

NORTH AFRICA

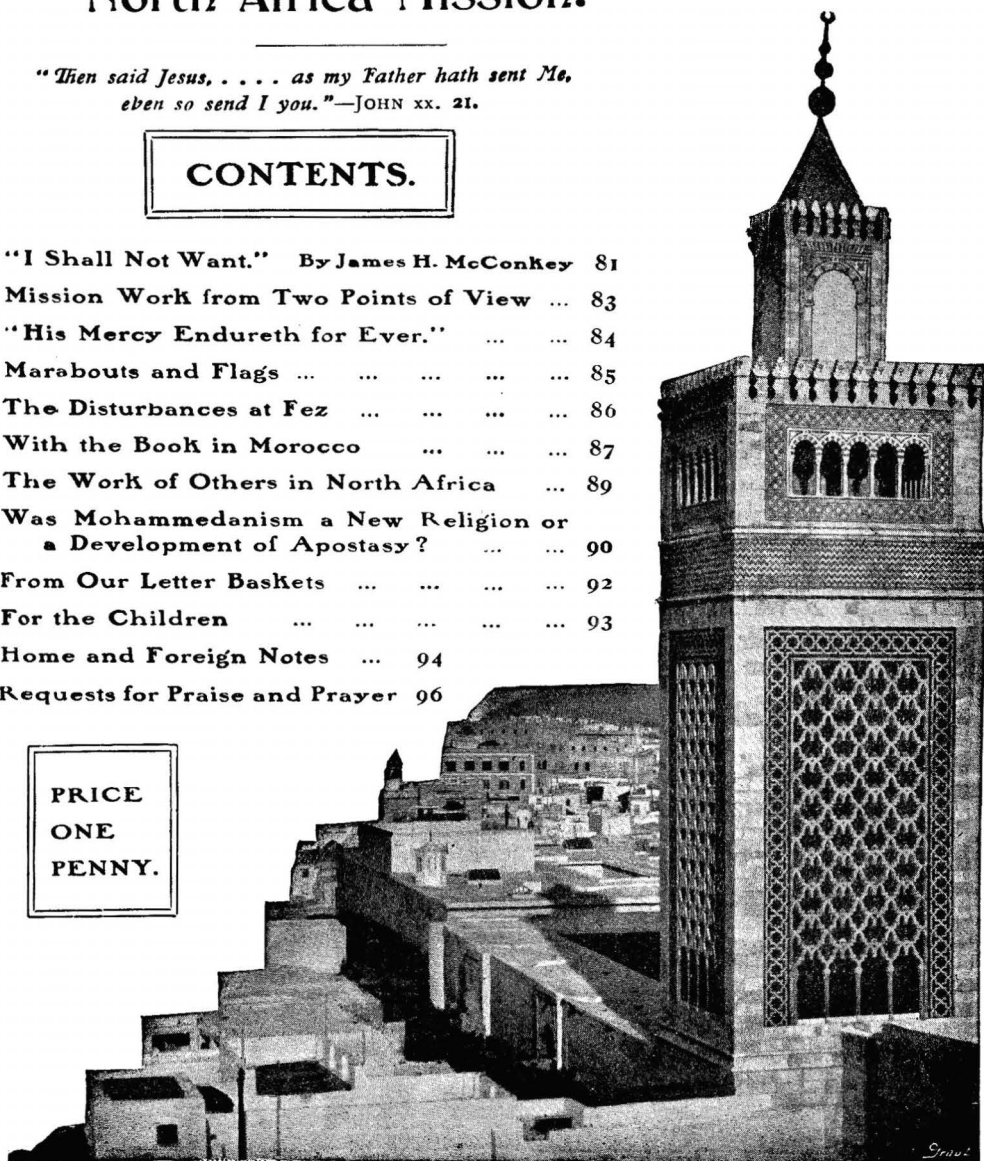
The Monthly Record of the
North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, Highbury Crescent, London, N.

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DONATIONS for APRIL, 1912.

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* Designated gifts are marked *

SUMMARY.

APRIL.		£	s.	d.	TOTALS—JAN. to APRIL, 1912.		£	s.	d.
General Fund	...	666	9	1		1363	2	5	
Designated Gifts	...	251	15	11		861	14	5	
North Africa — Subscrip- tions and Sales	...}	1	5	0		35	5	2	
Other Publications	...		1	10		2	10	6	
Sundries	...	22	7	2		62	7	8	
		<u>£941</u>	<u>19</u>	<u>0</u>		<u>£2325</u>	<u>0</u>	<u>2</u>	

FORM OF LEGACY OR BEQUEST.

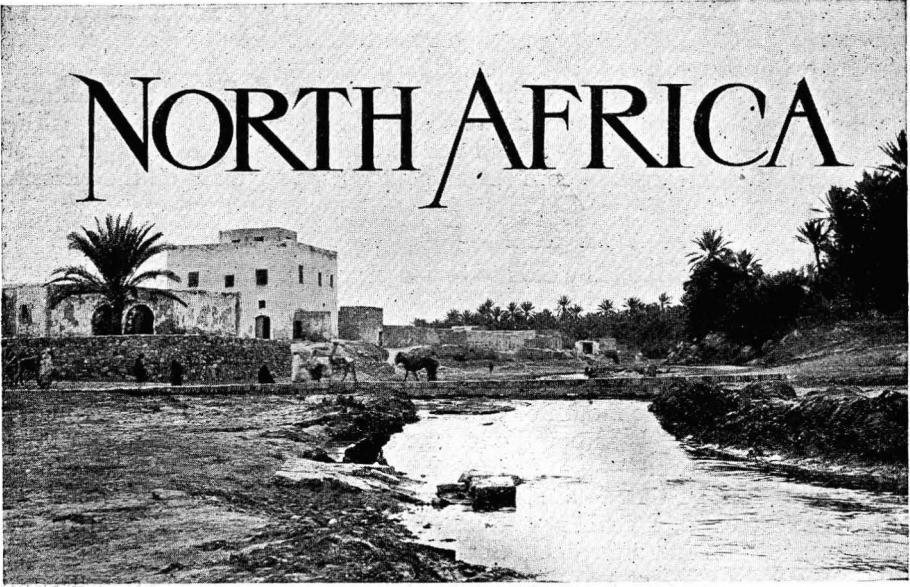
I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge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

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

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

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

NORTH AFRICA



“I Shall Not Want.”

By James H. McConkey.

“*The Lord is my Shepherd: I shall not want.*”—PSALM xxiii, 1.

IF sheep could talk, and a wise and foolish sheep were holding converse, I fancy the foolish sheep would speak after this fashion: “I know where the crystal brook babbles from the grotto, and I shall never want for drink. I know where the great oak spreads its leafy branches, and I shall not want for shade. I know the green pastures of tender grass, and I shall not want for food. I know where the door of the fold stands wide open, and I shall never want for refuge. I know these things, and I shall never want.”

And then I hear the wise sheep answering thus: “O foolish sheep! Suppose the sun of summer dries up the babbling brook, how would you quench your thirst? Suppose the pastures of green and tender grass should dry up, what would you do for food? Suppose the woodman comes and cuts down the spreading oak tree, where would be your shelter? Suppose the gaunt, grey wolf leaps into the fold, where would you go for protection?”

“I have a better reason than yours. I have the best Shepherd in the world, therefore I shall not want. If the brook dries up, He will find another for me. If the tree is cut down by the woodman’s axe, He will lead me to the shadow of a great rock in a weary land. If the pastures dry up under the summer’s sun, He knows how to find others. And when the wolf comes, He will lay down His life, if need be, for His sheep. I shall never want; for I do not trust in *things* that may change, or in *men* who may prove false, but in the Shepherd who changeth not, nor doth He ever fail.”

