

NORTH AFRICA

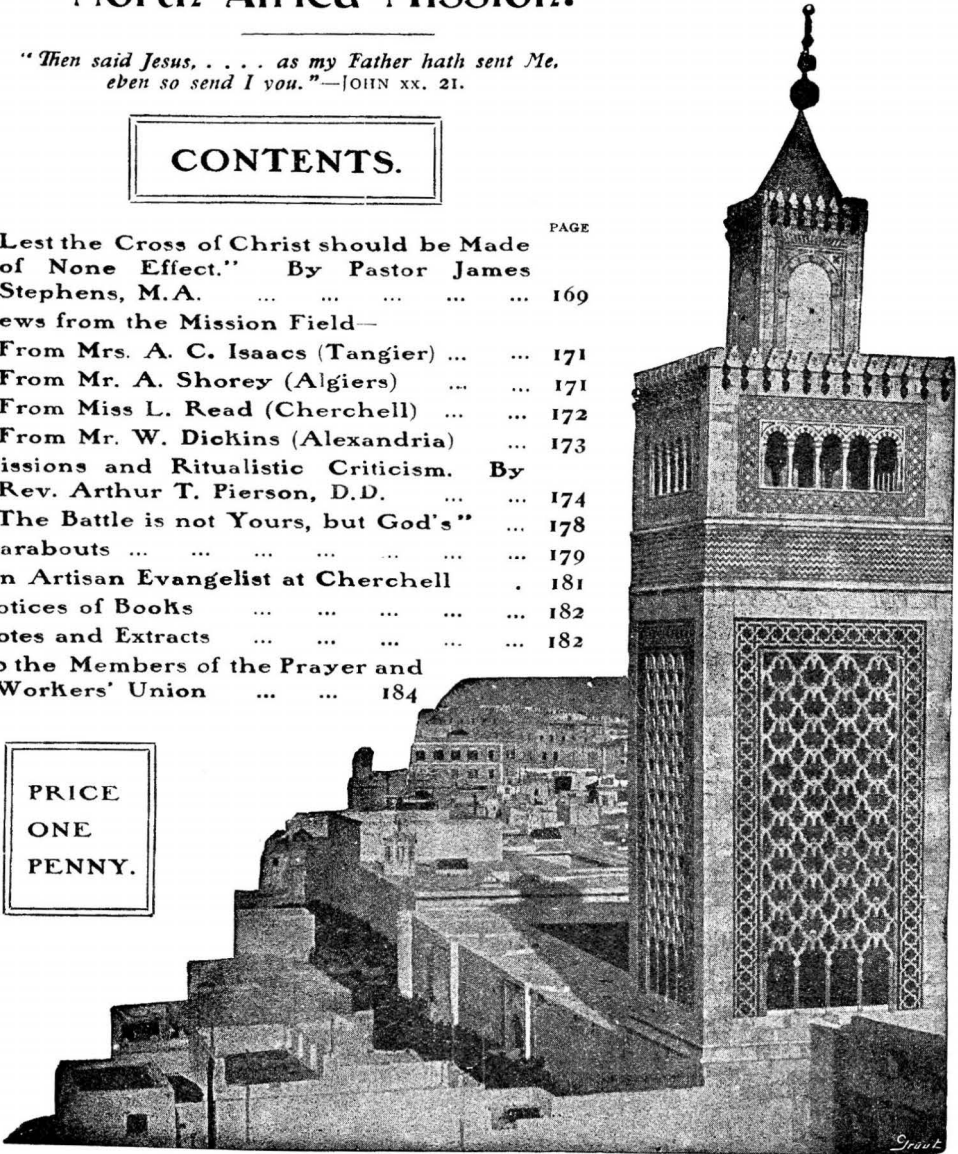
The Monthly Record of the North Africa Mission.

"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.

S. W. PARTRIDGE & CO. LTD., 9, PATERNOSTER ROW, LONDON, E.C.

Subscription for this magazine 1s. od. per annum, post free.

**LIST OF DONATIONS from OCTOBER 1st to 31st, 1910.
GENERAL AND DESIGNATED FUNDS.**

| GENERAL FUND. | | | 1910. | No. of | Amount. |
|---------------------------|---|---------|--------------------------|--------------------------------------|---------|
| 1910. | No. of | Amount. | Oct. | Receipt. | £ s. d. |
| Oct. | Receipt. | £ s. d. | Brought forward 111 12 7 | | |
| 1 | Toxteth Tabernacle, Liverpool | 4 15 0 | 14 | 2986 | 0 10 0 |
| | Young Christian's M. U., Moriaty Ch. C.E. | 2 0 0 | 15 | 7 | 6 10 0 |
| 3 | 2947 8 | 2 0 0 | | 8 | 1 2 0 |
| | 2 0 0 | 2 0 0 | | { Orphan Homes of Scotland | 20 0 0 |
| 4 | 9 | 0 5 0 | | 90 | 0 5 0 |
| 5 | Sun Hall, Liverpool | 5 18 2 | | 1 | 1 1 0 |
| | Latherland Rd., Mothers' Meeting, Bootle | 1 13 3 | 17 | 2 | 200 0 0 |
| | Laird St., Bapt. Ch., Birkenhead | 1 0 0 | | { "B." Christ-church | 1 0 0 |
| | Grange R.L. Bapt. Ch., Birkenhead | 0 17 6 | | { The Editors of the Life of Faith | 6 19 11 |
| | Beacon Hall, Liverpool | 0 7 6 | 19 | 5 | 0 5 0 |
| | Astley Bridge Bapt. Ch., Bolton | 1 10 0 | | 6 | 0 5 0 |
| | New Brighton Bapt. Ch. | 1 1 0 | 20 | 7 | 0 10 0 |
| | 57 | 0 17 3 | 21 | 8 | 1 17 9 |
| | 8 | 1 0 0 | | { South Park Chapel, Ilford | 4 4 6 |
| | 9 | 0 10 0 | | { South Park S. Sch., Ilford | 1 15 6 |
| | 60 | 3 16 9 | | 3001 | 0 10 0 |
| 6 | Westminster Chapel | 5 0 0 | | 2 | 2 2 0 |
| | Lee Chapel | 1 1 0 | | { Anon., In Memory of Miss North | 0 10 0 |
| | Y.P.M.A. | 0 10 0 | 25 | 4 | 0 5 0 |
| | Moseley Y.W.C.A., Birmingham | 0 10 0 | | 5 | 0 2 6 |
| | 64 | 2 0 0 | | 0 | 1 4 0 |
| 7 | 5 | 1 0 0 | 26 | 7 | 3 3 0 |
| 8 | 6 | 5 0 0 | | { Carubbers Close Mission, Edinburgh | 1 0 8 |
| | 7 | 0 10 0 | | 9 | 1 0 0 |
| | 8 | 6 0 0 | | { Iron Hall, West Thurrock | 4 0 0 |
| | 9 | 3 0 0 | | 11 | 0 10 0 |
| | Highgate Rd. Chapel | 9 1 3 | 31 | 2 | 0 3 6 |
| 10 | 71 | 0 10 0 | | Publications 372 3 11 | |
| | Lansdowne Place R. Sch. and Mission, Wallington | 0 13 8 | | Sundries 2 10 10 | |
| 11 | 3 | 15 0 0 | | £180 1 10 | |
| 12 | 4 | 3 0 0 | | | |
| | 5 | 0 10 0 | | | |
| | "A.J.D." Blackheath | 0 2 0 | | | |
| 13 | 7 | 0 10 0 | | | |
| | 8 | 20 0 0 | | | |
| | 9 | 0 5 0 | | | |
| 14 | 30 | 0 10 0 | | | |
| | 1 | 0 4 0 | | | |
| | 2 | 0 2 6 | | | |
| | 3 | 0 2 6 | | | |
| | 4 | 0 2 6 | | | |
| | St. Aubyn's Cong. Ch. | 0 6 9 | | | |
| Carried forward £111 12 7 | | | Carried forward £79 12 0 | | |

