

NORTH AFRICA

The Monthly Record of the North Africa Mission.

*"Then said Jesus, . . . as my Father hath sent Me,
even so send I you."*—JOHN XX. 21.

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

LIST OF DONATIONS from OCTOBER 1st to 31st, 1905.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1905. Oct.	No. of Receipt.	Amount.	1905. Oct.	No. of Receipt.	Amount.	DETAILS OF CHELTENHAM AUXILIARY.			
1905. Oct.	No. of Receipt.	Amount. £ s. d.	Brought forward		£ s. d.	Brought forward		£ s. d.	Miss E. R. MILLARD, Hon. Sec., 21, Windsor Street. General Receipt No. 8798.			
17	8328	179 16 5	17	9	0 3 8	5	1500	19 17 0	No. of Receipt.			
2	8780	0 10 0	18	30	0 6 0	6	Chelsea S.S.	2 0 0	£ s. d.			
	1	1 0 0	19	2	1 1 0	7	Men's B.C., Highgate Road	1 10 0	41	..	..	0 2 6
3	Nadir	5 0 0	20	3	4 0 0	9	1533	0 10 0	42	..	..	0 1 0
	5	0 5 0	21	4	0 2 0		Y.W.C.A., Moseley Foundry Rd., C. of E. Mission Park Hall B.C., Barking	1 0 0	43	..	..	0 2 6
	6	2 0 0	24	Malvern	1 6 6	10	8	10 0 0	44	..	..	0 5 0
	7	0 6 0		38	0 5 0	11	9	5 0 0	45	..	..	0 5 0
5	9	5 0 0		9	1 0 0	12	10	20 0 0	46	..	..	0 2 6
6	90	0 5 0		40	1 0 0	13	1	15 0 0	47	..	..	0 1 0
	1	0 1 0		1	2 0 0	14	2	4 0 0	48	..	..	0 2 6
	St. George's Cross Tab, Glasgow	5 0 0		2	0 5 0	15	3	17 0 0	49	..	..	0 2 0
	93	2 0 0		3	0 10 0	16	7	2 0 0	50	..	..	0 10 0
	Orphan Homes, Bridge of Weir	7 0 0		4	0 2 0	17	8	3 15 0	51	..	..	0 2 0
	95	0 12 6		5	0 0 0	18	9	2 0 0	52	..	..	0 2 0
	6	1 0 0		6	0 5 0	19	10	20 0 0	53	..	..	0 5 0
7	7	10 0 0		Abbey Road S.S.	2 2 0	20	20	0 5 0	54	..	..	0 2 0
	8	2 7 6		Y.C. Nursing Union	1 1 0	21	22	0 5 0	55	..	..	0 1 0
	9	5 0 0		49	0 4 0	22	3	0 15 0	56	..	..	0 1 0
	866	25 0 0		50	0 10 0	23	4	0 1 0	57	..	..	0 1 0
	1	0 10 0		1	0 10 0	24	5	1 0 0	58	..	..	0 1 0
	2	1 1 0		Publications	2 17 11	25	6	0 0 0	59	..	..	0 1 0
10	3	2 0 0		Previously ackgd.	3:353 0 10	26	7	2 0 0	60	..	..	0 1 0
11	4	0 5 0		£202 10 2		27	8	3 15 0	61	..	..	0 1 0
	A.H.G. Tuckaway Table	0 10 0		£205 8 1		28	9	2 0 0	62	..	..	0 1 0
	Readers of The Christian	8 15 0		3:353 0 10		29	10	0 15 3	63	..	..	0 1 0
12	8	0 10 0		TOTALS JAN. 1 TO OCT. 31, 1905.		30	11	0 5 0	64	..	..	0 1 0
	9	0 10 0		General Fund ..	£3,558 8 11	31	12	0 10 0	65	..	..	0 1 0
	10	0 2 6		Designated Fund	3,033 15 7		13	0 10 0	66	..	..	0 1 0
	11	0 2 6		£6,592 4 6			14	0 10 0	67	..	..	0 1 0
13	3	0 10 0					15	0 10 0	68	..	..	0 1 0
	2	0 3 0					16	0 10 0	69	..	..	0 1 0
	4	1 0 0					17	0 10 0	70	..	..	0 1 0
14	5	0 2 0					18	0 10 0	71	..	..	0 1 0
	6	1 1 0					19	0 10 0	72	..	..	0 1 0
	7	7 0 0					20	0 10 0	73	..	..	0 1 0
	8	0 16 0					21	0 10 0	74	..	..	0 1 0
	9	1 1 0					22	0 10 0	75	..	..	0 1 0
20	7	0 0 0					23	0 10 0	76	..	..	0 1 0
	1	1 10 0					24	0 10 0	77	..	..	0 1 0
	2	0 15 0					25	0 10 0	78	..	..	0 1 0
16	3	50 0 0					26	0 10 0	79	..	..	0 1 0
	4	6 0 0					27	0 10 0	80	..	..	0 1 0
	5	8 0 0					28	0 10 0	81	..	..	0 1 0
17	6	2 0 0					29	0 10 0	82	..	..	0 1 0
	7	1 0 0					30	0 10 0	83	..	..	0 1 0
Carried forward	£179 16 6						31	0 10 0	84	..	..	0 1 0
									85	..	..	0 1 0

DESIGNATED FUND.

1905. Oct.	No. of Receipt.	Amount. £ s. d.
3	Talhot Tab. Y.C.B.	1 5 0
	Co. Antrim Miss. Fund	1 0 0
4	Leicester Readers of The Christian	2 12 0
		15 0 0
Carried forward		£19 17 0

DETAILS OF DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. Designated Receipt No. 1538.

No. of Receipt.	Amount. £ s. d.
14	2 0 0
15	3 0 0
16	0 6 0
17	0 5 0
18	2 0 0
19	0 10 0
20	0 10 0
21	0 10 0
22	0 7 6
23	1 0 0
24	1 0 0
25	0 5 0
26	1 0 0
27	1 0 0
28	0 5 0
29	0 2 0
30	1 0 0
31	10 0 0
32	0 5 0
33	0 10 0
34	1 0 0
35	0 5 0
Previously ackgd.	£27 0 6
	135 13 5
	£162 13 11

GIFTS IN KIND:—A Gold Brooch with Stones; Ladies' Gold Watch Chains; Gold Coins, Locket, &c., as appendages to Chain; Drugs, value £5, for Casablanca.

Picture Post Cards.—A new series of "North Africa" picture postcards is now on sale—packets containing half a dozen different cards, price 3½d. post free. Please apply to the Secretary, North Africa Mission, 34, Paternoster Row, London, E.C.

Hand-Painted Cards and Texts of any size, with or without flowers, etc., may be ordered of Miss Vining, Y.W.C.A., 19, Alexandra Road, Southend-on-Sea. The proceeds will go to the funds of the N.A.M.