Even so do we need to learn this supreme truth, that *it is not the favourableness of our circumstances, but the fact of the Lord’s shepherdship which is the perpetual pledge that we shall not want.* Back of all circumstances is God

Circumstances may and do change, but God, never. Neither abundance nor want can affect *the fact of shepherdship*. The conditions of the sheep may change, but the shepherdship of the sheep is eternal. Your little store of silver and gold may shrink, but—you shall not want. Old age with its limitations and infirmities may be creeping upon you, but—you shall not want. Strength may wane, health fail, earthly supply be cut off, but—you shall not want. When I can say, "The Lord is my Shepherd," that means the Lord remains my Shepherd amid all the vicissitudes of human favour and fortune.

"I shall not want"—WHEN THE BREAD CEASES.

You remember our Lord's words to Satan in the wilderness temptation: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man does live by bread. Our usual every-day bread supply is the means by which God commonly keeps us. Man does not live by *bread alone*. His life is from God, and God promises to sustain him even when the bread ceases. Those words of promise from the mouth of God are as sure as bread itself. A man may count upon them as surely as upon the loaf he can see, touch and taste. "My God shall supply all your need"—that is as sure as whole-wheat bread. "I will never leave thee nor forsake thee"—that is as good as sterling silver and gold. "The Lord is my Shepherd, I shall not want"—that is as certain as green pastures, flowing streams, and full mangers. God does not fail because bread fails.

God sometimes suffers us to come into breadless places for our own spiritual good. For when bread is plentiful, silver and gold without stint, business prospering by leaps and bounds, we forget God. We grow self-dependent. We are getting all these things by our own right hand, our own keen brain, our business skill and foresight. Faith in God grows dim and faint. Second causes have hidden from our sight and faith the Shepherd-Lord who is back of them all. So we are "led of the Spirit into the wilderness." We come into a desert place where there is no visible supply of bread, that we may be thrown upon God Himself and realise the shepherdship which has been back of these things in our life, yet unrecognised by us.

Satan will tempt you to make stone-bread. This is the bread of unfaith. It is the unlawful bread. It is the bread you make when you come into a place of pinch and test, and instead of trusting the Shepherd to care for you, you make bread by unlawful means. It is the bread made outside the will of God.

"I shall not want"—WHEN THE TOIL FAILS.

That was a great lesson the Master taught His disciples in the fishing scene of John xxi. Under His direction their catch of fish had been phenomenal. They came to shore dragging the net, full to breaking. Naturally they would expect to make their breakfast from their morning catch. But, instead, they found it all prepared. They found "a fire, and fish laid thereon, and bread." The Lord had a fire their hands had never kindled. He had fish they never caught. He had bread they had not baked. And that is true to-day. God has fish we never caught; God has bread we never baked; God has silver and gold we never mined. And though there may not now be any seeming need of trusting Him because He is blessing the toil, yet, if some day the toil should fail, does He thereupon cease to be our shepherd?

I shall not fail—WHEN THE PURSE IS EMPTY.

Christ sent forth His disciples with both purse and scrip, thus caring for them in the ordinary way. But He sent them out also with neither purse nor scrip. And when they returned they answered His inquiry as to whether they had lacked anything, by the single word, "Nothing." Our Lord here teaches that He cares for His children ordinarily through the purse common to all, with its bits of silver

and gold. But He is not limited to this. He remains our shepherd when the purse is empty. And to those who trust Him when brought into that place of nothingness, His care is just as perfect.

"I shall not want"—WHEN THE WOLF COMES.

Perhaps the wolf has not come into your fold—*yet*. The sunlight floods the fields. The summer airs are kissing your cheek. The pastures are sweet and ample for all needs. But some day it will change. Trust Him when the wolf cometh. He knows all about the wolf. He Himself was rent by his bloody fangs. He laid down His life for the sheep under the wolf's fierce onslaught. But He came back in resurrection glory and triumph from the gates of seeming defeat.

Because God is your shepherd you shall never want. Whisper it to yourself when the shadow falls; whisper it when business failure is impending; whisper it when awful temptation is stealing into your soul; whisper it to yourself as God's great eternal truth. And as the waves of the sea dash themselves to nothingness upon the granite cliffs that rear themselves against them, so shall all temptations of the adversary dash themselves to pieces against your quiet faith in the Shepherd; and as the enemy comes in like a flood, the Spirit of God will uplift this blessed standard for you:

"The Lord is my Shepherd; (therefore) I shall not want."

Mission Work from Two Points of View.

How we set ourselves to accomplish mission work, whether at home or in the foreign field, depends upon what view we take as to the condition of the world and God's present purposes in regard to it. To many people mission work is simply mission work, and they do not look beneath the surface to discover the principles on which it is carried out.

Years ago all orthodox evangelical Christians, to whatever denomination they belonged, believed that the people of the world were in a lost condition—not merely that they might be lost if they did not receive the Gospel, but that they were already lost, and would be eternally lost unless saved by God's grace through the Gospel. There were, it is true, differences of opinion as to whether mission work at home and abroad was to lead up to a period of world-wide blessedness, when all should know the Lord, or whether it was God's purpose in the present dispensation only to gather out from amongst the nations a people for His name, millennial blessing not to be expected until after Christ's second advent.

During the last few years another view has been taken, and it seems to be gain-

ing increased acceptance in various directions.

This view is that the world, though in a very unsatisfactory condition, is not altogether lost, and that it is the work of the Church or of Christendom to raise it, to educate it, to improve it, and in some sense to save it. Underlying this view there is the denial of what has been called, for want of a better name, the total depravity of human nature, and the acceptance of the now popular doctrine of the universal fatherhood of God. According to those who take this view, the people of the world are out of the way, and are very much to be pitied, and perhaps, to some extent, to be blamed; and it is the duty of professing Christians to tell them of the love of their Heavenly Father, and persuade them to return to Him and trust in His love.

The sterner views that man is guilty before God, and deserving of His displeasure and wrath, are seldom referred to, and in not a few cases actually denied. The fact that men love darkness rather than light, and would never come to God unless constrained by His Holy Spirit to do so, is not realised. Men are supposed to be

naturally groping after God, and only requiring some friendly assistance to come back to Him.

The difference between these two conceptions may be illustrated by the case of a stranded vessel. Those who think that men, though in a bad state, can yet be put right by elevation and education and are not in an utterly hopeless condition, are like those who, though they consider the ship in a serious state, think that it may, with a little pumping and patching up its holes, and perhaps with the help of a tug, be got off the rocks, and eventually be put in as good a condition as ever. Those who look upon the vessel as a hopeless wreck set to work to take off the passengers and crew, and to save any of the goods that can be saved before the vessel breaks up.

So in the mission field the question is, Are we to aim at saving the world, with the people on it, in this age, or rather are we to seek to abandon the idea of saving the world as a whole, and to endeavour instead to rescue as many individuals as we possibly can? The view of the North Africa Mission is that God has called us not to put the whole world right, but to preach the Gospel far and wide, and to gather out of the moral and spiritual wreck any and every sinner that we possibly can.

At first sight it might be thought that, whichever view is held, the missionary might do equally good work; but we fear that this is not so. Moody used to say that people generally got what they went in for, and there is a good deal of truth in this saying. Missionaries who do not consider the people to whom they go as lost and exposed to the judgment of God will be content in great measure with Christianising them. They will consider their work successful if the people are civilised and educated and adopt the profession of the Christian religion, though all the time they may be, like the nominal Christians of England and America, without experience of that change of heart which the Lord describes as being "born again." Those who aim at nothing lower than leading men to repentance toward God, and to personal living faith in Christ as their Saviour from sin and its punishment, will bring eternal blessing to those whom they win. Though the work may be slow and difficult, the results will be deep and lasting.

Not a few in the present day who claim to be reckoned as evangelical Christians seem to be satisfied with outward reformation apart from inward change. But nothing should satisfy us but results that will stand in death, in judgment, and in eternity.

"HIS MERCY ENDURETH FOR EVER."

"Oh give thanks unto the Lord; for He is good: because His mercy endureth for ever."

The North Africa Mission gave the first week of May to praise, prayer and humiliation, as proposed in our last issue. In the office there were times of prayer from day to day, and on Tuesday, May 7th, the Council had a special season for waiting upon God before their meeting for business. We know that the workers in the field also arranged meetings for the same purpose, though at present we have not received any particulars.

