

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*

CONTENTS.

	PAGE
God's Delight. By Edward H. Glenny	1
Past Experiences and Future Plans	3
Past—Present—Future	5
News from the Mission Field—	
From Miss A. Bolton (Tetuan) ...	6
" Miss L. Read (Cherchell) ...	6
" Mr. A. V. Liley (Tunis) ...	7
" Miss M. Thomassen (Alexandria)	8
Dispensary Work at Tetuan ...	9
Sketches from the Home Base ...	11
Mohammedanism in the Sudan ...	13
Notices of Books	13
For the Children	14
Home and Foreign Notes	15
Requests for Praise and Prayer ...	16

*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

S. W. PARTRIDGE & CO., LTD., 21 & 22, OLD BAILEY, LONDON.

Price One Penny ; 1s. 6d. per annum, post free.



THE NORTH AFRICA MISSION.

DONATIONS for NOVEMBER, 1912.

Nov.	Receipt No.	£	s.	d.	Nov.	Receipt No.	£	s.	d.	Nov.	Receipt No.	£	s.	d.	Nov.	Receipt No.	£	s.	d.		
1.	*1331	..	..	15 0 0	6.	1366	..	..	1 15 2	15.	1432	..	..	5 0 0	29.	*1498	DUBLIN AUXILIARY. Hon. Sec., S. S. MCCURRY, Esq., 3, Spencer Villas, Kingstown, Dublin		
	1332	6 0 0		1367	1 1 0	16.	1433	10 0 0						Local Receipts: No. £ s. d.	
	1343	..	..	7 0 0		1368	..	..	2 6 0		1434	..	..	10 0 0		160	..	1 0 0	
	1334	..	..	10 0 0		1369	..	..	2 6 0		1435	..	..	5 0 0		161	..	1 1 0	
	1335	Readers of <i>The Christian</i>			7 0 0		1370	9 0 0		1436	1 0 0		162	..	10 0 0		
2.	1336				10 6 0		1371	1 1 6		1437	10 0 0		163	..	5 0 0
	1337	..	..	1 7 4		*1372	..	..	2 1 0		1438	..	..	5 0 0		164	..	10 6 0	
	1338	..	..	8 0 0		*1373	..	..	1 0 0		1439	..	..	1 0 0		165	..	1 0 0	
	1339	..	..	4 8 0		*1374	..	..	6 11 0		1440	..	..	3 0 0		166	..	10 0 0	
	1340	..	..	1 0 7		1375	..	..	15 0 0		1441	..	..	1 0 0		167	..	5 0 0	
	1341	..	..	1 6 0		1376	..	..	7 0 0	18.	1442	..	..	1 6 0		168	..	5 0 0	
	1342	..	..	1 7 0		1377	..	..	10 0 0		1443	..	..	5 0 0		169	..	3 0 0	
	1343	..	..	10 0 0		1378	..	..	1 0 0		1444	..	..	1 0 0		170	..	12 0 0	
	1344	..	..	11 6 0		1379	..	..	1 8 11		1445	..	..	9 0 0		171	..	7 6 0	
	1345	..	..	7 0 0		1380	..	..	0 2 9		1446	..	..	12 6 0		172	..	19 1 0	
4.	1346	"Anon."			1 0 0		1381	15 0 0	19.	1447	5 0 0		173	..	2 6 0		
	1347				17 0 0		1382	1 2 0		1448	6 0 0		174	..	1 1 0
	*1348	..	..	1 0 0		*1383	..	..	7 10 0	20.	1449	..	..	10 0 0		175	..	5 0 0	
	1349	..	..	7 0 0	7.	*1384	..	..	42 10 0	21.	*1450	..	..	1 0 0		176	..	3 0 0	
	1350	..	..	5 13 1		*1385	..	..	1 0 0		*1451	..	..	2 0 0		177	..	7 6 0	
	1351	..	..	1 1 0		1386	..	..	5 0 0		1452	..	..	2 6 0		178	..	19 1 0	
	1352	..	..	6 0 0	8.	1387	..	..	2 8 0		1453	..	..	9 6 0		179	..	2 6 0	
	1353	..	..	5 0 0		*1388	..	..	4 0 0		1454	..	..	3 0 0		180	..	2 6 0	
	1354	..	..	2 0 0		1389	..	..	5 0 0		1455	..	..	10 0 0		181	..	10 0 0	
	1355	..	..	16 10 0		1390	..	..	3 0 0		1456	..	..	10 0 0		182	..	5 0 0	
5.	1356	..	..	9 0 0		1391	..	..	2 6 0		*1457	..	..	5 0 0		183	..	7 6 0	
	*1357	..	..	10 0 0		*1392	..	..	2 10 0		*1458	..	..	6 9 0		184	..	2 6 0	
	*1358	..	..	10 0 0	9.	*1393	..	..	2 15 0		*1459	..	..	3 0 0		185	..	5 0 0	
	1359	..	..	8 6 0		1394	..	..	15 0 0		*1460	..	..	1 0 0		186	..	3 0 0	
	1360	..	..	10 0 0		*1395	..	..	5 0 0		*1461	..	..	5 0 0		187	..	3 0 0	
	*1361	..	..	12 0 0		1396	..	..	1 0 0		*1462	..	..	1 0 0		188	..	10 0 0	
6.	1362	..	..	2 6 0		1397	..	..	2 6 0	22.	1463	..	..	2 6 0		189	..	2 6 0	
	*1363	..	..	1 0 0		1398	..	..	1 6 0		1464	..	..	7 3 8		190	..	6 0 0	
	1364	..	..	1 10 0		1399	..	..	2 0 0		1465	..	..	10 0 0		191	..	15 0 0	
	*1365	Friends at Redhill, per Miss F. Hates, 33, Fingates Road.			1 10 0	11.	1400	10 0 0		1466	1 14 0		192	..	10 0 0		
					£	s.	d.		1401	5 0 0		*1467	0 12 0		193	..	10 0 0
		5	0	0		1402	..	..	2 2 0		*1468	..	..	25 0 0		187	..	3 0 0	
		10	0	0		1403	1 6 0		1469	{ Two Friends, Edin- burgh }			5	0	0		188	..	10 0 0
		5	0	0		1404	2 2 0		1470				5 0 0		189	..	2 6 0
		5	0	0		1405	..	..	1 1 0		*1471	..	..	2 0 0		190	..	6 0 0	
		5	0	0		1406	..	..	12 0 0	23.	1472	..	..	5 0 0		191	..	15 0 0	
		1	0	0		1407	..	..	7 0 0		*1473	..	..	8 8 0		192	..	10 0 0	
		10	0	0		*1408	..	..	6 2 6		1474	..	..	5 0 0		193	..	16 6 0	
		10	0	0		1409	..	..	5 0 0		*1475	..	..	1 0 0		194	..	5 0 0	
		2	6	0		*1410	..	..	2 15 0		1476	..	..	3 6 0		195	..	5 0 0	
		1	1	0		1411	..	..	2 6 0	25.	1477	..	..	1 9 0		196	..	1 0 0	
		5	0	0		*1412	..	..	5 0 0		1478	..	..	5 0 0		197	..	10 0 0	
		5	0	0		1413	..	..	1 6 0		*1479	..	..	4 0 0		198	..	5 0 0	
		10	0	0		1414	..	..	5 0 0		*1480	..	..	3 0 0		199	..	1 0 0	
		1	0	0		1415	..	..	5 0 0		1481	..	..	5 0 0		200	..	1 0 0	
		1	0	0		1416	..	..	2 0 0		1482	..	..	2 2 0		201	..	5 0 0	
		5	0	0		1417	..	..	2 0 0		1483	..	..	10 0 0		202	..	5 0 0	
		1	0	0		1418	1 0 0		1484	{ C. S. and M. B. S. }			1	0	0		203	..	10 0 0
		1	0	0		1419	2 1 0		1485				7 5 0		204	..	6 7 0
		5	0	0		1420	..	..	1 10 0		1486	..	..	15 0 0		205	..	2 6 0	
		1	0	0		1421	..	..	2 6 0	26.	1487	..	..	1 0 0		206	..	4 0 0	
		5	0	0		1422	..	..	5 0 0		1488	..	..	3 0 0		207	..	45 1 7	
		10	0	0		1423	..	..	0 1 6		1489	..	..	15 0 0		208	..	2 0 0	
		5	0	0		(In mem- ory of John Holt Skinner)			1 0 0	27.	*1488	..	..	2 0 0	30.	1502	..	7 3 0	
		1	0	0					1424	3 0 0		1489	1 0 0		1503	..	5 0 0
		2	6	0		1425	..	..	2 0 0		1490	..	..	1 7 5		1504	..	1 1 0	
		5	0	0		1426	..	..	3 0 0	28.	1491	..	..	10 0 0		1505	..	5 0 0	
		10	0	0		1427	..	..	1 0 0		1492	..	..	1 0 0		1506	..	10 6 0	
		2	6	0		1428	..	..	10 0 0		1493	..	..	3 0 0		1507	..	6 7 0	
		10	0	0		1429	..	..	2 6 0		1494	..	..	2 0 0		1508	..	2 6 0	
		2	6	0	15.	1430	..	..	5 0 0		1495	..	..	7 5 0		1509	..	4 0 0	
		2	0	0		1431	..	..	3 0 0	29.	1496	..	..	15 0 0					
		20	12	0					3 0 0		1497	..	..	1 6 0					

