

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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*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from OCTOBER 1st to 31st, 1913.

GENERAL FUND.			1913.	No. of	Amount.	1913.	No. of	Amount.	No. of	Amount.	
1913.	No. of	Amount.	Oct.	Receipt.	£ s. d.	Oct.	Receipt.	£ s. d.	Receipt	£ s. d.	
				Brought forward	425 1 4		Brought forward	45 13 0		Brought forward	7 10 0
1	St. Andrews St. Bapt. Ch., Cambridge	1 18 0	21	In Mem., A. H. G.	725 .. 1 2 8	8	Gravesend Auxiliary	1 0 0	101	5 0
	672	1 1 0		7 ..	1 0 0	9	318 ..	1 0 0	3	2 4 0
	3	6 0 0		8 ..	5 0 c		Missionary Helpers'	8 0 0	5	1 0 0
	4	5 0 0		9 Cancelled	..		Baud	..	7	10 0
	5	2 0 0		30 ..	5 0 0	10	20 ..	30 0 0	8	5 0
	6	1 1 0		1 ..	5 0 0		1 ..	16 0 0	9	5 0
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	Anon.	2 6		3 ..	20 0 0	20	5		Previously ackgd.	£22 15 6
	Norwich	1 0 0	23	4 ..	4 0 0		6 ..	6 17 2			£149 16 0
2	80	1 0 0	24	5 ..	4 0 0	24	7 ..	12 10 0			
3	1	15 0 0	25	6 ..	4 0 0		8 ..	10 0 0			
4	2	5 0 0	25	7 ..	5 6 2	25	9 ..	1 0 0			
6	3	5 0 0	27	8 ..	7 6		30 ..	11 3			
	V. M. C. A., Alexandria, N. B.	16 2	27	9 ..	1 0 0		1 ..	14 3			
	5	10 0 0		V. W. C. A., Moseley	10 6		2 ..	4 6			
	6	5 1		41 ..	10 c		3 ..	2 0 0			
	7	2 6		2 ..	5 0		4 ..	1 0 0			
	8	10 0		3 ..	10 0		5 ..	12 0 0			
	9	2 0 0	29	4 ..	16 3		6 ..	1 0 9			
7	90	10 0		5 ..	10 0		7 ..	1 1 0			
	1	1 0		6		8 ..	3 0			
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	5	15 0		Presbyterian Ch., Lewes	1 0 0	27	Anon.	2 0			
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	Corbin Hall, Crouch End Westminster Chapel	3 16 6	31	1 ..	20 0 0	28	5 ..	5 0 0	1	Park Hall	5 17 5
	700	6 0 0		A Friend, Barnet	2 0		Friends at Redhill	16 7 6		S.S.	..
	1	4 0 0		Publications	£489 9 4	29	7 ..	5 0 0			£6 17 2
	Watville St. Chapel, Handsworth	17 6		Sundries	1,200 8 6	31	8 ..	4 6			£21 15 11
9	3	5 0		£1,692 9 5			9 ..	50 0 0			£28 13 1
	Lordship Lane Bapt. Chapel	1 6 0					All Nations Missionary Union	1 3 0			
10	6	10 0 0					Sundries	£245 5 8			
	"S. C." Chislehurst	3 0 0					..	33 13 0			
	9	1 0 0					..	£279 3 8			
11	10	1 1 0									
	West Kirby Convention	10 0									
13	2	2 2 0									
	3	5 0									
14	4	1 7 10									
	V. W. C. A., High Barnet Temperance Hall, Croydon	6 10									
15	7	1 0 0									
	Orphan Homes of Scotland The Hall, Chingford	2 10 3									
17	8	1 1 6									
	Gospel Hall, Hillicray	21 ..									
	21	5 0 0									
	2	5 19 6									
	3	3 0 0									
20	Surrey Street Chapel, Norwich	2 2 8									
	Carried forward	£425 1 4									

**DETAILS OF
BARKING AUXILIARY.**

Miss E. HOWN, Hon. Sec.,
151, North St.

Designated Receipt No. 320.

No of Receipt	Amount. £ s. d.
89	{ Bethel } 16 0
90	{ S.S. } 3 9
1	{ Park Hall } 5 17 5
	Previously ackgd. .. £6 17 2
	£21 15 11
	£28 13 1

FRIENDS AT REDHILL

Per Miss F. BATES,
33, Fensgate Rd.

Designated Receipt No. 340.

£ s. d.
10 0
5 0
10 0
5 0
1 1 0
10 0
10 0
2 6
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16 7 6

DESIGNATED FUND.

1913.	No. of	Amount.
Oct.	Receipt.	£ s. d.
1	V. W. B. C., Sunderland	2 0 0
	Redhill	3 15 c
	295 ..	10 6
	6 ..	1 1 0
	7 ..	6 5 c
2	8 ..	1 0 0
	9 ..	4 0 0
3	Harrogate Auxiliary	12 0 0
	301 ..	1 10 0
	2 ..	10 0
4	3 ..	7 6
	4 ..	2 2 0
6	Anon.	4 0 0
	6 ..	10 0
	7 ..	10 0
	8 ..	10 0
	9 ..	10 0
	10 ..	5 0
	1 ..	2 0
	2 ..	10 0
	3 ..	5 0
	4 ..	1 10 0
	5 ..	1 0 0
	6 ..	1 0 0
	Carried forward	£45 13 0

SUMMARY.

October.

General Fund ..	£1692 9 5
Designated Fund ..	279 3 8
	£1,971 13 1
TOTALS, January 1st to October 31st, 1913.	
General Fund ..	£4,358 3 11
Designated Fund ..	2,828 3 4
	£7,186 7 3

**DETAILS OF
DUBLIN AUXILIARY.**

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

Designated Receipt No. 324.

No. of Receipt.	Amount. £ s. d.
98 3 0 0
9 2 10 0
100 1 0 0
1 1 0 0
	Carried forward
	£7 10 0



A United Gathering of the Sunday Schools at Djemaa Sahridj and Mesloub (Algeria).
Mr. and Mrs. Warren on the right and Mrs. Ross and her little ones on the left.

Our Christian Warfare—Its Methods and Its Objective.

By Mr. Frank W. Challis, M.A.

(Extracts from an Address given at Sion College on September 30th.)

THE Second Epistle to the Corinthians is the "ministry" epistle. In it we have unfolded to us, with exquisite pathos, the inner conflicts, motives, aspirations and principles of a minister of Christ. *"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am hold toward you. But I beseech you, that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled."*—2 Cor. x. 1-6.

"We walk in the flesh"—i.e. limited by fleshly conditions, and dwelling in frail bodies under conditions of flesh and blood. However glorious the treasure we convey to those who are without Christ, we have this treasure in earthen vessels. But, though we walk in the flesh, "we do not war after the flesh." That is, we do not conduct our campaign, our missionary campaign, our evangelistic campaign, upon natural principles. It is a campaign that requires high strategy, and tactics that involve wisdom, thought, intelligence, judgment; but neither the strategy nor the tactics of the true missionary are according to the flesh. They often utterly fail to appeal to the judgment of the man who judges on natural, worldly principles. "Neither are our weapons carnal." We do not confront, for instance, the power of Islam with carnal weapons. Harken to the man of God, David, the Lord's anointed: "Thou comest to me with a sword, and with a spear, and with a shield"; (The weapons of your warfare are carnal), "But I come to thee in the name of the Lord of hosts . . . whom thou hast defied." (The weapons of our warfare are *not* carnal.)

