

No. 47.—New Series.

March, 1909.

# NORTH AFRICA

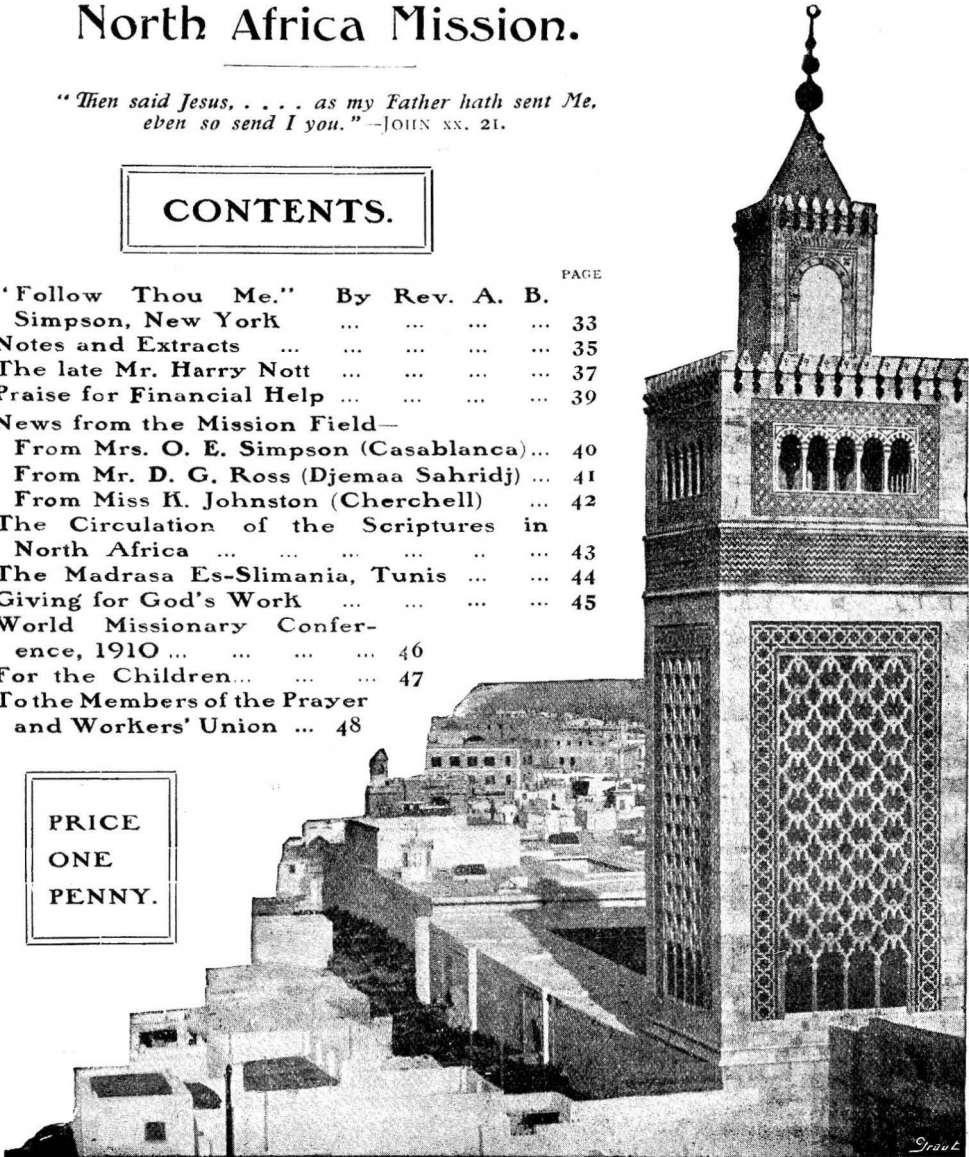
The Monthly Record of the  
North Africa Mission.

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

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PRICE  
ONE  
PENNY.



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.

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**FORM OF LEGACY OR BEQUEST.**

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of \_\_\_\_\_ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

**LIST OF DONATIONS from JANUARY 1st to 31st, 1909.  
GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND			1909.	No. of	Amount.	1909.	No. of	Amount.	DESIGNATED FUND.			
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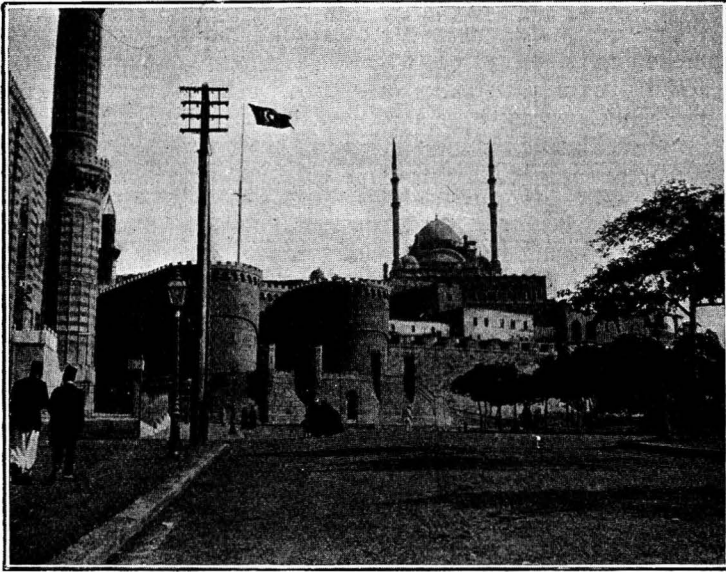


Photo by]

[Mr. Geo. Chapman.

**The Citadel and the Mosque of Mohammed Ali, Cairo.**

## **“Follow Thou Me.”**

**By Rev. A. B. Simpson, New York.**

*“If I will that he tarry till I come, what is that to thee? Follow thou Me.”—JOHN xxi. 22.*

**T**HAT was a wondrous morning on the Galilean shore when the disciples looked through the grey mist of early dawn and heard the Master with His old familiar tones tenderly asking, “Lads, have you had your breakfast?” The very simplicity and naturalness of it all made the miracle the more stupendous. How tenderly He met them at the very moment they needed Him most! Discouraged and doubting they had gone back to their old business at Peter’s call, and had perhaps given up all for lost. But their old business did not prosper. It never does if the Lord has called us to higher things. “They had toiled all night and had caught nothing,” and worn out and hungry and exhausted, they were surely in the last extremity. It was then that the Master came. It is then He ever comes. First, He tenderly cares for their physical wants by sending them the shoal of fishes and spreading their breakfast on the shore and then bidding them sit down at the meal His loving hands had just prepared. Then comes Peter’s restoration, accomplished by a kind of dramatic art of heavenly love which at once reminded the disciple of his threefold sin and at the same time assured him that it was not only forgiven and forgotten, but that the Master was trusting him with higher service than he had ever dreamed.

But Peter’s restoration is followed by a deeper lesson of heart-searching wisdom and love. The Master proceeds to give to him a glimpse of his own future experiences. “Verily,” He says, “when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither

thou wouldest not." This was not only a prophetic intimation of Peter's future martyrdom, but a deep lesson of that which he needed so much, the crucifixion of his own will and the surrender of his own proud self-sufficiency. Too long had he girded himself and done as he pleased, now he must learn the surrendered, the crucified, the restrained, and submissive life. How well he learned it we may judge from his epistles, where he constantly calls upon his brethren to be clothed with humility, to humble themselves under the mighty hand of God, and even to rejoice in the severest sufferings and trials, remembering that "if we suffer with Him we shall also be glorified together."

But he had not yet learned it, for immediately, with his natural impulsiveness and curiosity, he turns around to John, his fellow-disciple, and asks, "Lord, and what shall this man do?" It is the old Peter sticking his fingers into everybody else's business and rushing headlong wherever the notion strikes him. Then it is that the Lord administers the sharp rebuke of our text, "If I will that he tarry till I come, what is that to thee? Follow thou Me." We need the lesson quite as much as Peter.