* Designated gifts are marked *

SUMMARY

NOVEMBER.	£	s.	d.	TOTALS—JAN. 1ST TO NOV. 30TH, 1912.	£	s.	d.
General Fund	268	18	5	3,562	5	8	
Designated Gifts	222	1	1	2,399	5	7	
North Africa—Subscrip- tions and Sales ...)	1	14	3	54	7	7	
Other Publications				6	18	6	
Sundries	3	6	7	171	10	2	
	<u>£496</u>	<u>0</u>	<u>4</u>	<u>£6,194</u>	<u>7</u>	<u>5</u>	



Mr. Liley at Work (Tunis).

God's Delight.

"I was daily His delight."—PROVERBS viii. 30.

BEFORE all creation *the Father found infinite delight in His Son.* He who is described in the Gospel according to John as the Word is here spoken of as Wisdom. When Wisdom, in His humanity, revealed the Father, Wisdom was manifested as the Word.

Here, in the book of Proverbs, He declares: "The LORD possessed me in the beginning of His way, before His works of old." He was eternally His companion; in the fathomless, eternal ages, the Son was the Father's delight. The Father found in His well-beloved Son eternal and complete satisfaction, and the Son found in the Father all that His heart could desire. There was no necessity for any creation, either of angels or men, to complete their joy and satisfaction in each other.

God finds pleasure and delight in His Creation by His Son through His Spirit. It pleased the Holy Trinity in council to determine upon the work of Creation. For God's pleasure all things are and were created. By His sovereign will they came into being, and for His sovereign pleasure they are maintained in being.

God finds delight in all His works, whether in the starry worlds, seen or unseen, that stud the heavens, or in the flowers that beautify the earth. But, best of all, His "delights were with the sons of men." Surely it was because Satan knew of God's delight in man that he sought to seduce him, and thus mar God's pleasure. In strange and mysterious wisdom, God permitted this adversary of God and man to succeed in his malignant plan; and to-day we see all over the earth the terrible consequences in a world full of moral and spiritual ruin. This had all been foreseen by God from all eternity, and He had long before devised a scheme by which He could manifest His wisdom, grace and glory, and save rebellious men who should repent and believe the Gospel.

He had determined not only to restore such as sought His mercy, but to raise them to a position of blessedness surpassing all human or angelic conception. They were not merely to be restored to the position occupied by Adam before the Fall; but, better far, they were to be made partakers of the Divine nature. They were to become sons of God, the heirs of God, and joint-heirs with Christ. They were to be brought into fellowship and partnership with God—to be His companions in the government of the universe—to reign with Him for ever and ever.

The carrying out of this glorious plan of mercy and grace—this new creation—was entrusted to God's adorable Son, in whom the Father delighted; and He, in the power and energy of the Holy Spirit, undertook to carry it through. This glorious work of redemption is still in progress, and by-and-by the whole plan will be consummated, and an astonished universe will worship and adore the infinite wisdom and grace of God in the redemption of His people, at the same time justifying His judgments on those who neglect His salvation and despise His goodness.

God is at the present time seen to be specially *delighting in this glorious work of redemption*, which His Son by His Spirit is accomplishing. The prophet Isaiah speaks of the work of redemption as "the pleasure of the LORD," and declares that it "shall prosper" in the hands of the now rejected Saviour. Ezekiel makes it clear that God has no pleasure in the death of the sinner, but that He has pleasure in the return of the penitent. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but [I have pleasure] that the wicked turn from his way and live." Then, addressing sinful and captive Israel, God calls to them, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

It was when the Lord Jesus was entering upon His earthly ministry, and again (at the transfiguration) while He was engaged in the work of redemption, that the Father expressed from heaven His delight in His Son. Surely this shows how He regarded the work of redemption. We read in Luke xv. of "joy in the presence of the angels of God" over even one sinner repenting. This is not the joy of angels, but the joy of God. He says, "Rejoice with Me." How wonderful that God should call on us to share His joy—His delight in the salvation of a lost soul! Yes, and He takes us who have been saved already into partnership with Himself. He calls us to take a part in this work, by bringing the news of salvation to the lost; so that when the day of final glory comes we may have the double joy of having been used in the salvation of others as well as being saved ourselves.

The years are swiftly passing, and soon our opportunities of winning souls in this dark world will be over. Shall we not enter into the Father's joy and delight in bringing in the wanderers? Or are we going to be like the elder brother, who was quite out of sympathy with his father and totally unable to enter into his father's joy in welcoming home his lost son? Are there not many who desire to make merry with their friends rather than to join in the glad work of seeking and saving the lost?

The work is difficult and costly. But God "spared not His own Son." Christ, "for the joy that was set before Him, endured the Cross, despising the shame." It was prophesied of Christ of old, "He shall see of the travail of His soul and shall be satisfied." Yes, it *was* travail, and those who would proclaim the salvation He wrought will find theirs no easy task. It means giving our lives to the Lord and His work; not necessarily to labour in foreign countries, though if we give our lives it will be of small moment where they are spent. It means giving our money, our possessions, our children, our all; holding all we have as God's

stewards, and disposing of our means as He may direct for the accomplishment of the great and blessed work in which He delights.

This is real fellowship with God and with His Son. Fellowship in service, in suffering, in delight, and presently in glory. Let us delight in what God delights in. He delights in His Son. He delights in His Son's work, whether of creation or grace. He delights in His people. Let us enter into His delight, and delight with Him. Thus shall the New Year be one of blessing and prosperity.

E. H. G.

Past Experiences and Future Plans.

It is well at the commencement of a New Year to review the past and prepare for the future operations of the Mission. It would be too tedious to go into details as to the past, but a few outstanding facts may be considered.

For a number of years progress was fairly steady, despite many difficulties and some set-backs. Beginning among the Kabyles in one of the provinces of Algeria, the work spread among the other Berber tribes. By degrees the Arabic-speaking peoples were included. Then, in turn, Morocco, Tunis, Tripoli and Egypt were added to the field. From two missionaries in 1881 the workers increased to about 100 in 1901, while the income from nothing had grown to about £10,000 a year. Then came a period of set-back and, in some respects, of decline. Other missions, started as an indirect result of the efforts of the N.A.M., naturally diverted some of the interest that might otherwise have helped to extend our own. But for some time all worked harmoniously together in seeking to forward the publishing of the Gospel.

The recent advent of the American Methodist Episcopal Church Mission to Algeria and Tunis, however, has been one of the marked causes of the temporary decline in the number of missionaries, and the consequent lessening of mission work in the N.A.M. It was hoped that this advent might lead to the opening up of fresh centres of evangelisation; but unfortunately this has not been the case. The four stations chosen by the new-comers are all in places already occupied by others, and their work is largely being carried on by workers who have joined them from previously existing organisations.

The work of the Episcopal Methodists

was begun in North Africa in 1908, and in February, 1912, they report thirty-one workers, an increase of four on the previous year. Twenty-five of them seem to be foreign workers, and only five of these were originally members of the Methodist Church, two coming to North Africa from India, one from further East, and two from Germany. About twenty of the twenty-five have been obtained at the expense of previously existing organisations. Five out of the six native workers were converts gathered previously by others. The same may be said of a large proportion of the eighteen, who, with the thirty-one workers, form the total membership of forty-nine.

