

# 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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*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission—*

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

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# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from JANUARY 1st to 31st, 1913.

GENERAL FUND.			1913.			1913.			1913.		
1913.	No. of	Amount	1913.	No. of	Amount	1913.	No. of	Amount	1913.	No. of	Amount
Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.
1	1	0 5 0	17	Brought forward	149 2 0	10	Highgate Rd.	31 19 2	4	Brought forward	1 4 4
2	2	0 5 0	13	Malden Hall	0 13 0	10	Chapel	4	5	0 2 4	
3	3	5 0 0		85	0 7 2	13	Men's B.C.	3 6 0	6	0 6 4	
4	4	2 2 0		6	0 4 0		Highgate Rd.	7	7	0 2 2	
5	5	0 10 6		7	0 5 0		Chapel S.S.	8	8	0 2 5	
6	6	1 1 0		8	0 2 6		Readers of	9	9	0 3 2	
7	7	0 1 6		9	10 0 0	14	The Christian	10	10	0 1 7	
8	8	2 0 0		60	0 5 0	15	V.W.B.C.	11	11	0 1 2	
9	9	0 6 0	20	1	0 4 0		Handsworth	12	12	0 2 7	
10	10	0 6 0		2	3 0 0		Mother's Meeting	13	13	0 1 1	
11	11	10 0 0		3	0 2 0		Watville St.	14	14	0 0 6	
12	12	0 3 6		5	0 0 0		Handsworth	15	15	0 5 0	
13	13	0 3 0		7	0 5 0		Westminster	16	16	0 1 0	
14	14	0 2 6		8	5 5 0		Chape.	17	17	0 4 2	
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17	17	1 0 0		Con. Congregational Church	3 1 7	20	Mission Hall	25 0 0	20	20	0 5 0
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19	19	0 7 6		V.W.C.A., Reading	0 5 9	23		5 0 0	22	22	0 5 0
20	20	2 10 0		3	0 12 0	24	M.H.B., Blackheath	30 0 0	23	23	0 10 0
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22	22	1 0 0		5	0 10 0		9	5 0 0	25	25	0 5 0
23	23	0 10 0		7	0 2 0		30	4 0 0	26	26	0 5 0
24	24	0 2 6		8	0 10 0		1	0 0 3	27	27	0 1 0
25	25	0 2 6		9	0 10 0		2	0 10 0	28	28	0 5 0
26	26	0 1 0		110	0 17 0		3	0 10 0	29	29	0 5 0
27	27	0 5 0		1	0 5 0		4	0 10 0	30	30	0 3 0
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30	30	0 15 6		4	0 12 0		Malden Hall S.S.	6 10 0			
31	31	0 9 6		5	2 2 0	30		14 2 7			
32	32	0 3 0		6	0 5 0		Dunoon Boys & Girls Religious Soc.	1 0 0			
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34	34	1 1 0		8	0 1 0		Bloomsbury S.S.	5 0 0			
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41	41	1 1 0		6	0 1 0						
42	42	0 10 0		Cong. S.S., Fazelev	17 0						
43	43	0 10 0		M.H.B., Rotherhithe	4 0						
44	44	0 5 0		9	0 10 0						
45	45	0 5 0		Homes for Working Girls in London	0 0 0						
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**DETAILS OF GIBRALTAR AUXILIARY.**  
 Capt. C. H. Hill, Hon. Sec.,  
 King Edward VII. Institute,  
 General Receipt No. 113.

**DETAILS OF BARKING AUXILIARY.**  
 Miss E. Howe, Hon. Sec.,  
 151, North Street,  
 Designated Receipts Nos. 21  
 and 39.

**SUMMARY.**  
 January.  
 General Fund ... £730 14 9  
 Designated Fund 340 1 0  
**£1,070 15 9**

**DETAILS OF DUBLIN AUXILIARY.**  
 S. S. McCURRY, Esq., Hon. Sec.,  
 3, Spencer Villas, Glenageary,  
 Designated Receipt No. 37.

**ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ENDING 31st Dec., 1912.**

**DETAILS OF PREVIOUSLY ACKGD.**  
 1912. Dec. No. of Receipt. Amount.  
 31 .. 1734 .. £ 5 2 0  
 5 .. 0 2 0  
 6 .. 0 15 6  
 7 .. 0 10 0  
 8 .. 0 12 6  
 9 .. 0 9 1  
 10 .. 0 3 0  
 11 .. 0 4 0  
 12 .. 0 1 3  
 13 .. 0 4 6  
 14 .. 0 1 0  
 15 .. 0 14  
 £21 5 3  
 .. 418 2 6  
**£429 7 9**

**SUMMARY.**  
 December.  
 General Fund £268 3 6  
 Designated Fund 439 7 9  
**£707 11 3**

**TOTALS, January 1st to December 31st, 1912.**  
 General Fund .. £3,933 10 10  
 Designated Fund .. 2,968 7 10  
**£6,901 18 8**

**ERRATUM.**—The name and address of the Hon. Sec. of the West Kirby Auxiliary should have been given in the February issue as Miss M. Geddes, 65, Park Road South, Claughton, Birkenhead.

**DESIGNATED FUND.**

1913.	No. of	Amount.
Jan.	Receipt.	£ s. d.
2	Harrowgate Auxiliary	12 0 0
3	King's Heath Mission, Birmingham	5 0
4	Milkmaid Mission Hospital	0 0 3
7	7	0 7 7
8	8	0 5 0
9	9	15 0
8	Westcliff Hall	1 15 0
9	9	0 5 0
2	2	2 0 0
3	3	1 5 0

**DETAILS OF GRAVESEND AUXILIARY.**  
 Miss R. Johnson, Hon. Sec.,  
 "Mayfield," Pelham Road,  
 Designated Receipt No. 29.



Girls in one of the Moslem Schools of the N.A.M.

## “Hot Bread.”

*“The shew-bread was taken from before the Lord, to put hot bread in the day when it was taken away.”—1 SAM. xxi. 6.*

**D**AVID was given the shew-bread on that Sabbath day because it was no longer fit for God. The bread had served its appointed purpose, and if left longer would have become stale; and because the Lord does not love stale things, David found the priest replacing it, according to the commandment, with twelve hot loaves. We have the same Lord to deal with. How often do we change our shew-bread? And does the Lord receive it hot at our hands?

The generally accepted interpretation of the shew-bread is that this ordinance signified not only God's infinite satisfaction in the perfection of His Son, but our delight also in the Lord Jesus Christ. How is it then that we cannot always, as it were, bring the loaves, signifying our delight, hot and fresh to set before God to the glory of this wonderful Saviour? Our Heavenly Father gives new supplies for the journey every day we live, as He gave the Israelites manna daily in the wilderness; but He should also receive from us fresh acknowledgments of His provision at the time it is bestowed. It must grieve Him when He sees us trying to work up out of our cold hearts praise only for benefits that have been ours a long time and experiences past months ago, while we have no eyes for mercies dropping thick upon our path this week or the manifestation of His love given to-day. The Lord does not want our stale stuff; and yet if we were to confess the frank truth we should often say, like the Gibeonites, “This our bread we took hot . . . on the day we came forth, but now behold it is dry . . . and it is mouldy by reason of the very long journey.” The trials of travel will soon make the bread dry and mouldy if we do not realise His presence with us; yet, after all, it is a poor thing to make an excuse about the journey, for the Lord is so good that we cannot get to a place that we do not find Him there before us with His provision of hot bread. If the journey is too great for us He knows it, and has already prepared the “cake baked on the coals” (*1 Kings xix. 6*) to

strengthen the weary wayfarer; and He even urges His discouraged servant, broken with disappointment, to "Rise and eat," so that he is able presently to go forty days in the strength of that meat alone. So in the New Testament parallel, in John xxi, the disheartened disciples, who had gone back to their fishing, were unexpectedly called by the Lord to the shore to feast upon His provision, which included "bread upon a fire of coals" (*vv. 9 and 13*); and His invitation, "Come and dine," shewed He had prepared it for them specially. There is nothing stale then in what He gives His children; but when the case is reversed, and He comes to us, have we anything to set before Him?