| 1910. | No. of | Amount. |
|-------------------------|--|-----------|
| Oct. | Receipt. | £ s. d. |
| Brought forward 79 12 0 | | |
| 11 | 3954 | 3 13 1 |
| 12 | 5 | 0 10 0 |
| | Anon. | 10 0 0 |
| 13 | { Men's B.C. S. Stifford Watville St. Chapel, Handsworth | 2 11 0 |
| 17 | 9 | 7 10 0 |
| | 60 | 0 14 10 |
| | 1 | 1 0 0 |
| 18 | 2 | 20 0 0 |
| | | 0 10 0 |
| 19 | { Talbot Tabernacle S.S. Enfield Town Christian Mission S.S. | 3 1 5 |
| 20 | 6 | 0 10 0 |
| | 7 | 12 0 0 |
| | 8 | 12 0 0 |
| 21 | { Fife Keith Mission Hall | 1 10 0 |
| 24 | 70 | 0 8 0 |
| | 1 | 8 0 0 |
| 27 | 2 | 0 10 0 |
| | { Friends at Redhill Chatsworth Road S.S. | 15 0 0 |
| 28 | 5 | 1 0 0 |
| | 0 | 48 1 8 |
| 29 | { Mothers' Meeting, Chelsea Friends at Wimbledon | 2 5 0 |
| 31 | 9 | 0 5 0 |
| | Sundries | £264 1 6 |
| | | 94 8 6 |
| | | £358 10 0 |

SUMMARY.

| October. | |
|---|-------------------|
| General Fund | £380 1 10 |
| Designated Fund | 358 0 0 |
| | £738 11 10 |
| TOTALS JAN. 1st to October 31st, 1910. | |
| General Fund | £3,321 15 1 |
| Designated Fund | 2,548 9 7 |
| | £5,870 4 8 |

DETAILS OF BARKING AUXILIARY.
Miss E. HOWE, Hon. Sec., 151, North Street.
Designated Receipt No. 3954.

| No. of Receipt. | £ s. d. |
|-------------------|-----------------|
| 53 | 0 13 1 |
| Park Hall S.S. | 3 0 0 |
| Previously ackgd. | £3 13 1 |
| | 15 4 7 |
| | £18 17 8 |

DETAILS OF CHELTENHAM AUXILIARY
Miss S. MILLARD, Hon. Sec., 19, Rodney Terrace.
General Receipt No. 1006.

| No. of Receipt. | £ s. d. |
|-----------------|---------------|
| 49 | 0 2 6 |
| 50 | 0 5 0 |
| 1 | 0 2 6 |
| 2 | 0 10 0 |
| 3 | 0 2 0 |
| 4 | 0 2 0 |
| | £1 4 0 |

DETAILS OF DUBLIN AUXILIARY.
S. S. MCCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glensageary,
Designated Receipt No. 3976.

| No. of Receipt. | £ s. d. |
|-------------------|------------------|
| 185 | 0 4 6 |
| 6 | 5 0 0 |
| 7 | 0 5 0 |
| 8 | 1 0 0 |
| 9 | 1 0 0 |
| 90 | 0 10 0 |
| 1 | 5 0 0 |
| 2 | 0 7 0 |
| 3 | 1 0 0 |
| 4 | 5 0 0 |
| 5 | 0 5 0 |
| 6 | 1 0 0 |
| 8 | 2 0 0 |
| 9 | 12 0 0 |
| 200 | 1 2 2 |
| 1 | 1 2 9 |
| 2 | 1 0 0 |
| 3 | 3 0 3 |
| 4 | 0 5 0 |
| 5 | 0 5 0 |
| 6 | 1 0 0 |
| 7 | 1 2 6 |
| 8 | 0 4 0 |
| 9 | 0 10 0 |
| 10 | 0 10 0 |
| 1 | 1 17 0 |
| 2 | 0 16 5 |
| 3 | 0 10 1 |
| Previously ackgd. | £48 1 8 |
| | 151 10 0 |
| | £159 11 8 |



Photo by]

Artisan Missionary and Native Youths.

[Miss E. Turner.

“Lest the Cross of Christ should be Made of None Effect.”

By Pastor JAMES STEPHENS, M.A.

“TO preach the gospel” meant to the apostle to preach “the Cross of Christ.” The expression, “the Cross of Christ,” stands for Christ’s suffering unto death through being crucified. In preaching *Christ’s* suffering unto death there had to be the setting forth who Christ was, (1) in respect of the dignity of His Person, namely, the Son from heaven, who humbled Himself to become the Offspring of the Virgin and the Servant of Jehovah; and (2) in respect of His having as a man not only lived absolutely sinlessly, but fulfilled a service appointed Him of God such as none other of the sons of men could possibly have fulfilled. The suffering unto death of such a One could not but have a meaning and value such as attached to no other death. To preach the Cross of Christ, therefore, was not only to declare the fact that Christ died, but to make known the meaning and the value of His submitting Himself to death.

The preaching of the Cross of Christ was designed of God to produce certain effects; and Paul as a preacher earnestly sought that nothing in his way of preaching should interfere with or limit the production of these effects. In preaching the Cross there is making known (1) that Jesus, the Holy One of God, in suffering death, as death came to Him, was suffering as if He had sinned, was being dealt with of God in judgment as if He, the sinless One, had been a sinner; (2) that Jesus was suffering for the sins of others, as if He had been taking the place under sentence of these others, and that so His suffering was expiatory, and

such as made possible for sinners the obtaining by them of immunity from penal suffering, and indeed of acceptance with the Holy God; (3) that Jesus submitted to death of His own voluntary will as well as by appointment of God, seeing that He loved even as God loved, and cared that the perishing should be saved from perdition, and should have everlasting life; and (4) that God so appreciated His thus submitting that He raised Him from the dead, and exalted Him to be a Prince and a Saviour to *give* repentance and forgiveness of sins. When in the preaching of the Cross there is making known these facts, the preaching is fitted to produce definite effects. It is fitted to effect (1) the awaking of a sense of the seriousness of sin, seeing that sin, evidently, could not be winked at or excused, but had to be visited of God with judgment; (2) the bringing about a conviction that by means of that death, accepted by God on one's behalf, and indeed by means of it alone, there is sure escape for a sinner from exposedness to God's judgment on sin, and there is the obtaining of eternal life; and (3) a subduing of heart under a sense of the holy compassion for sinners of God and of Christ, and an inward moving to seek refuge in the Saviour and a leading unto repentance. In all this, when it takes place, the Holy Spirit is at work accompanying the preaching.

Had the apostle preached the Cross, "with wisdom of words," he would have risked his preaching becoming of no effect. If we regard "wisdom of words" as equivalent to rhetorical embellishment, then preaching the Cross with wisdom of words might have appealed to the good taste of hearers rather than to their consciences, and resulted in little more than the preacher's commending *himself* to his audience as a pleasing and capable speaker, and gaining their approval or compliment—a poor effect, and very different from that contemplated by God. Or, if "wisdom of words" be taken to mean human wisdom or "thought" blended with the preaching so that the preaching is made to fit into or square with reasonings or speculations of merely earthly origin, then the preaching of the Cross with the wisdom of words might have appealed to the intellect or the intellectual pride of hearers, and might have resulted in obtaining some concessive acknowledgment from them as that Christianity might be entitled to take rank with other religious systems or systems of human knowledge—again a very poor result and very different from such a result as the begetting a conviction of sin and guilt.

