

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"*

CONTENTS.

	PAGE
"To Me to Live is Christ." By John Rutherford, M.A., B.D. ...	65
Our Week of Prayer	67
News from the Mission Field—	
From Mrs. Roberts (Tangier) ...	68
" Miss May (Tangier) ...	68
" Miss A. G. Hubbard (Tetuan) ...	69
" Miss L. Read (Cherchell) ...	70
" Mr. A. V. Liley (Tunis) ...	71
The Livingstone Centenary. By E. A. T.	72
"The Old Paths." By E. H. G. ...	73
The Secret of Missionary Interest. By E. A. Talbot	74
Notices of Books	76
For the Children. By Mrs. Warren	77
Home and Foreign Notes	78
Requests for Praise and Prayer ...	80

*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

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

S. W. PARTRIDGE & CO., LTD., 21 & 22, OLD BAILEY, LONDON.

Price One Penny ; 1s. 6d. per annum, post free.



THE NORTH AFRICA MISSION.

LIST OF DONATIONS from MARCH 1st to 31st, 1913.

GENERAL FUND.			1913.	No. of	Amount.	1913.	No. of	Amount.	No. of	Amount.
1913.	No. of	Amount.	Mar.	Receipt.	£ s. d.	Mar.	Receipt.	£ s. d.	Receipt.	£ s. d.
1913.	No. of	Amount.	1913.	No. of	Amount.	1913.	No. of	Amount.	No. of	Amount.
Mar.	Receipt.	£ s. d.	Mar.	Brought forward	80 4 10	Mar.	Brought forward	52 18 0	Brought forward	2 15 0
1 ..	204	0 3 0	18	244	0 10 0	15 ..	70	1 0 0	1 ..	0 2 6
5	5	0 10 0	5	5	0 5 0	17 ..	80	1 0 0	2 ..	0 9 6
3 {	Surrey St. S.S.,	1 3 1	6	6	0 2 6	1 ..	1	1 0 0	3 ..	0 5 0
	Norwich	7	7	7	1 1 0	2 ..	2	10 0 0	4 ..	0 5 0
	7	0 5 0	8	8	1 1 0	3 ..	3	2 0 0	5 ..	1 0 0
	8	0 5 0	9	9	0 5 0	4 ..	4	15 0 0	6 ..	0 7 6
	Bearsden	0 5 0	20 ..	{ Pulje Hall	0 5 0	5	Cancelled.	7 ..	0 10 0	
	10	1 0 0		Etham	0 5 0	6	Cancelled.	8 ..	0 10 0	
4 ..	1	0 6 6	25 ..	51	10 0 0		{ Markham	9 ..	0 2 6	
	2	1 0 0		2	0 2 0		Sq. Cong. Ch.,	10 ..	0 2 6	
	{ St George's	3		3	2 1 1		Chelsea	11 ..	1 0 0	
	Cross	4		4	0 10 0		8	1 3 6	12 ..	1 0 0
	Tabernacle	10 0 0		5	3 0 0	18 ..	9	2 0 0		
	Glasgow	6		6	3 0 0		Anon.	0 7 7		
	Readers of	7	26 ..	7	3 0 0		91	0 10 0		
	The	0 3 6		8	0 5 0	25 ..	2	42 10 0		
	Morning Star	9		9	0 10 0	26 ..	3	5 0 0		
5 ..	5	0 10 0		{ Abley St. S.S.,	0 13 6		{ Watville St.	12 10 0		
	6	3 0 0	28	{ Bethnal	0 13 6		Chapel,			
	7	5 0 0		Green	61	29 ..	{ Handsworth	5 ..	8 9 6	
	Readers of	2 10 0		2	2 0 0		5	8 9 6		
	The	0 5 0	29 ..	3	0 5 0		Sundries	£139 14 7		
	Christian	0 10 0		4	1 1 0			£363 1 4		
7 ..	9	0 5 0	31	G. M. H.	2 2 0					
	20	0 10 0		5	0 10 0					
	1	0 10 0		7	0 9 0					
	2	0 5 0		Publications	£113 6 5					
8 ..	3	0 8 6			£119 3 10					
	Annie'sland	12 0 0								
	Hall	5 0 0								
	Glasgow	10 0 0								
1 ..	5	0 6 0								
	6	0 6 0								
1 ..	7	0 3 0								
	8	0 5 0								
	9	1 0 0								
	30	1 0 0								
14 ..	1	0 10 0	1913.	No. of	Amount.					
	2	0 10 0	Mar.	Receipt.	£ s. d.	TOTALS, January 1st to				
	3	2 0 0	6 ..	68	10 0 0	March 31st, 1913.				
	{ Parkhead	1 10 0	8 ..	9	1 0 0	General Fund ..	£1,043 15 3			
	Forenoon		10 ..	70	1 0 0	Designated Fund ..	712 18 1			
	Meeting.		12 ..	1	15 0 0					
	S.S.			{ Clapham	0 14 0					
15 ..	5	0 4 0		Y. W. C. A.						
	7	0 5 0		Watville St.						
17 {	Y. W. C. A.,	0 5 0		S.S.	10 0 0					
	Hrixton	7		Handsworth	14 ..					
	8	0 10 0		4	1 1 0					
	9	0 10 0	14 ..	{ M. H. B.	8 0 0					
18 ..	40	10 10 0		Blackheath	6					
	1	3 3 0		6	5 0 0					
	2	2 2 0		7	1 0 0					
	3	1 1 0		8	0 3 0					
	Carried forward	£80 4 10		Carried forward	£52 18 0					

ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ENDING 31st DEC., 1912.

1912.	No. of	Amount.
Dec.	Receipt.	£ s. d.
31 ..	1756	5 16 5
	7	6 6 0
	8	10 9 3
	9	6 0 0
	60	11 6 8
	1	14 15 2
	Previously ackgd.	£54 13 6
		£51 12 11
		£606 6 5

SUMMARY.

March.

General Fund	£119 3 10
Designated Fund	163 1 4
	£282 5 2

TOTALS, January 1st to March 31st, 1913.

General Fund	£1,043 15 3
Designated Fund	712 18 1
	£1,756 13 4

DETAILS OF DUBLIN AUXILIARY.

S. S. MCCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glengarry,
Designated Receipt No. 95.

No. of	Amount.
Receipt.	£ s. d.
247 ..	0 10 0
8 ..	1 0 0
9 ..	0 4 0
50 ..	1 1 0
	£2 15 0

SUMMARY.

December.

General Fund	£268 3 6
Designated Fund	606 6 5
	£874 9 11

TOTALS, January 1st to December 31st, 1912.

General Fund	£3,933 10 10
Designated Fund	3,135 6 6
	£7,068 17 4

FORM OF LEGACY OR BEQUEST.

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

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

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

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.

Page Missing

Page Missing

Part of page missing

Our Week of Prayer.

It is proposed this year, as last, to give the first week in May to special prayer, and we invite all our readers and friends to unite with us in this matter. It is not proposed to arrange special meetings, but it is suggested that friends should, at hours most convenient to themselves, bring North Africa specially before God at the throne of grace.

