

# NORTH AFRICA

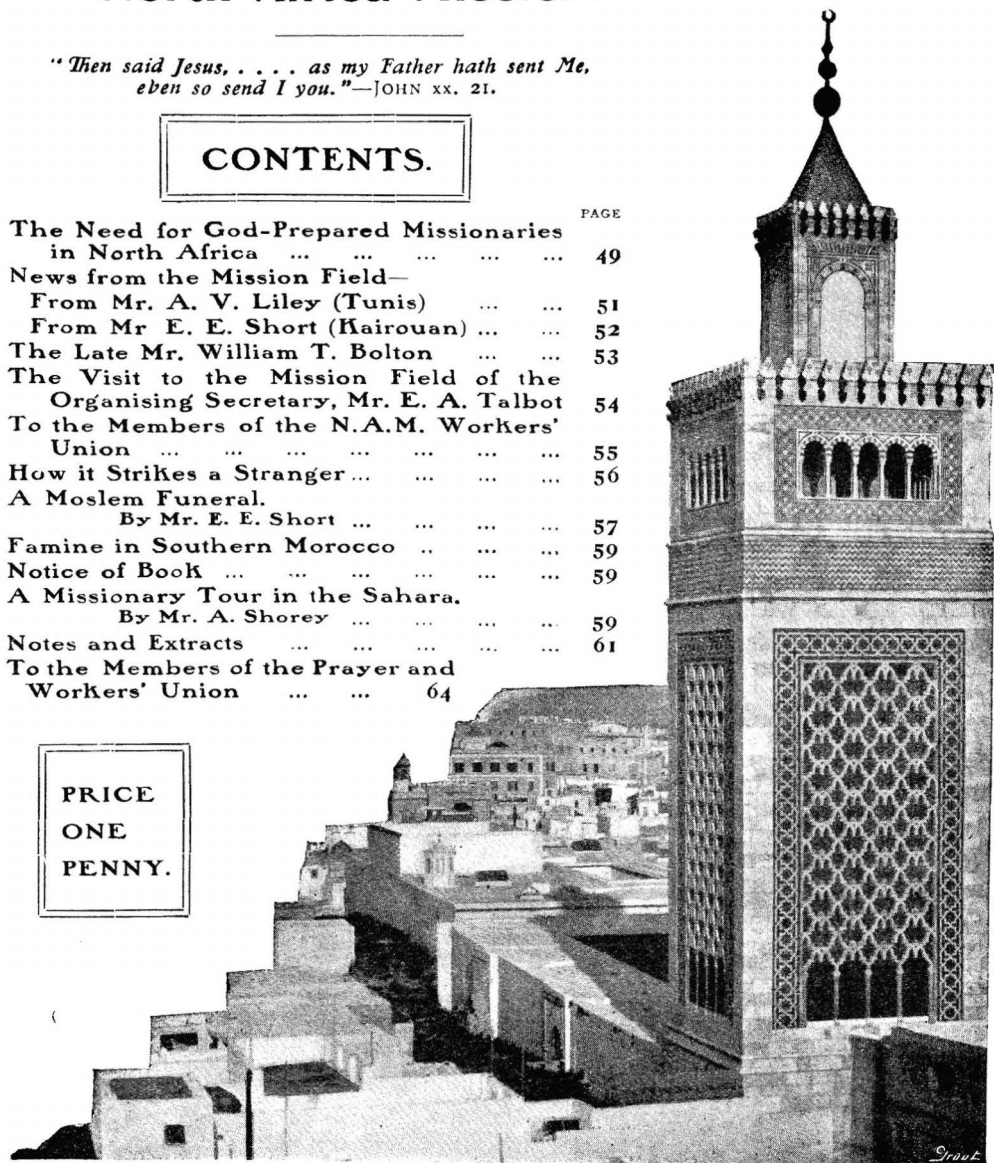
The Monthly Record of the  
North Africa Mission.

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

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PRICE  
ONE  
PENNY.



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LIST OF DONATIONS from FEBRUARY 1st to 28th, 1911.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1911.	No. of	Amount.
1911.	No. of	Amount.	Feb.	Receipt.	£ s. d.
Feb.	Receipt.	£ s. d.	Brought forward 828 13 1		
1	3342	0 7 6	22	3406	0 10 0
	3	0 10 0	23	3	2 0 0
	4	0 6 4		9	5 0 0
	5	0 4 0	24	10	1 1 0
	Egham Junior Branch Y.W.C.A.	0 3 0	25	2	1 10 3
		7	1 0 0	27	Surrey Chapel S.S., Norwich
	8	0 1 5		4	
2	9	5 5 0	28	Croft's End Mission, Bris ol	0 5 0
	50	1 1 0			
	1	0 7 0			
	2	Cancelled			
3	3	0 5 0			
	4	0 3 0			
	5	1 1 0			
	6	1 0 0			
	7	5 0 0			
	8	0 10 0			
4	9	0 10 0			
	60	0 8 6			
	1	0 2 6			
6	2	1 0 0			
	Granville Men's Meeting	0 5 3			
		4	0 2 0		
	5	0 5 0			
	6	1 0 0			
	7	0 10 0			
	8	5 5 0			
7	9	0 5 0			
	70	0 1 6			
	1	0 2 6			
	2	0 3 6			
	3	5 0 0			
8	4	9 10 0			
	Melbourne Hall M.U., Leicester	1 0 0			
		6	0 10 0		
	7	0 2 4			
	8	0 2 0			
9	9	0 7 10			
	80	5 0 0			
	1	50 0 0			
	2	0 10 0			
10	3	5 0 0			
	4	0 6 0			
11	5	0 5 0			
	6	0 10 0			
	Baptist Church, Wellington, Stockton	1 1 0			
		7	1 0 0		
13	9	4 0 0			
	90	0 4 0			
	1	0 10 6			
14	2	0 10 0			
16	3	1 0 8			
17	4	0 12 0			
	5	0 8 3			
	6	0 5 0			
	7	1 1 6			
	8	1 10 0			
18	9	500 0 0			
	1	0 4 0			
	2	0 5 0			
	3	0 10 0			
	4	0 3 0			
20	4	10 0 0			
21	5	200 0 0			
Carried forward £828 13 1					

### SUMMARY.

February.

General Fund ..	£856 18 5
Designated Fund	258 10 2
	<u>£1,115 8 7</u>

TOTALS Jan. 1st to Feb. 28th, 1911.

General Fund ..	£3,750 14 11
Designated Fund	593 1 6
	<u>£3,843 16 5</u>

### DETAILS OF CIBRALTAR AUXILIARY.

Capt. C. H. HILL, Hon. Sec., King Edward VII. Soldiers' and Sailors' Institute.

Designated Receipt No. 4108.

No. of Receipt.	£ s. d.
22	175 0 0
3	5 0 0
4	1 0 0
	<u>£181 0 0</u>

### DETAILS OF WEST KIRBY AUXILIARY.

Miss M. GEDDES, Hon. Sec., "Shirley," Westbourne Grove.

General Receipt No. 3412.

No. of Receipt.	£ s. d.
73	0 10 6
4	0 2 6
5	0 2 0
6	0 15 3
	<u>£1 10 3</u>

### DETAILS OF BARNET AUXILIARY.

Designated Receipt No. 4107.

No. of Receipt.	£ s. d.
97	0 10 6
8	0 3 7
	<u>£0 14 1</u>

### DETAILS OF DUBLIN AUXILIARY.

S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.

Designated Receipt No. 4123.

