

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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*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.

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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from FEBRUARY 1st to 28th, 1913.

GENERAL FUND.			1913			1912			1911					
1913.	No. of	Amount.	1913	No. of	Amount.	1912	No. of	Amount.	No. of	Amount.	No. of	Amount.		
Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	Receipt.	£ s. d.	Receipt.	£ s. d.		
				Brought forward	125 10 11		Brought forward	12 0 0		Brought forward	1 5 0			
1 ..	133	2 0 0	13	{ Wellington St. Baptist Ch., Stockton	1 1 0	12	{ M. H. B. Blackheath	8 0 0	241	..	0 5 0			
	4	0 10 6				51	..	0 2 0	3	..	0 5 0			
	5	25 0 0				13	Westcliff Hall	2 17 0	4	..	0 10 0			
	6	1 6 6				8	..	5 0 0	14	..	0 19 0			
	7	0 10 0				0	..	5 0 0	15	..	1 1 0			
3 ..	8	0 5 0				80	0 5 0		4	..	1 4 0			
	9	5 1 8				{ Regions Beyond	1 0 0		{ All Nations Miss. Union	2 2 0		Previously ackgd.	£17 15 0	
4 ..	10	0 3 6				{ Helpers Union, (Vale of Leven)			17	..	7 8 0		14 2 7	
5 ..	1	5 5 0		10		..	2	..	1 0 0	18	..	1 19 6		
	2	0 5 0		20		..	3	..	2 8 0	19	..	0 7 6		
	3	1 1 0	21	..	4	..	1 0 0	20	..	6 5 0				
6 ..	5	2 0 0	21	..	5	..	1 1 0	22	{ Mayes Hall C.E. Soc., Wood Green	12 0 0				
7 ..	6	0 10 0	21	..	6	..	0 2 6		27	..	2 100 0 0			
	7	0 8 0	22	..	7	..	0 5 0		3	..	22 0 0			
8 ..	8	2 0 0	22	..	9	..	0 5 0		4	..	4 15 0			
	9	1 10 0	24	..	90	0 9 0			5	..	13 0 0			
10 ..	10	1 0 0	24	..	1	..	2 15 2		6	..	1 0 0			
	11	2 0 0		..	2	..	0 2 0		{ Stockwell (Orphanage S.S.)	1 15 5				
	12	0 2 6		..	3	..	0 10 0			£200 6 11				
	13	0 5 0		..	4	..	6 0 0		Sundries	0 3 10				
	14	0 11 2	25	..	5	..	5 0 0			£209 15 0				
11 ..	15	0 12 0		..	6	..	1 0 0							
	16	1 1 0	27	..	7	..	1 10 0							
	17	0 5 5		..	8	..	0 2 6							
	18	0 10 0		..	9	..	0 1 0							
12 ..	19	2 10 0	28	..	220	..	1 7 0							
	20	0 2 6		..	1	..	0 2 6							
	21	0 3 0		..	2	..	2 2 0							
{ Anniesland (Hall, Glasgow)	22	0 1 0	28	..	3	..	0 8 8							
13 ..	5	0 1 0		£185 18 3							
{ Readers of The Morning Star	14	0 10 0		..	Sundries Publications	..	0 13 1							
15 ..	7	1 0 0		7 5 4							
{ Regions Beyond M.U., Glasgow Finnieston United F.C., C.E. Soc. Glasgow Y.M.C.A. For. Miss. Soc.	15	1 5 0		£193 16 8							
17 ..	71	0 19 0									
18 ..	3	1 10 6									
{ Mayfield Total Abstinence Society	18	2 0 0									
	4	50 0 0									
	1	1 12 7									
Carried forward	£125 10 11		Carried forward	£12 0 0		Carried forward	£1 5 0							

ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ENDING 31st DEC., 1912.

1912.	No. of	Amount.
Dec.	Receipt.	£ s. d.
1012.		
Dec.		
31 ..	1747	0 6 8
	3	0 16 0
	6	15 0 0
	50	10 0 0
	1	1 0 0
	2	2 0 0
	3	2 17 0
	4	0 5 0
	5	30 0 0
Previously ackgd.		£112 5 2
		439 7 9
		£551 12 11

SUMMARY.

February.	
General Fund	£193 16 8
Designated Fund	209 15 9
	£403 12 5
TOTALS, January 1st to February 28th, 1913.	
General Fund	£924 11 5
Designated Fund	549 16 9
	£1,474 8 2

DETAILS OF DUBLIN AUXILIARY.

No. of		Amount.
Receipt.		£ s. d.
239	..	0 5 0
40	..	1 0 0
Carried forward	£1 5 0	

SUMMARY.

December.	
General Fund	£268 3 6
Designated Fund	551 12 11
	£819 16 5

TOTALS, January 1st to December 31st, 1912.

General Fund	£3 933 10 10
Designated Fund	3,080 13 0
	£7 014 3 10

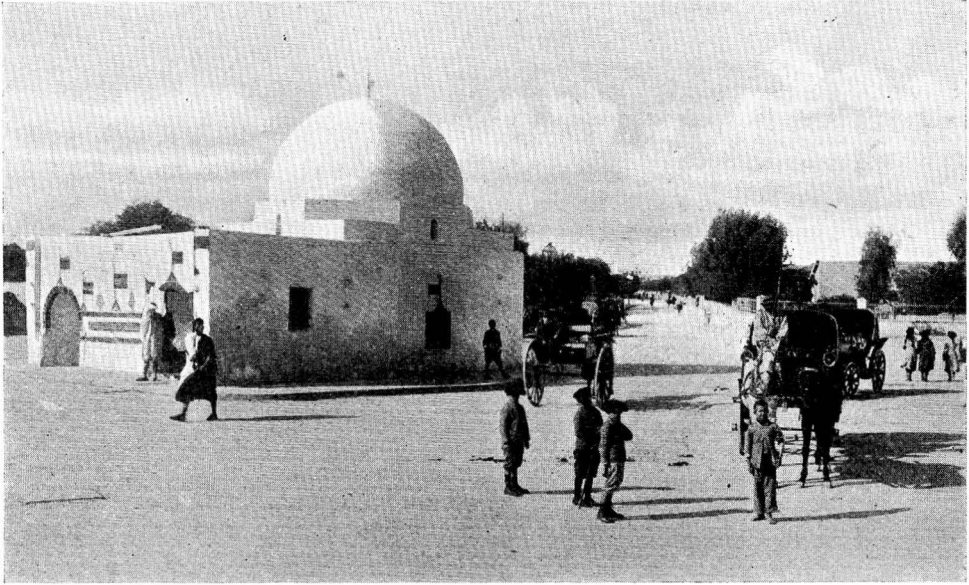
FORM OF LEGACY OR BEQUEST.

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.]

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.



[From a Postcard.]

A Saint's Tomb standing in the middle of several very busy streets in Susa, Tunisia.

The Sinless One Made Sin.

By Milton H. Marshall.

"Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him."—2 COR. V. 21 (R.V.).

THIS is one of the great texts of Scripture. Indeed, it seems to penetrate, almost more than any other passage of the New Testament, to the most secret depths of what Christ endured to redeem man. The Apostle affirms the absolute sinlessness of Christ, and then that this sinless One was made sin on behalf of sinners. Is there stronger language used anywhere in the New Testament? In the Epistle to the Galatians (*chap. iii. 13*) Paul says that Christ was "made a curse for us"; but the Corinthian passage seems to be even stronger than the Galatian, for the curse is the result of sin; but Christ is here said to have been "made sin" (the same Greek word being used as when the Apostle says He knew no sin). Luther, commenting on both these passages in his Commentary on the Epistle to the Galatians, says: "And although these sentences may be well expounded after this manner; Christ is made a curse, that is to say, a sacrifice for the curse; and sin, that is, a sacrifice for sin; yet, in my judgment, it is better to keep the proper signification of the words, because there is a greater force and vehemency therein."

