

No. 44.—New Series.

December, 1908.

# NORTH AFRICA

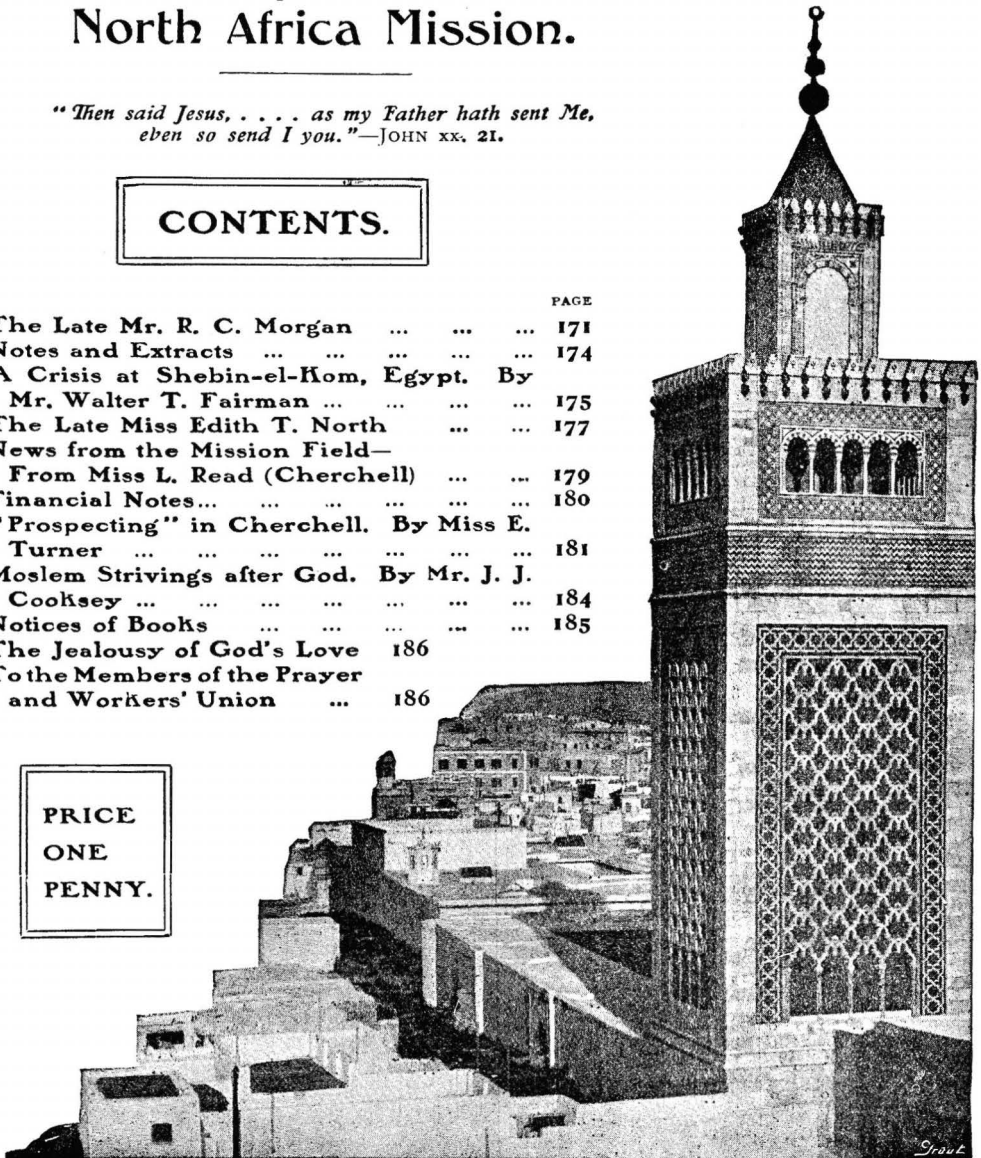
The Monthly Record of the  
North Africa Mission.

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

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PRICE  
ONE  
PENNY.



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.

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**LIST OF DONATIONS from OCTOBER 1st to 31st, 1908.**

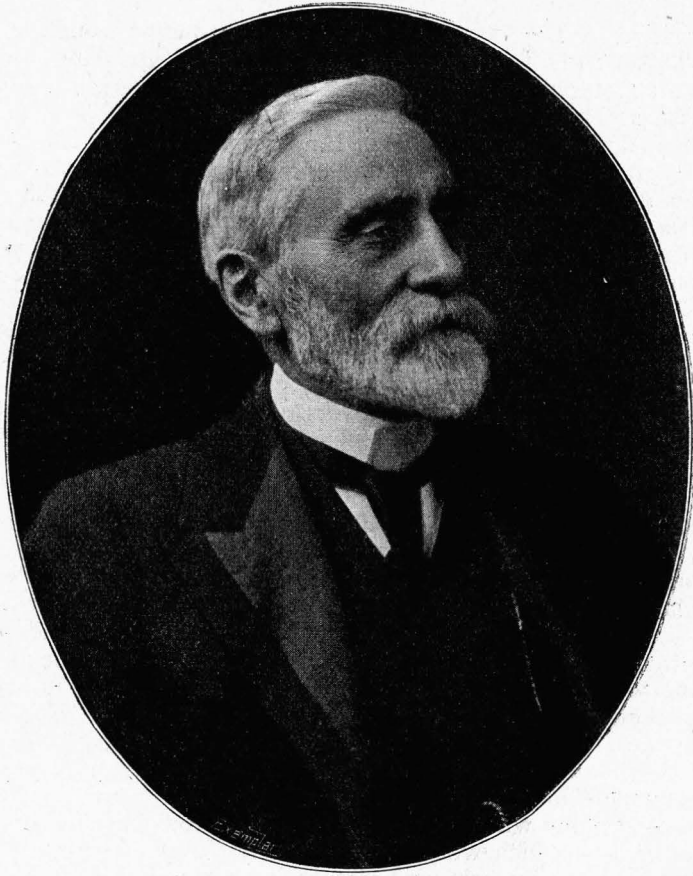
**GENERAL AND DESIGNATED FUNDS.**

| GENERAL FUND.                        |  |                 |
|--------------------------------------|--|-----------------|
| 1908. Oct.                           | No. of Receipt.                        | Amount. £ s. d. |
| Brought forward.. 199 16 5           |  |                 |
| 1                                    | 1130                                   | 0 5 0           |
|                                      | 1                                      | 0 10 0          |
|                                      | 2                                      | 1 0 0           |
| 2                                    | 3                                      | 1 0 0           |
| 3                                    | 4                                      | 0 0 6           |
|                                      | 5                                      | 5 0 0           |
| { Gospel Hall, West Thurrock } 4 3 6 |  |                 |
| 5                                    | 7                                      | 1 0 0           |
|                                      | 8                                      | 2 8 6           |
|                                      | 9                                      | 0 19 5          |
| 6                                    | { Moseley V.W.C.A. } 0 10 0            |                 |
|                                      | { Highgate Rd. Chapel } 9 6 4          |                 |
|                                      | 2                                      | 1 1 0           |
| 7                                    | 3                                      | 0 5 0           |
|                                      | 4                                      | 1 10 0          |
| 8                                    | 5                                      | 1 5 0           |
|                                      | 6                                      | 1 1 0           |
| 9                                    | 7                                      | 0 10 0          |
|                                      | 8                                      | 0 2 6           |
|                                      | 9                                      | 0 2 6           |
|                                      | 50                                     | 1 0 0           |
|                                      | 1                                      | 1 1 0           |
|                                      | 2                                      | 10 0 0          |
| { Pres. Ch., Shobury-ness } 1 1 0    |  |                 |
| 10                                   | 4                                      | 0 10 6          |
|                                      | 5                                      | 1 0 0           |
|                                      | 6                                      | 0 4 0           |
|                                      | 7                                      | 1 0 0           |
|                                      | 8                                      | 1 1 0           |
| 13                                   | 9                                      | 6 0 0           |
|                                      | 60                                     | 6 0 0           |
|                                      | 1                                      | 1 1 0           |
|                                      | 2                                      | 0 1 0           |
| 14                                   | 3                                      | 100 0 0         |
| 15                                   | { Orphan Homes of Scotland } 20 0 0    |                 |
|                                      | 5                                      | 0 9 0           |
|                                      | 6                                      | 0 7 6           |
| 19                                   | 7                                      | 1 17 7          |
| { All Nations M.U. } 0 7 7           |  |                 |
| 20                                   | 9                                      | 1 1 0           |
|                                      | 70                                     | 0 2 6           |
|                                      | 1                                      | 0 10 0          |
| 22                                   | { Bradford Tabernacle B.C. } 0 10 0    |                 |
|                                      | 3                                      | 0 5 0           |
| 23                                   | { South Park Chapel, Ilford } 5 0 0    |                 |
| 24                                   | { Readers of The Life of Faith } 3 2 0 |                 |
| 26                                   | 6                                      | 0 10 0          |
| 27                                   | 7                                      | 1 1 0           |
| 28                                   | 8                                      | 0 10 0          |
| { Bap. Chu ch Wallingford } 1 10 0   |  |                 |
|                                      | 80                                     | 0 5 0           |
| 29                                   | { Maze Pond Chapel } 0 8 6             |                 |
| Carried forward £199 16 5            |  |                 |

