Colporteur-Evangelist." "Colporteur-evangelist! What trade is that?" asked his sergeant. "Oh!" cried one of the soldiers, "he is one of those who go about preaching, 'Believe on the Lord Jesus Christ and thou shalt be saved.'"



The Plea of Misery.

It has been a very great pleasure to us to have this child of God come to our house to find help and encouragement for the great fight which he has before him during the remaining eighteen months of his military service. A. V. LILEY.

Tunis.

If a man have Christ in his heart, heaven before his eyes, and only as much temporal blessing as is just needful to carry him safely through life, then pain and sorrow have little to shoot at. . . .

To be in union with Him who is the Shepherd of Israel, to walk very near Him who is both sun and shield, comprehends all a poor sinner requires to make him happy between this and heaven.—*William Burns.*



Miss K. Johnston, Miss E. Turner, the Misses Smee and two Native Women.

Impressions of Cherchell.

[The following notes on Cherchell and the work of the N.A.M. in that town may interest our readers. They are sent us by Miss A. L. Smee, who, accompanied by her sister, has been staying there for some time with Miss Turner and Miss Johnston.]

My imagination pictured Cherchell as a tiny country village with a few streets and no shops. To my surprise I found a garrisoned town—small it is true, still a real town—shut in by four high walls with gateways at intervals, streets and shops abounding; also a post office with telephone, etc. Some of the buildings are quite large and important-looking, such as the Town Hall, the Museum, etc. The Mosques too are beautiful buildings. Outside the city walls are the lovely hills, covered with fresh green. One noticed the extensive cultivation of the grapevine, hundreds of acres being given up to it.

It was puzzling to find so many ruins on the hills, in the town, and on the sea coast—ruins everywhere. The explanation is that Cherchell was once a very large and important city, and has been reduced two-thirds by earthquakes,

the last having been about the year 1736. At low tide, ruins are plainly visible along the sea-shore—huge masonry, pillars and ground floors of what were once huge buildings.

The Carpet School is a pretty, white building in Moorish style, just two doors from Miss Turner's house. As you enter you hear the sound of voices, and it is a pretty sight that meets your eye. Seated before the looms, arranged in four lines, are girls—Arab girls—in all colours of the rainbow. No particular colour seems to be the fashion, but they are all dressed in baggy knickerbockers, waistcoats, net sleeves, a handkerchief of some pretty colour on their heads, the hair being stained red with henna, and neck, arms and legs covered with ornaments. It is wonderful to watch the little fingers busy with the coloured wools; so quickly do they move that it is im-

NORTH AFRICA MISSION.

CASH STATEMENT.

January 1st to December 31st, 1911.

IT has been customary to publish the Mission's Cash Statement with the Annual Report. As this year, however, through illness and other causes, the Report is not yet ready for the press, it is thought well to issue the financial statement separately, without further delay.

The total receipts of the Mission during 1911, including designated sums, amounted to £8,646 18s. 2d. In addition to this, some eighteen missionaries had their *personal* support independently of the Mission, looking to God through the Mission for the up-keep of their work. This personal support comes to over £1,000.

The General Fund of the Mission was greatly aided by a legacy of £2,000, received in January. This made it possible to repay the bank loan of £250, and was, moreover, God's gracious provision for what would otherwise have been a lean year. These exceptional receipts are part of God's provision for His work in Mission lands, and we praise Him for them.

The ordinary expenditure for the year was £8,508 19s. 4d., and with the repayment of the loan, £8,758 19s. 4d., or £112 1s. 2d. more than the receipts; thus reducing the balance in hand by that amount.

We should have been glad had the income been £500 more than it was, but we are truly grateful to the Lord and to His stewards for all that was committed to our trust, or sent directly to the missionaries.

For the year now current we are asking God to send us £9,000, if it be His will, so that the Mission may not only be sustained, but, in view of the urgent need, extended also.

It may remove some misunderstanding to mention that the North Africa Mission does not give a definite promise or guarantee of a stated income to those who go out in connection with it, though it seeks to supply all workers who need to be sustained so far as funds permit, and also to furnish the money required for their work. The missionaries are free to receive other help, if such should be sent to them by their friends; such sums not passing through the Mission accounts. Some probably receive but little in this way; others, more. But in all cases, it does not necessarily follow that what they receive through the Mission is all that they have to live upon.

North Africa

Dr.

GENERAL CASH ACCOUNT for Jan

	GENERAL FUND.	DESIGNATED FUND.	
	£ s. d.	£ s. d.	£ s. d.
TO BALANCES in Hand, Jan. 1st, 1911.			
For General Purposes	19 1 9		
For Medical Missions		158 14 10	
For Other Designated Objects		415 7 1	
	19 1 9	574 1 11	593 3 0
TO RECEIPTS.			
FOR GENERAL PURPOSES.			
Donations	5,815 18 5		
Publications	80 6 11		
Sundry Receipts	47 12 6		
TOTAL AS PER MARCH "NORTH AFRICA"			5,943 17 10
FOR DESIGNATED PURPOSES.			
SPECIALLY SUPPORTED MISSIONARIES			
Donations		1,098 5 11	
MEDICAL MISSIONS			
Donations		638 11 9	
Patients' Fees, etc.		22 4 1	
Interest on £500 invested (see footnote *)		22 10 0	
VARIOUS DESIGNATED OBJECTS			
Donations		757 13 7	
Sundry Receipts		49 3 7	
School Fees		114 11 5	
TOTAL AS PER MARCH "NORTH AFRICA"			2,703 0 4
TOTAL RECEIPTS FOR THE YEAR... ..			8,646 11 4

* *Memorandum*—£500 bequeathed for the maintenance of a bed in the Tulloch Memorial Hospital, Tangier, is now entirely invested in Mission property in North Africa.