The N.A.M. delights to welcome to this needy field all true-hearted, spiritual servants of Christ of whatever denomination; but the mere transfer of workers from one mission to another is apt to cause disorganisation without adding to the number of missionaries on the field. During the last four and a half years, thirteen regular missionaries of the N.A.M. have associated themselves with this American Mission, taking with them some of the results of years of pioneering labour which has necessitated the expenditure of large sums of money.

The principal reasons given for these transfers have been that this highly organised, large and wealthy American Methodist Episcopal Church Mission had much larger means to forward the work than the N.A.M. had, or was, humanly speaking, likely to have; and that if the workers were more abundantly supplied with money they would be able to do more spiritual work. No doubt this might seem reasonable at first sight, but possibly it may be found that increased financial supplies are not always, or even

generally, associated with corresponding increase in spiritual power.

This experience of defection has been trying to the N.A.M., and a cause of sincere regret. We can only pray that in some way God will overrule what has occurred for the furtherance of His work.

It will not do to sit down and deplore disappointments and discouragements, for there is after all a great deal to cheer us.

Firstly.—There is more freedom for Gospel testimony in North Africa than there has ever been before. Those who remember the Governmental obstacles that had to be surmounted years ago in Algeria, Tunis, Morocco and Tripoli will rejoice that those days are past and a new era has dawned—an era of freedom from Moslem authority, and also largely of freedom from suspicion of the European over-lords of these lands. This is a wonderful advance.

Secondly.—The attitude of Moslems generally is much more friendly than in days gone by. They recognise the good intentions of the missionaries, even if they do not appreciate their message. Medical missions and kindness shown in the homes of the people have done much to transform enemies into friends, and to prepare some hearts for the reception of the Gospel message.

Thirdly.—Great advance has been made in translating the Scriptures into the Kabyle and other Berber languages, and also in rendering the classical Arabic into the colloquial, so that the few who are readers are now able to understand what they read.

Fourthly.—God has been continuing to give conversions in various stations both amongst Moslems and Europeans. Some, it is true, have gone back, and some have caused disappointment and anxiety; yet God's Spirit is manifestly working in not a few Moslem hearts.

In view of all this, what are our plans, if God will? First, there is need to re-inforce the depleted numbers of the missionaries, and thus to strengthen the work and stations now in existence. To do even this, ten or twelve men at least are needed, beside women workers. It is also most desirable to encourage native converts to give themselves to the Lord's

service among their fellow-countrymen. This, then, is the first step in the programme which, with God's blessing, we shall aim to carry out. At present the funds of the Mission are often very low, and it is with difficulty that the present workers and their work are maintained; but this does not dishearten us; for if God purposes that we shall go forward He will supply the labourers and the means, in answer to prayer and in response to earnest endeavour. Already we have more enquirers as to service for Christ in North Africa than we have had for a long time, and some of those offering themselves seem to be called of God. Surely this is an intimation that God is about to send increased financial help, for if He is indeed calling the workers He will also surely find the means.

Then we desire to see a wider interest aroused amongst the Christians of both this and other lands in the spiritual needs of North Africa. The principal means of accomplishing this is by the circulation of literature on the subject. To this end we shall seek to prepare new booklets and pamphlets, and also endeavour to obtain a wider circulation for our monthly magazine. Those who desire to help can do so by introducing new readers to NORTH AFRICA, and also by sending to us the names of Christians likely to be interested in our work, to whom we may forward details concerning it.

Some, again, can arrange for meetings at which our Organising Secretary or some of our missionaries can tell of the work, etc.—either drawing-room meetings or meetings in churches, chapels or halls, lantern lectures, etc. God desires that the people of North Africa should hear the Gospel, and He commands us to carry it to them. We must, therefore, by all right and worthy means, seek to call the attention of spiritually minded people to those lands so near our doors—lands that have so long been closed but are now open—where millions of our fellow-sinners are living in sin and vice, blinded by prejudice and ignorance. We should remember that Mohammedanism not only contains no saving truth, but leaves its votaries further from salvation than the very heathen.

This, then, is the task that lies before

us—to evangelise North Africa, to gather out from its deluded inhabitants a people for the Lord. Who will help us by going? Who will help us by their prayers? Who will help us by spreading information? Who will help us by their

gifts? The work must be done. God has determined that it shall be done; and if we fail, then must help come from some other quarter, and we shall lose the privilege, the joy, the reward.

EDWARD H. GLENNY.

Past—Present—Future.

Psalms cxlv. 7—xxvii. 13—xxx. 19.

PAST.

"The memory of Thy great goodness."

Do not our hearts echo these words as we look back upon the year now past? Can we not see "memorial stones" of God's "great goodness" all along the pathway we have trodden—Ebenezers—"Stones of help"? Yonder is one that reminds us of His "great goodness" in time of deep sorrow—"The God of all comfort, Who comforteth us in all our tribulation." On another is inscribed, "Jesus Christ, the same yesterday, to-day, and for ever." Yet another reads, "He is faithful that promised." Faith was sorely tested, answers were long in coming, and help seemed long delayed; but the stone *was* reared. His "great goodness" failed not.

PRESENT.

"The goodness of the Lord *in the land of the living.*"

Day by day, whatever the need, the supply

"Through the *yesterday* of ages,
Jesus, Thou hast been the same;
Through our own life's chequered pages
Still the one dear changeless Name.
Well may we in Thee confide,
Faithful Saviour—sure and tried.

Gazing down the far *for ever*,
Brighter glows that one dear Name,
Steadfast radiance paling never,
Jesus! Jesus! still the same.
Evermore Thou shalt endure,
Our own Saviour, tried and sure."

—F. R. Havergal.

of His "goodness" is present to meet it. "The Lord is a *present* Lord, for the *present* hour, to give in the *present* moment whatever you need" (Pastor O. Stockmayer). "His compassions fail not. They are new every morning; great is Thy faithfulness."

FUTURE.

"Oh, how great is His goodness which *Thou hast laid up* for them that fear Thee."

The Past and the Present are pledges for the Future. . . . We know not what future days hold in keeping for us, but we do know that whatever comes His "goodness" is "laid up" for all emergencies—ready help in time of difficulty—encouragement in work—strengthening—guidance—comfort—sustenance—ample store for every need. Therefore, "Be of good courage, and let your heart be strong, all ye that hope in the Lord" (Psalm xxxi. 4, R.V., *margin*).

E. L. BRIGGS.

Joyfully we stand and witness
Thou art still *to-day* the same,
In Thy glorious perfect fitness
Meeting every need and claim.
Chiefest of ten thousand Thou,
Saviour, O most precious now!

God's PLAN is usually to keep His servants in dependence upon Himself, and He therefore frequently deals out financial help less abundantly than they desire. It was thus with Israel in the wilderness when they were only given one day's food at a time. So with the N.A.M. We are often kept in need that we may be drawn near our Lord and be more diligent in His work. This does not mean that He has forgotten us. Far from it! He loves us and desires us to live in closer communion with Himself.

For the four weeks ending December 14th, £390 2s. 10d. was received for all purposes, and £950 is still desired, if it be God's will, by December 31st.

Let us "praise Him for all that is past and trust Him for all that's to come."

News from the Mission Field.

MOROCCO.

From Miss A. Bolton (Tetuan).

November 22nd, 1912.—One of the most fruitful ways of helping Moslems is to receive them as visitors into our homes. Just now, Miss Hubbard and Miss Woodell have two women with them, and Miss Knight and I have two others staying with us.

At the other house there is an elderly woman whom Miss Knight has helped for years. When we first knew her she was lying paralysed on the hard floor of her little room, tended by a married daughter who used to work as a bricklayer's labourer. When this daughter died, the poor Rahama had to get up from her bed on the floor where she had lain so long, or she would have died there unattended. The people are so poor that they never prevent the destitute from dying. We were amazed that she did manage to get up and go round begging at the doors of houses. Miss Knight paid her rent, and gave her a little help. Some months ago, the other workers needing a woman to look after the sick folks staying in their house, Rahama's name was suggested; she undertook the work, and has served since then in the capacity of nurse-attendant.

