

NORTH AFRICA

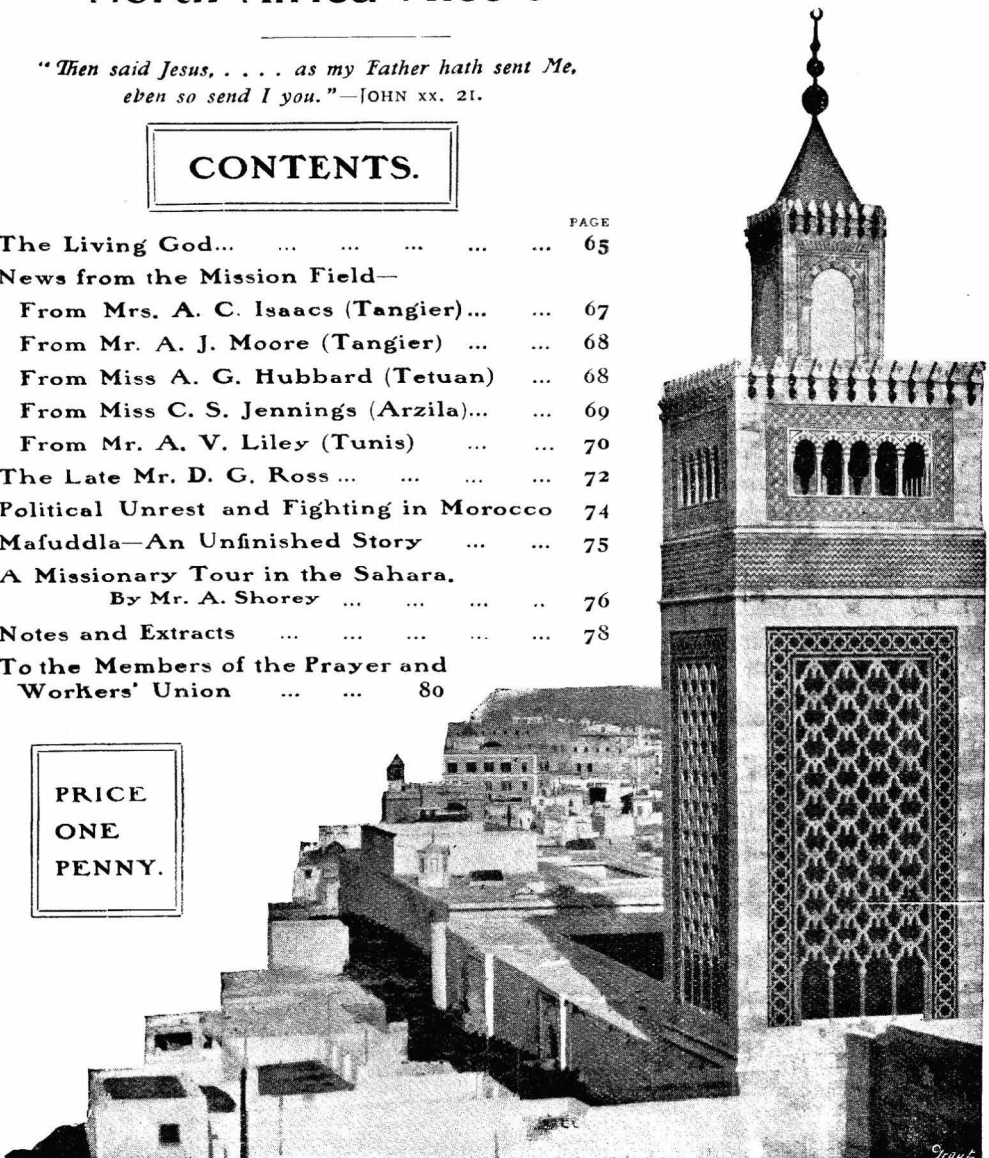
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



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THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse, assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

LIST OF DONATIONS from MARCH 1st to 31st, 1911.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1911.	No. of	Amount.	1911.	No. of	Amount.	SUMMARY.	
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Carried forward	£71 3 6		Carried forward	£33 5 0				£225 6 3		£17 5 7

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.]

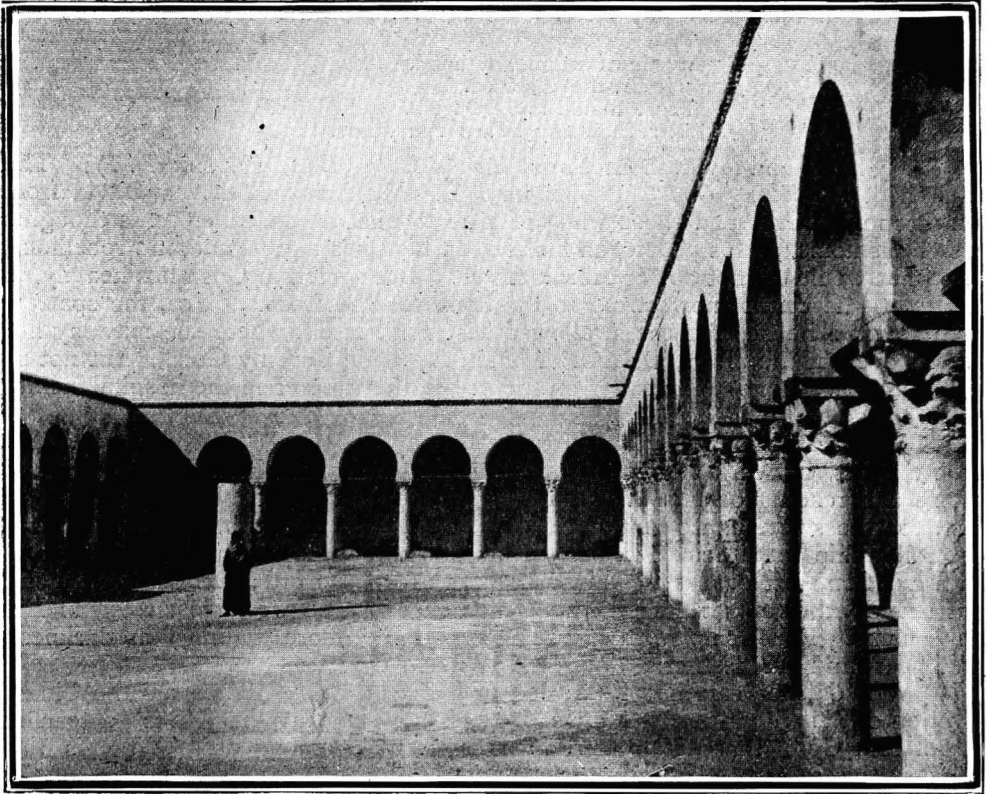


Photo by]

Court of the Mosque at Gafsa, Tunisia.

[Mr. A. V. Liley.

The Living God.

THE words of Sennacherib, which hath sent to reproach *the living God*" (Isaiah xxxvii. 17). The King of Assyria, with a vast army, had invaded Judah, and had sent Rabshakeh, one of his generals, to demand the immediate surrender of Jerusalem. Rabshakeh stood before the city gate, and spoke to the trembling Jews of his master's greatness and of his victories over the nations. Then Sennacherib wrote a letter, in which he said that they need not think that God could deliver them. The gods of other nations had been unable to help those who trusted in them, neither could God save Jerusalem. Hezekiah need not think that he can be delivered out of the hand of the King of Assyria. If he trust in God, God will only deceive him. Such was the letter. Hezekiah read it, and went up into the temple and spread it before the Lord; and in that day of trouble he poured out his soul in prayer. He acknowledged what the King of Assyria had done; that Sennacherib had laid waste those countries, and had cast their idols into the fire: but the Lord of hosts, the God of Israel, He alone is the God of all the kingdoms of the earth, He has made heaven and earth, He is the living God.

