

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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THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse, assisted by the late 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 OCTOBER 1st to 31st, 1911.

GENERAL FUND.			1911. Oct.	No. of Receipt.	Amount. £ s. d.	1911. Oct.	No. of Receipt.	Amount. £ s. d.	DETAILS OF DUBLIN AUXILIARY.	
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Palms in the Desert.

[From a Postcard.]

“He Ever Liveth to Make Intercession.”

By Pastor JAMES STEPHENS, M.A.

IT is part of our Lord's priestly work in heaven to make intercession for those who come unto God through Him. When He was on earth He fulfilled the work of a priest, in that He offered up Himself, without spot to God, on the altar of the Cross. But there was further priestly work to fulfil when He, arising from the dead, ascended into heaven, as into the holy of holies in the true tabernacle, that which the Lord pitched and not man. His priestly work on earth in the offering of Himself was accomplished once for all. There remaineth no more offering for sin; for a perfect satisfaction was made by the sacrifice of the Cross, a full ransom was paid, and eternal redemption was actually secured for all who should be found to be “of faith” in Christ. The priestly work which He entered on in heaven was work that was necessarily continuous. It still goes on. And it is of great consequence to God's people on earth that it should go on. Hence it is given as a word of comfort and encouragement that Christ *ever liveth* to make intercession.

The intercession is on behalf of those who come unto God through Him. These are they who do so come, inasmuch as they first believed in Christ, and so passed from death to life. People on passing from death to life become “comers” to God through Christ; that is, they enter on the *practice* of “drawing near” to God, they begin to be *habitual* worshippers in spirit and in truth. When they first believed in Christ they “came” to Christ; and when, having come to Christ, they were made new creatures in Him, they began as a practice of life to “come to God” through Him.

Drawing near to God through Christ implies a reverent recognition on the part of those who draw near of the holiness of God. That holiness is seen to be such that even though bound up, as it is, with infinite love, it could not extend a welcome to the earthly worshipper appearing in his own name; for such a one, justified and forgiven as he may be, is, whatever his sincerity and earnestness, ever marked by grievous imperfection and personal unworthiness. Drawing near to God *through* Christ implies also an adoring, thankful recognition of Christ as the one who is in the presence of God "for" His people, who is their Representative in the most holy place, and is there *as* such owned of God. Christ, in this character of Representative of His people, is altogether and evermore acceptable to the infinitely holy God; for He is not only in His own Person perfectly holy, but He is evermore esteemed of God as the Offerer of that Sacrifice of Himself for His people in which He fully and for ever met, on their behalf, all the claims and requirements which God's holiness makes on men. In that He is their Representative He secures holily a recognition of their unworthy names, in such wise that they, under cover of *His* worthiness and merit, are regarded as having warrant for entering into the presence of God; and He further establishes their title in Himself to an abiding place in that presence, hereafter, for ever.

Those who draw near through Christ are constantly liable, as long as they are on this earth, to contract "defilement": and "defilement" is that which God's pure eyes cannot rest on with complacency; it is that which, when it attaches to a worshipper, cannot but affect him as regards the acceptableness of his worship. Defilement attaches to a believer whenever he sins; and he sins not merely when he commits some unrighteousness, or comes (as he may do in ten thousand different ways) under the power of fleshly or worldly lusts or of the fleshly mind, but also when he omits that which should mark him as a follower of Christ; when, for example, he holds himself back on occasion from confessing Christ lest he should suffer some worldly disadvantage or miss some worldly honour, or "saves" himself in circumstances in which he should be taking up his cross. The believer may, indeed, contract defilement in ways less pronounced or less definite, as when, living his daily life in a world the views and sentiments and standards and courses of which are, if not lacking in moral rightness, at least failing in agreement with the holiness of God, he yields himself up to the influence and authority of these.

Because of the liability of Christ's people to defilement there arises the occasion and need for Christ's priestly work of intercession in heaven. His care for them keeps in view His getting them "cleansed" from their defilement, or, in other words, freed from the continued imputation of that which made them defiled; and this in order to their becoming afresh acceptable to God in their worship, and participating anew in the fullest welcome and holy response on the part of God in their drawing near to Him, and enjoying unhindered intimacy with God. But the cleansing must be secured in such a way that, in the bestowment of it by God, there shall be nothing inconsistent with the perfect holiness of His government. Christ's intercession effects this, including (as I understand it) His advancing the plea on behalf of those for whom cleansing is sought that He, when He died in the past, died for their sins, and that the propitiatory value of His sacrifice was acknowledged to be such as to make it of avail for this end also. Inasmuch as it is thus, it can be said with reference to those who benefit by the intercession, "The *blood* of Jesus Christ cleanseth us from all sin."

Seeing it is needful for the believer in order to his obtaining cleansing that he should *confess* his sin, and seeing that he who sins is apt to incur thereby a certain dullness or hardening of heart which indisposes him to confess, it would seem as if the intercession of Christ must be further directed toward securing that the

offending one should not be left in his dulled or indifferent and hardened state, even though he may well deserve to be left, but should be so wrought upon in grace as to be brought to a sense of his sin, and to contrition, and to confession.

Thus Christ is able to save to the uttermost; that is, to save utterly, completely, perfectly, those that come unto God by Him. These at the time when they first believed in Christ might be said to have been saved in that they were then justified and quickened; for they who are justified are justified once for all so that "there is now no condemnation to them that are in Christ Jesus," and they who are quickened are quickened with an eternal life. The saving wherewith the High Priest saves by His intercession is, as we have seen, a further saving of these justified and quickened ones from the defilement which they may contract by the way—a saving from the disability with respect to acceptableness in their worship which they may thereby incur—a saving from the present loss of fellowship with God and its accompanying joy—a saving from spiritual dullness and hardness of heart, and from that state which would involve a shrinkage in their holy influence on others.

Digging the Ditches.

"Make this valley full of ditches."—2 KINGS iii. 16.

This was a company that had no special right to look to the Lord for deliverance. Jehoram was the son of the wicked Ahab and Jezebel, so that Elisha said, were it not that he regarded the presence of Jehoshaphat, he would not even look towards Jehoram or his needs. Jehoshaphat was the godly though weak King of Judah, and should not have been found in alliance with Ahab's son. Had not Jehu the seer said to him, "Shouldest thou help the ungodly and love them that hate the Lord?" (2 Chron. xix. 2).

They were in a valley, a place of weakness and shadow, and seemed in danger of dying of thirst, and it was in this situation that help came to them. The fatalist King of Israel regarded all as lost, but Jehoshaphat, who had experienced such a remarkable deliverance at the hand of God in the fierce battle with the Syrians when he was mistaken for Ahab, determined to seek the Lord.

There was something that they could do, and something they could not do: they were to make the valley full of ditches, but they could not fill them with water. They should not see the usual accompaniments of a great storm; in fact, they should see nothing until the deliverance was accomplished. It was a double

deliverance, as God's deliverances often are, for the enemy also was delivered into their hands.