| 1908. Oct.  | No. of Receipt.                            | Amount. £ s. d. |
|---|--|-----------------|
| Brought forward.. 199 16 5                        |  |                 |
| 31  | 1182                                       | 1 6 0           |
|   | 3  | 0 12 6          |
| Publications .. 2 16 0                            |  |                 |
| Sundries.. .. 0 9 6                               |  |                 |
| Previously ackgd. £205 0 5                        |  |                 |
| Receipt No. 1059, trans. to Des. Fund .. .. 2 0 0 |  |                 |
| £4,043 12 9                                       |  |                 |
| £4,041 12 9                                       |  |                 |
| DESIGNATED FUND.                                  |  |                 |
| 1908. Oct.  | No. of Receipt.                            | Amount. £ s. d. |
| 1   | 3087                                       | 0 11 0          |
|   | 8  | 0 5 0           |
|   | 9  | 0 7 0           |
|   | 90   | 2 0 0           |
| 2   | 1  | 15 0 0          |
| { Y.W.C.A., Kensington } 0 7 7                    |  |                 |
| 5   | 3  | 13 0 0          |
| { Maldon Hall S.S. } 5 0 0                        |  |                 |
| 7   | 5  | 0 5 0           |
|   | 6  | 0 10 6          |
|   | 7  | 1 10 0          |
|   | 8  | 1 4 0           |
|   | 9  | 0 10 0          |
|   | 100  | 0 14 6          |
|   | 1  | 1 5 0           |
|   | 2  | 0 5 6           |
|   | 3  | 0 10 0          |
|   | 4  | 6 5 0           |
| 8   | { Watville St. Chapel, Handsworth } 12 0 0 |                 |
|   | 6  | 0 5 0           |
| { Ban. Church Dalston Junction } 1 5 6            |  |                 |
| 9   | 8  | 500 0 0         |
| { St. Aubyn's Hall, Norwood } 0 16 8              |  |                 |
| 10  | 10   | 1 0 0           |
|   | 1  | 0 10 0          |
| 14  | 2  | 7 10 0          |
| 15  | { Fife. Keith Mission Hall } 1 10 0        |                 |
|   | 4  | 15 0 0          |
|   | 5  | 2 0 0           |
| 19  | { All Nations M.U. } 5 3 10                |                 |
|   | 7  | 0 10 0          |
| 20  | 8  | 5 12 6          |
| { Metro. Tab. S.S. } 14 10 0                      |  |                 |
| 21  | 20   | 1 10 6          |
| 23  | 1  | 0 5 0           |
| 24  | 2  | 16 0 0          |
|   | 3  | 1 0 0           |
| 26  | 4  | 4 5 6           |
| Carried forward £642 14 7                         |  |                 |

| 1908. Oct.  | No. of Receipt.                     | Amount. £ s. d. |
|---|-------------------------------------|-----------------|
| Brought forward.. 642 14 7                                    |                                     |                 |
| 28  | { Readers of The Christian } 40 0 0 |                 |
|   | 3126                                | 12 0 0          |
|   | 7                                   | 0 13 10         |
| 29  | 8                                   | 51 8 10         |
|   | 9                                   | 3 5 0           |
|   | 30                                  | 0 5 0           |
| 31  | 1                                   | 20 0 0          |
| Sundries £770 7 3   |                                     |                 |
|   | 13                                  | 1 9             |
| Previously ackgd. £783 9 0                                    |                                     |                 |
| Receipt No. 1059, trans. from Gen. Fund .. .. 2 0 0           |                                     |                 |
| £3,025 3 4  |                                     |                 |
| 2,239 14 4  |                                     |                 |
| TOTALS JAN. 1st to OCT. 31st, 1908.                           |                                     |                 |
| General Fund .. £4,041 12 9                                   |                                     |                 |
| Designated Fund .. 3,025 3 4                                  |                                     |                 |
| £7,066 16 1   |                                     |                 |
| DETAILS OF DUBLIN AUXILIARY.                                  |                                     |                 |
| S.S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. |                                     |                 |
| Designated Receipt No. 3128.                                  |                                     |                 |
| No. of Receipt.   | £ s. d.                             |                 |
| 98  | 1 0 0                               |                 |
| 9   | 0 5 0                               |                 |
| 100   | 2 0 0                               |                 |
| 201   | 1 0 0                               |                 |
| 2   | 0 5 0                               |                 |
| 3   | 0 10 6                              |                 |
| 4   | 1 0 0                               |                 |
| 5   | 10 0 0                              |                 |
| 6   | 12 0 0                              |                 |
| 7   | 1 2 4                               |                 |
| 8   | 0 5 0                               |                 |
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| 6   | 5 0 0                               |                 |
| 7   | 2 1 0                               |                 |
| 8   | 2 0 0                               |                 |
| 9   | 2 10 0                              |                 |
| Previously ackgd. £50 8 10                                    |                                     |                 |
| 164 14 2  |                                     |                 |
| £215 3 0  |                                     |                 |

| DETAILS OF GIBRALTAR AUXILIARY.  |         |  |
|--|---------|--|
| Capt. C. H. HILL, Hon. Sec., Soldiers' and Sailors' Institute. General Receipt No. 1167.   |         |  |
| No. of Receipt.  | £ s. d. |  |
| 24   | 1 0 0   |  |
| 5  | 0 13 0  |  |
| 6  | 0 4 7   |  |
| Previously ackgd. £1 17 7  |         |  |
| 9 18 11  |         |  |
| £11 16 6   |         |  |
| DETAILS OF BARKING AUXILIARY.  |         |  |
| Miss E. HOWE, Hon. Sec., 153, North Street.  |         |  |
| Designated Receipts Nos. 3118 and 3120.  |         |  |
| No. of Receipt.  | £ s. d. |  |
| 18   | 2 16 0  |  |
| 19   | 2 16 6  |  |
| 20   | 1 0 1   |  |
| 1  | 0 5 1   |  |
| 2  | 0 5 4   |  |
| Previously ackgd. £7 3 0   |         |  |
| 10 15 11   |         |  |
| £17 18 11  |         |  |
| DETAILS OF CHELTENHAM AUXILIARY  |         |  |
| Miss S. A. MILLARD, Hon. Sec. 14, York Terrace. General Receipt No. 1138.                  |         |  |
| No. of Receipt.  | £ s. d. |  |
| 26   | 0 5 0   |  |
| 7  | 0 2 6   |  |
| 8  | 0 2 0   |  |
| 9  | 0 2 6   |  |
| 30   | 0 2 6   |  |
| 1  | 0 5 0   |  |
| 2  | 0 10 6  |  |
| 3  | 0 2 6   |  |
| 4  | 0 5 0   |  |
| 5  | 0 3 0   |  |
| 6  | 0 1 0   |  |
| 7  | 0 2 0   |  |
| 8  | 0 5 0   |  |
| £2 8 6   |         |  |
| DETAILS OF BRIGHTON AUXILIARY.   |         |  |
| Miss GRISSELL, Hon. Sec., 39, Southdown Avenue, Preston Park. Designated Receipt No. 3121. |         |  |
| No. of Receipt.  | £ s. d. |  |
| 10   | 0 5 0   |  |
| Previously ackgd. £0 5 0   |         |  |
| 8 14 6   |         |  |
| £8 10 6  |         |  |



## The Late Mr. R. C. Morgan.

*"Let us consider one another to provoke unto love and good works."*—HEB. x. 24.

**T**HE death of Mr. Morgan, for nearly fifty years editor of *THE CHRISTIAN* and *THE REVIVAL*, took place on October 29th, and he was buried at New Southgate on November 2nd.