A month ago, a young village girl was brought to them, suffering from a diseased

knee. [See pages 10, 15.] She came into town almost on her hands and knees, for she was unable to walk. She is now much better, and yesterday she and the older woman came to visit our two guests. They had mattresses down on the floor, and passed a very good night all together in their own fashion. It is a usual thing for visitors to stay the night; they are simply allotted a mattress, and lie down with the whole family in the way they used to do thousands of years back, I suppose. Before the visitors left us to-day we had prayers together. It is the regular daily teaching that tells.

Of the two staying with us, one is quite blind. She has been cared for by Miss Knight for years, or she would certainly have gone the way of all her children and other relatives. She is only on a visit to us, for she prefers to live among her own Riff people.

The second woman is, we hope, a permanency. A few weeks ago she met with an accident to her eye. With treatment the pain has abated, but the sight is affected beyond cure I fear, at least as far as our unskilled care goes. But she is on her feet again, and seems most grateful. This is a strange thing, for as a rule these people show no gratitude. Hitherto she has not been a good listener, but she is responding to our love for her, and we trust to see her come to the Lord Jesus.

ALGERIA.

From Miss L. Read (Cherchell).

November 15th, 1912.—Each day our work is ready for us, but often it does not fit in with what we have planned. For instance, the other day I was going over to the carpet-school to take prayers, when a woman called out to me from down the street. I went to meet her, and found that she wanted me to see to her eyes, so I told her to go into the meeting-room and wait for me. "What! Stop there all alone! I can't. I am afraid the evil spirits will come to me," she replied. So I told her that I would send her a girl

from the carpet school to keep her company until I was free to come to her.

I found she had had granulation in both eyes, and the dressing was very painful. She stayed on a little to rest, and I talked to her about her fear of evil spirits, and prayed with her. She is not a converted woman, but she likes to hear God's Word read and explained, and we believe that God's Spirit is working in her heart.

Houria, one of our carpet-workers, has been very ill with typhoid fever, but God has spared her life in answer to prayer. Later in the day, I took her a custard that I had made for her. She greeted me with a smile, for she knew I was going to bring



Miss Hubbard and some of those Living in her House.

(See pp. 6, 10, 15.)

her something good, as the doctor had given permission for her to have a change from milk and beef-tea. After eating a little, she said, "Now I can eat, when can I come to work?" I told her not just yet, and then went on to teach her the first verse of the new hymn that the girls are learning for Christmas. I had to hurry back, as it was my turn for the Gospel meeting in the afternoon.

The women began to arrive soon after one o'clock, and about a quarter to two I gave them each a cup of tea, and we began the service. Miss Kenworthy helped by reading out the hymns. It is most encouraging the way these women listen. At three, we closed, and those who take the wool to spin went over to the carpet-school, where Miss Turner, with the help of Miss Kenworthy, weighs the wool and pays for the work done.

How grateful the women are for this work! It is often with a sad heart that we have to tell some needy widow that we cannot give her any wool to spin.

Before going home, blind Fatima was anxious to learn the words of the hymn we had been singing, which tells of the blood of Jesus freeing us from sin, and that He is our light in darkness. She learned two verses. Hers is a sad case. She is a widow. Until a year ago she could see with one eye to do enough to gain a very meagre living; but now this eye has been attacked also. The French doctor says that if she were to be operated upon her eyesight might be saved. After a long time she has found courage to consent, and we are now praying and ar-

ranging for her to go to the hospital in Algiers.

Our converts' meeting is now held on Sunday morning. In order that the women should arrive in time, I have arranged with a little Arab girl to go round early, and say, "Come to the meeting." It amused her when I told her that she was to be my "bell" to call the women to the service. . . . We seem to have made rapid strides this last year or two. For many years I have been used to all kinds of gatherings—for children, men and women; but only lately this Christians' meeting has been held regularly each week, and now that it is on Sunday morning, it does seem to be a nucleus of the Christian Arab church which we are earnestly longing to see, with a pastor at the head, to shepherd the flock.

TUNISIA.

From Mr. A. V. Liley

(Tunis).

November 18th, 1912.—Last Monday a young Arab was taken into our employ-

ment for help and further instruction. For a long time he has attended our meetings most regularly. When he first used to come he was a great opposer of the truth, and nothing seemed to delight

him more than to have an argument and trip me up, if possible. Being a good reader, he got hold of several Arabic books opposing the Christian faith, and night after night he would bring some of the "posers" from these books. Some of the "hard questions," however, were so easily answered that the young man was much taken aback, and his confidence shaken. He continued to come and take a keen interest in all the discussions. At length he began to read the Scriptures, and I lent him several helpful books. At last I felt that he was quite convinced of the truth intellectually, and he stated that he was a Christian.

A week or so ago I asked him if he would like to have further regular instruction while helping me in the Bible depôt,

etc. In order to do this he has had to give up his employment as a barber, and for a very modest wage he started for a month's trial last Monday. Up to the present I am quite satisfied with him, and it has been a pleasure to teach him. Fearing lest I should be biased in my own judgment in his favour, I asked other Christian workers to interview him, and they believe with me that a work of grace has begun in his soul.

We are encouraged by the greater numbers coming to the meetings at the house. We always give opportunity for the men to ask any questions, or to have their "say." Not only is this fair to them, but it gives us a chance of finding out their difficulties and removing any misunderstanding about the Gospel.

EGYPT.

From Miss M. Thomassen (Alexandria).

[Our new worker from Norway, Miss M. Thomassen, left England on November 13th for Alexandria, where she will live with Miss Hodges and Miss Earl. From a circular letter, begun on the steamer and finished after she reached her destination, we print the following extracts.]

Everything was well arranged for my journey, and I was very glad indeed to have the company of three of the ladies of the Egypt General Mission from Charing Cross to Alexandria. We spent the time in reading and conversation about God and His guidance, and our future work. The train from Paris to Marseilles was pretty full, so that we had no opportunity of lying down, but still we got a sleep now and then in the night. At Marseilles a lady from a boarding-house met us and took us to her home for breakfast; but first of all we had what we needed more than breakfast—a good wash. We felt quite refreshed when, three hours later, we resumed our journey on board the *Equator*, the French boat which was to take us from Marseilles to Alexandria.

We had lovely weather all the time. One gentleman, who has crossed the Mediterranean several times, said that it was the finest weather he had ever had at

this time of year. The second day of our journey we passed between Sardinia and Corsica, and the third day between Messina and Sicily; both times so near to land, that we could enjoy the lovely scenery.

We arrived safely on Tuesday afternoon (November 19th), and Mrs. Dickins, Miss Hodges, and Miss Earl met me. They had been expecting me since seven o'clock in the morning, and had been waiting for me all the time. I was greatly surprised at the busy life I saw on the pier. Men were running and shouting. I said to Mrs. Dickins, "I have never seen so many angry men in my life." "Oh!" she replied, "they are not angry; they are only trying to get the job of carrying the luggage from the ship."

We are living in the native quarter of the town. All day long I hear the noise at my windows of the people in the street—speaking and shouting and children crying. The first day I was afraid the noise would get on my nerves, but I hope I shall soon get accustomed to it.

The climate is lovely—not too hot—just like a hot summer day in England. Almost everything has been so much better than I expected to find it. I feel quite happy in my new circumstances. Please remember me in your prayers. I need wisdom, help, and guidance every day.

Dispensary Work at Tetuan.

(Extracts from Miss Hubbard's Diary.)

Three Moslem Lads.

October 15th.—To-day we have lost our servant, Shieb, who has been with us for three years, and we are very sorry to lose him. He is now about fourteen or fifteen. Last winter he was away for some weeks on a visit to his mother in the Riff country; but this year the whole family have moved there, and it seems to be a real good-bye. He has had much teaching, and has listened and remembered well. Yesterday, Miss Knight was telling us how, in visiting, she had seen a girl, now married, who had been in her class of Riffi girls some years ago. This girl went away to the Riff at the same time with several others from the same class. She told Miss Knight that away there in their own country they used to meet together to sing the hymns and repeat the texts learned in the class, and to recall what they could of the lessons. Surely such seed is not lost, and we must still water it by prayer! And so we must remember this lad, Shieb, and others who have been taught and have left us.

