

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*

CONTENTS.

	PAGE
"And they Remembered His Words," By Pastor E. Poole-Connor ...	85
Our Heavy Losses at Tangier ...	87
The Late Dr. George Wilson ...	88
To the Friends of the North Africa Mission. By Edward H. Glenn	91
The Missionary on the Field. By E. E. Short	93
The Recognition of Tangier ...	95
Further Scottish Notes	96
For the Children. By Mrs. Short ...	97
Home and Foreign Notes	98
Requests for Praise and Prayer ...	100

*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

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

S. W. PARTRIDGE & CO., LTD., 21 & 22, OLD BAILEY LONDON.

Price One Penny ; 1s. 6d. per annum, post free.



THE NORTH AFRICA MISSION.

LIST OF DONATIONS from APRIL 1st to 30th, 1914.

GENERAL FUND.		
1914.	No. of Receipt.	Amount. £ s. d.
April	1271	1 0 0
1	2	5 0 0
	3	1 1 0
	4	5 0 0
	5	5 0 0
2	6	1 1 0
3	7	1 0 0
	Cancelled	
	80	1 1 0
	1	5 0 0
4	Anon.	10 0 0
6	3	15 0 0
	4	7 6
	5	1 0 0
	6	1 1 c
7	7	10 0 0
	8	1 6 6
	9	9 0
	90	15 0 0
8	1	5 0 0
	2	9 0
	{ Abbey Road S School } { Bethnal Green } { Ridley Hall } { Forest Gate }	8 0
9	5	1 0 0
	6	10 0 0
11	7	3 0 0
14	8	10 0
	9	3 0 0
16	130	1 16 0
	{ St. Paul's Ev. Ch } { Longwood, Chicago. }	10 5 4
18	Anon.	5 0
20	3	18 6
22	4	5 0
	5	13 0
23	6	1 0 0
	7	10 c
	8	7 6
	9	1 0
24	10	1 0 0
	1	5 5 0
	Cancelled	
27	3	4 4 0
28	4	25 0 0
	5	3 6
	6	10 0
	7	1 0 0
	8	4 4 0
29	9	15 6
	20	2 12 6
	1	1 4 7
	2	4 0
30	3	36 15 11
	Publications	£155 10 4
		5 1 2
		£160 11 6

DESIGNATED FUND.		
1914.	No. of Receipt.	Amount. £ s. d.
April	Waville St. Chapel	15 0 0
	Handsworth	12 0 0
2	{ Harrogate } { Auxiliary }	5 0 0
	586	5 12 6
3	{ Waville St. Chapel } { Handsworth, Mothers Meeting }	8
	8	10 0 0
4	90	4 0 0
	1	5 0 0
6	2	6 11 6
	Carried forward	£55 14 0

1914.	No. of Receipt.	Amount. £ s. d.
April	Brought forward	55 14 0
	593	15 0 0
	{ "Do Without" Society, Doncaster }	10 10 0
11	5	7 0 0
14	6	1 10 0
	7	1 1 0
15	{ The Tabernacle, Bradford Metro. }	1 13 0
	7	5 0 0
	{ Tabernacle S. School } { Malden Hall S. School }	5 0 0
20	601	16 6
21	2	2 2 0
23	3	1 5 8
	4	2 0 0
	5	2 0 0
27	{ Bow Baptist Chapel S.S. }	1 0 c
28	7	1 0 0
	{ Mansion House Mission } { Camberwell T.P.M.B. Nailsea }	3 10 0
29	10	3 0 0
	1	1 0 0
	2	6 5 10
30	3	1 0 0
	4	6 0 6
	Sundries	£133 9 6
		1 13 4
		£135 2 10

SUMMARY.

April.	
General Fund	£160 11 6
Designated Fund	135 2 10
	£295 14 4
TOTALS, 1914.	
January 1st to April 30th.	
General Fund	£1060 17 3
Designated Fund	775 11 8
	£1,836 8 11

DETAILS OF DUBLIN AUXILIARY.		
Per S.S. McCURRY, Esq., Hon. Sec.,		
3 Spencer Villas, Glenageary.		
Designated Receipt No. 612.		
Local Receipt No.		£ s. d.
213		8 0
4		5 0
5		3 0
6		4 10 7
7		1 0 0
8		10 0
9		5 0
20		5 0
1		1 0 0
2		10 0
3		1 0 0
4		5 0
5		10 0
	Previously ackgd.	£6 5 10
		95 18 0
		£102 3 10

DETAILS OF BELFAST AUXILIARY.		
Mrs. R. BOLTON, Hon. Sec., Gordonville, Cregagh.		
Designated Receipt Nos 589 and 614.		
Local Receipt No.		£ s. d.
6		2 0 0
7		2 6
8		10 0
9		3 0
10		5 0 0
11		5 0
	Previously ackgd.	£8 0 6
		£5 15 0
		£13 15 6

DETAILS OF BARKING AUXILIARY.		
Per Miss E. HOWE.		
Designated Receipt Nos. 592 and 603.		
Local Receipt No.		£ s. d.
95		3 2
7		4 0
8		14 0
		6 6
Per Mr. F. HEARN.		
99		6 11 6
	Previously ackgd.	£7 17 2
		7 17 6
		£15 14 8

BOXHOLDERS AT BARNET.		
Per Miss FORMES.		
Designated Funds, Receipt N s. 575 6		
No. of Box.		£ s. d.
302		10 1
303		5 11
307		5 5
313		3 8
		£1 5 1

OFFERINGS & OTHER GIFTS		
Per the Organising Secretary (Mr. E. A. TALBOT).		
March 19th—April 30th, 1914.		
Receipt No.		£ s. d.
1	{ Offering, Helensburgh (local expenses deducted) }	4 0
2	{ Offering, Helensburgh (local expenses deducted) }	1 6 0
3	Anon (Rothesay)	4 0
4	Offering, Rothesay	2 6
5	{ Offering, Dunoon } { (local expenses deducted) }	1 16 8
6	Offering, Renfrew	1 0 3
7		5 0
8	Offering, Dundee	13 2
9		1 0 0
10		1 0 0
11	{ Offering, Drawing-room Meeting, E. Newport } { (Offering Y.W.C.A. Newport) }	2 2 6
12	{ Offering, Arbroath } { (Offering, Sterling) }	1 9 0
13	Offering, Arbroath	6 0
14	Offering, Sterling	17 0
15		1 0 0
16		2 0
	Carried forward	£15 5 7

Receipt No.		£ s. d.
	Brought forward	15 5 7
17	{ Newton Heath } { Evangelical Church & S.Sc. }	2 0 0
18	{ Go'd Watch and Chain (Crieff) } { Offering, Orphan }	7 0 0
19	{ Homes of Scotland } { R.B.M.U. Glasgow }	1 0 0
20	{ Central Branch } { Bearsden Gospel Meeting }	1 10 0
21	Offering, Paisley	12 6
22	M.M.J.	4 0
23	{ Offering, Upper Skelmorlie (local expenses ddedct.) }	16 5
25		1 0 0
26		1 0 0
27	Offering, Luss Hall	17 6
28	{ Offerings, Anniesland Hall }	2 4 0
29	Annan Home Mission	10 0
30	{ Johnston Hall (local expenses deducted) } { Offering } { 7 Bruntsfield Cr. Edinburgh }	15 6
31		11 0
32		10 6
33		10 0
34		5 0
35		10 0
36	{ Offering, Luss } { Parish Church } { (Offering, Annan (Local expenses deducted) }	2 3 3
37		6 0
38	Sale of Literature'	2 0 0
39		2 6
		£42 15 5

SUMMARY.		
General Fund	£ s. d.	
(Receipt No. 1323)	36 15 11	
Designated Fund		
Receipt No. 613	1 0 0	
Literature (Publications Receipt Nos 506 & 508)	2 10 8	
Sundries		
(Sundry Receipt 128)	2 8 10	
		£42 15 5

ADDITIONAL DESIGNATED DONATIONS FOR PERIOD ending 31st Dec., 1913.		
1913.	No. of Receipt.	Amount. £ s. d.
Dec.	456	10 0
31	7	1 0 0
	8	5 3
	9	10
	60	18 0
	1	3 0 0
	Previously ackgd.	£5 8 1
		542 3 3
		£547 11 4

TOTALS, 1913	
January 1st to December 31st.	
General Fund	£5,160 11 8
Designated Fund	3,546 16 2
	£8,706 7 10

