

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—

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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from APRIL 1st to 30th, 1913.

GENERAL FUND.			1913.	No. of	Amount.	1913.	No. of	Amount.	SUMMARY.
1913.	No. of	Amount.	April.	Receipt.	£ s. d.	April.	Receipt.	£ s. d.	
April			22	Brought forward	138 10 9		Brought forward	56 17 6	April.
1	268	10 0 0		Anon.	1 6	5	107	1 0 0	General Fund ...
	0	10 0 0	23	5	10 0 0		8	10 0 0	Designated Fund ..
	Crofts and Mission, Bristol	5 0 0	24	6	1 1 0		9	2 0 0	
	Union Chapel and S.S., Gosport	5 0 0		7	10 0 0		10	1 0 0	£686 0 10
2	72	3 6		8	12 6		2	10 0	TOTALS, January 1st to April 30th, 1913.
	3	6 6 0		9	1 0 0	7	3	3 0 0	General Fund ..
	4	5 0 0	26	1	20 0 0	8	4	1 0 0	Designated Fund ..
	5	10 0 0		2	30 0 0		5	7 0 0	
3	6	3 0 0		3	5 0 0	9	8	5 0 0	£2,442 14 2
4	7	5 5 0	28	6	9 10		9	5 2 0	DETAILS OF DUBLIN AUXILIARY.
	Anon.	2 2 0		7	5 0		20	17 0 0	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.
5	9	5 0 0		8	10 0		1	12 0 0	Designated Receipts Nos. 120 and 146.
7	80	3 6		9	2 2 0		2	1 0 0	
	In Memoriam	1 6 9		30	3 0 0		3	5 0	
8	2	1 0 0	29	2	1 1 0		4	5 7 1	
	3	5 0 0	30	3	5 0		5	2 2 0	
	4	1 0 0		Per the Reformed Episcopal Church Missionary Bureau	5 0 0	11	Missionary Helpers Band	8 0 0	
	5	2 0 0					9	1 0 0	
9	6	5 0 0					31	1 12 0	
10	7	1 0 0					31	1 18 0	
	8	8 0 0					Westminster Chapel Missionary Account	2 11 0	
	9	5 0					King's Ch., Gibraltar	2 5 0	
11	Woodford Bridge Cong. Hall	10 0					6	2 10 0	
	91	10 0					South Barracks Chapel, Gibraltar	2 2 0	
	2	7 6					8	1 0 0	
12	3	8 6					9	3 9 0	
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	5	3 0 0					1	17 2	
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	Men's B.C., South Stifford	1 10 6	1913.	No. of	Amount.		4	1 0 0	
	9	5 0	April	Receipt.	£ s. d.		5	1 0 0	
	300	5 0		Recreation Hall S.S., Manor Park	1 7 0		6	6 5 0	
	1	1 6 0		97	5 0 0		8	6 5 0	
	2	15 0		9	16 5 0		9	16 5 0	
16	3	1 1 0		100	1 0 0		40	12 10 0	
	Queen's Road Baptist Ch., Dalston	6 0		Harrogate Auxiliary	12 0 0		1	17 2	
	6	50 0 0		2	2 10 0		2	10 0	
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	8	5 0		5	1 0 0		6	7 5 0	
18	9	1 1 0		Row Baptist Church S.S.	1 0 0		7	7 5 0	
	10	5 0 0		3	10 6		8	15 0	
19	1	1 1 0		4	10 0 0		9	1 0 0	
	2	1 0 0		Landsdowne Hall Missionary Fund	10 0 0		100	10 6	
	Carried forward	£138 10 9		Carried forward	£56 17 6		Sundries	£177 9 1	
								38 5 10	
								£215 14 11	

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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.

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[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.]



Photo by]

A Marabout in Tunisia.

[Mr. A. V. Liley.

The Need of a Sense of Need.

"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. iii. 17.

THE Church of the Laodiceans was in a sad state of declension; so much so, that the Lord determined that He would disown it in its corporate capacity, though He still concerned Himself on behalf of individuals in it who were willing to hear His voice. The cause of the terrible condition of this Church is seen to consist in its blindness to its true state—its unconsciousness of its deep, spiritual need. Is not this a picture of the cause of all disasters in the Church, whether in regard to communities or single individuals?

Was not the cause of Cain's non-acceptance, the fact that he came to God without a true sense of his need? He admitted that some acknowledgment of God was appropriate, and brought the fruit of the ground; but he did not recognise his deep need (as a sinner) of an atoning sacrifice to satisfy God's righteousness on his behalf.

Those who labour in the Gospel, either at home or abroad, are constantly brought face to face with the fact that those amongst whom they work are in various degrees unconscious of their spiritual needs, and indeed often resent the suggestion of such needs as an insult.

It is this that makes work among Moslems so specially difficult, for they, more than almost any other community, combine flagrant immorality with intense self-satisfaction on the ground of their outward religious observances. They seem, more than others, to lack a sense of any need of a sin-bearing Saviour. If they have any need at all it is but small, and their good, ceremonial deeds will cancel their slight imperfections; or, if there should still be any deficiency, Mohammed will make it all right for them.

But great and many as are the difficulties arising from the absence of a sense

of spiritual need on the part of those to whom the Gospel is preached, the danger of a lack of a sense of spiritual need on the part of the preacher or worker is still greater. We ourselves have an unconscious tendency to seek a position of independency of God, while God is ever working to keep us in a position of absolute dependence on Him. Our inclination is to desire to be like some Arctic expedition which provides itself with all its supplies for two or three years, so that it can be independent of its base for a long time. God's plan is to give us, day by day, our daily bread; morning by morning our manna for the day: so that we may be ever compelled daily to draw upon our base for all our need.

With but few exceptions, missions both at home and abroad are in constant need of workers and money. It is customary to blame our fellow-Christians for their want of devotion and generosity, and it is true that we are all much to blame for slackness in not seeking first the kingdom of God. But is there not something to be learned from the fact that God, who is all-sufficient, does permit, and apparently always has permitted, His servants to be in this chronic condition of need which they ever desire to escape from? Is it not clear that He sees that the only safe and the only truly happy position for us is a position of felt need and dependence on God Himself? And this, not that we may worry and fret and complain, but rather that we may go on quietly working for Him; realising our need in every direction, yet assured that, though heaven and earth should pass away, His word and His faithfulness will never fail. Was it not Erskine who said that if we really knew the character and the grace of God we could afford to give Him back all His promises and depend upon what He has revealed Himself to be? Alas! *we* often fail to trust the Lord fully; but He is so gracious even then that *He does not fail us.*

Epaphras had such a deep sense of the spiritual needs of the Christians in Colosse, Laodicea and Hierapolis that he laboured fervently in prayer; or, in other words, he agonised in prayer for them. If we had an adequate sense of the needs of others, should we not also agonise in prayer for them? Would not such a sense of the needs of those who are unsaved lead to corresponding efforts, gifts and prayers? Is it not because the terrible doom of the unsaved is not only doubted but denied that mission and evangelistic efforts so often flag? Is it not because it is thought that education and knowledge and an acquiescence in religion is a sufficient equipment for the service of Christ that so much work is inefficient? Christ said, "Without Me ye can do nothing." Without the Holy Spirit, even the Word itself is ineffective. Before Pentecost the disciples were made so conscious of their inability and need that they gave themselves day by day to prayer until they were endued with power from on high. We have not to wait as they did for the descent of the Holy Spirit, but we do need to realise our inefficiency and helplessness, that God, out of His fulness, may, by His Holy Spirit, empower us for the work He calls us to do.