A lad from Beni Eder, named Ahmed, came as a patient, and was with us for months last winter. [See NORTH AFRICA for Feb., 1912, p. 21.] He was a good reader and was interested in all he was taught. Then he began to take what was not his own; and though we found some of our things hidden under his mattress, we could get him to confess to nothing except what was just in front of his eyes. So, after waiting some days, he had to go. But he has several portions of God's Word away there in Beni Eder with him, and we pray that even yet he may be "apprehended of Christ Jesus."

There is another lad in whom we have been interested lately. He suffered for months from a huge wound on his knee. For some weeks Miss Woodell has been going to him daily to dress it, and many times has she come home sighing for a doctor to attend to it. He died last Friday. He was the only son of his mother, and she is a widow!

Prisoners and Prisons.

October 16th.—To-day we had a very

full dispensary, and were late home to dinner. We had hardly had a bit of quiet before two women came to call; they stayed most of the afternoon. The brother of one of them has lately died. Miss Bolton and Miss Woodell had a good deal to do with him, and they believe that he was trusting in the Lord Jesus for some weeks before he was taken. The sister was telling us that some years ago he was living in Tangier, and one day he got into a quarrel with the servant of a big man there. No blows were struck, but just as this Tetuan man raised his hand to strike, the master walked in. Of course he took the side of his servant, and the other man was arrested; though in the quarrel the fault seems to have been six to one and half a dozen to the other. The arrested man was put into prison, and later on was sent down to Laraish, where, he told his sister, the prisoners were so crowded that even in winter the perspiration ran off them night and day. He was there for five years. And all this for some hot words! Finally he was released through the intercession of a very holy man who was persuaded to take up his cause. Of course, money was necessary to open the doors of his prison.

We heard yesterday of a man who had just got out of prison by paying sixty dollars. When asked what crime he had been in for, he said he was accused of "having stolen a mountain and having sold it to the Christians." We were told, too, of young men who have been in our prison here ever since 1903, when the mountaineers came down and attacked the town. They must have been just lads then. It is doubtful whether they were even among the rebels; but, whatever was their crime, surely by now they have had punishment enough! Yet, like the two previous cases I have mentioned, having had no trial, there is no limit to the time of their imprisonment.

Moslem Credulity.

October 17th.—To-day, while visiting, I heard of a woman who has just died. She went to the public bath two or three days ago, and, while there, a most un-

lucky thing happened to her. She met a frog! She was much frightened, and tried to wave it away; but it only hopped nearer. She got home, but was taken very ill and died soon after. This, of course, proves to all other Moorish women how unlucky it is to meet a frog! Truly these poor women are willing to believe anything except God's Truth!

"The Book is so Good."

October 21st.—On Friday, out of about thirty men at the dispensary, five took away portions of Scripture. The father of one young fellow was here on Saturday about a small child who was ill. Suddenly he said, "Oh! that book you gave my son yesterday! He was so interested in it that he sat most of the night reading it; and he has had to read some of it aloud to his mother and sister too, because it is so good." Yes, it truly is good, and a good deal better than that young man or his father realise as yet. May they continue to read, and may the Holy Spirit show them how good it is!

In contrast, this morning there were only two men who seemed able to read at all. One took a Gospel and followed me as I read, and then took it home to read more; but the second *fokeeh* would not touch the book, or even let his eyes rest on the open page. Later on, when I went to give this man a dose of medicine to drink (he had come for medicine for himself), he declined to drink it; he was afraid it would injure him. I did my best to get him to take it, but he quite declined, so I went away. Then all the other men in the room went at him. What had he come for? Did he think the *tabeebas* gave medicine to injure folks? One man assured him that he had taken some of that same medicine a few days ago, and was much better for it; and so on, till finally he called me back and meekly drank the dose. But he did not take the Gospel.

Rahemu, the Lame Girl.

October 25th.—We have such a nice girl staying with us just now. She came a day or two ago from her village to seek help for an injured knee. She tells us that her father died before she can remember, but her mother only died last year, and since then she has been living with some relations. Some time in the early



Two Young Converts at Tebessa.

summer—or, as she herself gives the date, "at the time when the beans were drying"—she fell from a mule and hurt her knee. Since then she has been able to walk very little, and that with pain. Her friends got tired of her when they found she did not get better and could not do her share of the work, so Rahemu took the matter into her own hands and started off to town with some neighbours who were coming in to market. It was only two or three hours' walk, but the girl delayed them so, that, fearing they should miss the market, they left her by the roadside. She just shuffled on as best she could, and reached the town in the evening. Having no relations here, she went to the house of a woman from her village, who declined however to take her in, thinking, I expect, that it might be a long visit. Some women near by had pity on the weary girl, and took her in for the night. This happened to be the very house where

old Rahma lives—the one who comes to help us when we have sick guests. So she came down next morning and told us about Rahemu, and we sent her back to fetch the girl. So now we have old Rahma as nurse and general factotum, and the girl Rahemu, with her poor knee.

Rahemu seems a bright, healthy girl, about fifteen. She knows absolutely nothing of the Lord Jesus Christ, in whose Name she is received here. It is such a new story to her that at present she hardly seems to understand it; but there is not the opposition we meet with sometimes.

Sketches from the Home Base.

Our last **Home Organisation Notes** were written at the commencement of a series of meetings in the **North of England**, for which prayer was earnestly sought from the readers of **NORTH AFRICA**. Praise can now be offered for Divine help experienced throughout.

Beginning on November 10th, the **Mission of Love, Liverpool**, was first visited. Twenty-seven years ago, the Rev. Herbert Wood, a Church of England clergyman, resigned his curacy and inaugurated this Mission in the slums of Liverpool, and during the succeeding years, with the assistance of a devoted band of self-sacrificing helpers, the Gospel lamp has been kept brightly burning, and trophies of God's abundant grace are constantly being won from the depths. What an uplift it is to hear some of these redeemed ones pray, and what power there is in those prayers! And not only are they concerned with the poor and destitute immediately around them, but their sympathies stretch out to the "whole wide world"; for last year, out of their deep poverty, they contributed £28 gs. 8d. for missionary purposes, in addition to raising a self-denial fund of over £32, as well as special funds during the lamentable strikes. It was a spiritual tonic to spend a week-end in service at the unpretentious headquarters of the Mission, and also to lecture at the **Mission of Joy**, a branch in another thickly populated and needy quarter of the city.

Brunel Hall is another centre of spiritual help, where the work is carried on in entire dependence upon the faithfulness of God for financial supplies without resort to any doubtful, present-day methods. Here, in manifestly incommodious buildings, under the superintendence of Pastor James Heap, God is giving constant signs of His good pleasure, both spiritually and financially. The missionary offerings have increased over £11 during the past year, and the pastoral and other funds in proportion. It was a privilege to visit Brunel Hall on November 14th.

The Christian Institute, West Kirby, was well filled on Saturday evening, November 16th, for a North Africa lecture, arranged in connection with our **West Kirby Auxiliary** (hon. sec., Miss Geddes, 63, Park Road South, Claughton, Birkenhead), and also for a Sunday afternoon meeting.

Addresses or lectures were also given at the Birkenhead Docks Railway Mission; Fabius Baptist Church, Everton Road, Liverpool; Bootle-cum-Linacre Mission Hall; Olive Hall, West Derby; Admiral Street Mission, Liverpool; Toxteth Tabernacle Women's Own; and at the noon-day prayer meeting at Hackins Hey.

These notes of the twelve days spent in Liverpool and neighbourhood would not be complete without reference to a visit to the **Missionary Helps Depot**, 13, Croxton Street. The story of how our friend Mr. Joseph Smithard, in addition to the demands of an onerous business, has, with the assistance of his like-minded wife (recently called to higher service), developed this most fruitful source of help to the mission field, by means of the preparation of sets of lantern slides and missionary booklets and postcards, is of the deepest interest. The latest set of the latter is entitled "The Call of the Heroic in Missions," one of which is reproduced on the next page.

