

No. 41.—New Series.

Aug. and Sept., 1908.

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.

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LIST OF DONATIONS from JUNE 1st to 30th, 1908.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			DETAILS OF DUBLIN AUXILIARY.		
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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.]



Travelling by Diligence in Algeria.

When Did the Stone Strike?

By Rev. William J. Erdman, D.D.

“**T**HOU sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole world” (Daniel ii. 34-35).

The image is the symbol of the world-power in its whole future development and of its final destruction. The transfer of political power from Judah, now a captive of the nations, to the Gentiles is also indicated by it. The image measures the duration of the times of the Gentiles (Luke xxi. 24).

The stone is symbolic of a supernatural power, “not made with hands,” heavenly, divine; the mountain is the Messianic kingdom; all is symbolic of Messiah and His kingdom (Gen. xlix. 24; Isa. ii. 1-4; Matt. xxi. 44; Luke xx. 17, 18).

The toes of the image correspond to the ten horns of the Beast of chapter seven, *i.e.*, the horns are kingdoms, the toes are kingdoms.

Now, when did the Stone strike?

I. The Stone struck when there were feet and toes to be struck.

There were no feet in the Babylonian day, none in the Medo-Persian, none in the Græco-Macedonian, and none in the Roman, when the iron legs of a Western and Eastern Empire did not yet exist in a divided form; in other words, toes and feet of iron and clay must be looked for at a time later than the twelve Cæsars, and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together; and not until then does the Stone strike.

It is evident, therefore, the Stone cannot have struck at the birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

II. The Stone struck when the whole image went to pieces "together;" i.e., suddenly and simultaneously.

It did not strike repeatedly, but once, and so shattered all together. The image did not decrease gradually, but "together;" all became like chaff, and was swept away that no place was found for them.

Such total and final ruin of all the kingdoms that once composed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached, or since; the world-power of the Gentiles is still a reality, and will be until the Stone falls and grinds it to powder.

It is, therefore, evident that such a crushing, annihilating blow, is utterly unlike the peaceful power of the Gospel.

III. The Stone struck before it began to grow, and not while it was growing into a great mountain.

It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but this is the popular idea that the Stone is growing while the kingdoms are shattering.

In a certain volume of "Messianic Prophecy" by a "Higher Critic," it reads: "The living stone rolling down from the mountain, growing as it descends in strength and power, is a simple but appropriate symbol of the Kingdom of God."

This is even worse, for here the Stone is said to be growing in strength and power before it strikes.

Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms. There is not the least hint that as the Stone increased the Image decreased. The two are not seen side by side, the one gradually encroaching upon the other's ground; but with a mighty blow on its brittle feet, the colossal form crashes into shapeless ruin, and is swept away like the chaff of the summer threshing floor, and for it no more place was found.

It is therefore evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone Kingdom has not yet begun to grow and the mighty Stone is yet to fall.

In other prophetic language, "the times of the Gentiles" are not yet fulfilled; Jerusalem is still trodden under foot of the Gentiles; their God-defying and man-deifying governmental power is to meet its crisis and catastrophe in a day still future; the nations are yet to become angry against Jehovah and His Christ; the wine-press of the wrath of God is yet to be trodden, and not till then will the Son of Man set up His kingdom.—From *China's Millions* (Canadian Edition).

Notes and Extracts.

HOME NOTES.

Will friends kindly note that the present number of NORTH AFRICA is for both August and September; and that the next number issued will be for October.



The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday in the month (August 6th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



For some time past **Mr. R. C. Morgan** has felt that he must, on account of his age and declining health, restrict the amount of time and attention he has been devoting to the affairs of the N.A.M. Quite recently Mr. Morgan's health has caused grave anxiety, but we are thankful to be able to state that he is now much better again. Nevertheless, restriction of work is for him an absolute necessity, if the improvement is to be maintained. In consequence of this **Mr. Morgan**, after having served the Mission as **Hon. Treasurer** for three years, has felt obliged, acting under the orders of his medical adviser, to resign this position, in which his services have been of so much value to the Mission. The Council thank Mr. Morgan most warmly for the great help he has rendered to the work in his capacity as **Hon. Treasurer**.



It is with thankfulness to God, to Whom we look to supply the needs of the N.A.M. both abroad and at home, in respect of trusted men of faith, that the Council announce the acceptance of the position of **Hon. Treasurer** by **J. W. Gordon-Oswald, Esq.** Mr. Gordon-Oswald has been a deeply interested friend and helper of the Mission for many years, and takes a prayerful interest in its successes and difficulties. The Council now welcome him as their colleague and successor to **Mr. R. C. Morgan** in the office of **Hon. Treasurer**.



The attention of donors is again drawn to the request made in the July issue of

NORTH AFRICA that they will kindly make all cheques and money orders payable to the order of the North Africa Mission, and not to any individual officer of the N.A.M. We shall be grateful if our friends will observe this request, and also address their letters to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N. By so doing they will save trouble to the office staff.



MONTHLY MISSIONARY CORRESPONDENCE COURSE.

Friends are invited to become members of the above Course at any time. The early papers will be sent to all new members. Membership fee for the year is 1s. 6d. The seventh paper will be for July and August, and will be a continuation of the Life of Mohammed.



Erratum.—**Miss Read**, of Cherchell, asks us to correct an error in the June number of NORTH AFRICA, where it is stated that ten women in one of the meetings at Cherchell had professed conversion. This should read *two*.



Very hearty thanks are due to the **Harrogate friends** who have so kindly sent through **Mr. Robert Thomson**, of 27, York Place, an organ for use at **Shebin-el-Kom**, thus supplying a need that has been felt for some time.



ARRIVALS IN ENGLAND.—**Mr. and Mrs. Cooksey** from Susa, **Miss Knight** from Tetuan, **Miss L. E. Roberts** from Tunis, **Mr. and Mrs. Venables** from Tripoli, **Mr. and Mrs. Webb** from Sfax.



"WANTS."

Mr. Liley writes asking that the need of shirts for prizes for the porter boys' class at Tunis may be mentioned. The shirts should be of unbleached calico, similar in shape to English nightshirts, and in sizes for boys from eight to sixteen years of age. Garments for the poor countrywomen would also be very gratefully received. A pattern and further particulars about the latter will gladly be sent to any friends willing to help by making some of these. Inquiries and parcels should be sent to the North Africa Mission, 4, Highbury Crescent, London, N.

Wanted, Sunday School Prizes for Cherchell. Miss Read writes that the workers at Cherchell will be most grateful for gifts of flannelette shirts (the same as those worn in England) for boys from six to fifteen years old, and for blouses in sateen or flannelette for girls from five to thirteen; they would also be most grateful if friends sending the above would add a few pence to defray expense of carriage and duty. These prizes are for a year's attendance, learning Scripture and hymns, and attentiveness in the classes. They should be sent to the North Africa Mission office by the end of October.