Paul steadfastly set his mind not only on preaching Christ crucified, that is, on preaching the Cross of Christ, but on so preaching it that it would not be in any wise made void of its proper effects. At the same time he possessed knowledge which qualified him to supply teaching such as was fitted for mature believers, and such as these could appreciate and truly profit by. It was by revelation of God that he had this knowledge or "wisdom": by revelation he knew "the deep things of God," "things which eye saw not, and ear heard not, and which entered not into the heart of man." These were "the things of the Spirit of God," things which "the natural man receiveth not," which the natural man has no welcome for, and has, indeed, no ability to appreciate; which only those who are born of the Spirit can discerningly and genuinely appreciate; and of these, indeed, only those who *live* spiritually. Those who, while born of the Spirit, allow themselves in jealousy and strife may be described as living "after the manner of men," and as being, in so far, "carnal"; they are, spiritually, but "babes," and not "perfect," that is, mature or full-grown, and therefore not able to assimilate the food which the full-grown can, or, in other words, take in unto their profit and growth "the hidden wisdom which God fore-ordained before the worlds unto our glory." When Paul said, "I determined not to know anything among you save Jesus Christ and Him crucified," he was able, in full consistency with this, to add, "Howbeit we speak wisdom among them that are perfect,"

wisdom "which none of the princes of this world knew." Surely he had the obtaining of this wisdom by the Ephesian believers before his mind when he made mention of these in his prayers to this effect—"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe."

News from the Mission Field. MOROCCO.

From Mrs. A. C. Isaacs (Tangier).

October 21st.—Last night, when returning from the Hospital after reading and prayer with Ayashi, I was talking to the hospital servant, Mohammed, about shoes for Ayashi, and I said: "Is he very poor? has he no money?" He replied: "He is poor, he has no money, but he is a very good man." I was much pleased to have this testimony from an unconverted man, as it bears out the impression I had formed of him, for I have never met anyone more obliging and cheerful. I told Mohammed to send a shoemaker up to measure Ayashi, as from the effects of the burns his right foot is a little out of shape. Through the blessing of God the wounds on one leg are quite healed up, and the other leg will, I should say, be all right in two or three weeks. In the meantime, his mind is being stored with "the Word," which he learns fairly quickly by heart. He can now repeat the twenty-

third Psalm, the Beatitudes, the fourteenth of John, the Parable of the Prodigal Son (Luke xv.), and many texts. He delights in committing these passages to memory, but I cannot say much for his progress in reading, although I have taught him his letters and a few words. As a rule, I read to him two or three times every day.

I would ask for special prayer for the conversion of Mohammed, the hospital servant. I think he is under conviction, and he often comes in voluntarily for reading and prayer in the hospital and is most attentive.

From time to time I visit the post office with the papers of the Christian Postal Association. Mr. Miller (of the Bible Society) has undertaken the post office at Tetuan, and Misses Banks, Wakefield, Aldridge and Jennings have promised to visit those at Casablanca, Larais, and Arzila respectively. Please ask for much blessing for all those employed in the postal service at these places.

ALGERIA.

From Mr. A. Shorey (Algiers).

November 7th.—Since my last letter the Lord has greatly encouraged us by the conversion of a French gentleman for whom we have long prayed. This gentleman came one evening, last week, specially to tell us the good news that he had been led to decision to live a Christian life. His adopted son has been very ill, and, though there seemed little hope of recovery, resource was had to prayer. For the first time in his life he prayed and asked God (Whom, as yet, he did not

know) to spare the boy, and promised that, if spared, the lad should be brought up as a Christian. From that moment a calm and a peace possessed his soul; he felt that his prayer was heard, and from that time the lad began gradually to get well. During the still nights, watching the sick one almost on the verge of eternity, face to face with the great unknown, he began to think. He realised that Christians possessed something which he did not, and finally he was brought to the point of decision; so he came to tell us the good news which he knew would rejoice our hearts. Various influences have been

at work to bring about the great change, specially the consistent walk and testimony of a French Christian lady, converted a few years ago from Roman Catholicism.

This gentleman is well educated, and we have had many talks together upon Christian evidences. Christian books which formerly seemed to him impossible to understand, are now quite clear to him, and he realises that to understand Christian truths one must have something quite different from the ordinary gifts of the natural man.

The boy is now being taught to pray, and the first thing his father insisted upon was that he should understand that *God* had spared his life and restored him to health, and therefore he must lift up his heart to thank *Him* for recovery.



Photo by]

[Dr. Freese.

Native Christian Woman, Djemaa Sahridj.

From Miss L. Read (Cherchell).

October 11th, 1910.—A little résumé of the work since January will tell how things have developed here. The "home call" of Miss Day was rather sudden, and as she had the entire working of the Carpet Industry in her hands, it took me some time to go into it all. In this I was greatly helped by Miss Turner. In all the difficulties that arose I thank and praise God for the assurance I always felt that He would give light upon what was very dark before us.

In the month of May we had a very helpful visit from Mr. Glenny. He gave us some valuable help in connection with the Carpet Industry, and advice as to the best way to keep the books. We were much refreshed by our intercourse, and felt that the Holy Spirit had again used His servant to water and feed us from the living word.

Towards the end of May I went for a few days' visit to Djemaa Sahridj, in Kabylia. The Misses Cox and Smith had kindly invited Hamdoud [the native servant] to accompany me, in order that he might meet with some native Christians. We received a very warm welcome at the Mission house, and were quite ready to do justice to the good things prepared for us, and then Hamdoud went off with Ali (one of Mr. Ross's helpers); for Mr. Ross had kindly offered to take him during our stay, that he might be in constant contact with some of the converted Kabyle lads.

Early the next morning I was awoke by the noise of the rain pouring down on the roof. At half-past seven we had prayers with the women and girls living in the house—about twelve in all. It was good to hear their hearty singing and their clear responses to the questions asked. I spent a most interesting morning seeing the different sorts of work being done by the women and girls—the weaving of the *haiks* (native shawls) for the women and the *burnous* (cloaks) for the men.

The next day was wet again, and my hope of seeing a few of the villages near by began to sink, for on Monday I should be obliged to return home. About nine o'clock I borrowed a cloak and made my way, accompanied by a native lad, to Mr.

and Mrs. Ross's house. In the lane near their house I met some folks who had been up to see the "Doctor." I found Mr. Ross in the waiting-room, surrounded by a crowd of people. He had them one by one in the consulting-room, for the Gospel meeting was over when I arrived; and for two hours I watched the patients being attended to. Hamdoud was making himself useful by helping Belkassem. In the afternoon we all met together for a prayer-meeting. I did so enjoy being present, and Mr. Ross's words were so helpful.

On the afternoon of the following day I managed to walk to the nearest village, and paid a few visits there. All seemed interested in my Arabic, and I found some who could understand a few words though I could not make much of their Kabyle.

Sunday was a red-letter day. The girls gathered early in the hall belonging to the Mission house. I did not stay to the end of their meeting as I wanted to see also the boys' classes at Mr. Ross's. There was a class of elder boys with Mr. Ross, another with Mrs. Ross, and Belkassem had a third at which Hamdoud assisted. By half-past nine the boys all cleared off, that there might be a little quiet time before the believers' meeting at half-past ten. About eighteen came, despite the heavy rain.

When I got back I found that Misses Cox and Smith had had a nice number of women from the village for their meeting. In the afternoon there was a gathering for

those in the house and some converted women from the village. At seven o'clock I was present at Mr. Ross's Gospel meeting, at the close of which some of the converts gave their testimony. . . .

We reached home safely, and thanked our Heavenly Father for all He had permitted us to see and for journeying mercies vouchsafed to us. During the month of August some of the work was closed, and we arranged for Mme. Ramoin to go away for a month's holiday. I managed the Industry in her absence, and the girls and women did their best to help me. The last two weeks in September I went away, and when we commenced Sunday-school in October, we had the boys in the big room of the Carpet Industry in the morning, and the girls in the afternoon. The carpets, etc., are stored away on Saturday, so there is no sign of work about, and the big rooms are so airy and comfortable that both the boys and girls were sorry when it was closing time. We thanked God before parting for the nice meeting-place, and for the presence amongst us of M. and Mme. Renard, whom He has brought safely from Rouen to help us. A very hearty "Amen" came from many present.

I would ask for special prayer for this winter's work, and especially for these friends from France in their new life among us. God has given us some precious promises—"If we ask . . . I will do." So let us be busy praying, for He is ready and willing to do.

EGYPT.

From Mr. W. Dickins (Alexandria).