Crossley Hall, Manchester, is an exceedingly well appointed suite of buildings, in which an aggressive church and institutional work, founded by the late Mr. Frank Crossley and Sir Wm. Crossley, is carried on. On Sunday evening, November 17th, the spacious Hall was crowded with 700—800 people, and the United Afternoon Bible-classes were attended by at least 300. For many years Miss Hallatt's Women's Class has contributed £15 for the support of the "Crossley Hall Bed" in the T. M. Hospital, Tangier. We trust that the Saturday evening lecture and the addresses on North Africa to these large congregations have deepened the interest and called forth new subscribers to the missionary fund raised under the direction of Miss Hallatt.

A Corn of Wheat! If it die, it bringeth forth much fruit.

SOON IN WEAKNESS RAISED IN POWER FROM LIVINGSTONE'S GRAVE SEVEN AFRICAN MISSIONS SPRANG

He BEING DEAD YET SPEAKETH

SOME SIXTY SOME A HUNDREDFOLD


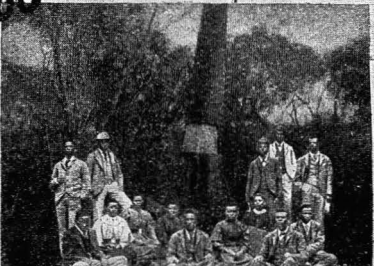
DIVINE LOVE, I have not loved Thee strongly, deeply, warmly enough. I beseech Thee use me a little I have done Thee yet, and do something. accept me and take Thou all

accept me, and for Thy glory. nothing for I would like to I beseech Thee my service and the glory.

JOHN 12 V. 24

David Livingstone

Tree under which his heart was buried.

Born at BLANTYRE, SCOTLAND, March 10, 1813. ☉✠☉

☉✠☉ Died at ILALA, CENTRAL AFRICA, May 1, 1873.

"His life, his utterances, and manner of dying, translated into symbols intelligible to the hearts of the poor African, the great Eternal and All-sufficient Truth, that JESUS CHRIST DIED ON THE CROSS for the Salvation of the Human Race."

Missionary Helps, 13 Croxton St., Liverpool, publish 20 different subjects, 7d. post free

The Harrogate Auxiliary is responsible for the support of a native helper at Shebin-el-Kom, and a drawing-room meeting in the interests thereof was held through the kindness of Mr. and Mrs. Robert Thomson, at 27, York Place, on the afternoon of November 25th. Mr. and Mrs. Thomson are finding it difficult, through the death and removal of old subscribers, to maintain the fund, for which £48 a year is needed, and they would be grateful to receive new helpers.

A lantern lecture was also held in the Y.M.C.A. rooms in the evening.

A branch of the Workers' Union has about twenty members, Miss C. Jones, Greenside, 171, Cold Bath Road, Harrogate, being local secretary. A nice collection of garments, etc., has recently been sent to Miss Tighe for

distribution among the missionaries.

The Tabernacle, Bradford, was next visited. This commodious centre of real spiritual life is the outcome of a work initiated by Mr. S. P. Myers, a Bradford manufacturer, who is still active in the Lord's service at eighty-three years of age. The main responsibility now rests upon the shoulders of his like-minded son, Mr. Willie Myers, who, in addition to the oversight of his great business, finds time to undertake this honorary pastorate. With such an enthusiastic band of helpers around him, it is no wonder that missionary interests are kept well to the front, and about a dozen friends act as representatives for as many different missions, being responsible for giving the latest tidings from their several spheres. Miss Hagyard, 4, Seal Street, Manningham, looks after those of North Africa. Notwithstanding the wintry weather, two evenings were very profitably spent here—one for a North Africa address, and the other for a Bible study at Mr. S. P. Myers' week-night fellowship meeting. Other friends in Bradford have also a warm interest in North Africa, and a re-visit in the spring will most likely be arranged (D.V.).

Our Northern tour was concluded in connection with the Doncaster "Do-Without" Missionary Society, which came into existence about twenty-one years ago through the energy of Dr. and Mrs. Christy Wilson, 39, Hall Gate, who still act as its honorary secretaries. The modest object of the Society when inaugurated was to enrol 240 members, who, by doing without one penny a week, could raise £50 to support a missionary in China. The interests have, however, considerably widened during the years, and over £250 was raised in one year; but, owing to deaths and removals, it has not so large a membership as formerly, consequently its funds have decreased. For many years the Society has supported the Doncaster bed in the Tulloch Memorial Hospital, Tangier, and still supports two missionaries in Persia and India under the C.M.S. and Z.B.M.M., and helps in other directions.

A very heavy fall of snow prevented a large gathering for our lantern lecture in the Y.M.C.A. Rooms, and an afternoon Women's meeting in the Friends' Institute on the following day; but we trust the interest of those who braved the inclement weather has been

deepened in the work of the North Africa Mission.

Immediately following the Northern meetings, several South Coast places were visited, but reference thereto must be left until next month.

EDWARD A. TALBOT.

Mohammedanism in the Sudan.

In a letter recently issued to the members of the Prayer Circle by Mr. R. V. Bingham, Secretary of the Sudan Interior Mission, Toronto, Canada, whose special aim is the evangelisation of the Moslem and Pagan millions of the Sudan, Dr. A. P. Stirrett tells of the terrible inroads that Mohammedanism is making. Writing of a recent journey he says:—

"I stayed over Sunday at a small town at which I had halted two years ago, and was pained to see that Moslem customs have gained a stronger hold there. Later, the reason for this became evident. The next place I stayed at was a large Mohammedan centre. After looking about the city I interviewed the British Resident as to the prospects of starting a Mission there. He was quite decisive in his answer that he did not wish a missionary there, although he thought that in other parts of his jurisdiction there would be no objection whatever. In fact, he said his influence on that city was that of making the people more Mohammedan. He seemed to fear that the advent of Christianity would complicate matters in the administration of the law. Now, since smaller towns are

usually tributary to the larger ones, and since in the latter Mohammedanism is encouraged, one can easily see the effect upon the smaller. Further, note that the turban, worn almost universally by the Moslem, is a distinguishing mark of his religion. Now, when a chief in a semi-pagan district is crowned king, the official ceremony usually consists in giving him a turban to put on, although he may be a pagan. Must not the effect upon the pagan and semi-pagan, of this ceremony, be to incline them to think that British rulers are Mohammedan? Indeed, I have heard it given out by a Moslem that if people dared to become Christians they would at once be disciplined by British authority."

This Mission is represented in Great Britain by Mr. B. F. Babcock, of West Derby, Liverpool, to whom many agencies at home and abroad, among which is our own North Africa Mission, owe a large debt for his many years' faithful, honorary service. Mr. Babcock also superintends the Gospel work at Olive Hall, West Derby, where much missionary interest has been developed through the devoted labours of himself and his like-minded family.

E. A. T.

NOTICES OF BOOKS.

The Herald of Mercy Annual. Price 1s. (Morgan and Scott, Paternoster Buildings, E.C.)

This volume will be useful to give or to lend in connection with Home Mission work. It is printed in clear type and is well illustrated. In the preface we read that it contains "words of witness and messages of encouragement from many writers and from many lands"; and they all bear upon the glorious truth that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Thinking Black. By Daniel Crawford, F.R.G.S. Price 7s. 6d. net. (Morgan and Scott, 12, Paternoster Buildings, E.C.)

This volume gives many interesting particulars in regard to South Central Africa. The author resided there for twenty-two years without once coming home on furlough. Hav-

ing been there so long, and having lived so much among the people, he has not only learned their language, but has entered to a considerable extent into their method of thinking and speaking. The mission work in which he has been engaged was begun by Mr. Stanley Arnot, some thirty years ago. This bold pioneer and true man of God, on returning to England, was used of God to stir up a number of young men to follow in his steps. Mr. D. Crawford was one of the most conspicuous of these. Mr. Arnot's faith and devotedness have borne fruit in numerous men and women giving up their lives to service in this hitherto neglected portion of Africa; and now there are quite a number of groups of converted natives as a result.

Mr. Crawford's work shows what can be accomplished by devotedness and faith, even by those who have no great Society or highly-organised Mission to stand by them, but who depend on God to incline His servants to send them all the help they need.



The Tent in which the Little Boy Died.

For the Children.

I want to tell you of a little boy who never heard of the Lord Jesus Christ.