I. Like Peter we need to remember the sovereignty of the Lord and the line where our questionings become intrusion and presumption. More than once the Lord had to rebuke the curiosity and refuse to answer the questions of His disciples. Just before He ascended we find them pressing a question upon Him regarding the earthly kingdom of Israel, and He reproves it in very similar fashion: "It is not for you," He says, "to know the time and the seasons which the Father had put in His own power. But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me." Your business is not to search into the things that God hath not revealed or attempt to comprehend all the mysteries of His plan, but to do His will and His work and to follow Him in practical obedience and service. And so here He turns back from his inquisitiveness to his own practical duty and sharply replies, "I will . . . what is that to thee? Follow thou Me."

In all our relations to the Lord Jesus Christ and in our most tender and intimate fellowship, let us never forget that He is Lord of all, the enthroned Sovereign of the world and the Church, and that all heaven is continually proclaiming in adoring worship at His sacred feet, "Thou art worthy to receive riches and honour and glory and wisdom and might, for Thou hast redeemed us by Thy blood."

II. Like Peter, we need to learn to keep our hands off other people and our minds from interfering with their business. "Lord, what shall this man do?" Peter was not the last to ask this question. It is one of the worst complaints of the great majority of Christians, who waste their strength and miss their own blessing and responsibilities by a thousand useless, foolish, and really impertinent questions and wonderings about people and things that do not in the least concern them.

Peter's question represents the temptation to control the lives of other people. There is a certain arbitrariness about the natural heart that loves to control other people and bend them to our will. True Christian love and humility will always recognise the freedom and equality of our brother, and never take any unfair advantage to coerce his will or bend him to our interests or desires. Our desire for our fellowmen should be that they may follow the Master's will, no matter how it may affect us.

Peter's question suggests a whole world of perplexing problems that many persons allow to hinder them in the simple path of duty. For example, how many people are stumbled in their Christian life by the inconsistencies of others! What this man or that man has done to you or somebody else has been a sufficient cause

to turn you aside from the path of duty or keep you from coming to Christ. What senseless reasoning this is! What though all the world should be wrong, there is all the more reason that you should be right. The inconsistencies of Christians are no more an argument against Christianity than a counterfeit bill is a reason why you should refuse a genuine one. The Devil just uses weak and inconsistent Christians as scarecrows to keep people from finding the precious things of the Lord's kingdom.

Perhaps a still larger number are being hindered by the mysteries of God's providence in their own life. You cannot understand something that God has done. Some trial has perplexed and prostrated you, and you are beating your head against the bars of your prison in vainly trying to get light. Because some bereavement or loss has come to you, because some prayer has not yet been answered, because some deep mystery in your life has not been made plain, you have simply stood still or turned aside from the path of duty, instead of meekly looking up and saying, "Even so, Father, for so it seemed good in Thy sight," and then bravely standing up and going forward in the path of present duty and waiting for Him some day to fulfil His promise, "What ye know not now, ye shall know hereafter."

III. Like Peter, we need to be reminded that the one thing, and the main thing, is our own practical duty and service. "Follow thou Me."

How beautifully this describes the simplest, most satisfying Christian experience! It is all centred in Jesus Christ. "As ye have received Christ Jesus the Lord, so walk ye in Him." "Abide in Me and I in you." To follow Jesus is to keep close to Him, to look to Him for guidance, for grace, for everything, to make His Word your guide, His life your pattern, and His strength your all-sufficiency.

This, too, will be a safeguard and a guiding star amid the perplexities and cross-currents of modern thought. Keep your eye upon Jesus and distrust everything that does not make Him first and last, and that interrupts for a moment your fellowship with Him. He is the touchstone of truth and error. He is the mooring place on life's troubled sea. Follow Him.

—*The Christian and Missionary Alliance.*

## Notes and Extracts.

### HOME NOTES.

#### The Monthly Prayer Meeting

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



**BIRTH.**—To Mr. and Mrs. W. T. Fairman, at Tantah, Egypt, on January 25th, 1909, a son (Henry Douglas).



A **Rest Home** for missionaries and other Christian workers is now open at "Home-

stead," Delgany, Co. Wicklow. Full particulars may be obtained on application to the Lady Superintendent. The nearest station is Greystones, a favourite seaside resort within easy reach of Dublin. Friends wishing for a really quiet holiday amid beautiful scenery and in a mild climate will find the "Homestead" very suitable for their purpose.



A "Home" for **Missionaries**, Christian workers, and others needing rest and change will shortly be opened at 21, Connaught Road, Folkestone, by **Miss S. B. Duff**. The house is in a central position, with garden back and front, and is within five minutes of the Lees and the Central Station. It will

(D.V.) be ready for guests by Easter. All particulars as to terms (which will be moderate), etc., on application to Miss Duff at above address. We are very glad to make this new "House of Rest" known through the pages of NORTH AFRICA.



**Mr. and Mrs. Cuendet** have lately had much anxiety owing to the very serious illness of their second daughter, who is with them in Algiers, and who has had a severe attack of typhoid fever. When writing on February 4th, Mr. Cuendet reported that the doctor pronounced her to be very weak, and needing the greatest care, although the fever had passed. Will friends please remember Miss Cuendet in their prayers, and ask that she may be raised up to full health and strength again?



**Picture Postcards.**—Two new series of "real photograph" picture postcards are now ready as follows:—Six cards from photos taken by **Mr. A. V. Liley** in Tunis, price 1s. per packet, post free. Six cards from photos taken by **Mr. Geo. Chapman** in Egypt, price 1s. per packet, post free. A special reduction is made on all postcards, if a quantity is ordered, for sales of work, etc.



#### "WANTS."

**Lantern Slides and Coloured Pictures.**—**Dr. Churcher** is in need of slides either on Scriptural or general subjects for his work among boys at Sfax. He would be most grateful to any friend who could supply these. He also finds coloured pictures a great help in arresting the attention of the illiterate classes, and would be glad to have more of these. Please address **Dr. T. G. Churcher**, El Masrah, Boulevard de Tunis, Sfax, Tunis.



**Miss Harrald** would be glad to receive much-needed help for her girls' class at **Tripoli**. This is now held every day. Three-quarters of an hour is devoted to Bible instruction, the same time to needlework, crochet and knitting (each subject being taken twice a week), and half an hour is given to Arabic reading and writing. The Secretary of the N.A.M. will be pleased to receive and forward to Miss Harrald any contributions for the purchase of the materials, books, etc., required in carrying on this valuable branch of work, in which the chief aim is ever the conversion of the girls.

## FOREIGN NOTES.

### Morocco.

**Miss A. Bolton** writes from Tetuan on February 5th, 1909: "For a long time we have been asking that the Spanish work might be lifted on to a higher level. The more we pray the worse things seem to become; this week a veritable moral earthquake has taken place. As we opened a school once more, the priests began to visit very assiduously amongst our people, giving away money, paying rents and procuring work for the unemployed, and using threats. As a result a great number of our people have lost their heads and have placed their children in the Roman Catholic school. Those who remain with us have been threatened and cajoled, but to no purpose. We pray that they may remain firm. A few of us have just met for prayer about the situation in which we find ourselves. No one is dismayed or cast down, but all seem confident that God is with us and will work a work which will be a sign to the outside world that He is with us. This trial has come at a time of very great stress, there is very little work to be had. Numbers are still large at the dispensary. On Wednesday we had eighty-seven, besides dozens of children, and to-day fifty-nine."



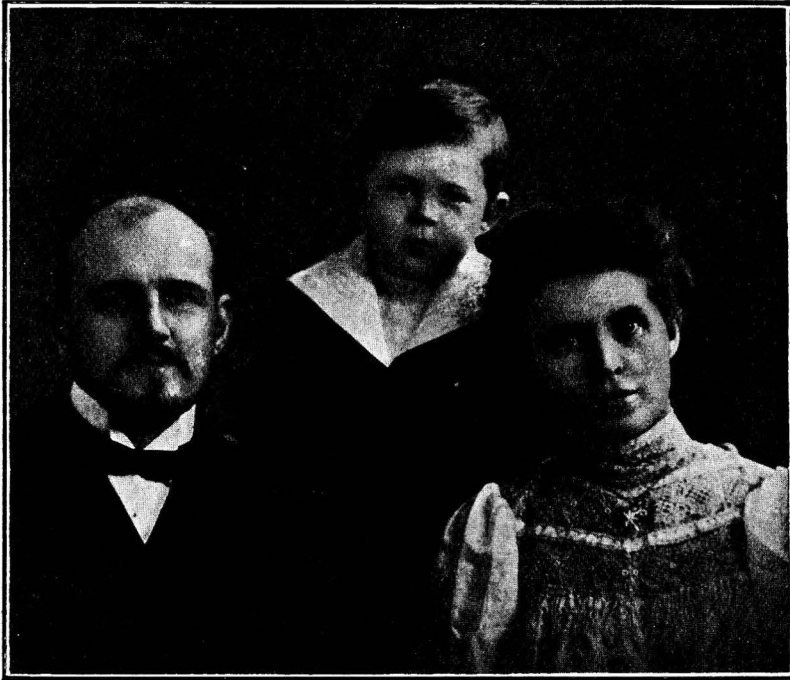
### Algeria.