On Friday, September 23rd, 1910, we baptised a young Englishman who is employed as a groom in the palace at Ramleh. I met him for the first time on the railway platform, and, having asked him if he was a Christian, I found that he was under conviction of sin and desirous of attending some means of grace. I suggested that he should join us at family prayers at Fairhaven each evening, at eight o'clock—and also attend the Thursday afternoon and Sunday evening meetings in the "tent" which I had pitched on the hill between Fairhaven and the sea.

After a few weeks he yielded himself entirely to Jesus as his Saviour, and found peace and joy. Then he wished to commune with us at the Lord's Table. But I asked him to search the New Testament first, to find for himself the Lord's will about baptism. I was not surprised that, soon after, he expressed his wish that I should baptise him in the sea. So we met in the tent from 4 to 6 p.m. to sing the praises of the Lord and to expound His Word and offer prayer. Two Moslems, who professed to have faith in our Saviour, and three Copts, were present. To them I explained my address in Arabic. Then we went down to the sea, a walk of about ten minutes.

During the baptism two well-dressed servants of the palace were observed to be watching, and the next day they asked the young man what was meant by this service. He told them that as they were not

ashamed to pray in public, so he was not ashamed to confess Jesus as his Saviour. He has communed with us twice since his baptism, and is evidently growing in grace.

Missions and Rationalistic Criticism.

By Rev. ARTHUR T. PIERSON, D.D.,

Editor-in-Chief of "The Missionary Review of the World."

[The following article is taken from the November number of *The Missionary Review of the World*. We venture to reprint it, as it issues a note of warning which is greatly needed at the present day, when there is such a widespread rejection of the authority of the Scriptures, and when many who bear the name of Christ esteem so lightly the fundamental truths for which our forefathers bled that they are ready to sacrifice them for the sake of gaining the approbation and assistance of those whose standard of success is that of the world, and whose aim is rather to Christianise the nations than to be the means of bringing out from all lands a people for the Lord.

From the editorial notice (in *The Missionary Review of the World*, October) to which Dr. Pierson refers in the second paragraph of his article, we quote the following:—"While the editors know that an increasing number of ministers and missionaries accept these modern views (*i.e.*, beliefs in regard to 'higher criticism,' evolution, and 'new theology,'), we deplore the fact and believe that any evolution which denies the direct creative work of God or affirms the descent of man from beasts, that any higher criticism which denies the infallibility of the Bible as God's revelation of Himself and the way of life to man, that any new theology which denies the essential Deity of Jesus Christ or His atonement for sin as the only hope of salvation for man—we believe that these phases of modern thought are erroneous, are subversive of true spiritual life, and are preventive of any permanent work in upbuilding the Kingdom of God."

"It is possible that evolution, with very strict and well defined limits, is a method of God's work in the universe; we believe in progressive revelation of God to man, not in the sense that the early revelations were faulty, but that they were partial and adapted to man's development; we believe that, while the Bible was not intended to teach geology and astronomy, it does not teach error and it wonderfully corresponds in many details to the findings of modern scientists. It is well also to remember that the last word on science has not yet been spoken; man is constantly reconstructing his scientific theories. We believe that many articles in the creed of the so-called 'new theology' do not rightly and comprehensively represent the God of the Bible or the Deity and atonement of Jesus Christ.

"These are days of drifting rather than steering for many Christians; they are days when men have loosed from firm anchorage and are in danger of being wrecked on rocks of error and unbelief. We cannot too strongly urge the younger missionaries to stand by the positions that have been tried and not found wanting, to preach the Bible, and to proclaim salvation only through the crucified and risen Christ."]

A review is supposed to be a sort of open forum for the utterance of varying convictions and opinions. How far editors are held responsible for the views of correspondents and contributors to their columns is a question upon which there is no complete consensus of opinion. It may be regarded by some as a Procrustean system to hamper independence of opinion and fetter individuality of utterance by an editorial standard of sentiment and judgment, and as ever fatal to that freedom of discussion by which error is often exposed and truth vindicated. But there has always been conceded at least an editorial right of dis-

sent, or even protest, when felt to be needful in the interests of candour and vindication of truth.

We have already referred editorially to a quoted article in the September issue of this *Review*, written by an esteemed and useful missionary of the American Board in Japan (*Twenty Years of Experience in Japan*, by Rev. J. H. De Forest, D.D., pp. 689-692), but expressing some sentiments not a little at variance with the common convictions of the *Review*. This article gives us occasion, once for all, and at some greater length, to express the views of the editor-in-chief upon some of the questions involved, especially touch-

ing the relations of so-called "higher-critical views" to missions.

The writer of the quoted article, in discussing the changes in religious thought which he has witnessed during the past twenty years in Japan, refers to two great branches of study as having a very wide acceptance among thinkers—"the evolutionary hypothesis," which, he says, "is very powerful in every branch of science and history and religion"; and "higher criticism," to which he refers as having "necessitated in the minds of a majority of Bible scholars a reconstruction of theology." Thus far, he might have been simply chronicling as an observer a few facts in the development of current thought and opinion; but he proceeds to add, somewhat as an advocate, that these "newer views, in his own judgment, show with far more power, the methods of God's working, and the glory of His progressive manifestations to all peoples," etc. Then, after a devout and enthusiastic tribute to "the Bible" as "the supreme Book of life for the whole world," adding, "It can never fail," he says, "I welcome this new knowledge as giving us a larger Bible and a better knowledge of the methods of God's progressive revelation," etc.

Just what this somewhat ambiguous language is meant to convey, or how far these "newer views" and "new knowledge" are intended to cover the advanced views of the higher critics, we are left in doubt, but we feel a persuasion that the valued writer of this paper has been erring upon the side of an excessive charity and an over-sanguine hopefulness.

We have watched for fifty years the rapid growth of "higher criticism," and with increasing conviction that it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practice, and is especially fraught with risk to missions.

To begin with, "the gospel of the Fatherhood of God and the brotherhood of man" is, to our minds, a very elusive, if not delusive, doctrine. That there is a natural relation of man to God as *creative* Father, there is no doubt; for "we are also His offspring"; but our Lord teaches plainly that sin has perverted this natural relationship, so that

there is alienation and practical destruction of the filial bond, and that, instead of God, the Devil is rather the spiritual father of sinning humanity; and hence the need of a new birth from above—a spiritual regeneration—to constitute man the spiritual child and son of God (John viii. 44). So, likewise, a new spiritual brotherhood of men is constituted by this new Fatherhood of God in Christ and by the Holy Spirit. We much fear that this preaching of divine Fatherhood and human brotherhood, without proper lines of discrimination between what was originally natural and creative and what is spiritual and redemptive, only tends to exalt and flatter the natural and carnal man, and encourage human pride and self-righteousness; and make Christian character more a development of something already found in universal humanity than the planting of God that He might be glorified. It is those who receive Christ who also receive the right to become children of God (John i. 12). To teach a man that God is his Father and man his brother may lead him to infer that he needs no new and divine birth to make him a child of God, or bind him to other regenerate sons of God in a true brotherhood. What we fear is the exaltation of natural religion and the practical displacement of the supernatural.

As to the "evolutionary hypothesis," whatever it may be considered in the province of science—though even there not a few of its advocates confess that it is an "unproven theory," and at best only a "working hypothesis"—in the department of history, and especially of religion, we regard it as not only unproven but as very misleading and dangerous. If there be anything inseparable from Biblical teaching, there are two great positions without which Biblical history and theology fall into chaos: one is that the human race began on a comparatively high level and sank to a lower in the fall of man through sin; and, second, that in Jesus Christ we have a perfect man—the God-man—not a product of evolution, or a sort of exceptional freak of nature in giving us, in advance, a kind of anticipation of the final product, but a divinely perfect humanity, due to a vital union of the Spirit of God with the seed of the woman.