A sense of amazement grows upon us as we consider this passage of Scripture. Was not Christ always sinless, flawless, and to the very end? Yes; He never for one single moment ceased to be so. In what sense, then, does Paul teach that He was made sin? The answer lies in the statement that His being made sin was on our behalf, and that it was the act of God. On behalf of us, the sin-defiled and guilty, Christ, the undefiled and innocent, bore both our sin and guilt and the sentence due to them. "Spotless to the last," He was nevertheless, when, as the representative of guilty men and the bearer of their sin, He hung upon the Cross, treated *as if* He Himself were unclean; all the while and wholly

innocent, in Himself, He was dealt with *as if* He were guilty and deserving of the Divine judgment. In this sense He was made sin. One of the French versions of the Bible, in its rendering of this verse, employs a paraphrase which, however, gives what is surely the heart of its meaning: "For Him, who knew not sin, He treated, because of us, as a sinner."

But our amazement deepens as we ponder the Apostle's statement that this was the act of God, who thus made Christ to be sin. And with this agrees the entire teaching of the 53rd chapter of Isaiah, not only that the Lord laid upon Him the iniquity of us all, but that *the Lord* bruised Him and put Him to grief ("made Him sick"; see R.V. marginal reading of Isaiah liii. 10). Surely here is the answer to the Saviour's cry: "My God, my God, why hast Thou forsaken Me?" We must believe that He was really forsaken and smitten of God, and not that this agonised cry was due only to physical suffering and depression. At former great crises in Christ's life angels had been sent to minister to Him, or the Father's voice had spoken from heaven in words of comfort; but in this supremest hour no angelic messenger appears to strengthen Him, and from the darkened heavens no voice is heard responding to His cry of agony. Christ on the Cross endured soul-agony as well as bodily pains. Some have wondered whether Christ's followers have not suffered physical torture equal to that which He bore. They may have done so through being crucified, racked, and burnt alive. But mark this tremendous difference, that through it all they were sustained in soul by the Divine presence and comfort. Jesus had to endure the withdrawal of these; yea, more, He bore the bruising of Jehovah. What that meant to Him "we may not know, we cannot tell." It is not revealed. We stand here on the edge of an abyss of unfathomable mystery; yet surely we may say it was soul-suffering which, though incomprehensible to us, was endured in awful reality of personal experience by Him, and on our behalf.

Should not this line of thought bring home to us not only the greatness of the love of Jesus, but also the wonder of the love of God the Father who "spared not His own Son," that is, not only sent Him and yielded Him up to die, but even by His own act made Him sin on our behalf? yea, dealt with His sinless Son as if He were such a sinner as to be the very embodiment of all human sin and defilement. Surely we may believe that, as Christ suffered in bearing the Father's judgment due to sin, the Father also suffered in inflicting that "chastisement" (*Isaiah liii. 5*) on Him who did not cease to be the spotless Son of His love all the while He was being dealt with as the representative of fallen and guilty man.

And all these wonders of Divine love and suffering in order "that we might become the righteousness of God in Him"! The Apostle says nothing here of faith, but in many another passage he makes it plain that it is only by faith, that is, by a personal trust in the personal Lord Jesus, that we get "into Christ." And being thus "in Him" (*i.e.*, in union with Christ) we sinners become the righteousness of God, and are regarded and dealt with by God as if we were perfectly righteous. It is only another way of saying that our sins were imputed to Him and His righteousness is imputed to us. But there is more than this. Such Divine energy works in the sinner who thus, by believing, becomes one with Christ, that he, here and now, does become righteous in his conduct (though, alas! only too conscious still of the presence of evil in him), and shall, in due time, when he sees his Saviour as He is, become perfectly like Him, that is, perfectly righteous in and through Him.

It is on the sure ground of this gospel, revealing both "the goodness and severity of God" (*Rom. xi. 22*)—goodness to the sinner and severity to the sin-bearer—that the Apostle Paul besought men to be reconciled to God. What a glorious gospel is proclaimed to us for faith and committed to us for proclamation!

Oh, to be as glad to spread it far and wide for others' sakes as we are to receive it for our own! There are many, alas! both at home and abroad, by whom it will not be welcomed. Many wish to boast their own righteousness and to stand in it. Then they will have to bear their own sins. But, as Dr. Carnegie Simpson so truly says in his book, "The Fact of Christ" (in the closing lines of the fifth chapter), "It is when a man confesses his moral bankruptcy before God and realises it, that it comes home to his need how the Holy and Harmless One so loved him as to identify Himself with even his condemnation, and has answered on his behalf. To mock at this Evangel is the jest of him who never felt the wound. It is a sinner's only religion."



From Miss M. Eason
(Casablanca).

February 17th, 1913.—Lately I paid a visit to two little villages in the country. A friend invited me to spend a week-end in a native garden-house which had been lent to her. On Sunday morning I took my Book and went to look at the little village close by. It has a very odd appearance, with its pointed straw huts, thatched houses, and Arab tents made of patched sacking and old rugs.

A woman returning from the oven with her bread soon entered into conversation with me, and invited me into her tent, where there were several other women, grinding corn, combing and winding wool, etc. Numbers of children, chickens, and

dogs were running in and out as they pleased. I sat down on an old sack, and, after partly satisfying the curiosity of the women by answering their many personal questions, I had an opportunity of reading and talking to them about the Lord Jesus. They all listened attentively, and showed their appreciation by afterwards giving me four eggs and asking me to come again. I wanted to leave a gospel there, but of the two hundred inhabitants of the village, not a soul could read.

In the afternoon I went in another direction, where I saw a walled-in place on the top of a little hill. This could hardly be called a village; it was just a compound of wig-wams where dwelt a number of shepherds and their families.

The people were very friendly, and came out and offered me milk, and, later on, eggs also. I enquired if anyone could read, and found that one man could, but he was away in Rabat. However, I left a gospel with his mother, to be given him on his return. When I handed her the book I told her it was "from God"; a woman standing by heard me, and took the book out of her hand, kissed it, and pressed it over the spot where she had pain, thinking, I suppose, that this would cure her. Please pray that God will bless this portion of His Word to the many needy souls there. There are good roads outside the town, and I am hoping to borrow a bicycle to go and visit these little villages once a fortnight, or oftener if I can.

Casablanca has now a bull-ring, and the first bull-fight was held last Sunday. What an example for the Moors, for so-called Christians to delight in such things!

From Miss A. G. Hubbard

(Tetuan).

January 8th, 1913.—On our way in from a walk this morning we met Fatima, a small diseased scrap of humanity, somewhere between the ages of twelve and twenty-two, who stayed with us for some weeks last summer. She is much better than she was then, but has not grown an inch. Many children of ten are bigger than she is. She was leading a donkey on which she had brought charcoal into town; but when she saw us she just left her donkey and came running up to kiss our hands. Then she began to fumble amongst her rags for something she wanted to give us, and finally fetched out a *billion*—the smallest silver coin we have, worth about twopence. This *billion* she did her best to make us accept. I don't know whether her idea was to pay us for her board and lodging during the weeks she was here; but, anyway, we had hard work to get away without accepting the child's money (we really doubted if it was really hers at all). We wished her health and all sorts of blessings, but from that poor little bundle of rags we could not take money, though we very much appreciated her desire to give it.

