

No. 88.—New Series.

December, 1912.

NORTH AFRICA

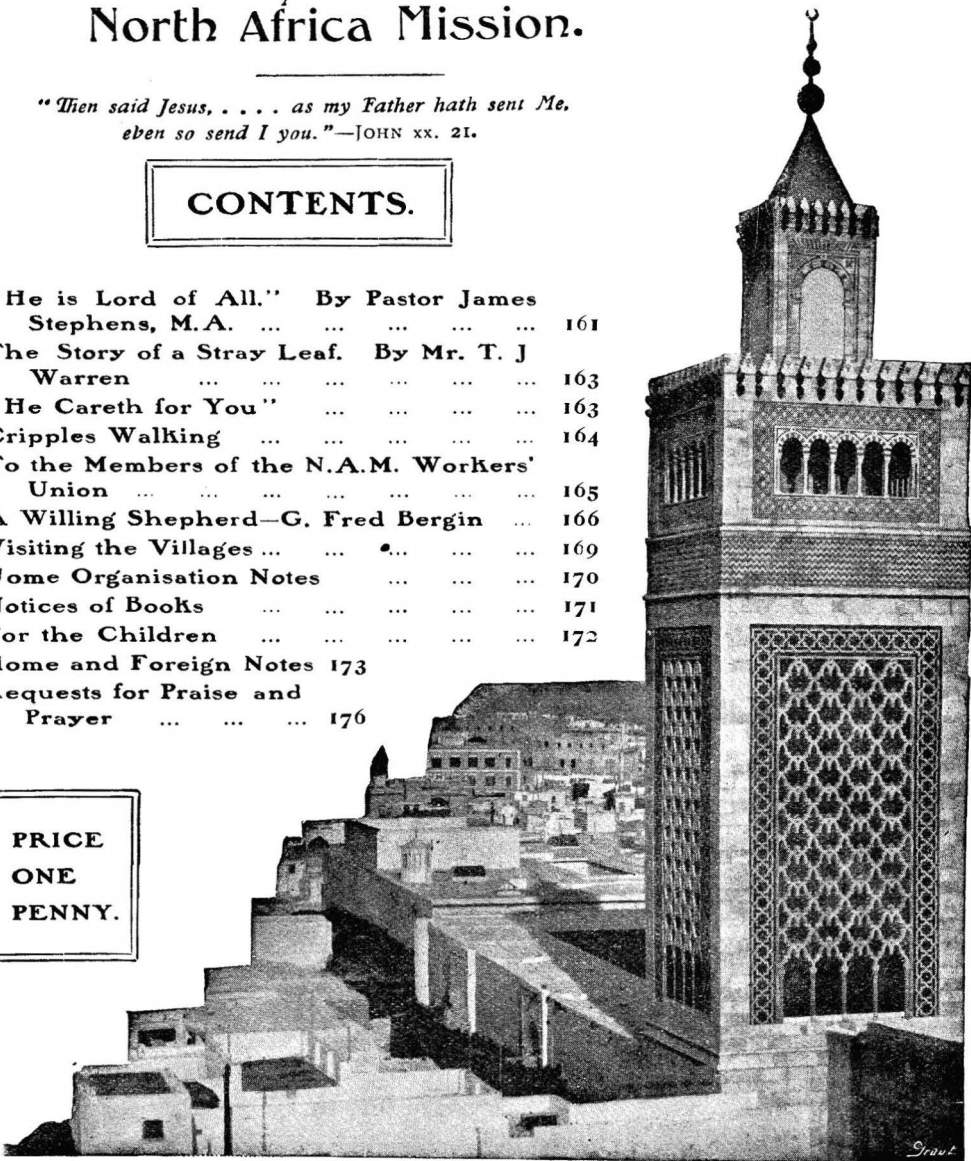
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission—
18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

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THE NORTH AFRICA MISSION,

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

DONATIONS FOR OCTOBER, 1912.

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SUMMARY.

OCTOBER.				TOTALS—JAN. TO OCT., 1912.			
	£	s.	d.		£	s.	d.
General Fund	379	16	8	3,293	7	3	
Designated Gifts	502	17	6	2,177	4	5	
North Africa — Subscrip- tions and Sales	2	4	9	52	13	4	
Other Publications		2	2	6	18	6	
Sundries	10	12	1	168	3	7	
	£895	13	2	£5,698	7	1	

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, 148, Holborn, London, W.C., or into any of its branches.

"Shebka" (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.



Miss Bagster with her Girls' Class, Tebessa, Algeria.

“He is Lord of All.”

By Pastor James Stephens, M.A.

JESUS CHRIST, in whose atoning death his people trust for peace with God, is he who is alive, in that he rose from the dead to die no more, and he who, as alive, occupies the place of highest dignity and power at the right hand of the Majesty on high, and IS Lord of all.

He is Lord of *all angelic beings*, for he has been “set far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come,”—not only above all ranks of *holy* angels, but above all ranks of fallen, wicked spirits. He is Lord of *all human beings*, inasmuch as all these, whether at present in actual conscious subjection to him or not, must each render account to him as Judge; for “God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead,” and “the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son even as they honour the Father”; and so “to him every knee shall bow.” While Jesus Christ is thus Lord of the dead as well as of the living, he is, further, Lord of all the human race who are alive on the earth at any one time, in that he is the One to whom the Father hath given to have “power over all flesh, that he should give eternal life to as many as” the Father hath given him. He is Lord over *all things*, over all the workings of nature, over all the spirit-forces in exercise on the earth, over all the arrangements and affairs of men; and while we see not yet all things put in actual subjection under him, they are, in point of fact, subject to his control so far forth as is requisite for carrying to fulfilment the eternal purpose with respect to the Church—that is, the company of believing people all over the earth: “He is *Head over all things* TO the Church, which is his body.”

Inasmuch as he is Lord of all, he is the One to whom all the holy angels pay homage, even as it is said, "Let all the angels of God worship him"; and he is the One of whose power all the fallen angels, the spirits of wickedness, stand in dread. Inasmuch as he is Lord of all, he has the adoring, grateful homage of all redeemed human beings, whose praise, presented in heaven or on earth, includes this,—“Unto him that loveth us and loosed us from our sins by his blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.” And this homage implies, where there is full enlightenment and faith, the acknowledgment that they, as his redeemed ones, are his very own property or possession, and not *their* own, so far that it belongs to him, with their hearts' glad consent, to do in them and with them whatsoever is according to his good and holy will. Inasmuch as he is Lord of all, he is indefeasibly ENTITLED to the homage, not only of his own believing people, but of all other human beings, all the world over. He is entitled to the homage and to the subjection of all in suchwise that those who withhold or omit this homage and this subjection fail in their obligations and constitute themselves guilty in the sight of God. The day is approaching when this title will be made good over all the earth, when Jesus Christ, the Lord of all, shall be seen and owned to be "Lord of lords"; when, coming in power and great glory (coming, indeed, "to be glorified in his saints"), he shall have all his enemies made the footstool of his feet. Those who shall in that day be found in rebellion against him, and those knowing or acknowledging not God, and obeying not the Gospel, shall suffer destruction. At that day Satan shall be bound and cast into the abyss for a thousand years; and there shall be inaugurated an ordering of human affairs and of earthly government under the immediate superintendence and control and empowerment of Christ as Lord of all. The Truth shall then go forth and make its way unopposed and unhindered, and shall prevail to the ends of the earth. To the Lord of all, the heathen, or nations shall be given for an inheritance and the uttermost parts of the earth for a possession.

