

NORTH AFRICA

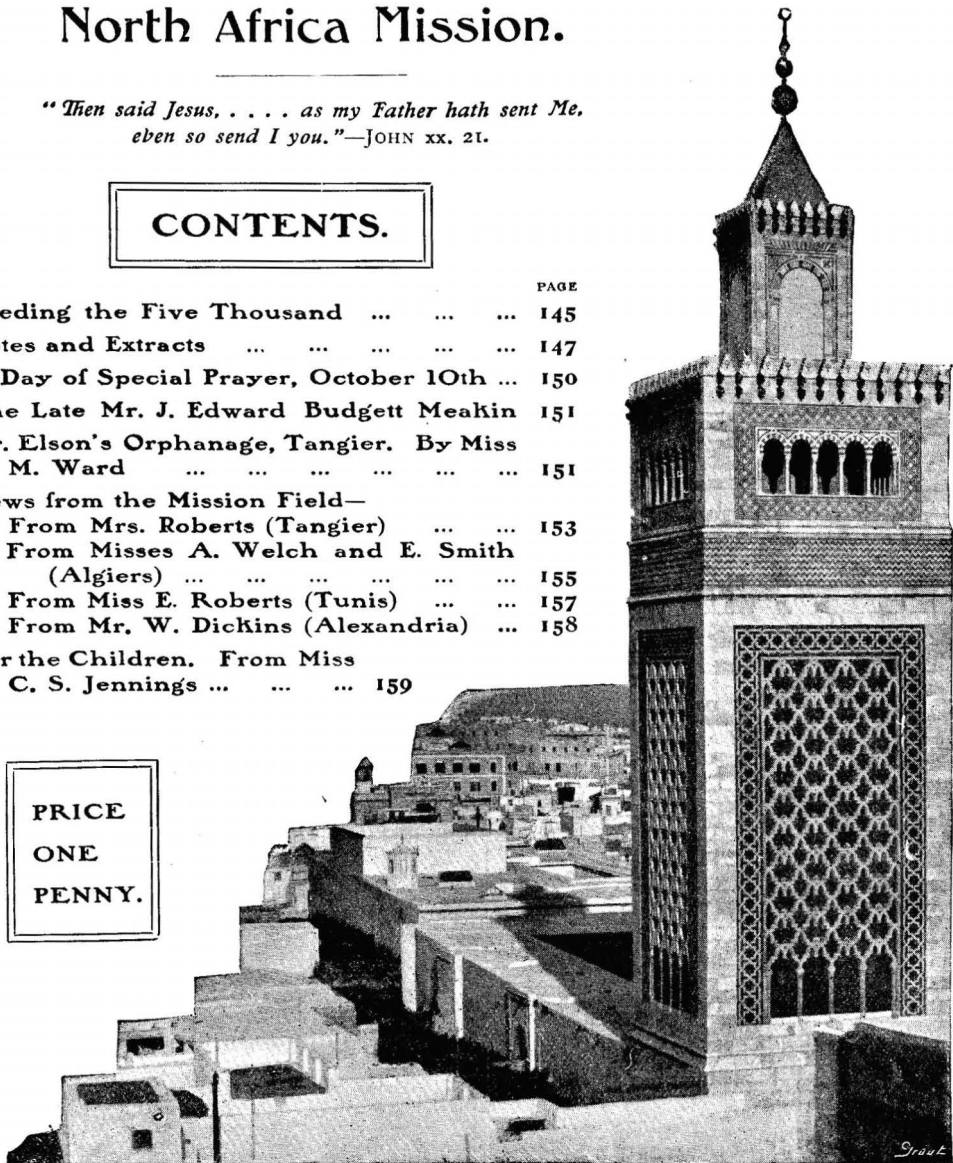
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called *The Mission to the Kabyles*, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired Word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from JULY 1st to 31st, 1906. GENERAL AND DESIGNATED FUNDS.

| GENERAL FUND. | | | 1905. | No. of | Amount. | 1906. | No. of | Amount. | 1906. | No. of | Amount. | | | | |
|-----------------|--------------|------------|-----------------|------------|-----------|---------------------------|--------------|-----------|-----------------|-----------|-----------|-----------|------------|------------|-------------|
| 1906. | No. of | Amount. | July | Receipt. | £ s. d. | July | Receipt. | £ s. d. | July | Receipt. | £ s. d. | | | | |
| July | Receipt. | £ s. d. | Brought forward | .. | 205 5 3 | Brought forward | .. | 181 9 2 | Brought forward | .. | 225 18 8 | | | | |
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| | Ilford | .. 10 0 0 | | 7 | .. 6 0 0 | | | | | | | | | 3 | .. 2 0 0 |
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| | Road | .. 1 16 0 | | 4 | .. 0 10 0 | | | | | | | | | 11 | .. 5 0 0 |
| | P. & H.U. | .. 1 16 0 | | 5 | .. 5 0 0 | | | | | | | | | 12 | .. 0 11 0 |
| | Men's B.C., | .. 2 0 0 | | 6 | .. 0 11 0 | | | | | | | | | 1 | .. 30 0 0 |
| | S. Stifford | .. 2 0 0 | | 7 | .. 0 11 0 | | | | | | | | | 2 | .. 0 2 0 |
| | 83 | .. 0 2 0 | | 8 | .. 1 0 0 | | | | | | | | | 3 | .. 5 0 0 |
| | Barnet | .. 0 5 0 | | 9 | .. 1 4 0 | | | | | | | | | 4 | .. 8 2 6 |
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Continued on page 3 of Cover.

FORM OF LEGACY OR BEQUEST.

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

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

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



A Moslem Woman of Tunis
in Outdoor Dress.



A Jewess of Tunis in
Outdoor Dress.

* Feeding the Five Thousand.

“Jesus therefore, lifting up His eyes, and seeing that a great multitude cometh to Him, saith unto Philip, Whence are we to buy bread, that these may eat?” “I am the living bread.”—John vi. 5, 51 (R.V.).

FROM the above texts the annual sermon of the Church Missionary Society was preached this year by Canon J. Denton Thompson in St. Bride’s Church, where such a wonderful series of missionary sermons have from year to year been heard. Canon Thompson’s sermon was a stimulating and helpful one.

After showing that the Christ of history is the Miracle of miracles, and setting forth the rationality of our faith in the supernatural character of Christ’s person, and the naturalness of His supernatural works, he pointed out that, according to the New Testament, the miracles of Christ are “wonders”—exceptional interventions of unknown laws; “mighty works”—evidential demonstrations of Divine power; “signs”—material illustrations of spiritual truths.

The feeding of the five thousand was pre-eminently a “sign.” It is the only miracle recorded by all four of the evangelists. It appears to have been an exception to Christ’s normal course of action—in some senses, at any rate, an unnecessary miracle; and so, being wrought for a special prophetic purpose, it is permeated with symbolism.

“Jesus lifted up His eyes, and saw a great multitude come unto Him.” Their motives were mixed; they came by lake and sea, some eagerly running, some slowly, hindered by disease, some to see His miracles, some to know more of His doctrine, some infected by the epidemic of enthusiasm. But, whatever the motive, the effect of the vision on the heart of Christ was that He *was moved with compassion*. If the eye affects the heart, the heart controls the life. When “Jesus saw, He was moved with compassion,” and as a consequence He did three things, to prepare the way for a fourth. He “received” them—*i.e.*, welcomed them; He “healed their sick”; He “taught them many things.” But the welcoming, healing and teaching were all preparing the way for the “feeding,” which that day was to be for them His final work.