January 22nd.—This afternoon I passed



Photo by]

[Miss M. Eason.

Bab el Marrakesh, Casablanca.

(The three lady missionaries live in the house over the shops.)

through a little quiet square of almost ruined shops—a place I very seldom go through. For many years there has been no public sale of slaves in Tetuan, but we have always been told that there was a quiet corner somewhere where slaves were taken when for sale, so that they might be seen by anyone who wished to buy, the fact that a slave was for sale having been announced by the town crier. This afternoon, as I passed through this quiet square, I saw two black women sitting down there, so guessed at once that at last I had come across the right spot. I asked a lad what the slaves were doing, and he told me that this was the place where slaves were sold. So my curiosity took me back again, and as I passed, one of the women beckoned to me; so I went up to them. One of them, who was guarding the other, I found I knew well; she has been free a good many years. The second, a sad-looking, elderly woman, had

just been bought by a wealthy family in the town. It is a common way of gaining merit at death, to set a slave free, and a member of this family has just died of cholera (also his wife and servant), away somewhere in the East. The three had been on pilgrimage to Mecca and died on the way home. So the family bought this woman to-day, and when I saw her she was waiting with her guard for the auctioneer to come back with a paper from the lawyer saying she was free. As I looked at her, I thought the family had done their "good deed" as cheaply as possible, for a woman of her age would not fetch much of a price. It was somewhat a case of bringing the blind and the lame for an offering! Also, I doubted how much good it would do the woman to be freed at her age. In her master's house everything was provided for her; now she goes free into a very hard, cold world, to earn her living as best she may, with no trade of her own. She asked me if I could give her a garment, for the few garments in which she had been sold were rags. The Moors don't believe in works of supererogation, and the merit of setting a slave free does not necessarily mean that she shall be well clothed. Poor

woman! I hope I shall see her again.

The other day I heard of another kind of "good deed." A gentleman was told by a woman who works for him of a little girl away in her village who had lost her mother and whose step-mother was none too kind to her. So this gentleman sent for the child, and her father brought her into town. The child is about seven, and the gentleman offered to keep her in his house. She will be a plaything when he wants her, and at other times she will be with the slaves as a sort of servant. The father was quite willing to give her up, but wanted the gentleman to sign a lawyer's paper saying he had taken her over entirely. But the rich man declined, for if he did that he would be compelled to keep her always, and there would be no virtue in what was obligatory. If he gave no paper, however, it would always be optional, and so his kindness in having her in his house would count to him as a continual merit, day after day. So it seems to be the idea that it is as well to do one's good deeds as cheaply as possible, and then to get out of those good deeds all the merit that is possible. I wonder if both ideas are always entirely absent even from Christian minds!

TUNISIA.

From Mr. E. E. Short

(Kairouan).

February 13th.—Kairouan seemed very strange after England, and yet very familiar when we arrived a week ago. It was strange, yet familiar, to wake in the morning with cock-crowing and a cow moo-ing outside one's window. Kairouan, although a town of over 20,000 inhabitants, is very countrified in some ways. We have received warm welcomes from very many—Moslems, Jews, and Europeans. Would that it were due to love for our God-given message!

Opportunities for holding forth the Gospel arose at once. On Monday evening, as I passed down the main street, I was called into a café by a young Jew, who, after greetings, started a discussion in which his companion, and later on a couple of others joined. They wished to come to the house for further talk, so next Monday was arranged for. On the

Sunday evening I had a visitor, one of our two regular donkey - drivers. After general talk, I brought him to spiritual things and spoke directly to him, as he knows a good deal about the Gospel. He is very self-satisfied and without any real concern.

In these days, amid many interruptions, I have been brought into contact with individuals of the different classes of folk here—Jew and Moslem, educated and ignorant, old and young, varying widely in their ideas and circumstances, yet one in their ignorance of "the Way." We would seek to encourage ourselves in God, amidst much that would depress us, and would go forward in faith that He will do wonderful things for us and through us, by the gathering in of lost souls, to the glory of His Name.

February 17th.—The "Great Mosque" is now undergoing extensive repairs. Part of the roof is entirely removed; two or three arches are being rebuilt, while

many others are being strengthened by iron rods running through them. History states that the building was enlarged and made as we now see it over 1,100 years ago; so it is no wonder that many of the arches were becoming in danger of giving way. But what struck me was that the native workmen had with them two or three Europeans as foremen and leading masons. No doubt the necessary work could not be done otherwise. But what

would the men of Kairouan of a generation or so ago have said at the mere idea of "Christians" (such as these men, who are doubtless Italian Catholics)—unbelievers—working in their most sacred mosque? This is another sign of the gradual breaking down of the proud exclusiveness of Islam which is in progress everywhere. How one longs for and looks forward to greater signs of the building of a new faith in its place!

The Silver and the Gold.

THE tardiness of Israel in rebuilding the temple in post-exile days is surely a type of the slowness of the Church in post-reformation times in building the spiritual temple from the ruins of Christendom and the unworked quarries of Mohammedanism and heathendom.

Amongst the various difficulties that confronted Zerubbabel and Joshua was the need of money for the work. To encourage them, the Lord of Hosts, who had already said (Haggai ii. 4), "I am with you," added further, "The silver is Mine, and the gold is Mine" (v. 8). Is it not well that we should be reminded that He is also with us, and that it is still true that the silver and gold are His, whether buried in the mine, in the pockets of His servants, or elsewhere?

Is it not reasonable, then, that we should go to headquarters rather than to men, and apply to the Lord of Hosts Himself, who is well able to dispose the hearts of His servants to whom He has entrusted His property to give it to those He desires to have it?

During the four weeks ending on March 15th, a little over £400 has been sent to the North Africa Mission by the Lord's stewards, for which the Lord be praised. But by the end of April over £1,000 is wanted for general purposes. Will friends unite with us in asking our gracious God, the Lord of Hosts, to supply, in whatever way He sees best, the silver and the gold which we need and which He declares are His.

ABUNDANTLY SATISFIED WITH HIS GOODNESS.

The following communication, received a short time ago from one of our friends who has been a helpless invalid for more than five years, representing as it does real self-denial in order that the Lord's work in North Africa may be furthered, is of the greatest encouragement to continue steadfastly in the task to which our hands have been put. How much those of us who enjoy a goodly measure of health and strength have to be thankful for, while many, like the writer of this letter, know little freedom from pain and weariness, and yet, out of a full heart, redeemed by precious blood, seek to minister to the needs of His servants in other lands. Our Father has these suffering saints under His care, and in a very little while the days and nights of weakness and pain will be exchanged for the face-to-face enjoyment of Him where no sorrow, death, pain or weakness ever come.

January 30th, 1913.

DEAR MR. TALBOT,—To-day is my birthday, and I want to give the Lord something, He is so good to me, so I am sending you 10s. for the N.A.M. I know you are in need, and I wish I could make it a larger gift, but He who knows our circumstances can and will multiply. It was sent me for Christmas, but I can do without it. It is very wonderful how my Father has cared for me since I have been so helpless and wholly dependent on Him for supplies nearly five years, and I have lacked nothing that I really needed. I do praise Him, and I know, deep down in my heart, that if He sees it good for me to stay away from Him for another five years or longer, He will still care for me; I shall not want. Many dear ones who helped me in the early part of my illness have entered in to go no more out for ever, and others have been unable to continue their gifts, but He liveth and changeth not, and has ministered to my need through most unlooked-for channels. Oh! it is lovely to have such a Friend, is it not? I am abundantly satisfied with His goodness.