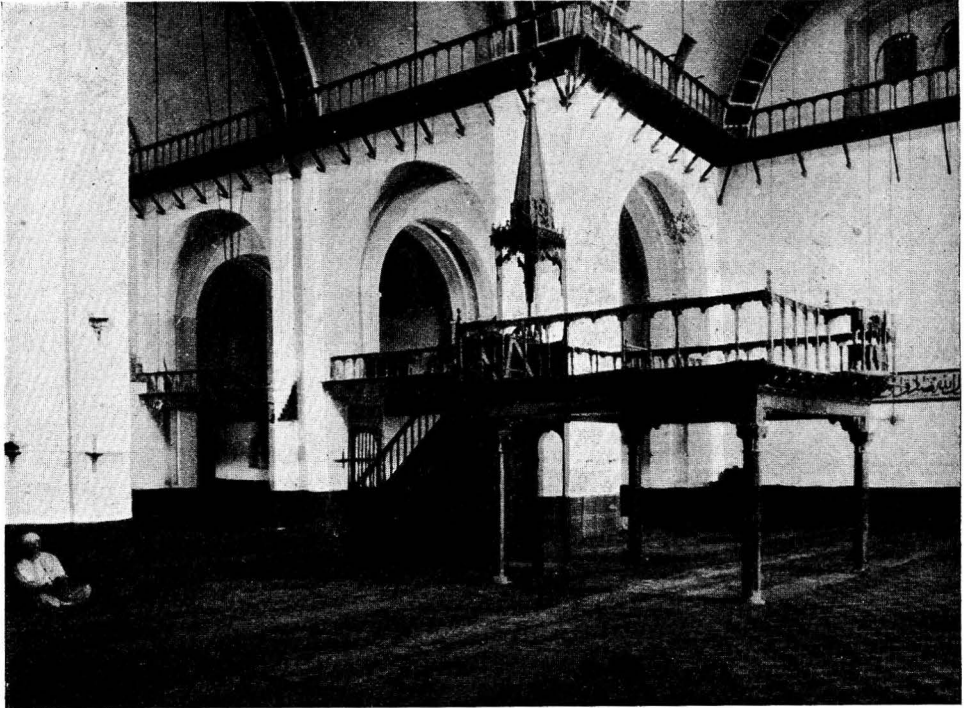


Photo by]

The Platform and Women's Gallery in the Mosque at Algiers. [Mr. M. Goodman.

“And they Remembered His Words.”

LUKE xxiv. 8.

By Pastor E. Poole-Connor.

IN spite of all that the prophets had spoken: in spite of all that the Lord had declared: the women came to the sepulchre, bearing spices and ointments; seeking for the Living among the dead.

How often our slowness of heart must astonish the angels! “Remember,” they said to the women, “how He spake unto you, . . . saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” For the teaching of their Lord, luminous as the daylight, definite beyond all misconception, had faded from their minds, and needed to be brought back to their treacherous memories by angelic prompting; and then “they remembered His words.”

I. So we read; and the statement is suggestive of many things. Let us note this fact first: THE WORDS OF THE LORD MAY BE FORGOTTEN, EVEN BY HIS OWN DISCIPLES.

There is perhaps no more remarkable fact in the whole story of our Lord's earthly ministry than the manner in which His disciples ignored portions of His teaching. That He should die and rise again was His insistent and repeated declaration. Yet His disciples lived and laboured as if no such word had ever fallen from His lips.

And this is the more remarkable when we remember that they had seen a truth to which the bulk of their nation was blind, and is blind still. “Whom say

ye that I am?" our Lord had asked them. "Thou art the Christ, the Son of the living God," Peter had answered. That primary lesson, by God's grace, the disciples had all learnt, and in belief of it had forsaken all to follow Him. But when, as we are told, "from that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, . . . and be killed, and be raised again the third day," no flash of heavenly radiance appears to have pierced the darkness of their minds. Nay, more; Peter, we read, began to rebuke Him, and to say, "This shall not be unto Thee." The disciples' attitude to our Lord's teaching on this point was such that when He died they were possessed by blank despair; and when He rose again they were, for a time at least, possessed by equally blank incredulity.

Yet, strange as this fact appears, the reason for it is not difficult to discover. *It is very easy to forget that which it is not pleasant to remember.* "The Son of Man must be crucified," the Lord had said. Was the thought of crucifixion ever pleasant to the flesh? Is it greatly to be wondered at that the disciples should hide their heads in the sand, and persuade themselves that that which they did not see did not exist? The Cross stands for certain truths. Are these truths more pleasant to us to-day than they were to the disciples? That the Church must tread the way trodden by her Lord; must be content to know weakness and suffering for His sake; must be prepared to be rejected by the world; must brace herself to see the age ending, not in a meek submission of the nations to God, but in anti-Christian apostasy from Him and His Anointed: these are some of the doctrines categorically taught us by our Lord. Yet how hard to remember! And how easy to forget!

Moreover, *it is easy to forget that which is outside the range of ordinary human experience.* That Christ should be raised from the dead was the unlikely, the abnormal, thing. Even when it was reported by credible eye-witnesses to the disciples as having taken place, we read that "their words seemed to them as idle tales." And oh, how many of our Lord's words are ignored still because they seem too wonderful to be true! How many of His words concerning triumphant grace might scarcely exist for us, so little do we heed them! What wonderful words He has uttered concerning the certain out-gathering of souls; concerning the miracles that grace can perform; concerning fair flowers that can grow even in the sin-laden air of the Pagan or the Mohammedan world; concerning saints that may be even in Cæsar's household; to say naught of promises of resurrection and eternal glory. Yet oftentimes because these things are outside our present experience, His words fade from our minds.

II. Nevertheless, in spite of ignorance, of prejudice, of unbelief, EVERY WORD OF OUR LORD COMES TO PASS. Big with gloom or with glory, concerning the cross or concerning the crown, no word fails of fulfilment. It was so with the disciples. Inexorably the shadow of Christ's sufferings crept over their path. In spite of fears and tears and Peter's sword, the Saviour came to His predestined cross.

Yea! And in spite of fears and tears, the new day dawned and the shadows fled away. The women brought their spices and their ointments for the dead; but they never used them. The Lord was risen, as He said. As with Israel of old, so with the disciples, and so too with us: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

May the Lord in His mercy give us to remember His words, even here and now. Let us not look for the glory where He has predicted the cross. Neither let us fail to know that however wonderful, however well-nigh unbelievable to our slow hearts, are the good things of which He has spoken, not one of them shall fail. All shall come to pass.

Our Heavy Losses at Tangier.

In the May issue of NORTH AFRICA, a notice of the death of our valued fellow-labourer, Dr. George Wilson of Tangier appeared, but full particulars were not given. It was only the month before, that we were rejoicing that he was in better health than for some time past. The circumstances that led to his death and that of Miss Hodgson are as follows:—

There has been latterly a condition of great want and famine in Southern Morocco, especially amongst the Susi, a portion of the great Berber race who inhabit the Sus country. Many have died there, and many more have travelled north in the hope of finding food or work. Some of these have perished from want, while others have been smitten with typhus fever. In Casablanca, the mortality has been very great, and it is reported that on one day as many as sixty-four died there.

In Tangier, the wife of the German Ambassador started a fund for giving food and relief to these poor creatures, and the representatives of various European nations followed her example. But up to the time of Dr. Wilson's death no special provision had been made for those suffering from infectious diseases. They have been spreading infection in the streets, and the health of the whole town has been in danger from the presence of these poor sufferers for whom no proper medical provision had been made.

To France has been given the southern and central part of Morocco as her sphere of influence; to Spain the northern portion, excluding Tangier and its neighbourhood. It is proposed that Tangier and the country round should be placed under international control, when it is to be hoped that improved arrangements will be made; but at present things are in an unsettled condition.

Owing to this want of arrangement, some of these poor famine-stricken sufferers have been brought to the Mission Hospital. In some cases they were brought to the door on donkeys, put down there and left; so that either they had to be admitted or left outside to die. Some of these needed food more than anything else; others were suffering from fever,

malarial or typhoid, and a few from typhus. It was not always possible to diagnose at once from what they were suffering, but, whenever a case of typhus was discovered, it was separated from the other patients and care was taken that the clothing and bedding of such patients should be burnt. In some way, however, the infection from one of these patients was conveyed to Miss Hodgson, who had nobly volunteered to take Mrs. Simpson's place after the death of Mr. Simpson in February from relapsing fever; and then the dread disease was caught by Dr. Wilson who was attending her. Neither of them was strong, but even if they had been their recovery would have been doubtful.