**Mr. Cuendet** writes from Algiers on February 4th, 1909:—"A native convert is working with me every morning at the translation of the Old Testament. We are now **translating** the Book of Numbers. Last year I prepared the MS. of the Book of Proverbs, which is ready for the press, as well as the Book of Exodus. I have translated Leviticus, and am now doing Numbers. A little later on I hope to be able to do some itinerating. That work has proved to be most important during the last few years." **Mr. Cuendet** would be very glad to receive special gifts for his **itinerating work**. A large number of portions of his Kabyle New Testament have been sold and distributed in Kabylia, and many natives are reading these. It is most important that missionaries should visit the villages, and follow up by personal testimony the Gospel message which has been widely scattered in printed form.



### Tunisia.

**Dr. Churcher**, writing from Sfax on January 30th, 1909, reports that he registered 586 visits during that month, including those paid him by country people at the market at Djibiniana.



Mr. and Mrs. H. Nott and their Son.

## The late Mr. Harry Nott.

For the third time within the short space of three months death has been permitted to visit our mission band in North Africa. At the end of October Miss North died in Tunis; early in December Miss G. Smith was called away from her service in Morocco, and on the 16th of January Mr. H. Nott fell asleep in Jesus, leaving his widow and little son to mourn the absence of a tender husband and father, and his fellow-missionaries at Laraish to feel keenly the loss to the work of one who lived a godly life, consistent with his missionary calling, before Europeans and natives, while faithfully preaching Christ.

The news of Mr. Nott's decease only reached the Mission office in London on the 25th January, by the same post which brought the first intimation of his illness. The following later letters received from Mrs. Nott and Miss Aldridge give particulars of our brother's illness and last days on earth. Mrs. Nott wrote on 31st January:—"Mr. Nott was only in bed

from Friday, 8th January, though he had complained of headache all the week. . . . We wrote to Dr. Wilson (Tangier), and he sent directions and medicine, which did not reach us till too late, as the end came so suddenly. On the 15th we wrote, asking Dr. Wilson to come, and in the meantime got the French doctor. Dr. Wilson's coming, though too late, was a great comfort, as we were able to tell him all we had done, and he said all had been done that could have been, and he thought there must have been some heart-weakness for the end to have come so suddenly. . . . Miss Parkinson took my little boy, and in other ways was a great help. Of Miss Aldridge I know not how to speak. She has been so very kind, and having had so much to do with typhoid, she knew exactly what to do. I do not know what I should have done without her. . . . I can praise the Lord for help and comfort during these dark days; I have rested on the text that was given to my dear one during his illness,

and which was a comfort to him, 'My grace is sufficient for thee. My strength is made perfect in weakness.'"

Miss Aldridge, whose wide experience as a nurse enabled her to render such valuable help, wrote on February 1st:—

"It seems to me we are only beginning now to realise that our dear friend Mr. Nott is really gone from our midst, and to feel what a loss we as fellow-missionaries have sustained; we have had such perfect fellowship with him in every way since the time he and Mrs. Nott came to Laraish, and we are already missing his kindly words and ready help at every turn.

"For the first few days of his illness it was thought to be a feverish attack, and, influenza being about, to be perhaps that. He was with us at our usual Thursday afternoon prayer meeting on 7th January, but on Saturday I heard he was not very well. Sunday and Monday he continued about the same, except that the fever was rising all the time, and by Tuesday, 12th January, we had little doubt as to its being typhoid he was suffering from; he himself questioned me about it, and said he had been thinking it was that. Wednesday and Thursday the fever kept high with scarcely any remission, in spite of cold applications, and by Thursday afternoon he became somewhat delirious; except for the high temperature and great prostration, which had been grave features from the commencement, there were no decidedly bad symptoms, but on account of this we sent off on Friday for Dr. Wilson to come. Meanwhile we called in the French doctor here, but nothing availed to reduce the fever, and on Saturday evening, 16th January, Mr. Nott passed away at 6.30.

"Mr. Reed (of the Kansas Gospel Union Mission), who had been very kind in helping, took the funeral service the following day (Sunday afternoon). First there was a little service at the home, to which the American ladies came and a few other friends, Jews and Spaniards, with ourselves, when Mr. Reed spoke from a text which had been much in Mr. Nott's mind at the beginning of the illness, 'My grace is sufficient for thee'—then a short service at the grave, which was attended by a large number of people. Mr. Nott had been so much liked and re-

spected by all classes of Moors and Jews, his nightly work at the Refuge having brought him in contact with so many, beside the better class men who visited him at his home or whom he had talked with at their shops.

"I write with a heart full of sorrow for our own loss as a Mission band, but especially for those whom he has left behind."

Other Morocco missionaries have also written their tributes of warm esteem for Mr. Nott, emphasising especially his thoughtful kindness and ready willingness at all times to do anything to serve his fellow-workers and to help the natives. Miss Jay recalls how, during the terrible summer of 1907, when the refugees from Casablanca (many of them injured) were pouring into Tangier, many of them asked for news of Mr. Nott (who had formerly been stationed at Casablanca), speaking of him with great affection. Miss Jennings, who was at the time of Mr. Nott's death away from Laraish on a visit to the sub-station of Arzila and herself ill there, writes:—"He was a man beloved by the poor and others who went to his dispensary. . . . Only this evening a carpenter lad was talking to me of him with keen regret, and of how every evening Mr. Nott read and explained the Gospel to him and a group of other men at his Refuge. . . . We are praying that the living seed, which he sowed in hundreds of hearts here and in Casablanca, may yet spring up into fruit for eternity, to be revealed in that great day."

Space permits only brief mention of Mr. Nott's history. His home was at Great Malvern, where his father was a prosperous and much-respected business man. After his school-life he served a three years' apprenticeship at Bristol, and it was there, during a mission held at Broadmead Chapel by the well-known evangelists, Messrs. Fullerton and Smith, that he was converted, when about seventeen years old. He at once joined the membership of a church in Bristol, and became active in Sunday School, Mission Band, and other Christian work, and it was here he first felt the desire to become a foreign missionary. After this, and while assisting his father in business at home, he had wider opportunities for village preaching,



Y.M.C.A., and open-air work. In 1893 he entered Dr. Grattan Guinness's Training Institute, and spent two and a half years at Harley and Cliff Colleges, where he enjoyed the teaching and personal influence of that grand old man, Mr. Wm. Rattray, who powerfully influenced so many men now in the foreign field. While studying Mr. Nott did not neglect preaching, and was used of God in the saving of souls. In 1895 Mr. Nott was accepted by the N.A.M. Council for service in North Africa, and spent one year at its headquarters, then at Barking, studying the Arabic language and Mohammedan religion. In January, 1897, he went out to Morocco, where he laboured diligently for Christ during twelve years at Casablanca and Larais, as well as itinerating. In 1900 Mr. Nott married Miss Ada Watson, of Sunderland, who was already working as a missionary of the N.A.M. in Morocco, and whose brother, Mr. W. H. Watson, had laid down his life for the Gospel's sake in the Congo Balolo Mission. Our sister has thus been called to pass through keen suffering in the mis-

sionary cause. She will (D.V.) come to England this spring with her little boy, Sidney, for the furlough due this year, that she and her husband had hoped to take together. Bravely she writes: "The Lord reigneth—His will be done." To the God of all comfort we commend her and her dear boy, that she may have plain guidance for the future path, and be blessed and made a blessing.