Practically all religious awakenings and true revivals have been preceded by earnest prayer, and the prayer has been preceded by a profound sense of need. May God therefore grant us now a true sense of our spiritual needs, and a glorious realisation of God's ability and willingness to meet, and to more than meet, those needs!

E. H. G

If there is one thing more than another which stands in the way of our work, making the work itself hard, and hindering its success, it is a low *sense of need*. . . . Take, therefore, afflictions and crosses and disappointments as a sign that the Lord has not forgotten you. Do you think

He would be at such pains with what He counted worthless or cast-away? "Why should I complain," said Rutherford, "when the Lord plougheth long furrows upon my soul? I know He is no idle husbandman, He purposeth a crop."—*Anna Warner.*

News from the Mission Field.

MOROCCO.

From Miss A. G. Hubbard

(Tetuan).

March 16th.—This afternoon at Sunday-school I was asking after an absent girl, and was told she had disappeared six days ago. Some say she has been sold, some that she has been taken to Ceuta to work there, and others that she has been taken for worse purposes still. Poor girl! I should think no one in this town has had a harder life, and she is only twelve or thirteen! We first knew her six or seven years ago, when she and her sister had smallpox. The one desire of their mother—openly expressed—was that they might both die, so that she would be relieved of the burden of them. But they both lived instead; only, one of them lost an eye through the disease, and the mother would not do a single thing to try to save the child's sight. Ever since then we have always heard of her as a very hard woman. Three or four months ago her husband became ill, and then she began to say she wished he would quickly die, so that she need not feed him. She didn't either, and he died about two months ago. The two sisters have worked hard, and the elder one has been doing field-work with grown women, but her mother took her wage at night, and left her hungry. When I heard of the missing girl I asked what the mother was doing to find her, and I was told at once that the mother has not only done absolutely nothing, but says she is glad the child is gone, for now she "is rested from her"! Poor lost girl! I am afraid the path of evil will be open to her, and who can wonder if she takes it? With such a mother I suppose she has never known a bit of love all her life, and in a Mohammedan land nobody cares!

March 17th.—As I wrote of the lack of mother-love in one woman yesterday, I must give another illustration of that same lack that came before our notice to-day. Among the patients at the dispensary this morning was a woman who brought her little daughter, a child of about seven or eight years. Some two months ago, this child put the seed of a locust-bean into her

ear, and has suffered a good deal of pain since. She is now getting worse, and looked so pale and ill. All the mother complained of was the trouble it gave her, and when she was telling another woman about it, and calling the child bad names for having been so foolish, she added, "It would have been a great deal better for me if she had died two months ago when she first put the seed into her ear. Then I should have just cried for two or three days, and should have got over it long ago; but now—here I am bothered with her still, and she is always poorly." There was not a word of sorrow for the child's suffering, and her poor little daughter just stood by and heard herself talked over like that. Truly it seems that in these Moslem lands some mothers can "forget," till they have no "compassion" on their own children.

From Miss A. Bolton

(Tetuan).

April 29th.—From news which I think is perfectly reliable, we hear to-day that the tribes have arranged a market in the mountains some distance from the town, about half a day's journey, to which a contingent of Riffs have gone. Their intention is to oppose the Spanish troops if they attempt to leave the town, as they will probably soon do, for they wish to establish a chain of stations across to Alcazar and their other ports.

On Sunday last the Sultan, or Caliph, was brought into the town from Martine with a great escort of Spanish and Riffi troops. Probably the passing through the town of these thousands was meant to awe the tribes. There was an immense number of mules, with their guns strapped on, for mountain work; they use no gun-carriages here. The rear of the long line was brought up by cavalry regiments. They must have been over an hour filing past. Whether they have gone back to Ceuta or are up on the hill I do not know.

We have noticed a marked increase of favour on the part of the better-class Moors towards ourselves since the

Spanish came. Miss Woodell is in great request for dressings in their homes, and she finds plenty of work, apart from the Dispensary. Just now, she and Miss Hubbard are staying with us, and we are much enjoying their fellowship.

Last night we had just settled down to an evening together, when a Moorish gentleman called to invite us to his garden. He seemed to appreciate the frank conversation with us, although we did not get beyond ordinary things. Before going to his garden we are invited to his house.

From Miss M. Mellett

(Fez).

April 21st, 1913.—Our girls had their examination and breaking-up treat last week. We examined the children on the texts and hymns and Scripture stories which they had learned, and promised a prize of a new garment to the one who answered best. The result was a tie between two cousins, the same girls who last year were also "tied." We did not allow Z— to compete in this, as she, of course, knows so much more than any of them. The girls were all brightly dressed. It was quite touching to see how some of the poorer girls, on ordinary days barely covered, had managed to beg or borrow some nice clothes in which to come to the treat.

We had not this year any of the usual presents, such as dolls, needle-cases, etc.; but we explained that as we were so near going home we had nothing left, but when we came out again we hoped to have something for everybody! We are very sorry that the dispensary has to be closed while we are away; the people are beginning to come again in great numbers. Two days ago we had *one hundred and sixty-six* women.

We are sending a photo of ourselves and the three little girls who live with us. The little one with the shaven head is a step-sister of two of them, and would be with us too, but that we have not sleeping accommodation for her; we are very much cramped for room. The two bigger children leave us to-morrow for Sifroo, but Miss de la Camp hopes that after a visit home to see their mothers, the parents will allow them to come back to Fez, and stay with her till our return.



Miss Mellett and Miss Denison with the little girls under their care.

From Miss M. Eason

(Casablanca).

April 8th.—We have been much encouraged lately with the young Jews who come to read the Gospel with Miss Banks. They are so earnest, and seem to long to get others to see the truth too. Last night we had a lantern service for them, to which about twenty came. Mr. A—, from Tunis, spoke to them in Arabic. We hope to continue these meetings every Monday evening for some weeks, and expect a good many more will come when they hear about them. Some of these Jewish converts go to Rabat every now and then, and they have gathered there quite a number of Jews to read the New Testament with them.

Our lantern meeting for Moorish boys on Wednesday evenings has become very popular. We had between sixty and seventy boys last week, many waiting outside. All listened very attentively while the pictures were explained.

The people are coming to the Dispensary in better numbers, and seem more friendly and more willing for us to visit them. Several men and boys have been lately, with whom we have had good talks, and they have taken away Gospels to read in their homes.

On the whole, we are feeling more encouraged. God's Spirit is working, we feel sure. Please ask the prayers of God's people for this place.

TUNISIA.

From Miss L. E. Roberts

(Tunis).

ITALIAN WORK.

The Lord has laid it upon our hearts for some time past to pray that the young men and women of our congregation might be led out into definite service for Christ. We have at least fifteen young men who have given proof of their change of heart and nearly as many young women, who could, in one way or another, help in the work of the Lord. When God's time comes, it is wonderful how all the doors seem to open at once.

When Miss Case and I made the proposal to our evangelist, Sig. Varvelli, we had in our mind one place where a small Sunday-school has been started; but, to our surprise and joy, he told us that two other villages were open to us.