Thus these two lives were self-sacrificingly laid down in the service of Christ, and in seeking the physical and spiritual welfare of these poor people. Dr. Gabrielle Breeze (our lady doctor), Dr. Goldstein of the Mildmay Mission to the Jews, and Dr. Verdon, physician to the ex-Sultan Moolai Hafid, did their utmost; and the lady missionaries, assisted by two trained English nurses from Gibraltar, were unwearied in their ministrations; but, in spite of everything, God saw best to take them to Himself.

When the Tulloch Memorial Hospital was opened, more than twenty-five years ago, and indeed for many years afterwards, it was the only hospital of any kind in the whole of Morocco. Now in Tangier, there is a French and also a Spanish hospital; and in the French sphere of influence there are already military hospitals, and no doubt others will follow. The number of typhus cases brought to the T.M.H. has not been large—perhaps out of about 4,000 in-patients in a quarter of a century not more than twenty-five altogether, and these in groups at times of famine. But the results to the missionaries have been serious. Years ago, Dr. Terry was infected by a black man on whom the typhus rash was practically undiscernible. In God's mercy he recovered, but only after a most serious illness. Eight years ago, Dr. Roberts and Miss Ida Smith, the nurse, died from what was at the time believed

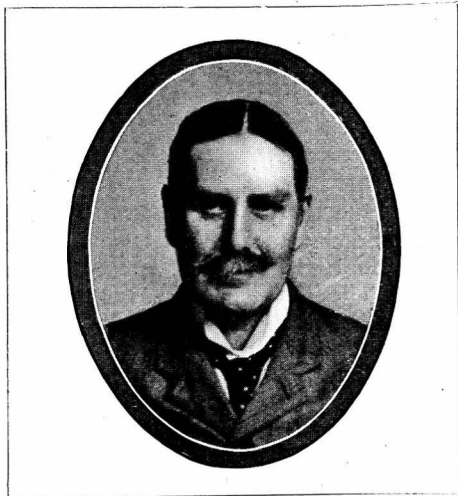
to be a virulent form of typhoid, but is, in the light of subsequent experience, supposed to have been typhus. Dr. Grieve of Casablanca, died at the same time, probably from the same cause. Mr. Ross is believed to have fallen a victim to the same disease at Djemâa Sahridj in Algeria, four years ago.

It is important that every possible means should be used to prevent the recurrence of these sad losses of precious lives.

The dreaded fever does not seem to arise from defective drainage or causes of that sort, for the hospital is in much better condition than most of the houses inhabited even by Europeans. The trouble is that these poor starving natives wander into the coast towns, spreading the disease, and may be found in the streets and even in the houses. This is likely to continue until the authorities make some provision for times of famine and epidemic. E. H. G.

The Late Dr. George Wilson

(of Tangier).



Dr. George Wilson was born on January 17th, 1866, at Duns, in Berwickshire. He was a delicate child, and, out of a family of seven, he and a brother were the only ones to survive infancy. His mother died when he was quite a child, and at twelve and a half years of age he was practically adopted by his uncle, the Rev. James Hood Wilson, of the Barclay Free Church, Edinburgh, whose praise was in all the churches as an able and devoted servant of God. The lad was sent to the famous Merchiston Castle School, where he remained for about five years, until he was between seventeen and eighteen. This school was famous for its football and cricket, and here young Wilson seems to have lost all the delicacy of his earlier years. In his last year he became a mem-

ber of the champion football fifteen and cricket eleven, and he also carried off the chief prize of the school—the Merchiston Club Prize for classics.

On leaving, he went to the Edinburgh University and graduated in Arts (M.A.) in his third year. He then went in for medicine, taking his M.B., C.M. in 1892, when about twenty-six. He then held various appointments in the hospital for the next eighteen months. It was when a schoolboy that Dr. Wilson was converted to God, and as a student he was engaged in direct Christian work both among the young and in the wards of the hospital. He had early been interested in foreign missionary work, and at this time he offered to go to the Tiberias Hospital, in Palestine, for a year. He was accepted, and remained there for eighteen months. Towards the end of that time he was kicked by a horse when riding near Jerusalem, and was laid up for a time with a broken leg, and soon after getting about again he contracted typhoid fever, and his life was despaired of. Fortunately he made a good recovery and wished to resume his work, but he was sent for to come home. The next year was spent in Scotland and the West Indies, where his brother was engaged in Christian work. He then offered to take up medical work at Safed, in Palestine, in connection with the Missionary Society of the Free Church of Scotland, and was accepted. About this time he married Miss Agnes Donaldson, who had been in Palestine for some years, first in charge of a hospital at Jerusalem and then at Tiberias—and together they

worked at Safed for about ten years. The Society being then in financial perplexity, the station was handed over to the London Jews' Society, who had work there, and Dr. Wilson retired, going for a year to Vancouver where Mrs. Wilson had a brother living. On his return to Scotland, determined to seek to enter again the Mission field, he found that the Free Church had no definite post to offer him, and, learning of the need at Tangier Hospital, he applied to the N.A.M., and went out to Morocco in December, 1906.

In the March of that year Dr. Roberts and Miss Ida Smith had died within a few hours of each other of fever, probably typhus, though it was thought at the time to be typhoid. Dr. and Mrs. Scott Challice, who went out with a view of taking up the work, were obliged to retire on account of the ill-health of the latter, so that Dr. Wilson had to enter upon his duties immediately. The experience gained by his wife and himself in Palestine had in some way prepared them for the post; but in Palestine the doctor had mainly used Yiddish, and the Arabic of that country, of which he had some knowledge, varied considerably from that spoken in Tangier. This fact, and the necessity of setting to work at once, hindered him from ever acquiring that familiarity with the Arabic of Morocco that he desired; but his lack of proficiency in that respect was largely compensated for by the help of other missionaries, latterly Mr. and Mrs. Simpson, who took charge of the spiritual work, in which there was much blessing.

Dr. Wilson was a general favourite, not only amongst the native patients, but also amongst the European community who greatly valued his skill. In surgical cases he was specially clever, and performed many very successful operations.

During his residence in Palestine, Dr. Wilson had contracted a certain amount of malaria, which rendered him susceptible to attacks of fever. For the first two years in Tangier he enjoyed fair health and was able to do good work; but in 1909 both he

and his wife suffered from fever and were obliged to return to England for a time. Since then he has struggled bravely and heroically to carry on his arduous duties, though suffering frequently from fever and nervous prostration. During 1913 he seemed stronger, but when this epidemic came and he himself was smitten with it, he was quite unfit to meet the attack.

When Miss Hodgson was taken ill on March 21st, Dr. Wilson, who was living in the house that had been built for him a little way from the Mission Hospital, attended her with every care until he himself was attacked by the same fell disease on Wednesday, March 25th. His wife, who had had many years' experience as a trained nurse, was most diligent in waiting upon him, and Dr. Verdon, a physician of great experience in Morocco, did all that was possible, but he passed away on April 2nd after about eight days' illness. The funeral took place the next day, and was conducted by Canon Goodwyn, who was staying in Tangier for the winter in charge of the English Church. Great sympathy was shown during the time of anxiety and sorrow by the whole of the English community, and Canon Goodwyn was specially kind and considerate.

Dr. Wilson leaves a widow and one daughter, about seventeen years of age. They have now returned to England, and will be staying with friends. In view of the strain of many years' nursing work in Palestine, followed by further work in Tangier, it seems clear that Mrs. Wilson should not return to the field. She has been wonderfully sustained in this time of sore stress and sorrow, and we commend her and her daughter to the sympathy and prayers of our friends.

The Mission is now faced with the fact that they have no doctor for the Tulloch Memorial Hospital and no brother with a knowledge of Arabic who can care for the native converts and colporteurs in Morocco. While remembering, therefore, the bereaved relatives, we must not forget the bereaved native Christians. E. H. G.

It is a great comfort that God has said that He will not suffer us to be tried beyond what we are able. He knows our frame, and remembers that we are dust. As a father pities his children, so the Lord pitieth them that fear Him. He stayeth His rough wind in the day of the east wind. It is a comfort also to remember that it was the storm that brought Christ, walking on the sea, to His perplexed disciples; and He is still "this same Jesus."—*The late J. G. McVicker.*



Photo by

A Happy Gathering in a field near to the historic Bardo Palace, outside Tunis.

[André Monaco.

During a recent visit (mentioned in our last issue), Mr. H. W. Case arranged an excursion for the members and friends of the Italian Church. Mr. Case is sitting in front of the group of three, and Miss Case stands at his right.

To the Friends of the North Africa Mission.

