

No. 84.—New Series.

July, 1912.

NORTH AFRICA

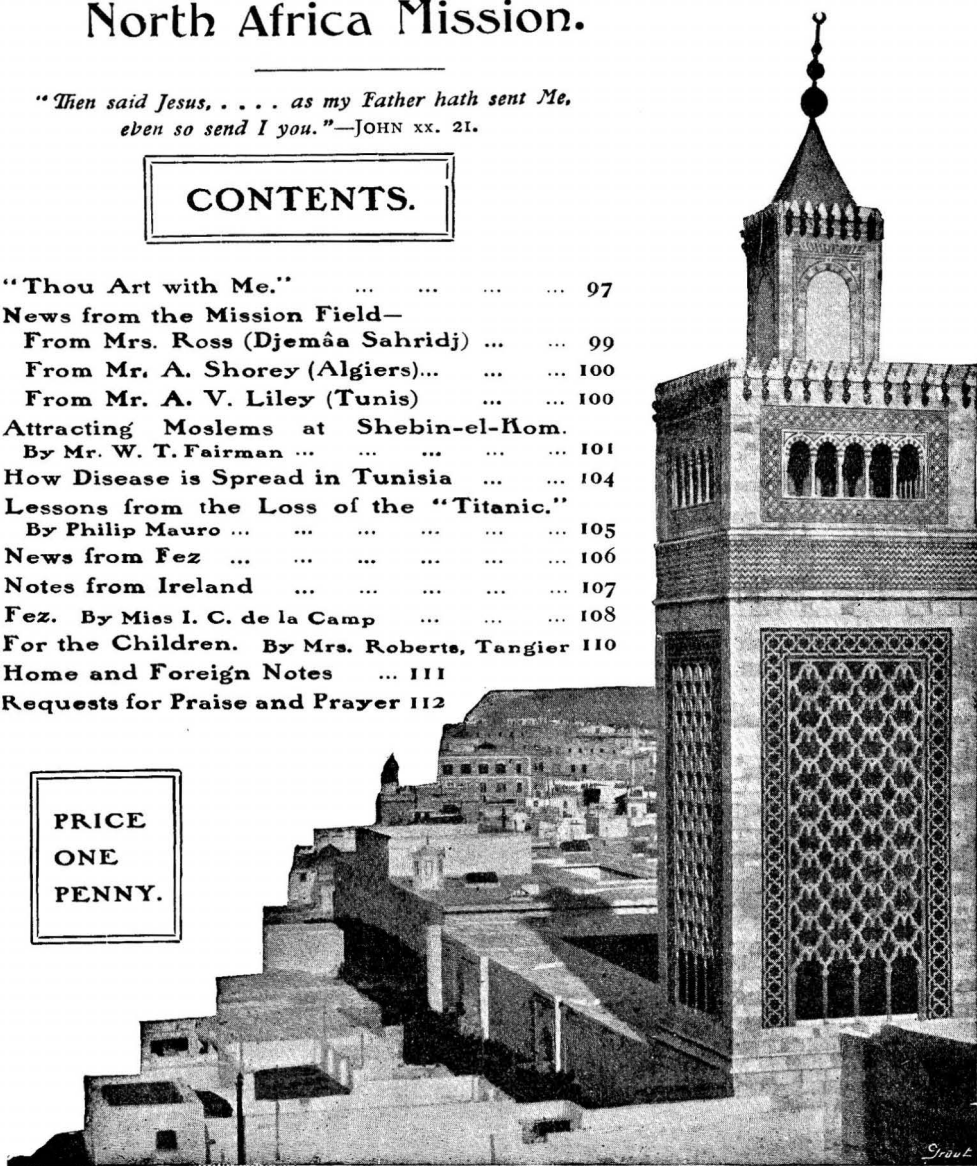
The Monthly Record of the North Africa Mission.

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

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PENNY.



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THE NORTH AFRICA MISSION,

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* Designated gifts are marked *

SUMMARY.

MAY.			TOTALS—JAN. TO MAY, 1912.		
	£	s. d.		£	s. d.
General Fund	147	12 3		1,510	14 8
Designated Gifts	86	18 1		948	12 6
North Africa—Subscrip- tions and Sales	6	17 9		42	2 11
Other Publications		4		2	10 10
Sundries	3	1 9		65	9 5
	<u>£244</u>	<u>10 2</u>		<u>£2,569</u>	<u>10 4</u>

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." 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.



Photo by]

The Old Clothes Market, Tunis.

[Mr. A. V. Liley.

“Thou Art with Me.”

“Thou art with me. . . Surely goodness and mercy shall follow me all the days of my life.”—PSALM xxiii. 4 and 6.

HOW beautiful and how cheering were the words, “The Lord is my Shepherd,” to which our attention was called by Mr. McConkey in our last issue. There are other messages in the same Psalm which may strengthen our faith and gladden our hearts in dark and cloudy days, when things around look discouraging.

Those who labour among the Moslems, Roman Catholics and Jews of North Africa need to encourage themselves in the Lord that they may be able to persevere in their difficult work. Those at home also, helping by their prayers and sympathy or their generous gifts, need to be sustained while they wait and long for larger ingatherings into the fold of Christ. Here, then, is a portion from the inspired and comforting Word of God, on which our souls can feast and be satisfied.

THOU ART WITH ME.

In these words the Psalmist addresses Jehovah Himself. He had been saying some blessed things about Him; now he speaks *to* Him out of the fulness of his faith. To him, the Lord was not afar off in a distant heaven, but *with* him in the midst of all his troubles—troubles which he speaks of as “the valley of the shadow of death.”

It is blessed indeed to know that we shall not want because the Lord is our Shepherd; but is it not better still to have Him with us as a realised presence?

Not to want is a negative blessing—a very precious negative blessing, for the fear of want is the terrible nightmare that haunts the human race. It is to

escape from want that earth's millions toil and moil from dawn to dark. To avoid want, the emigrant leaves his native land, the sailor faces the terrors of the deep. To be delivered from want, the miner spends his days in the bowels of the earth and faces all kinds of perils. Yes! It is indeed a blessing to have the assurance that we who are Christ's sheep shall not want any good thing.

But to be able truthfully to say of Jehovah, the Almighty Lord of Hosts, "*Thou art with me,*" seems to be even more glorious. It is this assurance that the Lord will be with His servants that has been through all the ages the anchor of their faith and hope. The promise that the Lord would be with His servants is repeated again and again through the Old Testament and the New. It is the special promise given to those engaged in carrying out the Commission to "make disciples of all nations"—"*Lo, I am with you alway, even unto the end of the age.*" It seems to embrace all the other promises. What more can we need than the presence with us of this gracious and mighty One?

Yet, alas! we are very apt to act as though He were not with us. We see the difficulties, the dangers, the perplexities of our position; but too often we fail to realise the reality of the Lord's presence and all the encouragement and help it brings with it. No evil need alarm us so long as we realise that the Lord is with us, not only to defend us but to enable us to get the victory in every conflict. We may be more than conquerors through Him that loved us and that loves us still.

But the Psalmist has other good things for us. He declares that

SURELY GOODNESS AND MERCY SHALL FOLLOW US ALL THE DAYS OF OUR LIFE.

David says, "Goodness and mercy shall follow *me*"; but what was true for him is true for us, and there is beauty in the "*me*"—in the personal touch. "Goodness and mercy" are not only to be the portion of the sheep in general, but they are to be for *me* in particular.