A man, now living a few miles out of Tunis, who had heard the Gospel in Susa through Mr. McGavin, had written, begging Sig. Varvelli to hold meetings at his house. He had even promised that the mill which grinds the corn shall cease to work once a fortnight, so that all can come to the meeting.

In another place the good colporteur, Sig. Arnone, was met in one house by bitter words from a man, who believed nothing. After much tact and many kind words Sig. Arnone succeeded in making him listen to the Gospel and buy a Bible. He is a changed man to-day, and rejoices

at the thought that the Gospel should be preached in his house.

Bizerta is the fourth place already open to us. A fresh impetus has been given to the work there by the opening of a more suitable hall, and by the efforts of our earnest Bible woman. A young man who longs to work for Christ is going there this week, instead of the evangelist.

The Sunday following our talk with Sig. Varvelli, instead of the usual Bible lesson, we sought to fire the young men with enthusiasm for this new venture in God's name. They responded well, and, after some prayer a plan was made out for the week. Each Sunday little reports are given of the meetings held during the past week, and a fresh plan made. At one place there is the possibility of commencing a children's school, and for this we shall need the help of our young women. In fact, the "brethren" are asking the "sisters" to go with them to their meetings, as the singing does not get on very well without them.

Thus we trust our church is going to become a regular beehive of busy workers—just at the moment when Satan has made a furious attack upon us, and sought in more than one way to bring trouble into our midst.

We should be so glad of the prayers of God's people, that this little effort may grow and prosper, that the workers may persevere and find joy in God's service, and that many souls may be born again.

The Week of Prayer and After.

As announced in our May issue, we sought to give the first week of that month to special waiting upon God for His blessing on the Mission. No public meetings were called for that purpose at home, but each on whose heart the needs of the work were laid sought personally to spread them before God. Even before the week began we had encouraging news, specially from those working among the Kabyles, of some cases of professed conversion, and also of a deepened interest in the Gospel, both among the converts and among outsiders. Thus our hearts were filled with thanksgiving. Then, in the last week of April, funds, which had been coming in very slowly for some time, began to come in more abundantly, though the need still remained great.

On the 8th of May, the day after the Week of Prayer had ended, a further, and larger, and humanly-speaking unexpected, gift was received, thus crowning the week

with God's goodness, and encouraging us more and more to be diligent and constant in believing prayer.

During the month from April 16th to May 15th, the Lord has sent us £940 for the General Fund, and £117 for designated purposes, making together £1,057. This money has already been used up to meet urgent requirements, and we are again counting upon God, and happily depending upon Him for fresh supplies for the constantly recurring requirements.

Let us expect great things from God. Our very disappointments He can and does sanctify to us, so that they become often our choicest blessings. As a mission, we are comparatively small and poor, but we have a wonderful God; and of Him we can always boast, and in Him we can always glory.

A Conference of Missionaries and Native Christians at Tazmalt.

The Second Conference of Missionaries and Native Christians of Kabylia took place early in April.

The first meeting of the kind was held in November, 1909, and an account of it appeared in NORTH AFRICA (February, 1910), written by M. Cuendet of Algiers, and by the late Mr. D. G. Ross. The friends met on that occasion at Djemâa Sahridj, and were in some sense the guests of the N.A.M., being accommodated in the two mission houses in that village.

This second Conference was convened by Mr. J. Griffiths of the Brethren's Mission, and met at Tazmalt, a village on the railway line to Bougie, in which Mr. Griffiths has laboured for many years. The attendance was slightly larger than on the previous occasion, there being present twenty-four native converts and twenty-four missionaries and friends. Only five lady missionaries were included, as lack of accommodation prevented a general invitation being given. M. Cuendet and Mr. Warren, of Djemâa Sahridj, represented the missionary staff of the N.A.M., while several of our native workers were also present and took part. Mr. H. W. Case (author of "A Place in the Sun"), Mr. J. Griffiths and Mr. Warren have kindly furnished us with notes of the Conference, from which we extract and publish the following:—

Mr. Case writes:

"The whole convention was so unusual that naturally much interest was displayed. The hearty recognition of the purposes of the Conference spread like contagion to the French population; even the Maire and his colleagues contributed for temporary use some forty-one chairs from their Municipal Chamber. Others volunteered sleeping accommodation, either for little or for a moderate payment.

"The meetings of the Conference owed their success to the much prayer that preceded the gatherings on the part of most of those invited. Mr. Griffiths opened the meetings in the Kabyle language, and was followed by Mr. Lamb (another worker in the Brethren's Mission). Each of these held the attention of the audience, but when one of the native Christians took the rostrum all eyes were riveted on him. Si D— had made his notes in Arabic, but he translated freely as

he went on. It was a study in physiognomy to watch the handsome features of his swarthy quondam friends as they looked on with lowering brows and gleaming eyes, the whites of them rolling as they twisted their moustaches. One or two men abruptly rose and left their places. It is to be hoped that D— may not yet be found the victim of fanaticism on the part of his relations or the members of the tribe of which he is a *marabout*.

"Some of those present had never heard the like, as M. Cuendet, the translator, and the evangelists from Djemâa, Tizi-Ouzou, Algiers, and other stations went on to speak in the same strain. Other testimonies followed, amid some excitement and occasional ejaculations. The evening meetings for the Kabyles were remarkable for the numbers attending.

"The workers were regaled with bounteous helpings of *cous-cous* (native-made), with

lentil soup, with chunks of tender mutton and bread, with oranges and coffee. Then, when the proceedings were over for the day, what a scurrying there was—looking here and there for mats, beds stuffed with straw-chaff, camp bedsteads for the more fortunate, skins, rugs, etc.! This excitement did not altogether die down as the time for sleep drew on, for the Kabyles have a habit of considering matters far into the night.

"The French population of the village was not lost sight of. Two meetings were held, in which Mr. W. Hoste, B.A. (who had kindly come to Algiers Conference at his own expense in response to my invitation), M. Rolland, M. Cook-Jallabert—all gifted speakers in the French language—took part."

Mr. Griffiths writes :

"Prayer was abundantly answered on behalf of those who had the responsibility of caring for so many. There was not a discordant note or hitch in any of the arrangements.

"All expenses were covered by the contributions of those who attended.

"At the first meeting, which was given to prayer, there was such a spirit of prayer that it had to be prolonged. All hearts were longing for a manifestation of God's power and presence.

"The ministry and personal testimonies of our native brethren were most helpful, and we thank God for their presence with us and for the work of grace and gift manifest in them.

"Best of all was the deep sense of sin wrought in the hearts of those who had brought dishonour upon the name of Christ by their inconsistent and sinful lives. Special prayer is asked for three who are seeking deliverance from the power of sin in their lives. The general effect of the Conference is far-reaching, for it is the talk of the country for miles around. Great opposition has been aroused; the believers are being molested, insulted, and severely boycotted. An edict has been written and published that no Christian will be buried or be allowed to bury in the tribe, to marry, sell or buy, etc. The believers, however, are full of joy; they have lost all fear and are ready to confess Christ and live for Him. There is abroad a spirit of enquiry, amounting almost to real concern.