Morocco needs more *men*, men of both spiritual and mental power—men of grit, of leadership, of initiative and sustained purpose, to be missionaries to its millions of Mohammedans. The North Africa Mission sorely needs such men, especially at this juncture, both for Morocco and its other fields. It can offer a sphere that will test alike the strong faith and the keen intellect. May the all-wise Head of the Church, the Leader and Commander of His people, who is also the "Ransom for all," Himself seek out and equip and send forth more men, if so He will, to be divinely-empowered witnesses in these lands of His Love unto death's agony and His Power to redeem the most hopeless.

## PRAISE FOR FINANCIAL HELP.

When funds are short, we seek the fellowship of our friends in *prayer*. When supplies are more abundant, it is only right to ask them to join in *praise*.

Sometimes people counsel us not to say too much about funds received, lest our friends should think we have no need of further help. But if we suppressed good tidings in this way, we should not be taking our fellow-labourers into confidence, and further, we should be guilty of dishonouring our Lord, giving the impression that He had not helped us when He had done so, and He might be grieved and withhold His aid for a time. We are more concerned to have His "well done" than anything else.

After this, perhaps some announcement of very special abundance may be expected! No! this is not the case. But *God has graciously supplied the current needs of the mission, so that there is no lack*. We have not received more or even quite as much as during the first six or seven weeks of last year, but as we closed 1908 in a better financial position, the needs of last year are not falling on this one.

*There are still special needs, such as from £250 to £300 required for building the mission house in Shebin el Kom and £250 for clearing off the balance of the Bank Loan*. We pray that these special sums may be received in our Father's time, which is the best. *But we do ask friends to join in thanksgiving* that the ordinary needs of the mission are being met thus far, and to ask our God the more trustfully that the £800 or more per month needed, may be, month by month, supplied.

## News from the Mission Field.

### MOROCCO.

#### From Mrs. O. E. Simpson (Casablanca).

January, 1909.—So many of the foreign missionary's days are (like those of the homeland worker) spent in "line upon line," "here a little, there a little," as to present but little variety for worker or watcher. Yet God does grant sometimes a "red-letter" afternoon or evening, which stands out as token of His cheer, bright with His prospects for eternity.

Three such occasions have been often on my mind lately, and called forth both praise and prayer.

The first was a December afternoon in the Basha's house, long looked forward to by the women, when I fulfilled a promise of Arabic hymns with the baby organ. I had been visiting there for the daily dressing of a cancer case, sowing the seed continually; now, surely, I thought, they would listen well to the fuller unfolding of Gospel truth.

A better-class Jewess sat with us and acquiesced in all I told of the powerlessness of Islam to free them from the bondage of sin and of their corrupt lives. They were convicted and silent. Turning to the Jewess, who rejoiced in her superiority, I added: "You, too, are equally lost; being without the Christ they reject as Saviour." This received her Moorish sisters' ready assent, and it was a quiet and solemn moment as we together looked towards the hour when Israel shall look on Him Whom they pierced, and a nation be born in a day.

The mistress of the house voiced the wish of other hearts as well as her own as she said, "Teach us to pray!" In the name of Jesus I pleaded that they might know conviction of sin and release from its power through the precious shed blood they had been hearing of. It was a solemn ending to an afternoon's seed sowing!

Reserving the best till last, we pass over the first Sunday of the New Year, and come to the night before last, when our landlord, his agent, and two relatives, gathered with us, avowedly for Arabic

hymns, and to "hear the organ sing." The Moor so recently converted was with us, also an older convert.

After *couscous* and the usual tea drinking, the music was asked for, and the very first hymn opened a lively discussion as to the truth of the death of Jesus. The agent was a bitter opponent. The landlord, though best read, soon saw there was no ground for them to stand on, and, leaning forward to catch the answer, quietly asked, "Wherein do we Moslems lose the value of His death?"

We sang some hymns to accentuate the truth told, and between these I sat praying for help and blessing. These were indeed granted, as Mr. Simpson was enabled to prove against themselves each point they brought forward; but it was the moment of testimony which told most, and thrilled each of our hearts. The story of a sinner, himself saved by grace alone, reached even their prejudiced minds, and silenced each opposer. Here was power they knew nothing of—power to save and to keep, and all in the precious blood shed upon the Cross by the Son of God, Whom they refused to believe in as such. As they asked for another hymn, I said: "I have one, but you will not like it," and we sang together (Mr. Simpson and I), "Low in the grave He lay—Jesus my Lord—Up from the grave He arose!"

They were very quiet as they left, having heard for the first time the Way of the Cross and the Truth as it is in Jesus. It was nearly 11 p.m., and a longer night would have been welcome in view of the 125 women who came for treatment the next morning; but we could only praise for time so spent, and God-sent hearers, and have promised to spend a fortnight with them, in their village some five hours' ride from here, itinerating next spring, if still in Casablanca. Meanwhile pray for life from the dead to follow even from this one night's seed sowing. It was a wonderful opportunity!

The third "red-letter" day was the first Sunday in the New Year. The recent Moorish convert and the older one were both here, and (as far as we knew) it was

the first Arabic *converts'* meeting in Casablanca. Perhaps there have been others in the past, but we have not heard of them. It seemed to us that a halo of promise was over it, promise in bud, so to speak; two saved souls sitting at the feet of Jesus to learn more of their beloved Lord. Our joy was very great as we asked ourselves, "What shall the harvest be?" A self-propagating native church? Another tribe to swell the great multitude whom no man can number?

Looking out at the starry sky, we heard the promise repeated: "So shall thy seed be!" And as last Sunday another native voice was raised for the first time in prayer in the name of Jesus, we realised the need of prayer, prayer, more prayer, to accompany our efforts to gather in quickly the number of God's elect and hasten Christ's coming and kingdom, since prayer still "moves the hand that moves the world."



Photo by]

[the late Mr. H. Nott.

Celebrating the Feast, Ashuraa, in Morocco.

## ALGERIA.

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

[In the November issue of NORTH AFRICA our readers were informed of the new arrangements being made at this, our oldest mission station, in connection with the very encouraging development of the work there. The older mission house has now been set apart entirely for the work of the Misses Cox and Smith among women and girls, and is to include a "home and school" for the latter, for the fitting up of which our sisters still need funds. The new house, higher up the hill, which was taken last autumn for Mr. Ross's growing medical and evangelistic work, has now been put into shape, with

excellent accommodation both for the dispensary and for preaching services, as well as for the missionaries' dwelling. Mr. and Mrs. Ross, with their two children, moved into their new quarters at the end of the year.—ED.]

January 21st, 1909.—We are now in the new house, having entered it just two days before Christmas. God gave us two bright, sunny days for the fitting, although before and after it was very wet. We thus got in comfortably, and did not feel the strain of moving very much. It became much easier for me to superintend the work, and time was saved in going home for meals. The work dragged on

much longer than I anticipated, partly because of the weather.

We had only one European workman, all the others were Kabyles; the latter worked splendidly, and two or three received much blessing from the morning lessons. The carpenter was specially impressed, and the longer he was with us, the more faithfully he did his work.

This is going to be a good centre for the medical work; I am trying to arrange a day each for certain villages, or groups of villages. We have only finished with the dispensary to-day, but to-morrow we shall commence giving medicines more regularly, and I believe the numbers will be equal to those we have had, and as it becomes known that we give in the afternoon as well as the morning, the number of patients is sure to increase.

Our Sunday meetings have not been at all affected by the change; we had seventy-three boys last Sunday, and the other services as usual. Seventy-three, when the fête is over, is a good sign, and, as one of the young men remarked, the class of boys who are in the habit of coming is the best in the village. I never have so much joy as when speaking to or singing with these dear lads; the joy of heaven seems to be on the faces of so many!

We are very happy here; there is more sunshine, and it is drier, and I believe healthier. Si M., and especially B. K. (both native Christians and evangelists), are great helps in every way, but of course I could not trust them with the medicines, as I would a European. They are both away to-day, seeing a case I attended on Tuesday, in a distant village; they are glad to go thus and seize opportunities of preaching the Gospel.

