

# NORTH AFRICA

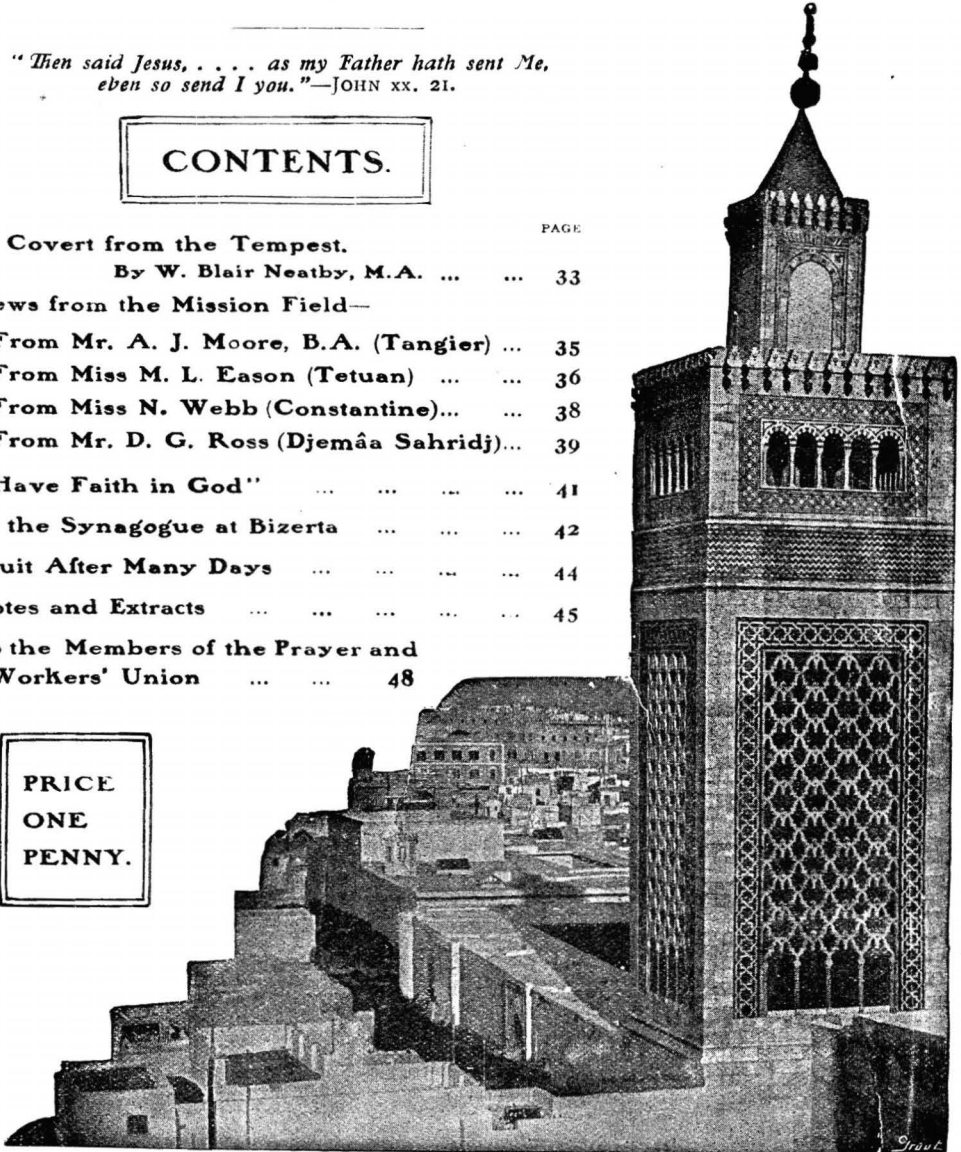
## The Monthly Record of the North Africa Mission.

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

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# THE NORTH AFRICA MISSION.

**It was Founded** in 1881 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 labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

**Its Character** is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired Word. It seeks to encourage simple dependence upon God in all things.

## LIST OF DONATIONS from JANUARY 1st to 31st, 1911. GENERAL AND DESIGNATED FUNDS.

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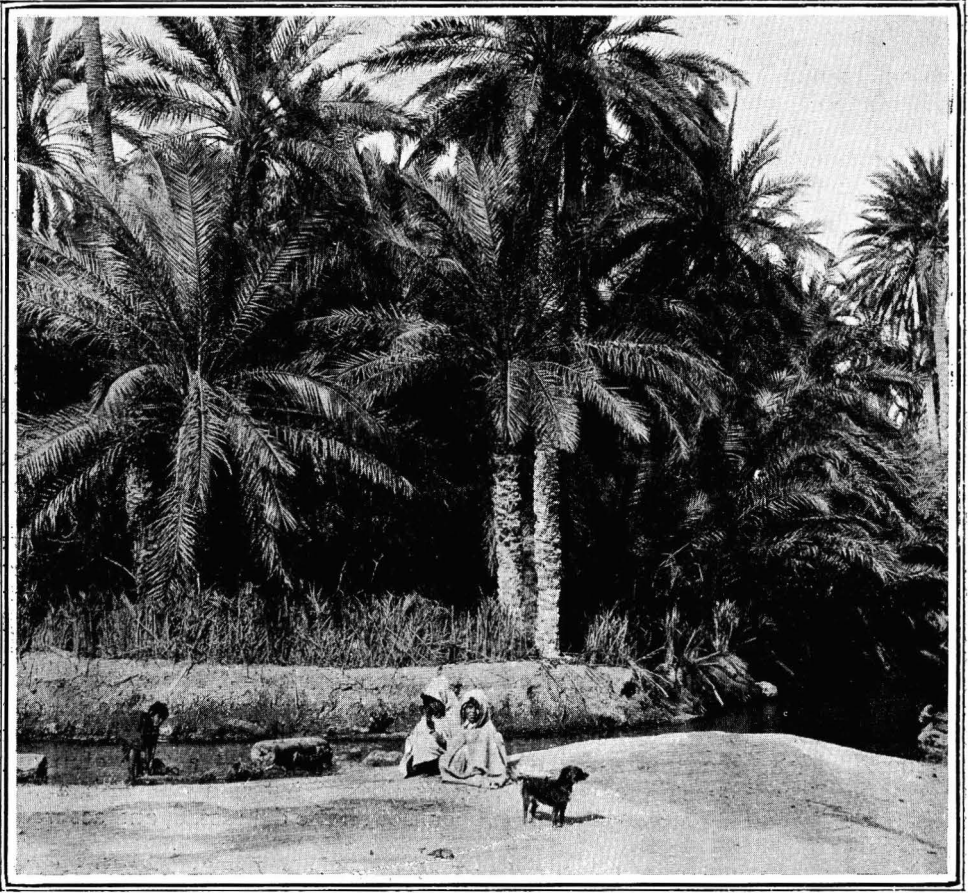


Photo by]

Glimpse of Oasis near Nefta, Tunisia.

[Mr. A. V. Liley.

## A Covert from the Tempest.

*"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."*—LUKE xxii. 31, 32.

CHRIST had just been speaking of a destiny of incomparable splendour awaiting His apostles: "I appoint unto you a kingdom . . . that ye may eat and drink in My kingdom, and sit on thrones judging the twelve tribes of Israel." But "rough seas and stormy skies" intervened between them and that rest; and alongside of the promise, a word of warning about the way was much in place.

We must distinguish in Christ's words, (1) a warning, (2) a promise, (3) an exhortation.

### I.—THE FOREWARNING OF DEADLY PERIL.

This was couched in simply terrific terms. "Satan hath desired to have you" is probably a most inadequate translation. If we follow the greatest critics, we shall adopt some such rendering as that of the margin of the Revised Version: "Satan *hath obtained* you by asking." The late Dr. Field of Norwich, a supreme master of the Greek of New Testament days, translated, "procured you to be

given up to him." It was no question of an attempt of doubtful issue, but a transaction completely successful.