As Jesus worked, so must His servants work. Indirect agencies, such as Western civilization, education, and colonization, by shaking the foundations of ethnic creeds and shattering the foundations of false religions, are causing

* The complete Sermon from which these notes are taken may be obtained from the Church Missionary Society, Salisbury Square, E.C.

movements in which there seems to be an awakening of a desire to know more of the faith of Christ, and through these mundane forces God is working out His purpose. But more powerful than all indirect agencies is the potency of missionary work in awakening this desire. At the present time, from every part of the field, the testimony is forthcoming that, in addition to the ordinary work of conversion to Christ, there is spreading far and wide amongst heathen and Mohammedan peoples a readiness to hear, a willingness to learn, and still more an eagerness to know the Gospel. Even as we can well imagine the mission of the Apostles to the cities and villages of Galilee, from which they had just returned, had contributed in no small degree to swell the multitudes on the plains of Bethsaida Julias, so no one acquainted with the facts can doubt that the heroic lives and faithful work of Christian missionaries are the greatest force in originating and accelerating the world-wide movements towards Christianity.

What Jesus did, His followers to-day must do. The multitudes that are emerging from heathen darkness must be welcomed, healed and taught. But now, as then, these are only the preparatory stages to the final work of "feeding" the multitudes. Personal welcoming, medical missions, educational efforts—necessary as they all are—are not sufficient. The heathen and Mohammedans must be fed with Him who is the Bread of Life. The living Christ must be proclaimed in all the fulness of His power to a dying world.

The three main thoughts illustrated in the miracle may perhaps be summed up as: The necessities of the world; the responsibilities of the Church; the opportunities of the age.

1. The necessities of the world. "Whence shall we buy bread, that these may eat?" The multitudes were not, perhaps, conscious of hunger then, but their own provisions would fail, and Christ alone would be able to supply their need. What *bread* was to those around Christ then, Christ is to the necessities which exist among the heathen, though they may be all unconscious of them. The wages of sin is death. Life comes by believing in Christ and having fellowship with Him. The personal Christ, the divine Christ, the indwelling Christ, is the true bread to meet all necessities for dying souls and the hungering human heart—the supply of the necessities of the world.

2. The responsibilities of the Church. "Whence shall we buy bread?" It is our duty to supply it. The responsibility involves *co-operation*. "We"—the Master and His disciples, Christ and His Church: the members "holding the Head." It involves *sacrifice*—"buy bread," give up, exchange, lay down, to be able to give out. The price must be paid. It involves *necessity*. He would not send them away, but commanded, "Give ye them to eat," proclaiming the unavoidable nature of duty, resting not on some only, but on all who name the Name of Christ.

3. The opportunities of the age. Opportunities of feeding the multitude occur on every side; the widespread desire of non-Christian natives to know more of Christianity, the political pre-eminence of our country, the greatness of the empire enlarge the God-given opportunities for preaching the Gospel. What need there is to seize the opportunity of making Christ and His salvation known to every creature, when we think of Christ and the exceeding great love of His incarnate life and redemptive death, and remember that twenty centuries after His coming a thousand millions are still unevangelized! Further, there is the opportunity of enriching the Church by obedience to the command, "Give ye them to eat." What a rich reward came to the disciples! They gave their all to the Master, and when the work was done each had his basket full. So now the best, surest and quickest way to increase our own supplies is to supply the need of the heathen. No person and no congregation will ever suffer loss by distributing to

the necessitous multitudes. The experience of individuals and of congregations proves that in the obedience of faith is the reward of obedience, and that this reward is an abundant increase of the things we give.

Having enforced many lessons on the disciples, the Lord begins the work on which His heart was set. How did He act? First, He called for an *examination of their resources*. "How many loaves have ye? Go and see." Then He demanded *consecration*: "Bring them hither to Me!" Next He organized: "Make the people sit down!" Then followed the *benediction*.

So we need to examine our resources. They may be only as the little lad's five poor little barley cakes and little fishes. But these were made enough for the great responsibilities to which the Lord called His disciples. However little we may have, however poor may be our powers, however small our possessions, we must obey the command and bring them all, and all of them to Christ in consecration. Little and great are, after all, relative terms. It is the little key that opens the great gate. Big doors swing on little hinges. A seed may raise a harvest. A word may save—or lose—an empire. As an actuality, a thing may be ridiculously small, and yet its potentiality may be incalculably great. It is not a question whether we are great or small, rich or poor, many or few, but whether, being what we are, and having what we have, we bring all to Christ. Unconsecrated—we can only remain what we are and retain what we have. Consecrated—who shall say what the least of us may become in character, influence and power?

Those devoted to Christ will want to follow the Master in doing His work in the best possible way. Christ was a Master of method. Having chosen the twelve, He gave them on this occasion such instructions as secured that their co-operation would be systematic. He made them make the men sit down, that there might be none missed. He distributed to the disciples, that all might be used. He gathered up the fragments, that nothing might be lost.

The crowning act, however, of this miraculous "sign," was the *benediction of Christ*. "When He had given thanks, He blessed and brake, and gave to His disciples." Then followed the putting forth of Divine power, by which the consecrated offerings were mysteriously multiplied, and the multitude did all eat and were filled. Every soul was more than satisfied; not one was sent hungry away. Organization is of no avail unless we seek in it the benediction of the Master. Apart from Christ we can do nothing. There is nothing Christ cannot do through us. Without His blessing all our efforts will fail. We must succeed if He blesses our efforts. Nor can we doubt that in a work which lies so near the heart of our Lord as taking the Bread of Life to perishing souls will the blessing be withheld.

Notes and Extracts.

The Council would draw the attention of all friends, and of those who work in the Mission and those who work at home for it, to the notice with regard to the **day of prayer** on page 150. Special matters calling for prayer and praise are there mentioned.



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.



Picture Postcards.—A set of twelve different cards, illustrating the five countries of North Africa, taken from blocks previously used in NORTH AFRICA, may be obtained from the

Secretary, price 5d., post free. Also a new series of six Egyptian pictures, from photos by Mr. Geo. Goodman, not used in NORTH AFRICA, price 4½d. post free.



"An Arab Woman's Prayer," by Miss Case, of Tunis, price 6d. per dozen; "Miriam and Ayesha, converted Algerian Jewesses," price 9d. per dozen.

The above booklets, illustrated, and with pretty tinted covers, are now ready, and may be obtained from the Secretary at the prices given above, post free. Specimen copies will gladly be sent on application.



DEPARTURES.—Miss J. Jay left London for Tangier on September 14th by P. & O. ss. "Mooltan."

Mr. W. T. Fairman left London for Shebin-el-Kom on September 13th by ss. "Asiatic Prince."



Mr. D. J. Ross, of Djemaa Sahridj, has found many advantages of being able to help the natives with simple remedies. It has now been arranged for him, through the kindness of a friend, to enter Livingstone College this autumn for the nine months' medical and surgical course given there to missionaries. He and Mrs. Ross will not, therefore, be returning to Algeria until the autumn of 1907.



The Annual Farewell Meetings will (D.V.) be held in Exeter Hall on September 27th, and a conference of missionaries and members of Council on the following day. Full accounts of the annual meetings will appear in the next issue of NORTH AFRICA.