At times we cannot as a Mission see whence the deliverances come; often as we sum up our resources we can see no way out of the difficulty. In a similar plight, the man of the world blinds himself to his wretchedness, or seeks to hide it from view; but the Christian makes bare to God his innermost needs, even as it were making them deeper by digging the ditch and sounding the emptiness. We have now reached the commencement of December, 1911, and God has gladdened our hearts by already sending the North Africa Mission, in answer to prayer, larger supplies than had been received by the end of December last year. Yet still we "dig the ditches" in faith that God will fill them, for He knows, what it is not easy to convey adequately to our readers, how deep and continuous the need is. In view of special needs, such as the terrible situation in Tripoli, which threatens to engulf the patient, prayerful work of our missionaries there for twenty-two years, we pray God to send the plentiful rain whereby to confirm His inheritance when it is weary (Ps. xlviii. 9).
G. W.

News from the Mission Field.

MOROCCO.

From Miss Jay (Tangier).

October, 1911.—There is good news to send of Ben Aissa, one of the converts in whom I have been particularly interested. He was, I believe, truly converted about four years ago, and has kept steadfast amidst many trials. He is a cripple in both feet and can only get about on his hands and knees, and he is also very poor, though before his long illness he had a most comfortable home, having been in service with the same master for eighteen years. His wife is, we hope, also converted, but we cannot speak so decidedly about her.

Ben Aissa comes to the little Arabic service on Sunday whenever he can, and he reads the New Testament in his home, and also to quite a large circle of friends. A short time ago, he came to tell me that his cousin, who keeps a small general shop, was going to Mecca with his family to reside there, and that the shop and its contents were for sale. Ben Aissa has been allowed by his cousin for nearly two years to help in the shop by sitting in it all day to keep guard, and for this service he received a trifle daily. Of course, he had become well acquainted with the business and the customers, and he said that his cousin would sell him the whole concern for a comparatively small sum, and that he believed he could carry on the business quite well with the help of a small boy, if he were able to buy it.

After prayer, I felt that the Lord would have us help this poor child of His to earn his living once more. The friends here kindly came to my aid, and before long the whole sum was raised, and the money paid to the cousin the day before his departure for Mecca. More than this, the Lord graciously put it into the hearts of some dear helpers in England to provide extra money to buy new stock, which was badly needed, and this money I am giving him by degrees as the need arises.

Ben Aissa is now happily established in his little shop, which is proving a success, and he is overflowing with praise and gratitude, and is so rejoiced to be able once more to support himself and his wife. A few days ago, he came and begged me to write for him a large notice to put up on the wall as a token of his gratitude—"This is the shop of Sidna Aissa" (the Lord Jesus); he also asked me for Gospels, saying he had kept a shelf specially for them, and wished the neighbours to know that they could get them from him. I felt so cheered by these proofs of his earnestness and zeal, and at once supplied him with a dozen Gospels, but advised him to *sell* them instead of giving them away, as this is much the wiser plan. About the big notice for the shop I consulted several friends, and we all felt it best it should not be put up, as it would probably lead to great opposition; but the courage of this poor lame man in desiring all to know his faith in Jesus has been very cheering to us in this land, where we have so often had to mourn over converts whose faith has not been real. Please pray for this man and his wife, that they may be bright witnesses for Jesus in the Moorish quarter where they live.

From Mrs. Roberts (Tangier).

October 24th, 1911.—The new school-room looks so clean and bright after the old classroom with its one window. This has five! The floor is tiled with squares of black and white, and reminds one of an immense draught-board. The walls have a dado of white tiles, $2\frac{1}{2}$ ft. deep. These tiles can be frequently washed—a great advantage. The room is 30 ft. by 22 ft. It will be splendid for lantern meetings, which I hope to have later on. There are two small class-rooms—one for the sewing-class and one for the little tots, of whom I seem likely to get a number. They do not learn a great deal now, but I encourage them to come, because, if they get into the habit, they will probably remain some years, and the little boys may

be kept from going so early to the native schools, where they learn much harm.

The work has had to be closed for some weeks in order to allow of the old classroom being colour-washed and painted for the house-children. The women and children are very pleased with their new quarters, and some women who came to see us exclaimed, "And is this place built specially for us? Wonderful! The blessing of God upon you!"

Just lately we had four children from the Sahara come to the school. They are passing through Tangier on a pilgrimage to Mecca with their parents. The father is evidently a man of some importance; the ex-Sultan, Abd-el-Aziz, called on him the other day. Their tents are near us, and one afternoon these children came close to the garden gate, so I hastily got out my camera, and, with the inducement of a few sweets, got them to stand. Next day they came to school. I naturally thought they would know nothing, coming from the Sahara; but to my astonishment even the girls could read a little. It made one dizzy to hear them rapidly repeating chapters from the Koran which their father had taught them. I gave them a Gospel to take away with them.



Photo by]

[Mrs Roberts.

Children from the Sahara.

From Miss C. S. Jennings (Arzila).

September 25th.—The first to come to the medical mission this morning was my semi-paralysed Arab—old Abraham—whom I attended for weeks last winter in his wretched hut, when stricken helpless. By the aid of a stick he can now drag his paralysed leg along, and thus hobbles to me constantly, generally coming early to be in time to share my servant's coffee-and-bread breakfast, often on market day bringing country friends for medicine. One woman patient, after describing her various maladies, wound up with, "These are what God gave me—He is the Master of praise!" So pious are they in *lip*. As usual, there came Arab women with son, husband or brother in prison—where malaria appears rife—begging for *keena* (quinine), or money for bread for them. A lull in the work allowed me to visit two Jewish patients, one of them a young woman who had fallen from some stone steps into her courtyard on her head. . . .

October 4th.—Although I look upon Wednesday as my free morning for household jobs, etc., I always have unexpected claims on my time. Two reading lads came to-day. We started with Matthew xvi., but the reference to Jonah in verse 4 led us to read through his story, and one boy (a fisher-lad) was curious to know *what* fish it was that swallowed Jonah. We ended with Christ's teaching from Jonah's history as given in Matthew xii., and one lad gladly took home with him the whole Bible on loan (this is the one mentioned in NORTH AFRICA as reading aloud at night under the fig tree). The other, a better-class young *fokeeh*, has long been deeply interested in the Gospel.

Then two poor neighbours came in begging for a little charcoal. Next came my sadly destitute young blind woman, who has been led about for years by her little girls, and has an old, sick and nearly blind husband for whom she also begs, sitting in a corner of their hut home. She asserts that she has swallowed a leech which is choking her, but when I took her to the Spanish doctor he said it was no such thing, and gave her a huge portion

of Epsom salts in paper. A small packet of coffee and sugar and 5d. cheered her departure. Other visitors for charcoal and water (the rains are on, and my two butts are overflowing) came, and afterwards I visited a Jew's house where a five-year-old laddie is lying delirious with typhoid, and I attend him morning and evening under the Spanish doctor. The father is ill, too, and a present of sugar and coffee brought cheer to the tired, sad mother who has four other young children.

Visiting a fever patient in the afternoon, I found her frying fish over a charcoal fire in the living room, for Arab guests had come, and she was obliged to entertain. So I sat down on the ground and accepted their hospitality, and enjoyed two hot sardines (fried) and bread, but could only carry on fragmentary conversation—a loud-voiced, big, bold, blind beggar entering, and, seating himself opposite, kept interrupting with his brazen beggings.

