

No. 65.—New Series.

November, 1910.

# NORTH AFRICA

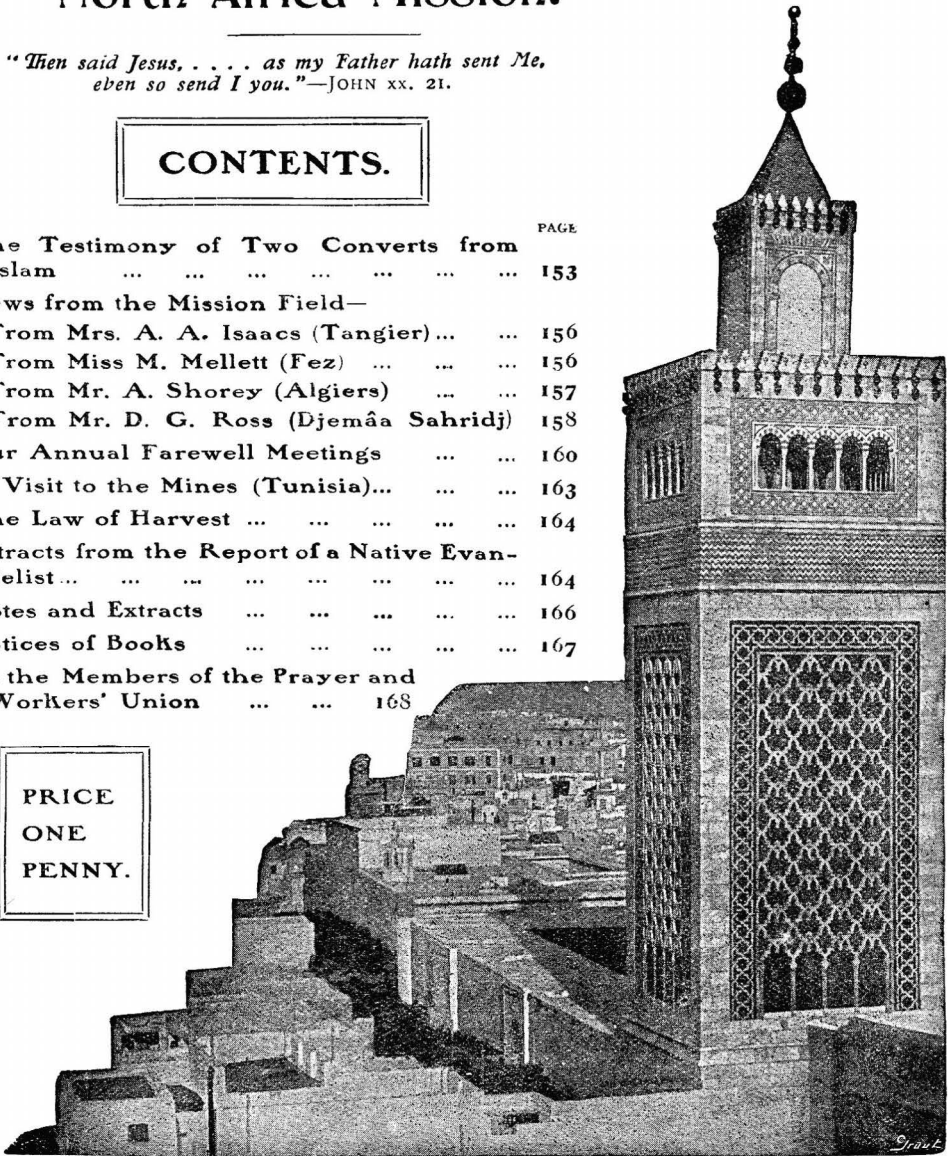
## The Monthly Record of the North Africa Mission.

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

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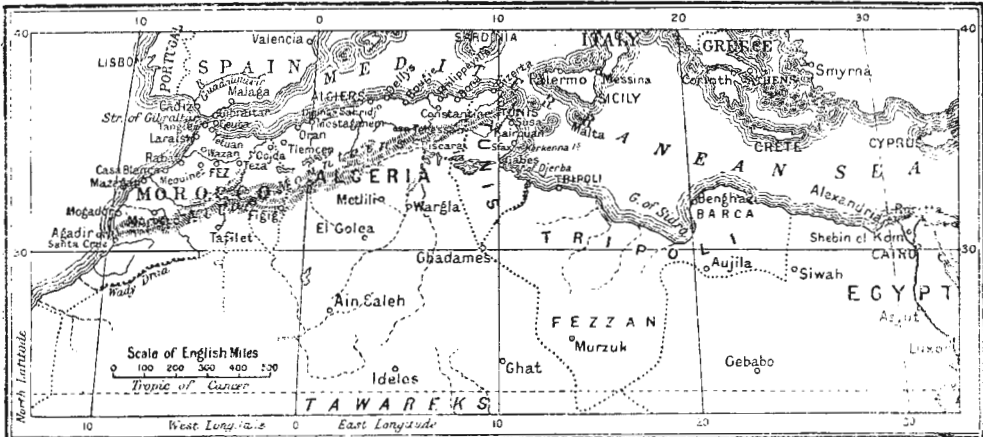


Office of the North Africa Mission, 4, Highbury Crescent, London, N.

S. W. PARTRIDGE & CO., LTD., 9, PATERNOSTER ROW, LONDON, E.C.

Subscription for this magazine 1s. 6d. per annum, post free.

**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., Nineteen. In **Algeria**; Djemâa Sahridj, Constantine, Chercell, Algiers, Tebessa. In **Morocco**; Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila. In **Regency of Tunis**; Tunis, Susa, Kairouan, Bizerta, Sfax. In **Tripoli**; Tripoli. In **Egypt**; Alexandria, Shebin-el-Kom.

**LIST OF DONATIONS from SEPTEMBER 1st to 30th, 1910. GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.			DESIGNATED FUND.			TOTALS JAN. 1st to September 30th, 1910.		
1910. Sept.	No of Receipt	Amount. £ s. d.	1910. Sept.	No. of Receipt.	Amount. £ s. d.	1910. Sept.	No. of Receipt.	Amount. £ s. d.
1	1909	0 0 0	Brought forward			129	13	0
2	10	0 2 0	27	2940	2 10 0	General Fund .. £2,941 13 3		
3	1	0 2 0	28	1	0 1 3	Designated Fund 2,189 19 7		
4	2	0 2 6	29	2	14 2 6	<b>£5,131 12 10</b>		
5	2	0 2 6	30	3	1 0 0			
6	1	1 6 6		4	0 5 0			
7	4	10 0 0	Publications			£134	19	9
8	5	0 6 9	Sundries			0	9	6
9	2	2 10 0				£136	15	9
10	7	1 0 0						
11	8	0 5 0						
12	9	50 0 0						
13	20	1 1 0						
14	1	1 1 0						
15	2	0 5 0						
16	4	1 1 0						
17	5	0 5 0						
18	6	1 1 0						
19	7	1 1 0						
20	8	1 0 0						
21	3	5 0 0						
22	4	1 1 0						
23	5	0 5 0						
24	6	1 1 0						
25	7	1 1 0						
26	8	1 0 0						
27	9	5 0 0						
28	1	5 0 0						
29	2	2 2 0						
30	3	0 5 0						
31	4	0 5 0						
32	5	2 0 0						
33	6	10 0 0						
34	7	2 18 0						
35	8	5 0 0						
36	9	5 0 0						
Carried forward £117 1 0			Carried forward £129 13 0					

**GENERAL FUND .. £2,941 13 3**  
**Designated Fund 2,189 19 7**  
**£5,131 12 10**

**DETAILS OF DUBLIN AUXILIARY.**  
 S. S. McCURRY, Esq., Hon. Sec.,  
 3, Spencer Villas, Glengaeary.  
 Designated Receipt No. 3935.

