

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.

THE ANNUAL FAREWELL MEETINGS
 WILL BE HELD (D.V.) AT
CAXTON HALL, WESTMINSTER,
 ON
Tuesday, October 3rd.
 3.30 p.m., PUBLIC MEETING.
 7 p.m., BRIEF ADDRESSES
 BY MISSIONARIES.
 A Meeting for Prayer at
 2.30 p.m., to which
 Friends are Cordially
 Invited.

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

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LIST OF DONATIONS from JULY 1st to AUGUST 31st, 1911.

GENERAL FUND.			1911.	No. of	Amount.	1911.	No. of	Amount.	TOTALS Jan. 1st to July 31st, 1911.		
1911.	No. of	Amount.	July	Receipt.	£ s. d.	July	Receipt.	£ s. d.	General Fund ..	Designated Fund	
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4	{ Friends at Bristol }	3 10 0	1911.	No. of	Amount.	31 } Recreation Hall, Manor Park } 1 20 0			S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glengaeary. Designated Receipt No. 4267.		
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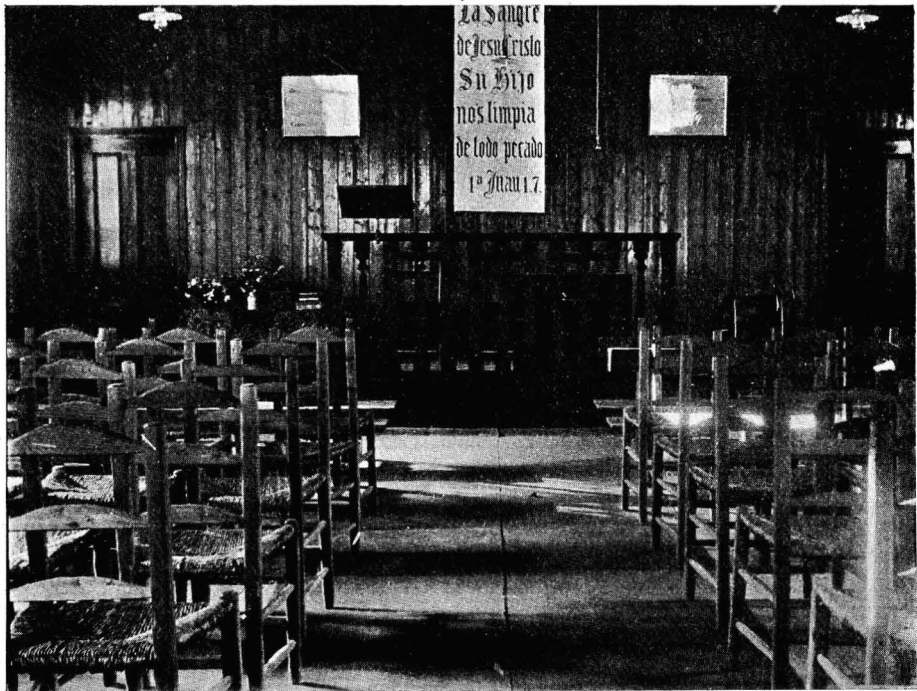


Photo by]

Interior of Spanish Mission Hall, Tangier.

[Miss A. H. Moore.

Pilgrimage.

"Thou shalt remember all the way which the Lord thy God led thee."—DEUT. viii. 2.

THE Israelites, having been delivered from the destroying angel by the sprinkled blood of the lamb, and brought out of Egypt by the Lord's outstretched arm of power, entered upon a pilgrim path to the land of promise. Their experiences in the wilderness are an object lesson for the people of God now, for as pilgrims and strangers they are called upon to abstain from fleshly lusts which war against the soul. There is a constant danger and a constant tendency to grow weary of the pilgrim life, and even for the Christian to *forget* his pilgrim character.

The Israelites had many lessons to learn in the wilderness, but perhaps the most important and the most difficult to grasp, was their dependence on the Lord and His willingness and power to sustain them in the desert. Is not this the lesson above all others which God seeks to teach all His people? He desires that His servants should find in Him all they need, whether spiritual or material, whether for time or eternity.

It is generally slow work to teach men this lesson, but God is very patient. The life of faith may be entered upon in a moment, but until heaven is reached there will ever be more to learn of our own helplessness and need, and of God's gracious provision for that need. Sometimes the path of faith is so trying, and progress is so slow, that, like Israel, the soul of the people is much discouraged because of the way. How easy it is to give way to discouragement and to be

faint hearted! Apostasy abounds; the work of God seems to make slow progress, if progress at all. The loyal servants of God are in danger of being so saddened with prevailing error and evil as in measure to fail to be occupied with their coming Lord and His grace and power.

The period of David's deepest despondency (when he said "I shall one day perish by the hand of Saul") was not very long before he was proclaimed King in Saul's room. Scripture warns us that in the last times, when iniquity abounds, the love of many will wax cold. The cry of the unbeliever who says, "Where is the promise of His coming?" finds, alas! a measure of response even among some who are truly the children of God, but who weary of waiting.

There is a tendency to settle down as though this world were our home, and to forget that we are not of the world, even as Christ is not of the world, and that we have been sent here to make known the Gospel of His grace, and to be trained and disciplined for God's service here and hereafter.

Let us not faint in our waiting or our service just as the goal is in view, but let us be found always abounding in the work of the Lord, maintaining our pilgrim character up to the end.

It will perhaps cheer the friends of the North Africa Mission, both at home and in the field, to remember the pilgrim way the Lord has led this Mission up till the present time amid difficulties of an exceptional character. Few fields have presented such a combination of difficulties as have confronted those who have endeavoured to carry the Gospel afresh to the peoples of North Africa. Mohammedanism, Romanism, Judaism and Atheism were flourishing there; the Governments were either hostile or unsympathetic, and the masses of the people practically immersed in earthly things and indifferent to any spiritual realities. For centuries the darkness of sin had enveloped the land.

It is just thirty years ago, in October, 1881, that the first workers of the North Africa Mission, after a certain amount of pioneering, started from England to establish settled work in Algeria, and landed in Algiers on November 5th, 1881.

Perhaps some may be inclined to think that not much has been accomplished in these thirty years, and certainly there is not so much to be seen as in many fields, considering the toil that has been bestowed; but when the difficulties that have been encountered are considered, those who know what missionary work to-day means will thank God that He has so graciously helped and blessed His servants.

Besides the North Africa Mission, and to no small extent through their lead, other missions and independent labourers have gone out to work in these lands. In all, probably nearly three hundred have, for a longer or shorter period, gone out to these parts, and over 150 are still working in various associations. Surely it is a cause for encouragement, that, in spite of deaths, sickness, family claims, *in spite of financial trials, Government opposition, and many other obstacles, God has so sustained His servants* that more than a third of the missionaries of the North Africa Mission have been for over twenty years in the work, and are still found labouring on in faith and hope.

Again God has graciously disposed the various Governments under which the Mission has worked to look upon its representatives gradually with more favour, or, at any rate, with less suspicion.

It has seemed at times as though the workers might be expelled from their fields of labour, and some of the most experienced friends of missions in England felt confident that this would be the case. We realised that if it were God's plan for us to stay He would dispose those in power to permit us to do so, and God fulfilled our expectations.

The Lord has graciously blessed the labours of His servants, some Moslems having been led to saving faith in the Lord Jesus Christ in each of the five countries of North Africa in which the Mission labours; besides conversions among Jews, Italians, Greeks, French, Spaniards and others.