God made that same Jesus whom the Jews crucified, Lord and Christ. He was crucified by wicked hands; and yet his being in the hands of men unto the suffering of death was according to the determinate counsel and foreknowledge of God. "Though he were a Son yet learned he obedience by the things which he suffered": he got the knowledge or acquired the experience of obedience not only in carrying out in word and deed, as if he were a Servant, the will of him that sent him, but also in enduring appointed sufferings, appointed to him that he should endure them in the day when, willingly presenting himself to God, he "bare the sin of many." Though he, as the eternal Son, was in equality with the Father, he counted not his equality with God a thing of which to retain tenacious hold, but made himself of no reputation, and took the form of a Servant, and became obedient unto death. "WHEREFORE God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow and every tongue confess that he is Christ the Lord to the glory of God the Father." By virtue of his OBEDIENCE (and not, strictly speaking, by *filial* right), he is Lord of all. Only, the obedience which he presented was not simply the flawless obedience of a perfect man, but that of the Son of God become a man—an obedience which was perfectly, gloriously, ineffably answerable to *all* the claims of God's holiness, a very expression indeed of that infinite holiness.

The testimony concerning Christ constitutes the word of the truth of the Gospel. They who give that testimony are not to be regarded as if they simply declared and taught a religion which is superior to all other religions, a religion which supplies the highest and noblest conceptions of God and of human duty and virtue, a religion which is most worthy to become the universal religion. Nor

are they to be regarded as if simply representing the highest Teacher and Leader of humanity who has ever appeared. They are the witnesses of One who, though he died, lives, having risen to die no more; and who, as alive, is ABOVE ALL, and is able to be *with* his witnesses in *the power to bestow eternal life* on every one who, by means of the testimony, "beholdeth the Son and believeth on him." The things that count in the work of the witness are that he give the testimony clearly, adequately, convincingly, persuasively; and that, all the while, he keep in living touch, in inner-heart accord, in genuine fellowship with his Almighty Lord and Saviour, the Lord of all.

The Story of a Stray Leaf.

By Mr. T. J. Warren.

During the process of cleaning the preaching hall at Djemâa Sahridj, a stray leaf from an Arabic Gospel was swept into the roadway. Two lads, who are learning to read the Koran in the native school, picked up the torn leaf which contained a part of the story of John the Baptist's death. They became interested and wanted to learn more about it, and, making inquiries, were directed to the mission station.

The younger of the two lads very much wanted a Gospel in French and Arabic, as he knew French fairly well. I refused to give it to him, however, as boys often ask for Gospels with cloth covers to tear out the reading and use the cover for a pocket-book. I therefore made a bargain with him. Handing him the story of Noah in

Kabyle (in Arabic characters), I told him that, if he came another day and could answer my questions, I would give him the coveted Gospel. Rather to my surprise, he came back the next day. He gave a very good outline of the story of Noah, although he had not had much time to study it. The names of the birds (the raven and the dove) he could not remember, but he explained them by saying, "The bird that says '*Wauk*'—and the wife of the pigeon." He went away, the proud possessor of the desired Gospel.

Special interest attaches to this case, as the master of the school which the lad attends is a man of considerable influence, and has threatened to punish anyone who comes to our meetings.

Djemâa Sahridj, Algeria.

"He Careth for You."

"Casting all your care upon Him, for He careth for you."—1 Peter v. 7.

God's care for His children is a reality, and God's care for His servants and the work He has given them to do is a reality. Yet He permits them to be exercised and tried in many ways, for it is thus they are stimulated to prayer and disciplined for the development of their Christian character.

Since our November NORTH AFRICA went to the press, £612 8s. 6d. has been received from the Lord's stewards; £247 16s. 10d. of this was for the General Fund, and £364 11s. 8d. for designated purposes. For this we praise God, who has inclined His servants to help. Another £800 is needed by November 30th to enable the Mission to meet

home claims and send out to the field all that is desirable. By December 31st, when the year ends, about £1,300 is the amount that is being asked of God for general purposes.

A generous friend, who desires to stir up others to give to the Mission, writes to promise that, if before December 10th others will give £850, it shall be made up to £1,000. Paul sought to stir up the Corinthians by telling of the liberality of the Macedonians. May all hearts be moved by the constraining love of Christ to seek to help to make known His great salvation to those who sit in darkness. Since He careth for us, may we not be emboldened in faith to liberality, assured that He will never fail us.

Cripples Walking.

Just a year ago, in our December issue, under the heading of "Healing for Soul and Body," some particulars were given of two patients (among others) in the Tulloch Memorial Hospital, Tangier. The accompanying pictures finish the story then begun.

The two patients referred to were surgical cases. The leg of the one man had already been amputated, and Dr. Wilson was expecting to operate shortly on the other. This latter was Si Tahir, to whom reference has been made in NORTH AFRICA more than once. (See *October number*, p. 134.) Through the kindness of friends in England, he is now the happy possessor of a cork leg and foot, with which he is able to walk so well that it is difficult to tell which is the artificial leg and which is his own. For some little time he has been working as a Native Reader in connection with the Hospital at Tangier, and it is earnestly desired that he should become a permanent member of the Hospital staff, as there is great scope for native testimony among both in



After the Operation.



The Cripples Walking.

and out-patients, and his words have been already blessed to many. In order that this should be done, it is necessary that some friend or friends should provide for his support.

The man with the wooden leg on Dr. Wilson's left came to the Hospital about fourteen months ago in an apparently hopeless condition. The whole leg up to the knee was black and gangrenous, and the poor man was suffering in other ways. Recovery seemed almost impossible, but as a forlorn hope Dr. Wilson operated, and through God's blessing, the patient made a splendid recovery. He went home for a time, but returned to the Hospital when the leg which had been provided by friends was ready for him, and he stayed for a few days in the wards while he learned how to walk with it. Hopes are entertained that this man also has come to put his trust in Christ as his Saviour.

We thank God for bodies healed, but most of all for evidences that the Great Physician Himself has put forth His hand and healed the sin-sick soul.

To the Members of the N.A.M. Workers' Union.

DEAR FRIENDS,—I must begin my usual annual letter by thanking you all very much for all the nice contributions you sent me. Almost everything was so good and useful. I am sending round to the various secretaries some of the letters of thanks I have received, and you will see by them how thoroughly the good quality of the articles is appreciated, and how grateful all are for the help given them by our Workers' Union. A good many people sending me money instead of garments, I was able to get some things which were needed. I am glad to say the number of our members keeps up well, but I should be very glad to welcome new members, either as local secretaries in unoccupied places or as scattered members sending their contributions to me.

With many thanks for all your kind help,

I remain,

Very sincerely yours,

The Priory, Christchurch, Hants.

LOUISA E. TIGHE.

NORTH AFRICA WORKERS' UNION ACCOUNT, 1911.

RECEIVED.	£	s.	d.		SPENT.	£	s.	d.
From Secretaries	21	17	5	In Duty, Postage, etc.	13	17	2	
From Scattered Members	7	7	6	In Garments	15	7	2	
	£29	4	11		£29	4	4	

LIST OF LOCAL SECRETARIES, 1912.