18, John Street,
Bedford Row,
London, W.C.
May 18th, 1914.

DEAR FELLOW WORKERS,—

Since my last letter, written early in April, I have visited Tangier and Casablanca in Morocco, and have seen nearly all the N.A.M. missionaries in that country, as well as many other friends. I have also been to Algiers, Cherchell and Djemâa Sahridj in Algeria, and have had intercourse not only with all the N.A.M. missionaries but with most of the Christian workers in that land. It would not have been possible to meet all these but for the Conference in Algiers, which had been arranged by Miss Trotter and Miss Haworth, and was conducted by the Rev. C. Inwood. Thus, in the goodness of God, I was enabled to see and take counsel with an exceptionally large number in a comparatively short time. I was only absent from England twenty-seven and a half days, and there was only an interval of twenty-one days between my landing in Tangier and my embarking at Algiers.

The visit to Tangier was naturally a sad one, as it took place under the shadow cast by the recent deaths of Mr. Simpson, Dr. Wilson, and Miss Hodgson. Sad, however, as were the circumstances, the gloom was brightened by the devotedness and courage of the bereaved and their fellow-missionaries, who were wonderfully sustained by their gracious Lord. The kind sympathy of Christian workers not belonging to the N.A.M., and also of the various members of the British community, was a great cheer in depressing circumstances. Canon Goodwyn, who had spent the winter in the town in charge of the English Church, was specially sympathetic; Dr. Verdon was most energetic and helpful in his attendance on Dr. Wilson; and Dr. Goldstein, of the Mildmay Mission to the Jews, did everything in his power. Miss Drummond Hay, daughter of a former ambassador, her nephew Captain Brookes, Sir Harry McClean, Mr. Herbert White, the Brit-

ish Charge d'Affaires, and other members of the British community showed much sympathy. A very kind letter has been received from the Bishop of Gibraltar, of which the following is a copy:—

Milan.

22 April, 1914.

MY DEAR FRIENDS,

I am so moved by hearing from Gibraltar of the death of Mr. Simpson, Dr. Wilson, and Miss Hodgson, whom I saw when I visited your Mission House; and I feel I must write to assure you all of my sympathy. God comfort you, and Mrs. Simpson, Mrs. Wilson, and Muriel in particular. Our rest is that we all are in a Father's hand; our hope is that they are called to higher service; and I believe our faith is that hereafter we shall see such things—so dreadfully inexplicable at the time—justified by God's perfect love and wisdom.

Believe me to be,

Yours sincerely,

H. V. GIBRALTAR.

To all those who have thus sympathised with us in our sorrow we tender our very hearty thanks.

As to our beloved departed fellow-workers, we rejoice to know that though absent from the body they are present with the Lord. Their assurance of eternal salvation did not rest upon their good works or their devoted service, but on Christ Himself. They knew themselves to be poor sinners deserving to be shut out from God because of their guilt, but they believed that their sins had been laid upon Christ, that He had borne the punishment that was their due, and that on the ground of Christ's merit and righteousness they were welcome to glory in heaven. They have exchanged the toil of earth for the restful service of heaven. It is because the bereaved are assured of this that they sorrow not as others, but look forward to the future re-union, when they shall spend together a blessed eternity in heavenly glory. Yet they *do* sorrow; for we are all human, and sorely miss the love and companionship of those who have passed on before. We pray God to continue to comfort the mourning hearts.

Mrs. Simpson has returned to England with her children for a much-needed furlough, but she has taken a return ticket,

for she longs to go back again to continue her loved work of seeking to lead souls to Christ and striving to help and guide those who are already followers of Jesus, the True Prophet, the Divine Saviour.

Mrs. Wilson has also returned to England with her daughter Muriel. Before going to Morocco, over seven years ago, she had already spent strenuous years in Christian work in Palestine, which had severely strained her nerves. It seems, therefore, wise that she should not return to North Africa, and she has decided to retire from the Mission. The Council have accepted her resignation with deep regret at the circumstances which have made it necessary. Mrs. Wilson has offered, very nobly and bravely, to go back for a time to help any fresh doctor who may take up the work which her husband carried on; but, greatly as the Council appreciate this generous offer, they do not feel that they ought to accept it.

The hospital must be closed until another doctor can be found, and other workers to take the places of those who have fallen. Miss Breeze, our lady doctor, will continue her medical work amongst the Moorish women, in which she is helped by Miss Marston. Mrs. Roberts, whose furlough is due, has decided not to return at present, but to keep on with her work among Moorish women and girls. In this she is being helped by Miss Vining* and Miss Chapman; also by Miss Tilling and Miss Glen (independent workers). Miss Craggs, Mrs. Simpson's sister, a voluntary worker not officially on the staff, is doing what she can to fill her sister's place while she is in England. Miss Jay's furlough is also due, but she has decided not to take it this year, but to remain and help to maintain the Moorish work. Miss Brown has come home for a rest. During her absence Mr. Moore will look after the Spanish work single-handed, with any local help he can obtain.

Though three valued workers of the N.A.M. have been called home, there are

* Since this letter was written our dear sister Miss Vining, has been taken to be with the Lord.

still a number of devoted labourers left in Tangier. We thank God for Mr. and Mrs. Elson and their friends, and their very interesting work among Moorish boys and poor Moors in the "Refuge"; also for Mr. Steven and his helpers, of the British and Foreign Bible Society, Dr. and Mrs. Goldstein and Miss Steel, of the Mildmay Mission to the Jews, Miss Winslow and Mrs. Isaacs, sister of the late Miss Herdman. It is a great joy that the members of the various Missions and the independent workers all labour so harmoniously together, almost as if they were members of one society. In fact, they all are as one, for they are all believers in the same Saviour and servants of the same Lord and Master.

But though there are quite a number of witnesses for Christ still in Tangier there is a *terrible lack of men in the N.A.M.* Not only is a capable doctor needed, but another man missionary is urgently required for Tangier, and several more for other parts of the country.

Time and space fail to write of Casablanca and other parts of Morocco, or to touch on Algeria; but (D.V.) particulars of these will appear later on.

In Egypt there has been a revival of Moslem hostility against Christianity. This has been, perhaps, in some measure stirred up by the activity of Christian missionaries. Some of the Moslem converts to Christianity have gone back to Islam, and the converts and missionaries are in special need of our prayers.

Funds have come in but slowly for some time, though we have been cheered by some small and some large gifts. A sum of seven or eight hundred pounds is still needed, and it is estimated that by the end of June about £1,200 will be required. The resources of God are inexhaustible. May we have grace and faith to draw upon them.

Commending the work, with all its cares and responsibilities, to your continued believing prayers,

Yours heartily in Christ,

EDWARD H. GLENNY.

The Missionary on the Field.

By Mr. E. E. Short.

One is familiar with the difference between the photo of an officer in full dress, with medals, gold lace, etc., and one of the same officer in the khaki of active service. There is a somewhat similar difference, though not so marked, between our missionary as seen on the platform or among friends at home and as seen in the surroundings of his daily work abroad. Without intentionally "posing," and even when trying to give a true idea of his ordinary round of work, he will at best but partially succeed in removing false impressions.

The true light in which to see the missionary is the clear, strong sunlight of Africa. Here his fellow-workers and the natives get a nearer, truer view, such as the dwellers in the homelands never can. Looked at across the sea, he is in a kind of haze, which may hide his actual worth, or in other cases may give a false beauty. As his fellow-workers see and know the missionary, his peculiarities and failings stand out clearly; they may know, too, of failure under severe strain of work or other circumstances. They see that of which friends in England may know little or nothing, and which it is neither wise, necessary, or kind to tell to all. For he who sees his brother's failings needs to take heed to himself.

But they see in the missionary day by day much which is of the grace of God—steadfast devotion, patient endurance of different limitations and hindrances, self-denial in little things, forbearance, and a smiling face among trying and uncomfortable surroundings. Of all this, too, those at home can have only a general idea—for those who thus work and suffer hardships are perhaps hardly conscious of it, and do not enlarge on these details in addresses, reports, or letters home. In any case, written descriptions seem very poor. Those who can come and see with their own eyes will get far more vivid, true, and lasting ideas, especially if they can resist the "motor-car" rate of touring, and can stay several days in one mission station.