I. Our warfare has a very simple and definite objective—the demolishing of strongholds. These strongholds are specified—“Imaginations and every high thing that exalteth itself against the knowledge of God.” Imaginations! The word here used is one which implies reasonings, intellectual arguments, philosophical systems saturated with human thought and ingenuity. “And every high thing that exalteth itself.” One commentator has rendered it—“every towering conceit.” The objective of our campaign is very simple—to demolish strongholds; for entrenched in strongholds are powers of darkness, and rearing themselves against the armies of the living God are human reasonings, philosophies, religions, imaginations and conceits that tower to heaven, and that refuse to humble themselves to what is here described as “the obedience of Christ.”

Observe that God has two methods in His great campaign—two methods, two processes. One is a present process of mercy, patience, long suffering, forbearance, entreaty: “Be ye reconciled to God”: “Whosoever shall call on the name of the Lord shall be saved.” But the second method is “held in readiness,” not yet unfolded; a method that is described as “the revenge of all disobedience,” a swift process of judgment and authority exercised, that shall bring everything to the feet of Christ, even the stronghold that refuses submission now. The present movement of “beseeching” is to continue until a moment shall arrive when it shall give place to a movement which at present is *held in reserve*, and He shall send forth judgment unto victory.

We may take the Moslem conditions to-day, and apply this Scripture to them. Here are the very things described—strongholds, imaginations and high things that exalt themselves against the knowledge of God. God has a double process in His dealing with Islam. We know what the present process of mercy and patience is bringing forth. Very little for the natural eye to see! One soul saved here; another rescued there; one coming out of the rebel fortress; another laying down his weapons and humbling himself at the feet of Christ, owning His Lordship: yet the stronghold remains, the imagination towers high with all its conceits. But a time is coming when God shall send forth judgment unto victory, and in that moment Islam will fall, because the powers of darkness which give strength to Islam will fall in a moment at the brightness of His Coming.

II. Can we read this passage in Corinthians without catching an echo of the campaign against Jericho? Nothing is plainer, from the outset, than that the Israelites in the assault on that city did not war after the flesh. Ponder the circumstances at the commencement of Joshua, ch. v. Human strategy would have said: “Now is the moment. The Hebrew armies are flushed with enthusiasm and confidence; the hearts of the princes of Jericho are melting with fear. Strike your blow now.” But the Lord said, “Take ye knives and circumcise afresh the people.” Human strategy would have said: “Nothing could be more foolish than a halt.” Yet, “Call a halt” was the command of Him from whom *this* strategy proceeds. The Divine Lord Himself is the Marshal of these hosts, and the Director of this campaign.

Observe that four things had to take place before the march to Jericho. First: Uncircumcised people had to be circumcised. For to be uncircumcised (as the Egyptians were) was a reproach to the people of God. Every mark of the world is a reproach to the Church of Christ, and until the reproach of world-likeness be rolled off, and the mark of a separated people put upon them, there can be no effective advance. The knife must be drawn upon themselves before they are fit to draw the sword on the hosts of darkness.

Secondly: The Passover Feast was to be kept—the feast in which they remembered the lamb—the shed blood—the deliverance from Egypt by

blood and by an outstretched arm: a figure to us of redeeming blood shed on Calvary. Is it not true that it is at Calvary, as we remember Him who shed His precious blood for us, we find the inspiration of our Christian faith and hope and love—the inspiration for our service and our warfare?

Thirdly: There was the feeding on the old corn of the land; the rich food which God had provided, growing from the soil of promise. Multitudes of people are energetically flinging themselves into what is called Christian work to-day, but their work is strangely ineffective because their souls have never been nourished on the truths that are connected with the heavenly glory of the Lord Jesus Christ and the purposes of God in Him.

Lastly: Joshua had to come to the feet of the Prince—the mighty Prince with the drawn sword; and it is only when human leaders have bowed in worship at the feet of their exalted Lord, recognising that it is His place, and His alone, to direct and control the campaign, that their work has been accepted of God and victory in any measure has crowned their efforts.

A ridiculous thing it must have looked to the inhabitants of Jericho—that daily march round the walls of the city! But the host of Israel was a sacred host, for they bore in their midst *the ark of the testimony*—a figure of Christ, a symbol of the presence of Deity (Immanuel—God with us). And we bear in our midst, as the host of the living God, the testimony of the triumphant Christ. The moment that any missionary army ceases to carry reverently in its midst, when it marches to its battles, the witness of Christ, the Christ of the Scriptures, the Christ of God,—that moment the possibility of victory for God is gone.

This walk round the walls, though it seemed so ineffectual, was a *daily walk of faith*. The Israelites looked forward confidently to the victory that was to follow, but there was to be no shouting until the march upon the seventh day had been seven times repeated; then there was to be a blast of the rams' horns, and then there was to be a shout. At that blast and at that shout, the walls of Jericho fell down and the people marched forward to their victory. So we are to bear the ark of the testimony of Christ upon our daily march of faith, until the moment shall come *in the fulness of time* when the trumpet shall sound and proclaim the advent of the great jubilee year. For, whatever men may say, the stronghold of Islam, the stronghold of Satan, is not going to fall till the Lord Jesus Christ moves from heaven, and the "meekness and gentleness" which characterises His present Session, is succeeded by "the brightness of His appearing." Then the shouting time is coming upon the resurrection morning when we stand with our returned, triumphant Lord, and He enters into His kingdom.

Meanwhile, it is our duty to walk by faith—obeying the revealed strategy of His Word, and patiently enduring "as seeing Him who is invisible."

"MY GRACE IS SUFFICIENT FOR THEE."

Paul was greatly tried by what he called "a thorn in the flesh"; yet it was apparently given him by God. And He who gave the thorn declared that His grace was enough for Paul, so that with the "thorn" he was better equipped for life and service than he would have been without it.

May it not be that the almost constant need of financial supplies which seems to hinder God's work at home and abroad is not only the result of regrettable slackness

on the part of God's stewards, but is also ordered of Him to promote prayer and spiritual efficiency?

For the month ending November 15th, just over £500 has been sent in for this work—about half for general and half for designated purposes. Between six and seven weeks will bring the end of the year, and by that time £1,300 will be required to meet all estimated needs. Let us ask and expect that God will incline His servants to send in all He sees is desirable.

News from the Mission Field.

MOROCCO.

From Mr. A. J. Moore, B.A.
(Tangier).

SPANISH WORK.

I find, on referring to various numbers of NORTH AFRICA of 1909—the year of my arrival in this land—the names of two Spaniards, on whose conversion and Christian conduct I had reported with joy. After this interval of more than four years, with what increased joy do I take up the pen to tell of these two brothers' firm standing and genuine progress in Christ. And this joy is truly "the joy of the Lord," because the work is so entirely that of God by His Holy Spirit. May the recital of it lead His people anew to make their boast in God!