No. of Receipt	£ s. d.
61	0 10 0
2	1 0 0
3	0 6 0
4	1 0 0
5	0 5 0
6	0 5 0
7	0 10 0
8	0 10 0
9	0 6 0
70	0 5 0
1	0 10 6
2	1 0 0
3	2 0 0

Previously ackgd. .. £8 7 6  
15 9 1  
£23 16 7

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

1910.	No. of	Amount.
Dec.	Receipt.	£ s. d.
31	4249	6 0 0
	50	2 0 0
	1	2 5 0
	12	2 0 0
	2	4 0 0

Sundries .. £16 5 0

Sundries .. £14 7 10

General Receipt No. 3412. .. £30 12 10

Previously ackgd. .. £514 17 2

### SUMMARY.

December.

General Fund ..	£201 5 3
Designated Fund	544 17 2
	<u>£746 2 5</u>

TOTALS Jan. 1st to December 31st, 1910.

General Fund ..	£3,933 8 4
Designated Fund	3,223 15 4
	<u>£7,157 1 8</u>



Mr. A. V. Liley with some of his Arab boys at Tunis.

## The Need for God-Prepared Missionaries in North Africa.

*“And HE goeth up into the mountain, and calleth unto HIM whom HE HIMSELF would; and they went unto HIM. And HE appointed twelve, that they might be with HIM, and that HE might send them forth to preach.”—Mark iii. 13, 14 (R.V.).*

**I**T was probably during the second year of our Lord's ministry that, after a night of prayer, He chose from among His disciples twelve whom He appointed to be “with Him,” that thus they might be fitted and prepared to be sent forth by Him as apostles or missionaries, to witness, teach and preach to others. In this we observe our Lord's forethought and pre-arrangement for the proclamation of the Gospel.

The Apostle Paul, in writing his second letter to Timothy, his son in the faith, companion in labour and successor in service, intreats him not only to be himself strong in the grace that is in Christ Jesus, but also to commit as a solemn trust the truths he had been taught to those who in their turn might teach others also, and so establish a spiritual succession of witnesses who should be well qualified to make known the Gospel of the grace of God.

The removal by death of Mr. W. Bolton, of Tripoli, and of Mr. D. Ross, of Djemâa Sahridj, in Kabylia, Algeria, in depriving the North Africa Mission of the highly valued fellowship and service of these devoted men,\* brings home with

\* See pp. 53 and 62.

renewed force the need of fresh labourers to take the place of those called to higher service, and to extend the work to the many unoccupied regions south of the Mediterranean.

It may be that among our readers there are some disciples of Christ who have already been called to be with Him in a life of fellowship and service at home, whom He is now calling to go forward to serve Him in North Africa. We should be glad to hear from such and to help them forward in the path into which God is calling them.

It is instructive to notice that it appears that it was from among those who had for more than a year been counted Christ's disciples that He chose the twelve who were to be "with Him." The first stage in the experience of these future missionaries was for them to be believers in and disciples of Christ. Having heard His teaching and seen His miracles of grace and power, they obeyed His call and became scholars in His school, though for the time being they do not seem to have been called to be *constantly* with Him. After about perhaps fifteen months came this second call. Oppressed with the spiritual needs of the multitudes who came to Him and the greater multitudes who did not do so, conscious also that His earthly ministry would soon close, the Lord Jesus went up into a mountain and spent the night in prayer to God. He who taught His disciples to pray His Father as Lord of the Harvest to thrust forth labourers into His harvest, prays Himself as He had taught them to do. Then in the morning He chose the twelve to be "with Him," with a view to their being prepared to be sent forth by Him, as they ultimately were after His resurrection, when He said, "As My Father hath sent Me, even so send I you."

Thus the second stage of their preparation was entered upon. For the next two years or more they were in close association with Christ. They heard His preaching, listened to His conversations, were attentive hearers when He entered into controversy with those who encountered Him or questioned Him on various subjects. They observed His prayerfulness and saw His wonderful works. His sighs, His groans, and His rejoicing were all familiar to them. Thus they not only learned to know the truth and the meaning of Old Testament Scriptures, but to know Christ Himself by personal acquaintance. Beside this, they were apparently sent out to itinerate; and, returning, they rehearsed their experience and were advised and instructed as to their work.

Perhaps some may be inclined to envy the twelve their blessed advantages of personal training by the Lord, and to think their own position inferior to these disciples of old. But such would do well to weigh carefully a few facts. The twelve had only the Old Testament Scriptures; we have also the New. They had the shadows of the legal dispensation; we have the sunshine of their fulfilment in an accomplished atonement. They had the Holy Spirit upon them; we have Him upon us and *within* us as a constant indwelling Helper and Guide. The Lord told them that it was expedient—that it was for their advantage and good that He should go away, so that the Holy Spirit might come. He, as man, could only be with them in one place. The Holy Spirit would be not only *with* them, but *in* them, in all places, at all times.

The third stage in their experience and training was at Pentecost, when they were filled with the Holy Spirit. This experience was preceded by prayer and resulted in enduement with power. In the power of the Holy Spirit they went forth to preach, and many Jews, and later on many Gentiles, were turned from darkness to light and from the power of Satan unto God.

Those who would be missionaries at home or abroad need to pass through similar stages of preparation for their work. First, to be effectually called by Christ to come to Him and find rest to their souls. In other words, to be born

again of the Spirit—to be converted—to become disciples of Christ, students of God's Word and worshippers in spirit and in truth. Second, to be trained in the school of Christ for definite service. Training colleges or institutions should be, and frequently are, useful in this matter; though, alas! in some cases, error is taught in them rather than sound doctrine, pride and vanity are cultivated rather than humility and meekness, and eloquence developed rather than spiritual unction. In any case, the Lord's true servants have generally, if not always, to pass through practical, spiritual discipline such as Joseph had in Egypt, Moses in the desert, and David in the mountains and caves when he fled from Saul. But the Lord's servants are permitted to begin to serve Him even when as yet their spiritual experience is but immature; on the other hand, however advanced their experience, they will still always find that they have fresh experimental lessons to learn and old ones to learn over again. It is the lack of a practical, *experimental knowledge* of God, of the plague of his own heart and God's remedy for it, that is probably the greatest cause of weakness in many a servant of Christ. This second stage in preparation overlaps the third.

God has given His Holy Spirit to all believers, but how few live in the conscious power of His indwelling! How few realise that their body is the temple of the Holy Spirit, and that they are not their own! He is the One sent by the Father and the Son to be the Guide, Teacher, Strengthener—in fact, to be everything that the believer needs to enable him to walk, worship and work.

It is missionaries thus spiritually qualified that are needed in North Africa to fill the places of the departed and to carry forward what they have begun. Physical strength and mental gifts are, of course, necessary; but of these we do not here write. If some feel that they have not the spiritual qualifications here set forth, let them not despair, for God can and does take those who feel their unfitness and so deal with them that they become efficient labourers.

As Cyrus said to the Jews in Babylon in regard to the rebuilding of Jerusalem—"Who is there among you of all His people? The Lord his God be with him and let him go up." E. H. G.

## News from the Mission Field.

### TUNISIA.

#### From Mr. A. V. Liley (Tunis).

February 6th, 1911.—It would be easy to write pages recounting interesting facts if one kept record of all that passes day by day in connection with the work; but I want to write particularly just now of a visit to Bizerta which I have recently paid.