Humiliation and thanksgiving may well be united with prayer. Humiliation is ever the forerunner of blessing, and without it blessing may be retarded. Thanksgiving surely becomes us all—that the Lord should deign to use in His service such unworthy ones as we are—and should graciously bless our poor labours. One special matter for thanksgiving is, that though the beloved missionaries are frequently tried by the smallness of their temporal supplies, and this has been especially the case of late, yet we at home have had no word of complaint, but rather letters of sympathy with us in our trial in not being able to send more abundant help to them. Surely this is more precious than gold. If only we can learn to rejoice in tribulation, we shall glorify God in a special degree.

Then as to prayer, how much there is to ask for!—above all things, that each one may be enabled to walk worthy of the Lord we represent, and so by our lives recommend Him to the world, and to our fellow believers. How sorely more labourers (both European and native) are needed for this harvest field! How necessary that the labourers should labour, not in the energy of the flesh, but in the power of the Holy Spirit!

In our last issue, we mentioned that £1,000 would be needed for the General Funds by the end of April. It is now April 16th, and we are still a long way short of that amount. It is a small thing with God to send all that is needed, and He loves His servants, and never forgets or fails them. “The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth” (Psalm xi. 5). It would seem as though trial were the opposite of hatred, and therefore the evidence of love on God’s part, and so it is (Hebrews xii. 6). May we realise it! Through God we shall do valiantly in answer to prayer. Please therefore remember the work in North Africa specially in prayer from Thursday, May 1st, to Wednesday, May 6th. On Thursday, May 1st, the usual monthly meeting for prayer will be held at 3.30 p.m. at the Offices of the Mission, 18, John Street, Bedford Row, W.C.

Part of page missing

winter; consequently the poor are suffering from want of water, many of the wells being quite dry. Friends at home do not realise the preciousness of water, and would wonder to see how careful many have to be, using the same pail of water for several purposes. At such times as these, the extra "tan" one sees on the children's faces (not caused by the sun) is excusable.

A fortnight ago I was talking to my women about prayer—what it *is*, and what it is *not*; and felt led to pray expressly for rain, in the name of the Lord Jesus, in the way I had been telling them. All of them, feeling the pinch of scarcity, were hearty with their "Amens," and hoped rain would be sent. So did I, because, as well as desiring rain to prevent a drought during the coming summer, I was anxious they should have ocular demonstration of what I had been teaching them. Our faith was somewhat tried. For nearly a week there was a raging east wind, which usually drives away all rain-clouds. Tuesday the women would be coming again, and on Monday there were no signs of rain; but on Tuesday morning it looked more unsettled, and just an hour before class-time down came a splendid shower, followed by others.

The six little girls in the Home are getting on nicely. I heard yesterday of several half-starved children living near the Red Hill, and it is thought some may be brought to us. I should very much like to have them, because it is too far out for the parents to come often and see



Native Sewing Teacher at the "Home"
for little Moorish girls, Tangier.

them. This sounds rather heartless, but these visits often upset the little ones, and frequently end in their leaving.

From Miss Jay (Tangier).

March 24th, 1913.—I was surprised this morning by the arrival of S—, with her two younger children. She begged me to receive them and let them live with me for ever! She told me that she was in great trouble, for her husband had ill-treated her even more than usual, brought home no money for the support of his family, and finally had turned her and the babies out, keeping the three elder children himself, and telling her he will never look upon her face again.

Of course, I told her she could remain with me for the present, and I tried to comfort and cheer her. She is a good woman, and I believe is truly trusting in Jesus as her Saviour, but she has a hasty temper, and is now rather ashamed of the tremendous quarrel they have had; but it is really the husband's fault. His conduct would try anyone, and one cannot wonder at the bitter things she says.

So here they are, comfortably established for a time. I have told her, how-

ever, that I shall see her husband, as he ought to be made to support them. She declares stoutly she will never return to him; but her usually pleasant face looks quite changed and woe-begone, and I can see she is in reality heartbroken at losing her little home and being separated from the other children.

March 29th.—My guests have gone; so their stay was not "for ever." They left me this morning, with many expressions of love and gratitude. S—— is once more reconciled to her husband, and has returned to her home. It has meant endless arguments, but at length he seemed to realise (after having for nearly a week had to look after the house and children himself) that his wife was of some use, and had done nothing to deserve such treatment; his mother-in-law, a powerful woman, has spent most of her time letting him know what *her* opinion of him is, and this, combined with my efforts, induced him at last to come and ask his wife to return. He made her all sorts of promises, which I fear he will never fulfil. For the children's sake she agreed to go back, so I hope, at least for a time, they will be happier.

April 1st.—This morning there was a knock at the door, and I heard a little voice asking for "*Tabeeba*"; it was Fatima, S——'s eldest girl, aged nine, nearly bent double with the weight of the baby, a fat child of eighteen months, whom she was carrying on her back. Her face was very sad, and I feared she had come to tell me her parents had quarrelled again after only two days of peace; but this time the trouble was less serious, and easier to remedy. She said that while her mother and the children were with me, her father had left the house most of the time to take care of itself, and thieves had got in and stolen all their clothes, so her mother had sent to ask if I could help them in this fresh trouble. I felt so thankful to the friends at home who had sent me a generous supply of garments at Christmas; and, knowing all the children so well, I was able to look out things to fit them, and sent wee Fatima away radiant, with two garments for each child. I wished that those who had made this strong warm clothing could have seen the help and pleasure it gave.

Later on in the morning, old Shema

called and paid me a long visit, and we had a happy time together, for she truly loves Jesus, and is one of the few Moorish women who will kneel with me in prayer. As she lives far away, and is old and often ill, we can seldom meet; but it is a great pleasure when she can come, and I always try to give her a happy time.

It was altogether an interesting morning, for my last visitor was also a Christian friend, a dear old Spanish woman, one of the early converts whom I have known for many years. Like Shema, she is now very old and feeble, but still pays me a visit now and then when she feels well enough; and her bright faith in Jesus and joy in the thought of going to Him, make her a most welcome visitor.

From Miss A. G. Hubbard (Tetuan).

February 1st, 1913.—During the past few days we have had several big funerals in the town. The first was that of a young married lady who diéd of consumption. I think I mentioned visiting her in the last diary I sent home. [See NORTH AFRICA for March, page 35.] Her father and father-in-law being two of the most important men in the town, of course everybody followed at her funeral. It will long be remembered as the time when three "Christians" (Spaniards) got in among the mourners while they were at prayer and *photographed* the mourners, the bier, and the holy place; for, a few days later, postcards were being sold in the town with these pictures on them! A protest was made at once, and permission was given that bodies might be taken into the mosques to be "prayed over," before being buried, instead of going to the "saint's" place just outside the gate of the town, as has been done since Tetuan was.

The Friday following this big funeral, a gentleman was at the afternoon prayers, and, not feeling well, went out of the mosque to go home, but died in the street before he reached his own door. As he was to be buried at a holy place inside the town, his body was not taken to the "saint" just outside, but was "prayed over" where he was to be buried. This was quite a new way of doing things, but at any rate it did not give "Nazarenes" the chance to "make a picture of him."