The men of whom I speak are an elderly man, a tinsmith, whose name (under the initial C.) has fairly frequently appeared on these pages, and a young man, to whom I gave nothing more than a passing reference in 1909. In that year the former led the latter to the feet of Jesus. The young man, whose initials are "R. C.," soon left Tangier for Gibraltar, and, finding work in the docks there, settled with his wife in Linea (the Spanish frontier town), where there is a genuine work of God going on under Mr. Hugh Muir. It is from this servant of God that I learn the progress of R. C. in the things of God.

His story is fascinating in its interest. Our brother Muir has watched his life and his zeal for the Lord with joy. This young brother, who could neither read nor open his lips in the Gospel, is now one of the leading brethren in the Linea congregation, growing mighty in prayer, clear and pointed in his preaching of the Lord Jesus. But it is in his home that the power of God's grace in him is chiefly seen. His wife, a helpless cripple, he has led to his Lord and Saviour, and cherishes her with loving care. His father-in-law, deeply sunk in sin and vice, he has had to stay in his house for long periods of time, bearing with him in the spirit of Jesus. Seeing smoking to be a weight in his Christian career, he claimed victory over

the habit in the Lord Jesus—and won! (If my readers know anything of Spanish customs and Spanish life, they will appreciate the spiritual and moral value of such a victory.) This is a case where God has conspicuously wrought; to Him be the glory!

The older man, C, has remained with us in Tangier, supporting himself (with varying success) by his trade. His testimony has nearly always been bright and ready. It is of a recent period of temptation in this brother's life, and the Lord's deliverance of him from Satan, that I wish to speak.

Away back in the spring of this year I called a members' meeting in my house, at which practically all our communicants were present. In this meeting, while speaking of practical Christian duties, we emphasised the matter of keeping the Lord's Day free from toil and money-making. Great offence was taken at our plain speaking, and nearly all absented themselves for a number of months from our services, including brother C., the tinsmith, the most spiritual and hopeful of all. Further conversation with him failed to convince him that, if he took the step of ceasing to sell on the Lord's Day, God would look after him. He declared that he would be ruined. One felt full of sympathy. Sunday is the great market day in this land, and he used to take more by sales on that day (he said) than during the rest of the week. One felt that the only thing was to leave our brother to the Lord's own dealings.

But in this painful interval the Lord was working. A little more than a month ago Miss Brown and I were led, after earnest prayer, to invite the scattered communicant members to my house for a little hymn-singing and prayer. Some left it very doubtful whether they would come—so keenly had they felt what had passed. Constant prayer was made for them, in which we were generously helped by beloved Christian friends on the station. When the moment arrived, *practically all* were present, including C. The Lord gave conspicuous help at this gathering,



Fetching the Water.

and a subdued and peaceful spirit was the result, leading to the re-attendance of nearly all the members at our services.

In particular, I had conversation before and after this little gathering with C. He gave me the cheering news that *he had given up Sunday selling* about a month previously. This was due to the Lord's leading. Further, the Lord had directed him to a new workshop in a most central position, in the direct line of traffic, and was prospering his work; and he had also found a more suitable house to live in than his former one. In spite of having to meet the large rent of about 37s. monthly, he is getting on well.

I have re-started our Tuesday night meeting for converts, and C. gave us this glowing testimony last Tuesday, to the

praise of the Lord, who honours those who honour Him. Please pray for this brother and his wife (also a Christian). Their health is bad, and they are sometimes unable to attend our meetings.

From Miss E. K. Aldridge (Laraish).

Laraish is greatly changed these days. It has passed all at once from being a very quiet, droning little Moorish town to one having all the latest inventions crowded into it. An automobile comes and goes; there are motor-boats on the river, horse carriages, waggon, carts and wheelbarrows, telegraph and telephone, wireless telegraphy, etc., etc., a station and railway in course of construction, a new mole (which already stretches out into the sea a long way), and there are extensive alterations at the Port.

The town, too, has practically been rebuilt during the last few years, tall houses of three and four stories taking the place of the former ground-floor dwellings; beside which, a new town has sprung up outside, where there are quite large shops, numberless cafés and restaurants, a picture palace, theatres, etc. A large number of houses have been built there too—large, good houses, in which Europeans and Jews live, and also a lot of small wooden *barakas* and *patios* occupied by the poorer Spaniards. I know one *patio* of fifty dwellings occupied by Spaniards; others are living farther out in gardens—such crowds of them altogether. How one wishes there was someone to work amongst them! There is really nothing in the way of mission or school. Many have come in contact with missionaries before, in Tangier and the South of Spain and various places, and could be reached if only there was someone to go after them.

In the Moorish work, how much we still miss Mr. Nott—his dealing with the men in shops, reading with others at home, his nightly refuge work and preaching, his class for boys, etc. ! Now, although the town is so grown in size and importance, no one has come to take up that work.

In three out of four homes I visited this afternoon, all the talk was of the fighting now going on. Rumours of renewed hostilities have been flying about the last

few days. The fighting is rather farther away than the last battles, for the tribes in the near neighbourhood who were disaffected have now made peace. As I was passing through the Government square two days ago, I saw a number of men sitting round the walls, each one with his gun: they had come to settle the argument, I was told. We in the town are very glad they have come to terms, as now the people will be free to come into market; as long as they were afraid to enter, charcoal and other commodities could not be brought in, except in small quantities, and were in consequence very dear.

Since my return from Fez in August, I have been kept very busy with medical work—not so much in the dispensary (for owing to the rising of the mountaineers the village folk from the hill country over the river have not been coming into town much), but visiting ladies who are not allowed out to a Christian's house. This does not always mean an opportunity for teaching or testimony, though it does sometimes. One lady whom I visit is a slave-wife who has been in England, and she likes to talk to me in her broken English, which is most difficult to follow, the pronouns and tenses being hopelessly mixed up.

TUNISIA.

From Mr. A. V. Liley

(Tunis).

October 31st, 1913.—We do thank God for giving us the Bible dépôt, so well placed in a much frequented street. The Biblical pictures in the window to attract the eye, and the open Bibles in three or four different languages are silent testimonies amidst great darkness. Frequently one may see groups of interested people looking in at the window, while the more educated stop to read the Word of God.

One morning I noticed a very nice old Arab take out his spectacles most carefully, wipe them and put them on; then he bent down to read a page of the open Arabic Bible in the window. I left him to read for a few minutes and then I asked him, if he had understood what he had been reading. He came inside and sat down, listening most attentively as I read about the fall of Adam and God's remedy for sin. To my surprise he made no objections, but looked up with longing eyes as though the message was just what he wanted. When he left I gave him several tracts and a Gospel.

Following this old Arab was a young man who has for years attended the meetings, and has a very good knowledge of the Scriptures. He is very fond of singing the hymns, and knows many of them by heart, but, alas! he remains unsaved. I reminded him of his knowledge of the Scriptures and of the many solemn warnings he had had, and explained that with increased knowledge was increased

responsibility, and that one day he would have to give an account of all this. He said he did believe in the Lord Jesus, but I know this was a general belief that He was a prophet, etc. My next visitor was a student from the Moslem university, proud and self-satisfied. However, he gave an attentive ear as I read the Scriptures to him, and sought to point him to Christ, and when he left he readily accepted some tracts.