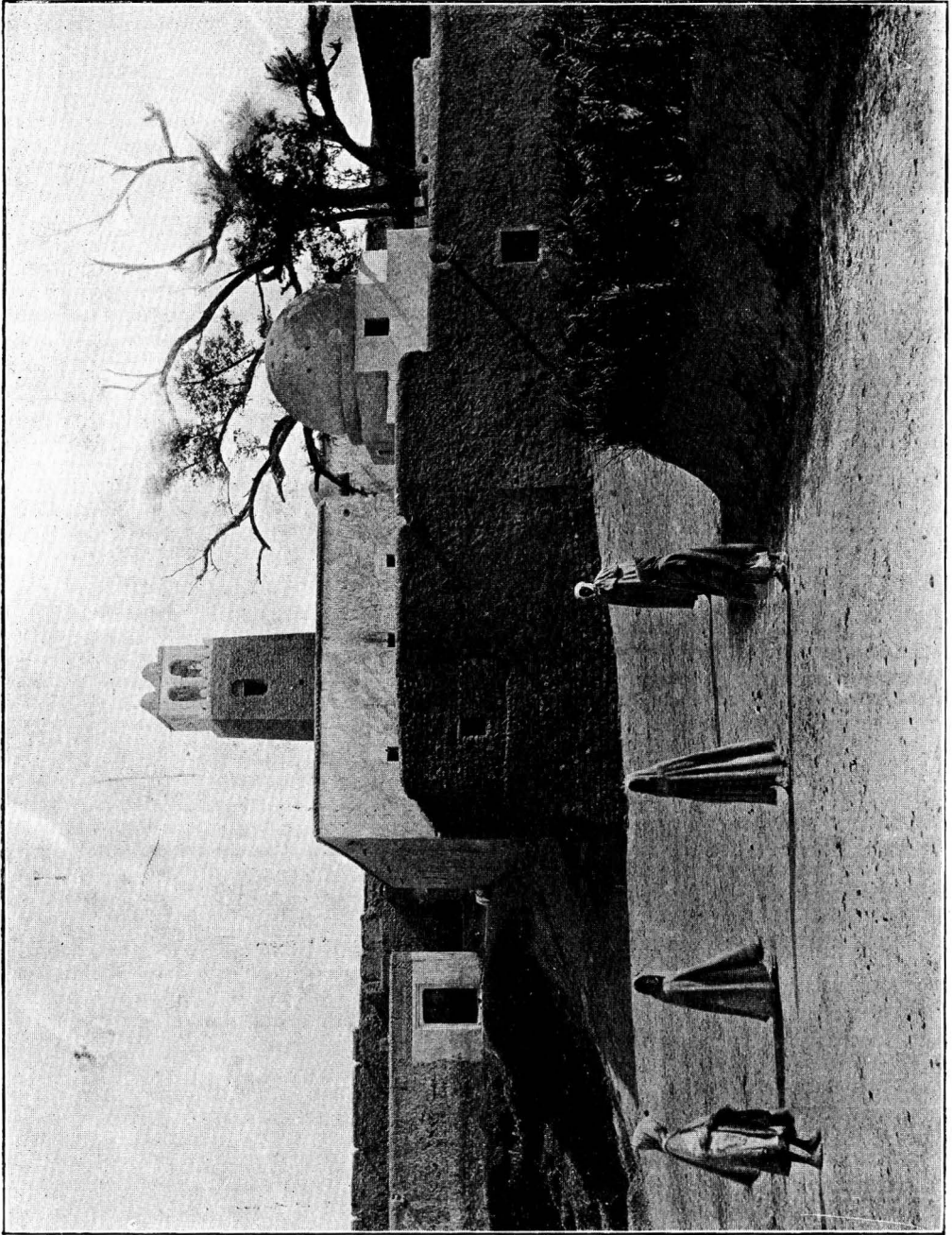


Photo by Mr. A. V. Lilley.



Tunisia,
Nefza,
and
Marabou,
Chief
Mosque



These two Scriptural positions are so diametrically opposite and opposed to the teachings and inferences of evolution that it is necessary to choose between them; combination and compromise are simply impracticable and impossible; and it is becoming more and more apparent that between the two there can be no wedlock. If this doctrine of evolution is right, Scripture is wrong, Adam is a myth, and a Simian ancestor must take the place of the first man. And a more serious inference must follow as to the second man. He is not the last Adam, but, however comparatively perfect, only a sort of premature and exceptional development on the way to final and full-orbed perfection. He was imperfect alike in knowledge and virtue, however much in both respects in advance of his day. This theory is an easy way to account for our Lord's so-called mistakes of ignorance and judgment in teaching and practice; but, while it affords an explanation of supposed errors, unhappily it is utterly destructive of all His claims to Deity, or infallibility and finality as a preacher, or even exemplar. His claims as a universal and only Saviour from sin become, if not audacious assumptions, at best mistaken self-persuasions.

While Dr. De Forest is so sanguine about these newer views and knowledge as giving a larger Bible and a better knowledge of the methods of God's progressive revelation, and showing "to the whole world the wonderful life of Jesus Christ," we happen to have from all quarters unmistakable testimony to the destructive influence of these views upon the faith of the new converts in heathen lands, and the very existence of the native church. One conspicuous missionary in India writes of seeing the rapid decay of faith in the Bible and the Deity of Christ where these views are taught. When a prominent higher critic recently visited India, he was approached by the most successful Indian evangelist in the Presidency and frankly told that the views he taught and embodied in his books were actually undermining the faith of converts all over India. He was so much impressed that he called together the missionaries of the city and locality and besought them *not to promulgate these views he had advocated!*

We are persuaded that much Biblical criticism in these days is reckless on the one hand, and distinctly rationalistic and naturalistic on the other. No one can study its history without seeing that it is very largely *led* by professed unbelievers and sceptics. There has been, at bottom of it, a determined purpose, or at best an unconscious bias, in the direction of a desire to eliminate the supernatural in both prophecy and miracle. To eliminate this is to reduce the Bible to the level of other books, and make it no more, at best, than the foremost human product of religious literature. And it must not be forgotten that the high claims of the Word of God to divine authority, if unsupported, only sink it to a lower level than other books by the collapse of its unsupported assumptions. How can it be the supreme human book if at bottom its claims are either imprudently arrogant, or mistakenly confident, or fraudulently false! If Moses was a myth, and the whole Levitical order a post-exilic invention and fabrication; if there is no proper prediction in the Old Testament beyond a sagacious human forecast; if the Old Testament miracles are folk-lore or traditional exaggerations of natural occurrences; if Christ taught as He believed and was taught, but was Himself a victim of prevailing ignorance and popular tradition, then the Bible ceases to be the final authority in faith and practice, and each man's reason and conscience become the final arbiter of truth and duty.

How these "newer views" and "new knowledge" can advance missions we are at a loss to comprehend. We had always supposed that the unique claim of missions was based upon the infallible authority of Christ and the Scriptures on the one hand, and the indispensable proclamation of His salvation on the other. If all even of His teaching were marred by uncertainty and error, and all religions are simply steps and stages in evolving a final faith and character, why expend thousands of lives and millions of money in carrying the Gospel to the ends of the earth! Why not let the race evolve toward perfection!

Before dismissing this theme we are constrained to add a few facts which are very significant:—

1. Some prominent advocates of evolu-

tion have actually become its antagonists. There has been a marked reaction against it as a "scientific certainty."

2. Every new discovery in the line of archæology has confirmed and vindicated instead of impairing and condemning the Scripture statements. When the stones cry out, it is as a witness for the Word of God even where it was supposed that mistakes were obvious.

3. Wherever the "higher critical" views most strongly obtain there has been a *loss of spiritual power*. Especially do we know of no missionary whose impulse towards the world's evangelisation has been quickened by the reception of these newer views.

4. The constant tendency of our day is toward loss of all external authority in religion; and toward a kind of intellectual and moral anarchy where, as in the days of the Judges, there is no king to command and compel, but every man does that which is right in his own eyes.