“As the Cold of Snow in the Time of Harvest.”

By Pastor Jas. Stephens, M.A.



THE simile is one which can be appreciated to the full in an Eastern country. The time of harvest in Palestine is a time of great heat, for it takes place in the midst of summer. The harvest there is past long *before* the summer is ended. We can understand how, as the harvestman bends to his task in the great heat, he should feel himself longing, and at times almost panting, for something cool to the touch or taste. The cold of snow in the time of harvest suggests a very intensity of refreshment.

“So is a faithful messenger to them that send him.” A messenger may be thought of as simply one who is sent with a message; or as one who, like an ambassador, is sent to represent the cause or interests of those who sent him; or as one who is sent with a commission to effect some specified work. A *faithful* messenger is one who, carefully apprehending the message given him, delivers it accurately, fully, and so as to be understood exactly as his senders wanted it to be understood; or he is one who so proceeds that he really represents the cause or interests of those who send him, and with such efficiency that the very results take place which they desired and intended; or he is one who so attends to the carrying out of the commission with which he is sent forth that that commission is fulfilled, and this to satisfaction. In every case he is one who proves himself fully worthy of having been trusted and relied on.

“As the cold of snow in the time of harvest” so must the faithful Eliezer have been to Abraham who sent him to get a bride for Isaac. Eliezer took up the commission given him with deepest seriousness and considerateness; he put his mind and heart into the execution of it, and betook himself to God for furtherance therein; he never let the matter in hand out of his sight as the one business for which he had gone forth; and, when he came to the point of having to persuade others, he put into exercise all his common sense, and presented his master's case with the greatest wisdom and cogency. He truly and abundantly proved himself worthy of all the trust that Abraham had put in him.

“As the cold of snow in the time of harvest” so must the faithful Caleb and Joshua have been to Moses; all the more that the other ten spies were by their unfaithfulness like a sweeping storm. The spies were sent with a view to furthering the people's entering into the land. Caleb and Joshua nobly acted in the direction of such furtherance by giving a *true* report of what they had observed when spying the land, and by courageously giving a judgment about the so-called dangers and difficulties that had to be faced, which was determined by the one

fact of momentous weight, that God was with Israel in power as their King and Leader.

Inasmuch as Paul was a faithful messenger of the Gospel, might we not say that he, in his faithfulness, was a refreshing to Him that sent him? As much as this was surely expressed in the vision which was given to Paul at Corinth, when the Lord said to him, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to harm thee"; as well as in that later vision when the Lord stood by him and said, "Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." In these words was the note of lively appreciation of the messenger and even keen pleasure in his faithfulness. The elements of that faithfulness are vividly in evidence. He did preach and keep on preaching that which he was sent to preach. So *truthfully* did he preach, neither erring by defect nor by addition, that he could say by the Spirit, "If any man preacheth unto you any gospel other than that which we preached unto you, let him be anathema." He spoke in language adapted to the comprehension of his hearers so that they might be *made to know* that which he preached; he spoke so clearly and comprehensibly that he was able to say, "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not." He spoke with sympathetic persuasiveness in the spirit of one who was ever intent on this, that he should by all means bring to faith in Christ those whom the Lord would have brought to faith. Moreover he spoke, not as pleasing men, but God, not as desiring or coveting the rewards or gifts that men could give, but the approval of God; and so he kept back nothing that was profitable, nor shunned to declare the whole counsel of God. He persistently refused to be deterred or turned aside because of hardship and suffering incurred in the accomplishment of his preaching: as he said to the Thessalonians, so he might similarly have said to others, "Having been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the Gospel of God in much conflict." Withal he was careful, with a diligent, unremitting carefulness that nothing in his own personal conduct and character should weaken his testimony or detract in any way from it: "Ye are witnesses," he said on one occasion, "and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe." He made it his constant aim to be well-pleasing to God, and was one who habitually sought not his own things, but the things that are Jesus Christ's. In these ways he approved himself faithful as a messenger and apostle. He fully did that which he was set and sent to do, and did it in the way in which God wanted. He fulfilled what he had been trusted to fulfil. And may we not say that this faithfulness was refreshing to Him that sent him, refreshing as is the cold of snow in the time of harvest?

If, nowadays, one who is sent to make known the Gospel message would prove himself a faithful messenger, it is surely incumbent on him that, to begin with, he should himself have a clear and intelligent apprehension of what, really, the Gospel is. One may tell certain things that are written in the Bible, and even speak devoutly about Christ, and be kind and loving, and call this giving the Gospel, when, in point of fact, he does not give the Gospel at all. Surely there should be a clear apprehension of the Person and work of the Redeemer, and in especial of Why it was necessary that Christ should die in order to be the Saviour, or, otherwise, How it is that the death of Christ is of saving value; also, What it is to be accepted of God in the acceptableness of Another; also, How the message of grace is a message to sinners from the all-righteous Ruler such that in sending it He is in no wise surrendering any of the righteousness of His rule; also how the actual acceptance of the message is not by "loving Jesus," but by simply believing in Him. If one would prove himself a faithful messenger, it surely behoves him, further, to take

pains so to put into words his Lord's message, as that that message shall be rightly understood by those to whom it is spoken; to take pains to explain truly the meaning of statements, or, if illustrating, to use illustrations that bring out with accuracy and truthfulness the meaning of what is being illustrated: to take pains to speak with orderliness and lucidity of thought. If one would be a faithful messenger, it surely behoves him still further to speak the message with a genuine persuasiveness, as of one solicitous that the message should be received and relied on, as of one imbued with a deep sense of the solemn issues dependent on receiving or refusing, as of one taken up with his *Lord's* ends, and in no way concerned to be showing off himself.

Whatever faithfulness may include and involve, it is clearly of supreme interest and concern to him who is sent with the Gospel that he *should* be faithful. How refreshing that faithfulness is to Him who sends may only be known on "that day" when Christ shall express Himself directly to each faithful servant, when the Lord shall bestow the crown of righteousness, and when "they that be wise shall be made to shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Notes and Extracts.

N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



Mrs. Boulton, whose illness was mentioned in the last number of NORTH AFRICA, has had to undergo a second serious operation. She is very weak and her condition gives much cause for concern. Will our readers remember her and her friends in prayer, asking that the presence of Christ may be very real both to her and them?



Miss Ethel Turner has recently been obliged to relinquish her work in connection with the Mission temporarily on account of her father's ill-health.



The missionaries at **Susa**, Tunisia, would be most grateful for the gift of a small but good oil **magic-lantern** for use in their work among the girls and women. Should any friends be able and willing to make them such a gift, will they please communicate with the Secretary, North Africa Mission, 34, Paternoster Row, London, E.C.

The missionaries at **Constantine** are looking forward towards the end of November to a visit from **Monsieur Saillens**, the well-known French evangelistic preacher, who is visiting Algeria this autumn. Will readers of NORTH AFRICA pray that his work among the French in that country may be greatly blessed, and that the deadness which exists amongst many of the Protestants of Algeria may give place to a revival of spiritual life.



