

# 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.**

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# THE NORTH AFRICA MISSION.

LIST OF DONATIONS from MAY 1st to 31st, 1913.

GENERAL FUND.			1913.	No. of	Amount.	1913.	No. of	Amount.	SUMMARY.	
1913.	No. of	Amount.	May.	Receipt.	£ s. d.	May.	Receipt.	£ s. d.	May.	
May	Receipt.	£ s. d.		Brought forward	545 1 2		Brought forward	623 10 0	General Fund	£634 11 8
1	10	2 9 3	17	351	5 0	29	432	4 6	Designated Fund	317 3 1
	7	3 0		2	1 0 0		3	5 0		
	8	14 0		3	10 0	30	5	3 0 0		
	{ P & W. Union, Malvern }	15 0	20	4	1 0 0		5	6 0		
	{ Evangelical F. Church, Romford }	1 11 0	21	5	2 0 0		7	4 0		
			22	6	0 0 0		8	2 6		
				7	5 0 0		9	1 0 0		
				3	2 2 0		10	1 0 0		
				{ Bible Class, Basinstoke }	1 0 0		11	6 0 0		
				1	1 0 0		12	4 6		
				0	1 1 0		13	3 6		
				5	15 0		14	2 6		
				2	10 0		15	2 6		
3	9	3		3	17 0		16	5 0		
	7	16 6		4	5 0 0		17	3 6		
	8	4 6	43	5	10 0		18	3 6		
	6	2 3 0		6	11 0		19	2 6		
	50	6 0		7	5 0 0		20	6 0		
	1	4 0		8	3 6		21	3		
	2	1 0 0		9	3 6		22	3		
	3	2 6	21	400	10 0		23	10 0		
	4	5 10 0		1	13 0		24	5 0		
5	5	5 0		2	4 0	1913.				
	6	0 0		3	11 0	May				
	7	5 0		4	25 0 0	3	145	1 0 0		
	8	7		5	1 10 0	4	9	30 0 0		
	9	2 10 0		6	5 0 0	5	50	3 0 0		
	{ Cong. Church, Harpenden }	1 16 7	26	7	1 1 2	6	1	5 3 0		
				8	4 6	15	2	2 0 0		
	61	10 0		9	10 0	20	3	9 5 4		
	2	2 2 0	27	10	5 0 0		4	2 10 0		
	3	1 0	28	1	2 0		5	6 14 1		
	4	3 0		2	Cancelled.	21	0	175 0 0		
	5	3		3	5 0	22	7	2 15 0		
	6	12 0 0		4	1 1 0	23	8	3		
	7	4 6		5	5 0 0	24	9	2 0 0		
	{ Highgate Rd. Ch., Home Missionary Boxes }	1 15 0		6	2 0	25	60	5 0 0		
				7	3 0	26	1	10 0		
	9	5 0		8	10 0		2	2 10 0		
	70	2 6		9	5 0 0		3	1 0 0		
	1	10 0		10	2 0		4	9 0		
	2	3 0		20	4 10	9	5	10 0		
	Anon.	500 0 0		2	2 0	3	67	3 0 0		
10	4	3 0		1	4 10		8	0 7		
13	5	1 0 0		2	2 0		67	3 0 0		
14	6	5 0	20	1	2 0		8	0 7		
	7	3 6		{ Auckland Hall S.S. }	1 1 0		{ Bootle-cum-Linacre Mission Hall }	2 0 0		
	8	1 0 0		24	5 0		Anon.	3 0 0		
				5	1 1 0		71	20 0 0		
				7	2 0		2	14 15 3		
15	{ Balmano Mission S. S., Glasgow }	12 7		3	1 0 0		Sundries	£395 11 4		
				4	9 1			£317 3 1		
	80	1 6		3	2 6					
				1	2 0					
	Carried forward	£545 1 8		Carried forward	£623 10 0					

SUMMARY.	
May.	
General Fund	£634 11 8
Designated Fund	317 3 1
<b>Total</b>	<b>£951 14 9</b>
<b>TOTALS, January 1st to May 31st, 1913.</b>	
General Fund	£2,148 12 10
Designated Fund	1,245 16 1
<b>Total</b>	<b>£3,394 8 11</b>

DETAILS OF DUBLIN AUXILIARY.	
S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.	
No. of	Amount.
Receipt.	£ s. d.
25	2 10 0
6	1 1 0
7	0 9
3	2 0
9	10 0
30	5 0
1	1 0 0
2	1 0 0
3	1 0 0
4	10 0
5	5 0
6	5 0
7	1 0 0
8	1 0 0
9	10 6
40	2 0 0
1	10 0
2	10 0
3	5 0
4	5 0
Previously ackgd.	£14 15 5
	64 12 1
<b>Total</b>	<b>£79 7 4</b>

DETAILS OF BARKING AUXILIARY.	
Miss E. Howe, Hon. Sec., 151, North Street.	
No. of	Amount.
Receipt.	£ s. d.
84	{ Park Hall } 4 9
	{ Sisters' Meeting } 3 0
5	3 4
6	3 4
7	Park Hall S.S. 5 17 0
Previously ackgd.	6 14 1
	8 9 10
<b>Total</b>	<b>£15 3 11</b>

## 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.]



Crossing a River—Girl Walking Behind.

[From a Postcard.]

## The Door of Hope.

By Pastor E. Poole-Connor.

*"We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."—2 COR. i. 9.*

IT is not quite certain to what event the Apostle refers when he speaks of "the trouble which came to him in Asia." In Ephesus, the chief city of that province, he suffered, as we know, frequently and variously. He speaks in his farewell address to the Ephesian elders of the "tears and temptations which befell him by the lying in wait of the Jews." In writing to Corinth, he says that with the open door given him by God in the Asian city, there were "many adversaries." And however we interpret the statement that he had "fought with beasts," it was "in Ephesus" that the experience befell him.

But beyond these references there is to be found in the nineteenth chapter of the Acts a detailed account of a scene which must have left an indelible impression upon the mind of the Apostle. It was an outbreak of mob violence, portentous and alarming, and on a scale not hitherto experienced. It may well be that in face of this sudden revelation of the forces opposed to the Gospel, the Apostle felt as never before how utterly inadequate was all human resource; and that it is to this he refers in the words quoted above. Assuming that this is so, his words are suggestive in various ways.

In the first place, they suggest a crisis in experience.

The word translated "sentence" is only found in this place in the New Testament, and is connected not so much with a court of law as with a physician's consulting chamber. Hence the figure is a vivid one. A case is being presented for medical examination. The physician weighs it well, and shakes his head. The case is hopeless. His decision is the sentence of death.

Now such a crisis-experience had come to the Apostle long before, in relation

to holiness of life and acceptance with God. "I was alive without the law once," he says, "but when the commandment came, sin revived, and I died." I was perfectly content, he says in effect; perfectly assured of being adequately righteous; and then one day the Law suddenly became a living thing, and demanded of me a holiness I knew to be impossible. Then and there I died to all self-help. In that moment I diagnosed my own case, and pronounced it hopeless. So says the Apostle. And what child of God is there who cannot recall such an experience, with all its grief, and humiliation, and despair?

But here some such crisis came to the Apostle (we assume) in respect to the work which God had entrusted to him. Suddenly as a storm breaks on Galilee, the populace burst into a fanatic frenzy, lashing themselves into murderous madness with shrieks of "Great is Diana of the Ephesians!" In that moment he saw how far-reaching were the vested interests of those who, in a hundred ways, had their wealth by this pagan cult; he saw the fierce hatred of the truth latent in the human heart; he saw the Satanic influence which, like wind on the waters, stirred the mob to a foaming rage. And in that moment he saw his case, so far as natural power was concerned, to be utterly hopeless. Upon all human resources he pronounced the sentence of death.

