

# 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
An Equation of Love. By W. Blair Neatby, M.A. ... ..	49
To the Friends of the North Africa Mission. By Edward H. Glenn... ..	51
Aiweesha. By Miss Jay ... ..	53
A New Worker ... ..	54
To the Members of the N.A.M. Workers' Union ... ..	55
"Look on the Fields." Algeria. By E. H. G. ... ..	56
Armando. By Miss A. M. Case ... ..	59
Visiting in Tripoli. By Miss F. M. Harrald ... ..	60
The Profession and Practice of Begging. By Mr. E. E. Short ... ..	61
Extracts from Miss Hubbard's Journal ... ..	63
Meetings and Auxiliaries ... ..	64
Notice of Book ... ..	65
For the Children ... ..	66
Home and Foreign Notes ... ..	67
Requests for Praise and Prayer ... ..	68

*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.

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# THE NORTH AFRICA MISSION.

LIST OF DONATIONS from FEBRUARY 1st to 28th, 1914.

GENERAL FUND.				DETAILS OF DUBLIN AUXILIARY.				
1914.	No. of Receipt.	Amount.	No. of Receipt.	Amount.	S.S. McCURRY, Esq., Hon. Sec., 3 Spencer Villas Glenageary. Designated Receipt No. 537.			
Feb.	Brought forward	£ s. d.	Feb.	Brought forward	£ s. d.	Local Receipt No		
1914. Feb.	1,137	1 0 0	18	1,191	398 3 7	186	Sale of work	50 8 0
2	H.C.S., Gloucester	10 0 0		Members of Highgate Rd. Chapel	1 0 0	7		1 0 0
3	Moor Park, U. F. Church, Sun. Sch. Homes for Working Girls in London	10 0 0	19	Falkland Hall, S.S.	1 19 6	8		1 0 0
4	2	5 0 0	20	6	5 0 0	9		1 0 0
5	3	2 3 0		7	5 0 0	10		1 0 0
6	4	30 0 0	21	9	5 0 0	11		10 0 0
7	5	2 6 0		200	5 0 0	12		5 0 0
8	6	3 0 0	22	1	1 15 0	13		10 0 0
9	7	10 0 0		Enfield Town Christian Mission	10 0 0	14		2 0 0
10	8	5 0 0	23	4	1 1 0	15		1 0 0
11	9	2 0 0		5	50 0 0	16		2 0 0
12	50	20 0 0	24	7	5 0 0	17		10 0 0
13	Drummond Hall, Y.W.B.C., Boscombe	2 0 0	25	8	4 0 0	18		10 0 0
14	2	3 0 0		9	10 0 0	19		10 0 0
15	Lordship Lane Bapt. Ch., Sun. Sch. Welling on St. Bapt. Ch., Stockton	2 0 0	26	10	20 0 0	20		10 0 0
16	5	5 0 0		1	3 5 6	21		1 0 0
17	6	5 0 0	27	3	2 6 0	22		1 0 0
18	8	4 4 0		4	2 1 1	23		1 0 0
19	9	12 0 0	28	5	10 0 0	24		1 0 0
20	Cheltenham Auxiliary	10 0 0		6	14 0 0	25		1 0 0
21	61	1 1 0	29	7	10 0 0	26		1 0 0
22	2	2 2 0		8	2 6 0	27		1 0 0
23	3	2 2 0	30	9	5 0 0	28		1 0 0
24	Friends at Annesland Hall, Glasgow	10 0 0		10	20 0 0	29		1 0 0
25	5	5 0 0	31	Publications	£492 0 2	30		1 0 0
26	Cong. Ch., Up. Norwood	1 1 0		Sundries	9 19 8	31		10 0 0
27	7	3 6 0			10 0 0			
28	Homes for Working Girls in London	3 3 0			£502 9 20			
29	9	3 0 0						
30	70	10 0 0						
31	Basing Place Mission F.M.B., Dalston	7 9 0						
32	2	1 0 0						
33	Anon.	5 0 0						
34	4	1 0 0						
35	Rotherhithe Great Hall M.H.B.	2 2 0						
36	6	10 0 0						
37	7	5 0 0						
38	8	2 6 0						
39	9	2 0 0						
40	80	10 9 0						
41	1	10 0 0						
42	2	1 0 0						
43	3	5 0 0						
44	4	250 0 0						
45	5	1 0 0						
46	6	1 1 0						
47	7	2 6 0						
48	Fillebrook Bapt. Ch., Leytonstone, Y.P. Guild	11 6 0						
49	9	10 0 0						
50	90	10 0 0						
	Carried forward	£398 3 7		Carried forward	£71 14 4			

## SUMMARY.

February

General Fund .. £502 9 10  
Designated Fund 100 15 7

**£608 5 8**

TOTALS, 1914.

January 1st to February 28th.

General Fund .. £300 4 4  
Designated Fund 488 3 0

**£1,274 7 10**

DETAILS OF

**GIBRALTAR AUXILIARY.**

Captain C. H. HILL, Hon. Sec.,

King Edward VII.

Soldiers' and Sailors Institute.

General Receipt No. 1219.

Local

Receipt No. £ s. d.

34 .. .. 3 0

5 .. .. 2 c

**£0 5 0**

DETAILS OF

**BARKING AUXILIARY.**

Per Miss E. Howk.

Designated Receipt No. 53c.

Local

Receipt No. £ s. d.

92 .. .. 1 8 9

{ Park Hall

{ Sun. Sch } 6 0 6

4 .. .. 8 3

**£7 17 6**

DETAILS OF

**BELFAST AUXILIARY.**

Mrs. B. BOLTON, Hon. Sec.,

Gordonville, Cregagh.

Designated Receipt No. 514.

Local

Receipt No. £ s. d.

1 .. .. 1 5 0

2 .. .. 2 0 0

**£3 5 0**

**ADDITIONAL DESIGNATED DONATIONS FOR PERIOD**

**Ending 31st December, 1913.**

Captain C. H. HILL, Hon. Sec.,

Dec. Receipt. £ s. d.

31 .. 447 .. 25 0 0

8 .. 4 0 0

9 .. 8 0 0

50 .. 10 0 0

1 .. 2 0 0

2 .. 6 0 0

3 .. 3 0 0

4 .. 1 0 0

5 .. 12 6

**£52 0 6**

Sundries 13 12 8

**£65 13 2**

Previously ackgd. 76 10 1

**£542 3 3**

TOTALS, 1913

January 1st to December 31st.

General Fund ... £5,160 11 8

Designated Fund £3,540 8 1

**£8,700 19 9**



Photo by]

"The Ship of the Desert."

[Mr M. Goodman.

## An Equation of Love.

By W. Blair Neatby, M.A.

*"As the Father hath loved Me, so have I loved you: abide in My love.*

*"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.*

*"These things have I spoken unto you, that My joy might abide in you, and that your joy might be full."—John xv. 9-11.*

**I**F we were to say that the Bible was the most wonderful of books, the gospels the most wonderful part of the Bible, John the most wonderful of the gospels, the farewell discourses the most wonderful part of John, we should, whether right or wrong, at least command the assent of a great multitude of devout and intelligent Christians; and we certainly should not much increase the risk of error if we added that in all the last discourses there is nothing more wonderful than this passage.

For do we not think of the Father's ever-present love to Christ as the deepest and greatest thing in all Christ's consciousness—that is to say, in all

human consciousness whatsoever? And yet here we find it matched with another. To Christ's own mind, it is not a unique experience: it is rivalled by His own love to His disciples.

For a mortal to match himself with God in power or wisdom would be blasphemy; but to match himself with God in love, wherein the hidden essence of the Godhead consists, would be much worse. And yet that is what Christ does: "*As My Father hath loved Me, so have I loved you.*" These words then are, so to speak, the unconscious revelation of the infinite glory of the Speaker.

And yet the revelation is, to speak after the manner of men, accidental. It is no part of Christ's object here to glorify Himself or to teach Nicene dogmas. Who does not feel that He is simply expressing His deepest and tenderest feelings under pressure of His impending departure; that His whole heart is going out in the yearning to comfort the heart of friends supremely dear, and exposed to the imminent shock of supreme bereavement; and that under the weight of such an exercise He is simply stating the thing as He felt it, without ulterior purpose? *The fact of His Father's love to Him was, to His own sense of things, matched by the fact of His own love to His disciples.*

What a basis for the exhortation that follows: "Abide ye in My love"! And yet it is a very strange exhortation to follow upon such a revelation. If the disciples were once assured of the treasure of such a love, must it not indeed be superfluous to exhort them to a continuance in it?