No. of Receipt.	£ s. d.
174	0 5 0
5	2 0 0
6	2 0 0
7	2 0 0
8	2 10 0
9	3 0 0
80	1 1 0
1	0 10 0
2	1 0 0
3	1 0 0
4	1 0 0

**SUMMARY.**

September.		
General Fund ..	£136 15 9	£16 6 0
Designated Fund	204 17 4	Previously ackgd. .. 135 4 0
	<b>£341 13 1</b>	<b>£151 10 0</b>

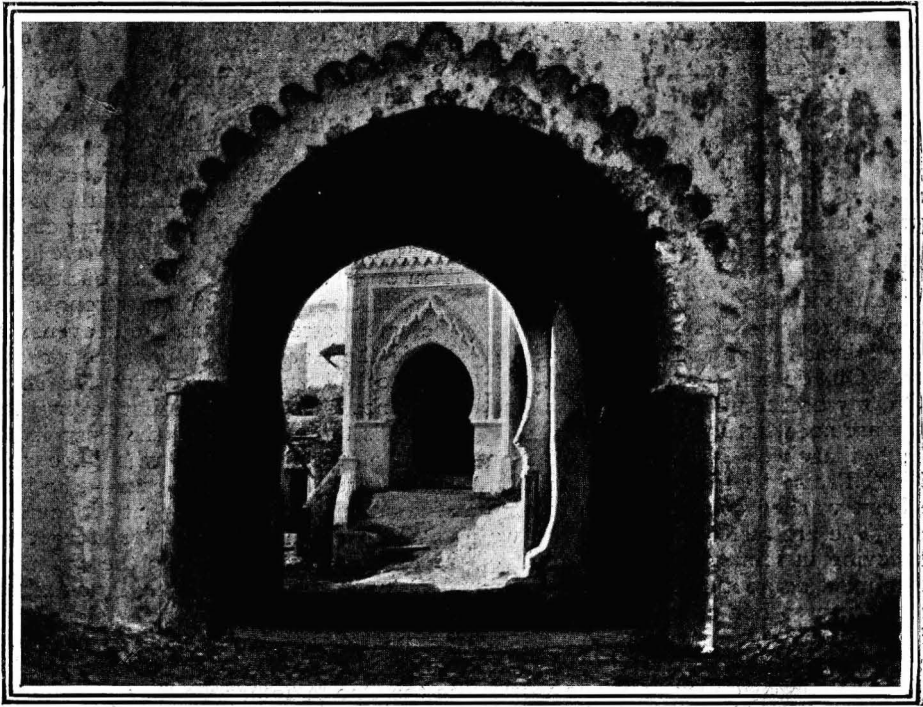


Photo by]

A Moorish Archway.

[Miss Wallace.

## The Testimony of Two Converts from Islam.

*Given (by interpretation) at the N. A. M. Annual Meeting, Caxton Hall, London,  
October 4th, 1910.*

Ali, a native of Morocco, speaking in Arabic, said:—

“Oh, my brethren and sisters who have gathered here, I want to speak with you just for a few moments. I am so glad to see you this hour: it is a great joy. Oh, praise be to God Who has made me to be one with you, partners in Christ. It is only seven years now that I have been within the knowledge of His love—just seven years that I have been in the life of Jesus Christ. And now, as I speak to you this hour, remember that I am not the only one who has come to Christ from my part of the earth. There are others in my land who have believed in the Lord Jesus. But not the numbers that you have in this country—and may the blessing of God abide upon you to increase your numbers!

“Oh, my brethren, your land is not like my land. Your country is one world:

my country is another world. I will tell you why. In your country you have liberty. It is an open land; you can worship God, and many, many hear the Word of God and believe in Him. But my land is a closed land, and we have no liberty there, and there are not a great many to preach the Word of Christ like you have here. But, oh! my brethren, those who have believed, those who are chosen of God there to come to Jesus, they have come through those you have sent forth to preach Jesus, and to-day they are just trusting in the Word of the Lord Jesus, just believing and resting in faith in Him. But, oh! I beg of you one favour, I beseech you in the name of Jesus, one petition—that you will ask God to preserve them, because they are in the land of sin and in the place of temptation. That is why I ask that you should pray that in

that difficult land they may become a light to their own people. They are not in great numbers as you are here, the one to encourage the other. They have nothing to encourage them apart from God, but the Lord Jesus is able to sustain them. And I am not going to forget you; my prayers are going up in sincerity to God for you; and I am going back and I shall ask them to pray for you, and we shall plead with God together there, that He may fill your hearts so full with warm love to Himself that you may ever pray for us. Oh, do not forget us.

“Oh, my brethren, how we praise God that we are not what we were! Praise be to God that we have an intercessor yonder! Praise be to God that our sins have been washed away in His precious blood! We are resting on Him, and we are believing in Him, and we who believe in Jesus must do good unto all men. We cannot return to our enemy according to his deeds to us. It remains to us to be patient, to do that which is the will of God in all times of difficulty. The world and Satan are watching us, listening to us and seeking to draw us into sin; but, oh, my friends, if we have that blessing which comes from God alone, there will be an overcoming power granted to us by which we shall be able to overcome. You know the world will never love us; only if we follow in the course of the world, if we do its will, if we do not the will of God, then it will love us. But our blessing is that we have been chosen of God, that we have been taken out by Him, that He has reserved us unto Himself and for His glory.

“I may tell you, my friends, that in the mountains where I lived I alone have come to believe in the Lord Jesus. We are some nine days' journey from the city of Fez. But my feet brought me to that city, and that was where God had the Word of Life for me, and where I heard of His love and came first to believe in Jesus. But, oh, my friends, I plead with you that you will pray for my land, that God will send forth from your land many who shall be preachers there, so that my people who have not yet heard should have an opportunity of hearing of Jesus.

“God is able to open my land as He has opened yours. I have heard how the Word of God was not believed, but was

hated, here. I have been to that place called Smithfield Market where they used to burn the martyrs. They died for Christ's sake. But it is not so to-day. Now, in every place—in the streets—the Word of God goes, and the preachers can lift up their voices and tell of the love of Jesus: and God is able to open my country that it may hear the Word you have heard. You or I, we are not able to open it; but there is One Who is strong, stronger than the earth, stronger than the heavens, and He is the Lord God Whom we worship, and to Whom we look that He should open not only my land but every land which is to-day closed to the Gospel. Oh, think of the multitudes who have never even heard the name of Jesus—who know of none but the false prophet Mohammed.

“I beseech you not to forget my brethren, those who are in the country of Africa. There is need that you should pray that if one comes to the place where he must decide between his own life and Christ, he may have grace to stand true to the One Who has died for him, that the One Who died for us may never be denied. Oh, my brethren and sisters, God preserve us, that we may bring no shame upon the name of the Lord Jesus. God strengthen us by His grace and give us of His power, that in that day we may stand before Him pure, that we may be strong and true to Him, and follow the Word which He has given us. Everything is written there in the Book, that we should make no mistake.

“And now, my brethren, I beseech of you with many thanks that you will not forget the word that I have spoken to you to-day, and I, too, will not forget you.”

**Si Mohand, a Kabyle convert from Algeria, said:—**

“My heart is just full of joy this afternoon for the privilege of being present here to tell you that once I was in darkness but now I have come into the light. I know that you are all of you pleased to hear when people have been saved in our country and led to believe in the Lord Jesus Christ. I can tell you with great joy that none of your prayers have been lost. There are many places where once the Word of God could not be preached, but now, thank God, the doors are open. The village that I come from,

Djemâa Sahridj, contained at one time a large Mohammedan college, whence the priests used to be sent out to different parts of the country to teach the Koran. To-day that Mohammedan college is closed, and the ground is held by missionaries and soldiers of the Lord Jesus Christ. And in our village to-day there are twenty men who are not afraid to stand up and testify by life and lip to the Lord Jesus Christ.

