

NORTH AFRICA

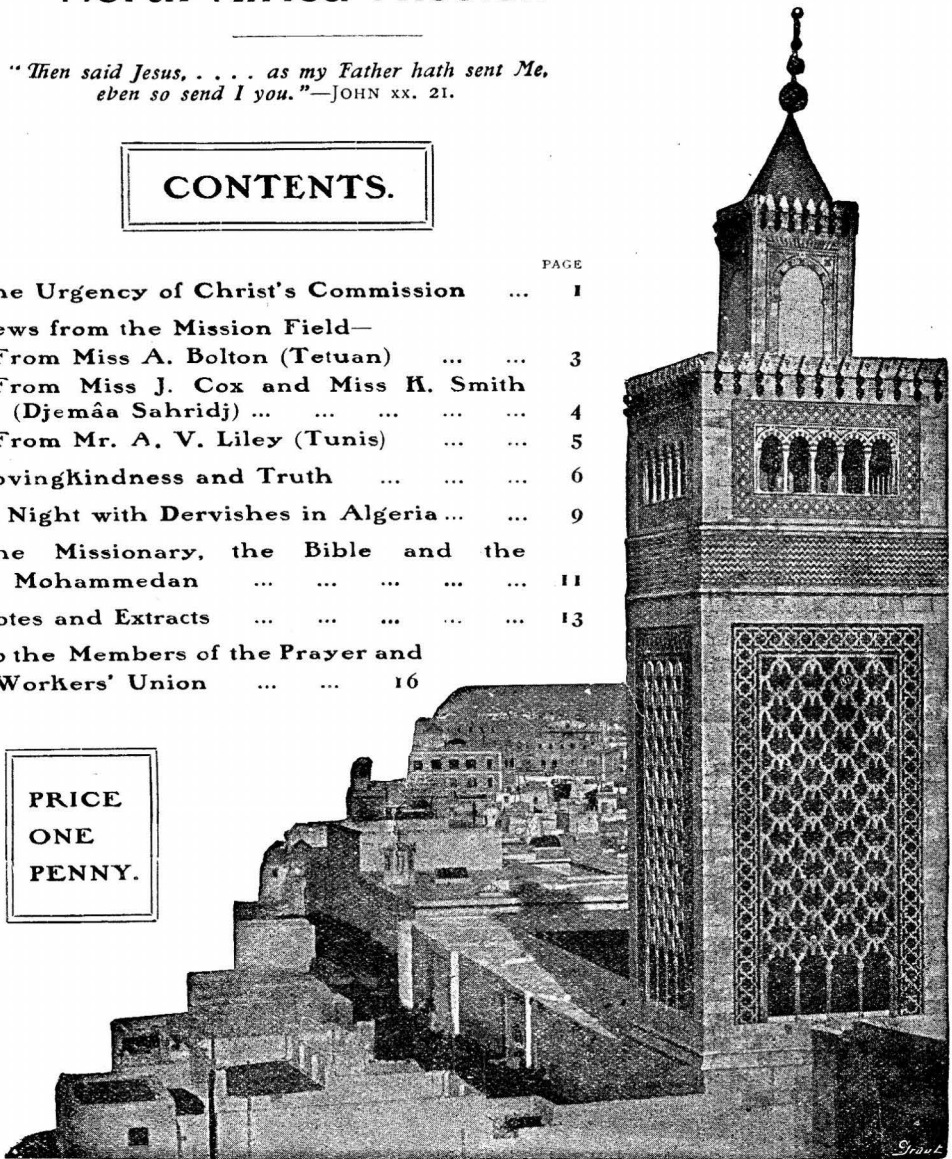
The Monthly Record of the North Africa Mission.

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

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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.

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Photo by]

Arab Women getting Water.

[Mr. A. V. Liley.

The Urgency of Christ's Commission.

"Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind."—LUKE xiv. 21.

WE have in the New Testament several repetitions of Christ's Commission to His disciples to make known the glad tidings of salvation, procured for sinners by His atoning and substitutionary death. A consideration of the accompanying circumstances makes it evident that the Lord considered the work to be not only of paramount importance, but also of *pressing urgency*.

It was on the evening of the very day of His resurrection, only a few hours after He had risen from the dead—on the very first occasion when He met the apostles together—that He spoke the words recorded in John xx. 21: "As My Father has sent Me, even so send I you." How many subjects He might have dwelt upon at that time! What interesting explanations He might have given in regard to His experiences! But no! these are not referred to. He simply says, "Peace be unto you," and shows them His hands and His side, so that there could be no vestige of doubt in their minds that it was really He whom they had known and who had been crucified. Then He again bids their glad, yet agitated hearts be at peace, and *at once* delivers to them their Commission, and, through them, the Commission to every one that should hereafter take Christ to be his Saviour and Lord.

The Lord Jesus had come to seek and to save lost sinners, and had pursued this object, though it meant passing through Gethsemane and Calvary. Now that

the atoning work was completed, it was necessary that there should be a proclamation of the free salvation, purchased and procured for all who should, by faith, appropriate its results. There was, practically, no break in carrying out this purpose; but at once the Risen Saviour hastens to His disciples and constitutes them His envoys to sinners in all places and at all times.

He realised, as none of us have ever fully realised, that the sons of Adam were perishing in their sins. He realised that mortal life was but brief; and so, at once, He proceeds to impress upon His disciples that their great and paramount business was, as His had been, by all means to seek and save the lost. Not only must all that was wrong be set aside, but even things that are good and right and excellent must also give place, so that immortal souls might be rescued from the terrible fate of going down to an undone eternity. It is true that the disciples were to wait until they were endued with power from on high by the receiving of the Holy Spirit; but this very delay was not to hinder them but to equip them to do the work efficiently.

It is not easy to be quite sure of the exact occasion on which, in varied form, the Commission was repeated; but in Matthew we read that in Galilee He met the eleven (probably also it was in Galilee that He was seen of the five hundred), and it would be there that the greater number of His true followers would reside. This seems to be implied, also, by the fact that when, as recorded in Acts i, the Lord told His apostles that they were to be witnesses unto Him in Jerusalem, in Judaea, and in Samaria, and to the uttermost parts of the earth, He did not mention Galilee though it must have been specially dear to His heart. He knew that the five hundred brethren would see to it that the Gospel was preached in Galilee, and so did not ask these at Jerusalem to undertake that part of the work.

It was at this important meeting of Christ with His apostles and disciples that the Commission was given to make disciples of all nations, to baptise them, and to teach them to observe all things that Christ had commanded them. The evangelistic portion of the work was to lead up to an open confession of faith by baptism; and this was not the end, but was to be followed by patient, pastoral instruction, so that the converts might be strong and intelligent Christians and fitted in their turn to teach others also.

In the record of the Commission given in Mark, special emphasis is laid on the evangelistic and baptismal part of the Commission, and on the terrible doom of those who did not believe the glad tidings. In John xxi, to the seven apostles the Lord laid special stress on pastoral work, on feeding and tending the sheep and lambs in His fold, *i.e.*, the converts who had been gathered in by the evangelistic work. He emphasised the importance of supreme love to Christ to fit for this, and reminded Peter that it is what the Lord wills that is to decide the sphere of every servant's labour.