Therefore we leave ourselves and all that concerns us, with God. His hand is stronger and wiser and kinder than ours. We stay ourselves upon the living

God. "Thou hast been my defence and refuge in the day of my trouble" (Ps. lix. 16).

"My times are in Thy hand,
Jesus, the crucified,
Those hands my cruel sins had pierced,
Are now my guard and guide."

"My heart and my flesh crieth out for *the living God*" (Ps. lxxxiv. 2); "The Church of *the living God*" (1 Tim. iii. 15). Absalom had driven David from his throne. David and those who are true to him are in exile. His thoughts are on his home, on his people, on his son, on his son's ingratitude and rebellion; and what would he not do for Absalom yet? But something else lies heavily on his heart—he cannot now go up to the house of the Lord. "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King and my God." But not so with the exiled king. The sailor on the ocean, the sufferer in the hospital cannot go up to the house of the Lord.

The Christian believer longs for the house of prayer. "My very heart and flesh cry out, O living God, for Thee," for communion with God in prayer and praise and reading of His Word, for fellowship with His people on the day of rest, for the sweet music of the Gospel. He meets with other Christians, and has fellowship with them, but, best of all, our fellowship is with the Father and with His Son, Jesus Christ. Our soul waiteth for the Lord; He is our help and our shield, and our heart shall rejoice in Him, because we have trusted in His holy name. Fellowship with Jesus, therefore no more walking in darkness. Our heart and our flesh crieth out for the living God.

"Who do men say that I, the Son of man, am? . . . Thou art the Christ, the Son of *the living God*" (Matt. xvi. 13, 16). They say that He is "a teacher come from God," that "a great prophet is risen up among us." Who is this teacher, this prophet of Nazareth in Galilee (Matt. xxi. 11), who speaks of the Father in heaven, of the rain and the sunshine coming on the just and on the unjust, who feeds the hungry, who lays His hand upon the leper, who takes little children in His arms, who bids the wind and the waves to be still, who calls Lazarus from the grave, who has power on earth to forgive sins? Ah! what manner of man is this, that not only the winds and the sea obey Him, but more; for, when in man's troubled heart the voice of Jesus is heard, immediately there is a great calm. Who is this? This is the Saviour of the world. Thou art the Christ, the Son of the living God.

"Ye should turn from these vain things unto *the living God*" (Acts xiv. 15). Paul and Barnabas are in central Asia Minor, among an impulsive Galatian people. They tell the story of God's great love in Christ; and as they preach the Gospel and cure the sick, so astonished are these heathen people, that they exclaim that the gods have come down to them in the likeness of men. Then they bring oxen and garlands, and wish to offer sacrifice to the apostles, who, when they see it, run in among them, crying out, "We are men like yourselves, and we tell you glad tidings, that there is one infinitely great and holy God, who made the heaven and the earth and the sea and all things therein, and He has sent His dear Son Jesus Christ. These idols are dead, but He is the living God."

And to-day, in Africa and India and Burmah and China and Japan, the land is full of dead idols. And so is it in Moslem lands, though they do not worship idols. Mohammed is dead: the coffin with his dead body is in Arabia. The dead Mohammed cannot help or save. But Jesus Christ is the living God. We have glad tidings to carry into all the world, that there is a risen, ascended, glorified Jesus, the Friend and the Saviour of man.

"How much more shall the blood of Christ . . . cleanse your conscience from dead works, to serve *the living God*" (Heb. ix. 14); "It shall be said unto them, 'Ye are the sons of *the living God*'" (Hosea i. 10). Before you came to Jesus your life was a round of dead works, things of which you are now ashamed, and the end of those things is death. As for peace—the peace of God—you were a stranger to it. But the blood of Christ has cleansed you from dead works, and now you serve the living God. His eye is ever upon you for good; He notes and observes all; the cup of cold water given for Jesus' sake shall in no wise lose its reward. Cleansed by the blood of Christ; so now, in your intellectual life, as well as in your ordinary conduct, in judgment, feeling, desire, and will, you serve the living God.

"Hereby ye shall know that *the living God* is among you" (Josh. iii. 10). When our work on earth comes to an end, and our life's short day is over, then the believer in Jesus need have no fear of death, for "hereby ye shall know that *the living God* is among you. . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." Jesus has gone before, and His hand holds back the flood. "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee, . . . for I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isaiah xliii. 2). "Lo, this is our God for ever and ever: He will be our guide, even unto death" (Psalm xlviii. 14). "We trust in *the living God*" (1 Tim. iv. 10).

J. R.

News from the Mission Field.

MOROCCO.

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

March 9th.—During February it was not possible to find room in the Tulloch Memorial Hospital for all the needy cases that came to benefit by Dr. Wilson's care. Of those who have been in, some have gone away cured or improved in health; whilst others still remain for treatment and to be under the sound of the Gospel.

Some of the out-patients come from great distances—five, ten, fifteen or twenty days' journey. They generally arrive in a very weak and miserable condition as their sufferings have been aggravated by long neglect and bad treatment.

Those who have been "helping together in prayer" will now rejoice with us and praise the Lord for His goodness, for He has been, and still is, applying His Word to the hearts of the in-patients. Within the last few weeks, five men have openly confessed their belief in the Lord Jesus Christ, and have joined Mr. Simpson's meetings for converts. One man, a Tangier fish-

monger, went home, and, on declaring his faith, was promptly turned out of his house; but he comes to the meetings when he can, with a beaming face. Mr. and Mrs. Simpson give a Gospel address in the wards every evening and four mornings in the week to the out-patients. Among the listeners has been a young soldier of Raisuli, the ex-brigand. This young man came in on January 2nd with a very bad bullet wound in his foot which caused him constant pain. He was supplied with the Gospels of Matthew and John, for he is one of the few who *can* read.

As a rule, I spend a long time, morning and evening, reading the Gospels with the in-patients, and explaining and teaching them portions by heart, and also praying with them and teaching some to read. I speak to them of the Lord's power to cleanse the sinful soul, and encourage them to look to Him as the Great Healer. . . . I meet with much appreciation and gratitude, and often find it difficult to have to leave them.

One of my late sister's (Miss Herdman's) colporteurs—El Hassan—is with

Mr. Simpson at present, and we get him to teach the Gospel to the Susis. It is quite a different language from Arabic, and he is himself a Susi and can speak both languages.

I may mention that the wants are many in the hospital, in the way of blankets, sheets, old linen, pillows and pillow-cases, and bandages. So many come with sores and infectious diseases. Just now there is a terrible famine in the Sus land, and some of the people have come here very ill. One of them has now recovered from typhoid fever, and listens eagerly to the Gospel.

From Mr. A. J. Moore (Tangier).

SPANISH WORK.

"Of late our meetings have been thinned, partly owing to the season of carnival which immediately precedes Lent, and partly owing to the heavy rains; but we continue to see signs of reality among those recently brought to the Lord, and this season of revival has been of great service to our old members, and to us workers too. We have felt a hundred-fold the urgency of the need to 'be not weary in well-doing,' for we know that in due season we 'shall reap, if we faint not.'