And are there not still crises such as these for God's servants? Face to face with heathendom and Mohammedanism abroad, gigantic, horrible, Satanic; face to face with lust, greed, and godlessness at home; mourning over the deadness of the professing Church; or met, it may be, in some small sphere, with a task beyond all available resource—does there not come to the Christian worker a sudden vision of the utter futility of all he is and all he has in himself? Does he not in that moment pronounce his case, from all human standpoints, *hopeless*?

But observe the purposes of such an experience. "We had the sentence of death in ourselves," says the Apostle, "that we should not trust in ourselves." That is the first purpose. It is to induce the whole-souled conviction of that which God has been writing all down the ages: "By strength shall no man prevail."

God has written this lesson in many ways. He has written it in His choice of a people through whom the world was to be blessed. By nature they were such that when seen by Moses in vision they could only be compared to a bramble-bush, useless, fruitless, noxious.

He has written this lesson, too, in the Cross; written it supremely there. Forever blessed be God, Christ was crucified for sinful men. But sinful men have been also crucified in Christ, and thus all that belongs to the old creation has been eternally condemned. "I have been crucified with Christ," cries the Apostle—sinful "I"—natural "I"—crucified; nevermore in His purpose to be looked to for holiness or service.

To have a sudden sense of human hopelessness, therefore, is only to learn by experience what God has declared with solemn iteration to be a foundation fact. But, blessed be God, that is not the only purpose. "We had the sentence of death in ourselves," says the Apostle, "that we should . . . trust . . . in God which raiseth the dead"—in God who can do the impossible. Death is the end of all the possibilities of man. The universal sentiment—"While there is life there is hope," is but a confession that hope ends with life. But not so with God. "God . . . raiseth the dead." Where the powers of the old creation fail there the power of God is triumphant. Paul knew himself to be a hopeless sinner; but God made him a victorious saint. Paul stood aghast at the powers of the pagan world. But where to-day is the Temple of Diana, where "all the world worshipped"? It is a thorn-grown, stone-strewn field. Where is the theatre in which a fanatic mob shrieked the praise of the goddess? All that remains is a grassy

hollow, heaped with confused wreckage. And Ephesus itself? "A few birds were singing," says one who saw the spot, "'the breezy whispers of the hill' were in tune with them; now and then a fellow traveller's voice was audible; otherwise the scene was one of beautiful but pathetic silence, the quiet of a vast cemetery of ancient days. It was all that remains of Ephesus."

But note, in conclusion. Do not the words suggest the method of God's triumph? He is "God which raiseth the dead." If in the Cross all that belongs to the flesh was condemned, in the Resurrection was found the pledge of newness of life. It is thus that holiness is possible. It is by the powers of the new creation God's work is done. And all is summed up in Christ. "I have been crucified with Christ; yet I live; yet no longer I, but Christ liveth in me." Yes, He is ALL, for salvation, for sanctification, and for victorious service. God bring us all to know that, more and more!

"Through life, through death, through sorrow and through sinning,  
He shall suffice me, for He hath sufficed:  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ."

## News from the Mission Field.

### MOROCCO.

#### From Miss A. G. Hubbard

(Tetuan).

April 11th, 1913.—Two days ago Rahemu, of whom I have written several times, turned up again. She says she has been so longing to see us that she could hardly wait for the heavy rain to cease, and when she heard that her aunt's husband was coming into town she said she must come with him. They tried to dissuade her on account of the mud, but she *would* come, and on the way slipped and fell; so she arrived in tears, having hurt her weak knee again. Though it was painful at first, it is getting better, and to-day the girl is very bright. She tells us that after she returned home in the winter her grandfather's wife got so angry with her because she could not do her share of the heavy work that she said she must sell her clothes and "eat" them; and at last she told Rahemu that if she did not leave she would go herself. So then Rahemu went to an aunt in a village some distance off, and there she is very happy. The aunt has three small children, and Rahemu minds them, grinds the corn for the household, makes the bread, cleans the hut, and washes. She can do anything in that way, but her knee is not strong enough for rough outside work. The

aunt's husband came to ask after her this morning, and I was surprised to see such an elderly man for her aunt is quite young. Though he has three small children of his own, he has a granddaughter married. No wonder we often can't make out the relationships in Moorish families. Just now Miss Woodell is going every day to dress the poisoned hand of a slave in a big house near us. The eldest son of that house may be thirty-five; the youngest is about three, and we should take him for his father's grandson if we did not know otherwise. The poor slave has a dreadful hand. The mischief began with a gathered finger, which she opened two or three times with a *pin*, the result being that now the whole hand is poisoned. It is a funny thing, but nine out of ten of the folks here think that it is far better to use a pin than a needle in such a case; they say that a needle is poisoned.

April 17th.—This afternoon I had a small experience that I am certainly not likely to meet with in England during my summer furlough. I was visiting a friend we have known a good many years, and soon after I went in I noticed a girl lying on a mattress in the shade just beyond me; so I asked if she was ill, and the hostess carelessly answered that she was poorly. Some time after, just as the in-

evitable tea-tray was being brought in, the lady asked me if I knew of much small-pox in the town. So I said, "Yes, there is a good deal." "Yes," said she, "that girl lying there is full of it." In spite of the years I have lived in Morocco, I felt creepy. An English mind, somehow does not take to the close proximity of small-pox very kindly; and I felt a bit more creepy still when the slave went in and supported the sick girl while she drank some milk and then came and handed me my glass of tea! We should not choose to drink tea under such circumstances, but this afternoon I was caught, and could not politely get out of it. In such a case, people can see no

difference between real fear of the disease and a common-sense guarding against infection. This year it seems as if we were to be brought into contact with small-pox; for, for the first time, we have had it in our own house. A young woman and her baby boy were staying with us. The mother had been out of health for some months, and came to us for treatment and rest. When they had been with us about a fortnight, the baby sickened, and in a few days he was smothered with small-pox. We suppose some of the woman's visitors brought it, for at that time we had not been in contact with it, so far as we knew. . . .

## TUNISIA.

### From Mr. E. E. Short

(Kairouan).

May 17th, 1913.—Sometimes the purchase of a penny gospel at the shop gives encouragement very disproportionate to the value of the coin taken. This was the case last week. I was reading one evening from a colloquial Gospel, the thirteenth and fourteenth chapters of John; the listeners were three or four rough lads. One of them asked me the price of the book, and on being told "only a penny" he promptly produced the penny and took the book, saying that he knew someone who would read it to him. He cannot read himself, so his desire to buy showed that the language of the book was plain and clear to the unlearned, and that something in it had appealed to him. . . .

A young Moslem lad, the son of an official in the Bey's household, has been here alone, twice in the past fortnight. Previously he came frequently to the shop. His father used to object strongly to his visits, but the lad says he is not so much opposed now. The old gentleman has always been very friendly and polite when we have met, but he would be difficult to approach with the Gospel. However, he has been at Tunis for some time on duty, and one foresees possible trouble for the lad on his return. The young fellow seems really impressed, and took away a New Testament. Here is a clear call for prayer as well as thanksgiving.



Old and Hopeless.

Last week I had Jews here both on Thursday and Saturday. The latter evening a young Arab was with them, and the lantern was in use. . . . Four of these Jews came again on Sunday evening. I told them that the lantern is not used on Sundays, so we would have some singing. Three of the four can read French, and evidently enjoyed singing some hymns in that language. We had no discussion, but I read and commented on a passage of Scripture. . . . To-day

I have had two of the four again. One spoke very earnestly of his doubts and desires to know the truth, and was specially impressed by John vii. 17, which I quoted. He took away a French New Testament, and I advised him to read it carefully, because it contains its own proof of its truthfulness. He then asked for a hymn-book that he might learn the hymns by heart; he remembered a few scraps from the previous Sunday. His case is another call for prayer and praise.