A visit to the home of my poor, sick old Jewish widow, where poverty is great, she having two widowed youngish daughters—of course, with children—brought the afternoon visiting to a close.

October 13th.—I took two days off to accompany Miss Nicolet (a friend who has been staying with me) half-way to Tangier. The quiet ride for hours in the fresh air was most grateful to somewhat

tired nerves and head, and it was refreshing to be free for a while from constant knocks and beggars. And God graciously gave me opportunities to preach His Gospel *en route*, once to a group of men sitting under the shade of a wild olive tree by a well—most of them smoking *kief*. They welcomed me, and gave attention to the story I told in brief of Christ's birth, life and sacrificial death. Then, in the evening, at our encampment, I had a read and talk in my muleteer's tent, a friend from the Arab village being with them. Rain poured down for nearly two hours next morning, dripping through my little tent, which has had twenty years' wear; but by nine o'clock the sun was out.

October 20th.—A woman came to me after visiting the cemetery to ask for medicine for a fever-sick son, and she herself looked quite ill, but said, "I am almost dead going to the cemetery—but, there, God is the Lord of Praise!" On asking how long her son had been ill she replied, "Six days, that is, it only wants one to make it ten days." So hard do these women find it to count!

October 21st.—I was again able to help some poor prisoners to food by the hands of their begging women relatives—thanks to the kind friend who sent me £1 for the prisoners. Gave Spanish portions to seven or eight Spaniards I met in the town, who eagerly accepted them.

TUNISIA.

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

October 9th, 1911.—Ramadan, the ninth month of the Mohammedan year, began with the new moon on Friday, August 23rd, and from that day until the appearance of the new moon on September 23rd all good Moslems fasted daily from the hour that they could "discern a white thread from a black thread by the daybreak . . . till night," according to the teaching of the Koran.

The heat has been so great, and there has been so much sickness, that it is an open secret among the Moslems that two-thirds of the people did not attempt to keep the fast. For this one is thankful,

as it shows that God is using various means to break down prejudice and remove bigotry. But there were sad sights within a few hours of the booming of the cannon on the Sunday morning proclaiming far and wide that Ramadan was over and the fête begun. . . . Before ten o'clock I saw four young Arabs drunk, being driven in a public carriage. There was so much drunkenness this year, and the lock-up was so full, that the local French paper commented upon the state of things. . . .

We began our winter's work with a lantern meeting, and showed views illustrating the life of Joseph. This is a story which always interests Moslems, and one can easily weave the Gospel story in with

it. A good number came in and remained the whole time, listening very well, and, as they went out, tracts were given to such as could read.

Our first meeting in the house began with the reading and exposition of the first chapter of John. I have made one or two little changes in these meetings in accordance with the wishes of some of the natives who are interested. I must see how the exposition is received, for I do not wish it to be an opportunity for the men to argue. It is only fair to give them an occasion to ask questions, but one has to be most careful not to allow the meeting to degenerate into a wrangle.

We have dealt with several natives during the week. One is a Tunisian who has been known to the missionaries for many years. He has some queer ideas about the Koran, and has some admiration of the Bible. He is almost a freethinker, and argues that light does not come to the intelligence by religious faith, but by intellectual reasoning.

Another was a very different character—an Algerian from Sidi Okbah, near Biskra. "Yes, I have committed all kinds of sin," he admitted, when spoken to on this subject, "and if God judges me according to

my ways, I shall go to hell." Yet, when shown that the Lord Jesus is the Way, the Truth and the Life, ignorance and prejudice made him cling to Mohammed.

When in the Bible depôt one morning I heard someone spitting at the window and crying out, "*Koufer! koufer!*" (infidelity). Going outside, I saw a youth whose dress and outward bearing told me that his life would not bear looking into. Alas! alas! there are many of this sort. "*Koufer! koufer!*" he again cried out. "Well, if they are the unbelievers' books," I said, "they must be yours, for you know how you drink and do worse things, prohibited by your religion." "I am a Mussulman," he cried, "and whatever sins I commit, God will pardon, while you Christians will go to hell." This is just one example of many that could be given, showing how blinded these people are.

October 26th.—We have had the Bible depôt cleaned out, and the window rearranged with Scriptures and Biblical pictures. These have proved a great attraction, and constantly little groups of Arabs stop to look at them; then, if they can read, their eyes alight upon the open Scriptures. Sometimes one man will read to others gathered around him.

An Address by Colonel Wingate

Given at the Gloucester Convention, October 23rd, 1911.

"*An enemy hath done this.*"—MATT. xiii. 28.

The Church of Christ has, alas, often fallen asleep, and always at great cost, but perhaps never with such startling consequences as when the first followers of the early Caliphate burst with fury upon the countries of North Africa, and sweeping across more than 2,000 miles, overturned everywhere the Christian Churches from Egypt to the Atlantic. Indeed, it is related of Sidi Okba, the famous Mohammedan general in 679 A.D., that when he reached the further shore of Morocco, and was confronted by the Atlantic Ocean, he spurred his horse into the sea, and exclaimed that it was only this barrier that prevented him from compelling every nation to worship the God of Mohammed or die. In the history of the Christian Church there is no more notable instance of the Lord removing the lamp-stand from its place than is found in North Africa, and yet we must remember that the Church in these countries had been rich in names of great prominence. There

was Apollon, the eloquent preacher, mighty in the Scriptures, who was a native of Alexandria, and Origen, the well-known Father, who also belonged to that city. There was Tertullian, the Christian apologist and defender of the faith, who was presbyter of Carthage, and Cyprian, who died a martyr and was Bishop of Carthage. Felicitas and Perpetua, who were put to death at Kairouan, A.D. 202, and Athanasius, a native of Egypt, who made a stand against Arianism and in defence of the deity of the Lord Jesus Christ; and other names might be quoted to show that the early Church in North Africa had contributed no mean share to the preservation of Christian doctrine in its integrity and purity.

The burning fervour of love of the first Christians in North Africa, who had been in touch with the Apostles or the immediate successors of the Apostles, had quickly prevailed with the heathen with which it came in contact, and the intellectual superiority



A Group of Domestic Servants—Tripoli.

Soudanese, Turkish, Jewish.

of the notable leaders in the Church, whose names have been quoted, obtained a very great ascendancy over the minds of their numerous converts. After their death, however, and in the sad experience of that inability to maintain the first love of which we know something in the present day, the Church awoke to find itself without these inspirations, and in their place were found to have arisen internal dissensions, superstitious or idolatrous practices and false doctrine. In that moribund state the Church was not able to meet the onslaught of Islam in the full exuberance of its extraordinary virility, and was entirely overwhelmed by it.