Photo by]

[Mr. A. V. Liley.

Reading the Scriptures in a Mosque.

In the course of last week I had to go up to a certain shop in the bazaars, kept by a Jew, to purchase an article for a friend. My wife accompanied me, and we had a long talk with the Jew about his soul. During the conversation he showed us the portrait of his son who had died very suddenly last year; this led me to ask the question, "Who next? It may be you or I. Thank God I can say that, through the Lord Jesus Christ, I am ready." The Jew promised to read the Bible if I took him one. This I did last Sunday, and spent upwards of an hour and a half with him and one of his employees, pointing out and reading to them prophecies respecting the Lord Jesus, and showing the fulfilment of them. On the following Wednesday afternoon, as I was visiting the bazaars, I thought I would call on the Jew again. Imagine my astonishment when I was informed that he had died suddenly in the night. What a solemn warning to be instant, in season and out of season, and to seize every opportunity of telling the old, old story!

The numbers coming to the lantern meetings at the Bible dépôt are good, and we are thankful for the attentive ear; but our constant prayer is that, through the work of the Holy Spirit, many of these people may be convicted of sin.

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

October 14th.—Yesterday I had a day of country visiting. The ride out was too warm to be pleasant, and a sight of anything green to break the monotony of the dry and dusty plain was very rare. At the first group of tents reached, a few recognised me, remembering the visits paid long ago, and I soon had an interested group of listeners—some five or six men, with a few women and children in the background. One man hailed from Tripoli, and he had a good opinion of the English from acquaintance there, though it did not appear that he had been in contact with our missionaries.

At our next halt I was quite at home with old friends, and the women enquired after Mrs. Short; but there was less attention to the message. Here, we were not in a tent, but in a *keeb* (a framework of wood covered with grass and dry brush-

wood), a much more airy abode than a tent. It would be far from water-tight, but that would not seem to be a great drawback, seeing that there have only been two or three showers during the last five months. Rain has fallen to-day, however, and probably the *keeb*s will be deserted and the tents pitched.

Our third stopping-place was by a well where two camels were raising water for irrigation purposes, a vivid patch of green near by showing the watered land. Here another group of men listened with great interest; but, after a while, someone remarked that all my talk was about Jesus, and that Mohammed was not mentioned. I was questioned as to why I was silent about him, and so forth; and there was a protest from one or two. On my way homeward, a couple of men herding cattle met us, and asked for a Gospel, saying that one previously given had been read to them, and the reader wanted another. Further on, we met several men returning from Kairouan to some of the tents we had visited. One of these had called at the "shop" a few days before, and I had given him a Gospel and a tract. He said that these had been read at a place considerably further off, and he wanted another book.

The shop is open three nights weekly—twice with the lantern. Every other night for the last ten days I have had visitors at the house. A few wish to learn to read in French or Arabic, and receive a little help in that direction along with the Bible-reading. One native, not young, who reads Arabic fairly and came last spring for French reading lessons, wished last night to buy an Arabic New Testament. He paid half the price at once, and I let him have the book. His interest is rather in the Scripture lesson than in the French which progresses but slowly.

I sat down last week in a shop by three young men who had all had a little French education, and I offered them a French Gospel and one or two tracts in Arabic. One young fellow turned at once to the end of the tract, where was the most direct Gospel statement; he pointed to something there as "heresy," and refused to take the tract. But we had a little talk, and the one who had the French Gospel kept it. The expression "Son of God" when written in Arabic is much more

quickly rejected than the same words in the French language. The repulsion is against a phrase, and an idea hanging to that phrase. In another language, not the sacred one, it appears to look different—as if it might admit of explanation.

It has struck me lately that there is a change of attitude towards me among a section of the people. Some years ago I used to have frequently at the shop some zealous and confident "defender of the faith" who, while others would be present to admire and help if need be, would attack me on some point or other, and

would end by abusing me and consigning me to a vividly described hell. This sort of thing has almost ceased of late. The "defenders of the faith" do not come forward, but rather avoid the shop or any contact with me, and are even unwilling to accept literature. Have they lost confidence in their own cause, and, instead of attacking, do they only wish to be let alone? There is certainly cause for thankfulness here; but at the same time one has to consider fresh ways of getting at folks who, instead of attacking, seem to run away.

HAPPY MEMORIES

OF

KESWICK—GLOUCESTER—LONDON.

By a Missionary on Furlough.

As a missionary at the end of furlough, I have been looking back on a few of the outstanding points of the six months I have been in England. Passing over all family gatherings and the kindness of private friends, which were among the many good things that God had prepared for us, my mind centres round three points—**Keswick, Gloucester, London.**

First, **Keswick** in July. There is no need to write about the wonderful meetings there, for better reporters than I have already done that, though the intensely quiet, sane, Scriptural and powerful addresses were a thing to thank God for. God's *facts* have become *factors* in the lives of some of us as never before. But what cheered and comforted me as much as anything was the loving way the missionaries were received and provided for; and we could only imagine how much thought and careful planning someone had done beforehand, as well as what a lot of financial help had been sent in, to make those missionary households the comfortable, restful, and happy places they were. Abroad, the average missionary gets somewhat used to being looked down on by other Europeans as "narrow," "out of the world," "back numbers," and so on; so that to come home to a reception so loving and warm, and that just because we were missionaries and nothing else, was more cheering to one's heart than even those who arranged it all for us can easily understand. It made one realise afresh the high honour that has been given to us who are allowed to be the messengers of the Churches, to carry the good news of God's salvation to those who have never heard it.

Our Master's presence will be all the more real to us in days to come, because of that gathering together with fellow-Christians at Keswick. One day He was with two of His disciples, and He did not go away, but "He ceased to be seen of them." One day, again He will "be manifested"; and in the meantime we go on

"Side by side, we know not whither,
But with whom we know full well,
Side by side, henceforth for ever,
With Thee, veiled Emmanuel."

Then came **Gloucester** in September; and the kindness of the Rev. and Mrs. Luce and their family is a thing easier to remember than to write about. It was a private gathering of the Council and missionaries of the N.A.M. that we had there—a "family gathering," as our host liked to call it; and I was so glad I was one of the family! We had two sessions each day (a.m. and p.m.) for four days, to consider the work on all its many sides, from Egypt to Morocco, and we even discussed a bit about the office work in London. Matters were freely talked over, some difficulties cleared up, and I believe we all felt cheered and helped by mutual sympathy and love. On the plea that "all work and no play" is not good for missionaries any more than it was for "Jack," Mr. Luce had arranged an outing for us each afternoon.

The first day we went to see the old Church of St. Nicholas, of which he is the beloved vicar. Part of the fabric is a thousand years old. We saw the old marriage register, dating from the beginning of Elizabeth's reign,

the old church plate, etc. Then we were shown the room where Robert Raikes held his first Sunday-school, and other interesting things. Another afternoon we went over the grand old cathedral. A third day we were taken a drive round the town. A fourth day it poured with rain, and even our energetic host could not arrange anything for us out of doors! On the Saturday, by the kind invitation of Mr. Wenham, we went by motor to his house at the Lickey Hills, near Birmingham, getting a peep at Worcester Cathedral and Tewkesbury Abbey on our way. There and back gave us a ride of about a hundred miles, I was told. It was a lovely day, and so we enjoyed the ride to the full, as well as the kindness we received at the beautiful home of Mr. Wenham.

