

No. 54.—New Series.

November, 1909.

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.



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THE NORTH AFRICA MISSION.

It was Founded in 1831 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

LIST OF DONATIONS from SEPTEMBER 1st to 30th, 1909. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1909.	No. of	Amount.	1909.	No. of	Amount.
1909.	No. of	Amount.	Sept.	Receipt.	£ s. d.	Sept.	Receipt.	£ s. d.
				Brought forward	116 12 6		Brought forward	75 16 6
2	Anon.	50 0 0	23	{ Y.W.C.A.,		13	749	16 0 0
	{ Keswick			{ Moseley	0 10 0		9	8 0 0
	{ Convention	1 3 0		{ Y.W.C.A.,			3500	2 0 0
	1937	0 15 0		{ Yeovil	0 2 6		1	1 0 0
	4	0 5 0		1971	0 1 6		15	2 0 0
	5	0 5 0		2	0 2 9		10	0 7 7
	6	0 5 0		3	0 10 0		Anon.	0 7 7
	7	0 17 8		4	0 16 3		{ Recreation	
	8	1 0 0		5	12 0 0		{ Hall S.S.,	1 7 0
	9	0 8 6		6	0 10 0		{ Manor Pl.	
	10	2 0 0		7	0 2 0		17	5
	11	0 10 0		8	0 2 0		18	0 2 0
	12	0 5 0		9	0 2 6		19	0 7 3
	13	1 0 0		10	10 0 0		20	0 2 6
	14	0 5 0		11	0 10 0		21	3 0 0
	15	1 0 0		12	0 7 6		{ Missionary	
	16	0 2 0		13	0 10 6		{ Helpers	
	17	1 8 15		14	1 0 0		{ Band,	
	18	1 0 0		15	0 10 0		{ Blackheath	
	19	0 10 0		16	0 10 0		22	10
	{ Readers of			17	1 3 7		23	0 5 6
	{ The	23 10 0		18	1 3 7		24	0 16 0
	{ Christian			19	5		25	0 14 0
	20	2 2 0		20	1 1 0		26	0 9 0
	{ Bignold			21	0		27	0 11 5
	{ Hall S.S.,	3 0 0		22	0		28	0 6 0
	{ Forest Gate			23	0		29	0 15 0
	50	1 0 0		24	0		30	5 0 0
	{ Queen's Pl.			25	0		31	2 10 0
	{ Congl. Ch.	2 10 0		26	0		{ Harrogate	
	2	1 0 0		27	0		{ Auxiliary	5 13 4
	3	0 10 0		28	0		20	1 0 0
	4	2 0 0		29	0		1	1 10 0
	5	1 0 6		30	0		{ Metropolitan	
	6	0 6 0		31	0		{ Tab. S.S.	13 17 6
	7	5 0 0		32	0		3	0 6 2
	{ Vernon Bap.			33	0		4	2 0 0
	{ Ch., King's	0 17 0		34	0		5	1 10 0
	{ Cross			35	0		6	0 10 0
	{ Lansdowne			36	0		7	1 0 0
	{ Hall, West	5 7 1		37	0		8	5 0 0
	{ Norwood			38	0		9	12 0 0
	6	0 5 0		39	0		0	0 0 0
	{ Y.M.C.A.,	1 10 5		40	0		1	0 0 0
	{ Eastbourne			41	0		2	0 0 0
	{ Bekebourne	0 14 0		42	0		3	0 0 0
	{ Hoxton	0 3 8		43	0		4	0 0 0
25	4	0 11 3		44	0		5	0 0 0
	5	0 10 0		45	0		6	0 0 0
	6	1 16 6		46	0		7	0 0 0
	7	2 10 0		47	0		8	0 0 0
	{ Brockley			48	0		9	0 0 0
	{ Bap. C. E.	2 3 6		49	0		10	0 0 0
	{ Society			50	0		11	0 0 0
Carried forward	£116 12 6		Carried forward	£75 16 6		Carried forward	£205 18 6	

SUMMARY.

September.

General Fund .. £202 2 1

Designated Fund 205 18 6

Total Receipts £408 0 7

TOTALS JAN. 1st to Sept. 30th 1909.

General Fund .. £2,518 11 7

Designated Fund 2,082 14 5

£4,601 6 0

DETAILS OF

DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec.,

3, Spencer Villas, Glenageary.

Designated Receipt No. 3532.

No. of	Receipt.	£ s. d.
227	1 0 0
8	5 0 0
9	2 0 0
30	1 0 0
1	1 0 0
2	0 4 0
3	0 5 0

Previously ackgd. .. £10 9 5

£130 18 5

DETAILS OF

BARNET AUXILIARY.

Designated Receipt No. 3492

No. of	Receipt.	£ s. d.
80	0 5 0
11	13 5 0

Previously ackgd. .. £11 18 5

£11 18 5

DESIGNATED FUND.

1909	No. of	Amount.
Sept.	Receipt.	£ s. d.
	Bible Lands	10 0 0
3	{ Mission	
	{ Aid Society	11 0 0
4	2492	10 0 0
7	1	0 5 0
	3	0 5 0
	4	42 10 0
9	5	1 0 0
11	{ Readers of	
	{ The	0 10 0
	{ Christian	
13	{ Shoreham	0 6 6
	{ Bap. S.S.	
Carried forward	£75 16 6	



Kabyle Girls outside the Mission Station at Djemaa Sahridj.

“Remember Jesus Christ, Risen from the Dead.”

*Notes of an Address at the N.A.M. Annual Meeting by Rev. D. J. Stather-Hunt, M.A.,
Vicar of Holy Trinity, Tunbridge Wells.*

THE message that I want to give this afternoon to our brothers and sisters who are going out to their work abroad will be found in the second chapter of St. Paul's second Epistle to Timothy and the eighth verse. As the Authorised Version puts it, the words run: “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.” In the Revised Version it reads thus: “Remember Jesus Christ, risen from the dead.”

There are three chief thoughts embodied in this verse.

- (1) The Person of our Lord Jesus Christ.
- (2) The Power of our Lord Jesus Christ.
- (3) The Presence of our Lord Jesus Christ.

I. *The Person of Christ.*—He is brought before us in a twofold way;—as Man, and as God and Saviour.

Remember Jesus Christ as Man. He was “of the seed of David.” That tells us that He is bone of our bone and flesh of our flesh; that He sympathises with us, and that there is no sorrow too small and no trouble too great to take to Him. Remember His sympathy when you are alone and have none to help and cheer.

Remember, too, how earnest He was about His work: “He went about doing good.” The one great motive of His life was emphasised and expressed when He was twelve years old: “Wist ye not that I must be about my Father's business?” “I must work the works of Him that sent me while it is day.” “I have a baptism

to be baptised with ; and how am I straitened till it be accomplished ! ” Look at His life, and gain inspiration for your own. Be in earnest over your work. There is a very short biography of one man given us in Holy Scripture. We read nothing of him but this : “ Baruch, the son of Zabbai, earnestly repaired the other piece. ” He was only a stonemason who had to repair a broken bit of wall, but he did his work for God with such earnestness that the Holy Ghost thought his record was worth writing in the Book of God. And as we remember Jesus Christ, we too shall work earnestly, and we shall realise that the moments which are left us are all too short for the work that there is to do.