£5,962 19 7 £3,277 2 3 £9,240

We have examined the above Account with the Books and Vouchers at
1, Finsbury Circus, London, E.C., 9th May, 1912.

Africa Mission.

from January 1st to December 31st, 1911.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

PERSONAL ALLOWANCES, RENT, Etc.	GENERAL FUND.		DESIGNATED FUND.		TOTAL. £ s. d.
	£	s. d.	£	s. d.	
By Missionaries' Personal Allowances	2,104	16 0	1,126	12 4	
„ Missionaries' Rent and House Expenses (apportioned)	632	7 3	56	5 10	
„ Native Helpers engaged in direct Missionary Work	277	15 8	327	8 9	
„ European Helpers engaged in direct Missionary Work	130	10 0	38	6 4	4,694 2 2
COLLATERAL EXPENSES.					
By Rent and Station Expenses (apportioned)	335	4 9	23	3 0	
„ Building at Tangier			277	11 10	
„ Travelling, Furloughs, Freight, Passages and Outfits	327	1 10	40	4 0	
„ Industrial Mission Work			27	7 5	
„ General Expenses	133	0 2	145	8 10	1,309 1 10
MEDICAL MISSIONS.					
By Rent, Repairs and Furniture	11	0 0	163	15 2	
„ Buildings at Shebin-el-Kom and Tangier			98	9 7	
„ Drugs and Instruments	47	17 5	204	19 11	
„ Food, Firing and Lighting			194	6 5	
„ General Expenses			158	16 1	879 4 7
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,999	13 1	2,882	15 6	6,882 8 7

HOME EXPENDITURE.

PUBLICATIONS.					
By Printing and Binding "NORTH AFRICA," and Electros	235	14 5			
„ Addressing Wrappers, Postage and Carriage of "NORTH AFRICA"	104	2 6			
„ Salary	78	0 0			
„ Other Printing and Sundries	13	1 3	5	8 2	486 6 4

ORGANISING DEPARTMENT.

By Travelling to Mission Field and Salary	247	17 2			
„ Postages and Stationery	16	11 11			
„ Hire of Halls	11	19 10			
„ Travelling at Home	8	4 5			
„ Sundries, including Freight, Printing and Advertising	18	8 9			303 2 1

OFFICE.

By Rent, Rates, Taxes, and Insurance of 4, Highbury Crescent,	148	6 11			
„ Salaries and Wages	525	17 6			
„ Postages, Telephone, and Bank Charges	76	2 3			
„ Purchase of New Typewriter	24	16 6			
„ Sundries, including Printing, Stationery, and Travelling	61	19 2			837 2 4

TOTAL EXPENDITURE FOR THE YEAR 5,620 15 8 2,888 3 8 8,508 19 4

By Repayment of Loan from Bank 245 0 0 5 0 0 250 0 0

BALANCES in Hand, December 31st, 1911.

For General Purposes	97	3 11			} 481 2 6
„ Medical Missions			106	1 7	
„ Various other Designated Objects			277	17 0	

£5,962 19 7 £3,277 2 3 £9,240 1 10

Head Office, and the Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & CO., Chartered Accountants.

The missionaries are all given clearly to understand that while the Mission will do what it can to sustain them, their faith must be in God, in whose service they are engaged. The Mission might fail them; but God's promises can never fail those whom He calls and sends forth. No doubt many find the trial of faith to be greater than they expected, and they need the prayers and sympathy of all friends, both that their faith may not fail in times of trial, and that their needs may be supplied.

We cannot be blind to the fact that the income of the Mission has, for some time, been less than seems to be required. Some ask whether this is not an indication that there should be retrenchment in certain directions. This suggestion certainly deserves serious and prayerful consideration, and if God made it clear that this was what He desired, the Council would seek without delay to obey. But what are the facts? The need for the work is as great as ever; for, though other missions have come into the field since the N.A.M. began work, the numbers still unreached by the Gospel are, owing to the rapid increase of population, greater now than they were thirty years ago. Moreover, God has given and is still giving a measure of spiritual blessing amongst Moslems and Europeans, which seems to indicate that His favour rests upon our feeble efforts.

During the last few years, the number of missionaries (though not of native helpers) has from various causes grown less. In this way there has been an actual retrenchment; but this has not helped financially, for with a smaller number of European workers there has been an increase of work, and some old supporters who have passed away have not been replaced.

All through the history of the Mission, God has raised up from time to time spiritual and generous friends, who have liberally assisted the work. They were God's instruments, and it is wonderful how, as the early friends passed away, He has raised up others to take their place. Can He not do it again? We believe that He can, and that He will in His own way help us.