The obvious reference to the case of Job deepened the horror of the announcement. Satan, in the court of heaven, procured, step by step, that Job should be given up to him to endure the last extremity of anguish. Nothing was withheld from the Enemy except the victim's bare life—a life to be retained under such conditions that the sufferer's frenzied prayer was that it might follow the rest of his lost blessings, and the grave close forthwith the awful story of bereavement, heartless desertion, unbearable and hopeless bodily misery. Job's case stood for them, as it has stood ever since, the symbol of the worst the human heart can bear; and Christ's words vividly suggested that they were to pass under Satan's power for a fiery trial comparable to the trial of the patriarch.

## II.—THE PROMISE OF DELIVERANCE.

In the face of the coming tempest, and the awful peril it involved, Christ erected for his cowering disciples one solitary shelter. Between them and the on-coming blast, He interposed His prayer for them.

We notice (1) *the intensely individual direction of Christ's prayer*, and we learn how absolutely individual the place that every tried and tempted soul can claim in the prayer poured forth still within the veil. In marked contrast to the opening words, "Satan hath asked for *you*" (in the plural), comes the promise, "I have prayed for *thee*." He whose action in the heavenly sanctuary is one long fulfilment of His words in the prayer that inaugurated it—"Those that Thou gavest me I have kept, and *not one of them* is lost"—prays for us, one by one. The prayer is as individual as the trial, when "the heart knoweth its own bitterness." If a friend entreated the help of our prayers at a time of bodily suffering or threatened bereavement, we would not put him off with a thousandth share in a general petition on behalf of all the distressed, and assuredly Christ will not.

And we must not miss (2) *the direct object of our Lord's petition*—"that thy faith fail not." He did not pray that the threatened storm might blow over; for the Lord was surely in *that* great and strong wind. There is no deeper element in our so steadfast comfort than the knowledge that there is no weakness in Christ's love:

"While many sympathising hearts  
For my deliverance care,  
Thou, in Thy wiser, stronger love  
Art teaching me to bear."

And many who are joint intercessors with the Lord are called to stand by while those they love as their own soul pass through sufferings from which they cannot deliver them, and to possess their souls in patience until they have learned to say that they would not deliver them if they could until the Lord's time have come. He sits as a refiner and as a purifier of silver.

Our prayers are safe when they are in line with His. If faith does not fail, nothing has failed that matters much. We have many comforts, but we do not live by comforts—not even by spiritual comforts. The just shall live *by faith*.

And last, but not least, under this head we must notice (3) *the certainty of the effect of the prayer*. In Rutherford's well-known words, if we heard Christ praying for us in the next room, we should not be afraid of ten thousand enemies; but (as he adds) the distance makes no difference: He *is* praying for us.

So the defence after all was not disproportioned to the attack; and behind that covert, even such a tempest need not be feared. Only a few days or weeks earlier, the same disciples had stood by their Master's side at Lazarus's grave, and

had heard the words, "I knew that Thou hearest Me always." And now the same voice said, in subdued but steadfast triumph, "I have prayed for thee . . . and *when* [not "and *if*"] thou art converted [or come again], strengthen thy brethren." There is no "peradventure" when Christ prays.

### III.—THE EXHORTATION TO SYMPATHETIC SERVICE.

On this most certain deliverance a solemn charge is based: "Strengthen thy brethren.

The assurance of victory is not greater than its completeness. Peter was destined to a dreadful fall. The proud waters would go over his soul that night. Christ's prayer would draw him out of them, as it were, a drowning man seeing the whole panorama of his life—to lose the view of it no more. This would qualify him to extend to others some real and living measure of the help Christ extended to him. Peter disowned Christ with imprecations; John stood by His cross. I dare not say that John was less useful for not having fallen. Perhaps his profound insight owed much to the steadiness of his walk. But the restored penitent has his own ministry, and a very gracious one. There might be many who would have feared even the apostle of love, because he had not fallen, who would listen to Peter and receive the comfort of God through his words. And Christ's exhortation is an incentive to Peter to exercise the ministry for which—if we may not say his fall, yet at least the mercy he had found in it, had qualified him.

It is well said that forgiveness is imperfect without trust restored—imperfect, at all events, if not in the sense of being incomplete, yet in the sense of failing of the ideal. Trust restored is the glory that crowns the deliverance that Christ achieved for Peter. If his heart were not too heavy to take it in, it was the seal as well as the glory of the promise that pledged his deliverance from the hour when, in the craft of the Enemy, his direst peril coincided with his utmost weakness.

W. BLAIR NEATBY.

## News from the Mission Field.

### MOROCCO.

#### From Mr. A. J. Moore (Tangier).

##### SPANISH WORK.

A few notes on the progress of the Spanish work during the first half of the winter may be of interest to the readers of NORTH AFRICA.

In the way of extra Christmas meetings, I have to mention (1) the school children's prize-giving, and (2) a tea which we gave the congregation of the Spanish Church on Thursday, December 29th.

The first of these meetings was, as usual, full of interest. Our school children attended in good numbers for this prize-giving, their clean, neat appearance giving evidence of special care on the parents' part, and special interest in the proceedings. The programme con-

sisted of Scripture recitations by the children, brief addresses (specially directed to the children and their parents and friends) by Miss Vecchio, Miss Brown and myself; and then followed the event of the afternoon, to which the children had been patiently looking forward. Owing to the kind help of Christian friends there was an excellent selection of prizes, and no little one went away disappointed. . . .

The congregational tea was attended by about 100 people—mainly members and adherents of our Spanish Church . . .

As to the regular meetings, I am glad to be able to say that the Saturday night prayer-meeting (the "pulse" of our church, as we reckon it) keeps up well. It is mainly attended by church members and their children. An awakening interest in missions and in the evangelisa-

tion of our Jewish neighbours (11,000 of them in Tangier!) is beginning to be seen in the prayers of those who take part.

The Sunday School and the women's class—organisations for which Miss Brown is responsible—are rapidly increasing in numbers, and in both there seems to be a real hungering for the truth as it is in Jesus.

We have started lantern services on Thursday nights, and are giving consecutive addresses on the "Pilgrim's Progress." These meetings have drawn a few new people, and they seem to be appreciated.

We are very glad to be able to place the church at the disposal of Dr. John Goldstein (of the Mildmay Mission to Jews) and his helpers for similar lantern meetings on Saturday afternoons. These meetings have been widely attended by the Jews, and we earnestly hope that our brethren in this work will meet with God's most signal blessing on their labours.

Our Gospel and Bible-study meetings (on Sunday and Thursday respectively) are on the whole well attended. Cold and wet weather invariably thins our attendance, however.

There is little to report about the school, simply because there is little variation in detail in the round of its work. It still maintains its high level of discipline and efficiency as an elementary school, under Miss Vecchio's able management. I need not say that we in the Spanish mission regard the school and the Church as all one work—the school being the nursery of the Church; and it is our wish and aim (I speak in the name of my colleagues) that the spiritual welfare of the children may come *absolutely first*. While recognising the immense importance of education, we look on it as entirely secondary and subsidiary to the *great things*—*the winning of the Spanish children for Christ*.

### From Miss M. L. Eason (Tetuan).

January 7th, 1911.—Miss McCracken and I arrived here on New Year's Day, having had some strange but amusing experiences on the way. Our boat ought to have left Tangier on Thursday at noon.

We came down with all our baggage on donkeys, but found no boat in; so we returned to Hope House, having our baggage put into the Custom House for the night. The next day, after ascertaining that the boat was really in, we made another start, and went on board about 11.30 a.m.—but after all the boat did not leave Tangier until three o'clock on Saturday morning.

We were at Ceuta by daybreak, but were late leaving, and did not arrive at Tetuan until the sun was just setting. The captain said he was going on that same evening, so we were obliged to go ashore. . . . Mr. I—, an elderly gentleman, who is well known at Hope House, was with us, and we were very glad of his company. It was quite dark by the time the little boat reached the shore, and there we stood, with our luggage by our side, not knowing what to do next. All around was desolation—nothing to be seen but two or three huts, an old Custom House and a group of Moors.