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| <p><i>Basingstoke</i>.—Miss Emma Smith, Erith House.</p> <p><i>Bournemouth</i>.—Miss Coates, Lauriston, Derby Road.</p> <p><i>Burnham (Som.)</i>.—Mrs. King, Arnside.</p> <p><i>Cambridge</i>.—Mrs. Oswin Smith, 5, Station Road.</p> <p><i>Clevedon</i>.—Miss F. Brown, Norham, Victoria Road.</p> <p><i>Croydon</i>.—Mrs. M. A. Mancey, Glossop Road, Sanderstead.</p> <p><i>Dublin</i>.—Miss B. Clarke, 3, Winslow Terrace, Terenure Road.</p> <p><i>Eastbourne</i>.—Miss Gurney, Granville Lodge, Granville Road.</p> <p><i>Edinburgh</i>.—Mrs. Grieve, 144, Viewforth.</p> <p><i>Folkestone</i>.—Miss Duff, 21, Connaught Road.</p> <p><i>Guernsey</i>.—Miss Diment, Brock House, Brock Road.</p> <p><i>Harrogate</i>.—Miss Jones, 171, Cold Bath Road.</p> | <p><i>Hythe (Kent)</i>.—Miss C. Avill, Park Lodge.</p> <p><i>London</i>.—Miss Dalton, 39, Woodland Road, Upper Norwood.</p> <p><i>London</i>.—Miss Smallridge, Haddon, Salters Hill, Upper Norwood.</p> <p><i>London</i>.—Miss A. Smee, 4, Park View Mansions, High Street, Highgate.</p> <p><i>London</i>.—Miss E. Wing, 33, Keyes Road, Cricklewood.</p> <p><i>London</i>.—Miss E. T. Roberts, Highlands, Streatham Common.</p> <p><i>Portrush</i>.—Mrs. Macaulay, Stransmore.</p> <p><i>Redhill</i>.—Mrs. G. Code, Tregwynt, Station Road.</p> <p><i>Shrewsbury</i>.—Miss Wagstaff, 15, School Close, Longden Coleham.</p> <p><i>St. Albans</i>.—Mrs. Pakeman, Salem, Carlisle Avenue.</p> <p><i>West Kirby (Cheshire)</i>.—Miss M. Geddes, Shirley, Westbourne Grove.</p> |
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The above should have appeared in our columns earlier in the year. We desire to apologise to the Members of the Workers' Union for the delay.

A Willing Shepherd.

G. FRED BERGIN.

Reminiscences of the late Honorary Director of the Bristol Orphan Homes, founded by George Müller.

"Taking the oversight thereof (of the flock of God), not by constraint, but WILLINGLY; not for filthy lucre, but of a ready mind; . . . being ensamples to the flock."—1 Peter v. 2, 3.

In the November issue of NORTH AFRICA we recorded with great sorrow the death of this honoured servant of Christ; we now add some further particulars concerning him as one who was deeply interested in the North Africa Mission, and who was, in measure, the instrument of some of its missionaries going forth.

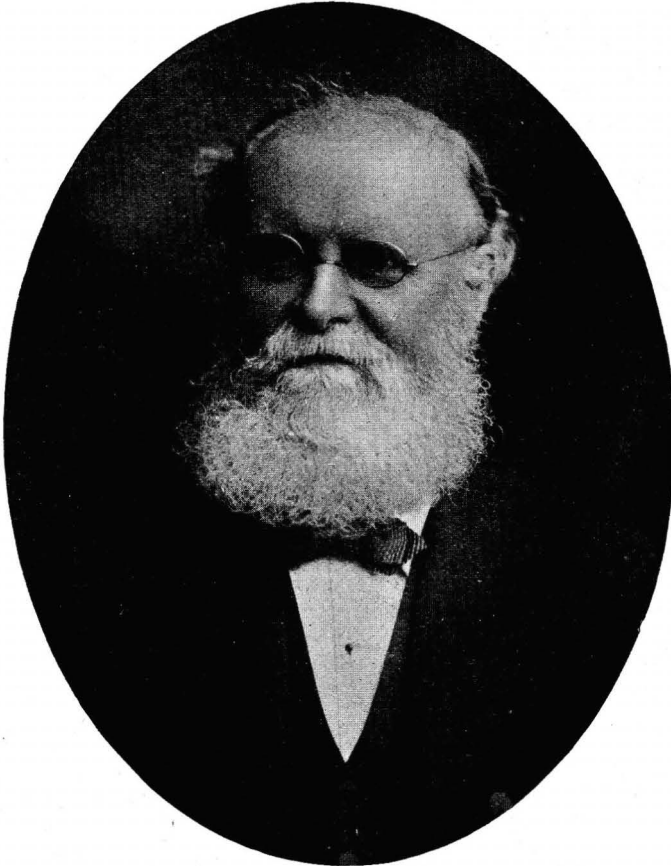
Mr. Bergin will probably be chiefly remembered as the successor of Mr. James Wright and Mr. George Müller in the post of Honorary Director of that wonderful work of faith—the Ashley Down Orphan Homes, of which Mr. Müller was the founder;

but there are other grounds for considering and imitating his godly life.

It was Mr. Müller's aim to prove to the Church and the world that God is as truly able and willing to answer His people's prayers in the present age as He was in the days of either Old or New Testament saints. To this end, in the

work he undertook, he determined not to ask anyone for financial help, but only to ask of God in prayer. He did not even make known the needs of the work to the

public, except as they might be surmised from the annual report, which did not appear until some time after the year had closed. Mr. Müller did not think it was wrong for Christians to make known their needs or the needs of the Lord's work in their hands; but in order that there might be no doubt that help was received in answer to prayer to God, he refrained from doing so, believing that thus God would



The late Mr. G. F. Bergin.

be more abundantly glorified and the faith of His servants strengthened. The results have fully justified this belief.

Many said that when Mr. Müller died the plan would fail; but it did not. For about seven years Mr. James Wright and Mr. Bergin acted together fully on the same lines, and since Mr. Wright's death

Mr. Bergin has continued in this path of faith. Now Dr. William Bergin is, by God's grace, following in his father's steps. Thus it is seen that God is willing and able still to sustain all who humbly and really seek to walk in His way and put all their trust in Him.

This truth is of the utmost importance to the North Africa Mission, for it has ever been our belief that God, having called us to this work, would sustain it in answer to prayer, raising up workers and sending in funds to maintain them and their work, so long as they put their trust in Him. And though the mission and the missionaries may have often been conscious of failure, God has never failed them, and so long as they humbly seek to know and do His will and to please Him above all things, He never will. For more than thirty-one years this work has gone on, and notwithstanding tremendous difficulties arising from foreign Governments and the false systems of Mohammedanism and Romanism, it still goes on, and the light of the Gospel is being shed by its means to some considerable extent over the lands of North Africa. The work is God's, and even though His servants may fail, He will not fail, but will carry out His purposes of mercy.

In view of this, we give a few facts about Mr. Bergin which cannot fail to be specially interesting to those who desire to live a life of faith in the Son of God, who loved them and gave Himself for them. Space forbids details, and thus only a few salient points can be touched upon.

Mr. Bergin was born in Cork on April 25th, 1843, and was converted when about sixteen through some words spoken by his father on his dying bed. His parents, though Christians, moved in somewhat worldly society; but the young convert came thoroughly out for God at once, and entered upon a path of devotion to Christ and separation from what was not in harmony with Christ's will.

At the age of twenty-two he married Ellen Maria Gower who survives him. During the fourteen years between his conversion in 1859 and his coming to Bristol in 1873, he was engaged in business, but at the same time was diligent in the Lord's work, and was blessed to the

conversion of not a few both in South Ireland and in South Wales. For a time he continued in business in Bristol, devoting himself heartily, however, at the same time to visiting among the members of the church, meeting at Bethesda and Salem Chapels, over which Mr. Müller and Mr. Henry Craik had been pastors. Since the death of Mr. Craik in 1866, Mr. Müller had felt the urgent need of some brother who could devote himself to the pastoral work of this church of over 800 members, and prayer was frequently offered that such should be found. Mr. Müller and Mr. Wright were so fully occupied with the work at Ashley Down that they could not give the time that was needed to this pastoral work. Mr. Müller watched Mr. Bergin's quiet ministry with interest and joy, and came to the conclusion that here was the answer to his prayers, and in this opinion Mr. Wright concurred. At a church meeting, without previously telling Mr. Bergin, Mr. Müller stated that they had been praying for a brother to do pastoral work, and there was one among them already doing it; he recommended that the church should recognise Mr. Bergin as the man whom God had chosen. Mr. Wright confirmed Mr. Müller's testimony, the church acquiesced, and from that day forward Mr. Bergin was recognised as the man whom God had called and the church had recognised as a pastor.