With the view of making the spiritual needs of North Africa more widely known, and of stirring up fresh interest in the work being done, Mr. E. A. Talbot was appointed as Organising Secretary early in the year; and in order to better qualify him for the work he went on a visit in the spring to Morocco, Tunis, and Algeria. The illness of Mr. Marshall, the General Secretary, hindered Mr. Talbot from developing this work as he would otherwise have done, but he is now set free for this work. Those who can help him to arrange meetings, either for himself or for the missionaries at home on furlough, will greatly assist by communicating with him at the offices of the Mission.

We shall be glad to hear of devoted Christian men and women who are prepared to go out to North Africa, and to face all the difficulties of the work (including possible financial trials), for Christ's sake, and will gladly advise them as to what steps to take. All communications should be made to the Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.

possible to see just how they do the knots. I asked Miss Turner to tell one of the girls to work slowly. After all, I thought, it is very easy. I will try for myself. Well! it may be easy with practice; all I know is that my fingers seemed to be all thumbs, and very soon the girls were shaking with laughter at my clumsy efforts.

Besides this large lofty room, beautifully tiled, there are two smaller ones. In one of them, fitted with shelves and glass doors, the carpets are kept, and shown to intending purchasers by Madame Ramoin. The smaller one is used for storing the wool, and from time to time the girls come there to match wool for their work.

Every morning at eight o'clock, either Miss Read, or Miss Turner, or Miss Johnston takes prayers and tells the girls, in a simple way, some Gospel story. On Sunday, this room becomes a sort of Sunday-school. Boys' classes are held in the morning. With their coloured clothes and red caps, the little lads look most picturesque while waiting outside to come in. The girls meet in the afternoon. With these two classes and a French service at 9.15 a.m., Sunday is a fairly busy day.

Twice a week Miss Johnston has a crochet class. Girls, little and big, have a secret ambition to crochet. Crochet, of course, is not the object of the class, but it is one way of seeing these girls and having a quiet talk with them.

Another most interesting class is the infant class, held on Thursdays. Picture to yourselves a large straw mat laid on the tiles in the *patio*, and on it seated about twenty little tots from three to five years of age; all dressed in beautiful colours, all wearing necklaces and trinkets which tinkle at every movement. They look like dear little flowers as they sit with arms and legs crossed, their dark, beady eyes fixed on Miss Turner, or on the picture she is showing them. Sometimes little heads are turned the wrong way, and little fingers are busy with somebody else's necklace which has taken the baby fancy.

Classes are also held for Arab and French women. The class for Arab women converts is most interesting. The

women have to be taught a little at a time, and in a very simple way so that they can take it in.

Visiting in the homes of the people is another of the missionaries' opportunities of reaching the women, many of whom, after their marriage, very seldom get out. Their homes are very poor—just one whitewashed room on the ground floor of their mother-in-law's house. We first of all enter a small courtyard, on to which all rooms open. Each room, as a rule, contains a family. The women hasten to greet us, all smiles. Their form of salutation is to shake hands and put their hand to their lips. If they know you well, they expect a kiss on both cheeks. Rather a trial sometimes, as cleanliness is not their strong point. We are ushered into an almost empty, bare room, and invited to sit on a cushion on the floor. Being a foreigner, I had to be inspected from top to toe, and had to answer questions, etc. Then they were all eagerness to hear the story Miss Turner had to tell, and to sing the hymns they knew. These visits were most interesting to me, and it was my turn during the lesson to inspect them, and to notice how eagerly they followed every word; and though I could not understand what was being said, I just prayed that God would bless the words that were being spoken, and that light may come into dark, ignorant minds.

A visit to a saint's tomb was paid during our stay. Very beautiful the white domes of these tombs look against the blue sky! On special occasions people flock from other towns, and it is a pretty sight to see them wend their way along the roads towards their destination, dressed in blue, green, yellow, and many other colours. When we arrived, we found a busy scene. The courtyard of the tomb was turned into a kind of fair. Booths were erected, and cakes and sweets were being sold. Tents, made of rugs and carpets were put up; for pilgrims will, perhaps, stay a week. Outside the tomb there was a row of coloured slippers, and inside, bowed to the ground, there were men who had come to seek help of some sort from the saint.

Outside the saint's tomb a large curtain was stretched, and behind this cur-

tain was the women's quarters. The saint was surrounded with cooking utensils, and savoury smells greeted us as we peeped in. We were not allowed to enter unless we removed our shoes, and as the floor was not over clean we contented ourselves with seeing all we could from the doorway. Women were kissing the door-post, the tiles and the walls—

indeed, any part of the building they could reach.

We also paid a visit to the mosque, and there we *did* remove our shoes. The floor was carpeted from end to end, and men were there kneeling in different attitudes. There seemed to be no altar, but an archway towards Mecca, and a small pulpit.

A. L. SMEE.

Visiting in Alexandria

By Miss J. E. Earl.

My first visit this afternoon was to a young woman named G—, who has expressed a desire for reading lessons in order that she may read the Gospel of John for herself. She is fairly intelligent, so that we trust that her desire to read the Word of God may be a real reaching-out after things eternal.

To my disappointment I found the door of her apartment locked. As I turned to go away a neighbour came forward and invited me into her suite of rooms. I gladly accepted the invitation, feeling sure that *this* was why I had been guided to that house to-day, and I praised God for another Moslem home open to the Gospel.

