

# NORTH AFRICA

## THE MONTHLY RECORD OF THE NORTH AFRICA MISSION.

*"Then said Jesus ... as my Father hath ...  
even so send I you JOHN XX 21"*

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*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission—*

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# THE NORTH AFRICA MISSION.

LIST OF DONATIONS from DECEMBER 1st to 31st, 1913.

GENERAL FUND.			DESIGNATED FUND.		
1913. Dec.	No. of Receipt.	Amount. £ s. d.	1913. Dec.	No. of Receipt.	Amount. £ s. d.
1 ..	900 ..	5 0 0	16 ..	Brought forward	438 15 0
2 ..	1 ..	5 0 0	17 ..	959 ..	10 0 0
3 ..	2 ..	5 0 0		10 ..	5 0 0
4 ..	3 ..	2 6 0		1 ..	5 0 0
5 ..	4 ..	2 6 0		{ Hounslow Un- genomina- tional Church }	15 4
6 ..	5 ..	2 6 0		3 ..	1 5 0
7 ..	6 ..	2 3 0		4 Cancelled	5 0 0
8 ..	7 ..	1 9 0		5 ..	5 6 0
9 ..	8 ..	1 1 0		6 ..	10 0 0
10 ..	9 ..	1 1 0		7 ..	10 0 0
{ Readers of The Morning Star }	10 ..	5 0 0	17 ..	8 ..	5 0 0
2 ..	1 7 6			9 ..	5 0 0
3 ..	11 6 6			70 ..	3 6 0
4 ..	15 0 0			{ Women's Meeting, Iron Mission Hall, Belfast }	13 6
5 ..	13 6 0			2 Cancelled	
6 ..	1 6 0		18 ..	3 ..	1 9 0
7 ..	1 6 0			4 ..	1 0 0
8 ..	1 0 0			5 ..	10 0 0
{ Albion Hall, Horsham }	1 10 3			6 ..	10 0 0
20 Cancelled			19 ..	{ West End Cong. Ch., Morecambe }	3 7 7
1 ..	2 11 0			8 ..	16 0 0
2 ..	10 0 0			9 ..	10 0 0
{ Mission Hall, Hurstpierpoint }	10 1			{ Highgate Rd. Ch. Y.W.C.A., Missionary Evening }	8 2 0
5 ..	1 13 6		20 ..	{ Ridley Hall, Forest Gate }	2 0 0
6 ..	10 0 0			82 ..	5 2 11
7 Cancelled			22 ..	3 ..	10 0 0
8 ..	1 0 0			4 ..	1 8 0
9 ..	1 0 0			5 ..	10 0 0
30 ..	2 2 0			6 ..	2 0 0
1 ..	5 0 0			7 ..	2 0 0
2 ..	2 6 0		23 ..	8 ..	8 2 0
3 ..	5 0 0			0 ..	2 2 0
4 ..	5 0 0		24 ..	{ Crossley Hall, Manchester }	2 9 11
5 ..	5 0 0			91 ..	12 0 0
6 ..	5 0 0		29 ..	2 ..	7 0 0
{ Friends at West Thurock }	3 0 0			3 ..	1 0 0
8 ..	4 7 0			4 ..	10 0 0
9 ..	10 0 0			5 ..	12 0 0
10 ..	10 0 0			6 ..	2 8 0
1 ..	3 0 0			7 ..	2 6 0
2 ..	10 6 0			{ Larisdowne Hall Miss. Band, W. Norwood }	2 2 0
{ Morgan Memorial Mis. S. Sch., Bristol Legacy }	402 9 0		30 ..	1,000 ..	10 0 0
{ Queen's Road Bapt. Ch., Dal- ston, Total Abs. Society }	10 6			1 ..	5 0 0
6 ..	12 6 0			2 ..	7 6 0
7 ..	10 0 0			3 ..	10 0 0
8 ..	7 0 0			{ Alexandra S. Sch., Penge }	1 1 0
9 ..	2 2 0		31 ..	5 ..	10 2
10 ..	5 0 0			Publications	£522 15 6
Legacy	1 13 6			Sundries	24 14 1
2 ..	2 6 0			Transferred to Desig- nated Fund	5 0 0
3 ..	10 0 0				£551 6 1
{ Mission Hall, Atherton, Manchester }	1 12 6				
13 ..	5 ..	3 6			
15 ..	7 ..	10 0			
16 ..	8 ..	10 0			
Carried forward	£438 15 0				
2 ..	382 ..	5 0 0	1913. Dec.	No. of Receipt.	Amount. £ s. d.
3 ..	3 ..	1 0 0	20 ..	3 ..	1 0 0
4 ..	3 ..	1 0 0	21 ..	{ Young People's Miss. Band }	5 0 0
5 ..	5 ..	2 0 0	22 ..	5 ..	2 0 0
6 ..	6 ..	5 0 0	23 ..	6 ..	5 0 0
7 ..	7 ..	10 0 0	24 ..	7 ..	10 0 0
8 ..	7 ..	10 0 0	25 ..	{ Providence Hall, Bristol }	3 10 0
9 Cancelled			26 ..	9 Cancelled	
90 ..	8 ..	8 0 0	27 ..	90 ..	8 0 0
1 ..	1 ..	1 0 0	28 ..	1 ..	1 0 0
2 ..	2 ..	2 0 0	29 ..	2 ..	2 0 0
3 ..	2 ..	2 0 0	30 ..	{ Clapham Y.W.C.A. }	1 8 0
4 ..	4 ..	1 0 0	31 ..	4 ..	1 0 0
5 ..	5 ..	6 5 0		5 ..	6 5 0
6 ..	6 ..	42 10 0		6 ..	42 10 0
7 ..	6 ..	7 7 0		Anon.	7 7 0
8 ..	8 ..	11 15 0		8 ..	11 15 0
9 ..	9 ..	15 0 0		9 ..	15 0 0
100 ..	1 ..	10 0 0		400 ..	1 0 0
1 ..	1 ..	8 10 0		1 ..	8 10 0
2 ..	2 ..	12 0 0		2 ..	12 0 0
3 ..	3 ..	16 0 0		3 ..	16 0 0
4 ..	4 ..	15 0 0		4 ..	15 0 0
5 ..	5 ..	1 0 0		5 ..	1 0 0
6 ..	6 ..	1 0 0		6 ..	1 0 0
{ Malden Hall Sunday School }	5 0 0		15 ..	{ King's Heath Miss. Birming- ham, Sale of Work }	3 0 0
16 ..	{ Enfield Town Christian Mission S.S. }	10 0	20 ..	12 ..	72 10 0
17 ..	0 ..	1 6 0	21 ..	3 ..	2 0 0
18 ..	{ Highgate Rd. Ch. Y.W.C.A., Missionary Evening }	10 8 6	22 ..	4 ..	17 6 0
19 ..	{ King's Heath Miss. Birming- ham, Sale of Work }	3 0 0	23 ..	5 ..	6 5 0
20 ..	12 ..	72 10 0	24 ..	6 ..	7 6 0
21 ..	3 ..	2 0 0	25 ..	5 ..	72 0 0
22 ..	4 ..	17 6 0	26 ..	8 ..	5 0 0
23 ..	5 ..	6 5 0	27 ..	9 ..	5 0 0
24 ..	6 ..	7 6 0	28 ..	9 ..	5 0 0
25 ..	7 ..	72 0 0	29 ..	{ Watville St. Chapel, Handsworth }	15 0 0
26 ..	8 ..	5 0 0	30 ..	21 ..	13 0 0
27 ..	9 ..	5 0 0	31 ..	2 ..	5 0 0
28 ..	3 ..	5 0 0		3 ..	5 0 0
29 ..	4 ..	15 0 0		4 ..	15 0 0
30 ..	5 ..	27 8 7		5 ..	27 8 7
31 ..	6 ..	1 1 0		6 ..	1 1 0
	7 ..	2 16 8		7 ..	2 16 8
	{ Missionary Helpers' Band }	16 0 0		9 ..	10 0 0
	9 ..	10 0 0		30 ..	2 10 0
	10 ..	5 6 2		1 ..	5 6 2
Carried forward	£405 8 6				