A small booklet (16pp., suitable for enclosing in envelopes), giving information with regard to the North Africa Mission, is now ready. Will friends willing to make use of these to introduce the Mission to their friends kindly apply to the Secretary for copies, which will be sent free for that purpose.



A short report in booklet form of the work amongst **Italians in Tunis** will shortly be published. Copies of this will gladly be sent to any friends wishing for them if they will kindly apply to the Secretary, enclosing a stamped, addressed envelope.



DEPARTURES.—**Mr. and Mrs. Nott** and their little boy left London on November 2nd for **Casablanca**, by Forwood's boat, ss. *Oratava*.

Miss I. de la Camp left Southampton on 31st October for **Tangier**, via **Gibraltar**, en route for **Fez**, by N.G.L. ss. *Prins Luitpold*.

Miss Greathead left London on 3rd November for Tangier, *via* Gibraltar, *en route* for Fez, per P. and O. R.M.S. *Mooltan*.



ARRIVAL.—Miss G. Breeze, M.B., arrived in England on Nov. 4th, from Tangier.



The **Mohammedan month of fasting**—*Ramadhan*—which commenced on Oct. 29, will terminate about the time this number of NORTH AFRICA reaches its readers. Will they pray earnestly that the special efforts which have been made during this month may not be fruitless, but that some of the men who have attended the services held in different towns throughout North Africa may be led on to belief in Christ and open profession of faith in Him.



The **fast month of Ramadhan** is a time of great trial and special temptation to the converts. If seen breaking the fast and eating during the day, they are liable to be taken before the *Kadi* and imprisoned, or beaten. Prayer is asked that if any have yielded to the fear of man during the month, their faith may be strengthened; and praise for all those who have been able to stand firm.



The workers at the various stations send news of the **re-commencing** of different branches of the work which had been in abeyance during the summer.



Miss Eolton, who with her sister and Miss Knight reached Tetuan just at the close of October, writes of their safe return to their station and of the welcome they received; "We returned to find all well—everything belonging to us well taken care of. Mrs. Miller [wife of one of the Bible Society's workers] told us of many coming for medicine. Two men had brought a sick woman on a mule, and said they must have medicine.

"The *Tabeeba* [lady doctor] isn't here."

"But we want her, now, *now*," and he banged on the ground to give emphasis to his words. "Hasn't our Government sent for her to come back?"

Provisions are very dear, and there is much suffering in the town. Scarcity of food is due to the failure of the heavy rains in the spring, and to fighting amongst the tribes.



Miss North, writing on November 6th from Kairouan, Tunisia, mentions that their little daily class for girls had gathered again without much "hunting up." "We commenced on Tuesday with four and on Saturday sixteen were

present. To-day again fifteen came. I do hope we shall be able to carry on this work during the winter, and that there may be real blessing." Several of these girls know the truth well; will not friends pray that they may decide to accept it during the coming months.



Miss Dundas, writing from Tripoli, asks that friends will pray for the **blind girls** of that city. The prevalence of blindness and eye-diseases in all eastern countries is well-known. Miss Dundas is anxious, if it be God's will, to start a class for several blind girls with whom she has been brought into contact recently, so that she may bring a little brightness into their lives. She also asks that friends will pray for their work in houses where the women are pleased to see the missionaries, but where they immediately try to turn the conversation when religious matters are introduced, that this difficulty may be overcome and the message made known.

The **classes for girls** are growing from year to year, and although several older girls left last summer, thirty-six—old and new girls—have gathered together on the re-opening of the work.



Shebin-el-Kom Schools. It is a great pleasure to the Council to announce that a response has come with regard to the need of taking immediate action in connexion with the Shebin-el-Kom Schools. A generous donor has given the money for purchasing the site, details of which were given in the November issue of NORTH AFRICA. This will be a great encouragement to Mr. and Mrs. Fairman. Another friend has sent ten guineas towards the support of the schools, and a praying friend has sent five shillings. Perhaps others may be led to supply help for this special object.



Mr. Fairman has since last month sent in details as to the number of services being now held as an outcome of the school work at **Shebin-el-Kom**. On Sundays there are two services in Arabic, and one in English. During the week, two *preaching* meetings are held, and one prayer meeting. This prayer meeting is held on Friday afternoons for the teachers in the school. Then during the last month, meetings have been arranged in the homes of the people on four nights in the week. Thus in all there are **ten religious meetings every week**.



"The meetings in the homes of the people which have been held so far have been very encouraging," Mr. Fairman writes, "as many as fourteen being present. The meeting begins at 7 o'clock, and lasts till 9 o'clock or 9.30. They are not formal in character but conver-

sational, and give a splendid opportunity to enforce all sides of the truth. Please remember these meetings in prayer. It is pretty stiff work, but I feel it must be done, seeing the need is so great, and the door wide open." Having these ten meetings weekly, as well as the whole management of the school work, must indeed tax the strength of Mr. Fairman single-handed. Will friends pray that helpers may be raised up? The women of Shebin-el-Kom have been urging Mrs. Fairman to commence meetings for them. But this she is not able to do, having the girls' school and her own household duties.



Mr. Dickins, writing from Alexandria on November 4th, mentions that he had had some

very happy meetings during the month of fasting—*Ramadhan*—and had been using, to illustrate his Gospel talks, some lantern slides kindly given recently by a friend of the Mission.



News has just come to hand of the **baptism of another converted Moslem**. The name and place it is of course wiser not to publish. Arrangements had been made about the same date to baptise two women, who have given evidence of faith in the Lord Jesus Christ. But at the last moment friends prevented these taking so public a step. The veiling customs still prove a well-nigh insuperable barrier in many parts of the field.

News from the Mission Field.

MOROCCO.

From Miss M. Knight (Tetuan).

Nov. 4th, 1905.—Ever since our arrival here in the town on Monday afternoon, I have been hoping to find time to write to you while impressions were fresh, for I am sure some of our experiences would prove of interest to you. Living in this country, one becomes accustomed to procrastination, delay, uncertainty of all kinds, but even here sometimes it is the unexpected that happens! However, to begin at the beginning.

As you know, the week we arrived in Tangier was lovely, but for various reasons our departure for Tetuan was delayed a week, and, of course, during that time the weather changed, and deluges of rain took the place of the glorious sun. It was sadly wanted in the country owing to the failure of the latter rains in the early spring, but our hearts sank somewhat as we thought of the road up from the sea here. Nevertheless, on Saturday we packed up cheerfully, for the sky had cleared, and there seemed no reason to prevent our getting off. About 4.30 p.m. we stood outside Hope House, our hats on, waiting for Mr. Jones, who was kindly going to the port with us.