Alas, the necessity for the exhortation is sadly clear to most of us. Christ well knew the necessity. In the experience of that love there is fulness of joy (verse 11) and superabundance of life (chap. x. 10). Nevertheless, our abode in it is not maintained but by will and effort and long self-discipline: "*If ye keep My commandments, ye shall abide in My love.*"

The command to discipline our hearts to constant obedience, following upon the revelation that we are loved with a love that matches the supreme passion of the heart of God, seems like a rapid descent from the Mount of Vision to the conflicts of the struggling world below. And yet it is not so, if we attend to the grace in which it is presented to us in the Master's words: "*Even as I have kept My Father's commandments, and abide in His love.*"

The hard discipline of obedience—of obedience as the conscientious Jewish disciples would conceive it—is suddenly transformed into the liberty and delight of a fellowship of love. If the grace conveyed in Christ's previous words must be kept in the way of obedience, it was in that very way that Christ had kept it. Surely, if the Gospel of John is the gospel of the Deity of Christ, it is equally the gospel of His humanity. Our Lord's life of dependence and subjection gains at least as much fresh emphasis as His essential heavenly glory when John comes to describe them. We shall never cease to misread the fourth Gospel until we have fixed this firmly in our minds.

So here Christ states no abstract impossibility that He should fail to continue in the Father's love. Impossibility indeed there was; but it was the moral impossibility that One in whom the Father's love was perfected should fail in obeying the Father's will. The path of obedience was set before Him as it is set before all His brethren; and He learned the new experience of obedience by the things that He suffered. For He kept Himself in the Father's love in many a night on the cold hillside, and by the ear wakened, morning after morning, to hear as God's disciple. And He invites us to follow.

Christ anticipates that in the fellowship of His obedience and of His share in the Father's love we shall find "fulness of joy." And the deep-hearted disciple who has preserved for us this wonderful communication of the Master's found it indeed. Nay, as he handed on the message to others, he expected it to

work with undiminished force in them: "These things write we unto you that your joy may be full" (1 John i. 4).

It is possible that the Master, in saying "these things," was casting His glance farther back over His discourse. He may have meant that in speaking of His disciples' power and fruitfulness, and of the glorious destinies of the kingdom of God lying in their hands, He had provided for the fulness of their joy. But even so, the revelation that had just fallen from His lips must have been supreme in His thoughts as in theirs. And if it was theirs to rejoice, not that the devils were subject to them, but that their names were written in heaven, surely it was theirs to rejoice less in all their fruitfulness than in the knowledge that they held in the heart of Christ the place that Christ held in the heart of the Father.

And behind this lay yet another wondrous fact, or perhaps the same fact in a fresh light. It is expressed in Christ's words to the Father: "Thou hast loved them as Thou hast loved Me" (chap. xvii. 23).

## To the Friends of the North Africa Mission.

18, John Street,  
Bedford Row,  
London, W.C.,  
March 15th, 1914.

DEAR FELLOW-WORKERS,—

We gladly recognise that those who sympathise, pray for, and financially aid the evangelisation of North Africa are our fellow-workers, as well as those who go personally to the field. Years ago it was our custom to write a monthly letter to such in the pages of NORTH AFRICA, so that helpers at home might, as far as possible, be kept in touch with the work. In a letter, points can be referred to that might not get into a report or article, and so help to keep up and extend interest in this part of the harvest field.

The death of Mr. Simpson at Tangier leaves the mission staff in that town very weak, as he was our principal Arab-speaking worker among the men. Mr. Steven, of the British and Foreign Bible Society, has kindly helped us in our difficulty; but we need a suitable brother to take Mr. Simpson's place. Mrs. Simpson has been wonderfully sustained in her great sorrow; she hopes to return to England on furlough during the spring, bringing her three children with her.

This reminds us that the time will soon come for the regular furlough of some dozen or more missionaries; and this means an expenditure of something like £150. This expense is absolutely essential for the refreshment not only of the weary bodies, but of the souls of the workers.

There is a great deal of distress and suffering among the natives of Southern Morocco as a result of the drought of last summer. The poverty of the South has driven many natives north, to Tangier. The wife of the German Ambassador who is the senior member of the diplomatic body, has opened a fund, and bread is being distributed daily to the poor. Dr. Wilson has had some distressing cases in the Hospital. We are glad to say that both Dr. and Mrs. Wilson are in better health than they were some time back. Mrs. Simpson reports very interesting cases of professed conversion among those for whom her late husband laboured and prayed, and one of the colporteurs writes her of the professed conversion of a Moslem family. Miss Breeze, assisted by Miss Marston, plods on in the work of the Women's Medical Mission.

Mrs. Roberts' interesting work amongst Moslem girls is decidedly encouraging. She expects to come to England on furlough this summer. Miss Vining, after several years at home in very poor health, has now been back in Tangier for over a year, helping in various ways. Her return to the field encourages the hope that some others who have been compelled to retire may some day be able to go back. It would be a great help if all such who know the language and are restored in health could return to the field.

Miss Jay holds the record for length of service in Tangier, for she went out in November, 1885, more than twenty-eight years ago. It was with some hesitation

that the doctor consented to her going out; but, in spite of weak health, she has continued to the present time, and still holds the fort.

Miss A. Chapman is engaged with language study but helps as she can, and Mrs. Simpson's sister, Miss Craggs, is busy dispensing. Beside these, there are other voluntary, honorary workers who, though their names are not published, are greatly appreciated auxiliaries.

Northern Morocco, outside Tangier, is still in a very disturbed state. The Spaniards, though they have made the towns fairly secure and are developing them, do not seem able to exercise much control over the country districts. The increased cost of provisions and the rise in house rents seriously affect the missionaries, who need in consequence larger supplies to meet the additional charges. This rise in prices, which applies equally to Tripoli, and more or less to the other countries of North Africa, calls for serious consideration on the part of those at headquarters.

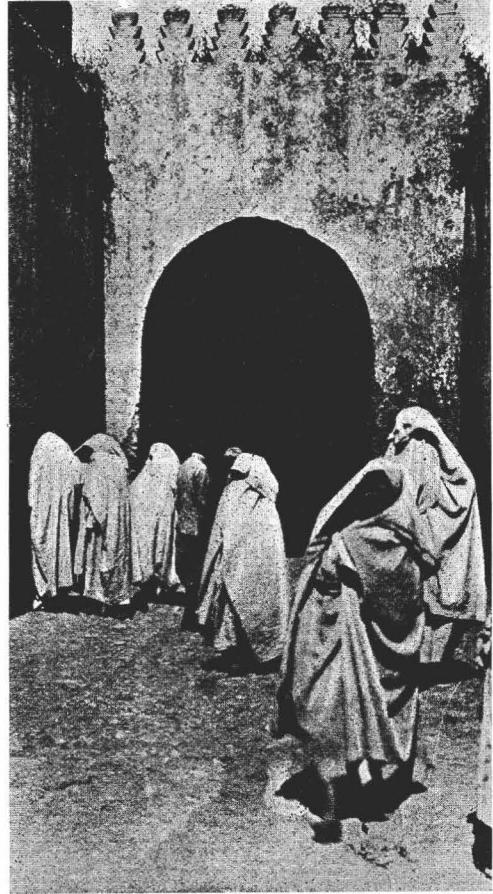
In Tetuan it has been found necessary to secure new premises, and, notwithstanding the disturbed conditions that prevail, Miss Bolton, Miss Knight and Miss Hubbard are finding more work to do than they have time or strength to undertake. Miss Woodell's return has been delayed for a time by various circumstances, but she hopes to get back presently. Miss Vecchio is working among the Spaniards of Tetuan.

Miss Mellett and Miss Denison have delayed their return to Morocco, and are taking a course of medical instruction at hospitals in Dublin and Belfast to fit themselves more fully for their important work. They hope to start for Fez in May. Miss De la Camp and Miss Fenn are needing a change and are visiting Tangier.

Miss Banks and Miss Eason, in Casablanca, are living in the midst of a serious visitation of typhus; but thus far they have been graciously preserved in health while many have been cut down.

Miss Aldridge has to leave her present house in Laraish, as the landlord demands a much higher rent. She may go to Tangier for a time while some of the workers there are away on furlough.

Miss Jennings writes from Arzila of the



[From a Postcard.]

**Women entering a House, Laraish, Morocco.**

ten thousand Spanish soldiers amongst whom she, with the help of Miss Nicolet and Miss Hamilton, have distributed many Spanish Scripture portions. Mr. Moore has come down from Tangier to do work for a while among these soldiers. He and Miss Brown and others have had interesting services in Tangier in the *patios* or open courts surrounded by Spanish tenements.

Space fails to refer in detail to workers and work elsewhere, but at another time we hope to do so. I must, however, call attention to a proposal to give the *first ten days of May* to *special humiliation, praise and prayer* in regard to the Lord's work in and for North Africa. The month of May seems an appropriate time for this, as it was in May, 1880, that the preliminary

steps were taken which led to the first missionaries going out in October, 1881; and for some time the month of May was regarded as the first month of the Mission year. We all need to humble ourselves as we realise how failing our service has been, while we praise God for His goodness in using such imperfect and failing servants, and permitting us to see some small measure of fruit in the conversion and consecration of some among whom we have laboured. We need to praise God also for His gracious financial help. We are almost always hard pressed financially, yet never forsaken; and we are assured that He who has sustained His unworthy servants will still continue to do

so. Even as we write, we need considerable financial supplies, and do not know, humanly speaking, whence or by what means these are to come; but He who feeds ravens and clothes the lilies of the field is our Heavenly Father, and the hearts of all His servants are under His control. He can, in answer to prayer, both raise up the very sorely needed men and women, and send in all that is required to meet the constantly recurring wants of His work.