Sundries £406 3 6  
Transferred from Gen. Fd. £433 6 3  
£438 6 3

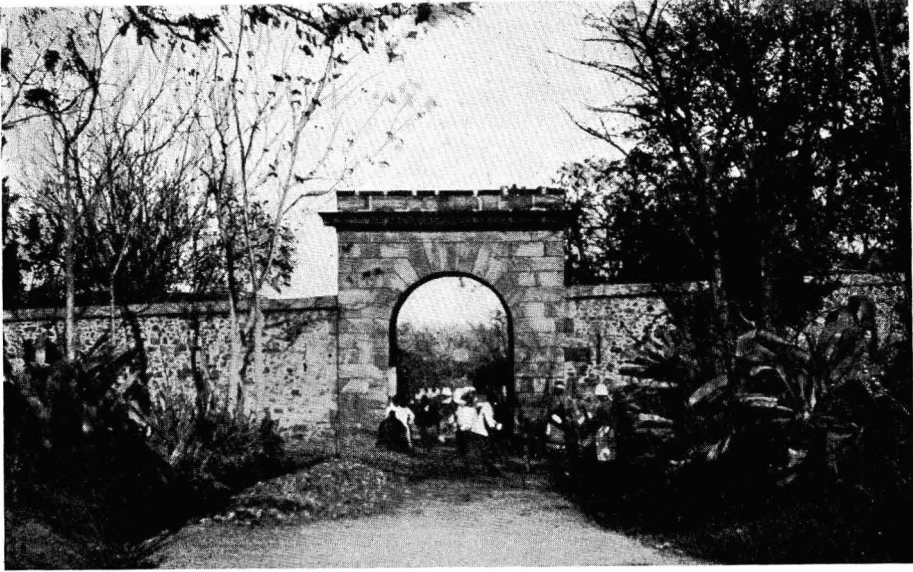
**SUMMARY.**  
December.  
General Fund .. £551 6 1  
Designated Fund 438 6 3  
**£989 12 4**

**TOTALS, January 1st to December 31st, 1913.**  
General Fund .. £5,160 11 8  
Designated Fund 3,436 11 1  
**£8,597 2 9**

**DETAILS OF DUBLIN AUXILIARY.**  
S. S. MCCURRY, Esq., Hon. Sec.,  
3, Spencer Villas, Glengaeary,  
Designated Receipt No. 425.

No. of Receipt.	Amount. £ s. d.
137 ..	5 0 0
3 ..	5 0 0
9 ..	5 0 0
60 ..	10 0 0
1 ..	5 0 0
2 ..	5 0 0
3 ..	10 0 0
4 ..	1 0 0
5 ..	10 0 0
6 ..	1 8 7 0
7 ..	2 2 0 0
8 ..	1 0 0 0
9 ..	7 6 0 0
1 ..	5 0 0 0
2 ..	10 0 0 0
3 ..	3 0 0 0
4 ..	4 10 0 0
5 ..	1 0 0 0
6 ..	10 0 0 0
7 ..	10 0 0 0
8 ..	1 0 0 0
9 ..	10 0 0 0
80 ..	1 0 0 0
1 ..	3 0 0 0
2 ..	5 0 0 0
3 ..	5 0 0 0
4 ..	10 0 0 0
Previously ackgd.	£27 8 7
	204 8 2
	<b>£231 16 9</b>

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.



The Miltianah Gate, Cherchell, Algeria.

[From a Postcard.]

## “If the Lord Delight in Us.”

By Pastor James Stephens, M.A.

“If the Lord delight in us,” said Joshua and Caleb to the people of Israel, “he will bring us in”—into the land of promise. The people themselves thought it was simply impossible for them to enter into possession of the land. It was a land occupied by people who seemed specially well able to retain their hold of it, and likely to make short work in driving back or destroying those who might attempt to dispossess them. God’s word to Israel was that they *should* go forward; and going forward seemed to them not merely risky or dangerous, but a veritable throwing away of their lives. They were afraid to proceed according to that word, believing that, in their circumstances, obedience would mean nothing less than their going to destruction. They hung back in terror, they murmured at being called on to enter, and they refused to do God’s bidding, as if it had been unreasonable and entirely contrary to their welfare and safety.

Nevertheless, God’s bidding was in Divine friendliness to them and in abounding goodness. When God bade them go forward he purposed to go before them, not merely in the sense of leading the way, but in the sense of causing the enemy to fear and become faint at their approach. His might was, indeed, all-sufficient for this. Thus, instead of finding formidable, terror-striking opposition, they would have found an enemy without power to offer resistance. When God bade them go up, he had it in his mind to see to it that their going up should be in safety, and should issue in their unpreventable occupancy of the land. He cared for them, cared with the care of the very “Shepherd of Israel,” when he bade them go up.

Joshua and Caleb saw all this, and, seeing it, were unafraid. They felt perfectly ready and willing to obey. They could not possibly doubt God’s friendliness to Israel, or, as it might be called, his delighting in them to do them good. At the same time they saw that the people were, by their setting aside

God's leading and rule, rendering themselves undelightful to him. In refusing to go up when God said to them "go up," they would certainly lose God's delighting in them, delighting in such wise as to go up before them; they would shut themselves out from present possession of the land and from all-desirable settlement in it. So the two sought to persuade their fellow-Israelites of the true state of the case, and thus rescue them from the sinful, sorrowful plight into which they had brought themselves. They urged upon them this all-important consideration: "If the Lord delight in us, he will bring us in." It was as if they had said, "If the Lord in his bidding be dealing with us in the goodness in which he has been undoubtedly dealing with us since he brought us out from 'the house of bondage' till now, he will, consistently with this, see the matter to a happy finish in our settlement in the land. If he, in bidding us, intends our settlement (as undoubtedly he does), he will see to our settlement. If he finds us amenable to him in that we follow him as a flock follows a shepherd, if he finds us thus delightful to him, he will make good to us all that is in his heart."

Why did not God, it may be asked, adapt himself to their weakness, and proceed by himself to dispossess the inhabitants, and overthrow the strongholds *before* bidding Israel go up? If he had, they would have had no such occasion for exercise of faith as they were having. And God's purpose of kindness toward them included not only their possession of Canaan, but their possession also of living and growing faith in him. Their welfare of spirit could not be otherwise than by faith; their delightfulness to God and his continued delighting in them in the measure in which he was disposed to delight in them could not be apart from their walking by faith. There was a certain enlarged experience and intimate knowledge of God which was only possible to faith. And their power of testimony to God among the nations, and their usefulness for God's ends could only be found and maintained if God were with them, and he would only be with them unto full effectiveness if they took him and his words into account in all their ways, and reckoned on him according to what he had promised or said. If only all the people had been in this matter of faith what Joshua and Caleb showed themselves to be, how truly enriched they would have been!

To have God delighting in one is evermore the precious thing in life and the thing that counts for our true welfare. To have God delighting in one as he does delight when he calls into the *fellowship of his Son*, and places the called one among the number of those who are his *children* by faith in Christ Jesus; to have God delighting in one as he does delight in his people when they are practically and diligently "*followers of God as dear children*"; to have the Lord delighting in one as he does delight in those in whose case he fulfils the word, "I will come in unto you and sup with you"—this is to taste, to possess the true good of life—this is to live indeed.

At the same time this may not be forgotten—that to those in whom God delights there are being given, more or less frequently, *occasions* of faith, such occasions as might easily be misinterpreted and misesteemed, as occasions of concern and complaint and turning aside from the way. The prospect that opens up along the pilgrim path or the path of service and warfare, may be, in some sense, similar to that which opened up to the Israelites as they looked across the border into Canaan—the prospect of strongly menacing opposition, and of resistance on the part of power or force far beyond one's own, of inability, therefore, on one's own part to make headway or to maintain a stand, or even to escape defeat and overthrow. The path may be clearly marked out by God's word or providence as the path of his appointment, from which one may not recede without displeasing him. Then, whatever in the prospect seems forbidding and deterrent may be

esteemed as an incitement to faith. For if God says "go forward" to his servant or child, he says it in his goodness, he says it because he intends it to issue in welfare; and he has reserves of enabling and resources of invisible intervention in order to bring to pass. He may be counted on; it is even a duty to count on him, and ceasing hesitation, or faltering, or giving way to weariness, to take courage to hold on. "If the Lord delight in us he will bring us" whither his GOODNESS intends, or whither his promise warrants us to hope and expect. "If God be for us, who can be against us—prevailing?" His presence is of such mighty avail that his weak ones may be overcomers, even unto death. Let us see to it with all earnestness that, with difficulty or danger ahead, in our appointed way FAITH have place.

## News from the Mission Field.

### MOROCCO.

#### From Miss A. Bolton

(Tetuan).