In him the North Africa Mission loses one of its oldest friends and most generous supporters. The writer knew him for nearly fifty years, ever since he came as a friend to his father's house about the time "The Revival" was started. Perhaps few Scriptures better summarise briefly his history than the words, "Love and good works." The Holy Ghost through the writer of the epistle to the Hebrews exhorts us to consider one another that we may provoke unto love and good works. Have we not often found that the consideration of the love and good works of others, as set forth by Mr. Morgan in *THE CHRISTIAN*, has provoked in us the desire to manifest similar love ourselves, and to undertake similar good works in our own sphere of service?

Time and space forbid any lengthened statement as to Mr. Morgan's life-work, but a few facts may be stated as to his connection with North Africa.

When the late Mr. George Pearse was collecting information as to the

spiritual condition of Algeria in 1880 and 1881, it was through his friend Mr. Morgan of THE CHRISTIAN that he spread it before the public; and when he brought out his first small pamphlet, "Mission to the Kabyles," it was to him he went to publish it.

It was not, however, till 1886 that Mr. Morgan became officially connected with the North Africa Mission. It came about as follows. He and his son, Mr. George Morgan, paid a visit to Tangier, Morocco, in February, 1886, and spent a fortnight with Mr. Baldwin and his family at Hope House, the centre of the N.A.M. in Morocco. The missionaries were greatly cheered and encouraged by his intercourse and teaching, and before he passed on to Algeria friendships were formed that have lasted till the present time.

On returning to England Mr. Morgan was invited to join the N.A.M. Council, of which he remained a member, with the exception of an interval of a few years, till his failing health led his doctors to insist upon his retiring; he was, however, a member of the Advisory and Auxiliary Council until his death. From June, 1905, to July, 1908, Mr. Morgan served the Mission zealously as its honorary treasurer. He several times re-visited North Africa, accompanied by Mrs. Morgan, who also has taken a deep interest in the Mission, their last journey having been taken in the early summer of 1907, when they went to Djemaa Sahridj in Algeria.

For a number of years Mr. Morgan made himself specially responsible for the support of a lady-worker, thus exemplifying a principle, which he was never tired of urging as of great importance, namely, the desirability of individuals, groups of individuals, or churches, taking up the personal support of a particular missionary, and if possible his or her work. This, he felt, had several advantages. It gives an interest to donors which they would not be likely to have, if their gifts went into a large general fund and were in a sense lost in the crowd. It frequently leads donors to endeavour to give a larger sum, so that they may fairly claim a missionary as, under God, their own. Then it enables the missionaries and their supporters to correspond with one another and pray for one another in a detailed and personal fashion, which would not be likely if there were not this link of union. The missionary on coming home feels that he has a friend to welcome him, and not an official only. The supporters also in this way gain an intelligent grasp of the missionaries' work, its difficulties and encouragements, which further lead to a more intelligent interest in foreign missions generally. Mr. Morgan was very desirous that others should adopt this plan, and it has been adopted to a not inconsiderable extent in the N.A.M. and in many other societies.

He recognised of course that besides this there is need of a general fund to fall back on, and a union of the missionaries, and of the leaders at home, so as to bind them together for united effort; but he gave special emphasis to the personal and individual side of the question.

The Council of the N.A.M., at their meeting the day after the funeral, put on record their sense of the deep loss they had sustained by the death of one who had so long, so earnestly, and so generously assisted the operations of the Mission; also their keen sympathy with his family in their sorrow.

In view of Mr. Morgan's love and good works and his energy and enterprise in evangelistic and missionary work, it is important to enquire what was the motive power of such a life. Then, if possible, having learned the secret, we may apply it in our own case. The spiritual awakening of 1859 evidently had a powerful influence on Mr. Morgan, so much so that he was impelled to be its chronicler and exponent. That movement had its roots and its fruits. Its fruits were a gracious ingathering of souls into the fold of Christ, and a breaking down of sectarian barriers. Salvation and eternal life were so paramount, that small

differences were seen to be insignificant and given their appropriate place. Thus, the paper that Mr. Morgan edited was called first "THE REVIVAL" and afterwards "THE CHRISTIAN."

When men and women are spiritually revived they learn to rejoice in God, and recognise their fellow-believers as brethren in God's family. They are content to be *Christians* without giving undue prominence to differences of judgment on minor points. This spiritual life further develops into works of evangelisation and philanthropy at home, and missionary work with all its accompanying efforts abroad.

This it appears has been the course of development since the Revival of 1859, and Mr. Morgan himself reflected it faithfully in the pages of THE CHRISTIAN. At the present time spiritual work at home seems to be flagging, as though the forces that should be at work had in some way or other ceased to operate. We hear complaints that the old friends of missions and charities are dying off, and that those who conduct them do not see younger men rising up to fill the places of those who, like Mr. Morgan, are being called home. It may be that this danger is somewhat magnified by us as we grow older; nevertheless at present we cannot see the Elishas who are to succeed the Elijahs whom the Lord has taken from our head.

In view of this we may do well to consider *the roots* of the revival that so influenced Mr. Morgan and many others of the generation now passing away.

The following are some of the great truths that God impressed upon the hearts and consciences of men at the time of the Revival of 1859, and that were proclaimed in the power and energy of the Holy Spirit, with very marked results.

1. The inspiration, authority, and sufficiency of Holy Scripture.
2. The total corruption of human nature, all men being sinners by nature and practice, and by no means able to save themselves.
3. God's love to the "world of sinners lost," His hatred of sin—that He by no means clears the guilty, except through expiation—the doom of the finally impenitent to "eternal punishment."
4. Christ's death an infinite atoning sacrifice; that He died not merely or mainly as an example of self-sacrifice, but "the just for the unjust"; that He bore the wrath of God, justly due to the sinner.
5. Justification by faith alone, and not by works, either moral or ceremonial.
6. The necessity of being born again of the Holy Spirit through the agency of God's Word—that men are not children of God by natural birth or made so by baptism.
7. Personal holiness, the fruit of faith, required as an evidence of justification and the new birth.
8. The Holy Spirit's indwelling in the believer the only fountain of power for Christian living and effective service.
9. Believing prayer the great means of obtaining blessing from God.

Many of these truths have of late been neglected and denied or even held up to ridicule, but they were the truths, the hearty believing of which brought about the Revival of 1859, and impelled, among many others, Mr. Morgan in his life of "love and good works." If we consider him, we shall observe first *the fruits* and then *the roots* of his devotion to his Lord.

If we would see a fresh manifestation of the power and grace of God in the present time, let us ask God, not only that we may hold these truths, but that by the Holy Spirit *they may hold us* and constrain us as they have done others before us.

God hath not given unto us the spirit of fear, but of power and of love and of a sound mind. God is sovereign, working even now when and by whom He

will, but He is not arbitrary or unreasonable. He is ever willing to work and to bless, if we will submit to His conditions.

May God help us, as we consider our departed and honoured friend's life, to yield ourselves to Him and His Spirit, to be captivated by His truth, and constrained in the blessed work of bringing souls to Christ. Thus shall we as believers enjoy our privileges, and bring glory to Him who loves us.

E. H. G.

## Notes and Extracts.

### HOME NOTES.

#### The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent N., on the first Thursday of the month (December 3rd), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



**BIRTHS.**—To Mr. and Mrs. E. E. Short, at Kairouan, on October 20th, a daughter (Joan Tiptaft).

To Mr. and Mrs. D. G. Ross, at Djemaa Sahridj, on October 23rd, a daughter.



**DEPARTURES.**—Miss Hubbard left Southampton for Tetuan on November 10th, by the North German Lloyd line.

Mr. and Mrs. H. E. Webb and children left England on November 23rd, for Susa, where they will be located during Mr. and Mrs. Cooksey's absence in England for deputation work.



### MONTHLY MISSIONARY CORRESPONDENCE COURSE.

The November paper (No. 11) is entitled "Mohammédanism," and paper No. 12 will be "A Summary and Suggestions." The papers have been issued to members of the course during 1908 at the end of each month, and No. 12 will be sent out at the end of December, closing the course. The series of papers for the year gives much valuable information regarding the mission field of North Africa, and the full set of papers can still be had by anyone who applies, enclosing payment of 1s. 6d., to the office of the Mission.



Miss L. E. Roberts is unable to return to her work in Tunis at present, and will remain in Edinburgh for at least a few months to care for her mother and sister, who are in delicate health. In the meantime, Miss Case is not alone in the Italian work, as Miss

Benzakine has gone to Tunis to join her in this.