Can you imagine our dismay when a Jew came along bearing a letter from the shipping office to say that, on account of the great swell, the boat would not be

going to Tetuan. We could not believe it, for the sea looked as calm and innocent as possible, and directly Mr. Jones came we went down the town to visit the offices of the different lines, but the work all being in the hands of Jews, and it being Saturday, everything was closed.

A French boat did offer to take us—Miss Bolton, her sister, and myself—for £10, but we refused the offer, and there seemed nothing for it but to wait another week, with the possibility of an east wind rising in the meantime.

Personally, I realised in a most marked manner that God was proving me just then. The temptation to grumble and whine was very great, for our longing to get home amongst our own people and to have something definite to do was intense, but the verse in Corinthians came home to me as never before, "My grace is sufficient"—is sufficient—for another week of indolence in Tangier, and everything else, and His grace was sufficient to enable me to completely accept His will without a murmur—a lovely experience. I can truly say that I was pleased, satisfied to remain as long as He wished; and we settled down again, unpacked some of our things, tidied the rooms, and slept.

It has been so wonderful since to see how the Lord not only worked for us, but how He led us step by step in the most minute particulars. Had not Miss Hub-



Photo by]

A Party of Missionaries leaving Tangier for the Interior. [Dr. H. D. Roberts.]

bard asked me to arrange a few flowers next morning for the service, we should all three of us have been out for a walk, but that just delayed us until another Jew came rushing up about 10 a.m. to say a boat was going to Tetuan "now, now, now; it was just waiting for us."

And then the kindness of Tangier friends! Dr. Roberts rushed off to ascertain if the news were true, Mr. Jones came over, animals arrived, everything was packed up, and about 10.30 we were off down the hill. No delay occurred in the Customs, and by eleven o'clock we were on board the *Gibel Musa*, a few minutes later the anchor was up, and away we went.

But that is not at all the end! The captain was not sanguine or encouraging, and thought it quite likely we might not be able to land, which seemed more probable to us as we went along. There was a heavy swell on, and we rolled from side to side briskly. Having done so much for us, I did not believe the Lord was going to leave us now, but when we once more cast anchor in Tetuan waters and only one small boat came out, we certainly could not see with our natural eyes where help was coming from.

While we were speaking to the engineer, a Moor came up, and the engineer said something about us to him. He turned out to be a sort of captain over

the boatmen, and a relation of some family in the town whom we had been doctoring before going to England. With his own hands this Moor, whom God had raised up for us, drew all our luggage, even our heaviest boxes, to the side of the boat, and when the small boat returned empty he had all our things lifted in first and ourselves deposited with them. Only a certain number were permitted, because of getting over the bar, but we went in beautifully without a hitch.

By the time we were all ashore it was too late to think of getting into the town* that night, for it was then nearly 5 p.m. The question arose, "What now?" It took some time to decide what was best to do, but at last we hired three animals to take us to the Custom-house—about a mile inland, where we knew a Spanish woman who we thought could do something for us perhaps.

Amongst the passengers there was a big Moor with a young girl and a slave. We did not recognise them at first, but he himself proved to be one of the richest men in the town, and was bringing his ward and her slave from Ceuta, where she had been staying in the hospital to be cured of some disease. He was very kind to us, and advised us to go on to the

* Passengers going to Tetuan by sea have to land at Marteen, about four miles from Tetuan, and complete their journey on animals.

Custom-house, we at that time not at all realising all he was doing for us.

A very bright boy tacked himself on to us, amusing us with his chat all the way; and when we arrived at the Custom-house we could not at first understand why the official in charge became so polite, and finally ushered us into a beautiful, large, high, tiled room, a room really belonging to the officials themselves.

After a while he came up, and offered us carpets, cushions, and all sorts of things which we did not accept, and finally sent up a brass tray with two kinds of tea, black and green, sugar, teapot, brass candlestick and candle, and kettle of boiling water. Our Spanish friend supplied firing, cups, etc., and we felt indeed thankful for all our mercies. We were indebted for all this to our rich Moorish friend, for we found he had sent a message to the official by our bright boy, to the effect that we were to be treated as his friends. I must confess that by the morning the ground had grown very hard, but I slept better than the others, and have nothing to complain of.

It took us a long time to get off the next morning, animals were scarce, and their owners being only mountaineers did not know how to pack them, and there was a great deal of noise and confusion. Two loaded animals were sent off, and after a while we followed, one on a mule, another on a horse, and the third on a donkey, and he a small one.

The mud in places was very heavy, and a Jewess who was in our party, and her little girl, gracefully descended in the

middle of a swamp, the poor donkey sprawling beneath her. She was lifted on to dry ground, and then the donkey was raised out of the slough, and as no harm was done to any one we did not feel ourselves very hard-hearted at laughing. A little later Nemesis overtook one of us, for I saw the little donkey in front of me beginning to subside. It went down so slowly and steadily that Miss Bolton had time to slide off quite easily, holding up her skirt as she did so! The rest of the way was completed without mishap.

Our old Moorish woman Rakea was on the hill to meet us, greatly excited, and the dogs with her; and then, all the way to the town Custom-house, there were greetings from men, women, and children—"The *tabeebas* have come, welcome. May God give you peace," etc., etc. All our boxes were opened and looked at, but not a penny to pay; and we left the Custom-house with grateful hearts, and made our way home.

Mrs. Miller (wife of Mr. Miller, who works in connection with the B. and F.B.S.), was there to welcome us and give us a longed-for cup of tea, and from then till now, almost, has been spent in cleaning up, getting straight, and interviewing various Moorish and Spanish friends.

Perhaps to us it seems a more remarkable thing than to you, to get off after all on Sunday. When the boat did not appear by 7 a.m. on Sunday morning, no one expected it any more until next week, as it is due to leave Tangier for Gibraltar at 11 a.m. Monday morning, and therefore has to be back there early.

ALGERIA.

From Miss Day (Cherchell).

Some most interesting excavations are taking place outside our garden gate, and as we came into the house just now the very stones seemed to speak to us and say, "Take courage; God will glorify His name among this people, and Christ shall not be preached in vain. His servants brought the Word here before, and many believed and suffered for His name's sake."

The old Roman theatre is being un-earthed—unearthed is really the word,

for successions of earthquakes and an accumulation of dust and refuse had almost hidden the ruins of this building from view. Now we can see the tiers of seats, and the scene where tradition says many martyrs met death bravely sooner than deny their faith in their blessed Lord and Master. One of them, Arcadius, had his nails torn out, his fingers cut off, and his hands and his feet, but his tongue remained to him to glorify God and exhort the witnesses of his torture to repent and be converted. Many of their names were numbered in the Romish Church as saints.



From a Postcard.]

Ruins of the Roman Theatre, Cherchell, Algeria.

The same blue sky was above their heads, the same purple mountains and vast sea greeted their eyes, and the same great God was theirs and is ours. Yes! God has had many faithful children from the heathen in this country, and "His hand is not shortened that it cannot save; neither His ear heavy that it cannot hear."