Hove Auxiliary.—The usual sale of work in connection with the Hove Auxiliary of the N.A.M. is to be held (D.V.) on December 5th. Miss E. E. Shelbourne, 53, Hove Villas, Hove, Sussex, will be most grateful for articles to sell on that occasion, and will acknowledge the receipt of any such, if sent to her at the above address.



Very encouraging meetings have been addressed by Miss Banks in various parts of England during the last few months, and one or two offers for service in North Africa have been the result.



Special support has also been promised for Miss Hilda B. Caws, of Sea View, I.W., who has for some time been desirous of taking up work in North Africa. Miss Caws is

qualified as a pharmaceutical chemist, and hopes during the coming winter to further fit herself for Medical Mission work by helping in the out-patient department at Mildmay Mission Hospital, Bethnal Green. It is expected that she will accompany Miss Banks as a member of the N.A.M. when the latter returns to Morocco in the spring of 1907.



During the month of October Mr. and Mrs. R. C. Morgan, with Miss Banks and Mr. Simpson, of Fez, intend visiting the North of Ireland with a view to holding meetings on behalf of the N.A.M. A good number of engagements have been already made for them, but friends who could help further in this matter are earnestly requested to correspond with the Secretary of the Mission as to available dates, etc., and all friends are asked to pray much for the success of this special effort.



Cherchell Carpet School.—A large number of rugs made at the carpet school at Cherchell, Algeria, are now on sale, and may be inspected at the offices of the Mission. To friends at a distance full particulars will be supplied by the Secretary on application, or rugs will be sent on approval, if carriage is paid both ways in the event of their being returned. Friends will materially benefit the industrial work by buying these rugs, which are guaranteed all hand-made and of pure wool only. The prices vary from 14s. 3d. to £6 16s. 3d. Tiny mats for the tops of footstools are also to be had at 3s. 10d. in wool, and 5s. 3d. in imitation silk. There is also one rug in imitation silk at £3 4s. 6d.



Almost all readers of NORTH AFRICA received copies of the personal letter of the hon. treasurer, Mr. R. C. Morgan, sent out in June last. They will now be glad to hear what progress has been made with regard to some of the matters mentioned in the letter.



Whilst the various repairs and rebuildings in connection with the Tulloch Memorial Hospital and Hope House, and with the Spanish work and Industrial Institute at Tangier would require at least £2,000, it was found on careful estimate being made, under the direction of Mr. J. Hargrave Bridgford, who kindly consented, at the request of the Council, to visit Tangier for this special purpose, that the Hospital and Hope House could be put into a sanitary condition and a good state of repair for the sum of between £800 and £1,000.

There was already in hand a small sum of Hospital money available, and in response to Mr. Morgan's letter, between £400 and £450 has since been received. Further, it has been found possible to call in a mortgage and by reinvesting on the security of Hope House to set free a sum of about £260. Thus altogether about £750 has, in God's goodness, come to hand for the special need.



The Hospital repairs are already almost completed. At the present moment, arrangements are being made with a local contractor to commence at once the work at Hope House. This is to include not only painting and cleaning and repairing the walls, but also ventilating the floors and rooms. The leakage of the old roof made it imperative that the new roof should be erected, and this is to be raised above the present parapet so as to permit of some six upstairs rooms being made. By this means it is hoped that the health of the workers living there will be ensured, and some of the rooms on the ground floor will be set free for classes and mission work of various kinds.



Friends will see that there still remains a need of about another £100 to complete the modified repairs at Tangier. There is also the rebuilding of the Spanish Church, which presses much on the hearts of the workers. For this some £250 is needed, and of this sum only about £60 is available.



It was expected that the **Institute** property, formerly used as an orphanage and industrial home, would require a considerable outlay in order that the boundary hedges might be renewed, the boundaries properly delimited with masonry at given points, and the buildings put into order that they might not fall into ruin. All this responsibility and expense has been saved by an arrangement with **Mr. Elson**, an independent Canadian worker in Tangier, who is intimately associated with the N.A.M. missionaries. He has taken on the property to use as an orphanage for the children he and Mrs. Elson have gathered round them. An account of their excellent work, in which they are having much spiritual blessing and many conversions, is given in Miss Ward's article on page 151.



It is a matter for deep regret that since **Dr. and Mrs. Challice** arrived in Tangier Mrs. Challice has been more or less continuously suffering from a form of malaria, and it would seem doubtful whether she will be able to reside in Tangier at all. Dr. Challice,

owing to the inevitable interruptions at the station, has found time for continuous study of the language very difficult to obtain, and he has come to the conclusion that he ought not yet to commence the medical work. He has therefore asked the Council that another doctor may be appointed, if possible, to reopen the Hospital, and continue the work for many months at least.



No doubt Dr. Challice is wise in thus deciding, for if once he reopened the Hospital before acquiring a certain fluency in speaking Arabic he would probably for years be unable to do the Gospel preaching which is the first object of a medical missionary. The Council, however, feel it a most serious matter to keep the Hospital closed so long. They would ask friends who contribute to the support of beds, and all who take special interest in medical missions, to join in praying that this need of a doctor may be quickly supplied.



As regards nursing work in the Hospital, prayer has been so far answered. **Miss Georgine Smith's** acceptance as a member of the Mission was mentioned last month. She hopes to start on October 5th for Tetuan. There she will study colloquial Arabic, and after some months proceed to the Tangier Hospital, where her sister's life was laid down last spring. An office of service has also been made by **Miss Helen Emerson**, who will go out as a self-supporting worker. Miss Emerson has not yet decided whether to join the Mission as a member or not, but it is hoped that she will in the spring join Miss Banks and Miss Hilda Caws, all three spending some time at the Tangier Hospital before going on to Casablanca.



Dr. and Mrs. Churcher, who returned to England for the summer months, will be glad to be specially remembered in prayer on their return to Sfax next month. Readers of NORTH AFRICA will know well how much excellent work God has enabled them to do at the large and needy seaport in Tunisia. Just before leaving, towards the end of July, Dr. Churcher was served with a summons to appear before a French court for trial. He apparently had been guilty, in doing his medical mission work, of non-observance of some local decree which forbids the simultaneous practice of the profession of chemist and doctor, if qualified doctors and chemists are available. Doubtless the object of the summons is to stop his work altogether. Dr. Churcher will have, on his return, to take

his trial, and will probably be fined. It is hoped that the difficulty in the future will be avoided by employing a registered local chemist as dispenser. Will friends pray that these workers may be sustained under this trying petty persecution, and ask that God will over-rule and make it work out for His glory and the good of the work.



Mr. and Mrs. Short have been spending the hottest months of the summer at Monastir with their children. They have found some splendid opportunities for preaching the Gospel. Mr. Short hired a shop and, under cover of selling books, has had many small audiences of both Moslems and Jews, and

some serious enquiries. He has also done some "seaside service" work in the form of individual conversations with those frequenting the beach. They ask prayer that the seed thus sown may take root.



News has just come to hand from **Mr. Webb** that he had last month the privilege of baptising a convert who had been for a long time under the teaching of **Miss Ericsson** and **Miss Markusson**. He also gives news of other converts. With regard to some of these there is great cause for rejoicing; whilst with others it is the all too-frequent story of yielding to temptation and persecution.

A Day of Special Prayer, October 10th.