There are various occasions in God's Word where "frail, mortal man" has offered hospitality to the Lord of all; but four cases stand out prominently in this connection: those of Abraham, Gideon, Manoah and his wife, and the two going to Emmaus. One feature in common comes out in the telling which may help to account for their being vouchsafed such a privilege. No one of them wanted to let the Lord go! Abraham said (*Gen. xviii. 3*): "Pass not away, I pray Thee, from Thy servant." Gideon said (*Judges vi. 18*): "Depart not hence, I pray Thee." The couple in Judges xiii. 15 said: "I pray Thee, let us detain Thee." And Cleopas and his companion (*Luke xxiv. 29*) "constrained Him, saying, Abide with us." We may here drop consideration of the two instances in Judges, only noting in passing that neither Gideon who brought unleavened cakes of flour with his kid, nor Manoah who brought the usual meat offering with his kid, in accordance with Numbers xv. 3, 4, supplied the fire. The Lord did that; but both, it seems, had a smaller acquaintance with Him than had Abraham or the two disciples in Luke xxiv., and ignorance as well as coldness may rob us of the joy of bringing the offering hot to Him. Local difficulties, hindrances in our home lives, little things, big to us because they are so near, may hide that daily vision of God in Christ that alone keeps the fire of our heart's devotion burning brightly, for

"One finger's breadth at hand will mar  
A world of light in heaven afar,  
A mote eclipse a glorious star,  
An eyelid hide the sky."

Think, now, of Abraham in Gen. xviii. 1-8, when he saw the Lord coming to visit him and ran to meet Him. Look at the delight expressed in his many proposals for refreshing the Lord—the water, the shade of the tree, the morsel of bread (hot bread this, in very truth, and how speedily Sarah had made it ready upon the hearth! *v. 6*). See his joyful confidence that it was just to get this refreshment that the Lord was there. "For therefore," he says exultingly, "art Thou come to Thy servant." How beautiful, and how true that it would "comfort the Lord's heart" (*v. 5*)! Can this be the eternal God, the Creator of heaven and earth, who says to His backsliding people, "If I were hungry, I would not tell thee" (*Psa. l. 12*)? Yes, but He will tell Abraham! and Abraham is all aglow to show his consciousness of his marvellous privilege with his "make ready quickly" to Sarah, and his "haste," and his running to the herd to make his own selection of the calf, mighty rich man as he was (*ch. xiii. 2*), and then standing by his visitors in the joy of whole-hearted hospitality while they did eat.

How low was the spiritual temperature with the two disciples in Luke xxiv. 13, when the Lord was a stranger (*v. 18*), their hearts sad, and their hopes a thing of the past ("we trusted," *v. 21*)! Yet communion with Him changed all this, and they entreated Him to stay with them, till, at verse 32, their hearts burned within them. What led to the final revelation was the fact that, when they would not let the Lord go but had entertained Him, His royal way of handling the bread they had given to Him made it an extraordinary means of enlightenment to their souls. Such burning joy they could not keep to themselves, but then and

there retraced the long walk back in the dusk to Jerusalem to share with fellow-disciples, left sorrowing, the revelation of the risen Christ.

For ourselves, if we have ever said, "Lord, when saw we Thee an hungred," may it be ours henceforth, though with increasing sense of our utter unworthiness, to say often, "Master, eat."  
M. E. S. W.

## News from the Mission Field.

### MOROCCO.

#### From Miss A. G. Hubbard

(Tetuan).

November 13th, 1912.—The woman El Khadush who has left us to-day came to the dispensary about a fortnight ago. She had heard that we received sick people into our houses, so she said that if we would admit her she would remain with us until the Lord should take her life! As she is a young woman, and has no disease likely to carry her off at present, we were not at all sure that we should want her for so long! Poor thing! She was not at all a pleasant visitor to entertain, being very dirty in person and habits, and a constant offence to our noses. Her husband and children live away in Beni M'Sawan, and she is going back there for the Feast; though according to her account they are so poor that they have to exist on the roots of *yerna* (which I believe is the wild arum lily), which they dig up, dry, grind and make into bread. It satisfies hunger at the time, but the people all say that it causes dysentery if eaten for long together.

November 25th.—In answer to two or three urgent calls, I went on my way to dispensary this morning to one of the biggest houses in the town. I found a young lady there, apparently far gone in consumption. I was told that she had had the Spanish doctor attending her, but that he could do nothing for her. She was married only last year, and she had such a grand wedding that accounts of it were even in the English papers. Sheep were killed by the score—chickens by the hundred, and so on. I am afraid there is nothing we can do for her; she seems almost at the end. We all think that consumption is very largely on the increase in this town. Years ago, we used to say that it seemed mostly to attack the slave girls coming from the Sudan to this cooler,

damper climate. It may have been that we did not know the people so well then, and therefore did not see so many cases; but certainly now all classes are affected by it. As in every other disease, not the least care is taken with regard to infection.

Some time ago I was told of a certain cure for it. A woman I know had her only son dying. Last year he was ill with typhoid, and before he was quite strong he set off on pilgrimage to Mecca. He had an extra rough journey, and when after some months he returned with the coveted title of *Hadj*, he was already a dying man. I went to see them, and had a little talk with them. I left at the same time as another visitor, and when we were out of the house she began to talk to me about the case, and said that there was just one absolutely certain cure; but the mother would not give it because she refused to believe that her son was in consumption. This was the cure. If she would only get a little black puppy, without one white hair, have it killed, cook it like rabbit and give it to her son to eat, he would begin to get better at once. He would never know he was eating dog's flesh instead of rabbit, and the cure would be certain!

#### From Miss E. K. Aldridge

(Laraish).

February.—Since my return from fur-lough, at the end of October, I have been trying to look up old friends, but have not done very much, as medical visits have to come first where there is a dispensary, and for the last fortnight especially nearly all my visiting time has been occupied with one little boy, who fell in the fire and got very badly and extensively burned. He is the brother of the triplets who were brought to us about a year ago [see N.A., April, 1912, page 51]. Of the

three, one died a few weeks old, but two remain and seem likely to grow up. The family live some little way outside—over heavy sand, which makes walking difficult—in a small, dirty hut, with the usual low entrance, which obliges one to double up to get inside. How the people manage to go in and out so easily I don't know! As I was straightening up and pulling my things together to-day, after my struggle to get out, I watched the woman going in, with a baby in her arms and another on her back, and she got in quite well, and the babies were not scratched.

Dispensary mornings keep me busy, and other mornings I find plenty to do, getting ready for dispensing. I wonder if I might mention here a great need I have for old linen in connection with this work. Friends were very good to me about this when at home, but the stock is quite exhausted now, and I should be grateful for a fresh supply. Amongst the out-patients this last month, two took Gospels to read (as a loan); another refused, "He could not take it himself, would send his son for it," but did not.

An old lady whom I have known for some years died a few weeks since; she was one of the very few women here able to read, and had often read a little out of my Colloquial Gospel. She was a very religious woman (her family receive the offerings of a very fanatical sect), and

made me quite understand what a saintly house it was when I first visited her. One day a friend was there with her who expressed surprise that she allowed me, a Nazarene, to come in, and I heard her say, "Oh, she knows what a holy place it is; she would not come in with her shoes on." We had long talks sometimes, but I never felt she had any real interest. I went to see the granddaughter the other day, who now represents the family. She was pleasant and quite willing to talk, but all in praise of the prophet and would not listen to anything else. So I was coming away, when a slave came in and asked if I were not going to read, and in talking to the slave simply so that she might be able to understand, I found the lady and her friend were listening too, perhaps the more willingly as the remarks were not addressed to them.