February 6th.—A little time ago I was visiting in a middle-class house belonging to the family who lived in it. Hitherto it has been a quiet house, and the district has been nice, too. But lately the house next door has been let to Europeans, and they have changed it into a mill. Upstairs they grind corn, and below they cut wood—all by machinery, of course; and in the house where I was visiting, truly we could not hear each other speak. They seem to have no redress, but must just bear it. No wonder they don't love their neighbours.

To-day I was in another house—a good deal larger than the other one, and this again belongs to the family who live in it. Last year they spent a good deal of money on enlarging it. It stands in a quiet little street that is not a thoroughfare, so only the folks of the three or four houses were up and down. But now a Spaniard has

hired two houses there, and is turning them into a theatre and a café. As the ladies of the house said to me, "At what hour of night would the noise cease in that place, and how many drunken Christians would it bring about their door?" I did not wonder they felt hot about it. By-and-by I was talking to them of God's message, and His way of salvation; but one young woman kept interrupting. "How is it you Christians get drunk?" "You Christians never think about eternity, you only think of money-getting!" "Why are your women so indecent in their low-necked dresses?" etc., etc.; and she was so hot against the Christians [?] that she could hear nothing of Christ. It did all seem so sad, as we remember that the more they see of Europeans the less they will be likely to think of the religion that the European represents to them.

ALGERIA.

From Miss L. Read

(Cherchell).

March 27th, 1913.—We have had a very refreshing visit from Monsieur and Madame Anderson of Paris, and their daughter. He spoke by translation to the women on Friday afternoon, and to the converts on Sunday morning, and to the boys and girls in the Sunday-school classes. How they did enjoy it! To their surprise he sang one of their hymns with us at all the meetings, having written the sound of the words in European letters. On Sunday evening about seventy or eighty French people gathered in the large room of the Carpet Industry for a Gospel Meeting, and I think our friend felt encouraged by the warm thanks many gave to him as they went out. It was a real good time for us. Monsieur Anderson sees with us the great need of a man to work among the Arab men and youths, and is joining us in prayer that a suitable one may be sent.

We received a decided refusal from the Town Council of any help towards the expenses of poor blind Fatma's going to Algiers to be operated on. The doctor had given hope that the sight of one eye might be saved if she could get there. We were all very much disappointed, and told our Heavenly Father about it, and

in a very short while a friend of Miss Kenworthy's, to whom she had told about blind Fatma, sent a nice sum of money for the purpose. So she has gone to Algiers, and one of Miss Trotter's workers visits her. When we heard last, the operation had not yet taken place, as her eyes had to be prepared for it. This will make her stay in the hospital more expensive than we had expected; but He who provided the money for her to go will again come to our aid and incline some of His servants to help us. The expenses in the hospital amount to about eighteen shillings weekly.

The friend who sent the gift for Fatma at the same time forwarded £1 towards the hire of a room in the country to which the Christian women and girls may go occasionally for a change. Some of them have lately been led into temptation from the fact that they can never go out except to the bath or the cemetery, unless they join their friends on a visit to a *marabout*. After a lot of trouble we have found a nice room in the farmhouse of Mme. Villemaine, with a lovely view of the mountains at the back, and all round vineyards and orange groves, and in the front a beautiful view of the sea. It has been whitewashed for us; and with some Scripture pictures, a curtain, a native table and mat, a few cushions, and the necessary articles for

making and drinking coffee, it looked a very comfortable place, as we, with eight women and girls, went into it on Easter Monday afternoon to dedicate it to the Lord's service for these native sisters. Their delight was unbounded, and the time went by all too quickly. Now when these Christians get permission to go out for the

day they can go there, and not to a *marabout*. It will not be always easy, for, of course, when neighbours and friends ask them to join their outings they will want to go; but the Lord can make up to them by giving them His love and joy in their hearts, and making them realise that they are pleasing Him.

TUNISIA.

From Mr. A. V. Liley

(Tunis).

March 20th, 1913.—Quite lately, the Lord suddenly and unexpectedly opened up the way for me to do a little itinerating in Southern Tunisia. On account of time and means, it was necessary to hurry on, but a good number of Scriptures were distributed; and very many people heard the Gospel, most of them for the first time.

Since I first went this way, some four years ago, the country has been opened up by railways in several directions; and what then took me four days can now be done in a day and a night. One bit of the way which last time meant ten hours in a springless cart, now only requires two in a good train. On the way down, portions of Scriptures were dropped out from the train to the numerous gangs of men—European and native—employed to keep the line in repair.

At the oasis of Tozeur, I met with some old friends. During my visit in the palm groves, many little groups of Arabs were got together. You would have been interested, I am sure, and it would have called forth much prayer, had you seen me sitting by the wayside in the shadow of some olive tree, waving palms overhead, a gurgling brook on one side of the path, and a small group of Arabs around me, listening with great interest as I read from the Scriptures and sought to point these souls to Christ. Often my audience increased in numbers, for, as I went from group to group, the people would follow me.

We were attracted to a small building in one part of the oasis by the voices of children. We found what we expected—a Koranic school. Through a half-opened door we saw some twenty or more boys, all squatting on a much-worn mat. Each of them had his piece of board, on which

was written the particular part of the Koran he was learning. The boys swayed their bodies backwards and forwards as they shouted out at the top of their voices the words they were trying to commit to memory. A venerable-looking old teacher was sitting outside talking to some friends. I approached, saluted and spoke to the old man. The wordless book soon led us into a long conversation. . . . Before leaving, the Gospels of Luke and John were given him, as well as some tracts. After thus having sown the seed in Tozeur, I moved on to Gafsa.

The oasis of Gafsa, though not so important as some others, yet has a large village, and many caravans pass through it. Our first visit was to the tomb of the great local saint. The guardian of the *marabout** told us wonderful stories of the terrible calamities which have overtaken those who have sworn to a lie over the saint's grave. He also told of one man who came there in great trouble because he had lost some of his camels. He promised either to bring a candle and burn incense over the saint's grave, or bring a new flag, if the saint would help him to find them. No sooner did he leave the *marabout* than he saw the lost camels coming to meet him! The guardian was a good reader; so after preaching the Gospel to him, I gave him a portion of Scripture.

Many people were met and spoken to, but perhaps the most interesting time we had was at the great mosque. In the court of the mosque, the guardian, his wife, and others, listened most attentively as I spoke to them of sin and the need of an atonement. It was encouraging to find that we were able to carry the warfare into the enemy's camp; and before we left, the guardian was most eager to possess a gospel.

* The word *marabout* is used interchangeably, to signify the "holy" man or his shrine.