In Luke and in Acts i. the disciples are commissioned to be witnesses to Christ. Not every convert may be an evangelist, a teacher or a pastor but every one can be a witness and can tell what he or she knows of Christ and His salvation.

Paul received a special Commission from the Lord, as, at the time of the Resurrection, he was not yet converted. In Acts xxvi. 18 he repeats it before Agrippa.

It would seem that the repeated and urgent delivery of this Commission to make disciples of all nations was the one absorbing subject that occupied our Lord during the forty days between the Resurrection and Ascension. It is true He took pains to assure His followers of His identity with the Jesus with whom they had companied before; and that He opened their understandings and opened the Scriptures to them, and urged them to expect, and wait for and pray for the

coming of the Holy Ghost to empower them. But all this was necessary in order that they might carry out the Commission efficiently. It was not, in any sense, apart from it.

Thus we notice that, by the immediateness of the Commission, and by the frequent repetition of it—to the exclusion of almost every other topic—our Lord emphasised its *great urgency* and its *paramount importance*.

Yet, alas! how terribly we have all failed in response to the Lord's urgent desire! Nearly 1,900 years have passed since those forty days between the Resurrection and the Ascension, and still 1,000 millions have hardly heard the name of Christ. Two-thirds of the human race are still in heathen or Moslem ignorance. And what shall we say of Christendom? Probably not one in ten of the people of Christendom have any clear understanding of the Gospel.

There is verily a fault on our part. Let us confess it. Our Lord's heart must be grieved that His glorious work of redemption is so little appreciated even by those who have heard of it and believed it, that their efforts to spread it have been only intermittent and feeble. Still, faulty as we are, we do desire to carry out His wishes.

May we, by God's grace, be more energetic in 1911 than ever before, more diligent in prayer, more active in service, more self-sacrificing in giving. Thus shall our Lord be glorified, poor sinners blessed, and our own hearts gladdened.

“ ‘ Call them in ’—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?

‘ Call them in ’—the weak, the weary,
Laden with the doom of sin;
Robe, and ring, and royal sandals
Wait the lost ones—‘ Call them in.’ ”

E. H. G.

News from the Mission Field.

MOROCCO.

From Miss A. Bolton (Tetuan).

Amongst the women at our Dispensary a fortnight ago, was seated a most pitiable object—which might have been a girl of eight or nine, or a woman. She told us that she had no one belonging to her and had come to cast herself on our mercy. We felt obliged to do something for the poor little thing, but could not decide there and then to take her into the house. She was diseased from head to foot. We sent her from the Dispensary to our house to get a meal at least; but, later on, our hearts decided for her, and she became a tenant of our little guest-room.

When the first garment was hastily sewn together for her, she could hardly be persuaded to put it on, begging to wait until

she was healed: the real reason of this was that her sores and her one rag had become one, and she feared the pain of separating them. After she had been with us a few days, a man appeared, saying he had heard that his sister was with us and he wanted her at once. We said he might see her and even take her away if she wanted to go; but that, against her wish, we would not give her to him in that suffering condition. The poor thing could be hardly persuaded to go to the door, lest he should take her by force; for she knew “ he would cool his heart upon her ” (as the Moors say) as soon as he got her outside the town. When asked why she had lied, saying she had no one belonging to her, she replied that she was so “ pressed ” by the fear that we should not take her in if she had anyone, that she

was forced to lie. He went away at last, when we told him she should return to him when restored to health; but in two days' time he came again, bringing his wife with him. She, of course, came into the house; but the waif, after kissing her hand in salutation, darted back into her little room lest the woman should seize her. They tell us that Fateema is not the child she looks, but is older than her brother, being born when Mulai el Hassan was here, in 1889. This brother has power, by Moorish law, to do what he will with her. Again we refused to send the child (?) away with them, for she was too ill to be put into their power. It is a good thing to see the little shrivelled body filling out, and to hear her singing from satisfaction of heart. After Miss Knight had finished reading with the household last evening, Fateema said, "If they come for me on Sunday, you will not let me be taken, will you?" Her dread is of the iron rod her brother uses upon her, and of the stones that are thrown at her.

We believe the stand taken will have wide-reaching influence over the tribes-people. For instance, the man in whose company little Fateema reached the town has brought another terrible case to us—a big lad whose face is almost destroyed with disease. We hope he will be allowed to stay with us for a while. His people are apparently good to him, and have not yet relinquished him, as most of the people do in dire sickness. If once the idea that a certain life has been decreed to be short takes hold of their minds, they simply do nothing. We have just had a tiny infant in our care, with its mother. When we were allowed to feed it and tend it, it rallied; but nothing we did or said could make the women hope its life would be spared. The word had gone forth that it would not live, so the poor infant was left, and it took at least a week to die. Although it was her first baby, the young mother did not try to feed it with a spoon or even do the necessary washing, for she said, "Why should I torment it, if it is going to die?"

ALGERIA.

From Miss J. Cox and Miss K. Smith (Djemâa Sahridj).

November, 1910.—The Lord is blessing our efforts for His glory among the dear women and girls, beyond all we can ask or think. The young people are making progress in many ways, and, above all, two of our most advanced Christian women have, for the first time, openly renounced the fast of Ramadan. You may wonder and say, "Oh, I thought that, at least in Djemâa, this had been thrown off long ago." You are right as regards our young Christian men; but until this year no woman has dared to face the consequences of giving up this most important of the Moslem rites. Efforts have been made, it is true, for many years, but the fear of being ostracised, evil-treated or even poisoned, has prevented the final step being taken. When we realised that some of our women were likely to come out boldly this year, we went forward in faith, and got one of our

Christian men to construct a baptistry in our women's meeting place; and as soon as it can be arranged, the first baptism of Christian Kabyle women will take place. One of our girls—Thorquaya—will be married soon, and a cottage must be built on mission grounds to receive her and her husband who is a Christian also; for if they went to live among the Moslem relations of the husband, the girl would be poisoned or worse!

We have had the joy of receiving two new workers; one an English lady, whose heart God has inclined to come over and help us, and the other a young French lady, devoted to the Lord, who will undertake the French education of our Kabyle girls. As far as we can judge, these friends are fitted in an unusual way for the work here. Now Miss Brittle will be able to devote herself to work among the sick and blind; and at the same time all three workers will give themselves to the study of the Kabyle language.

Quite recently another of our dear Kabyle lads was baptised—a lad for whom we have prayed for many years. Once

more we joined in singing, "Until death, we will be faithful to Thee." And so they step out on the Lord's side, one by one,

and although progress seems slow, we realise that there is a true work of God going on in these hearts around us.

TUNISIA.

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

November 14th, 1910.—It is now just a month since we went on board the boat in the London Docks. The twelve days' voyage out we did not spend in idleness. We had plenty of time for meditation and waiting upon God in prayer, and the opportunity was also seized to do some work among the crew as we came in daily contact with them. On the second Sunday we spent on board we were able to have a meeting. It was encouraging to hear the men join in the hymns, and the hearty response they made to the prayers. I think it will be a long time before some of them will forget that Sunday.