Wanted, Spectacles for old age sight.—Miss Bolton, of Tetuan, writes that she would be most grateful for some more spectacles for old age sight; the last were a great boon. If friends have any to spare, will they kindly send them to the North Africa Mission, 4, Highbury Crescent, London, N.?



Little Red Garments.—Mrs. King, 1, Eton Grove, Dacre Park, Lewisham, S.E., is hoping to forward garments to Djemaa Sahridj in October, and will be very glad to receive any that friends may have to send between this and then.



FOREIGN NOTES.

Tunisia.

Dr. Churcher writes from Sfax, on July 1st, 1908: "We have recorded during the past month 272 visits from patients. One said he repeated what he heard at the medical mission to his mother and friends each night, and another came from a place twenty miles the other side of Susa to find his old doctor! Yesterday and to-day we have been holding our closing meetings with the young people. Strangely the numbers were exactly equal, thirty-five Europeans yesterday and thirty-five Arabs to-day. We have been very thankful to have had the privilege of sowing

the Gospel seed in these young hearts during the past months. The attention has been good, and the order now would not be a disgrace in favoured Britain. They were very delighted with the little presents we were able to give them through the kindness of home friends."



Egypt.

Mr. Fairman writes from Shebin-el-Kom on June 27th, 1908: "Our little church has just had its first loss. One of the members died suddenly last Friday. His relatives refused to let me bury him, doubtless thinking they would get him into heaven in spite of his Protestantism by burying him in the usual orthodox Coptic fashion. Thank God we have good evidence that his profession of Christ was possession, and that he was depending on the Great High Priest and not on the self-appropriated ghostly powers of a sinful man. In other respects the work is going on as usual." In a more recent letter Mr. Fairman tells of two special meetings held during the first week of July, which were conducted by a native preacher who paid a visit to the station. There was an attendance of about fifty at each meeting, and very earnest attention was given to the addresses.



Mr. Chapman writes from Shebin-el-Kom on June 23rd, 1908: "Mr. Fairman will be sending you an account of the sudden death of one of the recently baptised converts; it has been a great blow and made a deep impression among our people. The new mosque adjoining our property is begun; it is costing £16,000 and will be an imposing structure. The latest news is to the effect that eight well-known sheikhs are to be sent here, and a college similar to the Azhar at Cairo, but on a smaller scale, founded. The great Coptic Church is half finished, and the Copts are very active just now. All this spells opposition in the future; the scent of battle is in the air. Let us at home and on the field remember that 'forward is our watchword.'"

CHERCHELL CARPET INDUSTRIAL WORK.

A large consignment of new rugs and mats has lately been received from Cherchell. The following are on sale at the Mission office:—Six Carpets (from £3 5s. to £5 15s. 9d.); and forty six Rugs from 9s. 11d. to £2 4s. 8d.; six Mats at 5s. 6d.; sample Mats suitable for footstools, chair seats, etc., at 2s. 2d., and larger size at 2s. 10d.; also two Mats (imitation silk), 10s. each. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the North Africa Mission, 4, Highbury Crescent, London, N.

Thirteen Days' Itinerating in Kabylia.

MAY 27th TO JUNE 8th, 1908.

By Monsieur E. Cuendet.

I have just been travelling for thirteen days in Kabylia, going from tribe to tribe in the company of a fellow-worker, Mr. Griffiths. Our plans have not been realised as we had thought at first, but the Lord has shown us on the way that He had planned something better for us.

At Dra-el-Mizan we were not able to come to an understanding with the Kabyles for mules, so we went to Boghni by *diligence*, hoping to find mules there for the next day. But before leaving Dra-el-Mizan, I must say how much we enjoyed the one day spent there with Mr. and Mrs. Pomeroy, and the joy we had in hearing the testimony of Madame F., a sick woman who was taken in by these friends, and is really converted. She has been for many years in a convent, and has been seeking for the truth for forty years; now she rejoices in her Saviour. Her last words to us were, "I will pray for you; may God guide you and bless your work among those poor Kabyles."

At Boghni we could not find mules for the next day, but at 4.30 a.m. we took the train a part of the way to the tribe of the Beni Maatka, and then we walked to the villages. It was nice and cool early in the morning, but very hot during the day. At 6 a.m. we had our first meeting in a village, and it was most interesting, as the truth seemed to go right to the hearts of the men. We had good meetings in three other villages, though in the last one there is a Mohammedan school, and the men there were not so well disposed to listen to us. The Sheikh said to us, "We have our Koran, and that is sufficient for us." Notwithstanding, they heard the Truth.

The Sunday was spent in the Kabyle market of Boghni, where we felt quite free to deliver God's message to crowds of men. A number of them took away with them copies of the Gospels, and we may hope that what we could not do the Word will do.

That day we were able to make arrangements for mules to proceed further the next day. We left early on Monday morning, in the hope of staying two or

three days in a tribe not three hours' walk from Boghni. But when we arrived there, we found that the Kaid was absent, and his son did not seem disposed to receive us. We stayed for a little, speaking to a number of men, but we felt that we had better go further and reach the tribe of Iouadhiin, which I had visited twice before.

At about 3 p.m. we reached it, and it was not long before we had the conviction that God had some work for us to do in that tribe. We were soon surrounded by a group of men, who began to express their need of the Truth to us in such a way that we could not but believe that they were sincere. Never before had we found in Kabylia men, young and old, so troubled in their consciences and so desirous to come to the light. We heard there, as never before, the cry of the man of Macedonia, "Come over and help us." When we said to them, "If God open the door," they replied, "It is well to say that, but you must act." This is quite true; there are many Christians who will pray much perhaps, but they forget that God is waiting for them also to act if they are able to do so.

Several of those who spoke to us like that have become Roman Catholics, through the teaching of the Pères Blancs (the White Fathers of Carthage), who have been in that tribe for many years. But they are not satisfied with the new religion they have embraced, and in which they seem to have found no peace, although they have been brought to a certain extent to the light. They believe that Jesus is the Saviour of men, but they recognise several big errors of Romanism. Men, especially, cannot bear the "confession" of sins to the priest. Several times we heard these words, "You Protestants, you follow Christ; you have the truth, come and teach us." May our beloved Lord hear that cry!

One man who had studied in a seminary in France with the intention of becoming a priest, but was prevented from doing so, invited us twice into his house to eat

couscous. He has seven children, all baptised by the Roman Catholics. It was very touching to see two young girls of about five and seven years of age kneeling near their father and repeating the Lord's Prayer and the Creed in Kabyle. We had an interesting conversation round the dish of *couscous*, and we felt that, notwithstanding all the error, Christ was honoured in that house.