The Council would ask all workers and friends of the Mission to make October 10th, as far as possible, a day of special prayer for North Africa. They would suggest that wherever it can be managed friends should form small gatherings, even of twos and threes, for united prayer, and they would be glad if secretaries of the Prayer and Helpers' Union could communicate with their members with a view to securing their help.

As the object is the extension of Christ's Kingdom, many promises and injunctions, e.g., Mat. xviii. 19, 20, Phil. iv. 6, 7, i. John iii. 22, v. 14, 15, may be taken as a warrant and encouragement for such united pleading.

Some specific subjects for both prayer and praise are mentioned below, but the Council would venture to suggest that, whilst thanksgiving is raised for the many earnest workers who hitherto have given themselves for the work, much prayer may go up that God will lay on the hearts of more men and women a burning desire to see the work of evangelising North Africa carried out, and that whether they go to the field or labour for this object at home they may work as under the eye of the Master Himself.

The Council would be thankful to have another matter also made the subject of definite petition, viz., that many who realise that they are God's stewards for the wealth He has given them may be led to adopt missionaries on the field as their own representatives and substitutes, and may not only provide their support, but also keep regularly in touch with them.

Thanksgiving is asked

1. For God's goodness in providing for the needs of the work throughout past years.
2. For many conversions and five baptisms during the year.
3. For three nurses designated for medical work in Morocco.
4. For the help received, which permits of the repairs of the Hospital and Mission House at Tangier being proceeded with.

Prayer is asked

1. That there may be a very large increase in subscriptions and donations, so that the constantly recurring strain, caused by shortness, may be avoided, both for workers abroad and at the home end.
2. That a doctor to reopen the Tangier medical work without delay may be forthcoming, and that Mrs. Challice's health may be restored.
3. That Dr. Churcher's work at Sfax may not be stopped by the authorities.
4. That means may be found for appointing an organising deputation secretary.
5. That all the converts may be kept steadfast, and enabled to break the fast of *Ramadhan*, which commences towards the end of October.

The Late Mr. J. Edward Budgett Meakin.

We much regret that all mention of the death of Mr. Edward Budgett Meakin was omitted from the last issue.

Mr. Meakin at the time of his seemingly untimely death, on 26th June last, was forty years of age. He went with his father and mother (a daughter of the famous Bristol merchant) to reside in Tangier, Morocco, a few years before the Mission opened a station there. He thus became acquainted with most of the Morocco missionaries, and was an intimate friend of more than one of them.

Mr. Meakin was throughout his life a true Christian man, having been brought to Christ in early years, and to the end he had ever a prayerful interest in Christian missions in all parts of the world.

He was anxious to help the down-trodden amongst the Moors, and as editor of the *Times of Morocco*, a paper started by his father, did good work in exposing evil and enlightening many outside the country as to

the abuses going on. He had an intimate knowledge, probably unique in its extent, of the people and the country, acquired first-hand in his journeys, when dressed as a native, and often mistaken for one, he lived as a Moor amongst Moors.

His three volumes on the empire, the land, and the people, will probably always remain the standard work on Morocco, and they give proof of his untiring energy and careful, thorough work.

Morocco has lost in him a friend of the best kind, and one who by his pen would have been able to educate public opinion along right lines in the difficult problems which will certainly before long come up for solution in connection with this mysterious land.

Of Mr. Meakin's excellent work on "Housing of the Poor" and kindred subjects there is perhaps no need to speak here.

Very sincere sympathy has been felt for his widow and little boy, and also for his aged mother and her family.

Mr. Elson's Orphanage, Tangier.

By Miss M. Ward.

"God . . . bless the lads" (Genesis xlviii. 15, 16).

One wet, cold, miserable night in the late autumn of 1903, a little boy, clad only in one thin cotton garment, came into the men's refuge in the Tangier market-place.

As children are not generally permitted to sleep there, Mr. Elson, the missionary in charge, spoke to him. He found he had accompanied an elder brother, so he was allowed to stay. They returned the next night, and after some further conversation the elder brother, who was only a lad of sixteen or seventeen, and barely earning enough to support himself by carrying parcels in the market, begged Mr. Elson to take the younger boy altogether.

The appeal went home to Mr. Elson's heart. For years he had longed to do something for the boys of Morocco, but the way had not opened. Now all obstacles seemed to have been removed, and after talking the matter over with his wife, they decided to take little Butahah into their care.

He was brought up next day, well bathed, and put into warm garments; but for some time he went about looking scared to death. Poor child! the world had been a hard place to him, and this new treatment was incomprehensible. Then, too, he was a Riffi, and knew very little Arabic, so that he hardly understood what was said to him; but gradually he came to see that kindness was the law of the house, and that these new friends were to be trusted. So he lost his scared look, and began to smile; and when a little later two other small boys were added to the establishment, he was seen showing them his clothes with great pride.

When a fourth youngster offered himself, the question of accommodation became a pressing one. God was evidently blessing the work, and if it were to go on and grow, more room was imperatively necessary. The only place available there was a little outhouse, which four small boys quite sufficiently filled. Soon another house, not far off,

was found, having a large garden and a stable, which, with a little alteration, allowed of the work extending considerably.

Mr. Elson is a Canadian, and like most Colonials, a very practical man. Acting as his own architect, he did marvellous things in the building line with old packing-cases, oil tins, canvas, and paint. As soon as they had settled a place, other boys were brought, and after a while a schoolroom had to be built.

The boys are taught reading and writing in Arabic, and leather work—chiefly shoemaking, so that they will have a good trade to fall back upon when they leave the home. Mr. Elson also has a day-dream of teaching them good carpentering some time; it is by no means his object to make them all colporteurs—rather to teach them to serve Christ in ordinary life.

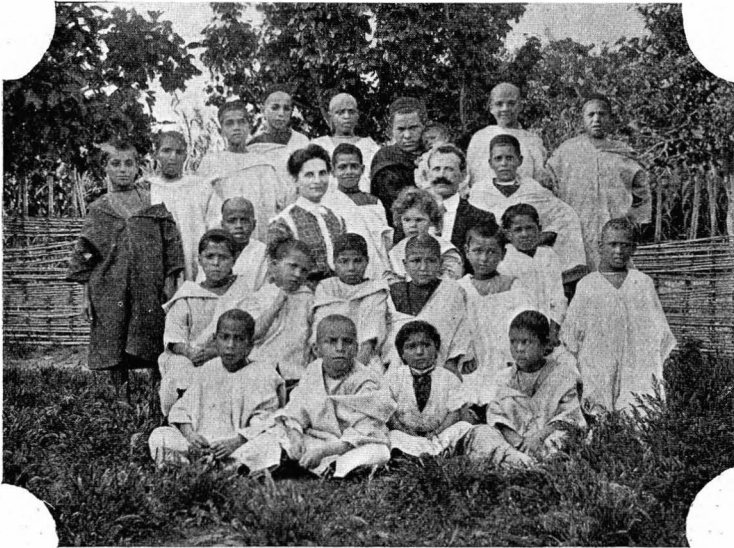
This year the number of boys has increased rapidly, growing from thirteen on January 1st to twenty-five now, in August. As they were fast outgrowing the accommodation, and the lease of the house was to expire in September, it became necessary early in the year to look

by the Council for the purpose. This property is about three miles from Tangier, lying between the road to Cape Spartel and the sea. It consists of a house, several outbuildings, and about seven acres of ground.