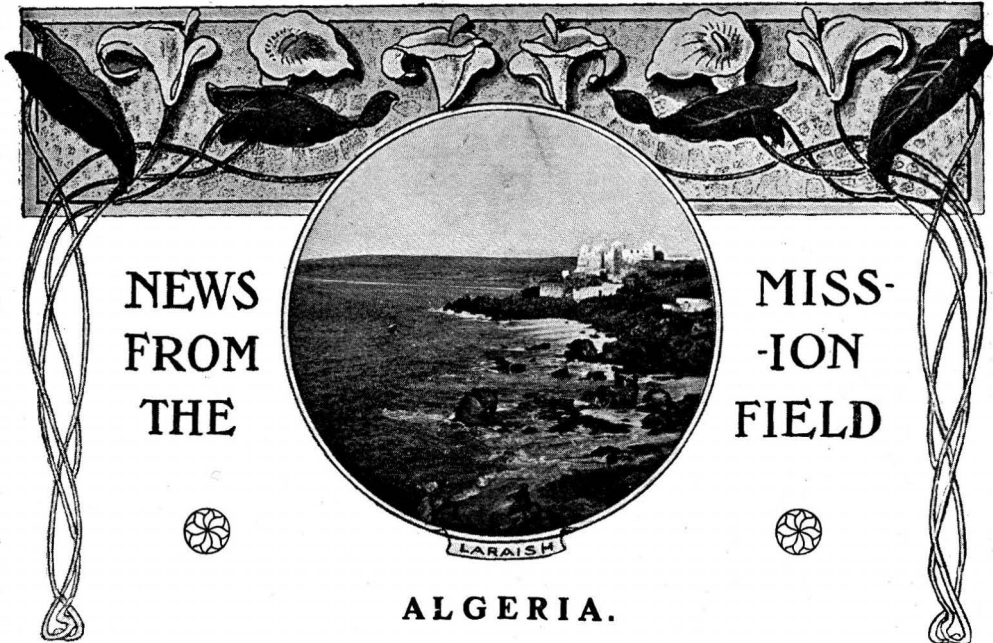
This statement is also a positive one, and is an advance on the opening clause of the Psalm. If we have bread and water, we do not want; but here we have a table spread with bounties for a feast. "Goodness and mercy" speak of fulness of blessing, and the presence of the Lord should mean overflowing happiness.

Yes, this is our portion. This is the portion for weary and perplexed missionaries, for Christians at home and abroad. Yet we cannot deny that often it does not seem to be so in the experience of the very best of the Lord's servants. The valley of the shadow of death is very real in the pilgrim's progress, not only at the end but in other parts of the road. Things look dark and we grow weary and discouraged, both as to ourselves and as to our work. Is there, then, any uncertainty as to these glorious truths? No! There is never any failure on God's part. The failure is always with us. Though perhaps mentally assenting to these truths, we often fail, really and experimentally, to believe them. But let us not be discouraged. The Lord Jesus knows all our weakness and failure, and loves us notwithstanding all. Let us trust Him to bless us, in spite of our want of strong faith. He blessed us before we were converted, when we had no faith in Him at all, and in His grace He inclined us to the first exercise of the faith He Himself gave. He will bless us still, though we are very failing and our faith is very feeble. Let us not look at our faith, but remember His promises.

"Thou art with me. . . Surely goodness and mercy shall follow me all the days of my life."

David did not comfort himself with the thought of riches or pleasure or worldly fame; neither long life nor health were

on his list; it was only a blank which the *goodness and mercy* of the Lord were to fill up.—*Anna Warner.*



From Mrs. Ross
(Djemâa Sahridj).

June 3rd.—There is most encouraging news to give for the month of May which has just passed. We have had over 600 visits at the station, and many of those coming have shown increased interest in the Word of God. Some have remarked that "the medicine these people give for the bodies is so good that we can believe the words they give for the soul are good also." We have more than once been asked to give them more of the same teaching on a later visit.

At one of our morning meetings a man who was present was rather anxious to show that his religion was as good as ours. Our native evangelist said to him, "Wait a minute. Answer me this: Suppose you went down to the 'Place,' and saw a man lying there who had been ill-treated and robbed, what would you do?" The man without any hesitation replied: "If it were my friend, I would help him. If my enemy, I would finish him off." He was then told of the man who went down to Jericho and fell among thieves, and of the one who had compassion upon him. Such an action, however, seemed to him more than he could attain to. How good

it is to be able to speak of the power of God, by which we may conquer our natural feelings and fulfil the law of love!

We get most warmly received at other villages as soon as it is known my name is Ross. There is invariably a room prepared, food offered, and an invitation to speak. They often tell me, "Your words are the same as Mr. Ross used to give us. How we thank God He has sent you to help us!" These remarks show us that they have not forgotten past teaching, and encourage us to continue.

A few days ago two women came to me in great distress, and asked me to swear that I would not reveal what they were about to tell me. I replied, "I cannot promise that. I must do God's will. If I can do anything to help you without sin, I will do it." They said, "She is a servant of God; it is no good, we know she will not do what we wish. They then told me various stories, and gave me wrong names, so that I should not identify the people they spoke of. Though they told me they had come one and a half day's journey, I am pretty sure it was more like an hour and a half's journey. Poor things! I hope my refusal to help them may make them see their sin.

We have started a new class for boys

this month at Mesloub. We can walk to this village in half an hour, but the boys have not enough interest in the Gospel to come to us, so we go to them. As we have no room there, we hold the class under a big, shady tree, on the top of a hill. So far as I know, there is no Christian in this village. Please pray for this new work.

This afternoon I have spent three hours visiting in this village of Djemâa. It has been so cheering to hear the people ask for the Word of God to be read to them. Feeling rather tired, I was much inclined to leave the last house without reading, but whilst I was giving medicine to one woman, I heard two others whispering, "Get her to sit down; then she will read you the Word of God as she did in the other house. Oh, they were beautiful words she gave!" Needless to say, I forgot my fatigue and gladly responded to their request. My helper, knowing I was in the most fanatic quarter of the village, began to feel a little anxious for my return as it was getting late, but a native assured her by saying, "Have no fear; there is no one here who would hurt her." Thus the confidence in us and the message we bring grows, and we are hopeful that there shall yet be an abundant harvest.

From Mr. A. Shorey (Algiers).

June 1st.—During the month of May we had here a splendid missionary conference, presided over by Mr. Hamilton, the writer of the articles in *The Christian* on "The Laws and Principles of the Kingdom." The subject of the conference, a very deep and highly important one, "The Personality and Ministry of the Holy Spirit," was most ably handled by

the chairman. Several of the missionaries from Kabylia were able to be present.

We all owe a debt of gratitude to Mr. Hamilton for coming out to Algiers, and also to Miss Trotter and Miss Haworth who so kindly directed the arrangements, and gave hospitality to the missionaries from the country. We all felt the presence and power of the Spirit of God as we meditated over the sacred words of Scripture. The conference closed with the celebration of the memorial Feast of our Blessed Master around His Table.

My wife and I recently paid a visit to Mr. and Mrs. Pomeroy at Dra El Mizan. We felt that we really needed to get away for a few days' change, and so we stayed a week with our dear friends in the country. I went for a day's tour with Mr. Pomeroy, visiting three or four Kabyle villages not far from the mission station, and we were well received by the natives, who listened most attentively to our message.