"We have been greatly cheered and stimulated by the fellowship of English friends who understand Spanish and who regularly attend our meetings and help in the service and in speaking to the people. The prayer-meeting is well attended as a rule, and we sometimes have times of real power. We feel that the Spaniards need to be taught very carefully what prayer is, and the absolute need of bringing the life into conformity with the Word of God, if prayer is to be heard.

"May I ask those who read these lines to bear in mind the intense darkness of the Spanish heart on the question of *sin*? In our recent evangelistic effort we have been distressed to see so little apparent *sense of sin*; we have been led, therefore, to dwell specially upon this subject in all our preaching and teaching, whether of children or adults; we teach the people to believe in a Saviour who can free them from the *penalty* and the *power* of sin, and

who claims the absolute mastery over their lives.

"Will you pray that our converts may be led to renounce all known sin, and to put it out of their lives as God shows it them, and that they may take the step of absolute surrender to Christ as Lord."

From Miss A. G. Hubbard (Tetuan).

March, 1911.—A few afternoons ago we had two young women come to call. They did not come together, but they just know each other. Rahma is a married woman, Zuhara is a slave-wife, whose master bought her when she was a girl, and as she has never had a child, he can sell her if he wishes. The two young women sat chatting with us, till Zuhara said it was nearly sunset and quite time she went. According to Moorish manners, we answered that it was "still early." But Zuhara said she must be going, for if she was out late her lord might sell her. And Rahma answered, "And if I am late out, my husband may divorce me." Then these two girls began to discuss which was worse, to be *sold* or to be *divorced*!—a question that might at any time come up between Moorish women. I was reminded of Mr. Spurgeon's advice, "Of two evils, choose neither." Women in Christian homes, while thanking God for the religion of the Lord Jesus Christ which places women above the fear of either evil, may well do their share in sending the Gospel that sets them free to those who live in darkness and bondage.

We all went home to-day tired out after a crowded "dispensary" — 143 men, women, and children, not to count a dog. After all these years we have not yet succeeded in teaching the people that it is a case of "first come, first served"; and everybody has some very extra special reason why he or she should not be kept waiting. One has her bread ready to go into the oven, another has a little baby at home, another has to go a long distance to get home, another fears the dinner will burn and then her husband may divorce her, etc., etc., etc. Any excuse will do if they can't find a better.

Some months ago, when I sat down to read with the men, one of them said very gruffly, "I didn't come for reading, I

came for medicine. Give me what I want and let me go." So now, if I get a very impatient set of folks, I often begin by quoting my friend of months ago, and then turn to the story of the man who was carried to the Lord Jesus for healing for his body, and show them how the Lord began by forgiving his sins, putting the more important thing first.

Just when we were most busy this morning, and Miss Bolton was marking down the men, one of them insisted on telling us a long story of an illness he had had months or years ago, and he seemed as though he could not come to what he wanted to-day. Then at last he brought out a handful of papers, half pages of *The Christian*, etc., which his wife had saved when she had used the medicine that had been wrapped in them, and he wanted 'some more for her, please, like that.' It reminds me of a story we often hear from some stranger: "I want some more of that medicine which you gave to So-and-so, that day, for his complaint," and, of course, one is expected to remember exactly all about it.

Moorish women do not study arithmetic. Last Sunday I took Acts xii. with our class of girls. In going over the lesson the second time I asked how many soldiers were guarding Peter in prison. "Four times four." "And how many is that?" "Eight," answers one girl. That won't do, so we try again. By-and-bye they decide it is fifteen or something like it. Then after another try they decide that four times four is eight plus eight. "Very good; and how much is eight plus eight?" "That is a thing known to God," answered one of the elder girls, who evidently thought I had no right to get them to pry into such mysteries.

There is another kind of reckoning they do that we don't. To-day I was with a woman who was in great pain, and she said, "You see, it is not one day I have suffered, or two; but eighteen days I have had this pain. May God put it in my scale and reckon it to my account." I am afraid her pain was too great for her to heed much as I told her that I was not trying to help her in the name of the prophet on whom she was calling, but in the name of the Lord Jesus Christ. Oh,

the many names they call on here! If you want to learn the saints' names listen to the beggars in the streets. "May God bring to me who will curse the devil and give me the price of a loaf of bread for the sake of his parents, and God and Mulai Abd el Kadeer!" (Mark the combination of names.) "May God bring to me who will sell the world and buy eternity, and give me the price of a loaf of bread for the sake of Mulai Abd es-Salaam, etc., etc."

From Miss C. S. Jennings (Arzila).

March, 1911.—An independent missionary (Miss Hamilton) working among Spaniards and Jews in Tangier, has kindly returned with me [Miss Jennings has been making a brief stay at Tangier] to Arzila to help for a few weeks in mission work among the Jews and Spaniards here. With the great influx of mountain and Arab folks consequent upon Raisuli's being governor, I am especially busy. . . . The day I arrived, I was sent for to go to a friend of Raisuli's who is suffering from a poisoned toe caused by a nail running into it some twelve days ago. I have visited him daily, and this afternoon had a little talk with him about the Lord Jesus; he had never heard the Gospel before.

We had a somewhat novel experience on our way from Tangier, for we spent the night in the Arab tent-home of our muleteer. Our two mattresses were laid on the matting on the earth floor in the centre of the tent, while on our right the family of six lay in a row. On our left were two calves tethered; three hens roosted near by, and two hungry-looking dogs after quietly walking about by our bags and baskets in the hope of finding something to eat, lay down as close as possible to our mattresses, seeking warmth. Through the doorless entrance came fresh air, and the moonlight view was quite pleasant. While our animals were being laden at 6.30 the next morning I had a few minutes' Gospel talk with the pretty Arab wife over the wordless book.

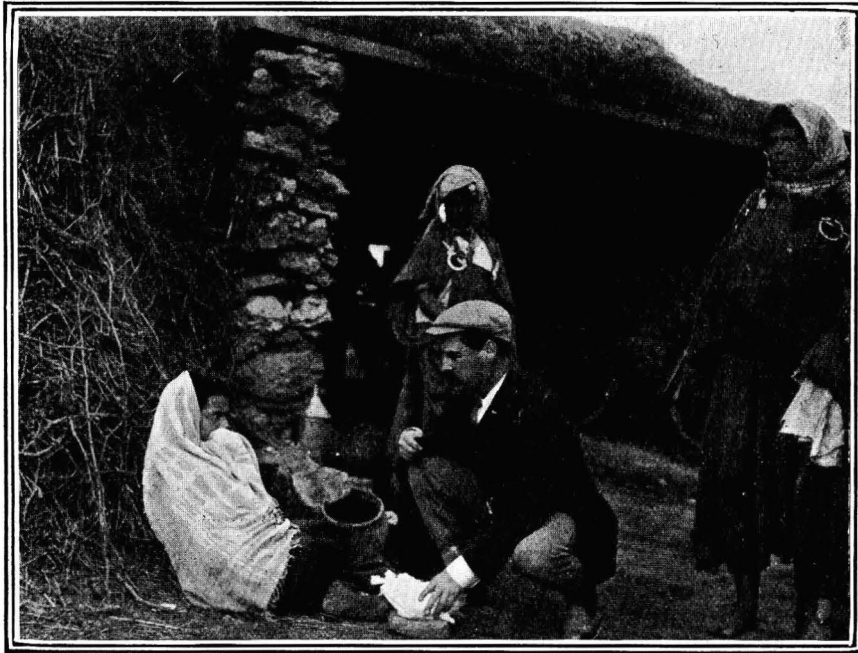
I have three guests living here just now with me in my mission room. One is a Christian native girl who has come here with her sister-in-law and baby nephew in the hope of getting an order for the release

of her only brother, who has been incarcerated for five and a half months in El Ksar prison, with no accusation against him, and who is now very ill from cruel treatment. As Raisuli is governor also of El Ksar, they have come here to obtain a paper for his release, but with no success at present. However, we are earnestly praying about it, and meanwhile it is good to have a true native Christian woman here. Yesterday I took F——, with Gospel in hand (for she can read), to see Sofia, hoping she might be a blessing to her, having indeed suffered persecution for

Christ's sake and yet having held out firmly.