Many changes are taking place here these days—a great number of the men have taken to stockings, and lots of the boys wear European boots too as well, which seems a pity; their old custom of slippers only, which could so easily be removed, was a much more cleanly one. We are allowed now to use the footpaths through the cemeteries, which formerly were quite forbidden to any but Moslems, and wheelbarrows and carts are quite common; also street lamps are used at night.

## ALGERIA.

### From Miss J. Cox and Miss K. Smith

(Djemâa Sahridj).

A Christian Kabyle of some years' experience said to us the other day, "You in the past have spoken to me of your sufferings in the work here, and I did not understand. Now, I am beginning to understand." A few days previously, the same man was standing thoughtfully in our garden looking worn and tired. We went up and spoke to him, and he replied, "Sometimes I feel as if I should like to get quite away from every one, and be alone, for it is so hard for anyone here who wants to do what is just and right."

As the work continues, we realise more and more what the teaching of the Koran has done for this people; how deeply

rooted they are in deceit. Often when hope springs up in our hearts about one or another, a fresh story of falsehood and cunning will come to our knowledge to mourn over and pray about. Still, we rejoice to know that the light is already chasing away the darkness. The very fact that their sin and wickedness are coming to the light, and that confessions of sin and personal wrong-doing are being made by the people themselves, proves that by degrees they are understanding more or less something of what sin really is in the eyes of a righteous God.

We need much prayer for this people, some of whom are in the thick of the fight. There are young believers, whose faith in our Lord Jesus Christ though weak is real, who have taken a stand for Christ, and whom the devil is trying to get back



Inmates of the "Home for Kabyle Girls" at Djemaa Sahridj.

among old companions—back into the so-called "cafés," which are dens of evil. Satan is trying by all possible means to make the young native girls who belong to our Home join once more in the Moslem feasts, and take part once more in the native dance; and finally to get them sold in marriage to Mohammedan men. Our dear girls are having a real battle, and their Mohammedan relations are doing

their best to draw them back again into the mire of Islam. But God is with us, and only quite lately He has restored to us two young Christian women. They have returned to us weeping and confessing their sins, humbled, and full of desire more than ever to follow the teaching of the Lord Jesus. We are rejoicing over them as a shepherd rejoices over his lost sheep.

## TUNISIA.

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

*Jan. 18th.*—Every morning I pray with and give Bible instruction to the two young native converts who help me. On weekdays we are often disturbed as we meet in the Bible depôt, and it is rather noisy there, and occasionally we are interrupted by people coming in. On Sunday, however, we have a quiet time together. Lately I have been taking them through the Old Testament prophecies concerning the Lord Jesus, and have showed them how these have been fulfilled. Y—, the young Tunisian, was much struck by this, and said, "Surely, if my people would only read and study these prophecies, they would become Christians." It is both interesting and encouraging to see how these young men are coming on, but my

constant prayer for them is that they be mightily wrought in by the Spirit of God.

The meetings have been well attended, but it is not always the largest that are the most profitable. One evening I got two young fellows alone, and one of them asked me why it was that Mohammed could not redeem us. I asked him if a bankrupt could pay another man's debts. I showed him the passage in the Koran in which Mohammed is commanded to "ask pardon" for his sins, and then I took him to the Scriptures, and pointed out that it is said there concerning the Lord Jesus that "in Him was no guile." These young men were much impressed by what they read, and they listened with the greatest interest as the Gospel was preached to them. One longs to see the spirit of conviction among them.

It has been most encouraging to have a



greater number of students coming in at the meetings. This is a class we are particularly glad to see, as they come from all parts of Tunisia to study Islam, and will return later to their far distant homes. Not a few of them suffer from "a swollen



"On Sunday we have a quiet time together."

head"; it is not at all an uncommon thing for them to inform me that they *know everything*. To such men I say that I am only an ordinary individual dealing with ordinary people, so they must not ask me questions or put in their say, but just listen to what I have to say to the others.

At a lantern meeting held recently at the *dépôt* one very young student interrupted me in the middle of my address, saying the Lord Jesus did not die. I told him I would reply to him when I had finished, and I did so. As usual, he tried to play upon words in order to prove his point, and as soon as he had had his say he turned and ran out of the room. This gave me the opportunity of showing to the Arabs who remained behind how weak was the young man's argument, and how little he could stand by what he said.

*February 10th.*—If we have not had large numbers to the meetings this week we have had nevertheless some very interesting talks with those who have come. A well-dressed young Tunisian came into the Bible *dépôt* and spent some time arguing with my two young native helpers. They invited him to come to the meeting at the house in the evening. He did so, and continued the discussion begun in the afternoon. He quoted the words from the Koran which state that the Lord Jesus spoke of "an apostle who shall come after Me and whose name shall be Ahmed." I asked this young man to show me these words in the Gospels, so he immediately

turned to John xvi. 7, for the Moslem doctors unanimously teach that the *Parakletos*, which they pronounce "*Faraklet*," is Mohammed. One Mohammedan author says, "It is well known that his [the prophet's] name in the Tuarat [Old Testament] is Muadmuad; in the Gospel it is Tablab, and in the Psalms *Faraklet*." So much for Moslem teaching. However, I took this young man back to John xiv. 16, 17. After reading these verses, I asked him if he could say that Mohammed was abiding with him, for is he not dead? "No, he is not dead," said my visitor, "but passed away." How these people shuffle! He confessed at last, however, that Mohammed was dead. "Now look at the 17th verse. Can you say that Mohammed is *with* you and *in* you?" I asked. The young man was obliged to give a negative reply. "Is Mohammed the Holy Spirit?" I asked. "No." We then read verse 26, after which the young man had no more to say on this subject, but started off on another line, protesting that there were a lot of contradictions in the Bible. "I can't show them to-night, as it is late, and I have not my books with me, but we will go into this question to-morrow," said he. He was not allowed to go until he had heard the Gospel.

Next evening he turned up with his books. One was a Christian book, entitled "The Wonders of the Bible." From this he was going to prove that



the Greeks had burned all the Bibles. He opened at a certain page and began reading. I followed him until he put in the word *Bible* instead of the word *book*, by this trickery hoping to prove his point, but as I caught him in the act, he wanted to turn to another book, but I made him keep on reading in this one, because it proved the opposite of what he had been saying. At last I allowed him to bring out the book which was to show that there were contradictions in the Bible. I got the Bible to look up the passages referred to, but there were such mistakes as to the chapter and verse in his book that at last I had to say, "You see the value of your book, and how little you can rely upon it: for it cannot even give correct references." Christ and Him crucified were then preached to him, and we had a good time together.

This just shows how very unfair and illogical these people are in their arguments, and how they are prepared to use any means that will help them to uphold their statements. In all these discussions, the young Tunisian convert is a very great help to me, and I pray that he may realise more and more the Spirit's power. The lantern meeting at the *depôt* on Friday was very well attended.

### From Dr. T. G. Churcher

(Sfax).

January, 1913.—Some 2,900 visits have been paid to us at the Medical Mission during these last three months. The patients are very poor and needy. There are many eye cases due to inflammation. The people's own treatment is worse than none, and many come with eyes terribly

damaged with but a few days of their own mismanagement. Then we have poor aged folks, with hardly a glimmer of eyesight left. Though we can do little for such, we do not send them away, hoping to bring them to Him who said, "I am the Light of the world."

The little children often bring the grown-ups under the sound of the Gospel; for it is when the little one is long ill, especially if he is an only boy, that even Moslem parents are moved to seek skilled help. Nor are these the least hopeful cases from a missionary point of view, for, being free from pain themselves, their minds may be more open to impressions.