God has wonderfully blessed the North Africa Mission by inclining a good number with medical knowledge to work in it—both doctors, trained nurses, and partially trained medical workers. This, under God, has resulted in a wonderful breaking down of prejudice, so that all the missionaries are usually welcomed by the people, and tens of thousands, if not hundreds of thousands, have been relieved and rendered well disposed towards the messengers of Christ.

Another cause for thanksgiving to God is that the work and workers have been sustained financially during all these thirty years. The Mission and the missionaries have very often been greatly tried by short supplies, and again and again it has been prophesied that the Mission would break down, but God has sustained it. The missionaries' children have been fed, clothed and educated, and it would appear that they have been as well trained as if their parents had been at home.

How good God has been, too, in converting many of them!

The Mission has always been poor financially, and nearly always tried; yet, just when things have seemed most desperate, help has come in, and the barrel of meal has been replenished. It seems to be part of God's plan to keep His servants in a position of dependence on Him.

When, therefore, we consider the way in which the Lord has led the North Africa Mission, to what conclusions should we come? Should not our hearts be full of thankfulness that, though the work has been carried on amid much weakness and failure, yet the Lord has sustained and blessed it in many ways beyond the hopes of its founders? And should we not be stimulated to increased faith and prayer and effort, expecting God to do even more for us in the future than in the past?

In some ways the difficulties are greater to-day than they were thirty years ago. The condition of the professing Church at home, with, thank God, a number of exceptions, is less spiritual than it was. Many men who are leaders in the Churches and in foreign mission enterprises have ceased to regard the Bible as the Word of God, and as the final authority in matters of faith and practice. The influence of this teaching is affecting the Christians at large, and there is less disposition to give money or personal service to the Lord's work.

Last year a decrease in the number of foreign missionaries all over the world was reported, amounting to about 500, and most missions are calling a halt, though most anxious to go forward.

There seems, therefore, more need than ever for diligent and efficient work and generous giving amongst those who remain loyal to the Word of God and are exercised for His glory. Those who value loyalty to Christ need to seek to support one another both in prayer and practical sympathy. God is carrying on His work of gathering out from the nations a people for His name, and He will work through and for those who seek to carry out His will. We do not in this age expect to see the world converted, but we do expect to see sinners of all classes led to Christ.

Let us therefore take courage, and as we remind ourselves of the Lord's past goodness in all the way He has led His unworthy servants, let us expect Him even in these more difficult times to sustain our faith, supply our needs and bless our labours.

The late Dr. Henry Soltau.

For Many Years a Member of the Council of the North Africa Mission.

"He was a good man, and full of the Holy Ghost and of faith."—ACTS xi. 24.

The above scripture was written concerning Barnabas, but it seems applicable to our late beloved fellow-councillor and brother in the Lord.

Dr. Soltau retired from the N.A.M. Council in 1908, in consequence of a very serious illness which left him in weak health. Some while ago he lost completely the sight of one eye, and partly that of the other; yet in his weakness he was able to do a little to tell of the virtues of Christ to others. He spoke with great tenderness and helpfulness at a conference at which the writer was present on Whit-Monday, and on Sunday, July 23, he was able at Malvern to speak in public. Early on the morning of Tuesday, July 25, an attack of heart trouble released his spirit, and he reached home, to be for ever present with the Lord.

Dr. Soltau's father was an able and well-known Christian teacher, whose books on the Tabernacle were, and still are, standard works on the subject; while his smaller work, "The Soul and Its Difficulties," was circulated by thousands, and brought peace to many.

Dr. Soltau's brothers and sisters have been prominent Christian workers. Mr. George Soltau, after doing excellent work as the Governor of Dr. Barnardo's Ilford Homes, entered upon a world-wide ministry, till called home while in California not very long ago. Mr. William Soltau still represents in England the McCall Mission of France; and Miss Soltau has for years been in charge of the Women's Department of the China Inland Mission in London.

Dr. Soltau himself, after working in the West of England, came to London, where he was associated with both Dr. Barnardo and Mr. Hudson Taylor. In 1875, when about twenty-six, he went out to Burmah with Mr. Stephenson, in connection with the China Inland Mission. After labouring there for some five years, they travelled across China, and he visited Japan, returning to England via the United States. He was present at the

Northfield Conference in 1881, and it is reported that when asked by Mr. Moody whether he had gained many converts, his answer was, "None!" To this Mr. Moody replied, "That's splendid. It's grand to see a man plod on without the stimulus of seeing conversions. That's faith!"

After his marriage, he returned with his wife to Burmah, but serious illness compelled them to come home again. He qualified as a doctor, and ultimately went back to a more healthy part of India. After four years, heart weakness necessitated a return to England. It was then, in 1896, that he kindly consented to join the Council of the North Africa Mission, of which he remained a member, with a brief break, for twelve years, when a serious illness compelled him to retire from it and much other work.

His help on the Council of the N.A.M. was specially valuable. Having been a missionary, he could sympathise with the difficulties of those on the field, his spiritual and medical experience adding greatly to the value of his advice. It was a great trial and loss to the Mission when he was compelled to retire.

Dr. Soltau leaves a widow and a son and daughter, for whom we ask the sympathy and prayers of our readers. The daughter is a missionary in India, and the son is a medical student.

The North Africa Mission has been blessed by having had some very choice, spiritual men upon its Council, and as one by one they have been called home, God has graciously raised up others; but we need to pray that more may be given to the Mission. The work is one of exceptional difficulty, and devoted men are needed, with strong faith, sound judgment, and filled with the Holy Spirit—men who have power with God, and who can draw upon the fulness that is in Christ for the workers and their work. Such a man was Dr. Henry Soltau. May his mantle fall upon some other!

E. H. G.

Our Outgoing Missionaries (D.V.) October, 1911.

Tuesday, October 3rd, the day fixed for our Annual Farewell Meetings, will soon be here—in fact, will have passed before this issue of our magazine reaches all our scattered constituency of helpers.

How greatly we wish all our friends were able to be present with us at Caxton Hall, and share in the inspiration which we are sure these gatherings will bring, as our missionary brethren and sisters recite God's doings through them in the needy centres of North Africa to which their lives are given; but as this is not possible for all, we give below some brief details concerning those who are returning to the field after brief furloughs, and of those who go for the first time in association with the North Africa Mission to strengthen the depleted ranks.

Thirty years have passed since the first two workers were sent out to commence the "Mission to the Kabyles and other Berber Races of North Africa," as the North Africa Mission was first called. To-day the Mission, after passing through many vicissitudes, has nineteen main stations in Morocco, Algeria, Tunisia, Tripoli and Egypt, with a staff of nearly seventy European missionaries and many native helpers. Numbers of Moors, Kabyles, Copts, Jews and Roman Catholics have been brought during those years to a saving knowledge of Christ as the sole Reconciler and Mediator, and as the true Prophet; and not a few of these have been called upon to endure hardship as good soldiers of Jesus Christ, and to suffer persecution, and even death, for His Name's Sake.

The same Lord who undoubtedly led His servants to inaugurate the Mission in 1881 is with us to-day, and though the pathway of faith is generally a path of trial—not only in the matter of funds, but in the internal management of a work covering so wide a field as the whole northern coast of Africa, from Morocco to Egypt—we are confident that He who has led will still lead on, and gather out to His Name many from these Moslem lands.