To the Members of the N.A.M. Workers' Union.

DEAR FRIENDS AND FELLOW-HELPERS,— I have received very grateful letters from our missionaries for the parcels of garments, etc., which I was able to send out in November, and I must thank you for your kind help. Almost everything sent was so good and useful. I am sending round some of the letters that you may see that our little Union is really of use. Some of the letters mentioned that what was received was just what was needed, and all the recipients ask me to convey their thanks to the kind donors. Several friends having forwarded to me money, instead of garments, I was able to supply some needed articles.

I should be very glad if some new friends would join us, either as Local Secretaries or as members, and will gladly give any information required.

Yours very sincerely,

March 3rd, 1913.

LOUISA E. TIGHE.

WORKERS' UNION ACCOUNT, 1912.

RECEIVED.	£ s. d.	PAID.	£ s. d.
From Local Secretaries and Scattered Members	28 9 1	In Postage, Duty, etc.	12 6 7
		Garments, etc.	16 0 8
		Balance in hand	1 10
	£28 9 1		£28 9 1

LIST OF LOCAL SECRETARIES, 1913.

- | | |
|--|--|
| <p><i>Basingstoke</i>.—Miss Emma Smith, Erith House.</p> <p><i>Birmingham</i>.—Miss K. Wright, Ashbourne, Handsworth.</p> <p><i>Bournemouth</i>.—Miss Coates, Lauriston, Derby Road.</p> <p><i>Burnham (Som.)</i>.—Mrs. King, Arnside.</p> <p><i>Cambridge</i>.—Mrs. Oswin Smith, 5, Station Road.</p> <p><i>Clevedon</i>.—Miss F. Brown, Norham, Victoria Road.</p> <p><i>Croydon</i>.—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.</p> <p><i>Dublin</i>.—Miss B. Clarke, 3, Winslow Terrace, Terenure Road.</p> <p><i>Eastbourne</i>.—Miss Gurney, Granville Lodge, Granville Road.</p> <p><i>Edinburgh</i>.—Mrs. Grieve, 144, Viewforth.</p> <p><i>Folkestone</i>.—Miss Duff, 21, Connaught Road.</p> <p><i>Guernsey</i>.—Miss Diment, Brock House, Brock Road.</p> <p><i>Harrogate</i>.—Miss Jones, Greenside, Cold Bath Road.</p> | <p><i>Hythe</i>.—Miss C. Avill, Park Lodge.</p> <p><i>London</i>.—Miss A. L. Smee, 4, Park View Mansions, High Street, Highgate.</p> <p><i>London</i>.—Miss E. T. Roberts, Highlands, Streatham Common, S.W.</p> <p><i>London</i>.—Miss Dalton, 39, Woodland Road, Upper Norwood.</p> <p><i>London</i>.—Miss Smallridge, Haddon, Salters Hill, Upper Norwood.</p> <p><i>Portrush (Co. Antrim)</i>.—Mrs. Macaulay, Strandmore.</p> <p><i>Redhill (Surrey)</i>.—Mrs. G. Code, Tregwynt, Station Road.</p> <p><i>Shrewsbury</i>.—Miss Wagstaffe, 3, Race Court Lane, Bicton.</p> <p><i>St. Albans</i>.—Mrs. Pakeman, Salem, Carlisle Avenue.</p> <p><i>Tunbridge Wells</i>.—Mrs. Morrison, 69, Queen's Road.</p> <p><i>West Kirby (Cheshire)</i>.—Miss M. Geddes, Shirley, Westbourne Grove.</p> <p><i>Weston-super-Mare</i>.—Miss Blake, Rocklease, Atlantic Road.</p> |
|--|--|



Photo by]

View of Gafsa, Tunisia.

[Mr. A. V. Liley.

Missionary Statistics

(Compiled by "The Missionary Review of the World.")

The Missionary Review of the World, (price 1s.), is a monthly paper giving information in regard to missions in all parts of the world. It was formerly edited by the honoured Dr. A. T. Pierson, who is now succeeded by his son, Mr. D. L. Pierson, who was in his father's time assistant editor. Although one may not agree with all the sentiments expressed by the various writers in the *Review*, it is both interesting and helpful to know what is being attempted and accomplished, even if sometimes the principles and methods may not be such as one would oneself adopt.

The Missionary Review has recently published a valuable table of missionary statistics, prepared by the Rev. Lewis Meyer, D.D., one of the associate editors. Anyone who has attempted a work of this sort will know what an immense labour such a statement involves, as different missions prepare their returns on different lines, and it is sometimes only possible to get particulars that are not up to date, while in other cases it is not possible to get any particulars at all. The table of statistics is spread over about thirty columns, and nearly 200 missions or totals of missions are tabulated. This involves some 6,000 sets of figures, which, of course, are totals from various societies. It will easily be seen that to collect and arrange such returns must involve very great labour. The returns are for Protestant missions all over the world for 1912, and seem to indicate a considerable advance on previous years, which is encouraging. It is to be feared, however, that the great increase of 1912 over 1911 is more apparent than real, being caused partly by more complete returns of those sending particulars, and partly, possibly, through the standard of returns in some missions being somewhat lax. We notice that the South Africa General Mission appears twice, once under England and once under Africa. This is just an instance of the very great difficulty there is in arranging these figures.

But perhaps the greatest difficulty in dealing with the statistics of missions, or

even of Christian work at home, is that it is impossible to be sure of the approximate value of the figures that are given. One wonders whether all the missions returned as Protestant are really evangelical and spiritual. We know that the statistics with regard to churches at home vary very greatly, because the standard set up by some differs so much from others. Some churches at home are decidedly strict as to whom they admit into fellowship, while others are decidedly lax. It would not seem, therefore, unlikely that missionaries going out from lax churches may not be very particular as to their membership abroad. Probably the membership abroad is, on the whole, more carefully guarded than it is at home, and so it needs to be. Two very prominent evangelists in England were on different occasions asked from what classes most of those professing conversion in their missions were drawn, and in each case they replied that they mainly came from those who were already recognised as church members. One cannot be too thankful that unregenerate church members should be converted, but it indicates a very unsatisfactory state in the churches concerned, to find that not a few of those reckoned as communicants should be found lacking of a saving knowledge of Christ and the Gospel. In two Protestant churches the ministers complained that a number of the members of their churches were not in hearty sympathy with foreign missions. On further enquiry being made, it seemed fairly clear that the members referred to were persons who, while outwardly to some extent religious, were strangers to Christ, and in need themselves of being brought to repentance and faith in Christ. A well-known foreign missionary was asked if he did not find it necessary to leave the evangelistic work in his field to the native preachers, and devote himself more particularly to the further instruction of the Christian natives. He replied that most of his time was taken up in trying to get the Church members converted. In this particular mission there had been a time of consider-

able outward religious prosperity, so that Christianity was popular, and numbers had sought and obtained membership at this time of outward success. The unfortunate result of this was that the quality of the church had deteriorated, and instead of consisting of regenerate people included many mere professors. Another difficulty arises in the second and third generation of missions, when the children of those who have been truly converted from heathenism, being no longer heathen, claim that they are Christians, though in many cases they may be only nominally such, like hundreds and thousands in the Homeland.