We invite our friends to join us at the throne of grace from day to day, especially during the first ten days of May.

Yours heartily in Christ,

EDWARD H. GLENNY.

## Aiweesha.

By Miss Jay.

Last Sunday we had one of the violent gales which occasionally visit Tangier, accompanied by torrents of rain, and all shutters had to be closed to keep out the water which otherwise would have blown in plentifully through these ill-fitting windows. While the storm was at its worst, I heard a knock at the door, and on opening it Aiweesha entered, her garments soaked with rain and her face wet with tears. She had a sad tale to tell. The gale had broken up and carried away the roof of her pretty little home so lately built. The big sheets of zinc had been blown to a great distance and even the heavy rafters broken and scattered. The rain had poured in, everything was flooded, and they were homeless. It had all happened in about half an hour, while her husband was absent. He had just arrived on the scene of disaster as she was starting to come to me.

The first thing we did, after removing some of her wet clothing, was to kneel and praise God that neither she nor any of the five little ones had been hurt by the falling pieces of roof, or by the stones and woodwork which had been blown in all directions. The next thing was to provide a temporary home. Fortunately, the big wash-house was available, so we all set to work to clear out its contents and get it cleaned and ready for occupation, while Aiweesha returned home with my useful little donkey to bring the family

and such things as were needed for the night, and such things as could not safely be left with the neighbours. By the evening they were all settled in comfortably. They have been with me ever since, but will soon be able to return home, for kind friends, hearing of the trouble, have given generous help, workmen were engaged, and the little home will soon be ready for occupation again. It was chiefly the roof that was damaged, and that is now being made much stronger than it was before.

Both Aiweesha and her husband are so thankful for this little house of their own. It stands in a small garden with two big fig trees, under which the children can play in the shade even in the hottest weather. The house consists of just one large room and an outer kitchen.

Some weeks ago Si M. (the husband) met with an accident and had to be for a few days in our hospital to have a bullet extracted from his knee. He made a quick recovery, and was so grateful for all that was done for him while there; and when I asked him if he had suffered much, he said, "The doctor has hands of gold; there is no one like him." Then he asked God to bless him and all the workers for their great kindness and for all the teaching he received, and he told me what a help the services and the talks with Mr. and Mrs. Simpson had been to him. He



left the hospital as soon as possible, as he did not like leaving his young wife alone with the five little ones, but as he was still in a good deal of pain I went the following Saturday with Minena, Aiweesha's mother, who lives with me, to visit them and see how his knee was getting on, taking some sugar and a few little things I thought he might like.

We received the warmest of welcomes, and the whole family conducted us into the house where the invalid was resting on the bed. I had a nice chat with him and admired their home which Aiweesha keeps beautifully clean and neat. Then we brought out a copy of *The Word of the Cross* and I read several pages, pausing to talk over the texts; the two dear women, who are also both trusting in Christ, listening eagerly to every word and questioning me about anything they did not understand. We closed with a few words of prayer which they repeated after me. It is a joy to visit this little Christian home and to know that these parents long that their children shall learn to trust in "Jesus only." Our talk over, the dear little mother began preparations for tea. I unpacked my basket, and she produced the best cups (not glasses!),

four in number, and proudly held them up for me to admire the pink roses on them. Then the big brass kettle was brought in, and soon we were all seated on the floor round the tea-tray, Aiweesha doing the honours, and making such a pretty picture, her lovely baby boy, three months old, in her arms, and wee Zahara, aged two years, close by her side. Every now and then while we were talking, I saw her sweet face bent down to kiss the little curly head beside her, for Zahara, the only girl amongst four boys, is very dear to her father and mother. The three elder boys were not admitted to the room, but were all the time shyly peeping at us through the half-open door.

I shall be very glad if friends at home will remember in prayer this little Christian family in Tangier; especially the husband, who is a delicate man and naturally timid. Please ask that he may grow in grace and become a brave soldier of the Lord Jesus. Last Thursday he, for the first time, attended the converts' prayer meeting. His wife gave her heart to Christ when a very young girl and has been a great help in leading her husband to Him.

*Tangier, February 27th, 1914.*

## A NEW WORKER.



Mr. Sydney Arthur.

Mr. Sydney Arthur was accepted by the Council of the North Africa Mission last spring, and sailed for Algeria in December. He is a native of Bradford, and has been associated for several years as a member and active worker among young people with Bradford Tabernacle (undenominational).

Mr. Arthur had for a long time been waiting on God for guidance, but had not thought of North Africa as his sphere until a meeting held in the Tabernacle in December 1912, addressed by our Organising Secretary, Mr. E. A. Talbot. The

spiritual needs and claims of North Africa emphasised at that meeting were so impressed upon his heart that he shortly afterwards offered to the Mission, and after full investigation the Council accepted him.

In view of the need of development of the work among the Kabyles, Mr. Arthur will ultimately it is hoped, join the staff at Djemâa Sahridj; but for the time being he is located at Tazmalt with Mr. and Mrs. Griffiths, while getting an initial grip of the Kabyle language. He has been a student of foreign languages for some years, and consequently should find less difficulty with Kabyle.

We trust our brother, who goes out with the prayers and sympathy of the friends associated with Bradford Tabernacle and others, will become a useful and devoted worker in the needy sphere to which he has now gone. E. A. T.



# To the Members of the N.A.M. Workers' Union.

The Priory,  
Christchurch, Hants.

DEAR FRIENDS,— I am happy to say our Union still progresses satisfactorily. The garments sent in this year were all very good and useful. You will see by the letters of thanks I am sending round how grateful the Missionaries are for our help, and how much they appreciate the good quality of the garments. They all beg me to send their grateful thanks to those who have helped to give them so much pleasure and real assistance through these useful parcels. Many friends sent me money instead of garments, so I was able to supply some articles specially asked for.

I should be very glad if any new members would join us, either as Local Secretaries or as members.

Yours very sincerely,  
LOUISA E. TIGHE.

March, 1914.

## WORKERS' UNION ACCOUNT, 1913.

RECEIVED.	£ s. d.	PAID.	£ s. d.
Balance from 1912 ... ..	0 1 10	In Postage, Duty, etc. ... ..	12 17 3
From Secretaries ... ..	14 11 11	Garments, etc. ... ..	11 15 6
From Members ... ..	9 19 0		
	£24 12 9		£24 12 9

## LIST OF LOCAL SECRETARIES, 1914.

- |   |  |
|---|--|
| <p><i>Basingstoke</i>.—Miss Emma Smith, Erith House.</p> <p><i>Birkenhead and West Kirby</i>.—Miss M. Geddes, 21, Silverdale Road, Oxton.</p> <p><i>Burnham (Som.)</i>.—Mrs. King, Arnside.</p> <p><i>Cambridge</i>.—Mrs. Oswin Smith, 5, Station Road.</p> <p><i>Chiltenham</i>.—Miss Molesworth, 3, Priory Street.</p> <p><i>Clevedon</i>.—Miss F. Brown, Norham, Victoria Road.</p> <p><i>Croydon</i>.—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.</p> <p><i>Dublin</i>.—Miss B. Clarke, 30, Leeson Park.</p> <p><i>Eastbourne</i>.—Miss Gurney, Granville Lodge, Granville Road.</p> <p><i>Edinburgh</i>.—Mrs. Grieve, 104, Viewforth.</p> <p><i>Folkestone</i>.—Miss Atbury, 21, Connaught Road.</p> <p><i>Guernsey</i>.—Miss Diment, 2, Vauvert Terrace, Vauvert Road.</p> <p><i>Hythe</i>.—Miss C. Avill, Park Lodge.</p> | <p><i>Harrogate</i>.—Miss Jones, 171, Cold Bath Road.</p> <p><i>London</i>.—Miss Grace Wyatt, 41, Pine Road, Cricklewood, N.W.</p> <p><i>London</i>.—Miss A. E. Smee, 5, Park View Mansions, High Street, Highgate, N.</p> <p><i>London</i>.—Miss E. T. Roberts, Highlands, Streatham Common, S.W.</p> <p><i>London</i>.—Miss Dalton, 39, Woodland Road, Upper Norwood, S.E.</p> <p><i>London</i>.—Miss Smallridge, Haddon, Salter's Hill, Upper Norwood, S.E.</p> <p><i>Portrush (Co. Antrim)</i>.—Mrs. Macaulay, Strandmore House.</p> <p><i>Redhill (Surrey)</i>.—Mrs. Code, Tregwynt, Station Road.</p> <p><i>St. Albans</i>.—Mrs. Pakeman, Salem, Carlisle Avenue.</p> <p><i>Tunbridge Wells</i>.—Mrs. Morrison, 69, Queen's Road.</p> <p><i>Weston-super-Mare</i>.—Miss F. Blake, Rock-lease, Atlantic Road.</p> |
|---|--|

## "Look on the Fields."

### ALGERIA.

Algeria is known to the public as an interesting French possession in North Africa—a country in which it is pleasant to spend a few winter months in the sunshine. It has now been under French authority for over eighty years, and if native rulers of a hundred years ago could return, it would be difficult for them to realise where they were. Fine ports and harbours visited by large vessels, stud the coast. Flourishing cities of European aspect are in evidence where formerly all was in process of decay. Excellent roads spread in every direction, and railways unite all the principal places. Motor cars and trams abound, so that it would be easy to fancy oneself in Europe. Of course, in the country districts, Europeans are not numerous, and in the far south the native population remains much as it was years ago.