The ladies there asked me to come over and hold some meetings for Arab soldiers in their house; accordingly, I went last Saturday, arriving soon after 4 p.m., and after a little refreshment I set up my lantern. It seemed at first as if no soldiers were coming, but after we had waited awhile upon the Lord in prayer,

they began to arrive. Questioning some of the men, we found that they had come from all parts of Tunisia, and we hoped they would carry the Gospel message back with them. Very few of them can read.

We began by singing a hymn in Arabic which was thrown on the screen. The lantern views illustrated the story of Naaman the leper. How quietly and attentively the men listened as the Gospel was preached to them! We prayed that the Holy Spirit might convict some of them of sin. How long they would have stayed on is doubtful, if the late hour had not reminded them that it was time to return to the barracks. They left, promising to come again next day (Sunday), and bring their comrades with them.

Some of them turned up, to our surprise, on Sunday morning, giving us only time for a hasty dinner. Then more came dropping in, in twos and threes. To these we read and explained the Word of God. Soon after sunset another meeting began. Arabic hymns were sung, and texts thrown on the screen. The views shown in the evening illustrated the parables of the marriage feast, the sower, and the tares and the wheat. Again we had another very interested company. As they were loath to go, and others had arrived, we went over the message again, and then Miss Marcusson brought in some more slides—about the Prodigal Son. Though I must have been speaking Arabic for five hours, the Lord graciously strengthened me so that my voice did not give way. Thus the Word was sown; may the Lord raise up the harvest.

*February 13th, 1911.*—It is marvellous the mixture of ignorance and superstition which one meets! The more ignorant a man is, the greater is the heat with which he maintains that Mohammed is the first, the last and the greatest of the prophets. When asked for any proofs of such an assertion he can give none and seems surprised that any should be required. I had a typical case in the Bible dépôt this morning. The man kept his mouth screened by his *haik* the whole time we were speaking, lest he should inhale any contamination from me.

The Bible dépôt-keeper, Mohammed, is developing and is increasing in Bible knowledge. He is quite able to give a reason of the hope that is in him. Lately, a professor from the native collège tried to baffle him by speaking in pure Arabic, using obscure words. Mohammed replied, "I don't understand your Arabic very well, but I know Christ as my Saviour, and the Bible as the pure Word of God." Such a testimony from a former Moslem seemed to be more than they could bear, so they left him.

### From Mr. E. E. Short (Kairouan).

*February 27th, 1911.*—The meetings at the Bible shop have been fairly attended

this last week. Among the special listeners on Saturday night were some upper-class men, and also a man with bare head and long matted hair, dirty and repulsive looking, perhaps a little "cracked" and so reputed holy. He has been to a lantern meeting once or twice before. Another "reading" night, the watchman was in, and as I read some reference to Christ's death he broke in asking what we *really did* believe about Christ's death. He listened attentively to my answer, not only as to the fact, but also its import. He is evidently drawn, but yet much perplexed by traditional prejudice. After he had left, the others seemed listless, and one assured me that the rest did not understand anything of what I said, so I turned on him with some pointed questions. He said he had not committed sins—had not told me a lie. The others laughed and contradicted him. Then he said, whatever he had done wrong during the day, at night he would say, "I ask pardon of God," and would repeat the creed, and God *must* forgive him. This I contradicted, saying that if it were so, what was to hinder me from committing any sin, from then and there stealing his burnous, for instance? From even a Moslem point of view, how could God be *bound* to forgive? Thus the meeting woke up to some personal application of truth.

The watchman has come two or three times to the house, as well as to the shop, and seems really to enjoy and feel the Gospel as he reads it. He said the reading about the crucifixion (when at home) had brought tears to his eyes, and he appears to say "Amen" from his heart as I pray.

I have had a few opportunities with men from the country, some calling here, and others by the roadside. One man asked me if Dr. Churcher came here now (he has not had a medical mission here for nearly six years), as he was ill, and remembered Dr. Churcher's cheap and good doctoring. Not infrequently, some of these country men sleep in the entry, which is common to our house and to the landlord's premises. To-night there are three. With these one may find opportunity of doing a little service or speaking a word.

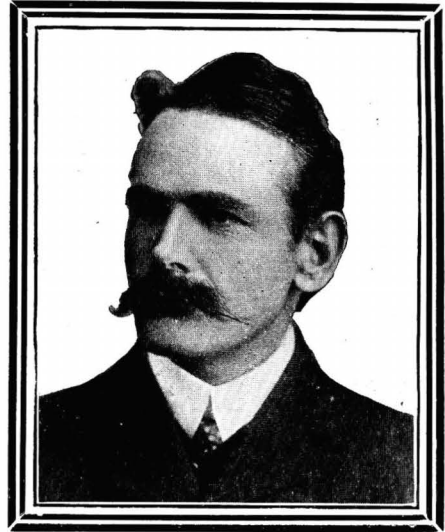
## The Late Mr. William T. Bolton.

The death of Mr. W. T. Bolton is a sore loss to the North Africa Mission as well as a great sorrow to all his friends, his fellow-workers at home and abroad, and the natives among whom he laboured in Tripoli. With the Mission's limited number of workers, its numerous stations, and the many unoccupied regions around them, it is very difficult to know how to find anyone who can fill the gap; but we pray that some who read these lines may be led of God to offer themselves to go in his place. It is about twenty-three years since the N.A.M. opened a station at Tripoli, and this is the first death that has taken place among the mission staff.

Mr. Bolton was born in 1868, and converted in 1884 when about sixteen years of age. He was at that time a member of a Bible class conducted by Pastor F. B. Meyer, then minister of the Baptist Church at Melbourne Hall, Leicester; and later on he attended the ministry of Pastors Sawday and Fullerton at the same church. In 1895 he gave up very good business prospects to offer himself for the Lord's service abroad in connection with the N.A.M., with which his sister had been associated for six years.

After spending about a twelvemonth in the study of Arabic and Mohammedanism under Mr. Marshall, he went out to Morocco in 1897, and continued to labour in that country in various places until 1907. In addition to evangelistic and itinerant work, he assisted in the Tulloch Memorial Hospital, Tangier, and learned dispensing there under the doctors in charge, so that he became an efficient, non-professional medical worker. In the autumn of 1906 he married the widow of Mr. David Cooper, who was murdered in Fez in October, 1902, and they took up the work at Casablanca to fill the vacancy caused by the recent death of Dr. Grieve. Before long, war broke out between the Moors and the French, and after passing through a very trying and perilous time during the bombardment of the town, they were compelled to leave, and they came over to England for a while.

In the summer of 1908 Mr. and Mrs. Bolton went to Tripoli to take the place of Mr. and Mrs. Venables, and there they



The Late Mr. W. T. Bolton.

have been stationed for between two and three years. During 1909 over six thousand attendances were registered at the dispensary under Mr. Bolton's care, and during 1910 there were probably rather more. To all those who came for medicine the Gospel was declared by Mr. Reid and others, with what results eternity alone can make manifest.

Mr. Bolton became ill early in January last. A troublesome boil developed into erysipelas, and ultimately into pyæmia—a form of blood-poisoning—from which he died on February 11th. It is thought that his illness was brought about by his contact with the poor suffering Moslems, so that his service to them cost him his life. He did not grudge it. He would gladly have lived to continue to serve God and these suffering and lost ones, but he was willing to give up his life for their sakes and for Christ. He was attended during his illness by two European doctors, and Mrs. Bolton nursed him with unceasing care and watchfulness, while Miss Harrald, Miss Earl and Mr. Reid did their utmost to assist. In his delirium he prayed for and preached to the natives he supposed to be around him, and in the midst of his pain and weakness, his soul seemed full of joy.