"You have heard a great deal about Mohammedan women. In our country, amongst the Kabyles, some of the women are shut up and some are let out. Those who are allowed to come outside have to work like animals. If you go out into the village you will see these poor women with great loads upon their heads and little children upon their backs, just struggling along, and the husband walking behind carrying nothing. When you come to these people you will think immediately that they do not know God, and yet they scarcely say a sentence without mentioning the name of God. If you could only see and understand what they do and what they suffer in order that they may secure pardon! They travel about the country begging for money on the right hand and on the left, that they may get enough together to go to Mecca to see there the tomb of Mohammed; but when they come back they find their poor wives and children in as miserable a condition as they left them. They spend their time singing and praying from morning till late at night, but no answer comes from God because they believe in one who is dead. But, praise God, I have found One Who lives. There are also, in our country, women who pray, and are happy in their hearts, because they have found peace in the Lord Jesus Christ; but, unfortunately, many of them are held down by their husbands and not allowed to come out of their houses, and they cannot speak a word to say that they believe or that they love the Lord Jesus Christ, because their husbands bought them with money when they were eight or ten years of age, and so they are their absolute property. If the husband gets tired of them he can throw them off. But we believe that God will come in power and deliver these poor women from this awful yoke.

"There are some who believe in the

Lord Jesus Christ and are not ashamed of the Gospel of Christ. They are cursed and hated and treated badly, but yet they continue, day after day, testifying to the Lord Jesus Christ, and they go on praying and speaking about the Lord Jesus Christ.

"The big priest in our village is now very fond of the Christians. About two years ago there was a very serious quarrel, and the village was divided. A number of people wanted to turn out all those who believed in the Lord Jesus Christ. But the chief priest of the village stood up and said that he would sooner be with those who believed in the Lord Jesus Christ, because they have truth. Praise God that many houses once closed are now open, and those who believe in the Lord Jesus Christ can go to the right hand and to the left and preach the Gospel of grace! Pray that wherever God's Word is sown it may spring up and bring forth fruit.

"There are classes for girls, classes for boys, classes for young men, and to old men every day the Gospel is preached; and in the villages, wherever the missionaries go, they are now quite at liberty to tell out the name of Christ. Those who stole from the missionaries in the days gone by now come to the mission to hear the Gospel, and those who used to put thorns in the way, so that those who went there would get thorns in their feet, are now amongst those who come and sit in the hall to hear the Gospel. The whole village has heard the Gospel; the only thing they are waiting for is the power of God to enable them to go forward, because this chain of Mohammedanism still holds them. There are many who can read French, and who have been educated by the French, but they have not got power to overcome sin by their education.

"About two years ago we started a kind of club in the village, which was joined by about forty-five young men, and I was glad, because the idea commenced with the Christians. We began this club with a view to altering the laws of Mohammedanism in the village. One of the first alterations was that the girls should not be married until they were fifteen years of age or over. The Governor of Algeria, and the Prefect, and all the administrators heard about this, and they were quite pleased with this

society that was started. Of the members five were Christians and forty unbelievers. This forty who did not believe in the Lord Jesus Christ had no power, and the result is, that this year the society has fallen through; but, praise God! the five Christians are still standing, and just a few days ago one of those Christians in the village of Djemâa opened his house for the preaching of the Gospel. In days gone by, all those who would not accept Mohammed or believe in him had their houses burnt down; but to-day, praise

God! a man can open his mouth for the preaching of the Gospel and nothing happens to him; and because of all this, we thank and praise God and Jesus Christ His Son.

"Please pray very much that each one who believes amongst the Mohammedans in North Africa may have power from God to walk worthily, that their light may shine in the darkness, and that they may go to the right hand and to the left, preaching the Gospel, so that many more may have the joy we possess."

## News from the Mission Field. MOROCCO.

### From Mrs. A. A. Isaacs (Tangier).

September 29th, 1910.—When Dr. Goldstein returned from England he kindly operated on Ayashi, the man suffering from burns [see N. A. for July, page 108], who has been in hospital [the Tulloch Memorial Hospital] since March 18th. It was a very severe operation, as his right leg was doubled up and had to be opened and drawn down afterwards with weights. He was under chloroform for two hours and a half. Now that leg is as long as the other, but the wounds are not yet healed, although progressing. Skin had to be taken off one place and grafted on another. I am now attending to him myself, as Dr. Goldstein has gone to Arzila for a time to help Miss Jennings, and to look after the Jews there.

I have been reading to and praying with Ayashi for a long time, and he has professed for some while now to believe in the Gospel, and his behaviour has been very good. He is very slow in learning to read, but can learn by heart pretty well. He comes from Morocco City. I think he may be able to return in another month or so. Please pray that he may be made a blessing.

We also took in, this month, a Moor suffering from severe heart disease, who was sent by our Consul. Dr. Goldstein very kindly attended him. He died after a few days, but his last hours were in quietness. I asked Mr. Elson to speak to

him, as just at that time I had fever. Thank God, I am all right again now.

Ramadan is on at present, but it will end next week. Ayashi is not keeping it.

Mohammed Susi, the hospital servant [see N. A. for August, page 125], listens very attentively to "the good news," and comes in of his own accord to join in reading and prayer.

### From Miss M. Mellett (Fez).

[Miss Mellett writes from Sifroo, a walled town about twenty miles south of Fez. This ancient town, though but little known, has an importance of its own, being the meeting-place for caravans to Fez from Oojdah and Tafilalt.]

September 24th, 1910.—Miss Denison and I came over to Sifroo on the 19th of July for a stay of a couple of months, and, as usual, we had a very hearty welcome from Moors and Jews, a number of them coming outside the town to meet us.

As soon as we were settled, we began medical work amongst the people, having separate days for Moors, Jews and Berbers. Sifroo being quite a small town, with only about five thousand inhabitants, we are able to work here amongst Jews as well as Mohammedans.

On Mondays we see the townspeople and always have a large attendance—sometimes more than eighty. Many of them listen very attentively to the Gospel. One day a few women came in rather late, and we were going to send them away, when one of them said, "We hear

that you teach the way to heaven. Won't you teach us?" And as we did teach them, she seemed deeply interested.

On Tuesday mornings we have the Jewesses, and as a rule great crowds of them—some mornings as many as 150. They often listen with great interest. The Jewish women, here, are entirely untaught in their own religion, and when we ask them if they pray, they laugh at the very idea of it. We inquired of some of them the other day whether they ever went to the synagogue, and they said, "No! What would be the use? We could not understand anything there." This, of course, is quite true, as the service is in Hebrew, while the spoken language of the Jews in the interior is Arabic. The Jews in this town are very anxious that there should be a school where their little girls can be taught to read, "So that," as one young mother said to us, "our daughters may be better than we, who have had no education."

Thursday being the market-day, on that morning we received the Berbers. They came in from all the tribes around; we let in men and women together, as the Berbers do not keep their women veiled and secluded, but let them live a much more free and natural life than other Mohammedans. We get quite as many on Thursdays as on Mondays—if not more. Though Shilha is their own tongue, the majority understand our Arabic, and give us a very good hearing. The other day, as I was teaching about repentance, one

woman stopped me and said, "Tell me what to do that I may repent. I am not a very bad woman. I am a widow, and I have to work very hard for my orphan children, and I don't tell lies, but God knows I steal some olives when I can. Do you think He would count that against me?" And again, another woman said, "God give you strength! Just go on and tell us more," showing how deeply interested she was.

We do a good deal of visiting in the people's houses, and are constantly called in about all sorts of things; sometimes to make up quarrels between husband and wife, and sometimes between friends who have fallen out. As the country around has been quiet this summer, we have been able to visit some of the villages near Sifroo, where in more troublous times the Government will not allow us to go. We have also had invitations to places farther off, which we hope in time to be able to accept.

On Sunday mornings I have a number of men inquirers, who come with B. A. for an hour's Bible reading and prayer, and at the same time Miss Denison goes out to teach in one of their homes. Last month we had the pleasure of a short visit from Miss Jennings, and while she was here she helped in all our work.