But the Lord Jesus Christ is not only man, He is God, our Saviour. When He died upon the cross He did not die only as an example ; He died as a Saviour, and it is our blessed privilege to preach Him as a Saviour from the guilt and the power of sin. This it is that enables men to go forth, and in the power of the Holy Spirit lead sinners, whether Mohammedans or English people, to the cross. I know this is not popular to-day. There are men who preach to us of Christianity without Christ, Calvary without a Cross, salvation without a Saviour, forgiveness without repentance, happiness without holiness. But you and I know Christ as Saviour, and it is as we remember Him as the Saviour of the lost, and speak of Him as such, that men are drawn to Him. This is the one message which all His ministers, whether missionaries abroad or missionaries at home, should preach—Jesus Christ and Him crucified, *the one and only Saviour*.

II. *The Power of Christ*.—The apostle in writing to the Philippians thus expresses the one desire of his life : “ That I may know Him and the power of His resurrection. ” The resurrection of the Lord Jesus Christ and His presence as a living Saviour in glory was the substance of his preaching. He wrote about it, he argued about it (1 Cor. xv.), he contended for it (2 Tim. ii. 18). Jesus Christ risen from the dead. He tells us (Ephesians i. 19, 20) that the secret of all the power which is at the disposal of Christ's servants lies just in this—that Jesus Christ is risen from the dead, and he prays that the Ephesian Christians may know what is the exceeding greatness of His power to us-ward who believe ; and the illustration of what that power is he gives in the resurrection—“ which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places. ” There He is at the right hand of God, our Power, to come to us in all our weakness and to enable us to live and speak for Him, so that the great and mighty miracle of the resurrection may be exemplified again and again in those to whom we speak. Thus, as you remember the risen Christ, your bow will abide in strength and the arms of your hands will be made strong by the mighty God of Jacob.

The Lord Jesus Christ, the great Head of the Church, has a great and mighty design for this world, and He appoints that you and I, His people, should be His hands and His feet, His members, to carry out His behests. And so, as you go forth, “ Remember Jesus Christ, risen from the dead. ” He is the Power working in you of His good pleasure to do His will.

III. *The Presence of Christ*.—Remember that Christ is always present with you according to His Word : “ Lo, I am with you all the days, even unto the end of the world ; ” and as you realise the love and the presence of Christ ever with you, you will go forth to live for God, knowing that you and Christ are so joined that nothing can separate you. It has been pointed out that in the New Testament there are seven descriptions of the union between Christ and His people. There is the union between the Shepherd and the sheep, the branch and the Vine, the stone and the Temple, the citizen and the City, the Head and the members, the bride and the Bridegroom. But there is one that surpasses the rest. “ He

that is joined to the Lord is one spirit" (1 Cor. vi. 17). Notice the deep significance of that. The shepherd may be separated from his sheep, the branch may be severed from the vine, the citizen may be ostracised from his city, the stone may be taken away from the temple, the member may be cut off from the body, the wife may be separated from the husband. But the spirit cannot be divided; it is an indivisible whole.

Remember Jesus Christ and His Presence; remember that you go not out at your own charges, nor to war your own warfare, but you go forth—one spirit with the Lord. You may sometimes think that your work is a failure. It never can be, if you remember Jesus Christ and His presence with you.

Remember this, too, in your dealing with individual souls. It is not your mission to bring the world to Christ, but to bring Christ to the world. Their salvation does not depend on you. You have not to bring them to Christ, but you have to bring Christ to them, and as you remember Jesus Christ and His presence with you, so will you be enabled by His grace to do this.

And remember Jesus Christ in the hour of temptation and trial. He has conquered for you. You are fighting against a beaten foe. When the dark days of trial come on, remember Jesus Christ, what He is to you, and what He has done for you. Oh, that these words might then ring in your ears—"Remember Jesus Christ, risen from the dead!"

This is a clarion note that should well inspire you to go forth to the fight. Even though sorrows may come, in the darkness He will be so near to you that it will seem as if you only had to stretch out your hand and grasp His return, or look up in His face and catch His answering smile. His presence is with you all the days.

"Remember Jesus Christ, risen from the dead."

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 (November 4th), at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the third Friday in every month, at "St. David's," Aldersbrook Road, Manor Park, E., from 3 to 4 p.m. Tea provided. Frequent trains run from Liverpool Street and Fenchurch Street to Manor Park. The next meeting will (D.V.) be on Friday, November 19th, at 3 p.m.



"THANKS."

Mrs. Cooksey wishes to thank the kind friend who has responded to her request for a portable American organ for use in her work among women and children at Susa.

We have received a letter from the Kabyle women and girls who are under the care and teaching of Miss J. Cox and Miss K. Smith at the mission station of Djemaa Sahridj. They are full of gratitude to the kind friends who send them every year a supply of garments, red and white. Their numbers are increasing, and they would be very thankful if they could receive this year sufficient garments for each to have a new one. The photograph on page 153 gives a view of the Mission House, with some of the girls outside. Will friends who are able to help in this way, please address Misses K. S. Smith and J. C. Cox, c/o Mrs. King, 1, Eaton Grove, Dacre Park, Lewisham, London, S.E.?



DEPARTURES.

Miss G. L. Addinsell left for Kairouan on September 17th.

Mr. and Mrs. A. Shorey left for Algiers on September 29th.

Dr. and Mrs. Churcher left for Sfax on October 4th.

Miss N. Bagster left for Tebessa on Oct. 4th.
Mrs. Dickens left for Alexandria on Oct. 6th.

Miss K. Johnston and Miss E. Turner left
or Cherrchell on October 6th.

Miss F. M. Harrauld left for Tripoli on
October 11th.

Miss L. Read and Miss H. D. Day left for
Cherrchell on October 12th.

Mr. and Mrs. Cooksey left for Susa on
October 16th.

Miss J. E. Earl left for Tripoli on Oct. 16th.

Miss L. E. Roberts left for Tunis on Oct. 20th.



It is a pleasure to draw the attention of our readers to the Annual Report (entitled "Bearing Precious Seed") of the **Scripture Gift Mission**. It is a beautifully illustrated little brochure, full of encouraging accounts of the distribution of the Mission's pictorial portions of Holy Scripture in many countries abroad as well as in the British Isles. During the year under review the circulation by the S.G.M. of illustrated portions reached the splendid total of 1,823,766. Surely, in many a case, this will mean "converting the soul" (Psalm xix. 7). God grant it!

Some of the workers of the NORTH AFRICA MISSION have received free grants of these illustrated Scripture portions. *N.A.M. missionaries are requested to note* that the S.G.M. will gladly continue to make them grants of Gospels, etc., as far as funds may permit. Missionaries should apply direct to Mr. Francis C. Brading, Secretary of the Scripture Gift Mission, 15, Strand, London, W.C.



CASES AND PARCELS FOR MOROCCO.

We desire to call the special attention of our friends to the following note *re* Custom House rules in Morocco. Our shippers cannot forward packages unless they are informed of the particulars required by the very stringent customs regulations, viz., the kind, material, number, weight, size and value of goods. Regarding goods ready packed for shipment, both the net and the gross weights should be given. Will senders of packages for Morocco please note this, and send them, with careful particulars, to Messrs. Bride and Eastland, 39, City Road, London, E.C.



CHRISTMAS PARCELS FOR MISSIONARIES.

Friends who are in the habit of sending annually parcels and cases for our missionaries for Christmas, are specially appealed to that these should be sent in as

early as possible in November; otherwise it is impossible to ensure their reaching the field in time to be used at Christmas. Parcels and cases should be marked with the name of the missionary and station (N.A.M.), and sent to Messrs. Bride and Eastland, 39, City Road, London, E.C. See note on back cover of this magazine.



DEPUTATION WORK.

Mr. A. V. Liley, who returned from Tunis in May, and is now engaged in Deputation work all over the country, will be glad to hear of openings for drawing-room or other meetings to make known the spiritual needs of the people of Tunisia. He has an entirely new set of beautiful, coloured lantern slides and can bring all the necessary apparatus for showing these.