We therefore invite most cordially all who see this article in time, to join us in the meetings for praise and prayer, and testimony to the faithfulness of God for thirty years, on October 3rd at Caxton Hall, Westminster. Full particulars will be found on the front page of cover. Those who, through distance from London or other circumstances, are not able to be with us on that day can unite with us in prayer for those going out, and for all the necessary supplies for passages, etc., and for the maintenance of the work under their care.

FOR MOROCCO.

Dr. George Wilson (accompanied by **Mrs. Wilson** and their daughter) is returning to his important post at Tangier in connection with the Tulloch Memorial Hospital. For some months his health had caused much anxiety, but his stay in the homeland since last spring, and a short sojourn in Switzerland, have given him renewed health, and we hope, with God's blessing, he will have no recurrence of the malarial fever from which he has suffered for some considerable time. During his absence from the hospital, Mr. and Mrs. Simpson, Nurse McCracken and other friends at Hope House have rendered invaluable help.

After twenty-three years of service, principally in Morocco, **Miss F. M. Banks** returns to Casablanca. Prior to the bombardment of this port in 1907, the Mission had (in hired premises) a small hospital (destroyed in the bombardment) and staff of workers. Unfortunately death and other causes have removed the old workers, and Miss Banks is now the only missionary remaining. The Council have, therefore, arranged for **Miss Alice Chapman** to go out as her helper. Miss Chapman was a certified teacher under the Town Council at Smethwick, Birmingham, and has been for many years a member and worker at Watville Street Evangelical Protestant Church, Birmingham, a church largely composed of working-

class people, but full of missionary zeal. To a great extent, no doubt, through Mrs. Simpson who went out from the same church, Miss Chapman has heard and responded to North Africa's call for help. It is hoped that both these ladies will be able to leave England during this month, if funds are forthcoming for their passages and other equipment. Healthy mission premises are most important for the work at Casablanca, and it is hoped that funds may be supplied for that purpose.

Miss I. de la Camp, who, with the Misses Greathead, Denison and Mellett, passed through the recent siege of Fez, and has been suffering from malarial fever, has been recruiting in Germany. She hopes to be sufficiently well to return to Fez during this autumn.

Miss de la Camp's personal support has for some years been provided by a lady missionary in India, who desired to have a substitute in Africa. That help has now ceased, through the ill-health of the donor and her impending retirement from her own Mission. This may suggest to some one else to support a substitute if themselves unable to go to the field.

FOR ALGERIA.

The circumstances which led to the home-coming of the **Misses J. Cox** and **K. Smith** this summer are explained in their letter on another page. They have now safely reached Djemâa Sahridj again, and will shortly be followed by **Mr. and Mrs. Warren**, temporarily at Oran, who, it is arranged, are to seek to take up the work laid down by our late devoted brother Daniel Ross.

Pathetic interest attaches, therefore, to the return to Djemâa of **Mrs. Ross**, with her two younger children, Maggie and Oswald. She is leaving the eldest, Donald (aged 6), at Mrs. Harry Guinness' Home for Missionaries' Children at Snaresbrook.

Perhaps someone would like to make Mrs. Ross and her children their special care, and undertake their support in the field!

The **Misses Albina Cox** and **Bagster**, after nineteen and seventeen years respectively in Algeria and Tunisia, where they have been instrumental in influencing large numbers of women and girls (both native and European), are returning to their inland station of Tebessa.

FOR TUNISIA.

Miss A. M. Case returns to the Italian work in Tunis city. The new Hall ("Chiesa Evangelica") is proving a great boon, and important developments could be undertaken if the necessary workers and funds were available. After twenty-one years' service in Tunis, Miss Case is naturally feeling that she should be seeking for others who may gradually relieve her, and ultimately take her place in the work God has so graciously blessed, and she earnestly hopes that a married couple will, ere long, volunteer for this purpose.

Dr. and Mrs. Churcher return to their important medical work at Sfax. Dr. Churcher is just completing his twenty-sixth year and Mrs. Churcher her twenty-second year of service in North Africa. They will be accompanied by their daughter Constance, who has been completing her education in Switzerland, and who will now assist them in the work.

Miss Addinsell goes back to the Mohammedan sacred city, Kairouan, where (with the late Miss North) she has for many years done excellent work among the women and girls.

FOR TRIPOLI.

Mr. William Reid has, during the whole of his nineteen years in North Africa, laboured at Tripoli. For several years Mr. Reid has been without the help of his wife, Mrs. Reid having had to reside in England while her children were young. The two eldest children will now be able to remain at school, and Mrs. Reid will, with her two younger children, accompany her husband to Tripoli this autumn.

Miss F. M. Harrald will go with them, and continue the good work which she has been doing for the past twelve years, first in Tunisia, and subsequently in Tripoli.

We are thankful that the extensive dispensary work which our late beloved brother, William Bolton, carried on at Tripoli, will be continued under the superintendence of **Dr. Ernest J. Maxwell**, who for several years has spent the winter in North Africa, and rendered valuable assistance in an honorary capacity, and particularly during the last two winters at Shebin-el-Kom. He has now volunteered to go to Tripoli, and the Council have gratefully accepted his offer, and we ex-

pect an increase in the number of patients, and consequently of those who hear the Gospel, through the help of Dr. Maxwell.

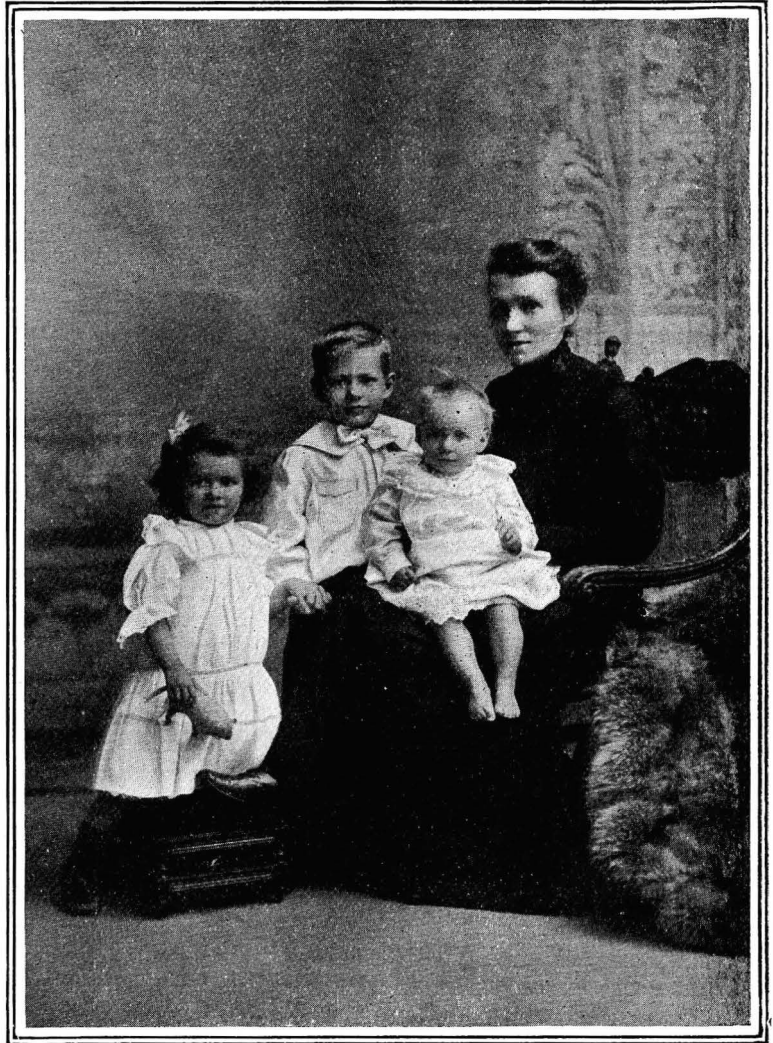
A sum of about £120 will cover the expenses for the year of this medical work, and we shall be glad if those friends—and others—who were interested in the work so ably carried on by our late devoted brother Bolton will join us in prayer that all needed funds may be provided for the Tripoli Mission.