*February 3rd, 1909.*—We have meetings every day this week but Saturday, and, as I give medicines all day long, and have to get things straight indoors, you will see how we are occupied. The attendances here are, if anything, better than at the other house, and far more men from this village come. B. K. and S. M. are doing well. The former is indeed a treasure. He simply loves his work, and is ready to put his hand to anything, seeing what is required without having to be told.

[Mr. Ross was cheered by receiving from friends at Forres, N.B., gifts of money for a station bell, as well as for part of the needed furnishing of the men's hall. Hearty thanks to these kind givers.]

### From Miss K. Johnston (Cherchell).

I want to send you some more requests for prayer. Surely earnest prayer for one another in His work may be a "labour of love" which "God is not unrighteous to forget."

The woman F. for whom special prayer has been asked in NORTH AFRICA seems near to the Kingdom. But one day during the Fast of Ramadhan, when I was visiting her, she seemed to have a bigoted fit on. She had her rosary and actually brought up the name of their prophet; perhaps this was partly because a neighbour was sitting with us. I reminded her of what the Moslems lack—who amongst them have assurance of peace with God? She quite agreed that they lacked what we had, and that *we* were happy in the knowledge of acceptance with God, while they were in doubt.

A few evenings later she came to see us with her sister and another woman. The sister went early, but F. stayed on and so enjoyed her own tune to "Jesus, Thy name I love." It is hopeless to get her to sing it right! We showed her a picture of the Resurrection, where an angel is sitting on the tomb, pointing upwards with his finger. This to the Moslem mind easily suggests "witnessing," i.e., repeating the formula, "There is no God but God, and Mohammed is the prophet of God," and F. very naturally thought he was "witnessing"! That same evening she told us that since Miss Turner had explained to her that Christ was living and Mohammed dead, like the other prophets, she had understood that it is useless to pray to Mohammed, but that Jesus lives and can hear our prayers. This is one step, and a very important one. Will you help to pray her into the full light?

The week before last we were cheered by the visit of an earnest Christian from the homeland, a gentleman who knows a great deal about missions in general, but had never before visited the mission

field. He was accompanied by the French evangelist from Algiers, who has been here several times. As we knew they were coming, we invited our Thursday afternoon boys to come up again on Friday afternoon, when the evangelist would speak to them. So the big lads, some of our medium ones, and a few of the smaller

ones came, and a service was held under the verandah of the Mission House. Monsieur Villon speaks Arabic very fluently, having been born in the country and accustomed to it all his life. He spoke very interestingly to them, and in a manner specially suitable for the older ones.

## THE CIRCULATION OF THE SCRIPTURES IN NORTH AFRICA.

It is thought by many that one of the principal reasons why the early North African Church was extinguished by Islam was because the people had not the Scriptures in their own tongue.

It is, therefore, of the utmost importance not only to have the Bible translated into the various languages of North Africa, but to get it circulated and read. It has ever been one of the main aims of the North Africa missionaries to accomplish this object.

It is not, however, quite so easy to do this as might be supposed. Some friends think that if only missionaries were supplied with a stock of Scriptures the work would be practically done. But this is not so. First, only a very limited number of the people can read. Second, the population is generally very scattered, so that long, weary, and expensive journeys have to be taken to reach the people. Third, in the past the Governments of North Africa have not been favourable to the circulation of the Scriptures, and have in some cases put almost insurmountable difficulties in the way of the work being done. Fourth, many of the people are indifferent, if not opposed to the Bible. The Moslem thinks it has been superseded by the Koran, and the Roman Catholic has been taught that it should only be read under priestly guidance, and both declare that it has been corrupted. The Jew says the New Testament does not concern him, and the Atheist ridicules it.

Yet with all these difficulties the work must

be done. It often costs 10s. to sell a 1s. book, so great are the difficulties and so few the sales. We advocate both the sale and also the free distribution with discretion. To accomplish the wide circulation of the Scriptures we need the living witness to take it and tell its character, and in measure explain its teaching.

It is generally better that two labourers should go together, either two European missionaries or a European and a native Christian. Those who wish to help in this work will remember that for a week's itineration a sum averaging about £5 for the support of two workers and their expenses in travelling and hotels is needed, apart from books. Some friends of the mission have given financial help for this work from time to time, and we should be glad if others are led to do the same, as in some parts the work can be done now more easily than for several years past. The cost, including the support of workers and the expenses of travelling, is rather heavy, but the object in view is most important, and seems to us well worthy of the cost. Sometimes missionaries have supplies of books, but they are unable to bear the expenses involved in travelling in a country where they have to put up at poor but rather expensive hotels, or take animals and tents. Shall we not make it our aim this year that many of the people of North Africa shall be supplied with the Word of God who have never seen it before?

## NOTICE OF BOOK.

A copy of "**A Missionary Directory for Nurses**,"\* by E. Theodora Fox, has recently been sent us for review in NORTH AFRICA. The aim of the book is to give nurses who wish to go out to the Foreign Mission Field such information about the various missionary societies employing nurses as shall guide them in offering for foreign service. British societies only are included in this little directory.

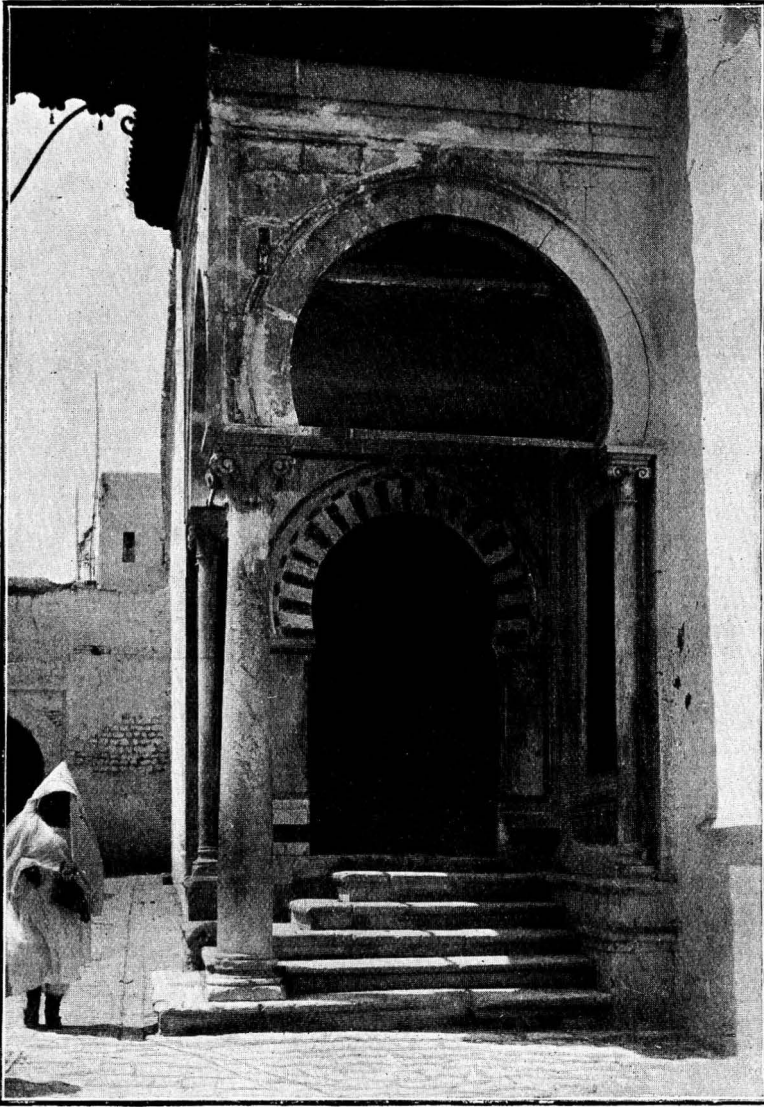
The first part of the book gives particulars

\* Price 1s. 6d. net from the Nurses' Missionary League, 52, Lower Sloane Street, London, S.W.

of the requirements of the various societies as to religious views, training, etc., while the second part contains information as to salaries, length of service, and stations where nurses are employed.