We commend Sifroo and the neighbouring tribes to the prayers of the Lord's people in the homeland; that the Word taught may grow up and bring forth fruit a hundredfold to His glory.

## ALGERIA.

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

October, 1910.—The great Mohammedan Fast is now over, much to the joy, I am sure, of both Europeans and natives. The law by which all the followers of Mohammed are bound to keep an absolute fast from sunrise to sunset for a whole month is a cruel and unjust enactment. It is cruel because it entails illness and suffering upon the ignorant. It is unjust because it favours the rich and crushes the poor. The well-to-do can turn night into day, but the poor are unable to do this, and so are obliged to pass through untold suffering. This Fast is in absolute antagonism to the Gospel of Jesus, Who

has freed us from bondage and called us into the liberty of loving service.

When we consider how God delivered Europe from the bondage of Islam, how thankful we ought to be! Islam's banner means bondage, and the countries where Mohammedanism predominates are steeped in darkness and cruelty. Islam stultifies the conscience and hardens the heart against the Gospel. The Christian, in prayer to God, can say "Father"—a word which calls to mind God's love, revealed in the gift of the Son of God to die upon the cross. What depth of meaning is there in the words of Paul, "He loved me and gave Himself for me"! Truly, "We love Him, because He first loved us."



Native Girls at Work in the Carpet School at Cherrhell, Algeria.

We have lately had the joy of seeing what we trust is the working of God's grace in the case of a young Mohammedan, who is reading the Word of God, and who says he hopes to be saved by the blood of Jesus. We are praying that he may be brought to the feet of Jesus and may openly confess Christ as his Saviour. We would ask prayer for him.

There seem signs of a coming harvest in this land: we see the blades, and the ears will soon appear—the full corn in the ears, ripe for the harvest ingathering. "Ye shall reap, if ye faint not." This is the promise of God to all believing Christians, and it stands as true as it did when first recorded. Already we perceive a movement among some of the more intelligent Moslems, who long to escape from the thralldom of Islamic bondage.

From the country, this year, we have heard of greater numbers who have not kept the Fast; and each year the numbers increase. From one station comes news of special significance. In a village, some little distance from any mission station, a native has been led, simply by reading the Scriptures, to take a definite stand and to break the fast openly. He has, of course, suffered persecution for his faith in Christ.

In Algiers, too, we have been cheered to see the stand taken by a Christian Kabyle soldier who is rejoicing in the Truth.

With my bicycle I have visited quite a number of French villages this summer, distributing tracts and Gospels in French, Arabic and Kabyle. One feels the need of making known the Gospel to these villagers, whose only light has been the darkness of Romanism. Everywhere I have been as well received as in any English village, and refusals to accept tracts or Gospels have been rare; in fact, Europeans have come asking for Gospels when I had none left to give them.

### From Mr. D. G. Ross (Djemâa Sahridj).

October 9th, 1910.—There has been a good deal of excitement since Friday in the village, the cause being the anger of some fanatical Moslems against those who have been eating during the Fast. The number of those thus breaking away from Mohammedan bonds has (as I have each year pointed out) been continually on the increase. We have averaged from four to five new adherents annually for at least seven years.



This year, matters have come to a crisis. The enemy thinks it is time to take alarm and attempt to arrest the movement. So, at public meetings, convened specially for a discussion of the subject, on Thursday night and Friday morning last, it was resolved (not without dissentient votes) that those not keeping Ramadan in the orthodox fashion should be cut off from the privileges of the village. These privileges touch the questions of the use of the burying-ground, inter-marriage, the participation in the division of meat at certain feasts and funerals, etc. In fact, those not fasting are to be looked down upon and persecuted in every possible way without actually breaking the French laws. A stone was erected on Friday morning as a witness to the resolutions carried. I am glad to say that one whole quarter of the village, consisting of forty families, would have nothing to do with these things. Almost every family there has at least one member who does not fast.

The stone remains, however, to frighten others in the future. But we are turning it into a stone of consecration, or rather into a reminder of our consecration. I was strangely led, even before I heard the slightest rumour of what was going on, to prepare Joshua xxiv. 14-15 for the Sunday morning service. Joshua, it will be noticed in that chapter, sets up a stone as a reminder that the children of Israel have chosen God to be their God. We went down after the service, and to a

number of lads who were gathered round this newly-erected stone, explained why it was erected, and told them to remember our words; for in days to come that stone would hold an honoured place in the history of the village. They listened well, and we asked God in prayer that the stone might indeed be for His glory, and that though it was raised with intent to shame Christians, it might become a memorial of honour in the days to come. The very man—a native advocate—who was a ringleader in the whole affair, was sitting under a tree watching us, and to him also we repeated what we had said. He replied that we, Protestants, were doing more harm in turning men from their religion than all the French in the country. Even the Jesuits, when they were in the village, never tried to do what we did. We were, therefore, in their eyes, the vilest of the vile. Poor man!

God is certainly working amongst us in a quiet way. The week before last we had the joy of baptising another young man, and in a very short time we hope to see a married man bear witness in this public way to what the Lord has done for his soul. Other two or three have also asked for baptism, but we learn from experience to go slowly with this solemn step. Our period of probation lasts always over a year; more frequently two years, so we cannot be accused of over-haste.

The new Hall was opened on October 4th, and we had a very gracious time—a good augury for days to come.

**The Second General Conference on Missions to Moslems** will be held (D.V.) at Lucknow, India, January 23rd to 28th, 1911, and the earnest prayers of our readers are asked that God's richest blessing may attend and follow it. We quote the concluding words of a circular drawn up by the Committee of Management, of which the **Rev. S. M. Zwemer, D.D.** of Arabia, is the chairman.—

"In view of the unprecedented situation throughout the whole Moslem world, the far-reaching issues involved in this Conference, and the evident answers to prayer since that held at Cairo, all our plans for Lucknow should be made with earnest and unceasing intercession to Almighty God through our Saviour Jesus Christ. *Without Him we can do nothing.*"

### A FINANCIAL NOTE.

Our Heavenly Father permitted September to be to us a lean month financially, and this, following on a time of shortness during the summer months, necessarily meant short supplies to the field. *A note of grateful praise to God is sounded for improvement during October*, which so far (this note is written on the 19th) has brought in larger funds and thus a measure of relief. *Nevertheless £500 is still needed to meet the claims of past months and of October for general purposes.* Then another £300 will be wanted for November, besides about £100 for travelling expenses of missionaries returning to the field. If newly accepted workers are to start, fresh supplies must be received for that purpose, that existing work and workers may not suffer. To the praying and working friends of the Mission this is a word of information. It is to the Living God we look that He will Himself fill our hands for the ever-recurring needs.

## Our Annual Farewell Meetings.

The Annual Farewell Meetings of the NORTH AFRICA MISSION were held in Caxton Hall, Westminster, on Tuesday, October 4th.

At two o'clock about seventy of the friends of the Mission met together for prayer. A number of brethren and sisters took part.

There was a happy spirit of freedom in praising God for past mercies and in asking for further blessings. This meeting was presided over by the Rev. J. J. Luce, of Gloucester, who spoke briefly on the familiar passage (Isaiah xl. 31). Referring to the words, "They that wait upon the Lord . . . shall mount up with wings as eagles," the speaker said that often workers for God have sighed with the Psalmist, "Oh, that I had wings like a dove!" (Psalm lv. 6). Wherefore? That they might fly away and be at rest. Not a very noble desire—to wish to run away from difficult circumstances in order to enjoy ease. Rather let us "wait upon the Lord." This is no dreamy, listless attitude of soul, but a girding up of mind and heart to seek His face and to attend to His words. It is an exercise that calls for diligence and concentration. Then shall we *mount up* as eagles into conscious touch with God, in order that we may *come down* among men and serve them and God in the daily road of toilsome duty, and may be able to "walk and not faint." Mr. Luce's message was felt to be a word from God of quiet power.