As usual, I have been visiting in the native town and suburbs of Algiers, speaking in the shops and cafés, and the opportunities of speaking for the Master have been most encouraging. I have distributed many tracts and Gospels, hoping and praying that the seed sown may bring forth fruit after many days.

A little while ago we had the pleasure of the visit to our Jewish class of the head mistress in one of the Government day schools. She heard the children singing, and so came in to see the class. As we were teaching the French version of the hymn, "Nearer, my God, to Thee," she spoke to the children about the loss of the *Titanic*. We were much obliged to the school mistress for her words to the children, of whom there were over forty present.

TUNISIA.

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

May 6th.—Among other visitors to the Bible dépôt was a young man who was as insolent as he was fanatical. He wanted to give a long discourse on the Koran, its beauty of language, etc., but I told him I was not there to argue over the Koran, but to tell him of the Gospel, which taught

concerning three most important things about which the Koran was silent. At once he wanted to know what these were. "Salvation, redemption, and expiation," was my reply. "Oh, but we have the promise of Mohammed's intercession, and that is sufficient," he said. I replied, "Nowhere is the intercession of Mohammed mentioned in the Koran; even if it were, justice cannot be satisfied by

intercession. Atonement must be made for sin, and this the Lord Jesus has done." Then came a torrent of quotations from the Koran. It was useless to reason with him, so I read to him several verses from the Word of God on sin and its consequences, and the redemptive work of the Lord Jesus. He tried to interrupt me several times, but I kept on, trusting that at least some word might find a lodging in his heart.

May 20th.—It is very curious to note the motives that inspire some of the Arabs who come to see me. Two of my visitors lately were so full of the desire to hear the Gospel that I was rather suspicious that they wanted something more than to know the truth. I had not been talking and reading to them long before they expressed a desire "to enter the religion of the Lord Jesus." I told them it was not a matter of "entering the religion," but of obtaining the pardon of their sins. The men both stated that they wanted to stay in Tunis, and would wear European clothes, and would come and worship

with us, if that would enable them to "enter the religion." Passage after passage was shown them, setting forth the need of the new birth, the redemptive and atoning work of the Lord Jesus, etc., and how that there was no other Name under heaven whereby men could be saved. Some time was spent with them, and one of them being a good reader, I presented him with a Gospel before they left.

One evening we had the room almost full, but I noticed some whispering going on among the younger ones, so I felt that some mischief was brewing. When I was just well under way with my address, one of them got up and walked out, followed in a few minutes by two more; and finally there was a general exodus. I have since found that this was planned by a youth who has earned the nickname of "Whited Sepulchre," and whom I have had to call to order on several occasions for his bad behaviour. These things are somewhat discouraging, but still we go on, seeking by God's grace to be instant in season and out of season.

Attracting Moslems at Shebin-el-Kom.

The first decade of work for the Lord at Shebin-el-Kom has just been completed, and the present state of affairs there gives cause for much satisfaction, and praise to the Lord for all that He has wrought and all that has been accomplished.

When the station was first opened, great difficulties in the way of getting into contact with the people and of even hiring a house had to be met. Moslems and Copts were alike full of prejudice and looked with suspicion upon the workers, but in a short time some of these prejudices were overcome, a house was hired, and contact with a few was effected.

The work has grown and developed with the passing of the years in a way little anticipated, but difficulties to-day still exist, although arising from another factor and one probably more difficult to overcome. The housing difficulty no longer exists, for we have our own healthy and convenient premises for all branches of the work and for residence. Very largely the prejudices of the Copts against

us have been removed, and large numbers are regular attendants at our nightly meetings, quite a number of whom we have had the joy of leading out of the darkness and bondage of superstition into the glorious liberty of the Gospel of our Lord Jesus Christ; but the difficulty of reaching the *Moslems*, or of attracting them to our meetings, is as great, if not greater, than ever; not because of prejudice, for prejudice is the child of ignorance, and they now have a very good knowledge of ourselves, our teachings, and our aims, but from fear, begotten of the same knowledge, of the power of our message and its possible effect upon their convictions, habits and lives. That we are known is proved by the fact that, whenever we take our walks abroad in the town, especially in the old native quarter, there are always men and children who point and cry: "There goes the man who is trying to make us all *Nasara* (Christians)." That we are feared is proved by the fact that nowadays it is very difficult to induce individuals to converse with us

on spiritual things, and that we can only secure the attendance of Moslems at our regular meetings by fits and starts, and by dint of special effort; and also by the weekly fulminations against us in the mosques at the Friday noon-day prayers and preaching.

The problem, therefore, of attracting Moslems to us that we may proclaim to them our message of love is ever with us. We are ever casting about for ways and means of securing our end, and we have proved by experience that three methods are very successful.

One of these is the holding of a weekly Lantern Service. During the past few winter months these have proved as attractive as ever, and our little mission church has had its capacity strained to the uttermost to accommodate the crowds of men, women and children who desired to attend. The last one held this winter was attended by over 250, the majority of whom were Moslems, and although the message has never been watered down, we have never had the slightest attempt made to raise a disturbance. Indeed, after the closing meeting was held, towards the end of March, I was appealed to by a number of the highest Moslem officials in the town to hold some specially for them, as they had been unable to attend. They were not attracted by our message, but by our pictures. All the same, the message is heard, and we trust in the Lord Himself to see to it that His Word thus sown shall "not return unto Him void."

It has ever been our aim to get as close to the people as possible, and to make them feel that we are one of them; and thus, as far as is consistent, we conform to their customs, and accept their invitations to feasts and funerals, etc.

Some time ago, when building operations were in full swing, the thought struck me that I might utilise the very friendly relations that existed between me and my workmen to try and get them and their friends to our meetings. At that time my chief carpenter was a very jolly and friendly young man, in a position of some influence among a certain section of the inhabitants, having recently been appointed *Khalifa*, i. e., representative of the chief, of an order of Dervishes called

Bayoumia. I thought, if I could induce him to come, he might secure the attendance of a large number of his friends also. I suggested to him, therefore, that as he was working on the premises he ought to attend some of the meetings and try and understand something of what we taught. He seemed taken by the idea, but struck a bargain with me that if he came to my meetings, I also should attend his; viz., the weekly *Zikr* held in his house on Sunday nights. This I agreed to, willingly. True to his compact, he turned up at our Sunday evening service and listened with great interest. When the service was over, he waited for me, and he and I and Dr. Maxwell, who was then with us, and another friend, went off together into the heart of the native quarter to his house. The *Zikr* that evening, the weather being warm, was held in the street. Chairs were provided for us, and after coffee had been handed round the proceedings began.

The devotees were about twenty in number. These all seated themselves on the ground in a circle, knees crossed, and hands resting on their knees. At the head of the circle were seated a couple of *Mughannia* (chanters). The whole service lasted for more than an hour. The procedure commenced by all swaying their bodies inwards towards the centre of the circle, as they recited very slowly the opening chapter of the Koran, the *Fatihah*. Then all started to their feet, and the real *Zikr*—the repetition of the name of God—started: "Allah," with a nod of the head to the left; and "Allah," with a nod of the head to the right. At first very slowly, then, the *Mughannia* quickened the pace of their chanting, more and more quickly, until they were going at a rate that made one dizzy to look at them. Then a rest, and off again, this time the whole body swaying first to the left and then to the right, with ever-quickenng pace, thus throughout the whole time.