There is at that place a beautiful group of houses, all inhabited by Kabyle Roman Catholics, but few of them seem to be satisfied. The Kabyle teacher in the school of the Pères Blancs is a young man I have known for about ten years. When he was in Algiers preparing for his *brevet* examination, he used to come regularly to my meetings, and he was a great help to me with the singing. He has always considered me as a friend since then. Being the teacher of the Pères Blancs, he is tied there, but his heart is with us. He says that certainly we have the truth. Last year I gave him the New Testament in Kabyle, and this time I added to it the books of Genesis and the Psalms, which he was glad to get. That young teacher said several times to us, "I believe that the whole of our tribe will come to Christ." We remained for three days in that tribe, visiting one day also the tribe of Beni Aisi.

The last evening we were there, after having had a good supper of *couscous* offered to us by the man who had provided us with a place to sleep in, he and several others came in for a further talk with us, and it was most interesting. Several of these men were glad to get New Testaments, and promised to study them carefully.

The next day we got up at 4 a.m., and left early with the mules for some tribes quite in the Djurdjura Mountains. We had awful roads to travel on in those mountains, but the Lord kept us. The Kabyles there looked at us rather strangely, and they seemed surprised to hear Europeans speak to them of God. What a contrast between these and those we had left in the morning!

We had our first meeting of the day on the roof of a house, and while we were speaking a man left suddenly. He had gone to his house to order his wife to cook a Kabyle loaf for us, and he would not let us go before we had it!

Having sown the good seed in several villages on our way, we reached the tribe of Beni Ouasif at 6 p.m., a tribe which I had visited last year in the company of two of my fellow-workers. The Ameen of the village prepared a place for us to sleep, the Kaid being absent. At about 8 p.m. we had a very good meeting in the "Djemaa," by the light of a candle brought by the Ameen. There were about 100 people, who listened most attentively in perfect order. It was so encouraging that we nearly forgot our fatigue and the fact that we had not yet had our supper. When the meeting was over, we heard that the *couscous* was ready. We ate it in company with the *Khoudja* (the Kaid's secretary), and after that we put up our camp beds in the small space reserved for us, leaving room for two Kabyles who had to sleep beside us. We were awakened very early in the morning by the oxen and sheep, who looked quite surprised to see the foreigners lying in their way out; it was very amusing to see them.

We were ready very early to proceed to a large market, and we were able to give our testimony in one or two villages on the way. We spent the greater part of the day at the market among crowds of Kabyles, preaching to them and selling a number of copies of the Scriptures. In the evening we reached Michelet, where we were glad to find comfortable rooms and beds, and we rested there for two days, visiting only one more village.

The Lord has surely been with us during this tour, and He has wonderfully directed our steps. I would ask those who read these lines to pray much for all the Kabyles we have visited, and especially for those in the tribe of Iouadhiin. Pray for them, dear Christian friends, and do not forget that God calls you to help that work. If you help in the sowing, you will also rejoice in the reaping!

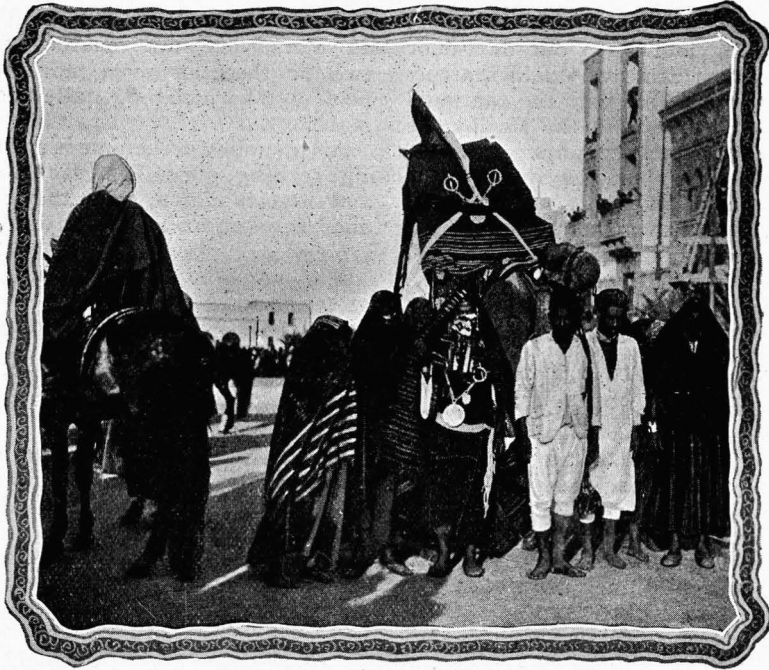


Photo by]

A Wedding Group in Sfax.

[Mr. H. E. Webb.

Arab Weddings.

By Mr. H. E. Webb.

"To every purpose there is a time," wrote Solomon of old, and we might add, so far as this part of the world is concerned, there is a time to marry. Of course, weddings may take place at any part of the year, but the special time seems to be after the ploughing, sowing, and harvesting have been completed. Nature seems to agree to this arrangement, for soon after the harvest the summer heat sets in, when the Eastern has "time to love" and "time to dance."

Among us there are two classes of Arabs, namely, the town Arab and the country Arab or Bedouin. The former live in houses and keep their women closely shut up in the harem, or, when allowed out, thickly veiled from the view of the world. The latter live in tents, much as Abraham and Isaac did, changing their place of abode according to the accommodation for their flocks—as Joseph's brethren—or resting in a place till the crops have ripened and been gathered in. Their women are not veiled, but move

about freely among the tents, and gather in the evening round the wells. They live a much more healthy and happy life than those in the town.

When a wedding takes place, it is the result of negotiations between the bridegroom and the father of the bride by payment in money or kind, as between Jacob and Laban, and as the bridegroom and bride rarely see each other's faces before the marriage has been performed, many are the surprises on either side, and there is sometimes disappointment, as with Jacob and Leah. To them marriage is a lottery indeed.

With the town people there is much feasting, gathering of friends, and tomtom beating for several days together, till the bridegroom comes to claim his bride, or, as often happens, the bride is led, closely veiled, near the middle of the night, lamps being carried by certain of the company to light their way through the dark streets to the bridegroom's house.

There have been great rejoicings around

us the last few weeks, with weddings in various houses, and when our next-door neighbour's turn came we could scarcely sleep for several nights with the continual beating of tom-toms and the shrill cries of joy of the women attendants.

Some of our friends in the country have likewise been taking part in wedding feasts. With them (the Bedouin) the bride, at a certain stage in the festivities, arrayed in her brightly coloured bridal costume, her silver bracelets, ankle rings, and pendants, is seated in a kind of tent fixed to the saddle of a camel (see photo), and when living near the town, is conducted through the streets, accompanied by her women attendants and musicians, her body-guard mounted on horses.

When they reach the open country, a picturesque but wild custom from old times is observed. A number of Bedouin Arabs, well mounted on Arab steeds, rush down on them, with much firing of blank cartridge on both sides, and, after a chase in which the tribesmen make a feint of capturing the bride, they join forces and proceed to the bridegroom's quarters, where real feats of horsemanship and

firing in all kinds of impossible positions on horseback take place. Sometimes two or three or even more feasts are held together, making quite an imposing sight.