After some long time, finding it was impossible to get to Tetuan that evening, we very gratefully accepted the offer of the use of a hut belonging to two Moors. It was a fairly clean little place, white-washed inside and out, with a thatched roof, a very low door, and a hard mud floor. There was no window, but we did not need one, as there was enough ventilation by the door, there being a large hole through which two cats found their way in to add to our entertainment. The furniture consisted of three mattresses spread on the floor, a tiny table upon which a candle was burning brightly (an old bottle serving for a candlestick), a box turned sideways to make a cupboard, a barrel containing potatoes and a stone water-bottle. Hanging from the beams of the thatched roof there was a string of onions, a musical instrument made of a tree trunk and having two strings, a goat-skin bottle and several garments.

After we were installed they brought us some native tea (like hot mint sauce) in glasses, and as we had a loaf with us we partook of our repast with relish. Dry bread never tasted as good as it did then. We had not had anything substantial since ten o'clock breakfast, and by this

time it was 7.30 p.m. (Spaniards only have two meals a day, and we had come by a Spanish boat.) Four Moors came in to have a smoke, and about an hour later they left us for the night. We did so wish we could speak to them about the Lord Jesus in their own tongue.

Having good warm coats and plenty of rugs, we were soon curled up on our mats. Before retiring we were able to have a glass of hot cocoa each, made on a spirit stove, and also some biscuits. Really we had quite a lot of luxuries with us. It was so good of the Lord to provide for us in this way.

We slept a little, in spite of too much "company." At 2.30 we rose and prepared our breakfast—tea with Swiss milk

in it, the rest of our bread and biscuits (quite a sumptuous meal); then we waited patiently for the New Year to dawn.

As soon as it was light we had a wash in a pail of water, packed up our things, and were ready for our seven miles' ride to the town. About eight o'clock the ponies were also ready with our luggage strapped on to their backs, and we, seated on the top of some of it, were soon jogging to the town.

Upon arriving, our luggage was taken to the Custom House in the market place, where everything was opened amidst a crowd of spectators. We reached the house just as the morning service was commencing, and received a warm welcome from the Christians.

## ALGERIA.



Miss E. Loveless.



Miss Nora Webb.

Miss E. Loveless and Miss N. Webb are now very busy among the women and children of the important town of Constantine in Algeria. As was mentioned in our January issue, Miss F. E. Harnden has also been able, through the kindness of friends, to return to her old sphere of labour. Some account of the start of the new session's work from Miss Webb's pen, follows.

Miss Loveless has been out in the field since 1902—until 1908 in Tunisia, and since that time in Constantine. She was over in England last summer on a well-earned furlough, and went back last November accompanied by Miss Webb, who, of course as a new worker, will be obliged to occupy herself largely in acquiring the necessary languages before she can take much part in direct

missionary teaching. She is, however, studying hard and at the same time making herself useful in many ways.

There is a great scope for work among the women and children in and around Constantine whom our sisters are seeking to reach, and prayer is asked that God who uses the weak things of the world to confound the mighty may be the all-sufficient aid of these His servants as they seek to make known His truth among those who sit in darkness.

### From Miss N. Webb (Constantine).

February, 1911.—It is but little more than two months since we came to Constantine, yet to-day, looking back, it seems to me, a new worker, as many years—so many new things have crowded in upon me.

We have been busy from the very first day, for it was quickly known that Miss Harnden and Miss Loveless had returned, and women and girls alike called in twos and threes, irrespective of time, and each party in turn had to be entertained, so that all the days were full ones though work had not yet properly commenced. The classes were soon arranged, however, and have been steadily increasing week by week, much to our joy. On Sundays there are two classes for girls—the morning one for those who know a little French, the afternoon one wholly Arabic. The morning class is a new venture, made with a large hope of getting the Gospel read by these girls, though at present their knowledge of French is very scanty.

On Mondays there is a class for Arab women, also on Wednesdays, when between thirty and forty women gather. When I go into this class I am just filled with longing that some of the friends at home might share the sight with me. Two circles of women sit on the floor round a charcoal fire, chattering to each other until coffee and bread are served. When refreshed they settle themselves for "class," and while they are quiet one has an opportunity of looking into their faces. What tragedies are written there! Sin and sorrow, despairing grief, disease and suffering—one may find it all without investigating further. There is scarcely one that has not some terrible story of sorrow to tell which we prove only too true. Then one will ask for the first hymn—they so like "There is a happy land"—and Miss Loveless starts the singing. Singing it is, for these women put all the power of their lungs

into it; but it is in any and every key, and it is not surprising that Miss Loveless is sometimes voiceless after the strain of trying to keep tune. We greatly need a harmonium to save this strain; it would be at once a joy and a great service. A Gospel story (direct teaching) follows the singing. This is appreciated by some of these women, who say in their sad way, "They are good words," or "They take the cares of this world out of our hearts."

When the class is over, physical needs are attended to, and we are able to give simple remedies. To some, cod liver oil is given; to others, cough mixture and ointment or liniments according to need. We are not left without some touch of humour, however. A friend at home is ill; we fail to find out what is the matter, but it is quite expected that linseed tea will meet the case; or another will ask for cough mixture for bad feet; and some, because others are having medicine, will insist that they, too, must have some. And so they leave us, to go back to their sad, sad life, while we pray and long that their darkness may be dispelled by the Spirit of God through His Word.

The girls come again on Thursdays, both morning and afternoon, and boys on Fridays.

Visiting is an interesting part of the work, and we are looking forward to brighter weather, when we shall be able to do some itinerating. Speaking of visiting, some days ago we were asked to visit a sick woman whose home was in the country, but whose husband had brought her in because of her serious illness, and had left her with her mother, a desolate and destitute woman. He had gone back to his home, saying, "She is of no further use to me." We went to see her, and were shocked at her condition and surroundings. The place she was in was about 6ft. by 4ft., and the height did not allow us to stand up in it. It was with difficulty that Miss Loveless could get to her side. Nothing had been done for her. "This sickness was from God," so why



attempt to remedy it? We did all we possibly could, but the poor soul was beyond aid, and in a day or so passed away. The last thing before she died a portion of the Koran was written out, boiled, and the water drunk by herself and some of the people in the house, they believing some virtue would accrue for either body or soul, or both. It is sad indeed for a Mohammedan at all, but more so for a Mohammedan woman! Darkness is intensified in her case, for with the great majority there is not even that measure of mental enlightenment which comes with

contact with the world. She has no option but to accept the things forced upon her, being powerless to discriminate or choose for herself. I must not close without a word about Zerada, our native woman. She is a great joy. Each morning she comes for prayer with us, together with several bairnies who run in and about our house day by day. The portion of Scripture is always chosen specially for her, and she responds so intelligently and gladly. Last evening she was talking of past days, when she was well-to-do and had "gold to the elbow" (meaning bracelets), but she finished so brightly, saying, "We have Jesus in our house now, and He blesses us."

We are in a very dark place, but we remember we are of those of whom it is written, "Ye shine as lights in the world, holding forth the Word of Life." "Brethren, pray for us, that the Word of the Lord may run and be glorified."

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

February 2nd, 1911.—Sunday, the 29th of January, was a memorable day



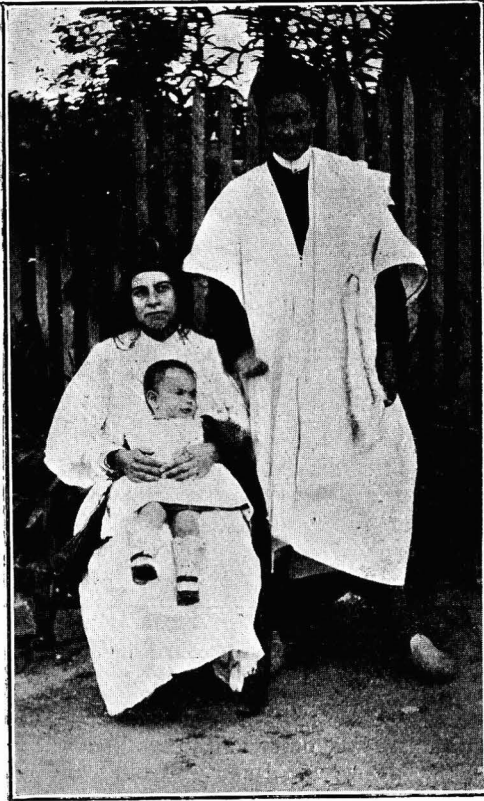
*Photo by*

*[Miss E. Loveless.*

**Zerada, Native Servant in Mission House, Constantine, with some Native Children.**

amongst us. It had more than the usual amount of solemnity and joy. We laid to rest a dear little three-year-old child of our native evangelist, Belkassem (see photo).