The country people all around and inland are increasingly oppressed by cruel taxation, and those unable to give the money demanded are thrown into prison, and only released on the payment of money extorted from their poor friends. F—— told me that her brother was terribly in debt, as he had to pay six *pesetas* a night or else be heavily chained with neck and hands in irons. Oh, the awful cruelty of the unjust rule of this sad land!

TUNISIA.



Helping the Sick in a Bedouin Settlement.

From Mr. A. V. Liley (Tunis).

March 6th.—Among other visitors to our Bible Depôt, a student came lately who had attended three or four of the meetings. He told me that he had received a letter from his father, who informed him that he had heard that he was going to the Protestant meetings, and that he had become a Christian; for this reason, he

refused to send him any more money to enable him to live and carry on his studies. I told him to bring me the letter in the envelope. He did so, and I read a letter in which his father was supposed to curse him, etc., etc.; but the paper was so clean and it all looked so new, that I had no faith in it, feeling sure that the young student had written it himself. Taking the envelope in my hand, I asked him when he had received the letter. "A few

days ago," said he. Then I showed him that, according to the date of the post-office stamp, this letter reached Tunis three months ago, a date prior to my holding any meetings at my house. The young man had nothing more to say and soon went away.

With the warmer weather we have had many more people coming to the Bible Dépôt—also to the meetings held at the mission-house. Several English ships have called at the port, and it has been a great pleasure to go down and visit the men, who have given me a very encouraging reception.

March 13th.—This week I have been able to get out a little into the country on my bicycle. One morning I visited a native settlement with two of the lady missionaries, and in it we found a poor Bedouin girl suffering from a terrible wound in her foot. A fork had been run into it some days previously, and it had been neglected and allowed to get dirty, with the result that the poor girl was in great pain. Some one had put a green leaf round the wound, which only irritated it. We washed the wound and covered it with a rag, and early the next morning I returned and poulticed the foot and gave a few simple directions. It is not necessary to say that the opportunity was taken to tell the group of men, women, and chil-

dren who surrounded me "the old, old story." We used the wordless book to preach the Gospel to them. How readily they understood that the black stood for sin, and acknowledged their hearts were like that! But the red blood of sacrifice and atonement was quite new and seemed beyond them. Their minds were so dark, and they were so lacking in intelligence, that one had to treat them as little children and just teach them line upon line.

A few days later, I called at the settlement again and dressed the girl's foot, and when I had finished, I asked the little group standing round, "Now, why do I come here and attend to this girl?" "To gain an entrance into heaven," was the immediate response of one of the women. The opportunity was seized to give the true reason.

March 20th.—Our Bible Dépôt window is still a great attraction to passers-by who stop, either to look at the pictures or to read the open Scriptures. . . .

The Sunday evening meetings for French-speaking Arabs and Kabyles are very blessed seasons. The men are generally the most serious of those who come to the meetings, and they listen well. There is one young Arab who specially interests and encourages us, and we think of taking him in to teach for a month.

The accompanying illustration shows the last earthly resting-place in the Protestant cemetery at Tripoli of our beloved brother, the late Mr. William Bolton. His grave is the one on which the wreath is seen, close to the cemetery wall.

"Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labours. . . ." (Rev. xiv. 13). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. iv. 14).



Mr. William Bolton's Grave at Tripoli.

The Late Mr. D. G. Ross.

In the April issue of NORTH AFRICA a brief intimation was given that God had called home our valued brother in Christ and fellow-worker, Mr. Ross of Djemâa Sahridj, Algeria. Coming so quickly after the death of Mr. Bolton of Tripoli, this loss is specially distressing. We are quite unable to fathom the mysterious dealings of our good and gracious Heavenly Father in thus removing from their fields of service these beloved and valued missionaries, but we are sure that He is always wise and always good, and so in faith we worship Him, even though we do not at present comprehend His ways.

Mr. Ross was the son of godly parents, his father having been a greatly respected elder in the Free Church of Scotland in Forres, N.B. He was born in 1874, and converted in 1895, largely through the instrumentality of Mr. McGregor of the Congo Bololo Mission; but it was not until a year or two later, when one of his dearest friends

was taken away at a moment's notice, that he yielded himself unreservedly to the Lord. He began life as a clerk in the Post Office at Forres, and in 1897 was transferred to Aberdeen. In this town he found increased opportunities of spiritual intercourse and instruction, his Christian experience was considerably deepened, and he was used of God to the conversion of those around him. Though rather retiring in disposition, he was specially useful and successful in personal dealing. On one occasion, when out on a Y.M.C.A. holiday excursion, he made use of the opportunity to speak with a young fellow about his soul, with the result that he was converted that same

day. This young man is now living for God in New York.

When about twenty-four years of age Mr. Ross offered himself to the China Inland Mission, but his health was not considered suitable for the climate. Soon after this, having heard of our Mission, he wrote to offer for service for Christ in connection with it. He was advised to seek training, and it was arranged for him to go for two years to Dr. Guinness's Institute. There he studied diligently, and was well reported of by all who instructed him. He was definitely accepted

by the N.A.M. in 1901, and, after another year, spent in the study of Arabic and Mohammedanism, he was sent out in November, 1902, to Algeria, with a view to service among the Kabyles; and for the purpose of fitting himself for this he at once set to work on the French and Kabyle languages.

In 1904 Mr. Ross married Miss Ada Parker, who had been also studying

French and Kabyle in the field with Mr. and Mrs. Griffiths, after having trained for several years in England, first under Miss Duff at Dr. Guinness's Institute, and later on under Mr. Marshall. After their marriage they proceeded to Mekla, a French village in Kabylia, where they received a cordial welcome, Mr. Ross, by his good nature, winning general appreciation. Later in the year they moved on to the adjoining native village of Djemâa Sahridj, the oldest station of the N.A.M., where Miss Cox and Miss Smith were anxious to have a Christian brother to help among the Kabyle young men, as their former assistant, M. Rolland, had gone to Algiers.



The late Mr. Ross with his Wife and Children.

Here Mr. Ross sought to help the young native Christians to a fuller knowledge of the Scriptures, and looked after them as only a true pastor can look after the sheep and lambs of the flock. In the summer of 1906 he and his wife returned to England on furlough, and through the kindness of a friend he was enabled to go through a year's medical study at Livingstone College, returning to Djemâa Sahridj in the autumn of 1907.

In December, 1908, a separate Mission house for work among the men and boys was opened, a few hundred yards away from the old one, as the women's work under Miss Cox and Miss Smith needed more room for development. The knowledge of medicine recently acquired in England enabled Mr. Ross to gather around him large numbers of people from neighbouring villages to whom he ministered. But while he thus did a considerable medical work he did not neglect his evangelistic and pastoral responsibilities. During the last twelve months he has also visited about once a fortnight the village of Moknea which lies several miles to the east of Djemâa Sahridj, and, while caring for the physical needs of the people there, has striven to bring before them the truths of the Gospel. He was ever most faithful in preaching and teaching, and was greatly beloved by the native Christians and by the natives generally. Mrs. Ross was his whole-hearted and competent helper, and Belkassem, a native evangelist, was his true and faithful fellow-labourer. It had been arranged for Mr. Ross and his family to come home this summer for a brief furlough; but alas! the widow and the three

little children have come home without him.