At this time Mr. Bergin was a little over thirty years of age. Mr. Müller commenced his pastoral work in Bristol when rather less than twenty-seven years of age. Before he was twenty-nine he established the Scripture Knowledge Institute, and he began the Orphan Work when just over thirty. Both these servants of Christ therefore entered upon their life-work when comparatively young. For about twenty-four years Mr. Bergin gave himself with great diligence and energy to caring for this flock of about a thousand of the Lord's sheep, until after Mr. Müller's death he joined Mr. Wright. Even then he devoted much time and attention to the church, and for another fourteen years, right up to the end of his life, he was a true-hearted pastor.

The qualities required of a bishop in the Epistles of Timothy and Titus were

markedly present in him. A few of these call for special notice.

A pastor should first rule well his own house, for if he does not do this, how can he take care of the Church of God?

The fact that Mr. Bergin's three sons and three daughters were early converted proves that in this he found grace in God's sight. Two of them became missionaries in the foreign field, and the five still living are earnest workers in the Lord's service, one of them now succeeding him in the responsible work at Ashley Down.

Mr. Bergin was truly given to hospitality. He and his wife and family were noted for the generous manner in which they threw their house open to the Lord's servants and to the children of missionaries. This was the more remarkable as he had no regular income. For nearly forty years Mr. Bergin had no stated salary, but counted upon God to incline the Lord's servants to sustain him. Often he had trials of faith, yet when he was abundantly supplied he gave away to others with noble liberality.

He was a lover of good men, and amongst his dearest friends outside his immediate circle may be counted such names as the late Dr. Pierson, Mr. David Baron and Mr. Frank White.

Mr. Bergin excelled as a visitor. Nor did he confine his visitation to the sick, for he used to say that Christians in good physical health are often more sick spiritually than those who suffer in their bodies from ill-health. Being a thorough man of business, he was constantly applied to by all classes for advice in their temporal as well as their spiritual affairs, and he was always willing to spend and be spent in unselfish love.

Peace-making was another work in which he was successful. While he was nearing his end, a telegram from some five hundred Christians in another city was received, saying that they were praying for him. Several churches there had

been kept apart by disagreement, and he had been enabled to bring them together after a considerable period of alienation. At this, their first public reunion, he was lovingly remembered.

Foreign mission work was ever dear to Mr. Bergin, and he did much to help those in the field and to stir up fresh interest in work abroad. Many missionaries will feel that they have lost in him a dear and practical friend. Amongst these are some in North Africa.

His interest in young people was very marked, and he entered keenly into their hopes and fears. Not a few were led to Christ through his labours, and many more were influenced by his teaching and led out into service through his advice.

His work as Honorary Director of the Orphan Homes and the Scripture Knowledge Institute is too extensive to be treated of here. Besides all that this entailed, Mr. Bergin found time to condense Mr. Müller's account of the Lord's dealings with him into one volume, and he also published a book telling of God's faithfulness during the ten years following Mr. Müller's death.

Now this life of devotion, prayer, faith and untiring generous service has ended, but its influence remains. May we all be stimulated to renewed faith and spiritual energy as we consider it! Practically Mr. Bergin's last message was, "*Tell my younger brethren, they may be too big for God to use them, but they never can be too small.*"

Dr. William Bergin, who had been helping his father for some time, and is a humble-minded man of faith and experience, has now become Honorary Director in his place. He is being assisted in the work by Mr. Green, a godly man of faith, who has for some years laboured in the foreign field. For each of these, and for the widow and other children of our departed brother, we bespeak both sympathy and prayer.

EDWARD H. GLENNY.

A woman came one day to the dispensary [at Djemâa Sahridj, Algeria] to ask me for some medicine for her husband. I gave her Epsom salts, to be taken in two doses. A few days afterwards she returned for more. I said, "No, that is enough." "Oh," she

said, "he found it so good. Do give me some more." I said, "What did you do with it?" She replied, "I damped it with water, and spread it all over his feet, and tied them up with rag, and he found it very good." I expect it was the water!

—From Mrs. Ross's Diary.

Visiting the Villages.

A week ago we visited the village of M—. Upon entering it we met four women walking in single file, carrying a pot of water on their heads. We saluted them; they answered us, and then asked, "What have you got there? Where are you going?" Just as we got into conversation with them some men appeared in the distance and the women passed on quickly out of sight.

An old patient invited us into her house and gave us a bundle of not too clean-looking rags to sit upon. I declined, and looked for an *eldjefina* (a sort of wooden tub), but as there was not one in sight, I had to accept the rags for fear of appearing rude. We were soon giving them the Gospel, but were interrupted with the usual questions, such as "Who is she?" (Mrs. Warren). "What is she to you?" "Is she married?" etc. So I stopped speaking and said, "Now, listen, and I will tell you all you want to know, and then I want you to attend to my message." This amused them. Afterwards they listened well and seemingly with interest.

We next went to see a baby who was ill, and there I made the terrible mistake of calling a girl a boy. "Oh, dear, no!" the mother said. "She is only a girl." I replied, "Well! she is just as good as a boy. God gave her to you, and before Him they are equal." "Ah," she said, "we do not think like that. Look!" putting her arm round a boy about four years old. "This is my son. *He* is beautiful."

We soon gave medicine to the baby, and then began to speak about the Lord Jesus. While we were doing this, two of the men-folk came home and listened for a while respectfully. Then they asked us to bear witness to Mohammed. When I had given my reasons for refusing to do so, one of them said, "O that I could find a man with white hair [an old man], one who knows about our religion, and could answer you!" They followed us, however, to the next house, and listened with serious faces to the third chapter of John's Gospel. There was a great difference in their attitude when they left us. At a third meeting, the story of the prodig-



Photo by]

[Mr. T. J. Warren.

A Native Family Group at Djemaa Sahridj.

Father, mother and eldest daughter are professing Christians.

gal son kept them quiet for some time, and gave us the opportunity of showing God's willingness to receive sinners—that is, those who repent of their sin and leave their evil ways. May God water the seed sown!

What a reception we had to-day at the village of A—! The unfortunate part was, that so noisy were the exclamations of delight that it was difficult to get a quiet hearing. At the third meeting we held, we were invited into a house where there was a bride who had been married two days' previously. She was very subdued, and looked far from happy. We talked to her for a little, and then I said to the mother-in-law, "I should like to speak God's Word to you, but I am tired, and can only speak if there is silence. Now I know you would like to be polite, and you would not wish that your neighbours should come in and talk whilst I am speaking." The woman disclaimed the idea that her people were polite, but, nevertheless, I had a very quiet time there.

We afterwards visited a burnt child,

dressed her wounds, and had a good hearing for the Gospel. We were offered food, which we declined, having decided to return to our camping-place for rest and refreshment; so we refused all invitations to remain and walked away quickly. We had only gone a few yards when we heard the people shouting to us to return. We did not take any notice at first, but one of them came up to me and, catching hold of my arm, said, "You must come back. There is a little boy very ill. Do come and give him some medicine." Not having the heart to refuse to help a child, we retraced our steps. We were taken into a spacious courtyard, with rooms nicely built all round it. Chairs were brought for us to sit upon, but nothing was said about the sick child. "Where is the boy who is ill?" I asked. My question was greeted with peals of

laughter as they replied, "No one is ill. We wanted to get you back, and now we want you to sing to us." They were greatly delighted with their success, and laughed so heartily that we could only laugh with them. We sang and spoke to them the Word of God, and then I told them I must go, pleading hunger. That was no use, for they quickly offered food. I thanked them, but said, "I cannot leave my children any longer; they will be waiting for me." As the mention of a child's need caused us to go back, so the need of the children spoke to their hearts, and they let us go in peace.