We were able in a footnote last month to tell of the receipt of a sum of £500; this gift greatly helped to meet pressing wants. Counting this sum, about £845 has come in since the middle of April. More than £8,000 a year is required to carry on this mission with efficiency. This means above £650 a month—a large sum; but it must be remembered that the Mission has stations in Morocco, Algeria, Tunisia, Tripoli, and Egypt, and that not only must the missionaries and their work be maintained, but also the native helpers. The God of Elijah still lives and answers the prayers of His servants. What we

seem to need is more Christians with an Elijah-like spirit of devotedness, prayer and faith, to draw upon the goodness of God which is laid up for those that trust in Him before the sons of men.

The work is as urgently needed as ever. Between Constantine in Eastern Algeria and Tangier on the borders of the Atlantic, a distance of over 700 miles, there is not a single man missionary working among the Arab-speaking population which probably numbers three million souls. Who will go to these? A missionary and his wife are badly needed in Cherchell to assist the ladies there. Married missionaries are also required, both for the Italian work in Tunis, and also to help Mr. Liley in his work among the Moslems of that city. Such cases might be multiplied.

The need for more labourers is as urgent as the need for increased funds to support both old and new work. Let us cry to God, who can send both the men and the means, for "His mercy endureth for ever."

Marabouts and Flags.

(Extracts from Mr. Liley's Journal.)

We have just had a great fête, and all the flags from the various *marabouts*,* or saints' graves, were brought out and carried with great solemnity through the streets. It is not at all uncommon for the Arabs to go to some "saint's" grave before beginning any important undertaking, and there vow that, if their enterprise is successful, they will give the *marabout* a flag; or, if one of the members of a family is ill, and the departed

wonderful excitement. Now, this "holy" man's tomb is quite a *rendezvous* for those in trouble who desire his intercession.

Another "saint" lived in a dark, dirty little shop, from which emitted a horrible odour. He was a great object for fun for the boys in the neighbourhood, who teased him on every possible occasion. Yet he died in the "odour of sanctity." The shop in which he lived, died and was



Photo by]

Carrying Marabouts' Flags.

[Mr. A. V. Liley.

marabout intercedes successfully for their healing, a flag or a candle and some incense is offered.

Some of these *marabouts* were in their lifetime very doubtful characters. I knew of one who never changed his shirt (the only garment he wore), but placed a new one over the old one, so that he had a good thickness of old and dirty shirts. There was nothing remarkable about him except his filth; yet when he died the whole local Moslem population turned out for his funeral, and there was

buried is transformed now into a shrine, and it is lit up on Thursday nights, and much visited on Fridays.

The flags in the procession were taken from the shrines of these various "holy" men, and what a haggling and disputing there was as to who should have the privilege of carrying them! It was simply appalling to hear the language used as the Moslems cursed one another in their quarrels over the flags. A sad comment on their faith!

Tunis.

* The word *Marabout* is used interchangeably to signify the "holy" man or his shrine.

The Disturbances at Fez.

[It is a matter for great thankfulness to God that our dear sisters, Misses Mellett, Denison and Greathead, were graciously preserved in the serious disturbances which took place in the city of Fez during the month of April. The following letter, written on April 23rd, gives some graphic details of the terrible events of those days of bloodshed.]

"On Wednesday morning last we had our girls' class as usual, dismissed it at twelve o'clock, and then sat down to dinner. A few minutes afterwards a message came from the Consul that all the city was in an uproar, and we had better stay in the house. He did not then know what was the matter, and we did not think much about it, as scares are common in Fez. A short time afterwards a Moor came with the same report, and said that the Moorish soldiers had revolted, and the Christians were being killed in the streets. Very soon from all the roofs around rose the shrill cry of joy of the women (generally called by the English 'lulu'ing'). We went to the roof, and saw crowds of well-dressed, better-class women shrieking joyfully, and calling out that the Christians were being killed. With this sound mingled the roar of the mobs in the streets. In a short time there came to us a Sifroo man, B— G—, who is now a sort of guard with one of the Fez governors; he had literally fought his way down from New Fez through the raging mob in order to be with us and protect us should we be attacked.

"He told us that on his way down he had passed the dead bodies of nine French officers, each one lying where he had been struck down on the road; and the women, as they passed, were lifting stones and throwing them at the corpses, and the men were either hitting them with sticks or mutilating them with any weapon they might have, even though it were only a pocket-knife. Women from the roofs were egging the men on with cries of 'The blessing of God be upon you, oh! ye holy warriors!' 'May God help you, oh! ye holy warriors!' All the afternoon the murdering went on, the mob breaking into the houses and killing all the Christians they found. Some made a brave resistance, and would have been saved had their cartridges lasted out; others, who had plenty of ammunition, were saved.

"A message was sent to the French military barracks, three miles off, and three companies of sharpshooters, numbering with officers 300 men, were sent to the relief of the town. All the time they were coming in they were being shot at by the rebels, and in those three miles they lost in killed or wounded about one in six. They say that in all their campaigns in Morocco they had never had such a time. They got into the town about 4 o'clock, and in a very short time they were

picketed about. We, of course, knew no details of what was going on, but at sunset the firing ceased, and the town seemed quiet.

"We went to bed at about 10 o'clock, as usual, but at 1.30 a.m. were awakened by knocking at our door. The men called out, 'Who is there?' and a voice said, 'A letter from the Consul.' 'Put the letter in first, and then we will open,' said the men. It was a note from Mr. Macleod, saying, 'Dress, and come as quickly as possible.' 'There is a French officer, too,' said the messenger. Then they opened the door to let him in, and we dressed at once, and came down to find that there was a guard of about a dozen sharpshooters waiting outside. We went with them for Miss Greathead, and all reached the Consulate at about 3.30 a.m. The streets were quite quiet, and were guarded by troops. We did not know at the time that our guard had been at it all day, and were part of those who had fought their way into the town. These brave soldiers and their officers had no rest from Wednesday, when they were sent for, till Friday night when some were allowed to sleep. It was not till Saturday that they had a good night's rest. Naturally they are very proud of their work; for they saved the town from the 1,500 to 1,800 rebel soldiers and the rabble of the townspeople. The next day a good number of troops came from Mequinez, and a day or two afterwards some 4,000 from nearer the coast. Now there are some 6,000 troops here.

"I forgot to say that while we were at breakfast in the Consulate on Thursday, Dr. Verdon, whose house is just opposite the Consulate, came over with a message from Mrs. Verdon asking us and Zoobeda to stay with them; Miss Greathead and the remainder of the British subjects are in the Consulate. This district contains most of the houses of the Europeans; so it was from the first closely guarded and barricaded, and all Christians who could be got into it were brought from their houses. Some who were in their offices in the town were saved by Moors who hid them; and some who escaped from the mob when they broke into their houses, by getting on to the roofs, were actually thrown down from the roofs by the women. Of one it is said the women first battered him about, then cut his throat and threw him down into the street. On the other hand, some were saved by the women

on the roofs, who took them down into their houses and hid them, dressing them in women's outdoor clothes, etc.

"The French bank was raided, and shops were pulled to pieces. In the raid on the bank, the Moor who was responsible for the peace of that part of the town did his best to stop it by shooting at the mob from a roof, but all to no purpose, for they broke open the door and literally pulled the place to pieces. . . .