Mr. Liley has already engagements which will fill up his time until Christmas, but after that date he has some time free. Will friends who can arrange for meetings kindly communicate with him at the Office of the N.A.M., 4, Highbury Crescent, London, N. During the month of November Mr. Liley hopes to lecture as follows:—

November 1-2	At Edinburgh.
" 4	Willison U.F. Church, Dundee.
" 7	Orphan Homes of Scotland, Bridge of Weir.
" 9	Kilmalcolm.
" 10-11	Glasgow.
" 12	Annie'sland Hall, Glasgow.
" 14	St. George's Cross Tabernacle, Glasgow.
" 17	Orphan Homes of Scotland, Bridge of Weir.
" 18	St. George's Cross Tabernacle, Glasgow.
" 21-22	Y.W.C.A., Alexandria.
" 23	Edinburgh.
" 24	Rev. J. Petrie's Church, Loanhead, Edinburgh.
" 25	Rev. J. T. Bowie's Church, West Port, Edinburgh.
" 26	St. Thomas, Edinburgh.
" 27	Mr. McCall Barbour's Hall, Edinburgh.
" 28	Synod Hall, Edinburgh.
" 30	Rev. W. Boyes' Church, Tayport.



Duties are all alike easy; trials all alike tolerable when we meet them in the strength of Christ.—W. ROMAINE.

FOREIGN NOTES.

Morocco.

Miss Mellett writes from Fez on September 22nd: "Since our last letter, we have been at Sifru for a fortnight. As usual, we got a very hearty welcome. We did not think it worth while to begin housekeeping on our own account, as we were only going for a short visit, so we stayed as guests with our landlord's family. It gave these friends much pleasure to have us with them. We had arranged to go on August 24th; but the day before that, there came in the news of the capture of the Pretender, and that he was to be brought into the town the next morning as a prisoner, so we postponed our departure for one day in order that we might see his entrance.

"We have not yet re-opened the medical work since our return, but we hope to do so next Tuesday."



In a letter from Casablanca, dated September 22nd, Mr. O. E. Simpson writes that his wife has been laid aside for a few days with influenza, but is now better. He goes on to say: "We have closed the Medical Mission for women until the *Fast* month is over. The day before yesterday we had the joy of baptising a converted Mohammedan. He has been tried and tested, and we are convinced that he is a true follower of the Lord Jesus Christ."



Algeria.

Miss A. L. Cox especially desires the prayers of our readers in connection with the following incident. She writes from Tebessa on October 4th:—"A new Roman Catholic priest has lately arrived here, and on Sunday morning last (October 3rd) he made the following announcement at Mass, in a loud and commanding voice: 'I hear that the English Protestants hold regular meetings on Sunday

evenings, to which many of you go. This is a penal sin, and any one who attends these meetings in future will be instantly expelled from this church; also, those children who are being prepared for the first communion will, if they attend the Sunday-school of the English, have their names taken off the list of candidates.'

"The result of this was a great falling off in our numbers at once. We feel sure that this is just a fresh attack of the old enemy, because he knows that blessing has begun here among the French-speaking community. We therefore entreat that prayer and supplication be made, so that the 'wrath of man' may be over-ruled to the praise of God.

"Among the Arabs there is still evidence of an encouraging desire to hear and understand the Gospel, even although just now we are in the midst of Ramadhan."



Mr. W. T. Bolton writes from Tripoli on September 19th: "This summer has been excessively hot. We have all been pulled down by it, my wife and children especially. The south wind coming over the Soudan, weighted with sand, fills our rooms, parches our throats, and stings our eyes. It is like the blast from a furnace. But now, we trust, the worst is over. The natives have felt it sorely too, and there is much sickness and poverty. It is pitiful to see the beggars that swarm the streets. Some are too weak to stand up. They pick up the refuse in the streets and eat it. Every evening we see groups of beggars following the soldiers to the seashore to scrape the canteens for the particles of food which are sticking to them. For this privilege, the Turkish soldiers make them rinse the canteens afterwards in the sea.

"As soon as this month—Ramadhan—is over, I intend to re-open the Medical Mission, and hope to be of help to the many who come day by day."

THE SPIRITUAL DESTITUTION OF THE PROVINCE OF ORAN.

For some years the North Africa Mission had several stations in the Province of Oran which contains a population of one million people. For various reasons, but principally on account of French opposition, the stations at Tlemcen, Oran and Mostaganem were for a time given up. Now that we are experiencing the benefit of the *entente cordiale* there does not seem any reason why this vast region should not be again occupied; but to do this labourers are needed, and the means of their support.

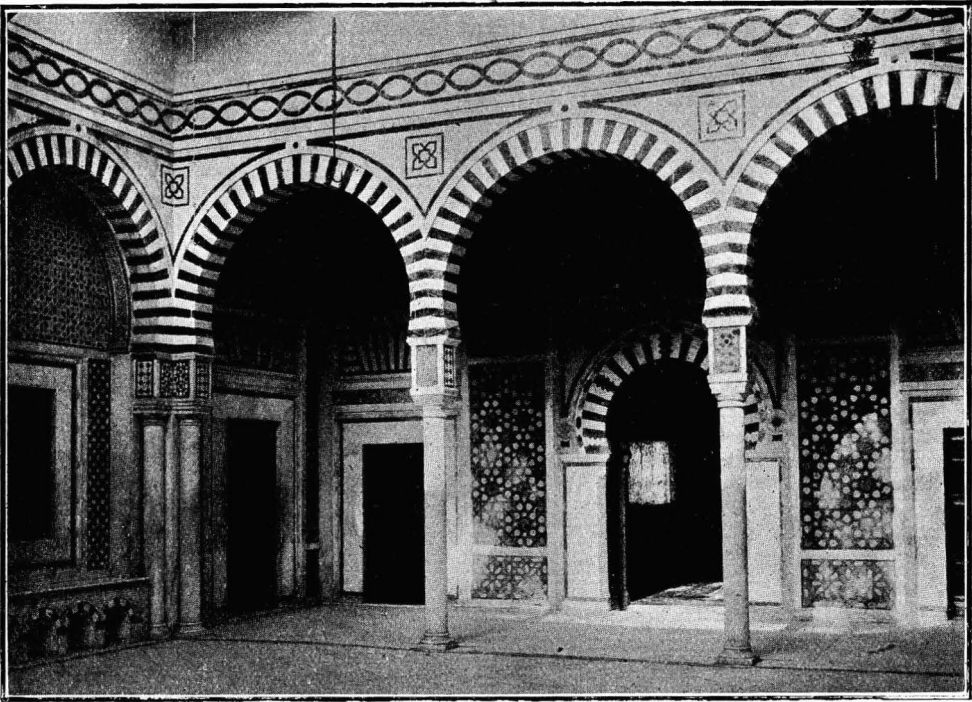


Photo by]

The Court-yard of the Bey's Palace at Tunis.

[Mr. A. V. Liley.

DAR-EL-BEY, TUNIS.

It has been well said that Tunis is built of the ruins of Carthage. One sees many proofs of this statement while walking through the bazaars and streets of the native quarter, for marble and granite columns with Roman capitals are frequently seen, supporting the arches of the vaulted streets. In the houses, material from Carthage has also been used.