We feel thankful for these and similar opportunities of proclaiming the Word, and ask for your prayers that the souls of those who hear may be blessed.

ADA ROSS.

Djemâa Sahridj, Algeria, Nov. 1912.

Home Organisation Notes.

Following the series of Farewell Meetings in and around London detailed in the November issue of NORTH AFRICA, it has been the privilege of the writer to visit several churches where a warm missionary interest has long been sustained. At **Lansdowne Hall, West Norwood**, under the pastoral care of Rev. W. Fuller Gooch, a large company gathered on Wednesday, October 9th, for a lantern lecture on North Africa, and it has been a joy to know of at least one present who thereat heard the Divine call, "Go ye," and has responded thereto. Col. Mackinlay made a sympathetic chairman in the unavoidable absence of the pastor. In the following week we were as warmly welcomed at **St. Aubyn's Church, Upper Norwood**, so long ministered to by Rev. Wm. Houghton (now of Exeter), and now by Rev. W. J. Shergold. North Africa Mission work has for many years had a large place in the affections of the St. Aubyn's congregation, through the help of our valued friend, Miss Dalton, and in the Norwood District generally through Dr. W. Soltau Eccles. The Young Christians' Band at **Talbot Tabernacle**, Notting Hill, give a large place to missionary work in their weekly meetings, and the Moslem world has been the subject of study during recent months. A gathering of thirty earnest-minded young

men and women—with doubtless some embryo missionaries among them—gave the writer a kind reception on their October missionary night.

Our next visit outside the London area was to **Eastbourne**. Our first meeting here was somewhat unique. In the hospitable home of the **Misses Gurney**, for the past twenty years a branch of the North Africa Workers' Union has been fostered, and on the first Friday night in November the members and friends who have contributed garments and offerings, either in kind or money, have met to commend the work and workers to God before the goods are sent off to **Miss Tighe**, the Hon. Sec. of the **N. A. Workers' Union**, who is responsible for their final despatch to the Mission Field. One helper in Switzerland had sent a generous gift of £4 to be used for the purchase of suitable clothing, etc., and the hearts of several of our missionaries and their families will be cheered by the reception, about Christmas time, of these most suitable gifts. There were about sixty contributions in all from the members, and nearly thirty friends met together for prayer and to hear some account of the work. Two addresses were also given during this visit at the noonday prayer meeting at **Miss Mason's Home of Rest** in Burlington Place, which has for many years been a

haven to tired workers. The noonday prayer meeting has been uninterruptedly held for thirty years, and its influence has been felt in all parts of the world. The Women's Bible Class at **Leaf Hall**, meeting every Sunday afternoon under the direction of the Misses Gurney, has several warm-hearted missionary helpers in it, and the funds of the N.A.M. receive from time to time evidence of this interest. A lantern lecture in the **Y.W.C.A. Hall** on Monday evening, November 4th, concluded the more public part of this week-end visit.

Two items of interest must not be overlooked in these notes of our Eastbourne visit. For some years a lady helper (now with the Lord) helped the funds of four societies (one of which is the N.A.M.) by hand-painting with flowers the little tables known as "Tuckaway Tables," a notice of which frequently appears on the cover of **NORTH AFRICA**. That work is now continued by her sister, and, in view of the approaching Christmas season, mention is made here of the fact that these pretty folding tables can still be secured from **C. M. G., Bankside, Silverdale Road, Eastbourne**. The price of each table, carriage paid, is 16s. 6d.

It was also a great pleasure to meet Miss Agnes Boys, so well known as the Hon. Sec. of the "Living Waters Missionary Union," and to hear something of the wonderful blessing which God has vouchsafed on this Union, which has now twenty representative missionaries in India, China, Japan, Africa and Central and South America, in connection with various societies all supported from the funds of the Union. The Union exists for the purpose of awakening a deeper sense of personal responsibility in regard to Foreign Missions, and the members help by free-will offerings of a penny a week or more towards the support of their own representatives.

In addition to the most interesting half-yearly report (the thirty-third has just been

issued), giving tidings from its own missionaries, Miss Boys has recently issued a small envelope booklet, "The Call of Christ to His Church—What is the Response?" Its message and call to fresh sacrifice, service and whole-hearted surrender to the Master for the evangelisation of the world is already being wonderfully used by the Lord. We gladly call attention to it here, hoping that many of our friends will procure copies (1s. 1d. per dozen, post paid), and also fuller details than our space will allow of the Living Waters Missionary Union, from **Miss Boys, 14, Southfields Road, Eastbourne**.

Immediately following Eastbourne, **Bexhill** was visited, and two interesting meetings held, one in the afternoon at the **Y.W.C.A., Harecourt**—through the kindness of the Lady Superintendent, Miss Dukes, who has long been interested in the work at Fez through Miss Mellett—and in the evening in **The Spurgeon Memorial Baptist Church** (Pastor, J. S. Hockey), where a warm interest in Dr. Churcher and Miss Harrald and other N. A. missionaries has been maintained for many years.

A list of the meetings now in progress—during which these notes are hurriedly penned—is given in order that our friends may unite in prayer that the results of each may be very fruitful in the furtherance of Christ's Kingdom, in life devoted to His service, as well as in new circles of prayer and help opened on behalf of North Africa.

- Nov. 10-21—**Liverpool, West Kirby, and Birkenhead** (15 Services and Meetings).
 " 23-24.—**Manchester**.
 " 25.—**Harrogate**.
 " 27.—**Bradford**.
 Dec. 1-2.—**Doncaster**.
 " 4.—**Portsmouth**.
 " 5.—**Bognor**.
 " 8-10.—**Brighton**.
 " 11-12.—**London**.

EDWARD A. TALBOT.

NOTICES OF BOOKS.

CONDITIONS IN CENTRAL ASIA.*

This well-illustrated booklet (containing thirty-two pages and six illustrations) is a reprint of a paper by Colonel G. Wingate, C.I.E., the Chairman of Committee of the Central Asian Mission, which was read at the second General Conference on Missions to Moslems, held at Lucknow, January, 1911.

* Can be obtained from the office of the Central Asian Mission, Sardinia House, Lincoln's Inn Fields, London, W.C. Price one penny, or 100 copies for 7s. post free.

Colonel Wingate writes from a personal, intimate knowledge, acquired during a long residence in India, of the immense need of and the many obstacles to mission work among the unevangelised millions of Central Asia. He sketches the qualifications of the missionary fitted to attack this strongly entrenched Moslem stronghold, and explains that, from the nature of the case, the pioneer must be ready to face danger and to venture over the frontier without any guarantee of protection from the Government. We believe that the Central Asian Mission has

just sent out two new workers to Hoti-Mardan.

We heartily wish the C.A.M. God-speed, and trust that this booklet may be widely circulated, and may prove the means of interesting many Christians in this vast but little known region. E. F.

Lotus Buds. By Miss Amy Wilson Carmichael. With 50 photogravures. 6s. New Edition. (Morgan and Scott, Ltd., 12, Paternoster Buildings, S.E.)