There is an appendix giving a list of training homes, with detailed information respecting them.

The book has been issued in connection with the Nurses' Missionary League, and should prove most useful to those for whom it is intended, as well as to other women candidates for the foreign field.



*Photo by]*

**The Madrasa Es-Slimania, Tunis.**

*[Mr. A. V. Liley.*

### **THE MADRASA ES-SLIMANIA, TUNIS.**

"The college of Solomon," such is the meaning of the words Madrasa es-Slimania. The "college" is not, however, what we understand by that word; the "madrasas" are special buildings, with large open courts, around which are a number of small rooms; these are occupied by students who are studying at the great mosque known as Jama' Ez-Zeitoona.

The education and a room as a lodging-place are gratuitous, the students, of whom there are some 500, having to provide everything else. All students are exempt from military service; this privilege is often an incentive to take up the four years' course of study.

In order to spread the French language, the students have to pass a yearly examination in that tongue, otherwise they have to do their military service. Formerly I had a class to help these young men, and to get them under the influence of the Gospel; it was very successful, being well attended, but the pressure of other work has not allowed me to continue it.

The subjects taught in the Jama' Ez-Zeitoona are Arabic grammar, logic, the commentaries of the Koran, etc. These studies little fit the student for the battle of life, and it is not at all a rare thing to find them, after having finished their course, dropping into the ordinary trades of everyday life, which an illiterate man may pursue. One finds, however, that these students become great fanatics and exert an influence in the spread of Islam.

A. V. LILEY.

## Giving for God's Work.

The Lord Jesus said, "Give, and it shall be given unto you," and again, "It is more blessed to give than to receive." He is the Truth. His words shall not pass away. Therefore God, who "cannot deny Himself," will most certainly give to givers, both temporal blessings and joy also. The eighth and ninth chapters of the second Epistle to the Corinthians are a valuable "directory" for Christian giving. Let Christ's disciples take to heart what the Holy Spirit says through the Apostle, and submit their ways thereto. Christian giving should be "as a matter of bounty, and not of extortion. . . . He that soweth with blessings, shall reap also with blessings. . . . Not grudgingly, or of necessity; for God loveth a cheerful giver" (R.V. and margin, vv. 5-7).

The following extracts from some of the letters received from our donors during February exemplify well these Scripture principles, and have called forth praise to God.

### From a very old Friend of the Mission.

"I enclose you £15 for the bed in the North Africa Mission hospital from the mothers' meeting at W. St. God grant that many on that bed may find Christ, and thereby eternal life! I trust this year may be a more prosperous one in every sense for the Mission—willing, able workers found, and wherewith to supply their need. So prays your sincere friend."

### From a Husband and Wife.

"We send a further £5 for use where most needed, and are glad to read of the good

work as recorded in February's paper. To God be all the praise! May He abundantly bless all labourers of the N.A.M.

"Yours very truly in Him."

### From a Prayer Union Secretary.

"Please to find enclosed P.O. (£1 1s.) towards Mr. Fairman's building at Shebin el Kom. Ten shillings is from the friends in — Baptist Church, and eleven shillings is from our little 'prayer gathering.' We continue to have most blessed times, as we meet here month by month, and plead specially for blessing on all the work and workers in connection with the N.A.M."

### From one who Travels much in the Interest of Missions.

"I have the pleasure of enclosing cheque for £10 for the new building fund at Shebin el Kom, which seems an urgent need just now. You may remember I was there a few years ago, when I gave several addresses to the schoolboys."

### From a Church Secretary.

"I have much pleasure in enclosing a cheque for £5 towards Mr. Fairman's building fund at Shebin el Kom, in Egypt, as a donation from our church funds. We are very much obliged to your Council for sending Mr. Cooksey as a deputation to our church on Sunday last. His addresses were most interesting, and have quite aroused our zeal for missionary work in North Africa. I trust his messages will bear fruit in good time to the glory of God.

"Wishing your Mission much success, and hoping that from time to time we may be able to contribute a little towards its support. . . ."

## World Missionary Conference, 1910.

It is proposed to hold in Edinburgh, in June, 1910, a Conference of representatives of Foreign Missionary Societies from all parts of the world. It is felt that "the twentieth century has opened a new and fateful chapter in the history of the world," and that the movements, both political and otherwise, now at work, especially amongst Eastern nations, should be an incentive to more united action on the part of the members of Christ's Church to evangelise all nations. In connection with the Conference a "Statement of Aims and Plans," issued by authority of the Committee, has been sent us for insertion, in whole or in part, in NORTH AFRICA. The following extracts from this circular will give our readers some idea of the scope and purpose of the Conference, and will, we trust, call forth their prayerful sympathy on its behalf.

"The Conference is one of Missionary Societies and Committees convened to consider missionary plans and methods. It is therefore not a gathering that is in any way constituted for the discussion of matters of doctrine or ecclesiastical polity which at present separate Christians from one another. . . .

"Under instructions from the General Committee of the Conference, an International Committee, consisting of eleven British and five American members, and three from the continent of Europe, met at Oxford in July, 1907, and spent six days together in planning the work and programme of the Conference. In accordance with its recommendations it has been decided that eight Commissions, each having not more than twenty members, should be appointed to make during the next eighteen months a thorough investigation of some of the larger missionary problems. No separate Commission has been appointed to deal with what has been generally known as 'Women's Work,' but women have been appointed as members of most of the Commissions, and this important department of missionary work will receive full consideration. . . . Each Commission will be expected to present a printed report . . . with a set of 'findings' representing the opinions of at least a majority of the members of the Commission on the subject under review. . . . By this plan two results will be secured—first, the gathering together for purposes of reference of the ripest missionary experience from all parts of the world; and secondly, the judgment of a body of able men and women,

who have devoted special study to the subject, regarding the practical policy which this experience seems to show to be the best.

"The subjects of the Commissions are as follows:

- (1) CARRYING THE GOSPEL TO ALL THE WORLD.
- (2) THE NATIVE CHURCH AND ITS WORKERS.
- (3) EDUCATION IN RELATION TO THE CHRISTIANISATION OF NATIONAL LIFE.
- (4) THE MISSIONARY MESSAGE IN RELATION TO NON-CHRISTIAN RELIGIONS.
- (5) THE PREPARATION OF MISSIONARIES.
- (6) THE HOME BASE OF MISSIONS.
- (7) MISSIONS AND GOVERNMENTS.
- (8) CO-OPERATION AND THE PROMOTION OF UNITY.

"The Conference, if it is to fulfil the purpose of God, must not be an end but a beginning. More important than the Conference itself is the question of its practical outcome. . . . As we contemplate the magnitude of the work to be done, we are conscious that the fundamental difficulty is not one of men or money, although both are needed in largely increased measure, but of spiritual power. The Christian experience of the Church is not deep, intense, and living enough to meet the world's need. The study of that need, and of the problems to which it gives rise, will be in vain unless it is accompanied by a hunger and thirst after a fresh discovery of God and of the meaning of His revelation in Jesus Christ. The end of the Conference will be attained only if the consideration of missionary problems should lead to the growth of a more living and daring faith, and to the more perfect manifestation by the Church of the Spirit of the Incarnation and of the Cross.

"To this end we invite all who believe in the efficacy of prayer to unite in regular and unwearied intercession on behalf of this Conference, entreating that God would give with an increase of knowledge an increase also of power, faith, and love, and would lead His Church into a deeper fellowship with the life of her Crucified, Risen, and Ascended Lord. An intercession paper, suggesting a number of special subjects for intercession, has been prepared by the Committee, and may be obtained on application to the Headquarters of all Missionary Societies."

This statement is signed by the five chairmen of the Conference and Executive Committees, as well as by Mr. J. H. Oldham, M.A., the Secretary of the Conference, whose office is at Windsor Buildings, 100, Princes Street, Edinburgh.



**"Who shall separate us from the Love of Christ?"—ROM. viii. 35-**

Hallelujah! Who shall part  
Christ's own Church from Christ's own  
heart?

Sever from the Saviour's side  
Souls for whom the Saviour died?  
Cast one precious jewel down  
From Immanuel's blood-bought crown?