*December 19th.*—A start has been made at the Dispensary; but very few come, for in these last days fighting has been commenced in "deadly" earnest. All Tuesday and Wednesday cannon firing was incessant. Yesterday hostilities were suspended, but this morning the din of battle is heard much nearer. We have not yet been into the town to make inquiries, but from the sound of the report we think the forts on the walls must be firing.

Arabs and Riffs are being employed by the Spaniards. Two of these men told me that they had been through two days' fighting, and had come through unscathed. Those who die in the fight are called Christians in their death, because they died fighting against their fellow Moslems.

It is horrible to hear cannon in real warfare, and to think of the hundreds of poor Moors shot down, to lie without any kind of attention or care. They are making a most heroic fight for their land. But the sympathies of the common people are not with them; for the Moslem is all for himself, and he has benefited greatly by the coming of the Spaniard. He has plenty of work now, is getting a good wage, and is generally in a sleek and well-fed condition.

We are distributing Gospels to the Spanish soldiers, and in each we have

inserted an invitation to our house twice a week. Please remember this effort in prayer.

*December 20th.*—Since writing yesterday we have been to see the chief Spanish camp, a fine new road they have made, and also the great guns stationed in the camp at the Tangier gate. Later on, I went with Shaib to the heights of the town to see for myself what the terrific firing meant, for we have been hearing different tales from all whom we interrogated. Arabs from the outposts told Shaib that the mountaineers rose up from the ground whenever they left their camp, in great numbers. They were always hidden in the bush. The Spanish papers say that on the day of incessant firing they lost two killed, and only five were wounded!

In the afternoon we climbed up as high as we could go, and joined a large number of townsmen who sat watching the firing in the distance. Every now and then, when the signal was flashed from the front, the great guns from the main camp responded, and aimed at the crest of a high mountain some miles away. We saw the explosion on the top, against the skyline. We were glad to know the reason of the loud reports that seemed to be actually in the town itself.

I have come to the conclusion that those who have lived here through the summer have become callous. They appear to think nothing whatever of the sufferings of the poor mountaineers.

The townspeople who are "in the know" say that both sides are losing heavily. I hope we may not get so accustomed to

this horrible state of things as to become insensible of the desperate case of the people.

## ALGERIA.

### From Mr. A. Shorey (Algiers).

In visiting the native town and distributing tracts and Scriptures to those who could read, I came across, one afternoon, two Kabyle lads who were amusing themselves with a little bird in a cage. I got into conversation, and invited the lads to attend the Kabyle Boys' Class, but the father, who was standing close by, overheard my remarks, and, turning to me, said that he would strangle the boys if they came to my class. I asked him why, and he replied that he did not

want his boys to know about Jesus. "What is Jesus?" said he in a disdainful tone. "He is only a prophet." "What is a prophet?" I said, at the same time reminding him that a prophet was a messenger from God to men. Then I asked him if he did not wish his sons to learn to read God's Word. By this time a small crowd was collected, and one man called out, "Here is someone who can read." I offered him a tract, but another native passing by interposed, saying that it was not lawful to read the tracts and gospels I was offering. I

appealed to the man who could read, asking him before the other Kabyles whether it was unlawful to read God's Word, and then I took the opportunity of warning them against refusing to listen to the Gospel.

One day, my wife and I visited a Spanish family, and found that the parents were apparently Christians. Both the sons had been coming very regularly to our classes, and could speak French, but the parents only knew Spanish. The father told us (by interpretation) that he wanted his younger son, when grown up, to be an evangelist; the elder son is learning to be a hair-

dresser. The parents brought out a Spanish Bible which appeared to have been well used, and asked from us a French Bible, which we promised to give to one of the sons. We trust that the father's wish may be granted. The lad is very intelligent, listens most attentively, and repeats to his parents in Spanish what he has learned in French at our classes. What a joy it would be to us to see one of our scholars giving himself to evangelistic work! Perhaps some of our friends may be led to bear up this family in prayer; they are very poor, live in the



*Photo by*

**A Street in old Algiers.** [Mr. M. Goodman.]

Arab town, and earn their livelihood by making Spanish shoes.

One evening I met a young Spaniard, nineteen years of age, who several years ago used to come to our children's classes. He was then the leader of a group of boys who gave us no little trouble by throwing things at us and causing disorder in our classes. Many a time he was turned out for misbehaviour. When he commenced work, we invited him, with others, to our house, and he remembers coming and having coffee; but we found at the time that our efforts were apparently useless, for he continued to behave badly. When I met him now, he told me he wanted to be a Protestant. I replied that he must first be a Christian and have Christ as his Saviour. Not long after, he came into our hall, one Sunday evening, and while I was speaking to several Kabyles (one of whom was a student), he told them that formerly he was a bad lad, but that he had been reading the gospels I gave him a long time ago, and now he was quite changed, and found it good to read the gospels, and think upon what is written in them. I thought this a fine personal testimony to give before the Kabyles. Please pray for this young man.

One day I entered a native grocer's shop, and offered a gospel to a young man sitting there doing nothing. He said that he had no time to read anything but the French dictionary and the French newspapers. I related to him the story of the man who left God and death out of reckoning, and thought only of his goods. He seemed touched with the story, and accepted the book. The same afternoon I met three well-dressed Arabs, and found that two of them could read fluently, so I gave each of them a gospel, telling them that it would show them the way to God. They departed very pleased with their books. May the Lord open their eyes to see the truth, and may He incline them to receive the free gift of life eternal through faith in Jesus.

We have lately had a visit from a young Frenchman who used, as a boy, to come regularly to our classes, but who is now living in the country learning agriculture. My wife and I had a most interesting conversation with him about the gospel. It is very encouraging to us to meet young men who remember what we used to teach them in past days; it shows that the seed sown is not lost, but may one day spring up unto life eternal.

## TRIPOLI.

### From Miss F. M. Harrald (Tripoli).

January 1st, 1914.—We are having an average now of forty patients a morning at the Medical Mission; so, with the children's classes in the afternoon, I find very little leisure for visiting. However, we are very thankful that the people give good attention to the addresses, and we trust that some of the seed sown will bear fruit to God's glory. Yesterday, a man brought his wife on a camel for medicine, excusing himself for coming late with the plea that they lived a long way off; but a little questioning elicited from him the fact that they had come to the town the previous day, and spent the night only a little way out; so that they might easily have been in time for the address. While Mr. Reid was making up the medicine, I tried to put the Gospel before the woman, but she kept repeating all the while under her breath, "I ask

pardon of God, I ask pardon of God," *i.e.*, for listening to my words. As a matter of fact, such a case is sometimes more hopeful than one who is indifferent and assents to everything you say, for sometimes, after coming a number of times, the prejudice becomes lessened and one can get a hearing.

A few mornings ago I paid a hurried visit to a family who used to be very difficult, but who now usually ask me to read a verse or two or sing a hymn; before I left, the two grown-up daughters and the two younger ones joined together spontaneously in singing, "Jesus loves me, this I know."

So many of the colonists seem utterly godless! We feel it is indeed in answer to prayer that a young Italian [Signor Lo Bue], converted as a lad through the work among Italians under Miss Case in Tunis, has been led to come here to evangelise his fellow-countrymen in his

spare time. He is hoping to get a hall for public meetings. In the meanwhile, he has started a little gathering in our sitting-room on Sunday evenings.

This threatens to be a particularly severe winter. I am afraid a great many will perish with cold in their thin, cotton garments. We feel the cold trying, though we are well fed and warmly clad. I have been distributing among our most needy patients the flannelette garments given me by friends in England, and I

am sure the donors would be fully repaid for their labour could they see the gratitude with which the gifts are received. One poor widow woman, with five children to support, was merely covered with a piece of waterproof from an old tent, pieced together for a garment. The two families for whom she used to work have left Tripoli since the war, and she only gets odd jobs. She collects bottles to sell to us, and she is only too glad to do a little charring for us on Saturdays.

## A Call to Patient Continuance.

As we enter the New Year the problem of the evangelisation of North Africa still confronts us, and we survey the field to see what advance has been made, and to consider how the work can be further forwarded.

It is thirty-three years since the initial steps were taken to establish the Mission. A generation has passed away since then. Many of those who, by their gifts and by their labours, took a leading part in launching the work, are no longer with us; but some are left, and still press forward in the blessed work of giving the Gospel to those who sit in darkness.