## TRIPOLI.

### From Miss F. M. Harrald

(Tripoli).

May 31st, 1913.—Two months ago we had a "thorny" month; this last has been a "burning" one; not that the weather has been particularly warm. On the contrary, we are having a much milder season than last year; but we have had an unusual number of cases of burns and scalds. The cooking in Jewish and Moslem houses being done on the ground, the little ones in their tours of investigation often come to grief. We have had several babies who have scalded their hands and feet, by putting them into a pan of boiling food. One little Jewish girl about seven years of age stumbled while carrying a pot of boiling coffee, and scalded her left leg from the thigh downwards, and her right leg slightly. Her mother would not take her to the civil hospital because she would not be allowed to stay with her; so Dr. Maxwell promised, to her great delight, that we would go to their home and dress the burns, as it was bad for the child to be carried backwards and forwards. The mother was most grateful, and it gave us the opportunity, too, of telling of the Saviour of Jew and Gentile to the other members of the family.

Another badly scalded child was a boy who works for a weaver, and upset over his hands and feet the pan of starch just made for stiffening the cotton garments worn by the natives.

We have also had some cases of bad falls. One poor old Jewess fell from the roof, cutting her head open; another Jewess fell from a very high bed, hurting her head and arm. A native bed is simply

a wooden platform at one end of the room.

When the Bedouin went off to the harvest, we thought our attendances would have fallen; but we have had so many Jewish patients lately that our numbers have remained about 400 per week. With so many accident cases to be dressed, we use a quantity of old linen; old sheets, counterpanes, pillow-cases, aprons, and even muslin curtains and blouses have been pressed into service. I wonder if there are any readers of our magazine who could assist us in this matter.

The man suffering from tubercular laryngitis, about whom I wrote two months ago, died one Sunday shortly after. When too ill to fetch his medicine himself, he told his little son to ask for a book, and when we visited him, we found him with the Gospel on a table by his side. The last time we saw him, he could hardly even whisper, but seemed very grateful, kissing Dr. Maxwell's hand affectionately; and he listened attentively to the words read and spoken to him, and we hope he passed away trusting in the Lord Jesus.

Galloping consumption also carried off one of our old class girls last week. Her mother was a fortune-teller, and a very religious Moslem, telling her beads continually; but the daughter was a quiet, gentle girl, and when they lived in a house I visited, would slip into the neighbours' rooms and listen while I talked and sang to them. I had lost sight of her for several years, so was glad her mother looked us up, and we were able to minister to her in her last illness, and remind her of the truths she had heard in past years.

## EGYPT.

## From Mrs. W. T. Fairman

(Shebin-el-Kom).

May 16th, 1913.—Sitt R—— and I visited last month a very old Moslem friend of mine. Three of her girls have passed through our school. We were received with great kindness and attention, and after the usual salutations entered into conversation, and I invited my friend and her visitors to attend the meetings; but she asked to be excused this time, although she has been on two or three occasions. Then she said to me, "I was ill for a whole year and was treated by many doctors, and travelled a great deal in order to see them, spending a great deal of money but gaining no benefit. Then someone advised me to make a *zâr* (the chanting of charms to cast out the evil spirit), which I did, and offered in sacrifice nine sheep and a buffalo. I was completely healed, and from that time I have made the *zâr* every year." Then I replied, "You were not completely cured if you need to repeat the *zâr*, and you are now complaining of ill-health. Faith in Christ is what heals both body and spirit. There was, in the time of Christ, a woman who had been ill for twelve years, and spent the whole of her living on physicians, but without benefit; but when she came to Christ and touched the hem of His garment she was instantly healed." "Yes," said my friend, "true! My husband and I both believe that Christ is a Prophet, and that He cleansed lepers and restored sight to the blind and raised the dead, and that He is alive now; and we honour His name and do not refrain from attending your church for His sake, but there is a great difference between us and you. It is this: Christ was not crucified, but was taken up into heaven; and the one who was crucified was one of the Jews." To this I replied, "That is impossible. No man could be made in the likeness of Christ in order to be crucified, for His crucifixion was the propitiation for sin." To this she replied, "My father was a learned man, and he taught us about Christ, and that whoever did not believe in the *Torat* (Old Testament) and the

*Injeel* (New Testament) was an infidel, and so we do not object to the Word of God or to entering a church." . . .

At one of our meetings Sitt R—— was speaking from Luke vii. 13. The women were all very attentive as she told of the love and compassion of the Saviour. At the conclusion of the meeting, one of them, a Moslem, said, "As the religion of the Christians is a religion of love and tenderness, I wish to become like you, for our religion and our deeds are alike corrupted and corrupting, for we fight and hatè each other, and never speak the truth." She then went home and told her people what she had heard, and said, "We Moslems must live in love as do the Christians, and I wish to abandon my present condition and become a Christian." When her friends heard this from her they cursed her, and beat her, and insulted her. The following day, however, she said, "Come with me and listen for yourselves, for you do not believe my words." So she came with six other women. We gave them a warm welcome and prepared coffee, and then they told us what had happened the previous day, and requested Sitt R—— to repeat all that she had told the woman at the meeting, and also to show them the picture of Moses and tell them the story of his birth. Then Sitt R—— talked to them about the plan of salvation, and promised to tell them the story of Moses if they would attend our next meeting in three days' time. This they all did, washing themselves and putting on clean garments for the occasion. They listened with rapt attention, and at the end said, "Your speech is right and true, and you wish to teach all people to obey and fear God." From that day to this they have been very friendly, and attend the meetings as often as circumstances permit; and as a result one of them has sent her daughter to school that she may be taught the right way.

Will you remember these poor benighted, superstitious, ignorant women of Shebin in your prayers, that their hearts may be prepared to receive God's Word, and that soon some may be led to confess Him. Will you also continually





Photo by]

Watching a Snake-charmer.

[Mr. A. V. Liley.

bear up Sitt R— and myself—the only two women amongst a population of 20,000 people to proclaim the message of a Saviour's love to women. The work is not easy, for, besides the usual oppo-

sition, the Coptic priest has openly denounced us, and told the women in church that it is a sin for a woman to preach, and that they must not come to our meetings and listen to Sitt R—.

## Furloughs and Finance.

This is the time of year when missionaries from North Africa come home for their brief furlough. Missions in the Far East generally arrange for their workers to come home once in seven or eight years, with leave of absence for a year or eighteen months. But North Africa being comparatively near, furlough is generally taken once in four years for the short period of four to five months; so that in eight years the missionaries are only away from the field for nine or ten months, as against the year and a half of those who work in more inaccessible parts.

Near though our Mission-field is, the cost of fourteen or fifteen missionaries coming home to England and returning to their posts amounts to about £300, and this has to be met annually. Another item of considerable expense is the education of the missionaries' children, and this runs into another £300 or more a year. For all these requirements, as well as for the regular necessities of the workers and their work, we wait upon our Lord and Master.

During the month ending June 14th the receipts have been low—only about £150 having been sent in for general purposes and £286 for designated objects—making £436 altogether. This reminds us that we must be diligent in prayer, that God may enable and incline His stewards to send help. To meet all estimated needs up to the end of July (about seven weeks hence) we are looking to God for £1,100 for general purposes. Let us ask in faith, nothing wavering, for the Lord cares for His servants who seek to please Him and do His work.