After the usual salutations and a little friendly talk, I ventured to ask my new acquaintance whether she could read, and on receiving a reply in the negative, I asked if she would like me to read to her. "Can you read Arabic?" she asked, and great was her surprise when she found that, though a foreigner, I could both read and write her language. Taking my colloquial Gospel out of my bag, I read and explained to her the parable of the Prodigal Son, and she listened most attentively to what I said.

When I had finished she asked, "Do you pray?" "Yes," I replied; "do *you* pray?" She answered rather sadly, "No, I do not know any prayers, for I was never taught." "Then I will teach you one now," I said. "But if you desire God to hear and answer you, you must pray in the name of the Lord Jesus Christ, for He is the only Mediator between God and man." Then we repeated together several times, "O Lord, give me a clean heart,

forgive all my sins and come and dwell in my heart, for Jesus Christ's sake."

Assuring me that she would now pray every day, my new friend gave me a very hearty invitation to come again soon.

My next visit was to the house of a young Mohammedan bride, a bright, good-looking girl about seventeen years old. As I entered the house I found six women, all strangers to me, sitting on the ground behind the door in a narrow stone passage. After saluting them all I inquired for the bride, and was informed that her husband was at home. This was a polite way of telling me that I could not see her, though on a previous occasion when I had visited her the husband had received me, and even made coffee for me with his own hands—a very great honour—while his wife looked on.

However, to my surprise and joy, the six strangers made me welcome, and I sat down with them, remarking as I did so, "I know why you are all sitting out here; it is because it is so hot in your rooms, and you are trying to get a little cool air." They smiled, as they assured me that it was so, and one went off to fetch me a fan, and another to make me a cup of coffee, while the rest went on sewing. Then commenced a long string of questions as to who I was, where I had come from, how old I was, whether I was married, whether I had any brothers and sisters, and whether they were married, etc., etc. When I had satisfied them on these points it was my turn to ask a few questions, and they told me that their lives were very sad. Four of them had been divorced by their husbands, and the other two were widows. This I felt was

my opportunity, so after sympathising with them in their troubles I told them that I had a book which, if they received the truths it contained, would change their sad lives and bring them real, lasting happiness. They were quite ready to listen as I read to them from the Word of God and explained to them the way of salvation through Jesus Christ.

Our group was soon joined by two more women and a little girl whom I invited to our school. The women told me that the child's mother was out, but they would ask her to send the child if I would show her where our school was. So, after singing a hymn, I departed, taking the little girl with me. I showed her our house, and then sent her off and went to make another call.

This time it was to the house of two girls who were in our school some years ago. I found the mother on the floor, cutting out garments, and with her was a visitor who was giving her directions. They welcomed me warmly and offered me a chair. Thanking them, I said, "As you are sitting on the floor, I should like to do the same." This seemed to please them very much. I had hardly sat down when the child to whom I had just showed our house made her appearance, and, pointing to the visitor, said to me, "This is my mother." Realising once again the

guidance of God in directing me to this particular house this afternoon, I explained to the mother about our school, and she said, "What do you teach?" I mentioned the subjects, and then she wanted to know if we taught the Koran. Of course I said we did not, but her child would learn to read if she came to us. She seemed satisfied, and said she would tell her husband what I said.

Then they went on with their cutting-out. This was all done without a pattern or measure of any kind. I expressed my surprise at this, and said I thought they were very clever. This remark greatly pleased them. After a time the school question was referred to again. The mother said, "Are you sure you teach the children to read at your school?" "Why, yes," replied the other woman, "my daughter went to their school, and she can read nicely." I told the elder girl to bring her Bible (one of the prizes given her at school) and read a little, in order that the visitor might judge for herself. She did so, and thus I had another opportunity of explaining the Gospel and pointing to Christ, the Lamb of God. After a little more talk I asked the time, and was told it was five o'clock; but when I got home I found it was seven o'clock and time for our evening meal.

Alexandria, June 20th, 1912.

"In the Hand of God."

Ecclesiastes ix. 1.

Little words, but what comfort and power they speak!

(1) "*In the hand of God*"—PERFECT SAFETY, come what may! We know not what the future holds in store, and it is well that we do not; but the assurance that we are held in the hollow of His hand gives us courage to step our boldly into the unknown, knowing surely that "*it shall be well with them that fear God.*" Is there cause for trembling in such safe keeping? Nay! "*In the shadow of His Hand hath He hid me.*"

(2) "*In the hand of God*" speaks of LOVE AND CARE. "*He careth for you.*" "*Even the hairs of your head are numbered.*" Does not such intimate knowledge speak eloquently of love and care? All our troubles and cares are known to Him—our secret yearnings and the deep love of our hearts that must be silent for lack of words. Hope on. Pray on. Work on. We are in the hand of God.

(3) "*In the hand of God*" may mean CHASTENING—purging to bring forth more and better fruit. Even as the potter moulds the clay, touching it here and there to make it more shapely and more beautiful, so the hand of God may press us sorely as He seeks to mould us into that which may be a delight unto Himself and a vessel meet for His using. Shall we not say, "*It is the Lord: let Him do what seemeth Him good*"?

(4) "*In the hand of God*" FOR EVER. "*I have graven thee on the palms of My hand.*" Can anyone ever erase our name from such a place? No! The Master says, "Neither shall any man pluck them out of My Father's hand." Let us then in joyful confidence, this day and every day, place ourselves and our loved ones in His hand by faith, knowing that there "hath not failed one word of all His good promise."