We next made our way to a *marabout*, the white walls of which we saw, standing out from the green foliage of the oasis. On arriving we found that the guardian was away, but two women brought out the keys. We soon got into conversation with them, but their minds were so dark and their intelligence so limited that it seemed almost hopeless to get them to understand the fact that the Lord Jesus was the Way, the Truth, and the Life. As we walked away, I got into conversation with an Arab, by asking what was the name of the *marabout*, and why people visited his grave. I gathered that this particular *marabout* was good for helping in commercial enterprises; and when people had done a good stroke of business through his help, they would come and give his grave a coat of whitewash, or they would give some oil to keep the lamps burning! I told the Arab of Him who ever liveth to make intercession for His people. We were overtaken by two more Arabs, to whom my companion said, "Just listen to what this man says. He is a wise man, and his knowledge is as wide as the sea."

Further on, looking through an enclosure we saw some tents, and were invited to step in. After watching with

interest and curiosity an Arab woman grinding her corn by means of a primitive hand-mill, we were soon surrounded by a curious crowd of Bedouins—men,



Photo by]

[Mr. A. V. Liley.

Bedouin Arab Girls.

women, and children. The opportunity of telling them of a Saviour was not lost, and a more interested audience one could not wish to have. But oh, the ignorance! the darkness and degradation! One was led to ask, "Can these dry bones live?" Praise God, they can, if the breath of the Holy Spirit is only breathed on them. Join us in prayer for this.

The Livingstone Centenary.—The Centenary of the birth of David Livingstone was widely commemorated during March, the London gatherings culminating in a great meeting in the Albert Hall. The Council of Livingstone College, which was founded in 1893 as a memorial to Dr. Livingstone, have combined their celebration of the Centenary with Commemoration Day, which will be observed at the College on Saturday, June 7th. The College has sent forth 446 students to all parts of the world, after having given them carefully arranged elementary medical training, particularly designed for those going to lonely places. It has thus become a valuable handmaid of the missionary societies, both British and foreign.

In connection with the Centenary, a Souvenir (price 6d.) has been issued, entitled *Memorials of David Livingstone*, which includes two portraits in colours, and reproductions of the inscription on his tomb at Westminster Abbey and of the tree in Central Africa, at the foot of which his heart was buried. The proceeds of the sale of the Souvenir and of two coloured postcards of the portraits (price 1s. per dozen) will be devoted to the Livingstone Centenary Fund of the College, particulars of which, and of the Commemoration Day proceedings, can be obtained from the Principal, Dr. C. F. Harford, Livingstone College, Knotts Green, Leyton, E.

E. A. T.

"Let this mind be in you, which was also in Christ Jesus." There surely can be no labour of love too humiliating when *He* stooped so low. Let us be content to take the lowest place; not envious of the success or exaltation of another; willing to be little thought of; saying with the Baptist, with our eye on our Lord, "He must increase, but I must decrease." How much we have cause to be humble for—the constant

cleaving of defilement to our souls; and even what is partially good in us, how mixed with imperfection, self-seeking, arrogance, vain-glory! . . . "Humble yourselves under the mighty hand of God." "Go," with what Rutherford calls "a low sail." It is the livery of your blessed Master; the family badge—the family likeness. "With this man will I dwell, even with him that is *humble*."—*Selected.*

"The Old Paths."

"Thus saith the Lord, . . . Ask for the old paths . . . and walk therein."—Jer. vi. 16.

It is most important in these days to be clear as to what we believe and what we desire to teach to those amongst whom God has called us to labour. There is a great deal of unsound, unscriptural teaching abroad, both in the churches in our own land and in missions that were formerly regarded as orthodox. It is certainly desirable to seek to promote unity amongst all Christians who hold what is vital to the Gospel, even where there are differences as to minor questions; but on the other hand, let us be careful not to be found through false charity or culpable carelessness helping to propagate as truth, statements that are out of harmony with the inspired Scriptures, dishonouring to God, destructive to the true faith, and calculated to ruin for time and eternity those who accept them.

There can be no doubt that, at the present time, there are many at home and abroad, in what were considered Protestant and evangelical circles, who are spreading doctrines subversive of, and quite contrary to, the clear teaching of the Scripture. Surely such persons should not be sent to the mission field, or supported there by those who stand by the Word of God; and surely the churches or missions who knowingly encourage such to go forth are lacking in loyalty to Christ.

The problem is not an easy one. Error and truth are so mixed that it is difficult to separate them, and some of those who have sadly departed from the teaching of God's Word are very agreeable persons. Sometimes they appear to be spiritual, and talk much of prayer and sacrifice, and there is much about them that is admirable. But when it comes to undermining or attacking the very foundations of Christianity, however agreeable those may be who do so, there should be no compromise. Already the effect of this departure from the truth is being felt far and wide, and there is almost everywhere a tendency to a decline in the membership of the churches, and, what is more serious, a tendency to a deterioration in quality. All sorts of reasons are given for this outward decline, but it would seem to be a natural and reasonable result of the abandonment

of fundamental truth. Unless this can be stopped, things will grow worse, and the end must be as in the Laodicean Church, Christ will be seen outside, for He will disown the church or mission that disregards His truth.

Might not the question of Joab to Ahimaaz be put to some who are at the present day going to the mission field—"Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" (2 Sam. xviii. 22.) But the difficulty does not lie alone with the runner. Are all the committees and councils of missions themselves clear as to what message they wish the missionaries to carry to those to whom they send them? Are all donors clear as to what definite purpose they wish their gifts to be applied? Is it to preach the glorious Gospel as it is revealed in all its freeness and fulness in the inspired Word of God? Is it to set clearly before the unsaved their sinfulness of nature and practice, and to proclaim that only by repentance and faith in Christ and His atoning sacrifice they can be delivered from the wrath of God, which is revealed from heaven against all ungodliness and righteousness of man? Is the missionary to be content to merely Christianise and civilise? Is he to be satisfied with anything less than seeing men born again of the Holy Spirit, and, in the enjoyment of the forgiveness of sins, seeking to walk worthy of their new relationship as children of God?

The North Africa Mission is deeply conscious of its own imperfections and weakness, but it desires to stand firmly for the inspired Word of God and its great fundamental doctrines. Should not those who value sound doctrine stand by one another and seek by their prayers, their sympathy and their help, to sustain any and every mission that seeks to be loyal to the teaching and practices set forth in Scripture?

It is hoped that, later on, this subject may be pursued, and attention may be called to some of the great truths of the Word of God to which it seems important at the present time that special prominence should be given.

E. H. G.

The Secret of Missionary Interest.

A few months ago an article appeared in NORTH AFRICA entitled *Some Missionary Churches*.^{*} These Churches, which are centres of aggressive home mission effort, have all of them found that their living interest in the spread of the Gospel in the regions beyond by prayer, gift, and by the sending forth of some of their best workers has not in any way militated against, but rather fostered their spiritual interest in and for the needy at their own doors. The largeness of their outlook, too, on the harvest fields of the world has led them to look on those fields which are being reached through the instrumentality of unsectarian societies, such as the China Inland Mission, the Evangelical Union of South America, our own North Africa Mission, and others, which are not touched by the denominational societies.