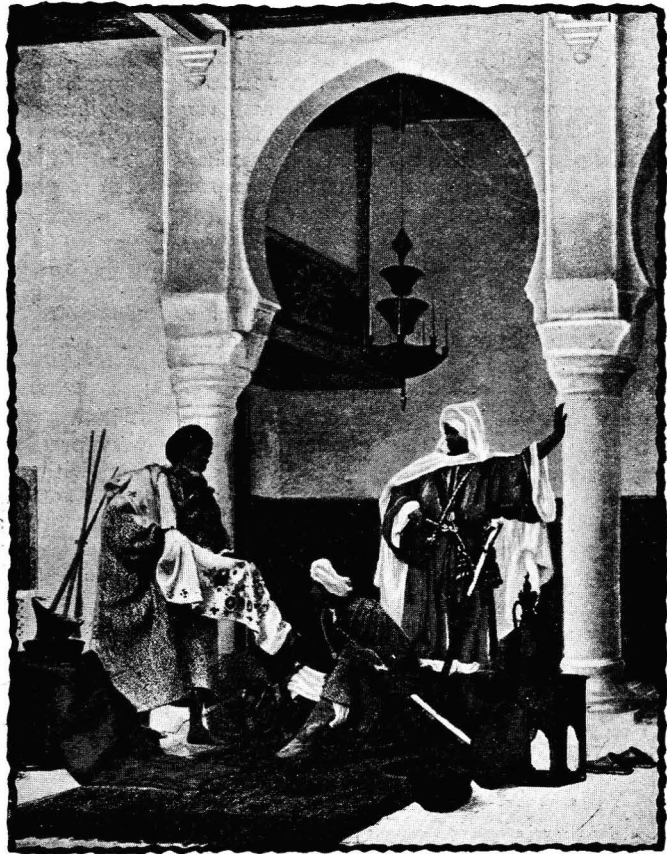
"Some of those who were murdered near our house had paraffin oil poured over them, and were burned to a cinder. Some of the officers on the street were mutilated till unrecognisable. At least two were decapitated. Two of the victims were women. We hear that altogether twenty officers and thirteen civilians were murdered, not to speak of those who were killed in quelling the rebellion.

"We are not yet allowed to return to our own house; the place is still under martial law. No Moor is allowed to pass without a permit, and all are liable to be searched."

M. MELLETT.

S. M. DENISON.

Fez, Morocco.



[From a Postcard.]

The Interior of an Arab House.

With the Book in Morocco.

[We reprint the following from the April issue of *The Bible in the World*, thinking that it will have special interest to our readers. The native Christians referred to in the account of Mr. Steven's visit to Fez have most of them learned the way of salvation through our missionaries. B—A—, to whom frequent reference has been made from time to time in our columns, is the owner of the little shop at Sifroo where Arabic Gospels are displayed. B—A— was converted through the instrumentality of the late Miss Herdman many years ago. He is now supported by the Dublin Auxiliary of the N.A.M.]

At the outset our little travelling party was joined by an Algerian Jew, who had picked up a slight knowledge of medicine and had hopes of settling in Fez as a doctor. He appeared to have a slight knowledge of most subjects except the religion of his fathers. When we spoke to him of God and sin and the Saviour, he would hear us for a time, and then suddenly break away and gallop off in front;

and we would not catch up to him until the halt at close of day.

It was the season of the year when the natives set fire to the stubble in the fields which they intend to plough. Besides a very hot sun, we had to bear the extra heat of these conflagrations. At one time our path ran right across a field which was on fire. We had to spur our horses and gallop through as quickly as we

could. After this experience we rested under some shady fig-trees, and refreshed ourselves with tea from a Thermos flask. Unfortunately, there was no water for our poor horses to drink. Presently an Arab came towards us. We offered him a slice of melon and presented him with a book. This so pleased him that he ran off and fetched a pail of water for the animals. "As for this book," he said, "I would not part with it even were I offered five dollars for it."

Journeying on, we came to a tent made out of what looked like potato-sacks. This was the Moroccan equivalent of an A. B. C. in the desert. You may purchase at these places black coffee, green tea, grapes, melons and prickly pears. Seeing a number of men inside, we dismounted, sat down on the ground, and spoke of Christ to the people assembled there. Presently one of the elder men began to lose his temper. He challenged some of the statements which we were making, but soon found himself in difficulties. This helped to interest the others present. Our elderly antagonist, who seemed to bear a reputation for sanctity and learning, found out that it was unwise to remain longer lest he should become discredited among his fellows. He rose and remarked, "Come hence from this unhallowed spot; I forbid you to listen to their words." Therewith he departed, but only two followed. . . .

When we reached Fez we lodged with a native Christian and his wife. In their house a little group of Christians met each Sunday to study the Word of God. Even when one did not understand their language, one could not but feel that the power of the Spirit was inspiring this little congregation. Our host was converted many years ago. Since then he has led a number of men and women to Christ. He is also interested in several others whom he hopes soon to win.

One of the native Christians at Fez was in need of work; so I engaged him to canvass the outskirts of the city, while I myself undertook the more difficult task of visiting the upper classes of Fez at their places of business, and persuading them to purchase the Bible. As I entered their business premises, which resembled large dwelling-houses surrounded by a square courtyard in which shops were arranged, my heart often sank within me. But after I had stepped boldly in, the anticipated difficulties often vanished. In one such courtyard a venerable-looking man, with long, white hair and flowing beard, addressed me: "Ah! you are British! We love the British; they are very precious to us. We would rather deal with and buy from the British than other nations. Do you see those bales? Well! they are all from Manchester." I said I was overjoyed to hear it, and since he dealt so largely with the British, perhaps he would deal with me also. Here I had what had made Britain great, and rendered men straightforward dealers.

"What is it?" he asked.

"The Word of God," I replied.

"What! Do you mean these books?"

When I left this business house I had sold eleven books. In similar business houses I also had good success. . . .

At Sifroo, a picturesque little town resting on a spur of the Atlas range, some twenty miles south of Fez, we sold about sixty books to the Arab inhabitants. We stayed there with an Arab Christian who keeps a little shop where he displays some Gospels in colloquial and classic Arabic. These he sells or distributes as opportunity arises. It was strange to see, even in this remote town, a modern system of telegraphy in use. Two watch-towers, formerly erected by a notorious and much-dreaded Governor, have been turned into "poles" for wireless telegraphy.

Let us seek to honour God with a full trust, and to serve Him with an unwavering confidence, and we shall find that of all His blessings, those that result from the things which unbelief most

dreads are the choicest and the most permanent. . . . We need a faith that rests on a great God, and that expects Him to keep His own word, and do just what He has promised.—*Hudson Taylor.*

The Work of Others in North Africa.

After Many Days.

At Algiers about two years ago an elderly Jew was introduced by a French missionary to a missionary of the London Jews' Society. Since that time he has come regularly to the mission. Last summer, in the presence of a number of Jews, quite spontaneously he professed faith in Christ, saying: "I do not know what may happen as I am an old man, but I want to declare that I accept Jesus of Nazareth as the Messiah promised to Israel, and that I sincerely believe in Him." He has recently been baptised. Twenty-five years ago this man lived in Jerusalem, and his children were in the schools of the London Jews' Society there. The influence of that time has not been lost on the father, though it has taken many years to lead him to Christ.—*Jewish Missionary Intelligence*, May, 1912.

The Bible House of Los Angeles.

This society, to which the N.A.M. is indebted for grants of its publications for our Spanish Mission at Tangier, and our work among Italians and Sicilians in Tunisia, was started with the idea of supplying the small island possessions of the United States of America with Scriptures in Spanish, but it soon appeared that God had larger plans for it. The tastefully printed "underscored" Spanish Testaments and portions prepared for the islands were also wanted by the missionaries and native Christians in Spain, South and Central Africa, and Mexico, Cuba, Porto Rico and the Philippine Islands. Later on, a beginning was made among Brazil's twenty millions where Portuguese is spoken, and in Portugal itself. God moved the hearts of two Christian women, two thousand miles apart, to supply the Portuguese editions. Three years ago, the Bible House was led in a very providential way to undertake to put a Scripture portion in every home and shop in the Province of Hunan, China.

One thousand copies of the Italian edition of "Truth as it Affects you from the Sacred Scriptures" (in the words of Scripture), have been recently printed.

Much encouragement is recorded in the annual report, "The Open Door," which may be procured, together with specimens of the Underscored Scriptures and Booklets, from Mr. R. D. Smith, 620, Lissner Building, Los Angeles, Cal., U.S.A.

New Workers for Southern Morocco.