The *Khalifa* only occasionally took part in the proceedings on this occasion, and busied himself chiefly in attending to our comfort, bringing us various drinks, and urging his brethren to greater efforts and quicker speed, and asking us whether we were enjoying it. At the close we

shook hands all round, and with a few words and a parting invitation to our meetings, went away.

On the Monday evening quite a number turned up at our service, on the Tuesday still more, and so on every evening, until we had some fifty or sixty of them present, all listening attentively. After the meetings were over, on each evening we opened our clinic waiting-room, and provided coffee, and were ready for controversy. We continued in this fashion for about a fortnight. There were one or two rather rowdy evenings, but the message got home and pricked them to the heart.

We believe that this method of procedure is well worth trying again, and we shall do so on the first opportunity; moreover, to attend such of their special gatherings as they will allow us to, gives us an insight into their ideas and aspirations, and so enables us the better to direct our messages to their hearts. A little before I left, I was invited to attend the Friday service at one of the mosques, and if the invitation is renewed when I return I intend to accept.

A still more successful method of attracting Moslems is the Medical Mission. In this work we are following very closely in the footsteps of our Lord Himself. It would appear from the Gospel narratives that the greater crowds He gathered around Him to listen to His sublime teaching were gathered by reason of the gracious works of healing He wrought in their midst. This has been our experience. By our simple medical work we have come into contact, in spite of antagonism and prejudice, with larger numbers of Moslem men and women, and more regularly, than we have ever succeeded in doing before. The pill and the draught, the lotion and the ointment, the eye drop and the bandage, the careful treatment, the friendly advice and the kindly word, have been, and are, far more potent as attracting agents than any others we know. These things are easily appreciated by them, and because so appreciated win for us among those who

gather an increasingly attentive hearing to our message, and in the villages from whence they come an increasingly cordial welcome.

From January 1st to April 10th this year we had 2,187 consultations, representing more than 700 different patients, drawn from twelve to fifteen distinct villages. Day after day they attended, from week's end to week's end, and although at the beginning they strongly objected, especially the women, to our preaching, yet gradually they gave us a most attentive and increasingly intelligent hearing. Not only does each patient hear the Gospel, but each receives a card, on one side of which is jotted down the medicine received and the date, and on the other is printed that wonderful verse which contains so full a declaration of the Gospel, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

We rejoice in this success, and we trust that it will develop into greater things, especially in the establishing of regular out-stations, where week by week we may meet with the people, and help them spiritually and physically. At the present time we need—

(1) A doctor who will devote himself to the supervision of this work. The clinic can be made self-supporting, and will give us abundant opportunity for preaching the Gospel to the people. It would also open up a very large private practice for the support of the doctor in charge in a very short time.

(2) Financial help for the supply of literature for distribution, and necessary surgical and other appliances for use in the clinic.

(3) Gifts of coloured lantern slides for use in our lantern services. Religious subjects.

(4) More and more prayer, that rich blessing may rest upon the medical and all the other branches of the work here.

WALTER T. FAIRMAN.

Our need has many a different shape at different times, and some special word of promise or help must meet and answer each: for sin a Saviour, for brokenness of heart a

Physician, for darkness a Guide, a Light for perplexity; and so in all loneliness and forlornness this word—*The Lord is my Shepherd.*—*Anna Warner.*

How Disease is Spread in Tunisia.

The Bread Market.

Here we see the round loaves stacked up on the stalls, exposed to the dust and to the dirty hands of the would-be purchasers, who will maul and turn over half a dozen or more loaves before they find one that will please them. It may be they will not purchase at all, but pass on to another stall, there to renew the fingering process.

Bric-à-brac.

Often the old bottles, pots, cups, broken furniture, etc., have been turned out of some dirty damp corner of a room in which someone has long lay ill. Glancing over the spread of miscellaneous articles exposed for sale, one asks what is the value of the whole



Photo by]

The Bread Market, Tunis.

[Mr. A. V. Liley.

lot, and to what use the things can be put? Here the very poor come and buy some cooking utensil which may already have passed through a dozen hands.

Old Clothes Market. (See p. 97).

Very many of these articles have been taken off diseased or dying people, and after a few days brought here and hawked up and down, being finally sold to the highest bidder. It is not at all uncommon for these things to be put on at once and worn without any washing. It is not to be wondered at that the authorities stopped these auctions during the outbreak of cholera.



Photo by]

Bric-à-brac.

[Mr. A. V. Liley.

A. V. LILEY.

Lessons from the Loss of the "Titanic."

(Abridged.)

By PHILIP MAURO.

It fell to the lot of the writer and one of his family, through a derangement of their own plans, to take passage on the steamer *Carpathia*, sailing from New York, bound for Genoa, on April 11th, 1912. In the early morning of Monday, the 15th, a few moments past midnight, a brief message was received by wireless telegraph, to the effect that the *Titanic* had collided with an iceberg, and was asking for assistance. . . . We need not repeat the incidents that became very familiar to us during the four days when we were in company with the survivors. . . .

The children of this age, who are wiser in their generation than the children of light, have been tremendously stirred up by this great calamity. Let us, the children of light, imitate the example of the children of this age in their zeal to profit by, and to turn to practical account, the lessons that are to be learned from the greatest of all marine disasters.

The very extraordinary and widespread interest in this particular human tragedy was due chiefly to the fact that the *Titanic* was the biggest and best advertised thing on earth. The greatest, the costliest, the most lavishly appointed, the best-advertised vessel ever built by man, started, amidst a burst of enthusiastic acclamation, to demonstrate man's mastery of the seas, to prove his ability to furnish upon the ocean-voyage every luxury of the hotel, the club and the drawing-room, and to make a new "record." And a record she did truly make, but what a different one from that which her builders and owners had planned! The eyes of the world were fixed upon that proud vessel as they never before have been fixed upon any work of man. . . . The world's opinion of the *Titanic* was in a sense correct. That stupendous and elaborate structure did fitly represent the ultimate development of the scientific civilisation of "man's day"; but more than that, its swift and utter overthrow is an epitome, a miniature, of the greater shipwreck that is coming in the fast-approaching day when the Lord shall arise to shake terribly the earth. . . .

The fate of those who remained on the vessel—some because they believed, until *too late*, that here was no danger, and many because there were not enough lifeboats for all the passengers—furnishes a striking illustration of the truth of Scripture, that *in Adam all die*. . . . Doubtless, those whose lives were cut off that night were an average company of people, containing the usual varieties of

temper, disposition and manner of life. The reason why they died was simply that they had nothing between them and the waters of death but a human device. The *Titanic* was, indeed, the perfection of human contrivance, ingenuity and workmanship. It was supposedly "unsinkable" by reason of the watertight compartments. Nevertheless, *all* who had nothing to sustain them but the massive hull of that great vessel went down to death. . . . There were men on that boat of enormous wealth; it availed nothing. There were men of great intelligence—men of high character—men who controlled the resources of the world, so far as man can control them; they were no better off than the poor emigrant. The reason why they perished was simply that they had *only the Titanic to sustain them*. What a clear lesson may be read here by those who are trusting in their own works, or powers, or goodness, or in anyone or anything but the crucified and risen Son of God. . . . Those who were saved were not saved because they were any better or more deserving than their fellow-passengers who perished. They were not saved for their strength, or culture, or wealth, or goodness. The reason why they were brought up safely out of the great deep was simply because they were *in the lifeboat*.

