

# NORTH AFRICA

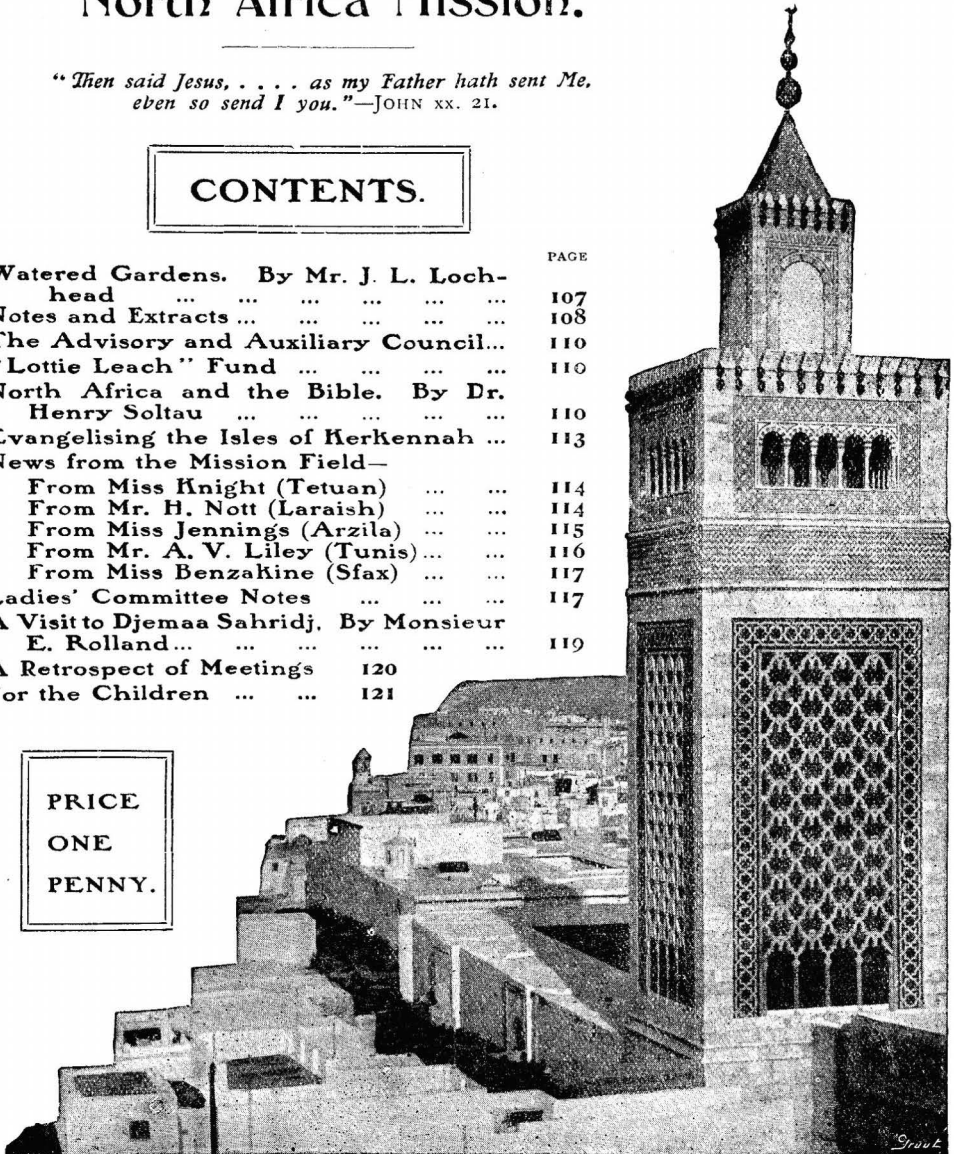
The Monthly Record of the  
North Africa Mission.

*"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, 4, Highbury Crescent, London, N.

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

# 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** is 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 APRIL 1st to 30th, 1907. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1907.	No. of	Amount.	1907.	No. of	Amount.	TOTALS JAN. 1 TO APR. 30, 1907.	
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### DETAILS OF BARNET AUXILIARY.

Mrs. C. L. TERRY, Hon. Sec., Ridge View.

General Receipts Nos. 10155, and 10156.

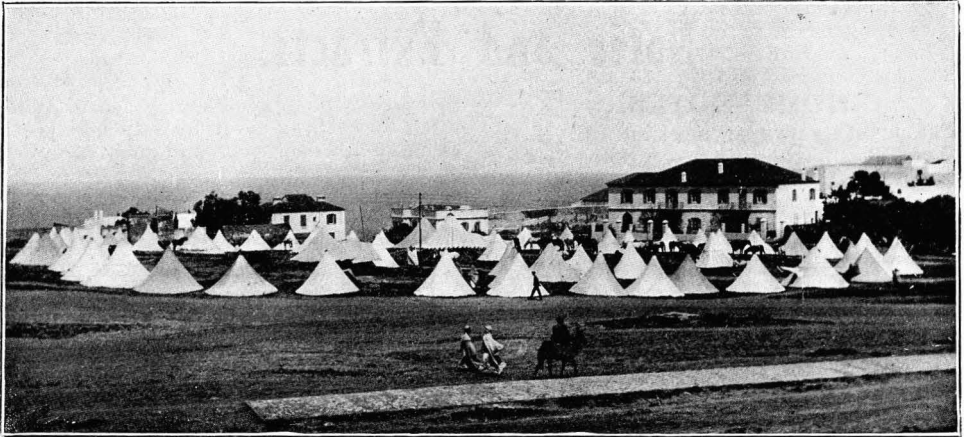
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S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.

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Camp of Sultan's Soldiers on the Marshan, Tangier (see page 109).

## Watered Gardens.

*"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."*—  
ISAIAH lviii. 11.

**D**URING springtime, even in dry Algeria, all the country looks green. It seems easy to be green at such a season as this. The testing time will soon come, however, and then it will become apparent where the springs of water are, and which are the trees planted near them. During the hot summer weather the whole country around here assumes a brownish-red appearance; but here and there, scattered over the land, one can discern green spots.

Such a sight gives to these words in Isaiah a new meaning. The bright fresh green stands out prominently in contrast to the surrounding barrenness.

Is this not a picture of spiritual things? There are times—revival times, for instance—when it is easy to be green, easy to be whole-hearted for God. The testing time comes, however, and then it becomes apparent where the souls are who are like the watered garden, and who are not affected by the hot sun and wind of worldliness, etc. They stand out in strong contrast to the surrounding indifference and sin.

Or, if we look at this truth from another standpoint, we may say that it is comparatively easy to keep green in a gospel-privileged land like Britain. It is quite another story to remain fresh and green in Mohammedan or heathen lands. Some Christians may not think so. All who have lived in such lands, where the very atmosphere seems charged with everything that would dry up and sap what is spiritual—what is of God,—know what this means.