In January there was a great deal of sickness about, which was reported to be either typhoid or typhus fever, and Belkassem's little girl, three years old, died. It is thought that Mr. Ross may have been infected through visiting among the sick. Early in February he was taken ill, and the French doctor, who came sixteen miles to attend him, pronounced that he was suffering from typhus fever, though later on it was supposed to be typhoid. Mr. Ross was most tenderly nursed by his wife and by Mr. and Mrs. Shorey, but he fell asleep in Jesus on February 27th, and was buried at Mekla on March 1st.

The funeral service was conducted by M. Cuendet, of the N.A.M. There were present friends from among the American Methodists and French Baptists, and the French colonists of Mekla were also very sympathetic. The Kabyles were deeply moved at the death of their friend, and they are wondering who is to take his place.

It is unnecessary to ask for the prayers of our readers on behalf of the widow and her three children, who are aged respectively $5\frac{1}{2}$, $2\frac{1}{2}$, and six months; also for Mr. Ross's aged mother and other relations. We are sure they will have the sympathy of all, and that God will continue to sustain them. But who is to take Mr. Ross's place? The Council of the Mission are waiting upon God for light and guidance as to this. Will friends do the same? He who raised up our departed brother has not forgotten the work in which He takes pleasure, but He will be inquired of for the labourers whom He sees to be needed.

GOD'S SUPPLIES.

The receipts of the Mission for January and February were exceptionally good and filled our hearts with thankfulness to God who had inclined His stewards to give so liberally. During March and half April supplies have come in very slowly and have amounted to less than half the expenses, so that we are again reminded of our dependence on the Lord and of the need of waiting on Him for renewed help. The former two good months have happily enabled us to go forward without financial pressure, but we are reminded that there must be no relaxing of prayer to God. We earnestly ask our friends to join us in this.

Political Unrest and Fighting in Morocco.

THE SITUATION AT FEZ.

IN NORTH AFRICA for April reference was made to the fresh troubles and revolt of Moorish tribes against the Sultan, Mulai Hafid, and prayer was asked for our missionaries in Fez. This has been answered. All the workers there have been kept in perfect safety so far, and have written in a brave spirit of quiet trust in God. Some couriers have been robbed of mails; but apparently no letters passing between the missionaries and the London office of the N.A.M. have been lost. But the situation has become decidedly worse, and is not without danger to Europeans in Fez, because even if the Consuls decide to send them all away, it is not certain they could reach the coast safely. Letters report that only one road for the coast was left clear, and even that one not very safe.

Owing to the Government troops having sustained one or two reverses, and several fresh tribes having joined the rebels, the Sultan's position is weakened. Indeed, there are rumours of the proclamation of a new Sultan in Southern Morocco. The tribes (all Mohammedans) are angry because the Moorish Government's troops are under French instructors and officers, and they have demanded the dismissal of these, also other conditions which the Sultan could not grant. These tribes will probably be able to draw up to their aid other disaffected tribes in large numbers; indeed, it is stated that only three tribes around Fez remain loyal, and it is not to be expected that they can hold out long against the union of so many rebel tribes.

The situation is considered by those well informed to be very grave indeed. It is, therefore, not surprising that the daily papers persistently report that France and Spain are actively preparing for joint intervention, and that there is a likelihood of their sending some troops to Fez. This step may prove to be really necessary in order to save the rule of the present Sultan and *Makhzen* (Government), against which the discontented tribes are fighting. The latter say they have no quarrel with the city of Fez, but only with the present Government. No doubt the more bigoted, reactionary Moors would

prefer rulers who would act quite independently of the Powers. On the other hand, the following extract, taken from a letter, dated March 28th and written to the editor of *Al-Moghreb Al-Aksa* (the first newspaper published in Morocco) by its Rabat correspondent, is very significant:—

“The leading Moslem families both at Rabat and Salee are very despondent indeed, while there is a growing opinion among enlightened Moors that the only salvation for Morocco is an international intervention. They commence to realise that they need outside help, and they would welcome any arrangement that could offer a guarantee of their independence with an honest administration for the development and welfare of the country, the present state of which is thoroughly rotten and going from bad to worse.”

Increasing European intervention is bound to come. Germany is keenly watching the situation, and is jealous of French influence, while complaining of the “failure of French pacification measures.” But the people of God, longing above all else that His purposes may be accomplished and sinners converted, as well as desiring good government and happier present conditions for the poor suffering millions of Morocco, stay themselves on the sure word of Scripture, that though “the floods have lifted up their voice . . . *Jehovah on high is mightier than the noise of many waters*” (Ps. xciii.).

May He so work that it may be seen ere long that things “have fallen out rather unto the furtherance of the Gospel.”



The following short extracts from the Fez missionaries' letters will be read with interest. Prayer is again asked for them and their work and the native Christians.

“March 15th, 1911.

“ . . . Yesterday was the Moolid feast of Mohammed's birthday, and great was the expectation regarding what the day would bring forth. Would the Sultan go

to the M'Salla (public mosque prayers)? Would the tribes send deputations to him? And which? It would be seen then which were loyal! Well, the Sultan did not go out, and only small deputations came from two (as far as I can gather) of the nearest tribes."

" March 16th, 1911.

" The feast has passed quietly. An unheard-of thing happened—the Sultan did not go out to the M'Salla on the feast morning, and the Aissowa (a religious fraternity) were not allowed to go to Mequinez. All the people tell us that they never knew of either of those things happening in any previous year, no matter how bad affairs were."

" March 28th, 1911.

" At present Fez is quiet; but then we only live from day to day, not knowing

what may happen. The Jews are afraid in the Jewish quarter, for if anything happens, they will be the first to suffer. If the tribes rise up around El Kasar and join the rebels, then our way will be cut off. If the situation gets worse, all the Europeans may need to leave, but none will unless really forced to do so. The Master has us safe in His keeping, and we have no fear, and are praying that all may end well. The tribes are fighting against the Government—not against Europeans. What makes the situation much worse is that the Berbers and Arabs have joined in rebellion against the Sultan, a thing never known before.

" The last few days rain has fallen, and that has kept the tribes back. The couriers are arriving safely. May God over-rule all for good, in such a way that we may be able to stay on and work here."

Mafuddla.

AN UNFINISHED STORY.



Photo by]

Mafuddla

[Miss A. Bolton.

In the Court of Miss Hubbard's House, Tetuan.

One morning Mafuddla appeared at our dispensary with her husband, saying she had come a long day's journey, and she wanted to remain with us to be cured of a painful growth on her shoulder. Her husband said he was willing to leave her if she liked to stay. Her story is a sad one, though I fear a very common one for a Moorish woman. She was married young, and seems to have been fairly happy with her husband until he took to himself a second wife. Then, when he began to order her to grind the corn for No. 2, there was trouble, and it came to a climax one evening when he came in to supper and instead of sitting down, took the dish from before his wife and children and the bread she had made, and carried it all off to the new lady. Then poor Mafuddla said such things that the result was that she herself was divorced, and lost both her children as well as her husband.