Oh! pray on, dear friends, that those who have heard with their ears the joyful sound, "Jesus saves," may hear it with their understanding, and accept the salvation Christ offers; and pray doubly for us that our faith fail not, and that our zeal may not slacken. Our years here may not be many now, and we long intensely for a harvest of souls and to see a little church of the faithful. We sometimes get so weary with the heat and enervating surroundings and discouragements and disappointments.

Zohra and Yamina go on well. Zohra came up one day when I was at home, and I was surprised and pleased, as I listened to her conversation with Miss Read, to see how much progress she seems to have made in the Christian life. Miss Read's weekly meeting in Yamina's

house has brought them both out more, and there is one old woman who seems to be taking in the truth also.

Abdallah, Yamina's little son, no longer "Baby," has started going to school, after much talking and preparing, and it was none too soon, though he is only three years and a few months old, for he is intelligent and as quick to learn bad as good. It is very noticeable the difference a few months at the French school makes in the boys. We notice the same thing with the carpet school children; they get healthier looking, and acquire the habit of being clean and tidy, and are less quarrelsome; and, best of all, with our children they lose the habit of cursing and swearing. Sometimes a slip of the tongue brings a bad word to the lips, but they stop one another, and if I am in the room look shamefaced and say, "I forgot."

We have got back to the carpet school several of the girls who left last year because they were frightened. The contrast in their appearance and habits from the others is noticed even among themselves.

One of them looked so untidy that I

went to her mother and asked her to make her tidy before she came again. The mother looked doubtful, and said, "She has only got that one bodice with sleeves, it certainly is very ragged, but everyone can see that it was silk." Then all at once an idea struck her, "I know what I can do, she can wear it inside out, the lining is quite whole, and when she has worked a few weeks I can clothe her like the others." I delicately broached the question of her head, which was very dirty and untidy; "Well, at any rate you can comb her hair and plait it?" "Yes, I will get up at five to-morrow and wash her head; it is six o'clock now, I would not dare; you know it is bad to comb the hair after sunset." I laughed and said, "All Europeans do." "Arabs do not," she said; "if a girl's hair is combed at night, one of her parents dies within a year."

You can see, therefore, that combing the hair is a serious consideration. I have been present many a time at the ceremony when visiting. When it is quite finished, and the plait bound up in a stiff braid so that it should not come undone for several days, the child rises gravely and kisses the hand of every person in the room.

With people who cannot read, and have

little to think of but their immediate surroundings, superstition must have a great sway, it seems to hedge them in with "must nots."

I wonder if it would interest you if I tell you a few of the things I have heard?

Arabs do not mend their clothes on a Friday because of this tale: There was once a poor negro woman who had seven children, and she went to a *marabout* and cried to him that she had not the wherewithal to feed and clothe them. He said to her, "My poor daughter, I will tell you what to do; every Friday take off their clothes and wash and mend them carefully, and put them on again, and you will soon be relieved of your distress. She followed his directions, and in a few weeks they were all dead.

If, being very busy, they must do new needlework on a Friday, they cease from twelve to three, the chief prayer time, because the angels come down from heaven then, and are all around them, and they might entangle their legs in the thread as they draw the needle in and out.

For the same reason they do not sweep during those hours, as the dust might fly up in the angels' faces.

Also the women do not uncover their heads during those hours, for, if they did,



From a Postcard.]

The Arab Market and Mosque, Cherchell, Algeria.

and any one was calling down a curse on another who had offended her, the curse would not come on the offender, but on the woman whose head is uncovered.

They like to wash themselves all over on Fridays, for however much water they use they are pardoned, whereas on other days the water cries out to God, "Why did you create me to be thrown about, and drunk and dirtied?" and they will have to reckon up with the water as being a creature of God in the day of judgment. What they use on Friday does not count.

They do not grind corn between twelve and three on Fridays, because the devil will come and hide under the mill. He is a fallen angel, expelled from heaven for disobedience and jealousy of God, and he does not like to hear the call of the *mueddin* saying "There is no god but God," so he hides under the mill, and the deafening noise prevents the cry reaching his ears.

All this nonsense seems hardly worth putting on paper, but it is a "picture post-card" of the Arab mind, and may help you to understand them.

TUNISIA.

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

It has been very cheering to hear many expressions of pleasure, both from Europeans and natives, at our return, but we cannot but feel that we have returned to one of the devil's citadels. As we move about we feel that we have come into very close contact with the powers of darkness; and as we go forth to the fight we ask, Who is sufficient for these things? But "our sufficiency is of God"; we have to fight against a very powerful foe, but we go forth in the name of an all-powerful and victorious Captain.

I have taken up my little part of the work, and have already met with the same old fanatical spirit, the same spirit of opposition, the old arguments and round of senseless questions, but "He giveth grace" that we may show the spirit of forbearance, meekness, and patience.

And yet, on the other hand, one cannot be blind to the fact that there are other agencies at work which God is pleased to use to enlighten these people, enlarge their minds, and help to remove their prejudices and break down their fanaticism. Two of these agencies are secular education and contact with Europeans. I don't say that either are helping the people spiritually—rather the reverse, but they may be preparing the way for the spiritual seed to be sown.

Since my return I have had some talk with an educated Arab, who frankly confessed that the religion of Islam was a barrier to the progress of the Arabs.

Two of many other things he mentioned as being destructive to the Arabs were fatalism and the denial of man's free will. If education will help to show these to the Arab mind, surely we have cause to be thankful for it.

The work among the seamen was taken up immediately on my return, for we have had two ships in during this last week. It was a very encouraging recommencement, for I never saw men, from the officers downwards, more pleased to have "something to read." It is literally casting the bread upon the waters; God grant that we may meet with good results, though it may be after many days.

After several visits, and having gained his confidence, I was able to have a long and very nice conversation with one of the captains. Being an Irishman, he was, as I anticipated, a Roman Catholic, though he would not be considered a very good one by "the Church." He criticised many of its doctrines, and said he never went to its worship, "though I find flaws in all sects of the Church I have met with," he continued. I was enabled to lead him back to the Bible, of which he had a copy in his cabin, and to show him from that that we are not born in a religion or sect, but in sin, and that our great need is to be born again! He was a firm believer in spiritualism, and had dabbled a little in it. He told me some of his experiences; among others he had asked, through the medium, if in the other world there was Jesus the Son of God? The reply came that there was Jesus, but

that he was not the Son of God any more than all people are the children of God. He was a good man and a prophet, but not the Saviour. "What do you think of that?" said the captain. "Just what you might expect, captain," I replied, much to his astonishment. "I believe in spiritualism, but believe it is of the devil. The devil will talk to you about Jesus, and he does not mind if you believe in Him only as a prophet, and not as the Son of God and the Saviour of men."