The North Africa Mission was the first Protestant Mission (in modern times) to attempt to grapple with the evangelisation of the Moslems of the Barbary States; though, thank God, since it has cleared the way, other individuals and other missions have followed. The founders of the Mission believed that God had definitely guided them to begin the work, and those now carrying it on are assured that God intends them to proceed with and endeavour to develop it. God has inclined a goodly number of His servants to consecrate their lives to labour for Him in this field, and some of these have toiled on for from twenty to thirty years. Nothing but faith in the Gospel and in God's grace could have sustained them through the ups and downs of their service.

How wonderfully, also, has God wrought in the heart of His servants at home, inclining and enabling them to give! The Mission has always been poor; yet it has been maintained. During its history,

over £215,000 have been provided for its support. It is still as poor as ever, but with God as its portion, it can face the future with confidence, counting on His grace.

But while there is so much for which to thank God in the raising up and maintaining of missionaries, there is still more to praise Him for, in that, here and there, immortal souls have been born again, have repented of their sins and believed the Gospel. The numbers have not been great, and some who appeared to be converted have turned back; yet there are some who stand firm and seek the salvation of their fellow-countrymen.

This mission does not aim merely at Christianising the people—extending the borders of Christendom—but at leading men and women to trust in Christ as their personal Saviour from the curse and power of sin, and to become glad-hearted witnesses by life and lip to others.

What then is most needed to promote the work begun? *First*, that all engaged in it—whether missionaries in the field, native Christians, members of the Council, or private donors—should learn more than ever to walk with God. Quality, spiritual quality, is the great need of the day.

*Secondly*, more consecrated servants of Christ are needed in the field, in order that existing work may be strengthened and fresh work begun—men and women who will be content to live lives of trial and perplexity in the strength of the Lord. Those who only play at Christian work are not of much use. Those who go forth



need to be Christ-like in their lives, able to bear with the failures of fellow-workers, and careful not to add to the trials of those with whom they work. Thus they will not only help those already out on the field, but their lives will be a testimony to the natives who are wonderfully quick to see whether the missionaries exemplify the teaching of Christ.

*Thirdly*, financial help is needed for the carrying on and extension of the work. God has given wonderful grace to many who have helped most liberally for years; but as old friends die, new ones are wanted to take their places. The fact that the missionaries go out without a guaranteed income should constrain those at home to equal devotedness and self-denial in giving as God has prospered them. We live in worldly days, and there is much to hinder this spirit of devotedness. Still, we should not be discouraged. God, who has

helped in the past, will surely help in the present and in the future.

How gracious is God to His servants—even to His failing servants! He would not have us expect help and blessing on the ground of our spiritual attainments, neither would He have us doubt His willingness to help and bless His servants who honestly strive to please Him, though they are conscious of many shortcomings.

With such a God, what an encouragement it is to pray to Him! It is by believing prayer that we draw upon His fulness. There are many things to hinder us in prayer, and it is often necessary to "*watch unto prayer*"; but those who "*wait upon the Lord shall renew their strength.*" It is the prayer of faith that tells. Let us yield ourselves afresh, body, soul and spirit, to the Lord, so that we may be filled and used to advance the work of God in North Africa.

E. H. G.

## From a Traveller's Journal.

### *Tangier Bay,*

On board *s.s. Luis Vives.*

*December 3rd (Wednesday).*—At last we [Miss Knight and the writer] are on board a boat bound for Tetuan, and to while away the time before we actually start, I take out my pen to write a kind of diary, for it will be some time probably after we land before I shall find time to write at leisure; so that if I do not tell the incidents of the journey in this way, I shall not tell them at all.

The weather is perfect. Brilliant sunshine, and such a blue sky and sea. In these regions and in a coasting boat, one never knows when the boat will start. We may reach Tetuan to-morrow—probably it will be the day after. There are only a few Moors in this steamer; this is because things are out of gear in Tetuan.

It is a strange thing that, although bound for Tetuan, the ship is heading straight for Gibraltar, and away in the distance are nine men-of-war, all getting steam at the same time. As there is no wind, the black smoke rises straight, giving the appearance of so many factory chimneys at sea. The boats are flying Stars and Stripes, and make a very fine

show as they steam past in a regular line.

*Gibraltar, 8.20 p.m.*—It is even as we feared. Here we are, in the quarantine limit of Gibraltar Bay, waiting to be allowed to coal. We have just heard the Board of Health officer order our captain to remain where he is until his return from shore, as the ship's papers show that the boat has come from Larais, where there is plague. Coaling will hardly commence at this hour, even if the papers are given.

*December 4th (Thursday, 8 a.m.).*—Many coal-heavers are at work handing skeps of coal from the hulk into the bunkers of our ship. Before we turned in last night we discovered that rats had had the use of our cabin, even mounting to the berths, and were told that the electric light would be turned off by 9.30. It was not a very cheerful outlook; but yet again Psalm lvi. came to the rescue, "What time I am afraid, I will put my trust in Thee"; and "In the Lord have I put my trust: I will not be afraid." Acting upon this last word, we lay down, and did not need the candle which was provided. Though we had little sleep, not a sound was heard nor a tooth was felt of any kind of cabin marauder.

The weather is all that could be desired; we have neither cold wind nor rain; the sea is smooth; the company is Moorish—therefore good. Our ticket is for accommodation only, so we are feeding ourselves. By the aid of a "penny bazaar" kettle and a spirit lamp we were able to get a cup of tea, with slices of lemon and plenty of sugar. As we have subsisted upon bread-and-butter food for forty-eight hours, and are feeling rather thin, we decided to have the ship's dinner this evening. The first dish handed was stewed rice surmounted by tiny joints of fowl or pigeon, well garnished with huge, fat snails in their big, striped shells. We took the rice, etc., but drew the line at the snails.

Lying here in Ceuta Bay, we hear cannon fire on the Tetuan Road, and wonder how we shall land and get up to town to-morrow.

*December 5th (Friday evening).*—Home once more, and most happily was our landing effected! We had dreaded this business considerably, as things generally change with the coming of the Spaniards. Our prayer was that, as we needed help, friends might be raised up for us, and from the time of leaving the boat this was so.

We were rather sorry to find the only boat left for us belonged to a Spaniard. His two men, however, were Moors who knew us, and did us a good turn by hunting for Shaib (our house-servant) on the shore. He could not be found; but we

never needed him. We and our baggage were dumped down on the shore amidst a crowd of staring Spanish soldiers; but a very friendly civil guard, or *gendarme*, stood by us, with whom we soon got into conversation, and his presence saved us a good deal of annoyance.

Friend after friend was forthcoming. One, a Moor, took upon himself to engage three mules for us, and then actually loaded them up for us, saving us a great deal. Then a tall mountaineer greeted us, welcoming us back. He said, "Why do you not go to town on the train, *Tabeeba*. It is quite free, and much better for you than the mules."

As our *gendarme* told us it was even so, we let the mules take the baggage only. At the Customs was another friend raised up, for when I asked the Spanish official to examine the luggage, he merely said, "Pass on, ladies," which we most gratefully did.

Our *gendarme* friend took us to the train. The engine was of the dumpiest, squarest type, and drew a few small vans and a number of open trucks, laden with cement in sacks and planks. In one truck the wood was not very high, so into this we clambered, and were soon off to town, "first class."

We found all quite right at home, and all our people have been to see us this afternoon. Our whole journey has been marked by answers to prayer, which are an earnest of good in store in the work and in our own home. A. BOLTON.

## Changes in Tetuan.

By Miss A. G. Hubbard.

After six months' absence we are back in Tetuan—but what can I say of all the changes we find here? I quite agree with the Moors, who say all the time, "Our Tetuan has gone! Our Tetuan has gone!" for certainly the town we have known all these years *has* gone. Before we left the steamer down at the port, six or seven miles from town, we began to feel the change, for Spanish soldiers came out in the small boats in which the passengers are landed. They came to watch for contraband, so I was much amused, while

standing on the deck, to see one of them receive a packet of what looked like tobacco, and take it and hide it away in the small boat to smuggle it safely ashore! At any rate, that soldier hindered someone else from having to smuggle it, so that was something done! The landing from the small boats to the shore is just as it always has been—just as dignified as the landing of a sack of flour, no more and no less! The journey up to town was done by *train*, though luggage was sent on mule back. The



[From a Postcard.]