The fact is that in facing Mohammedanism we are facing a unique and inexplicable phenomenon, a new religion devised after the Gospel of Jesus Christ had spread over the earth. Zoroaster, the reformer of the fire-worshippers; Vardhamana Jnaputri, the leader of the Janis; Guatama Buddha, the prince who left his royal throne to found the Buddhist religion, had long preceded the introduction of the Christian era, and were at the height of their success and numbers at the very time when there was born of the Virgin at Bethlehem, in Judæa, Him who was to be a light to

lighten the Gentiles and the glory of His people Israel. (Luke ii. 32.) These religions have never been able to withstand the propagation of the Gospel, and it appeared as though the enemy of souls, conscious of their inability to oppose successfully the preaching of the Cross, had contrived to raise up, 600 years after the advent of Christ, this creed of Mohammed, which should protect its adherents from the entrance of God's Word which giveth light.

Mohammedanism is a mould securing its special characteristics by external limitations imposed from without, full grown and crystallised for all time. Christianity, on the other hand, is a seed with life's power of expansion and self-adaptation to environment, with nevertheless a marvellous adherence to plan; for, as the acorn invariably produces the oak, so the life of the Word of God will reproduce features characteristic of the life of Christ who was the Word of God. There can be therefore no approach between Christianity and Mohammedanism. In his desire to bridge the gulf between them, the Christian must not apologise for his faith. As Sir Monier Williams has ably said: "Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu or Mohammedan,

and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of flattering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock." Mohammedan races are to a large extent descended from conquerors, and their character is virile, and it is not easy to dislodge them from any locality where they have made good their footing. Every soldier knows that it is a most difficult undertaking to re-conquer a country, and if this be true of the physical and literal, of governments and laws, how much more of the spiritual, of faith and belief in things unseen. So great is this task, needing the marshalling of such forces for its accomplishment, that for more than 1,200 years the mighty has held his prey, and Christianity has stood aloof and not contested it.

This long sleep of the Church was only once broken in the 13th century by the heroic attempt of Raymond Lull to bring the Gospel to the city of Tunis. Alone, and unable to secure the help and sympathy of his Church, three times he landed there and preached Christ to the Mohammedans but was expelled each time. The third time he was stoned almost to death, and died in the vessel which was carrying him back to Spain. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee." (Isa. xlix. 24.) The "terrible" has held his prey for a long time, and the efforts of Raymond Lull may have appeared to be abortive; yet to-day God is honouring his faith, and his example is an inspiration to all missionaries labouring in North Africa.

The North Africa Mission is undenominational, and in this respect it is doubtless in these days of denominational strength at a seeming disadvantage, but there is the advantage of disadvantage. When our Lord passed through Jericho we are told of only two men who got blessing—one was blind and the other diminutive. Their disadvantages brought them to Christ, and the disadvantages of the undenominational position have driven the Mission to prayer, and obtained for it a place in the hearts of God's people irrespective of ecclesiastical connection.

Speaking here in Gloucester, where Whitefield was born, we recall his words:

"Let sects and names and parties fall,
And Christ alone be Lord of all,"

and thank God that still in many hearts there is a real response to these words. It is often

God's way to begin a great work with a small and unpretentious agency. It is thirty years ago since two of the Lord's servants (Mr. G. Pearse and Mr. E. H. Glenny) first set foot on the soil of North Africa, in order to commence the work among the Berber races in Kabylia with two missionaries. From the very commencement it was a work of faith and prayer. There was no money in the bank, nor was any even promised, but during the next twenty years the number of missionaries rose steadily, till they were a numerous company, and the income from being a few pounds touched £10,000 per annum. The work had spread from the one station in Kabylia to the great cities on the shores of North Africa, to Tangier, Algiers, Tunis, Tripoli and Alexandria, to the walled-in city of Fez, the capital of Morocco (where this year four ladies of the North Africa Mission remained throughout the siege, standing by their work and converts, and were preserved through God's goodness unharmed), to Kairouan, the sacred city of the Mohammedans, and other places.

The Mission occupies at the present time eighteen stations by sixty-nine missionaries. There are six stations in Morocco, five in Algeria, and four in Tunisia, one in Tripoli, and two in Egypt. There are four fully-qualified doctors, and seven trained hospital nurses, and several others of the missionaries, though not possessing medical degrees, have obtained some medical training by attending courses and classes in the homeland, and are able to give medical relief in simple cases. The attendances at the hospitals and dispensaries reach 50,000 in a year, and in all this medical work the supreme object is the salvation of the soul. At the hospitals and dispensaries Gospel addresses are daily given; and to those who can read, portions of Scriptures and tracts in the vernacular are distributed.

One great feature of the Mission is its absolutely non-political character, so that one of the missionaries of the N.A.M., who has been many years in Tripoli, is able to tell us that he has not been opposed in his work by the Turkish Government. In stations in Algeria the task is perhaps harder, and many exceptional difficulties have been met. Protestant missionaries are not allowed to have schools, and no doctor can dispense or give away medicines. Yet the patience and tact of the missionaries has won a measure of recognition from the French Government which is of great value. In Morocco, the difficulties have been again of an entirely different nature. The Mohammedan ruler of that country would not ordinarily accord any liberty to Christian missionaries to propagate the faith, but the tenure of his rule being dependent on the goodwill of the European

Powers has brought about a curious situation, so that the missionaries in Morocco have experienced perhaps less interference with their work than in any other part of North Africa. Egypt also has its special features, inasmuch as it is with difficulty that missionary effort in that land is not continually diverted from the unresponsive and unpromising Mohammedan population to the eagerly welcoming Coptic community; which, however needy, is not the original objective of the North Africa Mission. But among the twenty millions of Moslems in North Africa, as in all other Mohammedan mission fields, the seed of the Word comes up slowly. A little girl ran up to her father, and asked for some seed to sow in her garden. "What kind of seed do you want?" he inquired. "Oh," said the child, "I do not mind what kind of seed it is, so long as it comes up quickly." We all feel often what the little girl expressed here so naturally, but the missionary to Mohammedans must not expect

to see the seed come up quickly, and least of all in North Africa. It is the incorruptible seed, even the Word of God, that he sows, but in such a hard soil, and amid such unfavourable surroundings, he may be permitted to see very little result, even in the work of a lifetime; but let him remember Faber's hymn:—

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible."

It is, however, a matter of great thankfulness that in all parts of the field and in all classes the North Africa Mission has been the means of leading souls to Christ, and in some instances the converts have suffered cruel persecution for Christ's sake, even to the risk of their lives. Some of these converts have become workers together with the missionaries, and though the numbers have been hitherto small, yet they are, we trust, the first-fruits of an abundant harvest.

Healing for Soul and Body.

The work that has been going on for the last twenty-three years at the Tulloch Memorial Hospital for Men in Tangier is perhaps one of the most fruitful enterprises of the North Africa Mission—fruitful in the highest of all senses—as, from time to time, there are unmistakable evidences that the Lord is making use of His servants there, not only to assuage much human suffering, but also to fulfil the main end of the mission—to bring poor sin-sick souls to the Great Physician.

Healing for the Soul.