"At the 'question meeting' the following recommendations were made. That, in general, all kinds of discussion with opponents should be avoided whenever possible, and that a courteous attitude be maintained; the sole aim in view being to deliver the message with grace and authority, honestly endeavouring to lead all enquirers and opponents to search the Scriptures for themselves to see the Divine authority of our message. The main

difficulties which hinder professing Christians in their growth in grace and open confession of faith in Christ appear to be :

"1. Lack of knowledge of the foundations of the Christian faith, as based upon God's testimony to and through the Prophets.

"Emphasis was laid upon the necessity of leading all believers to examine the written Word, that their faith may rest solely on God's written Word and not in the testimony of man. Motto for all: '*It is written.*'"

"2. The inconsistencies of professing native Christians who hold positions of trust and influence on the Mission stations have been found, in the experience of some, to constitute a serious hindrance to those who only know of Christ by what they see of Him in the lives of professing Christians.

"The need of a new Kabyle hymn book was brought forward, and our brethren, Messieurs Lamb, Cuendet, and Said Rahal, were appointed to undertake the revision and publication of a new Kabyle hymn book.

"We would ask all the workers to join with us in praise to God for His manifest presence in our midst."

Mr. Warren sends us the following :

"The Lord's presence was realised at the recent Conference . . . which proved to be a time of great blessing. Missionaries who have laboured for years among the Kabyles rejoiced to see the fruit of their toil. The older Christians were encouraged as they met others who are also believers in the Lord Jesus Christ, and a number of young converts made a public profession of their faith for the first time.

"Among the subjects dealt with were 'Law and Grace,' 'Christ in all the Scriptures,' 'The equipment of the soldier of Christ.' Nor was the practical side overlooked, for a meeting was held to consider the difficulties pertaining to the work of evangelisation, and the obstacles to the confession of Christ.

"Both missionaries and native helpers have returned to their posts strengthened and encouraged, and inspired with fresh zeal and hope. It is proposed to hold another Conference at Tizi-Ouzou next year."

* * * * *

After the above article was in print, we received another account of the Conference—this time from the pen of M. Cuendet of Algiers. As it contains some interesting particulars not given above, we add a few extracts. M. Cuendet writes :

"Tazmalt is a French colonist village, situated at the foot of the Djur-djura Mountains which divide Kabylia into two parts. The village being in the middle of a large plantation of olive trees, there are several olive mills which bring great gain to the owners, and many Kabyles come down from their mountains for work. Tazmalt is also the

nearest railway station to the principal pass through the mountains, and consequently enormous quantities of grain and hundreds of cattle are bought and sold there, thus drawing natives from even distant tribes. . . .

"Every day [of the Conference] began by an early prayer meeting. After that, there were four meetings a day, at which one or two missionaries spoke, and always some natives. . . . When most of the Kabyles left to return to their homes, we went down with them to the station, and we could

not but rejoice at seeing such a sight—the first of the kind, I think, in this country. All the Kabyles went along singing hymns, and they continued singing while waiting for the train. This attracted many other Kabyles, and one of our evangelists spoke to them earnestly of the Gospel, and then prayer was offered by one of the missionaries.

"Such an event cannot be forgotten in a country like this, in which, a few years ago, it could not possibly have taken place. Let us praise the Lord for it, and pray for a great harvest."

A Morning at the Sfax Medical Mission.

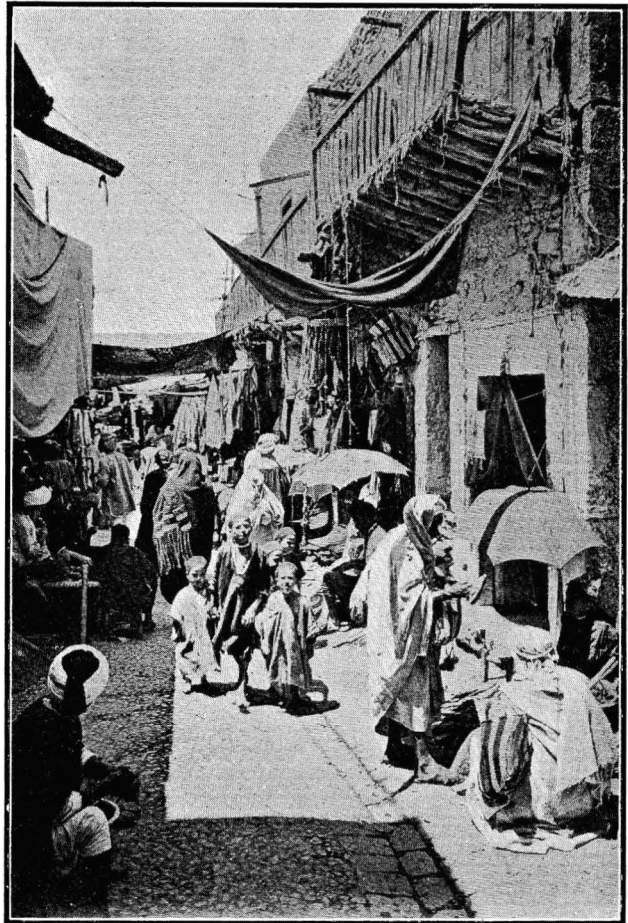
By Mrs. Churcher.

When we arrive we find the room crowded with women and children. You might think, from the noise, that they were all trying to be heard at the same time. Soon there is silence as the missionary takes her book, and tells them that, for the next few minutes, they must close their mouths and open their ears and listen to God's Word.

Our story is the healing of the paralytic man in Luke v. Soon we are conscious that a power greater than ours is present; for we see their earnest attention, as we try and tell out the glad news that Jesus Christ can make them whole—that He is able and willing to forgive all their sins—that the Blood of Jesus Christ cleanses from all sin. Some present have never heard this wonderful story before. What strange contrasts they present! Here is the well-dressed townswoman in her white *haik*. There, the more simply clad village woman—the Bedouin woman from the far interior, in dark blue and bright red—the Kerkena woman from the islands off Sfax, in sombre brown—the negress, decked in much cheap jewellery—and the poor Tripoli refugee in rags.

What a wonderful drawing power is the Medical Mission in bringing rich and poor

under the sound of the Gospel! And they are all needy, needy souls. Let me introduce you to a few of them.



A Market-scene in Sfax, Tunisia. [From a Postcard.]

The Doctor having finished his service with the men and boys, the medical work begins. We take eye cases first, for, as a rule, more than half our patients come under that heading. The first has given her doctor many an anxious thought. She is suffering from a deep ulcer of the cornea. When she came first, the inflammation was so severe, and her suffering so acute, that drug after drug had to be tried in the effort to give her relief, and money was given her to provide extra nourishment. God answered prayer, and blessed the means used.

The next poor woman was almost blind, and had to be led by her little boy; but her sight is now much improved and she is so grateful. That nice-looking girl is suffering from granular lids, a terrible trouble which is so common here. Though a girl in years, she is divorced—divorced before her baby boy was born, now the light of her eyes. Yet the father will be able to claim him, if he wishes, when the child is three years old. This is Mohammedan law, I am told. Oh, the tragedy of it all!

Now we come to the well-dressed woman. She seems very ill, and we ask her what is the matter. She replies, "Oh, madame, I am so afraid!" "Afraid of what?" "That I am being poisoned." "Who wants to poison you?" "My husband's other wife. I know she wants

to get me out of the way, and when I eat any food she has prepared, I am so ill after it." "You must ask your husband to let you have rooms of your own, where you can cook your own food." "I have often asked him, but he says we are to live together, as he does not want to have extra expense, although he is a wealthy man." "Get your brother to talk to him, and to tell him you must have your own rooms." "What is the use? I know what he will say to my brother, 'She can have her own rooms if you pay the rent.'"