She did not want to marry again, but her brother made her, for he said that a sister in the same house as his wife would be as bad as two wives. Then, this man who brought her to us—Ayashi—took her. They have had six children and lost

four of them; her youngest child is now about six or seven years old.

The first time Ayashi came here to see her, he brought a small coin worth about fourpence towards her board with us. She handed it to me, but I suggested she should keep it and buy something with it for herself. She said to me, "How should I know how to spend money? I am only an animal." And to prove her ignorance she told me that the day she arrived here in town, her husband went into a Jew's shop to buy something, and, when he came out, she said something to him about the "man" in the shop. "Why, that was not a man, that was a Jew," said her husband. "So," said poor Mafuddla, "you see what an animal I am, when I don't know a Jew from a man."

The story she tells of the oppression of the government (?) in their tribe only makes us wonder why there is any tribe in the land that is not in rebellion. Mafuddla told us that they used to have four cows, and they had to sell them one by one to meet the demand for taxes. Then they had five goats. They have gone the same way; hens ditto. When Ayashi was here, a fortnight ago, he said another five dollars was demanded, and, as he had nothing left to sell but the old mule that was blind in one eye, he had borrowed the five dollars to pay the tax on the little bit of land he ploughs. If he cannot repay the loan in a given time he will forfeit his piece of land. Mafuddla wants to come to live in town as hundreds of other villagers have done. She says that there are only four men left in their village now. All the rest have either gone to live in Tangier or come here because the excessive taxation makes it almost impossible to live out in the villages.

Mafuddla's health has not improved

much during her stay with us. She has had this growth on her shoulder for about two years. She evidently came full of hope that the Christians' medicine would effect a speedy cure; for when she woke up the first morning after she came, she put up her other hand to her shoulder to feel if the growth was still there. All she had had on was a boracic dressing to cleanse it a bit. We had hoped to be able to take her to Tangier for an operation, but bad weather prevented the journey, and now Ayashi has, after five weeks, taken her away, promising to bring her back later in the year to see what can be done then. The poor thing is most anxious to get well, for not only is she in constant pain, but she fears that her husband will soon divorce her if she can do no work; and at present she cannot carry water or grind corn or wash clothes or make bread or do anything else.

We wonder how much she has understood of the Gospel. She said to Miss Woodell the other day, "How can my heart believe when my head cannot understand?" The name of the Lord Jesus is so new to her, and the story of His love such a strange tale in her ears, that months of teaching, instead of weeks, are needed before she could understand much. Well! she has understood something; she has certainly understood that it was not love to the prophet that made Christians take her in and look after her, for she has said again and again that followers of Mohammed would have done nothing at all for her. At least, she will have only bright memories of the Christians' house. May what she has seen, and heard and received, in some way bring glory to our Lord and Master, Jesus Christ!

A. G. HUBBARD.

Tetuan, Morocco.

A Missionary Tour in the Sahara.

By Mr. A. SHOREY.

II.

On our tour we visited a good number of villages, holding lantern services night after night. Sometimes we hired a private house, sometimes a native café; at other times we went to the market-place or

invited the people to come to a spot near the tent. We believe these lantern services to have been a real success, for not only were we often crowded out, but the people came and heard the Gospel in a

manner in which they would never otherwise have heard and understood. Often in touring, the missionary goes to the village meeting-place, where he may find a good number of men, but a discussion may arise which neither edifies nor enlightens the questioner or listeners; thus, much valuable time seems lost. With the aid of the lantern we were able to speak of the Fall, the Flood, the life of Abraham and the life of Christ, and to present the Bible stories in an interesting manner, without controversy, to a listening audience. We had a few of the better class Arabs at the meetings listening most attentively, and in one place, the *Kaid* (chief of a tribe) himself came with his intimate friends, and saw the series of views on the life of Jesus. He thanked us heartily afterwards. In another village we were well received by the French officials, and, at the request of the schoolmaster, we gave a lantern service to the Europeans there, amongst whom was an Army officer.

In one place we had a little difficulty. The day preceding our arrival, one of the villagers had agreed to let us his house, but when we arrived, owing to a disagreement amongst the family, he refused it. Thus we were obliged to put up the tent outside the village, and had hardly done so

when we were surrounded by a crowd of boys who caused us no little annoyance all day long. We went into the market-place and a native café, but no one wanted our Gospels or tracts. However, we invited all to a lantern service in the evening, which we held close to the tent. A crowd of from 130 to 150 men and boys came, and we showed them slides illustrating the Fall and the Flood. All went well for a while; but, owing to interruptions, we were not able to show all the slides we had intended to, and the meeting was closed amid the shouts of the rougher element of the audience. The people began to disperse, but some of the more curious among them hung around the lantern. Soon, handfuls of wet sand were flung, smothering both us and the people standing round; some of the men tried to stop this, and we hurriedly moved away the lantern. As we were taking down the sheet, big stones came flying across. No harm was done to either of us, and we gave thanks to God for His preserving care. Our Arab showed a kindly spirit, saying to me: "Don't be afraid. So long as I am an Arab, I'll protect you." This was the only village in which we encountered any open hostility. Next morning we packed up, and went further on.

(To be continued.)

ALGERIAN CARPETS AND RUGS.

We still have a few **Carpets** on hand, and we shall be glad to dispose of them quickly on behalf of the industrial work in Cherchell, which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women and of bringing many natives under Gospel influences.

Carpets from £3 5s. to £3 19s. 6d.; mats from 2s. to 6s. (Rugs at present out of stock.)

A price list, giving sizes and descriptions of these goods, may be had on application. 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 is made. Postage extra in all cases. Please apply to the **Secretary, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.**

God has strange wrappers for His promises. He lays up His goodness sometimes in strange places. There is one promise of His presence and companionship which lies in the very depth of the deep waters; and another still which can only be found in the heat of the fire:—"When thou passest through the waters, I will be with thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Selected.

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 (May 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.



ARRIVALS.

Mrs. D. G. Ross and children (from Djemâa Sahridj), on March 29th.

Mrs. W. T. Bolton and children (from Tripoli), on April 8th.



Our sister, **Miss Wenham**, an honorary missionary who is not officially on the N.A.M. staff, but who is **Miss Addinsell's** fellow-worker at **Kairouan**, has been very seriously ill with typhoid fever. She has, by God's mercy, been brought safely through, and is now away for a time convalescing. We pray that this valued helper of N.A.M. work may be fully restored to health, and able to continue her unselfish and useful service in Kairouan.



Will our friends, who occasionally send boxes and cases for the field to the care of our agents, kindly note that the style of the firm is now **Messrs. A. J. Bride and Son**, 39, City Road, London, E.C.



"WANTS."

Miss Jay, of **Dar Hessner, Tangier, Morocco**, will be most grateful to any friend who will send her some copies of **Mrs. Penn-Lewis's** *The Word of the Cross* in **French** or **Spanish** for distribution. She has no use for English tracts.



THE NURSES' MISSIONARY LEAGUE EXHIBITION.

We have been asked to insert the following notice:—

An all-day **Missionary Exhibition for Nurses** will be held on **Wednesday, May 10th**, from 9.30 a.m. to 9.30 p.m., at the **Holborn Hall, London, E.C.** (corner of **Gray's Inn Road** and **Clerkenwell Road**). There will be a "Chinese Feast," "Japanese Reception," talks in the **Zenana**, models of mission hospitals, curios, etc. Short addresses at intervals. Among the speakers will be **Rev. J. Anderson Robertson, M.A., M.B., C.M.**; **Rev. C. C. B. Bardsley, M.A.**; **Miss**

C. M. Ironside, M.B. (Persia); **Miss C. F. Tippet (N. China)**, Gloucester Infirmary; **Mrs. Druitt (W. Africa)**.

Tickets and all further particulars to be obtained from **Miss H. Y. Richardson, 52, Lower Sloane Street, London, S.W.**



FOREIGN NOTES.