### The Jewish Street, Tetuan.

train is really for carrying building materials, etc., and is entirely a Government affair—Spanish, of course. We rode up in what might be a small coal truck at home—seated on the cargo and blinded by the dust. Still, as the ride was given us free, and the train was also stopped to pick us up, we must not complain, for neither of these privileges do we get in England.

The town itself? Well! there are Spaniards *everywhere*, and the Moors, rather like whipped dogs, very keenly feeling their position, and yet able to do nothing to help themselves. All Moors in the town have been disarmed, and really now they just seem to be waiting till the Spaniards and the tribes settle matters between them. Five days last week we could hear the cannon booming away. On Friday we were told that ten thousand Spanish troops were out fighting; yet at night they come back to camp, bringing

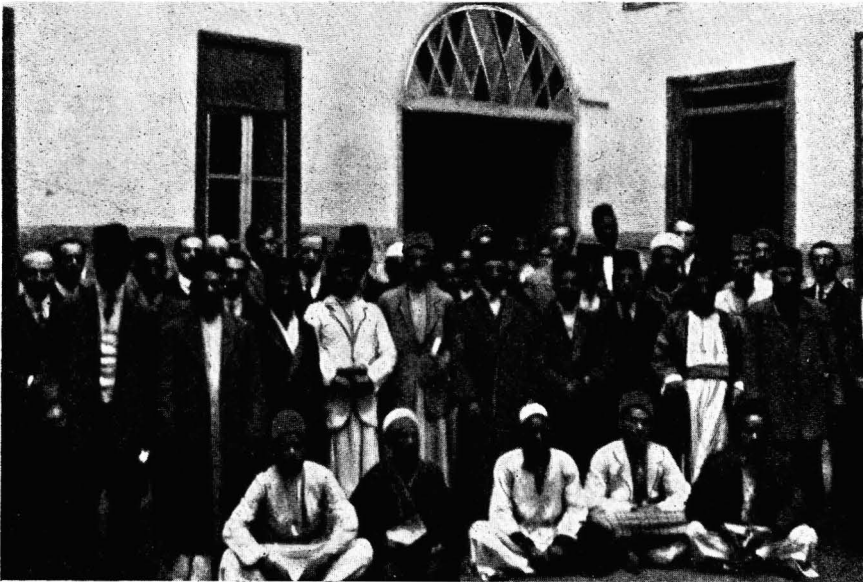
a few dead, more wounded, but nothing accomplished. For the Spaniards there are doctors here and a military hospital; but what is happening to all the wounded tribesmen? No hospitals, no doctors, no help for those whom the papers call the "rebels"! It is too awful to think of all the suffering there must be among them.

No villagers come in to town, so, of course, food is very dear; also charcoal and wood for burning. To-day I was buying some meat at more than three times its old price, and the butcher said, "Well, it must be dear, for this bullock came from Barcelona!" In the market we hear the Spanish vendors calling out "Onions from Valencia," figs, apples, garlic (*ad lib.*), from other Spanish towns; so, of course, they are likely to cost money. Things like milk and eggs, that have always been our staple food, are now unattainable luxuries. Milk is more than three times its old price too, and even at that price it is guaranteed by those who buy it to be quite half water! The folks of Tetuan are great people for their gardens, and most of them, except the very poor, have a garden somewhere out in the country, so that the town has always been well supplied with fruit. But now! All fences have been burnt down lest they should give cover to the enemy, and the fruit trees have been chopped down for firewood! We are told that the country all round is a desolation.

Now for the brighter side, for, though all this is so sad, and there is a lot more I could write that makes one's heart ache, yet, thank God, there is a brighter side too. I think we are all agreed that we never have had such a welcome from the Moors as this time coming back. Old and young, rich and poor, men and women have all joined in telling us how glad they are to see us again—how they have missed us—and how empty the town has been without us! I think they feel we belong to them, and sympathise with them in their present troubles, as indeed we do. Those who were left in charge of our belongings have been faithful, and all speak so highly of each other. They tell us how the one man of the party—Shaib—gathered the household together to read to them God's Word. All this is very cheering. From the first day we

were back there have been more invitations for visiting than it has been possible to accept; till now, after seventeen days in town, some of the women are saying, "Oh, what a disgrace! You have not been to see me yet." At dispensary last week we had small numbers—I suppose the people did not know we were back; but this week we have been crowded out; only town folks, though. The villagers must do without medicines at present, poor things, till this fighting ceases and peace is made. May that be soon!

Well, it was very nice to be at home; but now it is very nice to be back, in spite of all the changes, and (as I was reminded by a friend on leaving England) how good it is to feel that, while there is the great need here, yet, through God's goodness and by His grace, we may do our part in meeting the need. May we be such clean channels, that even through us the need of those to whom we are sent, and His great fulness may meet, and that so our Master may be abundantly glorified!



*Photo by]*

**A Group of Moslem Converts at Cairo.**

*[Mr. W. Dickins.]*

### **A CONFERENCE AT CAIRO.**

A conference of Moslem men converts was held recently at Cairo, convened by the American Native Evangelical Church. All the Evangelical Missions co-operated, and Mr. Dickins of Alexandria, with his native helper, Ameen, and Mr. Fairman, of Shebin-el-Kom, accompanied by Khaleel, the evangelist, represented the N.A.M. Mr. Dickins has kindly supplied us with the accompanying photograph and the following brief notice of the gathering. He writes: "The conference was held from the 11th to the 13th of November.

Meetings for prayer, exposition, and conference on difficulties were held before breakfast, during the forenoon, in the afternoon and in the evening. Consecutive addresses or expositions on the Fruit of the Spirit, mentioned in Galatians v. 22 and 23, were given by different missionaries and native pastors. The opportunity of conversation between the meetings was most valuable, being utilised by the missionaries in obtaining special information, and in giving helpful suggestions to the converts."

## Gleanings from Various Sources.

In *The Life of Faith* for December 24th, 1913, an extract is given from an article by Dr. S. M. Zwemer, contributed to the *Sunday School Times* of Philadelphia, in response to a question asked at a recent Student Volunteer Conference: "Is there a place on the Mission Field for a man who does not hold the orthodox beliefs?" in which Dr. Zwemer says:

"The utter helplessness and hopelessness of missionary work among Moslems on the part of anyone who wavers or is uncertain regarding his belief in the Deity of Christ is self-evident. The Koran denies all that which is the supreme glory of our Saviour, and which makes Him a Saviour at all. Although both in the Koran and in tradition Jesus Christ has a high place among the prophets, and Moslems are willing to admit His sinlessness and power to work miracles, all this does not distinguish His person in any way, as to His nature, from other prophets who came before Him. Christ to them occupies no supreme place in heaven, nor does He in history. He has been at once succeeded and superseded by Mohammed in this respect.

"It is this anti-Christian character of the greatest of all the non-Christian religions which compels every worker among Moslems to look upon the doctrine of the Trinity or of the Deity of Jesus Christ, not as mere orthodox belief, but as the very life and heart of Christianity, without which we have no message, no motive power, and no hope of success.

"I have never found any Moslem who, convicted of sin and accepting Jesus Christ as His Saviour, found the least difficulty in believing in His Deity. Every Moslem who reads the New Testament sees immediately that Jesus Christ claims to be one with the Father, and that He is not mere man in the New Testament as He is in the Koran and Moslem tradition. The barrenness and helplessness of Unitarian teaching is proved by the whole history of Moslem theology. A knowledge of God as full as we need, as full as He Himself intended we should have, is impossible without the Christian doctrine of the Holy Trinity. So-called pure monotheism among Moslems has always degenerated into some form of pantheism or deism. The human heart craves a God who loves; a personal God who has close relations with humanity; a God incarnate who can be touched with the feeling of our infirmities. Such a God the Koran does not reveal. A being who is incapable of loving is also incapable of being loved, and as some one remarks, the very contemplation of so barren a deity 'pours an iceflow over the tide of human trust, and causes us to feel that we are orphan children in a homeless world.'"

"This is a view of the case," says *The Life of Faith*, "with which we need scarcely say we are in full agreement. The Mission Field is the last place in the world for the man who qualifies his message in such a way as to detract from the authority of Scripture or from the Deity of the Lord. The missionary whose leanings and sympathies are with the destructive critics can only be a stumbling-block to the progress of the cause which he professes to represent."