E. L. BRIGGS.

Fez.

By Miss I. C. de la Camp.

(Continued.)

Fez is principally a mercantile city, doing business right to the Algerian frontier, and to Taflet. Men in their distinctive dress from Berber and Arab tribes, of different languages and dialects, come to Fez on business, and are of as much interest, when riding or walking about the town, to the foreigner, as the foreigner is to them.

In the centre of the city is the *Kaisaria*, or bazaar. It is most fascinating to the lover of colour and curios, and of types. It is a covered market, consisting of rows of little box-like shops—each trade having its own street—in which the owners sit cross-legged, with their wares within reach of their hand or stick, whereas the customer has to stand before the shop, often surrounded by an interested crowd, eager to help in the purchases. Many of the merchants have very beautiful dwelling-houses, decorated after the style of the Alhambra in Granada, with tiles and stucco-work and fountains in the courts, and they are generally very pleased to show their houses and to proffer hospitality to the stranger and foreigner. They are a most hospitable people, and even in our ordinary visiting it is very rare not to be pressed to partake of some food, if it is only some tea; but on special occasions they “make a feast” for the visitor. Then the meal consists of a number of courses, and these if well cooked are generally most palatable. Who is it that has enjoyed Fez hospitality and has not

a pleasant recollection of it and of the kindness and courtesy which usually accompany it?

It is difficult to state accurately what is the population of Fez. According to the latest statistics, it is given at 300,000, some 12,000 or so being Jews. It is largely only the male population one sees in the streets. The majority of women never leave their houses, except on some very special occasions. To see them “taking the air,” one needs to go on to the roof of a house. There one can see them walking about, standing and sitting on the flat roofs, their gay clothing lending colour to the white or sepia-coloured roofs. This is their special domain, as men are not supposed to go to the house-tops; and they will sometimes go from one roof to another for some distance to visit their friends. Looking from a roof, one is puzzled to know where the streets are. Owing to their narrowness and to many of them being built over, they are difficult to see. Generally, the aspect from above is that of a solid block of houses, only broken here and there by a tree or a vine growing in the inner court, or, on the outskirts of the town, by some garden. As the eye travels beyond the city, it comes to range upon range of mountains, until in the blue distance it rests in the south-east upon the snow-capped tops of the Beni Waghain Mountains, and we thank God, who has made all so beautiful, for casting our lot in such lovely surroundings.

Deputation Notes.

After leaving Dublin, as mentioned in “Notes from Ireland” in last month’s issue, a few days were spent in

BELFAST.

On two Saturday evenings addresses on North Africa were given, by request, to a gathering of between fifty and sixty of the Lord’s remembrancers, who regularly gather on Saturday evenings in the Central Y.M.C.A.

Sunday, June 9th, was a day of joyful service. The crowded attendances at the

Mission Hall, Templemore Avenue, and the earnest spirit manifest therein, were eloquent testimony to the power of the Gospel. The work at this Hall owes much to Mr. Chas. Lepper, who for more than thirty years has enthusiastically laboured in the North of Ireland, and whose narrative tracts (published by the Drummond Tract Depôt, Stirling) have, with blessed results, been circulated in all parts of the world. One of these tracts, called “Fools and their Folly,” was recently instrumental in the conversion of six members



Photo by] **"Nearly Blind."** [Miss Wallace.
(See page 127.)

of an infidel club, all of whom are now Christian workers.

The pastoral oversight of the Iron Hall is under the care of Mr. Robert Graham, formerly a missionary in the Paraguayan Chaco, whose faithful testimony and zealous watchfulness for souls are being manifestly owned by God.

The Sunday-school children contributed last year £12 towards the North African Mission.

Addresses were also given during the Belfast visit at the Cripples' Institute, Donegall Pass; Deaconess Institute, Botanic Avenue; Men's Bible Class, St. Mary Magdalene's Church (Rev. Dr. Stephenson, vicar); Antrim-road Baptist Church; Alfred-street (Presbyterian) School; concluding with the Sunday evening service at Grosvenor Hall (Methodist), at which from 1,700 to 2,000 people were present.

AT MELKSHAM CONVENTION.

Twenty years ago, at Keswick Convention, Mr. George Stratton of Melksham, was so impressed with the good that could be accomplished by gatherings on similar lines in different parts of the country, that he organised a convention in the beautiful grounds of his Wiltshire home, "Giffords,"

which has met for nineteen years. For two days, clergy, ministers, Christian workers, and people from the towns, villages and hamlets of Wiltshire and Somersetshire come together for prayer, Bible study and practical consecration to God's service. The ministry of the Word of God this year was in the hands of Revs. F. J. Horsfield and Arnold Thomas of Bristol, and Pastor F. E. Marsh; and the missionary meetings were addressed by Messrs. S. H. Wilkinson (Mildmay Mission to the Jews) and E. A. Talbot (North Africa Mission). Mr. Wilkinson dealt with God's purposes concerning Israel and Gospel work among them in Great Britain, Russia, Germany, and at Tangier, Morocco; and Mr. Talbot spoke of the present and past history of North Africa, its extent, the falsity and hopelessness of the Mohammedan religion, the revolting character of some of the religious festivals and the degradation of its women, the large numbers of people reached year by year with the Gospel through the hospitals, dispensaries and other agencies of the North Africa Mission. He referred to the success attending the carpet industry at Cherchell, Algeria; the blessing among Sicilians in Tunis; and last, but not least, the translation of the Word of God into Kabyle and colloquial Arabic.