As she was one of the few children here, presented by their parents to the Lord Jesus, we felt that although we have no Protestant burying ground, a Christian service should somehow be held. Early in the morning we had a quiet and impressive talk with the sorrowing parents and their friends. Permission was granted by them to have a service in the house at about 10.30; but at 10 o'clock a messenger came to inform us that the body was being carried to the Mohammedan cemetery. We hastened down, and arrived as the Sheikh was engaged in praying in front of a long row of Moslems, whilst the little body lay on the ground in its winding-sheet. We had not time to assemble in full force, but the oldest workers, Miss Cox and Miss Smith, were fortunately there. After the Sheikh had finished we read a few chosen portions of Scripture, and made some brief explanations, followed by prayer.



**Belkasssem (Kabyle Evangelist), with his Wife and Child, Djemâa Sahridj.**

The audience, on the whole, were surprisingly respectful, and listened without any opposition. Whilst the grave was being filled in, we sang to a French air a Kabyle hymn, "We will be faithful till death and God will be ever with us." Miss Smith remarked that such a service would have been impossible in the early days of the mission, and added that the change is doubtless due to the medical work carried on by herself and colleague among the women and children, and by me among the men.

The Sheikh referred to is very friendly. Only that same morning we had called to see his brother who is happily recovering from a serious illness, so we neither anticipated nor experienced any opposition from him. There was no lack of faithfulness on the part of Belkasssem. He stood nobly, albeit tearfully, by the little

band of Christians; but his elder brother, who is a fervent Moslem, occupied himself by filling up the grave and repeating as loudly as he could the well-known creed of Mohammed. However, another brother stood staunchly by Belkasssem. He has lately shown a fine spirit, and we are most hopeful that he is a believer in our Lord Jesus Christ. The love and sympathy he manifested at this trying time were very touching.

It may be remembered that in a former letter [see NORTH AFRICA for November, 1910, page 159], written soon after the Fast of Ramadan, we spoke of a law having been passed, presumably by the whole village, though really only by a certain party in it, prohibiting the converts who had broken the Fast from sharing in the privileges of the village. Among these privileges were—participation in the meat gratuitously distributed from public and private funds on certain occasions, and also the use of the burying-ground. The former law was rigidly kept for three months, when the native advocate, who had been the ringleader in the matter, gave the order, on the occasion of the sudden death of his own brother, that the Christians were not to be excluded from their share of the meat given away by the family to the village. This decision was received by the villagers with satisfaction, as they admit that the lives of the converts are exemplary and that an injustice was being done. Best of all, no attempt was made to prevent Belkasssem from using the public cemetery. Had we a few pounds for the purpose we would gladly buy a piece of land which could be walled in and kept decently as a Protestant burying-ground. The public cemetery here is also the public playground.

Another funeral took place at the same time. It was that of a man whom I overtook three days before, coming up the little road which leads to our house. As we walked we conversed together in a very friendly manner. We parted at the gate, and my last words were, "He that planted the ear, shall He not hear; He that formed the eye, shall He not see?" We never met again. On Saturday, he went to gather wood in his own field, and seeing some dry branches in a neighbour's

field, he had, I suppose, looked all round and, finding no human eye upon him and forgetting the All-seeing Eye, he climbed

up the tree, and, in the act of stealing, fell down and was picked up shortly afterwards a dead man.

## "Have Faith in God."

By J. HUDSON TAYLOR.

*Mark xi. 22.—Luke xvii. 6.*

The following striking words are an extract from a speech of Mr. Hudson Taylor's in New York:—

"God Himself is the great Source of Power. Power belongeth unto God. . . . Further, God's power is available power. We are supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained by supernatural food, taught by a supernatural Teacher from a supernatural book. We are led by a supernatural Captain in right paths to assured victories. The risen Saviour, ere He ascended on high, said to His disciples, 'Ye shall receive power when the Holy Ghost is come upon you.' Not many days after this, in answer to united and continued prayer, the Holy Ghost did come upon them, and they were all filled. Praise God, He remains with us still. The power given is not a gift from the Holy Ghost. He Himself is the Power. To-day He is as truly available and as mighty in power as He was on the day of Pentecost. But has the whole Church ever, since the days before Pentecost, put aside every other work and waited for Him for ten days, that that power might be manifested? Has there not been a source of failure here? We have given too much attention to methods, and to machinery, and to resources, and too little to the Source of Power—the filling with the Holy Ghost. This, I think you will agree with me is the great weakness, has been the great weakness of our service in the past, and, unless remedied, will be the great weakness in the future. We are commanded to be filled with the Spirit. If we are not filled, we are living in disobedience and sin, and the cause of our sin is the cause of Israel's sin of old—the sin of unbelief.

"It is not lost time to wait upon God. May I refer to a small gathering of about a dozen men, in which I was permitted to take part some years ago, in November, 1886. We, in

the China Inland Mission, were feeling greatly the need of Divine guidance in the matter of organisation in the field, and in the matter of reinforcement, and we came together before our Conference to spend eight days in united waiting upon God, four alternate days being days of fasting as well as prayer. This was November, 1886, when we gathered together; we were led to pray for a hundred missionaries to be sent out by our English board in the year 1887, from January to December. And, further than this, our income had not been elastic for some years; it had been about £22,000; and we had, in connection with that Forward Movement, to ask God for £10,000, in addition to the income of the previous year. More than this, we were guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and sent out to China; and it proved that at the end of the year exactly one hundred had gone. What about the income? God did not give us exactly the £10,000 we asked for, but He gave us £11,000, and that £11,000 came in eleven contributions—the smallest was £500, the largest was £2,500. We had a thanksgiving for the men and money that were coming in November, 1886, but they were all received and sent out before the end of December, 1887.

"The Power of the Living God is available Power. We may call upon Him in the name of Christ, with the assurance that if we are taught by the Spirit in our prayers, those prayers will be answered."—From "Workers," Supplement to "Our Own Gazette" (Y.W.C.A. News), November, 1910.

Every mercy looks two ways; it satisfieth our present want, and is a pledge of a future store. Every flower of the field, every passage of Providence in the whole course of our lives, may yield honey and sweetness. David

could never consider how God had been his help, but he had a new frame of joy in God. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Psalm lxxiii. 7).—Charnock.

## In the Synagogue at Bizerta.

[The following is extracted, by kind permission, from an article entitled "Mr. Baron's Journal of a Visit to North Africa," which appeared in the January issue of "The Scattered Nation."]

Bizerta, Saturday, February 19th, 1910.—To-day God gave me a great opportunity to bear witness for Christ and the truth of His Gospel to the Jewish community in Bizerta; for which blessed be His Name! Miss Marcusson kindly arranged to accompany me to the synagogue, and then to pay some visits to Jews in their homes.

We got to the synagogue soon after 8.30 a.m., but though still so early, we were sorry to see a considerable number already leaving, and I was afraid everything was over. We stopped and conversed briefly with a large group who were departing, most of whom, in their rich native Tunisian-Jewish costumes, looked very picturesque figures. Among them was the late Chief Rabbi, a dear, venerable-looking old man, of whom I may truly say that he is "not far from the Kingdom." . . . Miss Marcusson introduced me to him, and, on his remarking on my having come such a long way, I told him and the others that it was my longing desire that all our Jewish people should know God in Christ, the true Messiah of Israel; and this constrains me to travel about everywhere to speak to my brethren about Him. "Yes," he said, "the time will surely come when all will believe in God and in His Anointed One; and then the Lord will be King over the whole earth, and there will be one Lord, and His Name One." On parting, he wished me "peace and blessing."