Probably there is much excellent Christian work and splendid results outside all statistics, but on the other hand, it is to be feared that there is a great deal that passes as Christianity which is no better than the nominal Christianity at home—

an empty profession and a name to live while spiritually dead. It is to be feared that at the present day there is a tendency in not a few quarters to seek to spread Christendom rather than the Gospel—to civilise and humanise instead of to bring perishing souls to Christ. Those who wish to forward evangelistic effort should carefully investigate the work in which they are interested, or they may find that while they think they are helping to spread the Gospel, they are in reality only helping to educate, civilise and Christianise, without much spiritual fruit, and with but little eternal results.

While, therefore, we are thankful to the Editors of the *Review* for the trouble they have taken to give us these elaborate statistics, we shall be glad if they can also help us in the future to find out what their relative value may be.

WATCHMAN.

Sketches from the Home Base.

A VISIT TO SCOTLAND.

Through the goodness and blessing of God vouchsafed throughout, we are glad to be able to record that the whole of February was spent "North of the Border," during which thirty-two services and meetings were addressed with a view to setting forth the spiritual needs of North Africa—its claim to the constant prayerful remembrance of the Lord's people—and the work being done there through the North Africa Mission and other agencies.

A commencement was made in West Glasgow with a series extending over five days in the beautifully appointed suite of buildings known as **Annisland Hall**, erected by a generous friend of missions to the memory of his father. Pastor Malcolm Ferguson has written a little account of these meetings, which appears on another page. Fellowship with the warm-hearted friends connected with this aggressive Gospel centre was greatly appreciated and enjoyed.

The following Lord's Day was spent at Moor Park United Free Church, **Renfrew** (of which the Rev. J. Rutherford, M.A., B.D., co-author of our missionary volume, *The Gospel in North Africa*, is the minister). Four services and meetings were addressed, followed by a large evangelistic service in

Wilson Street Hall, at which an account of the work in North Africa was given.

Through the kind arrangement of Pastor Findlay (of St. George's Cross Tabernacle) and Miss Quarrier, the following Lord's Day (February 16th) was spent at the Children's City, known as the

ORPHAN HOMES OF SCOTLAND,

Bridge of Weir, and the services conducted in the beautiful Children's Church connected therewith, which is always filled, both morning and evening, with a congregation of about 2,000 children, workers and visitors. Needless to say, it is a great inspiration to address such a large company in what is probably the largest and most beautifully equipped Children's Church in the world.

What a story of the goodness and loving-kindness of the Lord is unfolded in the record of the forty-one years which have passed since the late Mr. Quarrier and his devoted wife began work among the destitute children of Glasgow! Nearly 15,000 children have been sheltered and provided for in the Homes, and there are at the present time 1,350 children therein. The Consumption Sanatoria, instituted in 1893, comprises eight buildings, with accommodation for 140 patients from all parts

of Scotland. A service for the patients in the Sanatoria is held every Sunday afternoon, and in addressing so pathetic a gathering one was reminded of the need of presenting clearly the living Christ as the all-sufficient Saviour. The Colony of Mercy provides accommodation for eighty-five epileptics.

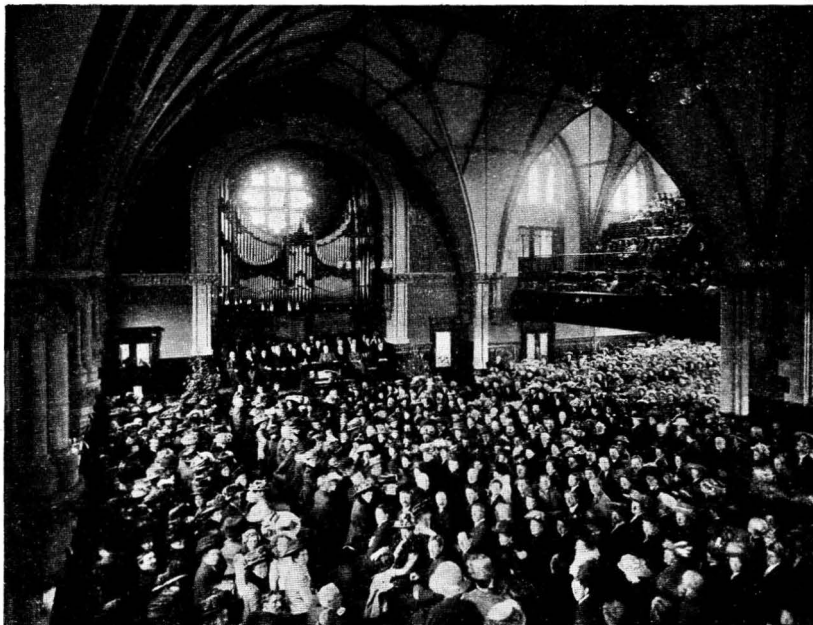
A magnificent recent addition to the equipment of the "Children's City" is the Elise

Hospital, the gift of Sir Thomas Glen-Coats, in memory of his late wife, at a cost of £10,000.

The principle of *family life* is the distinctive feature of the Orphan Homes. Each house accommodates either thirty boys, under the care of a "father" and "mother," or thirty girls under the care of a "mother." The simple truths of the Bible are taught, and by precept and example the different "families" are shown how Christian citizens should fill their allotted sphere in life. Many of the children are subsequently sent out to Canada, where, under careful supervision, they grow up worthy citizens of the Dominion.

From time to time the North Africa Mission and its workers have been the recipients of substantial help from the Orphan Homes of Scotland's Home and Foreign Mission Fund, which aids missionaries scattered over four continents, in most of the mission fields of the world. Pastor Findlay, writing in the annual *Narrative of Facts*, issued by the Homes, says, concerning this fund, which reached a total of £1,350 last year:—

"Apart from any good that may be achieved from the ministry of this fund amongst those for whom it is intended, that ministry has a very desirable influence on the children and workers at Bridge of Weir. In the course of each year there are many interesting missionary meetings in the church, lantern lectures, and other addresses by missionaries from various parts of the world; these awaken and foster an



"The Children's Church," Bridge of Weir.

interest in missionary work which is good and helpful for us all. We have very little idea of the blessing which multitudes of individual Christians, and many churches, lose by not taking a deeper interest in our Lord's work in the regions beyond. We do not know of any Church which seeks to fulfil its responsibility in this matter which is not far more than repaid by God's blessing in its own life and service at home. Certainly this is our testimony at Bridge of Weir, and our desire is—as it may be put in the power of our hand—to do more and more for those who are labouring for the Lord in the hard places of the field."

Concluding this brief reference to the Homes, I would earnestly counsel our friends who do not know much of them to write to Miss Mary Quarrier, Bridge of Weir, Scotland, for a copy of the *Narrative of Facts*, being the report for the 41st year, and also for an Album of Views illustrating the Homes, Sanatoria, and Colony of Mercy. They will, I am certain, find the perusal of the *Narrative* to be a means of spiritual uplift, as it and the visit to the Homes has been to the writer.

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During the tour, Lantern Lectures were given at Grove Street Institute, Glasgow, in connection with the Central Branch of the Regions Beyond Missionary Union; in the Lecture Hall of Finnieston U.F. Church, where the late Dr. Andrew Bonar exercised his fruitful and abiding ministry; to a large

gathering of children in the Hall of Parkhead Congregational Church; at the Y.M.C.A. Hall, Vale of Leven; City Mission Hall, Perth; and at the Balmano Mission (in connection with Dennistoun Baptist Church, Glasgow). The last-named Mission, though very unpretentious, has a fine band of workers, and inscribed on its "Roll of Honour" are the names and locations in South America of three of its former workers, who have given themselves to the service of Christ in that mighty continent.