It was early on the morning of Friday, October 27th, when I looked out of the port-hole and saw that we were already in the Bay of Tunis and within sight of Carthage. We received a most kind welcome, several of our friends coming down to the boat to meet us; while others entertained us until we were able to find a suitable house. This was exceedingly difficult, as rents have increased considerably, and the native house-owners are beginning to get suspicious of our work, and do not wish to countenance us in the preaching of the Gospel. We could find absolutely nothing but the house we are now in. Except for the high rent, it is most suitable for the work, there being within a hundred yards of us three lodging-places provided by the Government for native students.

Already we have had visits from a number of these students. I attracted them by showing and explaining some of the astronomical slides, and then went on with lantern views illustrative of two or three parables. At the close of the meeting they asked me why I was a Christian and not a Mohammedan. Replying that this would take too long to explain then, and that we should need to get out the Bible, I invited them to come the next evening, which invitation they accepted.

In dealing with Mohammedans it is

always well to begin on common ground and not with controversy. I began with the creation and the fall of man by one act of disobedience, trying to impress on my visitors the fact that God is swift in marking iniquity and that we have all come short of His glory. One of the students brought forward the old feeble arguments; but on the whole we spent a very pleasant time over the Word, and they asked when they might come again.

The Arab porter boys' class has also been commenced under encouraging circumstances, with an attendance of twenty. What a wild lot they looked, as they lolled about on the forms! How restless they were! ready for any kind of mischief! While professing they had never done any evil, they were only too ready to use "big words," as they express it, on the slightest provocation. What *raw material* to work upon! To the human mind, how hopeless it seemed to try to bring any of them to the Lord Jesus! But He is able.

The work among the English sailors has also had its beginning, for two ships are now in port. The crews have been visited and Christian literature distributed among them. A very hearty welcome was given me, and many were the expressions of thanks.

Monday, November 21st.—The work in town and the inclemency of the weather have not allowed us to do much itinerating yet, but this interesting work was begun in a small way last week. In company with a lady missionary, I rode on my bicycle on one of the roads much frequented by the Arabs in going to and returning from the city. As I was walking along, the road being rather steep, I got into conversation with a little group of Arabs. After the usual salutations, one of them began to complain of the high wind and the general drought, winding up with "O Lord, send rain." I remarked on the goodness of God in doing so much for us while we are so disobedient to His commands; then tried to make my Arab listeners understand something of the holiness of God and His hatred of sin. As simply as

possible, I put God's way of salvation before them, and felt encouraged, thinking some impression had been made, when one Arab burst out with the question, "And Mohammed?" "Well," I asked, "what has Mohammed done to atone for your sins?" "If it had not been for Mohammed there would have been neither earth nor heaven; he can take the key and open Paradise for us." Thus this poor man, who could neither read nor write, and had no proof for any of his assertions but the word of his teachers, was ready to the best of his ability to stand up for the false prophet. How one feels to come into very close personal contact with the powers of darkness when dealing with poor, benighted men like these! This man, however, gladly accepted a Gospel to take to his teacher in his mountain home. A little later on we passed three Arab women walking slowly along the road, bending under the heavy bundles of vine cuttings which they were carrying home for fuel. A boy who accompanied them begged me for a halfpenny. I asked why he did not help his mother and sister to carry the wood. "Oh, that is

woman's work," was the reply. Poor women! What a hard time they have of it! What little comfort or joy! . . .

We have started again the weekly meals of bread and soup for the poor, neglected children who beg at corners or search the bazaars for cigarette ends to sell. Between forty and fifty were found waiting outside our house at 7.30 for the door to be opened at 10. After arranging them in groups of six or seven, a large bowl of soup with bread was placed in the middle of each group. How they pounced upon the food like a pack of wolves! It was pitiable to see it, and yet we were so thankful to be able to satisfy their pangs of hunger. It was somewhat difficult to get this unruly band to listen to the Gospel; still more difficult to make them understand it, for their minds are darker than their skins. We sow in hope, however, that some little seed may find a lodging-place.

We are most thankful for the number of students who have come every evening and spent some time with us. Each evening has ended with Arabic hymns and a Bible talk.

FINANCIAL NOTE.

Referring to the generous offer, mentioned in the December NORTH AFRICA, of £200, contingent on £800 being given by others by Christmas time, the friends of the Mission will wish to know that several encouraging gifts have been received. Mention is made, with particular thankfulness to God, of two gifts of £250 and £100 respectively. Nevertheless, we have not yet, as we go to press on 17th December, received enough to enable us to claim the special offer, and a considerable sum will still be needed to entitle us to this. A special meeting was held at the Mission Office on 15th December, when prayer was made not only for the work generally, but also that this particular need, as well as further claims that will ensue, might be quickly supplied. Surely we shall have cause to again praise our faithful and merciful God for delivering us.

Lovingkindness and Truth.*

"Where there is no vision, the people cast off restraint" (Proverbs xxix. 18, R.V.), says the wise man. Alas! how many, to-day, instead of seeking "to glorify God and enjoy Him for ever," seem to be trying to forget God and ignore Him for ever; and, amid much so-

called development and movement along "broad and inclusive" lines, forget that Jesus said that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it"! We need a new vision of God's greatness, of sin's enormity, of Jesus' love and sacrifice, to see how God has prepared *loving-kindness and truth* for us and for everyone that believeth.

* From a little booklet of this title, being the *Report of Sfax Medical Mission*, 1909-1910.