The native not only sees the missionary-stranger's failings, but notes his Christ-

like virtues and ways. He is impressed by things which are accepted more or less as a matter of course in a "Christian" country. How often is it said of us, "They have one word," *i.e.*, their word can be depended upon, and is not liable to alteration without reason. While this is not true of everyone in the homelands, it is much more singular and striking in Moslem lands. The native hardly ever makes any assertion or promise without swearing by God, the Prophet, etc.; and with all this, his word is probably of little worth. But those who have been in contact with missionaries learn that their "Yes" and "No" is worth much more than the many oaths of a Moslem, and they say so to others, who in their ignorance may not be satisfied with the simple word. These latter, too, may persist in some request (after being refused), with many appeals in the name of God or anyone dear to the missionary—"By the head of your son," and so on, as they often succeed in obtaining their wish in this way among their own folk. But someone will tell them these appeals are of no use with the missionaries: "They have one word."

Another thing said of a missionary household is, "They don't quarrel." This is not really setting them far above the average Christian, for the quarrels which are common in native households of all classes are invariably accompanied with shouting, screaming, cursing, and vile language, if not blows. So that disagreements which may happen at times in missionary homes would not rank as quarrels in the native mind, and would not affect the impression of prevailing harmony and quiet.

Where the household includes children, these furnish another striking object-lesson to the native, who says, "They bring up their children"! It is not so much that the native parents lack in love to their children, but they utterly lack in the idea of rightly training them or in the self-control and firmness necessary to carry out any such idea.

Their children nearly always get their own way by means of screaming and

struggling; or, in the few exceptions, they are knocked about unmercifully in the heat of passion. Therefore, what strikes the native mind is not that the missionary's children disobey sometimes, but that they so often obey promptly and submit quietly when forbidden to do as they would like; so that normally the parents' will quietly prevails—and withal the missionary's children are happier and more contented than their own.

There is also an exaggerated and somewhat false picture of a missionary which is sometimes presented by natives to his fellow-workers. For instance, occasionally an argumentative man says that he has met and argued with Mr. A., Mr. B., and so on, naming workers past and present in different parts of the country, and "I beat them all!" Thus the missionary addressed has presented to him a picture of all his colleagues beaten in turn by this formidable opponent who thus stands forth in glory! It is little use to tell your informant that you don't believe him, and that if *he* was not openly beaten, it was because he was so slippery; though you may have seen enough of him and of some of your colleagues engaged in discussion to know how much of his boasted victory was in his own imagination.

Another native may sing the praises of a past or absent missionary; his great liberality, in giving money, clothing, or medical help; his liberal scale of payment for service rendered, and his own personal experience of all this. The conclusion, expressed or implied, is the inferiority of the listening missionary in this respect. Here also the listener may well know of exaggeration or pure invention in the picture. In any case, he is little moved thereby, for he has to be guided by his own means, judgment, and conscience, and is not bound to follow the lead of another.

A variant of this type is the man who tells you that "So and so" was a great friend of his, and had the greatest confidence in him; left him alone in the house, and everything unlocked, etc., thus giving himself the highest testimonials, and offering himself as worthy of a similar confidence from you. Inquiry will generally result in his being greatly depre-

ciated, if not disowned altogether as a trusted friend.

In all these cases, distance—in time and space—lends itself to beautiful exaggeration and wilful misrepresentation. The speakers unwittingly provide a little amusement to the missionaries, who may imagine themselves being glorified elsewhere or in the future.

Yet even in these partly false reports, there is testimony to real goodness in the missionary. Far more numerous are the more brief and sincere testimonies given to the goodness of workers far away, or gone "to be with Christ." After many years, even, their names will now and again be mentioned with real respect and love.

The testimony of the life is of peculiar importance in this land, where the living examples are so few. One is glad to acknowledge that in some ways and instances the lives of non-Christian Europeans impress the natives as on a higher level than theirs (to counterbalance somewhat the identification of Europeans with drunkenness, etc.); but, generally speaking, the native has but two or three to watch as proofs of the power of a new life. If these fail, he has no one left to show that the Gospel has living power more than any other book or message. If these fail, is there anything else can give weight to their words?

Here, then, in his appointed place, is the missionary to be viewed rightly; by his success here shall be judged and rewarded at the end. Here he is to live down prejudice and wrong ideas arising from ignorance; to keep on through evil report till even his enemies become at peace with him; to win friends from those who held aloof; to explain and commend God's message by word and deed, and to clear the way for its reception. As he succeeds, the glory is all to His Lord, who gives wisdom and power. In his success he is very conscious of failure when his critics may have seen none, and laments his slowness and imperfect attainment. Yet God has magnified His Name, and accomplished His end through the poor instrument, and will yet do so.

E. E. SHORT.

Kairouan, Tunisia.

The Recognition of Tangier.

In Mr. Glenn's letter written from the P. and O. s.s. *Maloja* in the English Channel last month, he mentioned that this vessel was the first of the P. and O. Line to make Tangier a port of call, and that in future it was proposed that one of their vessels should call there every week, one on the outward journey and the other on the homeward voyage.

Concerning this event *Al-Moghreb Al-Aksa*, a newspaper printed in English and published twice a week at Tangier (the first to be published in the Empire of Morocco), under the above heading in its issue of Thursday, April 9th, says:

"The first call at Tangier of a P. and O. steamer is an event of which the importance and significance has been very widely acknowledged. It means the acceptance of the port's claim to be put on the visiting list of a line which, to an unusual extent, is free from any temptation to make such an addition until the applicant has fully proved his fitness for the honour. There are few British lines of steamers which could take such a step with the same effect. The career and management of the P. and O. Company have made their steamers looked upon to an unusual degree as floating parts of the homeland, and, wherever they go, they carry with them, unaffected by climate or surroundings, the invigorating atmosphere, which we like to think is only to be found in one country.

"The first of the line to visit Tangier on regular service was one of the most impressive of the fleet, and the visit, short and unceremonious as it was, was still quite in keeping with the traditions of the company, which are also in many ways those of its country. Punctual to

the appointed hour, just as the sun had cleared the hills and sent down its rays to brighten the event, the *Maloja* glided in over the smooth waters of the bay, and took up its anchorage as quickly and unostentatiously as if it were carrying out a daily routine. In a few minutes the passengers and a neat pile of luggage were on board the launch, which soon reached the wharf and completed the inauguration of the new service.

"The decision of the P. and O. to call at Tangier has been received with general pleasure. To most it is a weighty proof of the growth of the belief in Tangier's increasing importance, and implies the establishment of a new, rapid, and agreeable means of reaching Europe. To the British colony it is much more. Since Charles II. . . . received his admirals' emphatic tribute to the value of that port, there has been no more practical recognition of the prospects of Tangier than the entry of the *Maloja*. It is almost the first outward sign of an interest in Tangier which may at any time lead to the turning hitherward the ever-running stream of energy and capital which has its source in Great Britain, and rarely fails to find its way to countries which can fittingly respond to its fertilising powers."

The foregoing paragraphs show the view taken of the importance of Tangier from the commercial standpoint. From the missionary standpoint, how infinitely more important that we should keep our well-equipped centre at Hope House and the Tulloch Memorial Hospital (the ranks of the workers at which are so sadly depleted through the recent homecalls) fully staffed. "Whom shall I send, and who will go for us?"

E. A. T.

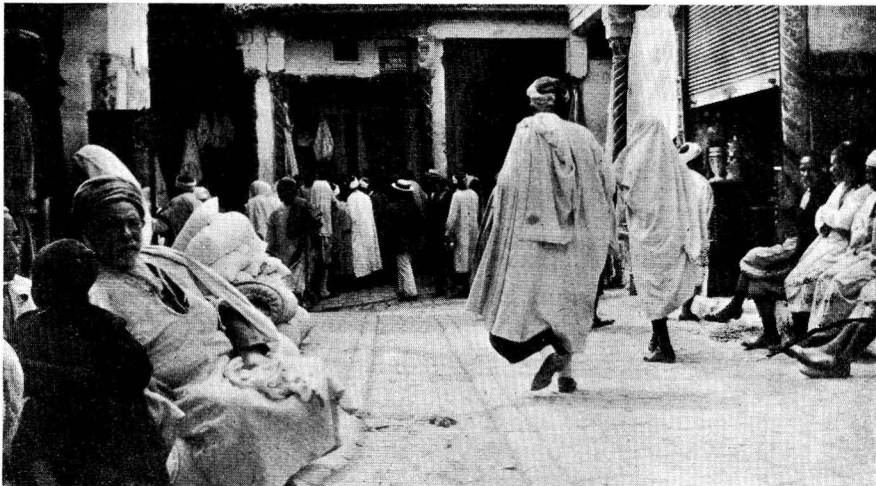


Photo by]

Entrance to the Bazaars, Tunis.

[Mr. A. V. Liley.