Here we have a wonderful illustration of the two spheres—the sphere of the living, "in Christ," and the sphere of the dying, "in Adam." It would be hard for one, who judged only by appearances, to realise that those who were on the decks of the mighty vessel, and had beneath them its massive hull, were really the perishing ones, while those in the narrow, frail-looking lifeboats were being borne to a place of safety. Yet so it was. . . .

Another very striking and characteristic fact, a fact that assumed great prominence in view of the disaster, was the comparatively trifling attention paid in the construction of the great vessel to the means for saving the lives of its passengers in the case of such an event as did actually happen. We understand that the cost of the vessel and its superb appointments was more than two million pounds, whereas the amount invested in lifeboats was insignificant. . . . But when the hour of danger came, that which had been passed by without a look became the object of supreme interest and importance—the only thing, indeed, in all that great vessel that was of the slightest value.

Again, we have in this feature of the case

a surprisingly accurate picture of the ways of the world. Expense is lavished upon everything that ministers to ease, present comfort and pleasure. . . . Every new contrivance for these ends is welcomed, admired, and discussed. . . . But the unornate, unpretentious lifeboat, to which the gospel draws the attention of perishing sinners, is slighted and treated with contemptuous indifference. Besides, has not modern theology assured us that there is no real danger—that the notions of hell, and of a righteous God who punishes all unrighteousness and ungodliness of men, were the mere crudities of thought belonging to former days, which have been dispelled by the enlightenment of the twentieth century? Have not the churchgoers of this day been taught, upon the authority of "science and scholarship," to discard with pitying contempt the "narrow" doctrine, that God has only one way of salvation?

It is well for us that God's ways are not as our ways. In the work that God is doing in the world, everything is expended for safety, and nothing for show. God's salvation is not a pretentious affair. Yet in all the universe there is no other means of deliverance, no other ark that will bear a sinner safely through the waters of death, than God's unsinkable Lifeboat, Jesus Christ. "Neither is there salvation in any other; for there is none other name given among men whereby we must be saved." In the day when the Lord shall arise to shake terribly the earth, it will be seen that God's Lifeboat is the only thing that will survive the wreck, and that will bear any children of men in safety above the waters of judgment. . . .

There are two other lessons that have been much impressed upon the writer's mind in reflecting upon this great catastrophe.

First.—Those who know the Gospel of God's grace should be stimulated to increased diligence in imparting that knowledge to others. . . . This needs not eloquence, fluency

of speech or theological training. It needs only the knowledge of the essential fact that "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures," and simple faith to believe that God will bless His own Gospel when given in humble dependence upon Himself. . . . Let that truth be imparted to our fellow-men and women in simplicity, and with prayer to God to bless His own Gospel, and there will be fruit for Him in the day of harvest.

Second.—The message of the last of the apostles is specially appropriate for our day; and we would particularly ask the prayerful attention of the family of God—"little children, young men and fathers"—to this command: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

It is the natural impulse of our hearts to love the world and to admire the things that are in the world. Especially is this true in these last days, wherein the world has assumed a semi-religious garb, and when it professes friendship for "Christianity" (according to the meaning which the world attaches to that word). But notwithstanding its apparent change of attitude, this is the same world whose leaders "crucified the Lord of glory," the Son of God's love (1 Cor. ii. 8). Therefore, if a man love it, the love of the Father is not in him. . . .

Let us, who confess ourselves to be strangers and pilgrims on the earth, submit our hearts to be searched by the Word and Spirit of God, lest we be cherishing, unknown to ourselves, some secret attachments and affections for the great world and its "things." Our life is not there. It is joined with Christ in God. Let us, then, set our affections on things above, not on things on the earth, however attractive and seemingly harmless they may be (Col. iii. 1-4).

News from Fez.

In view of the renewed disturbances at Fez we feel sure our readers will be interested in the following extracts from letters written by Miss Mellett. During all this trying time God has graciously kept the hearts of our three sisters stayed on Himself, and we desire to record it to the glory of His grace.

May 21st, 1912.—"Fez is quiet now, and we are back in our own house, though not allowed to go unescorted through the town, except in the district which is guarded by Tunisian troops. Our house is just on the border of the guarded district, which accounts for our being allowed here; Miss Greathead is not allowed to live in her house yet, as it is a good distance beyond the lines. Many

have been put to death for their participation in the massacres, and others are being imprisoned for long terms for having taken part in the looting, etc.

"The country is very unsettled, and the tribes all round are rising. The Fez people were disarmed by the French immediately after the massacre.

"We began work again, when we got back

to our house; very few people are coming. We had only 28 women this morning while under ordinary circumstances we should have had about 150. The town is still under martial law, and the better class women are afraid to come; whilst of the poorer class there must be many that we shall never see again."

May 29th.—"The whole country round Fez, and Fez itself is very disturbed at this moment. People say there are twenty thousand tribesmen around Fez waiting to attack it. All last night every one was expecting an attack, but it did not come off, and I do not believe it will, for I think the tribesmen are rather afraid of the French troops, and the French are now very strong and the town is well guarded. On Sunday, when the tribes attacked the town many of them got in, but they did not do any harm to the townspeople, though they killed a number of soldiers before they were put out again. Thank God, we are not a bit afraid, and I

think we realise more than ever that God reigneth.

"Much against our will, we are at the Consulate again. We had begun our work and the people were coming back, but now we are upset again. Miss Denison and I go home every day after breakfast and come back in the evening, so we keep in touch with the people. So many of them come to see us that we are glad to be in our own house part of the time. It is wonderful how we get used to the sound of cannon. It booms nearly all day but nobody seems to mind.

"The French Ambassador invited us to a reception on Friday to meet the new General who has come as Governor to Fez. He thought it would be well for us to be introduced. The General was very nice. When we were presented we were introduced as the 'missionaries of Fez' (each of us by name). He seemed to take a special interest in us; I do not think our work will be interfered with in any way."

Notes from Ireland.

For more than twenty years the North Africa Mission has had the invaluable help, in this Emerald Isle, of one who, without wavering, has stood by it and acted as its honorary representative. I refer to Mr. S. S. McCurry, whose name is a household word in Christian circles in this city and neighbourhood. The story of the inception and progress of the Irish Auxiliary must be given on another occasion, but, for the time being, some notes of a month spent in Ireland in the interests of the Mission are here set down.

After many months of prayer and preparation, a great Missionary Exhibition, inaugurated by the Hibernian Branch of the Church Missionary Society, was held in the Royal Society's buildings at Ballsbridge from May 14th to June 1st. The effort has been signally successful from all points of view. Not only will there be a substantial sum to hand over to the C.M.S., but several offers of foreign service have been received.

Among the "Other Societies" represented in the exhibition, the N.A.M. was kindly granted a place, and in the gallery the North Africa Court was a prominent feature, many hundreds of people being attracted to it day by day by the careful arrangement of the objects and pictures of North African life, but particularly by the handsome carpets and rugs made by the

CHERCHELL CARPET INDUSTRY.

This beautiful work of our native girls at ChercHELL called for many exclamations of

delight, and resulted in orders for most of those exhibited, and others to be subsequently supplied on receipt of new goods from ChercHELL. Daily talks were given at the Court by Mr. and Mrs. Talbot, Mr. McCurry and other helpers.