Firm French rule has replaced Moslem misgovernment and has restrained Moslem fanaticism; and the rising generation, especially in the towns, is accepting French rule, and, losing its religious fervour is drifting steadily into indifference and irreligion. Agriculture is improving, commerce is extending, and the population is increasing. The inhabitants now number over five and a half millions (4,800,000 natives and 800,000 Europeans), as against just over three and three-quarter millions in 1881 when the N.A.M. began its operations. The French subjects numbered in 1911, 562,000; and of these about 300,000 were of French origin, 188,000 naturalised and 70,000 Jewish French subjects. Of the natives, over three and a half millions are reckoned as Arabs; and over one million Berbers, including Kabyles, Mozabites and Twaregs. Probably a great majority of those known as Arabs are really of Berber origin, though they speak the Arabic language.

The bulk of the population is scattered over the country in small towns or villages; the Europeans, naturally, being found in the main in the cities or large towns. Most of the missionaries reside too in the cities or large towns, with the

exception of those working among the Kabyles, who are mostly resident in hill-villages.

To reach the Algerians with the Gospel is not at all easy work. It requires tact and patience and the use of different methods in differing circumstances. It is well that those who think of entering upon the work should realise some of the principal difficulties to be encountered, and that friends at home should also acquaint themselves with them, so that they may pray more fervently and intelligently for missionaries, native workers and converts.

The people of Algeria are like people everywhere else, sinners by nature and practice, and they love darkness rather than light because their deeds are evil. Much as they need the Gospel, they do not want it, but prefer to go on as they are. The missionary's first difficulty therefore is that he has to proclaim the Gospel to those who are not conscious of any spiritual need and who would sooner be left alone.

But in addition to this difficulty, which is common more or less in all lands, there are some special obstacles in his way. In Algeria, in order to be efficient, the missionary must learn French and either Kabyle or Arabic. This means patient study and considerable delay before he can do much active work. By the time he is fairly proficient in the languages, he has come to understand experimentally that the natives have a religion which is specially calculated to prejudice their minds against the essential doctrines of Christianity. It is true that Mohammedanism recognises the true God as Creator, Governor and Judge; but it practically denies human responsibility, and dogmatically denies the need of an atonement and the fact of Christ's death and resurrection. Amongst Europeans he discovers that the great mass of the people have little or no faith in any form of religion, and are either careless of and indifferent to the truth or else actively opposed to it. The Jews are becoming increasingly rationalistic, and in many

cases are very ignorant of the Old Testament Scriptures. The Government of the country—in many respects good and wise—has little, if any, sympathy with efforts to spread the Gospel.

Then the climate is trying; for while Algiers is very pleasant as a health resort in the winter, the summer months are hot and enervating. The French have done much to improve the sanitary condition, and to supply good, pure water; and there is a vast improvement compared with years ago, or even with the present state of things in Morocco. This is, of course, notably the case in the large towns, the conditions in the villages being still primitive. Europeans suffer a good deal from the siroccos which blow at certain seasons, and the heat for some months is very enervating.

Altogether therefore, those who attempt the evangelisation of Algeria are confronted with special, as well as ordinary difficulties, and need special faith and patience to persevere. The difficulties of the work also have an effect on friends at home who are sometimes inclined to think that the slow progress made is the fault of the missionaries. Labourers in such a field really need all the encouragement we can give them by sympathy, prayer and temporal support. Still, this up-hill work is a splendid experience for those who can stand it, and is calculated to develop sturdy and plodding workers. It is encouraging to see how the missionaries have stuck to their posts in spite of all obstacles. Eleven of the staff of the N.A.M. in Algeria have averaged twenty-two years each, and

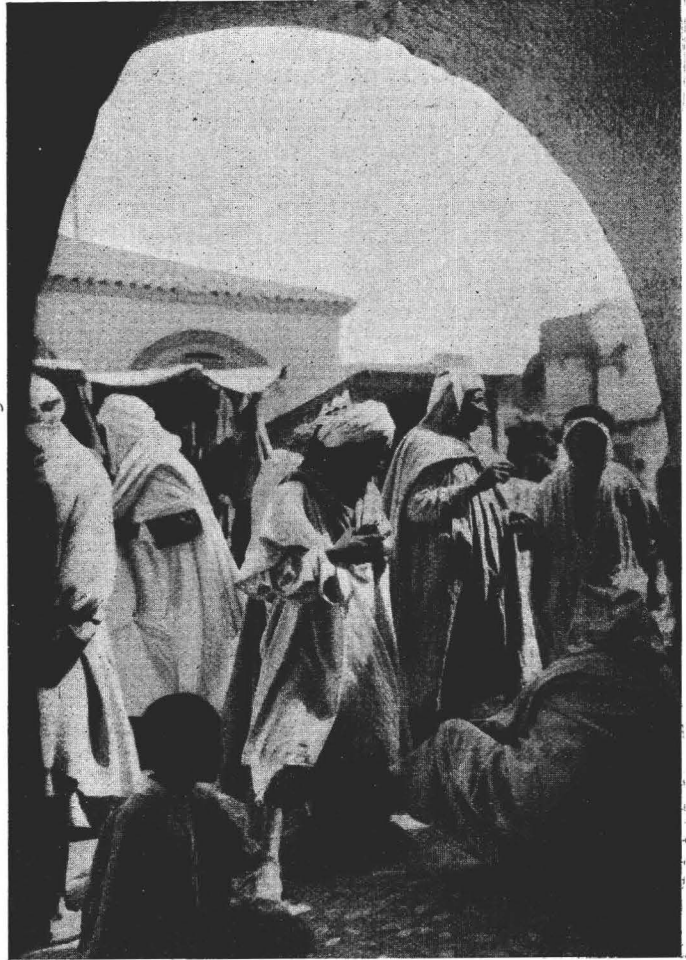


Photo by]

[Mr. M. Goodman.

**Arabs in the Market Place at Biskra, Algeria.**

this seems to indicate a praiseworthy persistence.

Thank God, difficult though the work has been, there have been some clear cases of conversion amongst both Kabyle and Arab Moslems. Statistics are apt to mislead, both in the way of undue encouragement and undue despondency. It is possible to give figures that would convey the impression that the number of satisfactory converts is considerably greater than is actually the case; on the other hand, if a high standard is maintained, figures might prevent the reader from realising the widespread nature of the work that has been accomplished and the

considerable numbers that have been reached and influenced, though such might not justly be reckoned as adherents, much less converts. Details of the work appear from time to time in NORTH AFRICA, but it may be well to attempt to consider how much remains to be done.

The population of Algeria has increased by more than two millions since 1881, when the N.A.M. entered that country. This amounts roughly to an increase of 50%. What is being done for the half-million and more of French people? Very little. There are, it is true, several French pastors who labour among the scattered French Protestants. But even in France only one in seventy is a nominal Protestant; and if the same holds true in Algeria, it would not give 10,000 *nominal* Protestants, of whom but a small number could be reckoned as live believers. There must be at least half a million French subjects (including Jews) outside the nominal Protestants, unreached by the French pastors. The McCall Mission had at one time a work among them; but now but little is done except (as an extra effort) by those whose chief object is the evangelisation of the natives.

There are said to be about 70,000 Jews in Algeria who have been made French subjects. At the present time the London Jews' Society has one missionary in Algeria and perhaps a colporteur; other missionaries and the British and Foreign Bible Society do what they can, but generally speaking the Jews remain unreached.

The Spaniards in 1911 numbered 135,000, the Italians 36,000, and the Maltese (British subjects) about 7,000. The Spaniards are mostly found in the west and centre of Algeria, and the Italians and Maltese in the east. Pastor Yeppés Martines, a converted Roman Catholic priest (a Spaniard), has laboured for many years in Oran, and the A.M.E.M. have begun work there. The late Miss Bell of Tooting, after a visit to Algiers some years ago, inaugurated a mission to the Spaniards of Algiers and the neighbourhood, which has been used of God to make known the Gospel and gather in souls. Miss Bell has made liberal financial provision for the maintenance of the mission now that she has been called

home, and it is hoped therefore that it may continue its useful work. It is instructive for us to notice that it was when Miss Bell had been out in Algiers, and had seen for herself the spiritual destitution of the Spaniards, that she was moved to undertake their cause. We trust that others may imitate her example, and that those who cannot personally visit the field will hear and read of the needs, and thus be stirred to lend a hand in the work.

The Berbers have attracted more workers than any other class, and they are probably the most hopeful of the peoples of Algeria, more converts having been gathered from the Kabyles than from among the Arabs or Jews. Still, even amongst the Berbers there are large districts quite untouched, not to speak of regions that are very imperfectly occupied.

Amongst the Arabic-speaking people, who number three and a half millions, there is greater need still. The N.A.M., though it has several ladies, has not now a single *man* working amongst them, and all the missions taken together have only three or four. One man to a million souls! And some of these partly occupied in other work! And this within three days of London! The ladies of all societies are rather more numerous, but they cannot do much to reach the men.