One of the sweetest memories of Gloucester is of the morning when before our ordinary business we met round the Lord's Table. Mr. Glenny led us, and reminded us, from Eph. v. 25-27, how in the *past* the Lord gave Himself at Calvary for His Church; in the *present* He is sanctifying and cleansing it, and *by and by* He will present it to Himself a glorious Church, holy and without blemish; and then, afterwards, while we all bent in prayer, Mr. Luce quietly repeated our consecration hymn—consecration for His service in England or Africa, or where He will, till He come.

"Thine for ever—God of love,
Hear us from Thy throne above.
Thine for ever may we be,
Here and in eternity.

Thine for ever—Saviour, keep
These Thy frail and trembling sheep
Safe alone beneath Thy care,
Let us all Thy goodness share."

Then **London** in October. Well, that was altogether something different, and yet it is the same grace and love for the coming

of the Kingdom of God that worked in those who arranged for us at Keswick, and received us into their home at Gloucester, and *taught* some very dull pupils at the London Missionary School of Medicine at Great Ormond Street, London. How the doctors and dentists can manage with all the novices about them, often hindering in their work, was a thing I marvelled at again and again! For real patient teachers, commend me to the staff of the L.M.S.M. They are wonderful! The whole course of the school is for nine months, and must be most useful to all non-medical missionaries who can take it, to those who have not yet been abroad, and maybe even more to those who have had a term of service in a foreign land, and so realise more the great need of such knowledge as the London Missionary School of Medicine gives. For myself, I was only able to go in for one special subject. I have heard our missionaries accused of giving a three-quarters of an hour's address in fifteen minutes, and that is something like what the hon. secretary of the school did for me. As I was very tied for time, he arranged for me to take a three months' course in four weeks. So I feel I owe a very special word of thanks to him, and to the dentists who work with him, who so efficiently and so willingly helped me.

And so for all these servants of God in England, who are doing their share of foreign mission work by seeking to make better workers of those who are sent out, by making them better able to meet the spiritual and the physical needs of the people—for these men and women we thank God; and look for the time when we shall all rejoice together that we have been allowed to do our part in bringing in the Kingdom of our Lord Jesus Christ, by making known His love and pity, and His salvation to the lost at home and abroad.

Points of Contact or of Contrast.

By Rev. C. Stanley G. Mylrea.

(Abridged from "The Moslem World," October, 1913.)

When the history of the twentieth century comes to be written, and authors reach that point in their labours where they must assign to this age names and titles which will fully define its place in the world's progress, one of these titles will probably be "The Age of Amalgamation." In the commercial world the trusts are one of the dangerous developments of this new departure. In the religious world also one sees signs of the same tendency. Luncheons are held, and dinners are given where Jews and Christians, Roman Catholics

and Protestants, Episcopalians and Methodists, Universalists and Unitarians sit down together and refer to one another as co-religionists; and one may expect to see before long—in fact, it seems almost inevitable—that all the religions and faiths of the world will attempt to combine into one heterogeneous conglomerate mass, and St. Paul's statement, "There is no difference," will have a new and significant interpretation. It is an axiom as old as Æsop that "Union is strength," but in these days we are in danger of forgetting the

laws of incompatibility; and the attempt to dissolve all the religions of the old world and the new in any such solvent as "Comparative Religion" or "Advanced Thought" is certain to result in failure to achieve any good.

This must be borne in mind when we come to consider Christianity and Islam side by side, for much has been said lately about the points of contact between the two great religions. We are told that a large portion of the Apostles' Creed can be repeated by Mohammedans without doing violence to the Koran or to the Traditions. The Mohammedan believes in God, so do we; the Mohammedan believes in *One* God, so do we; the Mohammedan believes in Heaven and Hell, so do we; the Mohammedan believes in angels and spirits, so do we; the Mohammedan believes in the Resurrection, so do we. Contrariwise, it is argued that the Christian believes in Jesus, so does the Mohammedan; the Christian believes in Jesus as the Word of God, so does the Mohammedan; the Christian is opposed to idolatry, so is the Mohammedan; the Christian religion is missionary in spirit, so is the Mohammedan. And so the argument goes on until Mohammedans themselves are beginning to think that there is nothing to prevent a fusion of Islam and Christianity. Only recently a case was reported from Arabia of a Mohammedan praying in a Mission prayer-meeting: afterwards a missionary spoke to him and asked him some questions concerning his attitude to Christianity, and his answer was that he saw no reason why the two religions should not be reconciled, the one to the other.

In the old days, from the time of Raymond Lull until quite recent times, the missionary to Mohammedans was utterly uncompromising in his attitude towards Islam; it was a religion that dethroned Christ and murdered His followers wherever it could find them; it was a religion that countenanced polygamy to the extent of unlimited license, and set up Mohammed (the husband of thirteen wives) as the pattern to the faithful for all time; it was a religion that utterly failed to give woman her lawful rights, nay, rather made a very slave of her; it was a religion that allowed slavery, and a religion that was cruel, merciless as Mohammed himself when the Jews refused to recognise his claims. Now the pendulum has swung far over to the other side, and the missionary is exhorted to spend his time searching for "points of contact." He is told that in order to convert the Mohammedan, or even to win his friendship, he must be a diplomat; that he must never mention the prophet Mohammed, but merely preach Christ; he must never speak of Mohammed's vices, but always and only of Christ's virtues; he must, in other words, never say what he thinks, but must always let the Mohammedan

do the thinking for himself. We are not to condemn what we know to be wrong in Islam, but we must seek out what good there is in Islam and give it our unstinted praise.

Perhaps the latest phase of this hyper-conciliation policy is the interdiction of military language in speaking of missions to Islam. We must not sing "Onward, Christian soldiers" in our missionary meetings, and of course "Stand up, stand up, for Jesus! ye soldiers of the Cross," would also come under the ban. The fact remains, call it what we will, that it is a battle, or rather a long-drawn-out siege, where the forces of Christianity camp out over against the citadel of Islam. When you have brought out all your "points of contact" between Christianity and Islam, you have but emphasised the great gulf between the two rival religions. The "points of contact" are so insignificant in their littleness that they dwindle out of sight in comparison with the great and fundamental differences in the two systems. In these days of happy-go-lucky universalism, men are getting to the point where they realise the good in every religion to such an extent that all religions are of equal value and any one will do; and it seems as though Christian missionaries are catching the habit too. In very many instances these *tactics* (it is impossible to avoid military language) do not deceive the Mohammedan in the very least, and are more likely to deepen his already deep contempt for the Christian and his faith. Probably in the long run "honesty is the best policy," and the Arab, at all events, will not like you the less for calling a spade a spade. He is more likely to admire your courage in saying what you think. Of course, it is not urged that in all times and in all places the missionary should rush into an aggressive, offensive attack upon the grosser failings of the Prophet and his system. Solomon himself has told us, "To everything there is a season . . . a time to keep silence, and a time to speak," and sure it is that there is a time to speak, perhaps privately, but nevertheless boldly, against that religion which is anti-Christian to the core. The justification for missions to Mohammedans does not lie in the good things of Islam, but in the bad things, and these bad things are the very essence of Islam; and in the Mohammedan countries where these bad things have disappeared, it is because of the Christian influence which is controlling those Mohammedan countries, and not because of the goodness inherent in Islam.