Dar-el-Bey literally means the house of the Bey; it was built by Hamouda Pacha, who used it as a residence as well as for public offices, but the Beys of to-day pass only one night here during the year, and that is in the month of Ramadhan. Queen Caroline, the wife of George IV., resided

here when she visited Tunis, and it has since received other notable visitors. Now, it is occupied by the various departments of the Tunisian Government, only two or three rooms being reserved for the Bey as Throne-room, Retiring-room, etc. In the building, the High Court of Justice is held, where many a poor fellow has been condemned to death. The central hall, or *partio*, as shown in the photograph, is of Moorish design, and contains some very fine examples of stucco-work. Some of the panels on the walls are of marble taken from Carthage, and are of great age, as their weather-worn surfaces indicate.

A. V. LILEY.

The Gospel is a salvation appointed for those who are ready to perish, and is not designed to put them in a way to save themselves by their own works. It speaks to us

as condemned already, and calls upon us to believe in a crucified Saviour, that we may receive redemption through His blood, even the forgiveness of our sins.—JOHN NEWTON.

Our Annual Farewell Meeting.

The Annual Farewell Meeting of the North Africa Mission was held in the Caxton Hall, Westminster, on Tuesday, September 28th, at 3 o'clock, following an earlier gathering for prayer.

Major - General E. Owen Hay, C.B. (late R.A.) occupied the chair. The proceedings opened with the singing of the well-known hymn,

"O God, our help in ages past,"

following which, prayer was offered.

After a stirring address by the chairman, the substance of which appears in another column, **Dr. T. G. Churcher** of Sfax, Morocco, addressed the meeting. He spoke of his twenty-four years' work in North Africa, and of the way in which the Lord had led him step by step. The missionaries there have a great field and a great foe, but they have a great Leader too. Their method is also great, for it is after the Divine pattern. They do not ask anything of the people, but they give them all they can, do all they can for their bodies, and proclaim to them the only way by which their souls may be saved.

The work of the medical mission at Sfax is prospering, notwithstanding much opposition. Sometimes the neighbouring market towns are visited, and then many opportunities arise of preaching the Word to the large number of sick who crowd into the enclosure of the caravansary.

The classes for boys and girls are well attended, and signs of encouragement are not lacking.

Miss Turner of Cherchell, Algeria, briefly referred to the immense need of the Moslem women. The degradation of these women is the direct outcome of the Mohammedan religion and the example of Mohammed himself. Speaking generally, they are prisoners in their own homes, and are the slaves rather than the companions of their husbands. But there is reason to praise God that some of these poor ignorant creatures have received the true wisdom because they have laid hold of Christ. God has set His seal to the work of the N.A. Mission. Right along the coast, from Morocco to Egypt, there are

men and women to-day who have parted with Mohammedanism and all that it means, and have laid their sins on Jesus, the spotless Lamb of God. Nor are all the results visible. God is working secretly in the hearts of many by His Spirit through the seed sown. In closing, Miss Turner asked for the co-operation of hearers in prayer, that by this means the hearts of the missionaries might be encouraged and strengthened.

Mrs. Dickins of Alexandria was the next speaker. She mentioned the encouragements that she and her husband have met with lately. They have just completed fourteen years' service at their station. During that time Mr. Dickins has baptised five men. Three of these have kept in touch with them ever since. One of them, who was baptised five years ago, is about to commence training to fit him for the work of an evangelist.

One young woman, who was a girl in the school fourteen years ago, and is now the head teacher, has become a Christian, but the fear of being poisoned deters her from confessing Christ.

Mrs. Dickins also referred to the great need of another worker at Alexandria, a lady of experience, who would take the whole of the home duties off her shoulders, and set her free to accompany her husband in his tours among the neighbouring villages. This lady need not learn Arabic, as there is much to be done in spare time among the English-speaking population.

Mr. J. J. Cooksey of Susa, Tunisia, referred to the great central problem set before the missionaries, which, he said, was to give spiritual proof to the Mohammedan that the Word of God as we have it is the Word of Life, that Christ is the only Saviour, and beside Him there is none other. The Word of God to the Mohammedan is specially a word of vindication. It vindicates the Person and Work of our blessed Lord. Then, in a special sense, it is to them also a word of conviction. When the Word of God meets the conscience of a Mohammedan it meets an educated conscience—a falsely-educated conscience which believes that sin is not sin, that it involves little or no

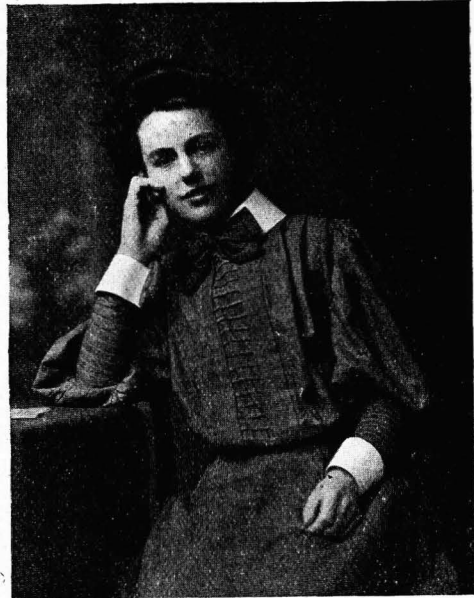
moral guilt. Thus the work among Mohammedans is first a work of vindicating the claims, the honour, and the work of our Lord Jesus Christ, and secondly, a work of proclaiming and emphasising the truth about sin and the redemption which is in Christ Jesus.

The movement towards freedom in Turkey, Persia, and Egypt is of great significance. In the cities of Fez, Tunis, and Algiers, where there are numbers of Mohammedan students, there is abundant opportunity for usefulness, and Mr. Cooksey urged the need of more helpers in this department. He gave instances of four young Moslems who were brought to the Lord in 1907 through his instrumentality, two of whom are now spending their time and strength in Christ's service.

Mr. M. H. Marshall (Acting-Secretary, N.A.M.) at this point introduced to the audience the out-going missionaries, who rose in response to their names. In a brief statement concerning funds, he said that the Council wish the friends of the mission to know that fully £10,000 a year is needed to sustain the work in its present dimensions. This means, roughly speaking, about £200 a week. For some time past, money has not been coming in at that rate, and at the present time the needs are very great. The receipt without delay of £1,500 or £2,000 would be a great comfort. The Council is looking to God to dispose the hearts of His people to send in what is needed.

The valedictory address was given by Rev. D. Stather-Hunt, M.A. (Vicar of Holy Trinity, Tunbridge Wells), and appears as our opening article.

The meeting closed with the Benediction.



Miss Jessie E. Earl.

A NEW WORKER.

Miss Jessie E. Earl who is among the outgoing missionaries this month, has been for some years helping in the office of the Mission in London. She has also been working at Miss Macpherson's Home of Industry, Bethnal Green, among the factory girls; taking Bible-classes, visiting and assisting in the work generally. Miss Earl hopes to join Miss Har-rald at Tripoli in work among women and children. Our readers are asked to pray for her as she enters her new sphere of labour.

Needs and Supplies.

From the middle of September until mid-October (when these notes are being written) funds have come in better, by the great kindness of God. About £720 in all has been received for General and Designated purposes. *But to meet current requirements up to 31st October, £800 is still needed.* We ask our friends to join us in *praise to God for His mindfulness*, and to continue in prayer that the further sum of £800 may be sent in very soon.

Since the Mission was begun in 1881 it has been entrusted with more than £181,000 in answer to prayer. This is an encouragement to continue looking to God.

A Letter from Some Moslem Converts in Egypt.

At a conference for Moslem converts in Egypt, held at Zeitoun, Cairo, on the 16th, 17th, and 18th of June, 1909, the following letter to Mohammedans in all lands was signed by the twenty-three converts present:—

DEAR FRIENDS,—We, a company of converts from Islam, gathered together in conference at Zeitoun, near Cairo, send you our greetings.