For the English-speaking visitors or men of business, there is in Algiers an Anglican Church and also a Scotch Presbyterian Church open during the winter months only.

It will be seen that the need especially of *men* labourers in Algeria is very great. The large and old societies seem to have their hands full and their funds all spoken. It is therefore left to those on whose hearts God has laid the burden of this enterprise, to go forward in faith. Are there no Christian young men in England, the Colonies, or in America, who could come forward? Should not the very hardness of the task act as a stimulus to those who know God, to go forward in His Name? Should not Christians who are unable to go, be moved to help financially those who are prepared to step forward in faith.

Algeria is easy of access. It can be reached in three days at a comparatively

small cost. The expense of living there, though higher than it was, is not much higher than at home.

"Consider the Fields" was the Master's

instruction. We trust these facts may help our readers to do so. We shall be pleased to give further information to those who desire it. E. H. G.

## Armando.

By Miss A. M. Case.

[The following is the substance of a true story written in January last for some Sunday-school boys in America. As it deals with the Italian work in Tunis in which Miss Case has so long been engaged, we feel sure that it will not be without interest to our readers.]

January 12th, 1914.—I am sitting on the old hill at Carthage, where they say an image of Moloch used to stand, to which the old Carthaginians offered their sons, burning them to death as a sacrifice to the false god. Now a grand French Cathedral is on the spot, and near by are the Museum, an hotel, and a monastery, where reside many monks, the so-called "White Fathers" of Africa. As I look around, all is peace and beauty. The blue waters of the Méditerranéan are dotted here and there by white-sailed fishing boats, and near by some beautiful pigeons make a soft, cooing sound. Who can imagine the different scenes of suffering which once caused horror and dismay in these regions? Across the Bay which leads up to Tunis are low hills, and at their foot lies Korbous, seen from here like a white speck on the water's edge, where Bishop Cyprian once took refuge from persecution then raging at Carthage.

I want to enjoy the fresh air, the bright sunshine and the lovely sea, for I am tired with the extra work of Christmas and the New Year. But my thoughts to-day are sad. Yesterday I went to visit the home of one of our former Sunday-school boys; but the lad was not there—and where is he? Years ago, there were in my class several Sicilian boys of about the same age. Some of them are now serving the Lord, and teaching others the way to know Him.

Armando was a naturally good, gentle boy, with rather a delicate chest, and his mother boasted of his sincerity and the blessing the Sunday-school had been to him. But she, poor woman, had a wicked,

drunken husband, and, being very poor, was tempted by the offer of some nice clothes for Armando to take him away from our school and to allow him and his sister Lina to be "confirmed" by the Roman Catholics. That ruined Armando. Being no longer in the right way, he lost the power of self-control, followed in the footsteps of his wicked father, and became, oh! such a sorrow to his mother. Meanwhile, Guido, a little baby-brother, had grown up. He was never sent to our school; but a young man whom we have known from a child made a friend of Guido and brought him to our meetings. The result was that both friends were converted and became brothers in Christ. Now Guido heard that his family used to attend our services, and he never rested until his mother and sisters were induced to return to us. They were ashamed to come at first, but in my absence they ventured to the hall, feeling sure of a welcome from the other workers who did not know them as I did. When I came back to Tunis after a holiday, there they were! Of course not Armando, now a drunken young man, with no taste for religion.

One day his mother brought him to a meeting, and stayed behind, to make him speak to me. She had tears in her eyes as she said, "Ah, Signorina, he is very different from the Armando you used to know!" I looked at him, put my hand on his shoulder, and looked again. Was this my innocent, gentle boy of ten years ago? A man, prematurely old, stood before me, a weak, miserable, besotted creature, unable to say one word in self-defence. My heart became very sad. Oh, how different from my other boys, who send me messages of love and gratitude from various countries of the globe!

How can I finish my sad story? I never saw Armando again! A week or

two after that visit of his to our hall, his body was brought to it again, but it was for burial. His spirit had passed to its Maker. Armando had ruined his constitu-

tion by drinking and other vices. He died suddenly, after a short illness which would probably not have proved fatal if he had led a different life.

## Visiting in Tripoli.

By Miss F. M. Harrald.

Leaving the city last Thursday morning by the Pound Gate (so-called, I am told, because of a gold coin found when it was being made) I crossed some waste land and entered a narrow street with white-washed houses on each side, most of them without any windows, for Moslem women are not allowed to show their faces to any men except near relations.

My first visit was to the wife of a former servant of ours. Though only a poor country-woman, she is usually clean and fairly tidy. When her husband was building his house he would not have any labourers to help, but made her do the work. One day she failed to please him, so he emptied the hod of mortar on her head. She was so enraged at being made in such a mess that she ran away home to her parents. As she is very good-looking, her husband used to be very strict about keeping her locked indoors; however, he seems less so now, for when I arrived she was tidying up her room before going off to a wedding. In these countries weddings are in two parts, the women friends spending the week in festivities in the bride's house, while the men celebrate it elsewhere with the bridegroom. This woman is generally quite ready to hear about the Lord Jesus. Some years ago the husband was decidedly influenced by the Gospel, and I believe he still professes to be a secret believer; but he never comes along to hear more of the truth, though he is attached to us all, and always willing to do us a good turn.

In the same street I visited two sisters

who used to come to our classes. Since their father's death they have found it difficult to make ends meet, so they have to stay at home with their mother and spend their days winding spools of cotton for the weavers. They gave me such a hearty welcome, and I had a good time with them and several neighbours, showing them some pictures of the parables, and explaining them, while they prepared their food in the court. Next, I visited one of our old girls who has just got her first baby. She was delighted with the little shirt I took her. Jewesses and Arab women had been recommending all kinds of mixtures for the baby, so I warned her against giving him anything except milk. She seemed grateful, and, knowing what fine healthy children our missionaries have had here, she may consider our methods best. Here again I met with encouragement, the four sisters joining me in singing several of the hymns they learned at the classes in past years.

I had time for just one more visit before dinner. This woman, though only about my age, has been married six times and has had a dozen or more children, only about half of whom are now living. She was sitting up on the wooden platform they use as a bed, with her little girl four days old. The mother-in-law is of the virago type and used to be very bigoted. However, she let me sing one hymn and explain it, and I had to be contented with feeling that my little visit had been a cheer to the daughter-in-law who is much attached to us.

In a letter from **Algiers** dated February 28th, Mr. A. Shorey writes:—"During the early part of this month we found that several Jewish children were being kept away from our classes by the Jewish authorities and had been told that it was a sin to come to us. Several mothers had forbidden their

children to come; but others whose children have been with us for a long time refuse to take their children away and say they would rather they left the Jewish school. . . . We praise the Lord that the Bible is being read in several Jewish families through our recent gifts of copies to some of the bigger girls."

# The Profession and Practice of Begging.

By Mr. E. E. Short.

Begging is a profession in Moslem lands. According to Moslem doctrine it should not be restricted, for by it opportunity is afforded for good works. The Moslem does not give merely or mainly in order to benefit the beggar in his need, but rather to benefit himself by fulfilling a religious duty. Therefore the beggar must not be hindered or suppressed, and to-day in Kairouan (which is still a thoroughly native town) even the persistent and noisy beggar is not interfered with by the police. Begging is considered a recognised profession, and no shame is attached to it. I remember a man speaking of the custom of sons naturally following their fathers' calling, and in enumerating various instances he included, "his father, a beggar; and he, a beggar."

At one of our city gates, beggars are always to be seen—a whole row of them—squatting on the ground in the gateway; and on Fridays at the mid-day prayers, the doorways of the principal mosques are lined with them—men and women, young and old, lame, deformed and filthy. At any time of the day the beggar may take his stand by a bread stall or cook-shop. Often he has half a penny loaf in his hand, and cries, "Complete the other half-loaf"; and he will persist in this cry after several coppers have been given him. At the house of mourning beggars are sure to be found, for after a funeral a distribution of food takes place on a large or

small scale according to the position of the family. On such an occasion a disorderly crush may be seen, pushing and swearing, the weaker ones complaining as they are trodden on and pushed back, the givers abusing those to whom they give—



Begging.

[Block kindly lent by  
Mr. J. Geddes.

all this in the recognised order of good works and duty towards the dead.