Strange cases occur. A *dumb* beggar, well known as such for years past, came to consult me about pain in his liver. To the astonishment and amusement of my Arab helpers, he suddenly began to *describe* his symptoms!

We have visited the Port on Sunday mornings with papers for the British ships, and have had many a wayside Gospel talk with workmen. . . Sometimes we have real encouragement, as when a crowd of beggar children, who come to pick up stray grains of wheat spilt upon the quay, gather round and listen to the Gospel message. . . The boys' class, held on Thursdays, has grown. Last week we had a record attendance of fifty, of whom perhaps forty were Moslems. A new feature has been the astronomical slides, one fresh slide being given each week.

We have sold over one hundred Gospels since October, nearly all to patients. One of my porter boys was keen to sell them in town; but he only tried it for four days, and then gave in and would not continue.

## "Goodness and Mercy."

WE reminded our readers and ourselves last month that God does not fail His servants, though He frequently tries their faith, and in the month ending February 15th we have again proved this to be true. During that period the Mission has received £956 5s. 11d.; £656 15s. 11d. of this was for general purposes, and £299 10s. for designated objects. This is most encouraging, and we shall welcome fellowship in praise; yet our needs are oft recurring, and we no sooner get them graciously met than they begin to accumulate once more. Generous gifts soon seem to vanish before the fresh needs of the mission field. About £150 is wanted every week, or £25 for each of the six working days, and if the work were extended, as is sorely needed, £35 a day would hardly be enough.

Yet great as are our needs and those of the work of others, God is well able

to supply them. There is no poverty with Jehovah. Yet He does call us to fellowship with Christ who, when on earth, knew hunger and thirst, and had not where to lay His head. And though we are still in an age which rejects Him, we do not practically know very much of this experience. Perhaps if we did, our souls might enjoy better health.

Practically all the missionaries who were home on furlough last year have now returned to their posts. But now we are needing fresh supplies to enable others to come home who have been bearing the heat and burden of the day for several years. This home-coming is very necessary, not only for the purposes of health, but also for spiritual refreshment and fellowship. And if the missionaries need the stimulation of Christian life in the homeland, friends in the homeland also need to be aroused to the spiritual needs of the foreign field.

In view of God's promises and His revealed character, notwithstanding the Mission's great needs, faith can say, "Surely (certainly) goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

## Sketch Notes of Service among the Poor of Arzila.

By Miss C. S. Jennings.

*November 23rd, 1912.*—In an interval of a busy morning among patients I was called out to the house of a cousin of Raisuli, the Basha, some country friends visiting her needing treatment. One of these ladies told me she remembered two learned women (our two pioneer missionary ladies), who were here twenty-four years ago, when she was a child, telling her about Jesus. One patient this morning showed a ticket from the Tangier Hospital, and he said he had heard the Gospel there. He had come on foot from Tangier, and was laden with presents of oranges and sweet potatoes, acceptable additions to our larder.

*November 26th.*—Three Arab women came begging for help for their imprisoned friends, one needing a dollar to complete the ransom money. To another sad woman sitting outside the prison I also gave help. She told me her boy had been three weeks in prison, and five dollars' ransom was demanded for his release. Another woman in rags brought her blind husband to me for treatment, and she also begged a shirt for him.

*November 29th.*—Only three little girls turned up at the Moorish children's class. During the lesson, on my mentioning Satan, they all three opened the front of their frocks and spat into their chests. This is a native custom on hearing the devil mentioned; some also tap on the floor, that no evil spirit may rise up!

*December 5th.*—An Arab from Raisuli's northern district appeared this morning with a live fowl slung over his shoulders—a gift to me. He came for medicine. Although we try to keep Tuesday for men patients, this

rule has often to be relaxed on market days when the Arabs come in; so I admitted him, glad to have another man under sound of the Gospel. Also an old patient, at whose village we have sometimes encamped on our way to Tangier, came, bringing his large bottle and ointment tin to be refilled. He also brought me a present of eggs. These gifts are acceptable, and enable me to give more to the hungry poor who every day come to beg. It is either, "Just please help me to buy corn to make a little bread," or "Do give me a handful of charcoal," or "A few grains of coffee and a little sugar—my head is so bad," etc., etc. At dinner time a knock came to the door, and on opening it I found two poor Arab women who wanted medicine. They had been prevented by the full tidal rivers from reaching Arzila earlier. Re-donning my apron, I took them into our mission room, listened to their requests, and told them of Jesus. The grey-haired woman explained her infirmity thus: "Oh, it's for my *head* I want medicine; the pain is terrible, like nails, and comes right down to my knees, where also it settles and stabs like nails." The other begged for medicine for her imprisoned husband (acute dysentery). A silver four-penny-bit to be spent in milk for him, with which to swallow down the pills, pleased her much. No food, or even drinking water, or mat to lie down on, or blanket to cover them is given to these wretched prisoners. Round an earthen crock of live charcoal, these poor Arab women, clad in cotton garments, warm themselves these cold mornings as they listen to the Gospel message. The other day one of them showed great attention, and when I

ended, said, "Oh, that I could stay on and on and listen to these words!"

*December 7th.*—I had twenty-two children at my Jewish class this morning. In the afternoon, as I was starting for my weekly visiting among poor Jewish families, six Spanish soldiers called to see me, to whom I spoke as well as my poor knowledge of the language allowed. I gave them some Gospels.

*Sunday, December 8th.*—On my way down to my "Bethel" among the rocks on the sands, I met a Spanish soldier, who accepted a copy of Mark's Gospel, and I was enabled to point out to him how the incident of the second chapter so wonderfully demonstrated Christ's Divine power in three particulars—

knowledge of the heart-thoughts, power to forgive sin, and power to heal with a word.

*December 11th.*—Opportunities for wayside ministry abound here. Every day I go into the town I give out portions from my "Seed Basket," and also meet people who listen to the message. This afternoon I was led to speak to the elderly doorkeeper sitting outside a Kaid's house, and while talking to him of Christ's death, etc., the big door behind him slowly opened two or three inches, and the face of a slave boy appeared, who stood silently listening.

*January 23rd, 1913.*—Among the nineteen patients to-day one young woman said she had never heard of Christ before.

## Rahemu, the Lame Girl.

(Extracts from Miss Hubbard's Diary.)

*November 13th, 1912.*—The big Mohammedan Feast begins in a few days, and we had expected all our visitors to leave for it; but after talking with Rahemu she has decided to remain with us a bit longer to get her strength up. It was pathetic to hear the girl talk about her home. She has been with us some weeks now [see NORTH AFRICA for January, page 10], and can get about easily with the help of a stick; but it is one thing to walk about our little garden, and quite another thing to get over the four or five hours' rough road out to her own village. We would have got an animal for her to ride, but she says that the road is so bad and so steep that no mules or donkeys ever go to the village in which she now lives with her grandfather. All their produce (charcoal, corn, onions, etc., etc.) has to be carried into the market here on the backs of the women. "And then," said poor Rahemu, "if you did pay for an animal for me from door to door, I could not rest when I got home. The very next day I should have to do my share in cutting wood, carrying water, grinding and all the other work; for I have no mother now to care for me, and no one else will spare me till I am stronger"—and her voice broke, and she could not keep back the tears. Of course, the girl wanted to be among her own people for the Feast, but she says that health is better than any feast, and she is quite content to wait three or four weeks longer if her grandfather does not come and insist on her going.

*November 20th.*—Rahemu's grand-

father turned up to-day. He had been before, but got directed to the dispensary house, and found no one there. He came to see if the girl could go back with him for the Feast; but he is a nice, gentle, old man, and did not insist when told that she needs a longer rest, but just said that he would come again by-and-by. So we have had Rahemu and the old Shereefa Rahma here for the great Feast, and they have kept very cheerful in spite of being out of all that this Feast specially brings.