Hallelujah! Shall the sword  
Part us from our glorious Lord?  
Trouble dire or dark disgrace

From His heart our names erase?  
Famine, nakedness or hate,  
Us from Jesus separate?

Hallelujah! Life nor death,  
Powers above nor powers beneath,  
Satan's might nor hell's dark gloom,  
Things which are, nor things to come,  
Men nor angels e'er shall part  
Christ's own Church from Christ's own  
heart. WILLIAM DICKINSON, 1846.

## For the Children.

**"A Voice Crying in the Wilderness."**

### II.—A New Testament's Experiences in North Africa.

By Miss A. L. COX, Tebessa.

In the January number of this magazine the Editor was kind enough to insert a short autobiography of my nearest relation, the Arabic Bible, and I am now making bold to send a brief sketch of my own personal experiences among the Mohammedans.

I am a small New Testament, printed in Arabic, unvoeled, and very simply bound. The likes of me may be sold for fivepence or sixpence each in English money.

Some fourteen years ago I travelled with two lady missionaries—one Swedish, the other British—to a desert-like region called Souassi, inhabited by nomadic Arabs.

We did the journey for economy's sake in a kind of costermonger's cart, painted red, blue, and yellow, a jolting, springless affair, on the shafts of which, with legs doubled up under him, sat our native driver, guiding the rope-harnessed mule.

The ladies' "kit" was arranged so as to form a back to the cart, and all corded on to it with sufficient clumsiness to ensure the falling off of certain articles from time to time!

We stayed *en route* at a little village called El-Djem, where, in overwhelming contrast to the tumble-down mud dwellings of the Arabs, is a wonderful old Roman amphitheatre in ruins, whose outside walls still stand almost undamaged by the march of centuries.

At El-Djem we remained fifteen days, having rented an attic just opposite the Mohammedan mosque. From its minaret went up, five times a day, the loud, weird call to prayer, "*La ilaha ill'Allah; Mohammed rasul Ullah.*"

Our rooms were not of the cleanest, being already inhabited by numerous little people, who were very lively, especially at night!

Meat could only be obtained once a week, and I remember the ladies returning one day from market triumphantly, with a piece of fresh-killed mutton strung on a grass thread (paper is quite a negligible quantity in these villages), and a condensed milk tin, containing a little olive oil for cooking it.

The people in this place cared but little to listen to the Gospel, and I and the other books were not of much use to them, as very few could read.

So we moved on in stages to Souassi, passing through the hamlet of Kessour-Essaf, where the men gathered round our vehicle, eagerly begging for books.

After proclaiming to them the only way of salvation, we left with a promise to stay a few days there on our way back. This the ladies did, and they had an opportunity of presenting a nicely bound copy of one of my brothers to the chief of the place, who received it with evident pleasure.

Souassi consists of a small row of mud-built shops, and two houses, one somewhat

pretentious, belonging to the "Kaid," or chief man. The rest of the natives live in picturesque goat's-hair tents.

Our arrival was the signal for great excitement. The Kaid came forward in flowing red cloak, followed by his secretary, called the Khalifa, or Vice-Kaid, and a suite of blue-mantled, red-shod *spahis*, or native mounted policemen. The Kaid was a kindly, fatherly old man, with gentle manners, and at once gave orders for a room among the row of shops to be got ready for the ladies, but insisted on their first dining with him and his men.

It was a curious meal, spiced and sugary. They ate quite neatly with their fingers, a servant waiting afterwards behind each one in turn with brass bowl and ewer for the washing of mouth, hands and feet. The "couscous" was fiery with red pepper, according to native custom, and the old Kaid, finding his guests somewhat abstemious over it, ordered the dish for the next day to be less seasoned with cayenne.

There was much interesting conversation during the repast, and many a question asked concerning the wonderful facts of the birth, life, death, and resurrection of the Lord Jesus, as recorded in my

pages. The secretary, a beautifully dressed young man, with proud, scornful expression, who had married the Kaid's daughter a few weeks before, appeared much interested, and promised to come along to the missionaries and hear more.

This he did again and again, and the ladies found that he was singularly open to truth and reason. On their asking him one day if he received the Koran as his guide, he replied, "That in the Koran which appeals to my reason and common sense I receive; that which does not thus appeal I reject." This remark caused much prayer to be offered up for him, and led to the decision on the part of the ladies to leave with him a copy of the New Testament, if he would promise to read and study it. He *did* promise, and *I* was the little book that was placed in his hands by the missionaries on their leaving Souassi. . . .

For fourteen years this precious, incorruptible seed sown has been prayed for, and the sowers of it request those who read this little history to add their supplications, that He whose Word it is, will Himself give the increase, and cause that this soul may, through His well-beloved Son, receive life everlasting.

## To the Members of the Prayer and Workers' Union.

### Requests for Praise and Prayer.

Praise that a nurse has been secured to take up the work at the Tulloch Memorial Hospital, Tangier.

Praise for a new self-supporting worker, who hopes to go out shortly to take up work among the Spaniards in Tangier.

Prayer for the work carried on at both Hospitals, Tangier.

Prayer for four little Moorish girls who are living in Mrs. Roberts's house, and receive Christian teaching daily.

Prayer for Mrs. Nott and her little son at Laraish in their recent bereavement.

Prayer that men may offer to fill the vacant places—that volunteers filled with the Holy Spirit may come forward for work in North Africa. For someone to take Mr. and Mrs. Simpson's place at Casablanca, that they may be set free to return to Fez.

Praise that money has been sent in for opening a refuge in Tetuan for Moors, and that larger numbers are coming to the Spanish meetings there, and that a real movement among the Spaniards seems to be taking place.

Prayer for those who attend the French meetings in Chercshell, and for those who have given their hearts to the Lord, that they may grow in grace and knowledge.

Praise that a French evangelist and his wife are (D.V.) taking up work in Constantine. Prayer that their coming may be for the glory of God.

Praise that workers have been found to help in the Italian work in Tunis.

Praise for financial supplies sent in during January and February, and prayer that all needs may be met, including passage money for those whose furloughs are due this year.

**LIST OF DONATIONS from JANUARY 1st to 31st, 1909.**  
**DESIGNATED FUND.**

(Continued from page ii. of Cover.)

**DETAILS OF BOGNOR AUXILIARY.**  
General Receipt No. 1418.

No. of Receipt.	£	s.	d.
39 .. .. .	0	2	0
30 .. .. .	0	2	0
1 .. .. .	0	3	0
2 .. .. .	1	5	9
	<u>£1</u>	<u>12</u>	<u>9</u>

**DETAILS OF DUBLIN AUXILIARY.**  
S. S. McCURRY, Esq., Hon. Sec.,  
3, Spencer Villas, Glenageary.  
Designated Receipt No. 3263.

No. of Receipt.	£	s.	d.
131 .. .. .	5	0	0
2 .. .. .	1	0	0
3 .. .. .	0	11	9
4 .. .. .	0	16	0
5 .. .. .	0	10	0
6 .. .. .	0	10	0
7 .. .. .	0	10	0
3 .. .. .	1	0	0
9 .. .. .	0	5	0
40 .. .. .	0	10	5
1 .. .. .	2	0	0
2 .. .. .	10	0	0
3 .. .. .	2	2	0
4 .. .. .	0	10	0
5 .. .. .	0	2	6
6 .. .. .	0	10	0
	<u>£25</u>	<u>17</u>	<u>8</u>

**DETAILS OF BARNET AUXILIARY.**  
Designated Receipt No. 3252.

No. of Receipt.	£	s.	d.
61 .. .. .	0	5	0
2 .. .. .	0	7	8
3 .. .. .	0	10	0
4 .. .. .	0	5	0
5 .. .. .	3	3	0
6 .. .. .	0	5	0
7 .. .. .	0	4	9
8 .. .. .	0	4	6
9 .. .. .	0	4	0
70 .. .. .	0	10	0
1 .. .. .	0	10	6
2 .. .. .	1	6	7
3 .. .. .	0	10	0
4 .. .. .	0	4	0
	<u>£8</u>	<u>10</u>	<u>0</u>

**DETAILS OF GIBRALTAR AUXILIARY.**  
CAPT. C. H. HILL, Hon. Sec.,  
Soldiers' and Sailors' Institute.  
General Receipt No. 1468.