The next is a poor woman, so weak that she can hardly stand, with her baby a few days old. She is suffering from fever, and when the doctor tells her that she is to take plenty of good nourishment she says, "But how am I to get it? My husband has just taken a new wife, and I am thrown away."

Here we see Mohammedanism in its true light. Surely the cup of her iniquity is full, and the power of the oppressor is being broken. Some of us believe that the wonderful success of the Allies is not so much due to French guns as to the believing prayers of God's children—that the reproach of Islam may be wiped out.

Earthly monarchs have only had to ask for volunteers, and thousands have rallied to their standards. Shall the King of kings have to ask in vain? "Whom shall I send, and who will go for us?"

The Work of Others in North Africa.

"Look not every man on his own things, but also on the things of others" (Phil. ii. 4) is an apostolic injunction which it is important we should not allow to slip out of remembrance in these days when the claims of the work in which we are specially engaged absorb almost all our energy and strength. We are glad, therefore, from time to time to give some tidings of the progress of the work which others are doing in the great North Africa mission field, and to have fellowship with them in prayer.

* * * * *

TO THE JEW FIRST.

Premier place must be given to that of the **London Jews' Society**, which has been at work in North Africa for many years, its principal centre being at Tunis.

The Society has recently opened new schools there, in which over 200 Jewish boys and girls

are daily taught the Christian faith; it has a small dispensary, managed by a fully qualified and very able Christian Jewess, and a book depôt, the centre of a quiet but strong evangelistic work.

The new schools have brought about a great revival in the Mission, partly through the staff of teachers, who are all imbued with a real love for the souls of the children, and partly through the industrial classes which were established two years ago, and which have been the means of retaining under Christian teaching about 120 young Jewesses, most of whom have passed through the schools. Several of these are believers, and would willingly be baptised did their surroundings permit.

There has been within the last few months a great stirring in the hearts of some of the young Jewesses, more than one of whom has openly declared faith in Christ.

The Society's work in Tunis city is under the care of Rev. C. F. W. Flad, who also acts as Chaplain of the English Church there.

The Rev. F. L. Denman, one of the secretaries of the London Jews' Society, has recently revisited Algiers, and finds that since his last visit in 1899

the Jewish population has doubled,

and now numbers nearly 20,000. At that time they had not recovered from the anti-Semitic riots and violent attacks on both person and property, in consequence of which large numbers either left the city or were expelled. The position of the Jews now seems secure, and whole trades are in their hands, mainly that of manufacturing the material for Moslem clothing, which is entirely made by Jews. This monopoly is a great obstacle in the way of the public confession of faith of the Jewish converts, as they would, by being baptised, completely lose their only known means of gaining a living. One whole family, however, recently, after a great struggle and a very real testing of faith, threw themselves on to God. After some time a French tailor and his wife gave them work, and to-day they are earning just a comfortable living at this quite new trade. This French couple were agnostics, but, through the Jewish convert, to whom they gave tailoring work at the time of his need, they were both converted.

Algiers as a mission station has its own peculiar difficulties in the evangelisation of the Jews, but the work is undoubtedly telling upon numbers, and, one by one, souls are being "born again by the Word." Mr. Guiz, the Society's missionary in Algiers, who is himself a convert of Mr. Flad, has, in conjunction with the latter, done some valuable translation work; several portions of the Scriptures, Old and New Testament, having been transliterated by them into Judæo-Arabic, and rendered into suitable language. One of his methods of reaching Jews with the Gospel is to place literature in the letter-boxes of Jewish houses, with an invitation to the mission-hall services. Every month he distributes tracts in a different quarter of the Jews whose homes he visits. On Friday he goes to the Jewish cemetery in order to meet with those who assemble there in memory of their dead; here he sells Scripture portions, mainly the Psalms, and gives away missionary literature. He also visits regularly hospitals where Jews are taken in, and also goes on colportage journeys, and attends the annual fair at Tlemcen after the Jewish passover, when large masses of Jews from all parts of Algeria go on pilgrimage. There are few methods in North Africa more full of opportunities for evangelising work than colportage, which includes

the sale of Scriptures and missionary literature. Whenever such itineration has been undertaken, blessing has always resulted.

* * * * *

At Algiers, the **British and Foreign Bible Society's** depôt was removed last summer to a more central position. It now stands in a fine block of buildings immediately in front of the new post-office, which will gradually become a focus of business activity in the city. Since this new depôt was opened, sales over the counter have doubled. Many of the customers belong to a better class of people, and have purchased a number of well-bound Bibles and Testaments. There are, of course, others glad to obtain cheap copies. Throughout Algeria, Bible work has reached a higher efficiency than ever before.

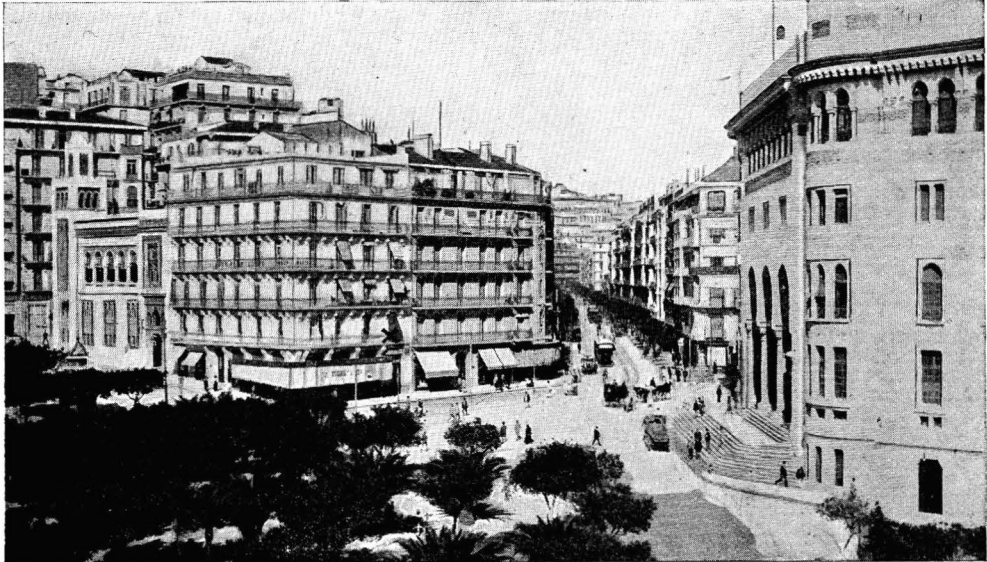
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Our sincere congratulations to **Mr. William Summers**, the agent of the British and Foreign Bible Society for Spain and North Africa (formerly a missionary of the North Africa Mission); on his marriage in March to Miss Pfeiffer, an English lady, who has been doing excellent service as a missionary in Algiers. Mr. and Mrs. Summers hope shortly to spend three months in England on furlough.