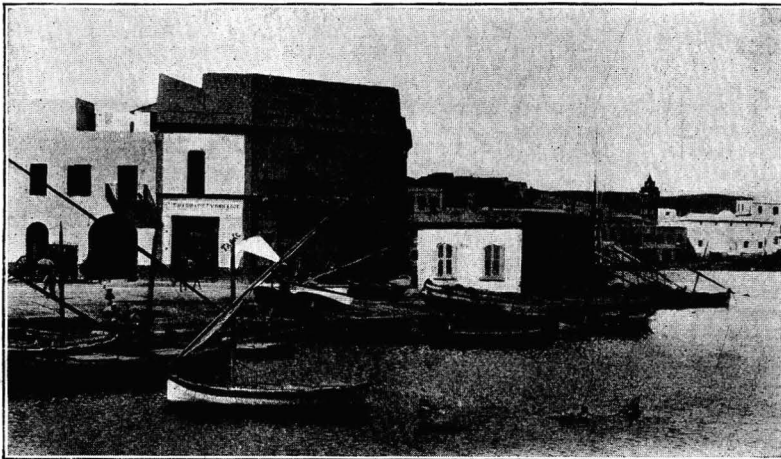
We discovered, however, that there was still a service going on in the synagogue, and that the present Chief Rabbi and a number

of Jews were still within. We entered and took a seat near the door. . . . When all was quite over, and they were beginning to take leave one of another—some of them by kissing the Rabbi on both cheeks—we went forward as we were requested to do by one of the officials of the synagogue, and I greeted the Rabbi—a magnificent specimen of a Jew, and a truly patriarchal-looking figure—with "Shalom." He asked me to sit down by his side. Meanwhile, not only did those who had just finished their prayers—curious who this stranger might be—remain, but some whom we had met outside returned, and formed a semicircle before the Rabbi and myself, Miss Marcusson (whom the Rabbi, with his Oriental ideas about women, for whom there is no place whatever in the synagogue, could not ask to sit down) standing amongst them.

The Rabbi began to ask me in Hebrew a number of small questions about myself—where I was born, whether my father was alive, whether I am married, whether my wife was a daughter of Israel, etc. Then we came to speak of London, and he asked me different questions about the Jewish community there, which I answered to the best of my knowledge.

All at once I said to him: "But I must tell your Honour that there are also other Jews in London—I am sorry to say only a handful as yet, but I am one of them—*Jews who believe in Jesus of Nazareth as the true Messiah of Israel, and in the New Testament as containing the fulfilment of the hope which God gave to our fathers.*"

There was a pause for a few moments and some undercurrent of excitement, then the Rabbi said: "The Jews cannot believe in the New Testament, for the law of Moses cannot be abrogated or superseded. The Christians, however, have changed many of our laws and customs, as, for instance, in relation to the Sabbath, *shechita* (the manner of slaughtering



Le Vieux Port, Bizerta.

animals for food), circumcision, etc."

I tried to explain to him that the question of observance or non-observance of particular ceremonial laws and customs, some of which (like *shechita*) were not even of Mosaic or Biblical origin, but are based on Rabbinic precepts and interpretations, were secondary in their importance. The first and most important question is: "Was Jesus of Nazareth the

promised Messiah?" If He was, then His followers are justified in their attitude to the ceremonial law. The Talmud itself, I reminded him, says that Messiah, when He comes, will bring in a new law which will in many respects change and supersede the law of Moses as well as of the Rabbis.

"No," he said, "the Messiah will be the prophet like Moses, who will enforce and establish the law which God gave through Moses, which must abide for ever." "Let us look," I said, "at the passage to which you refer;" at which the Rabbi commanded a Hebrew Bible to be brought. I opened it at the 18th chapter of Deuteronomy, and read verses 18 and 19: "I will raise them a Prophet from amongst their brethren like unto thee, and I will put My words into his mouth, and he shall speak unto them *all that I shall command* him; and it shall come to pass that whosoever will not hearken unto My words which he shall speak in My Name I will require it of him." "We certainly," I said, "cannot understand the expressions '*My words which I will put into his mouth . . . which he shall speak in My Name*' as meaning merely that He will repeat and enforce the law of Moses." . . . Suddenly he interrupted me: "Do you believe in the prophets?" Of course I answered him that I believed. "If so," he said, "where is the fulfilment of their words if the Nazarene is the Messiah? Where is Elijah the prophet, who was to come first and turn the hearts of the fathers to the children and the hearts of the children to the fathers? Where is the peace which was to come to the world and the glory which was promised to Israel?"

I tried to explain to him that the prophets announce two Advents of the same Messiah—not two Messiahs, as some of the Rabbis teach—and that *everything* which God has



"Place de France," Bizerta.

promised would be fulfilled in His appointed time. In reference to the coming of Elijah, to which the Rabbi returned again and again, I pulled a Hebrew Testament out of my pocket and turned up the words of the Lord in answer to the question of the disciples on this very subject, and showed them how John the Baptist, who came in the spirit and power of Elijah, fulfilled also his mission in relation to Messiah's first Advent. This New Testament was taken out of my hands by some who stood around, and turned over and looked at with very great interest, some having evidently never seen one before.

"We do not know about two Advents," he said; "what is the good of a first coming and then a second? We want to see His open appearing in glory to redeem Israel." This gave me the opportunity to try to explain to them that the "redemption" which Israel needs *most* is the redemption *from sin*, which has been the cause of all our ruin, and that this spiritual deliverance for man has been accomplished by our Lord Jesus as the great Antitype of all the sacrifices by the pouring out of His own soul unto death, as is set forth in Isaiah liii. and other prophecies. In the fulness of time He will come again in manifested glory, but that day will be a day of judgment and of anguish to many, and our people will then look upon Him whom they have pierced, and weep and mourn for Him with great bitterness.

Perhaps the most interesting feature in this memorable discussion, which lasted an hour and three-quarters, was the part taken by Miss Marcusson. The conversation and arguments were carried on for the most part in Hebrew, but I felt myself rather hampered, for I am not so free in speaking Hebrew as I once was. Then the pronunciation of these

Arabic-speaking Jews is different from mine, and a number of those who stood around did not understand spoken Hebrew at all. I therefore from time to time, when I feared they did not quite grasp the meaning of my words, requisitioned Miss Marcusson's ready help as interpreter into Arabic. But this very dear sister did not only interpret my words. From time to time the Spirit would come upon her, and she would proceed to preach to them like a real prophetess. This was particularly the case when I asked her to explain more fully in Arabic, the typical

significance of the sacrifices which we had been discussing, and the great work of Atonement accomplished on the cross by our Lord Jesus Christ. It was a remarkable sight to see a European woman in a synagogue in the midst of a large company of Oriental Jews, including the Chief Rabbi, who looked astonished at her earnestness and enthusiasm, breathlessly listening while she spoke of Christ. . . . .

A number of them greeted us kindly on parting, and we left with hearts full of thankfulness to God for this great opportunity.

## Fruit After Many Days.

Among our dear converts we have a man and wife, both remarkably good-looking. The story of their conversion is not thrilling, but we were moved to much emotion when our brother related it at our last testimony meeting. His wife was present and shared our joy, though she remembered with shame that she had made the path very difficult for her husband and children. This is the story.

A lad in our Sunday School went home one day and declared himself a Christian, and said he wished to bring the ladies from the Hall to see his mother. She burst out: "If those Signorine come into my house, I will send them out with a broom." She was a bigoted Roman Catholic, and her husband had no religion at all. After a time she was visited, and, seeing that their son was prospering, even in this world, in answer to prayer, she and her husband became impressed. At first we had more hope of her than of him; but the superstitions of her church held her as in a vice, and even after her husband had been changed by the Spirit of God, she continued to burn the little lamp before the Madonna and to invoke the saints, etc. Her mother-in-law and her own relations frightened her by saying that her ill-health was the result of her husband having become "Protestante"; and once, when her baby was ill, she was persuaded to take it secretly to the Catholic church to be baptised, although

by the father's wish it had already been presented to the Lord in our hall as the child of a believer. When it died she called a priest to bury it, to the great grief of the father and brother who were absent at the time.

They induced her to attend our meetings, and gradually, very gradually, the truth gained ground. One day, a terrible accident occurred to her sweet little girl, and her eye had to be removed. Miss Case went to see her, and was astonished to find the mother so resigned and even happy in the will of God, and as many relatives were present, she begged the "Signorina" to explain the Gospel to them. We heard afterwards that she had begun fearlessly to testify to everyone of her trust in Christ. "A little child shall lead them." It was because one of her little girls cried and begged her to remove "the ugly picture of the Virgin" which frightened her, that she finally decided to have done with it.