FOR EGYPT.

Mr. Walter T. Fairman returns to Shebin-el-Kom, the important work at which is fully known to readers of NORTH AFRICA, and does not, therefore, need to be detailed. New workers, however, are sorely needed to assist Mr. Fairman (see the last Aug.-Sept. issue of NORTH AFRICA). Mrs. Fairman is needing a somewhat longer rest, owing to the strain of past years, and consequently is remaining with her children for the next twelve months in this country.

Two new workers have been accepted by the Council for Egypt, and these will be temporarily located at Alexandria with Mr. and Mrs. Dickins. **Miss Emily Marion Blake-Forster** is a fully qualified nurse. After training at the "Willows," and acquiring practical nursing experience

in connection with the Mildmay Institutions, she went first to Cyprus, and subsequently to Safed and Hebron, in Palestine, where she laboured for several years. Consequently, Miss Blake-Forster is an experienced worker, and as such, and already having a knowledge of Arabic, she



Mrs. Ross and her Children.

(Donald, Maggie and Oswald.)

will be able to commence direct work at Alexandria very shortly after her arrival there.

Miss Magda Thomassen comes from Christiania, Norway. Brought up in a

Christian home, she made early decision for Christ, and has been engaged in Sunday-school and Bible-class work as well as in sick visitation. Always keeping the missionary call before her, she has sought to arouse others to a sense of their responsibility to the "lands afar." That she is a woman of experience and knowledge of the Scriptures is evidenced by the fact that for a year she wrote the weekly notes on the Sunday-school Scripture lesson in a Norwegian weekly paper. She has since spent some time in this country, training for missionary work at the Bible Training Institute, Glasgow, and has been taking Arabic lessons under the tuition of Mr. Marshall.

Perusal of the foregoing will indicate to our friends and helpers that most of the returning workers are of long standing in service for North Africa. Many have truly "borne the burden and heat of the day," and they would be greatly encouraged after years of faithful and self-denying toil to know that others were forthcoming to fill the gaps already created, and to take their places, when, in due course, they themselves must lay their

completed earthly service at the Master's feet. Would that in addition to the three new lady workers we had several new male helpers, who are so sorely needed to strengthen Cherrchell, Tunis, Constantine, and other centres!

But it will be impossible for all these workers to be sent out unless help is forthcoming. The supplies during the past few weeks, though not without some measure of encouragement, have been exceedingly small. To meet all estimated requirements for the passages of those not otherwise provided for by private funds, missionaries' personal allowances, rents and expenses of work, support of native helpers, etc., etc., the sum of £1,057 11s. 7d. is being asked of God in prayer by the end of September. "Let them now that fear the Lord say, that His mercy endureth for ever. I called upon the Lord in distress: the Lord answered me, and set me in a large place."—Ps. cxviii. 4-5.

EDWARD A. TALBOT.

North Africa Mission Office,
4, Highbury Crescent, London, N.
September 20th, 1911.

A CONTRAST.

We sat together round the table of the Lord,
We sang His praise and read once more His Word,
Rejoiced in fellowship with Him, our unseen Head,
And talked of His great goodness which had our footsteps led.
And then, the hour of worship passed, we went upon our way,
His peace within our hearts, on this His holy day.

But there—outside—we found the crowded, noisy street,
The busy market-day, with all its toil and heat;
And this white city in "the land of farthest west"
Seemed to be far indeed from God's own day of rest.
For why? They know not that our Lord and Saviour died—
That on this day He rose—God's justice satisfied.

And while we worship still in Jesus' precious name,
Dare we forget these souls for whom that Saviour came,
For whom He shed His life-blood upon the cruel tree,
That they might be His own through all eternity?
Christians at home—abroad, pray, go,
give, help to bring
Some of these Moslem slaves to Jesus
Christ our King.



September 3rd, 1911.

—A. G. H.

Light and Shadow.

Joy and discouragement are alike the portion of all those who are engaged in the work of the Lord, whether at home or abroad. Side by side with the joy of seeing souls manifestly turning from Satan to God, from darkness to light, there is the disappointment and the heaviness of heart consequent on the coldness and defection and half-heartedness of many of whom better things were hoped. The Apostle Paul was no stranger to this experience; as many passages in his Epistles would show. Writing to the Philippians, he says: "I thank God upon every remembrance of you"; and to the Galatians: "I am afraid of you lest I have bestowed upon you labour in vain."

The reason why cause for sorrow so often follows quickly after times of special blessing is not far to seek. Where the Spirit of the Lord is working, there Satan is always busy. In the field, where the good seed is sown, there the enemy sows his tares. Not only does the devil scatter the seeds of false doctrine and wrong conceptions of God, but he also tempts the unwary Christian to carnal security and a careless walk. The world, the flesh, and the devil will always oppose the work of the Spirit, and well indeed it is for the Christian worker that One mightier than all the powers of evil is on his side.

This mingled experience of joy and disappointment, doubtless shared by all our workers, has been recently brought before us in a letter from Mr. Moore, who presides over the little Spanish church at Tangier, in which, after referring to the small attendances at the Gospel meetings this summer and the lack of evidence of growth of grace among some of the members, he mentions two interesting cases which call for thanksgiving on the part of all those interested in the work.

The first case is that of a man who was brought to the Lord about three years ago, and has since lived a most consistent Christian life. "His Bible," says Mr. Moore, "is always on his work-table, and I have often found him with other men round him, explaining the Word of life—and this when he had no idea that I was about."

The other case is that of a converted Roman Catholic woman, who was taken to be with Christ on the 13th of June last. In her youth, Carmen Bibanco lived in the town of Puerto Santa Maria, opposite Cadiz, where Mr. Moore's father spent the closing days of his life. Here she was under the instruction of two Christian ladies. For some years she was a regular attendant at the Spanish meetings in Tangier, and about a year before her death she confessed Christ and took her place at the Lord's table. Mr. Moore writes: "In the course of the year of her Christian career which she was spared to live, I only remember her being absent twice from the weekly communion. She took part in the Saturday prayer-meeting, and prayed earnestly for the conversion of the little daughters (the only two survivors of a family of ten) and her husband. She was permitted to see and rejoice in the conversion of the eldest little girl, Josepha, who is a paid monitress in our day-school, and is most satisfactory in her conduct and testimony.

"Josepha was baptised in the sea behind Hope House on July 26th, about six weeks after her mother's death."

"Carmen sickened with typhus, and in a few days succumbed to the fever. By the Spanish doctor's orders she was removed to the Spanish hospital, greatly against her wishes; but there was no other course available. There she died. I was permitted to visit her—as were also her husband and children; but when, on hearing of her death, I went with her husband to make arrangements to bury her as a Protestant and a member of our evangelical church, the nuns and friars (Franciscans) declared that she had died in the hospital as a Catholic, having called in the priest at the last moment and received the sacred viaticum! This seemed most improbable, as Carmen had entirely lost consciousness, and did not (I believe) recognise her own people. However, we could not dispute the point, though the husband urged most pathetically that it was his wife's dying wish to be buried as a Protestant.