To all such, these words come with peculiar preciousness. Praise the Lord; He can and will make us like the spring of water whose waters fail not, if we abide in Him. The barrenness and surrounding drought will only make the freshness and green of our lives more apparent, and thus the Lord, who is the true Source of our life, will be glorified.

J. L. LOCHHEAD.

## Notes and Extracts.

### HOME NOTES.

The monthly prayer meeting will (D.v.) be held at 4, Highbury Crescent on the first Thursday of the month (July 4th) at 4 p.m. Tea at 3.40. A hearty invitation to be present is given to all friends of the work.



**Taïb and Boorawiyah**, by Miss Albina L. Cox. This booklet, just recently published, depicts, in the form of stories, which are founded on fact, scenes illustrating the lives of Mohammedan boys and girls in North Africa. The tales are very brightly written, and will interest both old and young. There are seven full-page illustrations, and an attractive cover, with the names both in Arabic and English.

In the introduction to "Taïb," Rev. C. G. Moore, of *The Life of Faith*, writes:—"I have never read anything that has so impressively taught me what it means to be born and brought up in a Mohammedan home, as your story of Taïb. . . . I am sure the story will do good, and move many friends to sympathise and help."

Friends may render real service to God's work among the Moslems of North Africa, by placing this booklet in the hands of those who are not as yet interested in this work.

Copies may be ordered of the Secretary, 4, Highbury Crescent, London, N., price 3d. each, 3½d., post free, or 3s. per doz. post free.



**Picture Postcards.**—Two series of beautiful "real photograph" picture postcards are now on sale. The subjects of these cards are as follows:—

#### Series No. 5.

Mohammedan Lawyers in their Office, Tunis.

Missionary Teaching Arab Boys, Tunis.

The Halfaween Mosque, Tunis.

A Bedawee Woman, Tunis.

An Algerian Jew.

High-class Tunisian Woman Veiled.

#### Series No. 6.

A Village at Gizeh on the Nile.

A Kabyle Girl, Algeria, showing Tattoo mark.

A Bedawee Tent, North Africa.

Native Evangelists at Fez, Morocco.

A Porter Boy, Tunis.

Class in North Africa Mission School, Shebin-el-Kom, Egypt.

Price, 1s. 1d. per packet, post free; 2 packets, 2s. 1d. Small quantities of separate cards may be had, 2d. each, postage extra; or 2s. 1d. per dozen, assorted, post free.

A pretty coloured picture postcard, "A

Bedawee Woman and Negress, North Africa," price 1d. each, or seven for sixpence, postage extra, is also on sale, and may be ordered of the Secretary.

A reduction will be made on all picture postcards, if quantities are bought for sales of work, meetings, etc.



"Little Red Garments."—Mrs. King, 1, Eton Grove, Lewisham, S.E., will be much obliged if those friends who are making garments for the girls and women in Miss K. Smith's classes at Djemaa Sahridj, will kindly forward these to her early in September. They will thus save her much correspondence and trouble.



**ARRIVALS.**—Mr. and Mrs. P. Smith and children reached England from Constantine on May 3rd.

Mr. and Mrs. E. E. Short, with their children and governess, reached London from Kairouan on May 23rd.

Mr. and Mrs. W. Reid and children reached England from Tripoli on June 13th.

Mr. W. T. Fairman reached London from Shebin-el-Kom on June 12th.

Miss E. Smith and Miss Welch reached London from Algiers on May 23rd.

Miss Harnden and Miss Guillermet reached London from Constantine on June 21st.

Miss Grissell reached London from Tunis on June 22nd, accompanied by Miss Stenius, a Finnish lady, who is a fellow worker with Miss Ericsson and Miss Markusso at Bizerta.



"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 12s., postage and packing case included? The proceeds will go to the funds of the N.A.M.



**Cherchell Carpet Industrial School.**—There still remain for sale six carpets and rugs, the prices being as follows: £1 3s. 8d., £3 7s. 6d., £4 6s., £5 1s. 3d., £5 13s. 3d., and £6 16s. 3d. Carpets on view at the offices of the Mission, 4, Highbury Crescent. Full particulars sent on application to the secretary. The carpets sent on approval if desired. All hand-made, of pure wool. A booklet telling of the carpet industrial work is now on sale, price 8d. per dozen, post free.

The picture on page 107 shows the tents of the encampment of the Sultan's Army on the Marshan at Tangier, just opposite to Miss Jay's house. The European look of the houses shown gives no idea of the town of Tangier itself, which is quite Eastern. The buildings on the Marshan form a sort of suburb.

In the report number last month it was stated that all the soldiers had been removed. This was incorrect. Only 600 were removed and 400 were left. Since then the annoyance has again risen, as some fifty-two tents, with about 500 soldiers, have been pitched on the same spot, in addition to the 400 who are still there. The men are an undisciplined lot, ragged and disorderly.

The tents used by officers and by country governors when travelling are shown on page 117.

Many of the soldiers, and even some of the officers, go to the Tulloch Memorial Hospital for medicine and to have wounds treated. There they hear the Gospel, and through them portions of Scripture are distributed to inland places, unreachable by the missionaries.



## FOREIGN NOTES.

### Morocco.

Day 6.—Miss Bolton writes about the woman Futush, mentioned in April number of NORTH AFRICA, as staying with them at Tetuan. Her husband, finding that his own efforts to make her leave the missionaries were ineffectual, brought a special kind of *Shareef*, who humbled himself to beg the woman to go back to her husband, and she, in her superstition, was afraid harm would come to her two sons by a former marriage if she refused this plea, and so consented. Miss Bolton has not, however, lost sight of her, as she comes to the dispensary. Please pray for her.



Miss Aldridge has recently removed from Laraish to Tetuan, at the invitation of the workers at the latter station, who were most anxious that more of the opportunities for medical work amongst women should be seized than they could possibly avail themselves of.



### Algeria.

Days 9 and 23.—Mr. Lochhead, writing from Constantine on June 1st, tells of a young Arab who appears deeply impressed by the Gospel. He was the first to come to Mr. Lochhead's boys' class fourteen years ago. Now he appears to be a sincere enquirer, if not believer. He is married, but lives with his parents, according to Eastern custom. His father does not yet know of his interest in the Gospel. They are better-class Arabs, and in easy circumstances. A

Frenchman at Constantine has recently come into the light; his unconverted wife testifies to the change in her husband. This man is a railway clerk. Mr. Lochhead asks prayer that he may be guided in trying to help on these souls.



Days 8 and 23.—Monsieur Cuendet writes from Algiers of three young Kabyles, belonging to a tribe which he had visited some time ago, who are more than ordinarily interested in the Gospel, of which they have already learnt something from the "White Fathers." Two of these professed to accept Christ, but Mr. Cuendet could not speak with confidence of their conversion, although he is greatly pleased with them. The other is now teaching under the Roman Catholics, but is not at all satisfied with that religion. Please pray for these young men.