Ramadhan begins to-day; the Lord has very graciously provided us with a nice shop, the very one we wanted last year, only then we were just too late to secure it. Mr. Purdon, as usual, has looked after the whitewashing of it, etc., and we are looking forward to beginning to-morrow evening. May the Lord manifest His presence by a great outpouring of the Holy Spirit, and may all the speakers speak in the power of that same Spirit. Some of us have laboured on for many years and see very little fruit; we would not be weary in well doing, but oh, what joy it would give us to see some beginning here among the Arabs of the great work of the Holy Spirit that has been so manifest in England and Wales.

From Mrs. Purdon (Tunis).

Oct. 30th, 1905.—The mothers' meeting has been held the last three weeks, and most of our poor old friends have come back to us, seeming quite glad to have us amongst them again. We have had ten women present, and we hope the others will be able to come too, after a week or so.

We have been to visit some of our old school-girls, and always get a welcome in their houses; especially are those girls glad to see us to whom we go regularly once or twice a week to teach them. One of our big girls, Hanoona, was very encouraging, and told Miss Jones that during the summer, when sometimes they had no work to do, and their father, who was ill, got cross with them and would not let them make a noise, or even talk together, she used to sit down quietly and repeat to herself the texts and hymns she had learned in school and go over the Bible stories.

There has been very much prayer for this girl, and we believe God has been working in her heart for a long time, but she still seems to be between two opinions. I believe God will answer prayer for her even yet. She knows the Gospel well and enjoys hearing about the Saviour.

From Mr. J. H. C. Purdon (Tunis).

Oct. 23.—On Wednesday we had the room well stocked with Moslems from the beginning. Five elderly, well-educated men came in and listened silently and pleasantly to the parable of the ten virgins. Then I happened to mention that Abraham was originally an idolator; this provoked discussion, but eventually they had to admit the Koranic evidence. Then they alleged the Bible to be corrupted, so I slung out one of Mohammed's expressions, "Give out your proofs, if ye be trustworthy men." They fell to disagreement among themselves about the matter, so I availed myself of Mohammed's favourite resort, "And they had no sure knowledge, but followed only an uncertain opinion." They could not help laughing at the appropriateness of the quotations, and let the matter drop, alleging as another count the doctrine of abrogation. "I know the doctrine is built up on such and such passages," I replied, "but I don't remember having read in the Koran that it abrogates the Gospel and law; perhaps your lordships could advise me"—which thing my lordships failed in!

"But if God did abrogate it, would He not bring in something better than it?"

"Oh, yes, of course."

"But I find the Koran is below the Bible in its moral teaching," and I gave as illustration, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

The room was now packed with Moslems, Jews, and French, as the Moslems alleged that theirs was loftier, and that they followed the true religion. A well dressed Moslem, an elderly gentleman, called out:

"And do you love your enemies?" etc.

"We bear no witness of ourselves,

Sidi; if you want to find out our manner of life you must ask those who live with us."

"And do you mean to say that if some one came to turn you out of your shop to-morrow you would calmly submit?"

"I can never tell, Sidi, what I shall do on the morrow; but my answer is, 'Try it and then you will know.'" This provoked great merriment.

"But let me bear witness, my lords, to what I *have* seen. I have seen a Jew who had become a Christian; I have seen him stand in the doorway of a stable in this city while we preached within the Gospel to you Moslems. I have seen the 'true Believers' spit in his face, and I have seen that man remain perfectly calm and show no sign of anger or revenge. Nothing but the love of Christ could do that! And ye who follow 'the Best Religion' are those who reject the Gospel to follow, as ye say, a higher moral standard, and yet ye are they who call your European brethren 'European dogs,' and your Jewish brethren, 'sons of a carcase'; who curse your asses by the names of 'dog,' 'pig,' but as a final term of execration 'son of a Jew.' That is what your more moral religion does for you. I have finished."

There was absolute silence, and they simply stood looking at me, until one old Moslem, standing at the back, addressed them thus:

"What he has said is perfectly true, we do do so."

The whole troop filed out, but not with any expression of malice; on the contrary, they betrayed conviction and shame.

Presently the room again filled, but this time with a considerable number of drunken men. One student gave considerable trouble, another, who came in later, asked to see the book, and having looked at it, said he neither liked it nor my words, and he wasn't going to listen. I rose and called Beddai, and, with an assumed tone of considerable displeasure, asked what he meant by compelling people to come in to listen against their will? Beddai assured me he did no such thing, but that the student came in of his own will. "Oh!" I said, "Is that it? The way you spoke, Sidi, would lead one to suppose you were driven in here, and *had* to listen. The door is open; 'there is no compulsion in religion,' and if my words

are distasteful you are perfectly free to go." In a couple of minutes he asked forgiveness, and on leaving bought a hymn sheet; and next day called in and apologised to Miss Grissell in the shop for being drunk the previous evening, and then bought a Gospel!

On Saturday morning I had over two hours' talk with Jews on the Melchizidek and Levitical priesthoods. It was very encouraging, for they knew the Scriptures well, and could appreciate thoroughly the arguments of Paul. "What further need was there that *another* priest should arise after the order of Melchizidek *and not be called* after the order of Aaron?"

Oct. 29.—I had in on Saturday one of the Jews who was in the previous Saturday; he brought with him a Russian Jew who had just arrived from Moscow, but who could only talk French imperfectly and Hebrew. He knew the Scriptures, however, and seemed a pious fellow. The Tunisian Jew seemed much impressed by the power of the passages brought previously under his notice, and was evidently trying to silence his conscience.

"If Jesus was the Messiah, how could God let Him be killed. Did God not rescue Shadrach and his brethren? Did He not rescue Abraham, His friend? Why should he let the Messiah be killed?"

After answering these questions, the argument was turned by two young fellows who, although Jews, averred there was neither Heaven nor hell.

"Did you ever see an ant?" I asked.

"Yes."

"What do they do?"

"They are always eating."

"Not at all, my brother."

"They are storing."

"Do you know why they store?"

"Yes, because of the winter."

"Nonsense, man, who told them there was a winter, they never *saw* one, and they were only hatched this year."

"But they *do* store for winter."

"I know they do, but don't you see I'm taking your line of argument. How do they know since they never saw it? Now, your head is large and theirs are small, but I imagine they have got more in theirs than you have in yours. God gave you a conscience to tell you to pre-

pare for the future, whatever it may be, but you, unlike the wise little ant, try to put it to sleep by telling it there is no winter, no hell. If you like to adopt so foolish a course, I won't interfere with you, but take not mine, but a great man's advice, and consider the four little things which, though they be small, have great intellect, and prepare for the future."

This resulted in their listening to me attentively for about an hour.

Nov. 5th, 1905.—We duly commenced our *Ramadhan* meetings last Monday. We have been particularly praying for quietness, both inside the stable and in the street. God has heard our request, and we have had no disturbance of any importance.