Morocco.

In a letter from **Tangier**, dated March 27th, **Mr. O. E. Simpson** writes: "At present we have **twenty-three in-patients** in the [Tulloch Memorial] hospital. There are still four there who have professed their faith in Jesus since we came. Last week one prayed for the first time. One of the last who made a profession went away last week.

"It was a joy to have the convert from **Casablanca** with us for three weeks, and to see his love for God's Word and prayer. He was very anxious to be baptised, but bad news from his home caused him to return to **Casablanca**. We hope to have him up here again, and as another man is ready for baptism it will be nice for the two to be baptised together. There are two or three in the wards at the present time who show an interest in the Gospel, and we pray that they may soon be brought into the light.

"The Sunday afternoon meetings are very well attended."



Mrs. Simpson writes on April 4th: "Last night **twenty-five patients** slept in the hospital. In the afternoon I was called out in the prayer-meeting to speak to the English chaplain and a French lady. They had come to plead for a number of fever-stricken **Susis**, whom the lady had found in a coffee shop in the outer market. Might they bring up the three worst cases to us? We had twenty patients, but set to work to see how we could manage, and prepared for the three. About 7.30 p.m. *six* arrived. The lady said, after taking their temperatures and feeling their pulses, so as to decide which were really the worst, that she positively could not leave one of these six behind, and graphically told us how, when hope arose in the hearts of the sick ones of being taken to a place where they could be nursed and looked after, every tongue in the room was put out, that she might see its parched and coated appearance. Last night we had to leave two sleeping on the matting in the court, but this morning we have sent home the best of our still weakly, though recovering patients, so as

to make room for these more needy ones. It is hard to see them go so soon, but there is no alternative."



Miss A. Bolton of **Tetuan** writes on March 9th: "In my last letter [see NORTH AFRICA for April, page 63] I told you of a woman from the mountains who presented herself at the dispensary, and said she had come to stay with us to be cured. As we have such difficulty to get the people to stay with us, we were delighted to hear the matter of fact way in which she said it. As our guest room was not at liberty, we handed her over to **Miss Hubbard** and **Miss Woodell**. They heartily welcomed her, and have had her a fortnight with them, and we hope the husband will allow her to go to Tangier to see if **Dr. Breeze** will operate. She has perfect confidence in us. Enclosed is a snapshot of her as she stood looking at me while I was taking photos of Miss Hubbard's house." [See page 75.]



Tunisia.

Again we have cheering news from **Sfax**. **Dr. Churcher** writes on April 3rd: "We have been kept steadily busy during the last month, preaching and healing, and have registered 1,585 attendances at the **medical mission**. I am giving a boy-patient who can read a penny each morning, and he reads aloud the Gospel to the men, while the women and children are being seen. We are looking forward to a visit from **Mr.** and **Mrs. Talbot**.

"We have removed, but only next door, and we found it convenient to do most of the moving by the roof, and not by the street. I have painted John iii. 16 on the doors of our shop in town where we see patients in the afternoon. This has been done in the hope that when the shop is closed passers-by may still see the Gospel. The words served me for a text last Sunday morning, and I had a good crowd of passers-by.

"We sold **twenty-two Gospels** this month. Now, as the Scripture Gift Mission has sent us a new supply, we shall begin again to give away. Everybody here seems quite ready for the visit of the French President. Oh, that they realised the coming of THE KING!"



Mr. H. E. Webb writes from **Sfax** on April 3rd: "Since I last wrote, I have been kept busy in the Bible-shop. I have written out some of the Lord's parables in Arabic on sheets of paper, and fastened them on to the doors at the entrance. These have attracted large numbers, and have frequently given me an audience of from ten to twenty to preach to. Specially selected texts, written

in Arabic, French, Italian and Hebrew, have been placed on view, and changed every few days. About 2,500 people pass the shop every hour, and over 100 people stop to read the texts each day.

"Many more have come in lately for a quiet talk, and quite a number have asked for the Scriptures. Some who cannot read ask others to read to them the texts and writings exposed to view. I have had some little opposition; but, on the whole, talks and discussions have been friendly, and I am rejoiced that in this way the Word is being made known."



Mr. E. E. Short writes from **Kairouan** on March 23rd: "The watchmaker previously mentioned still comes to house or Shop, and shows interest in the Word. Still, he does not speak as one who has grasped saving truth, though he speaks as one tending in the right direction. He is helpful to me at the shop; explaining and supporting what I say at times, and occasionally putting in a word or question which starts me when I have come to a stop. The night-watchman has come less often of late, his round being now farther off. These and a few other regular attendants came the first evening when I reopened the shop, after ten days' interval caused by my visit to Sfax. It was good to be greeted by them, though one of them was unreasonable and captious in argument, and soon went out. He is an old acquaintance, often making objections to what I say, and yet returning to hear more; so one feels that the truth holds him to some extent, and I am sure that he was impressed long ago.

"On Friday, a coffee and discussion night, over a dozen were in. One was very argumentative, though his Moslem learning was, after all, slight. He insisted—with one verse from the Koran as his only basis—that Jesus did not die, though I gave him many grounds for the contrary belief. At last, he allowed that Jesus did die, but was not crucified.

"To-night I had an unusual number—fifteen to twenty—come for discussion, and we had a long sitting of some two hours duration.

"We have had some heavy rains lately, and the people are glad and hopeful in the prospect of a good harvest."



Egypt.

The workers at **Alexandria** are meeting with a good deal of opposition just now. A local Moslem tradesman has sworn that he will not rest until all the children who attend their school have left it. Some of the girls have been followed to their homes, and in consequence they do not come any more. One of the teachers has been removed, and

another has been insulted and her friends have been urged to remove her also. Our trust is in One who is mightier than the mighty, and who is able to overrule the devices of the devil to the working out of His own gracious purposes.



Mr. Dickins writes from Alexandria on April 7th: "We have had a busy week. Dr. Mott has visited us, and God blessed our united efforts, so that we had a congregation of nearly 1,500 students of all sorts in the Alhambra Theatre to listen to a most powerful lecture, translated sentence by sentence into Arabic."



Dr. Ernest J. Maxwell, M.B., of St. Leonard's, who has been engaged in medical work again this winter at Shebin-el-Kom, Egypt, and has on previous winters given his valuable help in other N.A.M. stations, speaks, in some of his letters, of visits paid to neighbouring villages where the need of

medical aid is very great. He also refers to the work of the native evangelist, Khaleel, who was for some time under training with Mr. Dickins at Alexandria, and was transferred to Shebin-el-Kom last autumn, to work under Mr. Fairman's supervision. A few extracts may prove interesting.

"I have been to a village called Chanawan, the next station down the line, which has over 10,000 people and no doctor, and have obtained a room there. . . . We have been going to other villages besides Chanawan; I find that work in the villages is even better than in Shebin. Khaleel, our evangelist, is a most earnest and devoted man, who preaches the Gospel faithfully and has been a very great assistance. . . . We have had over 1,100 fresh cases [at Shebin-el-Kom] so far [March 24th], many of whom, of course, have come many times for treatment. The work in the villages has given Khaleel an excellent opening, and he has done most useful work in preaching the Gospel. I trust in the future he may be much blessed in this district."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

For the help of God realised by Mr. Talbot and party in their journey, and that their visit to North Africa is being made a cheer and blessing to the missionaries.