The European community showed great kindness and sympathy, for he was beloved by all. Five consuls, and not a few of the townsfolk, were present at his funeral which was conducted by his fellow-missionary, Mr. Reid.

Mr. Bolton leaves a widow and two little ones, and as his widow had two other children left by her first husband, Mr. Cooper, she has now four young fatherless children. She will be glad of

the sympathy and prayers of the Lord's people in her sorrow. We do not doubt but that God will prove Himself to be to her the God of the widow. For Mr. Bolton's sister in Morocco, and for his mother and her family in Leicester, we would also ask the same sympathy from our readers. They not only gave him up willingly to the Lord's work, but one of the members of the family has supported him in it.

## The Visit to the Mission Field of the Organising Secretary, Mr. E. A. Talbot.

### Extracts from a Recent Letter.

March, 1911.—No small kindness was shown to us by our missionaries, Mr. Simpson and Miss Jennings, who met us on our landing at Tangier. Once through the Customs, in another half-hour Hope House was reached, after passing through many strange streets and lanes, seeing many strange faces and sights, and smelling many strange smells. . . .

In the very centre of the town is the newly built and well-equipped Spanish Mission Hall, seating 200 to 250, which was well filled last Sunday evening by a congregation that listened with intensest earnestness to the Gospel from the lips of M. Blanco, an independent worker, and of Mr. A. J. Moore, B.A., our own missionary, who is in charge of the Spanish work. How thrilled we have been to attend the little service (cottage meeting) in a Spanish *patio*, and to hear native testimony in speech and song!

God has been encouraging the workers in all the different departments of the work here recently, by signs of His favour in the conversion of souls, and they are looking with earnest expectation for the "showers." There is quite a spirit of enquiry among the patients at the Tulloch Memorial Hospital, and five have, during the last few weeks, confessed their faith in Christ. What a joy it was to speak by interpretation to these men who, though ripe in years, are but babes in Christ!

Right in the heart of the *Sook* (the great market-place), the British and Foreign Bible Society's *Depôt* occupies a strategic position, and day by day (except when on his journeys into the interior of the country) Mr. Steven, the Society's sub-agent here, and Mr. Robinson who has charge of the *depôt*, may be found selling and explaining the New Testament or other Scripture portions to Moor or Jew, and not without some evidence that the Word of God is "quick and powerful."

Some while ago our missionary, Miss Jennings, was passing through a wayside village in the interior, when a Moslem accosted her, and seeing she was carrying a bag, said to her, "Have you got in your bag the book which has in it the words 'I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life'?" Conversation revealed the fact that two years before the man had been in our hospital here, had received the Gospel of St. John and had subsequently passed it on to a friend. Surely the Spirit of God had guided her to that lonely village that afternoon. Miss Jennings drew from her bag the only Gospel which she had left, and it proved to be the Gospel of St. John. She has never seen or heard of the man since, but "the day" will declare how far that "portion" has done its work.



# To the Members of the N.A.M. Workers' Union.

DEAR FRIENDS,—Once more I come to give you a report of our "Workers' Union," and I must begin by thanking you all very much for the nice things you sent me. Everything was particularly good and useful this year. Several friends sent me money instead of garments, so that I was very glad to be able to supply some special things asked for. I have had most grateful letters from all the missionaries to whom I sent parcels, and they all wish me to convey their warm thanks to all who have helped, and to say what a comfort and pleasure the yearly parcels are, and that they are eagerly looked for and supply many a real and present need. Some of these letters I have sent round to the local secretaries, so you will see that our Union is really much appreciated, and I trust it will encourage to renewed efforts for its success.

I shall be glad of any new helpers, either as scattered members (of whom I have about fifty) or as local secretaries. Mrs. Mancey has kindly taken up Croydon which Miss Chapman was obliged to resign; but Bedford, Clifton and Liverpool still remain unfilled.—Yours very sincerely,

The Priory, Christchurch, Hants.

LOUISA E. TIGHE.

## WORKERS' UNION ACCOUNT.

RECEIVED.			£ s. d.	PAID.			£ s. d.
From Local Secretaries and Scattered Members ... ..	...	...	26 18 6	In Postage, Duty, etc. ... ..	...	...	14 2 5
Advanced by Secretary ... ..	...	...	1 3 5	Garments, etc. ... ..	...	...	13 19 6
			<u>£28 1 11</u>				<u>£28 1 11</u>

## LIST OF LOCAL SECRETARIES, 1911.

- Armagh (Ireland).*—Miss E. Patterson, 5, Thomas Street.
- Basingstoke.*—Miss Emma Smith, Erith House.
- Birmingham.*—Miss K. Wright, Ashbourne, Handsworth.
- Bournemouth.*—Miss Ashton, Redlands, Branksome.
- Burnham (Somerset).*—Mrs. King, Arnside.
- Cambridge.*—Mrs. Oswin Smith, 5, Station Road.
- Cheltenham.*—Miss S. A. Millard, 19, Rodney Terrace.
- Clevedon.*—Miss Hodgson, Norham, Victoria Road.
- Croydon.*—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.
- Dublin.*—Miss B. Clarke, 3, Winslow Terrace, Terenure Road.
- Eastbourne.*—Miss Gurney, Granville Lodge.
- Edinburgh.*—Mrs. Grieve, 44, Polwarth Terrace.
- Folkestone.*—Mrs. Lampert, 11, Bouverie Square.
- Guernsey.*—Miss Diment, Brock House, Brock Road.
- Harrogate.*—Miss Jones, Greenside, Cold Bath Road.
- Hythe (Kent).*—Miss C. Avill, Park Lodge.
- London.*—Miss E. Wing, 33, Keyes Road, Cricklewood, N.W.
- London.*—Miss A. L. Smee, 4, Park View Mansions, High Street, Highgate, N.
- London.*—Miss E. T. Roberts, Highlands, Streatham Common, S.W.
- London.*—Mrs. Bagster, 21, Palace Road, Streatham Hill, S.W.
- London.*—Miss Dalton, 39, Woodland Road, Upper Norwood, S.E.
- Portrush (Ireland).*—Mrs. Macaulay, Strandmore.
- Redhill (Surrey).*—Mrs. G. Code, Tregwynt, Station Road.
- St. Albans (Herts).*—Mrs. Pakeman, Salem, Carlisle Avenue.
- Shrewsbury.*—Miss Wagstaffe, Locksley, W. Hermitage, Bellevue.
- Tunbridge Wells.*—Mrs. Morrison, 69, Queen's Road.
- West Kirby (Cheshire).*—Miss M. Geddes, Shirley, Westbourne Grove.
- Weston-super-Mare.*—Miss F. Blake, Rock-lease, Atlantic Road.

## How it Strikes a Stranger.

At the beginning of this year, my niece and I decided to go to Lisbon by the Pacific steamer on which her brother was going to Chili, so that we might see the last of him in Europe. It then occurred to me that the opportunity would be a favourable one to visit Gibraltar and the North Africa Mission in Tangier, in which Mission one of my oldest friends has worked for over twenty years, and of which we have heard so much during this time. I need not dwell upon our stay in Gibraltar, except to say that we had an introduction to Captain and Mrs. Hill, of the King Edward VII. Institute, and that we were much interested in seeing and hearing of the Gospel and Temperance work done among our young soldiers and sailors there.