The Convention has been the means of untold blessing to many in all parts of Wiltshire and Somersetshire, and is another evidence of what the consecrated energy and enthusiasm of one Spirit-filled man can do.

AT HARROGATE CONVENTION.

Another Convention which has exercised a beneficent ministry is that held at Harrogate in the early days of July. Mr. Robert Thomson, the convener from the commencement, reports that this year's gathering (the ninth) is the best yet held. The ministry of the Word of God during the four days was entrusted to Pastors Fuller Gooch, Graham Scroggie and Dr. White. The missionary meeting, which closed the Convention, was addressed by Miss Binns of India, a lady representing the Sudan United Mission, and by Mr. E. A. Talbot of the North Africa Mission. The latter addressed meetings on the following Sunday at the Y.M.C.A. and the Harrogate Presbyterian Church.

E. A. T.



From Mission Hall, Templemore Avenue, Belfast:—This year, Sunday, June 9th, was set apart as our annual Missionary Day, and it was our privilege to have Mr. E. A. Talbot of the North Africa Mission with us for that day. For many years our Sunday-school children have taken a deep interest in this work, and last year contributed £12 towards the funds of the North Africa Mission, through the

Irish Auxiliary. Mr. Talbot did his best and gave his best on Sunday, for we had three large services—first, children in the morning, from 10 to 11 o'clock, our average morning school numbering between 400 and 500. Then at our morning service, at 11.30, there would be an average of 600, mostly men and women engaged in active Christian work. In the evening the hall was packed to suffocation. His accounts of the work in North Africa

were most graphic and intensely interesting. One could see the eager groups at the dispensaries waiting for healing medicine, and also hear the Gospel preached to those benighted people. The accounts of suffering amongst the women made our hearts ache. May the Lord speedily raise up a large additional band of faithful helpers for the evangelisation of North Africa!

ROBERT GRAHAM, *Pastor.*

For the Children.

By Miss F. M. Harrauld.

Those of you who read our magazine regularly will know how common are the names Fatima, Aisha and Khadija in North Africa.

It used to be the custom, at any rate here in Tripoli, for the first girl in a Moslem family to be called Fatima, after Mohammed's daughter. Others would be named Khadija, after his first wife, and Aisha, after his favourite one. Sometimes in the same family there would be two or three girls with derivatives of Fatima, such as Fatuma, Fatoema, etc.; and brothers might be named Mohammed, Mohimmid, Hamad, Ahmad, etc.; the idea being, I suppose, the same that led the Roman Catholic parents of two little girls who were my schoolmates to name them Marie Thérèse and Anne Marie, believing that in naming their children after the Virgin Mary they put them under her protection!

But this session, in making my class register, I have been struck with the few who bear such Moslem names. Three sisters of a superior family are named Grateful, Forgiving, Powerful. Their father having died in one of the recent epidemics, their uncle, who is now their guardian, locked them up so that they could not get to the class; however, on my going to see them they found a key somewhere, and after a good deal of struggling they managed to open the door and admit me. In answer to prayer, their uncle was led to relent, and the girls have since returned to the class.

Occasionally the names suit the children exactly, one shiny black negress being called Black, and a very quiet, reserved child bearing the name Silent.

There has been a great deal of illness in this town lately. Two little sisters, Flower and Perfect, have lost their father, and a little girl named Happy, her grandfather. This latter was considered of great age, having been born when the Turks came to Tripoli about eighty years ago. I am glad to say the severity of the epidemics of typhoid, typhus, and dysentery is abating; and now that many of the people are returning to their farms, the Italians helping them to rebuild their houses, we hope the health of the city will further improve.

Tripoli is now in a transition stage in many ways. A few months ago it possessed no railways and few roads, while electricity was forbidden throughout the Turkish Empire. Now, even the tiny children chatter of trains, motor-cars, aeroplanes and dirigible balloons—so common have all these become. We are looking forward to the time when the port, already begun, will be completed, and we shall no longer wonder in the stormy season whether it will be too rough to land mails and passengers; also to the time when the country will be opened up by good roads and railway lines.

But you remember that our Lord said of the man's house which was left empty, that a worse spirit than the former came and inhabited it; so I want you to pray that, as the country is opened up by civilisation, and the people gradually drop many of their Mohammedan customs and beliefs, they may be led to receive the Lord Jesus Christ as their Saviour and Lord, lest their latter state be worse than the first.

One young woman, who has been at-

tending my "old girls" class for some weeks, told me lately that she believed that Jesus was not only a prophet, but the Son of God, the Saviour. To-day, as we finished singing the hymn, "Who came down from heaven to earth? Jesus Christ, our Saviour," one of my boys said, "I

think that's fine, and so is that other hymn, 'There is a happy land.'" Will you, dear girls and boys, pray for these children in Africa, that many may learn to love the Lord Jesus as their own Saviour.
Tripoli.

Home and Foreign Notes.

Our **Annual Meetings**, at which several of our missionaries now at home on furlough will be present, will be held (D.V.) at **Sion College, Thames Embankment**, on **Tuesday, October 1st**. Sir Charles Scott, K.C.B., will preside at the meeting in the afternoon. Full particulars will be sent to our friends and helpers about the middle of September.



