

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
The All-Sufficient God. By E. H. G.	33
The late Mr. O. E. Simpson (of Tangier). By E. H. G. ...	35
News from the Mission Field—	
From Mrs. Roberts (Tangier) ...	36
" Mons. E. Cuendet (Algiers) ...	37
" Miss Jay (Tangier) ...	37
" Mr. A. Shorey (Algiers) ...	38
" Mr. E. E. Short (Kairouan) ...	39
The Cost of Evangelising North Africa	39
Encouraging Words from Tunis. By Miss A. M. Case ...	40
The Coin that did not Ring ...	41
The Blackheath Missionary Helpers' Band. By E. A. T. ...	43
Here and There ...	44
Notices of Books ...	45
For the Children ...	46
Home and Foreign Notes ...	47
Requests for Praise and Prayer ...	48

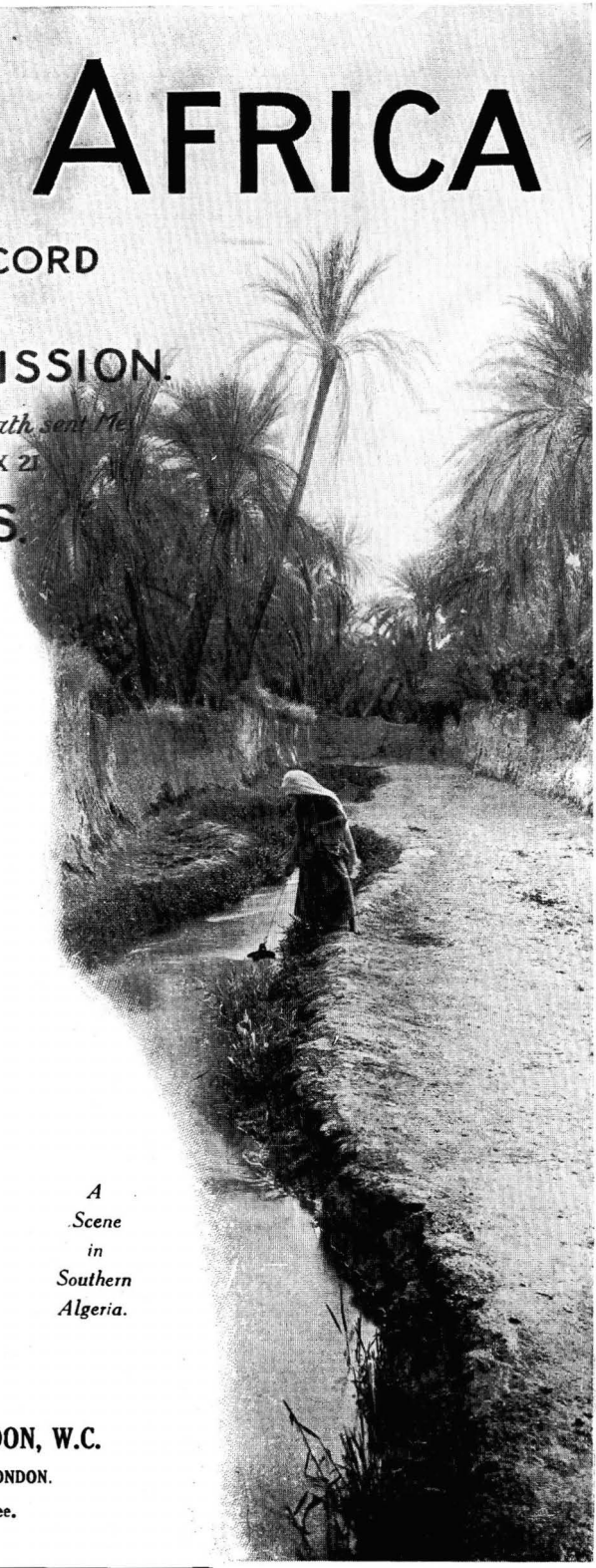
*A
Scene
in
Southern
Algeria.*

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 JANUARY 1st to 31st, 1914.

GENERAL FUND.			1914.	No. of	Amount.	1914.	No. of	Amount.	Boxholders at Woodford, per Miss S. W. Smith.		
1914.	No. of	Amount.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	General Receipt No. 1117.		
1914.	No. of	Amount.		Brought forward	133 10 0		Brought forward	62 7 5	Box		
1	1,006	1 1 0	10	{ Amtesland Bible Class	2 10 0	7	{ Friends at Westcliff Hall	2 0 0	No.	£ s. d.	
	7	1 0 0		1,183	10 0 0		471	4 10 0	121	10 6	
	8	3 0 0		{ Parkhead	30 0 0	8	{ Highgate Rd. Men's L. Class	3 0 0	122	1 11	
	9	4 0 0		{ Sab. Sch. Drummond	10 0 0	10	{ 3	2 0 0	123	3 0	
2	1	10 0 0		{ Sab. Sch. Cancelled	1 0 0	12	{ 4	20 0 0	151	3 4	
	2	3 6		8	16 0 0		5	15 4	<u>£0 18 9</u>		
	3	13 0 0	17	90	5 0 6		6	14 0			
	4	5 0 0		9	5 0		7	30 0 0			
	5	5 0 0	19	2	5 0 0		8	1 1 0			
	6	3 1 1		2	0 3 3	13	{ Highgate Rd. Chapel	8 0 0			
	7	2 0 0		3	1 0 0		{ Highgate Rd. S.S.	19 0 0			
	8	5 0 0	20	4	1 1 0		"82	10 6			
	9	2 2 0		5	25 0 0	14	"3	7 0 0			
3	20	7 6		6	0 0 0		4	15 0 0			
	1	10 0 0	21	{ Young People's Own, Gravesend	9 0 0	15	"5	7 0 0			
5	2	5 0 0		7	5 0 0		6	5 0 0			
	3	1 0 0		8	0 0 0	16	"7	1 0 0			
	4	10 6		9	0 0 0		8	6 7 9			
	5	5 0 0		{ In Memoriam, A. H. G.	1 1 9	17	"9	5 0 0			
	6	1 1 0		1,100	5 0 0		99	14 0 0			
	7	10 6		1	1 0 0	19	"1	5 0 0			
	8	10 6		2	2 6		2	6 10 0			
6	30	1 0 0	22	3	10 0 0		Anon.	1 4 4			
	1	2 2 0		4	2 0 0	23	{ Gospel Hall, Bargates, Christchurch	1 12 7			
	2	2 0 0		5	2 0 0		"5	1 10 0			
	3	2 0 0		6	2 2 0		{ Missionary Helpers' Band	13 9 1			
	4	5 0		7	1 0 0		"7	30 0 0			
	{ Young People's Mission Class, Hoxton	1 0 0	24	1	10 0 0		{ A Friend of Missions	50 0 0			
	6	6 0		2	2 6		{ Zion Bap. Ch., Chesham	5 1 3			
	7	2 6		3	3 6	26	"50	10 0 0			
	{ Women's Missionary Association, N. Barnet	13 0		4	5 0		1	3 0 0			
	{ Bethesda Free Ch., Sunderland	10 0	27	8	10 0		2	20 0 0			
7	42	1 1 0		9	10 6		{ Clapton Hall S.S.	5 0 0			
	1	5 0 0		Anon.	6		"4	5 0			
	2	1 1 0		21	1 0 0	28	{ The Tabernacle, Bradford	15 0 0			
	3	5 0		3	5 0		{ Salisbury Rooms, Barnet	10 0 0			
8	{ Monthly P.M., Burnham	10 0		4	5 0		7	10 0			
	Anon.	5 0	28	6	10 0		Sundries	£299 5 1			
	6	1 1 0		7	3 6		2	2 10			
	7	1 0 0		8	10 0		3	7 11			
	{ Skeldon Mills Sab. Sch.	10 0		9	1 0 0		£321 7 11				
	9	1 6 6		{ Queen's Rd., Dalston Bap. Ch., T.A. Soc King's Heath Mission, Birmingham	13 0		SUMMARY.				
9	1	3 0		{ Smethwick Gospel Hall	1 0 0		January.				
	2	10 0		31	1 1 0		General Fund ..				
	3	2 10 0		2	4 2		Designated Fund ..				
	4	5 5 0		3	10 0		£303 14 6				
	5	5 5 0		4	5 0		301 7 11				
	6	2 0 0		5	7 5		<u>£605 2 5</u>				
	7	1 0 0		6	50 0 0						
10	60	5 0 0		Publications	£288 14 9						
	1	2 0 0		Sundries	14 5 3						
	2	1 0 0			14 6						
	3	1 0 0			£303 14 6						
	4	5 0 0		DESIGNATED FUND.							
12	5	1 0 0		1914.	No. of	Amount.					
	6	6 6		Jan.	Receipt.	£ s. d.					
	7	2 0 0		1	463	16 5 0					
	8	1 0 0		{ Women's B. Class, Crossley Hall	15 0 0						
	9	10 0		2	5	2 10					
13	70	2 6		6	16 0 0						
	1	5 0 0		7	1 19 7						
	{ Highgate Rd. Chapel	6 8 4	5	{ Harrogate Auxiliary	12 0 0						
14	4	2 0 0		9	1 0 0						
	5	1 0 0									
	6	5 0									
	7	5 0									
15	8	10 1									
	9	10 0 0									
	Cancelled	10 0									
	81	10 0									
Carried forward £133 10 0			Carried forward £62 7 5								

DETAILS OF GRAVESEND AUXILIARY.