In the morning the beggar may be found by a *feteera* shop. The *feteera* is a sort of pancake, fried in oil; it is a common breakfast dish, ready cooked for all

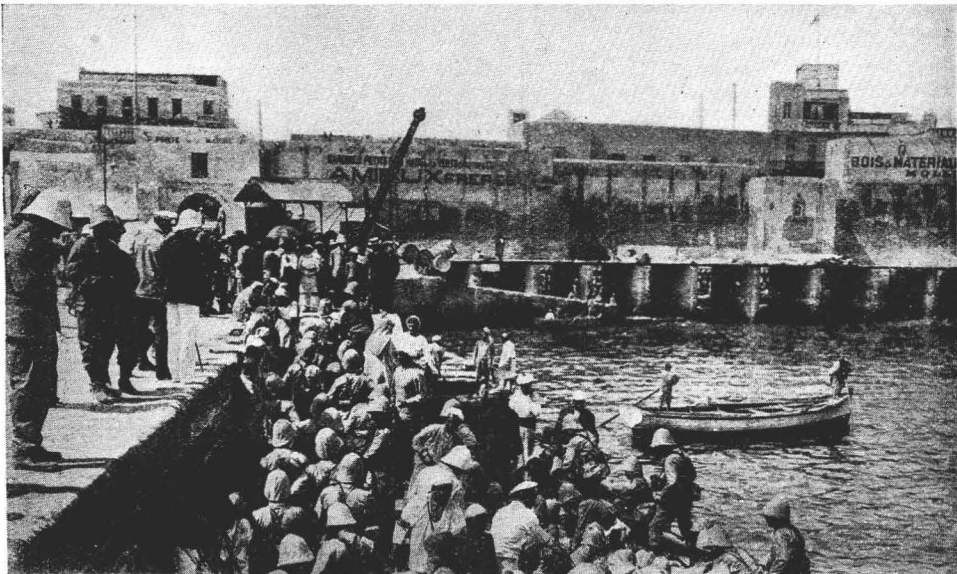


classes. Here the beggar's cry will be—"Give me the price of a *feteera*," *i.e.*, a halfpenny. This is said in a most doleful voice, but loud and persistent. When some lad chaffs him or interferes with him, the retort will be in quite a different tone; and when our beggar is "off duty" he will speak in a third tone of voice—his natural and ordinary one. The beggars go from house to house about sunset—the time of the chief meal of the day. Sitting quietly at table, we are startled (as ours is a native house in a native quarter) by a loud voice just outside the door—"O friends of God," "O generous one," etc.

Sometimes the beggar's appeal, as far as the words go, is to God, or to some saint. His cry is, "O God, give me a loaf." Sidi Abd-el-Kader is a favourite saint who is either directly appealed to or in whose name the beggar appeals to man. It is very doubtful if many people know anything about Sidi Abd-el-Kader, but the name is used none the less. Sometimes on a Friday, the fact that this day is specially set apart for devotions and good works is a plea brought forward for the exercise of generosity.

We see in all this a wrong idea of good works which encourages and calls for the professional beggar. By charity of this kind a man may easily imagine he has much merit before God. This is a wrong giving to the poor without any consideration of the real good of the recipient.

Cannot we learn something from the absurd and unseemly sight of the beggar calling to God to give him something while there are men standing or passing by who must hear and be almost deafened by his noisy clamour? Has he God in view in his importunity, or has he man? Have we ever made known to men our prayer to God for some specific thing (perhaps by asking them to join us in prayer for it, which is quite lawful and may in itself be desirable), so that our prayer to God was an indirect appeal to men? Have we ever done this because our expectation was not alone in God but also in man? If so, have we not dishonoured God's name as really if not as flagrantly as the Moslem beggar? Let us be importunate beggars before God in secret, and set our expectation only on Him.



On the Quay at Casablanca (Morocco).

[From a Postcard.

## Extracts from Miss Hubbard's Journal.

*January 21st.*—We are not enjoying our dispensary work just now so far as numbers go—we used to call sixty a small number for a morning, but this past week we have only had twenty to thirty. No villagers can come in to town on account of the continued fighting. Also, we are told that the town women don't like being about much, because of the Spanish and Arab soldiers who swarm in some districts and who are none too polite.

*January 23rd.*—Among the men this morning was an old friend who used to live in Semsá, a village about an hour and a half to the west of the town. We asked him for news of Semsá, etc., and he told us he is living in Tetuan now; some others from the village are also here, others have gone to Tangier, and the village itself has ceased to be. Later in the morning I was talking to a woman who said she was from Frilalin, a large village maybe an hour to the east of us. She also is now living in town, for her village has ceased to be! It is just open country and wilderness! I am afraid this is true of all the villages near here. The Spanish army has just wiped them out; and that seems to be about all it has done. Houses, gardens, vineyards, orchards, growing crops, villages, all destroyed! That is the history of the past six months—only it must include a bigger loss still, namely, the loss of human life.

*February 12th.*—Since writing last we have had a move—the old dispensary house is given up, and we have moved into a smaller one in a better district. Twenty-two years ago, when Miss Banks first hired the old house, we were entirely among Moqrs. Now there is hardly a Moor left living in that district, and the Moorish women have told us lately that they did not like going down to that house. So when our landlord raised our rent, as soon as we got out from England, we began house-hunting, having the double reason for doing so. Our old house, which we rented for years at eight dollars a month, is now let for sixty! The people who come to us all like the change of district, but as they were just at the beginning of a feast, and so were busy washing, whitewashing, cooking, etc., etc., we

have not yet proved to what extent the move will affect our numbers.

One's thoughts go back over the years, and we remember the hundreds, yes, and thousands, who have heard the Gospel of the Lord Jesus Christ in that old house—mostly Moslems, but Jews and Spaniards, too. God's Word has been taught there—the printed Word has been given away there—dispensary, classes, Spanish meetings, and all kinds of Gospel work has been done there—souls have been born there. And with all these memories comes a feeling of thankfulness for the Blood that covers all failure and lack on the part of the messengers, and for the Holy Spirit who has used and can still use the message that has been delivered there.

*March 2nd.*—After two or three weeks in our new dispensary house we are now wondering where we are going to put the folks; for the last three mornings we have just been crowded out! The new house is very central and in a good Moorish quarter, and the town women are much rejoicing in the change.

Lately there has been quite a run of burnt children to look after. A little boy was brought this morning who had fallen on one arm into the boiling porridge. As his mother did not know what to do with the poor child, she covered the little arm with rags soaked in ink, thinking that anything was better than nothing! A little girl was brought, too, burnt from hip to heel, who had also fallen into a pot of boiling food, and her wounds had been covered with burnt leaves. The first thing with half these poor children is to get off the messes their friends have put on! I asked one of the women why she did not watch her child (about two years old), and she said she could not watch it, and she was weary of ordering it to take care!

In my Sunday school class yesterday a girl of twelve, who was married about three months ago and divorced a fortnight later, was telling me of another child married a month ago and just now divorced. The younger sister (aged 11) of this second child is to be married in the course of a few days! If we talk to their mothers they say: "Well! it must

be as God has ordained. We can't help it!" And yet there are folks in Christian England who tell us that Mohammedanism is a good enough religion for these

lands—why bring the Gospel here? Why? Because God sends it, and He never sent any other religion!

*Tetuan, Morocco.*

## Meetings and Auxiliaries.

The Organising Secretary (Mr. E. A. Talbot) is at present on an extended tour in Scotland on behalf of the Mission, for which he left London on March 18. A list of the engagements from March 26, fixed prior to his departure is hereunder. It will be noted that there are some dates in April still open, and friends who are able to arrange for drawing-room or other meetings on any of these days will save time if they communicate with **Mr. Talbot, c/o Y.M.C.A., Christian Institute, Bothwell Street, Glasgow, during the next two or three weeks:—**

- March 26—Dundee Y.M.C.A. (noon meeting).  
 „ 26—Newport-on-Tay (Drawing-room Meeting).  
 „ 26—Newport-on-Tay Y.W.C.A. (Lantern Lecture).  
 „ 27—Arbroath Y.M.C.A. (Lantern Lecture).  
 „ 29—Orphan Homes of Scotland, Bridge of Weir (Services).  
 „ 30—Stirling, South U.F. Church (Lantern Lecture).  
 April 1—Orphan Homes of Scotland, Bridge of Weir (Lantern Lecture).  
 „ 2—St. George's Cross Tabernacle, Glasgow.  
 „ 5—Gorbals Cross Mission, Glasgow (morning and evening).  
 „ 6—Grove Street Institute, Glasgow (R.B.M.U.)  
 „ 7—Paisley.  
 „ 12-14—Luss, Loch Lomond.  
 „ 15—Gorbals Cross Mission, Glasgow (Junior C.E. Missionary Meeting).  
 „ 20—Gorbals Cross Mission, Glasgow (Lantern Lecture).  
 „ 25-27—Dumbarton.

Prayer is earnestly asked for all these meetings and for those in progress of arrangement.

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During the first week in March the Organising Secretary gave lectures at the Presbyterian Church Hall, **Wallington, Surrey**, in connection with the ninth Annual Gathering of a Young People's Sunday afternoon Bible Class; and at Grove Road Mission, **South Woodford**.

On Sunday, March 8, he conducted the

Gospel Service at Acre Street Room, **Stroud** and gave a Lantern Address on the following evening. The friends in connection with this Assembly have for some years contributed towards the support of a Native Helper in Tunisia. On March 10, a brief address was given at the Y.M.C.A., **Cheltenham**, to a company of friends assembled for prayer for the Churches of the town; in the afternoon a Drawing-room Meeting was held, through the kindness of Col. and Miss Molesworth; and in the evening a Lantern Address was given in Rodney Hall, connected with Cambray Baptist Church (Rev. A. Weaver Evans). Thence next day to **Gloucester**, where our generous and hospitable friends, Rev. J. J. and Mrs. Luce, arranged a Drawing-room Meeting at the Vicarage, and an Evening Meeting in the Y.W.C.A., Westgate Street, at which Mr. F. J. Brooke kindly presided.