At three o'clock, in the large Hall, the chair was taken by **Major-General Sir Charles Scott, R.A., K.C.B.** After the singing of a hymn, and prayer offered by Dr. Neatby, the Chairman gave his opening address in which he drew attention to the work of the N.A.M. in their campaign against Mohammedanism as bearing some points of resemblance with the work committed to Israel in the conquest of Canaan. From a human point of view, the conquest of the promised land seemed utterly impossible; nevertheless, the work was accomplished. There were four things which made the people of Israel fight well under their leader, Joshua: (1) *The necessity of fighting*; (2) *the certainty of victory*; (3) *the pre-*

*sence of God with them*; (4) *the prospect of enjoying the riches of the spoil.*

The missionaries of the N.A.M. cannot help being impressed with *the necessity for fighting*—for battling with the forces of evil which oppose them. They must feel to the full the terrible blight that there is in the atmosphere around them; but they have the assurance of ultimate *victory*, and the promise of *the presence of the Lord*. "The Lord, your God, is He who goeth with you, to fight for you against your enemies, to save you" (Deuteronomy xx. 4). "Go ye, therefore, and teach all nations . . . and lo! I am with you alway" (Matthew xxviii. 19, 20).

Then, as the thought of the spoil encouraged the Israelites, so with those who are in the hard places of the field. The blessed Lord is spoken of in the Epistle to the Hebrews as enduring the Cross, despising the shame, "for the joy that was set before Him"—the joy of seeing of the travail of His soul; and Paul, in writing to the Thessalonians, says, "Are ye not our joy, our hope, our crown of rejoicing in the presence of the Lord Jesus at His coming?" So, although our missionary brethren who are now fighting the forces of Islam may not see the victory at present, most certainly they shall enjoy the riches of the spoil hereafter, and they shall rejoice over those whom they have been used of God to bring out of darkness into His marvellous light.

**Mr. A. V. Liley**, who has been engaged in deputation work in this country for the last eighteen months, and is now returning with his wife to Tunis, referred to the impossibility of a Moslem knowing God, because his religion denies Christ, the Son, by whom alone the Father is made manifest. Moslems are externally religious. For instance, a man will not enter a coffee-house without saying, "The peace of God be upon you all," but this show of piety is only a cloak, which covers often the most terrible sins.

The Mohammedan religion may be judged by the place given to women. The Mohammedan idea of a woman may be seen by Mohammed's own statement:

"Women are charming snares to the faithful, ornamental articles of furniture, difficult to keep in order, pretty play-things." That a woman should be the companion and counsellor of man has never entered into the mind of a Mohammedan. The proverb runs, "Consult the woman, but do the opposite of what she advises you."

The young Tunisians are crying out for light and liberty. There is a thirst for education and progress. These people will have it, though their Government and their leaders will try to keep them back. Many of the students at the University have thrown off the shackles of Mohammedanism and are becoming agnostics. Mr. Liley hopes to be of use to some of these whose acquaintance he has made, and who are willing to come to him for conversation. There is a change of attitude towards Christ and His people even among Mohammedans; and though in some parts of North Africa the work is considerably hindered by the restrictions and opposition of the Government, in Algeria and Tunisia missionaries are not eyed with suspicion as they were fifteen years ago. Mr. Liley mentioned that last year the Tunisian Government paid half the expenses of his trip in Southern Tunisia, their object being that he should take photographs and show them to the people of this country, in order to induce British tourists to visit Tunisia. On this tour he was able to distribute hundreds of copies of Gospels right down on the borders of the Sahara, where missionaries had never been.

**Mrs. O. E. Simpson**, who was dressed as a Moorish woman, in introducing to the audience Ali, a native of Morocco (whose testimony, interpreted by Mrs. Simpson, appears on page 153), wished to bear witness to the faithfulness of God, Who had been true to His promises and had abundantly answered prayer. She mentioned a letter received last month, telling of a native woman who was converted five years ago but had had few opportunities of instruction. This poor young thing had been recently sold into a bigoted Moslem home, and there, in the face of cruel treatment, she had refused to pray the Moslem prayers or to keep the Moslem fast, saying, "How can I, a Christian, do such things?"

After the singing of a hymn, another native convert spoke—Si Mohand, a young Kabyle from Djemâa Sahridj, Algeria (at the present time residing in England), who was converted some years since through the labours of the N.A.M. workers in that village. **Mr. H. G. Lamb**, of the Brethren's Mission at Taboureth, Algeria, kindly acted as interpreter. Si Mohand's words will be found on page 154.

**Mr. O. E. Simpson**, of Casablanca, then briefly addressed the meeting. After touching on the special difficulties of Mission work in Morocco, in which country there is no religious liberty, he mentioned some instances of recent conversions; notably, the case of a well-educated Moslem who came to him last spring. At first, this man was bitterly opposed to the truth, but a Gospel was given to him, and the Spirit of God began to work in his heart. He was brought under conviction of sin, and that so deep that he could neither eat nor sleep. The first thing he said when he found rest was, "What are the laws of the kingdom?" He immediately took his stand boldly as a Christian. Very soon he was summoned to appear before the Government, but on his way to obey the summons he was met by his accuser, who said to him, "I heard that you were an accursed Christian. I heard that you read the Christians' books, but I could not believe it; and when I came round to ask you personally about these things, I saw that accursed book in your hand, and I said in my rage, 'Come to the Government.' But this is a great matter. It requires twelve witnesses; it requires the highest judges of our land to pass sentence. So," he said, "you may go away this time, but remember, not for long."

A little later on, this convert sent down a copy of the Arabic Gospel of John to his own people in the Sus country (in the south), and a message has since come that his grandmother, mother and son have professed faith in the Lord Jesus Christ.

After making several announcements, **Mr. M. H. Marshall**, the Acting Secretary, expressed the Council's gratitude to God for His continued goodness and mercy; but explained at the same time that, as September had been but a lean month financially to the Mission, they

were urgently needing fully £700, and, indeed, were even asking God to send very soon £1,000 for general purposes.

Mr. Marshall then called the roll of the missionaries present, each one rising as his or her name and Station were mentioned.

The closing valedictory words were spoken by the **Rev. J. J. Luce, M.A.** (Vicar of St. Nicholas', Gloucester), who, commenting on Acts xiv. 23, said that, in the same way that Paul and Barnabas, after they had confirmed the souls of the disciples and had exhorted them and prayed with them, commended the Church to the Lord, so he (the speaker) desired to commend to the Lord the brethren and sisters who were going forth to labour for God in connection with the North Africa Mission. He thought that this "commending" meant three things. It implied the love, confidence and sympathy of those thus commending their brethren to the Lord; it implied faith on the part of those who, being believers, had heard the call to service and had responded; and it implied faithfulness on the part of the Lord, Who will assuredly keep that which is committed to Him against that day.

To the outgoing missionaries Mr. Luce said: "I want to say to you, dear brothers and sisters, we are one with you, one with you in sympathy and in heart, one with you in bearing the burden, one with you in our effort that God may save souls in your field, one with you in your joys—your joys will be our joys—one with you in your sorrows—your sorrows will be our sorrows, too."

And addressing those at home: "Oh, if we only did believe! It is just in proportion to the condition of the Church at home that we have a right to expect blessing among our missionaries abroad. I realise, more and more, that God is speaking to us at home, and the first great question to be settled is our relationship with God and our relationship to His work. Our faith may, through God's abundant grace and power, work

miracles, so that souls may be brought out of death into life. Our beloved friends have been testifying to the fact that God does honour the faith and obedience of His children. Oh that God may stir us up to-day unto a life of faith that takes something, that does something, that bears something, that sacrifices something for the Lord and His cause!

"We commend these, our dear brothers and sisters, and ourselves also, to the mercy and goodness and grace of our God."