In June terms were finally decided on between the Council and Mr. Elson, and he began to get the place in order. As it had been practically uninhabited for some three or four years, this was a somewhat heavy task.

The house was found to be in a rather unsafe condition, and the ground very overgrown, water-courses choked up, and many fruit-trees dying or dead from want of attention. However, under his energetic management, order soon began to emerge out of chaos. The ground is being properly drained, the undergrowth cut down, the fruit-trees set free from their too-affectionate neighbours, the house made habitable, some of the buildings prepared for the boys, and the schoolroom moved up. They hope to move into their new quarters early in September, and then the work will be able to expand largely.

One delights to trace God's hand in it



Mr. and Mrs. Elson with the boys under their care.

for more suitable premises; and the mountain property belonging to the N.A.M., where Mr. Edwards had an orphanage in days gone by, was offered

all; the Elsons are so evidently marked out for this work, the houses have been offered just when they were wanted, the boys have all been brought in without

any seeking, and, considering their antecedents, they are all so good and obedient that we can only wonder and praise. Best of all, some nine have

as God has sent the boys He will not fail to send the necessary support.

The new home will allow of the work growing almost indefinitely; there is



The Industrial Institute and Boys' Orphanage, near Tangier.

openly professed belief in Christ as their Saviour, and most of these, by their changed life, are showing the reality of their profession.

Mr. Elson is expecting soon to have as helpers an American and his wife, who were missionaries in Morocco some years ago. Another man to assist in the supervision of the boys is badly needed. Up to last May he had the help of a native convert, a very fine character in many ways; but since his death the strain on Mr. Elson has been very great. The work needs much prayer, patience, and tact from those in charge, and much sympathy and help from friends at home; it is a large family to provide for. But

plenty of room for many more buildings, and scope for the teaching of several trades. We hope its distance from the town will lessen the chance of Government interference, a possibility which must always be reckoned with in Morocco; and which, if it were realised that the boys were indeed becoming Christians, would soon become a fact.

Space does not permit any details about individual boys, though many interesting stories might be told; but all concerned in it feel it to be a most hopeful work. And we are all very thankful to know the old orphanage is to be again used for the purpose to which it was dedicated years ago.

News from the Mission Field.

MOROCCO.

From Mrs. Roberts (Tangier).

August, 1906.—“He that is perfect in knowledge is with thee.” How often those words have come to me of late!

Amid sorrow, disappointment, perplexity, how good to realise there is one *with us* who is perfect in knowledge concerning each circumstance, each desire, each sorrow. What does our Father not

know? Even "our thoughts afar off" are known, and His thoughts towards us—"they are more in number than the sand of the sea."

I have not written since February, but you are all aware of what happened shortly after you received my last letter. Direct mission work, of course, came to a standstill, and the hospital is still closed, undergoing repairs.

We have been very disappointed in the two hospital servants, both of whom professed to accept Christ. The work being stopped, the second servant was dismissed, and we thought he had returned to his people at Fez. Shortly after the house was broken into one night. I heard noises, and on going to see found no one, but discovered that the dining-room and kitchen doors were unfastened, and the clock and other things gone. In the morning, on further investigation, I found the entrance had been made through the class-room window, the shutter had been cut through and the glass broken.

A week after this servant reappeared with a tale of woe, saying that in trying to cross a river his money, etc., had been washed away, and he himself nearly drowned. I am afraid our sympathy was not very sincere; his return aroused our suspicion, and we got a paper to arrest him privately, and he was brought here and shut up in a room, after a long knife he was carrying had been taken from him. With great difficulty we got him to confess, and then found that the head man was implicated, was, in fact, the instigator. He was mad with anger at being found out, and threatened to kill the other for telling, so we kept him closely till able to get him off on a boat going to Laraiiche; thence he went to Fez, and he has been seen by some of our missionaries, who have promised, if possible, to keep in touch with him. When we think of their upbringing, and the moral atmosphere in which they have always lived, we dare not be harsh in judgment, but our disappointment is keen.

Our house-boy, Boazza, is going on well; he came out brightly last May. His testing time is coming when the feasts and yearly fast come round. Join with

us in prayer that the Lord may strengthen him with His might.

Some of you may remember a former servant of ours, Si Mohammed, for whom we asked your prayers; he left us some time ago, and went deeply into sin, but the Lord seems to have spoken to him. I was much cheered by a letter from Miss Lilius Trotter, in which she informed me he was in Algeria seeking employment. She says: "We believe God is answering your prayers for him; he was deeply distressed at the tidings of the Doctor's death. We like him much, and believe God's work is going on in his soul. He takes a good stand in the little meetings of the Book depôt." He also wrote me a long letter. I will translate a little of it: "And I will also tell you to-day, O Signora, that I have surrendered my soul to God and His dear Son, Jesus Christ, knowing that He is able to cleanse my heart from sin, and save me according to His love. I entreat you to ask God, with us, that He will help me to do His work. I this day witness upon my soul, before you and before God, that I am truly repentant towards the God of the worlds and to the Saviour our Lord Jesus."

I reopened my classes in April, they are going on well as regards numbers, over a hundred women and children attend during the week. There has certainly been increased attention among the women. One until lately always sat at the back, keeping her towel well over her ears, and when giving the Bible lesson I could see her lips moving as though she were muttering to keep off evil spirits. Now she sits quite near me, and occasionally asks questions. One morning she came, at my request, for a chat. You will, I know, remember her in prayer.

The Saturday class, which was started for servant girls in Jewish houses, bids fair to become better attended than the Wednesday one; it is increasing rapidly. They are more troublesome, being a rougher set of girls.

I was very pleased a few weeks ago with a boy who came for the first time to the boys' class; he stood up and surprised me by repeating, with only two mistakes, four texts and a long hymn of twelve verses, containing the Gospel story. I

asked how he came to know them. "That boy taught me," he said, pointing to a lad in the corner. I had offered a cheap pocket knife to each boy who could say the above; he had heard of this, and got the other lad to teach him. I promised him the knife the following week if he said all correctly; he came, and brought with him a younger brother, who also repeated the texts and hymn and won another knife. The necessary repetition was probably heard by others, and we trust the living Word may find its way into some dark hearts.

The convert's service, held in the classroom on Sunday afternoons, was reopened in January; there is a fair attend-

The country around is very disturbed, and there was great excitement here yesterday. A plot to kill the *Khaleefa* of Raisuli was discovered, and the supposed traitor—a man I knew very well—was shot in the market. That was the beginning of a skirmish there, which spread to the beach; several men and some horses were killed, others were caught and shot in cold blood, and one man's head was cut off and taken through the streets stuck on a bayonet.

The new Basha appointed by the Sultan arrived in the morning. Raisuli had planned to capture him—so the story goes—but the Basha, hearing of his intention and wishing to avoid his kind hospitality



A Carpet made at the Carpet school, Cherchell, Algeria, from a Rabat pattern 100 years old.

(See Note on page 148.)

ance, generally three or four women, and sometimes as many as six men, including passers through. Mr. Jones has kindly taken over the charge of it.

marched in with his escort of 300 men by another road. Great things are hoped of this Basha, including the capture of Raisuli.

ALGERIA.

From Misses A. Welch and E. Smith (Algiers).

August, 1906.—The winter's work is over, and we are in the midst of our work in the Holiday Home for the children. Now we want you to have a little news of the winter's class-work and visiting.

We have had a busy season, the classes increased, and sadly need more working.