Our first impression of the town of Tangier in the most brilliant sunshine, was most favourable. The pier was crowded with people who had come down to meet their friends, or in many cases to make what they could out of the European strangers. A few minutes tossing in the little boat which conveyed us and our luggage from the steamer, and we saw the friendly faces of Miss Jennings and Miss Holman who were on the look-out for us. We were, indeed, glad to be piloted through the crowd and to feel that we should not be finally separated from our belongings, for the indescribable din of not one but many foreign tongues quite confused us. Spaniards, Jews, dark-skinned Moors and jet-black Africans were all mingled together.

After passing through the main business street of the town, we had to make our way through the open-air market or *sook*, where we saw fruit, vegetables, cakes and various other articles being sold. The mules and donkeys were in great force, and perhaps my first impression of the articles for sale was the predominance of enormous, bright-red radishes. The sellers were squatting on the ground, some inside and outside the little brown tents, which hardly looked as if they were big enough to afford sleeping accommodation, but are, I believe, pretty closely packed at night.

We seemed to have gone through a week's experience before, jostled by donkeys, hustled by the strange throng, and almost melted by the hot *January* sun, we arrived at a most comfortable hotel, surrounded by gardens full of palm-trees, indiarubber and castor-oil plants, eucalyptus, roses, heliotropes, geraniums and other brilliant flowers.

We were not long before we found our way up to Hope House, where we received a kindly greeting from Dr. and Mrs. Wilson who took us over the Tulloch Memorial Hospital. There were between twenty and thirty men in the wards, suffering from various diseases, on some of whom Dr. Wilson has performed serious operations. The ladies connected with the Mission visit the patients and minister to them with Christ-like devotion, reading the Scriptures to them in Arabic. Some of the cases have been brought in from long distances to receive Dr. Wilson's treatment. One lad, who had come all the way from Arzila, was delighted to recognise Miss Jennings, who, of course, is well known there. One cannot doubt that the seed sown will bear fruit, as it has indeed already done, and if those who can do so would help with both gifts and prayers, it would relieve our brethren and sisters from anxiety and remove hindrances to the extension of the work.

We were glad to visit Mrs. Roberts, the widow of a former N.A.M. medical missionary, who laid down his life in ministering to the sick in this hospital. She not only keeps house for the missionaries residing in and passing through Tangier, but has a most interesting work among the Moorish children, for whom she is trying to build a school and play-room. She most kindly invited us to a *coos-coos* luncheon, of which we partook in the native fashion, seated on the ground, helping ourselves with our fingers from the dish placed in the centre; and when we had finished a basin of water was brought round by a young Arab attendant, who poured water on our hands and gave us a towel to wipe them.

Another day we were taken to the Spanish school and chapel where a

mission has just been held, in which our friends believe that souls have been brought to Christ.

Here, in Tangier, is a field which many English, who would shrink from the longer journey to India or China, might visit and help. The races that may be reached, the boundless possibilities of extending our Master's kingdom may surely appeal to English Christians, who may, in four or five days from leaving home, find themselves in the midst of this mission field. The climate is healthy; the surroundings are lovely. It is on the high road to India and the East, or may be visited on the way to Egypt or the Riviera. Shall

we not listen to those who are saying, "Come over and help us," and to Him who says, "Go ye into all the world"?

GEORGE E. HOPWOOD.

[Miss M. Edkins, Mr. Hopwood's niece, was much interested in the Moorish children. She writes, "It is wonderful to see the work that is being done amongst the little ones; and surely it is one of the grandest of all works to help them to realise in their early years something of the love of the Saviour, as shown forth in the lives of His servants." With reference to a visit paid to the Women's Hospital, Miss Edkins says, "Dr. Breeze is doing a wonderful work. I believe she had as many as sixty patients the morning I was there."]

## A Moslem Funeral.

By Mr. E. E. SHORT of Kairouan.

Probably that Mosque had never seen before within its walls, on the occasion of the last prayers for the dead, such a mixed crowd as was gathered on that warm February morning. It was the funeral of an Algerian Moslem who had passed all his working days in the service of the French Government, finishing up his career as judicial interpreter in this town. On account of the distance from his birth-place, only two or three relatives were present; but practically the whole of the local official world attended his obsequies, and also, as his post brought him into contact with all classes and races, a good many Italians, Jews, Greeks, even a few Maltese and one Englishman. Jews are not allowed to enter as sight-seers into any Tunisian mosque, but, this being a funeral, they passed in with the rest.

The body rested on the bier in the courtyard of the mosque, and the mixed crowd in European dress, including the chief mourners in correct black suits and gloves, were ranged on one side, while on the other a long line of Moslems with shoeless feet recited silently the prayers for the dead. One could see their lips move, but only the voice of the *Imam* and his two assistants were heard at intervals. These stood opposite the bier, a little in front of the line, and the *Imam* a little in front of the other two. The prayers began by his reciting some alone. "Every soul that tastes death" . . .

"God is merciful to the believers" were two phrases caught distinctly. Then, at intervals, while the whole line prayed, his voice began, "God is the greatest," and the two assistants took it up loudly with a prolonged note, "Allah-hoo akbar."

The prayers were not long, and the procession, which had come from a private house close to the mosque, filed out again. In front, according to the old custom, were groups of men loudly chanting different phrases; many of these were blind, for reciting at funerals is one means of livelihood for the blind in Moslem lands. Then came the bier, its bearers constantly changing so that passing Moslems might help for a few steps in a work of such religious merit; then the mixed crowd of mourners, some in black and some in coloured suits, French and native officers in uniforms of pale blue and red, *spahis* in blue burnouses, and ragged and curious followers of all sorts. Through some winding, narrow streets, and through the busy main street, having entered within the town wall by one gate and gone out by another, we reached the *Zawia*—a place of prayer connected with a saint—Si Abd-El-Satam. There in the courtyard more prayers, etc., were recited, loud and fast and in great confusion, for different groups appeared to act independently. These prayers over, all who could get in, crowded into a room along-



Photo by]

[Miss A. Bolton.

**Miss Woodell at work in the Dispensary at Tetuan, Morocco.**

side, beneath which the body was to be buried. Here a number of speeches were read—some in French, some in Arabic—eulogies of the deceased, relating his past career and bidding him formal farewell. After this, chanting was recommenced, and the body was left for burial while the procession all filed out, each in turn shaking hands with the chief mourners at the doorway.

Thus Islam claims its own—its own by birth—at death. A man may have utterly neglected the first obligations of his fathers' faith, may have been indifferent to all things religious, may have become thoroughly Europeanised in dress (save the Fez cap), in manner of life and in thought; but, if he has not definitely attached himself to any other religion, he is reckoned a Moslem at death, and so buried in the old way. Only the

incongruous frock coats and silk hats, the eulogistic French speeches, are now added to the primitive unordered carrying of the body, the noisy chanting and the general gathering of beggars for the distribution of alms. But these speeches and these "unbelievers" in Moslem holy places mark the breach in Moslem exclusiveness, which would not have dreamed of the possibility of such things, much less allowed them, *here* a quarter of a century ago. At the same time, while we notice the signs of weakness, we see the great strength yet remaining, and we pray, not primarily for the downfall of Islam, which might come to some extent apart from the power of the Gospel, but for the upbuilding in its place of that which alone can give light, joy, security and peace amidst the sadness and solemnity of an open grave.

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**Prayer Cycles** for all the countries of North Africa, and also for Egypt, have been issued in booklet form by **Miss Van Sommer**. They include the workers and the work of the N.A.M. They can be obtained for 4d. each (post free) from **Mr. J. L. Oliver**, Secretary of the *Nile Mission Press*, 16, Southfield Road, Tunbridge Wells.