Mr. Luce closed the meeting with prayer.

Tea and coffee were served at five o'clock, and the interval until the evening meeting was happily spent in social intercourse. Friends had opportunity for personal conversation with the missionaries present. At 7 p.m. Mr. Liley gave his lantern lecture, entitled "Arab Life and Missionary Work in North Africa." **Colonel G. Wingate, C.I.E.** (Hon. Secretary, N.A.M.), presided. There was a good attendance, many who had been present in the afternoon remaining for the evening meeting.

After **Mr. Edward H. Glenny** had led in prayer, Col. Wingate, in a few words, drew the attention of the audience to the fact that a very large proportion of the Mohammedan population of the world was under British rule, and that this involves a responsibility for British Christians to see to it that the Gospel is sent to them.

The lecture was illustrated by a large number of beautiful slides, most of which were prepared from photographs taken by Mr. Liley himself. The views shown were chiefly of the Regency of Tunis, and included a number taken during Mr. Liley's tour last year in the southernmost part of the Regency, bordering on the Desert. The lecture was most instructive, and was evidently much appreciated by all present.

**Mr. J. H. Bridgford**, a member of the N.A.M. Council, closed the meeting with prayer.

Seek for what you are sure to find; seek for what will never disappoint you; seek for what will abide with you for ever. The very first word of Christ recorded in Scripture is a question, "What seek ye?" Well

for us if, like the two to whom it was originally addressed, we answer, We are not seeking a "What"; we are seeking a "Whom."—*Alexander Maclaren.*

## A Visit to the Mines.

Ever since we made an excursion to some mines outside Tunis, and saw the hundreds of men and women living there, I have prayed that in some way we might reach them. The first indication of an answer came in the following manner:—

The Bible Society colporteur went out there laden with books, mostly in Italian, as those working in the mines are Italians or Sardinians. He returned greatly encouraged, having sold a good number of Bibles, Testaments and portions, and having had many opportunities of testifying to the Truth. He suggested that the next pay-day one of us should accompany him, taking with us a young Christian woman, a member of our Y.W.C.A.

On Saturday, May 14th, we started off at 9 a.m. Our brother, the recently converted atheist, a photographer, went with us. The train crept along by the side of the country road, and we passed many Oriental scenes. We had prayer on the way for God's blessing.

The colporteur took us to a house where we received a warm welcome; but our courage failed us somewhat when we heard that the nuns who have the school had taken the books from the people, and we could do nothing there. We had our lunch on the mountain side, and then returned to the same woman and had a nice talk, explaining the Wordless Book and leaving tracts. We took down her mother's address, and hope to visit her. [Since writing this, Miss Roberts has visited this woman and found her very willing to listen.] Then we trudged along under a sirocco wind to the place where the men receive their pay—about half an hour's walk. The mountain-side is very arid, as the soil is full of minerals. We found some wild oleander, however.

As we looked towards the piazza we saw a moving mass of men, waiting about or buying from hawkers, who come over



The Dwelling Places of Tunisian Miners.

from Tunis to do a little business. The young woman and myself found a rock under which to rest, while our two friends lost themselves in the crowd. We waited and prayed, and at last they came to us with good news—six Bibles sold and two New Testaments; and one man wished a family photograph, so we followed him to his "house." As we approached, the earth looked as if some animal had been burrowing there; but we found that the "animal" was man himself, and that these people lived under the very road over which we walked. Their "houses" are more like foxes' holes or caverns, than anything else.

I was beginning to speak to some women, when one rushed forward, saying, "Oh, signorina, do you not know me?" I confessed I did not. She replied, "You used to visit me when I lived in Tunis. The man you came to see is dead, and I

am married again." I remembered the man well and his ill-clad children; and I was glad to see the children (despite the "foxes' hole") all tidy and more intelligent-looking. I shall always have a warm welcome in that house, whatever the nuns may say.

The photo which accompanies this account shows the cave which they call "home." The lads at the top of

the picture are standing in the roadway.

I gave away as many tracts as I could, and we continued our walk over the roofs of these houses to the station and took the train home, feeling, as our brother remarked, that our Tunis abodes are veritable palaces in comparison. We praised God that our trip had not been in vain.

L. E. ROBERTS.

## The Law of Harvest.

Remembering that "the seed is the Word of God" (Mark iv. 14), we must first recognise that it is to be continually ministered to the sower by the Lord Himself (2 Cor. ix. 10). It is one thing to speak and preach that which is but the outcome or echo of a past experience, or of an old knowledge of God's truth, but another thing altogether to have a continuous ministry of "seed to the sower," from Him who enriches us in everything unto a bountiful distribution. It is the first and chiefest duty of every sower to faithfully seek from Him, day by day, the fulfilment of His promise in a ministry of the seed to be sown in just that particular patch of His field into which He has sent us as labourers.

Next, we must remember that the seed sown must be sown "to the Spirit" (Gal. vi. 8), for "he that soweth to the Spirit shall of the Spirit reap life everlasting." The deep significance of this is, that all our seed-sowing must be done with faith in His fructifying power. For what is any seed taken by itself but an undeveloped possibility, which requires for its development the disintegrating and reintegrating power of its proper environment and element? So it is

with the Word of God. Only by His Spirit can its latent possibility be in any degree realised. Just as Ezekiel in the Valley of Dry Bones must needs "prophesy unto the Spirit," for only so can the dead be quickened, so must we "sow to the Spirit," for only He can produce life by means of the seed which we sow in the world.

Again, seed-sowing must be continuously carried on in the appointed season without regard to seemingly untoward circumstances. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. xi. 4). How often in the experience of most workers has seed, which was sown in the most unpromising ground, and with apparently the smallest possible promise, afterward proved to have been the most fruitful of many similar labours! Every one of us knows the temptation to regard our present surroundings as the most difficult and unlikely for sowing the gospel seed with any hope of harvest; and he who, weighing these considerations against the express command of his Lord, and against the great need of the world, consequently withholds his hand, is losing golden opportunities.—*Extracted from "The Missionary Review of the World."*

## Extracts from the Report of a Native Evangelist.

[Khaleel, the native evangelist from whose monthly report the following extracts (translated from Arabic by Rev. W. T. Fairman) are taken, was for several months at work in and around Alexandria, under the supervision of Rev. W. Dickins. He has now been transferred to Shebin-el-Kom, and is being supported as a native evangelist there by friends at Harrogate, who take a special interest in that station. Mr. Fairman had for some time past felt increasingly the need of such a native worker for itinerant preach-

ing and distribution of Gospel literature in the thickly populated district around Shebin-el-Kom. Khaleel is doing a good, steady work in the villages, and is, at the same time, receiving further Biblical teaching himself from Mr. Fairman.]

The first three days of September were spent in Cairo, at the Conference for Moslem converts held at Zeitoun. There were about fifty converts present. We gathered together four times each day.

On the first day each convert told the manner and cause of his conversion. The three days were spent in prayer and confession, and in listening to the helpful addresses of the missionaries who were present. On the third day we realised that we had received a blessing at the hands of the Redeemer, and we covenanted to live for the Lord the remainder of our days in true faith and godly fear, and in the service of our Redeemer as guided by the Holy Spirit. We all separated, each one to his sphere of service. I, first of all, returned to my dwelling in Alexandria to remove my belongings, and then went to Shebin-el-Kom to preach the Word of God there.

This first week was spent in seeking a dwelling-place and in getting acquainted with the brethren, and also in going about amongst the inhabitants of the town. On September 12th I went to a place called Minya-tain, and preached the Word there. Some of the people gave me a hearing, but others refused. I stayed with one man for about two hours, reading the Bible, and he asked me to come again.

The next day I was in Tambadi, and many there heard the Word, and a few purchased portions of the Scripture, and two of the men promised to visit me at Shebin.