The article referred to was confined to Churches in the homeland. Under the title "The Secret of Missionary Interest," an eight-page leaflet has reached us from the United States relative to the work under the care of our friend, Pastor D. M. Stearns, of the Church of the Atonement, Germantown, Philadelphia. Mr. Stearns has been in the ministry of the Reformed Episcopal Church for thirty-two years, but his Church is really a Union Church of Presbyterians, Baptists, Methodists, Congregationalists, Lutherans, and Friends, whose aim is Bible study and missions. For many years as many as nine or more weekly Bible-classes in as many different cities, attended by over 1,000 people, have been conducted by Mr. Stearns, and though through illness during 1912 the work had to be restricted to five weekly classes in Brooklyn, New York, Philadelphia, Baltimore, and Washington, it has been the best year of all financially.

The offerings from Mr. Stearns' own congregation averaged per member twenty-five dollars (£5) for congregational expenses, and sixty-nine dollars (nearly £14) for missions during the past six years—nearly three times as much being contributed for the work in the foreign field as for the work at home. This has been done, says Pastor Stearns, without any organisation or personal solicitation of any kind; simply by presentation of the opportunity, more or less, at all services, and by letters from different parts of the field, from week to week, at every mid-week service. Replying to a request for some light upon how this unusual missionary interest in his church and Bible-classes has been aroused and maintained, Mr. Stearns says that he believes it to be the blessing of the Lord upon His work, done in His own

way, in the power of the Holy Spirit. Continuing, Mr. Stearns writes:

The Power of God for the Plans of God.

"Someone has said that the power of God can only be known in connection with work according to His plan.

"I have been an ordained pastor for over thirty-two years, and have firmly held and taught the Deity of Christ, His vicarious atonement, His present ministry of intercession, His coming again to set up a kingdom of peace and righteousness on this earth, with a righteous Israel as the earthly centre, and all the great truths included in or associated with these."

The Church's Mission.

"To know the Lord, and to make Him known, is the one only thing that we are here for, and to qualify us for that He has given us His Word and His Spirit. When subject to the Teacher and His one text-book, we may expect to become somewhat proficient disciples, but not otherwise. Bible study and missions are, therefore, the calling of *every believer*, and we may expect a realisation of 2 Chron. xvi. 9, and a fulfilment of Jeremiah xxxiii. 3, when we aim to walk worthy of our calling. When His people are willing to see with His eyes, and live His life, there will be no occasion to *work up* a missionary interest in the Churches, for His heart of compassion in us will crowd out all but the preaching of the Gospel of God concerning His Son, and Matt. vi. 33 will be fulfilled to such as thus seek to hasten His Kingdom.

"During this present age He has sent the Holy Spirit to testify to His resurrection and ascension and present priesthood, and to gather to Himself all the 'whosoever' who will come to Him, that they may share His glory when He shall come again. To gather these living stones for the temple now being builded (Eph. ii. 19-22; 1 Pet. ii. 3-10) is the present occupation of all true believers, and anything that does not tend to this we should have neither time nor inclination for. For forty years these truths have held me with ever increasing power, and in the last twenty-three years have resulted (to December, 1912), in 672,621 dollars (£134,525) to help gather the 'whosoever' from all the earth."

A Missionary Pastor.

"A missionary pastor will make a missionary church, and efforts to obtain money in worldly ways are never necessary, or in order. Let any minister honour God by believing His Word and walking with Him in His plan, and I believe he will see God working in and through him. Why should there not be hundreds thus used as God's witnesses in these days of fearful unbelief? Not many are called to take part in great movements, but if some other pastors with small congregations shall be encouraged by this testimony to let God use them as He desires to do, and contentedly abide with Him and for Him, they also will be able to bear testimony to His faithfulness and His power."

We print these brief extracts from Pastor

^{*} See NORTH AFRICA, May, 1912, page 73.



Photo 61]

A Mountain-top Meeting (Djemâa Sahridj).

[Mr. T. J. Warren.

(Mrs. Ross and Mrs. Warren in centre of group.)

Stearns' booklet, as they contain a message of present-day urgency, and would refer our readers for further information to his little monthly paper, *Kingdom Tidings*, sample copies of which he will gladly mail to any address on application to him at the Church of the Atonement, Germantown, Philadelphia, U.S.A.

We cannot close without a note of thanks for all the help which the North Africa Mis-

sion and some of its missionaries have received for many years by means of the prayers and gifts of Pastor Stearns and the members of his congregation and Bible-classes.

Copies of *The Secret of Missionary Interest*, and other leaflets by Pastor Stearns, may be had in small quantities, free of charge, on application to me at 18, John Street, W.C.

E. A. TALBOT.

Just in the proportion in which we believe that God will do what He has said, is our faith weak or strong. Faith has nothing to do with feelings or with impressions, with improbabilities or with outward appearances. If we desire to couple these with faith, then we are no longer resting on the Word of God. Faith rests on the naked Word of God. . . .

God delights to exercise our faith. When trials come, we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." . . . But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by

them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty and a righteous God, but we shall find how gracious He is—in a word, what a lovely Being God is . . . and what a delight it is to the heart of God to do good to His children. . . . The nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do me by it." Thus we shall bear an honourable testimony before the world, and thus shall we strengthen the hands of others.—*The late George Muller.*



Photo by]

A Beggars' Class at Djemâa Sahridj.

[Mr. T. J. Warren.

Union Chapel, Gosport.—“On Sunday, March 30th, we had a very welcome and profitable visit from Mr. E. A. Talbot (Organising Secretary of the North Africa Mission), who preached morning and evening, and besides the talk to the children at the morning service, gave a special missionary address to the whole school, including the Bible-classes in the afternoon. Our young people were greatly interested in his accounts of the missionary work in North Africa, and we are glad they had this opportunity of hearing about it.

“They contribute to it week by week, but Mr. Talbot’s addresses brought the work

clearly before them. They saw what they were helping to do, and what becomes of their pennies. All our people, too, felt their interest in the mission deepened by his vivid account of it, and were impressed by his earnest appeals.

“In proof of this we had a large attendance on the next evening, when he gave his beautiful lantern lecture. We have an energetic and devoted secretary and treasurer for the mission in two young lady members of our C.E. Society, and the visit of Mr. Talbot will greatly help and encourage them in their work. We shall hope for another visit from him on some future occasion.

“THE PASTOR.”

NOTICES OF BOOKS.

Pastor Hsi, one of China's Christians. This book, written by Mrs. Howard Taylor, and published in 1903, has been greatly appreciated by spiritually minded Christians, who have been much encouraged by seeing what a splendid Christian God can make out of a heathen Chinaman. Many have, in reading this story, found their own spiritual life strengthened and stimulated.

A new and cheaper edition has now been issued at the marvellously low price of sixpence. We should recommend all who can to purchase a copy, and after reading lend it

to others. It can be obtained either from Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C., or from the C.I.M., Newington Green.
E. H. G.