Having heard from time to time, by means of the Christian missionaries working among you, that you have some doubt concerning the existence of actual converts from Islam in the world at all, but more particularly in Egypt, the "Citadel of Islam"—we (personally for ourselves present at the conference, and vicariously on behalf of those unable to attend) have the pleasure to tell you

that we have heard and received the "Good News" of salvation through Jesus Christ, and having sacrificed all things to obtain this saving knowledge, we have found it the sweetest and most precious thing, for by it we have discovered at one and the same time our guilt before God and mercy and forgiveness from Him, together with deliverance from the *power* of sin. All we can desire for you is that you may obtain a share in this heavenly blessing, which the "world" knoweth not, and never can know, that it may save you as it has saved us.

News from the Mission Field.

MOROCCO.

From Mrs. O. E. Simpson
(Casablanca).

A short time ago I was called to a case of pneumonia within the precincts of a *Saint's* Tomb, and, anxious not to violate Moorish prejudices, I enquired as to the wisdom of entering, but was told that as the French came within as they pleased, there was no reason why I, who brought healing and good to them, should not do so too. God graciously heard prayer, and granted complete recovery. A week or two later another summons came, and I again entered the *Saint's* compound, this time to pass quite close to the holy (?) tomb. The women were sitting awaiting me under the shade of a beautiful vine, and all spoke in a semi-whisper. I went in to the sick girl who had been suffering severely for months. My enquiries were answered by the mother, who went on to say, "I am the guardian of this *Saint's* Tomb. Three years ago, a woman within this compound was dying, and her friends came to me, begging that the foreign doctor might be allowed to see her. I refused, saying that no defiling tread should desecrate this holy place even though the sufferer should die. The

doctor came to the gate, but never inside. Since then, the Government has undertaken the control; the native police are in charge, and I have had to step aside. I saw you admitted to other sick ones, and at last I have sent for you for my daughter, that she may not die."

I sat down on the matting before the dying girl, and told of the precious Blood of Jesus which alone can save; of the powerlessness of any so-called earthly *Saint* to help the soul, but of the eternal efficacy of Calvary for every penitent sinner. It was a wonderful privilege in Morocco, to sit where foreigner had never entered, and there to tell of the love of God in Christ!

ALGERIA.

From Miss J. Cox and Miss
K. Smith
(Djemaa Sahridj).

August, 1909.—Early in January of the present year the last of our converts left us for the house up the hill where the work among the boys and men is being faithfully continued by Mr. and Mrs. Ross. We found ourselves alone, with the exception of our two faithful guardians, and set to work at once to turn the house into a suitable home for the

dear young women and girls. After a few months' hard work, with the aid of carpenter, mason, and gardener, the place began to change its aspect; new gates, strengthened hedges, garden and field planted with all kinds of vegetables suitable for a Kabyle "ménage." Inside, we fitted up a schoolroom, bathroom, and dormitory. In the hall, built years ago for the men, we had several large weaving frames set up and a fireplace for preparing native food. One part of the hall we fitted up with the red-clay Kabyle pottery and called the kitchen. Will you in thought visit our home on one of these bright mornings? One woman with a girl-helper prepares the breakfast for the missionaries. Two girls are occupied in cleaning the courtyard, another in arranging the girls' bedrooms and bathroom. Two more sweep and dust the workroom, and another the large meeting hall. At eight o'clock the big bell sounds for prayers, and the centre of the hall is soon filled with red-robed children, the women in white garments sitting behind, and the two married guardians at the side. After a brief service, a basket of figs is brought for the children's breakfast, and after that, each one goes to her own work.

To begin with the women. Teitum hastens to the well behind the house, where piles of red and white garments are waiting to be washed. Fadhima is cook, and has a morning's work in making *couscous* and preparing native vegetables. There she sits, in her striped garments of red and yellow, the great red earthen dish before her, full of tiny wild onions. Somahan, the Bible-woman, is just starting for a class of thirty children, which she is now able to conduct alone; she delights in her work. Matha is hastening away to wash a large pile of native pottery. This dear girl also knows and loves Jesus. Yeamina, having finished her breakfast and placed her little son in one of the swinging cradles, hurries away to her weaving. She has true native talent for her work, and is just finishing a piece of weaving in fine white wool, with lovely patterns designed in a variety of coloured silks. Theraguiza, one of the young brides, is feeding the chickens and pigeons, and very pretty she

looks with the birds fluttering about her as she throws the *bechua*, a native grain, the sunshine falling upon her picturesque red frock, bare little feet, and hair like the raven's wing. Three or four others are busy with their teacher, learning the French language. This teacher, Miss Brittle by name, is an earnest Christian. She came here on a few days' visit, and seeing our great need of helpers, has thrown in her lot with us, to live and work among this Moslem people. Miss Brittle has been three years at Cambridge, and is qualified in a very especial way for the work she is undertaking in our midst. We thank God for her, for while we are convinced that spirituality is the first thing, we feel convinced also that an educated mind is of great service in grappling with the tremendous, unseen difficulties we have to meet with in these lands where Islam reigns.

Could you, dear friends, see the large sad groups of women and girls we receive on sick days; could you take your place beside us on Wednesday mornings, when over forty women, with earnest, upturned faces listen to the Gospel message; or see the sixty girls who attend our Thursday class, or the many girl-scholars with little bare feet hastening to the Sunday-school, you would rejoice with us.

From Mr. D. G. Ross (Djemaa Sahridj).

September 15th.—About three weeks ago a very serious accident took place in the village during a native fête at which fireworks were being displayed. A kilo of gunpowder used for charging a rifle lay on the ground. An old servant-lad of ours, who since going to Algiers has sunk very low, thinking to add to the general excitement, threw some crackers in among the powder. The explosion caused the long garments of those standing around to take fire. It was nearly ten o'clock, and I had gone to bed, when I was summoned to attend to the injured. I was with them almost all night.

The lad most severely burned was a regular attendant at my Bible-class on Sunday mornings and at the enquirers'

class on Monday evenings. He could read quite nicely both in French and Kabyle, and we had real hope that he was a Christian and that he would soon become a great help to the church here. He was terribly burned, only one hand and arm escaping; but he was wonderfully brave, and said that if it had not been for his feet being injured he would have gone to see his companions in suffering. Several times he repeated the name of the young man who had been the cause of the accident, adding, "May God bless him!"

After three days the poor fellow passed away, we believe to be with Jesus. His death, and the thought that it was caused by an old servant lad who had himself professed conversion and had broken the fast for four years, came as one of the severest blows we have had on the mission field.

The dressing these cases has taken up a great deal of time. We are obliged to buy the calico here, and the oil this year is very dear, so that we have spent between £2 and £3 already on them. The other sufferers are doing well, and we hope that all danger is now passed.

Last month I had 560 patients at the morning meetings. This is not counting those who come at other times, or those visited in their own homes.

TUNISIA.

From Miss A. M. Case (Tunis).

ITALIAN WORK.

September, 1909.—One of our converts has just been appointed colporteur by the British and Foreign Bible Society. He has accepted this as a call from God to His work, and we are sure that he will not only sell the Word, but will also be a living witness to its truth.

He is forty-five years of age, and is considered too old to be put on the staff of colporteurs, but is to be kept on as long as his sales are good. In Tunisia, where Jews, Moslems and Papists refuse to buy the Scriptures, there is, of course, a difficulty in selling them; but our brother is at heart an evangelist, and his usefulness cannot be measured by the number of

books that he sells, for on his journeys he preaches the Gospel and prays with the people.