During the early part of the present year, some fourteen or fifteen patients professed faith in Christ; and recent letters from Mrs. O. E. Simpson, who, with her husband, has been superintending matters in the temporary absence of Dr. Wilson, through illness, will show that the good work is still going on. She writes on October 7th: "In the hospital we have much cheer. Two are evidently nearing the kingdom." And again on October 13th: "Just a line to tell you of answered prayer in the ready and definite acceptance of the Saviour by two of the in-patients who have just been in to supper with us. The convert in the ward, who was saved last February, had much to do in leading them out. They have

both been very ill, their lives having been despaired of. One of them was much opposed to the Gospel—a bigoted, stern mountaineer of few words. When I reminded him of it to-night, he said: "But I did not know Jesus then. Now He is mine."

Healing for the Body.

Dr. Wilson was able to return to his post early in October, somewhat strengthened in health, and, as the following extracts will show, soon found his hands full. He writes:

"We have at present twelve in-patients. They are extraordinary people, these Moors! The man whose leg I amputated three weeks ago at the middle of the thigh ought to have died. The whole leg up to the knee was black and gangrenous. From the knee to the hip was swollen, unhealthy, and cyanised; and under the hip-joint was a large bed sore. The Swiss doctor who assisted me at the operation shook his head all the time, and did not think it mattered much what was done, as the case was hopeless and the man was sure to die. However, instead of dying, the man is alive and hobbling about on a crutch, and is very anxious to get a wooden leg, the cost of which would be about £2. The healing up of the bed-

sore is largely due to *the beautiful water-bed that was presented to the hospital two years ago*. This patient occupies the Tulloch bed.

"Lately I operated on two men. One had a swelling in the middle of the chest. On cutting down on it I found a big collection of pus, with a hole right into his lung under his heart, and yet it had scarcely troubled him at all! It is now healing rapidly.

"The other had four little fibroid tumours, one on each arm and one over each hip joint. I injected cocaine into the one on his left arm and excised it. Then I said to Miss McCracken, 'I grudge using up our cocaine. I will try the next one without anything and see what he says.' And, to my surprise, he said nothing! I cut down on the one on his right arm, carved it out of the muscle and stitched up the wound, and he didn't wince in the least. Then I went on to the one on his right hip, and again did ditto; and still he gave no sign except one little jerk when I touched the nerve. The fourth was so small that I thought it might be left alone; but no! he insisted on having it out also. Then I helped him off the table, and he walked up to the ward!

"A poor frail old man has come to us in order to get a big tumour removed from the back of his head. The tumour itself was about as long as his head. Unfortunately the patient had a large, nasty carbuncle between his shoulders, which was obliged to be treated first, and the old man stimulated and fed up. Last week I operated on him and removed his tumour, which weighed 4 lbs. He was very weak, and his circulation was so low that I had to stop the chloroform and finish the operation without. When it was over, he was gasping (or rather, yawning) from loss of blood. I did what I could for him by giving injections of warm water to make up for the want of blood. These were successful; and though I was a bit anxious about him, by next morning he was quite lively and in great spirits.

"One poor fellow—a soldier—who has had a terrible foot for more than a year, was in hospital when I left for England in March. He is such a nice man, and seems to have truly accepted Christ.



Nurse McCracken
(Of the T. M. Hospital, Tangier).

When I was in England he went home. He is now back in hospital, and is eager to accept the advice I gave him before, viz., to have the foot taken off. I have promised him that I will do the amputation next week, so we shall be needing another artificial limb if all goes well."

The influence of the hospital work is far-reaching. Three years ago it was estimated that at least 2,000 Moors had been admitted as in-patients into the Tulloch Memorial Hospital. Since then probably 300 more have been received. Many of these come from long distances; in some cases from hundred of miles away in the interior, where no missionary ever comes to bring the glad tidings of salvation. When such an one becomes savingly impressed, and returns to his home and his friends, taking with him some portions of the Scriptures, who can tell what results may follow?—results which may only be made known in eternity.

The greatly increased cost of living in Tangier makes it exceedingly hard for those in charge to make both ends meet. As a matter of fact, where a few years ago a bed might be maintained for £15, now the sum of £20 is required. Still, confident that if the work is the Lord's He will see that there is all requisite provision for the carrying on of it, the workers continue their efforts and look to the Lord for all that is necessary, knowing that He is well able to lay it upon the hearts of His stewards to furnish the needed supplies.

From the Organising Secretary's Letter Basket.

Apart from the cheer which gifts in money and in kind for the varied work of the Lord under the care of the North Africa Mission bring us, many encouraging letters are also received, some extracts from which we pass on through these pages to our friends and fellow-helpers.

A Secretary of one of the larger missionary societies writes :—

"Yours is a Mission set to plough a hard soil, and it is a joy to all friends of missions to know that this soil is being broken up. May the blessing be multiplied."

* * * * *

One of our box-holders (to the number of whom we shall be glad to add), with a remittance of 5s. 6d., writes :—

"I think my one regret when standing before the Judgment Seat will be, how self-indulgent I have been, how little I have sacrificed for Him who sacrificed all for my eternal benefit."

Another writes with 4s. :—

"I wish I could do more, but please accept the enclosed with my prayerful interest, as I have six other boxes."

* * * * *

From Ireland a friend sends 10s., prompted by the article "Entire Dependence on God." The same friend wrote some little time back :—

"I have been receiving your magazine, NORTH AFRICA, since last January, and am becoming deeply interested in your work. It was first brought under my notice at the time of our missionary study on the 'Reproach of Islam.' I hope I may be able to help in some little way from time to time, besides daily intercession."

* * * * *

£1 is transmitted as

"the contents of our Sunday morning breakfast box. We wish it were more, but send it with loving remembrance and every good wish."

Another, with 5s., writes :—

"The Magazine keeps us in touch with the work, and is always so interesting. We wish it were in our power to help on the work more, but we do remember the Mission in prayer."

Another, with 6s.—contents of missionary box—writes :—

"I am sorry it is not a larger sum, but I have a slender purse and so many calls lately; but in future I will try to make it a larger sum if I possibly can, and I do remember the Mission constantly at the Throne of Grace, and take a great interest in all the details in the monthly paper that is kindly sent to me."

These gifts are equally welcome with the larger ones, and often involve no small sacrifice.

A retired minister writes concerning NORTH AFRICA, of which he had been in receipt for some time :—

"I can testify to the ability of the contents and the invaluable records it supplies of a good, difficult, and great mission."

* * * * *

May we remind all our box-holders who have not already sent in the contents recently that we shall be very glad to receive them.

* * * * *

In the list of gifts in kind, gratefully acknowledged on the third page of cover, we note another valued grant of medicines to four of our missionaries by Mr. Calow of Redcar, whose former gifts in this connection have been particularly helpful and appreciated by our missionaries and their numerous patients. Mr. Calow presented to the Mission over £100 worth of medicines, etc., during 1910.

We are also greatly indebted to the Scripture Gift Mission for their regular supplies of Gospels. Last year 4,953 portions in French, Italian, Arabic, Spanish, German and English were supplied to our missionaries.

CHERCHELL CARPET INDUSTRY.

Mention was made in last month's NORTH AFRICA of the final payment for the building contract. Two gifts received have enabled the sum of £50 to be paid off, and there is now remaining due a sum of just over £200 on this account. One friend who visited ChercHELL some little time back was so struck with the importance of the Industry that she has offered a gift of £50 if four others will do the same. If any friend or friends are led to assist in this direction, full particulars may be obtained from Mr. E. A. Talbot, 4, Highbury Crescent, N.