"Our method of approaching the Mohammedans should be that of our Lord in dealing with the Jews"; so says Professor Siraj-ud-Din: but let us not forget Christ's uncompromising attitude towards the Jews. From the first He saw the results of His work: "I came not to send peace, but a sword." To be

constantly dwelling on "points of contact" is an alluring danger to the conscientious missionary—it is a following of the lines of least resistance—it reminds one of Mohammed's old compromising cry, "We have made this religion easy for you." The Mohammedan is all too ready to believe that we consider ourselves beaten, and the "point of contact" diplomacy is liable to deepen that impression. The Mohammedan gains much but concedes nothing, and for us it is a confession of weakness—we are yielding ground and are trying to save our faces as we do it. The Koran

may be easy for the Moslem, but the New Testament is going to be just as difficult for him as it is for us. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Islam is undoubtedly crumbling, and our best policy is to let it crumble instead of trying to find strong pieces in its walls upon which we may build Christianity. Islam was founded upon a man, and it cannot be permanent even though it endure a long time. "For other foundation can no man lay than that is laid, which is Jesus Christ."

A Native Christian's Letter.

"Trouble like this makes one feel like saying to God, 'Show me wherefore Thou contendest with me,' but we must not pry between the folded leaves of His great council book to find out the reason for His mysterious providences. I must swallow them like a bitter pill at once, and say no more about them. God has taken them, and therefore it must be for my good."

The above touching extract is from a letter (printed in the Qua Iboe Mission Quarterly for May) written by David Ekong, evangelist of the Central Church, Ibuno District, with reference to the passing away of two of his children within a few weeks of each other—one a baby of six weeks, and the other his only surviving boy Samuel.

The Mission which has produced such a convert has recently published an up-to-date record of its work, entitled "Twenty-five years in Qua Iboe: the Story of a Missionary Effort in Nigeria," by Robert L. McKeown. (*Morgan and Scott, 12, Paternoster Buildings, E.C., and Qua Iboe Mission Office, Belfast, 2s. 6d.*)

In 1886 some members of the Ibuno tribe visited Calabar for purposes of trade with native Christians at Duketown; whilst a white trader, who had settled near the mouth of the Qua Iboe river, gave the chiefs some instructions about the Ten Commandments, assembled them on Sundays, and talked what they called "God Palaver." The light thus received created a desire for more, and an appeal was made for a missionary. This appeal, expressed in a letter in the name of a number of Ibunos, was carried along the sea coast and up the Calabar River to Duketown. It was there received by a Mr. Foster, and transmitted by him to the late Dr. Grattan Guinness at Harley College, London. While the students were at breakfast one morning early in 1887, Dr. Guinness read the letter which had reached him from distant and unknown Qua Iboe. The west coast of Africa

was far from being a desirable sphere, but the touching appeal came as a definite call to young Samuel Bill who, from his birth in 1864, had been prayerfully dedicated by a Christian mother to service in the regions beyond. When he was eighteen, his parents witnessed his conversion, and then had the joy of watching the birth and development of the missionary spirit in his heart. Thus, while God's Spirit was operating on the minds of the Ibunos, He was preparing a chosen vessel who should be the bearer of His name to that distant tribe. Sailing on September 14th, 1887, with sufficient money for his passage and a limited outfit, provided by Dr. and Mrs. Grattan Guinness, but *without any promise of further help*, hoping to support himself by trading or work, while at the same time teaching the people who desired to hear about God, Mr. Bill set out, reaching Calabar on October 6th, and after a short stay there, arriving at Qua Iboe on December 1st. In his regular reading of the Scriptures, Mr. Bill's portion for October 6th, the day he landed in Africa, included the 23rd Psalm. Nothing could have been more appropriate to himself, or to the enterprise on which he embarked. The goodness and mercy of the Lord have been very real, and the Mission *has known no want all these twenty-five years.*

To-day it has a mission staff of thirteen European workers, six main stations, a large number of out-stations, and about eighty native helpers.

The story of God's wonderful guidance and leading of the pioneer missionaries, Messrs. Bill and Baillie; of the difficulties encountered and overcome; of terrible practices (such as the murder of new-born twins) abandoned; of the formation and development of the native Church, and much more, is told in a quiet but effective manner in this most impressive little volume.

EDWARD A. TALBOT.



Photo 6v

Some Moslems at Alexandria before whom Mr. Dickins has [Mr. W. Dickins. witnessed to the Truth of the Gospel.

Among Our Helpers.

Gravesend.

This Auxiliary held two meetings on October 7th specially to hear from **Miss Turner of Cherschell**, whom it helps to support, some account of the work which had been undertaken since her last visit to the homeland, and to bid her God-speed as she returned once more to her station.

The report of the Auxiliary for the year was read by Miss Johnson, who, for a few years, had been honorary Secretary of the Auxiliary until her recent removal from the town. Miss Spencer, the first secretary, has now resumed the duties, but a serious accident, from which, however, she is happily recovering, prevented her presence at these meetings. The members of the Auxiliary expressed their appreciation of Miss Johnson's valued help by presenting her with a Schofield Bible at the afternoon meeting, which was held in the Y.W.C.A. Rooms. The evening meeting was held in Emmanuel Baptist Church, through the kindness of Rev. George Sneesby and his sympathetic church officers, Mr. Sneesby presiding.

The following is an extract from the Report :

"There is a great cause for praise and thanksgiving to our gracious Heavenly Father for His goodness to us during the past year. We have realised His supporting and sustaining power in our service for Him.

"The monthly prayer meetings have been regularly held throughout the year on the first Tuesday at the Y.W.C.A., Cobham Street, and there have been many expressions concerning the spiritual stimulus and blessing which have been experienced through them. Sometimes as many as forty gather together. We trust also that real spiritual blessing has been realised by the missionaries in their work in North Africa through the earnest prayer offered on their behalf on these occasions. Prayer moves the hand that holds the world, and we have reason to hope that the hand of the Lord has been opened to shower down blessings on His servants labouring in North Africa, through the prayers of His children in the homeland. We are fellow-labourers with Him, and also with them in this all-important and blessed work.

"Various friends from the different churches in the town have kindly given addresses during the year. At present forty-eight members are enrolled, and six new members have recently been added. All who take in NORTH AFRICA are regarded as members of the Prayer and Workers' Union.

"Twenty missionary boxes are in use at present, while several friends gave subscriptions once or twice in the year. The sum of £10 was collected and sent up to the London office in half-yearly remittances towards the support of Miss Turner, and we hope that the year now opening may yield greater results in this respect than that just closed.

"We have been delighted to welcome back Miss Spencer, the founder of this branch. In the providence of God she was removed for a time from this neighbourhood, and her work in connection with the North Africa Mission was taken up by Miss Johnson, but always with the understanding

that should Miss Spencer return it should be handed to her again."