## FAMINE IN SOUTHERN MOROCCO.

The greater famines of India and Manchuria, although further distant from our shores, may have over-shadowed needs and claims nearer home which are scarcely less acute. Only recently has attention been drawn to the suffering in the southern portion of Morocco—the Sus country. That it is still closed to the foreigner may have helped towards, but not excused, our neglect. In a land where religious liberty is not granted, little can be said or written of a native church visited but once by a missionary who saw and confirmed the veracity of reports received for many years from native colporteurs. Lives spent and even laid down for Christ's sake have not been lacking in that region, and the widows and orphans of some of these, with many an earnest enquirer, are now suffering the horrors of a keen famine.

Skeletons fall by the roadside, house-doors are sold for food, and homes left open to the hungry passer-by, emboldened by his want to enter and take what he can find. Garments are parted with in order to avert impending death, and to prolong life for a little. Children are being sold into slavery, and the blood from slaughtered animals is eagerly drunk by hunger's victims.

British and German help is now forthcoming on the coast, and the missionaries there are labouring to the utmost; but this does not apply to the interior where the need is greatest and where the native Christians labour. Are any of the Lord's children touched by the Holy Spirit to remember practically the bodies of those for whom they so faithfully pray? We have sent as able this year, but two more months remain ere the scantily sown harvest can be reaped. Meanwhile, shall these, whose faith in Christ may at any time cost them so much, be unassisted by our love and sympathy?

(MRS.) E. A. SIMPSON.

Tangier, February, 1911.

## NOTICE OF BOOK.

*Our Grand Old Bible.* Being the Story of the Authorized Version of the English Bible, Told for the Tercentenary Celebration. By Rev. William Muir, M.A., B.D., B.L. Published by Messrs. Morgan and Scott, Ltd., 12, Paternoster Buildings, London, E.C. Cloth, 3s. 6d. net.

To lovers of the Word of God we heartily commend this book. The author has evidently a comprehensive grasp of his subject, and deals with it in a manner which cannot fail to hold the attention of the intelligent reader. Starting with a brief survey of the English Bible prior to the Authorized Version, Mr. Muir goes on to give a lucid account of the history of the Authorized Version itself, and he also touches on other renderings from the original, including the Revised Version.

The chapters dealing with the Translators' Preface and the influence of the English Bible on our language and literature claim special notice. Speaking of the value, from a literary point of view, of our Authorized Version, Mr. Muir says: "The place occupied by the English Bible in English literature is as unique as the place of the Bible itself in the literature of the race. . . . Ever since it appeared, it has dominated, and in a sense hallowed, all English speech and writing. This is not the testimony of enthusiasts for the Bible only, but of literary and linguistic experts."

To those of us who have been brought up from childhood on the "Grand Old Bible," what is so sweet to the ear as the old familiar passages which have a beauty and sublimity of their own which defy definition and are untouched by the hand of time? To quote again from our author: "The English Bible is still fresh and mighty. . . . It has waxed old, but it has not decayed."

There is much valuable information in the volume before us. All Bible students, should make a point of giving it a place on their bookshelves.

## A Missionary Tour in the Sahara.

By Mr. A. SHOREY.

Most people have a very vague idea of the vast Sahara desert and of the Arab tribes who live there. Life there is really most interesting in its patriarchal simplicity. Caravans, *i.e.*, companies of Arabs and their camels, go many miles bearing the products of the country, mostly dates and tobacco, in exchange for corn and other necessaries of life.

The Lord opened up the way for me to

go on a tour in the Sahara with a French missionary, Monsieur Villon, who has been several times to the desert. We left Algiers on Thursday evening, December 1st, and, after eighteen hours in the train, arrived at Biskra which has been rightly called "the gate of the desert." Here the railway ends. From Biskra onwards, the chief method of travelling is by camel, although a small coach goes regularly to

certain parts. At various distances along the route there are wells which the Government keep in repair, whilst here and there are houses which were built for officials when journeying south, but which are at the disposal of other travellers. The Government have also erected monuments, looking in the distance like light-houses, to guide the Arabs in their caravan journeys.

On the Monday morning following our arrival at Biskra, we started on a seven days' journey to our first village. On the way we met several caravans carrying dates. The first day we travelled alone, with one Arab and three camels, and passed here and there a few nomads with their tents. At night we encamped a little distance from the caravan route, but close to some other Arabs who had preceded us, and who were known by our attendant; both he and they carried guns, for this part of the country is none too secure from robbers. The night was cold, although the day had been very warm. The next morning we were up early; coffee was made, tent and baggage packed up, and we left at 7 o'clock.

Again the road lay through a barren land, dotted over with a prickly-looking shrub which provides food for the camels. On the way we met a Frenchman hunting gazelles which are found in this part. He told us to keep a good look-out against robbers, because much poverty existed owing to the lack of rain. About 11 a.m. we came up to a good-sized caravan going the same way as ourselves, so we were glad to join them. At 2 p.m. we arrived at our first well, where the camels were watered, and we filled for ourselves a goat-skin, such as the Arabs use, with a fresh supply of water, which we found, however, a little salt. Our new Arab friends had brought three sheep with them, and on camping these were killed and some amusement caused by the meat and wool being sold by auction. We were now about thirty men and fifty camels.

On encamping for the night, a spot is usually selected around which there is found sufficient herbage for the camels. Half the men guard the camels, while the other half light the fires and prepare the evening meal. About eleven or twelve o'clock of the second night, I was

awakened by an Arab singing at the top of his voice, in a minor key, one of the native songs. It sounded weird and strange in the stillness of the night.

Next morning we were off again at day-break. The third day brought us to the real desert sand, and, once in the sand, the Arabs of our caravan had little fear of robbery. On the fourth day, we saw a splendid mirage—a long stretch of country looking like a beautiful lake, which, as we approached, proved to be only a barren land covered with salt. There are many such places in the desert where absolutely nothing grows. The earth is like baked mud, and, should any rain fall, it is then exceedingly difficult for the camels to pass along. The Arabs call these places "Shotts." On the fifth day we were caught in a heavy downpour of rain, which gave us a good soaking, and so our caravan stopped earlier than usual; fortunately, we were able to dry our clothes and baggage in the sun, which came out soon afterwards, and in the evening we lit a good fire.

Finally, after seven days' journeying, we arrived at our first Arab village, surrounded by plantations of date-palms. A good deal of tobacco is grown in this district, and is bought up largely by buyers from Tunisia. The houses of the people are built of sandstone and plaster, both of which are found in abundance in the neighbourhood. Wood is scarce, so the dome-shaped roofs are constructed without beams or rafters. There is no need for windows, as the people sit in their courtyards. The women's dress here is quite different from that worn in Algiers; they wore dark blue and crimson garments which presented a striking contrast to the white burnouses of the men.

In this place we commenced our lantern services; one for the boys at sunset, followed later on by another for men. From fifty to seventy boys and from thirty to forty men came each evening. Amongst the men were a few Jews, who greatly enjoyed the meetings. In the market-place Scriptures were sold and tracts distributed, and we had some quiet talks with the Jews. A little acetylene lamp caused some astonishment and many questions, for such a thing had not been seen before by most of the people.