"Though Carmen was buried as a Catho-

lic (!) we rejoice to know she 'sleeps in Jesus.' We have had a little wooden palisade put round the grave, and a friend of the husband has given a small headstone, on which we are putting in Spanish the words, 'Carmen Bibanco—Safe in the arms of Jesus.'"

Will our friends join in thanksgiving for these tokens of the Lord's working, and prayer for a true spirit of revival, so much needed, and for strength and courage for the workers, that they may know and realise that their labour is not in vain in the Lord.

Baptisms at Tunis.

Two young men (one a Kabyle and the other an Algerian) were recently baptised at Tunis by Mr. A. V. Liley. The former has been employed since September as Bible-depôt keeper (see photo).

Mr. Liley writes: "The baptismal service was a very simple, but solemn and happy one, the Master's presence being very manifest. Several native Christians from the Moslems, as well as from the Jews, were present, and these, after Mr. Flad, of the London Jews' Society had spoken, gave a few words of exhortation. One of the Jews publicly declared for the first time that he was a Christian.

"S— is a young Kabyle Christian from our station of Djemâa Sahridj. While quite a boy he used to attend the meetings and classes held by the missionaries there. Like many converts, it was through constant religious teaching that he came into the light and became a Christian. When I heard of him he was employed at an hotel at Bizerta, some forty miles from here. It was with delight that he accepted the post of helper and Bible-depôt keeper. Though he is not much of a student, he is very consistent and reliable, and ready to do anything to help in the work. He has a fair knowledge of French and Arabic, too, and I have often been surprised to find how readily he is able to give (in both languages) a reason for the hope that is in him. Being constantly in the Bible depôt, he has to bear much petty persecution from Arabs who will stand at the door and call him all kinds of insulting names.

"A— is a young Algerian who has had a French education, and has been engaged in prospecting for minerals. His business brought him to Tunisia, where he has lived for some four or five years. Almost from the reopening of the work

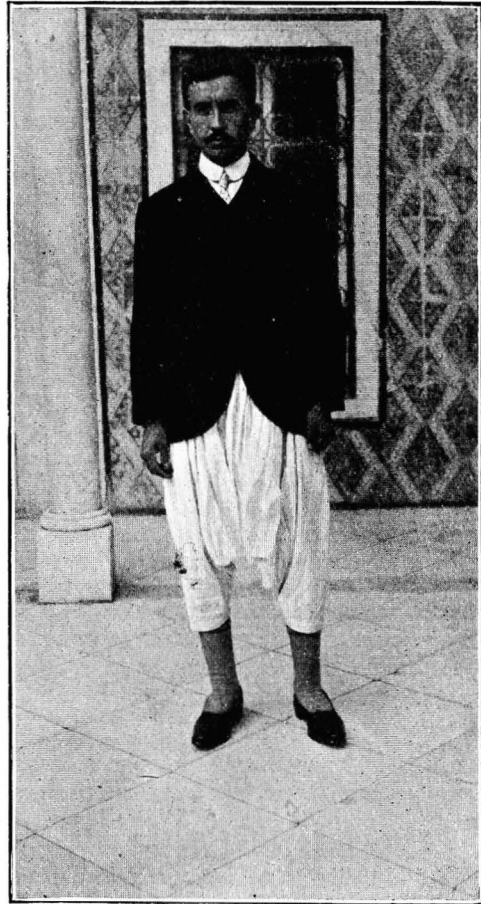


Photo by]

[Mr. A. V. Liley.

Saadi, the new Bible-depôt Keeper, Tunis.

last winter he has constantly attended the meetings, and has always shown a quiet, earnest, and enquiring spirit. For two months I had him under daily instruction, and in the evening he took his little part in the meetings. At present he has a situation as assistant clerk on one of the railways."

A LETTER FROM DJEMÂA SAHRIDJ.

DEAR FRIENDS IN THE HOME-LAND,—We came to England this year, as many of you know, on account of the terrible epidemic of typhus at this place, which has carried off whole families, and in which we lost our devoted and valued fellow-labourer, Mr. Ross.

During our stay, we spoke at a number of meetings, hoping thus to interest friends in the work, and so do more good than by remaining at our station with all our classes closed.

We left four of our native married Christians to hold the fort during our absence. They have written to us frequently, giving interesting and detailed accounts of all that has happened, so we have been enabled to pray for them and give our advice.

One good result of our absence has been that the converts have been drawn more closely together. The evangelists have taken our place in succouring the sick and suffering. Two of our dear Christians have prepared "homes" for themselves and their families outside the village. The newly married couple are walking in the fear and love of God, and are witnessing for their Saviour. When the epidemic abated, the two evangelists in Algiers who were brought to Christ at Djemâa, one of whom is now working with M. Cuendet, N.A.M. and the other in the American Mission, returned to Djemâa for their rest time, and made our house their headquarters. Thus there was a little band of those who love Jesus, and very happy, helpful times we believe they passed together. We must not forget to add that M. Cuendet visited the station two or three times to the joy and satisfaction of all.

We had hoped during our stay in England to have obtained help in the support of

several children in our "Home for Kabyle Girls," for which there is special need, as we have lately lost three of our subscribers (two having been called up higher); only one kind friend, however, has responded and undertaken the support of a little girl. We also need another room for our "Home," as our accommodation for the girls is insufficient.

Our very hearty thanks are due to the kind friends who have shown us hospitality; to our "Intercessors"; to all who have helped us with their gifts; and to all who are making garments for our children.

Miss Swansborough of Lucy Farm, Hildenborough, Kent, has kindly undertaken to receive and send out all garments made by *new* friends; those who have sent to Mrs. King, 1, Eton Grove, Blackheath, in the past, may continue to do so. We would add our special thanks to those who have continued for some years to send to Mrs. King.

These friends will also gladly receive small donations for our work among Moslem women and girls; larger amounts may be sent by cheque direct to us or through the Office of the Mission, 4, Highbury Crescent, London, N. English stamps in letters will be welcome. Who can tell the value of a small gift, given "for His sake"?

Miss Brittle and Mlle. Eymann continue to be our much-valued fellow-labourers. We need another lady of independent means, not over thirty, to assist in our large and very interesting work. We earnestly plead for prayer on behalf of ourselves and the work God has committed to us.—Yours, in the Master's service,

K. S. SMITH AND J. C. COX.

Djemâa Sahridj, près Mekla, par Tizi-Ouzou, Algeria, September, 1911.

A Peep into the Prisons of Tangier.

A visit paid by Mrs. Isaacs to the prisons of Tangier to provide matting for the comfort of the prisoners gave me an opportunity—which I gladly seized—to accompany her. The first prison we entered was for Jews; it was a small room whose only light and air comes from a round hole in the door, and a barred opening high up in the wall between that room and the general prison. About half a dozen Jews were shut up in this damp, dark and dirty dungeon, without a single article of furniture; there was only a jar

of water, a few utensils for food in a narrow recess in the wall, and some scraps of dirty matting on the damp floor. Here, with nothing to do, they pass the weary days and nights, and except for bread and water which has in late years been provided by a charitable Moor, are dependent on their friends for food, their only chance of release being to scrape together enough money to pay the fines (and the *rent* for this wretched accommodation).