Further Scottish Notes.

Continuing the account of the deputation journey in Scotland during March and April (see pages 80-81, May, NORTH AFRICA), the tour extended to six weeks, during which time fifty services, lectures, and meetings were conducted. We are grateful to the many friends who co-operated in the local arrangements and extended generous hospitality, and in other ways assisted; thus "helping together" to make known the needs of North Africa to large and small gatherings.

My diary notes for April are as follows:—

April 2nd.—It is always a pleasure to visit **St. George's Cross Tabernacle, Glasgow**, where such a living missionary interest has been fostered for many years. Pastor and Mrs. Findlay were adding to their store of missionary information by a personal visit to the South Morocco Mission stations. During their absence, Evangelist Charles Inglis had the oversight of the work, and blessing was attending his ministry. We had a capital gathering to see and hear what the N.A.M. and other Missions are doing in North Africa.

April 4th.—Though somewhat late in the season for a Saturday afternoon Missionary conference, Pastor Gunn and the friends at **North Street Baptist Church, Glasgow**, were encouraged by a goodly response to their invitation. The needs of Africa, South America, Ceylon, and the Strait Settlements were set forth by the varied speakers.

April 5th.—A four-mile walk this Lord's Day morning brought us to the unpretentious and dilapidated hall used by the **Gorbals Cross Mission, Glasgow**, a building which we are glad to know the workers hope shortly to vacate. A heavy rain just at the time of the meeting did not prevent the coming together of a goodly band for their monthly Missionary conference, at which the claim of North Africa to more complete evangelisation was emphasised.

An impromptu address to a gathering of 300 children in the afternoon at Hermon Hall (in the stead of an expected speaker who failed to appear), and a Gospel address in the National Hall (which the Gorbals Cross Mission workers hire for their Sunday night meeting) were the other items of to-day's service.

April 7th.—Dr. Chapman and Mr. Alexander had just completed a two days' visit to **Paisley**, and a large gathering was hardly expected for our lecture. Nevertheless, there was an excellent attendance in the beautiful hall of the Y.M.C.A.

April 8th.—An address based on Gen. xvii. 1 was given this evening at **Park Hall, Partick**, which Mr. Lorimer uses as a centre for Bible

teaching; I had already visited this centre, and gave North Africa addresses there last autumn.

April 9th.—**Upper Skelmorlie Hall** was well filled this evening, the meeting being arranged through Mr. H. C. D. Rankin, who has been for many years a leader of missionary interest in connection with the Church of Scotland, and who has a daughter (Dr. Ruby Steele) in Egypt, working in connection with the Egypt General Mission.

April 10th.—Good Friday is not observed in Scotland as in England. Consequently business was proceeding as usual to-day in Glasgow as we came through and proceeded by North British Railway through glorious highland scenery to **Tarbet** at the foot of Ben Lomond, where the Rev. A. P. Telfer, of the United Free Church (formerly a missionary in Calcutta) and his family kindly welcomed us, Mr. Telfer himself operating the lantern at our lecture. Tarbet is quite an out-of-the-way place, save in holiday times when there are many tourists. Our gathering this evening was not large, as the weather was somewhat inclement and prevented people coming from Arrochar and the adjoining mountain villages.

April 11th-14th.—These notes were commenced during the Easter week-end at Luss, Loch Lomond, of which I wrote in detail in last month's issue. We were then anticipating a good gathering in Luss Public Hall on the Tuesday evening, and were not disappointed. The gloomy weather of Easter Sunday and Monday had given way to a lovely day on Tuesday, and we saw Ben Lomond and the islets of the Loch in all their spring glory.

The Rev. A. S. Dunlop, B.D., added to his kindness by manipulating the lantern for our lecture, the Rev. T. E. Jubb presiding over the meeting. We are grateful for the opportunity that has thus been given to us of making the needs of North Africa known to these highland communities.

* * * * *

As out-of-door exercise was out of the question at this wet season, in addition to some necessary writing work, an opportunity was taken to indulge in a hurried first reading of the Rev. Norman McLean's book, "Africa in Transformation."* Mr. McLean is, we believe, the minister of Park Parish Church, Glasgow, and this book records his experiences in connection with his visit as missionary deputation to the Blantyre Mission of the

* *Africa in Transformation.* By Norman McLean. 5s. (London: James Nisbet and Co., Ltd., 22, Berners Street, W.)

Church of Scotland. But the book is far more than this. It is a statesmanlike review of the entire missionary situation in British East Africa. Commencing with an introductory chapter descriptive of "the man who opened up Africa," Mr. McLean carries us up the Zambesi, visiting Mrs. Livingstone's grave at "Shupanga"; describes the romance of Nyassaland and the commencement and progress of the Blantyre and Livingstonia Missions; tells of the heroism of Clement Scott, William Affleck Scott, John Bowie, and Robert Cleland, whose remains are resting in the little "God's Acre" at Blantyre, and "whose hands toiled day and night and became dust when other men are only entering on the fulness of their labour," concerning whom and others Mr. McLean says, "The Church that sent these men forth and the race that produced them have a like reason to thank God. In the little churchyard at Blantyre, as you go round reading the headstones, you may learn a little of the great price wherewith Christianity has bought Nyassaland."

Mr. McLean was also present at the now famous Kikuyu Conference (of which a photo is given), a chapter being devoted to an account thereof, and incidentally the arrogant and pretentious claims of the Universities Mission to Central Africa as "the African Church" are referred to.

One of the most thrilling chapters in the book is that entitled "A Miracle of Modern Missions," in which the work of the Church Missionary Society in Uganda is set forth. It is to be hoped that this inspiring volume will get into the hands of many who are not interested in or who declaim against Missions.

* * * * *

During the remainder of the month of April, two other visits were made in connection with Gorbals Mission; to the enthusiastic Junior Christian Endeavourers on the 15th

and to the Seniors on the 20th, the latter meeting being held in the Hall of the Carters Mission, which was kindly lent for the occasion.

April 17th-19th.—The little town of **Annan**, near the Solway Firth, has recently been much stirred by the mission of the American Evangelists, Messrs. Stevens and Storrs, whose work is being followed up by some of the churches and by the Home Mission. In connection with the latter, our three days' visit was arranged by Miss Nicholson, during which we gave our North Africa lecture on the Friday evening, and conducted the Sunday morning service in the Congregational Church. Three other addresses were given in the Hall of the Home Mission.

April 21st-27th.—A Lantern Lecture in the **Johnstone Evangelistic Hall**; a drawing-room meeting at **7, Bruntsfield Crescent, Edinburgh** (through the kindness of Mrs. Graham, who has had a weekly meeting for prayer in her house for many years); an address to the members of the Regions Beyond Missionary Union at their monthly meeting at **Ebenezer U.F. Church Hall, Leith**; and a week-end at **Dumbarton**, with two services and a lecture, closed the tour.

It only remains to add a request that our praying friends should follow these meetings with prayer—that the interest created, not only in North Africa but in the work of the Lord generally, may be deepened; and especially that some may be led to volunteer to take the places of those who have so recently fallen at the forefront of the fight with Mohammedanism.

I shall be glad to receive invitations for meetings during the summer and autumn seasons, and will gladly send full particulars to any who can make arrangements for me either for a lecture or meeting concerning North Africa, or for a short series of spiritual meetings with a closing missionary lecture.

EDWARD A. TALBOT.

For the Children.

By Mrs. Short.

The Bible speaks of a number of things that seem very strange to English people. In coming out to North Africa we get to understand these things, for some of the customs spoken of in the Bible we see every day here. Let me tell you about a few of these.

1. When Jesus was talking to the Pharisees He told them that they were like "whited sepulchres": clean and nice on

the outside, but inside full of bones and filth. Nearly all round Kairouan we have cemeteries, and every grave is carefully whitewashed; not the earth, of course, but the plastered bricks that are built over the graves in different shapes. Looking at these graves from a distance, they appear so clean and white and shining, especially when the sun is shining on them. Sad to say, the Moslems, too, are very much

like "whited sepulchres." There is so much prayer, so much fasting, and there are so many good, pious words on the outside of their lives; but, alas! there is also much wickedness hidden underneath.

2. Quite close to our house, almost touching its walls, there is a mill to grind corn. This mill is made of two huge stones one placed on the top of the other. The corn is put into a hole in the middle of the upper stone which is turned by mules or donkeys harnessed to a big piece of wood. The animals then walk round and round, and in order that they may not become giddy, a piece of old material of some sort is fastened over their eyes so that they cannot see. Do you remember that when the Philistines took Samson they "bound him with fetters of brass; and he did grind in the prison house"?—just as the animals are doing near us every day.