One by one their children are being saved. We had the joy, the other day, of hearing their youngest son and two daughters testify of their trust in Christ, and even the little girl to whom the accident occurred said to her mother, "I wanted to pray in the meeting, but there was no time." So, from the conversion of the eldest son in our old hall; a rich harvest has been already reaped.

L. E. ROBERTS.

"All Thy children shall be taught of the Lord" (Isaiah liv. 13). God the Holy Ghost is their teacher. He teaches them to know themselves. He teaches them to know the Lord Jehovah as infinitely holy, pure, and good. He teaches them to know the Lord Jesus Christ, in Whom the justice and holiness of Jehovah and the wants of the sinner

meet with full satisfaction. He teaches them by the fulness of the Gospel. He teaches them by leading them up and down, as the children of Israel were led up and down in the wilderness, to humble them and to prove them. The more they profit by His teaching, the higher will the Lord Jesus Christ rise in their estimation.—*Selected.*

## Notes and Extracts.

It is with much sorrow that we record the death at Tripoli, Barbary, on Saturday, Feb. 11th, 1911, of our missionary, **Mr. William T. Bolton**. He had been ill since the first week in January, but the first news causing really grave anxiety reached the Mission office by telegram on Feb. 2nd. This was followed by further messages received on the 8th, saying the doctors gave no hope, and on the 11th, that he was sinking. On the 13th came the news that our brother died peacefully on Feb. 11th. Mr. Bolton suffered intensely during his painful illness (blood-poisoning). We very affectionately commend our dear sister Mrs. Bolton and her little ones in their sore bereavement to the prayers of God's children.

### HOME NOTES.

#### The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (March 2nd), 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, March 17th, at 3 p.m.



**Mr. and Mrs. T. J. Warren**, whose acceptance by the Council to be missionaries of the North Africa Mission, was mentioned in our issue for last October, are now located at Tangier, where they will be learning Arabic with a view to future work among the Mohammedans of Morocco. Our readers are asked to pray for them that they may be greatly helped of God in their new sphere of life and service.



**Mr. Edward A. Talbot**, the newly-appointed Organising Secretary of the Mission, left Southampton on the 21st February

by Netherland Line steamer for Tangier, on a visit to a number of N.A.M. stations in Morocco, Algeria and Tunisia. Mrs. Talbot is accompanying her husband, and they expect to be absent about eight weeks, returning home (D.V.) by the end of April. The special object of the tour is to enable Mr. Talbot to see the field and work for himself, and thus get that first-hand knowledge of the field and its needs which is absolutely essential in presenting its claims to the home-helpers and to the general public.



### DEPARTURE.

On February 14th **Mr. and Mrs. T. J. Warren** (new workers) left Southampton for Tangier by Rotterdam-Lloyd steamer.



### "WANTS."

The **Tulloch Memorial Hospital**, Tangier, is in much need of the following articles:—(1) sheets of unbleached strong calico, (2) blankets, (3) pillows, (4) pillow-cases, (5) old linen. Parcels (marked Dr. Wilson, Tangier) should be sent to Messrs. Bride and Eastland, 39, City Road, London, E.C.



### FOREIGN NOTES.

#### Morocco.

In a letter from Tangier, dated January 25th, **Mrs. O. E. Simpson** writes:—"Last week, after my husband had been preaching to the in-patients [Tulloch Memorial Hospital] and asking if there were any who were prepared to come out and confess Christ, E—elbowed B— and said: 'Let us get up and confess Him.' B— answered: 'They would only laugh at us.' But he followed the preacher into the next room and said: 'We do believe in Jesus—E— and I; and we wanted to say so before all, but feared their making fun of us. We will come down to your meeting for the converts on Sunday afternoon.' . . . Last evening we invited them to a cup of native tea, and after reading and having the step put before them most solemnly and clearly, they both prayed simply and sweetly, committing themselves to the One who gave Himself for them. It was a happy, holy hour. . . . Ali was a great help and cheer to them, and his joy knew no bounds when, after they had gone upstairs, we remained to praise and pray for them. Oh, how faithful is our God!

"Two or three other readers among the in-patients are deeply interested, and are often found poring over their copies of the Gospel."

In a recent letter from **Tangier, Mrs. Isaacs** says:—"There is a good work of grace going on amongst the in-patients [Tulloch Memorial Hospital], and God's Holy Spirit is opening the hearts of several, old and young, to receive the 'good seed.'

"With the kind permission of **Dr. Wilson** to use the Hospital premises, we were able again to invite the members of the [Native] Police-force (Algeciras Convention). Mr. Steven of the British and Foreign Bible Society has again given much valued help; first, by obtaining the permission of the head Moorish Officer in the Kasba, and then by personally inviting the men. So on Wednesday, January 25th, at 6.30 p.m., we had all made ready, not knowing how many might turn up, and we were delighted to welcome *seventy* men. Tea was served in Moorish fashion with mint and quantities of loaf sugar, and they enjoyed many glasses of it with biscuit. After that was over, many of them asked for Scripture portions, and about sixty received them in Colloquial or Classical Arabic, or Susi. **Mrs. Simpson** then sang a Gospel hymn, and **Mr. Simpson** gave a short Gospel address. . . .

"We have also this month had the pleasure of entertaining, on two evenings, the post-office clerks and postmen of the French, German, British and Spanish post-offices—the former at the house of Dr. and Mrs. Goldstein, and the latter at that of Mr. and Mrs. Steven, both most kindly lent for the purpose. . . . M. Blanco gave the postmen a very good Gospel address in Spanish, and they listened with great interest—many of them are Jews. . . .

"The man, Ayashi, continues to behave remarkably well, and is an industrious helper in the Hospital. This morning, while I was speaking to a new patient who is very ill, he joined in and told him the Gospel."



**Mrs. Roberts** writes from **Hope House, Tangier**, on January 20th:—"The afternoon classes for women and girls were started in the middle of December. Numbers are about the same; several new ones have joined but many familiar faces are missing. On enquiring, I find some have left the neighbourhood, a few have married, and others have been carried off by small-pox, which is always about, more or less. Now the treats are over, I am hoping to start the morning reading class again. Several of the old members are willing to return, and no doubt others will join.

"The women had their treat on Tuesday, the 10th. . . . Mrs Simpson kindly sang some hymns to them, and Mr. Simpson gave them an address on the "Good Samaritan," to which most of them listened very attentively. Two days after, one of the women came to

me for advice on some matter. I asked her if she could remember what she had heard. She told me a good deal, and said how much she liked the good words, and finished up by saying, 'But you haven't got hearts like the Moslems.' I hastened to tell her that by nature that was our strongest point of resemblance, but the grace of God through faith in Jesus Christ had made the difference which she saw."



**Miss Brown** writes from **Tangier** on February 1st:—"During the last two weeks of January we have been holding some **special Gospel meetings** for the **Spaniards**, conducted by M. Blanco, three nights a week, and our hall has been well filled on each occasion. The last night of the mission we had an after-meeting, when a good number of men, women and young people stayed to be dealt with about their souls. It was a blessed and busy time pointing those enquirers to the Lord Jesus. Will you pray that all those who seem to have been awakened may be truly born again of the Spirit."



**Miss A. G. Hubbard**, in a recent letter from **Tetuan, Morocco**, writes:—"At dispensary this morning I heard quite an unconscious testimony to the power of God's Word. I had been reading with several men, and at the close, one of them asked if I would give him a Gospel to take away with him, which I willingly did. Just then a better-class man walked in, and seeing the Gospel in the first man's hand, said: 'What are you doing with that book? It is sin for you to touch it. Why! don't you know that that book *speaks*?' Thank God, it does speak. May that one Gospel so 'speak' that the reader, through the working of the Holy Spirit, may know it indeed to be God's Truth!"