### Changes in Morocco.

Mr. R. G. Steven, Sub-Agent of the British and Foreign Bible Society in Morocco, gives a deeply interesting account in *The Bible in the World*, under the title, "In the Country of Othello," of the changed conditions in Morocco since the treaty by which the bulk of Morocco passes under the protection of France, while the Riff country, the Angera country, and the Gharbia passes into the hands of Spain, Tangier itself being internationalised. He writes:

"Five years ago there were no roads, railways, or bridges. To-day, good main roads are being made all over the country, and bridges have been built across some of the rivers. From Casablanca to Rabat and Mequinez, and in the Showia district, light railways have been laid and trains are now running. There is a motor service from Casablanca and Saffi into Marakesh. From Casablanca it used to take five days to reach Marakesh; the journey can now be done in a day. In the chief cities we now find electric light, wireless telegraphy, aeroplanes and motor-cars. The streets are being widened and paved, and up-to-date drainage schemes carried out.

"The Moors themselves are changing as well. A Moorish lawyer said to me: 'I have no faith in Islam; it clogs the wheels of progress.' Another said: 'Our religion is to blame; it prevents the advance of education and enlightenment.' In Fez not long ago certain young Moslems of the upper classes expressed themselves thus: 'Why should we marry girls we have never seen? . . . Why should we have no choice in the matter ourselves, seeing we are those most interested? . . . Why should not our sisters and other people's sisters be educated, so that they can become our companions, and help to make our homes brighter?'

"A Moorish gentleman in Tetuan said to me: 'May God bless you in your efforts to persuade my countrymen to buy your books. They are just what they need.'

"One could multiply instances like the foregoing to show that underneath the surface a real change of thought is gradually taking place which is bound to manifest itself sooner or later.

"Although there is no national movement towards Christianity as in Korea, yet year by year numbers of Moors are being added to the Church of Christ. It is possible, yea, probable, that before there will be any great ingathering, those who are His and are faithful to Him will have to suffer much for His sake, perhaps even unto death."

Mr. Steven then gives illustrations from his diary of Bible work among the villages lying around Tangier and further afield. Speaking of Bible selling as a chequered task in which one meets with many refusals, not a few insults and even threats, as well as encouragements, Mr. Steven relates the following experience which befell him at the village of Moghrora on the coast, about an hour's ride from Tangier along the Tetuan road.

"One of the crowd of villagers said to me: 'You ought to become a Moslem.'

"'I am afraid,' was my reply.

"'Why?' he asked.

"'Because as a Moslem I should have no hope of salvation; for the Koran does not speak of any way by which sin's punishment can be escaped, nor of any supernatural help by which we can lead a better life.'

"'Stop!—stop!' cried another villager; 'do you mean to say that your religion does more for you than ours does for us?'

"'Listen, my brothers. *In this life* we enjoy the presence and power of Jesus to help us, for He is a living Saviour. *In the life to come* we have the assurance of being for ever with the Lord, where there will be no more sin or hunger or pain or death.'

"'Why don't you testify?' shouts a voice from behind the crowd of listeners.

"'All right, listen!' was my reply. 'There is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all. There is none other Name—'

"'Stop, be quiet,' shouted another, 'that is out of your own book, and we all know that it is corrupted.'

"'What matters if it be different from ours?' replies a woman, who had been listening with eager eyes; 'these are burning words, for they have lighted a fire of desire in my heart to know the truth of it all.'"

### The Orphan Homes of Scotland.

The annual *Narrative of Facts*, recently issued, sets forth the faithfulness and loving-kindness of the Lord through the forty-second year of the Homes. It was in 1864 that Mr. Quarrier began his public work among the street boys of Glasgow by the organisation of shoeblack and newsboys' brigades. Out of these developed the Homes, which to-day provide a home and Christian training for 1,500 fatherless and orphan boys and girls of all ages. About 15,000 children have passed through since the first Home was opened, in 1871, and nearly £1,000,000 sterling has been received in voluntary gifts for the erection of the buildings, for maintenance, and for missions. In connection with the last-named, the Home and Foreign Missions fund (including the contributions of the children) amounted during last year to £1,283, which has been divided amongst seventy different missions and individual workers at home and abroad, the North Africa Mission

and some of its missionaries being included therein.

The Homes are represented in North Africa by Mr. Cuthbert Nairn (Southern Morocco Mission), who reports a full year of overflowing service among Moors and Jews in Mar-rakesh. Thousands of patients have passed through his dispensary and been relieved of their bodily ailments, all of whom have heard something of the Gospel message, and many have carried into remote parts of the country printed copies of the Gospels. Mr. Nairn and his fellow-workers are much encouraged by the results of their arduous and earnest labours, and feel confident that many hearts, young and old, are opening to the reception of God's Glad Tidings.

Repeating a recommendation made in the April issue of NORTH AFRICA last year, I would say that those who secure from Miss Mary Quarrier, Bridge of Weir, Scotland, a copy of the present *Narrative of Facts*, and also an album of views illustrating the Homes, Sanatoria and Colony of Mercy, will find their perusal to be both a means of spiritual uplift, and an incentive to practical sympathy with this truly blessed work.

### The Southern Morocco Mission

has recently completed the twenty-fifth year of its history, and in a tastefully printed illustrated booklet it briefly reviews the mission from its inception to the present, and also refers to the new era which the last of these years has witnessed in the great and far-reaching changes in the social and political life of Morocco. After referring to the many forms of social progress which are proceeding energetically under the new order, the writer adds:

"When Europe is thus helping towards the physical and social well-being of the people, it surely behoves us more earnestly than ever to press forward with our efforts for their evangelisation. There is now no lack of opportunities for preaching the Gospel, and the missionaries take full advantage of every opening."

A new night shelter for homeless Moors at Mazagan has been erected by friends in the South of England, and placed under the supervision of the Southern Morocco Mission, and to the one hundred men who nightly take advantage of the shelter, Jesus is proclaimed as the sinner's Refuge and Friend.

EDWARD A. TALBOT.

## From Our Home Helpers' Correspondence.

Not only are the workers who hold the ropes at home encouraged by the gifts which the Lord's stewards send from time to time for the work of the Mission, but also by the kindly cheer which the letters accompanying the gifts bring.

Two letters recently received from Tasmania show that the Lord's work in North Africa is prayerfully and practically remembered in that far distant island. One veteran servant of the Lord, who has been a helper of many missions in her widowhood, as

was her beloved husband before her, writes :

"I thank you for the punctuality with which you send me your periodical NORTH AFRICA. The Lord's work has been specially arduous there all along, and I thank God for the grace given to our missionaries to persevere so nobly in their Master's service. The 'well done' is sure to come by-and-by.

"I enclose a draft on my agents in London for £15, which please accept for the benefit of your funds."

Our second correspondent in Tasmania sends £2 as his contribution to the Mission with the following note :

"I have received your paper regularly and much enjoy the contents, and am very glad to know that you have suffered so little by the strife of contending armies and factions in those ancient lands that have almost lost the Gospel of Peace and Love that once was established there. May the present-day labours of God's faithful ones re-light the candle with the Holy Spirit's fire. I do believe and fear that if England's Gospel favoured people cease to send forth her sons and daughters to labour in the Lord's harvest field, her doom will be sealed."

\* \* \* \*

On New Year's Day a veteran servant of Christ labouring among the Jews in East London writes with his annual gift to the N.A.M. as follows :

"I have great pleasure in sitting down on this first day of the New Year to show practical thanksgiving to God, our help of the past year, whose mercy also endureth for ever. I have but five loaves and two fishes, but to such the Lord says, 'Give ye them to eat.' My interest in the Lord's work in North Africa will cease at His coming, not before, as long as its workers are holding on to the inspiration of the entire Word of God, to the Deity of Christ, to His atoning work, to His bodily resurrection and ascension, to eternal punishment of all rejectors of Christ."

\* \* \* \*

A worker in North London sends £1 "as a small thankoffering for the Lord's goodness to me during the past year, and with

prayer for increased blessing on the N.A.M. during 1914."

\* \* \* \*

A widow of a city missionary sends 8s. 2d. She opened the box before the ordinary half-yearly period, as it was quite full, and she had "so many blessings" that she wished to put in additional pennies.

\* \* \* \*

From Notts :

"Please find 6s., the amount in my North Africa box. We rejoice to read the good news in NORTH AFRICA from month to month. I pass on my copy to one or two friends, and it is our privilege to pray for the Lord's work and His dear servants from time to time. One of my friends said some time ago, 'It seems such real work, that of the N.A.M., although it seems often so hard and difficult.' We praise God for the blessing He constantly gives."