Two large Arabic Bibles were given away—one to a *marabout* from South Tunisia who came on a visit, entering the village with drums beating, men singing and a large crowd following, for it was the great Moslem Feast of Aid Kebir; the other to the *Marabout* or Principal of the Arab College in the village. This college or *Zawia* is one of the foremost in the Sahara, and its Principal enjoys a special privilege from the Government—exemption from all taxation, although he is immensely rich. He received us most kindly, and we were ushered into a large dining-room. Dinner was ordered for us and brought in by a negress, black as coal. The walls of the room were adorned with passages from the Koran, and in a glass frame hanging on the wall were the names of the principal saints of Islam. Our host told us that he had already a small Bible, and had read it. He brought it out, somewhat covered with dust, to show us. We presented our large Bible to him for the College library, and trust that it may be read and blessed to the students, leading some to look to Jesus as the only Saviour and Intercessor. Later on, in one of the villages, we met an Arab who had been to this *Zawia*, and had read from this Bible; this shows that the volume is not hidden in a corner.

During our tour we came across several men of the Shawia, a Berber race living chiefly on the mountains, whose language resembles the Kabyle; the men we met, however, understood Arabic much better than Kabyle.

In many of the villages visited we were particularly struck with the fact that a

(To be continued.)



Photo by]

[Miss E. Turner.

Two Arab Women at Cherchell, Algeria.

number of the men and boys had the mark of a cross tattooed on their foreheads. One young man told us that this was often done to those who suffer from bad eyes, and another told us that parents often mark their elder children in this way, in order to save the younger ones from an early grave. It has been supposed that this custom dated from early Christian days or from the times of the Crusades. In one village was most distinctly outlined on the outer wall of a house the sign of a cross in plaster, standing some six feet high.

## 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 (April 6th) 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, April 21st, at 3 p.m.



#### "THANKS."

Mrs. A. V. Liley, of 47, Rue Tourbet el Bey, Tunis, desires to thank the unknown friend who has recently sent three copies of

*Our Own Magazine.* A continuance of this kindness would be **much appreciated**, as the notes on the Bible Readings are greatly valued.



Our Heavenly Father permitted February to be a month of great grief for the Mission. Following on the death of Mr. Bolton, which was announced by a note in our last issue, came the news by letter that **Mr. D. G. Ross** was dangerously ill with typhus fever at **Djemâa Sahridj**. Two telegrams received during the following week gave a little hope; constant prayer was made by many that this valuable life might be spared, and all possible means were used, a French doctor coming from a long distance to attend the patient. But it pleased God to call His servant home on the evening of Monday, **27th February, 1911**, at Djemâa Sahridj, Algeria. The loss to the work among the Kabyles at this the oldest station of the Mission is great indeed. May our God provide for the carrying on of His own work, so sorely stricken, both at Tripoli and at Djemâa Sahridj! Mr. Ross was due for furlough this spring. We now expect Mrs. Ross and her three children to come to England during April. The Lord have them in His strong and tender keeping both now and in the coming days.

The May issue of **NORTH AFRICA** will give some account of our beloved brother and of his work in Algeria since 1902.



The daily newspapers have reported, during the early part of March, fresh political unrest in the interior of Morocco, and some fighting near Fez between revolting tribes and the Sultan's troops; the latter are said to have gained the upper hand. Latest news says that the French will send a few troops to Casablanca to help, if need be, in maintaining order, and that the French Government is assisting the Sultan financially, so as to strengthen the regular Moorish army which, it is expected, will be reorganised and placed under the command of French officers.

### "WANTS."

The **Tulloch Memorial Hospital**, Tangier, is at present in much need of the following articles:—(1) sheets of unbleached, strong calico, (2) blankets, (3) pillows, (4) pillow-cases, (5) covers for mattresses, (6) over-all garments, (7) bandages, and (8) old linen. Parcels (marked **Dr. Wilson, Tangier**) should be sent to Messrs. **Bride and Eastland**, 39, City Road, London, E.C.



### THE NURSES' MISSIONARY LEAGUE EXHIBITION.

We have been asked to insert the following notice:—

The Nurses' Missionary League is arranging an all-day **Missionary Exhibition for Nurses**, to be held on **Wednesday, May 10th**, at the Holborn Hall, London, E.C. (at the junction of Gray's Inn Road and Theobald's Road). There will be a "Chinese Feast," "Japanese Reception," etc., and a display of curios and diagrams. Short addresses will be given during the day, and the following have already agreed to speak:—Rev. J. Anderson Robertson, M.A., M.B., C.M.; Rev. C. C. B. Bardsley, M.A.; Miss C. Ironside, M.B. (Persia); Miss C. F. Tippet (N. China).

Tickets and further particulars can be obtained from Miss Richardson, 52, Lower Sloane Street, London, S.W.



### FOREIGN NOTES.

#### Morocco.

In our last issue **Mrs. O. E. Simpson** mentioned that she and her husband had reason to hope that two of the in-patients at **Tulloch Memorial Hospital** had just recently been brought to a saving knowledge of Christ. Now she sends news of two or three more, of one of whom she writes, "Less than a month ago, A— refused to drink with or speak to the two men who confessed their faith in Christ about that time. He is a silent, reserved man—a reader. . . . I always feared to speak in his presence to one man for whom we were praying much, lest he should say when I left, 'Take no notice; shut your ears and heart to what she says.' . . . But about ten days ago, in reply to a very pointed question from me, he said, 'We never heard these things till we came here. We are going slowly, but beginning to understand.' . . . This morning we heard he wanted to go out to-morrow. He has been in for four months, and is now practically well. So we asked him down to our little room under the hospital for tea and a morning meal. After conversation and reading with Mr. Simpson, he said, 'I am looking only to the fulness of Christ for



salvation,' and as we knelt in prayer he said, 'O Lord, give us clean hearts for Thy Son Jesus Christ's sake. . . . O Lord, save me for Thy Son's sake—Jesus, my Lord.'

"He was down at the converts' meeting this afternoon, and will stay in Tangier for a few days longer, that he may come as often as possible for teaching before returning to his inland home, some two long days' journey distant. How encouraged we are to ask still for more, even while praising for this brand plucked from the burning!"



In a letter dated February 7th, which reached us too late for insertion in our last issue, **Mr. A. J. Moore** wrote:—"The Lord is giving us special blessing in the **Spanish meetings**. For close on a month we have been having well-attended meetings in which the people are showing a real spirit of enquiry about the way of salvation."

"M. Blanco gave us a fortnight of **special evangelistic services**, at the last of which we had an after-meeting to which many remained, a fair number professing themselves desirous of turning to the Saviour. Some (both men and women) profess to have found Him. . . . Since M. Blanco's last meeting the interest has not waned at all. Much prayer has been offered, and our gatherings (except on one rather wet Sunday) have been as well attended as when M. Blanco was with us, people rising and coming forward to learn more of Christ. This is largely due to the increase of growth in the Church members, some of whom are working keenly for souls; and, above all, due to the fervent prayers of the Spanish Church and of English missionaries and friends at home."



Later on (March 1st) Mr. Moore wrote:—"We are much appreciating the visit of **Mr. and Mrs. Talbot** and Mrs. Dawbarn, and have found them a great help. We had a profitable evening with them in **Miss Brown's** house when we talked over Spanish problems and committed the work to the Lord in prayer."

"The blessing in the meetings is still continuing, thank God. There are about forty who have (in the last six weeks) professed conversion. Time will test the truth of this profession; but there are not a few who already seem encouraging and likely to bear fruit."



In the course of a letter from **Tet uan**, dated March 5th, **Miss A. Bolton** writes:—"I enclose a photo [see page 58] of Miss Woodell in her little room, used for dressing cases. She has often a service of her own there for women who are unable to find a

place upstairs, so that sometimes simultaneous services are held in three rooms. Just now she has a very nice case on hand—a woman who came from the Beni Ider tribe, and said she had come to stay with us for treatment. It is a case for operation, though; but the poor thing is at least getting a good rest while staying with **Miss Hubbard** and **Miss Woodell**, and she seems a good deal better."