## Baptism of Italian Converts at Tunis.

"They that sow in tears shall reap in joy." If our fellow-labourers, the Misses Case and Roberts, have not shed tears as they have sown, they have at least had their sad, trying, discouraging times, and long have been the seasons spent in prayer. Now, again, they have the joy of seeing some fruit of their sowing, and have brought in a few sheaves with joy.

After having lived consistent lives, walking as becometh the children of God, fifteen Italian converts made a profession of their faith by public baptism the other day. They were all interesting cases. In one instance three members of a family were baptised—the mother, daughter and son. In another case, there were two brothers. The father is also a Christian, but he is too old and frail to be baptised. The elder son was converted when quite alone, through reading the Word of God. He bought a Bible and took it away with him when he went to work in the country.

Another case was that of a young man who, while unconverted, read his Bible, and on several occasions had great controversies with the Roman Catholic priest, who became so angry that he used his influence in getting him turned away from his work. This led to the young man's coming to Tunis, where he met Signor Varvelli who invited him to the meetings. He was converted, and, through his instrumentality, all his family came to the Hall. Thus again we see that God makes the wrath of man to praise Him.

The hour fixed for the meeting was five o'clock on Sunday afternoon, June 1st. A number of friends (too many for our limited space) gathered to show their sym-

pathy and to have fellowship with our friends.

One or two hymns suitable for the occasion were sung, while the candidates for baptism were gathering and taking their places. Prayer was then offered, and Signor Varvelli read a few verses of Scripture, and gave a short address.

Before going down into the water, I spoke briefly on the latter part of Rev. ii. 10, impressing upon those about to be baptised the necessity of leading a consistent life, ever remembering that the world would judge their religion and their Saviour by their lives. The candidates showed no flurry, hurry, excitement or fear. It moved our hearts, and strengthened our faith to hear them, one after another, speak out boldly and confess their faith in the Lord Jesus Christ. Indeed, we *did* have a little of the joy of reaping.

As soon as all those who had been baptised were ready, a large company sat down for the breaking of bread, and there the Lord's presence was very manifest. As we wended our way home after the meetings, we felt that it had been good for us to be there; and our hearts were full of praise and thanksgiving, our faith was strengthened, and our zeal fired to go forward.

It would be a great cheer to our friends labouring among the Italians, if this hall, now rented, could be purchased right out. It would cost less than some motor cars. I wonder if there is anyone who would give up his motor car that this hall might be purchased!

ARTHUR V. LILEY.

Tunis.

## Special Meetings at Djemâa Sahridj.

Mr. W. Hoste, B.A., who has been visiting the mission stations of Kabylia, spent a few days at Djemâa Sahridj, accompanied by Mr. H. G. Lamb, of Tabarouth. An attempt was made to profit by this occasion by giving special invitations to those who do not usually attend the meetings. The result was very encouraging. Goodly numbers gathered together to hear the Gospel, and also a brief account of Mr. Hoste's tour in the

East. At the weekly English prayer-meeting Mr. Hoste gave a very encouraging word to the missionaries.

The following week we were favoured with a visit from two other friends, Mr. Hocart, founder of the French Methodist Mission at El Mathen, and Mr. Roux, a member of their committee, who had come to Kabylia to see something of the work that is being carried on at the different stations. Again special invitations

were issued, and met with an encouraging response, many attending being those who do not usually come to our meetings.

Thursday, April 24th, was a red-letter day for Djemâa Sahridj. Monsieur Réveillaud, a French senator and a true evangelical Christian, has been holding a series of meetings in Algeria. He has addressed large gatherings in the Town Halls of Algiers and Tizi-Ouzou, and in other places. Whilst dining with the Governor-General of Algeria, the latter said to him that he was in favour of missions, as they broke down and destroyed fanaticism. This opinion M. Réveillaud has passed on to the administrators and commandants of the districts he has visited. A large number of invitations were sent out to both French and Kabyles for the meeting at Djemâa. Unfortunately, the wet weather prevented the French people coming from Mekla, but a hundred Kabyles gathered together, to whom M. Réveillaud gave an excellent address on the Beatitudes.

M. Réveillaud, who is exceedingly interested in the Kabyles, hopes to visit Kabylia again. He is giving his attention to the difficulties experienced by the Kabyles (especially the Christians) in becoming naturalised French subjects.

\* \* \*

It is always darkest before the dawn, and the difficulties experienced at nearly every mission station in Kabylia last year were regarded by the missionaries in the true optimistic spirit of being the herald of the dawn of a better day. They were not mistaken. The mercy drops have fallen; we now await the showers. The visit of Senator Reveillaud left an impression which we felt should be followed up and deepened by further special meetings.

A meeting of the church was called at Djemâa, and I was deputed to go to Tizi-Ouzou to seek M. Rolland. I found that he had only just returned from Bougie, and was to leave in a day or two for Algiers. He had received another invitation to hold some special meetings at Dra-el-Mizan, but, seeing that I had gone in person, he gave us the preference, and arranged to come the same day. We made some visits in the town, and he found a ready ear for the Gospel; so much so, that he almost regretted having arranged to accompany me. Amongst others we visited was a French doctor who recently paid a professional visit to Djemâa. This doctor would much like to see a native hospital started here, and promised to help and supervise it, providing we could undertake to build it.

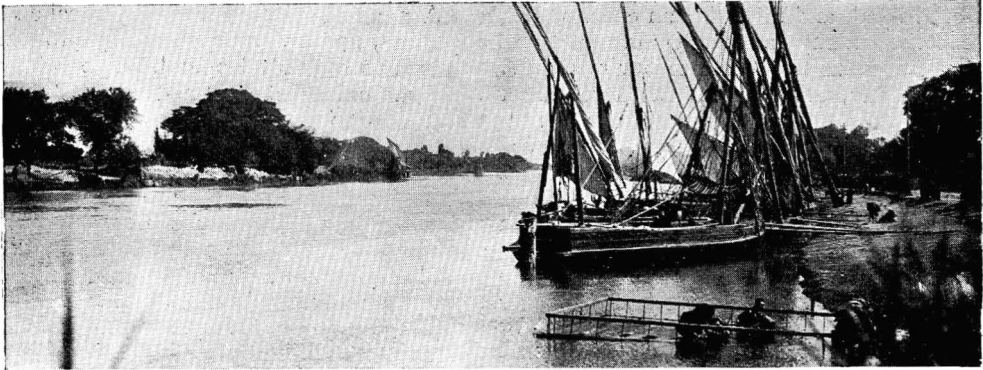
The result of M. Rolland's special meetings has been that several have professed conversion, and some of these we believe, are real cases. One is a young man of high family and good position. This means that he will have great difficulties, and we therefore ask special prayer for him. The official opposition to evangelistic work among the Kabyles is dead, for instead of arousing their fanaticism, the Gospel has been found to be the surest way of destroying it. Mohammedanism is losing its hold on the people. Many still cling to the form, but have no faith in Mohammed; being Mohammedans because of their circumstances, and not because of their convictions. Many have no belief at all, and yet are not avowed atheists. They are, as they confess, in the dark, awaiting the shining forth of the true light. Let us pray God to work mightily among them, revealing Himself through His Word and by His Spirit.

T. J. WARREN.

### UP-TO-DATE TRAVELLING IN KABYLIA.

When the station of Djemâa Sahridj was first opened, the journey had to be made by *diligence* from Algiers, and it took about three days to accomplish. For some years now there has been a railway as far as Tizi-Ouzou, but owing to the long wait at that place the journey to Algiers, though only about eighty miles, took nearly twelve hours. An extension of the railway in the direction of Djemâa has long been talked about, and

the preliminary operations are now in process. This line, which will connect Tizi-Ouzou with Azazga, is expected to be completed in five years' time. A formidable rival to the railway has already appeared, viz., the motor-bus; by means of which Djemâa is brought within seven hours of Algiers, the journey being made direct. New roads are being constructed and motor-bus services established in many parts of the country. T. J. WARREN.