After sundown, the time is spent in feasting, reciting, music, etc., far into the night and often till dawn, when they rest a little and go on again till the days of rejoicing are ended.

The man who figures in the first photo, at the head of the camel on the left, has confessed his faith in Jesus, and is so interested in the Bible stories that he often brings others to hear. The other day he brought a request from a wedding party for the magic lantern. He chose slides illustrating the miracles, parables, and death of our Lord, and a few days after brought back an encouraging report of the interest shown in the Gospel story. It is a cause for much gratitude that through him an opening was obtained for the message, which would have been denied to me, a stranger to them.

Let us pray for these sons of Ishmael as Abraham did, "Oh that Ishmael might live before Thee!"

Casablanca Re-occupied.

Missionaries of the N.A.M. are once more working for Christ in this Moorish city, where bloodshed and rapine held sway in the summer of 1907, when Mr. and Mrs. Bolton were obliged to leave. Very soon after that, and as a result of the disturbances at Casablanca, the Europeans at Fez were ordered to leave the capital. Thus Fez also has been bereft of European missionaries for nearly a year, but thank God they left behind them the nucleus of a native church in a band of Christian women and men, the latter including several native colporteurs and evangelists, who have continued the Gospel testimony there. Among the missionaries who were obliged to go to the coast were Mr. and Mrs. Simpson, who have since been working in Tangier. Recently Mr. Simpson and Mr. Nott (of Laraish) visited Casablanca, and reported to the Council on what they found. As a result, it was felt that missionary effort should be resumed there as soon as possible, there being now no hindrance to this. The Council of the Mission invited Mr. and Mrs. Simpson to go to Casablanca, as their former station, Fez, is still closed to missionaries. Our friends gladly consented, and reached Casablanca, after an easy journey by sea from Tangier, on the 23rd June. The following extracts from their letters will be of interest to our readers:—

Bab Marakesh, Casablanca, Morocco,
June 26, 1908.

"I write to say all is well with us here. Last week we were busy preparing to leave Tangier on the 22nd. . . . The donkey-man arrived at a little after two

o'clock, and all our possessions were put on the animals, except our goat, the kid, and a handbag we took with us. A soldier from the American Legation asked the officials to pass our goods promptly and give us a pass into port here, which they

did. We were pilgrims as regards possessions, going forth *for Him*. Happy, yes happy! as our joy is in Him, and does not depend upon creature comforts or on our environment. . . . At ten o'clock on the 23rd June we entered the anchorage at Casablanca. Dr. Darmond and his wife, Dr. Alice Darmond, met us at the Custom House, and she kindly took us to their home, where we had dinner: . . . Our own house is very nice in many ways. God has indeed been very kind in providing it for us, and we do praise Him for all that is past and trust Him for all the untried ways of the future. Only to *our* short vision are they unknown and untried—not to our Guide, Comforter, and

In a letter written by Mrs. Simpson just before leaving Tangier, she says:—

“ Would you kindly mention in NORTH AFRICA Miss Winslow’s kindness in lending her American baby organ for the reopening of work at Casablanca? . . . We were much perplexed about drugs. It seemed so useless to go down without at least a few with which to commence and to win the favour of the people. Dr. Wilson has most kindly filled us a little hand medicine chest, which will prove a boon, but cannot last long. Mrs. Roberts also lent her hand scales until we can secure others. We are looking to the Lord that His work be not hindered by the lack of medical necessities. They are not



Photo by

[Mr. H. E. Webb.]

Arab Bridal Processions, showing the Erections in which the Brides are conducted.

Friend by our side. We are greatly blessed in having some cistern water in the house for drinking and washing, while a fountain of brackish water for scrubbing, etc., is only a few steps from our door. Our house is just inside the city gate. A few seconds’ walk brings us to the open, and we can go anywhere outside the town.

“ We have spoken to a few natives about coming to us, and about our medical mission. Though we are surrounded by soldiers, yet we trust that in time the people will come to us. The need of the uplifting influence of the Gospel is everywhere apparent. The darkness is very intense, and enemies are mighty . . . yet God lives, hallelujah!—Ever yours in Jesus,

“ O. E. SIMPSON.”

a large item (as we work), but very essential to the success of God’s mission. The French have not lacked for shell or shot to perfect their enterprise at Casablanca. May the Lord not find His own *less* faithful in His spiritual realm of service!—Ever yours in Christ’s service,

“ E. A. SIMPSON.”

N.B.—Mrs. Simpson did a very large and successful work of healing in Fez, through which many Mohammedan men and women in the capital city of Morocco heard the Gospel. Shall the same good work at Casablanca and Tangier be crippled for lack of drugs? Surely the readers of NORTH AFRICA will encourage these, as well as other brave workers, by sending in plenty of gifts to *replenish our sadly depleted DRUG FUND.*

News from the Mission Field.

ALGERIA.

From Miss K. Johnston (Cherchell).

July, 1908.—There is one girl about fifteen whom I visit for whom I would ask you to pray specially. Her life is very monotonous, for she hardly ever goes outside the door of the house, not even to the public baths, which is looked forward to as an outing by so many. Her mother has lived in that house for many years, and brought up a number of children, but she scarcely ever crosses the outer threshold.

Zohra, the eldest daughter, is excessively shy, and will hide under the bed sometimes rather than see visitors. The bed is rather high, and underneath is quite a play-room for the children on occasion.

The father is kind in his way, and he speaks French, but he believes in keeping his women-folk well secluded.

I have taught this girl crochet, and she has proudly been making a shawl of many colours. I began it with her in a pretty light pink—*she* has added rows of deep pink, red, violet, orange, green, blue, yellow, and again blue! The effect can be imagined; but she thinks it very fine. She is intelligent, though, of course, she cannot read a word, and is very, very ignorant; but she likes to hear the Bible stories.

The house in which we have our Tuesday-afternoon women's class, and in which there are nine or ten rooms, is a scene of constant change.

One day we go and find that our nice, intelligent woman, Fatima, who not many months ago had married a drunken husband and soon after got a divorce from him, is just marrying again. A week later we find that this new husband had stayed about four days, and then gone off, professedly to find work, and from that day to this she has not seen him. The other women say they heard he has another wife. She has hardly any relations. Pray for her, that God's truth may enter her heart. She is one who repeats the texts so well. Lately she has had to move from "the barracks house," as we

call it, but she comes on Tuesdays from her new home to be present with us. This speaks well for her interest.

Another day we go and find that a young mother has left, and gone off to the mountain, and we know not when we shall see her again. Six of our women have left the house, but if they remain in Cherchell it is possible to keep in touch with them.

One who went to live in Algiers came back a few weeks ago on a visit to her parents. We were so glad to find how open-minded she is, though her ideas have got a little mixed up, in consequence of her having a Roman Catholic neighbour. She had a cross given her, and has hung it up on her wall—a most unheard-of thing for an Arab woman to do—and she told us that on Good Friday she did not eat any meat.