The importance of the exhibition to the North Africa Mission was that it afforded an opportunity of presenting the needs and claims of North Africa to large numbers of the 85,000 people who visited the exhibition during the three weeks it was open. A great number who listened to the talks, and to whom we personally spoke, had little or no knowledge of the extensive operations of the Mission, and many had never heard of it. It is almost incredible that after thirty years' work we should have had to answer some of the questions put to us as to the Mission. It has therefore been a time of seed-sowing, which it is hoped will result in new and wisely directed prayerful efforts for the furtherance of the Gospel in North Africa. Will our readers join with us in prayer to this end. Every facility was given by the exhibition committee, in addition to generous hospitality and numerous other kindnesses.

The Killarney Convention was held for the eighth year in succession during the latter part of May. Fragrant memories abide with us of the three days spent for the first time in one of Ireland's chief beauty spots (looking its loveliest at this season of the year). Though not so largely attended as in some

previous years, owing to the Dublin Exhibition needing the help of such a large number of workers, those who attended realised the presence and power of God in the assembly. The messages of the principal speakers, Revs. J. Stuart Holden, W. S. Standen, and J. Smyth Wood, as well as of the chairman, Mr. J. D. Crosbie, were full of power and of the Spirit of the Lord, and the testimonies sent in and read at the praise meeting which closed the Convention, and the oral testimonies then given, told how the Lord had manifested Himself during the Convention days, particularly through such messages as those of Mr. Holden on the "Contradictions of God" and "The Saints in Cæsar's Household," and those by Mr. Smyth Wood on the Divine promise to Cyrus in Isa. xlv. 3, "I will give thee the treasures of darkness," and his Gospel appeal on the last night from the words, "Sirs, we would see Jesus."

The missionary meeting was also a time of heart consecration. Mr. Tredennick (Japan Evangelistic Band) brought us the most recent news from the Land of the Rising Sun; while Miss Lock King and Miss Dore dwelt on the open doors in China and India, in which countries they had respectively laboured for many years. Mr. George Franck described the wide openings which the West China Religious Tract Society has before it in the circulation of Gospel literature; the writer dwelt on the needs of North Africa, and on the urgent call for labourers for that hard field; while Mr. Ingram (Irish Church Missions) gave instances of blessing resulting from the circulation of the Holy Scriptures in the villages and townships of

Ireland. The testimony of Miss Olive French as to God's leading and her call to China, for which she is now completing her training, laid hold of many hearts.

Friends at the Mission Hall in Corrig Avenue, Kingstown, where the Misses Carr have carried on a splendid work among poor men for many years, gave us a warm welcome, both for Gospel and missionary meetings, with a generous offering at the latter. The Merrion Hall Monday night fellowship meeting was kindly placed at our disposal for an address on North Africa, and a meeting was also organised at the new and commodious premises of the Rathmines Y.M.C.A. The Merrion Hall Sunday-school was also visited. At all these places goodly numbers, considering the warm summer evenings, gathered, and listened with interest to the accounts given by Mrs. Talbot as well as myself of the work in North Africa. The deeply interesting work at the Dublin Medical Mission was twice visited for Gospel addresses.

New friends have been made, and the interest of old and tried friends revived and deepened we trust by this visit, and plans for future work prayerfully conferred over. A few days will be spent at Belfast before returning to London.

The Christians in Ireland are passing through a time of real anxiety in view of impending changes, and they earnestly ask prayer that God may so order and guide that His Kingdom may be furthered in this beautiful land. E. A. TALBOT.

Dublin, June 6th, 1912.

Fez.

By Miss I. C. de la Camp.

"O Fez, all the beauties of the earth are united in thee!

With what blessing, with what good fortune, are not those overwhelmed that inhabit thee!

Is it thy freshness that I breathe, or is it the health of my soul?

Thy waters, are they white, honey, or silver?"

"O Fez, may God preserve thy land and thy gardens, and give thee to drink of the water of snows!

O terrestrial Paradise, surpassing the beauties of the most beautiful, of which the very sight is enchanting!

Dwellings on dwellings, on feet below which flows water sweeter than the sweetest liquor:

Meadows like velvet, bordered with a network of brooklets as with gold.

Mosque of the Karouin! O noble name!

Whose court is so fresh in the greatest of heats?

Speaking of thee comforts me, and thinking of thee makes me glad."

Thus sings the poet, and such are the sentiments of the Moors in general. To drink of the waters of Fez, to visit the sanctuary of Mulai Idris, is the desire and ambition of men from all parts of the country, and anyone who has done so is looked upon by his friends and relatives as a specially favoured person.

Although we Europeans cannot agree with all that the poet says, yet it is a fact that most people who have once visited Fez are delighted with it, and fall

under its charm, so that they always have a longing to go back again.

And wherein lies the special charm of Fez? Not in its narrow, dirty streets with their rubbish heaps and their uneven paving, its weather-beaten, crumbling buildings covered with dust and cobwebs, or its many beggars, although even all this adds to the general picturesqueness.

Beautiful for situation is Fez, about 1,000 feet above the sea level, at the eastern end of a plateau, and sloping down to the valley of the Seboo. It is nearly surrounded by hills, and to the north and south of the town these hills are covered with olive groves and orchards, whilst inside the city wall, which is said to be six miles in circumference, there is almost a belt of gardens. These retain for the greater part a green appearance all the year round, and are well irrigated by the River Fez.

It has been said that Fez is one of the three best-watered cities of the world. The river of the same name rises some eight miles to the south-west of the city, appearing above ground already a river, and on reaching Fez it is divided, partly naturally and partly artificially, into many arms which water the town, reunite as they leave it, and flow into the Seboo a few miles to the east. Practically every house has running water, and a better drainage system exists than is to be found in most Moorish towns. Going about the town, it is but rare to get a glimpse of the river, but wherever one goes one is almost sure to hear its music, as it rushes down over the rocks to the valley, or as it is detained to turn the mill wheels.

The town is divided into "Fas el Bali" (Old Fez), and "Fas Jedeed" (New Fez). The latter is the "West-End" of the town, and chiefly consists of the ex-

tensive buildings of the Sultan's palace and the Jewish quarter, or *Mellah*, which latter has lately suffered so severely at the hands of the rebels.

Old Fez is of much older origin; it was built by Mulai Idris II. in 808 A.D. The sanctuary of the town bears his name, and is supposed to be built over his grave. It is so revered that the approaches to it are guarded by bars or chains across the streets, to prevent Jews, Christians and four-footed beasts from coming near it. The number of mosques and saints' places is over 200, and this would lead anyone to believe that the Fezzies are a very religious people; but this cannot be said to be the case. The oldest mosque is the Karouin; it is the largest mosque in North Africa, and was founded in the year 859 A.D. by a lady from Kairouan, whose sister at the same time or shortly after built the Andalous mosque. The fact that 22,700 people are supposed to be able to pray at one time in the Karouin will give some idea of its size. It is both mosque and university, and used to contain a valuable library, but it has been divided up, and the books have been distributed in other towns. Through the open doors of brass or carved wood little groups of students may be seen sitting round their professors in the "dim, religious light," studying the Koran and Mohammedan law. Some of the students are quite elderly men; others are lads who have but lately left the mosque schools, and one cannot look on them without longing that they might be sitting round somebody who could lead them into the truth and liberty of the Gospel. As is to be expected, it is the student class which is the most fanatical; the merchants are more indifferent and less intolerant.

(To be continued.)