How anything but evil can be the outcome of such teaching we cannot imagine, except as good is developed by compelling more intelligent and independent search into truth and more persistent and consistent opposition to error and evil. Perhaps too much of our faith and conduct has been the result of tradition. We have believed because others have believed and done what others have done before us. We have not known for ourselves what we believe and why we believe it. We have not looked to original sources for our knowledge, but depended on what Bacon called the "idols of the

den"—the scholarly teachers, or the idols of the theatre—the popular orators. Nothing will do so much to correct misleading views of Scripture as a devout and prayerful habit of close Bible search; and nothing so exalts Christ to the rank of Deity as experimental acquaintance with Him by fellowship.

Particularly do we feel convinced that the motive and impulse which, since Paul's day, have constrained the greatest evangelists of all ages, and have driven the hosts of missionaries to the ends of the earth, have been the solemn acceptance of the twofold declaration of Scripture that "death passed upon all men, for that all have sinned"; and that he that believeth in the Son hath everlasting life, "neither is there salvation in any other."

For ourselves, the religion taught by Jesus Christ is good enough for us—and having tasted the new wine, we can say "the old is better." So long as the editor-in-chief has anything to do with shaping this *Review*, it will stand for an uncompromising advocacy of plenary inspiration, vicarious atonement, the supremacy and sufficiency of Christ and His salvation, the universality of sin and need, the personality of the Holy Spirit and His indispensable work in regeneration, and the duty of an immediate and world-wide proclamation of the Gospel. To all who hold such truths the pages of this *Review* will be welcome, whether as contributors or readers. If jealousy for such truths shall limit either our circle of writers or readers, we shall still hope to have One with us Who is a majority.

"The Battle is not yours, but God's."

(2 CHRON. xx. 15.)

Thus spake Jahaziel to Judah and ehoshaphat when they were confronted by the formidable confederacy of Ammon, Moab, and Edom, and the next day proved that Jahaziel was a true prophet.

For in the providence of God, the Ammonites and Moabites, through what men would call a mistake, fell upon the Edomites, and then, in the confusion, the Ammonites and Moabites fell upon one another. Thus Judah had but to seize the spoil and bless the Lord. Do we not often forget that the battle is the Lord's? Are we not apt to consider the battle ours in which we desire the Lord to help us, instead of it being His? Do we not take the burden on our own shoulders, when it should be rolled on the Lord's?

THE NEED OF SUPPLIES.

In war, beside the soldiers, there is need of supplies to sustain them. So in the Holy War in which missions are engaged there is the twofold need of volunteers and their supplies. It is to God, to the Lord of the Campaign, that we must go for both. He finds the soldiers, He sustains them, but we, as obedient subjects, are to do our part under His orders.

The North Africa Mission needs men, and will be glad to hear of those who are willing to face difficult work and trying circumstances for Christ's sake, with small prospect of much earthly reward or glory. The Mission also needs abundant supplies, and the Council praise God and thank His stewards for all that has been given. During the last month and a half, to November 15th, £466 has been received for the general fund of the mission and £415 for designated purposes, making £881 in all. This is decidedly less than the estimated needs of the mission. To make up for shortage, therefore, about £1,200 will be needed for general purposes between the present time and the end of the year in order to close it satisfactorily. We are looking to the Captain of our Salvation to send what He knows we really need.

A GENEROUS OFFER.

A generous donor, who has helped liberally in times past, and has noticed that the mission supplies have of late been coming in but slowly, writes to *offer a gift of £200 if other friends of the mission will raise £800, to make £1,000, by December 24th.* One friend is anxious to thus stimulate others to come to the help of the Lord against the mighty. We shall indeed be glad and thankful if our readers and others are moved to respond to this liberal offer of help for the Lord's work, so that we may have fresh cause TO PRAISE HIM for new and undeserved mercies as the year closes.

Marabouts.

"Can you guide me to the Rue des Marabouts?" enquired a stranger to the town of Sfax, searching for the missionaries' house. "Oh, we have many marabouts here," replied the young urchin. This is quite true. The number of saints' tombs is a noticeable feature of Sfax.

The word "Marabout" is derived from the Arabic, *Rabat—to tie*, and the idea conveyed seems to be that these saints are attached to God. Whenever you enquire about a half-witted fellow you are told that the other half of his wits are in heaven.

There is a young Arab in Sfax who, I am told, belongs to a well-to-do family. He wanders about the streets shouting incoherent sentences, and sometimes strikes a threatening attitude with sticks or knives, but no one appears to be afraid of him. "He is a marabout," they say. There is one good result of their veneration for him; they refrain from ill-using or teasing the poor fellow.

The word Marabout in this part of Tunisia is often applied to the grave or the dome erected over the grave of a noted man. It may be a simple mound of stones with a bush or flagstaff at the side, or anything between this and a kind of small mosque. In some cases, erected outside a village, the building is used as a schoolroom. Others again are centres of gathering and pilgrimage at sundry times; whilst others may be nothing more than a kind of family tomb. To this latter class belong the marabouts which abound in the neighbourhood of Sfax. In the one cemetery there are about twenty of them.

Not long since, an old blind Arab, one of the richest natives of Sfax, died. He was the landlord of our first Bible shop in Sfax. He had erected a large building surmounted by a dome, with a courtyard attached, and some of his family were buried there. It was also used at religious festivals, such as the *Moolid* or

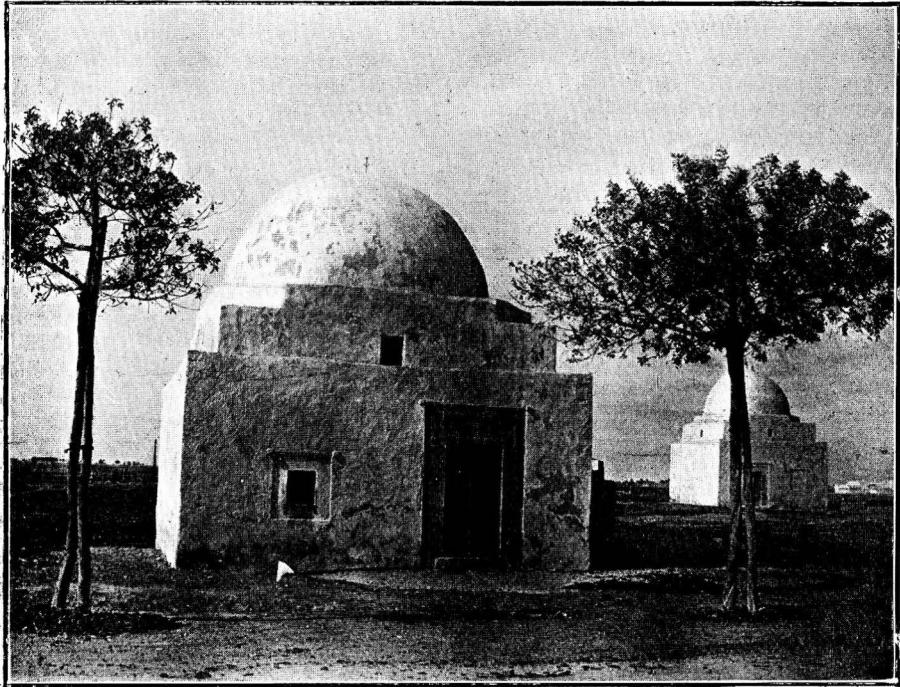


Photo by]

Marabouts in the Cemetery at Sfax, Tunisia.

[Mr. H. E. Webb.

feast of Mohammed's birthday, when the old man made feasts for the poor, slaying several oxen and fifty sheep, and cooking them, together with several cart-loads of vegetables, in the grounds of the marabout. An exhibition of Arab sword practice used to finish up the entertainment. During the twelve days of the old man's illness, it is said that 100 loaves were given away each day, and on the day of his burial a large crowd of poor folk gathered in and around the marabout, each struggling to get possession of one of the thousand loaves then distributed.

But the names of the saints are legion. There are district saints, local saints, and miscellaneous saints scattered over the countryside. The name of the Tunisian saint is Sidi Abd-el-Kader. At the mention of his name, every Moslem utters a prayer on his behalf. It is used as the strongest plea by beggars. It is one of the most effectual means used by the snake-charmer, singer, reciter or religious performer, to draw *sous* from his audience; and to swear by it is one of the severest tests of truth.