The Kabyle children came in good numbers and learnt well; we so desire to have two classes a week instead of only one; but until we can find a young worker to help us this is impossible.

These children carry home the Gospel

to their own people in a way no foreign missionary could ever do. During the spring we visited a house we had never before entered; the women gathered round saying, "Sing to us." As they were all strangers we asked, "What shall we sing?" "Oh," was the quick reply, "sing 'There is no Saviour but Jesus'" (a free translation of "There's not a friend like the lowly Jesus"). "How do you know that hymn?" we asked in surprise. "A child who goes to your class moved in here two months ago," they explained, "and she teaches us what you tell them on Tuesdays." So we sang, and their strange voices caught up the refrain, "Oulach ioun" (no, not one), in a way that showed us it was not sung for the first time.

Forty of these children have visited our home, nearly all of them staying a full week this summer. Here we gather up the teaching of the season, and try to make it plain to each individual child, an impossible thing to do in a large class.

The women, too, come in good numbers, and give us much joy by their intelligent remarks and answers. We long to see some of them take a more out and out stand for Christ, but we can only pray and trust that in the fulness of time God may grant us a "breath of life" here in Algeria, and then these souls will be "revived" and strengthened. Two of them have stayed a few days with us at St. Raphael, enjoying the peace and plenty of the "garden," as the children call it.

Feroodja is married; she told us that if we were against her marrying again she would refuse the man! She is a woman of our age, and could refuse if she wished, but we were only too glad to see her given to some man who would work for and protect her. She still looks after our room and calls the children together, though we do not feel it wise to let her live there rent free now there is a man to bring home money. So we have put in her old father and mother, who are long past all work.

There is so much visiting to be done, more than we ever get through, and yet it ought to be done, as so many of the women are "shut up" and cannot come out even to our class.

The French classes, too, increase in number, and sadly need more working also. The children attend well, and we hear indirectly some very cheering bits of news. One child, aged thirteen, has that warm love for the Lord Jesus that one finds sometimes among the young. She loves rightly, for she wants to lead others to her Saviour. She has found two little Arab girls who attend the French school, and she is teaching them the Gospel. She did this at first through the window, for one of the rooms of the French house looks on to the native town, and the little Arabs live only across a very narrow alley. Now she has them "in the kitchen, with mother's consent," and they already sing two French hymns. "Don't tell the English ladies," she said to her mother; "it looks as if I thought I were fit to teach like they do, but I so want to try to do something"; but the mother told us. "You ought to know your work is not in vain, for it is hard enough sometimes," she added.

The Sunday-class girls go slowly forward; several are engaged to steady young men, but they all come very fairly well to the Bible class. Our numbers will be smaller, we fancy, next autumn, as some of our girls are leaving our quarter and moving too far away to come back to us.

The Scripture Union members read still, and we thank God for each one of them. We had them up here a few Sundays ago and gave them a supper of "cous-cous" (we had natives in the house), and they were shown over our English Consul's house, to their great delight. Mrs. Hay-Newton very kindly lets our children use her beautiful garden whenever we care to send them down. "He showed us over himself," said the delighted girls, "and gave us flowers," a kindness none of them will soon forget. Some of these are growing steadily in the grace of our Lord Jesus, and a few only give us pain and trouble.

The mothers' class prospers, and so many say, "We get help there for the living of our daily life"—lives, as we know, often hard and poor. The first Sunday in each month we receive these mothers, with their children and husbands, at the Holiday Home. They sit in the shady

garden and enjoy the change from the close city, and tell us their joys and sorrows, and we finish with a few hymns and a passage from that old Book that none other ever has, or ever will, replace.

We open the winter's work again (D.V.) in October. Will you pray for us that God may through His people supply

all our need. We very earnestly thank all those whose loving sympathy has been so practically shown us in the past; we shall "rejoice together" when we see the results in the light of "that day" which is coming upon us "like a thief" in its unexpectedness. May Christ find us watching at His coming!

TUNISIA.

From Miss E. Roberts (Tunis).

ITALIAN WORK.

Just before we left Tunis we had the joy of seeing eleven baptised. I should like to tell you about some of them.

Two dear lads, sons of two of our Christian women, had for some time back shown a very real interest in the things of God, as also in His service. The younger had more than once made pairs of shoes or boots in his spare time to give to some poor child, or to sell at our sale of work. The other, a cabinet-maker, made toy wardrobes, to be given as prizes to the best children in the Sunday-school. Both lads are always ready, with two other companions, to visit the sick, to sing or read to them. Many such practical proofs made us glad to accept them as members of our little church.

It was a great joy to us to see three members of one family testifying to their faith in Christ. The father was converted in South America, and truly gave up all for Christ. His wife saw his changed life, but being very ignorant, and with no one to help her, she took longer to grasp the truth. Her contact with our Christian sisters in Tunis, and coming to the meetings and Bible-class regularly, always with an earnest desire to learn, gradually changed her life, and her joy and peace were manifest in her face and manner. Unseen things seemed to become real to her, and Jesus was her constant companion.

I went one day to speak to her about baptism, as I feared she did not quite understand. I found her talking to a young man, also a candidate for baptism, and when I asked them what they understood by baptism, they replied together, "We die to the old life of sin, and must live a new life with Jesus." Their faces

beamed with joy, and I felt that although theirs was but a simple and elementary faith it was true, and accepted by Him who reads all hearts.

The eldest son, a lad of eighteen, also has lately come out, and as his parents' testimony was a good one as to his life, we granted his request to be baptised with his two companions. He is a cripple, with feet turned in. The young man mentioned above made his appearance at our hall just when our evangelist's nephew, Daniele Bianco, came. He spoke kindly to him, and the young man continued to come, and very simply, and yet we believe really, received God's pardon and salvation. This is not an ordinary case, as we believe in few who say they are converted as quickly as this out in these lands.

There is need of much ploughing and patient teaching before the seed can take root, but this case, so far as we can judge, is an exception, for which we can thank God. Time will reveal if we are right.

Another family, consisting of a mother and two daughters, also a girl of eighteen, and another young man were baptised. The last mentioned was saved through the influence of one of our dear women, who, as usual, sat in her husband's shop and talked to the young men in his employ about Christ. This young man drank it all in, and was willing to give up a life of sin to follow Christ.* We must thank God for yet one other thing. One man asked for baptism, and we were not quite sure of him. There was something inconsistent in his life, which we felt ought to be removed first. We were not all agreed on this point, and so we prayed about it, and on the day of the baptism he appeared, and we felt grieved. However, he sat in a back seat, and did not come forward,

and afterwards, as he was wishing us good-night, he said, opening his coat, "See, here are the clothes I brought to put on, but," he added, "I felt it was better to wait until this thing in my life is right." We did thank God, because we felt God's Spirit was brooding over our members and keeping their consciences tender and right towards Him.

These cases all need our prayers, especially the younger ones. Tunis is beset with traps, being a port, and if these young men are to continue pure and true to Christ they need a helping hand, which they have, I am sure, in our new evangelist, Signor Bianco, who is doing all he can to gain an influence over them.

EGYPT.

From Mr. W. Dickins (Alexandria).

July 28, 1906.—I have the joy and privilege of informing you that another convert from Islam confessed his faith in our Lord and Saviour Jesus Christ by baptism last evening. He has been a believer secretly for more than seven years, but for a long time was very timid, so much so that for a time, owing to petty persecution, he avoided coming into our quarter of Alexandria.