* * * * *

Mr. M. H. Marshall, our General Secretary, has not been able, through ill-health, to resume his duties at the office since his summer holiday. He has now gone for three months, under medical orders, to the South Coast, which we trust will effectually restore him. Mr. Glenny has also been unwell for some little time.

DEPUTATION WORK.

Prior to the return to the field of some of our missionaries, opportunities were taken of interesting friends in various parts of the country in the work of God under their care.

Mr. Fairman visited the Harrogate Auxiliary on September 13th, and delighted the friends there who support the evangelist Khaleel, with good news concerning him and the work at Shebin-el-Kom. Visits were also paid to Bridlington (Yorks), Clare and Stansfield (Suffolk), Manor Park and Dorking Baptist Churches, and Trinity Congregational Church, Brixton, from which Mr. Fairman went out fifteen years ago, and in which his family are still honoured workers. His work in Egypt is prayerfully remembered by many there. Union Chapel, Gosport, Hants. was also visited by Mr. Fairman on October 1-2. Pastor Float, formerly assistant secretary of the N.A.M., was subsequently pastor of this church, and is now residing with his son-in-law and daughter, Rev. C. T. and Mrs. Hooper (British and Foreign Bible Society) in Egypt, and helping, as far as his strength allows, in the work there.

Mr. Fairman returned to Shebin-el-Kom at the end of October.

Dr. and Mrs. Churcher visited several centres which have been specially interested in the Sfax Medical Mission; among these being the Metropolitan Tabernacle and various meetings in connection therewith; Stockwell Orphanage; Trinity Chapel, Upper Tooting—a church full of large-hearted missionary zeal; St. Aubyn's Congregational Church, Upper Norwood, of which our good friend, Rev. Wm. Houghton was minister until recently, and the friends in connection with which are generous helpers, Miss Dalton being the Local Secretary; the Baptist churches at Sutton (Surrey) and Bow Road, E., the last named having retained an interest in Dr. Churcher ever since he first visited them over twenty years ago; Lansdowne Hall, West Norwood, and Chelsea Baptist Church.

Miss Harrald addressed meetings at Thornton Heath Baptist Sunday-school; the

Quarterly Prayer Meeting for North Africa at Upper Norwood, arranged by Miss Dalton; annual meeting of the C.E. Society at Shoreham Baptist Church; Beeding Mission, Shoreham; and a drawing-room meeting at the Limes Hydro., Southport, through the kindness of Dr. Kenworthy during the stay there for restorative purposes of Miss Harrald's father.

Miss Harrald has since left for Sfax (*pro tem.*) until Tripoli can be re-entered.

The Organising Secretary has visited West Thurrock Gospel Hall for services and lantern lecture; Shoreditch Y.M.C.A.; Recreation Hall, Manor Park; Women's Missionary Conference of Presbyterian Churches, Trinity Presbyterian Church, Redland, Bristol; Ladies' Missionary Training Home, Redland, Bristol; South Park Chapel, Ilford; Alexandra Hall, Blackheath, in connection with which the meetings of the Missionary Helpers' Band (which helps to support Mr. and Mrs. Dickins at Alexandria) are held; South Stifford Men's Bible Class, which annually sends several pounds for the Mission; Talbot Hall Mission, in connection with Talbot Tabernacle, Notting Hill; Temperance Hall, Croydon, for services and lecture; Drawing-room meeting at Ashmead, Redhill, by Mrs. Carter's kind invitation, and a lantern lecture in St. Paul's Presbyterian Church, both meetings being arranged in connection with Redhill Auxiliary which supports a bed in the Tulloch Memorial Hospital, Tangier. Lantern lectures have also been held at New Barnet Presbyterian Church, and at the Welcome Mission, Leytonstone, and addresses given at the large business houses of Maple and Co., and the Bon Marché, Brixton; and at Woodford House and Morley House (Mr. Shrimpton's Homes for Working Girls).

Thus, varied audiences—large and small—have been addressed, and the needs of North Africa made known. E. A. T.

ALGERIAN CARPETS AND RUGS.

A good stock of these on hand. They are all hand-made, of best wool, and worked in rich colours and artistic designs.

Carpets from £3 1s. to £13 10s.; **rugs** from 18s. 6d. to £2 9s.; **mats**, &c., from 2s. to 16s.

A price list, giving sizes and descriptions, may be had on application, and the goods may be viewed at the office (as below) on any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval; but 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.**

NOTICES OF BOOKS.

A Fountain Unsealed: The Popular Report of the British and Foreign Bible Society, 1910-11. (146, Queen Victoria Street, E.C.) This splendidly printed and illustrated brief record of the Society's operations for the period named has not a dull page in it, and is worthy of wide circulation.

Messrs. Pickering and Inglis send us *Pearls from the Psalms*, by George Henderson (cloth 6d., paper 3d.). This little book contains the substance of a series of Bible readings on the 23rd Psalm, delivered in South Africa, and is published by request. All profits accruing from its sale are devoted to the furtherance of missionary effort. The same publishers also send us *The Redemption Reciter*: Poems and Recitations for Boys and Girls. (1s.) All on purely Gospel lines.

We have also received from the Evangelical Publishing House of Charles C. Cook, 150, Nassau Street, New York, several pamphlets dealing with the evils of *Christian Science* and *Millennial Dawnism*, etc., and also a set of Dr. Seiss's lectures on *The Apocalypse* in three volumes. This commentary on the Book of Revelation is highly commended by such well-known Scripture teachers as Drs. Torrey and Schofield, and Rev. D. M. Stearns. Over 20,000 sets have been sold, and the present (10th) edition is being sold at the reduced price (carriage paid per set) of \$2.50 (10s.). We shall be

very glad to procure, at the price named, a set for any of our friends who desire to have these absorbingly interesting lectures.

E. A. T.

The Unoccupied Mission Fields of Africa and Asia, by Samuel M. Zwemer, F.R.G.S. Published by Marshall Bros., Paternoster Row, E.C. Price 4s. net.

Like all Dr. Zwemer's works, this book is very thorough in its treatment of the subject with which it deals. It is brightly written, and is packed with information, breathing all through the author's passionate enthusiasm in the missionary cause to which his life is devoted.

We may perhaps be permitted to refer to one slight error which occurs on page 42. Kairwan is *not* the southernmost mission station in Tunisia. Sfax is much farther south, and has been visited from time to time by N.A.M. workers for more than twenty years. A permanent station was opened there in 1905, and the Medical Mission under Dr. Churcher's care registered last year over 1,100 attendances. It was in this town that the N.A.M. missionaries, Dr. and Mrs. Leach, with their little son, were so cruelly murdered in May, 1896.

The book has many beautiful illustrations and some useful maps; also carefully prepared statistics, which will prove valuable to the student. It is with pleasure that we warmly recommend the work.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (December 7th) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



DEPARTURES.

Mr. W. T. Fairman left for Shebin-el-Kom, Egypt, on October 28th.

Miss E. M. Blake-Forster (new worker) left for Alexandria, Egypt, on November 18th.