The first edition of this handsome book (published about two and a half years ago) was universally acknowledged by the Press to be the most beautifully illustrated and printed missionary book ever issued. Not only so, but its message of appeal, hot from the battle's heart, on behalf of the children exposed to the horrors of the temple worship in Southern India, was such as could only have come from the pen of one who, like Miss Carmichael, had seen the thing in all its hideousness. But 14s. 6d. was a prohibitive price to many would-be purchasers. Now, however, Messrs. Morgan and Scott, Ltd., have produced a cheaper edition at 6s., with the whole of the illustrations in the original—in a charmingly bound octavo volume.

Messrs. Morgan and Scott, Ltd., have also sent us a selection of *The Christian* series

of Christmas Publications—all of them of an exceedingly attractive character. The six-page *Turn-over Calendar* (price 1s. 2d. post free), size 10 by 8½, printed on rough ivory cardboard, with beautiful landscape designs in colour, and selected texts and verses, is a work of art. The "*God First*" *Stand Calendar* (5d.) is a remarkable production for the price.

We have also received *The Keswick Week*, 1912, being the full report of this year's Convention (Marshall Brothers, Ltd., Keswick House, Paternoster Row, E.C.; price 2s. in paper covers), and *The Report of the Seventh Westminster Bible Conference*, held at Mundesley in 1912 (The Bookstall, Westminster Chapel, Buckingham Gate, London, S.W.; prices 1s. 9d. and 2s. 10d., post free).

Messrs. Pickering and Inglis, Bothwell Circus, Glasgow, the well-known Northern Evangelical publishers, send us three of their attractive Calendars for 1913, to which we have much pleasure in calling attention. The *Believer's Calendar*, with a picture of Harbour Bar and Sunset, in beautiful colours, with selected text for each day, is published at 1s., post free; *Daily Manna*, with floral spray design and tear-off text for each day, at 6d., and the *Ebenezer Calendar* at 4d.

E. A. TALBOT.

For the Children.

We have had a girls' school at our mission station for nearly sixteen years. For a long time it was a large school, and a good number of the pupils came from families who were comfortably off, as well as from those who were very poor. Now, our school is very small, because a number of Mohammedan men are trying to influence their people not to send their children to mission schools, or let their sick go to Christian hospitals. They have written about it to the newspapers, and sent out pamphlets urging all to avoid us, and not to listen to the teaching of the Gospel. This has been going on for two years, and most of the girls who were with us for many years have been taken away, not because either they or their mothers wished it, but because they were afraid of those who had set themselves against us.

But there is one thing that our enemies have not reckoned on, and that is that God is for us, and that He means His Gospel to be preached to all nations for a witness; as

we are quite sure of this, we are not at all discouraged, and we want you to pray for us every day that the Lord Jesus will send us many more children who will stay in the school and receive the good news of a Saviour who has said, "Suffer the children to come unto Me."

Now, I want to tell you about the accompanying picture. These two girls both love the Lord Jesus and know Him as their Saviour. The elder has been a Christian for many years, and has confessed Him, and He watches over her every day, and helps her and protects her from all her enemies. She is one of the Lord's miracles. I have never met any other girl brought up as a Mohammedan who is able to do as she does. She lives at home with her people, and earns her own living in our school, and supports her mother. She can do many, many things that perhaps no other girl brought up in the same way can do in our "quarter."

There are numbers of girls' schools in our

town, and hundreds of girls can read and write. All who wish to send their daughters to school can do so without getting the Christian teaching which they do not want; but none of these schools have the same influence as the mission schools have, which can be seen in the conduct of our children in school, and outside in the streets, and in their homes.

The second girl, who is younger than the other, has been a follower of the Lord Jesus for two years. She needs our prayers very much. All her books have been taken away, and she is watched constantly, lest she should pray or get by herself and sing hymns, or visit any of the missionaries. Think of all the help you receive day by day in your happy homes, and then remember this dear girl in your prayers.

M. H. D.

(To be continued.)



Girls taught in one of our Mission Schools.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (December 5th) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



DEPARTURES.

Miss A. M. Case left for Tunis on November 5th.

Dr. E. J. Maxwell left Marseilles for Tripoli on November 11th.

Miss Magda Thomassen (new worker) left for Alexandria on November 13th.



Our readers will remember that the **Financial Statement** of the N.A.M. for 1911 appeared as an inset in the October number of NORTH AFRICA. It has been decided to withhold the issue of the Report for 1911, which has been unavoidably delayed by illness and other causes, until early next year, when it will be combined with the Report for 1912.



Miss F. Marston, who has been in England during the summer for her health, and has derived considerable benefit from the change, hopes to return to Tangier shortly. She re-

sides with Miss G. Breeze, M.B., who has charge of the Women's Hospital in that town. Many thousands of women and children are treated as patients during the year, but funds have not sufficed for in-patients, and even if they had, Miss Breeze and Miss Marston have hardly been strong enough to undertake this work without the help of a skilled, trained nurse. It is important that a good supply of drugs should be obtained for the winter's work, and if in-patients are to be received, increased funds and a trained nurse will be required.



The Need of New Premises at Casablanca.

—The French occupation of Morocco is bringing many material advantages to the country and people, but it is leading to a serious advance in rents, and even poor and insanitary houses are becoming very expensive. This is markedly so at Casablanca, and Miss Banks, who is the senior missionary there, is feeling the urgent need of fresh buildings. Added to this, she has now received notice to quit in May next. To enable the Mission to procure land, and put up a simple but suitable house, dispensary, waiting-room, hall and schoolroom, would probably cost £1,200. A local merchant has promised the land, so that perhaps £1,000 would now suffice. Towards this sum about

£300 has been given already, and a further sum of £200 promised when £800 is in hand. It would be a great help to receive the balance of £500 before long, in order that this kind promise might be claimed, and the work begun shortly, as the present premises must be vacated in six months' time. A large water cistern is also required, and a boundary wall. These would probably cost about £150 more.



The failure of Turkish resistance to the Italian invasion in Tripoli has been followed by a more remarkable collapse of Turkish power in Europe. This will probably lead to greater facilities for the preaching of the Gospel, but also to more bitter hostility to missionaries who, as Christians, will be associated in the minds of Moslems with those who have conquered them. Still, on the whole, it will be helpful to missionary work. In Tripoli, the native Arabs, who must be distinguished from their late Turkish rulers, are already beginning to adapt themselves to the new order of things.



One result of the Italian occupation of Tripoli has been a great increase in the cost of provisions and rent. Our Mission House, which was let at £24 a year, was first raised to £36, and now £80 has been asked, though finally £64 has been accepted. It is hoped that in a few months provisions will go down in price, and in a few years rents may be lowered.



Morocco.

Mrs. Simpson writes from Hope House, Tangier, on October 25th: "We have now eight patients in the Hospital [Tulloch Memorial]. One of them, who is suffering from typhoid fever, is very ill. Another, a reader, is opening up delightfully to the story of God's love in Christ. He comes from beyond Fez, and had never heard the Gospel story before; now he reads it continually for himself. The presence of two other in-patients, who are Christians, is a splendid influence over and help to him. We are praying daily for him."



From Hope House, Tangier, Mrs. Roberts writes on October 26th: "We have had a very busy week with comings and goings, in addition to the ordinary routine. Last night I gave the donkey-men a supper, followed by a lantern talk on the Prodigal Son, when Mr. Jones kindly spoke. There were sixty-four present, and they behaved very well, and seemed to appreciate the interest shown in them."

Mr. A. J. Moore, who left England on October 15th for his post in Tangier, where he superintends the work among Spaniards, sends a bit of cheer in a letter dated November 6th. He writes: "One of the children in our Spanish school for whom we have been specially praying has given her heart to God. J— V— came to Miss Brown's house of her own accord on Sunday afternoon before service, and after conversation with her we were assured that young as she is (about nine years old) she has a real living faith in the Saviour, and an assurance that He has received her."