*December 16th.*—The girl Rahemu has gone back to her village. She was with us just two months. She walks easily now, and her friends say she has got "so fat and so white" while she has been staying with us. Certainly she has lost her sunburn and the general grime of charcoal-burning, etc., and her folks seem to think that her fairness is very beautiful. What a lot she will have to tell her village people of the queer ways of the Christians with whom she stayed—how she went to the bath, too, for the first time in her life, and did a good many other things she never did before! And may she not forget to tell them in whose Name she was received here, and something of the teaching she had. I don't think she will forget, for she is a bright girl and always listened and remembered well.

*December 31st.*—A few days ago, when we got home from dispensary at mid-day, we found Rahemu sitting on our doorstep. We brought her in and gave her some dinner, and then scolded her for walking so far again, while her knee is still weak.

But she said she had wanted some more medicine, and there was no one in the village who would call at our house for it. Folks have evidently been frightening the girl. In trying to walk in such a way as to spare her weak knee, she has strained her foot; so her friends have been telling her that the injury to her knee has got better by going down to her foot, and soon her foot will be as bad as her knee has been. A queer thing surely for a dislocated bone to do—to move from one part of a limb to another—but quite possible according to Moorish ideas of anatomy!

The girl was very tired. So we said she must stay the night if she could sleep alone. At first she thought she would not, but then she said that as she was born alone into the world she supposed it would not hurt her to sleep alone. She stayed with us two nights, and on the third day,

being well rested, she went back to her village.

The unwillingness of Rahemu's friends to carry her medicine home reminds me of two brothers who were at dispensary the other morning. One had a sore on his foot, and the other on his hand. The "owner of the foot" could not wait, it being his hour for school; but his younger brother, the "owner of the hand," was still there when the medicines were given out. We suggested that he should take his brother's with his, and as exactly the same medicine and ointment were required in each case, one bottle and cup would do for both. But the young man utterly declined to carry his brother's share home, and for all that we could say, he wouldn't, and he didn't. Such is brotherly love here!

*Tetuan, Morocco.*

## Visiting the Villages in Upper Egypt.

By Mrs. W. Dickins.

(Extracts from a Circular Letter.)

Our plan is to start out early, and we ride on donkeys or travel by rail or river, as is most fitting. Almost always we find those to whom we can speak as we journey. One morning, after leaving a small steamer, I met a number of women going to work in the fields, and as I saluted them they gathered around me, and stood long enough for me to tell them some things that would help them and enrich their lives. They said, "How sweet her words are!" and went off to their work quite smiling and hopeful. One said, "I will go with you to the village; there are lots of women for you to visit." But as we entered and came across several men, she left me suddenly, saying, "There are no women here; all are in the fields," as if she was afraid to be seen with me. I saw two women in a doorway. They seemed afraid of me, but I soon made friends with them, and in a few minutes a crowd, mostly men, gathered round, asking me why I had come to their village. When I told them, and also that I had some medicines with me, one woman took me by the hand, saying, "Come with me. I have a sick child, and my sister's child is ill too." This was

the opening I had asked for, and I soon had the opportunity of speaking to men, women and children. A tall, middle-aged woman came to listen, and at the same moment a big girl came rushing round us. The mother tried to catch her but was not able, and she said to me, "This girl is the plague of my life; indeed, she is not a child at all; she is a monkey." The neighbours all said the same. Her words led me to tell them of God's commandments to parents and children, and after a few minutes I persuaded the girl (who seemed about twelve years old) to come and sit by me, and I talked to her about loving and helping her mother. I told her she was not a monkey but a girl, and God would help her if she asked Him, and would give her a loving and obedient heart. The mother of the sick child, after getting the medicine, brought me a tumbler of hot milk, and sent to fetch my husband, that he might drink also. When I left, I gave the girl Hameeda a *piastre* (1½d.), that she might know she had a friend who loved her. . . .

These women and girls do not *live*; they only *exist*—an existence very little removed from the animals that are housed

with them when the sun goes down. As I sat on a platform of dried mud in the house of a well-to-do woman, a camel came out from the living-room! They often find room for buffalo, donkey, goats, sheep and fowls. One day I visited a Coptic family—Christians so-called. The mother showed no pleasure whatever that I had come to see her. She did not smile once all the time I was with her, and if you had seen her and her home, where there was only dirt and disorder and not one jot of comfort or gladness or pleasure, nothing but a miserable existence, you would not wonder that there was no smile on her lips or in her heart. I found her kneading manure. The girls gather it up outside as the animals pass along; then they and their mothers knead it into small, thin, round cakes, and plaster it over the walls or on the roofs to dry. When dried, they use it to heat their ovens for baking their bread!

In this house, and it was a large one, with an upper story of good-sized rooms (never used), I found a poor aged woman, the grandmother, more dirty and uncared for than any person I have ever seen. I climbed up to the platform on which she was lying on a bit of matting. Everything about her was filthy. She was ill, with dreadful eyes and headache from the sore eyes. She looked as if she was never washed and never had on a clean garment. After half an hour I got some hot water, and she washed her poor face and eyes,

and I applied some lotion, and begged the daughter to give her some milk. She said she *could* get some, but she did not say she would. I tried to comfort the poor old creature, and when I left she said, "You have come to me as a visitor from the Saviour; indeed, as if He had come Himself." She was woefully ignorant, and said, "I only know God is, and I say, 'O Lord, help me'; that is all I know." . . .

We are now on one of Cook and Sons' express boats, nearing Assouan, and through the kindness of the Company our journey is costing us less than by rail, and we have had opportunities each day of speaking to numbers of men and women. On these express boats they arrange to convey native travellers and their merchandise. It has been an experience we would not have missed. The sailors and all who serve on board are very friendly to us, and always ready to listen when they have leisure. The women have a corner to themselves, screened off from the gaze of their neighbours by sailcloth, and there I take my camp-stool and sit with them. Our company changes every day, so that I have met as many as I should have done in the villages during the eight days of our trip. I find the men quite as ready to listen as the women. Yesterday there were seventy men on board. Some of the women are very poor, and have had to crouch in corners out in the open all through these cold nights.

## A Moslem Cemetery.

By Mr. A. V. Liley.

Nothing is more sad in Islam than all that which is connected with death. In the Moslem death-chamber, parents and friends surround the dying man, seeking to deceive him by assurances that he is getting better; everything is done to revive his hope of recovery. At last, a *tabel* or scribe is sent for, who writes out a talisman. This may either be written on a piece of paper which is then hung up in the room, or on the part of the dying man's body where he feels the most pain. Or it may be written in a white soup plate, into which water is poured. The ink

mingled with the water is then drunk by the patient, and the "word of God" [!] having thus entered into the dying man's body must surely have the effect of saving his life!

When it is evident that death is approaching, the older men of the family and friends surround the sick man. Occasionally he may be heard to gasp, "*Eha, rubbi*" (oh, my Lord), followed by "the witness," "*There is no god but God, and Mohammed is the prophet of God.*" On hearing this, the spectators may say, "Praise the Lord!" for they are assured



Photo by]

"Weeping over the tomb of her husband."

[Mr. A. V. Liley.

that the dying man, having thus "witnessed," his entrance to Paradise is assured.

As soon as the breath has gone out of the poor body the women-folk begin to rend the air with their screams, scratching their faces, and swaying their bodies from side to side, their hair hanging loosely down their back. It is a distressing sight. The corpse is not left alone, nor is it left to the care of strangers. The brothers or nearest relatives see to the washing of the body and to its preparation for interment. This is done by placing it upon a low table kept at the nearest mosque or *zacia* for the purpose. Then it is laid upon a winding-sheet spread upon a new rush mat. When it has been enveloped in these, the readers are called in, and the thirty-sixth *Surah* of the Koran is read. The body, rolled in the winding-sheet and the mat, is placed upon the bier, and taken away for burial the day after death. There is a tradition that Mohammed said that it was desirable that the interment should take place as soon as possible, because if the deceased were a good man the sooner he was buried the sooner would he enter

Paradise; and if he were a bad man, it was as well to get him away at once in order that no calamity might come upon the house.