### Tunisia.

Day 11.—Mr. Liley writes from Tunis on May 4th, 1907:—"While visiting one morning I came across Si E., uncle of the convert Si A. He once professed to be one of us, and even asked for baptism, but I believe some little thing, which I have never been able to find out, upset him, and he has not been to any of the meetings for a year or more. When met in the street he has always shown himself very friendly, but until this particular morning I have never been able to have any close talk with him. He still professed to be one of us, and he had his Bible, which he read regularly, etc., etc., but pressure of business did not allow him to come and see us. He is, I believe, a type of very many; the truth of the Gospel has laid hold on them intellectually, but there is need of the Holy Ghost to give them life. What need there is then to pray for the outpouring of that blessed Spirit."



Miss Hammon writes from Tunis:—"We are *very much* encouraged with regard to some of the girls who were formerly in the school. Three of them who are about from fifteen to seventeen years of age, are, I believe, real Christians. I had long ago been hopeful about them, and believed that two had 'stepped over the line,' but it was so difficult to know how much these girls were influenced by their affection for us, and a desire to please. Now this winter Miss Jones has had four of them staying with her at Kram, and their parents have actually allowed them to spend some months as her guests, knowing that they were having Christian teaching. . . . There is no doubt that the girls have not only given their hearts to the Lord, but have made a real growth in grace."

The attention of readers is called to the fourth **Annual Missionary Summer School** and Holiday Conference, in connection with the Young Christians' Missionary Union, to take place at Mundesley-on-Sea July 13th to 20th. The programme aims to supply a fuller knowledge of the Word of God, and of the Work of God in the world. A hearty invitation is extended to pastors, missionary officers,

Sunday-school teachers, and all who desire to study missions. Dr. Campbell Morgan is chairman; Dr. A. T. Pierson, Dr. Erdman, Miss Clara Benham, and Miss Ruth Shipway are among the speakers. Charge for the week 25s. for share of room, 35s. for exclusive use of room. Apply Hon. Secs., Missionary Summer School, 78, Fleet Street, London, E.C.

## The Advisory and Auxiliary Council.

For several years past the Council of the Mission have been desirous of adding to their numbers. They greatly appreciate the help now being given by the three new members who have recently joined, viz., Mr. Arthur Dence, Mr. Ernest E. Shaw, and Colonel George Wingate.

The Council, being a Council of Direction, have found it necessary to meet twice a month, and this frequency of

meetings has made it impossible for some friends, who are deeply interested in the work of God in North Africa, to join the Council, though very willing to do so. In order to have the benefit and help of the advice and sympathy of such friends, the Council decided some months ago to form an **Advisory and Auxiliary Council**. The following gentlemen have accepted the invitation to join, and it is hoped that others will be added from time to time:—

J. W. GORDON-OSWALD, ESQ.  
CAPTAIN C. H. HILL.  
REV. CHAS. INWOOD.  
W. E. D. KNIGHT, ESQ.

W. R. LANE, ESQ.  
REV. J. J. LUCE.  
DR. R. MCKILLIAM.  
COL. J. F. MORTON.

REV. CANON STORER-CLARK.  
PASTOR FRANK WHITE.  
ARTHUR WOOD, ESQ.  
FRITZ P. WOOD, ESQ.

## "Lottie Leach" Fund.

Readers of NORTH AFRICA, and old friends of the Mission, will be familiar with the above title, which has appeared from time to time in the magazine; the last occasion was in August, 1905. Since that time there has been received £19 17s. 11d., and this has been used to help towards Lottie's support. The object of the fund is to secure the sum of £16 a year to help in the education and upbringing of Lottie Leach, the orphan of Dr. and Mrs. Charles Leach, who, together with their little boy, were murdered at Sfax, Tunisia, in 1896.

Friends who have helped in the past will be glad to hear that Lottie is making good progress in her school at Rothesay, N.B., where she lives with her aunt. She has several times expressed a desire to go to North Africa as a missionary when she grows up. She is now about twelve years old.

There are doubtless many to whom the pathetic circumstances which deprived her of her parents will form a strong appeal, and maybe they will desire to help by contributing to the fund.

## North Africa and the Bible.

By Dr. Henry Soltau.

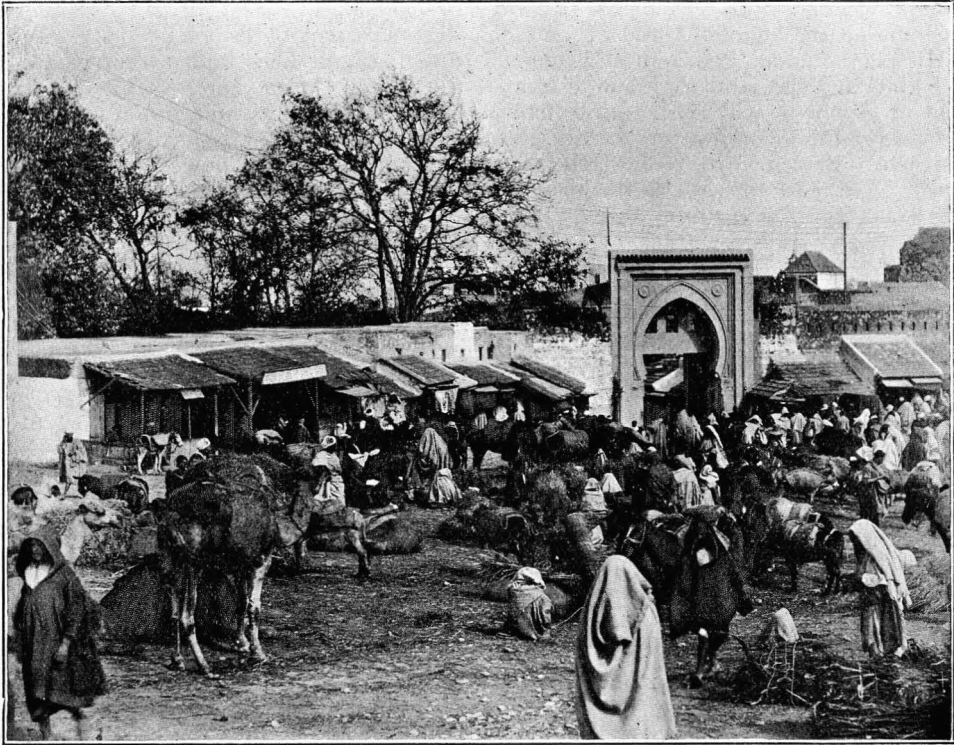
### EGYPT.

North Africa finds an early and important place in Bible history, which will well repay careful study, and will strengthen our faith in God for its present and future blessing.

What histories cluster round Egypt,

from the days immediately succeeding the flood to the present time!

Abram found a shelter there when he went to escape the days of famine in the land of Canaan. It became a place of temptation, and ultimately of trial, for Hagar came up with him out of Egypt,



A Corner of the Outer Market-place, Tangier, Morocco.

and the house was divided and in conflict, until she and her son were cast out.