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From North Scotland a gift of 5s. towards printing NORTH AFRICA, "in memory of a stranger who first sent me a copy of it."

\* \* \* \*

From Ilfracombe :

"I am enclosing postal order for 11s., being the contents of my box. I always wish I could send more than I do; but now, as I am not earning any salary, I cannot manage it.

"My friend and I started a small boarding house for ladies here. We began in May, and have had fifty-nine visitors since [to the end of October], so you see God has been very good to us. We have put all the money paid for cleaning boots into the box, besides getting anything else we could. I have had a box for the Mildmay Mission to Jews for years, so I have to divide my contributions; but I always hope I can pray some money into the funds from those who have more to give. With prayerful wishes for all blessing and prosperity on the N.A.M."

\* \* \* \*

May God's blessing rest upon these and all others of His servants who help the Mission in prayer, by gifts, and in other ways.

E. A. T.

## NOTICES OF BOOKS.

*On the Banks of the Besor; or, The Man Behind the Baggage* (twelfth edition, seventy-fifth thousand, 1d.), and *God's Fellow-workers and the House that is to be Built for Jehovah* (new edition, 1s. net), both by C. B. Keenleyside, B.A., B.D., and published by Morgan and Scott, Ltd., 12, Paternoster Buildings, E.C.

In the first named, a stirring plea, addressed specially "to those who believe that their place is by the baggage," i.e., at home, is based on the well-known incident recorded in 1 Sam. xxx. 24, when David

stood with his 600 men by the ruins of Ziklag at his wits' end. As the author says: "After all, it was not a bad place at which to be. Where man's wits end, God's wisdom begins." We are not surprised that this pamphlet has passed through so many editions. It is packed full of live missionary facts.

The larger book of over 300 pages—*God's Fellow-workers*—was first issued as one of Messrs. Morgan and Scott's Missionary Series at 6s., and is now placed in the hands of the public in a cheap edition, at the amazingly low price of 1s.

Using the temple of Solomon as a type of the spiritual temple now being erected for an habitation of God in the Spirit, Mr. Keenleyside, who is not a clergyman, but a layman engaged in business in Canada, brings under review the plan of the spiritual house; the material of which it is composed; the builders; the resources; the cost (*a*) to Christ, (*b*) to the martyrs, (*c*) to the missionaries, (*d*) to us; the progress of the building; closing with an intensely personal chapter. The book abounds in Scripture references, as well as in incidents and illustrations from the whole field of missionary enterprise. E. A. T.

*John Wesley versus Modernism.* By the Rev. George Armstrong Bennetts, B.A. (London). Price 2d. net. (Morgan and Scott, Ltd., 12, Paternoster Buildings, E.C.) This pamphlet raises a timely note of warn-

ing, and we trust that the issue of it may be greatly blessed. In a signed article in our October issue of last year, we drew attention to the recent controversy in the ranks of the Wesleyan body about the appointment to a Professorship in Dewsbury College of the writer of the Fernley Lectures to which Mr. Bennetts refers, and from which he quotes. Our fullest sympathy is with Mr. Bennetts in the stand that he has taken against the tendencies of the day. Mr. Bennetts goes to the root of the matter in his reference to the theory of Evolution, a consistent belief in which theory must inevitably lead astray from the path of Truth. We trust that many of those who are associated with the Church to which Mr. Bennetts and Professor Jackson belong may be led to weigh the facts brought before them in this pamphlet, and to take their stand on the Lord's side. E. F.

## For the Children.

By Miss R. J. Marcusson.

I expect some of you have sent loving thoughts during this happy Christmas time to the many neglected children in this dark continent; or have you been too much occupied with your own happiness?

Even in this country of Tunisia there are boys and girls who have learned something about Christmas and its joys. Shall I tell you about a small gathering of these little ones round a Christmas tree? "A Christmas tree?" you ask. "Have you such a thing in North Africa?" "Oh, yes; and a real one, too, sent through the post by a child-loving friend in a snowy land." It is very small, but big enough to carry the weight of about twenty candles.

On a certain afternoon you might see small groups of barefooted children running towards the little mission house at Bizerta. Oh, how red and frozen those little feet look! for it is cold even in Africa during this season of the year. But every pain and ache is forgotten by the children when they stand face to face

with those brightly burning candles. Their eyes sparkle with pleasure like little stars. Those wonderful parcels! What can they contain? Perhaps a doll! Oh, what immense pleasure! especially if the doll is a fair-haired, blue-eyed one—a rare beauty in this land. I wish the little girl in the homeland who has so willingly given up, perhaps, her own cherished doll for a little one here, could see her happy little face as she holds it and hugs it. How recompensed she would feel for her self-denial! Only a doll! But just such a little thing may be used to prepare the way for the Lord Jesus in many a heart. Some of these little ones know something about the Lord Jesus being the Light of the world, and they seem to like to hear about Him over and over again, and to enjoy singing, "Jesus, the Saviour, came from above." Let us pray that the True Light may shine into their hearts.

Bizerta,  
Tunisia.

In the new creation everything is the gift of God. The discovery of a defect is the opportunity to ask Him for a full supply, and His opportunity to grant it. If we were as dead as Lazarus, what matter? Christ is beside us to give us life. Blessed helplessness that obtains for us such a Saviour!—*The late J. G. M Vicker.*



## 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 (February 5th) at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



### DEPARTURES.

**Mr. Sydney Arthur** (new worker) left for Algeria on December 11th.

**Mr. and Mrs. T. J. Warren** left for Djemâa Sahridj on January 19th.



We hear that the little booklet entitled "The Word of the Cross," which has been translated into Arabic by our sister, **Miss Jay** of Tangier, has already reached as far as Timbuctoo. A missionary connected with the Kansas Gospel Union, who in the autumn visited that town, sold fifty copies in one day. This is a matter for thanksgiving, as Timbuctoo has been long noted for its darkness and fanaticism.



### Morocco.

In a letter from **Tangier** written on December 9th, **Mr. O. E. Simpson** says: "The Lord is giving A— [one of the native col-porteurs] good times about Mogador, both in preaching and distributing the Word of God. He was unable to get to his family the last time he wrote, as the way was still closed. The Sus country is in the pangs of famine, and a great many are perishing for lack of food. The crops have been almost a complete failure for many years now, and we know what that means in a land like this, where the people depend on the yearly output for their sustenance. Then, again, the French have not subdued the rebels, and the Sus has suffered very much in consequence. Miss R— writes of the great destitution among the natives in the south, and though the French are giving help to the very needy round about Mogador, what about those in the interior, who are still more in need of assistance!"

"The work here at the hospital [Tulloch Memorial] goes on pretty much the same from day to day. This last month has been a heavy one in the way of dressing cases, and these take a good deal of time each morning. The meetings for the native Christians continue, though the numbers vary considerably. The devil never lets them rest a moment, but continually harasses their steps in one way or another."

**Miss de la Camp** writes from Fez on December 26th: "The neighbourhood of Sifroo is quite quiet now. There are plenty of Berbers trading with the town. All round Fez is quiet too. Outwardly the Moors are reconciled to the French régime, and there are many of the townspeople who acknowledge its benefits. We have at last been rejoiced with two days' rain, which will bring down the price of bread. Owing to the introduction of European flour, the rise in the price of native flour has gone down slightly."



From **Tetuan**, **Miss M. Knight** writes, on December 31st, 1913: "In spite of the fact that there are practically no villagers coming into town, we are now getting full attendances at the dispensary. On Monday we had **forty-five** and on Wednesday **thirty-five**. There is no doubt, however, that this locality is no longer suited for work among Moors, and we shall be quite glad to move into a better district when a house offers.

"Yesterday five Spanish soldiers came to see us, as a result of the invitations given away with the gospels. The first two were rather embarrassed, and were rather uncouth specimens; but the three others were quite superior. We hope this may be the beginning of a little work amongst them."