Will our readers kindly note that the present issue of **NORTH AFRICA** is for **August and September**, and that the next number issued will be for October.



The Monthly Prayer-Meeting

will (D.V.) be held at **18, John Street, Bedford Row, W.C.**, on **August 1st and September 4th**, at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



Miss F. M. Banks, who is working at **Casablanca**, assisted by **Miss M. Eason** and **Miss A. Chapman**, has found that the expense of rent is much higher since the French occupation of this Atlantic seaport of Morocco. Beside this, the drainage of the present mission premises is unsatisfactory, and the accommodation insufficient for the medical and school work, etc.

Miss Banks is therefore very anxious to put up suitable premises for the mission, and it is most desirable that this should be done. £1,000 would be required, but the General Funds of the Mission cannot at present spare anything for the purpose. £100 has, however, been already given, and a local British merchant has promised the land and the sum of £200 towards the building as soon as £800 is in hand. Seven hundred pounds is therefore needed to accomplish this desirable end.

Any friends wishing to help in this department can send their gifts to the Offices of the N.A.M., 18, John Street, Bedford Row, London, W.C., designating them for this purpose.

ARRIVALS.

Miss K. Aldridge (from Laraish) on July 2nd.



"WANTS."

Mr. Shorey is in much need of tracts for distribution in the French villages round about Algiers, also lantern slides for the Arab meetings to be held in the town during next winter. If funds permit, Mr. Shorey hopes to itinerate in the country districts in the autumn. Will friends wishing to help forward this good work kindly write to the Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.



Morocco.

Mrs. Roberts writes from Hope House, **Tangier**:—"A new little girl has come to live in the Home. Her name is Seadeeya. She was sent here by a French lady. The child is a stepdaughter of this lady's gardener, and has been ill-treated and neglected. For days she took little notice of anything, but after a little she began to brighten up and laugh and play with the others. . . . The photo [see page 125] is a freed slave who comes regularly to the women's class. The poor thing is old and nearly blind, and gets her living by begging."



Mr. and Mrs. Simpson were among those of our workers who attended the recent conference for missionaries held at Algiers. While in Algeria Mr. Simpson took the opportunity to make a week-end visit to the station at **Cherchell**. Of this visit he writes, under date June 10th:—"We had two meetings—one for men on Saturday night, and one on Sunday night for grown-up lads. One feels the great need there is for a young married couple here. A worker is needed who could have meetings for men two or three nights in the week, and gather in some who have long heard of Christ. I feel sure that real results would follow. The ladies have sown and are sowing, but the lads grow up and go out with no one to go after them."

Miss A. Bolton writes from **Tetuan** on June 15th:—"Our short holiday was spent in the mountains; we only stayed eight days, for a hurricane threatened to bring the tent down, and as there was every sign of a change in the weather, we thought it wiser to come down with our tent dry. . . . We ever seek to keep the spiritual to the fore, and all who come to us hear the message of the Gospel. Yesterday, not counting children, we had **ninety-one patients**, a great number of whom were well-to-do people.



Writing from **Fez** on June 19th, **Miss Mellett** gives further details of the attack on the town by the tribes on May 25th:—

"At one gate, 'Bab el Giesa,' the guard fought till their ammunition was done, and then took refuge in a mosque near at hand, where, however, the rebels killed them all. Very soon after this a party of the foreign legion came up, and killed all they found in the mosque. The tribesmen were followed by their women, urging them on, and it was found next day that many of the women had been killed by the French force. . . .

"On June 1st the French went out to the rebel camp and did great havoc, quite scattering the enemy and burning the camp. It is computed that in the three engagements the rebels lost about 1,300 men; the French losses are much less than this. . . . The Sultan and his court . . . and a large number of Europeans and Moors left Fez on June 6th, some for Rabat, and some for Tangier.

"The attendances at the medical mission are increasing, and we expect soon to have our usual number again."

Tunisia

Dr. Churcher writes from **Sfax** on June 28th:—"This month we have registered about **500 visits**, and have sold **thirty-nine Gospels**. We visited a place called Triaga, about twenty-five miles away to the west, where there are many European colonists in the neighbourhood. We were sorry to find the Arabs more opposed than usual, but it is fair to say that we have only been there once before. Then another day we visited Maharas, about the same distance to the south; here we had a good time, **selling fifteen Gospels**.

"We seem to feel the effect of the war in Tripoli continually in an 'ugly' feeling among the natives towards all Europeans; and the trial (now going on) of seventy prisoners for complicity in the Tunis riot last November does not help matters. . . . The Sunday and Thursday classes keep up, and are a real encouragement. My daughter and Miss Steggall have been taking the European children on Sunday afternoon since Mr. Webb left."



Tripoli.

The recent epidemic of typhoid and typhus fever at **Tripoli** appears to be abating now, but there is still much illness about. The sick poor of the city continue to come to the medical mission, and they seem greatly to appreciate the attention of our missionaries. **Dr. Maxwell**, writing in June, says:—"We had over 1,300 cases at the medical mission during May, and the total up to date is over 3,400."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

That a Jewish lad and a young Moor at Laraish have both given evidence of faith in Christ; also prayer for a young girl in the town who seems interested in the Gospel.