Messrs. Morgan and Scott are re-issuing in their *Golden Treasury* series a number of standard works by well-known religious authors. Some of the books in this series, as, for instance, *Bogatsky's Golden Treasury*, have had enormous circulations, and have been the means of great blessing to God’s people. One of the most recent of these

attractively bound shilling volumes is entitled *Foundation Truths of the Gospel*, and comprises a series of papers by a number of writers, including the late Canon Girdlestone and Dr. A. T. Pierson, clearly setting forth the great verities of the Christian faith, and aiming to guide the perplexed and to establish those who are troubled in mind. Another volume consists of two series of addresses given in the early days of the Consecration Movement, forty years ago, by Pastor Theodore Monod, and now combined under the title *The Gift and the Life*. They set forth God's unspeakable gift and the life more abundant in a clear and winsome way, and in their new form they are sure to have a further fruitful ministry.

The same publishers are also issuing an attractive penny revival series of sixteen-page booklets, compiled by Mr. W. H. Harding (editor of the complete edition of Finney's

Lectures on Revival). Seventeen of these booklets have been issued, one of the latest of which tells the story of Henry Martyn, first modern missionary to Mohammedans, whose memory and example (one hundred years after his lonely death at Tokat) "still constitute a living appeal to the Church of Christ to carry on his work by spreading the knowledge of the Gospel among the Mohammedan peoples of the world."

Other recent issues in this admirable series deal with John Wycliffe, the Morning Star of the Reformation, and George Fox, the heroic Quaker. We hope these booklets will be instrumental in stirring up our younger people to emulate these God-honoured and Spirit-filled workers, who so well served their generation in the service of their Lord.

(*Morgan and Scott, Ltd., 12, Paternoster Buildings, London, E.C.*)

E. A. T.

For the Children.

By Mrs. Warren.

A few weeks ago a little Kabyle baby girl was born at Djemâa Sahridj. Her parents are both Christians, and so, although she was only a girl, they did not show that they did not want her, but accepted her as a gift from God, to train for Him and for His glory. What a joy it is to see how well she is cared for, and how sweet and clean she is!

She is a great contrast to the Moslem babies of this land. As a rule, a girl is not welcomed, though there is always much rejoicing at the birth of a boy, especially on the part of the mother, as then she is no longer afraid of the mocking scorn of her neighbours, and she thinks that God loves her more than those who have no sons.

These people are very afraid of water; therefore, they do not wash their children for several months, but keep them swaddled up in a lot of dirty rags, so that they look just like mummies. They put salt and oil on their heads, and in time this, with the dirt, forms a thick crust, which they say protects their skulls from any damage. They also put on their necks a string with two or more tiny leather cases containing passages from the Koran. These are supposed to be charms to keep away the evil spirits and

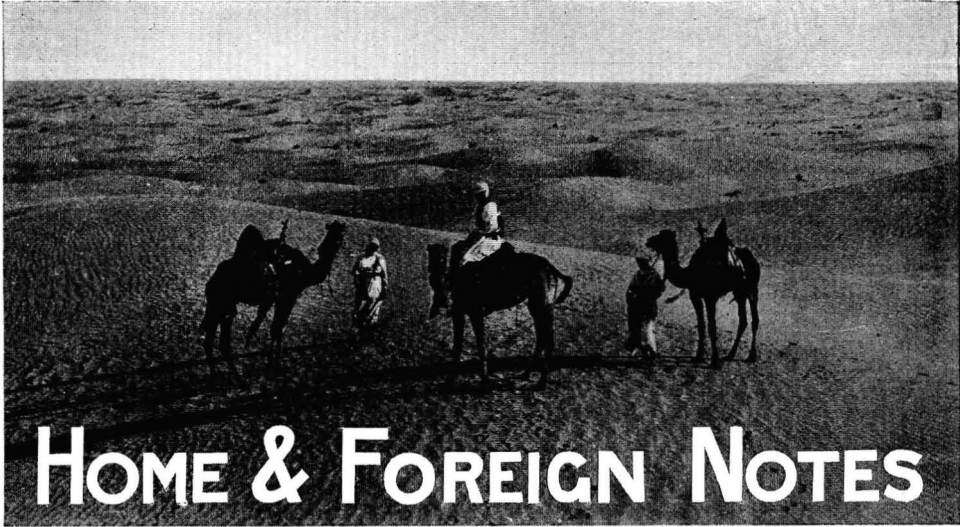
diseases. When the little ones go out, they are carried on the backs of their mothers, or more often their elder sisters. At the age of three years the boys' heads are shaved, and they begin to wear the native *burnous* (a kind of cloak). On this occasion the father takes the boy to the market, and buys a bullock's head, and a fête is made. Friends of the parents give money to the boy.

From the age of six to fourteen years most boys go to school, and in this village they can have a fairly good education. Unfortunately, there are no trades for them to learn, therefore many of them give their time to minding cattle, and thus spend a lazy life in which Satan finds plenty of mischief for idle hands to do. They do not know much about love and purity. From their earliest days they are taught to insult their mothers, and even to curse them.

We are very glad to have them come to our Sunday-school, where they learn to repeat portions of God's Word, and they are taught of Jesus and His love.

Will you, dear children, when in your happy homes and Sunday-schools, think of these poor Moslem children living in the darkness of sin, and pray for them?

Djemâa Sahridj, Algeria.



HOME & 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 (May 1st) 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.



Friends who are interested in Miss Lottie Leach, the daughter of our former missionaries, Dr. and Mrs. Leach, who were murdered at Sfax in the year 1896, will be glad to know that she has just obtained a theory certificate and prize in connection with the shorthand classes at the Continuation School at Rothesay, where she is residing with her aunt, and in business during the daytime.



A Moslem who professed conversion some years ago, and who was for a while a useful and capable evangelist employed by the N.A.M. in Egypt and elsewhere, later on became unsatisfactory in his life, though he did not return to Islam. We hear that he is now dying of cancer, and in distressing circumstances. It is desired to help him financially, and prayer is asked that he may be fully restored spiritually.



The work among the Italians in Tunis still goes forward most encouragingly, but Miss Case is greatly in need of a lady to help her, as she is by no means strong, and Miss L. E. Roberts, who has been aiding her, is for various reasons unable to continue to do so. Any lady willing to go to the assistance

of Miss Case should write to the Secretary of the Mission. One with a knowledge of Italian would be specially helpful. Miss Case would also be very glad to find a suitable married gentleman who could relieve her of certain parts of this interesting and important work.



Mr. and Mrs. Dickins continue to find much encouragement in their journeyings in Upper Egypt. They have been warmly received by many Moslems, and Mr. Dickins has had the opportunity of preaching the Gospel in three Coptic churches.



It is encouraging to our workers in the field to receive from time to time letters from native converts who have left the country to seek a livelihood, carrying in their hearts the truths they have learned to love. From New York lately a letter was received by one of our missionaries, a few extracts from which (slightly altered) we print below. The writer says: "I cannot explain to you how hard it is for a young Christian to keep himself in the right way in such a big city. I can just tell you in a line what happened to me lately. I went out on a Saturday evening with a friend of mine whom I knew in the boarding-house where we were both living, and after a short walk we met a Salvation Army band in the open, around which a good crowd had gathered. So I said to my friend, 'Let us just hear what the man is saying.' Naturally he did not agree with me, for he wanted me to go with him to a public ball, for which he had the tickets of entrance, and was in a hurry to get there. I managed to bring

him nearer to the speaker, and was pleased to hear that he was telling of what the Lord Jesus had done for him, and how he was saved. After he had finished, he invited everyone to come to the meeting. I suggested to my friend that we ought to go there, instead of to the dancing-place; but he laughed at me, and asked me if I were in my right senses. I was angry after I heard these words, and said, 'I am sorry to leave you; but I don't feel like finding any pleasure for myself in the place which you invite me to. I must tell you that I am ashamed to go where a Christian cannot have the Lord Jesus with him.' He went away, saying, 'You are too much of a religious for your age,' and he never has asked me again. I need so much to be fortified in the spiritual life against the temptations on my way. I pray the Father to give me strength and to guide me through this world of vanity."