Miss J. SPENCER, Hon. Sec.,
121, Windmill Street.

Designated Receipt No. 492.

Local Receipt No.

£ s. d.	£ s. d.
56	1 0
7	1 0
8	5 0
9	5 0
60	14 0
1	1 0
2	2 0
3	5 0
4	5 0
5	1 6
6	1 4
7	3 3
8	8 0
9	1 0 6
1	2 8
2	2 11
3	4 4
4	2 6
5	1 0
6	2 8
7	7 4
8	6
9	11
80	8 0
1	2 0
2	10
3	2 6
4	9
5	12 0
<u>£6 10 0</u>	

ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ENDING 31st DEC., 1913.

1913. Dec.	No. of Receipt.	Amount.
31	434	1 0 0
	5	3 13 6
	6	1 0 0
	7	1 0 0
	8	4 0
	9	1 10 0
	40	6 3
	1	2 10 0
	2	5 0 0
	3	6 0 0
	4	3 11 0
	5	4 0
	6	6 0
		£26 4 9
Sundries		11 19 1
		£38 3 10
Previously ackgd.		438 6 3
		£476 10 1

Miss F. BLAKE, Hon. Sec.,
"Rockleaze," Atlantic Road.

General Receipt No. 1016.
Designated Receipt No. 455.

Local Receipt No.

£ s. d.	£ s. d.
83	10 0
5	5 0
6	1 0 0
7	2 9
8	1 0 0
9	4 0
90	2 2
<u>£3 3 11</u>	

TOTALS, 1913.

January 1st to December 31st.

General Fund .. £5,160 11 8

Designated Fund 3,474 14 11

£8,635 6 7



Photo by]

The Arch of Septimius Severus, Lambessa, Algeria.

[Mr. M. Goodman.

The All-Sufficient God.

WHEN Abraham started out on the path of obedience to the God of Glory who appeared to him in Ur of the Chaldees, he found that it was not at all an easy path for the flesh, and, notwithstanding his desire to please the God who had called him, and the fact that he at times evidenced most wonderful faith, there was more or less failure in his walk. Perhaps it was for our encouragement that these failures should be recorded, lest, in seeking to tread the path of faith, we should be utterly discouraged as we recognise how halting and imperfect is our pilgrim course.

In order to instruct and encourage Abraham in those days before Moses wrote the Pentateuch, when there was no written record of His mind and will, the Lord, from time to time, revealed Himself in a special manner to His chosen servant. Joshua informs us that the ancestors of Israel served or worshipped other gods when they lived on the other (the northern) side of the flood (the Euphrates). It was there that the God of Glory revealed Himself to Abraham, and in the strength of that glorious revelation he left the land of his nativity and came to Haran. There he lingered until his father died, when he resumed his pilgrimage and came to the land of the Canaanites. To the eye of sense the prospect was not very inviting. The country might be a beautiful one, but it was

hardly more fruitful than the land he had left, and he had cut himself off from all the associations of his early days; nor was he going among those who worshipped the true God. He may have been tempted to think that there was some mistake.

It was then that the Lord appeared to him again, and promised not only to show him the land but to give it to his seed. This cheered and stirred the heart of the pilgrim, and he built an altar and worshipped. But there was further trial in store. A famine arose, and Abraham, apparently using his natural judgment instead of inquiring of the Lord, went down to Egypt. On his return to Palestine, his very prosperity became a trial by leading to a separation from his nephew Lot. Thus his path became still more lonely. In his loneliness the Lord again came to sustain and cheer His servant by repeating and enlarging His former promises. After Abraham's victory over the kings who had captured Lot, God, through Melchisedec, revealed Himself as the Most High God—the Possessor of heaven and earth. The One who has the right to dispose of the things both of heaven and earth blesses His servant and reveals Himself as his Friend.

Years of waiting and repeated trials of faith follow. Then the Lord reveals Himself by a new name never before mentioned in Scripture. He declares Himself as God Almighty—God All-Sufficient—the God that is enough for every emergency or trial—the God who can never be nonplussed, but who, under all circumstances, knows what He will do, and does it gloriously. To this tried servant the Lord reveals Himself as all he needs.

In the Book of Job this title occurs more frequently than anywhere else in Scripture. To the man who stands out in the history of mankind as one pre-eminently tried, God is revealed as El-Shaddai—the God who is enough for every tried servant of His. Is it not true that when God's servants are most sorely tried they learn that, when everything and everyone fails, God is all they need? When Paul was writing to the Corinthians in his Second Epistle of the seriousness of the ministry of the Gospel and his own insufficiency for the work, he gathers comfort from the fact that the sufficiency of the Gospel-messenger is of God. Just as God was enough for Paul, for Job, and for Abraham, so He is enough for us in our most trying work.

The difficulties which confront the missionary in heathen lands, and still more in Moslem lands, are more than the strongest servant of Christ can face in his own strength. What shall we do, then? Shall we abandon the enterprise and give up in despair? No! A thousand times, no! So long as the All-Sufficient God is with us we may fearlessly go forward, assured of success in gathering out a people to Him. However great the power of Satan, however prejudiced and bitter the opposition of Islam, God is more than a match for them. Through God we shall do valiantly. Through Him we may be more than conquerors.

Where we so often fail is that we do not draw upon God's infinite resources. All the fulness of God is at our disposal if we would but use it. What we need to learn is, how by simple faith in God and His great and precious promises we can become channels through whom the mighty, the Almighty power and grace of God may flow to the souls of men. The death of missionaries on the field, the death of liberal donors, the failure of friends and a thousand other trials do but give an opportunity for God to show Himself to us, and through us to others, as *the God that is enough*. Oh that we may lay hold of Him by faith, and that He may lay hold of us in grace, and, through us, carry on His purposes of mercy!

E. H. G.

The late Mr. O. E. Simpson

(of Tangier).

"They watch for souls as they that must give account."—Hebrews xiii. 17.

God has again called us to face sorrow and loss. Our dear fellow-labourer and brother in Christ, Mr. O. E. Simpson of Tangier, was called to his heavenly home early on Wednesday morning, February 4th. His illness was a brief one. Though feeling unwell, he took the Arabic service on the afternoon of Sunday, January 25th, and was still about at his duties the following day, but on the Tuesday he was prostrate with fever. Dr. Wilson kindly attended him, and Mrs. Simpson wrote home in some concern (though at that time a serious issue was not anticipated), her letter reaching us on Tuesday, February 3rd, followed the next day at noon by a cable from Dr. Wilson telling us that our dear friend had finished his earthly course. The crisis of relapsing fever was got over, but malaria and typhoid followed, and, after hanging between life and death for two or three days, he was gone.

We are thankful that Dr. and Mrs. Wilson and Dr. Gabrielle Breeze were in attendance, and did everything possible for the sufferer, while Mrs. Simpson, herself a well qualified nurse, waited upon him devotedly. But all was in vain. The Lord had need of him.

The eldest boy, David, about ten and a half years old, is being educated at Goudhurst, in Kent, but owing to the kindness of a Christian lady friend who paid all the expenses, he came out to Tangier at Christmas to stay with his parents till Easter, so that the whole family were together. Fortunately, Mrs. Simpson's sister, Miss E. Craggs, is living with her. She went out some time back at her own cost to try and help in the

work. In these things we can see indications of the Lord's thoughtful care for His sorrowing and tried child.