Another new booklet. Last month we announced the publication of a booklet dealing with the work carried on among the

Italian-speaking population of Tunis City. We have just issued another, which deals with the work among Moslems in the city of Tripoli. Special interest attaches to this place at the present time in view of the events that are taking place there. The price of this little booklet, which bears the title of *Mission Work among Mohammedans in Tripoli*, is one halfpenny (one penny including postage), or twenty-five copies for a shilling, post free.



An Address on North Africa at the Gloucester Convention, on October 23rd last, will be found in this issue (see page 175), and is published at the request of some who were present. The convener, Rev. J. J. Luce, of St. Nicholas Vicarge, Gloucester, most kindly gave an opportunity on the last day of the Convention to speak on North Africa when the hall was crowded with hearers.

We would specially call the attention of our *young readers* to this address, which is both instructive and interesting. It will be particularly useful to those attending Missionary Study Circles.



We have several copies of Mrs. R. C. Morgan's book, *Glimpses of Four Continents*, which describes her travels in many parts of the world with her late husband, the editor of *The Christian*. We shall be glad to sell these volumes on behalf of the Mission, and a remittance of 2s. 10d. will cover cost and postage. This will make an admirable Christmas present. The book has already been reviewed in our columns. Several chapters are devoted to work in North Africa.



In the article "Our Outgoing Missionaries," in our October number, it was stated that Mrs. Ross's eldest boy, Donald, was being left at Mrs. Guinness's Home for Missionaries' Children. After the article was in print, a change of arrangement was made, and the lad was placed under his uncle's care at Forres, and is now at school and getting on well.



"WANTS."

Italian Work, Tunis.—Miss L. E. Roberts writes that she would be grateful for help towards the Christmas treats in connection with the **Italian Sunday-school**. **Garments** for little boys and for girls from twelve to sixteen, and **fancy presents for girls** will be much appreciated. They should be sent as soon as possible to Miss L. E. Roberts, 5, Rue du Fleuve, Tunis.

The **French Library at Algiers**, of which Mr. Shorey is in charge, is in need of a supply of fresh books suitable for lending. There is very little healthy French literature in Algiers, and great good may be done by supplying this much felt want. Help towards this object, in money (not books), may be sent to the Secretary, N.A.M., 4, Highbury Crescent, London, N.



FOREIGN NOTES.

Morocco.

Spanish Work.—Miss F. R. Brown, of Tangier, writes: "There is a good deal of sickness about here. Two girls, children of one of our Spanish members, have just died within a week of each other, their ages being fifteen and eleven years. We have reason to believe that they were trusting in Jesus. There are several other members of the family living

without God and without hope, and we ask your prayers for these—that this sorrow may be the means of bringing them to repentance and faith in our Lord Jesus Christ.

"Two young Spanish girls, whose mother, a devoted Christian woman, died about four months ago [see NORTH AFRICA for October, page 145], have left us this week for Spain. The elder of the two girls, Josefa, is a member of our church, and was a monitor in our school up to the time of her leaving us. Now these two girls are going to live with an aunt, a sister of their mother, who is not a Christian, and we tremble for them, lest they may be led astray. We must pray that the Good Shepherd will keep them true and brave to witness to the Truth."



Miss F. M. Banks writes from Casablanca on October 20th: "We arrived here safely last Monday. We left Southampton about four o'clock Tuesday, the 10th, and reached here at 3 p.m. the following Monday. It was rather a bad passage, and one of our four boilers broke down, so we were almost a day late in getting to Lisbon. We changed on to a Spanish boat for Casablanca on Sunday morning in Tangier Bay, but did not go ashore. We had a very bad passage down the coast, and came to land on one of the worst seas I have known in a small boat, and had to pay a pound to get on shore from the ship. However, we are alive and well after it all."

Ten days later Miss Banks says: "I had **forty** at the dispensary last week. . . . We have four of our children back in the house; two others keep saying they are coming, but so far have not done so. By-and-by I hope our numbers will increase."



Miss A. Bolton writes from Tetuan on October 11th: "We returned last week from a holiday, spent mostly with Mr. and Mrs. Elson, coming by road from Tangier. It is like old times for us to be using the Sultan's highway in this manner; boats are very irregular in these times of French and Spanish intervention. Going and coming we had to pass a night in the native caravan-sary, lying down under the arches of a kind of verandah that runs round each side of the square. On our return journey we had no servant with us, so we had to get our own water from the spring, and manage as best we could. A mule was tethered to a stretched rope under our arch, and occasionally put down his head amongst our feet. About midnight we were alarmed by the animal kicking out over our beds (?); his master had taken the opportunity of attending to his hoofs, and this made him restive. He turned round as far as his tethered fore

feet allowed him, and lashed out over us. It was a strange place for four European women to find themselves in; the rest of the crowd in the *fondak* (inn) were all Moslems.

"We re-opened the dispensary with **forty-five patients**, and this morning **fifty-six** came. They seem thankful to have us back. Fever has been, and still is, very prevalent."



Algeria.

From **Algiers**, in a letter dated November 11th, **Mr. A. Shorey** writes: "We have now recommenced the usual winter classes and meetings with very encouraging results. In visiting the cafés and streets of the native town I have found many willing listeners to the Gospel message. Our Kabyle men's meetings have opened auspiciously, and my Kabyle boys' classes have started as never before. The time of meeting has been changed, and this seems to suit the boys much better. . . ."

"The **library** has been a great boon in the past, not only to the boys who come to the classes, but also to their parents and friends. The father of one lad is a policeman who received a nasty blow from a native, and was in consequence laid aside for a week or two. During this time of incapacity from duty, he often sent his son to ask for library books, and he was delighted with those I sent him. The library now greatly needs replenishing. Suitable books can be bought from a Christian Society in France. I feel sure that there

are friends in England who will be willing to help in providing good, wholesome reading for the French youth of Algiers."



Tunisia.

Dr. T. G. Churcher writes from **Sfax** on November 2nd: "We have registered just under **two hundred attendances** since our return. Everybody is busy in the fields, ploughing and sowing, after the abundant rains. What an example to the Church! Verily, it is still true that the children of this world are in their generation wiser than the children of light.

"We hear of a good many Tripoli refugees; but the need for labourers is so great that no one lacks employment just now. The strain will probably come later on, when the olives are gathered, and ploughing and sowing are over."



Egypt.

Writing from **Alexandria** on October 28th, **Mr. W. Dickins** says: "I was preaching yesterday in Arabic at Shebin-el-Kom, by the request of the brethren there, and had a good day—a sermon in the morning to the boys of the school and twenty-five men, besides women and girls in the gallery; in the afternoon at three also, the service concluding with the Lord's Supper, when about twelve or thirteen participated in communion."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the baptism of a Mohammedan convert, who, after a period of testing, has thus publicly confessed his faith in the Lord Jesus Christ; also prayer that he may be much used in the winning of other souls, and may be enabled to live the life of a whole-hearted disciple.

For further signs of blessing in the work among Moslems in Tangier, and for the growth in grace of those lately brought into the knowledge of the Truth.