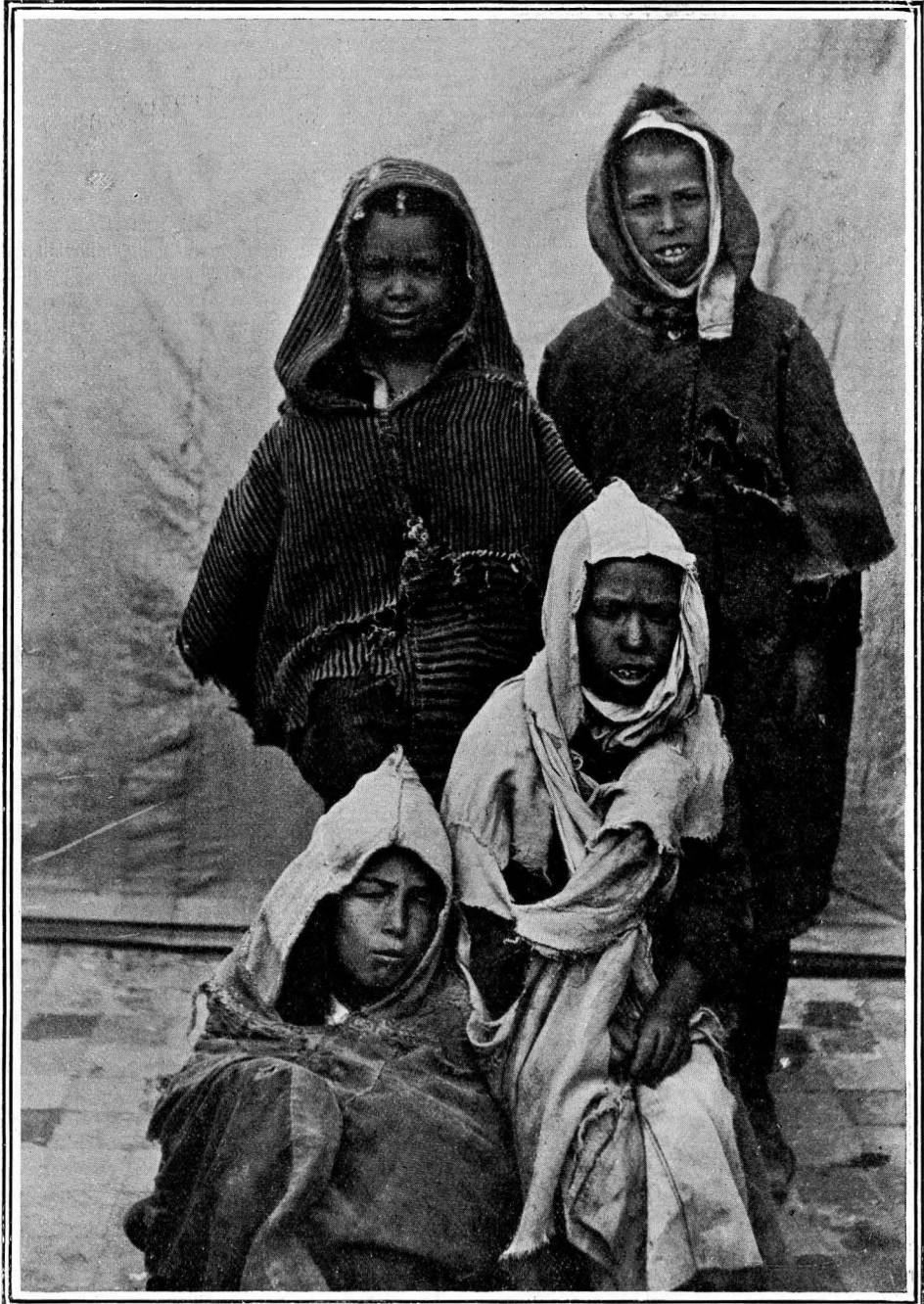


Photo by

Street Arabs—"Raw Material."

[Mr. A. V. Liley.



Type of Young Moor.

Mohammedanism in North Africa is like the vast Sahara Desert, and each mission station is as an oasis—a place of water, and shade, and refreshment—the water of life, the shadow of the great rock, the place of “wine and milk without money and without price.” . . .

Landing at Sfax, a town of some 70,000 people on the North African coast, just opposite Malta, we find it a flat, uninteresting-looking place, and the missionary's house much the same, though within bright and comfortable. Next morning we take a look round, and visit a neighbouring shabby building, in which some ground-floor rooms are the home of the Medical Mission. Some poor patients will have arrived, near to daybreak, it may be; they will be sitting or lying about till all have gathered, and the work begins at nine o'clock. Now, as the missionaries appear, there is a stir, sleepers arise, men and boys gather in the biggest room, while another is crowded with women and girls.

Seating himself in the midst, the doctor opens the Gospel according to Luke (the only portion of Scripture as yet in the colloquial Arabic of the country); as he reads and explains, an impatient Arab pushes himself and his diseased limb forward to receive *immediate* attention, and is promptly told by the others to lie still and wait. Another changes his seat, straining both eyes and ears that he may not miss the wonder of a “Christian” reading Arabic, and Arabic which all can understand. Then, soon, an angry voice breaks in from another part of the room: “Give us our *medicine*; we haven't come to hear that reading.” This last is not an unwelcome interruption, for it makes room for a conversation something like this:—
MISSIONARY: “But I did not come to give you medicine; I came to preach the Gospel to you; I could have given medicine to the people in my own country.”
ARAB: “Indeed, and has not the Bey's Government sent you here?”
“No.”
“Who pays you, then—the French?”
“No! All the French did for me was to have me up before the judge, and fine me fifty francs because I gave you medicine!”
“Who sends you, then—the English Government?”
“No; the people who send me are people like yourselves, people who love Jesus Christ, and who want to do what He tells them, and want you to believe and have eternal life through Him; and so they send me, and send me the medicines, all out of love to Jesus and to you.”

Gospels and wordless books are then distributed, and after a word of public prayer we move to the consulting-room; but, to reach it, we have to pass through the women's room, which is small and is packed. Children sit in the deep window-sill, shrouded women crowd the seats, every nook and corner is filled with Moslem women and children. They love Mrs. Churcher very much, and the doctor's table generally bears some token of their gratitude—a few green almonds, some tomatoes, or even a *hara* (*i.e.*, four) of eggs. Often when I appear there is a cry raised, “Sing! sing!” and I oblige them with the chorus, “To the uttermost He saves me, Jesus the Messiah,” and the Arab women's attempts to join in the singing swell up, strange and discordant.

And now the time for medicine has arrived, and we see "ladies first." This is in itself an object-lesson to Mohammedans. A great part of our work at Sfax consists in seeing to bad eyes. . . . We are able to do no great surgery; but the cocaine which enables the terrible tooth to be taken out almost without pain, the tablet which removes the ague and the weakness, and the medicine which makes the sufferers well and able

to work are to them great and valued blessings. . . .

In the season 1909-1910 we received 8,996 visits (some 2,000 more than in any previous year); and when we remember that we have been enabled to give service and medicines (besides feeding famine children) without a farthing of expense to the Arabs, we humbly praise God, thank the friends who have sustained us, and take fresh courage.

A Night with Dervishes in Algeria.

The following article was written by a member of the N. A. M. when formerly a missionary in Western Algeria. It describes a Mohammedan assembly held at night in a private house between the hours of 10 p.m. and 2 a.m. This was convened as an act of thanksgiving for the recovery from serious illness of a member of the household, and took the double form of *sadaka* (almsgiving), and of *dhikr* (lit. remembering, or mention), i.e., a religious ceremony or act of devotion performed by members of Moslem orders, and common in all Mohammedan countries. It consists in reciting, and even howling, in Arabic the name of God (*Allah*), and short religious sentences, accompanied by violent movements of the body. This is done in various ways according to the different orders, of which there are many in Islam. An extreme form of this *dhikr* is that practised by the dancing and howling dervishes, some of whom, in their religious frenzy, cut themselves with sharp swords and bite red-hot irons. These ceremonies are performed as good works in order to obtain forgiveness of sins, and also by thus "remembering" God to fix the mind and heart on Him, and obtain communion with Deity. Verily, these Mohammedans "have a zeal for God, but not according to knowledge" (Romans x. 2).

At 10 p.m. I heard a great noise of men's voices near by, and went out to see what it was. A little way down our narrow, winding street I found a stream of Mohammedan men entering a house in regular procession, chanting meanwhile. Among the bystanders were some I knew, and they told me there was to be a feast on account of the recovery of a member of the household who had been ill. They called it *Wa'da* (this word means "a promise") or *Sadaka* (which means "almsgiving"). This latter name seems to be the one most used. I asked whether I might enter the house to see what was going on, and was at once admitted by one of the sons of the household. At their suggestion I went back to fetch my wife, and we accepted their invitation to stay and see the whole ceremony, of which I subjoin a detailed description.