#### Algeria.

**Mr. D. G. Ross**, writing from **Djemâa Sahridj** on January 23rd, says:—"The work goes on nicely, but I have not been able to go to **Moknea** since Christmas because of the wet weather. The evening meetings are keeping up well, and during the day we spend a good deal of time in the new hall, when we have lots of visitors. Yesterday (Sunday) we had **thirty-two** at the **morning service**, about **seventy** to **Sunday School**, and **twenty-two men** in the evening. . . . There is much illness still in the village. I have had a busy morning with patients, and have been going in and out since to see special cases."



### Tunisia.

Mr. A. V. Liley writes from Tunis on January 30th:—"We have at last obtained a large shop, which makes the best **Bible Depot and meeting hall** that the N.A.M. has ever had in Tunis city. For years I have desired to have a shop in the very place where our new depôt is situated. It is on the borders of a thickly populated part of the town, in one of the main streets much frequented by the native population. The shop is on the shady side of the street, so there will always be many passers-by who will be attracted to stop and to look in at the window at the Scripture pictures and books we have placed there. By means of a large bookcase we have made the front part to serve as a book-shop, while behind this we have a nice large hall, well suited to our needs.

"Among those who have visited us lately was a chief from one of the desert tribes on the Tunisian border. He was brought by one of our regular visitors. For upwards of an hour I had the privilege of reading to him from the Word of God and explaining to him for the first time the way of salvation. He came again more than once, and on leaving the town he took with him a copy of the Gospel and gave me a very hearty invitation to come and spend a few days with him."



With regard to the **Italian Work at Tunis**, Miss Case and Miss Roberts wrote, on January 12th:—"We are thanking God

just now for the increased interest among young men and women. They love to come to the Sunday School, and have each their own class-room. Please pray that a very real work of God may be done amongst them. One young man who has been in our school since he was quite small has gone to do his military service, and it is touching to read in his letters the expression of his true affection for his beloved Sunday School, and how he realises that it was *there* he learned to love God and walk uprightly. He has not feared to show his light to his comrades. May God keep him unspotted from the world!

"The Y.W.C.A. is going forward. New members are joining, both French and Italian. There is a desire to come to the Bible classes and study God's word. We are glad to have a lady staying with us this winter who is interesting herself with the French girls."



Dr. T. G. Churcher, writes from Sfax, Tunisia, on February 1st:—"The wet days and the Arab New Year have reduced our numbers at the Medical Mission, but we have registered **942 visits** during the month of January, and I have sold **twenty-two** Gospels to my patients. The children's treats were held on the fourth and fifth of January. Seventy-two were present, fifty-one being Mohammedans. We desire to thank very heartily those who assisted us with gifts for them, and to bespeak their kind help for the future. The **Porter boys' class** has averaged an attendance of about eighteen."

## ALGERIAN CARPETS AND RUGS.

We still have a few **Carpets** on hand, and we shall be glad to dispose of them quickly on behalf of the industrial work in Cherchell, which was carried on for so many years by our sister, the late Miss Day. This work has been the means of helping many poor girls and women and of bringing many natives under Gospel influences.

**Carpets from £3 5s. to £5 12s. 6d.; mats from 2s. to 11s. 6d.** (Rugs at present out of stock.)

A price list, giving sizes and descriptions of these goods, may be had on application. Friends may view the goods at the Office (as below) on any day, except Saturday, between the hours of 10 a.m. and 5 p.m. Or any article will be sent on approval; but in such cases carriage must be paid both ways if no purchase is made. Postage extra in all cases. Please apply to the **Secretary, Cherchell Carpet Industry, 4, Highbury Crescent, London, N.**

The preaching of the Word is the great work of the missionary; at the same time, the preaching behoves to be backed by character in him who preaches. The missionary carries a Word which is glad news, but the receipt of the glad news is sometimes the occasion of affliction, of a man's being separated from those nearest and

dearest to him. It brings him into suffering perchance, but it introduces into his heart the joy of the Holy Ghost. What is wanted, at home as well as abroad, is a reception of the Word of God, such as shall make itself manifest, and be unmistakably telling as to our belonging to Christ and loving His ways.

—Selected

## NOTICES OF BOOKS.

*Glimpses of Four Continents, or The Travels of R. C. Morgan.* By Mrs. R. C. Morgan.

In this volume of 388 pages, with four photogravures and sixteen half-tone blocks, many very interesting facts are given concerning the Lord's work and the Lord's servants in the lands which the late Mr. Morgan visited. He was not a mere tourist for whom the beauties of nature and the variety of scene were the chief objects of interest, but a devoted Christian to whom the spread of the Gospel and the welfare of those engaged in that work were of more concern than anything else.

Mr. Morgan was for years deeply interested in the North Africa Mission, and besides belonging to its Council was a liberal supporter of its work, and a warm friend to its missionaries. Amongst the countries and people visited, North Africa and the N.A.M. missionaries come well to the front, and various interesting incidents are given.

Those who purchase the book will have the

double pleasure of reading it, and of knowing that the whole proceeds will go to mission work. It can be obtained of Morgan and Scott, Ltd., 12, Paternoster Buildings, London. Price, 2s. 6d. net.



*The late Dr. Grattan Guinness. The January-February issue of "Regions Beyond"*

is an "In Memoriam" number, and gives a very interesting account of this venerable servant of God, and the various Christian enterprises in which he took a prominent part. It reveals also some of the trials and difficulties that he had to face. As Dr. Guinness was one of the founders of the North Africa Mission, the story of his life is of special interest to those who seek the welfare of our work.

We would recommend our readers to obtain this if they have not already done so.

It may be obtained—price sixpence, post free—from R.B.M.U., Publication Department, Harley House, Bow, London, E.

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

### Requests for Praise and Prayer.

#### PRaise.

For two in-patients at the Tulloch Memorial Hospital, Tangier, who have professed their faith in the Lord Jesus: also for the interest shown by several others there in the reading of the Scriptures—and prayer that they, too, may be saved.

That a very suitable shop for a Bible Depot and Preaching Hall has been obtained at Tunis in a good neighbourhood.

For evidences of awakened interest in God's word among young Italian men and women at Tunis; and for some fruit as the result of the recent special mission held there.

For God's goodness to a missionary sister (who recently underwent an operation) in filling her heart with His peace and granting a good recovery so far.

#### PRAYER.

For God's blessing on efforts being made in Tangier to evangelise the employees of the Post Offices of various nationalities.

That the portions of Scripture, distributed

at Arzila among retainers of the Governor Raisuli, may be read by them to profit in their distant homes.

For an Italian at Tunis, deeply convicted of sin, who is entangled in an iniquitous trade; that he may be set free and be able to get honest employment.

For the new workers in the field; that they may be enabled to make good progress with their studies, and thus be soon able to enter upon more direct work.

That the Lord would be pleased to bless the visit of Mr. E. A. Talbot, the organising secretary, to the field; and that it may lead to his being greatly used of God in securing fresh interest and friends for the work of the Mission.

For any of our missionaries who are in weak health, that they may be made quite strong for work again.

For our sister at Tripoli, Mrs. Bolton, so recently bereaved, and her dear children—that the God of the widow and the fatherless may specially comfort and help them.

**Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.**

**LIST OF DONATIONS.**

(Continued from page ii of Cover.)

1911. Jan.	No. of Receipt.	Amount. £ s. d.
Brought forward	144	8 7
4071	0	5 0
{ Fife Keith (Mission Hall)	1	10 0
3	0	10 0
4	1	18 6
{ Missionary Helpers' Band, Blackheath	13	11 0
6	0	7 10
7	2	0 0
{ A Friend of Missions, Glasgow	25	0 0
9	4	0 0
80	30	0 0
{ Watville Street Mothers' Meeting, Handsworth	10	0 0
2	1	4 5
3	1	0 0
{ Bethesda Free Chapel, Sunderland	1	0 0
5	30	0 0
{ Friends at Gravesend	5	0 0
8	0	5 0
{ Talbot Tabernacle Church and Sun. Sch.	7	2 0
90	5	2 6
{ Westminster Chapel (Clapton Hall) S.S.	5	0 0
3	1	10 0
4	15	9 1
5	10	2 11
Sundries		£334 8 10
		0 2 6
		<u>£334 11 4</u>

**SUMMARY.**

**January.**

General Fund	£2,393 18 6
Designated Fund	334 11 4
	<u>£2,728 9 10</u>

**DETAILS OF  
DUBLIN AUXILIARY.**

S. S. McCURRY, Esq., Hon. Sec.,  
3, Spencer Villas, Glenageary.  
Designated Receipt No. 4094.

No. of Receipt	£ s. d.
42	2 0 0
3	0 5 0
4	0 10 0
5	1 0 0
6	0 10 0
7	0 5 0
8	1 0 0
9	2 0 0
50	0 5 0
1	0 10 5
2	1 0 0
3	0 10 0
4	3 0 0
5	0 2 6
6	0 10 0
7	0 10 2
8	0 3 0
9	1 0 0
60	0 8 0
	<u>£15 9 1</u>

**DETAILS OF  
BARKING AUXILIARY.**

Miss F. HOWE, Hon. Sec.,  
151, North Street.  
Designated Receipt No. 4090.