We next went into the general prison, a much larger and more airy place. Here

the light and air—also the rain in wet weather—comes through barred openings in the roof, but as there is not much circulation of air, dampness and bad smells prevail. We found about a hundred inmates—Moors; some clean and respectable in appearance, the majority ill-clad and wretched. They were engaged in conversation, smoking, tea-drinking, and a few were listlessly making grass baskets, cushions, etc. There was an entire absence of order or discipline; no compulsion to work, but a free and easy manner, as though each did what he liked as far as the circumstances allowed him. As in the Jewish prison, there was no furniture, but some recesses in the wall had been used for sleeping in, and some smaller rooms opening off the larger one and protected by pieces of sacking, gave some little measure of privacy to those who had been fortunate enough to take possession of them.

There was one object in this prison which I think I shall never forget. A huge stone pillar supported the arched roof, and by this pillar crouched a man, a veritable picture of despair. Round his neck was a heavy iron collar, and attached to it a heavy iron chain, which, in turn, was fastened to the pillar and also to his feet, by means of iron anklets with a stout bar of iron between them which effectually prevented any freedom of movement. With his hands, he, from time to time, shifted the collar or lifted the chain to ease his sufferings. Around him sat some fellow-prisoners, as if they sympa-

thised though they could not help him. His sad plight became more evident as he stood up and moved a short distance to allow some matting to be put down where he was sitting. He had been confined in the political prison, and while there had killed a fellow-prisoner with his knife.

The prisoners were very thankful for the matting, and gave expression to their feelings by cheering us loudly. The jailers, who also received a present of matting, asked for money to buy articles of clothing.

The political prison we were not allowed to enter, but we got a glimpse of it through the heavily barred doorway; it appeared to be cleaner and lighter than the others, but what the eye could not see the nose revealed, for the place smelt like a bad drain.

In each of the prisons, portions of Scripture were given away, and the seed thus sown may yet produce an abundant harvest. The prisoners seemed resigned or indifferent to their lot, as though their favourite excuse, "God wrote it," applied to their imprisonment and wretched condition as to other things. Tangier prisoners are far better off than some others in Morocco. In Arzila, for instance, there have been so many in the prison that they have had to sleep in the open air on the top of each other, whilst death has thinned their numbers daily. The chains of Mohammedanism and sin are worse than chains of iron, and only the power of God through the Gospel can set these poor creatures free.

T. J. WARREN.

NOTICES OF BOOKS.

The Future of Africa, by Rev. Donald Fraser, United Free Church of Scotland Mission, Nyassaland,

is the study text-book for the present season, issued conjointly by the leading Missionary Societies in Great Britain. Written in the heart of Africa, its disadvantage, the author points out, is that no blue-books and records were at hand to consult to make facts more definite and up to date; on the other hand, it has had "the advantage of being written when one sees the conditions of African life and mission work as they actually are, without the glamour of romance or the distortion of a misconceived prospective." *The Future of Africa* deals solely with pagan Africa and

mission work among the pagan races of Central and South Africa. The problems arising from the existence and spread of Islam in Africa do not come within the scope of the work, and are therefore practically untouched. We join in the author's prayer "that those who study it may hear, as loudly and as insistent as those on the field, the cry of the utter need of pagan Africa."

We regret that Appendix D, which purports to contain a sectional list of all the British Missionary Societies in Africa, is sadly incomplete, in that only two Societies working in North-East and North-West Africa are mentioned. We have called the attention of the Editorial Committee thereto,

and have sent to their secretary a complete list of all the North African Societies, and hope to find this defect remedied in the second edition of the book.

We have some copies for sale, price 2s. 4d. (post free), for which please apply to the N.A.M. Publication Department, 4, High-bury Crescent, London, N.

The Story of the Year. The Short Annual Report of the Church Missionary Society for 1910-11. (6d.)

Always well worthy of careful reading and study, this year's volume, in a new and attractive form, and at half the former price, is no exception. It closes with a brief reference to the heavy deficit on the year's finances, and emphasises "four great needs" if the call of God to go forward is to meet with due response: the need of (1) Corporate sacrifice; (2) A truer sense of Personal Discipleship; (3) An increased Spirit of Prayer; (4) A stronger faith in God—needs not only applicable to C.M.S. friends, but to us all.

Ezekiel's Last Vision. By Pastor Frank H. White. A Study of the Land, City and Temple of Israel in Millennial Days. (Second Edition.)

Our beloved and aged friend herein expounds a portion of the Inspired Word "which all Bible students allow contains much that is yet hidden from our view, and of which the most instructed need to confess now 'we know in part' only." Like all his books, this little one is fragrant of Christ. (S. W. Partridge and Co.)

The Fact and Features of the Lord's Return, by Rev. Hubert Brooke, M.A., contains a most lucid and instructive series of eight Bible-readings given during the Week of Prayer for Foreign Missions in 1910. In a concluding chapter, with practical suggestiveness, Mr. Brooke emphasises the importance of the ministry of prayer in con-

nection with our Lord's return, "the most extraordinarily powerful and the most extraordinarily neglected ministry perhaps which any Christian in the whole world is capable of rendering." A book that cannot fail to cause each prayerful student of it to wait and wait for the "glorious appearing." (Published by Robert Scott, 62, Paternoster Row, E.C. 2s. net, post free 2s. 4d.)

Links of Helps with Other Lands. (1d. monthly.)

A new monthly paper issued specially for the use of Missionary Study Circles in connection with "Open Brethren." Both Nos. 1 and 2 contain much valuable material. Under the heading "Look on the Fields," a brief memoir is given of Anthony Norris Groves, the pioneer missionary in the great missionary enterprise now being so extensively prosecuted by the "Brethren." The little paper is well printed and illustrated, and we wish for it a long and useful career of service. Specimen copies will be gladly sent by Messrs. Pickering and Inglis.

Every Christian's Library.—We have received from the very enterprising Scottish publishing house of Pickering and Inglis, Bothwell Circus, Glasgow, three of the handsome volumes which, under the above title, they are issuing at short intervals. *How and When do we Become Children of God*, by Fifty Witnesses, is the heart testimony of well-known servants of Christ to this great fundamental of the Christian faith. *The Charter of the Church*, by J. R. Caldwell, contains an exposition of the First Epistle to the Corinthians. *God's Gospel and God's Righteousness*, by Philip Mauro, is a study of Romans i. to v. Ten volumes of this series (published at 1s. each net, post free 1s. 3d.) have already been issued. They are beautifully printed and bound, and the whole of them contain most helpful material, and we most cordially commend them. E. A. T.

With our Home Helpers and Workers.

Clacton-on-Sea.—On Sunday evening, July 23rd, at the invitation of the pastor, Rev. W. T. Fairman (Shebin-el-Kom) occupied the pulpit at the Pier Avenue Baptist Church, Clacton-on-Sea. The congregation, which numbered between 400 and 500, listened with profound interest and sympathy to the encouraging story of the success of the Gospel among the Mohammedan population of Egypt, and were greatly stimulated in their own labour as the preacher showed by precept and illustration how mightily Christian work is helped by

earnest prayer; and how graciously God had answered the request of His people. The relation of the story of successful dealings with the souls of the natives was followed with great interest, and will be followed in after days with fervent prayers, both for Mr. Fairman and also for the North Africa missionaries in all parts.