The North Africa Mission has indeed lost a faithful missionary, a man of prayer, who watched for souls as one who must give account. God's ways are always right, though we cannot always understand them. At present we can think of no brother who is fitted to fill the vacant place. Mr. Simpson not only knew Arabic well, but he knew the people intimately. We specially ask for prayer that new and efficient workers may be raised up to fill the ranks, over twenty of our missionaries having died in the work during the last thirty years.

Mr. Simpson was born at Beloit, Mitchell Co., Kansas, U.S.A., on September 30th, 1871, and was converted to God while attending school, during a series of meetings at the Y.M.C.A. at Abilene, Kansas, conducted by the Rev. Charles Hurburt, of the Penn. Bible Institute.

On leaving school he went into business for a time. Then, after a course of Bible study in the Institute of the Kansas Gospel Union, he began preaching as a home missionary of the Union under the direction of Mr. George Fisher. Three years of this work was a preparation for going forth to Morocco as a foreign missionary, where he arrived in December, 1896, at the age of twenty-five. Early in 1900, when in his twenty-ninth year, he joined the N.A.M., and was married to Miss E. A. Craggs who was already on our staff. From that time onward, he and his wife have been most enthusiastic labourers amongst the natives; and God has cheered



them by letting them see not a few souls professing to turn from Mohammed to Christ. Some of these have died, and some have been lost sight of in their homes in the interior of the country; but others remain as witnesses for Christ amidst the darkness of Morocco.

Mr. Simpson was marked by prayerfulness and a yearning for souls, and by his care over those who professed conversion. He and his wife have laboured mainly in Tangier, Fez and Casablanca; and in each of these places they have had evidences of God's help and blessing.

Who will go out to help to fill the blank caused by Mr. Simpson's death? Not only is a humble, earnest, and trustful man needed in Tangier, but also in Fez, Casa-

blanca and Tetuan, not to speak of many other places. All along the line, labourers are needed; but they must be men and women who know their Bibles and their God, and are prepared to endure hardship for His sake—men and women who, like Mr. Simpson, will watch for souls as those who must give account, as a shepherd gives an account of every sheep and every lamb.

We specially commend Mrs. Simpson and her three children to the prayers and sympathy of our readers. May God sustain and abundantly bless them; and send fresh and able missionaries to push forward with the work that he and others have begun.

E. H. G.

News from the Mission Field.

MOROCCO.

From Mrs. Roberts (Tangier).

January, 1914.—We should like to record answered prayer with regard to the little daughter of a Moorish gentleman [for whom prayer was asked in the November issue of NORTH AFRICA, page 149]. She had been taken away from school, her parents fearing we should make her an "unbeliever." Our united prayers have been answered, and the child has returned. She evidently wished to continue coming, and frequently, as I passed by the school-room, she would shyly attract my attention from one of the windows of her home [next door] by making some noise or by singing a snatch of a hymn. Once or twice I had a little chat with her, and she told me her father was sending her to a French school. One day I reminded her that she had said I might take a snapshot of her, and asked if that afternoon would do. She ran to ask her mother, who said she would be pleased to see me; so after the girls' class had been dismissed I went in. The father was out, but the mother was most kind and made me tea. The two brothers also helped to entertain me, showing me their cameras and comparing them with my little Kodak. Then, too, I had to look at

all their lesson books, both French and Arabic. One of the slaves (there were three) asked if I would take her photo, so I took her with her little mistress. Her name is Fitahezai, which means "Opening of the blossom."

Before leaving, I asked A——'s mother if they were really sending her to a French school, but she would not give me a direct answer. A week later, however, the child came as usual with the slave who always brings her and takes her back. She is a nice child, and although far above the others in social position, she shows herself friendly with the poorest and dirtiest. Only the other day I found her with her arms around a dirty little specimen who had hurt herself, wiping her tears away. A—— sometimes wears a native handkerchief on her head, also native ornaments, and some of her dresses are made of native materials. She came to the school-treat last week in a gorgeous crimson and gold brocaded dress, which, being very stiff, did not lend itself to European modes. Not only has she returned to school, but to the Saturday Bible Class for girls. Let us continue to pray that the truth may enter into her heart.

The school work is very encouraging; numbers have increased and are keeping

up. K——, a girl who was with us for some years and left about two years ago, came back a few months since, and it is wonderful how little she has forgotten. Another "bad penny" is Tetum, the "lovable little sinner," as someone called her. She is one of the house children, and ran away some time ago for a trifling reason. She has improved in every way, and tries to do her best now both in school and housework. I think perhaps she has not been so kindly treated elsewhere and has learned to appreciate the life here. Two little new ones have come to the house during the past week. They are about six or seven years old, so I hope they may be allowed to remain some years. A wild little Riff girl was brought to us a while ago; she did not know a word of Arabic. She ran away twice within a few days, but was brought back. Now she has quite settled down, and when her father wanted to take her back to the Riff country the other day, she refused to go. She is picking up Arabic very quickly.

Will you join us in prayer for two little girls, Shamma and Fateema, who were taken away from us during the feast of the sheep-killing a few months ago. They did not want to go, but their step-father persuaded their mother to take them away, and she did so, notwithstanding that, when she brought them to me early in 1913, she said they should remain with me till they were married. They are now working for a mere pittance and are a mass of rags and dirt. My old Moorish woman occasionally sees Fateema, the younger one, and she clings to her and is longing to be back. Both would gladly return if they could, and we are praying and hoping they may do so.

From Miss Jay

(Tangier).

January 26th, 1914.—Several gifts have reached me for Ben Aissa [see NORTH AFRICA for January, page 4] from different friends, to whom I have sent letters of thanks; and an anonymous gift has also been received from Algiers, for which I should also like to express my thanks. Having a good sum in hand, I sent for Ben Aissa on Saturday, saying that I had some cheering news for him, and in the afternoon he hired a donkey and came to see me. We had a most happy interview. I gave him a portion of the money I had received, and told him that it had been sent to help him in his time of trouble by some who love Jesus. His gratitude and delight were unbounded when he saw what substantial help had been given. He asked me to send his *salaams* to all his kind friends, and to tell them that they have filled his shop fuller than it was before! He kept praising God and asking Him to bless all who had provided such prompt help. After a long chat he went away home on his little donkey, his face beaming with joy and his heart rejoicing in such an abundant answer to prayer.

Before leaving, he asked for a further supply of Gospels, as he had given away to reading men all those I had given him, and he wanted six to send to friends of his in Wazan, and some more to send to an old man at El Ksar who is interested, and who has already distributed some Gospels to readers there and is now asking for more books. It is cheering to see how God is enabling this poor cripple brother to scatter the good seed amongst his own people.

ALGERIA.

From Mons. E. Cuendet

(Algiers).

January 17th, 1914.—I have just returned from a visit to Djemâa Sahridj. I went there in very disagreeable weather—rain and snow. The roads were bad for travelling, and the cold was severe the whole time I was there. During the first week of the year we held a prayer meeting

every afternoon but Saturday, in connection with the Evangelical Alliance. I rather feared that the bad weather would hinder the Kabyles from coming to the meetings, but they turned out pretty well; on Sunday mornings we were about thirty, and on the Sunday afternoons forty-eight and thirty-four. About twenty came to the evangelistic meetings, and ten for the reading of the Scriptures. This last

meeting I held twice, and it has been very encouraging. More boys wanted to come to it, but it was rather difficult to manage a great number for such a meeting. My experience in this work has given me a strong conviction that the Kabyles easily come to like reading in their own language.

I visited the different cafés in the village several times, and found a good number who could read very fluently and were glad to receive a copy of the Gospel. One of them—a teacher in a school—asked me for a New Testament, which I gladly gave him. I feel confident that it is only when the Kabyles shall read the Scriptures for themselves that we shall see the work prosper.

From Mr. A. Shorey

(Algiers).

The other day, in visiting a French family consisting of father, mother, three sons and three daughters, we found that the Bible is being read every night in the home by the eldest son, a shipwright, who comes regularly to our Bible class. In conversation with my wife, the eldest daughter said that she wished to be baptised. My wife, somewhat astonished, replied, "I am afraid you do not understand what it means." The young woman answered, "Oh, yes, I understand very

well. Formerly, I was not a believer, but now I am. "Believer in what?" asked my wife. To this she replied, saying, "I believe in Jesus Christ as my Saviour." We were both astonished at this confession of faith.