His appointment as colporteur was brought about by the fact that, while engaged as *chef de cuisine* by the director of a mining company in the mountains, he ordered parcel after parcel of books from Tunis, all of which he sold, besides distributing to the miners thousands of tracts. He has passed through many trials since his conversion, but through them all he has clung to the Rock.

One sorrow we shared with him. While he was away from home, struggling in the midst of scoffers to earn bread for his large family, one of his youngest children, our little scholar Mathilde, was accidentally pierced through the eye with a sharp stick by a neighbour's child with whom she was playing. I hurried to the house, and found the room full of friends and relatives who had come to sympathise, and little Mathilde lying almost unconscious on the bed. The poor mother broke down at a word of sympathy. She told me that the doctor himself had shed tears as he admitted to her that one eye was absolutely destroyed, and the other in danger. Everybody watched me as I sat by the little patient and tried to soothe her. She had been disturbed by the murmurs around, but became quiet again as her mother said, "Mathilde, it is the Signorina."

When she had fallen asleep I rose to go; but the mother, mindful of her husband's ways, and seeing in the assembled company a grand opportunity for me to witness to the truth, whispered: "Would you like to hold a little meeting, signorina?" I thanked her; but the doctor had so strongly recommended quiet and sleep for his patient that I would not take advantage of her kindness and courage.

It was a dark day for the poor father when he returned and learned the sad news, but his faith did not fail. Mathilde's left eye has been saved, and her mother has come fully into the light and is asking for baptism. The eldest daughter, too, a girl of eighteen, is converted, and desires to be baptised with her mother.

[The following facts, embodied in another letter from Miss Case, cannot fail to be interesting. The colporteur referred to

above was at one time very much opposed to the Gospel. A young lad, who attended the Sunday school and was a true Christian, persuaded Vincenzo, a son of this man, to accompany him there. One evening Vincenzo was converted, and stayed behind after the meeting. His father was so angry with him for coming home late that he gave him

a good beating. After a while, he began to read his son's Bible, and the Spirit of God worked conviction in his heart, which resulted in a changed life.

Vincenzo is now the President of the Y.M.C.A. at Tunis; and the friend who took him to the school is just about to be appointed the pastor of a church in Italy.]

"The Lord of the Harvest."

Notes of an Address at the N.A.M. Annual Meeting by the Chairman, Major-General E. Owen Hay, C.B. (late R.A.).

Our Lord, when He was designing to send forth the twelve, two by two, into the villages in Galilee, on a special mission to His own people, made use of the expression, "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest." And again a little later, when He was about to send in another direction, not specially among the Jews—the mission of the seventy—He made use of exactly the same expression to them before they started, "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest." I would give this as a starting-point, as a key-note for to-day. This is the very purpose for which we are met. We are met to pray to the "Lord of the harvest."

Notice, it is not the Lord of the field, though the field is His; it is not the Lord of the seed, though the seed is His; it is not the Lord of the sowing, though the sowing is His. It is "the Lord of the harvest." *The result is assured.*

And then we must pray "that He would send forth." The word translated "send forth" is a very strong one in the original. It is the same word that is used of casting out devils. It has been rendered, "thrust forth labourers"; that is to say, cast out the labourers into the harvest. If we are to go out into the harvest, the Lord will have to cast us out from what we cling tightly to, from our comforts, from our homes, from a thousand earthly things.

The Lord has a school, too, in which He trains His labourers, and out of this school He has sometimes to thrust us out. Moses, going to deliver Israel in his own strength at the age of forty, is put to school for another forty years that He

might get to know more of God and more of himself; and then, at the age of eighty, the Lord takes him and casts him into the field to do his life-work. Moses was quite ready to do it on his own account forty years before, but now he has learned so much of his unfitness for the great work that his attitude is, "How can I? What am I? I have no eloquence, I cannot speak as other people, I have no power." Of course, it did not matter what Moses was; all that really mattered was what God was, and Moses had been learning that during those forty years, and was now ready to be cast out into his work.

To-day we are met to bid farewell to several missionaries returning to their work. They dare not go out unless He sends them forth. It is His harvest; He is the Lord of the harvest, and no missionary can be of any use who is not sent by Him. Are we not feeling in these days, when God is visiting the fields by His mighty Spirit, that the quality of the missionary is far more important than the number of missionaries? One man filled with the Holy Ghost, and going out in that power, is worth all the rest in the country put together if they are not similarly equipped.

Now we are here this afternoon, not to push out these missionaries, not to pay the passage money, not to organise so that they go, but to pray the Lord of the harvest that He will send them out once more. For yet to-day, even in Moslem lands, the grain is whitening to the harvest. Thank God for this, and let us pray that He will so send forth these His servants, that when they get back to their sphere of labour, each of them, when asked, "Why did you come here?" may be able to reply, "The Lord sent me."



The Interior of the Carpet School at Cherchell, Algeria.

Algerian Rugs and Mats.

We have a fresh consignment 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 accompanying illustration gives a view of the interior of the Carpet School while the work is going on.

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 presents for their friends or for their own use:—

Carpets from £3 to £3 4s. Rugs from 19s. 6d. to £2 3s. 6d. Piano Mat at 5s. 6d. Sample Mats, suitable for footstools, chair seats, etc., at 2s. and 2s. 9d.

A price list, giving sizes and descriptions of these goods, may be had on application. Any article sent on approval; but in such cases friends are expected to pay the carriage both ways if they do not purchase. Postage extra in all cases. Please apply to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N.

Healing for Body and Soul.

The climate of North Africa being sub-tropical, the autumn, winter and spring are the periods of the year in which the best work can be done. During the great heat it is only just possible to keep things going. At the same time it is most important to do this, for the work maintained during the summer is ready for development when the cooler weather comes in.

Last season, excellent work was done in the hospitals and medical missions in North Africa, and there were about 50,000 attendances. All those who attended not only received medicine but heard the Gospel.

We are thankful to say that Miss Banks is returning to Morocco with an honorary lady-doctor, and they are arranging to take up work in Casablanca, so that Mr.

and Mrs. Simpson may return in due course to Fez. In Tangier, we lost one nurse last winter by death; her place has been filled by an honorary worker. Mrs. Wilson and Miss Reed have both broken down in health, and though Miss Jay has returned, two or three more workers are still needed there to help Dr. Wilson, both in the spiritual and medical departments. No one can be spared from the other stations at present, so we are looking for new helpers. There is an opening for a medical missionary in Tunis also. A doctor with an English diploma can practise there, though not in Algeria.

The Mission has at present three fully qualified doctors, and six trained nurses. Several of these nurses are doing good work with dispensaries at stations where there is no doctor. Besides these, there are several others who, though not fully trained, have gained very valuable experience under doctors and nurses, and who, where fully trained workers are not available, are doing medical work which is

most highly appreciated and which opens the door for the Gospel message.

Last year, a friend gave a special gift of £500 for the medical work. This was a great help. It would be a matter for thankfulness if the whole expenses of the medical work, including the support of the workers and their rent, could be provided without encroaching on the general funds of the Mission.

A good deal of the support of the medical work is provided for by definite gifts; but to relieve the general fund entirely and to enable the work to develop, about £500 more a year would be necessary.

A bed in the Men's Hospital at Tangier can be maintained for about £15, and in the Women's Hospital for about £20. Medicine for 100 patients costs about £1. Thus £10 would supply 1,000 natives with medicine.

Above all, prayer is desired that the medical work may be a means through which, people, sunk in sorrow and in sin, may be led to Christ as their Saviour.

The Missionary Without a Message.*

By Rev. Samuel M. Zwemer, D.D.