On Wednesday evening, September 6th, Mr. Fairman was again the speaker, and he held his audience in rapt attention as he outlined the opportunities, needs, difficulties and encouragements of the work for Christ

in Egypt. A collection was taken at the meeting, and although it will not add a bulk of material wealth to the coffers of the N.A.M., yet the hearts that gave will doubtless continue to give of their prayers. The literature, both priced and free, found ready acceptance among the town residents and summer visitors from distant places who were present.

PERCY A. CLEMENTS, Pastor.



Shoreditch Branch R.B.H.U.—At our weekly meeting on Wednesday, August 2nd, a welcome was given to Mr. E. A. Talbot, as he told of his recent visit to North Africa and the stations of the North Africa Mission. Mr. Talbot is an old friend of the Shoreditch Branch, and his visit on this occasion—as the representative of the North Africa Mission—was heartily appreciated. As he spoke of the work, as seen in operation by himself in Morocco, Algeria and Tunisia, one realised the importance and magnitude of the work being carried on by the North Africa Mission in these Mohammedan lands.

Here is a field—so near to our shores—ready for the sickle, and teeming with possibilities and opportunities of service for the King.

G. B. WILLSHER.



Trinity Congregational Church, Brixton.

—We had a time of refreshing when Rev. Walter Fairman visited us on August 20th. We felt we were brought into touch with the difficulties and needs of mission work among the Moslems, especially in the evening service when the subject was the power of prayer; and that we were face to face with one who, with others, had, under most difficult circumstances, wrestled in prayer and had prevailed.

His visit will also be long remembered by the Young Men's Bible Class, and he will receive a warm welcome when he comes again. We thank God that He has thus used one who went forth from our school and church.

S. H. SNOSWELL.



Aberdeen Y.M.C.A.—Rev. W. T. Fairman, from Shebin-el-Kom, Egypt, who visited us four years ago, again had the opportunity, on August 26th and 27th, of addressing our fellowship meeting and evangelistic service.

After giving a vivid picture of the extent, present rate of growth, and bane of Mohammedanism, Mr. Fairman, basing his remarks on Philippians ii. 6-11, and James v. 13-20, effectively pointed out how Christians at home could mightily help by prayer in the work of bringing these too-long-neglected followers of a deluded prophet to Christ, and not a few of those present at Mr. Fairman's

meetings will henceforth, we trust, betake themselves more definitely to prayer on behalf of missions in general, and Mohammedan missions in particular.

An offering amounting to £1 was given at the close of the latter service for the North Africa Mission.



Folkestone.—When it was first proposed to have a drawing-room meeting in September everyone threw cold water on the suggestion, saying it would be no use in Folkestone till the end of the season. As, however, Dr. and Mrs. Churcher were only to be here till the end of the month, and Mr. Talbot was free for the 7th inst., we took courage, and sent out invitations for a drawing-room meeting to be held at Miss Duff's "Home for Missionaries and Christian Workers," and arranged for an evening meeting at Victoria Hall (kindly lent by the "Brethren").

Both meetings were a great success, and we have much cause for praise. Mr. Talbot on both occasions gave a short account of the rise and progress of the N.A.M., and in the evening he told us something of his visit to North Africa last spring, making it more real with lantern pictures.

Dr. Churcher spoke of his work at the medical mission in Sfax; while Mrs. Churcher stirred our hearts by her description of the weary, hopeless lives of the Moslem women, to whom she said it was a great cause of wonder that although they had been married so long, Dr. Churcher had never wanted another wife, and *had never beaten her*. To echo her words, "How much we women at home owe to our Lord Jesus Christ!"

S. B. DUFF.



Trinity Road Chapel, Upper Tooting.

We looked forward to the visit of Dr. Churcher with much pleasure. In the Mundesley missionary summer school we had felt a very true kindredship with him in prayer, and wished greatly that he might be known by all our people.

Our congregations suffered somewhat from the holiday season, for Dr. Churcher's visit fell on the first Sunday in September. His addresses in the morning and evening services impressed upon us the deep need of North Africa, the difficulty of missionary work there, and the antagonism of Mohammedanism to Christianity in doctrine and in practice. In this, some of our conclusions were powerfully corrected by the Doctor, and we were made anew to feel the exclusiveness of Christianity. Another impression the addresses left was that of the beneficence of missionary medical service in lands where suffering so much abounds, and where so little help is available.

(Rev.) HENRY OAKLEY.

Notes and Extracts.

HOME NOTES.

Will friends please take notice that the usual **monthly prayer meeting** at Highbury Crescent will **not be held in October**, in consequence of the annual farewell meetings at Caxton Hall, on October 3rd, and a Conference with the missionaries at Highbury on October 4th.



Miss Jennings, of Arzila, requests friends sending parcels to her by post to address such: **Miss C. S. Jennings, c/o Mr. Ariand, Postmaster of British Post, Tangier, Morocco.**



FOR SALE.—“**Shebka**,” or native lace, made by Arab girls in Tunis. Insertion, collars, cuffs, etc. Samples will be sent on approval. Proceeds in aid of the support of a bed in the Tulloch Memorial Hospital for Men, at Tangier.—Write, Miss Fryer, North Africa Mission, 4, Highbury Crescent, London, N.



“WANTS.”

Flannelette for garments, and **toys** suitable for girls and boys will be gratefully received for distribution at the Christmas treat given to the children attending the **Spanish School at Tangier**. Parcels may be sent to Miss F. R. Brown, c/o Messrs. Bride and Co. (see notice on back of cover).



PARCELS AND CASES FOR CHRISTMAS.

Friends who are in the habit of kindly sending **parcels and cases for our missionaries** for Christmas are specially appealed to that these may be sent in **not later than the first week in November**, as otherwise there can be no certainty of their reaching their destination in time for Christmas. All parcels and cases should be marked with the name of the missionary station (N.A.M.), and sent to **Messrs. Bride and Son, 39, City Road, London, E.C.** (see also note on back cover of this magazine). Information as to contents should be supplied; viz., kind of goods, number of articles, material and value. These particulars are absolutely necessary for customs purposes, and without them goods cannot be despatched.

FOREIGN NOTES.

Morocco.

Miss C. S. Jennings writes from **Arzila**, on August 3rd:—“During my recent stay at Tetuan I was privileged to help a little in the work at the Medical Mission . . . giving the addresses to the two roomful of women patients. Miss Eason returned here with me for a month’s visit, and is helping me most efficiently in the dispensary. . . . This morning she skilfully operated (as a dentist) on one of Raisuli’s big men, who offered her half a dollar, which she was glad to accept towards two new dental forceps or ‘elevators’ for broken pieces or stumps, which she is much in need of. . . . Two big lads here are interested in reading the Gospel. One of them has read Matthew all through. His mother was here this morning, and I read to her Luke xviii. When I asked her if she had heard it before, she replied, ‘No! It is not in my boy’s book. He hangs the lantern these hot evenings on the fig-tree in our courtyard, and we sit under the tree, and he reads aloud to us from the Gospel you gave him.’”

“Two men were sitting on a bench in my courtyard this morning for a good while reading, while I was busy with the women and children, it being market day; and both of them took away Gospels with them. Others, too, are showing real interest in the Truth.”



Algeria.