Several years ago one of the boys of the family came to us, but, at the time, on account of his having bad eyes, we could not receive him. Later on, when he got better, he came regularly to the boys' class. He was very young, and we thought he understood very little, but he evidently repeated what he did understand to his parents and brothers and sisters at home. His mother was very pleased. "Formerly," said she to me one day, "my little boy was very naughty and disobedient, but since he came to you he has quite changed." Through one of our fêtes the eldest son was led to come regularly to our Bible class. We gave him a Bible, and find now that he has been reading it every night in the home after his hard day's work. We have for some time believed him to be a Christian, but we did not know that he was teaching other members of his family; and now we find his sister a believer in Christ asking for baptism. We are naturally rejoiced at this token of a work of grace, and thank God for signs of moving among the dry bones, and earnestly pray that others may come forward and confess Christ and learn of Him.



Negroes' Huts,
Casablanca, Morocco.

[From a Postcard.

TUNISIA.

From Mr. E. E. Short

(Kairouan).

January 29th.—One evening lately, at the lantern meeting, I was speaking about faith when an educated young man interrupted me by asking, "What is Faith." I gave him an answer, emphasising the point that true faith included obedience manifested in action. Moslem theology admits of a "rebellious believer"—one living in flagrant disobedience to the injunctions of Islam, yet counted a believer because he makes a lip-profession. The questioner did not oppose this point much, but said later on that he believed in the gospel (*i.e.*, in the book), but not in the one which I used, for that was corrupted and unreliable. I asked him where the "gospel" was in which he believed—the true one. He replied that he would bring it in the morning and show it to me. He has not come yet. How many times in the course of years has some book been cited as evidence, and a promise has been given that it should be produced the next day. Not once has the book been brought, because, without doubt, the one who spoke of it was lying, not having any book, but merely repeating what he had heard.

My door-keeper is a rough young fellow who has known no schooling; he is rather restless, but he is intelligent, and with a

little help from me he has made much progress in a French "Reader." Since he was a boy he has done odd jobs for us, and by his long attendance at the meetings has learned a good deal about the facts of the Gospel. Occasionally, if by chance I give a wrong name of place or person, or if I get "stuck" for a word, K— can correct me or supply the required word. There is not much of the Moslem about him, and I believe there is a real drawing towards the Gospel.

The Great Mosque here seems to be reviving as an educational centre. Higher education on the old lines was all centred at Tunis, but now part of the course can be taken in other towns. I am told that three hundred are reading at the Great Mosque, and this should mean increased opportunities, for many pass the Bible Dépôt on their way to the Mosque. They are mostly afraid either of me or of their teachers, but I have spoken and given tracts to some. One of these students has lately given me special hope; he says little, but he listens and asks sensible questions and has come many times to the shop and once to the house. Last night, at the shop, I gave him a tract to read, referring to "the robe of righteousness." He said that he did not understand that expression, thus giving me an opportunity for further explanation.

THE COST OF EVANGELISING NORTH AFRICA.

We frequently think of the cost of evangelising as referring to financial outlay, and certainly this is an important aspect of the subject; but the cost in lives laid down far exceeds the money expended. The death of our valued fellow-labourer, Mr. Simpson, reminds us of others who have laid down their lives in this work. Since the Mission was begun nearly thirty-three years ago, over twenty of the missionaries have died in harness; the majority of these have lost their lives through becoming missionaries. Others have been invalided home, and several have died after retiring from the Mission.

The Lord's work cannot be carried on without sacrifice. Doubtless this is God's purpose. Christ died a death of shame to save us, and those who follow in His train must expect to have fellowship with Him in His sufferings. Surely those who sacrifice and suffer in the foreign field should by their devotion stimulate those at home to equal devotedness and self-denial on Christ's behalf. We believe that this is so, and that there are workers and donors at home, just as truly consecrated as those who have gone forth to other lands.

From January 1st to February 14th, 1914, nearly £700 has been sent in by generous servants of God for the general purposes of the Mission, and a further sum of £382 for designated purposes. We praise God and thank His people, and wait on God day by day to send us both the labourers and the means that He knows are required.

Encouraging Words from Tunis.

By Miss A. M. Case.

(ITALIAN WORK.)

Which is more inspiring to faith, prayer, and effort on behalf of North Africa—the story of its needs, or the record of some measure of blessing in the work? To us in the field, certainly, reports of revival and answers to prayer in the homeland come as a great encouragement.

For some years we have felt rather anxious lest the preparations for our annual New Year Fête and the excitement felt by our people in anticipation, should cause us to lose a good opportunity of pressing upon their attention the "one thing needful." This winter we decided to devote less time to preparation, and by changing the character of the Sunday-school treat, leave ourselves and the children free to think more of the Giver of all good things. We felt concerned because, though some members of the senior classes are Christians and members of the church, the superintendent and teachers could not mention one child now in the school of whom they could *certainly* testify that he or she was converted to God. We faced this fact with shame and humiliation. In talking with a boy of seventeen, the son of one of our most satisfactory converts, who has been in the school since his infancy, I asked if he were a Christian. To my surprise, he said, "No." Though his answer pained me, I was glad to find that at least we have succeeded in making our people understand the Bible idea of conversion and the New Birth. Years ago, every one of them would have claimed to be true Christians because they were not heathen. Now the standard has been raised, and they see clearly that Protestants are no more "alive unto God" than Roman Catholics until they have "passed from death unto life."

We laid our plans prayerfully. Our Watch Night Service should be a special opportunity for adults, and the first Sunday in January should be set apart for the young. We prepared printed cards, similar to those used by the Open Air Mission in England, with spaces for name

and address, to be signed at home after the mere human impulse of an earnest meeting might have passed away. On December 31st, at about 11 p.m., an appeal was first made to Christians, and cards offered to those who really desired fresh consecration. Then the unsaved were addressed, and the Gospel of God's grace preached to them, and in response to an earnest appeal, many rose and accepted cards. Many of these cards with names and addresses filled in have since been returned to us, some by post and some by hand. A few children and young people were present at this service. They felt left out, and a little girl asked, "Is it for little ones too?" A bright, strong boy of sixteen came forward after it was all over, and said, with tears in his eyes, "Signorina, I have not taken a card, but I want one."

All the week we kept praying that the fêtes might not lessen our feeling of solemnity at this time of God's working, and I think He answered. On January 4th we went to the school with a feeling of great responsibility. After a hymn and a prayer we explained to the children that this was a very special day, and that no ordinary lesson would be given. Then each teacher took his or her class, and tried to make the Way of Salvation very clear and plain. In my class-room, before appealing directly to the unconverted, I asked if any of my Christian girls would like to testify and say a word for Jesus. Up rose one and another very joyfully (though some were in tears) and declared their trust in Jesus as their own personal Saviour. This created a softened atmosphere for a direct appeal to the other girls and young women. Seven of them soon expressed a desire to be reconciled to God. After this we went into the large hall and joined the rest of the school. By this time Signor Varvelli, together with several young men, had arrived. At the close of the service, four boys took away cards with them. We did not venture to urge little ones, for fear of misconception; but four little girls remained behind and

asked to speak to me. They were intelligent, and able to read and write. I prayed with them, and, after a simple explanation, I let each of them take home a card to sign after thinking about it and talking it over with their parents. The number of signed cards we have received makes us hope that a work of grace has been begun in many hearts. We trust that a mission to be held by Signor Galassi of Rome, commencing on January 22nd, may confirm and help the young converts, and that many others

who are still outside the fold may be reached.

It is rarely that we have such good news as this to send home. In such soil as ours, long sowing and careful, patient watering must precede the reaping. We have learned by experience that fruit too soon brought to maturity is not good for much; it withers and disappoints the eager worker. Over *this* harvest we believe we have real reason to rejoice. Therefore rejoice with us, for He hath found His sheep that were lost.

The Coin that did not Ring.*

NOTE.—In Algeria, three summonses are sent for the ingathering of the taxes:—First a white paper, notifying the sum charged; secondly, in default of payment, a blue paper, generally with an added charge in case of delay; thirdly, a red paper, which, if it does not produce settlement, means imprisonment.

In a hut near a country town there lived a man named Abdullah, and he made his living by selling vegetables from his garden in the town market.

And he was now becoming an old man, and his two sons had died before they were masters of a beard, and he found it hard work to cultivate his garden and pay his way, and specially difficult to find the money for his market tax.