On March 16, Eel Brook Hall, **Fulham**, was visited, this closing the engagements prior to the Scottish tour.

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### BELFAST.

We are glad to inform our friends in Belfast and the North of Ireland that the Belfast Auxiliary has been revived. This Auxiliary was originally started in 1893, when Miss Denison went out to Morocco from the Belfast Young Women's Christian Association, whose missionary branch largely supported her until 1906. In that year changes necessitated the transfer of Miss Denison to the Dublin Auxiliary. Now, owing to the fact that our sister Mrs. Bolton, who formerly worked in Morocco and Tripoli, cannot for the present return to the field owing to the care of her children, she has again become Honorary Secretary of the Belfast Auxiliary, which she occupied for two years previous to the taking over of the fund by Dublin. The Belfast Auxiliary therefore resumes the support of Miss Denison, who hopes in May or June to return with Miss Mellett (of the Dublin Auxiliary) to Fez, where they have laboured together for more than twenty years amongst Moslem women and girls, not to speak of Jewesses, of whom there are now a large number in Fez. During part of their furlough, Miss Mellett and Miss Denison have been taking a special course of hospital

training, the former in Dublin and the latter in Belfast; the experience thus gained will be of the very greatest benefit to our sisters in the increasing responsibilities which devolve upon them in Fez.

We bespeak for Mrs. Bolton a kindly reception at the hands of friends in the North of Ireland, hoping that many old helpers will again rally round her in this renewed effort, which we hope will not only raise the whole sum necessary for the support of Miss Denison and for the expenses of her work, but in due time may be able to afford help towards the support of another worker. Mrs. Bolton's address is Gordonville, Cregagh, Belfast.

A meeting for prayer is held on the second Wednesday of every month at 8 p.m. at the residence of various friends in Belfast.

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**DUBLIN.**

We take this opportunity of mentioning that the Dublin Auxiliary, under the care of Mr. S. S. McCurry, its valued Honorary Secretary for the past twenty-one years, still con-

tinues its good work. The Sale of Work which was held in December last resulted in a net gain to the funds of the Auxiliary of £50 8s.

The late Mr. O. E. Simpson was supported by the Dublin Auxiliary, and while Mrs. Simpson is supported by a Church in Birmingham, it will be necessary to continue help to her from Dublin, especially in connection with her children's education.

Friends in Dublin and neighbourhood will remember the prayer meeting which is held at Mr. McCurry's residence, 3, Spencer Villas, Glenageary, Kingstown, on the first Wednesday of every month, at 8 p.m.

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Friends in **Cheltenham** will kindly note that **Miss Molesworth, 3, Priory Street**, is now the **Hon. Secretary of the Auxiliary** in the place of Miss S. A. Millard who has relinquished her duties through ill-health, to whom warm thanks are due for kindly undertaking the duties for so long under great physical disadvantages. E. A. T.



A Busy Street in Casablanca

[From a Postcard.]

**NOTICE OF BOOK.**

*Living Waters in Thirsty Lands.* By Agnes M. Boys (1d.). (14, Southfields Road, Eastbourne.)

A brief account of the origin in 1894 and growth of the "Living Waters" Missionary Union, which now supports twenty-three representative missionaries in connection with the organised Missionary Societies, its principal object being to promote *personal representation* in the mission field. An illustrated

report also recently issued gives portraits and brief sketches of most of the twenty-three representatives, and also particulars of latest developments in the direction of a call to prayer and service for the Jews and Jerusalem, and for extension in untouched regions. Both pamphlets are of the deepest interest, and show how God is working in response to the prayers, faith and gifts of His children in their united efforts to carry the glad tidings to all people. E. A. T.

## For the Children.

I am going to tell you about one of the girls who began to come to our school nearly three years ago. From the first day her heart was "opened" to believe and receive all that was taught her out of the Word of God. She is a simple Egyptian village girl. Her people have been well-to-do; but now that the father is dead, they are not so well off, though they are not really poor. Shifiga had never been to school before she came to live in our Quarter. Both she and her sister were delighted with our school and would never be absent if they could possibly help it. Best of all, Shifiga soon began to tell us how happy she was because of all the Lord had done for her; and that because of His love to her she wished to serve Him all her life and hoped she might be able to teach others about Him too.

Last autumn when I returned from England, I asked her if she would like to be trained to help us with our work, which is to tell all who will hear, about salvation from sin through our Lord Jesus Christ. She was very pleased, and so were her mother and her elder brother without whose consent nothing is ever done in their home. There were a good many delays, but finally Shifiga and I set out on a long journey to go to a large mission school where she will be taught many things that will help her in her work for the Lord. She was very brave, and though there were many tears, there were smiles too as we journeyed. We read and prayed and sang hymns—of course, softly so that no one was disturbed. Once, when we were speaking of prayer, she said: "Always when we ask the Lord for one blessing He gives us two."

Our dear Shifiga is not more than fifteen, but she is willing to be away from us all and her mother, brother and sisters for a whole year so that she may be able to work for Jesus. I stayed with her four days, and each day she came to my room that we might have prayer together. Everything was strange to her, and she must have found it trying, for she was put into a class of little girls because she was not so forward in her studies as the big



Shifiga.

girls there; but she said to me, "Never mind! I will do all the Lord wishes. I only want to please Him." So though every day there were tears, the Lord gave her the victory. When I said good-bye to her, I left her with a bright face, determined to study hard that she might be ready to help us in our work.

Several of our other girls now love and serve the Lord. Do you? M. H. D.

## 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 (April 2nd) 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.



**A Prayer Meeting** for the North Africa Mission is also held (D.V.) on the second Tuesday in every month, at 3.30 p.m., at 129, Fordwych Road, Cricklewood, N.W. and on the third Friday, at three o'clock, at "St. David's," Aldersbrook Road, Manor Park, E.



It is proposed that the missionaries and friends of the North Africa Mission should unite during the **first ten days of May** in special **prayer and thanksgiving** to God. We take this early opportunity of bringing the matter before our readers.



We have been asked to mention that Meetings for United Praise and Intercession on behalf of Foreign and Home Missions are held daily (Sundays excepted) in the **Holland Road Hall, Hove**, from eleven to twelve o'clock. Africa is the country on the Prayer list for Thursdays. Friends of the N.A.M. are cordially invited.



**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.



### Morocco.

*Spanish Work.*—**Mr. Moore** writes from Tangier on February 25th:—"We have encouragements here among the Spaniards. Some **fourteen** profess to have come recently into the light. We have two *patio* meetings, which feed the meetings in the Hall. Carnival, with its folly and wickedness, has just passed, *i.e.*, the greater part of it; there is still next Sunday, when I hope to go out and distribute tracts, etc., to the Jews, Spaniards, French, English, who are attending. Last Sunday afternoon I had a special meeting in the chapel to keep the people from attending

the Carnival masquerades. Happily, the day was most inclement, so that my preparations were unnecessary."



### Algeria.

**Mr. and Mrs. T. J. Warren** are back again at **Djemâa Sahridj** and very busy. Mr. Warren writes: "The attendances at the meetings kept up well during our absence, and since our return we have been cheered by seeing some fresh faces. The exceptionally hot summer of last year has been followed by the coldest winter known for many years. At the end of November came heavy rains and snow, so that even up to the present time very little ploughing has been done, which means that there will be very small crops this year, and much suffering will be the consequence. A week ago, while our man was at the market, he had our donkey stolen from him. He had tied it up as usual, and, after completing his purchases, found it missing. It was a young and valuable animal, bought some months ago, and was just beginning to be useful to us when we visited neighbouring villages." This loss to the station is no inconsiderable one, as a donkey or mule is a necessity if much visiting in the mountains is to be undertaken.



**Mr. S. Arthur**, who is at present staying at Tazmalt with Mr. and Mrs. Griffiths, studying Kabyle before taking up work at Djemâa Sahridj, has already begun to gain experience. He writes on February 25th:—"Mr. Griffiths has been wanting to get one or two of his men to speak in the villages. When he is with them he naturally does the speaking, so last Sunday he sent me, as the leader of a band of three, to a neighbouring village. On arriving we found everybody just leaving a funeral. This meant a record attendance, for practically every man was present. One of my companions was overawed by the crowd, but the other one went ahead valiantly and spoke on Moses and the Brazen Serpent; afterwards the first man gained courage, and also spoke. We finished up with a lively discussion. Although I could not speak, I was able to be of some assistance to the speakers; they had instructions to refer knotty points to me."



### Tunisia.

Writing recently from **Tunis**, **Mr. A. V. Liley** says:—"The Moslem pilgrims have returned from Mecca and there has been great excitement, all the Arabs being only too ready

to listen to the wonderful stories, true or otherwise, that they had to relate. One of these stories told how a day or two before they arrived at Mecca, a most refreshing breeze, laden with the smell of musk, came to them from the holy (?) city. The man who told this story added that when he passed his hand over the "black stone" it gave forth a delicious scent. I asked him what he had obtained by his visit to Mecca. He quite believed that all his past sins had been left there. . . . While visiting in the bazaars one afternoon I met a guide whose chief business is to seek to beguile tourists into shops and encourage them to buy at high prices by assuring them that the prices asked are most moderate. After a purchase made he would go back to the shop for his commission. This man dared to say to me, "By God, my heart is as white as milk." I pointed out to him that the very phrase he used showed that he was a sinner; for first, he had taken the Name of God in vain, and secondly he had praised and justified himself."