To Jacob and his family, through Joseph, Egypt was for a long time a place of blessing and full provision; ultimately it became the place of cruel bondage and oppression, until the cry of the people ascending to God, He came down to deliver them, and raised up a second Saviour in Egypt, who should lead them out of it.

God's plan for salvation was by the blood of the paschal lamb, and deliverance from all oppression by the waters of the Red Sea.

Centuries pass away, and there is a stir in Bethlehem, in Jerusalem, and even in the Far East. Heaven is moved, and the angels bring a message of joy and peace, for a little child has been born in Bethlehem, worshipped by shepherds and adored by the Magi, and in the midst of the rejoicing at the honour done to Him, the Lord appears by night in a dream to Joseph, saying: "Arise, take the young

Child and His mother and flee into Egypt."

Before daylight dawns, Joseph, Mary, and the Babe are travelling into this distant land, and North Africa opens its arms to shelter Him, "who came unto His own and His own received Him not."

How encouraging to workers in Egypt, that before the Lord sent the helpless Babe into that land, He provided for His needs in the present of gold from the wise men. He knew the difficulties of finding a home among strangers, and fully met every need. He does the same to-day. We never know whence or from whom the gold will be sent, but He sends it by the hands of those who love His Son and His kingdom.

There is again a Lamb in Egypt, and His blood must be shed by-and-by that Egypt also may partake in the great redemption.

"Out of Egypt have I called My Son." God will never forget the kindness of Egypt in sheltering His Son in the days

of His weakness as a Babe. If God remembered the afflictions and groanings of His people under Pharaoh, and judged that king and the land for their ill-treatment of His own, will He be unrighteous and forget the shelter given to His own Son when driven forth from His own land? We read the answer to this in Is. xix. 18-25. Note the promises:—

“An altar to the Lord in the midst of the Land of Egypt.

“A pillar at the border thereof to the Lord.

“He shall send them a Saviour, and a great one, and He shall deliver them.

“The Lord shall be known to Egypt.

“The Egyptians shall know the Lord in that day.

“He shall smite and heal it.

“They shall return ever to the Lord.

“Israel shall be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, ‘Blessed be Egypt, *My people*, and Assyria, the work of My hands, and Israel, Mine inheritance.’”

What promises for all workers in Egypt, this kingly reward for kindnesses shown to His Son.

### CYRENE.

Many years have passed since the helpless Babe was “called out of Egypt,” and the end of His life draws near. “He is led as a lamb to the slaughter;” He has been betrayed by the kiss of a disciple, forsaken by all, mocked, condemned and scoffed at by Sanhedrim, Pontius Pilate, Herod, and the people; spat upon, blasphemed, scourged, and crowned with thorns; bleeding, wounded, faint, and sinking under the heavy weight of the cross, He is led through the crowds in the narrow streets of Jerusalem. “They gaped upon Me with their mouths, as a ravening and roaring lion. I am poured out like water. My strength is dried up like a potsherd. Dogs have compassed Me, the assembly of the wicked have enclosed Me. I gave My back to the smiters and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting.”

Too weak to move another step with the heavy cross, “they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross.”

Who was this Simon? Was he a

descendant of Ham, from Cyrene, now known as part of Tripoli? If so, we have Shem, Ham, and Japhet represented at the cross. At any rate, North Africa was honoured that day, and Simon unwillingly compelled to bear that cross after Christ, became a loving follower of the Lamb, and his name and that of his sons are enrolled in the book of life. How many have fought and struggled for bits of that cross since! Simon had it all on his shoulder; and better still had Christ in front, heard all His words, and doubtless special words of comfort for himself.

What a story he had to tell on his return to North Africa! He had seen the Saviour die, heard His words, and had a message for his own family and for his neighbours. If Rufus, mentioned in Romans xvi., was his son, then Simon’s wife must have been won to Christ too, and became filled with His love, for Paul calls her “my mother.”

Missionaries in North Africa, your message is the same. You have a heavy burden to carry for His sake, but you follow the Lamb and will gain the victory.

The Saviour has died, risen, and ascended, and “having received of the Father the promise of the Holy Ghost, hath shed forth the Holy Spirit on the day of Pentecost. Among those who witnessed this and heard the Gospel in their own tongues were men from Egypt and the parts of Libya about Cyrene” (Acts ii. 10). North Africa was represented at Pentecost. Perhaps Simon was there then, who can tell?

North Africa still needs the forth-throwing of the Holy Spirit, and is already partaking of His fulness, as evidenced by the many servants of God labouring there, and the believers who have through their lips and lives heard and received the Gospel of the Lord Jesus.

In conclusion, we must not forget that before the Gentiles received the Gospel through Peter, and before Saul of Tarsus was brought into the light, an evangelist was sent to an eunuch of great authority from North Africa, who was reading the old book that spoke of the suffering Lamb, and he believed on Him and was saved.

We began with the Lamb in Egypt, and



we close with the Evangel of the Lamb that was slain to take away the sin of the world.

How closely the history of North Africa is interwoven with the life and death of the Lord Jesus Christ!

## Evangelising the Isles of Kerkennah.

### Some Extracts from Mr. J. J. Cooksey's Account of his Recent Visit to the Kerkennah Islands.

A kind friend having provided for the necessary expenses, I left Susa on the night of April 9th for the Kerkennah Isles, which lie off the Tunisian coast, accompanied by Mohammed M., a valued native helper.

The first stage of our journey was Sfax, which is reached by a French *diligence*—a most abominable means of transport. . . Here we met Mr. Herbert Webb, who joined our party, and after spending some time at the harbour, we found some sailors who owned a fishing skiff who were leaving for the Kerkennah Isles at midnight the following day. With these we took passage, arranging the fares and the transport of our luggage to our mutual satisfaction; and then we returned to the city to make the necessary purchases of provisions and cooking utensils.

In due course everything considered necessary was procured; our box of books, magic-lantern, supply of petroleum for the same, and our personal belongings were stowed away in compact form, and at midnight on the 11th we commenced to pole our way out of the harbour to meet the breeze. It seemed an interminable undertaking.

Morning was well advanced when we awoke, and still Sfax was in sight, so we breakfasted, and the sailors, philosophically making up their minds that they could do nothing better than wait for the breeze, proceeded to make themselves comfortable.

Here came in our opportunity, and the reserve having been broken by Mohammed M., we introduced the object of our visit, and the great message; our overtures were well received, and conversation developed, and became more definite and personal. Our good friends owned up to a liking for strong drink, and other vices, and listened with good attention to our message of a personal Saviour; in the

end each accepted a present of a gospel; thus commenced a friendship which afterward was to stand us in good stead.

The unnatural lull of the last ten hours suddenly gave way to a boisterous breeze, which soon increased to half a gale; and our united thought now was how to make land in face of it; the waves began to wash into the skiff, and matters looked threatening; after six hours of running and tacking, however, we managed to make the harbour of the Owlad Gasim, situate about the middle of the island—our destination.