For a member of the young women's class at Tripoli who acknowledges her belief in the Lord Jesus as the Son of God and the Saviour; and prayer that the Holy Ghost may deepen the work begun.

PRAYER.

That the Lord would graciously raise up helpers for the Italian work at Tunis, and would grant special guidance and direction at this time to those on whom the responsibility rests.

For a young French soldier stationed at Tunis (see page 118), that he may be kept in all times of temptation and enabled to "war a good warfare," and "endure hardness as a good soldier of Jesus Christ."

That renewed health and strength may be granted to the workers now on furlough, and to those who are taking a temporary rest during the hot weather.

For the native converts who may be specially tried during the summer months, when those to whom they look for counsel are away; that they may be kept steadfast and faithful.

That the money needed for the current expenses of the Mission may be speedily sent in, and that the eyes of the workers and the Council alike may "wait upon the Lord."

North Africa Mission

AUTUMN AND
WINTER MEETINGS, 1912-13.

Our Organising Secretary, Mr. E. A. TALBOT, will value opportunities for describing the spiritual needs of North Africa and of the work in progress there.

Will any who can help by arranging Drawing - room or Public Meetings (with or without lantern views), or Services on the Lord's Day, kindly communicate early with Mr. E. A. TALBOT, 18, John Street, Bedford Row, London, W.C., for open dates and full particulars.

THE NORTH AFRICA MISSION.

Council of Direction.

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Office of the Mission:—

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

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. A. J. Bride & Son, 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.			Bizertia.	
Tangier.	Date of Arrival.		Cherchell.	Date of Arrival.			Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906		Miss L. READ ...	April, 1886		Miss R. J. MARCUSSON	Nov., 1883
Mrs. WILSON ...	Dec., 1906		Miss K. JOHNSTON ...	Jan., 1892		Kairouan.	
Mrs. ROBERTS ...	Dec., 1896		Miss E. TURNER ...	Jan., 1892		Mr. E. SHORT ...	Feb., 1899
Miss J. JAY ...	Nov., 1885		Miss H. KENWORTHY ...	Nov. 1910		Mrs. SHORT ...	Oct., 1899
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894					Miss G. L. ADDINSELL	Nov., 1895
Miss F. MARSTON ...	Nov., 1895		Algiers.			Sfax.	
Mr. O. E. SIMPSON ...	Dec., 1896		<i>Kabyle Work—</i>			T. G. CHURCHER, M.B., C.M. (Ed.)	Oct., 1885
Mrs. SIMPSON ...	Mar., 1898		MONS. F. CUENDET ...	Sept., 1884		Mrs. CHURCHER	Oct., 1889
<i>Spanish Work—</i>			Mr. A. SHOREY ...	Nov., 1902		Mr. H. E. WEBB	Dec., 1892
Mr. A. J. MOORE, B.A.	April, 1909		Mrs. SHOREY ...	Oct., 1904		Mrs. WEBB	Nov., 1897
Miss F. R. BROWN ...	Oct., 1889		Djemâa Sahridj.			DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.			<i>Kabyle Work—</i>			Mr. W. REID ...	Dec., 1892
Casablanca.			Miss J. COX ...	May, 1887		Mrs. REID ...	Dec., 1894
Miss F. M. BANKS ...	May, 1888		Miss K. SMITH ...	May, 1887		Miss F. M. HARRALD	Oct., 1899
Miss M. EASON ...	Dec., 1910		Mrs. ROSS ...	Nov., 1902		Miss F. M. HARRALD	Oct., 1899
Miss ALICE CHAPMAN	Oct., 1911		Mr. T. J. WARREN	Feb., 1911		ERNEST J. MAXWELL, M.B.	Nov., 1911
Tetuan.			Mrs. WARREN	Feb., 1911		EGYPT.	
Miss A. BOLTON ...	April, 1889		Tebessa.			Alexandria.	
Miss A. G. HUBBARD ...	Oct., 1891		Miss A. COX ...	Oct., 1892		Mr. W. DICKINS	Feb., 1896
Miss M. KNIGHT ...	Oct., 1905		Miss N. BAGSTER	Oct., 1894		Mrs. DICKINS	Feb., 1896
Miss H. E. WODELL	Jan., 1907		REGENCY OF TUNIS.			Miss R. HODGES	Feb., 1889
Arzila and Laraisb.			Tunis.			Miss J. E. EARL	Oct., 1909
Miss C. S. JENNINGS	Mar., 1887		Mr. A. V. LILEY	July, 1885		Miss E. M. BLAKE-FORSTER	Nov., 1911
Miss K. ALDRIDGE	Dec., 1891		<i>Italian Work—</i>			Shebin-el-Kom.	
Fez.			Miss A. M. CASE	Oct., 1890		Mr. W. T. FAIRMAN	Nov., 1897
Miss L. GREATHEAD	Nov., 1890		Miss L. E. ROBERTS	Feb., 1899		Mrs. FAIRMAN	Feb., 1896
Miss M. MELLETT	Mar., 1892		IN ENGLAND. —Miss I. L. REED, Miss H. M. M. TAPP, Miss B. VINING, <i>Invalided.</i>				
Miss S. M. DENISON	Nov., 1893		IN IRELAND. —Mrs. BOLTON.				
Miss I. DE LA CAMP	Jan., 1897						