* * * * *

Dr. S. M. Zwemer, writing in *Blessed Be Egypt*, concerning the future of the **Nile Mission Press**, says: "When the acorn of faith was planted, the friends of the Nile Mission Press expected growth, and the situation which faces us is exactly similar to that of a gardener with a young sapling which has struck root and had a good start, but which badly needs transplanting to a place where it will have permanent room for growth of all its branches.

"The statement made in the last report of the Press, that already no less than fifty-five societies and thirty-seven countries, from Morocco to China, ordered literature from the Press, is sufficient evidence that we must plan for a much larger development in the future. The work of the Press has only begun; both on lines of production and distribution we are at the first stage. The kind of literature sent out always awakens an appetite for more. It is life-producing; it arouses investigation; it awakens intellectual life; it can only satisfy by larger supply. Various missionary societies are already beginning to look to the Nile Press for printing and publishing on a scale which it is utterly impossible for us to undertake with the present equipment. We need more up-to-date machinery, a much larger quantity of type, both Arabic and English, a larger staff, and, above all, new premises. If it is true, as Dr. Watson has told us in his message after visiting Egypt,



Block of buildings in Algiers, where the Bible Society has its new dépôt. New Post Office.
The entrance is marked by a cross.

that 'no agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page,' the responsibility rests upon the Nile Mission Press to meet the issue."

* * * * *

The missionaries of the **Southern Morocco Mission** who had been forced to abandon their work in the city of Marakesh during the rebellion and the war, have now returned, and were warmly welcomed by the natives.

The Mission has suffered comparatively little from the war. Before the Pretender entered the city much looting was done, and many buildings were burned, but the efforts of the servant who had been left in charge saved the houses of the missionaries. After the Pretender entered the city, he at once began to seize European houses for his friends, and he demanded that the mission buildings should be vacated at once. The faithful servant got a respite of a few days by giving presents to the officials. In the meantime the French army arrived, and the houses were saved.

The dispensary was kept partly going by the servant during the absence of the missionaries, and by this means the people never really lost touch with it. Thus the work now moves on again as if there had been no war. The attendances are large, and the

evening classes are crowded, so that opportunities for the preaching of the Gospel are great.

* * * * *

Our friends Captain and Mrs. Hill, of the King Edward VII. **Soldiers' and Sailors' Institute, Gibraltar**, who render very valuable help to many of our missionaries in Morocco and to the work of the N.A.M. there, and have a Prayer Union for North Africa, write in their quarterly Circular Letter: "After the poorest rainfall for 123 years we are having good rain as we write. Water is money here, and our tank of over 30,000 gallons is nearly full.

"All war and no peace also means fleets in the Levant and no ships here, bar one in dock, which means little money, and our sympathising friends, we hope, will remember this; for we have had no fleet for nine months, and we are getting out of pocket! Still, on the spiritual side there is always lots to do, and fewer men about means more attention to those that are here; especially has this been so with the 'boys under training' in the battleships, who have attended our meetings three times a week.

"The Officers' Army and Navy Prayer Union Meeting, which gathers on Sunday afternoons, has been especially strong in numbers."

EDWARD A. TALBOT.

We need never be afraid to recognise our own incompetence, and we have no need to minimise or hide from ourselves the magnitude of the

difficulties that beset our path; exulting faith will go in the strength of the Lord singing: "If God be for us, who can be against us?"

—The late Hudson Taylor.

Women Converts Baptised at Djemâa Sahridj.



Photo by]

[Mr. T. J. Warren.

The six new members of the Native Church at Djemâa Sahridj, Algeria.

The 21st of February, 1913, will long remain a Red Letter Day in our history as a Mission Station. We had the great joy of seeing *six* of our dear women and girls belonging to our "Home and School" give themselves to the Lord by baptism. Some of you have prayed, worked, and given of your silver and gold for the carrying forward of this blessed work. How you would have rejoiced with us could you have seen one

after another step forward and make her simple profession of faith in the Lord Jesus as Saviour and then go down into the water! We were about forty present when the *six new members* of our little native church united with us around the Lord's Table. We had a solemn and delightful time. We ask your continual prayers and sympathy.

K. S. SMITH, E. J. G. COX.
Djemâa Sahridj, Algeria.

Matters of the Moment.

By the Organising Secretary.

In October last, at a lantern lecture given on the work in North Africa in Lansdowne Hall, West Norwood, of which the Rev. W. Fuller Gooch is pastor, mention was made of the Home-call of Miss Greathead, after more than twenty years of unselfish and devoted service for Christ in Morocco, principally in the great city of Fez with its immense Moslem population, and of the need of someone to fill the vacant place there. A few weeks later, the Council of the North Africa Mission received an offer of service from **Miss K. Fenn**, which they have felt led to accept.

Miss Fenn is the youngest but one of a family of ten children. After a course of three years' training, she has for the past nine years been engaged in private nursing. Her decision for Christ was made at a midnight service held in Lansdowne Hall on the passing of the year 1910. Mr. Fuller Gooch, in commending her to the Council, believes that she will be a really useful and valuable worker, being anxious to win souls and serve the Master well. Our medical adviser feels that the arduous nature of her nursing work is good evidence of the physical strength and fitness of Miss Fenn for missionary life in North Africa. During the last few months she has been helping at Miss Macpherson's "Home of Industry," Bethnal Green, thus gaining further prac-

tical experience in different forms of Christian work.

As it was important there should be no undue delay in sending Miss Fenn to Fez, owing to the necessary home-coming of Miss Mellett and Miss Denison, whose furlough is due, which would leave Miss de la Camp alone in that city, Miss Fenn left for Fez on May 13th. A well-attended meeting for prayer to commend her to God was held at Lansdowne Hall on April 10th, at which Pastor Fuller Gooch presided.



Miss Kate Fenn.

* * *
The following are extracts from letters received during our recent Week of Prayer:

"The article on the 'Secret of Missionary Interest' touched us deeply. We daily pray for

abundant blessing upon the committee and their missionaries, and we fully expect the needed sums will be sent in response to the intercessions going up, especially throughout this week, for the North Africa Mission. Please add the enclosed postal order as a grateful offering to the Lord for much blessing, and many prayers definitely answered, from my sister and self. We wish it may be multiplied many-fold in blessing to the dear workers at home and in the field."

* * * * *

Another friend, in sending her subscription for the work in North Africa, apologises for the delay in doing so. She says:

"I did not forget it, but for many trivial

reasons put it off and off. I have many times felt it was the enemy preventing me, and in fact, I am quite sure that he has sought to hinder. We put it down to *many* things, but *he* is at the back suggesting one thing after another to cause delay. This week, and specially the last three days, I have been pressed to send and also to give the cause of neglect. I feel *this* may be used to open the eyes of some others who, it may be, are holding back the Lord's money, and have not recognised that the great enemy of souls is at the back of it. The Lord hears our prayers, but it may be His people do not know what He tells them to do. May we listen more intently to His voice. (Proverbs viii. 34.)"

* * * * *

With an intimation of the Home-call of her husband, and a gift for the work :

"The North Africa Mission was always very dear to my late husband's heart, and though my means are limited and very uncertain, I hope, as the Lord shall enable me, to send now and again the 'widow's mite,' remembering that the battle is the Lord's, and we are workers together with Him. May God abundantly bless the work of the North Africa Mission!"