The River, Shebin-el-Kom, Egypt.

## Seventeen Years in Egypt.

*An interview with the Rev. William Dickins of the North Africa Mission, Alexandria.*

We have just had the pleasure of welcoming home on furlough our friends, Mr. and Mrs. Dickins, who went out to Egypt first in February, 1896, and who have during the intervening seventeen years been exceedingly diligent in the service to which the Lord called them. These earnest and devoted servants of Christ will only be remaining in the homeland for a short time, as they expect to return to Egypt *via* Germany early in September. We regret, therefore, that there seems no prospect of having them with us at our Annual Farewell Meetings on September 30th. Under these circumstances, Mr. Dickins allowed me a few mornings ago to "interview" him informally, and in response to my queries he gave me the following interesting information with reference to the present condition of and the outlook concerning work in Egypt.

Mr. Dickins stated that he and Mrs. Dickins had lived and worked during the whole of their residence in Egypt in the Raseltin district of Alexandria, which has a Mohammedan population of about 60,000. They were first of all associated with Mr. William Summers, then of the North Africa Mission, now of the British and Foreign Bible Society, in the meetings and public discussions that he held. These have been continued night by night more or less all through the years.

Through the kind help of the Scripture Gift Mission, large quantities of Scrip-

tures have been distributed, especially the Gospel of John, so that Mr. Dickins has often been described as "belonging to the Gospel of John." The boys sometimes have been overheard to describe him to each other as "the man who teaches that Jesus, Son of Mary, is the Son of God." From the beginning, itinerating journeys have occasionally been taken in the Behera Province, and in other parts of the Delta, especially in the district round about Rosetta.

"When you first went to Egypt, Mr. Dickins, the opposition to Christian teaching was, I believe, oftentimes very violent?"

"Yes, much more so than it is now. It principally took the form of cursing. Instead of saluting us, they would call us 'sons of dogs,' and they would occasionally stone us; but for a long time past they have saluted us as friendly neighbours, while avoiding as much as possible any personal influence. While I was learning the language I taught a number of the *Effendis* the English language. Several of these now occupy important posts, and are very friendly."

"Have recent political changes in the East made work among Moslems easier?"

"Certainly, yes. The recent changes have shaken the faith of the people generally in the idea that Islam is to become *the* political influence of the world. The results of the recent wars have induced doubt into their minds as to whether their religion is, after all, as perfect as they had thought. So there is a greater opportunity than ever before of preaching the Gospel under wise limitations to the Mohammedan people; and in my recent journeyings in the villages of Upper

Egypt, it was a common custom for Mohammedans to be present at our evening meetings for Christians in the schoolrooms of the American Presbyterian Mission, and to listen to the Gospel message without opposition or controversy. The fact that 50,000 portions of Scripture were sold last year in the Nile valley by the American and British and Foreign Bible Societies is a proof that there is a change in the outlook."

"Is there any sign of a real movement among them towards Christianity?"

"I cannot speak of any sign of an organised movement among them towards Christianity at present. But they have attended in large numbers special meetings arranged for them, addressed by Dr. Mott in Cairo and Alexandria, and by Dr. S. M. Zwemer in Alexandria, Cairo, and Asyut. But these have been occasional gatherings only. In Cairo, however, many Mohammedans have attended, and are attending weekly lectures and discussions on Christian doctrines, conducted by a converted Mohammedan; and in many directions large numbers are constantly hearing the Gospel without the opposition formerly manifested."

"Was there much fanaticism during the recent war?"

"When any victory was reported for the Turks, intense feeling arose among the Egyptians, and for a short time the outlook was unpleasant; but this immediately ceased on telegrams of a different character coming. Lord Kitchener, in his Report, says that the Egyptian people kept wonderfully in hand during the war. This Report will well repay perusal. It is admirably summarised in the *Times* of Saturday, May 24th."

"In addition to the work among Moslems, I believe you have acted as chaplain to the Army and Navy for some years?"

"Yes, I have fulfilled the duties of acting Wesleyan Chaplain. Many years ago the Wesleyan Committee withdrew their chaplain from Alexandria, and appointed Mr. Summers, whom I succeeded until such time as another could be sent out; and none has been forthcoming for more than sixteen years. I, however, retired from the chaplaincy at the end of March last, in order to be perfectly free, under a deep sense of the present need, to do itinerating work throughout Egypt."

"You have had some cases of definite conversion, Mr. Dickins, have you not?"

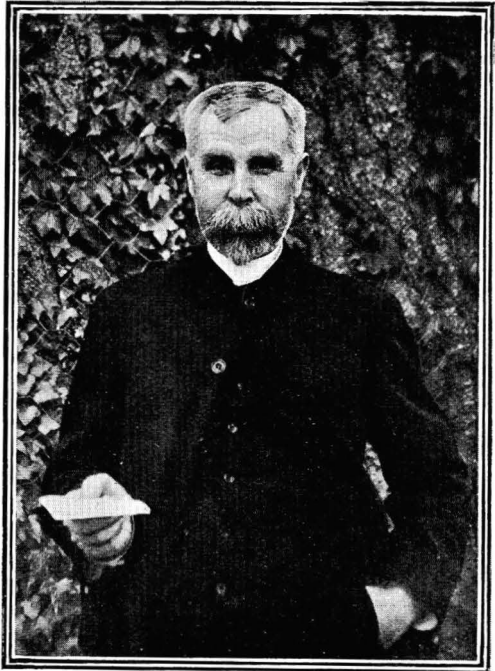
"Yes, but not very many. One was that of a man born in the same street in which the Mission House stood, who was for seven years a secret believer before he sought baptism, often having to retire from the district when coming to see us in consequence of threats of murder. After seven years of secret faith, he sought and received baptism, and has been the greatest comfort to us by living a consistent Christian life to this day. He has now

become my assistant in the work, and has charge of the church room and of our private house.

"Another is that of Khaleel, who came from Syria, where he had received much Gospel truth. He was instructed very fully in the Scriptures for more than a year, and after the profession of his faith by baptism became a preacher, and is now the assistant of Mr. Fairman in the Menoufia district. Khaleel had a somewhat difficult time in the early days of his Christian life. He was a capable bricklayer, but he found every door closed against him because he had become a Christian.

"A young Copt became convinced of sin, left Alexandria to enter a Coptic monastery that he might find salvation, but found the priests living unsatisfactory lives. He therefore left them, and returned to Alexandria and attended our meetings, sought the knowledge of the way of salvation, and found Christ. His brother and uncle objected to his being baptised by immersion, but being patient their opposition gave way, and with full assent he was baptised, and is now voluntarily helping us in the work of the Gospel at Alexandria. There are also others who have given evidence that their lives have been changed by the Gospel."

Mr. Dickins further spoke of a new movement going on within the Coptic Church, which augurs well. "In one church during



Rev. W. Dickins of Alexandria.

my journeyings, I found them with quite an evangelical hymnbook, and in another, Mass was stopped to allow me to preach the Gospel. Several priests were present, and the *Mutran* (leading ecclesiastic) occupied the chair, and at the close offered a spiritual extempore prayer and thanked me. I had visited one of their ministers, told him of my life and work, and that we baptise by immersion after belief in the Lord Jesus Christ. He then asked my belief about the Lord's Supper, and I told him we celebrated it every Lord's Day evening when at home. He then asked if it was always administered by a minister, and I told him this was not at all necessary according to the Scriptures. Any godly elder present would be just as acceptable. After further conversation he wanted me to stay and preach the Gospel in the church; hence I did so, as above recorded."