From **Algiers, M. E. Cuendet** writes:—“At Mekla, lately, I met with a young man who has just finished his course of study at the normal school. He had been several times to my young men’s meetings here. I had given him a Kabyle Gospel, which he said he had read with great interest, and now wanted a Bible. His comrades at the normal school asked him why he was reading the Gospel, and he answered them, ‘Because I want to know it. I find it good, and you ought to do like me.’ This young man is from a village three hours’ distance from Djemâa, in the district of Fort National. When he mentioned the name of the place, I remembered that, when I was stationed at Djemâa, a man came from that village with a mule to ask me to go and attend to a man whose leg had been injured by a Kabyle. I went there several times, and after a while the man was brought to the hospital in Algiers, where his two legs were properly amputated. The young man said, ‘This is my uncle, and he is still living. He has

wooden legs, and walks about with crutches.'

"I also met at Fort National a very nice young man who, years ago, was for a long time my helper in translation work. When he had finished his course of study he found a situation in the south, and for many years I had not seen him; he was really pleased to see me, and have a talk with me."



The unusual heat which we, in England, have been experiencing this summer will make it easier for us to sympathise in some measure with our brethren in the field. Writing on the last day of July from Algiers, Mr. Shorey says:—"The month of July has been excessively hot. For several days at a stretch a hot sirocco wind has been blowing, so that at times we hardly know what to do to keep cool. Bicycling is trying work this weather. I have visited several French villages with tracts and Gospel portions, and had some splendid times of testimony with both French and natives. One hardly knows which is the more ignorant.

"In one village I had a long talk in the native café with a group of Kabyles. . . . One of the listeners said to me, 'Ah, but the French say that when you are dead it is all finished.' I explained to them that the thinking, knowing, willing power in men—the soul—never dies, and because of this, Jesus came to save men. . . . Before parting, I gave away one or two tracts and a Kabyle Gospel, and left, with my heart lifted in prayer to God to save these Moslem souls who listen so attentively to the Gospel truth.

"Ramadan will soon be here. This year it commences in the very hot weather. Whatever will the people do without a drop of water to drink in the great heat? It is

terrible to think of the suffering that this man-made religion of Islam entails upon the poor: forbidding the toiler in the broiling sun to refresh his parched lips with the smallest drop of cold water for a whole month from an hour or two before sunrise until sunset! In Algiers, in speaking with the Kabyles, I find not a few young men who seemingly would be glad to break away from this useless custom of the fast of Ramadan, and no doubt this year will find a greater number than ever of those who secretly or openly will break the fast. Before the French came, breaking the fast in Algiers meant death; but under European government such brutality is no longer allowed. Let us pray earnestly to God for the people during the forthcoming Ramadan, that He would touch many hearts, and that the Spirit of God may breathe upon these slain that they may live."



Tunisia.

Mr. H. E. Webb writes on July 17th from Sfax:—"I had a striking instance of the trend of the native mind as the result of European education the other day. Whilst talking with some Arab students of the better class in my Bible-shop, a friend of theirs came in and joined in the conversation. He was dressed in the coat and trousers of the Lycée at Tunis, and wore a Turkish fez. 'What proof have you that there is a God?' he asked. And then followed the usual agnostic arguments of the modern European. His friends were astounded, and turned to me for an explanation. 'But,' said the Tunisian student, 'all Europeans have thrown over religion.' This gave me a splendid opportunity to preach Christ, and I have had several visits from them since."

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Praise and Prayer.

PRAISE.

That two Moslem converts in Tunis have openly confessed Christ in baptism; and prayer that they may be kept walking in all humility in the fear of the Lord, and witnessing by their lives and testimony to the power of the Gospel. (See p. 146.)

PRAYER.

For a good attendance at the annual farewell meetings to be held on October 3rd (see front page of cover); and that God would graciously vouchsafe His presence and His special blessing throughout the day.

That the missionaries who are shortly

returning to their posts may have travelling mercies granted to them, and may be helped and guided in all the arrangements necessary at the beginning of a new session of work.

That two women converts at Tetuan, who have been giving the workers there much anxiety, may be strengthened in temptation and kept true to Christ.

For the work at Cherehell among the women and children—especially the afternoon class for women converts and the Gospel meeting held once a week.

That the Lord, in whose hand are the hearts of men, would *speedily* send in the funds urgently needed for the carrying on of His work.

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MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Date of Arrival.	
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1883
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	Susa and Kairouan.	
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	Mr. E. SHORT ...	Feb., 1899
Miss J. JAY ...	Nov., 1885	Algiers.		Mrs. SHORT ...	Oct., 1899
Miss G. R. S. BREZZE, M.B. (Lond.) ...	Dec., 1894	Kabyle Work—		Miss G. L. ADDINSELL ...	Nov., 1895
Miss F. MARSTON ...	Nov., 1895	M. E. CUENDET ...	Sept., 1884	Sfax.	
Mr. O. E. SIMPSON ...	Dec., 1896	Madame CURNET ...	Sept., 1885	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. SIMPSON ...	Mar., 1898	Mr. A. SHOREY ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889
Spanish Work—		Mrs. SHOREY ...	Oct., 1904	Mr. H. E. WEBB ...	Dec., 1892
Mr. A. J. MOORE, B.A. ...	April, 1909	Djemâa Sahridj.		Mrs. WEBB ...	Nov., 1897
Miss F. R. BROWN ...	Oct., 1889	Kabyle Work—		DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.		Miss J. COX ...	May, 1887	Mr. W. REID ...	Dec., 1892
Casablanca.		Miss K. SMITH ...	May, 1887	Mrs. REID ...	Dec., 1894
Miss F. M. BANKS ...	May, 1888	Mrs. ROSS ...	Nov., 1902	Mrs. BOLTON ...	Oct., 1897
Tetuan.		*Mr. T. J. WARREN ...	Feb., 1911	Miss F. M. HARRALD ...	Dec., 1899
Miss A. BOLTON ...	April, 1889	*Mrs. WARREN ...	Feb., 1911	EGYPT.	
Miss A. G. HUBBARD ...	Oct., 1891	Constantine.		Alexandria.	
Miss M. KNIGHT ...	Oct., 1905	Miss F. HARNDEN ...	Nov., 1900	Mr. W. DICKINS ...	Feb., 1896
Miss H. E. WOODELL ...	Jan., 1907	Miss E. LOVELESS ...	Nov., 1902	Mrs. DICKINS ...	Feb., 1896
Miss M. EASON ...	Dec., 1910	Miss N. WEBB ...	Nov., 1910	Miss R. HODGES ...	Feb., 1889
Arzila and Larash.		Tebessa.		Miss J. E. EARL ...	Oct., 1909
Miss C. S. JENNINGS ...	Mar., 1887	Miss A. COX ...	Oct., 1892	Shebin-el-Kom.	
Miss K. ALDRIDGE ...	Dec., 1891	Miss N. BAGSTER ...	Oct., 1894	Mr. W. T. FAIRMAN ...	Nov., 1897
Fez.		REGENCY OF TUNIS.		Mrs. FAIRMAN ...	Feb., 1896
Miss L. GREATHEAD ...	Nov., 1890	Tunis.			
Miss M. MELLETT ...	Mar., 1892	Mr. A. V. LILEY ...	July, 1885		
Miss S. M. DENISON ...	Nov., 1893	Mrs. LILEY ...	April, 1886		
Miss I. DE LA CAMP ...	Jan., 1897	Miss H. M. M. TAPP ...	Oct., 1903		
		Miss H. KENWORTHY ...	Nov., 1910		
		Italian Work—			
		Miss A. M. CASE ...	Oct., 1890		
		Miss L. E. ROBERTS ...	Feb., 1899		

* At present at Oran, Algeria.

IN ENGLAND.—Miss I. L. REED, Miss B. VINING, *Invalided.*