Moslem cemeteries are most desolate and neglected places—often without any enclosure. One would think that the Mohammedans can have little or no respect for their dead. No care is taken to keep the graves tidy, and the paths are overgrown with weeds. There is no plan or order in the cemetery, and few trees are planted there—in many cases none at all. Yet the dead are not forgotten. In some places the grave is watched night and day for eight days after a funeral. Moslems do not wear black or any colour as a sign of mourning, but they often cover their heads with their hoods or some article of clothing, or wear very old, sometimes torn, clothes to show their grief. Men will allow the hair of their heads and their beards to grow, thus giving themselves a very neglected appearance.

Every Friday morning the women visit the cemetery, and it is not at all uncommon to hear at these times heart-breaking sobbing and piercing cries. Those who

are familiar with the customs of these people know that there is often more noise than real grief. Still, one comes sometimes upon very touching scenes, such as the accompanying photograph depicts. I spoke to the young widow weeping over the tomb of her husband who had left her with three young children, and tried to comfort her; but how can one administer

comfort to these darkened minds? I noticed she had placed some pieces of bread and orange on the tomb. These she said were for the birds to eat; but, as a matter of fact, the reason for doing this is a superstitious idea that the spirit of the departed comes and eats the food placed there.

*Tunis.*

## Bible Translation and Circulation in North Africa.

We are thankful to learn from **M. Cuendet** of Algiers, that he has finished the **translation of the Bible into the Kabyle language**. It still remains to revise and re-copy a certain portion, but it is a great comfort to realise that the translation is completed.

The New Testament was finished some time since, and is in circulation, and so also are portions of the Old Testament. As the circulation is slow, and printing is expensive, there may be some delay before certain parts of the Old Testament are printed and published, but all will be issued as soon as it seems expedient.

An excellent translation of the whole Bible in classical Arabic has been in circulation for years. It has been found, however, that Colloquial versions are much more acceptable to most of those who can read, and are very much better understood. The Arabic Gospels which have been translated into the colloquial in Morocco by the Kansas Gospel Union have been greatly appreciated; and in Algeria and Tunisia there are versions, translated by various missionaries and revised by a committee of missionaries of different Missions, which are also gaining a comparatively ready sale.

The two agents for North Africa of the British and Foreign Bible Society were both formerly highly valued members of the N.A.M., and we are glad that they are being so usefully employed. The Bible Society has helped most kindly in the work of translation, and has borne the entire cost of printing and publishing. Thus the N.A.M. has been well repaid for successfully urging the Bible Society to take up work in Algiers and the adjacent countries.

**The great thing to be sought after now is to obtain an increased circulation for the Scriptures that have been prepared.** One of the great obstacles to this, is the fact that so few of the natives can read. Practically none of the women can do so, and among the men and boys only about 10 per

cent.—that is, only 5 per cent. of the population.

The Europeans are mainly either nominal Roman Catholics or practical agnostics or infidels, so that even among them there is very little demand. They know little about the Bible, and probably most of them have never had even a portion of the Scriptures in their hands.

The fact that most of the population is outside the few large towns makes itineration on a large scale absolutely necessary if the Scriptures are to be widely distributed. This is both difficult and expensive. The native colporteurs are very few, and they find the work among Moslems both difficult and dangerous unless a European accompanies them. The European colporteurs are few in number also, and most of them cannot speak the native languages, so that in the main they sell only to Europeans. It is most important that the work of circulation should be pressed forward. It has been mentioned again and again, but as yet little has been done, on account of the expense and the lack of labourers. Missionaries find it difficult to leave their stations, and lady missionaries, of course, can seldom travel alone. It is necessary that the person who takes the books should be able to explain the contents and preach the Gospel as well as sell. The chief expense in this itinerating work is, not the price of the books, but the cost of travelling great distances and providing food and lodging on the way. The Bible Society, as we have said, employ several colporteurs, and there are Bible dépôts at several of the N.A.M. stations; but there is need of increased aggressive efforts to get the Scriptures into the hands of those who are able to read them.

The following statistics show the measure of circulation by means of the North African Agency of the Bible Society (which includes Morocco, Algeria, Tunisia, Tripoli and the Canary Islands) among a population of about fourteen millions of people:—



BIBLES, NEW TESTAMENT AND SCRIPTURE PORTIONS (MAINLY PORTIONS)  
CIRCULATED BY THE BRITISH AND FOREIGN BIBLE SOCIETY.

CHANNELS.	TOTALS.					GRAND TOTALS.
	1907.	1908.	1909.	1910	1911.	
Colportage .. ..	10,579	9,867	16,992	17,231	21,229	75,999
Sales in Depôts .. ..	1,102	1,079	1,515	1,677	1,996	7,369
Sales to Missions .. ..	8,795	4,037	7,638	6,957	6,345	33,772
Total Sales .. ..	20,476	14,983	26,145	25,865	29,570	117,140
Free Grants .. ..	3	465	187	4	1,009	1,668
	20,479	15,448	26,332	25,869	30,579	118,808

From more detailed figures given as to the circulation in 1909-10-11, it seems that during these three years

4,105	Bibles were sold and	26	given, making	4,131
8,934	New Testaments ..	1	" "	8,935
68,541	Portions .. ..	1,173	" "	69,714
81,580		1,200		82,780

The proportion of Scripture portions to Bibles and New Testaments is about 68 to 13, or, if reckoned in percentages, about 5 per cent. Bibles, 11 per cent. New Testaments, and 84 per cent. portions of Scripture. Of these, about 50 per cent. were disposed of to Europeans, 10 per cent. to Hebrews, and 40 per cent. to or for natives. Putting the natives at 12,000,000, the increase of population would be not less than 120,000 a year. For the increased population there would be only one portion or Bible amongst ten of them, leaving every year **an increase of about 108,000 more people without a Bible, New Testament, or even a Scripture portion.** Thus we see that the population grows

far more rapidly than the circulation of the Scriptures, and this calls urgently for more workers and increased means.

Something might also be done by posting Scriptures to addresses found in the directories. The postage is no more than from one part of London to another, and this work can be done just to the extent that energy and funds are available. **Will not some friends at home undertake this work?**

Thank God for the **translation** and printing and publishing work that has been accomplished, and pray God to stir up helpers who will in various ways aid in pushing forward and increasing the work of **circulation.**

E. H. G.

## Home and Foreign Notes.

### The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (March 6th) at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



Our **Organising Secretary, Mr. E. A. Talbot**, has been spending the month of February in Scotland, visiting the old friends of the Mission and gaining new ones. The weather, most of the time, was not favourable for large gatherings, but the size of a meeting is not necessarily an index of results. Next month we hope to print from Mr. Talbot's pen some account of his experiences in the north.

**Miss Jay** of Tangier has recently translated into Arabic and issued a Bible booklet by Mrs. Penn Lewis, entitled *The Word of the Cross*. The booklet is suitable for distribution in Morocco and Algeria. The cost of production has been defrayed by friends, and all money from the sale of the booklet will go towards printing a fresh edition. Copies may be obtained from **Miss Jay, Dar Haissem, Tangier, Morocco**, at four *pesetas* per hundred or fifty *centimes* a dozen.