I remember him as coming to one of our

Gospel meetings in Mr. Summers' time and reporting a vision he had seen of the Saviour holding out to him an olive branch, and saying, "Take it, you will find it benefit you." I forget now Mr. Summers' interpretation of that vision. From this time he taught himself to read the New Testament, and is so taught of the Holy Spirit that his prayers in the meetings are always edifying.

For months he has been convinced that he ought to be baptised, but could not face the consequences. Last Sunday, after being present at the Lord's Supper in our

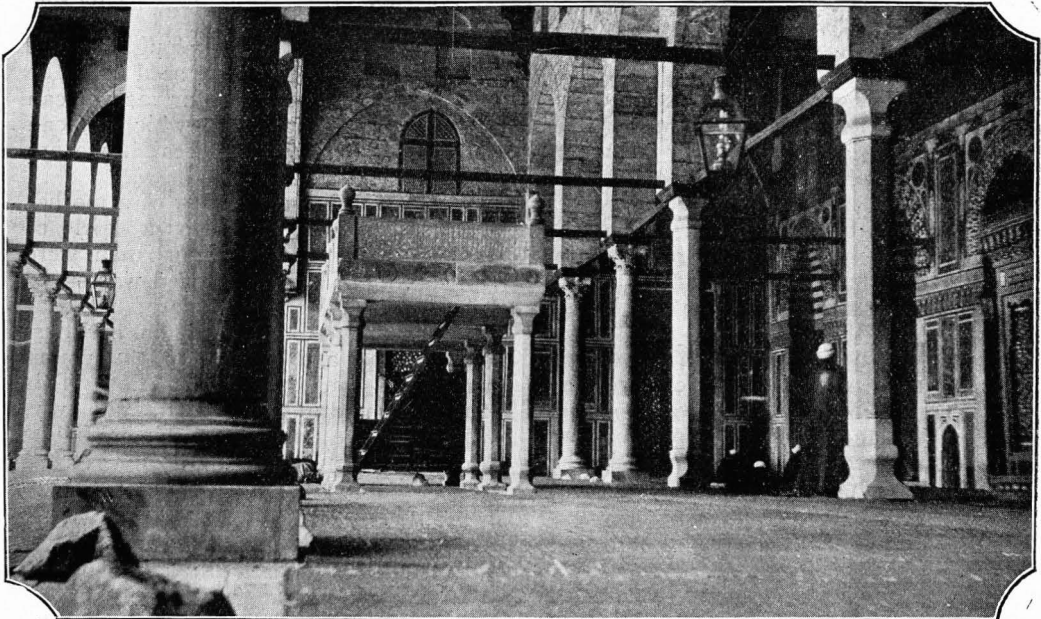


Photo by]

[Geo. Goodman, Esq.

The Interior of a Mosque in Egypt, showing the pulpit from which the sermon is delivered at the service on Fridays.

summer camp by the sea, he said he was now ready to be baptised and to follow the Lord fully.

When I asked him if he wished to be baptised in the sea as the other converts had been, or in the Mission house in the Ras el Teen quarter, he at once said, "In the house, for I have never been in the sea in my life," so we arranged to finish the baptistery which was already built. The Lord laid it on my heart to build one in our Church-room some time ago. It is finished in white cement, and forms a platform when covered.

At five p.m. on Friday, July 27, we all gathered together around the pool, several Mohammedan enquirers being present. We were glad to have with us Miss Mills and Miss Hewett, of the Bacos Mission. Mohammed gave his confession of faith first voluntarily, and then in answer to my questions on the principles of the faith, and prayed. Ayoub, who was baptised ten years ago, gave an address in which he emphasised the fact that there was nothing temporal to be gained by a Mohammedan who became a Christian except persecution, but the missionaries of the N.A.M. had been content to work on industriously and with long patience until now one after another was

confessing his faith in our Lord Jesus Christ.

The baptised convert took the name of Ameen Sabir, that is, "a faithful and patient one"—the names suit his character well. He is a tailor by trade—I am sorry to say his eyes are not over good for such fine work. For a small sum, such as £2 a month, we could employ him most usefully in Christian service to distribute books, superintend a small book-shop, etc., which we greatly need. We are laying this matter before the Lord that He may lay it on the heart of some of His stewards. I shall be glad to give full particulars to any one who will write to me on the subject.

Our brother seemed full of joy and of the Holy Ghost at the close of the service, and said it had been a royal time. Will you pray for him that he may be preserved from all evil, and even from the fear of evil, and become a useful servant of our Lord Jesus Christ; also for the young woman teacher who was present at the service, that she may see Jesus as her own Saviour and follow Him fully too.

Incidentally, the convert told me that at one time he was a most bigoted Moslem, and could not bear to hear the name Christian.

For the Children.

From Miss C. S. Jennings.

"I am the Way, the Truth, and the Life—no man cometh unto the Father but by Me."—John xiv. 6.

LARAISH, August, 1906.

Three times in less than a week, and from three different pairs of native lips, have I heard these holy words of Jesus. Shall I tell you the circumstances?

Six days ago, as I was jogging along the sands, returning on my pack-horse from Arzila, I caught the end of this verse from a voice behind me. Turning round I saw a Moor on a bare-backed horse, which he was taking to bathe in the sea. After greeting him, I asked where he had heard these words.

"In the hospital in Tangier, from the English *Tabeeb* (doctor). I was there

twenty-three days," he replied. "And the *Tabeeba* gave me a red-bound Gospel of Luke when I left," he added.

He had not heard of their summons to God's presence one night four months ago.

Let us sow in faith and love on all waters, and somewhere and when the harvest will be sure!

Two days after my return here Miss Parkinson asked a wee brown orphan laddie of six years old, El Eyashie by name, whom she has almost adopted, to repeat his texts to me, and in a baby's voice there came these words, "Jesus said, I am the Way, the Truth, and the Life," etc.

Shall I briefly sketch for you his history since we have known him? His widowed mother—a poor refugee from the country—sought shelter and means of livelihood for herself and four children in this town last winter.

A new baby was born to her here—whom Miss P. kindly helped to rear by providing a bottle and milk for it. By very rough and hard jobs of work the poor mother sought to earn bread for herself and little ones, and in order that this little six-year old one should not run wild in the streets while she was at work, he was placed at a blacksmith's to blow the bellows—a piece of bread being his only food during the day. He and his younger brother, of four years old, would come with the bottle to fetch the milk for their baby sister, and would each take a drink outside our door. Such a luxury, a taste of milk!

Soon the wee baby was taken to Heaven, and this spring both the mother and the eldest boy, Mohammed, of about twelve years, fell sick.

Miss P. cared for them, but soon the mother died. When the fever left Mohammed Miss Parkinson had him here to be fed up and get strong ere he returned to work. Indeed, the three younger ones, too, she took home on their mother's death; but an aunt from the country appeared and claimed two, while Miss P. retained El Eyashie, for he had contracted the fever.

She nursed him well, and he has been living here since, but being very obstinate and hot tempered he is apprenticed to work through the day at a farrier's, leaving at 6.30 with a hunk of bread in his hand, and returning about 7 in the evening to supper. Then I take him and his brother and our two Moorish house lads for a Bible class, and am teaching them many texts. Their interest is most encouraging. El Eyashie spends Sunday with us.

And now for the third occasion on which I heard those words (John xiv. 6) in the course of five days!