Morocco.

Last month we mentioned that **Miss De la Camp**, one of the lady missionaries in **Fez**, had taken a little Moorish child into her house, and was anxious to find another to keep the little one company. She writes on March 30th: "We have not yet succeeded in getting a little companion for Radia. We heard of a child who might have been suitable, but the father would only give her for money! Radia has reached the stage of asking questions, and wants to know the name of everything. We should like to see her conscience awakening. It is sad to find a child so young, able to tell lies whilst looking you straight in the face."



Writing from **Casablanca** on March 13th, **Miss Chapman** says:—"Our numbers are still very small. Our great difficulty is that the girls all think that they ought to be paid for coming, *i.e.*, receive their food and clothes and a regular wage beside. One of our old girls who is now with a native seamstress always gives me a warm welcome to her house. She usually asks as soon as I am seated if I have brought the book; and when it is produced, she listens very attentively while it is being read—afterwards trying to read a little herself. A few weeks ago I took her a Gospel of St. Matthew. She seemed very pleased with it, and said her father would like to read it. The last time I visited her, the neighbours came in and listened to the reading."



Tunisia.

Dr. T. G. Churcher writes from **Sfax** on March 31st: "We have registered just **1,201** visits during the month. The first two Wed-

nesdays we continued the "bread and olives" service with the **Tripoli refugees** and poor (women and children only); the average was **158**. The **Porter boys' class** average was **sixty-six**. The Sunday-school average was only twenty-two, though we have 118 names on the books. . . . We sold **forty-four** of the Bible Society's **Colloquial Gospels**, and have to thank the Scripture Gift Mission for a liberal grant of classical Arabic Gospels for free distribution."



Mr. Short writes from **Kairouan** on March 8th:—"I noticed this morning an instance quite new to me of the faith placed upon written portions of the Koran, which are so often used as charms. Two boys came into the shop with pieces of broken pots in their hands, on which was some Arabic writing, not very legible. On enquiry, I was told that one piece was part of Chapter 86 of the Koran, and that 'it was for the sparrows.' Though the vowels and even the 'points' were missing, I was able to verify the first few words, but I could not understand the connection with 'sparrows.' Enquiring further, I was informed that the pieces of pottery were to be placed among the growing grain to keep the birds off. If a piece was placed at each corner of a plot, the ground thus enclosed would be safeguarded!

"I asked who had written it, and was told it was a schoolmaster. In answer to another question I was informed that he had not done it for money, but 'to God.' I gently ridiculed these bits of clay, and told the boys to seek better ways—prayer and repentance—of obtaining God's blessing on the crops. They looked rather puzzled, but re-affirmed their faith in their new charms, and went off with them. So it is in numberless cases here. There is an outward honouring of the name of God, and what is reckoned to be His word, along with an ignorance of God and His will, and an unwillingness to seek Him or to obey His will as far as they know it. Should we not the more hold up to them through the written Word, and by our lives, the living Eternal Word of God?"



In a later letter, **Mr. Short** writes: "I was encouraged by a lad in the shop this morning, who has called occasionally, but has never before shown any keen interest. I happened to quote John iv. 13, 14, 'Whosoever drinketh of this water,' etc., and he interrupted me, saying he knew when Jesus said that. Then I recollected having once spoken about Jesus at the well to him and some others, though I cannot say how long it was ago. But he had remembered something. Such little unsought-for responses show how the seed takes root."

Tripoli.

In a letter dated March 6th, from **Miss Harrald**, she writes of her work among the sick and the children of **Tripoli city**:—"We have had some interesting cases this last month. This seems to be the 'thorny' season. It is only a month since we had a patient—an old pupil of Mrs. Dickins—who had poisoned her hand by running a palm-thorn into it. A few days ago, a man came in great pain, having poisoned his finger through using one of these thorns to open a gathering. Then, yesterday, a man rode in ten miles from the country. In pulling off some palm shoots two months ago he ran several thorns into his leg; he extracted all but one, which broke off and has now set up inflammation in the knee.

"Just before *Moolad* (the anniversary of Mohammed's birth) a man came to us suffering from a burnt mouth, caused when he was practising swallowing fire. It is the custom of the dervishes at this feast to swallow nails, scorpions, etc., and to cut and stab themselves. In order to fit themselves for this, they begin to practise various forms of asceticism several months beforehand, and consider that if they only get completely under the power of the special 'saint' they follow, no harm can come to them. They are practically hypnotised. Occasionally still more serious accidents than the above occur. A few years ago, one man did actually cut himself in half in a mosque, and, of course, died, the spell failing to work.

"That our classes are appreciated by the children is shown by the fact that a few days ago a child was found trying to pull out her teeth to render herself eligible for admission. As we can only take a limited number, I receive them from seven to fourteen years; so the elder children tell their little sisters that they will bring them when they change their teeth."



Writing again on April 2nd, Miss Harrald mentions having **eighty patients** on that day at the Medical Mission, and proceeds: "Some of our cases are very sad. For instance, two women are suffering from malignant growths and a man from tubercular laryngitis. They are all past recovery, but we are glad to be able to relieve their sufferings somewhat, and trust the practical sympathy may unlock their hearts to receive the Saviour, in whose name we minister to them.

"Others, however, encourage us, as, for instance, the cataract case on which **Dr. Maxwell** operated a fortnight ago. This morning he removed the last bandage, and putting dark glasses on the patient dismissed her. She clung to me, hugging and kissing me, so delighted to find she could go home without needing to be led.

"Another poor old woman, whose son Dr. Maxwell treated for chest trouble some time ago, when she came yesterday for medicine for herself was so full of gratitude for past help, we could not for some time get her to tell her present need."

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

That Mr. Liley has been able to make a short tour in Southern Tunisia, and that he found there those who were willing to listen to the Gospel; and prayer that the Holy Spirit will effectually work in the hearts of many who heard the message of salvation.

For continued encouragement received by Mr. and Mrs. Dickins in their missionary journeyings in Upper Egypt, that many Moslems welcomed them warmly, and that opportunities also arose to preach the Gospel to the Copts.

PRAYER.

For a family in Casablanca, to whom a copy of a gospel has been given; that the reading of it may be blessed to the whole household.

For the complete spiritual restoration of a native convert from Islam, now dying from cancer, who at one time made a good profession, but has been a backslider.