On entering the courtyard we found it to be a large one, occupied by at least eighty persons, men and boys only. The walls were high and whitewashed, and overhead the sky was almost entirely shut out by the thick foliage of a vine, which, like the one in our own house, formed a

natural roof to the court. From this leafy roof hung a lamp and two bird-cages. Though the court was large, the house was small, doors opening off into rooms from two sides of the courtyard only. The women of the household were mostly seated on the flat roof on either side, whence they had a good view of the proceedings. They were, of course, closely veiled in their white *haïks*. In addition to those on the roof there were also several women concealed behind a curtain close by the entrance. These were superintending the cooking. The ground was covered with mats made of *alfa* grass.

It was a strange sight as we came in. All the occupants of the courtyard had formed themselves into four rows with a space between each of about a yard. Rows 1 and 2 faced each other, and 3 and 4 likewise. They joined at the ends, so that they really formed two ovals across the courtyard, each composed of about forty persons. Thus grouped, they were throwing their bodies backwards and forwards at a great rate, all the while keeping the feet firmly planted on the same spot. At each bow the head was brought

down nearly to the level of the waist, while at the same time they all chanted at the top of their voices. In the centre of one group was an elderly *Sheikh*, acting as leader, himself bowing and chanting with surprising energy, and at the same time dancing up and down the row of men, gesticulating and showing his white teeth. Whenever they showed signs of flagging or fatigue, the leader would rapidly pass up and down the row, shouting, "*Zid, zid*" ("Go on, go on"), and renewing their drooping ardour. This went on till nearly eleven o'clock, when the leader gave a sign, and they all stopped and sat down in groups in the court.

Then came the feasting. The head of the household and its male members neither ate themselves nor took part in the "demonstration" already described, but while one stood at the door to invite any passers-by to enter, the rest waited on the guests (mostly poor folk), and saw to it that every one was well supplied with food. The latter was plentiful but plain. Huge bowls of *coos-coos*, with pieces of meat, made their appearance from behind the curtain where some of the women sat. These were followed by bowls of gravy, with large lumps of butter floating in it. The gravy was poured over the *coos-coos*, and the assembly set to work in good earnest. The only drink was water, handed round in basins. There being so many guests, they were not even supplied with the ordinary wooden spoons, but each man dipped his hand into the dish. Of course, we accepted the genial host's offer of a dish of *coos-coos*, but he would not let us eat it there, but insisted on his son carrying it to our house, where we made a good supper of it (with spoons!). In about a quarter of an hour the son came back to fetch us and the dish, and on re-entering the house we found the real proceedings had now begun. This time my wife came round into the courtyard (she had been with the women before), and we squatted down in true Arab fashion on a sheepskin, which the host kindly fetched us from his own room.

The company were now arranged in rows as before, but seated, and in the centre of one row were three drummers, one of

whom had a kettle-drum. Now the leader begins a slow, nasal chant, the words of which I cannot catch. After a few bars the whole company join in, drums and all, and the noise is truly deafening. I can distinguish a constantly recurring refrain of "Allah, allah, allah," with a peculiar emphasis on the last "Allah." Suddenly the drums cease, and the old *Sheikh* begins to intone the *fatiha* (first sura of the Koran, containing seven verses—it takes in Islam the place the Lord's Prayer occupies in the Christian religion). The others join in and chant it all together in a rhythmical monotone, which was very impressive, and made me notice for the first time the rhythmical measure in which many parts of the Koran are written. Then they went off into another wild chorus with drum accompaniment, *ad lib*. The constant refrain of this was the familiar words, "Mohammed rasool Allah" (Mohammed is the apostle of God). Each time this phrase recurred they passed their hands over face and beard. Then came the chanting of the *fatiha* again. I may mention that when they chant this, they always hold their hands *open* in front of the face, the palms turned to the face as if these took the place of the book, and they *read* from the hands. (When two Arabs are making a bargain together or arranging some mutual affair, they generally say to one another, "Recite the *fatiha*," and up go the hands, a few words only of the chapter are muttered, and the bargain proceeded with.) In between these chants and choruses the women would, now and again, break in with their wild and discordant cries. I had only heard them before in the distance; when close by, their sharp shrillness grates terribly on the ear. Poor Arab women! Even on a festive occasion like this they are pushed into the background.

But the chanting continues. Now the two groups are in turn singing, one replying to the other. I can hear the words more clearly now, and with a feeling of sadness I cannot describe, I hear them shouting—"Moolana ma'na—Allah ma'na—Allah yakoon ma'na—rabbi yarfna." ("Our Master is with us—God is with us—God be with us—my Lord knows us.")

Meanwhile two little baby boys of the house are being handed round and kissed by the whole company. Now there is a short pause, during which the two drummers who have skin drums warm them over small charcoal fires to tighten the surface. All this time the host or one of his sons stands at the door, and now and again brings in a passer-by, seats him, and supplies him with a dish of *coos-coos*. The company, being rested, and the drums ready, they all rise, and begin the bowing and chanting I saw when we first came in; only that now they have got warm, the energy and frenzy are double what they were before. The leader soon gets tired, so sits down and conducts with a stick. The name of God is con-

stantly on their lips; some look serious, but the more part are now laughing and smiling. The old *Sheikh* now gives up his place to one of the drummers, and himself beats the drum; he gets more and more excited, faster and faster goes the drum, the garments flow, the tassels on their fez-caps bob wildly about, the din increases—ever wilder grows the pace, one man casts off his cloak. At last the dancers can no longer keep up with the mad pace of the music, and they stop. But there is really no interval, only a change; for the old leader immediately strikes up a slow chant, gradually increasing the speed, and in less than five minutes they have all joined again in the same wild chorus as before.

The Missionary, the Bible and the Mohammedan.

Under the above title are given below some extracts from "*Crusaders of the Twentieth Century*," by Mr. Rice, of the C.M.S. Persia Mission, a book noticed in the December issue of NORTH AFRICA. It is indeed a valuable work, and one which missionaries in Mohammedan lands will be thankful to possess. The author hoped it might have been possible for him to send it free of charge to all such workers, but this has not been the case. It is suggested, however, that the book should be brought to the notice of friends of missions, able and willing to help the cause by giving copies to missionaries.

Fifteen copies would practically supply one to each of the N.A.M. stations. If any friend or friends would like to contribute these, or one or more copies (at 5s. each, net), will they kindly write to the Secretary, N.A.M., 4, Highbury Crescent, London, N., who will gladly purchase and send out the books to the field.

The Christian missionary should be gentle, patient and forbearing. He can afford to be so. He has the conscious assurance, both from personal experience and from a fair and unprejudiced acquaintance with what can be said on both sides, that the truth is with him. In this respect he is generally at a great advantage as compared with the Mohammedan, in that he has examined both sides of the question. This is seldom the case with the Mohammedans, outside the Mulla class. And even these last are commonly ignorant of the true nature of Christianity, and are generally only acquainted with false and libellous caricatures and denials of its blessed facts and truths. The Christian, then, with the consciousness of truth on his side, can well afford, as it is his duty

also, to be compassionately gentle and tender towards the ignorant and prejudiced, if so be that God would bring them to a knowledge of the truth. By thus acting, moreover, he will be giving an object-lesson of that "meekness and gentleness" which distinguished the Master and should be the mark of His followers.