The captain of our skiff was the son of a bluff, hale seaman, who was one of the principal men of the place, and he, on his son's recommendation, promptly took us under his roof and protection; a small windowless store-room, used by him as a shop, was partly cleared, and ourselves and baggage installed therein.

Our friend owned a café near to our room, and on the evening of our arrival an invitation soon filled the place with an attentive audience, who listened well to the preaching, illustrated by the lantern. This was the first time most of them had either heard the Gospel or seen the lantern, so the fame of the meeting spread, and on the following morning we sat in the café and spoke of Christ to the men and youths, and presented a number of gospels; midday drew on, and by arrangement we gathered the schoolboys together and gave them a service to themselves, which they appreciated. We remained the following day at Owlad Gasim, getting information about the other fishing villages, and making acquaintances among the people.

In the evening a request came from them for another lantern service, to which we of course assented; they sent around an invitation to the men, and when all was ready, the place full, and the coffee

drinking over, we set up our apparatus and had our preaching meeting. The attention was very good, and at the close a place was cleared for us on the raised mud platform covered with grass mats; coffee was handed round, and an opportunity given us to engage in conversation upon the theme of the evening's talk.

(To be continued.)



A Saint's Tomb, Tangier, Morocco.

## News from the Mission Field.

### MOROCCO.

#### From Miss Knight (Tetuan).

I think you will be glad to hear of another door opened to me. . . . Some years ago, when I had a class entirely of Riff girls, there was one I specially set my heart on—a bright girl and interested to some extent. Her father married her while very young to a man who soon after died, and she left me, though I never quite lost sight of her. Lately she has been very ill and came for medicine. I have been able to see her several times since, finding her always eager for "the Book" and singing.

Sometimes there were several women in the room and I got good attention, and one day I suggested that I should come up once a week to teach them, and when they had come ten times I would give them a feast. The idea took, they were most eager about it. The room and situation are most suitable, a quiet inside room where we can sing unheard, and high walls all round so that curious neighbours cannot see over. Every time I have had an audience of eight or nine women. I teach them a verse, explain it and talk to them

very informally. We sing all the hymns we can, and I think it is the happiest time in all the week. We have nearly finished half the time now, and the feast begins to loom before their eyes. Poor things, they are so poor, I don't know how they live, and a feast has infinite attractions for them.

#### From Mr. H. Nott (Larish).

This is the first time I have had an opportunity of writing about the refuge and the work here. The little two-roomed house I hired has been opened each night, and often we have had no room to put up all the men who came. The men give a very intelligent and marked attention to the Gospel; all sorts and nearly all conditions of men come to us from north and south, some journeying on and some remaining in the town to pick up work or beg from door to door. Some are very poor, and none have much of this world's goods; some are readers, and others very ignorant and dense; some are strong and well, and not a few are ill and wretched. All have appreciated the warm shelter

during the cold, wet nights. The Gospel story is given each evening, varied sometimes with a lantern address, which is very much appreciated, and a great help to us in the work; one evening a week we give them a cup of tea previous to the address.

Two men in the refuge struck on a profitable line of business by going out into the country and gathering up all the woollen rags; for these they received here as much as eighteen shillings per hundred-weight. Others soon followed, until about twelve men now are regularly going and coming, and these men deposit with me their earnings. One night, after I had spoken, one of these men said, before all, "As we have been out in the country we have been repeating to the country readers and teachers the message we have heard from your lips, and they replied that everything I had said was true," so the next time these men went I sent Gospels with them to give to the country teachers.

Some few who have been ill, either with fever or severe cold, we have fed, doctored, and kept for a time at the refuge. One lad, an orphan, seemed to be suffering with pleurisy, but under care and treatment he soon became better, and able to go about again. We tried to find him employment, but he seemed to need strengthening, so we have now taken him into the house, and are clothing and feeding him till he gets quite strong. He is able to sew quite well, and could earn a living at something of that kind. He could read a little when he came, and now is reading very nicely, and understands all he reads from the Gospel; altogether he is very satisfactory.

Several others we have fed and doctored at the refuge, and one has been with us for two months or more, and has heard the message each night.

As yet I have not had so many to my dispensary at the house, but I find it a very useful adjunct to both the refuge and my visiting among the shopkeepers.

We have had a great many beggars in town this winter, going from door to door. Mrs. Nott has been enabled to give a portion of bread to about thirteen girls and boys each mornin<sup>g</sup> for several months, and twice a week a meal, after which she has gathered them for a class to learn texts and hymns and for a Gospel address. They learn very readily and listen atten-

tively. We often longed that we had a suitable house to take in some of these children, most of whom are orphans. We suggested to some that we would send them to Tangier to the orphanage there, but they were afraid, for even Tangier to their poor, ill-instructed minds seemed like another country, to which they had not the courage to venture. It was pitiable to see them in their rags; we were able to give garments to some and new sacks to others.

We have just removed our refuge to another house—a larger and much more suitable one. Thus we shall be able to find room for more men at a time. The place is in a much better part of the town. It is quite an answer to prayer that we have found such a place, as they are very difficult to get in this town.

We praise God for the opportunities that are opening up here, and ask prayer for all the work done in this place, both by others and ourselves.

### From Miss Jennings (Arzila).

April 7th, 1907.—I have had a very busy three and a half weeks among the needy Jews and Moors in this little sub-station. This town abounds in poor widows and orphan children, deserted wives and aged folks, left unsupported to groan and suffer from cold and hunger. The utter heartlessness of grown-up children towards aged parents—both among Jews and Moors—often makes my blood boil! These sad and needy folks have come to me in eager expectancy of help. This—through the kindness of friends and the God-given ability to lead a most simple life among them, being alone and in good health—I have been able to give in a small measure to most. I have supplied about fifty poor women and girls with a sorely needed new cotton garment, and given little coloured flannelette *jalabs* to many small orphan children. Needless to say all has been given with the Gospel message of salvation through Christ alone. May the Holy Spirit bring the truth with saving faith to the hearts of many.

April 15th.—Two soldiers from the 150 who returned here yesterday from fighting against Raisuli, came to me for medicine, and attentively listened to the Gospel

story. This afternoon Sofea took me to visit in the better class houses. In the first I met Raisuli's sister—a *Shereefa*, whose fair, English-looking daughter listened to the Gospel with more interest than her mother.

*April 16th.*—This morning I had a most interesting visit from a very fine Moor, who speaks French fluently. He had lately returned home here from Morocco city, where he was interpreter to that poor French doctor who has been so cruelly murdered.

In giving away medicines I am almost daily "flooded" by cases beyond me, and my heart sorely grieves at being unable to give relief to many of these 200 soldiers who are constantly asking me for treatment for sickness caused by exposure to cold and damp. The hours they sit idly on damp ground or stones, or lie on the earth in their poor tents! And oh, the evil they bring in their idle, kief-smoking lives to this little town, and, not being a man, I am unable to do much for them.