For well-attended lantern meetings in the city of Tunisia.

For gracious help in temporal matters; and prayer for a renewed supply, so that before the end of the year the funds necessary for the year's needs may be forthcoming.

PRAYER.

For two young Spanish girls (one of them a member of the Spanish Church at Tangier),

who, in consequence of the death of their mother, have gone to live with an unconverted relative in Spain. (See page 183.)

For Ben Aissa and his wife, that they may be strengthened to witness for Christ in the Moorish quarter in which they live. (See page 172.)

That the blessing of the Lord may rest upon the work at Algiers among men and lads.

For the new worker at Alexandria, that all needed grace may be given to her, and that she may be a great blessing to those among whom she labours.

For all native converts, that amidst all their trials and temptations they may be kept firm in their trust in Christ, ever desirous to learn His mind and will and to bear witness to what they have found in Him.

That the Lord would be pleased speedily to restore to full health and strength such of the workers as are still suffering from ill-health.

MANY THANKS FOR—

GIFTS—other than money—received from September, 1911—on behalf of the Missionaries of the North Africa Mission and of the work of the Lord in their hands. (It should be particularly noted that only those gifts are included in this list of which intimation has been sent to the Office. Articles sent direct to the field are not included unless advice has been received at Office.)

DONORS.	ARTICLES.	DESTINATION.
Mrs. I., (Bath)	19 articles—jewellery	Sold for benefit of new operating room, Tulloch Memorial Hospital, Tangier (realising £2 11s.)
Girls' Class, Recreation Hall, Manor Park	Parcel of dolls, toys and garments	For Mrs. Roberts' work, Tangier.
Miss C. (Paignton) ...	Parcel of dolls, toys and garments (97 in all)	For Miss Jennings' work, Arzila.
Mrs. M. (Croydon) ...	Parcel of dolls, toys (38 in all) and material	For Miss Jennings' work, Arzila.
Malden Hall Sunday School	Parcel of dolls, toys, etc.	For Miss Jay's work, Tangier.
Girls' Blue-coat School, Dudley	Parcel of dolls' clothing	For Mrs. Churcher's work, Sfax.
Miss W. (Southampton) ...	Parcel of garments, etc.	For Miss Jennings, Arzila.
Messrs. W. G. & Sons (Edinburgh)	1 set "Encyclopædia Medica" (15 vols.)	For Tulloch Memorial Hospital, Tangier.
Mrs. P. (Guildford) ...	25 copies "Life Radiant," life-story of Rev. Francis Paynter	For missionaries.
Miss N. (London) ...	25 Rev. C. A. Fox's booklets ...	For missionaries.
Junior Sewing Class, Highgate Road Chapel	Dolls, workbags, and needlebooks	For Mrs. Dickins' work, Alexandria
Misses C. (Edinburgh) ...	2 parcels various articles	For Mrs. Roberts' work, Tangier.
Miss B.	Harmonium	For Kairouan Station (under Mr. and Mrs. Short's care).
Miss H. (Redhill) ...	Parcel of blouses	For Miss Jennings' work, Arzila.
Miss S. (Basingstoke) ...	Box of dolls and toys	For Mrs. Dickins' work, Alexandria
Miss C. (Tufnell Park) ...	Parcel of dolls, toys, etc. ...	For Miss Jay, Tangier.
Miss H. (Thetford) ...	2 Parcels of dolls, toys, etc. ...	For Mrs. Roberts, Tangier.
	1 Parcel of dolls, toys, etc. ...	For Miss Jennings, Arzila.
Mr. C. (Redcar)	Medicines valued £5 17 10 ...	} Various missionaries during 1911
	" " £4 15 0 ...	
	" " £4 17 2 ...	
	" " £9 19 2 ...	

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By JOHN RUTHERFURD, M.A., B.D., and
EDWARD H. GLENNY.

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LOCATION OF MISSIONARIES.

MOROCCO.			ALGERIA.			Bizerta.		Date of Arrival.
Tangier.	Date of Arrival.		Cherchell.	Date of Arrival.				
GEORGE WILSON, M.A., M.B. ...	Dec., 1906		Miss L. READ	April, 1886		Miss R. J. MARCUSON ...	Nov., 1883	
Mrs. WILSON	Dec., 1906		Miss K. JOHNSTON	Jan., 1892				
Mrs. ROBERTS	Dec., 1896		Miss E. TURNER	Jan., 1892		Kairouan.		
Miss J. JAY	Nov., 1885					Mr. E. SHORT	Feb., 1899	
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894		Algiers.			Mrs. SHORT	Oct., 1899	
Miss F. MARSTON	Nov., 1895		<i>Kabyle Work—</i>			Miss G. L. ADDINSELL ...	Nov., 1895	
Mr. O. E. SIMPSON	Dec., 1890		M. E. CUENDET	Sept., 1884		Sfax.		
Mrs. SIMPSON	Mar., 1898		Madame CUENDET	Sept., 1885		T. G. CHURCHER, M.B., C.M. (Ed.)	Oct., 1885	
<i>Spanish Work—</i>			Mr. A. SHOREY	Nov., 1902		Mrs. CHURCHER	Oct., 1880	
Mr. A. J. MOORE, B.A. ...	April, 1900		Mrs. SHOREY	Oct., 1904		Mr. H. E. WEBB	Dec., 1892	
Miss F. R. BROWN	Oct., 1889		Djemâa Sahridj.			Mrs. WEBB	Nov., 1897	
Miss VECCHIO, School Mistress.			<i>Kabyle Work—</i>					
Casablanca.			Miss J. COX	May, 1887				
Miss F. M. BANKS	May, 1888		Miss K. SMITH	May, 1887				
Miss ALICE CHAPMAN ...	Oct., 1911		Mrs. ROSS	Nov., 1902				
Tetuan.			Mr. T. J. WARREN	Feb., 1911				
Miss A. BOLTON	April, 1889		Mrs. WARREN	Feb., 1911				
Miss A. G. HUBBARD	Oct., 1891							
Miss M. KNIGHT	Oct., 1905		Constantine.					
Miss H. E. WOODBELL ...	Jan., 1907		Miss E. LOVELESS	Nov., 1902				
Miss M. EASON	Dec., 1910		Miss N. WEBB	Nov., 1910				
Arzila and Laraisch.								
Miss C. S. JENNINGS	Mar., 1887		Tebessa.					
Miss K. ALDRIDGE	Dec., 1891		Miss A. COX	Oct., 1892				
Fez.			Miss N. BAGSTER	Oct., 1894				
Miss L. GREATHEAD	Nov., 1890							
Miss M. MELLETT	Mar., 1892		REGENCY OF TUNIS.					
Miss S. M. DENISON	Nov., 1893		Tunis.					
Miss J. DE LA CAMP	Jan., 1897		Mr. A. V. LILEY	July, 1885				
			Mrs. LILEY	April, 1886				
			Miss H. M. M. TAPP	Oct., 1903				
			Miss H. KENWORTHY	Nov., 1910				
			<i>Italian Work—</i>					
			Miss A. M. CASE	Oct., 1890				
			Miss L. E. ROBERTS	Feb., 1899				

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

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