We hear from Miss I. de la Camp of her safe arrival with her fellow-traveller at Fez. She writes from that city on November 1st: "Here I am back in Fez again, and so glad to be here! We had a very good passage out to Tangier. Our stay there was short; we arrived on Sunday, and the next day hired the only animals there were to be had. (The new Sultan had requisitioned so many to take him to Mequinez and Rabat.) All Monday and Tuesday were spent in making preparations and getting provisions, and on Wednesday morning we started for Fez. We had a most obliging muleteer, and his animals were very good, but his two servants were so lazy and useless that we got on more slowly than was necessary, considering the good condition of the roads and the splendid weather. We arrived safe and sound on the 24th, full of praise and thanksgiving."



In our notes last month from Casablanca, Miss Eason wrote of a family in whom she and her fellow-workers were much interested. One of the daughters, a girl of about fourteen, had been taken ill with typhoid fever, and as no nurse was available, and the mother was nearly blind, Miss Banks and Miss Chapman nursed the sufferer night and day, while Miss Eason took the other young children under her care. Very soon the mother fell ill, and before long she died.

In a letter dated October 28th, Miss Chapman writes: "God has been very gracious in preserving us from sickness while in the midst of infectious diseases. Our patient is slowly recovering. Yesterday she was propped up in bed for the first time. Poor girl! She has yet to learn of the death of her mother, which took place about a month ago. This poor woman was so blinded by the Roman Catholic religion that almost her last conscious act was to make confession to the priest. About a week after the funeral a mass was held in the Roman Catholic church. A coffin was placed in the church,

upon the lid of which the figure of a corpse was painted, and all round it there were lighted candles in tall, golden candlesticks. After many prayers in Latin, the priest went forward and touched the coffin with a long golden rod like a sceptre, and then said that her soul had passed from purgatory into heaven. For this the husband had to pay twenty-five francs!

"The three daughters who have recently been converted were compelled to attend the service, but they afterwards stated their determination never again to enter the place. The Roman Catholic relatives in Spain are very anxious to have them, but the father does not wish them to be removed from Christian influence. We rejoice to see their eagerness for the truth, and to mark their spiritual growth. How we long to know that the sick one too is on the Lord's side! There are indications that the Holy Spirit is at work. Please join us in praying that this spared life may be wholly given to God."



Algeria.

M. Cuendet writes from **Algiers** on November 4th: "Saïd has been in the hospital since October 24th. I am sorry to say he is really suffering from tuberculosis, but the doctor who is attending him now says that he is not very seriously attacked. He already looks a little better since he has been in the hospital, and has increased in weight slightly. Many Kabyles visit him and show him much kindness—bringing him fruit and other things which he would not have in the hospital.

"In the same room with Saïd there is another Kabyle, suffering from the same complaint, who has often been to our meetings. He is always pleased to see me. There is a good work to be done there, though the nurse said once to Saïd: 'I know that you are an evangelist, but I beg you not to do any preaching here, as the missionaries are in the habit of doing.' Still, this Roman Catholic nurse is always very kind to him.

"Last night, a good number of men came in to our meeting. We do pray for God's blessing on our winter's work, though the one who seemed so indispensable to the work is unable to give his help now.

"Yesterday a Roman Catholic Kabyle, who has been before, came to see me, bringing with him a young man from the same village, who is working here in an office, and who also seems quite dissatisfied with Catholicism, and promised to come to my meetings for young men. I had a very good time with these two yesterday afternoon, before going to the hospital, where I had the opportunity of seeing six or seven other young Kabyles who came to see Saïd."

Mrs. Ross writes from **Djemaa Sahridj** on October 15th: "To-day, besides two meetings here, I have visited seven houses in the village. Last week I had over 200 for medicine; that is, counting some in the village as well as those who come here for it. Lately, many of the people have shown real concern that I should make sure of a place in heaven. 'Just repeat it [the witness to Mohammed] once,' say they, 'only once, and you will get to heaven.' Then I reply, 'I have a living God. Why should I want a dead man?'"



In connection with a new room which has been recently added to their house, for the convenience of the workers at **Cherchell**, **Miss Johnston** and **Miss Turner** write:—"One of the Arab converts (Fatma) suggested coming and singing hymns in the new room, so we had a sort of dedication there yesterday. Nine women came, five of them we trust really Christians, and two of the others near the Kingdom, if not already converted. It was touching how three or four of them tried to pray aloud. They really have not done so yet—except Fatma and Khadijah once or twice—but we are going to make a special effort to teach them individually. Our dear carpet-school girl, who has just married, said the words were in her heart, but she did not know how to say them."



Tunisia.

In a letter from **Tunis**, dated October 26th, **Mr. A. V. Liley** writes: "I have been somewhat perplexed and tried by the state of several of the men who come regularly to us. They have heard the Gospel, know the way of salvation, and profess to have accepted it. Mentally and intelligently they have done so, and they are, I believe, perfectly sincere in the profession of their faith in the Lord Jesus; but one longs to see a quickening of the Holy Spirit, that they may step out boldly, and realise their privilege to witness for the Lord.

"There are others who come to the meetings frequently and listen to the Gospel with interest, making no opposition, but still remain unconverted of sin. There is one man, still unconverted, who listens with tears in his eyes. These men have got to a stage where I feel I can do no more for them. It is a work for the Holy Spirit.

"The people have a very low standard of right and wrong; they consider that the end justifies the means. A very decrepit old woman came into the Bible dépôt one morning, holding a halfpenny loaf in her hand. She said she had just bought it, but after reflection she wished she had spent the half-

penny on the tram instead, in order to get home, as she was very tired. Would I buy the loaf? I said I would not buy it, but would give her something for the tram, telling her I did it for the Lord Jesus' sake, explaining who He was and what He had done for us. I also said that if she was deceiving me she would be punished for it. She swore solemnly that she was telling the truth. I found out afterwards that she had begged the loaf at the shop next door, saying that she was hungry; then she came to sell it to me in order to get the money. One constantly meets with this kind of thing.

"The Bible depôt is proving a most useful department of the work. Numbers of people, first attracted by the Bible pictures exposed in the window, stop to look at these, and then read the open Bibles. This is most cheering, and a real cause for thanksgiving."



Egypt.

Mr. W. Dickins writes on October 23rd: "We came here (Shebin-el-Kom) by the seven a.m. train from Alexandria. I was able to arrange for several of my regular engagements in Alexandria before I left. We hope to go back to Alexandria for the week-end and conduct the Sunday services, and, if possible, return again on Monday next.

"On arrival here, 'Bulus,' the young colporteur, met us and told us that the sales of the Scriptures in Menonia had increased much since first he began the work. The superintendent, Marcus Michael, met us at the mis-

sion house and gave us a smiling welcome. Hamid, the servant, had prepared a room for us. Mr. Hathaway was with us at lunch. At six p.m. a number of brethren met for prayer in the chapel (with some sisters in the gallery), and we joined them. The meeting was an open one, and the guidance of the Spirit was sought. One brother suggested a hymn, and then I read Romans i. 1-18 and spoke on *The Gospel as the power of God unto salvation*. A brother followed by reading a passage from Galatians i. 15-24, and supported fittingly the message already delivered.