## TUNISIA.

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

It has graciously pleased our Heavenly Father to give us further encouragement and joy in His service by again allowing us to see some fruit to our labours.

Si H. publicly confessed his faith in the Lord Jesus by baptism on Thursday last, April 25. His conversion is the result of long, patient, and persistent labour. He first attended some of the meetings at the Bible dépôt and *Ramadhan* shop. Doubtless he then felt the power of the truth, but he was lost sight of by the missionaries for nearly a year, until he was accidentally, or rather providentially, met one day by Miss Grissell. He again attended the meetings, and became a secret believer, going to Miss Grissell frequently for personal teaching.

Some little time ago he came to see me to declare himself a Christian. Then he was permitted to attend our Arab meeting for worship on Sunday evening. After having been present, he said next day that he felt so unhappy to see the bread and wine pass him that he could not come again unless he could join us in remembering the Lord's death.

About a month ago he, with other Arab converts, was present when Mr. Flad\* baptised two Jewish converts. Seeing this, and having come across John vi. 35 and following verses during his reading, made him think more of baptism and the Lord's Table, and he asked to be baptised. We felt we had no reason for refusing

him, so on Thursday last, through Mr. and Mrs. Flad's kindness, the baptism took place at Kram. They kindly entertained us to tea.

All the missionaries were present, also Mr. Flad, Mrs. Flad's parents, and three Jewish converts. We had some hymns and then prayer, specially commending our brother to the Lord. It was a lovely warm day and the sea most calm. As I walked into the water with Si H. here, on the shores of ancient Carthage, I could not help thinking of Cyprian and the early Christian Church, of Perpetua, Felicitas, and other martyrs who laid down their lives for Christ's sake in the now ruined amphitheatre. These have all passed away; the powers of darkness have done their best to stamp out Christianity, but Christ reigns, the Gospel of the Cross is victorious, and His soldiers have gone forth to conquer into all lands. For He must reign.

Si H. is about twenty-seven years of age, very quiet and retiring by nature. He is a fair reader, a silk weaver by trade, but this, like most native industries, is seriously crippled by the sale of machine-made goods. Si H. finds it more lucrative to work as a labourer in a flour mill than to stick to his loom, where the hours are long and the pay small, besides being under a Moslem employer. He is married, and has two or three children, for whom he prays constantly.

We are just now having the "drippings," but the "showers of blessing" are coming. May the fact of these ones and twos being gathered in encourage the

\* A missionary of the London Jews' Society, and Chaplain of the English Church at Tunis.

friends of the North Africa Mission, and those interested in the work among Moslems, to "go forward" in prayer and effort!

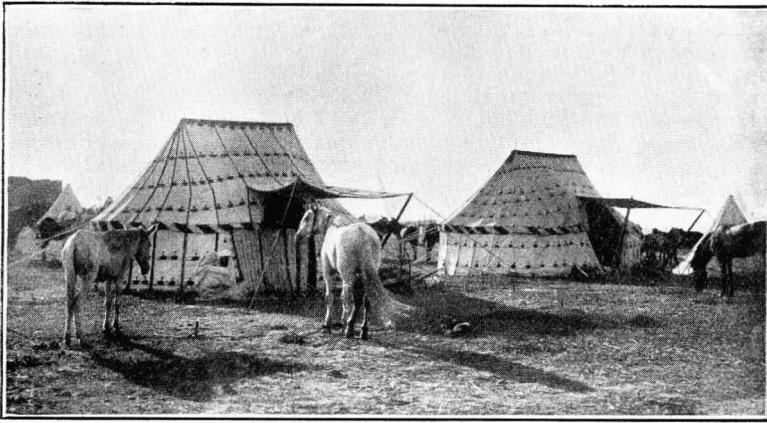
[Since Mr. Liley wrote the above, Si H., finding the persecution so strong at the mill, gave up his post there, and has since then been out of work, a serious position for himself, and his wife and children. Will P. and W. Union members pray for this convert, and for the workers in Tunis.]

### From Miss Benzakine (Sfax).

April 3rd, 1907.—Since I wrote last things have seemed to go on about the

to the school and treated the poor girl and some other scholars badly. Looking through the girl's books he found some Gospel tracts, which he tore out, and he excommunicated her and her parents from the Church. I do not know what they are going to do. Please pray for them. May God continue to work in their hearts, that this opposition may be to them the means of their coming right out from Catholicism and its darkness to the true light, which is in Christ Jesus our Lord. I long to see a great revival in this poor, dark place.

I am so thankful to be able to do some work among the Jews too. How ignorant



Tents of Kuids (Officers) of Native Army, Morocco.

same, and though the difficulties have continued, yet, in spite of all, the Italian women and their children (numbering twelve) have attended the classes most regularly.

I heard from both the children and other people that the priest who was opposing was a fresh one who had come here for Lent. On Good Friday, we were much struck to hear of the death of this priest.

Since then, three of the girls who had stopped coming have returned. There is also another girl who, in spite of all, did not want to leave me. The school-mistress tried again and again to stop her coming, but seeing that she could not succeed went yesterday to find another priest, who came

and blind they are! It makes one's heart ache. I am generally well received among them. Some of them seem so indifferent to God's Word, while others give encouragement now and then by paying attention to what they are being taught. There is one woman who listens very earnestly when she is told about the Pierced One, but she is so frightened of her father, who does not want her to hear of Jesus. Still, I trust in the Lord's word, which says that His word shall not return unto Him void. There are very few Jewish girls attending the class. A fresh one came last week, and I am looking forward to having some more who promised to come after the Passover.

## Ladies' Committee Notes.

The Ladies' Committee, while considering what might be done to reach a wider circle of friends who would assist them in their work, have resolved to start an Association for ladies in connection with the North Africa Mission. They trust that this may be a means of keeping in touch with some who might otherwise be lost sight of, as it will definitely link the members to the Committee.



A card of membership for this new "Ladies' Association of the North Africa Mission" has been prepared, and gives "some suggestions for helping the work." Each lady joining is asked to say in what ways she hopes to be able to help. A copy of the card will gladly be sent to any one who would like to know more of the Association, with a view to joining or inviting friends to join. The subscription to the Association is from 2s. 6d. per annum and upwards; this includes the subscription to NORTH AFRICA.



There are perhaps some ladies who read

### "WANTS" AND WANTS SUPPLIED.

**A harmonium.**—Miss Jennings writes from Arzila: "A small portable harmonium would be of *great* assistance to my work in the little substation of Arzila, and would further my service there for the Lord."

**Calico and flannelette**, or other materials, for the sewing classes are still much needed at some stations. Lengths from two or three yards and upwards are most appreciated, although smaller pieces can also be used, especially at the girls' sewing classes.

**Old linen and calico, and bandages** for surgical dressings are always in request; more pairs of **spectacles** would also be very welcome.