### Tunisia.

**Mrs. A. V. Liley** writes from **Tunis**:—"On February 3rd, ten Arab ladies came, as a great privilege, in closed carriages with drawn blinds to take tea with us. They are such as live in gilded cages, and they showed quite childish enjoyment at the outing. They wore pale blue and pink silk or satin dresses, made partly in native and partly in European style. The grandmother of one family put her shoes on the floor and tucked her feet up on the chair under her; but all the other ladies sat and behaved according to our ideas with perfect propriety. The younger ladies were decidedly pretty, and quite as fair as many English women. My old acquaintances among the poorer Arab women are beginning to find out this new house, and have come to visit me—one, two and three at a time. Some of them have had terrible troubles during our stay in England, and seem to look to me for help and comfort. I said to one on Saturday who is left a widow and very, very poor, 'My sister, you have need of love and pardon and guidance, but there is only One who can give it. Do you know who it is?' She replied at once, 'I know it is only the Lord Jesus who can pardon my sins.' It is a cheer to feel that many native women are like her in this, and that their hearts are being made ready to receive Christ as Saviour and King."



**Miss H. Kenworthy** writes from **Tunis** on March 1st:—"We have been praying that we might gain entrance to the house next door as we had occasionally seen the girls and women on the roof. To-day the answer came. There is an aeronaut in the town, and this morning, hearing the noise of the machine, we went on to the roof and watched the ascent. While there, the women of the next house came out on to their roof, and Miss Liley went over to speak to them. I followed, and we had a little friendly talk, and learned that the name of the eldest girl, aged sixteen, is Fathma. I think she will be willing to let us visit her, or to come in to us sometimes. There will certainly be plenty of opportunities for work as soon as I can speak the language."

Mr. H. E. Webb writes, in a recent letter from Sfax:—"I have had a novel visitor to my Bible depôt, in the person of a poor, ragged, though much clothed, dervish, who is well known about the town, and who gathers up many *sous* from one and another. Several times during the past two weeks he has come in for a talk and purchased three or four, and sometimes as many as six, Arabic Gospels. He goes about with these and other papers and holds forth to crowds in the market-place—a queer kind of open-air preacher. One day, lately, I had a splendid talk with our landlord and his brother and two others of the educated class, explaining to them the whole plan of salvation; they listened very well, and asked very sensible questions.

"I have bought a couple of glass cases in the native market. They were cheap, but

with a little carpentering and a brushful or two of paint they look quite nice, hung outside my shop. The texts and Scriptures displayed in them have attracted many to stop and read; but to-day, while I was away at dinner-time, someone threw a stone and smashed one of the panes of glass. This has, however, added to the attraction, so that really there is no harm done. The devil often over-reaches himself.



Dr. Churcher writes from Sfax on March 4th:—"We registered **1,311 visits** at the **Medical Mission** during the month of February, and we sold **thirty-seven** Gospels. The attendance at the Porter Boys' class averaged **twenty-three** and the Arab Sunday-school children were about the same number."

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

### Requests for Praise and Prayer.

#### PRAISE.

For evident signs during the past few weeks of God's gracious working amongst the patients in the Tulloch Memorial Hospital, Tangier; and prayer that several who have been recently brought to Christ may be strengthened to witness for Him on their return to their homes, and that the Holy Spirit Himself may be their Teacher and may guide them into all truth.

That the interest which was awakened during the special Mission held at the Spanish Church, Tangier, has been maintained; and that the people still show a willingness, and even eagerness, to come together to hear the Word of God.

That the class for Moslem girls at Laraish, which was necessarily closed for some time, has been again reopened.

For the manifestation of the power of God in sustaining His bereaved children in the hour of their great loss and sorrow, fulfilling in their experience such words as are recorded in many parts of His Holy Word. Isaiah xxvi. 3, 2 Corinthians i. 3, Romans viii, 38, 39.

For God's continued and special favour shown to the Mission in the money sent in, so that during the recent times of sorrow, caused by sickness and death, there has not been added anxiety through shortness of funds.

#### PRAYER.

That the renewed political unrest and fighting at Fez, Morocco, may be over-ruled by God for the good of the land, and that the work of our missionaries may not be hindered by

the disturbed state of the country; also that the sisters in Fez may be kept in safety, with their minds stayed on God.

That journeying mercies may still be granted to the Organising Secretary, Mr. E. A. Talbot, during the whole of his tour with Mrs. Talbot among our Mission stations in North Africa; and that his visit may be richly blessed to all the workers whom he will meet.

For any of our missionary brothers or sisters who are suffering from ill-health: that they may learn the lesson that God would teach them, and that He would be pleased to strengthen them for further and still more efficient service. Also that any exposed to special danger through prevalent typhoid, etc., may be kept from falling ill.

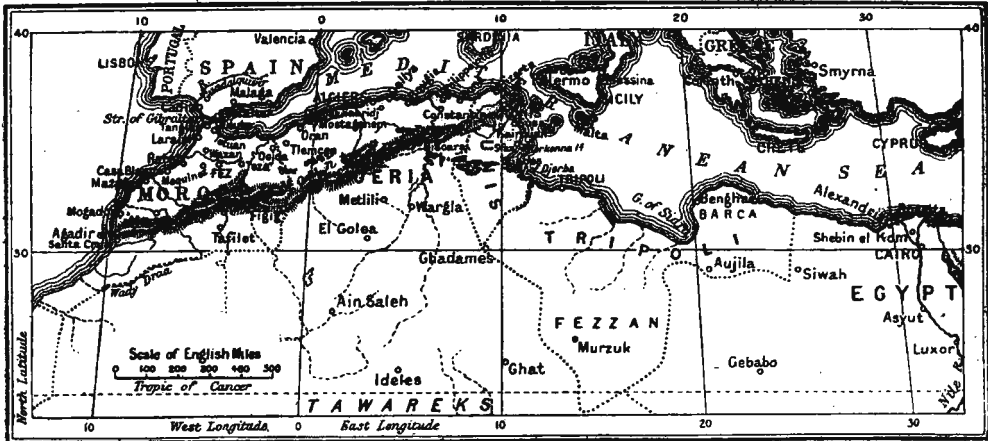
For our sisters, Mrs. Bolton of Tripoli, and Mrs. Ross of Djemâa Sahridj—so sadly bereaved, and for their dear children: that the Lord would continue to grant them His rich comforts and would graciously undertake for them and guide them as to their future path.

For several new *men* to take the places recently left empty by the death of our lamented brethren, Mr. Bolton and Mr. Ross—that God would so guide and provide both workers and money, that these and other posts, where *men* are sorely needed, may be filled by those Divinely chosen and equipped, through whom God shall also manifestly work for the salvation of souls.

For Divine guidance and government for the Council at home and the missionaries on the field, so that GOD in all things may be glorified.

## 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, Cherchell, 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.

## 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 6s. (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.

## 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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ARTHUR DENCE, Winfrith, Dorchester.  
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**General Secretary.**  
Mr. M. H. MARSHALL.

**Organising Secretary.**  
Mr. E. A. TALBOT.

**Bankers,** LONDON AND SOUTH-WESTERN BANK,  
Islington Branch, London, N.

**Hon. Auditors,** MESSRS. A. HILL, VELLACOTT & CO.,  
1, Finsbury Circus, London, E.C.

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

**IN ENGLAND.**—Miss B. VINING, *Invalided.*