James Gilmour, in his diary, after years of labour in Mongolia, writes:—"In the shape of converts I have seen no result. I have not, as far as I am aware, seen any one who even wanted to be a Christian." This is the cry of anguish of no laggard or unspiritual, but of an earnest and consecrated soul. He had started out full of faith and expectation, as is evident in the following extract from his diary—"Several huts in sight! When shall I be able to speak to the people? O Lord,

suggest by the Spirit how I shall come among them, and guide me in gaining the language, and in preparing myself to teach the life and love of Christ Jesus." Do not these extracts tell us it is harder, more soul-suffering work, to plod on with the plough of the Word, the seed of the Word, and the harrow of prayer, than to handle the sickle of harvest and the sheaves of reaping? "I trust any boy to reap," said an old farmer once. "but I always sow the seed myself."—*The Alliance Weekly*.

For the Children.

By Mrs. Roberts, Tangier.



Photo by]

[Mrs. Roberts.

Mohammed and Rahma.

We have twelve little tots in our morning school for Moorish children, varying from about three and a half to six years of age. I do not think any of you would like to be Moorish children, because their mothers never remember on what day of the month they were born, so they cannot keep their birthdays, and have nice birthday cakes and presents. I have a little girl of my own named Beatrice; her birthday will be in June, and she will be seven years old. Already she is full of excitement about it. One day last week she was lazy over her lessons, and was sent to bed for a punishment. She was not at all pleased at this, and poutingly said, "I wish I could go to bed and *sleep* and *sleep*, and only wake up on *birthdays* and *Christmases*." There are no lessons on those days, you see! Beatrice is not always lazy like that, for she can work very well when her little curly head is not so full of play.

Now, about the infant class. There are four little girls and eight boys in it just now. The child who has been longest with us is Aisha. She has been coming since she began to toddle. It was quite a struggle to teach her the alphabet, but she has got it in her head now and can put words together. Her two brothers,

Abdsalem and Hameeds, do not know much more than she does, but they are too big for the infant class; so they are in the big schoolroom.

The little ones come quite early in the morning, and amuse themselves in the playground while the older ones are learning to sew with the native teacher. As soon as I appear, they call out, "Signora jats! Signora jats!" (The Signora has come!), and run towards me; then away they go into the class-room to get ready for drilling. They seem to have a great objection to standing straight with "eyes front." Sometimes (but that happens very rarely) they happen to do the exercises all together; but more often, although they do the exercise quite correctly, they get out of time, and their little arms, moving about at all angles, remind one of the swinging pendulums in a watchmaker's window. When the tinies are practising the jumping exercises they look like little birds learning to fly.

I have just finished teaching the children the Twenty-third Psalm. The bigger ones can say it perfectly, and when they say it all together the little ones can keep up, although they cannot pronounce all the words correctly. Miss Tilling has taught them single texts, too.

The last thing they do with me is to sing a hymn. As soon as that is over they spring to their feet (they all sit on one big rush mat on the floor), and take hold of the "Baby-organ," to carry it into the large room. Even the smallest of them must place her hands on it somewhere to feel she is helping. I am always careful to keep my own hand under one of the handles to steady it; for they generally lower it to the ground with a bang, and away they scamper back to their little room to wait for Miss Tilling, who has them for the rest of the morning for Scripture, reading, writing, etc.

One day soon, I am giving them a little treat, and am inviting their mothers to come and see what they can do. I wish I could invite you all; you would, I am sure, much enjoy seeing the little ones, with their bare feet and quaint little garments.

I am sending a photo of two of the children, taken some months ago. The child with a handkerchief on her head is a little girl, and the other is a boy named Mohammed, whom I have known since he was a tiny baby. His four sisters all come to me, and his mother comes to

the Tuesday afternoon class for women. All his family have heard about the Saviour, so I want you to remember to ask God to bless them and all the little children who come to our school, and teach them to trust in the Lord Jesus Christ.

Tangier, Morocco.

NOTICE OF BOOK.

Good News.—This is a Gospel booklet in the words of Scripture with eleven favourite hymns, suitable for circulation on the Continent. It is published in five languages—French, German, Spanish, Italian and English.

The French edition was first issued at the time of the Commune in Paris. Either edition (or assorted) may be obtained from Messrs. Baldwin, publishers, Tunbridge Wells, 6d. per dozen, or 3s. per 100.

Home and Foreign Notes.

REMOVAL OF OFFICES.

Will friends please note that the Offices of the Mission have been removed from Highbury to 18, John Street, Bedford Row, W.C.? Notice to quit was served by the landlord last March, and after careful consideration the Council decided to choose a more central position. John Street is quite close to Holborn Hall, and is thus easily accessible by tram. It is about eight minutes' walk from Chancery Lane Tube.



The Monthly Prayer-Meeting

will (D.V.) be held at the new offices of the Mission, 18, John Street, Bedford Row, W.C., on the first Thursday of the month (July 4th) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



ARRIVALS.

Miss L. E. Roberts (from Tunis) on June 1st.

Miss C. S. Jennings (from Arzila) on June 3rd.

Mr. and Mrs. H. E. Webb and family (from Sfax) on June 10th.



"THANKS."

To our kind friend, Mr. J. Calow of Redcar, for further gifts of medicines to the value of £8 18s. 8d. On page iii. of cover of our June issue we acknowledged (under initials only) the receipt of medicines to the

value of £43 19s. 2d., thus bringing up the total since December 31st, 1911, to £52 17s. 10d.



We have been asked to insert the following notice:—

Students who desire to enrol their names for the Vacation Course for missionary preparation at Oxford from August 3rd to 31st are requested to send them as soon as possible to the Secretary of the Board of Study, the Rev. H. U. Weitbrecht, Ph.D., D.D., 33, Onslow Gardens, Muswell Hill, London, N., so as to facilitate the arrangements which have to be made beforehand for the division of the classes.



Morocco.

Miss H. E. Woodell writes from Tetuan on June 6th: "We are busy just now with in-patients. To-day we admitted two more into our house. Now we have five—three women and two children. A kind friend in England sends the money for their support. We are so glad to have the opportunity of daily teaching the Gospel. Miss Hubbard says, 'We have the patients and the nurse, and now we need the doctor.' How I wish one were forthcoming!"



Miss M. Eason writes from Casablanca on May 1st:—"On Saturday mornings we have quite a number of Jews at the dispensary. Four young men come regularly to read with Miss Banks, and last Saturday they brought another; they all say that they believe that Jesus Christ is the Son of God. We feel they

must be sincere or they would not come, for they have nothing given to them in the way of medicine, or, indeed, of help of any kind.

"It is nice to visit Hadja Aisha who was converted a few weeks ago whilst staying with Mrs. Simpson on her way back from Mecca. Her husband is also a believer; he reads to her from the Gospels every evening."



Algeria.

Miss J. Cox, in a letter from **Tebessa**, to which place she has gone for a short rest, gives a few impressions of the work at that station. She writes on June 3rd: "The work here in Tebessa is very encouraging. In the morning meeting a young Arab confessed his faith in Christ, and in the afternoon I had the joy of seeing the four Italians who have given themselves to Christ. Over thirty men and boys assisted at the evening meeting. . . . The little Bible depôt is a great success, in the real sense of the word. It was delightful to see a group of Arabs from Tozeur listening to the Word of God last Saturday morning."



Tunisia.