The Secretary of the Ladies' Committee will gladly receive and acknowledge parcels; or these can be sent direct to North Africa by parcel post at very moderate rates. Full particulars as to this will willingly be sent on receipt of a letter or postcard describing the gifts which friends propose to send.

The Secretary has much pleasure in reporting that the **salary for a native helper** mentioned in May NORTH AFRICA among the "Wants," has been kindly promised for one year at least. In addition, two other friends, who wrote in response to the same note, have

NORTH AFRICA who would willingly help the work more definitely if only ways of doing so were suggested to them. To these especially a very hearty invitation is given to correspond with the Secretary of the Ladies' Committee about the new Association.



It is the great wish of the Committee that information regarding the North Africa Mission might be much more widely spread amongst Christian women in this country. Many would take a real interest in the work if they knew of it. Someone must tell them. Perhaps some who read these notes could help in this most necessary branch of missionary service. If so, will they give the matter earnest and prayerful thought, and then translate their thought into action? It is only by the putting forth of much effort on the part of *many who are now doing nothing for North Africa*, that any adequate evangelisation of those countries can be brought about. Many of the friends at present helping are working almost beyond their strength.

kindly consented to provide support for a year at least for two other native workers—thus *three* are being taken up through the one request. Please join in thanking God for this answer to prayer.

Some **books** for the **Y.W.C.A. library** at Tunis, and the sum of five shillings towards **Mr. Shorey's lending library** in Algiers, have been gratefully received; also a parcel of materials, some medical accessories, and three pairs of spectacles from an anonymous friend. A harmonium has also been very kindly offered in response to the request in March NORTH AFRICA, but another is now needed for Miss Jennings.

Regarding the **shirts** for the **boys' class** at **Cherchell**, the Secretary has been asked to state that while the twenty-four shirts needed by Miss Turner have been promised, *there is still need of many more shirts* for the other classes there. These are preferred in bright-coloured flannelette, and should be made in ordinary night-shirt shape for boys from six to fourteen years of age.

Promises to help by making some of these shirts will be gratefully received by the SECRETARY OF THE LADIES' COMMITTEE, 4, Highbury Crescent, London, N., to whom all communications regarding the "Wants" should be addressed.

## A Visit to Djemaa Sahridj.

By Monsieur E. Rolland.

On the evening of the eleventh of March I returned to Fort National, after a tour in the villages around. As I was about to make my plans for the next day I met Ali, a dear Christian Kabyle, who had brought a mule in order to take me to Djemaa, where the lady missionaries were expecting me. Believing that this was the right thing for me to do, I went to Djemaa the same evening, although already rather tired. The joy of seeing my old friend Ali again, and in such a good spirit, made the four hours' journey on mule back seem almost too short.

What a joy it was to be again at this station, and to join in prayer with the dear sisters, Miss Smith and Miss Cox, with whom we had worked for seven years and a half!

I did indeed praise God at the service next morning, when I gave a Bible-reading on the subject of baptism to the new converts who desire to live for the Saviour. In the evening I had a new joy at the meeting for the young men, where several gave their testimony—three of these are steadfast Christians and may be counted as evangelists. How good it was to see several come to the front and say, I should like to be saved this very night. Others were humbled about their faults and cowardice, and anew consecrated themselves to the Saviour. I could not refrain from tears of joy. Some there had been very naughty, above all one who was the terror of the village, especially of my wife. He has come back, some months ago, from New Caledonia, where he has been nine years for murder committed while under the influence of drink; yes, praise God, he was there listening with joy to the Gospel!

I continued my Bible-reading on baptism the next morning; half a dozen would like to be baptised, but caution must be used, and probably some should wait and undergo the test of persecution before being received.

At nine a.m. there was the little girls' meeting. It would take too long to tell

you of the numerous passages learned by heart by these little girls, none of whom know how to read. They do not teach the girls in Kabylia; it is the missionaries who have taught them everything. What a difference there is between them and the girls of other villages around, where, with dirty faces and clothing and untidy hair, they run away like a flock of gazelles at the sight of a man, or those who are a little civilised hold out their hands asking for halfpence.

There were forty-five at the meeting, very clean, and neither bold nor wild, but very attentive and good for the whole hour and a half.

One young Kabyle woman, formerly a pupil at the school, made a long prayer, during which all shut their eyes with the exception of the little girls of five to seven years old, who did their best, but their eyes would open from time to time. Then followed singing, after which Dabia, the young Kabyle woman, gave a little address, adding to it her testimony, which was truly touching. After her, another Kabyle girl of eighteen, who is nearly blind, spoke, exhorting the girls to be converted. They spoke like evangelists, and are valuable helpers to Miss Smith, who has charge of this class.

After that I said that I had heard that some were converted, but that I should greatly like to hear it from themselves. Then one and another came forward and spoke of her faith in Christ. (Monsieur Rolland tells of ten different girls who thus publicly professed Christ.) Praise be to God who in the mouths of babes and sucklings has perfected praise.

After this we went to the village of Mis-loub, where Miss Smith had been unable to continue the meetings, as the house had come down. After some visits, however, the Lord inclined the hearts of three others to offer their houses for the meetings to be held in them.

On the next day, at the meeting for shepherds, we had the joy of seeing two more come to the Saviour.

## A Retrospect of Meetings.

Come with me to a chapel in a side street, turning out of one of the main thoroughfares in the south-west of London. We will enter quietly, for a meeting is proceeding, and slip into these vacant chairs at the end of the hall.

The preliminaries are over, and a slide has just been projected on to the sheet; it is a map of North Africa, and the entire stretch of countries is depicted in sombre black, with the exception of a tiny white spot which represents the number of workers in these vast lands, in comparison with the population. Underneath one or two of the outstanding facts about Islam are clearly printed.

There is a moment's quiet as the audience studies the picture, and then Miss Cox's voice breaks the silence, and for a short time we imagine ourselves in North Africa. The peoples, their customs, their religion, and their crying needs are brought vividly before our notice, and in some hearts the prayer is breathed, "O Lord, send forth Thy labourers!" A ray of sunshine is then brought into the meeting as we are told of the converts, and of lives transformed by the mighty power of the Lord Jesus Christ.

Presently the speaker concludes, and after a few sympathetic words from the chairman, a hush falls on the gathering, which scarcely seems to be disturbed as, softly and clearly, the grand words of the benediction ring out: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

We go out into the night, from the stillness of the chapel to the busy rattle and roar of the traffic-filled streets, with hearts that throb with an insatiable longing for the salvation of those who know not the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost.

A few days later we find ourselves in the drawing-room of a house in one of the beautiful suburbs of London; the familiar figure of Pastor Fuller Gooch is in the chair, to the right is seated Bishop Hasse, of the Moravian Church, and on the left Miss Cox. The meeting opens with a moment of silent prayer, and then the

Bishop leads us audibly, followed by Dr. Edward Merry, who is also present. After this, Pastor Fuller Gooch reads a few verses, and prefaces the address with some remarks on the methods and work of the North Africa Mission.