In our February issue we published a translation of one of Miss Trotter's story parables, entitled *The Stream and the Source*. We are asked to mention that this parable (in Arabic)

and twenty others may be obtained from **The Nile Mission Press, Cairo.**



**Miss B. Vining**, who has been invalided at home for a considerable time, being now stronger, has returned to the field. At present she is living at Hope House, **Tangier**, and is able to be of use to **Mrs. Roberts** in her Home for Little Girls, and also to **Dr. Breeze** at her dispensary, giving Gospel addresses to the patients, etc., etc. **Miss F. Marston**, who has been Miss Breeze's colleague for years, is still under medical treatment in England, and is not yet well enough for the date of her return to be fixed.



**Mr. and Mrs. E. E. Short** are back again at their work in **Kairouan** (Tunisia); they have left their elder boy at home for purposes of education. On February 5th, **Mr. and Mrs. W. T. Fairman** started for their station at **Shebin-el-Kom** (Egypt), taking with them their youngest child, the other five being at school in England.



The work at **Tebessa** continues to make progress, although in the face of much opposition, and souls are coming into the Light. **A new mission house and hall**, with arrangements for baptisms, are greatly needed, and the workers are waiting on God to supply the necessary funds for these.

A friend, knowing of the unhealthiness of the present house, and also the desire of one of the converts for baptism, **has offered £100 towards the building.** If several other of the Lord's stewards were led to do the same, they would in no small measure share the joy and privilege promised to those who further His cause in the regions beyond.

Please address, The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, E.C.; or Miss Bagster or Miss A. Cox, North Africa Mission, Tebessa, Algeria.



#### "THANKS."

To our kind friend **Mr. Calow of Redcar**, for further gifts of medicines to the value of £11 4s. 4d., for use at the mission stations of **Arzila** and **Fez.** On page iii. of cover of our January issue, a gift to **Mr. Fairman of Shebin-el-Kom** was mentioned, of which no details were to hand. By an advice since received, we learn that the consignment was to the value of £11 8s. 6d. **Mr. Calow's** medicines are always greatly appreciated by the missionaries, as, besides their monetary worth, much valuable time and strength is spared

which would otherwise be taken up in dispensing.



#### Morocco.

In a recent letter, **Dr. G. Wilson** writes from **Tangier**: "One poor young fellow in the hospital (**Tulloch Memorial**) has both lungs badly affected, and I am afraid there is little hope for him from a medical point of view; but it is cheering to see him beginning to take more and more interest in the news of Jesus Christ the Saviour.

"The day before yesterday we had an accident which might have been serious. In building the addition to the hospital last year we extended the verandah the whole length round to the back, but had to leave it without a railing, as a railing would have cost about £10. Sunday was such a lovely day that one of the patients led out a blind man (a double cataract case, on whom I had done a preliminary operation on one eye) to enjoy the sunshine, and then very thoughtlessly left him. The poor man stepped back off the edge of the verandah, and fell about ten feet. Fortunately he landed on a spot where there was nothing but soft earth, and escaped with a severe shaking. If he had fallen to either side he would probably have broken or badly injured his back."



**Miss Eason** writes from **Casablanca** on January 31st: "We have had a small patient occupying our sitting-room lately—a little boy about three years old. His father is a runaway slave who works in the port, and has nowhere to leave the child now he is ill, except with the neighbours, the mother having died some months ago. We had him here for ten days, but could not keep him longer, as he needed so much attention, day and night. We were sorry to send him back before he was well, but his case was beyond us.

"It seems increasingly difficult to get into the homes with the Word of God. There are so many women who are not allowed to go out, and who cannot have ever heard the Gospel; but the doors are shut. I try to follow up those who come to the dispensary, but when I suggest going home with anyone, she invariably makes some excuse. Only last week a woman came who seemed very much interested in the Gospel. I told her I would like to go home with her in order to know where her house was, so that I might visit her. She said, 'You are very welcome, but I will come for you when my husband is at home; he is out in the country now.' She has not been here since. They are all so afraid of their neighbours thinking that they have become Christians."

**Algeria.**

**Mr. A. Shorey** writes from **Algiers** on February 1st: "Our classes are keeping up splendidly, especially the one for **Kabyle boys**. At the nine meetings of this class during the month of January the attendances averaged **thirty-six**. We gave a small fête to the parents and members of the **French boys' class** at the New Year. We were unable to invite as many as we wished owing to the smallness of our apartment.

"During the summer, in visiting, I gave three little Gospels in French to a young lady of a Jewish family. She read these, and lately told my wife that she found them so beautiful that she read them to her father, who told her to hide them. We trust that this seed of the Word of God may yet bring forth fruit. We have now given a Bible to the family."

**Tripoli.**

Letters received from our workers at **Tripoli** speak of busy days well filled with ministrations to the sick and visiting among the people. **Miss Harrald** writes on Feb-

ruary 1st: "Yesterday we had our maximum attendance at the medical mission so far this session—**sixty-nine patients**, and three visited in the afternoon made the total for the day **seventy-two**. One of the latter was suffering from an irritating eruption, and she told me that the ointment which someone had given her had not done her any good. When I examined it I found it was neither more nor less than '*Globe polish*'! Brass polish evidently does not necessarily suit the copper-coloured!

"Among our recent patients is a young woman who before her marriage attended **Mrs. Dickens'** school in **Alexandria** for four months. She is suffering from a poisoned hand, having run a palm thorn into the little finger of the right hand about three months ago. As she can read, we have given her a Gospel. We gave one also to her guardian (she lost her husband seven months ago). How little idea even an educated Moslem has of what forms the Scriptures is shown by this man's remarks on his second visit: 'You gave me the Gospel of Luke and the Gospel of John. I have begun to read them, and I like the words, but the book I want to read is the Gospel of Jesus.'"

**REQUESTS FOR PRAISE AND PRAYER.****PRAISE.**

That in several stations there are found those who come repeatedly to the workers for instruction; and prayer that these inquirers may be brought fully into the light.

That **Mr. Fairman** has recovered his health sufficiently to return to his station at **Shebin-el-Kom**; and that **Miss Vining** also has been able to go out again to the field.

For continued encouragement in itinerating work in Upper Egypt, where there are many met with who give a ready ear to the Gospel message.

For God's goodness in sending through His servants financial help when it was sorely needed; and prayer that still further supplies may be speedily granted to meet the claims which are constantly arising.

For the numbers attending the medical missions at **Sfax** and **Tripoli**; and prayer that the Word preached may be blessed to them, and that the Gospels given to those who can read may be studied, and the truth received by many.

**PRAYER.**

That doors at present closed in **Casablanca** (**Morocco**) may be opened, so that the workers may have access into the homes of the women, and may thus have the opportunity afforded of speaking to many who have but little communication with the outside world.

For a special blessing on the issue of the

Bible booklet, *The Way of the Cross*, recently translated into Arabic, that it may be possible to distribute it widely both in **Morocco** and **Algeria**, and that the reading of it may be fruitful in results.

For a Jewish family in **Algiers**, to whom a Bible has been recently given. One of the daughters has been reading the Gospel with interest during the last few months.

For two young Christian Jewesses in **Tlemcen** (**Algeria**), that the Lord Himself may be their Teacher, and may abundantly make up to them for their lack of Christian fellowship and instruction, supplying all their wants, both spiritual and temporal.

For the missionaries' children left in **England**, that they may be kept from evil, and may grow up in the knowledge and fear of God.

For God's blessing on some hundreds of tracts and Gospels distributed among the **Spaniards** in **Tangier** during **Carnival Week**; that the Holy Spirit may use these silent messengers to arrest the attention of many souls.

That two Spanish women at **Tetuan** may be brought to decision; also, for results from the daily teaching of a **Riff** woman who is living with the missionaries and is most attentive to the instruction she receives.

For more help for the **Italian** work at **Tunis**.