Mr. Liley took the first two evenings, then I had Wednesday, and Miss Grissell Friday. We had at all meetings a fairly good hearing. There were, of course, some who did their level best to argue and drag in a discussion—anything of course to get it out of the channel of personal application of the truth!

On Friday evening three men complained bitterly of our unreasonableness in not allowing them to have their "say," which would mean, were we to permit it, that we would have *none*!

"Well," I said, "if you want to speak, why not hire a shop and invite us to come, as we do you, and we will show you how we can listen; but, anyhow," I said, "we do give you the opportunity in my house on Saturday nights, if you want to take it. This is manifestly not the place to discuss; you would like us to bring down a wheelbarrow full of books! Why, you haven't even a Koran to establish your allegations."

This quite appealed to the two companions, who said that that was reasonable enough.

At the *depôt* one morning I had two gentlemen in—Moslems—who believed everything (!!), even that the Lord Jesus died on the cross for their sins; all remarks being volunteered on their part. They knew it was "the truth from their Lord," and one would comment on the atonement of Christ to the other, who would devoutly shake his head, and say, "The truth, the truth." I am pleased to say that the object of their "conversion" was nipped in

its disclosure by the entry of another Moslem, who was an honest Moslem, and heard the truth without any fraudulent confession.

From Mr. E. E. Short (Kairouan).

Oct. 30th, 1905.—To-day is really the first day of *Ramadhan*, as the fast was officially announced by gun-fire only about three o'clock yesterday afternoon, news having been received from Tunis.

This morning saw very few visitors in the shop, but after ten o'clock two young fellows were in, who were disposed to argue the case between Christianity and Islam and their respective "laws" (*i.e.*, outward ordinances and prescriptions). I turned the conversation by stating that many religions had their rules, more or less good, in forbidding various sins, etc., but in Islam, as elsewhere, men seemed unable to keep these "laws." Why was it so? One of them promptly answered that God had "written" (foreordained) that certain men were to commit certain sins, and therefore these men did so! I said that the committing of the sins was from men's weakness and evil hearts. But the young fellow continued, "Hell was created; why? It must be filled; therefore some men must sin."

It seemed little use trying to present the Gospel directly just then, so I rather tried to make him feel how awful a doctrine he held. "Supposing he were one of those foredoomed ones (and who could say he was not?), what prospect was there for him? Do what he might in prayers, etc., he *must* go to hell. *That* was not my prospect or the teaching of the Gospel." He objected, and turned to another question, but I would not take up anything else at the moment.

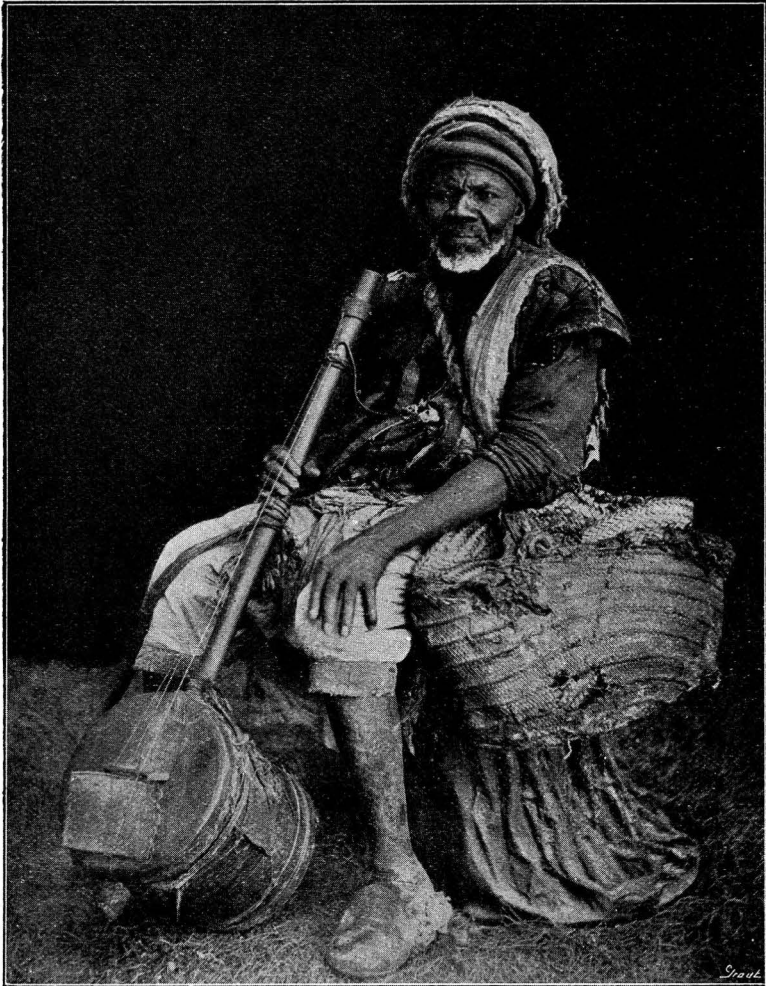
If only men here really felt and applied to themselves personally the logical consequences of such doctrines as these, they could not talk of them generally in the unconcerned way in which they do, and they might be constrained to seek something better.

This afternoon Si Y. (a native helper who paid a short visit to Kairouan) had seven or eight men in the shop for an hour or more; some went and others came. One, however, remained right through,

listening and asking interested questions, and checking two or three interruptions from others.

The lantern has been in use at the house

several nights weekly since October 4th. The numbers present have varied from four to ten—small numbers, but giving very good attention.



A Negro Minstrel, Tunis.

A Native Wedding at Susa.

By Mrs. H. E. Webb.

I want to invite you to a wedding, and I can assure you that it will be a very different one to any you have ever been at. The only daughter of a woman who comes to help me daily in the house was to have

been married four months ago, but the wedding has been put off again and again, as her mother said she couldn't possibly get her ready, as she has no husband to help her—he died several years ago.

A few weeks ago the first rains came, and the prospective bridegroom, who lives about thirty miles from Susa, arrived to say that the marriage *must* take place, as the rains having come the earth was fit for ploughing, and he needed someone to cook for him while he was away at work.

The preparations for the wedding, therefore, were hurried forward; they had already been in progress for several months. There seems to be so much work to be done, wool for the bed and cushions is bought in the fleece and has to be washed and prepared; then the bride's clothes have all to be decorated with gold thread, and so Zenekha and her mother have been sewing and working for a long time in view of *the* great even of an Arab woman's life.

Zenekha is a fine girl of nearly twenty; it is very rarely an Arab girl is unmarried at that age, but being her only daughter, her mother was anxious to keep her as long as possible, and also to get a good husband for her. According to the usual custom here the marriage was arranged by the friends, especially by the mother, whose name is Hafsea. "But, Hafsea," I said, "hasn't Zenekha ever seen him at all?" "Well," she said, "you know it is not our custom for a girl to see her future husband, but one day when he came to the house to see me, she kept away in another room of course; but she just peeped out to have a look at him, but she would be ashamed to be seen." I assure you, dear friends, I quite sympathised with her pardonable curiosity in trying to get a glimpse of the man who would soon become indeed her lord and master!