Other places visited and addresses on North Africa given included the Glasgow Y.M.C.A. Foreign Missionary Society, an earnest band of workers, meeting weekly for prayer and missionary study, and for the practical helping of many missions; Ebenezer U.F. Church, Leith, in connection with which the missionary spirit fostered through Mr. Peter Fraser, Mr. and Mrs. Murray, and other friends has resulted in many hearing and obeying the call to "Go forward"; St. Paul's U.F. Church, Cambuslang (Women's Meeting); South U.F. Church Hall, Bearsden; at a united meeting of the U.F. and Baptist Endeavourers in Moor Park U.F. Church Hall, Renfrew; and the Balmano Mission Sabbath School, Glasgow.

Two very successful Drawing-room Meetings were held in Edinburgh, through the kindness of Mr. and Mrs. Oliver and their daughter, Mrs. Grieve (widow of our former missionary, Dr. Grieve of Casablanca), and of the Misses Niven.

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Thus by varied means, old and new friends have been visited, and, it is believed, fresh sympathy and co-operation secured. We have also been glad to renew fellowship with many valued co-workers of former days, and thank them and all who have shown generous hospitality and given other much-appreciated

advice and help during this and previous journeys. The prayerful interest of all our readers is *earnestly sought* for guidance, that *effectual doors of service* may be opened in all parts of the country for the presentation of the needs of the vast territory in North Africa in which the North Africa Mission seeks to make known the power of "the Name above every name" in these last days.

EDWARD A. TALBOT.

ANNIESLAND HALL, GLASGOW.

We have just been favoured by a visit from Mr. E. A. Talbot of the North Africa Mission. He began a special week of meetings with us on Sunday, February 2nd, taking both morning and evening services, and also addressing the large Young Men's and Women's United Bible-class and the children in the Sabbath-school on that day, and five other meetings during the week. In addition to the fact that the weather was not very propitious, a great many of our young people are just now attending evening classes, and there was also a good deal of sickness in the district; nevertheless, the attendances were very good.

Mr. Talbot's addresses were most helpful, and with great power. On the Tuesday evening he gave a limelight lecture, with over eighty beautiful slides illustrating the work of the North Africa Mission in Morocco, Algeria, Tunisia, Tripoli and Egypt. Mr. R. B. Stewart presided. There was a large attendance, and from commencement to finish Mr. Talbot deeply interested his audience as he dealt with the country, the people, their religion, the difficulties the workers have to encounter, and their encouragements.

It was a great joy to have Mr. Talbot's fellowship for the week. He has the work of the Lord at heart, and feels the burden of North Africa as one who has been on the field and knows the condition of things as they really are. It will be a pleasure to welcome him among us again at any future time he may find it convenient to come.

MALCOLM FERGUSON.

Negroes in Tunis.

By Mr. A. V. Liley.

During the last week or two I have been brought into contact with a number of negroes, who form quite a little colony here. Most of them were slaves or the children of slaves brought before the French occupation of Tunisia, by Arab slave raiders and traders, right across the Soudan and Sahara, and sold to the rich Moslem families of Tunisia. Most of these negroes speak the Houssa language, and all of them Arabic, as they profess

to be Mohammedans won from heathenism. I have often got into conversation with some of them, and have always found them very great fanatics, and ready to uphold Islam strenuously, though often ignorant of its teachings. Just lately I have learned more of their ignorance, and have had very clear evidences of how little Islam has done for them.

I was invited to what they call a "bouri." The house was situated up a



[From a Postcard.]

Making Baskets, Mats, and Donkeys' Panniers from Halfa Grass.

The grass is plaited into long strips, and these strips bound together into shape as required.

little narrow street, and long before we arrived there we could hear the banging of drums, shouting, etc. We entered by a small double door leading into a large open court, with rooms on the four sides. In one of the rooms we were shown a large quantity of stuff, skins and horns of various animals, filled with some unknown "medicine," and sealed with dark wax, in which some cowry shells had been pressed; one might have imagined oneself in a heathen "joss-house" on the west coast of Africa. All this paraphernalia is used in the "bouri" ceremony which these negroes perform.

A large awning had been fixed up half-way across the court to form a shade for the musicians, dancers and spectators. There were four negroes with drums, and three with iron clappers, sitting with their backs to the wall. Every one put his whole strength into his performance; now and again they would give vent to a yell or the verse of a Houssa song. The din was indescribable; yet the native spectators who were squatting around seemed to be enjoying themselves. A small *kanoon*, or earthen vase, containing lighted charcoal, was brought into the ring and placed on the ground. A little incense was thrown on to this from time to time, and the

dancers inhaled the fumes. Then they jumped about and acted as though they were devil-possessed.

After some time a large piece of blue cloth was brought in. When this had been nailed to one of the walls, spears, huge knives, skins, etc., were placed in front of it. This, I was informed, was to serve as an altar. Amid renewed beating of drums a goat was led in front of the altar, and one of the negroes, after much bowing and crossing of hands, cut the goat's throat; no sooner did the blood appear than one of the negresses began drinking it as it flowed from the wound. She was dragged away into the ring, only to be followed by a young negro, who drank the blood, and was also pulled away. The negress kicked, quivered and rolled over just like the dying goat. The young negro, with his face all besmeared with blood, staggered about the ring, looking like a maniac. There was more dancing and shouting, etc., until one felt as though the devil had been let loose among them. All this was heathenish, carried on in a Moslem town under the shadow of the minarets of the mosque. How we should like to have told them of the better way! Under such conditions it was impossible.

Since that day I have had several of the negroes into the Bible depôt. They were much interested in the pictures on the walls—"The brazen serpent," "Abraham offering up Isaac," "The blood on the door-posts," etc. From these I was

able to preach the Gospel. As one of the negroes could read colloquial Arabic, I gave him the Gospel by Luke. I am making arrangements to go up to their house one evening to show them the lantern with Gospel slides.

For the Children.

AREZKI, THE ORPHAN BOY.

Night was settling down on the big city; people were hurrying to their homes, most of them certain of a hearty welcome and a good supper. One poor little boy, unnoticed by the crowd, sat all alone, sad and downcast. How could it be otherwise with one famished in body and soul, with no money to buy food or secure a lodging, and no knowledge of a Father in heaven who notes even the sparrow's fall?

Little Arezki, for that is his name, had found the world where Jesus was not known or loved a very hard place, and so he sat, sad and lonely, with no roof to shelter him from the cold of a February night. His father and mother were dead, and he had run away from a cruel aunt in the country to the big town. He had eaten nothing all day, and had been turned away from the lodging-house because he could not produce one penny for the night's shelter. A missionary, passing by the market place, caught sight of the poor child's sad face, and went up and spoke to him. The little fellow was taken to a comfortable home where he was provided with a hot supper, and he was soon in a sounder sleep than he had enjoyed for many a night.

The next day, Arezki was set up with a boot-box and brushes, and he went out to

try to earn his living. He came back in the evening highly delighted, having earned fourpence for his day's work; the day following he brought back fivepence, and so on. One day, however, Arezki, very eager evidently to get a customer, came in for a few blows from a policeman's cane; worse still, a little later on, a policeman took away his stock-in-trade, boot-box, brushes and blacking, because he was without a licence. So for a short while he was reduced to earning a few pence by carrying parcels. Fortunately a copy of his birth certificate was obtained, eighteenpence paid for his licence, and then to his great delight he was presented with another boot-box and brushes, and he set out with fresh zeal to try to earn an honest living.