On the 14th I went to Bakhati along with a Moslem inquirer, who has been under Mr. Fairman's instruction for some time. We spoke to all whom we met on our way to this village. Of these, two men, who were sitting under the shade of a tree, began to discuss the being of God and the way of salvation. One of them said, "We do not know how to read or write, and we know nothing beyond this: that there is one God, and Mohammed is His prophet." In the village we spoke with many people, most of whom refused the Word in scorn. Finally, we met with three sheiks, who entered into discussion with us. We used the Koran itself in order to get an entrance for the Gospel. These said, "You speak the truth, but we are following the system which our fathers followed."

On September 22nd I was again in the market of Shebin, and came across a man from Tambadi, and entered into a short conversation with him. I rebuked him for not visiting me, as he had promised.

He said it was impossible for him just then, as it was *Ramadan* and the cotton season was approaching, and he had much work to do. During this day I visited a man who had previously come into contact with Mr. Fairman, and learned something of the Gospel at the Medical Mission. I invited him to attend the nightly meetings which Mr. Fairman was holding. He replied, "That is impossible just now, for I am the *Imam* of a mosque, and this is *Ramadan*." He promised, however, to visit us the following day.

I visited Tambadi again on the 26th, and there I found about fifteen men. One of them said, "This is the man who was arguing with our *Fokeeh* last week, and they got angry with him, though he spoke to them in perfect gentleness and love." I stood before them, and said, "Yes! that is true. I spoke very simply to them, but they spoke very harshly to me." One of the fifteen said, "Why did you not take off your boot and beat that *Fokeeh* over the head with it?" "God forbid," said I, "that I should oppose evil with evil. Every believer must live meekly and gently and in the fullness of love towards all men." Then I sat down and read to them the fifth chapter of Matthew, and they were all glad to hear such doctrine. After this, I went on to Batanoun, and there read from Acts ii. to a mixed audience of Moslems and Copts.

On the 27th I went to Karr Mosilha, and began to speak with a man there who treated all I said with contempt. Then I met with others, and spoke about man and the Fall, and commenced to explain to them from Genesis that there was no salvation for anyone except through Jesus. One of them purchased a portion of Scripture, and I went on to another village and preached the Gospel and explained the 51st Psalm. The people here bought several portions.

On the 29th I went to Shorom Bas, and came upon a large number of people seated under a tree, waiting for the slaying of a calf which was to be divided amongst them. This was a precious opportunity for them to hear the Word, whether they would or not, and I was not slow in buying it up, although they mocked and scorned me; and finally one of them said, "Leave him. There is no

need to discuss." They thereupon left me; so I went on a little way, and found two men, who asked me, "Do you open the Book of Magic?" I replied, "No. I open the Book of Salvation for the soul of man. If you would like to listen, I will read." I read to them the 3rd of John, and before I could complete the reading of the chapter they said, "Have you come to make us infidels? Get up

and get out of this." I left them, but they would not leave me, but walked behind me, and whenever I attempted to speak to anyone they cried out, "Do not listen to him. He is a *Kafir* [unbeliever]." They did not leave me until I left the village. . . .

Praise be to the Lord Jesus, who has given me love for these people, so that I do not shrink from their revilings.

## 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 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.



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 18th, at 3 p.m.



### DEPARTURES.

From Southampton on October 11, by Rotterdam Lloyd Steamer, the following missionaries:—

**Miss A. Bolton** and **Miss M. Knight**, returning to Tetuan, Morocco.

**Miss Caroline McCracken**, designated for nursing work in Tulloch Memorial Hospital, Tangier.

**Miss L. Greathead**, returning to Fez.

From London, on October 15th, by "Prince" Line Steamer, via Malta, **Mr. and Mrs. A. V. Liley**, with their daughter Annie, returning to Tunis.

From Southampton, on October 18th, **Miss F. R. Brown** returning to Tangier (Spanish work).



**Birth.**—To Rev. W. T. and Mrs. Fairman, at Shebin-el-Kom, Egypt, on September 19th, 1910, a daughter (Constance Mary).



### WANTS.

**Mrs. O. E. Simpson** would be most grateful for a second-hand sewing-machine to take back with her when she returns to

Morocco early in November. If any kind friend has a "Singer"—either hand or treadle—to spare, will she please address the Secretary, 4, Highbury Crescent, London, N., as soon as possible.



**Dr. and Mrs. Wilson**, of the Tulloch Memorial Hospital, Tangier, have been in England for the last three months, owing to the doctor's serious ill-health through continued malarial fever. He came home in July under urgent medical orders, as it would not have been safe for him to continue working in Morocco then. Dr. Wilson has undergone a course of special treatment at home which has proved beneficial, and the rest and bracing air at the seaside and in Scotland have also helped. While not yet as strong as we could wish, yet Dr. and Mrs. Wilson hope to be back in Morocco by the beginning of November.

During Dr. Wilson's absence, the work at the men's hospital has of necessity been largely in abeyance, though not entirely so. Several in-patients have been received, and other work carried on. We are very grateful to Mrs. Isaacs (sister of the late Miss Herdman) for the brave way in which she has held the fort and kept work going during the last few months, as well as to our good friend Dr. Goldstein, of the Mildmay Mission to the Jews in Tangier, and to other friends, for their most kind and valued help. Prayer is asked that Dr. Wilson may be fully strengthened for renewed service, and that the hospital work may now, by God's favour, go forward again without interruption, and be richly blessed.



On page 164 we print a report of the recent experiences of the native evangelist (a convert from Mohammedanism) at Shebin-el-Kom. It is hardly possible to over-estimate the importance of such work. Surely no testimony to the Moslems can be more effective, if borne in the energy of the Holy Spirit,



than that of men who have not only themselves experienced the power of the Gospel, but are also perfectly familiar with the language and thought and religious practice of those to whom they speak. It is the testimony of the man who can say to his hearers: "I once stood where you now stand. I know all about it, and Islam was once dear to me; but I have found that which is infinitely better in Christ."

There are such men in North Africa, and we want to see more of them directly employed as preachers. This means expense, and it is not easy to support those already engaged. For instance, a dear Kabyle brother at **Djemâa Sahridj**, named **Belkassem**, has been, until lately, supported by a friend in England who is no longer able to continue this help. Belkassem is as worthy as ever of being employed as an evangelist. His preaching is courageous and fervent. *It would be a serious blow to the growing work at Djemâa Sahridj if he were not able to give his whole time, as hitherto, to direct Christian service.* But for this, his support of £30 a year at least must be found. Will not some friend count it a privilege to support this native worker in Algeria? It may also be mentioned that about £120 a year is needed to support several native colporteurs in Morocco under the direction of Mr. Simpson.



## FOREIGN NOTES.

### Morocco,

**Mr. A. J. Moore**, who is in charge of the **Spanish work at Tangier**, lately baptised in the sea behind Hope House **four converts**—three men and one woman—all of whom were of some years' standing. Each of these came forward on their own initiative and asked for baptism. Several missionary friends showed their sympathy by their presence on the occasion. The work in which Mr. Moore is engaged has received special tokens of God's blessing during the summer months, and prayer is asked that the coming winter months may be still more fruitful.



**Miss H. E. Woodell** writes from **Tetuan** on September 23rd:—"Miss Hubbard and I are finding plenty to do. There is a good deal of sickness about which calls for visiting. Smallpox is still very bad; we have

vaccinated several children this week. We are very pleased with our new house. It suits us well, and there is plenty of room for us to have the people here."



**Miss Jennings** writes from **Arzila**, Morocco, on 28th September, that the enlargement of her mission cottage now enables her to accommodate fellow-missionaries for occasional visits. At the time of writing, Dr. and Mrs. Goldstein from Tangier (of the Mildmay Mission to the Jews), were staying with her, and giving most acceptable help in medical mission work, especially among the Jewish people.