The light may be only glimmering in her darkened mind, but God knows how to carry on His work. We are so thankful that a friend in Algiers is going to see that she is visited if possible. She and her husband both speak French, and he reads Arabic. She took away an Arabic Gospel for him.

From Mr. D. G. Ross (Djemaa Sahridj).

Two years ago one of the blind men who comes to the station to read, informed me that on passing the night in a café at Tizi-Ouzou, he heard a Sheikh read various extracts from the Gospels. We were delighted to hear this, and longed to know more of this extraordinary man who seemed so different from other Mohammedans. At the Conference in Algiers, M. Rolland, from Tizi-Ouzou, said that though he had never seen him yet, it was encouraging to hear so many Kabyles speak of this man who was full of the sayings and miracles of the Lord Jesus. We did not dream that, in an unexpected way and in a strange corner, the opportunity would so soon present itself to us of seeing him face to face and having the joy of showing him the way of God more perfectly.

On Wednesday, May 13th, M. Mayor and I decided to have a little tour together before making one of longer duration after the arrival of Mr. Shorey from Algiers. We went by *diligence* and train to Mira-beau, and from thence by the light railway to Boghni. The scenery all along was exquisite, and riding in the long open carriages was enjoyable. It is true we were bombarded by locusts, many of whom were slain as the train sped along; the odour from the rails as the wheels passed over the dead bodies was similar to that of sheeps' heads being burned.

Arrived at Boghni, we were pleased to find that the good lady of the hotel gratefully remembered my having given her a tract in a train two years ago. She was very communicative, and told us what she knew would interest us, namely, that a certain Sheikh, who lived not far off, preached everywhere the same religion as ourselves; but when she told us that he is fond of wine and absinthe, we lost our high estimate of him. He soothes his conscience, however, by saying that it is not absinthe but honey! Thus we judged he was still a Mohammedan, calling bitter sweet, and sin by some other name.

The next morning we set out, and after a long and tiring walk up and down the mountain paths, where a false step would have been dangerous, we arrived at length at his house. Formerly he lived in his native village, but probably he had to leave. There are at present two or three houses of reeds and straw for himself and his disciples, but active preparations are being made for the construction of more solidly built habitations. We found the men digging the foundations and laying out the land. No doubt ere long this place will be the centre of a new sect.

The Sheikh had just gone to lead the van in a locust chase, but his "secretary" (a young man of good family, who had left all to follow the new movement) received us warmly. He said I had given him a book three years ago in the square at Tizi-Ouzou; I remember incidents he referred to, but could not recall his face. As we talked with him, we found he was full of Gospel facts; he talked accurately about John the Baptist, of the work of our Lord, of His death for sinners, and confessed that only Christ could save. We were amazed at his perfect knowledge of

these subjects, and praised God for the Power of His Word.

Presently we saw the Sheikh coming—such a droll-looking character! He is only about thirty-three years of age, has a pale, sallow complexion, and short, dark moustache and whiskers. What was most remarkable was his clothing. He had on the blue tunic of a French soldier (*Zouave*), under which was seen a shirt of many colours and designs. His trousers were of a bright green, and on his head was his red fez. Earrings, bracelets, and various kinds of rings, costly and otherwise, adorned his person.

We gave the secretary a Gospel of John in Kabyle, which he read with a facility and an accurate expression which neither M. Mayor nor I had ever seen before; it certainly proved he was no stranger to reading in Kabyle, for the best-educated natives on first receiving a book in their own language find difficulty in understanding the different signs. As he read right through the first three chapters without interruption, we just breathed the prayer, "Oh Lord, let Thy blessed Word enter and abide in the hearts of those who listen!" There were in all sixteen men who sat round us, and this number was augmented by others coming and going. We noticed that, on arriving, each one kissed the head of the chief. Coffee was ordered for us, and when his own special coffee-pot and cup were placed before the Sheikh, he gave it to M. Mayor, saying, "Ketchini babathen ennar" (you are our father).

In front of us was his aide-de-camp, who, we learned, used to be a Dervish, dancing, falling into ecstasies, and eating fire like the other devotees of that sect; but he had also given this up in order to follow this new leader. He had his long pipe, and smoked away all the time, as did the others. The Sheikh smoked the least, but spoke little. His pale face lighted up as he said, "Anam! Anam! Sthidets!" ("Yes, yes; it's true.")

When the three long chapters had been read and a conversation on the subject commenced, he suddenly broke in with, "Let us hear the Word of God again; there is power in it." Other portions from the Gospels and Psalms were also read. We reminded them it was necessary to ask God to help us to understand

His Word and to put it into practice; this they admitted, and they said they would act accordingly.

I strongly advised the secretary to come to Djemaa and spend a few days with us, which he appeared desirous of doing. His influence with his master is great, and we earnestly pleaded with him to give up drinking, so that God might bless him more. We were much satisfied with him, and hope and pray that he and all of them may be led into the light and knowledge of a full salvation. Please join with us in this matter.

Before leaving, we had a substantial dinner brought to us, followed by more coffee, and after three hours of reading and talking about the things of God, we left, praising Him for this encouragement

He had given us. As the aide-de-camp in his long Arab dress bade us adieu, he said, "You have brought us a great blessing to-day"; and we really felt that God had blessed us to them. Never had we such an opportunity of expounding the Word of God to such a class, and at the same time feeling that there was no opposition, but, on the contrary, a ready ear and a receiving heart. I was glad B. was with us to be cheered in his new work of preaching the Gospel to his own people and of distributing the written Word.

One of the men told us that there are lots of Kabyles who want to follow God, but have no one to teach them. Who of you who reads these words will respond to the appeal and obey the Saviour's last command?

TUNISIA.

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

May 9th, 1908.—After repeated kind invitations, I left, in company with my dear wife and daughter, for Malta on Wednesday, April 15th, for a fortnight's visit; but owing to the steamer breaking down and being unable to call at Malta, the visit was prolonged another week, much to the joy of the friends there.

Though the time was fully occupied in the Lord's service, it was a very pleasant change. I was engaged wholly or in part in some meeting nearly every evening, speaking two and three times on Sundays.

Four battleships were visited. H.M.S. *Barham* was the first. I addressed the men on the life of Joseph, showing how he was a type of the Lord Jesus, and by this means preached the Gospel to the men, my address being illustrated by lantern views brought from Tunis with me. The next was the *Bacchante*. On her I used my slides illustrative of Arab life in Tunis, but I brought in the Gospel and preached Christ and Him crucified to some 300 men who swarmed about me like bees. By invitation of a very godly sergeant of the R.M. Light Infantry, and an out-and-out Christian petty officer, I went on board H.M.S. *Aboukir* twice with the lantern, and had very good meetings. I was informed that one bad

character was much distressed after the second meeting.