No. of Receipt.	£	s.	d.
27 .. .. .	0	2	6
8 .. .. .	0	8	2
	<u>£0</u>	<u>10</u>	<u>8</u>

**DETAILS OF BARKING AUXILIARY.**  
Miss E. HOWE, Hon. Sec.,  
153, North Street.  
Designated Receipt No. 3245.

No. of Receipt.	£	s.	d.
23 .. .. .	0	3	5
4 .. .. .	1	13	6
5 .. .. .	0	1	8
6 .. .. .	0	1	6
7 .. .. .	0	3	9
8 .. .. .	0	4	8
9 .. .. .	0	12	2
30 .. .. .	0	13	4
Park Hall S.S. ..	3	15	2
	<u>£7</u>	<u>9</u>	<u>2</u>

**TOTALS JAN. 1st TO 31st, 1909.**

General Fund ..	£210	9	9
Designated Fund	£369	6	5
	<u>£579</u>	<u>16</u>	<u>2</u>

**TOTALS JAN. 1st TO DEC. 31st, 1908.**

General Fund ..	£5,671	7	7
Designated Fund	£3,749	4	0
	<u>£9,420</u>	<u>11</u>	<u>7</u>

**ADDITIONAL DESIGNATED DONATIONS for period ending DEC. 31st, 1908.**

1908. Dec.	No. of Receipt.	Amount. £ s. d.
31 ..	3202 ..	30 0 0
	3 ..	7 10 0
	4 ..	1 0 0
	5 ..	1 0 0
	6 ..	0 10 0
	7 ..	1 0 0
	8 ..	3 0 0
	9 ..	2 10 0
	10 ..	1 0 0
	11 ..	5 0 0
	12 ..	0 10 0
	13 ..	0 7 6
	14 ..	1 0 0
	15 ..	10 10 0
	16 ..	10 0 0
	17 ..	5 0 0
	18 ..	1 0 0
		<u>£80</u>
		<u>84</u>
		<u>9 6</u>

**Sundries .. .. .** £80 17 6

**Previously ackgd.** £165 7 0

**3,583 17 0**

**£3,749 4 0**

**ARTICLES FOR SALE.**

Knitted gloves, white or coloured, ordinary size, 2s. per pair. A handsome linen tea-cloth, embroidered, and trimmed fine crochet, price £1 1s. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Carlisle Avenue, St. Albans.

A large table-centre embroidered on canvas in green and yellow, lined with white sateen, price £1. Sent on approval if desired. Please apply to the N.A.M., 4, Highbury Crescent, London, N.

"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-

wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included. The proceeds will go to the funds of the N.A.M.

Picture Postcards.—The following series are now on sale:—Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating "Life in Morocco," price 3d. per packet, post free 3½d. Six "real photograph" cards from photos taken in Tunis by Mr. A. V. Liley, price 1s., post free. Six "real photograph" cards from photos taken in Egypt by Mr. Geo. Chapman, price 1s., post free.

**ALGERIAN RUGS AND MATS FOR SALE.**

We still have a good stock of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work at Cherchell, which is helping so many poor girls and women there, and bringing many natives under Gospel influence. The carpets, rugs and mats are all hand made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear. We invite our readers to order any of the following as acceptable presents for their friends, or for their own use: Carpets, from £3 5s. to £5; rugs, from 16s. to £1 16s.; sample mats, suitable for footstools, chair seats, etc., at 2s. 2d., and a larger size at 2s. 10d. A price list, giving sizes and descriptions of these goods, may be had on application to the Mission Office. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

Telegraphic Address:—"TERTULLIAN, LONDON."

Telephone:—2770 NORTH.

# THE NORTH AFRICA MISSION.

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### Acting and Assistant Secretary.

M. H. MARSHALL.

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

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

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

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

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

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

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.					
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Nov., 1332	Miss R. J. MARKUSSON ...	Nov., 1332				
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1836	<b>Susa</b>							
Mrs. WILSON ...	Dec., 1906	Miss H. D. DAY ...	April, 1886	†Mr. J. J. COORKEY ...	June, 1302	†Mrs. COORKEY ...	Dec., 1366				
Mrs. ROBERTS ...	Dec., 1896	Miss K. JOHNSTON ...	Jan., 1392	Mr. H. E. WEBB ...	Dec., 1392	Mrs. WEBB ...	Nov., 1397				
*Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1392	<b>Kairouan.</b>							
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	<b>Algiers.</b>		Mr. E. SHORT ...	Feb., 1392	Mrs. SHORT ...	Oct., 1392				
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Miss G. L. ADDINSELL ...	Nov., 1392	<b>Sfax.</b>					
Miss I. L. REED ...	Oct., 1903	Madame CUENDET ...	Sept., 1335	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1335	Mrs. CHURCHER ...	Oct., 1335				
<i>Spanish Work—</i>		Mr. A. SHOREY ...	Nov., 1902	<b>DEPENDENCY OF TRIPOLI.</b>							
Miss F. R. BROWN ...	Oct., 1339	Mrs. SHOREY ...	Oct., 1904								
Miss VECCHIO, School Mistress.		<b>Djemaa Sahridj.</b>									
<b>Casablanca.</b>		<i>Kabyle Work—</i>									
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. D. ROSS ...	Nov., 1902								
Mrs. SIMPSON ...	Mar., 1893	Mrs. ROSS ...	Nov., 1902	Mr. W. REID ...	Dec., 1862	*Mrs. REID ...	Dec., 1894				
<b>Tetuan.</b>		Miss J. COX ...	May, 1837	Mr. W. T. BOLTON ...	Feb., 1867	Mrs. BOLTON ...	Dec., 1867				
Miss A. BOLTON ...	April, 1879	Miss K. SMITH ...	May, 1837	Miss F. M. HARRALD ...	Oct., 1891	<b>EGYPT.</b>					
Miss A. G. HUBBARD ...	Oct., 1891	<b>Constantine.</b>									
Miss M. KNIGHT ...	Oct., 1905	Mr. J. L. LOCHHEAD ...	Mar., 1392	<b>Alexandria.</b>							
Miss H. E. WOODHILL ...	Jan., 1907	Mrs. LOCHHEAD ...	Mar., 1892								
<b>Laraish.</b>		*Miss F. K. LOCHHEAD ...	Mar., 1392					Mrs. DICKINS ...	Feb., 1867	Miss R. HODGES ...	Feb., 1885
Mrs. NOTT ...	Feb., 1867	Mr. P. SMITH ...	Feb., 1399					Miss F. M. BANKS ...	May, 1885	Miss H. B. CAWS ...	Oct., 1907
Miss S. JENNINGS ...	Mar., 1887	Mrs. SMITH ...	Sept., 1900					<b>Shebin-el-Kom.</b>			
Miss K. ALDRIDGE ...	Dec., 1891	Miss F. HARRDEN ...	Nov., 1900								
<b>Fez.</b>		*Miss F. H. GUILLERMET ...	May, 1902	Mr. W. T. FAIRMAN ...	Nov., 1897	Mrs. FAIRMAN ...	Feb., 1899				
Miss I. GREATHEAD ...	Nov., 1880	Miss E. LOVELESS ...	Nov., 1902	Mr. G. CHAPMAN ...	Nov., 1907	<b>REGENCY OF TUNIS.</b>					
*Miss M. NELLETT ...	Mar., 1892	<b>Tebessa.</b>									
*Miss S. M. DENISON ...	Nov., 1893	Miss A. COX ...	Oct., 1392	<b>Tunis.</b>							
Miss I. DE LA CAMP ...	Jan., 1897	Miss N. BAGSTER ...	Oct., 1394								
<b>Recency of Tunis.</b>		<b>Associated Worker—</b>									
Mr. A. V. LILEY ...	July, 1835	Miss M. BENZAKINE ...	Jan., 1906								
Mrs. LILEY ...	April, 1886	<b>IN ENGLAND.</b> —Miss B. VINING, <i>Invalided.</i>									
*Miss H. M. M. TAPP ...	Oct., 1903	<i>† In England for Deputation Work.</i>									

\* At Home. † In England for Deputation Work.