In the summer, when it is too hot for us to stay in the native "quarter," we go out to a much cooler spot by the sea, where there is a beautiful home for missionaries. Opposite to this home is the desert, where there are Bedouin tents—those in our picture and others you cannot see. One day this summer, about half-past two, we heard terrible shrieking from the direction of the tents; and when I got up to see, knowing that someone must have died, I saw a sight I shall not soon forget.

A little boy had died in the larger tent in the picture, and all the light had gone out of his mother's life. She threw up her arms and covered her head with dust, and shrieked as you have never heard anyone shriek in our dear land. Even now, after having been out here for sixteen years, when I hear the terrible sounds I tremble all over. Women from all the tents in the district came running over the desert to shriek with the poor mother, and to cast dust on their heads. Shall I tell you why they do this? It is because they do not know of the Saviour of little children. They say, "Oh, my darling, you have gone out of the light into the dark!" We who have faith in God know that it is just the opposite for those who love the Lord Jesus. Oh, how heavy my heart was for these poor mothers, and for

all the Bedouin boys and girls! I thought that I would tell you about this little boy that you may pray for these poor children and help to send out workers who will teach them, so that they may not be without hope as their parents are. It may be that some of you who read this will pray every day for the boys and girls of Egypt, and especially for those of the Bedouin villages.

We are visiting now many of these villages, and we see each week hundreds of children and their mothers who know nothing of the lovely things that make your lives so happy. How contented and grateful you would be if you realised what great things God has done for you, and how much you would love Him! I think some of you would say, "Lord, send us, as soon as we grow up, that we may help these boys and girls to know Thee."

I am writing this on our journey. We are starting out again this morning at 6.20 to go to a village a long way from the railway station. I think we go on donkeys after we leave the train. On Tuesday a Coptic family were very kind to us. They gave us dinner, and when we left they sent us home on their donkeys. The mother and daughter and other relatives begged me to stay the night with them, and some time I hope I may go there again, and stay a few days, so that I may visit all the women and children.

M. H. D.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (January 2nd) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



By an error, the name of Miss F. Blake, of Rocklease, Weston-super-Mare, was omitted in the recent list of local secretaries of the N.A. Worker's Union.



NORTH AFRICA for November, 1912. Will any friends who have spare copies of our November issue kindly send them to the Office of the Mission, 18, John Street, Bedford Row, London, W.C.



Morocco.

The work among the patients at the **Tulloch Memorial Hospital, Tangier**, continues to be most encouraging. From time to time, one and another show signs of interest in the Gospel message, and not a few have professed conversion during the autumn months. A *fokeeh*, who had attended as out-patient for a good while, and during that time had been a veritable firebrand, was recently admitted as an in-patient, and now listens attentively and asks thoughtful questions. In conversation he said, lately, "I am weighing it all. I am thinking and counting the cost."

Dr. Wilson writes on December 5th: "At present we have thirteen patients in hospital. We had an operation case last Tuesday. Tomorrow three more are to be operated on."



In a circular letter to friends in England, **Mrs. Roberts** writes from Hope House, Tangier: "The school is growing steadily. The sewing teacher is a decided 'draw,' the parents finding that the children are learning to sew as well as read. Then the nice, warm, native waistcoats I was able to distribute at the last treat through the kindness of friends gave great satisfaction to both parents and children. At present it is practically impossible to get the children without attracting them in some way. They have no desire to learn, and we have to get hold of them as best we can. . . . Of course, they have Scripture lessons daily, and memorise whole passages. They learn to read out of the Colloquial Gospels. Of late, quite a number of small boys have come. There were eighteen of these this morning.

"This afternoon, a Moorish gentleman called to ask me if he could send his little daughter to the school. I, of course, consented, but I am not sure how it will work.

He does not wish her to mix with the other children, who are poor. I told him plainly she would learn to read out of the Gospels, and gave him both the Colloquial and Classical copies to look at. He read a little, here and there, and then said, 'There is a good deal about the Jews.' I said, 'Yes, but there is also a good deal about the Jews in the Koran.' He asked to see my copy of the Koran. I fetched it, and then he begged me as a favour to teach her certain portions, which he pointed out. I politely refused, saying I could make no exception: she must learn what the other children did. When she was able to read for herself she could learn what she liked, or what he wished."



Miss Woodell, in a letter from Tetuan, enclosing the photo on page 7, says: "The girl in the front is the one who fractured her knee-cap. She has been with us just over a month, and is getting on very nicely. She is such a bright, intelligent girl, and we have grown very fond of her. The other day I found her crying, and on inquiring what was the matter, I learned that 'the old lady' (the native sitting behind her in the picture) had told her that her month was up, the money was finished, and she would have to go back to her village. She soon recovered when I told her we would not send her away until she was quite better. She kissed my hand, and said she would like to stay with us always.

"The lad sitting by Miss Hubbard's side is our new servant. We ask prayer for him, that he may be kept from the evils of this wicked town."



Mr. A. Shorey writes from Algiers on November 30th, 1912: "This winter, my wife and I have started a Sunday-school for Jewish, Spanish and French children, and so far it seems to be going on well. We are only allowing the older boys and girls to come, as we have the younger children on Thursday afternoons. We want to reach the boys and girls who go out to work, but who are at home on Sundays. A great many children go through our classes, but we lose them when they commence work, and this they do at an early age. By our Sunday-school we hope to be able to hold them longer. There are twenty-six names on the register so far, and we trust that this effort may be a means of blessing to all who come.

"My wife and Mlle. H— are endeavouring to start a sewing class for Arab and Kabyle girls. A room has been offered to us in the native town for seven francs a month,

but as we cannot afford it we are trying to get the native girls to our hall; this is much more difficult work.

"M. Cuendet and I have re-started the Beggars' meeting. It is a real pleasure to be able to help these poor creatures, and to announce to them the glad tidings of salvation."



Algeria.

From **Djemâa Sahridj**, **Mrs. Warren** writes on December 1st: "We were visiting in our own village one day recently, and we called to see a bride who was supposed to be ill. She had only been married three days, and the relatives complained that she wanted to sleep all the time, and they could not rouse her. On questioning them we learned that, on her way to her husband's home, she had met another bride. This was a bad omen. She was evidently suffering from superstitious fright, and was fearful of some coming evil.

"There were several women and girls in the house, so we asked if we might read God's Word to them, and they readily assented. Just after we commenced, an old woman turned to the bride, and said, 'You listen to these good words, and you will be healed at once.' She did listen very attentively, and before we left she said, 'I feel better already.' . . . These are a people who readily assent with their lips, but their hearts are hardened."



Tunisia.

Dr. Churcher writes from **Sfax** on November 29th: "The visits of patients have numbered **936** during the month. The average attendance at the Sunday-school has been

twenty-two Arabs and **eighteen** Europeans. The Porter Boys' Class has averaged **twenty-seven**.

"Yesterday we paid a visit to a place about five miles out, and had a good time, treating **twenty-three** patients, and preaching to a number of Arabs also, who gathered round. While they let us read quite freely, there was an awful absence of interest in *spiritual* things, and only one Gospel was sold. **Mrs. Churcher** visited some women and girls in a garden-house, thus bringing the Gospel to souls very much secluded and very difficult to reach."



Tripoli.

Dr. E. J. Maxwell, who left England early in November, is now busily at work in **Tripoli** City. He writes on December 2nd: "We had a very encouraging day yesterday—**fifty-five** patients. I rejoice to be at work again among these poor people; it is the greatest privilege to be able to bring the Gospel to them, and help them in their need."

The missionaries at Tripoli are finding plenty of work on their hands just now. Though affairs are improving under the Italian administration, there is still much suffering and destitution, and our workers long to be able to afford relief in the numerous cases of combined sickness and poverty which come daily under their notice. If funds were available to allow of the distribution of milk and other necessities, much suffering might be alleviated, and many lives spared. Will any friends who feel constrained to help, kindly communicate with the Secretary of the N.A.M., 18, John Street, Bedford Row, London, W.C.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For all the gracious answers to prayer and all the help afforded in the difficulties met with during the year just closed; and prayer for every one engaged in work in connection with the Mission—that they may be kept walking in communion with the Lord, with a single eye to His glory.

For still further proofs of blessing in the work among the patients at the Tulloch Memorial Hospital, Tangier; and prayer for wisdom for the workers, and all needed strength and grace for those who have lately confessed Christ.