And it came to pass one spring, he received the white tax-paper, with the sum marked three *douros* and a half, and he laid it aside, for the time of payments was still far off. But all the spring there was a drought, and his vegetables were so poor and small that he could hardly fill his baskets, and in the early summer came the locusts like a cloud that covered the eyes of the sun, and swept his garden bare, and left him scarcely wherewith to eat, and nothing to save.

And one day the *chaouch*† brought him the blue paper; and he grew uneasy, for the term was drawing near, and he knew that his neighbours were impoverished by the locusts even as he, and that it would be difficult to borrow.

And while he was thus perplexed, he noticed one day that the wall of his hut needed repair, and while he was repairing it, he came on a hollow place in the thickness of the wall, and in this hollow place was an earthen pot.

And he brought it out, and emptied it eagerly. At the top was a cloth, and then there were some papers of writing which fell

to pieces as he touched them, so old were they; and at the bottom he found an old coin, and when he had rubbed it, it shone like gold. And he rejoiced greatly, for thus would he find wherewith to pay when the day of account should come, and now that he had this in his hand, he troubled himself no further, and fretted not himself to save his coppers or to beg of his neighbours, but smoked his pipe in peace.

Now one evening the *chaouch*, who was a friend of his, came to see him and to ask of his welfare, for he knew that there must soon come to him the red paper. And after a while Abdullah opened his mouth and told him of the gold piece that he had found, and how his heart had calmed and his sleep had become sweet. But the *chaouch* said, "Bring me the coin that I may see it"; and he flung it against the millstone on the floor, and picked it up again, and his face was grave, and he said, "O my friend, this coin does not ring." And Abdullah was vexed and said, "Did it not come to me from my ancestors in old time; now do you tell me it is not good?" And the *chaouch* turned it over and examined it and said, "There is good in it, but there is bad also: it will not pass when thou dost come to pay it." And Abdullah grew angry and said, "Wherefore dost thou insult my forefathers—thinkest thou that they did not know bad from good?" And the *chaouch* only said quietly, "I know nothing about thy ancestors, O my brother; but one thing I know, that this coin does not ring and will not pass; and if I let thee appear with it at the tribunal without giving thee warning thereof, I should be to thee a false friend." But Abdullah was now so angry that there was no speaking to him, and so the *chaouch* rose and *salaamed* him and departed.

And in truth that night the sleep of Abdullah was tangled, for a doubt had

* Slightly abridged from our contemporary, "Blessed be Egypt." † Native official of the Government.

entered and was teasing him; but he would not try for himself whether the coin would really not ring, for he said, "Wherefore should my forefathers have troubled themselves to hide it if it were not good? I have nought to fear."

And so fully did he cool his heart again that he left all as it was, and troubled himself no more, and did not even count up the days that remained to him, or the surplus of a half *douro* that they would add to his debt. So he was taken by surprise when one day the red paper came, and he knew that he must appear with his money. So he took it in his wallet and waited his turn at the bureau. And when his turn came, he handed in the red paper and the gold piece.

But the treasurer examined it as the *chaouch* had done, and flung it on the stone floor, and the sound of it was dull and heavy, and he picked it up and returned it to the hand of Abdullah, and said, "O my brother, this coin will not pass; give me another."

And Abdullah's face faded, and he answered, "I have not another." And the treasurer answered and said, "O man, thou knowest that thou must meet the law or go to prison—the law only gives three days now." But Abdullah said, "Whence shall I find the four *douros* in three days? Accept this, O Sidi, for what it is worth; even if it is mixed, there is much good in it."

But the treasurer said, "There may truly be a little gold, but it is mixed with brass, and I cannot accept it; it must be pure gold if it is to pass into the treasury of the Government. There are still thy three days of grace—see what thou canst do."

But Abdullah did nothing. He was too proud to go round to the *chaouch* to say he was mistaken, and to ask his help. So the three days melted like a dream, and when they came on the fourth day to take him to prison, he said but one word, "It is on my own head; why did I not see if the coin would ring?"

THE INTERPRETATION.

There are three summonses that come to every man from God the Most High, telling us that we must appear before Him in the day of account.

First comes the voice of conscience—for in every man there is a voice, telling him that God will require that which is past. This is like the white paper.

Then comes the summons of God's written law, that is, the *Tourat* and the *Zabour* and the *Injil*; they tell us yet more plainly that after death comes the judgment. This is like the blue paper.

There remains to thee but one more call. That is when death will draw near; and that last call is like the red paper, from which there is no escape. Thou dost look forward,



Photo by]

[Mr. M. Goodman.

An Arab Mother and Son in their Garden,
Old Biskra.

O our brother, to that last summons without fear, for thou hast a coin, so to speak, that thou dost account will cover all. Thou hast thy way of salvation that thou hast received from thine ancestors, and thou dost account that it is altogether good, and will be accepted before God, and so thou dost fulfil its requirements, and account that all are as pure gold in the sight of the Most High.

But we would warn thee, O our brother, to make this coin to ring in which thou art trusting, and to see if it is altogether pure. We would ask thee to test thy prayers. Are there not many thoughts that wander to thy business and thy pleasures while thy fingers handle the rosary and thy memory repeats the holy names of God? Is not this dross mixed with the gold? Test thy fastings! Do not evil words escape thy lips even when they are pale with the fast? Look at thy witnessing! Is it not spread as a shelter over things which thou knowest to be wilful sin? Look at thy almsgiving! Is it not mixed with self-satisfaction and pride? Look at thy pilgrimage! Did not impurity pursue thee, and surround thee on the journey, and soil thy

mind even in Mecca? In all these things there is dross mixed with the gold, and He who reads the heart says in His Holy Book, "In all your doings your sins do appear."

Therefore these good works cannot come into His treasury, even as a coin that is mixed with brass cannot come into the treasury of the Government.

See to this thing, O brother, for the last summons may be near at hand. It may come with the warning of old age or of long illness, or it may come suddenly in a moment, and if thou hast only a coin that does not ring, to take with thee when thou goest to meet God, woeful will be that day!

Now in the story of Abdullah he was foolish in avoiding the test by reason of his certainty that his ancestors were in the right in treasuring the coin as a thing of value. But he would have been still more foolish if, for the sake of his belief in the past, he had tossed

away a coin of pure gold and had still persisted in presenting that which was mixed with dross.

It may be that thou hast not yet understood that there is such a coin, so to speak, provided for thee, for the Lord Christ offers to thee a way of access to God which is pure and without alloy. Instead of offering to God thy good works which are mixed with sin, thou canst offer to God, Christ the Lord Himself to be thy propitiation and thy ransom; and when God looks on Him, He sees only what is pure and clear as the stars of heaven and the snow on the mountains, and accepts thee for the sake of Him who is His Beloved. Therefore, O brother, fling away the worthless coin that does not ring, and bring to God as thy ransom the One who is above price, even Christ the Lord. So shalt thou stand accepted now and in the last great day. Amen.

The Blackheath Missionary Helpers' Band.

The annual meeting of this Band, which has now completed its nineteenth year, was held in the Alexandra Hall, Blackheath, on Monday, February 9th, under the presidency of Mr. J. W. Stubberfield (in the absence of Dr. R. McKilliam).

The object of the Band is to obtain, by regular contributions of one penny and upwards per week from the members, and in other ways, sufficient funds for the purpose of entirely or partially supporting at least one missionary representative abroad; also to pray daily for the missionary representatives, and for fellow-members. For the past seventeen years the Band has been represented by Mr. and Mrs. Dickins of the North Africa Mission in Alexandria, and the contributions towards their support during those years have totalled £1,718 3s. 11d. In addition thereto, other missionaries and missions are helped through the occasional public meetings and through the gifts in kind, of which an annual exhibition is held in November. The total contributions during 1913 from subscriptions, donations, collections and "Do Without" boxes amounted to £98 19s. 7d., of which £77 9s. 1d. had been sent towards Mr. and Mrs. Dickins' support, and £5 19s. 3d. was received at two meetings addressed during their furlough, and handed to them for their work.

Mr. and Mrs. Dickins have been desirous for some years of extending their labours beyond the city of Alexandria into the villages, where, in many cases, the people have never heard the Gospel; and in this work they have found many open doors, and a

hearing which has encouraged them to continue.