A missionary is not only one who is sent, but one who is sent with a message. The great commission was given before the apostles were commissioned to carry it into the world. The true missionary, therefore, is he who not only has a message, but is the living embodiment of that message. Like an ambassador at a foreign Court, the missionary not only carries credentials from his own Government, but is loyal to that Government and is the representative of its ideals and ideas to those to whom he is sent. It is the message that makes the missionary: the missionary does not make the message; he only gives it. The evangel with which the Church of Jesus Christ was entrusted by the Master Himself is "the Gospel of the glory of the blessed God."

Civilisation is good and can effect much, but it cannot regenerate character or transform humanity. Our Western philosophy and our latest discoveries in science may be superior to all that which the Orient possesses; they may transform men's surroundings and awaken their admiration, but they cannot change character or bring peace to the conscience.

The Gospel of Jesus Christ is the one fun-

damental thing in missions. So true has this been in the history of the Church that it has become almost an axiom: "The Church that ceases to be evangelical will cease to be evangelistic."

At the present time, when the study of comparative religion (instead of *positive* religion) has become almost a fad, and tends to suggest to many minds that Christianity, although the best of religions, is only the product of evolution and one of a number, we need to remember the striking statement of Dr. Parker: "There may be comparative religions, but Christianity is not one of them." Christianity is the one religion, and its message, the Gospel, is the one thing needed to evangelise the world. Unbelief does not trouble itself by confuting any other religions besides Christianity. We never hear of agnostics or sceptics writing against Mohammedanism or Buddhism with the purpose of proving their falsehood. This is a remarkable proof of the unique character of Christianity. Because Christianity claims to be the absolute religion, and affirms that it is a matter of spiritual life or death whether men accept it, opponents cannot leave it alone, because Christianity will not leave them

(* Condensed.)

alone. It is this unique character of the message that makes the missionary's sphere as universal as the needs of humanity.

Evangelical Christians may differ from each other in regard to the interpretation of the evangel, but in regard to the fundamentals of the Christian faith they have always been agreed. The least common denominator of the Gospel as Paul understood it is given by him in these words: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He hath been raised on the third day according to the Scriptures." He tells the Corinthians that this Gospel is sufficient for their salvation. The Apostles' Creed has in a sense become the least common denominator of the creeds of Christendom, and has been accepted by the Church universal as the statement of its belief for centuries. The man who does not hold with conviction even this modicum of Christian faith surely has no message large enough and strong enough to warrant a journey to the antipodes.

In every age there has been the danger of the Gospel being curtailed or adulterated. "In apostolic days," said the Bishop of Liverpool at the Student Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly Divine Saviour, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul,' and would have paganised Christianity, but the Reformation brought Northern Europe back to the Scriptures and to Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect, human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

The man who thinks he can help evangelise the world without the old Gospel will not only disappoint those who send him, but would himself regret ever having gone to the foreign field. Throughout all the East, thousands have lost faith in their old religions, and are longing for guidance, not to new

doubts, but to a new faith. The spiritual hunger of men in Korea will not be satisfied by philanthropical effort for their temporal needs. The educated classes in Egypt who have lost faith in the Koran as the very Word of God will not find rest for their souls and help in temptation from those who have lost faith in the inspiration of all Scriptures. There is no one who can guide them but the man who has a thorough grip on the fundamentals of the Christian faith himself, because he himself has experienced its power.

There are also men who think that character can take the place of creed, and that the non-Christian world will find Jesus Christ without the message of the Cross. Such an one recently wrote: "I should like to take the position of a medical man rather than of a missionary, as I am not only not versed along religious lines, but am primarily a medical man at heart. I believe that character is a more important consideration than mere religious belief. . . I attend church, but am not a member, and am thoroughly of the 'new school' in my beliefs concerning the Christian faith."

The non-Christian world, however, needs not only medical skill, but the skill of reaching men's hearts with a message of hope. The only men who have worked modern miracles on the foreign field have been the men with a message. Mr. James Munro, K.C.B., who established a strong mission among the Mohammedans in India, recently wrote: "We need men who will take the Bible as the inspired Word of God and give its message as it was given by the Church of Christendom throughout the ages. From my own experience I wish to emphasise the necessity for missionaries everywhere, and especially among Moslems, being sound in the faith once for all delivered to the saints, and accepting the Bible as the inspired Word of God. If they do not so regard the Scriptures, on their own heads be the responsibility, but do not let them go to join the ranks of those who are fighting against Islam when they will really prove to be nothing more than traitors in our camp."

These words are none too strong. A man who has mere opinions, and not even settled opinions, in regard to the Bible and to Christ, and no convictions of his own, is a man without a message. The man who expects to go out and represent the Christian Church in the non-Christian world must carry with him and in him the old evangel. It is the one indispensable part of a missionary's outfit.

Is there not a danger at the present time of emphasising the physical and intellectual qualifications of candidates for the foreign field, while we take for granted too readily that those who apply are spiritually qualified?

Yet only spiritual men are a real acquisition and re-enforcement in the conduct of a spiritual enterprise. Unless the missionary's first love is his love for Jesus Christ crucified and exalted, he will lose his first love, grow lukewarm, and finally cold when surrounded by the atmosphere of heathenism. Once the missionary recognises the supernatural character of his message, he is ready for any hardship and patient under any adversity. He knows the Christian faith is a reality;

that his faith is the "substance of things hoped for, the evidence of things not seen." He believes that God has worked miracles in the past and can work miracles to-day. He knows that Christianity, in its origin, history, and effect, is from first to last supernatural. But the man who denies its supernatural character cannot be a missionary. The missionary spirit will not abide without the missionary message.—*The Missionary Review of the World.*

NOTICES OF BOOKS.

"**The Religion of Islam,**" by the late Rev. F. A. Klein of the C.M.S. (discoverer of the Moabite Stone). This is the work of a missionary scholar who was thoroughly familiar with both Arabic and Mohammedanism. It gives a great deal of most important information in convenient form for reference. There are many quotations in the original Arabic from commentators and other authorities, and altogether the volume is full of useful technical terms and phrases in Arabic. It is a book of permanent value for the missionary to Mohammedans. Published at 7s. 6d., by Kegan Paul, Trench, Trübner and Co., 43, Gerrard Street, Soho, London, W.

"**The Reproach of Islam,**" by W. H. T. Gairdner, B.A. (C.M.S. missionary in Cairo). This is the text-book for Mission Study Circles adopted by most of the missionary societies for this autumn and winter. It is

wise in its treatment of the subject, and intense in its passionate plea for the evangelisation of Mohammedans. The author is the friend and sometime colleague of the lamented missionary, Douglas M. Thornton. A review of this book will (D.V.) be given in the December issue of NORTH AFRICA. It is warmly recommended to our readers, and may be obtained from most of the Missionary Societies, or from the Young People's Missionary Movement, 78, Fleet Street, London, E.C., price 2s. 4d. post free. The book has many beautiful illustrations.

For use with "The Reproach of Islam," students of missions should procure a good map of the Moslem world, and a sheet of diagrams giving populations, etc., of the various Moslem countries. These were prepared by Dr. Zwemer, of Arabia, and are very useful. Price of the two charts in a cardboard roll 1s., or 1s. 3d. post free, from 78, Fleet Street. M. H. M.

TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

Requests for Prayer and Praise.

PRAYER.

For one of the Italian converts at Tunis who is now being employed by the British and Foreign Bible Society; that he may be able to keep the situation, and have much blessing in his work.

For the French people at Nabeul to whom Scriptures have been given; also for the villages visited in that neighbourhood.

For Miss Banks and her friend, the lady doctor, as they take up work at Casablanca.