Out in the country there are no mills to grind the corn, but they use small stones which a woman turns with her hand. When they want the corn ground very quickly, or when there is a lot of it to be done, two women sit down and do it together. Our Lord Jesus says that when He comes "Two women shall be grinding at the mill; the one shall be taken and the other left."

3. One night, soon after I first came to North Africa, I heard in a house opposite to my bedroom window a dreadful shrieking and calling out, together with the sound of something being beaten. On asking what it was, I was told that a young girl had just died, and her relations were wailing because of her death. I have seen women with sores on their cheeks where they have been scratching themselves over some dead relative or friend. In very rich houses, women are paid to do this sort of thing in order to make a big show. You know that when the Lord Jesus went to raise Jairus' daughter, the women were making a dreadful noise, weeping and wailing.

I could tell you of several other customs of the kind if I had time and space. Remember that these lands are often spoken of as "Bible lands," because the lives of the people here are so much like the lives of the people mentioned in the Bible. But, very, very few of the people can read the Bible and there are so few missionaries to tell them about it. Will those of you who love the Lord Jesus and love your Bibles pray for these poor people, and do what you can to give them the Word of God?

Kairouan, Tunisia.

Home and Foreign Notes.

It is with great regret that we have to record the loss of another of our valued missionaries at Tangier, Miss Blanche Vining, who has been on the staff of the N.A.M. since 1886. On account of ill-health, Miss Vining had to remain in England for a good many years, and only returned to the field in 1913. She passed away on the 18th inst., after a very short illness. No details have at present reached us, but we gather that the cause of death was some internal trouble from which she had suffered for many years, and was in no way connected with the recent fever cases. We hope to give more particulars in our next issue. Very specially do we commend to the prayers of our readers the bereaved relatives and fellow-workers of our departed sister.

Miss Hodgson went out to Morocco in the spring of 1909 to help in the Tulloch Memorial Hospital, Tangier, as an independent, voluntary worker. In 1910, circumstances led her to return home, but in 1913 she returned to Tangier with her friend, Miss Glen, and helped in the work generally. At the time of Mr. Simpson's illness in February, having had some experience in nursing, she very kindly offered to relieve Mrs. Simpson of some of the nursing work in the wards, and after Mr. Simpson's death she continued to give assistance. It was while engaged in this helpful service that she caught typhus fever, and thus laid down her life for Christ and the poor Moors.

Miss Hodgson was an earnest and devoted Christian, and we shall miss her greatly. We desire to express to her relatives and friends our high appreciation of her devoted service and our deep sympathy with them in their loss.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (June 4th), 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.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the second Tuesday in every month, at 3.30 p.m., at 129, Fordwych Road, Cricklewood, N.W., and on the third Friday, at three o'clock, at "St. David's," Aldersbrook Road, Manor Park, E.



Will the Secretaries of such N.A.M. Local Auxiliaries and Prayer Unions as hold monthly prayer-meetings kindly forward before June 10th information as to the place, date, and hour of meeting, for insertion in our next issue.



ARRIVALS.

Miss R. O. Hodges (from Alexandria) on April 20th.

Mrs. Wilson and daughter (from Tangier) on April 25th.

Mr. and Mrs. H. E. Webb and family (from Sfax) on April 29th.

Mrs. O. E. Simpson and family and Miss Brown (from Tangier) on May 1st.



Miss Addinsell, of Kairouan, Tunisia, will be glad to take drawing-room and other meetings (for women only), to tell of the spiritual needs of North Africa and the work for Christ which is being done there. Communications should be addressed to her, c/o North Africa Mission, 18, John Street, Bedford Row, London, W.C. Miss Addinsell went out to North Africa in 1895, and consequently has had a considerable experience in the work of the Mission amongst Moslem women.



The Committee of Livingstone College have appointed Dr. Loftus E. Wigram, who has been on the staff of the College for five years, as the successor of Dr. Harford when the latter resigns his post as Principal in July. Dr. Wigram is the youngest son of a former Honorary Secretary of the Church Missionary Society, and having been a medical missionary on the north-west frontier of India, has had practical experience of missionary life.

The Commemoration Day proceedings will take place on Saturday afternoon, June 13th, under the presidency of the new Bishop of Chelmsford (Dr. Watts-Ditchfield), in whose

parish in Bethnal Green the College has conducted a medical mission for the past fifteen years. Without doubt, under the new régime Livingstone College will maintain the traditions of the past twenty-one years, and be increasingly useful to missionaries going abroad.



For Sale, on behalf of the N.A.M., a pair of plated candlesticks; also a handsome table-centre, moss-green velvet with wild roses (pen-painted). Apply 18, John Street, Bedford Row, London, W.C.



Morocco.

Some little time ago, Miss Knight of Tetuan, mentioned the case of a young girl in whom she was interested who was about to be married. She writes of her again in a recent letter:—"One day, A—, whom we had hardly seen since her marriage, came with her mother to visit us. While her mother was busy talking, I got A— upstairs with the excuse of giving her a present, and then for a very few moments I had a chance to ask a question or two and give her a verse of Scripture to think about. We also prayed together that her husband might be willing for her to come to us sometimes. I suggested that she should ask him when she found a suitable opportunity if she might come, and if he would himself come and see us. . . . She attends the women's class now every Sunday with her mother. We find that her husband is not only unopposed to the gospel, but actually has a cousin who has been an inmate of the Tangier Hospital, and is a believer. He has expressed a wish to come and see us alone, *i.e.*, apart from his family; so we feel it can only be with the intention of 'reading.' Prayer is earnestly desired for this man. He is open-minded, enlightened in some ways, and thoughtful; and his wife being a girl who knows the Scriptures well, he would not meet with opposition in his home."



Italian Work.

Miss Vecchio has made a good beginning with school work among the Italian children in Tetuan. She has now over twenty coming for instruction—as many as the room will accommodate. Miss Vecchio is also visiting the Italians in the town, and has met with some encouragement.



Tunisia.

Baptism at Tunis.

A young Tunisian convert was baptized at Tunis on May 4th. This young man, who

has been under instruction for some considerable time, has given satisfactory evidence of his conversion to God, and during the greater part of last winter has been working under **Mr. Liley**. A large party of missionaries, friends and converts, gathered at a house by the sea, kindly lent for the occasion. Mr. Liley writes:—"We had some hymns and prayer, and then Mr. Cooksey gave Y— a word of exhortation. I put several questions to him as to his faith in the Lord Jesus, and to these he gave satisfactory answers. We all then went down to the sea-shore, and in the presence of the assembled friends Y— walked into the sea with me and I baptised him. . . . We had the breaking of bread together afterwards. I know I have no need to commend this young brother to the prayers of the readers of NORTH AFRICA."



Mr. A. V. Liley, writes from **Tunis** on April 25th: "If the Bible dépôt has not been 'packed to the door' lately, we have had as many as we could well manage. Being all alone with my two helpers (one of whom must be always at the door), I could not control a large meeting. The Arabs are ready to take advantage of any weakness, and would soon make such a disturbance by asking questions and arguing that it would be impossible to continue.

"A student I have known for some time

came in with some of his friends one night. It was with difficulty that he was able to control himself during the address, and as soon as it was over he had the usual round of questions to ask and objections to make. His great argument was that all we did of good or evil was decreed by God. He further stated that Mohammed was the first and last of the prophets, and without his intercession there was absolutely no hope for any one to enter heaven. He was asked to prove his assertions. It is needless to say he was unable to do so. Then came our opportunity to show the people it was not so much an intercessor that was needed as a Saviour—a Redeemer who has made atonement for sin. This we find in the Lord Jesus. When passages were read from the Word of God, proving all we said, the student argued that our Bible was falsified. . . . We do feel what an almost hand to hand fight we have with the devil on some of these occasions; but God is our refuge and strength."



The report of the medical work at **Sfax** continues to be very encouraging. **Dr.** and **Mrs. Churcher** have lately paid a short visit to the island of Djerba, and other places. During this tour they saw 3,000 patients, sold all the gospels they took with them, and **Dr. Churcher** found opportunities of preaching in the markets. His roll of Scripture pictures was much appreciated.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For God's goodness to the Hon. General Secretary during his recent visit to Morocco and Algeria, in taking him out and bringing him back in safety; also praise for all the help he was enabled to give to so many of the workers in their sorrow and perplexity by his sympathy and counsel, and prayer that the Lord would graciously restore him fully to his usual health, which has suffered somewhat from the strain of overwork and rapid travel.