The revered Henry Martyn, who has already been spoken of as a master of clearness in thought and expression, attracted the Persians no less by his patience and gentleness, which seem, indeed, to have been a principal cause of the great impression he made upon them. Mr. Morier says of him:—

"The Persians, who were struck with his

humility, his patience and resignation, called him a man of God; and, indeed, every action of his life seemed to be bent towards the one object of advancing the interest of the Christian religion."

The same point is illustrated by the affecting story of the conversion of Mohammed Rahim, as related by a writer in the *Asiatic Journal* who had spent a few weeks at Shiraz about the year 1820:—

"And whence comes this happy change?" (I, the writer in the *Asiatic Journal*, asked.) "I will tell you that likewise" (he, Mohammed Rahim, replied.) "In the year 1223 (of the Hegira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mullahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for

more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mohammed; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrine to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance toward the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed—for he spoke Persian excellently—gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, finally to read a tract which he had written in reply to a defence of Islamism by our chief Mullahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me." Upon this he put into my hands a copy of the New Testament in Persian. On one of the blank leaves was written, "There is joy in heaven over one sinner that repenteth.—HENRY MARTYN."

Merely regarded as a controversial instrument, the Holy Scriptures are of supreme importance. In the whole of the Christian armoury there is no weapon like it, containing a sufficient answer to every reasonable question, and an adequate resolution of every doubt. But it must be observed, the Bible is more than a repertoire of arguments, and has a far higher use. Our object is to lead the Mohammedan to the Bible, and to secure reverent attention and a respectful hearing for its saving truths. A great (though not, indeed, the final) end has been attained in the reading of the sacred page and drawing attention to its solemn message. . . . "The circulation of the Scriptures undoubtedly awakens opposition and arouses fanaticism, even because the Bible is divine and speaks to the conscience. But it is one of the best means to reach Moslems." So wrote Sayid M— A—,



Photo by]

[Miss E. Loveless.

Algerian Girl, Constantine.

a converted Moslem, and a faithful colporteur in Arabia for over two years.

A few words may here be added on the value of the Bible alone to reach the hearts and minds of men—Mohammedan and Christian being witnesses. The Rev. T. Bomford* gives some touching incidents which illustrate the point: "Why do you want to be a Christian?" said I to a Mohammedan once; and, 'Why did you become a Christian?' I heard a Mohammedan ask a fellow-tribesman who had recently been baptised; and in both cases the answer was the same. 'There is one verse in the Gospel which alone would be enough to make me wish to be a Christian.' 'What is that?' 'It is the words in St. Matthew: "Come unto Me; I will give you rest. You shall find rest to your soul." I know the Books of Islam, and there is no promise of rest there. I want that rest.' The baptised man added, 'I have believed on the Man Who made the promise, and I have the rest.'"

* C.M.S. Annual Letters, 1901.

The Rev. F. Masih (formerly a bigoted Mohammedan), at Amritsar, proposed to a number of Mohammedans who declared that the Gospel of the Christians was not the original Word of God mentioned in the Koran, "that he and his opponents should read in public the Bible and the Koran alternately, each for half an hour, and let the people judge for themselves." It was afterwards decided that the reading should deal with specified topics. The result was most successful, the barrenness of the teaching of the Koran about salvation being specially noteworthy.

A colporteur of much experience in Persia describes his usual method of procedure as follows, in order to induce the Persians to buy the Scriptures. When he is asked what his books are, he replies, "Your Prophet and the Koran have borne testimony to these books, therefore it is profitable for you to know what they contain. They speak of Jesus Whom we, like you, expect to return; and we are commanded by Him to go and tell all men of Him."

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (January 5th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, January 20th, at 3 p.m.



DEPARTURE.

On December 13th, **Miss M. Eason** (new worker) left Southampton for Tetuan, Morocco.

BIRTH.

To **Mr. and Mrs. O. E. Simpson**, at Tangier, on December 9th, 1910, a daughter.



Any reader who desires an **Index of NORTH AFRICA, 1910**, for purposes of reference or binding, will be supplied on application to the Secretary, 4, Highbury Crescent, London, N.



Dr. G. Wilson, writing at the end of November from **Tangier** about his resuming hospital work, reported already about a dozen in-patients, and that he had just done a slight operation. A few days later **Miss McCracken**, who had been for a short time at Tetuan, beginning the study of Arabic, came over to Tangier to begin her new duties there as nurse at the **Tulloch Memorial Hospital**.



Our sister, **Miss F. E. Harnden**, who retired from the work at Constantine last spring on account of poor health, is now somewhat

stronger, and was able to return to Constantine in November with the Misses Loveless and Webb for at least a winter's work. Two ladies have most kindly undertaken her travelling expenses and support. This is matter for thankfulness. Our sister will be a real help to the other workers at that station. May God further strengthen and guide her.



Mr. Short wrote recently from Kairouan that he and fellow-missionaries had quite finished the version of the Gospel of Luke in Tunisian Arabic. This is now in the hands of the Bible Society's agent for printing, and it is hoped that it will soon be ready for circulation. We anticipate that this portion will effectually further the spread of the Gospel in Tunisia.



An epidemic of sickness during October and November caused much anxiety at Tripoli, and a good many deaths occurred among the Jews chiefly. For some time there was uncertainty about its real nature, but it is thought that it was some form of cholera or cholerae. The authorities did their best to stamp it out, and affected houses were immediately quarantined. This necessarily caused a stoppage of much of the missionaries' usual work. Apparently no Europeans were attacked by the disease, but a large number of natives and Jews. News from our missionaries at the end of November stated that the epidemic was abating steadily, and that they were about to resume full work. Though strongly advised by some Europeans to leave Tripoli for a time for Malta, the missionaries stuck to their posts of duty, and the fact of their staying on made a good impression on the people. Thanks be to God for mercifully preserving our brethren and sisters from illness during this time of danger.



We have pleasure in drawing our readers' attention to a new little quarterly—*The Helping Hand*—which is being published by the Bible Missions' Aid Society. The October number contains some interesting incidents of work in various places. This little booklet (sixteen pages) will be published early in January, April, July and October, and may be had, gratis, on application to the Office of the Society, Alliance House, 7, Adam Street, Strand, W.C.



MEETINGS FOR PRAYER FOR THE MOHAMMEDAN WORLD.

There will be (D.V.) Three Days of united Prayer for the Mohammedan World, on Thursday, Friday and Saturday, January 26th, 27th

and 28th, 1911, simultaneously with the last three days of the Lucknow Conference. They will be held in Sion College, Thames Embankment, London, E.C. Hours: 11 a.m. to 1 p.m.; 3 to 4.30 p.m.; 5 to 6.30 p.m. All friends who are interested in work among Mohammedans are invited to attend.

Correspondence may be addressed to J. S. Oliver, Esq., Sec., Nile Mission Press, 16, Southfield Road, Tunbridge Wells; and to Miss A. Van Sommer, Cuffnells, Weybridge.



"THE MOSLEM WORLD." A NEW REVIEW.

A quarterly review of current events, literature and thought among Mohammedans, and of the progress of Christian missions in Moslem lands.