#### "WANTS."

Materials, Print, Calico, etc., for the Spanish women's sewing-class, Tangier; also clothing for the poor Spaniards. Miss Brown writes that there is at present a greater amount of poverty than usual among the Spaniards in Tangier.



### FOREIGN NOTES.

#### Morocco.

Miss F. Brown writes from Laraisch where she was spending a short holiday: "On the first of October I came with Miss Jennings, who was returning to Arzila, after having spent her holiday in Tangier. We travelled by road; the country was quite safe and quiet, and the air most refreshing. We spent twelve days in Arzila, Miss Jennings doctoring, and preaching the Gospel to Moors and Jews alike. I had the privilege of addressing the Jewish children in the Spanish language and speaking to individuals about their soul's salvation. Miss Jennings has much more than she can do; there is a great work to be done amongst the Jews there."



#### Tunisia.

Mr. E. E. Short writes from Kairouan on November 7th, 1908: "The last time I wrote was to announce the birth of our little daughter. A few days after that we received the news of Miss North's death—a loss to us of a personal friend, and such a loss to the work in this station that we do not see how it will be in any way compensated. No doubt we shall feel it more when the attempt is made to take up the work among women and girls again. . . . One is cast on God to show in His time where the needed help in the work is to come from, for one thinks less; rather than more, of any giving up the work here. As one thinks of our sister, Miss North, it is as an earnest, persistent worker. We never thought, until a few days before her falling asleep, but that she had years of

service before her. It is a call for us to redeem the time! The last few years she had not had the abundant energy and strength which she seemed to have when we first came out. No doubt the bodily powers were becoming exhausted in spite of the willing spirit."



**Mr. E. E. Short** writes from **Kairouan** on November 12, 1908: "I had a specially good evening at the shop last night. Two or three successive groups of Moslems were in; one of them listened quietly while I described the facts of our Lord's death and resurrection. One frequent visitor was, as usual, fluent over the excellence of the religious rules of Islam, its prohibitions of wine and usury, its prayers and their value as *bodily* and spiritual exercises, etc., and, as usual, he went out before I had much time to respond! But two or three of his companions listened while I showed the need of, and the lack in Islam of (1) clear provision for *forgiveness*, and (2) divine *power* to observe the law. After their departure there came in four young Jews, S., and a European. They stayed nearly an hour, and we had much

profitable talk, though these young fellows are disposed to fly from one subject to another. As yet, I have not got this set of young Jews and others to any regular meeting; but from time to time I am in touch with them, and I trust there is some true spirit of inquiry among them."



#### Tripoli.

**Mr. Bolton** writes from **Tripoli**, on October 23rd, 1908: "A good number of people come to the house every morning. I see them every day so as to avoid a crowd coming at once. We do realise the great need of prayer, and of waiting humbly in God's presence for guidance and grace. Even when it is difficult to speak on spiritual things, I am convinced that if we are living hourly in the sweet enjoyment of Christ's presence and power, triumphantly overcoming sinful tendencies, *virtue does go out of us*. I believe in steadily looking into men's faces in a spirit of prayer. I have felt that they have thereby been impressed with *something*. Oh, that our shadow even might be a blessing!"

### ALGERIAN RUGS AND MATS FOR CHRISTMAS PRESENTS.

We still have a good stock of these goods for sale, and we should like to dispose of them quickly on behalf of the industrial work at Cherchell, which is helping so many poor girls and women there, and bringing many natives under Gospel influence. The carpets, rugs and mats are all hand made, of best wool, in rich colours and artistic designs, and the pile is very thick, ensuring almost endless wear. We invite our readers to order any of the following as acceptable Christmas presents for their friends: Carpets, from £3 5s. to £5 15s. 9d.; rugs, from 16s. to £1 16s.; one mat at 9s.; sample mats, suitable for footstools, chair seats, etc., at 2s. 2d., and a larger size at 2s. 10d.; also one mat (imitation silk) at 10s. A price list, giving sizes and descriptions of these goods, may be had on application to the Mission Office. Any article sent on approval; but in such cases friends are expected to pay carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the North Africa Mission, 4, Highbury Crescent, London, N.

## A Crisis at Shebin-el-Kom, Egypt.

By Mr. Walter T. Fairman.

[The following article reached the Mission Office too late for insertion in the November issue of NORTH AFRICA.]

Since the erection of the new school premises and mission church at Shebin-el-Kom the Lord's work has progressed by leaps and bounds, and the hearts of the workers there have been greatly encouraged thereby, and their hands strengthened in the work.

The holding of property in the town has given the Mission a new standing in the estimation of the inhabitants; it is now counted to be a permanent feature in the life of the community, a force to be reckoned with; not a spasmodic, temporary effort that might be safely ignored because sooner or later it would cease to exist. To be thus recognised, whilst it is not the ultimate goal of our endea-

vours, is an achievement not to be despised or lightly estimated. It re-acts in a two-fold manner upon the work. It stirs up the opposing forces against us, and it also begets a sense of stability and security. Both of these effects have been abundantly manifested during the twelve months the new buildings have been in use.

On the part of the Copts the campaign of opposition has been as strenuous as ever. Our Biblewoman is watched by their priest wherever she goes, and it is his chief business, as soon as she emerges from a house, to enter and endeavour to undo all she has done.

Opposition societies were formed in the Coptic Church for the study of the Word of God. At this we rejoiced, for although the object was not so much the study of the Bible as the keeping of the flock out of my clutches, yet the Word was being studied, and thus in their own midst the "Sword of the Spirit" was being afforded an opportunity of gaining an entrance into many a heart. This device was at first fairly successful, and a number of regular attendants at our meetings ceased to come.

The arrangement, however, did not last long, and this effort has practically come to an end. The priest himself has been the prime agent in destroying it, and for some weeks past has been going in and out among his flock, warning them not to attend the meetings of the "Society of Faith"—so they had styled themselves—for, said he, "This is a fell device on the part of Mr. Fairman to turn away the hearts of the Orthodox from their mother church. The leading spirits in these meetings are men who have been suborned by him to spread Protestant principles in the very heart of the church. Beware of these meetings and the teaching given at them. Attend them not." The result of his advice has been that the "Society of Faith" is now practically non-existent, and the larger proportion of those who attended now come to our meetings. Since we came back from our summer vacation our little church has presented a most animated and cheerful sight, our nightly average attendance being about thirty.

During the year we have been in touch with a larger number of Moslems than

ever before in the history of the work here. This has been due to the fact that we are able to cater for Mohammedan audiences by means of the lantern on a larger scale than it was possible to do before we had our mission-church building. After the first lantern service held in it the place was filled weekly with men, women, and lads. A weekly average attendance of over two hundred was maintained throughout the year until we discontinued for the summer. The majority attending were Moslems of all classes of society from the highest to the lowest. The special features of the meetings were the regular attendance of large numbers of *young men* from the Moslem secondary school in the town, and the presence of women. We have had as many as forty-eight women present on a single occasion, of whom fourteen were Moslem. These things indicate the Lord's marked approval of the forward step taken.

But just now, when the work itself is so promising, a very ugly and threatening cloud has arisen, portending disaster to it, unless the Lord intervenes, and we are confident that He will, as He did in 1907.

Whilst the work itself is housed in admirable quarters, from which no enemy can turn us out and so threaten us with disaster in that way, the workers themselves are still living in hired premises. This month notice to quit has been served on us, and the landlords refuse to renew the lease even at an increased rental.\* It so happens that there are no other houses vacant in the town fit for residence, and there is no prospect of any becoming vacant before the end of the year, when we have to leave our present house.

It will be readily seen how serious a crisis the present one is. If by the end of the year we have not succeeded in hiring a house (and at the time of writing, humanly speaking, there seems little prospect of our being able to do so), and if we are unable to build a house over the schools (and this appears equally remote, for we have no money for such a purpose), the work will be seriously injured, if not brought to a standstill.

\* [From latest letters received from Shebin-el-Kom it appears that the landlord, who is a Copt, is determined to live in the house himself, and has not given Mr. Fairman notice to leave on account of any personal feeling of opposition to the work.—ED.]



The members of our little church are keenly alive to the exigency of the situation, but are unable to help us except by giving themselves to prayer. This they are doing, and I am writing in the hope that this plain statement of the present need will stir up our friends in the homeland to join with us in prayer, and, if possible, to help us in other ways.