Miss Turner's fellow-worker at Cherehell, **Miss Katie Johnston**, and the **Organising Secretary, Mr. E. A. Talbot**, took part in these meetings, which were encouragingly attended.

High Barnet.

The Y.W.C.A. Hall, High Barnet, was filled on Thursday, October 9th, for a N.A.M. meeting arranged through Miss Gilling (honorary secretary). Mr. Talbot presided, and mentioned that two new workers, **Miss G. E. Petter** and **Miss M. Whitton**, were going from this branch of the Y.W.C.A. to North Africa. Miss Petter told briefly the way God had been leading and preparing her for the work she is now hoping to undertake.

Miss Mellett gave an inspiring account of her work in Fez. Hearts were stirred as she spoke of the little slave girl who, when asked if she did not desire to go to heaven, replied, "I would go to heaven or to hell if I could only find my mother." Although the slave markets have been closed, slaves are still sold from house to house in Morocco. This child did not for some time appear responsive to the teaching she received, until one day she was given a little red garment which had been sent by friends in England. At first she was speechless with joy; then suddenly she burst into a hymn of praise that she had just been taught, showing that the truths were really sinking into her heart.

A fortnight later a meeting was held in the **Salisbury Rooms, High Barnet**, at which Miss Petter and Miss Whitton gave brief testimonies as to the way the Lord had led them thus far. The Organising Secretary (Mr. E. A. Talbot), with the aid of beautiful lantern views, gave a description of the North Africa field, of its needs, and of the varied operations of the N.A.M., special reference being made to the encouraging work among the Sicilians and Italians in Tunis city, with which Miss Petter will be associated, and in which **Miss Case** and **Miss L. E. Roberts** have been for so many years co-workers.

Miss Whitton is in fellowship at Salisbury Rooms, and goes forth with the prayer and practical sympathy of this Christian assembly.

Railway Mission, Brighton.

It was my privilege, with my fellow worker, Miss Crowley, to spend some months in North Africa, seeing something of the work in Tangier and Arzila, and therefore it was a great pleasure to have Mr. Talbot with us from November 1st to 3rd. We had prayed much that it might mean enlarged vision, deeper sympathy, and more earnest prayer, and already God is answering. On Sunday the Word was with power; one dear young fellow who had heard the call stayed to have a talk with the speaker as to the best method of preparing for the Mission

Field. Then on Monday Mr. Talbot gave a most interesting lecture on "Morocco, Algeria, and Tunisia," illustrated by about eighty really beautiful slides. We were shown the work in many different aspects, medical mission work, schools, carpet industry, etc., and at the close neither the oxygen nor our interest was exhausted. The great impression left upon the mind was the urgent need for much prayer for dark Morocco; that more liberty may be granted for the preaching of the Gospel; that the converts may have courage to stand, yea, to die if need be, for Christ; that the missionaries may have a mighty faith amid all the discouragements; and that there may soon come a "break" that shall mean thousands gathered into the fold of the Good Shepherd.

One dear intelligent Christian lad who is about to be apprenticed to a chemist, was so impressed that he went home and asked his mother whether she thought the Lord Jesus could do with a chemist on the Mission Field, as he would like to become a missionary. Pray that his desire may be granted.
N. BRISTOW.

Surrey Chapel, Norwich.

On Sunday, September 28th, Mr. Edward Talbot conducted, with much acceptance, two well attended services in Surrey Chapel, Norwich; and on the Monday evening delivered his lantern lecture on North Africa, with the Pastor, Mr. D. M. Panton, in the chair. The pathos of the story, the urgency of the need, and the tender sympathy with which Mr. Talbot handled the problem, made its own successful appeal to all hearts. A donation was sent up to the Society.
D. M. P.

Services have been conducted and lectures given by the Organising Secretary during October and early November at Lordship Lane Baptist Church, East Dulwich; Providence Chapel, Goudhurst; The Hall, King's Head Hill, Chingford; Pantiles Free Church, and Caxton House, Tunbridge Wells; Presbyterian Church, Lewes; Mildmay Conference Hall; Haling Road Hall, South Croydon; Gospel Hall, Billericay; Westcliff Hall; and South Park Chapel, Seven Kings.

Mr. and Mrs. Warren, from Djemâa Sahridj, have addressed meetings at New Southgate; Mayes Hall, Wood Green; Ley Street, Ilford; Manor Park; Willesden; The Horns, Barkingside; Wandsworth; Dagenham; and Eastbourne.

Two meetings were held (including an exhibit of Cherehell carpets) on October 16th in the C.M.S. Rooms, Park Street, **Bristol**, presided over by W. R. Moore, Esq., LL.B., J.P., and Rev. J. J. Luce; the speakers being Mr. E. H. Glenny, Mr. H. W. Case, F.R.M.S., Miss Turner of Cherehell, and Miss Petter.

A meeting was also held at Axe Street, **Barking**, on October 22nd, to bid farewell to Miss Johnston and Miss Turner.

Miss Hubbard addressed a meeting at the Presbyterian Church, **New Barnet**, in connection with the Women's Missionary Asso-

ciation, on October 15th; and **Mr. Shorey**, on October 22nd, to the members of the **Missionary Helpers' Band**, Great Hall, **Rotherhithe**. Mr. Shorey also visited Upper Clapton Congregational Church, with which he was associated before he went to North Africa; and a Presbyterian Church at Erdington, near Birmingham.

Miss Mellett had a drawing-room meeting at **Cricklewood**, through the kindness of our friends, Mr. and Mrs. Venables, on October 7th, and also visited **Cosham** (Hants) and **East Finchley** during her stay in London. She has now returned to Dublin and took part in the Y.W.C.A. Conference there on October 21st, and is now busy preparing for the sale of work in connection with the Dublin Auxiliary referred to elsewhere.

Miss Denison, who is staying in the neighbourhood of Belfast, has addressed meetings at the Mariners' Y.W.C.A. in that city, at a village named Four Scores, and also the Bangor Christian Workers' Society. She will also be taking part in the sale of work in Dublin next month.

The Organising Secretary's engagements for December are as follows:—

December 1.—	Horsham.
"	2—Hurstpierpoint.
"	4—Manor Park.
"	7-8—Crossley Hall, Manchester.
"	11—Atherton, near Manchester.
"	14-15—Hounslow Undenominational Church.
"	16—West Thurrock.
"	18—Ridley Hall, Forest Gate.

For the Children.

By Mrs. T. J. Warren.

I think all children love donkeys and donkey-riding. You probably think of it in connection with your holidays and the seaside; but with us it forms part of our daily life here in Djemâa Sahridj, as donkeys are almost the only means of getting about. Once a week we like to visit some of the neighbouring villages to visit the sick and tell the people about the Lord Jesus and His love. We are usually a good party—Mrs. Ross and her two children, Maggie and Oswald; Mrs. Ross's helper, Mr. Warren and myself, with two or three natives.