"On the whole, both you and Mrs. Dickins are encouraged?"

"We are very greatly encouraged, and have every reason to be. We knew we were going to difficult work when we went out, and if the Council of the North Africa Mission had asked us to report twenty baptisms a year we could not have gone to such a work under such conditions; but we have seen marvellous

changes during the seventeen years we have been in Egypt.

"Once a young fellow came to me and said, 'You gave me a New Testament four years ago which completely changed my thinking and convictions, as well as those of a number of my companions, and I want to know if I can be a Christian secretly, because if my people knew, they would cast me out and disinherit me; it would break my mother's heart, my sisters would not speak to me, and my uncles, who are men of great influence, would not use an iota of it to advance my welfare.'

"There are a great many in that condition all over the country, and if they were free without being handicapped, I believe a great many would come out boldly for Christ, but when they take a stand they usually find every door shut against them.

"Ameen, one of our converts, solved the problem of how to become a Christian without material assistance, and kept working all the time. He had a Syrian master who belonged to the Orthodox Church, and therefore shielded him a bit, but if he had been working for a purely Mohammedan master he would have been cut off."

EDWARD A. TALBOT.

## After the War.\*

By the Rev. W. R. W. Gardner.

It may appear to be a hazardous proceeding to attempt to estimate the effects of the present war between Turkey and the Balkan Allies while yet the cannon has not spoken its last word, and while European complications are still a possibility. The future of the Balkan Peninsula is a question which we do not desire here to touch, but rather to consider the result of the present war on Turkey as the leading Islamic Power, and the effect that her defeat will have on non-Turkish Moslems towards her as the head of Islam. There are certain facts which have already emerged, and which the future, whatever it may still hold in its lap in the way of surprises, cannot change.

The principal of these facts is that the rule of Turkey in Europe is at an end. Whether she retain Constantinople, or whether the want of foresight and the inexperience in diplomacy, which are so apparent among the members of the Young Turkish Party, entail the loss of that city, one thing is certain and irrevocable: Turkey will no longer be a European Power.

The year 1912 has, indeed, been a fatal

one for Turkish prestige and Turkish influence throughout the world. The opening of the year saw Turkey engaged in a war with Italy, in which, owing to her weakness at sea, Turkey was unable to prevent the occupation of the coast lands of her one remaining African possession, and was compelled to sit still in angry impotence while port after port was seized by the enemy. The loss of Tripoli, however, did not in itself involve any very great loss of prestige in the eyes of Moslems throughout the world, though undoubtedly it was a severe blow to Turkish pride: for the Turkish troops in that country, assisted by and assisting the inhabitants of the various districts invaded by the enemy, put up a good fight, and on many occasions showed that the warlike spirit of the Turk was still alive.

When we turn now to the Balkan War we see at once how completely circumstances are altered.

The allied states were despised. They were looked upon as being scarcely worthy of a mobilisation of the Turkish army, and the real danger—for it was felt that Turkey was

\* Abridged from *The Moslem World*, April, 1913.



fighting for her place in Europe—was supposed to lie in the purposes and intentions of the Powers, who, even after a Turkish victory, might demand of the Porte the concession of reforms which would be tantamount to the renunciation of the larger part of European Turkey.

It is clear, then, how differently the war in the Balkan Peninsula appeared in the eyes of Moslems from that in the distant and little-considered African province of Tripoli: and it is largely due to the fact that the pride and glory of the Ottoman Empire was crumpled up in three short weeks by these despised foes that the effect of the defeat has been so great.

Another point which makes the defeat of Turkey a source of despair and a cause of shame among Moslems throughout the world is the fact that the religious element has entered into this war much more clearly than into that of the war in Tripoli. King Ferdinand of Bulgaria, in his appeal in proclamation to the nation and army, stated in so many words that the war on which the Allies were embarking was in reality a war for the emancipation of their Christian brethren from the oppressions of the Turk. It is one thing to fight for one's co-religionists against an oppressor, whatever the religion of that oppressor may be, and another thing to fight for the overthrow of an opposing religion and for the establishment of one's own faith.

Much was made of this appeal in Constantinople and elsewhere, and the action of the King was denounced as savouring of fanaticism. Mohammedan writers everywhere were not slow to claim that the attitude of Turkey was liberal and less bigoted than that of her opponent, seeing that she had not officially described the war as one in which religious motives were uppermost. Much of this boasting, however, was disingenuous, for the one bond of union between Moslems and the one source of sympathy for Turkey among non-Turkish Moslems have been wholly and solely religious: and all throughout the war Moslem writers have described Islam as being attacked. The Turkish army is regarded as being the army of Islam, and the defence of Turkey is in all eyes the defence of the Faith.

Turkey stands as the embodiment of Islam—political and militant Islam. Not merely so, but Turkey is the last hope of militant Islam, and everywhere throughout the world of Islam it is felt that the defeat of Turkey is synonymous with the defeat of militant Islam.

Should Turkey be practically driven out of Europe, as now seems almost certain will be the case—for even though she may retain Constantinople, she loses all her European provinces—she will become but a second-rate

Asiatic Power, and more than ever will fall under the tutorship if not the guardianship of Europe.

Shorn of her European provinces, she will still retain her Asiatic possessions, with an estimated population of about 15,000,000. But these are far from homogeneous, and have no inherent cohesion or unity of interest. Already the seeds of disintegration are springing up in Asia, where she will reap in the near future the harvest which oppression and misgovernment have sown and watered so unsparingly in the past.

An empire which has been held together only by respect for a strong central government—whether that government was good or bad seldom mattered so long as it was felt to be strong—will at once tend to disintegrate when the hand of the central government is seen to be weakened.

Respect for the authority of Constantinople has become almost a second nature in the Nearer East. So much is this so, that some even maintain that he who holds Constantinople rules Asia Minor and the adjoining lands. And should Turkey lose Constantinople itself, as is now quite possible, it is difficult to see how, except by a most wise and skilful system of administration, such as those at present at the head of the Turkish Empire seem unable to comprehend or even imagine, it will even be possible for an authority residing at Brusa, or any other city of Asia Minor, to hold the provinces together.

The only hope of a strong Turkey in the future would lie in the establishment of a strong Moslem rule of the old and orthodox type, if that were possible; but the day of that is already past. The nationalities which comprise the Turkish Empire in Asia have already become imbued with a spirit which will not tolerate such a system of government.

Another fact also militates against the establishment of such a rule. Those who at present seek to guide the destinies of the empire are no longer hearty believers in Islam. They may use the catchwords of Islam, but the faith is not in them; and with the loss of the faith they have lost the power to rule.

In saying this we do not mean to assert that none can rule Moslems but "true believers." The experience of England in India and elsewhere, the experience of France in Tunis and Algeria, show that this is not the case. But when once it is felt by the Moslems of the Turkish Empire that the central government is no longer Moslem in heart and fact, there will be a tendency to resent her rule by so much the more as that rule is oppressive and unjust.

The interests of Islam and the interests of Turkey are gradually being seen more and

more clearly to be antagonistic : and the feeling that the Caliphate of right belongs to the Koreish, and has during all these centuries been usurped for its own ends by the House of Othman, is one which will probably become stronger in the near future. An Arabian Caliphate is thus quite a possibility, and any further weakenings of Turkish rule will almost certainly bring forward this possibility into the region of practical politics.

There are those who seem to think that the defeat of Turkey and her expulsion from Europe will have as its result a consolidation of Moslem interests throughout the world, and that Moslems will rally round a defeated Turkey and combine for her support. This, however, is very doubtful. Such a union will be theoretical and ideal rather than practical and political. The true ideal of Islam—union of political and religious authority in the person of the Caliph—will no longer exist; and Islam without the power of the sword will be something which the world has not yet seen, and which is almost a contradiction in terms. Under such an unpractical union, the general tendency would probably be towards that freedom of religious

life and belief which makes the Indian Moslem almost an unbeliever in the eyes of the old orthodox school of Mohammedanism.