No. of Receipt.	£ s. d.
55	1 17 0
6	0 5 3
20	3 0 3
	<u>£5 2 6</u>

**DETAILS OF  
GIBRALTAR AUXILIARY.**

Capt. C. H. HILL, Hon. Sec.,  
King Edward VII. Soldiers and  
Sailors' Institute.  
General Receipt No. 3330.  
Designated Receipt No. 4044.

No. of Receipt.	£ s. d.
75	2 2 0
6	3 0 0
7	1 0 0
8	0 10 0
9	0 9 0
80	0 3 6
1	2 2 0
2	0 3 0
3	0 10 0
4	1 0 0
5	1 0 0
6	0 5 0
7	1 0 0
8	1 1 0
9	2 2 0
90	2 0 0
1	0 5 0
2	1 10 0
3	1 5 4
4	0 4 8
5	2 2 0
6	5 0 0
7	2 11 8
8	0 10 0
9	5 0 0
100	0 5 6
No.	
1	0 14 0
2	0 3 6
3	2 0 0
4	0 10 0
5	0 10 0
6	1 0 0
7	2 2 0
8	0 11 0
9	1 0 0
10	1 0 0
1	3 3 0
2	1 0 0
3	0 10 0
4	1 2 6
5	1 0 0
6	1 0 0
7	0 10 0
8	1 0 0
9	1 0 0
20	2 0 0
1	0 10 0
	<u>£39 6 8</u>

**ADDITIONAL DESIGNATED  
DONATIONS FOR PERIOD  
ENDING 31st DEC., 1910.**

1910. Dec.	No. of Receipt.	Amount £ s. d.
31	4934	5 0 0
	5	0 5 0
	6	1 12 0
	7	10 0 0
	8	1 1 8
	9	1 0 0
	40	1 5 2
	401	0 13 0
	1	0 4 6
	2	0 3 9
	3	30 0 0
	4	57 6 8
	5	45 0 0
	6	0 9 7
	7	0 15 0
	8	0 10 0
Sundries		£155 6 11
		20 17 7
Previously ackgd.		£179 4 6
		337 19 10
		<u>£114 4 4</u>

**SUMMARY.**

**December.**

General Fund	£201 6 3
Designated Fund	514 4 4
	<u>£715 9 7</u>
<b>TOTALS JAN. 1st to Decem- ber 31st, 1910.</b>	
General Fund	£3,933 6 4
Designated Fund	3,193 2 6
	<u>£7,126 8 10</u>

**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.]

Telegraphic Address:—"TERTULLIAN," LONDON."

Telephone:—2770 NORTH.

# THE NORTH AFRICA MISSION.

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 HENRY EDMONDS, Tunbridge Wells.

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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 into any of its branches.

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

Boxes and Cases can be sent to the N. A. M., c/o Messrs. 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.			Bizerta.		Date of Arrival.
Tangier.			Cherchell.			Susa.		
	Date of Arrival.			Date of Arrival.				
GEO. WILSON, M.A., M.B.	Dec., 1906	...	Miss L. READ	April, 1886	...	Miss R. J. MARCUSSEN	Nov., 1883	...
Mrs. WILSON	Dec., 1906	...	Miss K. JOHNSTON	Jan., 1892	...	Mr. J. J. COOKSEY	June, 1892	...
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		
M.B. (Lond.)	Dec., 1894	...	M. E. CUENDET	Sept., 1884	...	Mrs. SHORT	Oct., 1899	...
Miss F. MARSTON	Nov., 1895	...	Madame CUENDET	Sept., 1885	...	Miss C. L. ADINSELL	Nov., 1895	...
Miss I. L. REED	Oct., 1908	...	Mr. A. SHOREY	Nov., 1902	...	<b>Sfax.</b>		
Mr. T. J. WARREN	Feb., 1911	...	Mrs. SHOREY	Oct., 1904	...	T. G. CHURCHER,	...	...
Mrs. WARREN	Feb., 1911	...	<b>Djemâa Sahridj.</b>			M.B., C.M. (Ed.)	Oct., 1885	...
<i>Spanish Work—</i>			<i>Kabyle Work—1</i>			Mrs. CHURCHER	Oct., 1889	...
Mr. A. J. MOORE, B.A.	April, 1909	...	Mr. D. ROSS	Nov., 1902	...	Mr. H. E. WEBB	Dec., 1892	...
Miss F. R. BROWN	Oct., 1889	...	Mrs. ROSS	Nov., 1902	...	Mrs. WEBB	Nov., 1897	...
Miss VECCHIO, School Mistress.	...	...	Miss J. COX	May, 1887	...	<b>DEPENDENCY OF TRIPOLI.</b>		
<b>Casablanca.</b>			Miss K. SMITH	May, 1887	...	Mr. W. REID	Dec., 1892	...
Mr. O. E. SIMPSON	Dec., 1896	...	<b>Constantine.</b>			Mrs. REID	Dec., 1894	...
Mrs. SIMPSON	Mar., 1898	...	Miss F. HARNDEN	Nov., 1900	...	Mr. W. T. BOLTON	Feb., 1897	...
Miss F. M. BANKS	May, 1888	...	Miss E. LOVELESS	Nov., 1902	...	Mrs. BOLTON	Dec., 1897	...
<b>Tetuan.</b>			Miss N. WEBB	Nov., 1910	...	Miss F. M. HARRALD	Oct., 1899	...
Miss A. BOLTON	April, 1889	...	<b>Tebessa.</b>			Miss J. E. EARL	Oct., 1909	...
Miss A. G. HUBBARD	Oct., 1891	...	Miss A. COX	Oct., 1892	...	<b>EGYPT.</b>		
Miss M. KNIGHT	Oct., 1905	...	Miss N. BAGSTER	Oct., 1894	...	<b>Alexandria.</b>		
Miss H. E. WOODLELL	Jan., 1907	...	<b>REGENCY OF TUNIS.</b>			Mr. W. DICKINS	Feb., 1896	...
Miss M. EASON	Dec., 1910	...	<b>Tunis.</b>			Mrs. DICKINS	Feb., 1896	...
<b>Azila.</b>			Mr. A. V. LILEY	July, 1885	...	Miss R. HODGES	Feb., 1884	...
Miss C. S. JENNINGS	Mar., 1887	...	Mrs. LILEY	April, 1886	...	<b>Shebin-el-Kom.</b>		
<b>Laraisch.</b>			Miss H. M. M. TAPP	Oct., 1903	...	Mr. W. I. FAIRMAN	Nov., 1897	...
Miss K. ALDRIDGE	Dec., 1891	...	Miss H. KENWORTHY	Nov., 1910	...	Mrs. FAIRMAN	Feb., 1896	...
<b>Fez.</b>			<i>Italian Work—</i>			<b>Provisionally at Asyut.</b>		
Miss L. GREATHEAD	Nov., 1890	...	Miss A. M. CASE	Oct., 1890	...	Miss H. B. CAWS	Oct., 1907	...
Miss M. MELLETT	Mar., 1892	...	Miss L. E. ROBERTS	Feb., 1899	...	<b>IN ENGLAND.—Miss B. VINING, Invalided.</b>		
Miss S. M. DENISON	Nov., 1893	...						
Miss I. DE LA CAMP	Jan., 1897	...						