The audience is intensely sympathetic, and as Miss Cox rises to speak she is clearly conscious of this fact, for in a moment she has the attention of all.

We are taken to Arabia, to Mecca; the false prophet, the birth of Mohammedanism and its great triumphal march through the centuries up to the present day pass in rapid review before our mental vision.

We are then given a glimpse of the lives of the people, with their outward show of piety and their inward corruption, which is explained to be the outcome of this false system. We learn that Islam degrades woman, and hear the despairing "mak-toob" (it is written) sobbed out by a broken-hearted mother as she tells the missionary of the treatment to which her daughter has been subjected by her husband, who is a good Moslem! It is pointed out that free license is practically given to the men to sin as they please, so long as they witness to the unity of God and to the apostleship of Mohammed.

We now begin to realise something of the awful condition of the people who are burdened by the yoke of this false religion, and there is little cause for wonder when we notice that some faces begin to grow serious, and that into some eyes a wistful longing is creeping. The time has gone, all too short it has seemed, and with prayer the meeting ends, and we go our various ways.

Thus it is that the cry from North Africa is reaching the ears of the Christians of this land. Of the many meetings that have been held it is impossible to write, the two described in detail above have been chosen as representative examples.

We want more meetings and we want your help! Many believe that the cry, "Behold the Bridegroom cometh," is shortly to be heard. Help us to keep the Gospel lamp trimmed and burning brightly for His glorious appearing.

P. J. H. KIRNER.



## For the Children.

MY DEARS,

I wonder if you have heard the story of the lion and the mouse? Do you know it?

How, once upon a time, a big lion spared the life of a tiny little mouse; and then, a good while after, this lion was caught in a trap, made with a very, very strong net, in which he got entangled. The more he tried to get free, the tighter it wrapped round him, till he had to lie still and powerless, simply waiting for the morning to bring the natives (who had set the trap) with their spears to kill him! Can't you just feel how anxious he was? I can.

Well, while he was panting, sadly and wearily, there was a little rustle—rustle near him. And there was—what do you think? The grateful little mouse, and helping the great big lion in the only possible way by gnawing with his sharp little teeth at a mesh of the thick, strong net!

Nibble, nibble, gnaw! Nibble, nibble, gnaw! Another mesh gone! And so it went on, until there was a hole big enough for the lion to put his head through. You may be sure it was not long before the whole of the great big beast was free, and all thanks to the steady effort of the tiny little mouse!

What has this got to do with North Africa, do you say?

Simply this, that there is not one of you children, dears, who is too little to help to set free one of Satan's prisoners, whom he has got in his great strong net of a false religion.

Do you say, "How can I do it?" Why, by *praying* our dear Lord Jesus to help the missionaries, and to use them to spread the good news of His love for all far and wide.

They don't know it, and they don't know that He died for them. Their religion says He did not die—and they have *no Saviour*, and are dying in their sins. And *you* can help the Lord Jesus, by praying that God's will may be done in all these towns and cities and villages, because we know from God's Word that it is His will that *all* men shall be saved—Mohammedans as well.

Get father or mother to tell you the news from the mission field, and then choose some particular place to pray for. Or, if you like, write me a little letter and I will tell you, in reply, about some of the children who want prayer.

Wouldn't it be lovely, if, when you got to heaven, some children came running to meet you, with such glad, happy faces, and said, "Oh, we're so glad you've come! We want to thank you, and thank you, and *thank* you for praying for us, and setting us free from Satan, and bringing us into the Good Shepherd's fold."

Who will be a "little mouse," and pray for the Mohammedans? I shall be so pleased, if I get *plenty* of letters! I'll promise to answer as quickly as ever I can. I have a little boy of my own (he is *nearly* eight years old), who loves the dear Lord Jesus, and who prays hard. Will you do the same?

I'm so glad we are to have a corner of the magazine, as I've got some ideas (I think and hope you'll say they are good ones) for helping on the work in North Africa.

I'll tell you some more next month. God bless you all, dears.—Your loving  
AUNT LILY.

P.S.—Just address to:—AUNT LILY, 4, Highbury Crescent, London, N.

### The Bean-Feast at Tripoli.

DEAR YOUNG FRIENDS,—

Were you to come amongst us just now you might fancy the natives were imitating our Fifth of November celebrations, for groups of children are parading the streets, some wearing masks and singing rhymes at the doors of houses; only, instead of asking for money for fireworks, etc., they are supplied with little baskets in which to collect *beans*, which form the chief item of food during the three days' feast.

This feeding on beans is supposed to be in some way in memory of Noah leaving the ark. Possibly it was to represent the clearing the ark of the remaining provisions that men used to empty sacks of

beans over the walls of Tripoli in earlier times.

We were glad the feast did not fall on a class day this year, as otherwise the children would not have dared come, as they believe that needlework or weaving done on the second day of the feast (and some say on the third also) will produce boils on the fingers and other ills!

For this reason two women in a house I visited two days ago were working as hard as they could to finish a fisherman's great coat they had on their loom. The convert, M——, said she would not keep the feast, as she did not believe in these things, so the people refused to bring her the materials for garments they had ordered, lest she should keep her word and work.

Some think the feast was instituted by Mohammed in imitation of the Jewish Day of Atonement, and that would doubtless account for the idea that work should be avoided. On the first day sewing may be done, but no sweeping; on the other days no needlework must be touched, but a bath should be taken and the clothes changed. Another custom is to go round the house touching all one's belongings to bring good luck.

The feast is really kept up now in memory of the death of Hosein, Mohammed's grandson, who was slain in battle at Kerbala. This is why many visit the cemeteries on this day.

You will be glad to know the classes are going on steadily, and we trust the truth is sinking into minds and hearts. Some of the questions asked and remarks passed show that the children do think and talk of what we teach them. One little girl said lately: "I prayed this morning in the name of Christ. Was that right?"

They have been much interested in our lessons from the Acts of the Apostles, and I trust will themselves learn to trust in the Lord Jesus, and prove the power of prayer in His name! Will you, dear young friends, by your prayers help bring about this blessed result?

I should like you to pray specially also for a young girl living in the country, who came to me a few Sundays ago specially to ask for the copy of a hymn she had heard at the Medical Mission. As she can read both Arabic and Turkish, I gave her a couple of Gospels also. Her home is at a distance, and I have not yet been able to find out where, or we would be glad to follow her up. But she is known to God, and we trust His Holy Spirit will follow and bless His Word.

"I believe God answers prayer,  
Yes, I know God answers prayer,  
I have proved God answers prayer,  
Glory to His Name!"

Yours for Christ in Africa,  
FRANCES MAY HARRALD.

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GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.			DESIGNATED FUND.			DETAILS OF BARNET AUXILIARY.	
1907. May	No. of Receipt.	Amount. £ s. d.	1907. May	No. of Receipt.	Amount. £ s. d.		
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