My last meeting was on the *Implacable*. The sailors soon rallied around me, fixed up the lantern and screen, and listened for considerably over an hour as the Gospel was preached to them. It was most inspiring to see some 300 or 400 men standing around me or crowding on to different parts of the ship where they could see and hear well. How very different to the work in Tunis, where we have to beg the people to come in to hear the Gospel and then have a meeting of only two, three, or four Arabs, who often interrupt and oppose. Still, by the grace given to us from our Lord and Master, we will seek to be faithful and go on preaching to all nations. May we be faithful to Him in our witnessing before men, though we may not always see the results we desire.

There being some ten or twelve Christians scattered about on the torpedo-destroyers, I visited the sailors on these destroyers several times during their dinner-hour, giving them tracts, etc., and having a talk with them. Of course I had to stand a little joking and ridicule from some of the men, but I soon won my way, and they listened well. This little work was not done in vain.

Each Sunday evening I spoke in the hall at Sleima in connection with the

Scotch Presbyterian Church, and many were the expressions of appreciation from the friends who gathered there and received help from the message the Lord gave me to deliver.

A splendid work is being carried on in the various soldiers' and sailors' homes. Such ample provision is made for the comfort and welfare of these men in Malta that there is absolutely no need for any of them to allow themselves to be exposed to

always had in the work in Tunis was intensified and extended.

It was simply appalling to see the idolatry, darkness, ignorance, and superstition of the Maltese. Images of saints were seen at almost every street corner, and Roman Catholic priests were innumerable. But one was glad to remark that there is some progress, and that the deep cloud of darkness is lifting, and I feel sure that when there will be greater

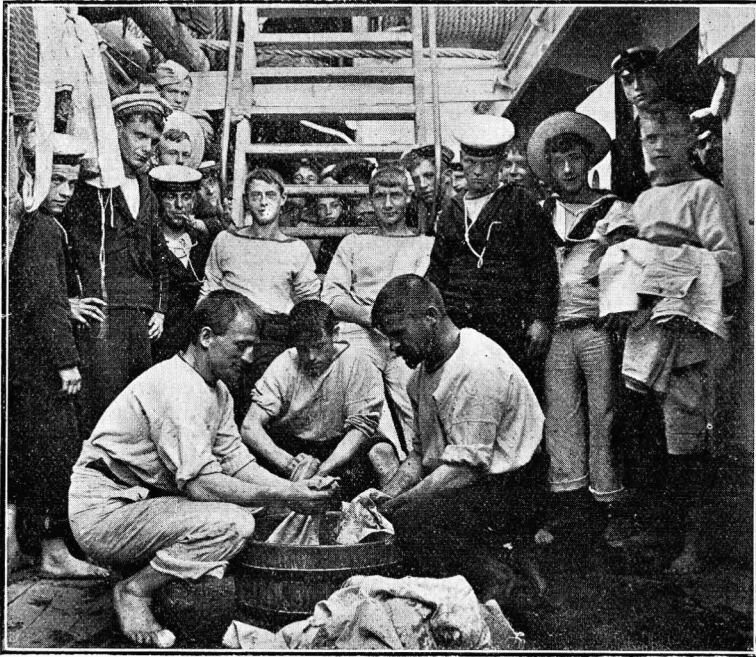


Photo by]

[Mr. A. V. Liley.

British Seamen at Malta, visited by Mr. Liley.

the temptation of drink and other evils. I was unable to visit all the "homes," but spent much time at the Haven at Sleima, under the direction of Mr. and Mrs. Mac-Bain, where there is a real spiritual atmosphere. I was invited to speak at the Gospel meeting one Sunday evening, and the Lord graciously blessed the message, for I heard after that three souls started life anew as the result of that meeting.

Through the kindness of the friends at the Scotch Presbyterian Church I was enabled to have a missionary meeting in their hall at Valetta, and another in their hall at Sleima. Both were well attended. The interest that these Malta friends have

religious liberty the Christians at Malta will take advantage of it.

The kindness of the Christian friends at Malta was unbounded, and I carried away very grateful remembrances for all they did for us.

May 30th, 1908.—This last week we had a little treat for the boys attending the porters' class, just a few cakes, coffee, and handkerchiefs; then a Bible talk by means of the magic lantern. It is very marked the change that has come over these boys. At one time they were turbulent, misbehaved, and irregular. Now they attend regularly, listen with interest, sing the hymns, repeat the texts

and lessons with pleasure. Formerly one thought of the class with disappointment and discouragement; now we are filled with hope, and fervently pray that the Holy Spirit may lay hold on them and lead them to a saving knowledge of the truth.

Several English boats have been in lately. All were visited, and conversations were held with the crews, who gladly accepted the Christian literature I had to give them.

June 13th, 1908.—It is well known that alcohol in whatever form is prohibited as a beverage among the Moslems. One verse of the Koran says, "O believers, surely wine and games of chance and statues and the divining arrows are an abomination of Satan's work! Avoid them that ye may prosper"; and yet we find both drinking and card-playing are rife among the Arabs of Algeria and Tunisia.

After I had stood at the Bible dépôt door for some time to invite the Arabs in, but without success, a very well-dressed young student stopped and looked in at the window. At once I asked him inside, and began to read to him the story of Naaman. "Never mind about the book," he soon interrupted; "let knowledge oppose knowledge, intelligence intelligence. Ask me some question and let me answer it." By this time we had been joined by another Arab or two of the poorer class.

"I have no intention of putting my knowledge against your knowledge, not professing to be very learned, and as regards closing the book, it is with the object of reading it to others I come here," I replied.

Having smelled that this young student as well as the other Arabs present had been drinking, and seeing that they had no intention of listening to the reading of the Word, the question, "What is sin?" was put to him.

Then he burst forth into a long string of words, with more sound than sense in them, but not answering my question. When kept to the point, he said, "Well, you answer your question."

"All disobedience is sin," I replied; "and as you have disobeyed God's Word

by drinking more than is good for you, you have sinned."

"How do you know I have been drinking?" he asked.

"Because I can see by your eyes and smell your breath."

He then began to get rather noisy, so I asked him to come to my house when he was in a clearer state of mind.

This student had no sooner left when three older and well-dressed Arabs came in. I related to them what had just happened, and spoke upon the subject of sin. One of the Arabs asked what was my object in having the meetings. I replied that, having found joy, peace, and salvation by faith in the Lord Jesus, I wanted others to participate in the same blessings, so was there to read the Word of God and tell of the good news. We sat talking of God's plan of salvation for nearly two hours, when they said, "It is late now, but we will come again."

True to their word, they came to the next meeting, having evidently been thinking over what I had been saying, for when the question of sin and its consequences was renewed, one of the men at once stated that the "believers" (the Moslems) were not sinners.

Several passages were read from the Bible showing all were under condemnation because of sin. Beddai then quoted several parts of the Koran on the same subject. The Arab was now quiet, and listened beautifully as I put the Gospel before him and the others.

"But why do you say Jesus, Jesus, always Jesus as the only Saviour; why not Mohammed; surely he was sinless also?" broke in the Arab after a while.