We rejoice to note from *The Christian* that the Southern Morocco Mission is being strengthened by five new missionaries this year, all of whom have had a course of training in the Bible Training Institute, Glasgow. Two are members of Mr. Stuart Holden's

church at Portman Square, and one is a converted Moroccan Jew. The mission, which has now been at work for twenty-four years in that long neglected field, rejoices in seeing so many indications that their labours have not been in vain. Last year, in the dispensaries over 40,000 people received medical help and heard the Gospel; classes for converts and inquirers are held; and work among Moorish children is carried on with encouraging results.

Cairo.

A new book depôt in connection with the London Jews' Society was opened recently. It is situated in the midst of a large colony of well-to-do Jews, and already sometimes as many as a hundred Jews visit the depôt in one day.—*Jewish Missionary Intelligence*, May, 1912.

The Nile Mission Press.

On February 3rd, 1905, the Nile Mission Press began its work with four rooms and about ten workers in rented premises at Bulac. During the seven years that have since elapsed, the Press has twice added to its premises, and has now a staff of thirty. At a meeting held at Heliopolis, to give thanks to God for having carried the Press safely through its first seven years' work, Mr. Upson, who has been superintendent from the beginning, reported that the most hopeful feature of the work was that its boundaries had stretched out far afield. Arabic books and papers, printed by the Press, are now sent out by request into every province of China, into Turkish Arabia, Persian Armenia, British and German East Africa, Nyassaland, Cape Colony, and into between twenty and thirty other countries.

The need of permanent premises is sorely felt, and prayer is asked that "our own site and buildings may soon be given us," and that an able worker may be found to become Mr. Upson's second.

—*Blessed be Egypt* (the quarterly paper of the Nile Mission Press).

Southern Tunisia (French Protestant Church).

M. Bureau of the French Protestant Church, Sfax, recently spent several days at his Southern out-station, Gabes, and was much encouraged by the number of people present at the various services. On the Sunday evening the chapel (a small one) was not able to hold all those who wished to be present.

At Sfax the attendances, both at the Sunday services and in the Sunday-school, are also most encouraging, and the subscriptions of the people increased last year to 519.50 francs.—*Le Courrier du Dimanche*.

At Port Said.

A new Bible House has been erected in one of the main thoroughfares of Port Said. It not only provides for the British and Foreign Bible Society's work in Port Said itself, but forms a centre for increasing effort throughout all the Egyptian agency. Already an average of 12,000 copies of the Scriptures are being placed annually on the ships passing

through the Canal. The new Bible House will be the happy meeting-place for travellers passing to and from the East, especially to the missionaries of the various societies. The building has been erected from the Centenary Fund, which is being used in perfecting the Bible Society's machinery, and providing homes in all the great centres of the world.

E. A. T.

Was Mohammedanism a New Religion or a Development of Apostasy?

It is frequently asserted that Mohammedanism is the only important religion that has come into existence since the time of Christ and the establishment of Christianity. Is this the right way to regard Islam?

In a certain sense it may be considered that it is so. It is looked upon by many as a distinct religion—not a heathen religion—yet neither Christian nor Jewish, for it repudiates both in their present form. On the other hand, Mohammed himself seems to have regarded the faith he propagated as the religion of the will of man surrendered to the will of God. He claimed that his religion was the religion of the true prophets of all ages, the religion of Abraham, of Moses, of David, and of Jesus Christ; and that his teaching was not a contradiction to theirs or in opposition to it, but a further development, merely supplementary to it. He considered that both the Jews and Christians of his day had departed from their true faith, and that he was commissioned by God to bring all men to the only true faith, that which had existed from the time of Adam. Idolaters were to abandon their idolatry, Jews were to acknowledge Jesus as a true prophet, and with Christians were to recognise in himself a prophet from God who should correct their errors and supplement their revelations by those that God had given him.

Mohammed does not seem to have said a word against either the Old or New Testaments, though, by his professed revelations, he claimed to add to them, and his followers consider that the Koran superseded them. Just as the Papacy does not profess to set aside the Bible, but only claims that it cannot be understood apart

from the interpretation of the Church, so Islam nominally accepts the Bible, but practically supersedes it by the Koran and traditions, declaring that Christians have corrupted their own Scriptures.

In the time of Mohammed the conditions prevailing among Jews and Christians were such—they had both so departed from the teaching of the Scriptures, that there was a valid reason for claiming that they had departed from God's standard and needed to be brought back to subjection to the will of God.

But Mohammed, alas! instead of leading them back to the will of God, led them instead further from it. It is generally admitted to-day that while the Mohammedan idea of God is greatly superior to that prevalent among the heathen, Mohammedans are frequently, so far as morals are concerned, in a worse condition than some heathen are. So the native Roman Catholics of South America are considered to be more sunken in sin than were their ancestors before the Spanish Conquest.

Mohammed then claimed that Islam was not a new religion, but the true and original religion, cleansed from the corruption that had gathered round it, and developed by later revelations which God had given him. This claim, as it stands, is, of course, a false one; but is there not some ground for considering that Islam is not a *new* religion? Dr. Gausson, in his book on the plenary inspiration of Holy Scripture, speaks of Mohammedanism as a heresy of Christianity. May we not regard it as a development of *apostasy* from it?

Perhaps it may be well to ask what is

meant by *Apostasy*. The word does not occur in our English version of the Bible, but it is found in the original in Acts xxi. 21, where James and the elders of the church in Jerusalem inform Paul that it is reported among the Jews that he teaches the Jews who live among the Gentiles to forsake Moses. To forsake Moses was to fall away or stand aside from him—to *apostasise* from Moses. Paul, writing to the Thessalonians (2 Thess. ii. 3), tells of a falling away from Christ—an *apostasy*. Instead of the present age ending in the world being converted, and thus bringing in the day of the Lord, it was to end in apostasy, with which the Lord would deal in judgment at His coming.

It would seem that Mohammed himself cannot be considered as an apostate from either Judaism or Christianity, for he never professed either the one or the other. But if we view him not in his personal character, but as a very important link in a chain, may we not regard him as an instrument in developing a corrupt Christianity and a corrupt Judaism into a combined and advanced *system of apostasy* from the divine truth?

Systems of apostasy are generally of gradual growth. The apostasy of the Romish Church grew for centuries, and many individuals assisted in its development. So if we look upon Mohammedanism we shall find that some of its heresies were latent in corrupt Judaism and corrupt Christianity long before Mohammed was born. Mohammed claimed and pretended to receive direct revelations from God, but as a matter of fact these were largely drawn from the Jewish Talmud, as told him by Jews with whom he came in contact, and from the confused traditions of ignorant, professing Christians. While, therefore, Mohammed may not personally have fallen away from the truth, he was a powerful instrument in the hands of Satan in developing a system of error that was a falling away from truth.

Apostasy may manifest itself in various forms. So long as Satan can get men to forsake Christ, he is not particular as to the exact form that their apostasy assumes. Some are inclined to the idea that apostasy means entire denial of truth and

of Christ; but surely this is not necessarily the case. When Paul was accused of being an apostate from Moses, the Jews did not mean that, like some modern critics, he affirmed that Moses was a fictitious character and never really existed. Their claim was that he taught the Jews to neglect the circumcision of their children and other customs that Moses had enjoined. It would seem, therefore, that apostasy from a faith may exist while not a few of its principles are still maintained.

It would be difficult, if not impossible, to find any system of religion that could hold together if it did not contain a certain amount of truth in it. But the fact that elements of truth are found in a system does not constitute it a true religion. If an enemy of the truth of God wished to attack it, would he be likely to deny it in every particular? We think not. When Hushai, the Archite, wished to defeat the counsel of Ahithophel, he did not dispute its general wisdom but only its unsuitability for the occasion. Satan seldom denies truth absolutely; he adulterates it.

Both Romanism and Mohammedanism retain a considerable amount of important truth; both profess to accept the Bible, though they at the same time deny many of its fundamental doctrines. Both profess to reverence the Lord Jesus Christ, while they practically set aside the efficacy of His all-sufficient expiation, and teach that salvation is to be obtained by works, either ceremonial or moral.