For the baptism of a young Tunisian convert; and prayer that he may be kept walking before the Lord in all humility, and so learning daily the mind of the Lord by diligent study of His Word, that he may be able to lead others to the Saviour he has found.

For the safe arrival on furlough of several of the missionaries.

PRAYER.

For the mission station at Tangier; that

the workers who are remaining during the summer may be so helped of God that they may realise His strength in their weakness; and that a doctor may speedily be raised up to undertake the charge of the hospital.

For a young girl in Tetuan, recently married, and for her husband; that they may be both taught of God. [See page 99.]

That a spirit of patience and steadfastness may be bestowed on all connected with the Mission; that they may not faint or be discouraged because of trials or difficulties, but may be enabled to persevere in the work committed to them, feeling assured that their labour shall not be in vain in the Lord.

For more workers for the field—men and women prepared and sent by the Lord to spread the knowledge of Christ in the countries of North Africa.

That the Lord would graciously continue to comfort and sustain the bereaved relatives and fellow-workers of those whom He has recently taken to be with Himself.

CHERCHELL CARPET INDUSTRY.

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

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

No.	SIZE.	GENERAL DESCRIPTION.	PRICE.
	ft. in. ft. in.		£ s. d
MATS.			
1137	20 by 13	Cream, brown and pale green	0 4 0
998	2 8 " 1 2	Entirely black (door mat)	0 6 6
661	2 0 " 2 4	Quaint designs in crimson, yellow, dark blue and cream ...	0 10 0
53	3 4 " 1 5	Stone grey and shaded green, with fancy coloured centre ...	0 11 0
54	3 4 " 1 5	Ditto ditto	0 11 0
746	3 1 " 2 4	Cream and crushed strawberry, with blue in border	0 15 6
747	3 1 " 2 4	Ditto ditto	0 15 6
656	3 5 " 2 9	Mouse-brown centre, with cream and dark brown in border ...	0 18 0
HEARTHUGS.			
955	4 0 " 2 7	Quaint designs in crimson, yellow, dark blue and cream ...	1 2 6
20	4 10 " 2 3	Smyrna—Crimson, blue and green	1 5 0
21	4 10 " 2 3	Ditto ditto	1 5 0
37	5 2 " 2 3	Scarlet, blue and white on green ground, with brown in border	1 6 6
47	5 1 " 2 4	Smyrna—Crimson, blue and green	1 6 6
29	4 9 " 2 7	Blue and gold on cream ground	1 7 6
49	5 6 " 2 5	Salmon-pink and white on shaded green	1 12 0
50	5 9 " 2 5	Ditto ditto	1 13 6
45	5 9 " 2 6	Magenta oblong centre and coloured border	1 13 6
51	5 11 " 2 6	Brown and blue centre, with salmon-pink designs on shaded green	1 14 6
1173	5 7 " 2 7	Ditto ditto ditto	1 13 6
HALL-RUGS.			
2	5 10 " 4 9	Smyrna—Crimson, blue and green	3 3 0
601	5 6 " 5 4	Crimson, white diamond centre, with blue, white and gold ...	3 5 0
1161	7 1 " 4 10	Rabat pattern—Crimson, white, blue and gold	4 0 0
388	8 0 " 4 9	Blue, grey and salmon on shaded green ground, terra-cotta and green border	4 5 6
1080	6 9 " 5 7	Rabat pattern—Crimson, white, blue and gold	4 6 6
1169	7 9 " 4 9	Ditto ditto	4 6 6
925	6 10 " 5 5	Crimson, green, cream and yellow, with quaint designs in wide border	4 8 0
757	12 0 " 4 1	Smyrna—Crimson, blue and green	5 10 0
CARPETS.			
753	9 0 " 4 10	Crimson, blue and green, on chocolate-red ground	4 10 0
928	7 8 " 7 3	Rabat pattern—Crimson, white, gold and blue	6 0 0
5	9 0 " 6 5	Ditto ditto	6 10 0
855	9 8 " 7 0	Crushed strawberry and pale blue diamond centre, surrounded by coloured designs. Cream and shaded green in border	7 10 0
622	12 6 " 6 8	Ditto ditto	9 10 0
325	11 6 " 9 3	Smyrna—Crimson, blue and green	14 0 0
364	13 0 " 9 8	Ditto ditto	15 0 0

THE NORTH AFRICA MISSION.

Council of Direction.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
EDWARD H. GLENNY, Manor Park, E.
GEORGE GOODMAN, 21, St. Helen's Place, E.C.

J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
Rev. J. J. LUCE, M.A. Gloucester.
PASTOR F. E. MARSH, Weston-super-Mare.

E. E. SHAW, Wimbledon, S.W.

Hon. Treasurer.
J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.
Mr. EDWD. H. GLENNY.

Organising Secretary.
Mr. E. A. TALBOT.

Bankers.
LONDON AND SOUTH-WESTERN BANK,
Holborn Branch, London, W.C.

Hon. Auditors.
Messrs. A. HILL, VELLACOTT & CO.,
2, Broad Street Place, Finsbury Circus, London, E.C.

Office of the Mission.

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

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.

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.			
Mrs. ROBERTS	Dec., 1890	Miss L. READ	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1888	
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON	Jan., 1892	<i>With Scandinavian helpers.</i>		
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	Kairouan.		
Miss G. R. S. BREEZE, M. B. (Lond.)	Dec., 1894	Miss H. KENWORTHY ...	Nov., 1910	Mr. E. SHORT	Feb., 1899	
Miss F. MARSTON	Nov., 1895	Algiers.		Miss SHORT	Oct., 1899	
Miss ALICE CHAPMAN ...	Oct., 1911	<i>Kabyle Work—</i>		Missionary Helper—		
<i>Spanish Work—</i>		Mons. E. CUENDET	Sept., 1884	Miss E. Whitton	Oct., 1913	
Mr. A. J. MOORE, B.A. ...	April, 1909	Madame CUENDET	Sept., 1885	Sfax.		
Miss F. R. BROWN	Oct., 1889	Mr. A. SHOREY	Nov., 1902	T. G. CHURCHER, M. B., C.M. (Ed.)	Oct., 1885	
Casablanca.		Mrs. SHOREY	Oct., 1904	Mrs. CHURCHER	Oct., 1889	
Miss F. M. BANKS	May, 1888	Djemâa Sahridj.		Mr. H. E. WEBB	Dec., 1892	
Miss M. EASON	Dec., 1910	<i>Kabyle Work—</i>		Mrs. WEBB	Nov., 1897	
Tetuan.		Miss J. COX	May, 1887	DEPENDENCY OF TRIPOLI.		
Miss A. BOLTON	April, 1889	Miss K. SMITH	May, 1887	Mr. W. REID	Dec., 1892	
Miss A. G. HUBBARD	Oct., 1891	Mrs. ROSS	Nov., 1902	Mrs. REID	Dec., 1894	
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	Miss F. M. HARRALD	Oct., 1899	
Miss H. E. WOODBELL ...	Jan., 1907	Mrs. WARREN	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1911	
Miss KATE FENN	May, 1913	Mr. S. ARTHUR	Dec., 1913	EGYPT.		
<i>Miss Vecchio (Schoolmistress).</i>		Missionary Helpers—		Alexandria.		
Arzila and Laraisb.		<i>Mlle. V. Eymann</i>	Oct., 1913	Mr. W. DICKINS	Feb., 1896	
Miss C. S. JENNINGS	Mar., 1887	<i>Mlle. E. Degenkolow</i> ...	Oct., 1913	Mrs. DICKINS	Feb., 1896	
Miss K. ALDRIDGE	Dec., 1891	Tebessa.		Miss R. HODGES	Feb., 1889	
Fez.		Miss A. COX	Oct., 1892	Miss M. THOMASSEN	Nov., 1912	
Miss M. MELLETT	Mar., 1892	<i>With French Pastor and wife.</i>		Shebin-el-Kom.		
Miss S. M. DENISON	Nov., 1893	REGENCY OF TUNIS.		Mr. W. T. FAIRMAN	Nov., 1897	
Miss I. DE LA CAMP	Jan., 1897	Tunis.		Mrs. FAIRMAN	Feb., 1896	
IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER.		Mr. A. V. LILEY	July, 1885	IN IRELAND.—Mrs. BOLTON.		
		Mrs. LILEY	July, 1913			
		<i>Italian Work—</i>				
		Miss A. M. CASE	Oct., 1890			
		Miss G. E. FETTER	Oct., 1913			