The near future will probably see a severe and prolonged struggle in Asiatic Turkey between the ideas of liberalism and the old school of Moslem theological thought, according to which Church and State are one indissoluble whole. Which of these will ultimately gain the upper hand cannot now be foreseen. But the result, as regards the future of Turkey, will be the same, whichever of these tendencies ultimately triumphs. The success of the former would mean the destruction of Turkey as a purely Mohammedan power: the success of the latter would be but the prelude to the final disruption of the Turkish Empire through internal revolution and foreign intervention. And the disruption of the Turkish Empire would be the beginning of the end of Islam as a political power in the world. Her future would lie with that school of thought which has transferred the Indian Moslem into a modern Mu'tazilite, and when once Islam casts off the fetters of tradition none can say whither she will take her way.

## NOTICES OF BOOKS.

*Thomas Neatby: A Memorial.* This little book (price one shilling, published by Holness, 14, Paternoster Row, and Pickering and Inglis, Glasgow) contains a brief memoir of one of the Lord's faithful servants, with extracts from his letters and selections from his writings. The memoir is from the pen of his son, W. Blair Neatby, M.A. For the last twenty-six years of his life, since he relinquished the practice of his profession, Dr. Neatby devoted all his time and strength, as health permitted, to the work of the Lord; preaching the Gospel, ministering the Word to believers in all parts of the country. He attended many conferences held to consider the Lord's Return.

Dr. Neatby was a man with one aim in life—that through his testimony, the fulness of the grace that is in Christ Jesus should be manifested; and this brief but illuminating record, and the carefully selected extracts from his writings, cannot fail to be appreciated by such as, in these days of declension, "ask for the old paths."

It has been suggested that it would be a fitting memorial of the life of one who was always deeply interested in missionary work to found one or more Free Studentships in the London Missionary School of Medicine,

which should be offered to missionaries on furlough or those who are preparing for service. Particulars of this proposed memorial can be obtained from the Hon. Secretary, London Missionary School of Medicine, 82, Wimpole Street, London, W. E. F.

*Garenganze West and East*, by F. S. Arnot, is a re-issue of a small volume first published in 1902, being a review of twenty-one years' pioneering work in the heart of Africa. It should be read as an introduction to the much more popular book, "Thinking Black," which has been so widely circulated during the past few months. Price 1s., Pickering and Inglis, Bothwell Circus, Glasgow.

For the first time Sir Robert Anderson's evangelical classic, *The Gospel and its Ministry*, is published at 1s. in Messrs. Pickering and Inglis' *Every Christian's Library*, of which it forms volume 20. There is no need to commend this well-known work, which has been before the Christian public for the past thirty-five years as a standard handbook of evangelical truth. In its cheaper but nevertheless exceedingly attractive form, we hope it will have an increasingly extended ministry. E. A. T.



*A Simple Guide to the Transliteration and Spelling of Arabic Names.* By W. H. T. Gairdner and A. T. Upson.

Missionaries, journalists, and other residents in Arabic-speaking countries should find this little book of thirty-four pages of distinct use to them as an aid to the art of correctly representing in Roman characters the names of places and persons, etc., which they introduce into their journals and articles. Want of accuracy and uniformity in these matters often causes confusion, and it will be well if by the use of this "simple guide" that can be remedied. The system adopted by Messrs. Gairdner and Upson, who are both accomplished Arabic scholars, is simple, cor-

rect and thoroughly practical. Apart from the question of transliteration, this volume has a distinct value for missionaries who wish to know the correct Arabic orthography of certain names of places and persons, which it is not always easy, except for those living in centres of Arabic learning, to discover. Such names are met with frequently in European books, but in Roman characters which do not always represent their true pronunciation. This can be clearly ascertained from the pamphlet under notice, every word being given in Arabic as well as in Roman type.

This little book is to be had (price 6d.) from the Nile Mission Press, Cairo, or from Mr. J. L. Oliver, 16, Southfield Road, Tunbridge Wells.  
M. H. M.

## For the Children.

By Mrs. Ross.

I think you would like to hear about a visit I paid a short time back to a village a little way off from our station—Djemâa Sahridj. My friend who generally accompanies me on these journeys was absent, so I had to go alone with our faithful evangelist, Belkasssem. The purpose of my visit was to attend to two babies; one of them had been burnt, and the other was suffering from very bad sores.

On my arrival, I asked for warm water and set to work, many looking on and wondering that I had the courage to put water on the baby! I was pressed over and over again to stay and eat with them, but explained that I was anxious to get back, as my children were at home and our usual guardian was absent. They permitted me to go, after giving me presents of eggs and butter, and promising me other things. Before leaving the village I had to call at another house, and there they would take no excuse, and I found I must have a meal with them or run the risk of offending them. So I sat down to wait, and was introduced to a very ugly green and yellow picture, which they told me with great joy was Sid Ali putting his sword through a European because he refused to say, "There is one God, and Mohammed is His prophet." Next I was asked to see the baby and say whether he was well and strong. I assured them that he was very well, and then they asked me to speak to him in English and give him my blessing. Thinking my blessing of little use, I asked

God to bless him, and told the mother how we Christians train our babies and seek to lead them to God. By this time the meal was ready, and we sat down on the floor, with a big dish of *cous-cous* beside me, a pot of oil, and four hard-boiled eggs. Before I began, however, my hostess fished out a little lump of fat, and gave it me as a choice morsel. I protested that I had not "bought the custom" of eating fat like that, and must be excused. Alas! she looked upon my protest as modesty, and so pressed me the more to eat. Thinking to end the affair, I took the fat and swallowed it like a pill; but she noticed it, and asked why I did it. I answered by a smile. But this was not the end. Five other pieces were laid upon the dish. It was too much. I handed them over to Belkasssem, but our friend was shocked that he should accept them, and said to him in a pleading voice, "Do give her one piece." I said to Belkasssem in French, "What shall I do with these eggs?" He replied, "You must try to eat one." So I did, and pleased the woman very much by saying, "I will take these home to my children."

At last we were able to get away, and my little donkey was so delighted to be on the homeward way that he trotted me home in an hour instead of an hour and a half. I found my little ones just getting up from their afternoon sleep. They were so interested to hear about the baby, and how I ate the fat, that I thought you might like to hear about it too.

# 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 (July 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.



## ARRIVALS.

Mr. and Mrs. A. Shorey from Algiers on June 1st.

Miss A. G. Hubbard and Miss H. E. Woodell, from Tetuan, Morocco, on June 6th.



The Medical Mission at Shebin-el-Kom, Egypt, is again in full swing. Mr. Fairman has been able to make an arrangement, which may or may not be a temporary one, by which a doctor from Menouf (a British subject, trained in Beyrout, and holding English and Continental certificates) undertakes the medical work, and accepts all financial responsibility. There have been some excellent results from operations, and the patients, who attend in good numbers, give a very attentive hearing to the Gospel message. Mr. Fairman would greatly value fellowship in prayer on behalf of this work, that many of those attracted by the medical and surgical help offered may be won for Christ.