### Egypt.

**Mr. and Mrs. W. Dickens** have been enjoying a brief rest and change of scene before resuming work in **Alexandria** for the winter. Mr. Dickens writes on September 24th:—"I am returning next week to have everything ready at Ras-el-teen (our quarter of Alexandria) for re-commencing, directly Ramadan ceases. In the meantime, our vacation has been filled with blessed service in the Ramleh district. I had the joy of baptising a young Englishman in the sea yesterday afternoon."



**Mr. W. T. Fairman** writes hopefully from **Shebin-el-Kom**:—"The prospects of evangelistic work in Egypt are very bright. There were nine cases of professed conversions among Mohammedans at Ramleh this summer, the result of meetings held there in which I had the privilege of taking part. There were, also, four at the Conference for Converts [held at Zeitoun], and we are now praying for 500 conversions during the next twelve months. I have one promising enquirer here, who is being persecuted in consequence; and as a result of Khaleel's visit to the surrounding villages [see NORTH AFRICA for October, page 143] there are prospects of one or two more who will become enquirers. These things have aroused a great stir in the country. I heard from a young fellow at Zeitoun (the place where the Conference was held) that there is great excitement there, as the result of the four conversions, and last Sunday [September 18th] 300 turned up to the service. Much prayer is needed that the Gospel may prevail."

## NOTICES OF BOOKS.

*The Decisive Hour of Christian Missions.*  
By John R. Mott, M.A., LL.D.

This is the official volume for the use of Mission Study Circles (senior grade) during the coming winter season. It is issued con-

jointly by a number of the missionary societies of Great Britain, and can be obtained from any Mission House of the various denominational societies, with an added chapter dealing with the work of that particular

society. It is a stimulating book. Surely none will be able to read it without thanking God for what His Holy Spirit has so marvellously wrought, and is now working in saving multitudes of souls in heathen lands.

One feels put to utter shame for one's own coldness, as one reads of the zeal in Bible-study, in prayer, in giving and in evangelising of the Korean Christians, and of the spiritual fire burning in Manchuria. May God use this book to arouse His people to do His bidding more whole-heartedly in "carrying the Gospel to all the world."

The book is based on the investigations of Commission I. of the Edinburgh Conference, of which Dr. Mott was chairman. Statistical tables are given in the appendices, one of which records the missionary forces and native membership of Roman Catholic missions. Such information may be most useful, but it is to be deeply regretted that it is given alongside of the Protestant records in such a way as to suggest that the Protestant and Romanist forces are allies, fighting the same battle, and spreading the same Gospel. Against this idea we must and will protest. As long as the Roman Catholic Church anathematizes the blessed truth of justification by faith, and opposes the reading by all of the Holy Scriptures, besides actively teach-

ing many anti-Christian doctrines, so long we must regard her as an apostate church, and refuse to view her extension as equivalent to the spread of New Testament Christianity.

Dr. Mott's book can be obtained from the Young People's Missionary Movement, 78, Fleet Street, London, E.C. (price 2s. net, or 2s. 4d. post free).

*Edinburgh, 1910.* An account and interpretation of the World Missionary Conference, by Rev. W. H. T. Gairdner, M.A., C.M.S. missionary at Cairo, and author of "The Reproach of Islam."

This is an intensely interesting and fascinating volume, written at the request of the Committee of the Edinburgh Conference, by one justly esteemed as a devoted and gifted servant of Christ. We cannot, however, follow the author in some of his ideas about Christian unity and co-operation, especially with reference to the extreme Anglicans and the Greek and Roman Catholic Churches. We shall hope to notice this volume more fully in a future issue. It is beautifully illustrated, and published for the Committee of the World Missionary Conference, by Oliphant, Anderson and Ferrier, 100, Princes Street, Edinburgh (price 2s. 6d. net, post free, 2s. 10d.).

M. H. M.

## TO THE MEMBERS OF THE PRAYER AND WORKERS' UNION.

### Requests for Praise and Prayer.

#### PRAISE.

For God's goodness on the occasion of our Annual Farewell Meetings, held at Caxton Hall on October 4th; for His gracious enabling to the speakers, and for the words of encouragement and exhortation spoken by them.

For special tokens of God's favour in connection with the Spanish work at Tangier; and prayer that the coming winter months may be still more fruitful.

That the Word of God is being circulated more freely at Tangier, and that there seems an increased desire for it.

That God is increasingly working by His Spirit at Djemâa Sahridj. Another convert has been baptised recently, and several others are expected to follow soon. (See page 159.)

For opportunities of delivering the Gospel message in the island of Djerba (off the coast of Tunisia); and prayer for those who were visited and spoken to there.

That the text of Luke's Gospel, translated into Tunisian Arabic, has now been fixed and approved. It is hoped that it will shortly be printed. Prayer is asked that this may be quickly done, and that this portion of God's Word may be put into wide circulation.

#### PRAYER.

For the out-going missionaries; that journeying mercies may be granted to them, and that they may be helped of God in the commencement of their work in their different spheres of labour.

For Sifroo (near Fez), and the neighbouring villages.

For the Italian work at Tunis: that the workers may be guided in all their difficulties.

That the recent outbreak of cholera at Tripoli may not spread; and that the missionaries there may be preserved in health.

That God may richly bless all native converts, evangelists and colporteurs, and keep them walking in His fear, and witnessing for Him among their fellow-countrymen.

That the Holy Spirit may work with mighty power in the countries of North Africa this winter, bringing conviction of sin to many who shall hear the message of salvation.

That, while grateful praise is due to God for better funds received so far during October, much larger supplies may speedily be received, as they are urgently needed for maintaining and developing the work; as well as for sending out new workers.

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Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post office in Great Britain. The cost can be ascertained from the Postal Guide.

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Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Mrs. R. J. MARCUSSON	...	Nov., 1888
Geo. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ	Apr., 1886	<b>Susa.</b>		
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Mrs. ROBERTS	Dec., 1896	Miss E. TURNER	Jan., 1892	Mrs. COOKSEY	...	Dec., 1896
Miss J. JAY	Nov., 1885	<b>Algiers.</b>		<b>Kairouan.</b>		
Miss G. R. S. BREEZE,		<i>Kabyle Work—</i>		Mr. E. SHORT	...	Feb., 1899
M.B. (Lond.)	Dec., 1894	M. E. CUENDET	Sept., 1884	Mrs. SHORT	...	Oct., 1899
Miss F. MARSTON	Nov., 1895	Madame CUENDET	Sept., 1885	Miss G. L. ADDINSELL	...	Nov., 1895
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<i>Spanish Work—</i>		Mrs. SHOREY	Oct., 1904	T. G. CHURCHER,		
Mr. A. J. MOORE, B.A.	April, 1909	<b>Djemaa Sahridj.</b>		M.B., C.M. (Ed.)	...	Oct., 1885
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Mr. O. E. SIMPSON	Dec., 1896	Miss J. COX	May, 1887	<b>DEPENDENCY OF TRIPOLI.</b>		
Mrs. SIMPSON	Mar., 1898	Miss K. SMITH	May, 1887	Mr. W. REID	...	Dec., 1892
Miss F. M. BANKS	May, 1888	<b>Constantine.</b>		Mrs. REID	...	Dec., 1894
<b>Tetuan.</b>		Miss E. LOVELESS	Nov., 1902	Mr. W. T. BOLTON	...	Feb., 1897
Miss A. BOLTON	April, 1889	<b>Tebessa.</b>		Mrs. BOLTON	...	Dec., 1897
Miss A. G. HUBBARD	Oct., 1891	Miss A. COX	Oct., 1892	Miss F. M. HARRALD	...	Oct., 1899
Miss M. KNIGHT	Oct., 1905	Miss N. BAGSTER	Oct., 1894	Miss J. E. EARL	...	Oct., 1909
Miss H. E. WOODELL	Jan., 1907	<b>REGENCY OF TUNIS.</b>		<b>EGYPT.</b>		
<b>Arzila.</b>		<b>Tunis.</b>		<b>Alexandria.</b>		
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