That the Lord would be pleased to raise

up a fellow-worker for Miss Case in the Italian work at Tunis; also that three young men now attending the meetings there, may find Christ as their Saviour.

For God's blessing on the distribution at Sfax Medical Mission of colloquial and classical Arabic Gospels; that the Lord will cause the seed to grow, and bear fruit to His glory.

For a man of good education in the city of Tripoli, who has shown signs of a desire to inquire the way of salvation.

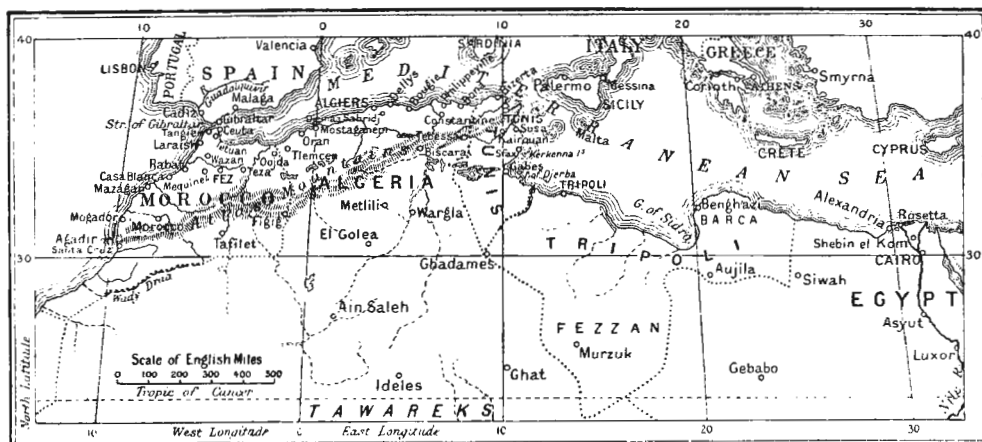
That the workers at Shebin-el-Kom may be graciously preserved during the present outbreak of smallpox in the neighbourhood.

That the faith of all engaged in the work of the mission, both at home and on the field, may be strengthened and maintained; so that, in all times of difficulty and stress, they may be enabled to speak well of God, and glorify His Name.

That He who has promised to supply the needs of His people will speedily send in financial help.

NORTH AFRICA consists of

MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
and has a Mohammedan population of over 20,000,000.



Stations of N.A.M., Seventeen. In **Algeria**: Djemâa Sahridj, Cherchell, Algiers, Tebessa. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

ARTICLES FOR SALE FOR NORTH AFRICA MISSION.

"Tuckaway Tables." These small handy folding-tables can be had, hand painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included.



Miss Irene Price, of 3, Stanley Villas, Camden Road, Bath, makes and sells coconut ice at 1s. per lb., post free, for the benefit of the Bath Bed in the **Tulloch Memorial Hospital, Tangier**. She also collects old linen, etc., for use at the hospital.

Shirt-blouses for Ladies (nun's veiling), cream or white, 4s. 6d. each. Also **knitted 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.

ALGERIAN CARPETS, RUGS AND MATS.

These are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office on any day except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval; but carriage must be paid both ways if no purchase should be made. Please apply to the Secretary, **CHERCHELL CARPET INDUSTRY, 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.**

THE NORTH AFRICA MISSION.

Council of Direction.

J. H. BRIDGFORD, Christchurch, Hants.
 FRANK CHALLIS, M.A., Wandsworth Common, S.W.
 W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
 EDWARD H. GLENNY, Manor Park, E.
 GEORGE GOODMAN, 21, St. Helen's Place, E.C.
 J. W. GORDON-OSWALD, Beauty, Inverness-shire.
 Rev. J. J. LUCE, M.A., Gloucester.
 E. E. SHAW, Wimbledon, S.W.
 Col. G. WINGATE, C.I.E., Reigate, Surrey.

Hon. Treasurer. J. W. GORDON-OSWALD, Esq. | **Hon. Secretary.** Col. G. WINGATE, C.I.E. | **General Secretary (pro tem.)** Mr. EDWD. H. GLENNY. | **Organising Secretary.** Mr. E. A. TALBOT.

Bankers. LONDON AND SOUTH-WESTERN BANK, Holborn Branch, London, W.C. | **Hon. Auditors.** MESSRS. A. HILL, VELLACOTT & CO. 1, Finsbury Circus, London, E.C.

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.		Bizerta.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.			
Geo. Wilson, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1888	
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	Algiers.		Miss G. L. ADDINSELL ...	Nov., 1895	
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Sfax.		
Mr. O. E. SIMPSON ...	Dec., 1896	Mons. E. CURNDET ...	Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	
Mrs. SIMPSON ...	Mar., 1898	Madame CURNDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1889	
Miss B. VINING ...	April, 1886	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	Djemâa Sahridj.		DEPENDENCY OF TRIPOLI.		
Miss F. R. BROWN ...	Oct., 1889	<i>Kabyle Work—</i>		Mr. W. REID ...	Dec., 1892	
Miss VECCHIO, School Mistress.		Miss J. COX ...	May, 1887	Mrs. REID ...	Dec., 1894	
Casablanca.		Miss K. SMITH ...	May, 1887	Miss F. M. HARRALD ...	Oct., 1899	
Miss F. M. BANKS ...	May, 1888	Mrs. ROSS ...	Nov., 1902	ERNEST J. MAXWELL, M.B. ...	Nov., 1911	
Miss M. EASON ...	Dec., 1910	Mr. T. J. WARREN ...	Feb., 1911	EGYPT.		
Miss ALICE CHAPMAN ...	Oct., 1911	Mrs. WARREN ...	Feb., 1911	Alexandria.		
Tetuan.		Tebessa.		Mr. W. DICKINS ...	Feb., 1896	
Miss A. BOLTON ...	April, 1889	Miss A. COX ...	Oct., 1892	Mrs. DICKINS ...	Feb., 1896	
Miss A. G. HUBBARD ...	Oct., 1891	Miss N. BAGSTER ...	Oct., 1894	Miss R. HODGES ...	Feb., 1889	
Miss M. KNIGHT ...	Oct., 1905	REGENCY OF TUNIS.		Miss J. E. EARL ...	Oct., 1909	
Miss H. E. WOODDELL ...	Jan., 1907	Tunis.		Miss M. THOMASSEN ...	Nov., 1912	
Arzila and Larash.		Mr. A. V. LILEY ...	July, 1885	Shebin-el-Kom.		
Miss C. S. JENNINGS ...	Mar., 1887	<i>Italian Work—</i>		Mr. W. T. FAIRMAN ...	Nov., 1897	
Miss K. ALDRIDGE ...	Dec., 1891	Miss A. M. CASE ...	Oct., 1890	Mrs. FAIRMAN ...	Feb., 1896	
Fez.		Miss L. E. ROBERTS ...	Feb., 1899	IRELAND.—Mrs. BOLTON.		
Miss M. MELLETT ...	Mar., 1892					
Miss S. M. DENISON ...	Nov., 1893					
Miss I. DE LA CAMPE ...	Jan., 1897					
Miss KATE FENN (<i>Designated</i>) ...						