* * * * *

From the Secretary-Treasurer of the Bible House of Los Angeles, to whom the N.A.M. is greatly indebted for grants of the underscored Testaments and other evangelical literature in various languages for the work in North Africa, published by that house :

"I am very sorry to hear that you have been having financial testings in your work, and trust that before now deliverance has come, and that every need may be supplied. What would North Africa be to-day were it not for the North Africa Mission and its missionaries? Surely the work ought to be well supported."

Meetings on behalf of North Africa have been held during recent weeks at Westminster Chapel; Eltham Public Hall; Hampstead Y.M.C.A.; Woodford Green Congregational Hall; Queen's Road Baptist Church, Dalston; Harpenden Congregational Church; St. Albans Y.W.C.A., and Romford Evangelical Free Church. Drawing-room meetings have also been held at Salem, Carlyle Avenue, St. Albans, and at Caxton House, Tunbridge Wells, through the kindness of Mrs. Pakeman and Mr. and Mrs. Fairchild Huxtable.

At a meeting held in the Crabb Memorial Hall, Tunbridge Wells, on April 31st, presided over by Sir Charles Scott, K.C.B., special emphasis was given to the work of the **Cherchell Carpet Industry**, and many of our large stock of the handsome rugs and carpets made thereat were exhibited. As we go to press, a similar meeting is being held in the Saffrons Room, Eastbourne. We should be very grateful if others would help us to get these goods more widely known by arranging drawing-room or other meetings at which they can be exhibited, and at which the Organising Secretary can give some account of the inception and progress of the Industry.

He will also be glad of opportunities to speak on the work of the Mission, and if any friends could place their gardens at our disposal for afternoon or evening meetings, some of our missionaries who are shortly expected home on furlough will be available to speak thereat during the summer months. Will those who can so help us kindly communicate at once with the **Organising Secretary, 18, John Street, Bedford Row, W.C.**

For the Children.

A WONDERFUL BOX. ♪ ♪ By Miss Annie M. Liley.

A wonderful box that I saw one day, while visiting in an Arab house, might have interested you as much as it did me, so I will tell you about it. A young girl, Halouma by name, had just become engaged to be married. She showed me with great delight the beautiful gifts which her fiancé had sent her.

The chief one was a large carved wooden box. It was lined with red satin, and in twelve little compartments were twelve circular packets wrapped round with gilt paper, tied up with brilliant ribbons, and decorated with gay artificial flowers. What did they contain?

Chocolates? It looked as if they might, but if one was put into your hand, you would soon say that it was much too heavy for that. No! In each packet were twenty five-franc pieces, and as there were twelve packets, the whole box contained twelve hundred francs—£48. This is the sum that the young man was paying for his wife. He had never seen her, but, of course, her father had tried to make him pay as much as he could for her; the money would be used for buying her trousseau. A girl of inferior rank would be worth less, and each time a girl is married and divorced she goes down in value.

How would an English girl like the idea of having money paid for her? Or how would an Englishman care to marry a girl whom he had never seen, and whom he would not see until after the marriage contract had been signed and the fêtes and ceremonies gone through?

Still, an Arab girl of the upper classes does not have such a bad time as a poor one. In the very house where this girl lived was a poor little Bedouin child, who was employed as a servant. She could only have been eight or ten years old at the most, and I think she had had but few kind words addressed to her all her life. Poor mite, her condition was indeed deplorable! In the coldest weather, a thin little dress was almost her only covering, and, having no nice, warm shoes and

stockings to shield them from the cold of the marble floors, her feet were swollen and sore with chilblains. She had so learned to expect nothing but knocks and ill-treatment that whenever anyone went near her she shrank back in terror. About a month ago this poor child died from double pneumonia and general neglect.

When you hear of her, and then think of all the love and benefits which you receive day by day, and which you probably take as a matter of course, do you not want to thank God as you never have before for all His goodness and loving-kindness? Let us thank Him with all our hearts, and ask Him to show us how we can pass on to others some of the joy and blessings that He has given us.

Tunis.

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 (June 5th) 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.



N.A.M. Meeting at the Mildmay Conference.

—We desire to draw the special attention of our readers to the above meeting, which will be held (D.V.) at Mildmay, in Room 6, at 5 p.m., on Tuesday, June 24th. Colonel G. Wingate, C.I.E., will preside and Mr. W. Dickins of Alexandria, and Miss A. G. Hubbard of Tetuan, are expected to give addresses. Mr. Dickins has just returned from an interesting missionary tour in Upper Egypt, and will be able to tell of the encouraging reception he and his wife met with, both from Moslems and Copts. Miss Hubbard, whose name must be familiar to all our readers through her interesting diaries, excerpts from which frequently occur in our columns, will speak of the work carried on by our four lady missionaries in the town of Tetuan, Morocco.

We trust that many of our friends will rally round us on this occasion, and thus insure a good attendance at the gathering.

* * * * *

We are asked to announce that the Summer Conference of the Young People's Missionary Movement will be held at The Hayes, Swan-

wick, Derbyshire, from August 2nd to 9th. Special facilities are afforded by this Conference for the preparation of leaders of Missionary Study Circles.

Full particulars can be obtained on application to **The Secretary, Young People's Missionary Movement, 78, Fleet Street, London, E.C.**



THANKS.

To our kind friend **Mr. Calow**, for gifts of medicines, value £11 17s. 2d., for use at the N.A.M. Stations of Tripoli and Tangier.



"WANTS."

Dr. Churcher writes that he is in much need of a further supply of **old linen** for use at the **Medical Mission** at Sfax, and will be grateful to any friends who can furnish him with a fresh stock. Will such kindly send direct (by parcel post) to **Dr. Churcher, Quartier Ancienne Gendarmerie, Sfax, Tunisia**. A sketch of a morning's work at the Medical Mission will be found on page 88.



ARRIVALS.

Mr. and Mrs. W. Dickins and **Miss J. E. Earl** (from Alexandria) on May 6th.

Miss Mellett and **Miss Denison** (from Fez) on May 19th.

DEPARTURE.

Miss Kate Fenn (new worker) left for Fez, Morocco, on May 13th.



Mr. A. R. Shorey writes from **Algiers** on April 29th: "This month we have had a visit from a young Egyptian, K— M—, studying law in Switzerland; he has come to Algiers to see something of the missionaries and their work among Moslems. This young man is said to have been converted in Switzerland; he has been making inquiries with the view of seeing what prospects there are of forming a branch of the Christian Students' Association. He has seen our Beggars' Meeting, and also the class for Kabyle boys, and I have explained to him the work going on in Algiers. Let us hope that this young fellow may seek to do something to win Moslems for Christ.



Mr. Warren writes from **Djemâa Sahridj**:— "*One soweth and another reapeth.*" This truth has recently been exemplified in the conversion of two Djemâa lads at Tizi Ouzou, who had gone there to continue their education. They had attended our meetings and classes at Djemâa. We rejoice to know

they have taken their stand for the Lord Jesus, and are working well, and testifying to their faith in Christ.

"One of the young men who gave us so much trouble last summer has recently joined the army, and has written expressing his regret for his bad conduct, and re-affirming his faith in Christ, and his desire to live for Him. Although the army is not an easy place in which to confess and serve the Lord, another Djemâa convert has recently finished his term of four years in it. He was well spoken of by his officers, and let his light shine. Let us pray God to give grace to the other to do likewise."