# CHERCHELL CARPET INDUSTRY.

## NEW STOCK OF MATS, HEARTHUGS, HALL-RUGS AND CARPETS.

No.	SIZE.		GENERAL DESCRIPTION.	PRICE.
	ft. in.	ft. in.		
<b>MATS.</b>				
546	2 4	1 8	Crimson, blue, green and gold ... ..	0 7 6
735	3 7	1 2	Smyrna—Crimson, blue and green ... ..	0 8 0
624	2 8	2 0	Pale gold and cream, on sage blue ground... ..	0 9 6
625	Ditto		Ditto ditto ... ..	0 9 6
750	3 8	2 4	Smyrna—Crimson, blue and green ... ..	0 10 0
656	3 5	2 0	Mouse-brown centre, with cream and dark brown in border ... ..	0 18 0

## HEARTHUGS.

713	4 0	2 4	Terra-cotta ground, designs in dark blue, mole and cream ... ..	0 19 6
743	4 5	2 4	Smyrna—Crimson, blue and green ... ..	1 0 0
616	4 7	2 4	Tawny-brown ground, salmon-pink and cream ... ..	1 0 0
612	4 9	2 4	Salmon ground, with green, grey and orange designs ... ..	1 1 6
708	5 0	2 3	Rich green centre, surrounded by bright-coloured designs ... ..	1 2 6
729	5 0	2 3	Smyrna—Crimson, blue and green ... ..	1 2 6
740	5 0	2 3	Chocolate red, blue and orange on shaded green ... ..	1 2 6
741	Ditto		Ditto ditto ... ..	1 2 6
717	5 0	2 8	Smyrna—Crimson, blue and green ... ..	1 2 6
756	5 4	2 3	Ditto ... ..	1 4 6
755	5 5	2 4	Ditto ... ..	1 5 6
657	5 8	3 0	Scarlet, brown and blue designs on shaded green ground; white in border... ..	1 13 6
568	5 8	4 11	Crimson centre, orange, green, white, etc. ... ..	2 12 6
601	5 6	5 4	Crimson and white diamond centre, with blue, green, white and gold on crimson ground ... ..	2 19 6

## HALL-RUGS.

607	6 4	4 9	Red, white, blue and gold, with crimson centre ... ..	3 1 6
583	6 2	4 10	Salmon pink, brown and dark red, with blue and green ... ..	3 5 6
629	7 0	5 0	Cream, scarlet, yellow and blue diamonds, surrounded by green and yellow lattice-work; wide border of bright circular designs ... ..	3 6 6
379	7 0	4 10	Smyrna—Crimson, blue and green ... ..	3 8 0
604	7 9	4 3	Pink, yellow and brown diamond centre, blue and cream in border, dull red ground ... ..	3 8 6
300	7 9	5 0	Crimson and green diamond centre, with white and blue ... ..	3 14 6

## CARPETS.

654	7 8	5 1	Crimson, blue and green, on chocolate-red ground ... ..	3 10 0
388	8 0	4 9	Blue, grey and salmon on shaded green ground, terra cotta and green border ... ..	4 0 0
753	9 0	4 10	Crimson, blue and green, on chocolate-red ground ... ..	4 10 0
754	9 3	4 9	Smyrna—Crimson, blue and green ... ..	4 10 0
757	12 5	4 1	Ditto ... ..	4 18 0
622	12 6	6 8	Pale blue and cream, on crushed strawberry diamond centre, shaded green ground with coloured flowers ... ..	8 0 0
621	12 0	7 1	Pink and shaded green flowers on cream ground, wide border (specially good design)... ..	8 10 0
325	11 6	9 3	Smyrna—Crimson, blue and green ... ..	14 0 0
364	13 0	9 8	Ditto ... ..	15 0 0

Address all enquiries to CHERCHELL CARPET INDUSTRY, 18, John St., Bedford Row, London, W.C.

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socks for gentlemen, 3s. 6d. per pair. Please apply to Mrs. Pakeman, "Salem," Carlisle Avenue, St. Albans.



"Shebka," or native lace, made by Arab girls in Tunis. Samples sent on approval. Proceeds in aid of the support of a bed in the Tulloch Memorial Hospital, Tangier. Write Miss Fryer, North Africa Mission, 18, John Street, Bedford Row, London, W.C.

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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, 148, Holborn, London, W.C., or into any of its branches.

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

Boxes and Cases can be sent to the N. A. M., c/o Messrs. 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.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
GLE. 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., 1902	<b>Kairouan.</b>	
Mrs. ROBERTS ...	Dec., 1906	MISS E. TURNER ...	Jan., 1902	MR. E. SHORT ...	Feb., 1899
MISS J. TAY ...	Nov., 1905	MISS H. KENWORTHY ...	Nov., 1909	Mrs. SHORT ...	Oct., 1899
MISS C. R. S. BREEZE, M.B. (London) ...	Dec., 1901	<b>Algiers.</b>		MISS G. L. ADDINSELL	Nov., 1895
MISS F. MAXSTON ...	Nov., 1905	<i>Kabyle Work—</i>		<b>Stax.</b>	
MR. O. E. SIMPSON ...	Dec., 1900	MRS. F. CUENDET ...	Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. SIMPSON ...	Mar., 1902	MADAME CUENDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1886
MISS E. VINING ...	April, 1887	MR. A. SHOREY ...	Nov., 1902	MR. H. E. WEBB ...	Dec., 1892
<i>Spanish Work</i>		Mrs. SHOREY ...	Oct., 1904	Mrs. WEBB ...	Nov., 1897
MR. A. J. MOORE, B.A.	April, 1909	<b>Djemâa Sahridj.</b>		<b>DEPENDENCY OF TRIPOLI.</b>	
MISS F. R. BROWN ...	Oct., 1909	<i>Kabyle Work—</i>		MR. W. REID ...	Dec., 1892
MISS VECCHIO, School Mistress.		MISS J. COX ...	May, 1887	Mrs. REID ...	Dec., 1894
<b>Casablanca.</b>		MISS K. SMITH ...	May, 1887	MISS F. M. HARRALD ...	Oct., 1899
MISS F. M. BANKS ...	May, 1906	Mrs. ROSS ...	Nov., 1902	ERNEST J. MAXWELL, M.B.	Nov., 1911
MISS M. EASON ...	Oct., 1919	MR. T. J. WARREN ...	Feb., 1911		
MISS ALICE CHAPMAN ...	Oct., 1911	Mrs. WARREN ...	Feb., 1911		
<b>Tetuan.</b>		<b>Tebessa.</b>			
MISS A. BOLTON ...	April, 1889	MISS A. COX ...	Oct., 1902	<b>EGYPT.</b>	
MISS A. G. HUBBARD ...	Oct., 1891	MISS N. BAGSTER ...	Oct., 1904	<b>Alexandria.</b>	
MISS M. KNIGHT ...	Oct., 1905			MR. W. DICKINS ...	Feb., 1896
MISS H. E. WOODELL ...	Jan., 1907			Mrs. DICKINS ...	Feb., 1896
<b>Azila and Laraish.</b>		<b>REGENCY OF TUNIS.</b>		MISS R. HODGES ...	Feb., 1899
MISS C. S. JENNINGS ...	Mar., 1887	<b>Tunis.</b>		MISS J. E. EARL ...	Oct., 1900
MISS K. ALDRIDGE ...	Dec., 1891	MR. A. V. LILEY ...	July, 1885	MISS M. THOMASSEN ...	Nov., 1911
<b>Fez.</b>		<i>Italian Work—</i>		<b>Shebin-el-Kom.</b>	
MISS M. MELEFF ...	Mar., 1890	MISS A. M. CASE ...	Oct., 1890	MR. W. T. FAIRMAN ...	Nov., 1907
MISS S. M. DENISON ...	Nov., 1893	MISS L. E. ROBERTS ...	Feb., 1890	Mrs. FAIRMAN ...	Feb., 1909
MISS L. DE LA CAMP ...	Jan., 1907				

IN IRELAND.—Mrs. BOLTON.