A sum of about £450 is necessary, if we are to build, and this sum must be forthcoming *speedily, as the time is short.*

Will friends who have it laid on their hearts to help at once write to the office of the North Africa Mission, 4, Highbury Crescent, London, N., or to myself at Shebin-el-Kom, Egypt?

## The Late Miss Edith T. North.



Miss E. T. North.

A brief notice of Miss North's death appeared in the November number of NORTH AFRICA, but as the magazine was just going to press it was impossible to write at length with regard to her.

Her death occurred in Tunis on Sunday, October 25, after a serious operation performed the preceding day. Miss North had not been well for a considerable time, but she went about her work, and in fact helped to nurse Miss Albina Cox in her serious illness during the summer in Algiers. While in Tunis recently her health became less satisfactory, and the doctors there decided that a serious operation was absolutely necessary.

It was hoped that Miss North might come through this and make a good recovery, and every care and precaution were taken by doctors, nurses, and friends. After the operation she appeared at first to be doing well, but in

the end her strength proved unequal to the shock, and she quietly fell asleep in Jesus at midday.

She knew that possibly she might not recover, but her mind was in perfect peace; she felt herself to be in the Lord's hands, and desired, above all, that He should be glorified. She herself remarked, "What does it matter which way it goes? If the Lord Jesus wants me with Him, instead of at Kairouan, all must be well."

A few particulars of our sister's history may be both interesting and profitable.

Miss North was born in 1865, and in due time became a pupil teacher, and afterwards an assistant mistress in a national school in Vauxhall. This training was very helpful to her in after life, when she manifested remarkable control over the schools and classes in which she was working for Christ.

In May, 1884, she was brought to a knowledge of Christ as her Saviour through services conducted by Dr. Pentecost and Mr. Stebbins, at Eccleston Hall, London, W. The particular address that brought light and life into her soul was one on the text, "There is no difference." She was then nineteen. It was not long before she became a worker for God, and she was blessed in leading two of her fellow-teachers to the Saviour.

In 1888 she went to Manchester and became a deaconess in the Manchester City Mission, where her labours were again blessed to the conversion of souls in each mission hall at which she was stationed; in a young women's Bible-class also several were brought to the Lord through her means. After five years in Manchester, she wrote to the

N.A.M., in June, 1893, desiring to be sent out to North Africa. Mr. McGill, who was then the superintendent of the M.C. Mission, wrote to say he had formed the very highest opinion of her Christian character, that she was an out and out soul winner, with exceptionally good judgment and common sense; in fact, that she was one of the best workers he had ever known, and he did not know where to find anyone to fill her place. Others spoke equally highly of her.

Before going out to North Africa, Miss

was joined by Miss G. Addinsell, with whom she had for some time lived and laboured at Barking. They continued fellow-workers and devoted friends from that time until Miss North's home-call.

About three years were spent at this station in learning the language, visiting among the women, taking classes and helping in various ways. Then Miss North and her companion removed to Kairouan, the sacred city of Tunisia, a little inland from Susa, where Mr. and Mrs. Cooksey were stationed.

Miss North.



Photo by] Miss Addinsell. Mrs. Short. Mr. Short. [Mr. A. V. Liley.

#### A Group of Missionaries at Kairouan.

North spent about a year at the N.A.M. headquarters at Barking, studying Arabic and engaging in Christian work. Here she left a favourable impression of her grace, gift and tact, and was specially blessed to a gipsy woman, who to this day, when going round with her basket from door to door, often speaks of the Saviour to whom Miss North pointed her.

In October, 1894, Miss North went out with Mr. and Mrs. Venables to Tripoli, in Barbary, where in November, 1895, she

Both Tripoli and Kairouan were difficult places to work in, both being strongly Moslem, and in Kairouan there was the added difficulty of French suspicion. In spite of all this, Miss North worked on indefatigably, teaching the children, and having meetings for and visiting the women, and in other ways making known the Gospel. She was much beloved, and had a remarkable though quiet hold upon the children.

In 1902 Mr. and Mrs. Short took the place of Mr. and Mrs. Cooksey at

Kairouan, and found, as in fact all her fellow-workers have, that Miss North was most unselfish, humble, and spiritually-minded, yet bright and capable. How she will be missed by missionaries and natives, but especially by the one who has been her companion for so long!

The Lord makes no mistakes, He has called his servant home to Himself, and

we know He doeth all things well. North Africa can, however, ill spare such a labourer. Who will take her place? Of late the number of missionaries in the N.A.M. has decreased instead of increased. This is a call to prayer that God, who prepared and sent forth and sustained our sister, may lay His hand on others to go and carry forward the work she loved.

E. H. G.

## News from the Mission Field.

### ALGERIA

#### From Miss L. Read (Cherchell).

October 10th, 1908.—I want to commend our winter's work to your earnest and continued prayers. This service of intercession is a precious one, drawing us into close communion with the Saviour, and who can tell its glorious possibilities and limits? We are apt to get discouraged over these poor Mohammedan people, and to think the light has not entered at all; we overlook the little flickering flame. Ask for us that we may be able always to discern the smallest sign in them of faith in our dear Saviour and to feed and encourage the timid ones.

After a time of great hopefulness we are now feeling among our young people a strong current of opposition to the truth, and the special meetings for lads and young men in the early summer were a failure, so far as we could see. We had been praying much that someone might come to hold a few meetings among the young men, that they might be reminded of what they had learnt in the Sunday school here, and that a certain few who seemed very interested in the Gospel and drawn towards the Saviour might be led to decide for Him and step right over the line.

In the early part of the year we were very pleased when our French pastor said he would be glad to see French-speaking Arabs at his monthly Saturday evening meetings. A good many came, although the third time there were not so many as the first time, and one who is working in a lawyer's office presented the pastor with a letter of thanks for having invited them, saying it was a great pleasure, and they

would always come. Whether they talked about this letter among their people or what happened we do not know exactly; what we do know is that at the next meeting none of this band came, but they all made what seemed reasonable excuses to us.

Then followed the visit of Mr. Villon, of the Algiers Mission Band, who came at our invitation to hold meetings for French people and for Arab men and lads.

Among the Europeans we were encouraged, but very few of the Arabs turned up at their meetings in comparison with what we expected. At one meeting there were about fifty—that was the best in numbers. Then we heard that the fiat had gone forth that they were not to come and listen, and the numbers got fewer each night. To our intense disappointment, we have seen no results—at least, not the results we prayed and hoped for.

Mr. Villon went to many of the villages around, and had some interesting talks to people along the road, in their homes and in cafés. The living word spoken and left in the hands of the people, by means of tracts and gospels, must bring forth fruit, but it seems long in springing up.

One poor man who has been constantly in our thoughts and prayers for more than a year, after reading Luke's Gospel through, studying it word by word, and appearing to be almost persuaded, now seems to be going rapidly down hill. Has he taken to card-playing to drown thought? We do not know, for he does not give us a chance of speaking to him. He needs your prayers—you might pray him back and

right into the kingdom; will you do it?

Our house-boy, too, is in a curious state of mind. He comes of a very religious family, but did not seem to think much on these things until we began to teach him daily; then he tried to unite Christianity with his own creed, but latterly he has become particularly careful of the Koranic laws, and seems to want to prove to us that a good Mohammedan can live as pure and upright a life as a Christian. Until he has a downfall from his ideals it is no good reasoning with him.

This lad came to us just after his mother died, and he seems to have taken to us, and looks on our place and his room as his home. Sometimes at prayers something in the reading or hymns will strike him, and he will speak again about it at the most unexpected moment. He is such a good-hearted lad, honest, clean-minded, and thoughtful, but as he is getting too big to do a boy's work, next year he must go out into the world. We do want to see him saved first; he is another one to pray for.

Thank God, the Sunday-school children do not seem to have been touched by opposition. They have all come back, or promised to do so when the fast is over, and I expect they will, too, because they won't want to lose their prizes at Christmas. Each teacher has something nice to tell of her children, and we believe there is a harvest-time coming.

Miss Day is as happy as ever with her small people: they are so sweet and naïve. The lesson last Sunday week was about the widow of Nain, and the application was "having compassion." Yesterday she asked them in what way they had practised having compassion. One little girl said, "Every errand our neighbour has asked me to do I have done at once without her having to ask again"; and another said, "I saw some girls throwing dirt at a blind man, and I said, 'Be ashamed,' and took him by the hand and led him to his door." Miss Day makes a habit of questioning them as to their good deeds and naughty ones. The other morning some of the small carpet-school children walked up the street with her, and in a doorway they saw two little girls quarrelling. One of them looked up at her and said, "Bear that in mind; if she tells you next Sunday she hasn't cursed all the week, she is not a Jesus child."