Arezki may now be seen, day after day, in this big town, energetically brushing and polishing the shoes of the passers-by, who know nothing of his sad history. He is now learning about the Lord Jesus, who said, "Suffer little children to come unto Me."

Dear readers of NORTH AFRICA, pray that this orphan boy and many other Kabyle children may learn to know and love God, to honour His Word, and to become followers of the Lord Jesus.

Algiers.

A. R. S.

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 (April 3rd) at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.

NEW WORKERS.—Miss Muriel Wilson of Ealing, has been accepted for missionary work in North Africa, and it is hoped that she may go out next autumn to Algeria. Miss Kate Fenn of West Norwood, has also been accepted, and will probably proceed to

Morocco without much delay and seek to help Miss De la Camp in Fez. Any friends wishing to contribute towards the expense of these new workers going forth can send their contributions to the Secretary of the Mission, 18, John Street, Bedford Row, London, W.C. These two new volunteers will only in part fill up the gaps in the ranks of the missionaries caused by death and other causes. There is still pressing need for suitable labourers in various parts.



We have been asked to insert the following notice :—

NURSES' MISSIONARY LEAGUE.

A **Missionary Exhibition** will be held on **April 30th and May 1st** at the **Holborn Hall**, Gray's Inn Road, from 9.30 a.m. to 9.30 p.m. There will be a Chinese house, Indian Zenana, African Hut, curios from Moslem lands, models of Mission Hospitals, etc. Short talks will be given at intervals, among the speakers being Dr. Graham Aspland (China), Mrs. Douglas Hooper, L.R.C.P. and S. (E. Africa), and Miss E. Dodson, M.D. (India). Tickets (free for nurses, price 6d. each for other friends) and further information can be obtained from Miss H. Y. Richardson, 52, Lower Sloane Street, S.W.



Morocco.

For some time **Miss de la Camp** has been anxious to get into touch with the young life in the city of **Fez**, and she has lately started a small day-school for Moorish children. She has also taken a little one to live with her and her colleague, and in a recent letter she writes:—"Our little Radia has decidedly improved in the five and a half weeks we have had her. Her mind is waking up, and her bodily health improving (I have had a great fight with sore eyes and a sore head). Her sister saw her yesterday and said, 'She has grown and beautified.' She is a very dark child, and many have asked if we have bought a little slave. When told that she is 'a daughter of the people,' they call down blessings on her little head. As children go, she is really very good, and gives but little trouble, though she can be most stubborn at times. I hope we may get another child to live with us, and also that our day-school may increase."



Writing from **Tetuan** on February 20th, **Miss A. Bolton** says: "The long-expected event has quietly taken place, and the Spanish army is in possession. Yesterday at daybreak a troop marched up into the Kasbah and took it. At 12 a.m. General A—

was escorted into the town by the Basha and consuls, the Moors in some hundreds witnessing the entry with Moslem equanimity. The silence was most impressive.

"Soldiers quickly occupied the heights round the one side of the town; as yet none appear to have crossed the river. It is still early to say what the various conferences the tribesmen have lately held will amount to. . . . The town is greatly over-crowded, and provisions are dear."



In a letter from **Tetuan**, dated February 10th, **Miss Knight** writes: "About a fortnight ago we were called to visit a young woman who was ill, and after Miss Bolton had prescribed for her I went to see how she was getting on. In course of conversation I found she had been one of **Miss Jay's** girls, and after marriage had come to Tetuan. I have been to see her twice, but each time her mother and sister-in-law have been present, so that I could not get much farther with her. **Miss Bolton** has gone there this afternoon to see the effect of the medicine, and then on Saturday (D.V.) I shall make another call at a different hour, hoping to find her alone. She seems a nice, gentle girl, and very anxious to be visited.

"In the dispensary lately, two or three times, we have had some Turkish patients. The man was born in Bagdad, and they have lived in Bulgaria, and since travelled in other parts. I understand they are now wanting to get to Fez. It is always pathetic to see strangers in a strange land, and these looked such a forlorn little group. The woman was ill also. They understood very little Arabic. **Miss Hubbard** had a little conversation with the man."



Algeria.

Miss K. Smith and **Miss J. Cox** write from **Djemaa Sahridj**:—"A touching case has just come to us. One Sunday, a blind man (a stranger) brought a girl of about ten years of age. He told us that he had found her homeless, sick and starving in a distant place, her stepmother having repeatedly driven her from the house. The child has had fever for two years, was almost a skeleton, and her head was a mass of sores. What could we do? Funds had been low for months; but no one hesitated, and the girl was taken in. We hope she will recover. It is wonderful how such children pick up in our 'Home.' Who will adopt Ouadiya?"



Mr. A. R. Shorey writes from **Algiers** on March 1st: "Both the Jews and the Roman

Catholics seem very active just now, and they are drawing away from us several of the children who used to come to our classes. The Catholics are holding a special mission for children, notices of which have been sent out and put in the letter-boxes. Some of our children too are being watched by men from the Jewish *consistoire*, and we hear that those who go to the Jewish classes receive many temporal benefits. Although we do not have many Kabyles at our evening meetings, I get a very good hearing when I visit the native town."



Tunisia.

Writing from **Tunis** on March 1st, **Mr. Lileys** says: "I have had letters lately from A—, the Algerian convert who was baptised here some time ago. He is now on the Moorish frontier in the customs, and is going on well. He sends me money from time to time for Scriptures, which he distributes among the natives. It is interesting and encouraging to see this young convert right away from us seeking to do a work for the Lord."



Dr. Churcher writes from **Sfax** on March 1st:—"We have recorded **1,122 visits** during the month past, and have visited the market of Djebeliana and the village of Mahares. **Seventeen gospels** have been sold; those of the Scripture Gift Mission have been given away freely, and also wordless books to those unable to read. The average attendance at

the **Sunday School** has been **thirty-eight** while the **Porter Boys' Class** has averaged **sixty-three**, quite filling the room.

"When the weather turned wet and cold we thought we should recommence our meeting for **poor women and children** of the refugee and beggar class, so last week we did so, and **seventy-seven** came. This week **133** were present. They are so grateful for their piece of bread and handful of olives. May we ask for prayer that, as these 'poor' have the Gospel preached to them, they may also be given 'ears to hear' and hearts to receive 'the Bread of Life.'"



Tripoli.

On February 23rd, **Mr. W. Reid** writes from **Tripoli**: "The country is far from settled yet, if any credence may be given to the accounts of the natives. The Arabs of the mountain range are, generally speaking, against the Italians, and those at the western end have set up an independent government, and petty raiding is the order of the day.

"There is a great deal of suffering amongst the very poor. There are such large numbers of labourers for the work to be done that wages are down to a franc a day, while many cannot obtain even that. With high rents and dear food this results in much suffering, and this state of things will continue till April, when they will go out and eat the half-ripe grain. February and March are always the worst months of the year, but this year things are unusually bad. Alas, that we can do so very little for the sufferers!"

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For encouragement received in connection with the work among young girls at Djemâa Sahridj (Algeria); and prayer that each of those who have recently confessed Christ may be kept walking in His ways, so that they may be able to bear witness of His keeping power amidst the spiritual dangers by which they are surrounded.

That another of the seekers at Tebessa (Algeria) has confessed Christ; and prayer that he may be so truly "alive unto God" that persecution and suffering may not be able to cripple or spoil his testimony.

For good attendances at the medical mission at Sfax (Tunisia), and for encouragement there in the circulation of portions of Scripture.

That two new workers are preparing to go out into the field; and prayer that these may be taught of God, and that their future lives may be fruitful in His service.