"I don't want to say anything about your prophet and the Koran," I said; "but you won't be angry if I show you what the Koran itself says about the sins of your prophet."

"Not at all," said he. "I want to learn."

Then the passage of the Koran was shown him where Mohammed is told to confess and ask pardon for his sins. The Arab was silent for a moment, and then said, "Well, I never knew that, and I am more ignorant of the Gospel."

"Well now," I said, "here is a Gospel. I will give you it. Take it,

study it, meditate upon it, and as you read pray God to show you the truth, whether you should follow the Lord Jesus

or Mohammed." Late that night we broke up again, feeling that the Holy Spirit had been speaking to some.

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION. REQUESTS FOR PRAYER AND PRAISE.

1. Praise that several of the workers who have been ill are now better, and prayer that they may soon be fully restored to health.

Prayer that Miss A. Cox, who has had a sharp attack of malarial fever, may make a good recovery.

2. Praise for God's upholding and guiding grace experienced in the work of the Council and the Mission Office, and prayer that God's will may be discerned and done in the conduct of the affairs of the Mission at home and abroad.

3. Mr. Liley, of Tunis, asks prayer for a gifted young native lawyer, who has received a European education, and has come under the missionaries' influence. This native gentleman is no longer a good Mohammedan, but denies even the existence of God. He is reading Christian books, and, if converted, might be a great power for good.

4. Prayer is asked for two lady-candidates whose way to the mission field seems closed on account of ill-health, but who are in other respects suitable for the work, that they may be clearly guided of God in their future path.

5. Prayer is asked that the further funds needed for the support of the native evangelists at Fez may be provided. A friend, who has been supporting one of these men, is unable to continue his gifts. The sum of £75 per annum is required for the support of three men (£25 each) lest this good work should be curtailed.

6. Praise for encouraging supplies received for general purposes during July, and prayer

that funds may continue to come in more freely. Supplies are needed urgently for several *special* purposes, including drugs and the maintenance of the hospital work.

7. Prayer is asked that God's blessing may be freely given in the arrangements now being made for farewell meetings to be held in London in the autumn, when a band of workers will (D.V.) be returning to their posts in North Africa.

8. Miss Dundas, of Tripoli, asks prayer for a widow, the mother of a former member of the Sewing Class there, that she may have her eyes opened to see her state as a sinner. This woman is attached to the missionaries, and sometimes seems interested in their message.

9. Praise and prayer are asked for the open door for the Gospel in Kabylia (see the articles from Monsieur Cuendet and Mr. Ross on pp. 127 and 132). Also for the work at Shebin-el-Kom, in view of the strong opposition there on the part of both Copts and Moslems (see the note from Mr. Chapman on page 126).

Will friends pray also for the girl mentioned by Miss Johnston on page 132, and for the conversion of a French woman at Cherchell, who seems not far from the Kingdom of God.

10. Mr. and Mrs. W. T. Bolton were delayed on the eve of starting for Tripoli by the sudden illness of Mr. Bolton. He is now better again, and will (D.V.) leave, with Mrs. Bolton, for Tripoli on July 25th. Will friends continue to remember them in prayer.

For the Children.

MY DEARS,—Many of you will be going away for your holidays this month. Will you try and help the Children's Special Service Mission as much as you can, by attending the services, by your reverent behaviour, by bringing others to them?

Will you also gather, and dry carefully, pretty little bright-coloured wild flowers, leaves, and ferns, so that you can gum them neatly on to cards, with a text written or painted on it? Also, pretty little feathery seaweeds can be used in the same way.

Then gather shells to stick on boxes, picture frames, watch-stands, etc., so as to get things ready for our sale.

One kind friend sends eleven shillings, gained by "penny trading," towards our fund; so we now have thirteen shillings in hand towards the child's support. How much will our sale realise?

It will have to be in London this year. Soon I hope we shall have many centres, each working hard, with a local secretary, and a yearly sale.

I am very busy, and not very strong yet,

but God gives me the daily and hourly strength as I need it. "As thy days, so shall thy strength be" is abundantly true, as is every other word of God.

I wish I had a whole heap of letters from my "nephews and nieces" waiting for answers. I will give some little books to

each one who sends me a nice letter, telling what they have done in the holidays, and how they have tried to help forward God's work. Is not this little article by Mr. Short interesting? Don't you think we are like the locusts sometimes?—Your loving,
AUNT LILY.

EASY ROADS AND THEIR ENDS.

By Mr. E. E. Short.

This summer in North Africa, in hundreds of places, swarms of little locusts came out from eggs laid in the sand, either by the sea or by salt lakes, or elsewhere. Very soon these swarms began to move in bodies, hopping along, often so thickly as to be hopping on top of each other, starting on the march for green places and something to eat.

This is what happened to many of these swarms. All along in front of them were prickly bushes or very rough and stony ground, with only here and there an open way or trodden path between the rough places. What they thought, or how one told the other when he happened on the smooth track, I do not know, but everywhere the locusts came together and crowded into the smoother tracks that ran somewhat in the direction in which they were going.

Some hopped into little trenches that ran along their way, and rather than hop up and out at the side, they hopped along in the bottom. So they all kept on hopping in the easiest way they found.

But at last the locusts in the path hopped into a deep trench dug right across it, and those in the little trenches into deep round holes, placed where two or three trenches met.

They all tried to hop out at the farther side of the trench or hole, but only tumbled back again. For the sides were steep and high, and in some places lined with tin, on which the locusts could get no hold. So the little locusts tired themselves in useless attempts to get out, while others kept hopping in on top of them.

Then at last some men who had been watching came and killed or buried them all by filling the holes again with earth.

Men had been thinking if the locusts had not. They had noticed that the locusts naturally followed the easy paths,

and they knew, too, that if they would kill the locusts and save the gardens and trees, it must be while the locusts are young and can only hop. When they grow their wings and can fly high, men can do almost nothing against them to destroy them.

So these men had dug the trenches and smoothed the pathways, setting traps to catch the heedless little locusts.

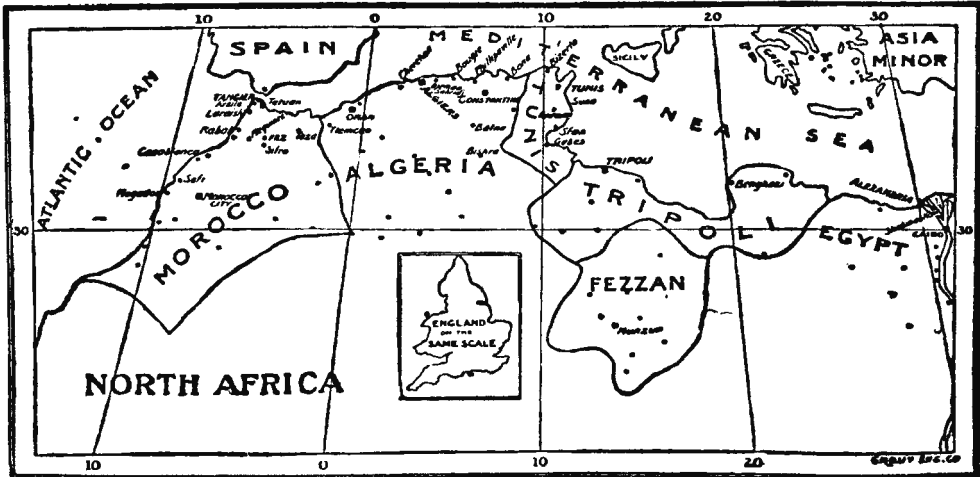
The locusts could have hopped out of the *little* trenches, but they did not take the trouble. They could have gone round the deep trench by the rough ground, but they preferred to go straight ahead in the smooth way. Afterwards, there was no escape.