Whilst thus engaged they have been brought into contact with many native pastors, evangelists, colporteurs, Bible-women, etc., who needed teaching and grounding in the Word of God, and Mr. and Mrs. Dickins have been much exercised as to the way in which these workers could be helped to become more efficient labourers in the Master's vineyard. The more they thought and prayed about the matter, the greater became the burden, until at last the desire was put into their hearts to provide, if possible, a home where tired native workers could come and have a course of Bible study, and, at the same time, recover health.

During Mr. and Mrs. Dickins' recent furlough they mentioned the matter to some of the Lord's people at home, and were greatly cheered and encouraged by the prayerful and practical sympathy shown. A piece of land has since been obtained not far from Alexandria, and, when the necessary funds are provided, a suitable house will be erected with as little delay as possible.

The following letter from Mrs. Dickins was read at the annual meeting of the Band:—

"This is a brief word to you, our dear M. H. B., that we may send you once more our very deep appreciation of the love that has done so much for us these eighteen years, the prayers that have followed and blessed us each day, and the gifts that have supplied so many needs all through the year. Many dear friends have gone on before us to be with the Lord; a few may seem to have

forgotten us, but we hope even these are still praying for the Lord's work in Egypt; but by far the greater number are still helping us every day. And what a proof of your love we had in our Christmas box! It seemed to us that your love and care have increased, if we can judge by the beautiful gifts you sent us, all of the best quality, and just ready for present use. We are enjoying them exceedingly. When I show them to our friends, and tell them these have come straight down from heaven for us, they say, 'That is why they are so beautiful and so fitting,' and truly it is so. I wish you could see my husband in his dressing-gown. Each time I see it I like it better, the quality is so good, and the colour most suitable. The gifts, too, for our workers is a very lovely thought of our M. H. B. Ameen and Asma, Adeela, Omm Hashum and Dowlatt were all so pleased to be remembered, and they all feel in a special sense they belong to us all. Ameen's gratitude is always very pleasing to us. He and I often bring our needs to the Lord. I call him from his work and say, 'Come along, Ameen, I want you to pray with me for several things,' and he is always ready, and quite as ready when the praise time comes, as it always does.

"The building is going steadily forward. Mr. Dickens is there in the early morning each day."

After reading Psalm lxxii., Mr. Stubberfield, in quoting extracts from and commenting on the Annual Report, said the Band had been wonderfully blessed in having such spiritual representatives, and any weakness had not been amongst the workers abroad, with all their difficulties, but at home; and he urged increased devotion and usefulness on the members of the Band, and particularly that the attendance at the weekly prayer meetings which had been such a strength to the work in the past, should be maintained. This meeting is held at 36, Bennett Park, Blackheath, every Monday evening at 7.45.

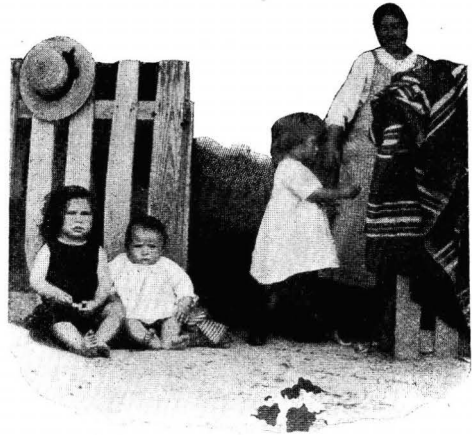


Photo by [Miss A. Cox.]
"Some of our French Babies" (Tebessa, Algeria).

An encouraging address, based on Psalm lxxii. 16, in its relation to missionary work and our continued obligation to fulfil our Lord's command to preach the Gospel to every creature, and thus to hasten the coming Kingdom, together with incidents as to the progress of the work in the fields sought to be occupied by the North Africa Mission, was given by Mr. E. A. Talbot, Organising Secretary of the Mission.

Nine members of the Missionary Helpers' Band are at present engaged in missionary work in Algeria, China, Egypt, India and Spain.

New members will be gladly welcomed, and communications concerning the Band should be addressed to the Secretary, Missionary Helpers' Band, 136, Burnt Ash Hill, Lee, S.E., or gifts to the Hon. Treasurer, H. C. Calthrop, Esq., Stanhoe, Liskeard Gardens, Blackheath, S.E. E. A. T.

Here and There.

The following places have been visited and lantern and other addresses given by the **Organising Secretary** during the last few weeks:—

Hounslow Undenominational Church; West Thurrock Gospel Hall; Ridley Hall, Forest Gate; Gravesend (address at New Year's prayer meeting of Auxiliary, and a second visit for lantern lecture at Emmanuel Baptist Church); the Clapham Crusaders, an interesting organisation of public school boys, arising out of the seaside services and camps of the Children's Special Service Mission, from which much prospective

missionary life is expected; Queen's Road Baptist Church, Dalston (third visit); Ebenezer Mission, Walworth (in connection with Walworth Road Baptist Church); Central Hall Wesleyan Mission, Bromley, Kent (three addresses at Sunday-school, Men's Meeting, and Sunday evening second service); King's Heath Mission, Birmingham; the Smethwick Gospel Hall, Cape Hill, Birmingham; Wattville Street Chapel, Handsworth, Birmingham; the Great Hall, Rotherhithe; Rudmore Hall, Portsmouth; Elm Grove Baptist Church, Southsea (Women's Meeting); Ebenezer Hall, King Street,

Southsea; Alexandra Hall, Blackheath (Annual Meeting of Missionary Helpers' Band, reported elsewhere in this issue); and the Bromley Missionary Association Working Meeting. This organisation, which, like the Blackheath Missionary Helpers' Band, helps several home and foreign organisations and workers, is able thankfully to record, at the end of its thirty-third year, "good progress, fuller meetings, a growing membership and strikingly interesting addresses"; and urges on its members that "perhaps after these may come thoughts of the still greater responsibility which increased knowledge always brings, of the saddening glimpses of the world's great need, and of failure on our part—here at home." Lectures have also been given at three of the splendid Homes for Working Girls in London—founded by Mr. John Shrimpton.

Other services and meetings yet to be held during February are at Auckland Hall, **West Norwood**; Mayes Hall, **Wood Green**; Fillebrook Baptist Church, **Leytonstone**; (Young People's Guild); Evangelical Free Church, **Romford**; Cecil Hall, **Enfield**; **Fulham Y.M.C.A.**

In progress of arrangement for March and beginning of April are the following:—

- March 2—Wallington, Surrey.
- „ 5—Grove Road Mission, Woodford.
- „ 8-13—Gloucester and neighbourhood.
- „ 10—Cheltenham (three meetings).

And a visit to Scotland, commencing on

- March 19—Helensburgh.
- „ 20—Rothsay (West U.F. Church).
- „ 22—Annisland Hall.
- „ 23—Kirn.
- „ 24—Wilson Street Hall, Renfrew.
- „ 25—Cherryfield Hall, Dundee.
- „ 29 and April 1—Orphan Homes of Scotland, Bridge of Weir.
- „ 30—Stirling (South U.F. Church).
- April 2—Glasgow (St. George's Cross Tabernacle).

Prayer is asked that all these meetings may be abundantly used of God to deepen interest

in the work of making Christ known to the various races in Morocco, Algeria, Tunisia, Tripoli and Egypt; also for other arrangements in progress, and for suitable openings for meetings. All communications in respect thereto should be addressed to Mr. E. A. Talbot, Organising Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.

* * * *

New circles of help for North Africa have recently been formed at **Barnet** and **Ascot**.

The **Barnet** circle is specially interested in Miss Whitton who recently went out to become "missionary helper" at Kairouan. A prayer meeting will be held on the first Thursday in each month at 7 o'clock, at 6, New Road, Barnet. The Secretary for this circle is Miss Mary Forbes, of that address.

The Assembly at Salisbury Rooms, Barnet, with whom Miss Whitton was in fellowship, contribute towards her support, while the members of the Y.W.C.A. are also interested in her and in Miss Petter, who recently went out to join Miss Case in the work among the Italians in Tunis. Both Miss Whitton and Miss Petter are members of the Barnet Y.W.C.A.

The **Ascot** circle is specially to help the work at Djemaa Sahridj, under the care of Mr. and Mrs. Warren; and Mrs. Horace Bishop of Magersfontein Villas, Brookside, Ascot, is Secretary. It is hoped to arrange a quarterly meeting for prayer, in addition to the mention that will be made of the work at the usual weekly prayer meeting at Ascot Baptist Church.

We trust both these new circles of help will be greatly used to help forward the work in North Africa.