We gladly draw attention to the new Review, with the above title, which will be issued early in January, and published by the Christian Literature Society for India. The Review will be under the able editorship of Dr. Samuel Zwemer, the well-known missionary in Arabia, and author of several valued works on Islam and missionary work among Mohammedans. There will be associated with him a number of able writers, all authorities on their different spheres, e.g., Dr. St. Clair Tisdall of Persia, Dr. Wherry of India, Mr. Gairdner of Egypt, and others.

Each number of the Review will contain articles dealing with the history, doctrine, development and spread of Islam, and the missionary problem throughout the Moslem world. There will be a carefully prepared survey of all articles on Islam appearing in the leading English and foreign periodicals and magazines, also book reviews and a résumé of the contents of the Moslem press of Cairo, Constantinople, and other centres.

The religious and political movements in Islam will receive special treatment, and there will be a department for missionary news and correspondence.

The Review will contain 96 pp. of matter, 8vo., pica type. Subscription price, to be paid in advance, four shillings (\$1.00, 4 marks, or 5 fcs.) per annum, post free.

It can be ordered from the Secretary of *The Moslem World*, c/o C.L.S. for India, 35, John Street, Bedford Row, London, W.C.



FOREIGN NOTES.

Morocco.

Miss Jay of Tangier, writes that, through the kindness of friends at home, she has been able to provide a home for a young couple in whom she has been interested for some time. She says: "Since their marriage they have

been greatly tried by losing no less than three homes. The first was burned down and everything destroyed, and they had to live for a while in a wooden shanty, as they could find no vacant hut. . . . It is very difficult to find vacant rooms or huts now, in or near Tangier, and all are very dear; and, with four tiny children, as Aiweesha says, 'the saddest thing is to be without a home.' Now, I trust, they have a permanent place of their own: it is near here, not far from the Marshan village, in a healthy, open situation, with beautiful view, and two fig trees, a great boon in this land of sunshine. . . . Aiweesha is a clever and industrious little housekeeper, and soon makes a real home out of the poorest of shelters. I feel full of gratitude to God for all His guidance and help, and to the friends at home who provided the money to buy the land. It has been securely settled on Aiweesha and her children, and they hope to move in shortly. It will be a great pleasure to have them near me, and to have more opportunities of reading with them. Both are deeply interested in the Gospel and anxious that their children should learn to love Jesus. Aiweesha has, I believe, for long truly trusted in Him as her own personal Saviour."



Miss S. M. Denison writes from **Fez**, on November 13th: "We are now very busy—five mornings and three afternoons weekly being taken up with classes and dispensary, as well as a good deal of outside work almost daily. As a rule we have a polite hearing, even where the people don't want the teaching. Sometimes interest is shown; more seldom there is opposition.

"Last week a man who had come for medicine rushed out of the house before the medicines were given out, when he saw there was to be Christian teaching, saying he would return when it was time to get the medicine. Our boy happened to be at the door at the time, and said, 'Why don't you go in?' But he went away, saying, 'No! no! I don't want to hear those words!' This was a very unusual case, but he was more honest than the people who assent to all we say, in order that they may get 'good medicine,' as they put it."



Algeria.

In a letter from **Djemâa Sahridj** dated November 17th, **Mr. Ross** tells us that the **services** in the new hall for men and women are most encouraging, about thirty-two gathering every Sunday morning. The hall is open every night, when he is not away at Moknea, and the average number coming nightly is about twenty-two. A native Christian is just now giving him much-needed secretarial and other assistance. As this brother is well up in French, he is able to be

useful in many ways. Mr. Ross goes on to say: "The work at **Moknea** is progressing well. The numbers keep up, and the young men and boys are gaining religious knowledge and improving in singing. They have never sung before; it was quite a treat to commence with them. . . . The rains have at last fallen. We had had none since June, and the month of October was as hot and trying as any of the others. Now we are all feeling well, praise God. It is really a marvel that we have been all kept from fever, and that the children have not caught any of the infectious diseases which have been so prevalent."



Dr. G. Churcher writes from **Sfax**, Tunisia, on November 30th: "**The number of patients** morning and afternoon, has **continued to increase**, so that we have reached a record number for us. We have registered over **two thousand attendances** during November. Many of them have been eye cases which have come again and again; but, when one remembers how ignorant the people are, one is glad that they should hear more than once the joyful tidings. It is good, also, to get the *written* Word amongst the people. I have sold seven Gospels to patients during the last two days."



Mr. Short writes from **Kairouan** on November 7th: "The lantern meeting last Wednesday was a full one, many men as well as boys being present, and all quiet listeners. One or two nights there has been disorder, and some have had to be turned out. I hoped for a lantern meeting for Jews on Saturday evening, but only one came. Still, the lantern was shown to him and some natives. This Jew is an exception, in that he can read Arabic fairly well. He showed that he had a broader mind than many of his fellows, by denying that there was any special virtue in a Jew being buried at Jerusalem; 'it did not matter where we died; the matter was the *heart*.' Another Jew, who was in on Saturday morning, seems to be a real seeker, though he has not much knowledge. He was somewhat impressed by a conversation he had had with Mr. Baron. He claims that he is one of us, though afraid to confess himself openly. Just as we had to part he asked me about prayer. I referred him to the Lord's Prayer, telling him, however, that we were bound to no form of words. There seems something genuine about this man.

"A little incident in the boys' class last Friday struck me. I had been asked questions about our praying—as to purification before prayer, the position of the body, etc., I was explaining the importance of what one *said* and *meant* in prayer, and, as an in-

stance, remarked that, I might say in my prayers, 'I am unclean——' I was stopped by quite a chorus of exclamations. I thought I must have made some slip in pronunciation, but on further talk I found out it was the *idea* which was so strange, and even ridiculous to them. 'Praise be to God,' 'God is great,' are phrases natural to them; also pardon is asked in the usual formula (without thinking for what pardon is needed), but to call oneself unclean and defiled before God—one would never say such a thing! So I tried to impress upon them that *that* was exactly what was needed—to know themselves unclean and defiled in God's sight, and to confess it. *After* that, one might praise God acceptably."



Tripoli.

Miss F. M. Harrald, writing from Tripoli in November, says: "We have been obliged, temporarily, to close down most of our work on account of the epidemic. We kept on the Medical Mission and the classes as long as we could, but, when our neighbours took to

driving the patients away with sticks lest they should bring infection, it seemed best to close for a time. The Jewish quarter, in which there have been most cases, has been shut up, and the authorities are trying to stamp out the disease. The Jewish merchants and others who could afford to do so have fled to Europe; trade is practically at a standstill and there is much distress, which will doubtless increase as the winter comes on, though the people are wanting the cold weather, as they hope it will check the disease. Will you join us in prayer, that the Lord's purpose in thus afflicting the people may be accomplished in bringing many to repentance, and to heed the message that they despised in their days of ease.

"Our dear M— continues to come regularly to read with us, and greatly enjoys our Bible readings on the Psalms. She tells me she has put Psalm xxiii. to a native tune, and chants it to herself as she works. I have had a little room adjoining our class-room cleaned and whitewashed, and M.'s daughter is looking forward to helping with the very little ones when we recommence."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

For another convert baptised at Djemâa Sahridj, and for several others who are asking for baptism; and that God has overruled the workings of Satan towards a clearer division between Moslems and native Christians; also praise for blessing and encouragement in the ladies' work among women and in the "Home for Kabyle Girls."