Dr. Churcher writes from **Sfax** on May 30th: "We had one meeting for the Tripolitans at the beginning of May, when 124 were present, but as harvesting then commenced work became plentiful, and the great need ceased. We visited the market at El Djem

(half way to Susa) on the 6th inst. It has become much more important of late. We treated **eighty-five** patients, several of whom remembered us at Susa years ago. We sold **Gospels** well, so that our total for the month is **sixty-one**. As there is much sickness around, especially smallpox and typhoid fever (the latter proving very fatal), I did not have the magic lantern to-day.

"The **Porter Boys' class** has averaged **twenty-four**, but the heat is beginning to make them slack. The total **attendances** at the medical mission for the month have been **858**."



Egypt.

Writing from **Alexandria** on May 11th, **Mr. W. Dickins** says:—"The Arabic services on Mondays, Wednesdays and Fridays have been well attended, several coming quite regularly. Last night there was remarkable power. Two professing Christians confessed that before these meetings commenced they had been spiritually dead, and that they had risen to a new life in our Lord Jesus Christ. Then a Moslem, well educated, rose and confessed his faith in our Lord Jesus Christ. . . . A young Moslem inquirer, who has had much instruction in the afternoons, has also confessed his faith, and has written me a letter to that effect; and yet another has confessed his need of the Saviour, but asks prayer as he cannot realise that God will accept him as he has sinned deeply."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For God's continued preserving care over the workers in the city of Fez; and for the quiet confidence in Him, in which their hearts and minds are kept amidst the confusion all around.

For spiritual help and refreshment received by several of the missionaries on the field at the recent conference held at Algiers.

For encouragement in the work among men and boys at Djemâa Sahridj; and prayer for God's blessing to rest upon a new effort being made in the village of Mesroub, near by.

For the safe arrival in England of several of the workers; and prayer that these may not only find rest and invigoration during their stay in the homeland, but may be enabled to awaken and stimulate interest in the work of the Lord in North Africa.

Every day will I bless Thee; and I will praise Thy name for ever and ever.

PRAYER.

For Mrs. Roberts' work at Hope House, Tangier, among the little ones; that some of those who come under daily instruction may learn to love the Lord Jesus.

For a Moslem lad at Arzila who has for months been reading the Scriptures at home to a blind boy.

For guidance with regard to the Italian work in the city of Tunis, and for new workers to help to carry it on.

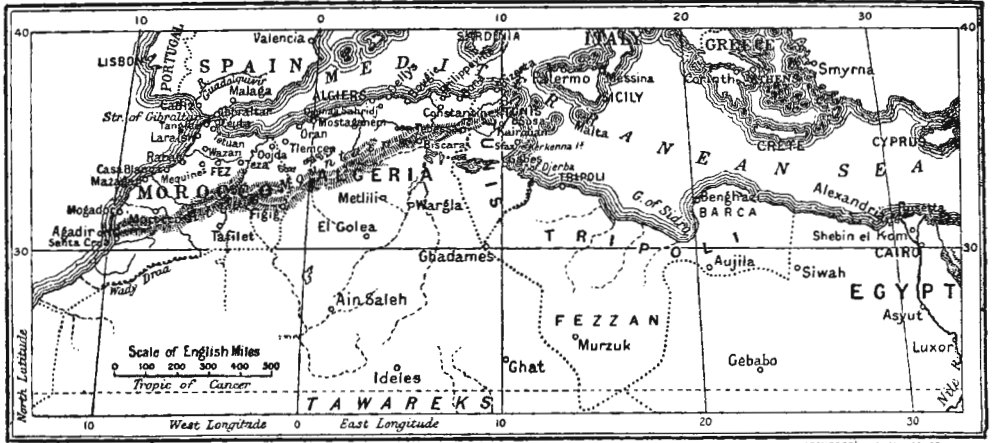
For special grace and comfort for the lonely ones on the field, who may be feeling the burden and heat of the day; that such may be kept steadfast, and enabled to encourage themselves in the Lord their God.

That all the native converts and evangelists in the countries of North Africa may be built up in their faith, and may grow in the knowledge of the Lord Jesus Christ.

That the Lord will graciously incline the hearts of his stewards to send in the financial supplies needed at this time.

NORTH AFRICA consists of

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



Stations of N.A.M., Seventeen. In **Algeria**: Djemâa Sahridj, Cherchell, Algiers, Tebessa. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Larais, Arzila. In **Regency of Tunis**: Tunis Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

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.



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.

Shirt-blouses for Ladies (nun's veiling), cream or white, 4s. 6d. each. Also knitted socks for gentlemen, 3s. 6d. per pair. 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, 18, John Street, Bedford Row, London, W.C.

ALGERIAN CARPETS.

We have a few carpets still in stock, and we should like to dispose of them quickly on behalf of the industrial work in Cherchell. They are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office (note change of address) 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 should be made. Please apply to the Secretary, **CHERCHELL CARPET INDUSTRY, 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.**

Telegraphic Address:—"TERTULLIAN, LONDON."

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, M.B. (Lond.)	Dec., 1894	Algiers.		Miss G. L. ADDINSELL	Nov., 1895
Miss F. MARSTON	Nov., 1895	Kabyle Work—		Sfax.	
Mr. O. E. SIMPSON	Dec., 1896	Mons. E. CUENDET	Sept., 1884	T. G. CHURCHER,	Oct., 1885
Mrs. SIMPSON	Mar., 1898	Madame CUENDET	Sept., 1885	M.B., C.M. (Ed.)	Oct., 1885
Spanish Work—		Mr. A. SHOREY	Nov., 1902	Mrs. CHURCHER	Oct., 1889
Mr. A. J. MOORE, B.A.	April, 1909	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.		Kabyle Work—		DEPENDENCY OF TRIPOLI.	
Casablanca.		Miss J. COX	May, 1887	Mr. W. REID	Dec., 1892
Miss F. M. BANKS	May, 1888	Miss K. SMITH	May, 1887	Mrs. REID	Dec., 1894
Miss M. EASON	Oct., 1910	Mrs. ROSS	Nov., 1902	Miss F. M. HARRALD	Oct., 1899
Miss ALICE CHAPMAN	Dec., 1911	Mr. T. J. WARREN	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1911
Tetuan.		Mrs. WARREN	Feb., 1911	EGYPT.	
Miss A. BOLTON	April, 1889	Tebessa.		Alexandria.	
Miss A. G. HUBBARD	Oct., 1891	Miss A. COX	Oct., 1892	Mr. W. DICKINS	Feb., 1896
Miss M. KNIGHT	Oct., 1905	Miss N. BAGSTER	Oct., 1894	Mrs. DICKINS	Feb., 1896
Miss H. E. WOODDELL	Jan., 1907	REGENCY OF TUNIS.		Miss R. HODGES	Feb., 1889
Azila and Larash.		Tunis.		Miss J. E. EARL	Oct., 1909
Miss C. S. JENNINGS	Dec., 1887	Mr. A. V. LILEY	July, 1885	Miss E. M. BLAKE-FORSTER	Nov., 1911
Miss K. ALDRIDGE	Mar., 1891	Italian Work—		Shebin-el-Kom.	
Fez.		Miss A. M. CASE	Oct., 1890	Mr. W. T. FAIRMAN	Nov., 1897
Miss L. GREATHEAD	Nov., 1890	Miss L. E. ROBERTS	Feb., 1899	Mrs. FAIRMAN	Feb., 1896
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.