That the action of the Roman Catholic priest at Tebessa in denouncing the services and forbidding the children to attend the Sunday-school may be overruled for good.

For Mr. Liley who is taking meetings almost every day during the next few months; that he may have physical strength for the constant travelling and speaking, and that the news of what God has done, and is doing in North Africa may kindle fresh in-

terest, and result in more prayer and more support for the work.

Will friends continue diligently with us in prayer for the further supplies of money still required, so that the needs both of the missionaries personally and of their work may be met.

PRaise.

For spiritual progress in the lives of three Jewish girls at Tangier; and prayer for two others who have backslidden.

For another worker for Tripoli.

For the offer of the partial support of a native woman who will help in the work at Susa.

That October has been a much better month financially. The funds received have been decidedly encouraging and call for heartfelt thanksgiving to God; though further large supplies are still much needed, and for these earnest prayer is asked.

NORTH AFRICA consists of

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



Stations of N.A.M., Eighteen. In *Algeria*; Djemaa Sahridj, Constantine, Cherchell, Algiers, Tebessa. In *Morocco*; Tangier, Fez, Tetuan, Casablanca, Laraisch. In *Regency of Tunis*; Tunis, Susa, Kairouan, Bizerta, Sfax. In *Tripoli*; Tripoli. In *Egypt*; Alexandria, Shebin-el-Kom.

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B. Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be *signed by the Testator in the presence of two witnesses*, who must be present at the same time and subscribe their names in *his presence and in the presence of each other*. **Three** witnesses are required in the United States of America.]

ARTICLES FOR SALE.

Picture Postcards.—The following series are now on sale:—Six Egyptian cards from photos by Geo. Goodman, Esq., price 4d. per packet, post free 4½d. Six cards illustrating "Life in Morocco," price 3d. per packet, post free 3½d. Six "real photograph" cards from photos taken in Tunis by Mr. A. V. Liley, price 1s., post free. Six "real photograph" cards from photos taken in Egypt by Mr. Geo. Chapman, price 1s., post free.

"Tuckaway Tables."—Will friends kindly make known that these small handy folding-tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale

Road, Eastbourne, price 13s. 6d., postage and packing case included. The proceeds will go to the funds of the N.A.M.

Knitted gloves, white or coloured, ordinary size, 2s. per pair. Also nicely made **blouses for ladies** (nun's veiling), cream or white, ordinary size, 4s. 6d. each. Proceeds in aid of the N.A.M. Please apply to Mrs. Pakeman, Salem, Carlisle Avenue, St. Albans.

Home-made Confectionery.—Creams peppermint, ginger, lemon, etc.; 2 lbs., post free, 2s. 8d.; smaller quantities at 1s. 4d. per pound, postage extra. Please send orders, with remittance enclosed to N. L., Lakeview, Bangor, co. Down.

Telegraphic Address:—"TERFULLIAN, LONDON."

Telephone:—2770 NORTH.

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Office of the Mission:—4, Highbury Crescent, LONDON, N.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 4, Highbury Crescent, London, N." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, Upper Street, Islington, or to 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. Bride and Eastland, 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.		Bizertia.		Date of Arrival	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Miss M. ERICSSON ...	Nov., 1888	Miss R. J. MARKUSSON ...	Nov., 1888
GEO. WILSON, M.A., M.B. ...	Dec., 1906	Miss L. READ ...	April, 1886	Susa			
Mrs. WILSON ...	Dec., 1906	Miss H. D. DAY ...	April, 1886	Mr. J. J. COOKSEY ...	June, 1892	Mrs. COOKSEY ...	Dec., 1896
Mrs. ROBERTS ...	Dec., 1896	Miss K. JOHNSTON ...	Jan., 1892	Mr. H. E. WEBB ...	Dec., 1892	Mrs. WEBB ...	Nov., 1899
Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	Kairouan.			
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Algiers.		Mr. E. SHORT ...	Feb., 1899	Mrs. SHORT ...	Oct., 1899
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		Miss G. L. ADDINSELL ...	Nov., 1895		
Miss I. L. REED ...	Oct., 1908	M. E. CUENDET ...	Sept., 1884	Sfax.			
<i>Spanish Work—</i>		Madame CUENDET ...	Sept., 1885	T. G. CHURCHER ...	Oct., 1885	M.B., C.M. (Ed.) ...	Oct., 1885
Mr. A. J. MOORE B.A. ...	April, 1909	Mr. A. SHOREY ...	Nov., 1902	Mrs. CHURCHER ...	Oct., 1889		
Miss F. R. BROWN ...	Oct., 1889	Mrs. SHOREY ...	Oct., 1904	DEPENDENCY OF TRIPOLI.			
Miss VECCHIO, School Mistress.		Djemaa Sahridj.		Mr. W. REID ...	Dec., 1892	Mrs. REID ...	Dec., 1894
		<i>Kabyle Work—</i>		Mr. W. T. BOLTON ...	Feb., 1897	Mrs. BOLTON ...	Dec., 1897
Casablanca.		Mr. D. ROSS ...	Nov., 1902	Miss F. M. HARRALD ...	Oct., 1899	Miss J. E. EARL ...	Oct., 1909
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. ROSS ...	Nov., 1902	EGYPT.			
Miss SIMPSON ...	Mar., 1898	Miss J. COX ...	May, 1887	Alexandria.			
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	May, 1887	Mr. W. DICKINS ...	Feb., 1896	Mrs. DICKINS ...	Feb., 1896
Tetuan.		Constantine.		Miss R. HODGES ...	Feb., 1889		
Miss A. BOLTON ...	April, 1889	Mr. J. L. LOCHHEAD ...	Mar., 1892	Shebin-el-Kom.			
Miss A. G. HUBBARD ...	Oct., 1891	Mrs. LOCHHEAD ...	Mar., 1892	Mr. W. T. FAIRMAN ...	Nov., 1897	Mrs. FAIRMAN ...	Feb., 1896
Miss M. KNIGHT ...	Oct., 1905	Miss E. K. LOCHHEAD ...	Mar., 1892	Mr. G. CHAPMAN ...	Nov., 1909		
Miss H. E. WOODHEAD ...	Jan., 1907	Mr. P. SMITH ...	Feb., 1899	Provisionally at Asyut.			
		Mrs. SMITH ...	Sept., 1900	Miss H. B. CAWS ...	Oct., 1907		
Laraish.		Miss F. HARNDEN ...	Nov., 1900	Provisionally at Luxor.			
Miss S. JENNINGS ...	Mar., 1887	Miss E. LOVELESS ...	Nov., 1902	Miss M. McLEAN ...	April, 1909		
Miss K. ALDRIDGE ...	Dec., 1891	Tebessa.					
		Miss A. COX ...	Oct., 1892				
Fez.		Miss N. BAGSTER ...	Oct., 1894				
Miss L. GREATHEAD ...	Nov., 1890	REGENCY OF TUNIS.					
Miss M. MELLETT ...	Mar., 1892	Tunis.					
Miss S. M. DENISON ...	Nov., 1893	† Mr. A. V. LILEY ...	July, 1885				
Miss I. DE LA CAMP ...	Jan., 1897	† Mrs. LILEY ...	April, 1886				
		Miss H. M. M. TAPP ...	Oct., 1903				
		<i>Italian Work—</i>					
		Miss A. M. CASE ...	Oct., 1890				
		Miss L. E. ROBERTS ...	Feb., 1899				
		<i>Associated Worker—</i>					
		Miss M. BENZAKINE ...	Jan., 1906				

IN ENGLAND.—Miss B. VINING, *Invalided.*
† In England for Deputation Work.