In a later letter (January 7th) **Miss Knight** writes: "On Sunday afternoon we had a great blow in the announcement of the marriage of a girl who lived with us for six or seven years. She came to us with her mother and brother when she was quite a small child, and she learned to read Arabic quite nicely. She is about thirteen now, and since our return we have rejoiced greatly at the way she has grown and developed while still remaining simple and childish, and she has been coming to us on Mondays in order not to lose what she has acquired. Of course, we always had a little talk and prayer together, and I have been much cheered, as she has just begun to pray herself and seemed 'going on' in the things of God. While she was here working, on Saturday, her friends betrothed her to an Arab soldier, a retainer of the 'Sultan' put up here by the Spaniards. These soldiers do not bear a good character in the town; but this is a matter of no importance: 'The Lord has brought her a man!' and next Wednesday is fixed for the marriage. Consequently she can go out no more, but must stay at home while the money—about 35s.—which the man is giving for her, is spent by her mother in preparing a few clothes,

mattresses, pillows, etc., for the poor little bride, and food for the wedding guests to eat. It is a hard fate, and seems harder than usual in this instance, for the child has been brought up so that lying and unclean language, etc., are not natural to her as they are to most. Girls are in much request nowadays, and a large number of Miss Hubbard's class were married during her absence; some of them being married and divorced as well. The horrors of this religious system are untold and untellable."



Miss C. S. Jennings writes from Arzila on January 5th: "We are having such wonderful daily opportunities with the Spanish soldiers. Each day some come to this mission cottage to read or talk with Miss Hamilton. Last evening (Sunday) she had quite a little service with four of them. The Gospel portions and tracts which we distribute daily in the streets are received willingly, and in some cases even begged for by these soldiers. There is no let or hindrance in our work among them."



#### Algeria.

During Mr. Warren's absence in England M. Cuendet has paid several visits to Djemâa Sahridj, and he writes on December 16th: "My wife and I came back last night from Djemâa. We had a very good time there. One evening I had a special meeting for young men and boys, to teach them how to read the Gospel in Kabyle and how to medi-

tate about what they read. Twenty came, and they seemed to enjoy it. I gave a gospel to those who had none, that they might be able to read it themselves at home.

"The marriage of Saïd went off very nicely. The cadi of Fort-National (who recognised me, and said that he had been to my meetings in Algiers when in the *Medersa*—the Mohammedan College—in 1893) came over on the afternoon of December 5th for the civil marriage. At five o'clock we had the religious ceremony. After I had addressed Saïd and his young bride I addressed the whole congregation, and M. Rolland followed with a few remarks. Several told me that they had been pleased with the ceremony. Let us pray that it may be a great help to the preaching of the Gospel among them. The following day Saïd and his wife came to Algiers, and they are now settled in their little apartment near us."



#### Tunisia.

Dr. T. G. Churcher writes on January 1st from Sfax: "The attendances at the Medical Mission during last month were 1,070. We have been out three afternoons to Zuckiat-es-Zeit, the first village on the Tunis road, and had good opportunities of preaching there. Mrs. Churcher also sold some gospels. . . . Yesterday we had the Sunday-school treat, and seventy-five scholars were present. The Porter Boys' class still flourishes, and altogether we have much cause for thankfulness as we begin a new year."

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For many opportunities in Morocco—especially at Arzila and Tetuan—of Gospel testimony among the Spanish soldiers.

That a young Italian pastor, who was converted as a lad in the Sunday-school at Tunis, has been led to come, with his wife, to Tripoli, for the express purpose of evangelising his fellow-countrymen there; and prayer that his testimony may be the means of leading many of them to faith in Christ.

For a helpful conference of native Christians held during the autumn, in Cairo, Egypt.

For further encouragement to the workers at Cherchell, Algeria, several of the girls employed in the carpet industry having expressed a desire to become Christians.

### PRAYER.

For the little Spanish school just started at Tetuan; that parents may be constrained to send their children to it, and that the instruction given may be blessed.

For a young Spaniard at Algiers who is reading the Scriptures with interest. Some years ago this lad gave a good deal of trouble to the missionaries by creating disturbances at the meetings. He seems to be much changed and to be seeking after the Truth.

That God's blessing may rest upon the Bible Depôt at Tunis, and the work among the sailors.

For all the Italian work at Tunis—the Sunday-school, the meetings, and the visiting in the homes of the people.

That the reading of the gospels distributed among the Spanish soldiers in different parts of Morocco may be blessed to the salvation of many of the readers.

That a spirit of patient continuance may be bestowed on all who are in any capacity engaged in the work of the Lord in connection with the North Africa Mission; so that, despite discouragements and disappointments, they may steadfastly hold on their way, "having respect unto the recompense of the reward."



# THE NORTH AFRICA MISSION.

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## Office of the Mission.

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

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.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.			
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1885	Miss R. J. MARCUSSON ...	Nov., 1886	
Mrs. WILSON ...	Dec., 1906	Miss K. JOHNSTON ...	Jan., 1892	<i>With Scandinavian helpers.</i>		
Mrs. ROBERTS ...	Dec., 1896	Miss E. TURNER ...	Jan., 1892	<b>Kairouan.</b>		
Miss J. JAY ...	Nov., 1885	Miss H. KENWORTHY ...	Nov., 1910	Mr. E. SHORT ...	Feb., 1895	
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1904	<b>Algiers.</b>		Mrs. SHORT ...	Oct., 1899	
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Missionary Helpers—		
Mr. O. E. SIMPSON ...	Dec., 1896	Mons. E. CUENDET ...	Sept., 1884	<i>Miss E. Whitton ...</i>		Oct., 1913
Mrs. SIMPSON ...	Mar., 1898	Madame CUENDET ...	Sept., 1885	<b>Sfax.</b>		
Miss B. VINEY ...	April, 1888	Mr. A. SHORRY ...	Nov., 1902	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	
Miss ALICE CHAPMAN ...	Oct., 1911	Mrs. SHORRY ...	Oct., 1914	Mrs. CHURCHER ...	Oct., 1889	
<i>Spanish Work—</i>		<b>Djemâa Sahridj.</b>		Mr. H. E. WEBB ...	Dec., 1892	
Mr. A. J. MOORE, B.A. ...	April, 1890	Miss J. COX ...	May, 1887	Mrs. WEBB ...	Nov., 1897	
Miss F. R. BROWN ...	Oct., 1859	Miss K. SMITH ...	May, 1887			
<b>Casablanca.</b>		Mrs. ROSS ...	Nov., 1902	<b>DEPENDENCY OF TRIPOLI.</b>		
Miss F. M. BANKS ...	May, 1888	Mr. T. J. WARREN ...	Feb., 1911	Mr. W. REID ...	Dec., 1892	
Miss M. EASON ...	Dec., 1910	Mrs. WARREN ...	Feb., 1911	Mrs. REID ...	Dec., 1894	
<b>Tetuan.</b>		Mr. SYDNEY ARTHUR ...	Dec., 1913	Miss F. M. HARRALD ...	Oct., 1899	
Miss A. BOLTON ...	April, 1880	Missionary Helpers—		ERNEST J. MAXWELL, M.B.	Nov., 1911	
Miss A. G. HUBBARD ...	Oct., 1891	<i>Mrs. F. Eymann ...</i>	Oct., 1913			
Miss M. KNIGHT ...	Oct., 1890	<i>Mrs. E. Degenkolte ...</i>	Oct., 1913			
Miss H. E. WOODRILL ...	Jan., 1907	<b>Tebessa.</b>				
<i>Miss Vecchio (Schoolmistress).</i>		Miss A. COX ...	Oct., 1892	<b>EGYPT.</b>		
<b>Arzila and Laraisch.</b>		<i>With French Pastor and wife.</i>		<b>Alexandria.</b>		
Miss G. S. JENNINGS ...	Mar., 1887	<b>REGENCY OF TUNIS.</b>		Mr. W. DICKINS ...	Feb., 1896	
Miss K. ALDRIDGE ...	Dec., 1891	<b>Tunis.</b>		Mrs. DICKINS ...	Feb., 1896	
<b>Fez.</b>		Mr. A. V. LILEY ...	July, 1885	Miss R. HODGES ...	Feb., 1899	
Miss M. MELLETT ...	Mar., 1892	Mrs. LILEY <i>née</i> TUDIALI ...	July, 1913	Miss M. THOMASSEN ...	Nov., 1912	
Miss S. M. DENISON ...	Nov., 1893	<i>Italian Work—</i>		<b>Shebin-el-Kom.</b>		
Miss I. DE LA CAMP ...	Jan., 1897	Miss A. M. CASE ...	Oct., 1890	Mr. W. T. FAIRMAN ...	Nov., 1897	
Miss KATE FENN ...	May, 1911	Miss G. E. PEUTER ...	Oct., 1913	Mrs. FAIRMAN ...	Feb., 1896	

IN ENGLAND.—Miss G. L. ADDINSEI. Miss N. BAGSTER.

IN IRELAND.—Mrs. BOLTON.