That the Lord has so over-ruled matters in Tripoli that there seems every prospect that mission work there will be furthered by the recent events.

Praise ye the Lord. Praise O ye servants of the Lord, praise the name of the Lord.

PRAYER.

For the children in Mrs. Roberts' school at Tangier; especially for one little girl, the daughter of a Moorish gentleman, that through her the father may be influenced.

For some of the elder girls in the Spanish School at Tangier, whose cases have been much laid upon the hearts of the workers. Definite prayer is asked that these may be savingly converted.

For a young man at Tunis, professing conversion, who is at present under Mr. Liley's instruction; that he may learn to profit, and that his mind and soul may be alike illuminated by the Holy Spirit.

For two inmates of Miss Hubbard's house at Tetuan: A young girl-patient suffering from a broken knee-joint—that her stay may be blessed to her conversion; and for the new servant boy—that he may be kept from the temptations of the neighbourhood.

MANY THANKS FOR—

GIFTS—other than money—received from May 9th, 1912, to December 14th, 1912—on behalf of the Missionaries of the North Africa Mission and of the work of the Lord in their hands. (It should be particularly noted that only those gifts are included in this list of which intimation has been sent to the Office. Articles sent direct to the field are not included unless advice has been received at Office.)

DONORS.	ARTICLES.	DESTINATION.
Mrs. M. (Tunbridge Wells)	2 barrels of bottles	Tangier (Tulloch Memorial Hospital).
Miss E. (Birkenhead) ...	3 dolls	Cherchell (Miss Kenworthy).
Mr. J. Calow (Redcar) ...	Medicines value £5 4s. 8d. ...	Arzila (Miss Jennings).
" " ...	" " £3 14s. 0d. ...	Tripoli (Dr. Maxwell).
" " ...	" " £5 16s. 2d. ...	Tangier (Mrs. Simpson).
" " ...	" " £12 2s. 0d. ...	Djemâa Sahridj (Mrs. Ross).
" " ...	" " £5 15s. 8d. ...	Tetuan (Miss Bolton).
" " ...	" " £18 15s. 2d. ...	Arzila (Miss Jennings).
" " ...	" "	Shebin el Kom (Mr. Fairman).
Recreation Hall, Manor Park	Native garments, dolls, etc. ...	Djemâa Sahridj (Mrs. Warren); Tangier (Mrs. Roberts); Cherchell (Miss Turner).
Mrs. L. (Newport) ...	Boys' shirts	Cherchell (Miss Turner).
Mrs. McL. (Glasgow) ...	Old linen	Sfax M.M.
Anon. (Tulloch) ...	Bandages	"
Per Messrs. Morgan and Scott, Limited ...	100 booklets "God's Missionary"	For distribution.
Foreign Missionary Society Christian Institute, Glasgow ...	Garments	Tangier (Tulloch Memorial Hospital).
Mrs. P. (Ilford) ...	Dolls	Cherchell (Miss Kenworthy); Ka'rouan (Mrs. Short).
Miss C. (Paignton) ...	28 doll, and various articles ...	Arzila (Miss Jennings).
Miss F. (Tufnell Park) ...	Garments and toys	Tangier (Miss Jay).
Miss W. (Southampton) ...	Garments and fancy articles ...	Arzila (Miss Jennings).
Malden Hall Sunday School, Kentish Town	Dolls, toys, soap, etc.	Tangier (Miss Jay).
Mrs. M. (Tunbridge Wells)	Barrel and box bottles	" (Tulloch Memorial Hospital).
Miss S. (Basingstoke) ...	Garments, dolls, and toys ...	Alexandria (Mrs. Dickins).
The Misses C. (Edinburgh)	" and bandages	Tangier (Mrs. Roberts).
Miss C. (Tufnell Park) ...	" " useful articles	" (Miss Jay).
Miss H. (Thetford) ...	" " " "	" (Mrs. Roberts); Arzila (Miss Jennings); Tripoli (Miss Harrald).
Missionary Helpers' Band (Blackheath) ...	" toys, etc.	Alexandria (Mrs. Dickins).
Mr. D. (Uttoxeter) ...	Clothing, toys, soap, etc. ...	Tangier (Spanish work—Miss Brown).
Women's M. Assn. (New Barnet) ...	16 garments	" (Tulloch Memorial Hospital); Sfax (Mrs. Webb).
Y.W.C.A. Class (Purley) ...	Box of dolls	Tunis (Mr. Liley).
Mr. T. K. C. (Dublin) ...	Lantern Slides	For various stations.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." 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, 148, Holborn, London, W.C., or into any of its branches.

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.]

THE NORTH AFRICA MISSION.

Council of Direction.

J. H. BRIDGFORD, Christchurch, Hants.
W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
EDWARD H. GLENNY, Manor Park, E.
GEORGE GOODMAN, 21, St. Helen's Place, E.C.

J. W. GORDON-OSWALD, Beaulieu, Inverness-shire
REV. J. J. LUCE, M.A., Gloucester.
E. E. SHAW, Wimbledon, S.W.
COL. G. WINGATE, C.I.E., Reigate, Surrey.

Hon. Treasurer. J. W. GORDON-OSWALD, Esq. | **Hon. Secretary.** Col. G. WINGATE, C.I.E. | **General Secretary (pro tem.)** Mr. EDWD. H. GLENNY. | **Organising Secretary.** Mr. E. A. TALBOT.

Bankers.
LONDON AND SOUTH-WESTERN BANK,
Holborn Branch, London, W.C.

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

Office of the Mission:—

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

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. A. J. Bride & Son, 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.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.		Date of Arrival.
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARCUSON ...	Nov., 1888
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Kairouan.	
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Mr. E. SHORT ...	Feb., 1899
Miss J. JAY ...	Nov., 1885	Miss H. KENWORTHY ...	Nov. 1910	Mrs. SHORT ...	Oct., 1899
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Miss G. L. ADDINSELL ...	Nov., 1895
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Sfax.	
Mr. O. E. SIMPSON ...	Dec., 1896	Mons. E. CUENDET ...	Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. SIMPSON ...	Mar., 1898	Madame CUENDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1889
<i>Spanish Work—</i>		Mr. A. SHOREY ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1892
Mr. A. J. MOORE, B.A. ...	April, 1909	Mrs. SHOREY ...	Oct., 1904	Mrs. WEBB ...	Nov., 1897
Miss F. R. BROWN ...	Oct., 1889	Djemâa Sahridj.		DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.		<i>Kabyle Work—</i>		Mr. W. REID ...	Dec., 1892
Casablanca.		Miss J. COX ...	May, 1887	Mrs. REID ...	Dec., 1894
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	May, 1887	Miss F. M. HARRALD ...	Oct., 1899
Miss M. EASON ...	Dec., 1910	Mrs. ROSS ...	Nov., 1902	ERNEST J. MAXWELL, M.B. ...	Nov., 1911
Miss ALICE CHAPMAN ...	Oct., 1911	Mr. T. J. WARREN ...	Feb., 1911		
Tetuan.		Mrs. WARREN ...	Feb., 1911		
Miss A. BOLTON ...	April, 1889	Tebessa.			
Miss A. G. HUBBARD ...	Oct., 1891	Miss A. COX ...	Oct., 1892	EGYPT.	
Miss M. KNIGHT ...	Oct., 1905	Miss N. BAGSTER ...	Oct., 1894	Alexandria.	
Miss H. E. WOODELL ...	Jan., 1907			Mr. W. DICKINS ...	Feb., 1896
Arzila and Laraish.				Mrs. DICKINS ...	Feb., 1896
Miss C. S. JENNINGS ...	Mar., 1887			Miss R. HODGES ...	Feb., 1889
Miss K. ALDRIDGE ...	Dec., 1891			Miss J. E. EARL ...	Oct., 1909
Fez.				Miss M. THOMASSEN ...	Nov., 1912
Miss M. MELLERT ...	Mar., 1892			Shebin-el-Kom.	
Miss S. M. DRNISON ...	Nov., 1893			Mr. W. T. FAIRMAN ...	Nov., 1897
Miss I. DE LA CAMP ...	Jan., 1897			Mrs. FAIRMAN ...	Feb., 1896

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

IN IRELAND.—Mrs. BOLTON.