That M. Renard, the new artisan-missionary at Chercshell, has been able to rent a carpenter's shop; and that already orders have come in, so that the three lads working under him have already found employment.

That Mr. and Mrs. Liley have been able to secure a suitable house in Tunis, with plenty of room for residence and meetings, and splendidly situated for all kinds of work among the Moslems.

That the epidemic in Tripoli has abated; and that the workers there have been kept in health in definite answer to much prayer.

For some specially cheering gifts of money received during November; but further and larger sums are needed, and prayer is earnestly asked for these.

PRAYER.

For God's blessing on the work at the Tulloch Memorial Hospital, Tangier; and that

Dr. Wilson may be still further strengthened for work, and the nurse, Miss McCracken, may be greatly helped and made a blessing in taking up her new duties.

For the women and girls employed in the Carpet School at Chercshell; that the teaching they receive from time to time may bring forth fruit in their lives.

For a definite work of conversion through the meetings held by Mr. Cuendet, with his native preacher Saïd, among the Kabyles of Algiers, and through their contact with them at the hostel where Mohammedan natives are received for personal intercourse.

That the result of the petty persecution of the native Christians at Djemâa Sahridj may be that Christ shall be magnified.

That the three sisters resuming work at Constantine among Arab women and girls may be greatly helped of God, clearly guided and daily empowered for all their service.

That the new lady missionaries who have gone to Morocco, Algeria and Tunis during the last three months may have good success in acquiring Arabic.

That increased support may very soon be contributed for the native evangelists and colporteurs in Algeria and Morocco. Some friends are not able to continue this as formerly—pray that other donors may come forward.

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We still have a good stock of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work in Cherchell which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women, and of bringing many natives under Gospel influences.

The carpets and rugs are all hand-made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear.

Carpets from £3 5s. to £5 12s. 6d.; a few rugs from £1 1s. to £2 2s. 6d.; mats from 2s. to 11s. 6d.

A price list, giving sizes and descriptions of these goods, may be had on application. Friends may view the goods at the Office (as below) on any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Or any article will be sent on approval; but in such cases carriage must be paid both ways if no purchase should be made. Postage extra in all cases. Please apply to the Secretary, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.

ARTICLES FOR SALE.

"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 13s. 6d., postage and packing case included. The proceeds will go to the funds of the N.A.M.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made blouses for ladies (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Salem, Carlisle Avenue, St. Albans.

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 HENRY SOLTAU, L.R.C.P. and S, Highgate, N.
 PASTOR FRANK WHITE, Streatham Hill, S.W.
 ARTHUR WOOD, Esq., Eltham.
 FRITZ P. WOOD, Esq., Eltham.

Hon. Treasurer.

J. W. GORDON-OSWALD, Esq.

Hon. Secretary.

COL. G. WINGATE, C.I.E.

Acting and Assistant Secretary.

M. H. MARSHALL.

Bankers, LONDON AND SOUTH-WESTERN BANK,
 Islington Branch, London, N.

Hon. Auditors, MESSRS. A. HILL, VELLACOTT & CO.,
 1, Finsbury Circus, London, E.C.

Office of the Mission:—4, Highbury Crescent, London, N.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or into 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.		Bizerta.	Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Susa.	
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Mr. R. J. MARCUSON ...	Nov., 1883
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Mr. J. J. COOKSEY ...	June, 1892
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Mrs. COOKSEY ...	Dec., 1896
Miss J. JAY ...	Nov., 1885	Algiers.		Kairouan.	
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	<i>Kabyle Work—</i>		Mr. E. SHORT ...	Feb., 1890
Miss F. MARSTON ...	Nov., 1895	M. E. CUENDET ...	Sept., 1884	Mrs. SHORT ...	Oct., 1899
Miss I. L. REED ...	Oct., 1903	Madame CUENDET ...	Sept., 1885	Miss G. L. ADDINSELL ...	Nov., 1895
<i>Spanish Work—</i>		Mr. A. SHOREY ...	Nov., 1902	Sfax.	
Mr. A. J. MOORE, B.A. ...	April, 1909	Mrs. SHOREY ...	Oct., 1904	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Miss F. R. BROWN ...	Oct., 1889	Djemâa Sahridj.		Mrs. CHURCHER ...	Oct., 1889
Miss VECCHIO, <i>School Mistress.</i>		<i>Kabyle Work—</i>		Mr. H. E. WEBB ...	Dec., 1892
Casablanca.		Mr. D. ROSS ...	Nov., 1902	Mrs. WEBB ...	Nov., 1897
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. ROSS ...	Nov., 1902	DEPENDENCY OF TRIPOLI.	
Mrs. SIMPSON ...	Mar., 1898	Miss J. COX ...	May, 1887	Mr. W. REID ...	Dec., 1892
Miss F. M. BANKS ...	May, 1883	Miss K. SMITH ...	May, 1887	Mrs. REID ...	Dec., 1894
Tetuan.		Constantine.		Mr. W. T. BOLTON ...	Feb., 1897
Miss A. BOLTON ...	April, 1889	Miss E. LOVELESS ...	Nov., 1902	Mrs. BOLTON ...	Dec., 1897
Miss A. G. HUBBARD ...	Oct., 1891	Miss N. WEBB ...	Nov., 1910	Miss F. M. HARRALD ...	Oct., 1899
Miss M. KNIGHT ...	Oct., 1905	Tebessa.		Miss J. E. EARL ...	Oct., 1909
Miss H. E. WOODDELL ...	Jan., 1907	Miss A. COX ...	Oct., 1892	EGYPT.	
Miss M. EASON ...	Dec., 1910	Miss N. BAGSTER ...	Oct., 1894	Alexandria.	
Arzila.		REGENCY OF TUNIS.			
Miss C. S. JENNINGS ...	Mar., 1887	Tunis.			
Laraisch.		Mr. A. V. LILEY ...	July, 1885	Mr. W. DICKINS ...	Feb., 1896
Miss K. ALDRIDGE ...	Dec., 1891	Mrs. LILEY ...	April, 1886	Mrs. DICKINS ...	Feb., 1896
ez.		Miss H. M. M. TAPP ...	Oct., 1903	Miss R. HODGES ...	Feb., 1889
Miss L. GREATHEAD ...	Nov., 1890	Miss H. KENWORTHY ...	Nov., 1910	Shebin-el-Kom.	
Miss M. MELLETT ...	Mar., 1892	<i>Italian Work—</i>			
Miss S. M. DENISON ...	Nov., 1893	Miss A. M. CASE ...	Oct., 1890	Mr. W. T. FAIRMAN ...	Nov., 1897
Miss I. DE LA CAMP ...	Jan., 1897	Miss L. E. ROBERTS ...	Feb., 1899	Mrs. FAIRMAN ...	Feb., 1896
Provisionally at Asyut.					
				Miss H. B. CAWS ...	Oct., 1907

IN ENGLAND.—Miss B. VINING, *Invalided.*