These two systems, varying in many particulars, are one in their antagonism to the fundamental teaching of the Gospel, in their opposition to and persecution of the true followers of Christ, and in their desire to hinder the circulation of the Word of God. We conclude, therefore, that both systems are apostasies. They claim to be founded on, and to have grown out of, the teachings of God through His servants in earlier ages; yet both have fallen away from the fundamental principles of inspired revelation, and both hate those who preach the pure Gospel.

We do not believe that either of these systems can ever be reformed, but rather that they will be destroyed by Christ at

His coming. Romanism and Mohammedanism are heading away from God. As systems they have turned away from Him, though there are doubtless individuals in them who, wrought upon by God's Spirit, are waiting for more light, and there are also others who, when the truth is put before them, will gladly receive the Gospel. Thank God, individual Moslems and Romanists are being truly converted and made new creatures in Christ Jesus. The North Africa Mission has had gracious evidences of this amongst those found in both systems. Did we not count on God to gather out a people for His name from among them, there would be no reason for the Mission's existence. Those engaged in the difficult work of evangelising the adherents of these false systems need to be borne up in prayer, that their faith may not fail, and that they may be enabled to persevere in spite of all difficulties, counting upon the living God to make their labours successful.

E. H. GLENNY.

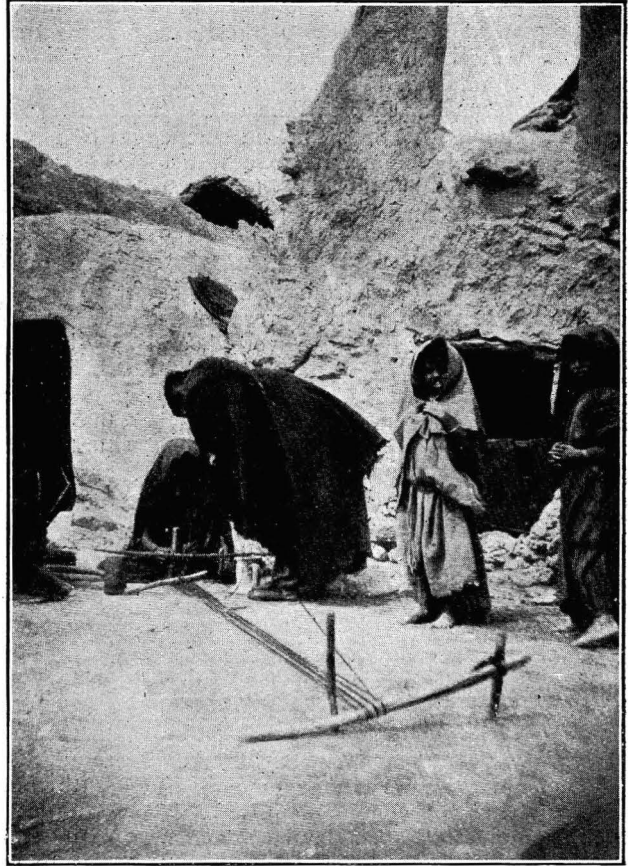


Photo by]

[Mr. A. V. Liley.

A Primitive Loom at Medinini (S. Tunisia).

From Our Letter Baskets.

A few extracts from recent letters from Home Helpers, which have cheered us, will, we trust, be of interest also to the wider circle of our readers.

With £1 from Sunderland :—

"I am so glad you are as a Mission true to the Word of God, and are not led away by the so-called Higher Criticism. May the Lord abundantly encourage you in the grand work of evangelising the Mohammedan world!"

* * * * *

A very aged friend, a helper of many years' standing, sends £1 with a note in very feeble hand-writing :—

"I am only able to write a few lines and send a small gift to the valuable Mission, in which

and for which you have so long laboured. I rejoice in having been able to take a feeble part with the many that are seeking the Lord's blessing this year. My warmest, hearty interest in all your blessed work."

* * * * *

It is always encouraging to receive gifts from the children of former helpers who have finished their earthly course. One such gift of £1 1s. 6d. from the daughter of one of the earliest of our helpers comes from Finsbury Park :—

"I should very much like to continue the subscription for the North Africa Mission of my late dear mother (who passed away in March last year from heart failure), and have enclosed cheque for £1 1s. 6d."

A missionary in China writes :—

"Please accept the enclosed wee gift with the assurance of our deepest sympathy and earnest prayers for all your important work. We love the N.A.M., and much enjoy NORTH AFRICA monthly. The King is returning, and until He comes, may all your beloved workers be strengthened for His service, and all your needs as a Mission be graciously supplied. You will be thankful to know that the interest in the Moslem problem in China has commenced to rise. The question is greater than is realised by the Church, and statistics of numbers are still to be received with the very greatest caution. . . . Pray for us, as we do for you."

* * * * *

From Newark, with 8s. from "North Africa" missionary box :—

"We are sorry the remittance is not more. We do rejoice to read of the Lord's work in North Africa and Egypt, and we constantly remember the work and the dear workers in prayer, as we have known the Mission from its very commencement, having become interested in the work through that dear servant of God, Dr. W. Soltau Eccles, when we lived in Upper Norwood. We have joined in prayer that the £700 may be sent in speedily, and we feel sure it will."

* * * * *

From the father of one of our missionaries :—

"I have much pleasure in enclosing cheque for £1 6s., in payment of contents of box and my annual subscription. We greatly look forward to the very encouraging letters we receive regularly from our son and daughter-in-law, and, as you may suppose, they and their work are the constant burden of our prayers. We

trust and believe the Lord has a fruitful future for them; and believing, as we do, that He has led them forth, and that He went before and with them, we can and do count on Him as the All-sufficient One for them."

* * * * *

From Mid Calder, Midlothian :—

"Enclosed you will find P.O. for 10s., which visitors and friends have put into my collection box. I praise and thank the dear Lord for this blessed privilege of being used, even though it be in such a small way. May the Lord bless the work of the N.A.M.!"

* * * * *

From an aged friend in Georgia, U.S.A. :—

"I take pleasure in enclosing you a little sum of £2 1s. 1d. for the North Africa Mission. I am much interested in all mission fields; and this one especially appeals to me, and I am grieved that it is not more largely supported, and I wish I could do more myself; but so many other sore needs claim help that I perforce have to divide. May God bless the little I am so glad to give. . . . I left England in 1861, the bride of a Baptist minister."

* * * * *

From another aged friend :—

"I am enclosing a small Postal Order for 20s. for the N.A.M., which please apply to any portion of the work where such mites are most useful. Several years of illness have, alas! hindered my doing much, and I have nearly reached my eighty-seventh year; but goodness and mercy have followed me always."

* * * * *

May God's richest blessing be with these and other aged friends of the work in life's eventide.
E. A. T.

We thank Thee, Lord, for pilgrim days
When desert springs were dry,
And first we knew what depth of need
Thy love could satisfy.

Days when beneath the desert sun,
Along the toilsome road,
O'er roughest ways we walked with One,
That One the Son of God.

For the Children.

AN AFTERNOON AT TETUAN WITH MISS HUBBARD.

Since I was asked to write something for the young folks who read NORTH AFRICA, I have been waiting for something interesting to turn up; but as nothing special has happened, I will invite you to come out for an afternoon's visiting with me.

You may think the streets all narrow, but the one we go up first is extra narrow, for I can touch the walls of the houses on either side with my outstretched hands. I some-

times say that our streets are about as wide as a donkey is long, for when a donkey is tied to a door-knocker (as he often is), and stands right across the street, it is a squeeze to get past his tail at the other end.

Here is our first house. If you are tall, you must bend your head to get through the doorway. It is a large house, and used to be a good one, but it is very old and the floors are broken; so now it is let out to several

families, each room having a different family in it. All the rooms open off the centre court, and in this one is the old man we have come to see. There is no need to take our shoes off here, as the brick floor is quite bare. The poor old man lies quite helpless, for he has been paralysed for several years. A kind friend has asked me to take him some money every week, so he knows what I have come for. He has a wife, a grown-up son, and a daughter about twelve years old; but they all wish he was dead, and frequently tell him so. He always says to me that he is weary of life, and nobody wants him.