So we have a time in which we may repent—that is, change our road; but later there will be no place for repentance. So, too, we read (Pro. xiv. 12): "There is a way which seemeth right unto [or, is straight before] a man, but the end thereof are the ways of death."

Then, too, we may learn from the men, who knew that the time to kill the locusts was when they were *quite young*. So if it be bad habits in ourselves or that which is bad around us, we must not let the time slip, but must try and kill the evil at once. Later on it will be more difficult, or even impossible. "Take us the foxes, the little foxes that spoil the vineyards, for our vineyards are in blossom."

These locusts would soon eat up vines, leaves and shoots, and everything else green in their way. That is why the people here are so watchful and take so much trouble to find, if possible, the locusts' eggs and destroy them, or to kill the little ones just after they are hatched.

Our Lord Jesus said: "I am the Way." Following Him will often mean a far from easy road, but it leadeth unto life. Let us beware lest the easy roads—made easy purposely—have traps at their ends!



Stations of N.A.M., Seventeen. In **Algeria**; Djemaa Sahridj, Constantine, Chercell, Algiers. In **Morocco**; Tangier, Fez, Tetuan, Casablanca, Laraish. In **Regency of Tunis**; Tunis, Susa, Kairouan, Bizerta, Sfax. In **Tripoli**; Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

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Gifts in money or in kind should be sent to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N. All cheques and money orders should be made payable to the North Africa Mission. Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or to any of its branches.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. Bride and Eastland, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs' purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Susa	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906	MISS L. READ ...	April, 1836	*Mr. J. J. COOKSEY ...	June, 1892
Mrs. WILSON ...	Dec., 1906	MISS H. D. DAY ...	April, 1836	*Mrs. COOKSEY ...	1896
Mrs. ROBERTS ...	Dec., 1896	MISS K. JOHNSTON ...	Jan., 1892	MISS A. COX ...	Oct., 1892
*Miss J. JAY ...	Nov., 1885	MISS E. TURNER ...	Jan., 1892	*Miss N. BAGSTER ...	Oct., 1894
Miss G. R. S. BREFEZE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Kairouan.	
Miss F. MARSTON ...	Nov., 1897	<i>Kabyle Work—</i>		Mr. E. SHORT ...	Feb., 1899
Miss G. SMITH ...	Oct., 1900	M. E. CUENDET ...	Sept., 1884	Mrs. SHORT ...	Oct., 1899
<i>Spanish Work—</i>		Madame CUENDET ...	Sept., 1885	Miss E. T. NORFTH ...	Oct., 1894
Miss F. R. BROWN ...	Oct., 1830	Mr. A. SHOREY ...	Nov., 1902	*Miss G. I. ADDINSELL ...	Nov., 1895
Miss VUCCHIO, School Mistress.		Mrs. SHOREY ...	Oct., 1904	Sfax.	
Casablanca.		Djemea Sahrdj.		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. D. ROSS ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
Mrs. SIMPSON ...	Mar., 1896	Mrs. ROSS ...	Nov., 1902	*Mr. H. E. WEBB ...	Dec., 1892
Tetuan.		*Miss J. COX ...	May, 1887	*Mrs. WEBB ...	Nov., 1897
Miss A. BOLTON ...	April, 1887	Miss K. SMITH ...	May, 1887	<i>Associated Worker—</i>	
*Miss A. G. HUEPARD ...	Oct., 1891	Constantine.		*Miss M. BENZAKINE ...	Jan., 1900
*Miss M. KNIGHT ...	Oct., 1895	Mr. J. L. LOCHHEAD ...	Mar., 1892	DEPENDENCY OF TRIPOLI.	
Miss H. E. WOODBELL ...	Jan., 1907	Mrs. LOCHHEAD ...	Mar., 1892	*Mr. W. H. VENABLES ...	Mar., 1891
Larash.		*Miss E. K. LOCHHEAD ...	Mar., 1892	*Mrs. VENABLES ...	Mar., 1891
Mr. H. NOTT ...	Jan., 1897	Mr. P. SMITH ...	Feb., 1899	Mr. W. REID ...	Dec., 1892
Miss NOTT ...	Feb., 1897	Mrs. SMITH ...	Sept., 1900	*Mrs. REID ...	Dec., 1894
Miss S. JENKINGS ...	Mar., 1887	Miss F. HARKDEN ...	Nov., 1900	Mr. W. T. BOLTON ...	Feb., 1897
*Miss K. ALDRIDGE ...	Dec., 1891	Miss F. H. GUILLERMET ...	May, 1902	Mrs. BOLTON ...	Dec., 1897
Fez.		REGENCY OF TUNIS.		Miss F. M. HARRALD ...	Oct., 1899
Miss L. GREATHEAD ...	Nov., 1830	Tunis.		Miss F. DUNDAS ...	April, 1903
*Miss M. MELLETT ...	Mar., 1890	Mr. A. V. LILEY ...	July, 1885	EGYPT.	
Miss S. M. DENISON ...	Nov., 1893	Mrs. LILEY ...	April, 1889	Alexandria.	
*Miss I. DE LA CAMP ...	Jan., 1897	Miss E. LOVELESS ...	Nov., 1902	Mr. W. DICKINS ...	Feb., 1896
		*Miss H. M. M. TAPP ...	Oct., 1903	Mrs. DICKINS ...	Feb., 1896
		<i>Italian Work—</i>		Miss R. HODGES ...	Feb., 1896
		Miss A. M. CASE ...	Oct., 1890	Miss F. M. BANKS ...	May, 1888
		*Miss L. E. ROBERTS ...	Feb., 1899	Miss H. B. CAWS ...	Oct., 1907
		Bizerta.		Shebin-el-Kom.	
		Miss M. ERICSSON ...	Nov., 1883	Mr. W. T. FAIRMAN ...	Nov., 1897
		Miss R. J. MARKUSSON ...	Nov., 1883	Mrs. FAIRMAN ...	Feb., 1893
		IN ENGLAND. —Miss B. VINING, <i>Invalided.</i>		Mr. G. CHAPMAN ...	Nov., 1907
			* At Home.		