For much encouragement granted to Mr. Liley in Tunis, especially in connection with the work at the Bible Dépôt. May the Scripture portions be made in many a case the means of regeneration by the power of the Holy Spirit.

That the work at Sfax is prospering, both at the medical mission where the attendances are very numerous, and at the Bible Dépôt where the number of visitors is well maintained.

For the success of the medical work during the winter at Shebin-el-Kom and surrounding districts; for the many openings, and also for the faithful preaching of Khaleel, the native evangelist.

PRAYER.

For God's continued blessing upon the work going on among the patients in the Tulloch Memorial Hospital, Tangier; that those lately brought into the light may be confirmed and strengthened, and that others who are interested may be truly converted.

That the missionaries in Fez may still be preserved from all harm and kept in peace, with their minds stayed on God, in the midst of the present seriously disturbed state of affairs in Morocco. (See page 74.)

That all those who have been recently converted in the special mission held at the Spanish Church, Tangier, may be led to renounce all known sin, and enabled to put it out of their lives; and that they may take the step of absolute surrender to Christ as Lord. (See page 68.)

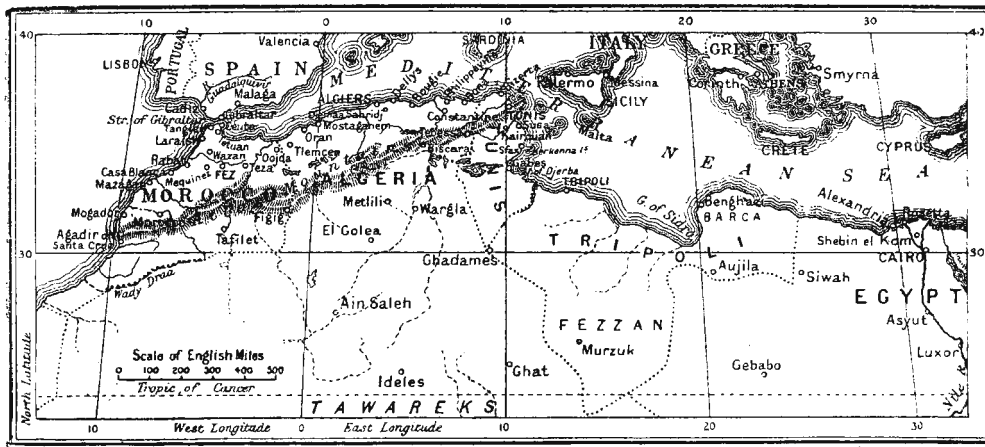
For all the native evangelists and colporteurs, especially those now holding the fort at Djemâa Sahridj, that they may learn increasingly the mind and will of God, and walk in His fear before the eyes of their fellow-countrymen.

That the work among the young in Alexandria may not be hindered by the efforts of those Mohammedans who are just now bitterly opposing it. (See page 79.)

Prayer is still desired for several missionaries who are ill or in weak health, that they may be fully strengthened for continued work.

For Divine guidance in dealing with all the many problems of the work abroad and at home, that God's leading may be recognised and obeyed; also that the needed funds may again be sent in *more abundantly*.

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



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Tangier.	Date of Arrival.		Cherchell.	Date of Arrival.		Susa.		
GEOR. WILSON, M.A., M.B. ...	Dec., 1906		Miss L. READ ...	April, 1886		Miss R. J. MARCUSON ...	Nov., 1882	
Mrs. WILSON ...	Dec., 1906		Miss K. JOHNSTON ...	Jan., 1892		Mr. J. J. COOKSEY ...	June, 1892	
Mrs. ROBERTS ...	Dec., 1896		Miss E. TURNER ...	Jan., 1892		Mrs. COOKSEY ...	Dec., 1896	
Miss J. JAY ...	Nov., 1885							
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894		Algiers.			Kairouan.		
Miss F. MARSTON ...	Nov., 1895		<i>Kabyle Work—</i>			Mr. E. SHORT ...	Feb., 1896	
Miss I. L. REED ...	Oct., 1908		M. E. CUENDET ...	Sept., 1884		Mrs. SHORT ...	Oct., 1896	
Mr. T. J. WARREN ...	Feb., 1911		Madame CUENDET ...	Sept., 1885		Miss G. L. ADDINSELL ...	Nov., 1895	
Mrs. WARREN ...	Feb., 1911		Mr. A. SHOREY ...	Nov., 1902		Sfax.		
<i>Spanish Work—</i>			Mrs. SHOREY ...	Oct., 1904		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	
Mr. A. J. MOORE, B.A. ...	April, 1909		Djemâa Sahridj.			Mrs. CHURCHER ...	Oct., 1886	
Miss F. R. BROWN ...	Oct., 1889		<i>Kabyle Work—1</i>			Mr. H. E. WEBB ...	Dec., 1892	
Miss VECCHIO, <i>School Mistress.</i>			Miss J. COX ...	May, 1887		Mrs. WEBB ...	Nov., 1897	
Casablanca.			Miss K. SMITH ...	May, 1887				
Mr. O. E. SIMPSON ...	Dec., 1896		Mrs. ROSS ...	Nov., 1902		DEPENDENCY OF TRIPOLI.		
Mrs. SIMPSON ...	Mar., 1898		Constantine.			Mr. W. REID ...	Dec., 1892	
Miss F. M. BANKS ...	May, 1888		Miss F. HARDEY ...	Nov., 1900		Mrs. REID ...	Dec., 1894	
Tetuan.			Miss E. LOVELESS ...	Nov., 1902		Mrs. BOLTON ...	Dec., 1897	
Miss A. BOLTON ...	April, 1889		Miss N. WEBB ...	Nov., 1910		Miss F. M. HARRALD ...	Oct., 1899	
Miss A. G. HUBBARD ...	Oct., 1891		Tebessa.			Miss J. E. EARL ...	Oct., 1906	
Miss M. KNIGHT ...	Oct., 1905		Miss A. COX ...	Oct., 1892		EGYPT.		
Miss H. E. WOODELL ...	Jan., 1907		Miss N. BAGSTER ...	Oct., 1894		Alexandria.		
Miss M. EASON ...	Dec., 1910		REGENCY OF TUNIS.			Mr. W. DICKINS ...	Feb., 1896	
Arzila.			Tunis.			Mrs. DICKINS ...	Feb., 1896	
Miss C. S. JENNINGS ...	Mar., 1887		Mr. A. V. LILEY ...	July, 1885		Miss R. HODGES ...	Feb., 1899	
Laraisa.			Mrs. LILEY ...	April, 1886		Shebin-el-Kom.		
Miss K. ALDRIDGE ...	Dec., 1891		Miss H. M. M. TAFF ...	Oct., 1903		Mr. W. T. FAIRMAN ...	Nov., 1897	
Fez.			Miss H. KENWORTHY ...	Nov., 1910		Mrs. FAIRMAN ...	Feb., 1896	
Miss L. GREATHEAD ...	Nov., 1890		<i>Italian Work—</i>			Provisionally at Asyut.		
Miss M. MELLETT ...	Mar., 1892		Miss A. M. CASE ...	Oct., 1896		Miss H. B. CAWS ...	Oct., 1906	
Miss S. M. DENISON ...	Nov., 1893		Miss L. E. ROBERTS ...	Feb., 1896				
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