Dr. Churcher writes from **Sfax** on April 30th: "We have registered **896 visits** during the month at the **Medical Mission**, and have sold **seventy-seven Gospels**—some of these during our visit to Gabes, Hamma, Chinina, and Medinini in the South, where it was a real encouragement to meet people who remembered the missionaries and their teaching in years gone by. One of our patients had been servant for two years with Miss Rose Johnson in Gafsa.

"Harvesting has now begun, and everybody has gone out into the country."

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

For a special season of blessing at a conference of missionaries and native Christians held recently at Tazmalt. Prayer is also desired for three Kabyle converts, who feel their need of God's delivering power from besetting sins.

For the large numbers who attended the special meetings held a few weeks ago at Djemâa Sahridj, and for the spirit of interest which was evidenced.

For the confession of faith in baptism at Djemâa Sahridj of six women converts from Islam; and prayer that these may be kept walking in the ways of the Lord.

For another token of God's favour in the sending in of financial help in answer to prayer, at a time when it was much needed; and prayer that He will continue to send in what is necessary for the maintenance of the work.

PRAYER.

That God would be pleased to create in the

hearts of the people of Kabylia a deep hunger for the Word of God.

For some in Tebessa who have received the Lord Jesus as their Saviour—that they may be ready to confess their faith in Him.

That the Lord would raise up a fellow-helper for Miss Case in the Italian work at Tunis; and also for God's blessing on a special evangelistic effort made by the members of the little Italian church, who are seeking to take the Gospel into the villages round about Tunis.

For Mrs. Webb's class of negroes at Sfax, and for the work at the bookshop in that town; also for the Medical Mission, and a blessing on the circulation of Gospels.

For journeying mercies for those who are taking their furloughs, and for funds to meet the necessary expenses.

For a good attendance at the N.A.M. meeting to be held at Mildmay on June 24th; and that the speakers may be enabled so to speak that God may be glorified, and that interest in the work of the Lord in North Africa may be awakened and renewed.

MANY THANKS FOR—

GIFTS—other than money—received from December 14th, 1912, to May 19th, 1913—on behalf of the Missionaries of the North Africa Mission and of the work of the Lord in their hands. (It should be particularly noted that only those gifts are included in this list of which intimation has been sent to the Office. Articles sent direct to the field are not included unless advice has been received at Office.)

DONORS.	ARTICLES.	DESTINATION.
Mr. J. Calow (Redcar) ...	Medicines value £5 13s. 10½d. ...	Laraish (Miss Aldridge).
„ „ „ ...	„ „ £5 10s. 6d. ...	Fez (Miss Mellett).
„ „ „ ...	„ „ £6 10s. 6d. ...	Tetuan (Miss Bolton)
„ „ „ ...	„ „ £10 12s. 6d. ...	Djemâa Sahridj (Mrs. Ross).
„ „ „ ...	„ „ £1 15s. 2d. ...	Laraish (Miss Aldridge).
„ „ „ ...	„ „ £5 18s. 6d. ...	Tripoli (Dr. Maxwell).
„ „ „ ...	„ „ £5 18s. 8d. ...	Tangier (Mrs. Simpson).
Mrs. C. (Highgate) ...	One Camera... ..	„ „ „
Dr. R. (Leeds) ...	Medical Dictionary	Djemâa Sahridj (Mrs. Ross).

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.

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., Bank-side, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included.



Miss Irene Price, of 3, Stanley Villas, Camden Road, Bath, makes and sells cocoanut 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. A new stock of collars and cuffs to hand. 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.

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LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			Bizerta.		
Tangier.			Cherchell.			Kairouan.		
	<i>Date of Arrival.</i>			<i>Date of Arrival.</i>			<i>Date of Arrival.</i>	
GEO. WILSON, M.A., M.B. ...	Dec., 1906		Miss L. READ ...	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1883		
Mrs. WILSON ...	Dec., 1906		Miss K. JOHNSTON ...	Jan., 1892				
Mrs. ROBERTS ...	Dec., 1806		Miss E. TURNER ...	Jan., 1892	Mr. E. SHORT ...	Feb., 1899		
Miss J. JAY ...	Nov., 1885		Miss H. KENWORTHY ...	Nov., 1910	Mrs. SHORT ...	Oct., 1899		
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894				Miss G. L. ADDINSELL ...	Nov., 1895		
Miss F. MARSTON ...	Nov., 1895							
Mr. O. E. SIMPSON ...	Dec., 1896		Algiers.					
Mrs. SIMPSON ...	Mar., 1898		<i>Kabyle Work—</i>		Sfax.			
Miss B. VINING ...	April, 1886		Mons. E. CUENDET ...	Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885		
<i>Spanish Work—</i>			Madame CUENDET ...	Sept., 1885	Mrs. H. CHURCHER ...	Oct., 1889		
Mr. A. J. MOORE, B.A. ...	April, 1909		Mr. A. SHOREY ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1892		
Miss F. R. BROWN ...	Oct., 1889		Mrs. SHOREY ...	Oct., 1904	Mrs. WEBB ...	Nov., 1897		
Miss VECCHIO, Schoolmistress.								
			Djemâa Sahridj.					
Casablanca.			<i>Kabyle Work—</i>		DEPENDENCY OF TRIPOLI.			
Miss F. M. BANKS ...	May, 1888		Miss J. COX ...	May, 1887	Mr. W. REID ...	Dec., 1892		
Miss M. EASON ...	Dec., 1910		Miss K. SMITH ...	May, 1887	Mrs. REID ...	Dec., 1894		
Miss ALICE CHAPMAN ...	Oct., 1911		Mrs. ROSS ...	Nov., 1902	Miss F. M. HARRALD ...	Oct., 1899		
			Mr. T. J. WARREN ...	Feb., 1911	ERNEST J. MAXWELL, M.B. Nov., 1911			
Tetuan.			Mrs. WARREN ...	Feb., 1911				
Miss A. BOLTON ...	April, 1889							
Miss A. G. HUBBARD ...	Oct., 1891		Tebessa.					
Miss M. KNIGHT ...	Oct., 1905		Miss A. COX ...	Oct., 1892				
Miss H. E. WOODRILL ...	Jan., 1907		Mrs. N. BAGSTER ...	Oct., 1894				
Arzila and Laraisb.								
Miss C. S. JENNINGS ...	Mar., 1887							
Miss K. ALDRIDGE ...	Dec., 1891		REGENCY OF TUNIS.					
			Tunis.					
Fez.			Mr. A. V. LILEY ...	July, 1885				
Miss M. BELLETT ...	Mar., 1892		<i>Italian Work—</i>		Alexandria.			
Miss S. M. DENISON ...	Nov., 1893		Miss A. M. CASE ...	Oct., 1890	Mr. W. DICKINS ...	Feb., 1896		
Miss I. DE LA CAMP ...	Jan., 1897		Miss L. E. ROBERTS ...	Feb., 1899	Mrs. DICKINS ...	Feb., 1896		
Miss KATE FENN ...	May, 1913				Miss R. HODGES ...	Feb., 1889		
					Miss J. E. EARL ...	Oct., 1900		
					Miss M. THOMASSEN ...	Nov., 1912		
			IN IRELAND.—Mrs. BOLTON.					
					Shebin-el-Kom.			
					Mr. W. T. FAIRMAN ...	Nov., 1897		
					Mrs. FAIRMAN ...	Feb., 1896		