We should be very glad if our friends who hold regular or occasional meetings for prayer on behalf of North Africa would enable us to publish a complete list; and to this end, would they kindly send a note of the place, day of the month, and the time to **Mr E. A. Talbot, 18, John Street, Bedford Row, London, W.C.**

NOTICES OF BOOKS.

Lacked ye Anything? A brief story of the Egypt General Mission, by George Swan; introduction by Rev. Chas. Inwood, F.R.G.S. Cloth, 1s. 6d.; paper, 1s. (London: Morgan and Scott, Ltd., 12, Paternoster Buildings, E.C.; Egypt General Mission, 10, Drayton Park, N.)

This booklet is not a history of the Egypt General Mission, but the story of its early days, together with an account of present conditions and future hopes. With the

exception of its closing chapter, it is written by one of the seven men who, then known as the Egypt Mission Band, commenced work there in 1898. The statistics in chapter 7 show that there is much yet to be done before Egypt can be said to be occupied, from the missionary standpoint. The closing chapter, written by the General Secretary of the Mission, contains many instances of God's faithfulness, particularly in connection with financial supplies. The booklet is admirably

printed and illustrated, and we have no doubt will call forth further interest and practical sympathy on behalf of Egypt's evangelisation. T.

How Should Genesis i.-iii. be Interpreted?

By James Stephens, M.A. Published by Morgan and Scott, 12, Paternoster Buildings, E.C. Price twopence.

This pamphlet embodies the substance of three addresses given by Pastor Stephens to his own congregation in the early part of last year. It was published by request, and has now run into a third edition.

The writer is one who knows what he

believes and why he believes it, and is not shaken in his belief by the opinions of men. Standing on the Word of God, he is content to take the facts recorded therein *as facts*, being confident that "the Scriptures cannot be broken." He plainly shows the theory of evolution to be entirely at variance with the facts recorded in the chapters of Genesis under consideration. These pages contain much clear reasoning which will furnish arguments for Christians who desire to be able to answer those who make light of the Scripture account of the Creation. Most heartily do we commend this pamphlet to our readers' notice. E. F.

For the Children.

ETOILE'S FIRST BIBLE

* By a Former Missionary.

Far away up the mountains in a beautiful town of North Africa, there lives a poor Jewish family. Their home is in a big house in the poorest part of the town, with a stone courtyard and lots of dark rooms all round. Years ago, when the N.A.M. had a station there, my fellow-missionaries and I had a young Jewish maid named Ayesha. We sent her to the French school for two years, in order that she might learn to read and write. She is now married, and although it is a long time since she saw any of her teachers, she has never forgotten all she learned from the Bible about the Lord Jesus Christ.

Ayesha has had three little children; but last year the two babies died, and now there is only little Etoile left. "Etoile" is the French word for "Star"; the child is really called "Nejma," which is the Arabic for "Star." Ayesha is the only one of her large family who knows how to read, and she is very anxious that her little one should learn too, so she sends her to school regularly.

Just before Christmas, I thought I would send Etoile a French Bible, as I had heard that she was learning to read French. Of course, she *speaks* Arabic. A letter has just come from her mother, written in very funny, broken French. She says: "I have received the Bible for my little Etoile. The postman came to the door [of the courtyard] and called

out—'Etoile Levy.' Then I said, 'We have no Etoile Levy here' [you see she is called Nejma]. He exclaimed, 'How's that?' It was not till I saw your handwriting that I said, 'Yes, yes! it is my little daughter!' We laughed that day very much, and she was wild with joy to have a beautiful book like that. She has put it carefully by until she can read small print. She thanks you much, much, for having sent her this Bible, and she thanks you very much because her name is written in it. Now, every time the postman comes, she runs out, and says, 'And me, monsieur? Is there anything for me, if you please?' She gets up very early [the French schools begin at eight o'clock] that she may learn to read and write, as then perhaps the postman will bring her something again."

Ayesha goes on to say that she and her sister Miriam often read the Bible and sing hymns with their little ones. I have just sent Etoile a Gospel in large print, that she may begin to read for herself the Word of God. Will any little English girl who loves her Bible, and wants the children in far-away lands to know about the Saviour who alone can wash us white as snow and take us to the Heavenly Home, pray sometimes for little Etoile and her cousins, that they may all learn to know the Lord Jesus as their Saviour while they are still young.

A. H. G.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (March 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.



Pastor F. E. Marsh, who has been acquainted with the North Africa Mission since its commencement, has consented to join the Council, and is prepared to give two or three days' Bible readings in the week, and also speak of the needs and nature of the work of the Mission. Communications may be addressed to him, c/o North Africa Mission, 18, John Street, Bedford Row, London, W.C.



Miss Addinsell of **Kairouan**, Tunisia, will be glad to take **drawing-room and other meetings (for women only)**, to tell of the spiritual needs of North Africa and the work for Christ which is being done there. Communications should be addressed to her, c/o North Africa Mission, 18, John Street, Bedford Row, London, W.C. Miss Addinsell went out to North Africa in 1895, and consequently has had a considerable experience in the work of the Mission amongst Moslem women.



We are asked to insert the following paragraph:—

Mr. Walter B. Sloan, China Inland Mission, Newington Green, London, N., has been requested to prepare an article for "The International Review of Missions," on the subject of the influence of the Keswick Convention on the missionary movement. With a view to this, Mr. Sloan is anxious to obtain a short statement from those who have received their missionary call through this channel, or who have been stimulated in connection with their missionary work when at home on furlough. He would greatly value a brief account from any of the missionaries of the North Africa Mission who have received blessing in this connection.



"WANTS"

Mr. W. T. Fairman, who is in charge of the important mission station at **Shebin-el-Kom**, Egypt, would be most grateful for a **good motor bicycle**. The roads being excellent, he would be able by the use of this to visit many villages in the neighbourhood where there are wide-open doors for the preaching of the Gospel.

"THANKS."

We tender our hearty thanks to **Mr. J. Calow** of Redcar, for two parcels of drugs of the value of £5 17s. 2d. and £4 12s. 8d. respectively, for use at the mission stations at Shebin-el-Kom, Egypt, and Laraisch, Morocco. From an article in the January issue of *All Nations*, we learn some interesting facts about the work carried on by our friend. For seven years Mr. Calow has been engaged in the preparation of medicines, etc., for the use of missionaries on the field. He commenced with seven remedies, and now he has a hundred and fifty. The first year he sent out thirty parcels, and now he sends about two hundred and fifty. During the seven years, he has despatched about 45,000 gross of pills and tablets, 500 gross of powders, and a large quantity of miscellaneous preparations. Mr. Calow has for years given generous help to several of our missionaries, and we hope he may long be spared to carry on this useful and beneficent work.



Morocco.

Miss M. Eason writes from **Casablanca** on January 14th: "The streets here are so crowded that a little while ago I could not find a place to walk. There was a motor-car coming either direction, an engine with several trucks behind it laden with goods for the soldiers, a drove of camels and donkeys, the *Roches Noires* bus, and several carriages and carts

"There is much illness about. We hear of many deaths every day from typhus and typhoid, and there is smallpox also."



In a letter from **Tetuan**, dated February 3rd, **Miss M. Knight** says: "We have just moved into our new house. After 22½ years of residence in one house, the task of removing is not an easy one. Our new abode is more central and more in the distinctly Moorish quarter. We are hoping, therefore, that more of the better-class women will be willing to come to us. In the large *sala* the landlord's old father showed us a small square opening in the floor, with a wooden shoot or funnel, slanting downwards. It was opened about twelve years ago, when the mountaineers threatened the town and the people were greatly afraid of their forcing an entrance. Through this square hole the dwellers in the house could control the big front door, and if the enemy appeared they could shoot him before the door could be

opened. We have had it closed up, but it is rather an interesting reminiscence of a by-gone occurrence. We shall hope to open the dispensary this week, and we long and pray that God's blessing may rest upon the work there.

"We hear that many troops were out yesterday fighting. The Arabs destroyed some villages not far away and returned with the spoil. The automobile that brings the post was fired at a few days ago, and one man was killed; and so it goes on. We hear little in the town, but we did hear the firing at the automobile, or rather, the Spanish reply. The swish of the bullets through the air is horrible."



Writing from **Laraish**, on January 19th, **Miss K. Aldridge** says: "We have had intensely cold weather since about the middle of December, instead of the usual rains. Now it is a little milder, and the rains are on. I think we are clear of plague now, but very few country people seem coming into town, perhaps owing to the bad weather and the difficulty of crossing the river."