We should so like to have a married man working here. Although the town is small, there are many villages and weekly markets for a man to visit, as well as keeping up constant intercourse with the lads and men here, and letting them see what the homelife of a Christian can be. Beyond holding meetings it is very little we can do, for it needs a man to go to the cafés, where men and lads spend their spare time, and invite them to his home for quiet talks.

## FINANCIAL NOTES.

### "MY GOD SHALL SUPPLY."

In the November number of NORTH AFRICA, in an article on the finances of the N.A.M., mention was made of the generous and spontaneous offer of a friend to give £500 to the general fund, if others would give £1,500 by the end of December, making £2,000 in all. On November 3rd an anonymous donor sent through our bankers a gift of £600 for the general purposes of the Mission. This was a great encouragement, and called forth much praise to God, who had inclined His servant to help so liberally at a time of great need.

Apart from this, general funds have

come in but slowly, amounting only to £80 in the past four weeks, and to £260 from October 1st to November 17th. Still, with the above gift, £860 has been received for general purposes since October 1st; and, counting the £500 for medical work and workers received early in October, we have had about £860 for designated purposes from October 1st to November 17th; that is, £1,720 has been received for all purposes in about seven weeks. *We ask our readers to join us in praise to God for all this help.\**

*Then we ask prayer that further liberal gifts may come in for the general fund to enable us to claim the £500 conditionally promised, and for the various special objects that have been referred to lately.*

\* Since the above notes were written, a gift of £300 has come in for the general fund.

There are still considerable amounts required to make up for short supplies in various directions in the past, and these, we feel, must be provided before fresh advances can be made.

Towards building a mission-house at Shebin-el-Kom, £95 has been received out of £450 to £500 required.

Towards Miss K. Smith's and Miss Cox's needs for their girls' home at Djemaa Sahridj only a small sum is as yet to hand out of the £50 required. Mr. D. Ross, who is moving out of the mission-house at Djemaa Sahridj into another house near by (to make more room for Miss Smith and Miss Cox and their special work), will need about £100

to get his new premises into satisfactory working order. Towards this about £80 has been already provided, but he still needs £10 to furnish the men's hall, £2 for a bell (as natives do not keep regular hours there or recognise the times for meetings), and £8 more for various other things, making £20 in all.

*We feel we have much to praise God for, in that He has graciously answered our prayers and those of our readers. We are encouraged to ask them to continue with us in supplication that further abundant supplies may be given, so that the Mission may feel justified in extending its operations in a field where the spiritual needs are so vast and so pressing.*

## "Prospecting" in Cherchell.

By Miss E. Turner.

Some time ago I read "The Prospector," by Ralph Connor, and found it an inspiration and a reminder of the character of our work as missionaries in a foreign land. God has sent us here to "prospect" for souls.

We have come to North Africa primarily to evangelise the Mohammedans, but God has hidden away in this land many jewels for Christ's crown.

I want to tell you the simple story of two souls from amongst the French whom God has touched recently.

Last year, in the early spring, I went for a walk with a young French girl. It was a glorious day, and the air on the hills behind Cherchell so refreshing. Near the summit of a hill, sheltered beneath the ridge, is a farm, its buildings in great need of repair and showing little sign of prosperity. Its position is almost perfect, overlooking a wide valley with mountains beyond, stretching away to the south and west, and on the north a grand view of coastline.

As we approached cautiously, lest there should be dogs loose, we saw sitting on the hillside a middle-aged woman, with bare head and dressed in shabby black. Our path passed quite near to her, so we saluted her, and she returned our salute courteously but sadly. There was a great grief written on her face, which touched

our hearts. We enquired about the farming prospects and praised the view. She told us, with many sighs, that she was no longer mistress there, though she still lived at the farm; that things had gone very badly, and that since her husband had died nearly all was gone. Her own mother also lived at the farm and owned some of the



Photo by]

[Miss E. Turner.

Madame V. returning from Market.

land, which was either let out to be cultivated or worked in a small way by themselves. We were struck with the heart-hopelessness of the woman, and longed to comfort her in some way. I said I would come up to see her again with my friend, who would bring her zither-harp. So we parted.

Some little time after, I heard that she had had a great trouble: her eldest daughter had gone off with a Kabyle who worked on the farm. They had grown up as boy and girl, almost, together, but the mother had never any thought but that Valentine would marry a Frenchman. After all, this was the great cause of the unspoken grief on the poor mother's face the day we spoke to her on the hillside.

Next time we visited the farm, Madame V. herself told me the whole story, which I cannot repeat here. It was very, very sad; but saddest to hear the bitterness in the mother's voice as she said, "I can never forgive my daughter."

We had a long talk with her, promising to pray for her and her daughter. We also lent her a copy of a hymn-book, and gave her a New Testament with Psalms. We sang a hymn, "Go, bury thy sorrow," which seemed to interest her; but there was very little response, if any, to our words about God's dealing in love.

Not long after, I was visiting in a new house, and there met Valentine, the girl who had so grievously sinned and almost broken her mother's heart. She saw at once that I knew that she was not an Arab, though dressed as one. I expressed surprise at seeing her thus, but could see she did not wish to say much; she was only a visitor in the house. However, I found out where she lived, and promised to go and see her.

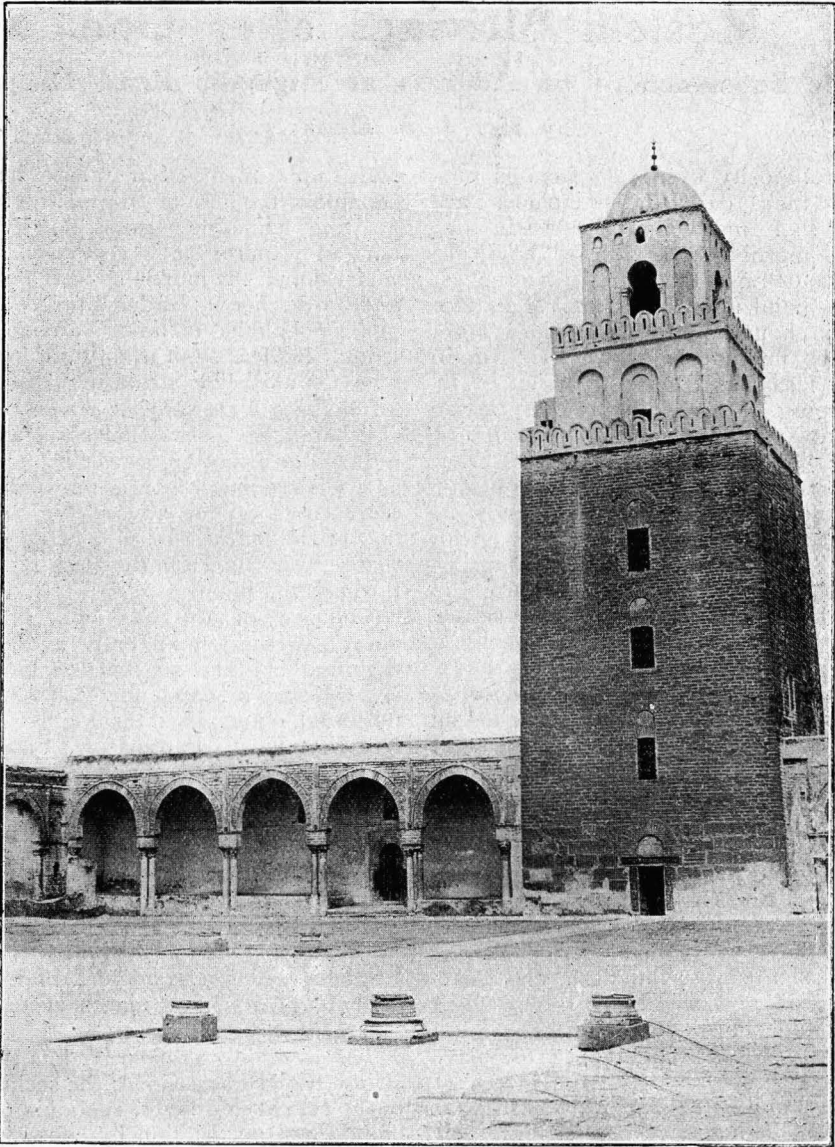
I found she was living in every respect as a Mohammedan woman, and professing to be one before the natives. She was living in a tiny room with no window, in great poverty, often not having sufficient to eat. She had a baby girl. Her husband was earning a pitifully small wage, and Valentine had to borrow a *haik* [out-door garment] if ever she went out. She had told me her parents were dead, and she had no friends or relatives near; but now I told her that I knew her story and

had seen her mother. She was much confused, and excused herself by saying that she was ashamed to tell me the truth, and then she gave me her version of the story. Although she owned her fault, and said she never realised what she was doing, and had bitterly repented, it was evident from the way she blamed her mother and sister that her heart was not really repentant toward God. After some talk with her, she promised to come and see us, so that we could speak more freely.