## Algeria.

In a recent circular letter Miss K. Johnston gives a few more particulars about the poor blind Cherchell woman who through the kindness of a friend was sent to Algiers for treatment. Miss Johnston writes: "When we were in Algiers we went to see Fatma on Sunday afternoon, and found her sitting on a chair by her bed dressed in a French over-all. When she heard us (for she could not see us), her face lit up with such a smile, and she was soon telling us that she had meat every day and milk in her coffee in the morning. She certainly has been a pattern of patience and cheerfulness among strangers. There was only one other native patient in that ward. The Doctor says he has had to keep her waiting so long, that the eye might be thoroughly prepared for the operation. A lady missionary in Algiers has been visiting her, and Fatma repeated so nicely a verse of a hymn that this friend had taught her."



## Tunisia.

Dr. T. G. Churcher writes from Sfax on June 3rd: "We have registered 1,013 visits at the Medical Mission during May. The Porter boys' class has averaged twenty-seven, and the Sunday-school twenty-one."

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For further evidences of awakening in Kabylia, and for the interest taken by many in the recent meetings held in and around Djemâa Sahridj.

For the baptism of fifteen converts who have been received into the fellowship of the Italian Church at Tunis; and prayer that the entire membership may be kept walking in the fear of the Lord, striving together for the furtherance of His Kingdom.

For the interest shown by two young men at Kairouan—one an Arab and the other a Jew—who are both reading the New Testament; and prayer that such interest may be deepened, so that neither of them may rest until they have found salvation in Christ.

That it has been made possible to re-open the medical mission work at Shebin-el-Kom in Egypt; and prayer that many of the patients may be won for Christ.

### PRAYER.

For the many Moslems and Jews who are hearing the Word at the medical mission at

Tripoli; specially for one family, who were for a time lost sight of, but are now again seeking medical help, that their eyes may be opened to the truth.

For the missionaries who remain at their posts during the hot weather, that they may have the needed physical strength for the duties that devolve upon them.

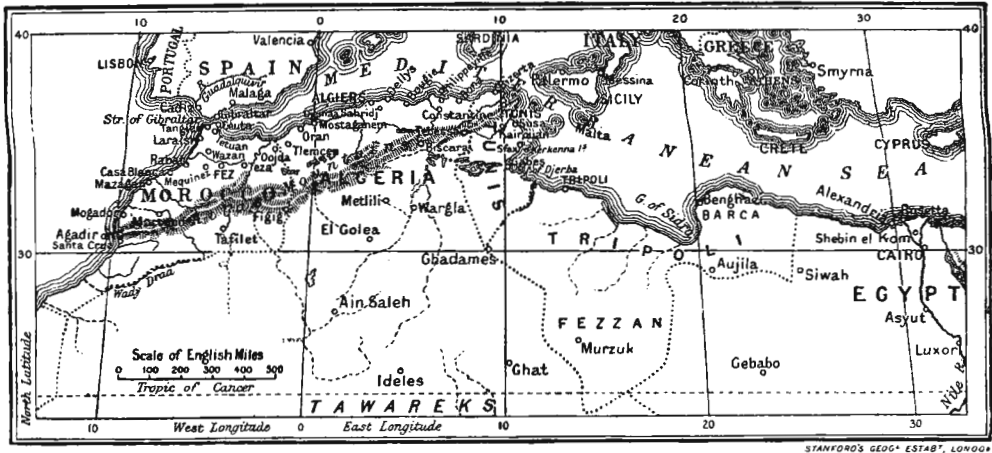
That those who, besides being engaged in evangelistic work, are grappling with the difficulties of language-study, may be greatly helped and blessed and encouraged in their arduous work.

For those on furlough; that they may be enabled during their resting time to interest others in the work of the Lord in North Africa, and to make known what they have experienced of His unfailing faithfulness to the promises which are the portion of those who put their trust in Him.

That the Lord would give to any of His missionary servants who may be specially tried and discouraged, the grace of continuance, and that such may be able to rest on the sure word of promise to those who "faint not."

## NORTH AFRICA consists of

**MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,**  
and has a Mohammedan population of over 20,000,000.



Stations of N.A.M., Seventeen. In **Algeria**: Djemâa Sahridj, ChercHELL, Algiers, Tebessa. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

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These are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

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# THE NORTH AFRICA MISSION.

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EDWARD H. GLENNY, Manor Park, E.

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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.		Bizertia.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss R. J. MARCUSSON	... Nov., 1888
GEO. WILSON, M.A., M.B.	... Dec., 1906	Miss L. READ	... April, 1886	<b>Kairouan.</b>	
Mrs. WILSON	... Dec., 1906	Miss K. JOHNSTON	... Jan., 1892	Mr. E. SHORT	... Feb., 1899
Mrs. ROBERTS	... Dec., 1896	Miss E. TURNER	... Jan., 1892	Mrs. SHORT	... Oct., 1899
Miss J. JAY	... Nov., 1885	Miss H. KENWORTHY	... Nov., 1910	Miss G. L. ADDINSELL	... Nov., 1895
Miss G. R. S. BREEZE, M.B. (Lond.)	... Dec., 1894	<b>Algiers.</b>		<b>Sfax.</b>	
Miss F. MARSTON	... Nov., 1895	<i>Kabyle Work—</i>		T. G. CHURCHER, M.B., C.M. (Ed.)	... Oct., 1885
Mr. O. E. SIMPSON	... Dec., 1896	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. VINING	... April, 1886	Mr. A. SHOREY	... Nov., 1902	Mrs. WEBB	... Nov., 1897
<i>Spanish Work—</i>		Mrs. SHOREY	... Oct., 1904	<b>DEPENDENCY OF TRIPOLI.</b>	
Mr. A. J. MOORE, B.A.	... April, 1909	<b>Djemaa Sabridi.</b>		Mr. W. REID	... Dec., 1892
Miss F. R. BROWN	... Oct., 1889	<i>Kabyle Work—</i>		Mrs. REID	... Dec., 1894
Miss VECCHIO, School Mistress.		Miss J. COX	... May, 1887	Miss F. M. HARRALD	... Oct., 1899
<b>Casablanca.</b>		Miss K. SMITH	... May, 1887	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss F. M. BANKS	... May, 1888	Mrs. ROSS	... Nov., 1902	<b>EGYPT.</b>	
Miss M. EASON	... Dec., 1910	Mr. T. J. WARREN	... Feb., 1911	<b>Alexandria.</b>	
Miss ALICE CHAPMAN	... Oct., 1911	Mrs. WARREN	... Feb., 1911	Mr. W. DICKINS	... Feb., 1896
<b>Tetuan.</b>		<b>Tebessa.</b>		Mrs. DICKINS	... Feb., 1896
Miss A. BOLTON	... April, 1880	Miss A. COX	... Oct., 1892	Miss R. HODGES	... Feb., 1889
Miss A. G. HUBBARD	... Oct., 1891	Miss N. BAGSTER	... Oct., 1894	Miss J. E. EARL	... Oct., 1909
Miss M. KNIGHT	... Oct., 1905	<b>REGENCY OF TUNIS.</b>		Miss M. THOMASSEN	... Nov., 1912
Miss H. E. WOODBELL	... Jan., 1907	<b>Tunis.</b>		<b>Shebin-el-Kom.</b>	
<b>Arzila and Laraisih.</b>		Mr. A. V. LILEY	... July, 1885	Mr. W. T. FAIRMAN	... Nov., 1897
Miss C. S. JENNINGS	... Mar., 1887	<i>Italian Work—</i>		Mrs. FAIRMAN	... Feb., 1896
Miss K. ALDRIDGE	... Dec., 1891	Miss A. M. CASE	... Oct., 1890		
<b>Fez.</b>		Miss L. E. ROBERTS	... Feb., 1899		
Miss M. MELLETT	... Mar., 1892				
Miss S. M. DENISON	... Nov., 1893				
Miss I. DE LA CAMP	... Jan., 1897				
Miss KATE FENN	... May, 1913				

IN IRELAND.—Mrs. BOLTON.