One day, when the girl was speaking to her father, I heard her call him a "dead dog." I told her what God has said about honouring our parents. She had never heard of such a thing before, and seemed to think that because her father was helpless she could say anything she liked to him. I used to be able to talk to the old man about the Lord Jesus, but now he is so deaf that I can hardly make him understand anything; so we must just put the money into his poor, paralysed hand, nod good-bye, and pass on. Here, nobody cares for the old and the sick. We only do that in lands where the Lord Jesus is known and His influence felt.

Now, having been to a poor place, we will call at a middle-class house. It is built in the same way as the last, only the court is nicely tiled and the rooms are comfortably furnished—not with tables and chairs, of course; but there are mattresses all round by the walls of the room, and carpets, curtains, cushions, etc., make the place look cosy.

Here is a small boy named Silem who has very sore eyes; they got weak and sore, and his parents did nothing for them till they were quite closed up. Master Silem, who is about four years old, is a very spoilt child,

and he does not like his eyes to be attended to. When we were here the other day he lay on his mother's knee, and I held his head and the slave held his hands and legs while Miss Woodell washed his poor eyes and put ointment into them, and even in this way we could hardly keep him still. All the time his mother was telling him lies as fast as she could. First, when we went in, she said, "Oh! they have not come to do anything to your eyes, Silem; they are going to cure my head." Then when we began his eyes, she said we were only going to do one, and so on; but Silem knew it was not true, and screamed just the same. Do you wonder these children are so untruthful, when they are always being promised things they know they will never get, and being told all kinds of untruths? So poor little Silem begins to scream as soon as he hears us coming, and tells us to go away at once.

In this house there is a little slave-girl, about twelve years old, named Zuhara. Her master and mistress never seem to speak kindly to her. Just now she is not well, and they blame her as if it were her fault. While she was standing listening, her master told us that he gave 140 dollars for her, and she was not worth it and he would lose money on her. The other day Zuhara came to see us about something; she was crying, and said she was so lonely and sad, and her owners were angry with her because she is not strong. Poor slave Zuhara!

I am afraid we have not time to go any farther this afternoon; but do pray for all the sad and sorrowful and sinful people in this poor, dark Morocco, and ask that many of them may learn to know the Light and Life and Love of the Lord Jesus.

A. G. HUBBARD.

Tetuan, Morocco.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (June 6th) at 4 p.m. Mr. T. W. Schofield, of Harley House, will preside. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



Report for 1911.

For the last few years the June number of NORTH AFRICA has contained the Report of the work of the preceding year. It has been decided, however, to issue the Report for 1911 in separate form, and this will appear in due course.

Alexandra Hall, Penge.

"Mr. E. A. Talbot visited us on Sunday and Monday, April 21st and 22nd. He conducted the two services on Sunday, and in the afternoon (in native costume) addressed the scholars and friends in the Sunday-school, the rapt attention testifying to the deep interest awakened. The Sunday-school is the centre of missionary effort here, and raised last year over £20 for various missions, part of which went to support a native teacher in India. As the *Titanic* disaster was uppermost in the minds of the people, Mr. Talbot gave an impressive discourse on it, from Psalm vii. 30—'So He bringeth them unto their desired haven.' On Monday evening he gave a most

interesting and instructive limelight lantern lecture on the work of the North Africa Mission, illustrated by eighty slides. We are sure that with the Lord's blessing much good will be wrought. Many books were eagerly bought at the door, and 25s. was contributed for the North African Mission."

R. W. DAVISON,
Sunday-school Superintendent.



ARRIVALS.

Mr. and Mrs. Short and children (from Kairouan), on May 10th.

Mr. A. J. Moore (from Tangier), on May 16th.



"THANKS."

Sir William Whitla, Professor of Therapeutics at Belfast, is heartily thanked for his kindness in presenting to the Mission four copies of the new edition of his book, *The Dictionary of Treatment*. These volumes will be highly valued by the workers on the Medical Mission staff, to whom they have been forwarded.



Algeria.

In a letter from **Algiers**, dated April 27th, **Mr. A. Shorey** writes:—"During the month of April our classes have again been very encouraging. There are some fifteen French boys coming regularly on Thursday morning to our apartment. This is as many as we have room for. On Sunday evening we hold a small Bible class for French lads now at work. Every Thursday afternoon some forty Jewish children are coming regularly, and the attendances at the Kabyle boys' classes is keeping up well.

"The *Sheikh*, about whom I wrote in my last letter [see NORTH AFRICA for May, page 79], has not yet returned to Algiers. It astonished me that he should come twice to see us in our apartment. We are praying for him, for we long to see the work of God manifested among some of these leading men who have copies of the Scriptures, that they may be convinced of the truth of the Gospel through reading the Word of God."



A word of cheer reaches us from **Djemaa Sahridj**. **Mr. Warren** writes, on April 28th: "Although this is the season when a number of young men are away in the towns, our meeting-room even now is often taxed to its utmost capacity. Some have been coming regularly this year who never came before. . . . We would like special prayer on behalf

of two young men who are regular attendants at our meetings; and who belong to well-to-do families. One of them has professed conversion, but we should like to see a deep work of God wrought in the hearts of these men.

"For the last two Sunday afternoons we have had as our subject, 'Revivals in Other Lands.' Interest is being aroused, and prayers are being called forth that God would grant us a like blessing in this place. . . . May God bring us all into such a condition that a mighty wave of blessing may flow through these Moslem lands."



Tunisia.

Mr. A. V. Liley writes from **Tunis** on April 22nd:—"There are several young fellows coming to me during the day for private conversation. One of them had got hold of some book in Arabic which tried to show contradictions in the Bible. He came one day with this, and asked me to find certain passages referred to in it. In several instances the chapter and verse were given wrong, and the verse misquoted. I said to him, 'What is the use of your reading such a book as that, when you see that the writer has given so little thought to the matter that he has not given either correct references or accurate quotations? Take a New Testament, and read for yourself.' He took the one I offered him, and is now reading it. May the Lord bless the reading to the salvation of his soul! We are constantly brought face to face with the fact of the great need of the quickening power of the Holy Ghost."



Italian Work.—In writing from **Tunis**, on April 30th, **Miss L. E. Roberts** says:—"The work here this past winter has not been without result. Although we have not reached the multitude, some souls have heard the Gospel and seem really interested, and we trust, with further teaching, will be brought into the fold. . . . To-day we hope to give Gospels and tracts to 200 men who have been called by the Italian Government to go to Tripoli. Several hundreds more will probably go by degrees."



Dr. Churcher reports that during the month of April the attendances at the Medical Mission at Sfax amounted to 938; and **forty-five copies of the Colloquial Gospel of St. Luke** were sold. Three suppers were given to poor refugees from Tripoli (men and women), with an average attendance of 107. The Boys' Thursday Class averaged twenty-nine.

Tripoli.

On May 2nd, **Mr. Reid** writes from Tripoli: "We have a pretty large attendance on all dispensary days, women being still, and naturally so, in the majority. There is a great deal of sickness in all classes—typhus, typhoid, and a kind of malarial fever; dysentery is also still very common. How we long for a little respite for these poor people!"

**Egypt.**

In a letter from **Alexandria**, dated April 20th, **Mr. Dickins** writes:—"We have had some most interesting meetings in the 'Room' lately. About a fortnight ago a young Egyptian came to me to consult me as to his future service for the Lord. He is a colporteur, and found the selling of the Bible very discouraging work. He said he wished to give himself to more direct preaching of the Gospel. I suggested that he should go on with his work in the daytime as usual, but do some definite service for the Lord from love to Him in the evenings after his work was done—and in this way the Lord would reveal further His will to him. I found he had several friends who, like himself, were needing encouragement in the life of faith, and said that, if he cared to meet them, I would open the Room at 7.30 on Friday evening.