Last week the long-looked-for time arrived, and the wedding began. I say began, because here a wedding lasts a week, entailing, of course, great expense, as nearly all the guests remain in the house from beginning to end. I received an invitation to go on the fourth and sixth days of the feast. The fourth day the household goods were spread out for inspection, and on the sixth day the bride herself was on view.

In the afternoon I started off, guided by a friend of the bride's mother, as a house had been hired for the occasion, their own being too small. On arriving it was with difficulty that we pushed our way into the

courtyard; the little entrance was full of comers and goers, for anyone that passes is quite at liberty to step in and see the sight.

I was very warmly greeted by several I knew well, and a seat was found for me. The courtyard, usually open to the sky, was covered over with canvas, the corners of which were lifted by curious neighbours who were looking down from the roof on to the gay scene below.

At one end of the courtyard the goods were stacked, a chest of drawers, beds, and blankets rolled up, cushions in all the colours of the rainbow and stuffed quite hard, not at all according to our idea of comfort. In front of these and around the other three sides were forms and chairs filled with gaily dressed girls. This was the girls' day, when all the young unmarried friends of the bride came to feast with her. I recognised one and another in their bright array of coloured silks and jewellery. They were decked out to such an extent that one wondered how it was possible for people like them to have such expensive jewellery, but I have a strong suspicion that there is an unwritten law among them by which borrowing and lending is largely carried on on such festive occasions!

"Where is Zenekha?" I said, after I had searched in vain for her. "Oh," said her mother, "she is hiding away in that back room, she is ashamed to be seen; you must come on the sixth day and see her." But Zenekha had seen me come in, and, opening the door a little bit, peeped out, her head all covered over, only one eye visible, and nodded to bid me welcome.

In the middle of the company on the ground were three women, I can't say discursing *sweet* music, but making a most discordant noise. One had an old violin, across the strings of which she was scraping the bow at her own sweet will; on her right another woman beat a tomtom formed by stretching skin over an earthenware jar, and on the left another was beating a tambourine; every now and then they would break out into a weird, monotonous song.

On the ground was a brazier of lighted charcoal, and the inevitable coffee-pot and a bag of monkey nuts for the refreshment of the guests. Before I arrived they had been feasting on native pancakes.

Going into another room, I saw them getting ready the evening feast, an immense bowl of *dwaïda*, a kind of small macaroni, with big lumps of fat boiled mutton, all flavoured with the usual oil and spices. Of course I had to bring away what they called a *little* for my boys to taste—it was more than enough for all our suppers! All the guests are supposed to bring a contribution towards the expenses, and the bridegroom had sent three sheep, a quantity of oil and wood for cooking.

But where is the bridegroom, you ask? He is never present at the bride's feast, that would be quite contrary to custom; he was holding his feast with his friends at his own village, whither the bride was to be conducted when her own festivities were over.

On the sixth day I went to see the bride. The musicians were still at work, but the violin had been replaced by an old harmonium, which was being played without any regard to tune. One guest said, "Can you play? Tell me is it nice?"

In a back room were the bride and her mother, also two women whose business it was to dress and decorate her. The older *mashta* was busily at work, stopping every now and then for a good pinch of snuff. The bride was dressed in red velvet trousers embroidered in gold, and had heavy gold-plated anklets. Her toilet had only proceeded thus far when I entered the room; as a rule the *mushta* prefers to have no one looking on, but they made an exception in my case, and were very gracious.

The old woman proceeded to whiten

her face and neck (its natural colour was a deep olive) with a metallic powder, which was moistened and laid on rather thickly, and then carefully wiped off, leaving the face white and glazed; then rouge was applied to the cheeks to give them a rosy blush, and the eyebrows were darkened with *kohl*; the lips also were reddened, and what a transformation it was! I could hardly recognise the girl; her hands, arms, and feet were dyed in a fancy pattern in henna, and her hair plaited and perfumed with jessamine and attar. Gilt chains were hung from her head, her necklace of gilt coins was put on, her shoes of leather covered with heavy plates of silver, a violet and white silk covering over all, and the bride was ready to be looked upon! She was then seated on a bench with lighted candles on either side, and was inspected and admired by all.

So many passages of Scripture gain fresh light and meaning from a scene like this. "Her clothing is of wrought gold," "The virgins her companions that bear her company," and many others come to my mind.

After a couple of hours a carriage came, into which the bride was put, her mother and a few friends also accompanied her, and they set out on a drive of four hours to the bridegroom's house, where a united feast took place, and the wedding ceremonies concluded.

Let us sincerely hope that Zenekha's future lot may be happier than that of the majority of Arab women, and that the seed sown in her heart may yet spring up and bear fruit in her new home.

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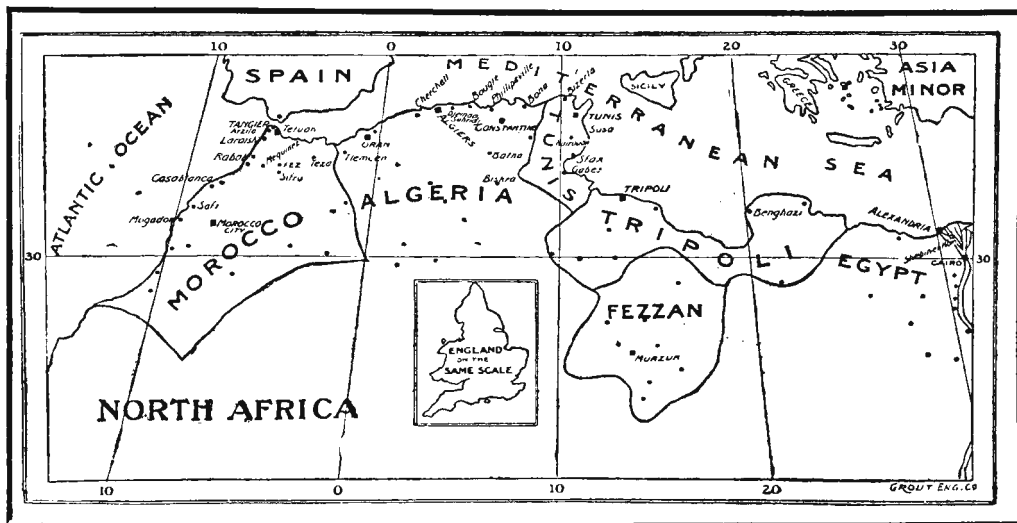
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NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
 and has a Mohammedan population of over 20,000,000.



MOROCCO has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

ALGERIA is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of

about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

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

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.]