From her first visit to us we have been rejoiced to see signs of the Spirit working in her heart. She has been down in the depths as He has revealed to her her sin, and for some time dared not believe in a free and perfect forgiveness. She was much struck by the verse Miss Johnston gave her one day, "Come now and let us reason together," etc. How she has wept in her degradation and in true repentance! Often she has said, "It seems that my sins are too great for God to forgive me and forget." But to-day she is rejoicing in the Saviour, and is indeed a "new creature." When she mentions her mother and sister now, it is with love and the longing that they may be enlightened as she has been. She speaks with broken-heartedness of the sorrow she has caused her mother, and so often longs for her to be comforted. She prays so earnestly for her husband, that she may be permitted to lead him into the light, and that he may have "the same love" as herself.

Meanwhile, we visit Madame V. at the farm when we can, and we have the joy of seeing here, too, that God is working. Often the whole family is present. . . . We seldom mention Valentine; but what a difference now in the response to our testimony! They gather readily, almost eagerly, under a large fig-tree, and we sing and read, etc. . . . We are praying for and expecting definite blessing for each one, especially that Madame V. will soon lay her sins and rest her weary heart on Jesus. Then, by God's power, she may forgive her child, and a reconciliation take place. Will you help in your prayers the "prospectors," who believe there are jewels in this little farm, and so have a share in placing them in the Saviour's crown?





*Photo by]*

**The Tower of the Great Mosque, Kairouan.** [Mr. A. V. Liley.

This tower is a landmark for the traveller to Kairouan; its dome suddenly bursts upon the view in its white brilliance, a beckoning welcome to the "holiest" city in the Regency.

Upon the large blocks of masonry surmounting the door Latin inscriptions—probably from the public buildings of Carthage—may be seen; the walls, varying in thickness from ten to six feet, make the tower delightfully cool in the fiercest heat.

Upon one of the steps the early Christian symbol of the fish, denoting the words "Jesus Christ, Son of God, Saviour," is beautifully carved; and until a few years ago, a small marble tablet in Greek, recounting the burial of a faithful deacon of the Church in Carthage, formed part of another step. It was probably "captured" by a tourist.

## Moslem Strivings after God.

The Substance of an Address at Highgate Road Chapel

by Mr. J. J. Cooksey.

The religiosity of the Moslem is proverbial; their daily commonplaces are heavenly. I meet a man marketing, "Good morning," I say, "how are you?" "Praise the Lord," he replies, with his hand upon his heart. I inquire after his household. "The Lord bless thee," he unctuously answers. "Go in peace," I say, as I loose his hand. "In the keeping of God," he rejoins, as he moves away. What a sublime frame of mind in which to buy provisions! You wonder whether the millennium hasn't come, and the West doesn't yet know it.

You are sitting in a café, an Arab enters, "In the name of God," he ejaculates as he seats himself. "Praise the Lord," he adds, as he comfortably settles himself. He sneezes. "Thy health," says a neighbour; another piously adds, "Praise thy Master, thou true believer."

This man is as tremendously wicked as he is religious; I leave the ethical problem for you to solve, I simply state the fact. In reality we have here a condition of things of which we, as a nation, have had no experience. We understand hypocrisy in Britain, because we still understand sincerity—never has it been otherwise in our religious history—but here we have formalism perfected, the spirit dissipated by the flesh, and dead white words and dead black hearts keep up their hideous mummery, till the mind is mazed by the Satanic cross-play. Heaven save Britain from the forces of Romanism and Ritualism, whose far-flung boundaries we have never touched, and of which we are profoundly ignorant, but of the character of which we catch glimpses as we gaze with sympathetic vision down the long vista of dark shadowland where the Moslem has wandered.

There is no rest of heart in this place, man fails to divorce God, sin is progress up an *impasse*. As with the Prodigal, a moral revulsion succeeded to satiety, so is it with a nation, so has it been with Moslem nations. Men looked around upon one another, and the common weariness

palled upon them. Sin's sterile heart, incapable of the infinite progression of love's untiring climbing, sank down into a barren, unoriginal repetition which wearied men the more—so were born sects and brotherhoods; leaders arose, each with his shibboleth, claiming Divine knowledge, hidden from the ignorant mass, which could be imparted by initiation.

This is a wide subject; we do not treat of it here. For present purposes we would direct your attention to what may be taken as the extremes of these movements, as represented by the sect of the *Sufis* and that of the *Aisaweea*—the one an effort to realise God through the flesh, the other through the mind.

The soul of the *Sufi* movement was poetry, which, in all culture, represents the mind's highest soaring; so that Sufism is a Moslem's search for God on the intellectual plane. Its theological basis is Neo-Platonism, Pantheism, and Mysticism; its destroying principle is its attribution of moral evil as well as of good to God, its practical denial of free will to man, and its bilious pessimism that makes a hideous joke or an awful tragedy of existence, according to your view point. Saadi, Hafiz, and Masnevi are among its chief poets. Omar Khayyam will give an English reader a good idea of its philosophy, and its blind march around life's vicious circle.

The Creator was conceived as the Ideal Bride, the Highest Good; the seeking soul is the enraptured lover, sustaining all discipline and purification by contemplation, in order to the winning. But Sufism failed, the secret place of the Most High cannot be discovered by mere human search.

A great swing backward was the teaching of the founder of the sect of the *Aisaweea*. Its base is all upon the earth plane. Through animal magnetism and hypnotism a condition is induced in the devotee whereby he is enabled to swallow scorpions, ground glass and nails, to devour snakes and live sheep, and to



pierce himself with small spears through cheeks and abdomen, in which bestial and frenzied state he wanders around the mosque among the spectators. A score of times have I witnessed their orgies, their efforts to realise the miraculous immunities promised to the Apostles in the closing verses of St. Mark; for let it be borne in mind that the root idea in the order is the assumption of Divine knowledge, hence supernormal power and special favour. Sufism soared upward to the light, and its imperfect human vision was blinded into ignorance. Aisaweeism plunged down into the dark caverns of the flesh to reach the Spirit, and found the animal instead of the Divine; and still the tremendous interrogative thrills in dumb yearning through North Africa, "Where is He? The Light, the Truth, the Revealer of the Unknown God?"

We believe, as a Mission, that we are giving the Moslem the answer to this momentous question, and that is our argument for our existence and our plea for your hearty and practical co-operation. We believe that Christ is seeking these people. We labour to remove the veil of ignorance which blinds them by the light of the Divine Word, that they may see Him and live.

We say to the Sufi and Aisawee, "Come, here is a Bible shop, rented by us for your convenience; sit down, spread out your difficulties and objections." He opens his Koran and points to passages accepted by him as authoritative Divine revelation, wherein the fundamentals of

Christ's doctrine are denied. These are reinforced by the commentaries of Moslem divines, and the peculiar tenets of his order.

Hence it is a battle of the Books, between the Bible and the Koran; each received as absolutely authoritative by those who follow them; but is the Koran true to life and experience?

We touch the question of sin. "What think you of sin?" I say to my Moslem friend. "It proceedeth with all things from God," he replies.

In such a case one would suppose that He and we would be pleased with it, that, like righteousness, sin would leave not a feeling of sorrowful compunction, but of delight. But he admits that such is not the case. He is conscious of a moral revulsion, real, though in cases faint; he finds the God of the Koran the author of something which his conscience condemns as evil; but this is confusion. Therefore, the Koran is not true to life and experience, and is consequently untrustworthy.

I invite him to consider the Bible standpoint. It denounces sin as contrary to God's mind, and man's moral nature; it deals with its expiation and its broken power in the believer. Therefore, the Bible is a sure guide, for it is true to what we conceive God ought to be, and to the testimony of man's inner being.

Let us increase our Bible shops, and itinerant preaching and distribution. It is worth doing. It is the answer to the throbbing questioning of men in North Africa.