PRAYER.

For a small day-school recently started in Fez, that God would bless this effort and increase the number of scholars.

That the Lord would bless the effort to reach the Moslem negroes in Tunis city.

That many among the poor women and children at Sfax who so thankfully accept help for their physical necessities may have ears to hear the Gospel message of salvation, and hearts to receive and feed upon the Bread of Life.

That special grace and comfort may be bestowed upon any of the workers abroad who are in anxiety or perplexity; that their eyes may be continually up to the Lord, and their hearts stayed upon His promises.

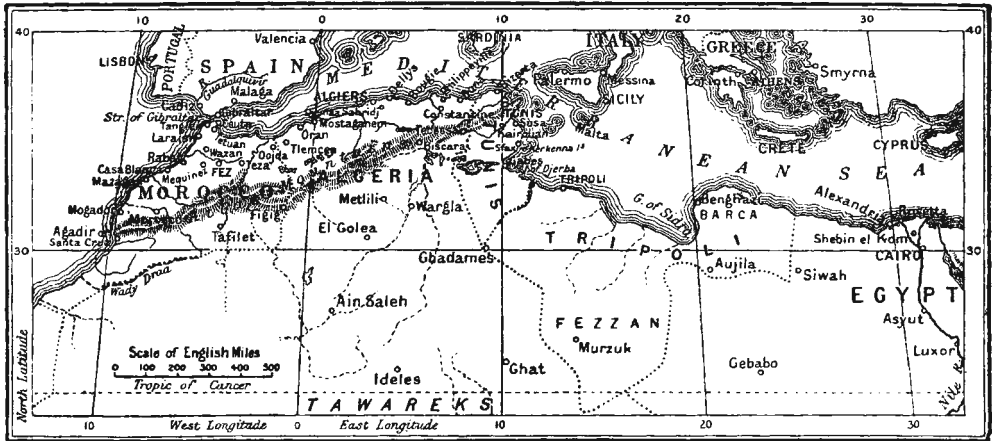
For wisdom to be granted to the Council of the Mission and those who have the management of affairs: so that all decisions and arrangements may be for the furtherance of the work of the Lord and for His glory.

THE NORTH AFRICA MISSION

working in

MOROCCO, ALGERIA, TUNIS, TRIPOLI and EGYPT

among a Mohammedan population of considerably over 20,000,000.



STATIONS OF THE NORTH AFRICA MISSION.

Morocco: Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila.

Algeria: Djemaa Sahridj, Cherrhell, Algiers, Tebessa.

Regency of Tunis: Tunis, Kairouan, Bizerta, Sfax.

Tripoli: Tripoli. **In Egypt:** Alexandria, Shebin-el-Kom.

Morocco has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is now governed by a Sultan who, though nominally chosen by the people, is under French control.

Algeria is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expense of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 5,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, &c. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

Tunisia is under French protection, and practically under French rule. It is hardly as large as England. It has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Maltese, French, Jews, &c., on the coast.

Tripoli, which was until lately a province of the Turkish Empire, is now under the control of Italy, though some inland tribes still maintain their independence. The effect of the Italian occupation is at present not very easy to estimate; but it appears as though it would make Gospel work more easy than in the past. There is a population of about 1,350,000 who, with the exception of a few thousands, are followers of the False Prophet.

Egypt is still nominally tributary to Turkey, but is practically under the guidance and supervision of the British Government. It has a population of over 12,000,000, more than 11,000,000 of whom are Moslems.

THE NORTH AFRICA MISSION.

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Col. G. WINGATE, C.I.E.

General Secretary (pro tem.)
Mr. EDWD. H. GLENNY.

Organising Secretary.
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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.		Date of Arrival.	
Tangier.			Cherchell.			Miss R. J. MARCUSSON		Nov., 1898	
	Date of Arrival.			Date of Arrival.		Kairouan.			
GEO. WILSON, M.A., M.B.	Dec., 1906		Miss L. READ	April, 1886		Mr. E. SHORT	Feb., 1860		
Mrs. WILSON	Dec., 1906		Miss K. JOHNSTON	Jan., 1892		Mrs. SHORT	Oct., 1899		
Mrs. ROBERTS	Dec., 1896		Miss E. TURNER	Jan., 1892		Miss G. L. ADDINSELL	Nov., 1895		
Miss J. JAY	Nov., 1855		Miss H. KENWORTHY	Nov., 1910					
Miss G. R. S. BREEZE,						Sfax.			
M.B. (Lond.)	Dec., 1894					T. G. CHURCHER,			
Miss F. MARSTON	Nov., 1895		<i>Kabyle Work—</i>			M.B., C.M. (Ed.)	Oct., 1885		
Mr. O. E. SIMPSON	Dec., 1899		Mons. E. CUENDET	Sept., 1884		Mrs. CHURCHER	Oct., 1889		
Mrs. SIMPSON	Mar., 1898		Madame CUENDET	Sept., 1885		Mr. H. E. WEBB	Dec., 1892		
Miss B. VINDING	April, 1886		Mr. A. SHOREY	Nov., 1902		Mrs. WEBB	Nov., 1897		
<i>Spanish Work</i>									
Mr. A. J. MOORE, B.A.	April, 1909		Mrs. SHOREY	Oct., 1904					
Miss F. R. BROWN	Oct., 1889					DEPENDENCY OF TRIPOLI.			
Miss VECCHIO, School Mistress.			Djemâa Sahridj.			Mr. W. REID	Dec., 1892		
			<i>Kabyle Work—</i>			Mrs. REID	Dec., 1894		
Casablanca.			Miss J. COX	May, 1887		Miss F. M. HARRALD	Oct., 1899		
Miss F. M. HANKS	May, 1888		Miss K. SMITH	May, 1887		ERNEST J. MAXWELL, M.B.	Nov., 1911		
Miss M. EASON	Dec., 1910		Mrs. ROSS	Nov., 1902					
Miss ALICE CHAPMAN	Oct., 1911		Mr. T. J. WARREN	Feb., 1911					
			Mrs. WARREN	Feb., 1911					
Tetuan.			Tebessa.						
Miss A. BOLTON	April, 1889		Miss A. COX	Oct., 1892		EGYPT.			
Miss A. G. HUBBARD	Oct., 1897		Miss N. BAGSTER	Oct., 1894		Alexandria.			
Miss M. KNIGHT	Oct., 1905					Mr. W. DICKINS	Feb., 1896		
Miss H. E. WOODLELL	Jan., 1907					Mrs. DICKINS	Feb., 1896		
Arzila and Larash.			REGENCY OF TUNIS.			Miss R. HODGES	Feb., 1885		
Miss C. S. JENNINGS	Mar., 1887		Tunis.			Miss J. E. EARL	Oct., 1909		
Miss K. ALDRIDGE	Dec., 1891		Mr. A. V. LILEY	July, 1885		Miss M. THOMASSEN	Nov., 1911		
Fez.			<i>Italian Work—</i>						
Miss M. MELLETT	Mar., 1892		Miss A. M. CASE	Oct., 1890		Shebin-el-Kom.			
Miss S. M. DENISON	Nov., 1893		Miss L. E. ROBERTS	Feb., 1899		Mr. W. T. FAIRMAN	Nov., 1897		
Miss L. DE LA CAMP	Jan., 1907					Mrs. FAIRMAN	Feb., 1899		

IN IRELAND.—Mrs. BOLTON. *Accepted (awaiting definite designation)*—Miss MURIEL WILSON, Miss KATE FENN.