"Yesterday morning and this morning I joined the school children at their Bible lesson and worship, conducted by the head master. They are being well instructed in the truth from Old Testament history just now. Last night we met again at six o'clock and had a searching time from the subject: *Paul as a debtor to all men in reference to the Gospel*. A solemn sense of responsibility seemed to rest upon us all. Mrs. Dickins has given a special address to the women and girls, and we have paid several visits to Christian homes. We see clearly God has answered prayer in enabling us to come here again at this time. The enemy is strong, and only those who live here can know and feel how strong he is in this country, but we know Him whom we trust, and that He is able to bind the strong man, and that the prey may be delivered. We ask for prayer that the Word of the Lord may reach the hearts of the hardened and indifferent."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the recent conversion of a young Spanish girl in Tangier; and prayer that many others among the young, who are under instruction in connection with the Spanish Mission in that town, may be brought into the fold of the Good Shepherd.

For the preservation in health of the workers in Casablanca amidst the sickness which has been prevalent there.

That Miss Case has been sufficiently restored to health to return to her much-loved work among the Italians in Tunis; and prayer that she may be strengthened and blessed during the coming winter.

For tokens from one station and another that the Lord is working, and making use of His servants to spread the knowledge of the Truth.

PRAYER.

That the work of grace among the patients at the Tulloch Memorial Hospital, Tangier, may be continued, and that the Great Physician of souls would thus go on

to make known there His healing power.

For two young men (natives) at Tebessa, who have lately confessed Christ; and for all the work carried on at that station among both Arabs and Europeans.

For blessing on the work at the Bible depôt, Tunis; that some who know the way of salvation, and who profess faith in Christ may be strengthened to witness for the Lord, and that others who come frequently and listen to the Word may be brought under the power of it.

For the patients at the Sfax Medical Mission; that their hearts may be opened to receive the message of salvation through Christ.

For all native converts, especially those in the places where persecution is hottest; that Divine strength may be given them to enable them to maintain their testimony.

For such of the missionaries as are detained for a time in England by ill-health, or other causes; that this resting time may be so spent that, when they return to their posts in the field, it may be with both physical and spiritual strength renewed for efficient service.

CHERCHELL CARPET INDUSTRY.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

NEW STOCK OF MATS, HEARTHTRUGS, HALL-RUGS AND CARPETS.

No.	SIZE.	GENERAL DESCRIPTION.	PRICE.
MATS.			
	ft. in. ft. in.		£ s. d.
373	2 9 by 1 2	Light chocolate brown ground, with diamond designs in green and orange	0 6 0
715	3 1 ,, 1 2	Smyrna—Crimson, blue and green	0 7 0
546	2 4 ,, 1 8	Crimson, blue, green and gold	0 7 6
699	2 2 ,, 2 2	Smyrna—Crimson, blue and green	0 9 6
700	2 3 ,, 2 2	Ditto	0 10 0
408	3 7 ,, 1 5	Crimson, blue, black and gold	0 10 0
HEARTHTRUGS.			
713	4 0 ,, 2 4	(See 718)	0 19 0
684	4 5 ,, 2 3	Dull scarlet ground, with blue and green	1 0 0
617	3 11 ,, 2 7	Crimson centre, with white, black, orange and green designs	1 0 0
718	4 2 ,, 2 4	Terra-cotta ground, designs in dark blue, mole and cream	1 0 0
616	4 7 ,, 2 4	Tawny brown ground, salmon-pink and cream	1 0 0
709	4 10 ,, 2 3	Smyrna—Crimson, blue and green	1 0 0
612	4 9 ,, 2 4	Salmon ground, with green, grey and orange designs	1 1 0
638	4 9 ,, 2 4	Sage and olive greens, with white and red designs	1 1 0
431	5 0 ,, 2 3	Crimson ground, blue, orange and black	1 1 6
708	5 0 ,, 2 3	Rich green centre, surrounded by bright-coloured circular designs. (See 719)	1 2 0
696	4 10 ,, 2 4	Cream ground, with blue and gold designs... ..	1 2 0
714	5 0 ,, 2 4	Shaded light-green, with blue and salmon-pink	1 2 6
698	4 9 ,, 2 7	Smyrna—Crimson, blue, green and black	1 3 6
701	5 2 ,, 2 7	Terra-cotta and brown centre, light green and cream in border... ..	1 7 0
710	5 5 ,, 2 9	Shaded green, orange and cream	1 9 0
568	5 8 ,, 4 11	Crimson centre, orange, green, white and blue	2 12 6
390	6 8 ,, 4 3	Crimson ground, orange, white, and yellowish-green centre	2 16 6
601	5 6 ,, 5 4	Crimson and white diamond centre, with blue, green, white and gold—crimson ground	2 19 6
607	6 4 ,, 4 9	Red, white, blue and gold, with crimson centre	3 1 6
HALL-RUGS.			
583	6 2 ,, 4 10	Salmon-pink, brown and dark red, with blue and green	3 5 0
629	7 0 ,, 5 0	Cream, scarlet, yellow and blue diamonds, surrounded by green and yellow lattice-work, wide border of bright circular designs	3 6 0
379	7 0 ,, 4 10	Smyrna—Crimson, blue and green	3 8 0
604	7 9 ,, 4 3	Pink, yellow and brown diamond centre, blue and cream in border, dull red ground	3 8 6
300	7 9 ,, 5 0	Crimson and green diamond centre, with white and blue	3 14 6
CARPETS.			
388	8 0 ,, 4 9	Blue, grey and salmon on shaded green ground, terra-cotta and green border	4 0 0
325	11 6 ,, 9 3	Smyrna—Crimson, blue and green	14 0 0
364	13 0 ,, 9 8	Ditto	15 0 0

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.		Date of Arrival.
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1888
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	<i>Kabyle Work—</i>		Sfax.	
Mr. O. E. SIMPSON ...	Dec., 1896	Mons. E. CUENDET ...	Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885
Mrs. SIMPSON ...	Mar., 1898	Madame CUENDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1889
<i>Spanish Work—</i>		Mr. A. SHOREY ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1892
Mr. A. J. MOORE, B.A. ...	April, 1909	Mrs. SHOREY ...	Oct., 1904	Mrs. WEBB ...	Nov., 1897
Miss F. R. BROWN ...	Oct., 1889	Djemâa Sabridj.		DEPENDENCY OF TRIPOLI.	
Miss VECCHIO, School Mistress.		<i>Kabyle Work—</i>		Mr. W. REID ...	Dec., 1892
Casablanca.		Miss J. COX ...	May, 1887	Mrs. REID ...	Dec., 1894
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	May, 1887	Miss F. M. HARRALD ...	Oct., 1899
Miss M. EASON ...	Dec., 1910	Mrs. ROSS ...	Nov., 1902	ERNEST J. MAXWELL, M.B.	Nov., 1911
Miss ALICE CHAPMAN ...	Oct., 1911	Mr. T. J. WARREN ...	Feb., 1911		
Tetnan.		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. WOODELL ...	Jan., 1907	REGENCY OF TUNIS.		Miss R. HODGES ...	Feb., 1889
Arzila and Laraisli.		Tunis.		Miss J. F. EARL ...	Oct., 1909
Miss C. S. JENNINGS ...	Mar., 1887	Mr. A. V. LILEY ...	July, 1885	Miss M. THOMASSEN ...	Nov., 1912
Miss K. ALDRIDGE ...	Dec., 1891	<i>Italian Work—</i>		Shebin-el-Kom.	
Fez.		Miss A. M. CASE ...	Oct., 1890	Mr. W. T. FAIRMAN ...	Nov., 1897
Miss M. MELLETT ...	Mar., 1892	Miss L. E. ROBERTS ...	Feb., 1899	Mrs. FAIRMAN ...	Feb., 1896
Miss S. M. DENISON ...	Nov., 1893				
Miss I. DE LA CAMP ...	Jan., 1897				

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