## NOTICES OF BOOKS.

\* "The Highway in the Wilderness" is the title given to the popular report of the British and Foreign Bible Society for 1907-1908. This popular report is always well worth reading, and "The Highway in the Wilderness" is a really fascinating little volume for those who have the work of Bible translation and circulation at heart. The incidents gathered from the Bible Society's agents all over the world are most interesting, and the full-page illustrations are equally world-wide and well chosen. Of the former, the "specimen" given below will be of special interest to readers of NORTH AFRICA.

"A Living Person Drawing You."—Before the bombardment of Casablanca—

\* Price 1s. post free.

which destroyed all the Society's stock of Scriptures—we had a depôt in that town. Several well-to-do Moors often visited that depôt, and would listen carefully while the Gospel was read aloud. They confessed that, though there was much good advice in the Koran, it could not be compared to the New Testament. For as one of the Moors said: "When you read the *Ingil*, you feel that there is a living Person drawing you to Him."



Those who are fond of studying the typical and figurative teaching of the Old Testament will value the little volume, "The Cross in the Old Testament," just published (price 1s., cloth boards) by Messrs. Morgan and Scott, Ltd. For personal friends of the late **Mr. R. C. Morgan**—and they are truly "a great multitude"—the book will

have a special and pathetic interest, for one of the last things he did before being taken ill was to prepare it for publication. The introductory note states that the papers are intended to be suggestive, and not exhaustive. The

fourteen short chapters contain just that combination of practical teaching and tender spirituality which might be expected from one who so well united the inner devotion of the heart with the outer devotion of the life.

## A MISSIONARY'S EQUIPMENT.

BY REV. J. HUDSON TAYLOR.

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A sympathetic spirit and a willingness to take a lowly place.

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Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.—  
*Selected.*

# To the Members of the Prayer and Workers' Union.

## Requests for Prayer and Praise.

### Prayer is asked—

1. That, if it is God's will, the money needed to build a house for the missionaries at Shebin-el-Kom may soon be sent in; also for the lantern services to be held during the winter at that station.

2. For guidance about the reopening of the Medical Mission at Tripoli in a new house near the one where the missionaries live; also that many may be led to the bookshop there for conversation.

3. That God will provide the workers and funds needed for the extension of the Italian work in Tunisia.

4. That blessing may be given on the work of visiting men in the cafés in Algeria; also that the classes for French boys and girls, and for Kabyle porter-boys and shoeblacks may be greatly blessed. The missionaries ask prayer especially for the young.

5. For the Arab lads at Cherchell, and for the special cases for whom prayer is asked by Miss Read (see page 179). Also for several women attending a meeting held in a native house, who have been much influenced for good, but have lately been hindered by the fanaticism of one of their friends; pray that they may continue to attend the meeting and be led to Christ.

6. For special blessing on the work at both hospitals in Tangier during the winter, and especially for a boy recently admitted, who is the servant of an official opposed to missionary work; pray that the boy may be healed, and that both he and his master may be blessed spiritually.

7. For Mrs. Roberts's reading class at Tangier.

8. That the missionaries formerly at Fez may be guided about returning there, and that the whole of the interior of Morocco may soon be opened to the Gospel.

9. That the spiritual life of all the converts in North Africa may be deepened.

10. For a young Jew at Casablanca, who is being hindered by fear of man, and for several Moors who seem to be near the Kingdom.

11. For two girls at a North African station, who have been at least "near to the Kingdom," if not converted, whom Satan is seeking to draw back into Mohammedanism.

12. For real blessing and help to be granted to Mr. J. J. Cooksey in all his correspondence and meetings for the N.A.M. this coming winter.

### Praise is asked—

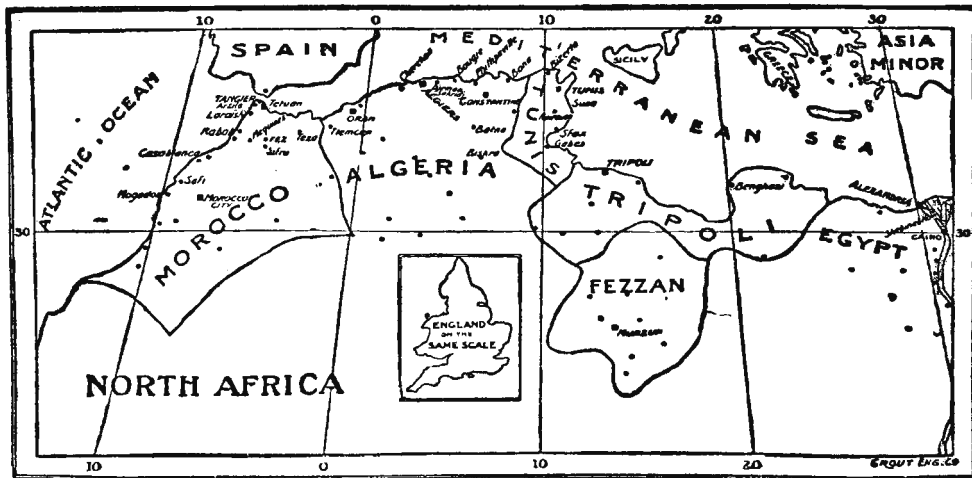
1. For the many who attended the meetings held in Tunis during the recent month of Ramadhan.

2. For the large numbers attending the medical mission at Casablanca in spite of difficulties.

3. For the recovery of Mr. and Mrs. Simpson's little boy from serious illness, and their own preservation from threatened sickness.

4. For the liberal gifts sent in to the general fund of the Mission.

5. That it is now *possible* for two of the workers to return to Fez before the end of the year.



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|--------------------------------|------------------|---------------------------|------------------|-------------------------------|------------|------------------|
| Tangier.                       | Date of Arrival. | Cherchell.                | Date of Arrival. | ...                           | ...        | ...              |
| GEO. WILSON, M.A., M.B. ...    | Dec., 1906       | Miss L. READ ...          | April, 1886      | Miss M. ERICSSON ...          | Nov., 1888 | ...              |
| Mrs. WILSON ...                | Dec., 1906       | Miss H. D. DAY ...        | April, 1886      | Miss R. J. MARKUSSON ...      | Nov., 1888 | ...              |
| Mrs. ROBERTS ...               | Dec., 1896       | Miss K. JOHNSTON ...      | Jan., 1892       | <b>Susa</b>                   |            |                  |
| *Miss J. JAY ...               | Nov., 1885       | Miss E. TURNER ...        | Jan., 1892       | †Mr. J. J. COOKSEY ...        | June, 1892 | ...              |
| Miss G. R. S. BREEZE,          |                  | <b>Algiers.</b>           |                  |                               |            |                  |
| M.B. (Lond.)... ..             | Dec., 1894       | <i>Kabyle Work—</i>       |                  |                               |            |                  |
| Miss F. MARSTON ...            | Nov., 1895       | M. E. CUENDET ...         | Sept., 1884      | †Mrs. COOKSEY... ..           | Dec., 1896 | ...              |
| Miss G. SMITH ...              | Oct., 1906       | Madame CUENDET ...        | Sept., 1885      | Mr. H. E. WEBB ...            | Dec., 1892 | ...              |
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| <i>Spanish Work—</i>           |                  | Mrs. SHOREY ...           | Oct., 1904       | Miss A. COX ...               | Oct., 1892 | ...              |
| Miss F. R. BROWN ...           | Oct., 1889       | <b>Djemaa Sahridj.</b>    |                  |                               |            |                  |
| Miss VECCHIO, School Mistress. |                  | <i>Kabyle Work—</i>       |                  |                               |            |                  |
| <b>Casablanca.</b>             |                  | Mr. D. ROSS ...           | Nov., 1902       | *Miss N. BAGSTER ...          | Oct., 1894 | ...              |
| Mr. O. E. SIMPSON ...          | Dec., 1896       | Mrs. ROSS ...             | Nov., 1902       | <b>Kairouan.</b>              |            |                  |
| Mrs. SIMPSON ...               | Mar., 1898       | Miss J. COX ...           | May, 1887        | Mr. E. SHORT ...              | Feb., 1899 | ...              |
| <b>Tetuan.</b>                 |                  | Miss K. SMITH ...         | May, 1887        | Mrs. SHORT ...                | Oct., 1899 | ...              |
| Miss A. BOLTON ...             | April, 1889      | <b>Constantine.</b>       |                  |                               |            |                  |
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\* At Home.

† In England for Deputation Work.