The local saint of Susa is Sidi Barouia, whose sanctuary stands in the middle of the town. This is indeed a sanctuary, a kind of "Cave of Adullam," where criminals flee from justice to the protection of the saint. Some time ago a policeman told me of a man who was "wanted," and had taken refuge there; and such was the fear and awe that held the people, that not one of the local policemen would dare to enter to arrest the man. They had to get an Algerian policeman to do it. Everyone said that something dreadful would happen to him for his temerity, and he was actually boycotted.

The chief saint of Sfax is Sidi Ali Karie, whose *taboot* or sarcophagus rests in the chief mosque in Sfax. But the favourite marabout for visiting is one called Sidi Amr, situated in a village which takes its name from the saint, some eighty miles from Sfax. We have several times visited this place and preached the Gospel to the gathered crowd. It is a regular institution that in the spring of each year pilgrimages are made by the Sfaxians to

this saint's shrine. Before starting on their journey they parade the town with tambourines and banners for several days, collecting money and presents to take with them. As they stand in the street, prayers are offered and blessing sought for the saint and for the success of the pilgrimage. On arrival, there is a great deal of feasting, praying and chanting; the pilgrims usually return with the feeling of having had an enjoyable time.

Some of these tombs are supposed to have curative powers for the sick and afflicted, and I know one to which sick children are taken in order to ascertain whether they will recover. The poor

child is placed on the cold stone of the grave, and if it cries, it is taken as a sure sign that God's hand is upon the child, and therefore nothing can cure it; but if it is silent, it is supposed that the child will be restored.

The Moslem mind is naturally religious, but their religion may be aptly described as "after the flesh." Most of the objections to the doctrines of the Divinity and the Atonement of Christ are of this character. Pray for these needy people, that the Holy Spirit may create within them new natures, and that they may find true satisfaction in Jesus, the only Saviour.

H. E. WEBB.

An Artisan Evangelist at Cherchell.

At last the prayers of many years have been answered, and a man has come to Cherchell to work amongst the men and boys, many of whom have passed out of the classes held for so long by Miss Read and the late Miss Day. Monsieur Renard comes from Rouen, as "artisan-evangelist." Madame Renard is the daughter of a Bible Society colporteur. Both these friends are earnest Christians, possessed with high hopes and courage for the future, and with the conviction that God has sent them here.

It is proposed that M. Renard (amongst other work) should commence teaching carpentering to some of the youths who have been under Christian influence, and who have no trade and little likelihood of being able to earn a livelihood without one. A club will be started, so that these youths and others may meet together in the evening away from the cafés and their inseparable evils and temptations.

M. Renard will only commence in a small way, without incurring any debts. We want, whilst thanking friends for their kindness in the past, to let them know exactly the present need, praying that God may incline some to help, and thus share in the initiating of what, with His blessing, may be for the real advancement of Christ's kingdom.

M. Renard has found a small native house and shop at the low rental of £10 a year. If he is enabled to take these

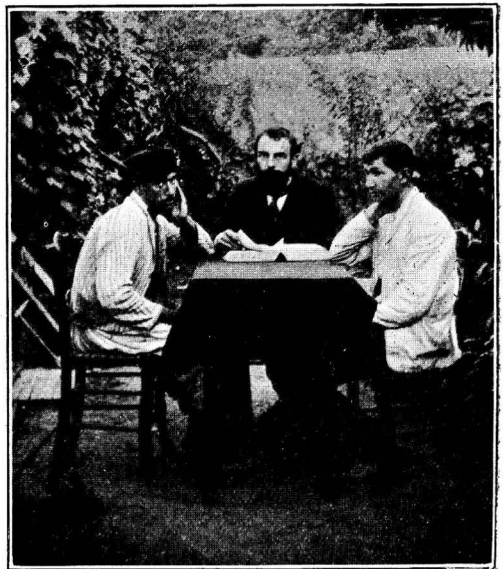


Photo by]

[Miss E. Turner.

"A Christian Friend and Teacher."

premises, there will be sufficient accommodation for the workshop, the storage of wood, the necessary offices, and, most important of all, a BIBLE DEPOT—a room where he can sell the Scriptures and hold conversations with men in comparative quiet and seclusion. About £8 will be needed to buy wood and tools before the lads can start work. Thus £18 is required. It is quite hoped that before long,

not only will the work done cover all expenses, but that M. Renard will be largely, if not entirely, supported himself from the profits.

One of the young men in the photos is Hamdoud, Miss Read's servant (see pages 169 and 181). He is a Christian, and has already broken the fast and asked for baptism.

What rejoices our hearts most of all is the knowledge that these lads and others

have a Christian friend and teacher in M. Renard, and, with God's blessing, we believe that he will be permitted to reap where others have sown, and also to reach many whom we cannot. Please pray for blessing from the commencement. Gifts for this object can be sent to the Secretary, N.A.M., 4, Highbury Crescent, London, N.; or to Miss Read, 10, Rue Lieutenant Pradier, Cherchell, Algeria.

E. T.

NOTICES OF BOOKS.

Crusaders of the Twentieth Century. By Rev. W. A. Rice, M.A., C.M.S. missionary in Persia.

This book is not, as the title might lead one to suppose, composed of biographical sketches of present-day missionaries of the Cross among Mohammedans, but is a valuable compendium of information on the Mohammedan controversy and of practical rules for dealing with Moslems. The author has had twenty-two years' missionary service in India and Persia. A very useful element in the book is in the incidents given from the author's own experience and that of other missionaries, both European and Oriental, in their personal and public converse with Moslems. Many examples are included of wise answers to Mohammedan questions and objections. Chapter II., entitled "The Missionary," is indeed weighty, and sets forth the kind of man the worker among Moslems should be, laying stress not only on the importance of a thorough educational equipment, but also on the need of weight and elevation of character, and, above all, of maintaining a holy walk and unbroken communion with God.

Mr. Rice's book is specially intended to help missionary recruits beginning their career in Moslem lands, but it will be equally valued by and cannot but prove most useful to older

workers too. No pains have been spared to ensure such usefulness, and the author will surely have his reward in the gratitude of many whose path will be made smoother and their work more efficient by all he has collected for their guidance. The sub-title of the book is "The Christian Missionary and the Muslim, an introduction to work among Mohammedans" (511 pp.). Supplied only by the Church Missionary Society, Salisbury Square, London, E.C. (5s. post free.)

The Religious Orders of Islam. By Canon Sell, of Madras. (1s.)

A very valuable work of 130 pp. on an important but little known subject. A great deal of information is given about the Moslem sects in Northern Africa, and especially concerning the Sanusis, to which subject a large part of the book is devoted. Indeed, the writer specially published this essay in book form in order that attention might be more directly drawn to an important movement in Africa. This little book forms a companion volume to the same author's invaluable "Islam, its Rise and Progress" (9d.), the best *multum in parvo* on the subject of Mohammedanism. Both books are published by Simpkin, Marshall and Co., 4, Stationers' Hall Court, London, E.C., and by the S.P.C.K. Depot, Madras. M. H. M.

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 (December 1st), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.

A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday December 16th, at 3 p.m.

DEPARTURES.

On November 8th, **Mrs. Roberts** left Southampton for Tangier.

From Marseilles on November 11th, for Egypt, our dear friend, **Dr. Ernest Maxwell**, of St. Leonards, returning to Shebin-el-Kom for another winter's valued service as honorary medical missionary.

On November 15th, **Mr. and Mrs. O. E. Simpson** left Southampton for Tangier.

On November 22nd, **Miss B. O. Hodges** left London, returning to Alexandria, via Marseilles.

On November 22nd, **Miss H. Kenworthy** (new worker) left London for Tunis.

On November 22nd, **Miss E. Loveless** left Southampton for Algiers (by North German Lloyd steamer), returning to resume work at Constantine, accompanied by **Miss Nora Webb**, a new worker.