Miss C. S. Jennings writes from **Arzila** on February 4th:—"We are still in much unrest as a country, for the ex-Basha Raisuli, with a large body of well-armed mountaineers, is constantly raiding peaceful villages which have submitted to the Spanish Government, and firing the hamlets and carrying off cattle and other property. Of

course, this means that the native 'police' employed by the Spaniards are often called out to fight against their own fellow-countrymen and co-religionists. The other night a few of Raisuli's mountaineers made a raid on a poor Spanish hut-settlement just outside **Arzila**, stole some cattle, entered one hut, wounded the Spaniard, and killed his daughter, aged about fourteen, and went off with a little girl of three or four. The boy managed to hide under the bed. The poor mother is in **Tangier**, and the sadly wounded man is now in the hospital here.

"But there is one bright side to this sad picture. God has given us wonderful opportunities of distributing His Word among the Spanish soldiers. Hundreds of gospels, portions and tracts have been given away and eagerly received, and there is no let or hindrance from any priest. Some seem to be enquiring the way, and we are constantly praying that God's Spirit will work mightily in many hearts."



Algeria.

Miss Albina Cox sends another urgent appeal for a **co-worker among the Moslems of Tebessa**. Though she has the assistance of a French pastor and his wife in the work among the Europeans of the town, she is quite alone in her efforts to make known the Gospel to Mohammedans. She desires to bring this matter again prominently before the notice of our readers, in the hope that the Lord may lay it on the hearts of one of His children to offer for the work.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

That a new house in a suitable neighbourhood has been found for the missionaries at **Tetuan** (see page 47).

For signs of God's working in a French family in **Algiers**. Two of the sons have attended the classes, and the eldest son has been reading the Bible at home with the rest of the family. Now the eldest daughter is asking for baptism (see page 38).

For the safe arrival at **Djemâa Sahridj** of **Mr. and Mrs. Warren** after a comfortable voyage, and prayer that they may be greatly used during the coming months.

For special encouragement in the Italian Sunday-school at **Tunis** (see page 40).

For answers to prayer with respect to the "rest-house" at **Alexandria**, which is now in process of erection.

PRAYER.

That the Lord would graciously comfort and sustain the bereaved family at **Tangier**

(see page 35), and strengthen and bind together all the members of the mission band at that station, who so sorely feel the sad loss in their ranks.

For God's protecting care over the workers at **Casablanca**; that they may be preserved in health in the midst of the prevalent sickness.

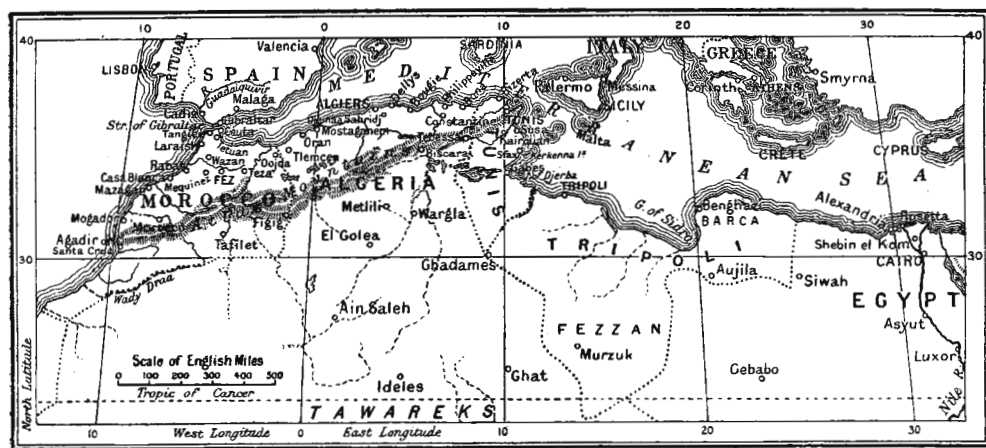
For two Moslems at **Kairouan** (one of them a student) who appear interested in the Gospel; and that many of the students at the **Great Mosque** may be led to come into the Bible depôt, and thus get in touch with the missionaries.

That the Gospels distributed among the Spanish soldiers, both at **Tetuan** and **Arzila**, may be the means of opening the minds and hearts of many of them to the Truth.

For a Coptic woman at **Shebin-el-Kom** and her family. She was at one time much opposed to the Gospel, but now gladly welcomes a visit from the workers.

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, Cherrchell, 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.

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.

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.

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.]

THE NORTH AFRICA MISSION.

Council of Direction.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E. J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 EDWARD H. GLENNY, Manor Park, E. Rev. J. J. LUCE, M.A., Gloucester.
 GEORGE GOODMAN, 21, St. Helen's Place, E.C. PASTOR F. E. MARSH, Bristol.
 E. E. SHAW, Wimbledon, S.W.

Hon. Treasurer.
 J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.
 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.,
 2, Broad Street Place, 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.	
Tangier.		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	<i>With Scandinavian helpers.</i>	
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Kairouan.	
Miss J. JAY ...	Nov., 1885	Miss H. KENWORTHY ...	Nov., 1910	Mr. E. SHORT ...	Feb., 1899
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Mr. SHORT ...	Oct., 1899
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Missionary Helper—	
Mrs. SIMPSON ...	Mar., 1898	Mons. E. CURNDET ...	Sept., 1884	Miss E. Whitton ...	
Miss B. VINING ...	April, 1886	Madame CURNDET ...	Sept., 1885	Sfax.	
Miss ALICE CHAPMAN ...	Oct., 1911	Mr. A. SHOREY ...	Nov., 1902	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
<i>Spanish Work—</i>		Mrs. A. SHOREY ...	Oct., 1904	Mrs. CHURCHER ...	Oct., 1889
Mr. A. J. MOORE, B.A. ...	April, 1909	Djemaa Sahridj.		Mr. H. E. WEBB ...	Dec., 1892
Miss F. R. BROWN ...	Oct., 1889	<i>Kabyle Work—</i>		Mrs. WEBB ...	Nov., 1897
Casablanca.		Miss J. COX ...	May, 1887	DEPENDENCY OF TRIPOLI.	
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	May, 1887	Mr. W. REID ...	Dec., 1892
Miss M. EASON ...	Dec., 1910	Mrs. ROSS ...	Nov., 1902	Mrs. REID ...	Dec., 1894
Tetuan.		Mr. T. J. WARREN ...	Feb., 1911	Miss F. M. HARRALD ...	Oct., 1899
Miss A. BOLTON ...	April, 1889	Mrs. WARREN ...	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss A. G. HUBBARD ...	Oct., 1891	Mr. SYDNEY ARTHUR ...	Dec., 1913	EGYPT.	
Miss M. KNIGHT ...	Oct., 1899	Missionary Helpers—		Alexandria.	
Miss H. E. WOODBELL ...	Jan., 1907	Mlle. V. Eymann ...	Oct., 1913	Mr. W. DICKINS ...	Feb., 1896
<i>Miss Vecchio (Schoolmistress).</i>		Mlle. E. Degenkolw ...	Oct., 1913	Mrs. DICKINS ...	Feb., 1896
Arzila and Laraish.		Tebessa.		Miss R. HODGES ...	Feb., 1889
Miss C. S. JENNINGS ...	Mar., 1887	Miss A. COX ...	Oct., 1892	Miss M. THOMASSEN ...	Nov., 1912
Miss K. ALDRIDGE ...	Dec., 1891	<i>With French Pastor and wife.</i>		Shebin-el-Kom.	
Fez.		REGENCY OF TUNIS.		Mr. W. T. FAIRMAN ...	Nov., 1897
Miss M. MELLETT ...	Mar., 1892	Tunis.		Mrs. FAIRMAN ...	Feb., 1896
Miss S. M. DENISON ...	Nov., 1893	Mr. A. V. LILLY ...	July, 1885	IN ENGLAND.— Miss G. L. ADDINSELL, Miss N. BAGSTER.	
Miss I. DE LA CAMP ...	Jan., 1897	Mrs. LILEY (née Turrall) ...	July, 1913	IN IRELAND.— Mrs. BOLTON.	
Miss KATE FENN ...	May, 1913	<i>Italian Work—</i>			
		Miss A. M. CASE ...	Oct., 1890		
		Miss G. E. PETTER ...	Oct., 1913		