**Mr. E. E. Short** writes from **Kairouan** on February 4th:—"Last Friday an elderly man, an occasional hearer, came in to the lantern meeting. As he kept on interrupting me I broke off my talk to make the best use of his objections. I asked him what means he knew to help him to overcome temptation. His answer was that the effective way was the repetition of many prayers with the use of a *Subha* (a string of beads, used when repeating the ninety-nine titles of God). Pressing him further as to how to overcome bad temper and bad habits, he said they were one's temperament—one's nature, and not to be altered. This gave me an opening to

speak of the need and possibility of a new nature—of a salvation which not only includes the forgiveness of sins but also a likeness to Christ. He objected strongly to the idea of our becoming like Jesus or like any prophet. Indeed, in Moslem theology there is no conception of, but rather every opposition to, the idea of any acquiring by man of moral likeness to God. . . . Unsought by me, however, B— gave full and sincere testimony to my good behaviour and long patience, mentioning one man in particular who some years ago often tried me greatly at the Depôt, and referring to my bearing with him. I answered that patience on my part was due to Christ's power within me. He came back again to his statement that 'one word covers all'—*i.e.*, the verbal repetition of the Moslem confession—and finally he left with the discussion unfinished. The rest of my hearers remained and listened well while I enlarged on what the old man had not given me time to say."



**Dr. T. G. Churcher** writes from **Sfax** on February 28th:—"We have recorded **986 visits** during February, about 150 of these being at Gafsa. The Sunday-school average was only twenty-seven, owing to the Carnival. The porter boys' class averaged forty-eight. One afternoon we visited Sahiet and Zit, and a number of poor Arab tents beyond. Many of these people are Tripoli refugees, and they were apparently receptive of our message. Not one, I think, could read a word. How could such hear without a preacher? The **seventy Gospels** sold was for us a record. The majority were disposed of at Gafsa. This town, with no civil doctor and no missionary, seems peculiarly needy."

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For increased numbers attending at the new dispensary at Tetuan; and for a room provided for the Spanish school.

For the welcome given to Dr. and Mrs. Churcher on their recent visit to Gafsa.

For further signs of blessing among the Spaniards in Tangier.

### PRAYER.

For two little girls who have been taken away from Mrs. Roberts' school in Tangier; that their mother may consent to their return.

For a young girl recently married at Tetuan; that she may still be allowed to come to the missionaries' house for instruction.

For a young lad now in Paris, formerly a servant of the missionaries at Djemâa Sahridj; that he may be restored to the work

as he gave good promise of making a useful evangelist.

That the young people who professed conversion at the New Year meetings in connection with the Italian work at Tunis may be confirmed in their faith and may become disciples indeed.

For the native evangelists in Alexandria and Shebin-el-Kom; that the Lord will bless their testimony and keep them following Him closely.

That wisdom may be granted to the workers in the field in all difficulties arising from increase of rents and consequent removals; and that suitable houses may be found for such as are compelled to move.

That the Lord would graciously raise up and send forth more workers, especially *men* who are greatly needed at many of our stations.



# CHERCHELL CARPET INDUSTRY.

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

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

No.	SIZE.		GENERAL DESCRIPTION.	PRICE.
<b>MATS.</b>				
	ft. in.	ft. in.		£ s. d.
1137	20	by 13	Cream, brown and pale green ... ..	0 4 0
987	22	„ 14	Smyrna—Crimson, blue and green ... ..	0 4 6
995	2 8	„ 1 2	Entirely black (doormat) ... ..	0 6 6
998		Ditto	Ditto ditto ... ..	0 6 6
661	2 0	by 2 4	Quaint designs in crimson, yellow, dark blue and cream ... ..	0 10 0
748	2 5	„ 2 3	Sage green, deep red and pale blue ... ..	0 10 6
746	3 1	„ 2 4	Cream and crushed strawberry, with blue in border ... ..	0 15 6
747		Ditto	Ditto ditto ... ..	0 15 6
738	3 4	„ 2 3	Dark green, crimson and cream ... ..	0 16 0
656	3 5	„ 2 9	Mouse-brown centre, with cream and dark brown in border ... ..	0 18 0
<b>HEARTHUGS.</b>				
955	4 0	„ 2 7	Quaint designs in crimson, yellow, dark blue and cream ... ..	1 2 6
1051	4 9	„ 2 3	Scarlet and white key pattern, with dark blue diamond centre ... ..	1 3 6
1159	5 0	„ 2 3	Smyrna—Crimson, blue and green ... ..	1 6 0
1143	5 10	„ 2 4	Dark slate-grey, dotted with terracotta, with greenish-grey border ... ..	1 10 0
1173	5 7	„ 2 7	Brown and blue centre, with salmon-pink designs on shaded green ... ..	1 11 6
<b>HALL-RUGS.</b>				
601	5 6	„ 5 4	Crimson and white diamond centre, with blue, white and gold ... ..	3 5 0
897	6 10	„ 4 10	Rabat pattern—Crimson, white, blue and gold ... ..	3 15 0
1074	6 6	„ 5 0	Ditto ditto ... ..	3 15 0
300	7 9	„ 5 0	Crimson and green diamond centre, with white and blue ... ..	4 0 0
1161	7 1	„ 4 10	Rabat pattern—Crimson, white, blue and gold ... ..	4 0 0
388	8 0	„ 4 9	Blue, grey and salmon on shaded green ground, terracotta and green border ... ..	4 5 6
1080	6 9	„ 5 7	Rabat pattern—Crimson, white, blue and gold ... ..	4 6 6
1169	7 9	„ 4 9	Ditto ditto ... ..	4 6 6
925	6 10	„ 5 5	Crimson, green, cream and yellow, with quaint designs in wide border ... ..	4 8 0
757	12 0	„ 4 1	Smyrna - Crimson, blue and green ... ..	5 10 0
<b>CARPETS.</b>				
753	9 0	„ 4 10	Crimson, blue and green, on chocolate-red ground ... ..	4 10 0
754	9 3	„ 4 9	Smyrna—Crimson, blue and green ... ..	4 10 0
928	7 8	„ 7 3	Rabat pattern - Crimson, white, gold and blue ... ..	6 0 0
855	9 8	„ 7 0	Crushed strawberry and pale blue diamond centre, surrounded by coloured designs. Cream and shaded green in border ... ..	7 10 0
622	12 6	„ 6 8	Ditto ditto ... ..	9 10 0
325	11 6	„ 9 3	Smyrna—Crimson, blue and green ... ..	14 0 0
354	13 0	„ 9 8	Ditto ditto ... ..	15 0 0

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.

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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.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Chercheil.	Date of Arrival.		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.		Mrs. SHORT ...	Oct., 1899
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Missionary Helper—	
Mrs. SIMPSON ...	Mar., 1898	Mons. E. CUENDET ...	Sept., 1884	Miss E. Whitton ...	Oct., 1913
Miss B. VINING ...	April, 1888	Madame CUENDET ...	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. SHOREY ...	Oct., 1924	Mrs. CHURCHER ...	Oct., 1889
Mr. A. J. MOORE, B.A. ...	April, 1909	Djemâa Sahridj.		Mr. H. E. WEBB ...	Dec., 1892
Miss F. R. BROWN ...	Oct., 1889	<i>Kabyle Work—</i>		Mrs. WEBB ...	Nov., 1897
<b>Casablanca.</b>		Miss J. COX ...	May, 1887	DEPENDENCY OF TRIPOLI.	
Miss F. M. HANKS ...	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
<b>Tetuan.</b>		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. S. ARTHUR ...	Dec., 1913		
Miss M. KNIGHT ...	Oct., 1899	Missionary Helpers—			
Miss H. E. WOODRELL ...	Jan., 1907	Miss E. Eymann ...	Oct., 1913		
<i>Miss Vecchio (Schoolmistress).</i>		Miss E. Degenkolw ...	Oct., 1913		
<b>Arzila and Larash.</b>		Tebessa.			
Miss C. S. JENNINGS ...	Mar., 1887	Miss A. COX ...	Oct., 1892		
Miss K. ALDRIDGE ...	Dec., 1891	<i>With French Pastor and wife.</i>			
<b>Fez.</b>		REGENCY OF TUNIS.			
Miss M. MELLETT ...	Mar., 1892	Tunis.			
Miss S. M. DENISON ...	Nov., 1893	Mr. A. V. LILEY ...	July, 1885		
Miss I. DE LA CAMP ...	Jan., 1897	Mrs. LILEY ...	July, 1913		
Miss KATE FENN ...	May, 1913	<i>Italian Work—</i>			
		Miss A. M. CASE ...	Oct., 1890		
		Miss G. E. PETTER ...	Oct., 1913		

IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER.

IN IRELAND.—Mrs. BOLTON.