"Some eight or nine gathered, and asked me to preach to them three times a week. So last Monday, Wednesday and Friday we had meetings, more than twenty being present on each occasion, several Moslem inquirers among them. I just preached the Gospel to them; first, concerning our Lord forgiving

the sick man's sins as He saw the faith of the four who brought him; and then, the kind of faith the Lord loves to see, as illustrated by the Syro-Phoenician woman. I gave each listener the Gospel of John and other literature. Will you pray that out of these congregations there may be gathered a native church full of zeal for the salvation of their fellows. These dear Egyptians need the grace of continuance. But He is able to do this, and much more.

"The Lord continuously puts His seal to the 'Room'—already many have been spiritually blessed there."



From the same place, **Miss B. Hodges** writes on April 20th:—"Our school continues amidst much opposition, and last week another of the elder girls came forward of her own accord to say she was a Christian, and was trusting in Christ only as her Saviour. A girl who took this stand some time ago is bearing persecution in her own home, but stands firm. Pray for these, that God may open the way for them to confess their faith, in Baptism."



Miss Blake-Forster writes also:—"I teach the intermediate class every day, and also take a class on Sunday. . . . I was very much cheered when visiting the home of two of my Coptic girls the other day, to find that they always teach the Bible lesson to their two elder sisters. I questioned them on the lesson of the day before, and found that they knew it quite nicely, and had also understood the practical application of it. I only wished that more of our girls would do the same."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For God's protecting care over the missionaries at Fez during the recent terrible disturbances in that city.

For good attendances at the meetings held for Moslem men by Mr. Liley in Tunis.

For the numbers attending the Medical Mission in Tripoli, and the willingness with which those visited in their homes in many cases listen to the Gospel message.

For travelling mercies to those missionaries who have already reached England for their needed rest; and prayer that the necessary funds for others may be speedily forthcoming, and that they too may be brought over in safety.

PRAYER.

For two young men belonging to well-to-do families who are coming regularly to the meetings at Djemâa Sahridj. One of them has professed conversion.

For a blessing on the sale of colloquial Gospels at Sfax; also for the work there among poor refugees from Tripoli.

For several old members who have rejoined the young women's class at Tripoli; that they may definitely yield themselves to the Lord.

That wisdom may be given to those who control the affairs of the Mission, so that wise decisions may be made in the matters that come up for consideration from time to time.

MANY THANKS FOR—

GIFTS—other than money—received from December 13th, 1911, to May 9th, 1912—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.
Bible House of Los Angeles	1,000 " Truth as it Affects You " (Italian edition)	Workers among Italians.
Junior Y.W.C.A., Clapham Road	Dolls and clothing	Arzila Station (Miss Jennings).
Miss E. (Ilford)	11 dolls	Djemaa Sahridj (Mrs. Warren).
Mr. C. (Redcar)	Medicines value £3 0s. 10d.	Sfax Med. Mission (Dr. Churcher).
" "	" " £11 13s. 4d.	Tripoli Med. Mission (Dr. Maxwell).
" "	" " £10 8s. 2d.	Tangier, etc. (Mrs. Simpson).
" "	" " £3 15s. 8d.	Arzila (Miss Jennings).
" "	" " £15 1s. 2d.	Djemaa Sahridj (Mrs. Ross).
Mr. J. H. S. (Dundee)	12 copies " Our Faithful God "	For missionaries.
Mr. F. H. (Edinburgh)	12 copies " The Tabernacle and its Typical Teaching "	" "
Miss S. (Portencross)	2 gold rings and 1 set studs	For sale for the Mission.
Mrs. M. (Tunbridge Wells)	1 barrel bottles	Tulloch Memorial Hospital, Tangier.
Miss B. (Lee)	1 parcel Jelabs, etc.	Arzila Station (Miss Jennings).
Mrs. C. (West Hoathley)	6 native garments, bags and material, etc.	Tangier (Mrs. Roberts).
Sir W. W.	4 copies " Dictionary of Treatment " (5th edition)	Four medical missionaries of N.A.M.
Mrs. H. (Woking)	1 box bottles, etc.	Tulloch Memorial Hospital, Tangier.
Messrs. A. De St. D. and Co., Leicester	1 parcel bandages, etc.	Sfax Medical Mission.

ARTICLES FOR SALE FOR NORTH AFRICA MISSION.

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



Miss Irene Price, of 3, Stanley Villas, Camden Road, Bath, makes and sells coconut ice at 1s. per lb., post free, for the benefit of the Bath Bed in the **Tulloch Memorial Hospital, Tangier**. She also collects old linen, etc., for use at the hospital.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made **blouses for ladies** (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Salem, Carlisle Avenue, St. Albans.



"Shebka," or native lace, made by Arab girls in Tunis. Blouse sets, cuffs and collars, insertion, etc. Samples sent on approval. Proceeds in aid of the support of a bed in the **Tulloch Memorial Hospital, Tangier**. Write Miss Fryer, North Africa Mission, 4, Highbury Crescent, London, N.

THE NORTH AFRICA MISSION.

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

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

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss R. J. MARCUSSON	Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	April, 1886	...	Nov., 1883
Mrs. WILSON	Dec., 1906	Miss K. JOHNSTON	Jan., 1892	Kairouan.	
Mrs. ROBERTS	Dec., 1896	Miss E. TURNER	Jan., 1892	Mr. E. SHORT	Feb., 1899
Miss J. JAY	Nov., 1885	Miss H. KENWORTHY	Nov., 1910	Mrs. SHORT	Oct., 1899
Miss G. R. S. BREEZE,		Algiers.		Miss G. L. ADDINSELL	Nov., 1895
M.B. (Lond.)	Dec., 1894	<i>Kabyle Work—</i>		Stax.	
Miss F. MARSTON	Nov., 1895	Mons. E. CUENDET	Sept., 1884	T. G. CHURCHER,	
Mr. O. E. SIMPSON	Dec., 1896	Madame CUENDET	Sept., 1885	M.B., C.M. (Ed.)	Oct., 1885
Mrs. SIMPSON	Mar., 1898	Mr. A. SHOREY	Nov., 1902	Mrs. CHURCHER	Oct., 1889
<i>Spanish Work—</i>		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	<i>Kabyle Work—</i>		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	Miss F. M. HARRALD	Oct., 1899
Miss M. EASON	Dec., 1910	Mr. T. J. WARREN	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss ALICE CHAPMAN	Oct., 1911	Mrs. WARREN	Feb., 1911	EGYPT.	
Tetuan.		Tebessa.		Alexandria.	
Miss A. BOLTON	April, 1889	Miss A. COX	Oct., 1892	Mr. W. DICKINS	Feb., 1896
Miss A. G. HUBBARD	Oct., 1891	Miss N. BAGSTER	Oct., 1894	Mrs. DICKINS	Feb., 1896
Miss M. KNIGHT	Oct., 1905	REGENCY OF TUNIS.		Miss R. HODGES	Feb., 1889
Miss H. E. WOODBELL	Jan., 1907	Tunis.		Miss J. E. EARL	Oct., 1909
Arzila and Laraish.		Mr. A. V. LILEY	July, 1885	Miss E. M. BLAKE-FORSTER	Nov., 1911
Miss C. S. JENNINGS	Mar., 1887	<i>Italian Work—</i>		Shebin-el-Kom.	
Miss K. ALDRIDGE	Dec., 1891	Miss A. M. CASE	Oct., 1890	Mr. W. T. FAIRMAN	Nov., 1897
Fez.		Miss L. E. ROBERTS	Feb., 1899	Mrs. FAIRMAN	Feb., 1896
Miss L. GREATHEAD	Nov., 1890				
Miss M. MELLETT	Mar., 1892				
Miss S. M. DENISON	Nov., 1893				
Miss I. DE LA CAMP	Jan., 1897				

IN ENGLAND.—Miss I. L. REED, Miss H. M. M. TAPP, Miss B. VINING, *Invalided.*
IN IRELAND.—Mrs. BOLTON.