One afternoon there tottered into our house such a crumpled-up bundle of dirty rags, within which was the bent form of an old sick Arab woman whom we had known for nearly three years among the "beggars."

Her only son has gone off into the country with his wife, and left his old mother destitute, and but for the kind help of Miss Parkinson and Mrs. Taylor, a Scotch missionary here, I fear she might have starved.

Mrs. T., too, has taken pains to teach her of Jesus, and I hope a living spark of faith is in her heart.

Unsolicited, and to my surprise she repeated clearly this verse, and said as I spoke of Jesus: "Yes, and He died of His own will." Life is such a painful weariness, with a deformed back (she is almost doubled up) and diseased hip and knee, and daily wondering how to get her supper, that her cry is, "Death is so long in coming."

Miss P. and I were able to supply two sore needs—that of a pillow for her head, and a sack on which to sleep—as the stones hurt her bones, and yesterday, ripping up an old cretonne travelling bag, I provided her with a small coverlet under which to sleep, and she is clothed with but one cotton garment, and has no *haik* (the thick covering worn by Moorish women out of doors).

To my Sunday class she came yesterday in sore pain and trouble, for she had been knocked down by a horse at the end of our street, and her bad hip was bleeding and her face bruised. So I mended her up and fed her with bread and coffee, for "hunger is in me," she cried, and oh! her face was so drawn and ghastly! She is too stiff and feeble to drive off the flies which settle on her eyes and cheeks! I just pray God to take her soon if indeed she has accepted Jesus as her Saviour!

May you who read this simple sketch help us who are at the front by sympathy and prayer for the orphans and sick and homeless in this needy land of Morocco.

**LIST OF DONATIONS from AUGUST 1st to 31st, 1906.
GENERAL AND DESIGNATED FUNDS.**

| GENERAL FUND. | | | DESIGNATED FUND. | | | DETAILS OF DUBLIN AUXILIARY. | | No. of Receipt. | |
|------------------------------|------------------------------------|-----------------|------------------|---|----------------------------------|--|--|-----------------|---------|
| 1906. Aug. | No. of Receipt. | Amount. £ s. d. | 1906. Aug. | No. of Receipt. | Amount. £ s. d. | | | | |
| 1 .. | 9525 | 2 2 0 | 1 | { Maldon Hall S.S. } | 5 0 0 | S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. | | 61 | 12 7 5 |
| 2 .. | 6 | 1 1 0 | 2 | .. | 1 97 | Designated Receipt No. 19 4. | | 2 | 0 5 0 |
| 3 .. | 7 | 1 1 0 | 3 | { Readers of The Christian 2000 } | 2 0 0 | No. of Receipt. | | 3 | 2 0 0 |
| | 8 | 5 0 0 | 8 | .. | 4 11 0 | £ s. d. | | 4 | 0 2 6 |
| | 9 | 1 0 0 | 10 | .. | 0 5 6 | 149 0 4 0 | | 5 | 1 0 0 |
| | 30 | 0 5 0 | 11 | .. | 0 12 6 | 120 0 10 6 | | 6 | 0 14 4 |
| { Readers of The Christian } | 76 | 0 6 6 | 15 | { Y.P.S.C.E., BerkeleyRd. } | 1 15 0 | 1 3 3 0 | | 7 | 1 2 0 |
| 4 .. | 2 | 1 0 0 | 15 | .. | 1 10 0 | 2 0 5 0 | | 8 | 0 5 0 |
| | 3 | 0 5 0 | | { Bethel S.S., Barking } | 1 18 9 | 3 2 0 0 | | 9 | 0 5 0 |
| | 4 | 1 0 0 | | { Gospel Hall, Bargates, Christchurch } | 1 4 11 | 4 2 0 0 | | 70 | 1 1 6 |
| | 5 | 0 4 0 | 16 | { Readers of The Christian } | 6 0 0 | Previously ackgd. .. £3 2 6 | | 1 | 0 10 0 |
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| | 7 | 0 4 0 | 18 | .. | 0 6 0 | £113 0 9 | | 3 | 0 14 2 |
| | 8 | 0 1 0 | 21 | { City Road Miss. Hall, Manchester } | 10 0 0 | | | 4 | 0 16 0 |
| | 9 | 0 4 3 | | .. | 1 0 0 | | | 5 | 10 0 0 |
| | 10 | 0 10 0 | | { Bignold Hall S.S. } | 4 10 6 | | | 6 | 1 0 10 |
| | 40 | 0 17 6 | 22 | { } | 1 1 0 | | | 7 | 0 14 6 |
| | 43 | 0 5 0 | 24 | { "In Memoriam" A. H. G. } | 1 0 0 | | | 8 | 0 13 11 |
| 15 .. | Chesham | 1 4 0 | 25 | .. | 0 5 0 | | | 9 | 0 4 0 |
| 16 .. | 3 | 0 10 0 | 27 | .. | 0 10 0 | | | 10 | 0 14 9 |
| | 4 | 0 5 0 | 28 | .. | 5 3 11 | | | 1 | 0 13 3 |
| 17 | { Readers of The Christian } | 11 0 0 | 29 | .. | 2 2 0 | | | 2 | 1 0 0 |
| 18 | { Trinity Con. Ch., Brixton } | 2 0 8 | | .. | 2 2 0 | | | 3 | 1 0 0 |
| 19 | .. | 1 8 9 | | .. | 2 2 0 | | | 4 | 2 14 0 |
| 20 | .. | 0 1 0 | | .. | 2 2 0 | | | 5 | 0 10 0 |
| 21 | .. | 0 2 6 | | .. | 2 2 0 | | | 6 | 1 4 11 |
| 22 | .. | 0 2 6 | | .. | 2 2 0 | | | 7 | 1 8 1 |
| | 1 | 1 1 0 | | .. | 2 2 0 | | | 8 | 10 4 0 |
| 23 | .. | 0 2 6 | | .. | 2 2 0 | | | 9 | 18 4 8 |
| | 2 | 0 2 6 | | .. | 2 2 0 | | | 50 | 0 2 0 |
| 24 | { Belfast "In Memoriam" A. H. G. } | 1 0 0 | | .. | 2 2 0 | | | 1 | 28 10 2 |
| | 5 | 0 5 0 | | .. | 2 2 0 | | | 2 | 0 5 0 |
| | 56 | 0 10 0 | | .. | 2 2 0 | | | 3 | 2 6 10 |
| 25 | .. | 7 0 0 | | .. | 2 2 0 | | | 4 | 0 10 0 |
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| | 8 | 3 10 0 | | .. | 2 2 0 | | | | |
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| 30 | .. | 5 0 0 | | .. | 2 2 0 | | | | |
| 31 | .. | 1 10 6 | | .. | 2 2 0 | | | | |
| | 2 | 0 3 6 | | .. | 2 2 0 | | | | |
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| 5 | 0 2 6 | | |
| 6 | 0 10 6 | | |
| 7 | 0 2 0 | | |
| 8 | 1 0 0 | | |
| 9 | 0 2 6 | | |
| 50 | 2 0 0 | | |
| 1 | 1 1 0 | | |
| 2 | 0 10 6 | | |
| 3 | 0 5 0 | | |
| 4 | 1 19 8 | | |
| 5 | 0 2 6 | | |
| 6 | 0 12 3 | | |
| 7 | 0 10 0 | | |
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| 9 | 1 0 0 | | |
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