NEW WORKERS.

The Council have recently accepted offers of service from **Miss Hilda Kenworthy**, who was trained at Star Hall, Manchester, and has also been a worker and teacher there; and from **Miss Minnie Eason**, a qualified dispenser, who has been engaged in work at the Home of Industry, Bethnal Green, and at the Brighton Medical Mission. It is hoped that these two sisters will shortly proceed to the Mission Field; **Miss Kenworthy** to work in Tunis with **Mr. and Mrs. Liley**, and **Miss Eason** in Tetuan, Morocco, with the ladies at present there.



Dr. and Mrs. Churcher have been kept very busy since their return to **Sfax**. The Medical Mission there is evidently much appreciated, for as many as 1,000 visits were recorded for the month of October. We trust that our friends will be strengthened and upheld in their work, and encouraged by seeing spiritual results follow their labours.



We shall be very glad if friends who are interested in **Lottie Leach**, the orphan child of our former missionaries, **Dr. and Mrs. Leach** (who died in 1896), will still help with the little fund from which a grant is made towards her support. The Council desire to continue this a little longer, but can only do so as gifts are specially contributed for that purpose. **Lottie** is doing well at school in Scotland, under the care of her mother's sister.



"THANKS."

To our generous friend, **Mr. J. Calow** of **Redcar**, for a further kind gift of drugs of

the value of £26 7s. 9d., for one station, and of £1 16s. 2d. for another. Our friend has thus helped N.A.M. work during 1910 with supplies of medicines to the total value of £95 5s. Thanks be to God for those who "offer willingly to the Lord."



"WANTS."

Miss A. M. Case writes that she would be most thankful for help towards the Christmas treats in connection with the **Italian Work** at Tunis. Material for dresses, garments, shawls, toys, etc., would be gratefully received.



GARMENTS FOR DJEMAA SAHRIDJ.

The **Misses Smith and Cox** have sent us the following appeal:—"If our dear friends and fellow-helpers could see our delightful group of red-robed children and our touchingly grateful Kabyle women when they receive their yearly gift of an unbleached garment, we doubt not that this year again these wants would be supplied, and that we should receive many a packet of garments which would put joy once more into the hearts of our ever-increasing and ever-needy family.

"As in former years, will friends kindly address parcels for us to **Misses Smith and Cox, Mrs. King, 1, Eaton Grove, Dacre Park, Lewisham, London, S.E.**"



FOREIGN NOTES.

Tuni-ia.

Mr. E. E. Short writes from **Kairouan** on October 22nd: "For the last fortnight the Bible shop has been in full work—open four evenings a week. A number of men and boys came in to the first lantern meeting. This evening I had five or six lads and we had some general discussion. One of them asked for lantern pictures, so I showed them first a few microscopic slides of insects, etc.; then a few of the High Priest in the Tabernacle, etc. They listened very quietly, and seemed impressed as I spoke of atonement by blood, and of sins borne away. One of them could read French fairly well and I gave him a French Gospel at the end. The majority of those who have come in these nights have been rough young fellows, rather ignorant and poor, many of them of the 'hooligan' class. One may truly say that to the poor the Gospel has been preached. The religious Moslems never have attempted and never will attempt to reform or instruct this class.

"One night there was a good deal of

mockery, and when I judged it wise to cease talking, seven or eight of them made a rowdy exit. On other nights, when one or two were inclined to scoff or joke, they have been checked by the others. A few of the listeners have been men who had heard us or met us on our country trips. Now and again, a more educated youth starts argument or contradiction from the Koran, but though often more fluent he is rarely more serious or more reasonable than his 'hooligan' brother, and but little better behaved.

"To all, the Gospel is being preached, and among all one feels that some impression is made, and we trust that we shall see proof of results unto newness of life."



Mr. H. E. Webb writes from Sfax on October 10th: "The weather this summer has been exceptionally trying, with the thermometer at 115 deg. in the shade during the latter part of July and August. The heat without the humidity is quite enough, but the dampness with it is weakening for the strongest, and numbers have died each day—natives and Europeans. The effect upon us was a total lack of energy and a difficulty of breathing."

"Through the kindness of some friends we were able to rent a house for two months in Djerba, which, being an island, and being sheltered by thickly-planted palm trees, is quite free from this dampness, so that the heat, which is practically as great as at Sfax, is tempered by winds each day. It is quite a native place, and things such as grocery and bread are relatively dearer than in Sfax; though in Sfax itself, owing to the improvements in the town made by the French, everything has considerably increased in price during the last few years.

"During our stay in Djerba I visited each of the eight villages in the island, and preached the Gospel in various ways, as opportunity offered. I also paid a visit to Zarzia. Most of these places have not, to my knowledge, been visited by a missionary before. When we returned to Sfax it was somewhat cooler, but for the last few days the thermometer has stood at 90 deg. in the shade, with a sirocco blowing. . . .

"As regards our work, we are much encouraged with the opportunities for witnessing. I should much like to make an advance, if I had the means to hire a larger shop with hall or empty store attached."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

"It is of the Lord's mercies that we are not consumed, because His compassions fail not" (Lam. iii. 22).

For the recent conversion of a French gentleman at Algiers, and of a young Englishman at Alexandria. (See pages 171 and 173.)

For God's goodness in sending a French artisan missionary to work among young men at Cherehell (see page 181); and prayer that all arrangements made in connection with his work amongst them may be blessed, and that spiritual results may follow.

For the safe return of several missionaries to the field; and prayer that those still at home or on their way out may be similarly favoured.

For real blessing experienced by Miss Cox and Miss Bagster at Tebessa, and prayer that in the coming winter God may yet further prosper their work there, and send funds for its maintenance.

That Dr. Maxwell has been able to return to Egypt for another winter's medical work, and prayer that God may make it to yield abundant blessing to the glory of His grace.

PRAYER.

That the blessing of the Lord may be definitely experienced at Arzila during the coming winter, and that at any stations where Satan is specially hindering the work, God's power may be felt, giving the victory.

For the work amongst the girls and women employed in the Carpet Industry at Cherehell; also for the classes for boys and girls held there every Sunday.

That the sickness now prevalent in Tripoli may not spread; and that the missionaries may be preserved in health, and may soon be able to resume such work as has been temporarily stopped by the epidemic of cholera.

That God would grant wisdom and a knowledge of His will to all who are engaged in the work of the N.A.M., that His glory may be their aim, and that they may be kept waiting upon Him for His guidance, day by day.

For unmistakable guidance about the acceptance and sending out of several new workers, and for the necessary funds for this.

For largely increased funds for general purposes, so that many pressing needs may be met *before the end of the year.*

CHRISTMAS PRESENTS.

ORIENTAL CARPETS, RUGS and MATS made in the Native Carpet Industry, Cherchell, Algeria.

Send for
Price List
to
THE SECRETARY,
Cherchell
Carpet Industry,
4, Highbury
Crescent,
London, N.



A Rug at the Carpet Industry, Cherchell, Algeria, copied from the pattern of a Rabat rug, 100 years old.

These Carpets and Rugs make very handsome presents. They are all hand-made, of best wool (very thick pile), and beautiful in colouring and design.

SAMPLE MATS (suitable for footstool covers), at **2s.** and **2s. 9d.**

DOOR MATS from **4s.** to **6s.** **PIANO MATS** from **11s. 6d.** to **13s. 6d.**

RUGS from **£1 1s.** to **£2 4s.** **CARPETS** from **£3 5s.** to **£5 16s.**

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

ARTICLES FOR SALE.

"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included. The proceeds will go to the funds of the N.A.M.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made

blouses for ladies (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to **Mrs. Pakeman,** Salem, Carlisle Avenue, St. Albans.

Home-made Confectionery.—Creams—peppermint, ginger, lemon, etc.; 2 lbs., post free, 2s. 8d.; smaller quantities at 1s. 4d. per pound, postage extra. Please send orders, with remittance enclosed, to **N. L., Lakeview,** Bangor, co. Down.