"*Arr-rah!*" says the donkey-boy, and off we go, winding in and out the mountain pathways, over brooks, under overhanging trees which snatch at our hats, scraping along by the hedges and tearing our clothes, creeping along the edge of precipices and sometimes falling off for a change. Donkeys are stubborn creatures, and seem to delight in getting into difficult places, so the natives are continually shouting out to them, "*Birr-rah!*" which means "Get over!" or "Wug off!" as the country carter would say. One donkey we used to hire would never cross a bridge; he preferred to scramble down through the stream. "*Shah!*" cries the donkey-boy, for we have arrived at our destination, a shady clump of trees on a hill-top and not very far away from a fountain. Here we rest a while and have our lunch, and then go into the nearest

village to visit the houses. Funny houses you would think them! No windows or chimneys, no bedsteads, no tables, chairs, or cupboards—only one room, in which animals and people live and sleep with no dividing wall between! In these houses we have meetings, the women and children crowding in, asking all sorts of questions and talking and shouting among themselves, so that it is often quite a long time before we can get them quiet. Sometimes they will stop talking if we sing to them. We usually visit several houses in this way, and thus reach large numbers who would not otherwise hear the Gospel.

We often find that they will listen well to a Gospel story and be very interested, but when the Lord Jesus is spoken of they will pretend they do not understand. They, however, like us to stay with them and tell them stories, and they do all they can to keep us there. The entrance of God's Word giveth light, so that we feel, however long we stay with them, time is not lost, and we trust some day to see these dear natives coming out of Mohammedan darkness into the glorious light and liberty of the Gospel of Christ.

Whilst Mrs. Ross and I are thus engaged, Mr. Warren and the native evangelist have a meeting for the men in the public place of the village, and after two or three hours thus spent we return to our resting-place to have a cup of tea, and then start for home.

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on the first Thursday of the month (December 4th) at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



Mr. Milton H. Marshall, the late General Secretary of the N.A.M., desires to thank God for renewed health, and guidance to a fresh sphere of service. For many years Mr. Marshall was associated with the Mission, first as missionary on the field, and then in the office at home. In the spring of 1912, illness compelled his resignation, and he was advised to take a somewhat prolonged rest. He has now accepted a cordial call to the pastorate of the Baptist Church at Whitchurch (a country town lying between Basingstoke and Winchester), and has already entered upon his new duties. We are glad to know that our dear brother will always be willing to further in any way the interests of the N.A.M., and we pray that God's richest blessing may rest upon him and his ministry. His address is Pastor M. H. Marshall, "Sunnyside," Whitchurch, Hants.



DEPARTURES.

Miss F. M. Harrald left for Tripoli on October 20th.

Miss Gertrude E. Petter (new worker) left to join Miss Case at Tunis, and **Miss M. Whitton** (new worker—missionary helper) left for Kaircuan on October 20th.

Mr. and Mrs. A. Shorey left for Algiers, and **Miss K. Johnston** and **Miss E. Turner** for Cherchell on October 28th.



THANKS.

To **Mr. J. Calow** of Redcar, for gifts of medicines to the value of £9 9s., for use at the mission stations of **Arzila** (Morocco) and **Cherchell** (Algeria). Our missionaries are greatly indebted to the kindness of our friend, Mr. Calow, who is always willing to assist them with grants of his valuable medicines.

* * * * *

For a gift of old linen, sent to Mrs. Ross of **Djemâa Sahridj**, by some young people, for her medical work at that station.



DUBLIN AUXILIARY SALE OF WORK.

In connection with the Dublin Auxiliary it is intended to have a **Sale of Work** in the rooms of the **Y.M.C.A., Rathmines Road, Dublin**, on Wednesday, **December 10th.**

Friends disposed to help with gifts will kindly send them to the Hon. Secretary, Dublin Auxiliary, 3, Spencer Villas, Glengary, Kingstown.



"WANTS."

Miss K. Smith, who with **Miss J. Cox** is in charge of the work among women and girls at **Djemâa Sahridj**, Algeria, writes: "We are greatly in need of *garments* for our girls. Our 'Home' party is now so large that they require all we receive, and we have none for our yearly gifts to those who attend the classes. Last year, for the first time, we had to tell the outside girls that we could not give any prizes. Unless friends can send some by the end of January next we must disappoint them again. We find that a garment as a wedding present often gives an entrance into a fanatical house. Garments should be sent to **Miss Swansborough**, **Lucy's Farm**, **Hildenborough, Kent.**"

* * * * *

Mr. and Mrs. T. J. Warren are anxious, if possible, to take back with them in January, when they are hoping to return to **Djemâa Sahridj**, the following articles, which are much required for their work there: (1) A small *organ*. (2) A supply of *slides* on Scriptural subjects. (3) A *typewriter*. Will any friends who may feel led to help in this matter address the Secretary, N.A.M., 18, John Street, Bedford Row, London, W.C.

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Miss M. Mellett and **Miss S. M. Denison** before leaving **Fez** on furlough last spring, promised some of their young people there that they would bring back with them some dolls from England. Perhaps some of the readers of our Children's Page would like to help them to redeem their promise. If so, will they forward their gifts to The North Africa Mission, 18, John Street, Bedford Row, London, W.C.



Morocco.

At the **Women's Medical Mission**, **Tangier**, **Dr. Breeze** continues her good work. As the dispensary is some distance from the market, the number of country women attending is not so great as formerly. Most of the patients are drawn from the Marshan, and are of a somewhat better class. During October, Miss Breeze received 434 visits from those requiring medical aid.



Miss E. K. Aldridge, writing on October 14th from **Laraish**, says: "The mountaineers and the Spanish forces had two battles last month near here, besides several small skir-

mishes. At the present moment things are quiet, but no one thinks that the mountaineers are subdued."



Algeria.

We are glad to be able to report that **Mr. T. J. Warren** is now much better, and hopes to be able to return to **Djemâa Sahridj** at the beginning of the New Year. Meanwhile he and his wife are engaged in deputation work, and will value any opportunities of speaking at drawing-room or other meetings. In **Mr. Warren's** absence from his post, **M. Cuendet** is paying occasional visits to **Djemâa**, and **Mrs. Ross** writes appreciatively of his help.



The "Home for Girls" at **Djemâa**, under the charge of **Miss J. Cox** and **Miss K. Smith**, has thirteen inmates just now. **Miss Smith** mentions in a recent letter that five out of the six baptised last February broke the Fast of Ramadan and are giving much satisfaction to the workers.



Tunisia.

Mr. A. V. Liley writes from **Tunis** on October 29th: "During this last week we have had very great numbers of Arabs arriving by nearly every train from the country with their bags, sacks and baskets of provisions, for they are on their way to make the pilgrimage to Mecca. Wherever they go they are the prey of those who try to get as much as possible out of them. I heard of one Moslem student who had robbed one of the pilgrims of all his money. His theological studies had not taught him to be honest. It

was most sad to see these pilgrims marching about the streets in little groups like so many frightened sheep. At last two of the steamers arrived, specially chartered to take these poor, misguided people to and from the port of **Djedda**, where the ships would wait to bring them back. Then the pilgrims began to flock down to the port, with their baggage and provisions piled up on carts. An immense crowd had congregated to see them off, some of the brotherhoods going down with their flags. It was most touching to see the people, old and young, men and women, boys and girls, rich and poor, all sitting about patiently waiting their turn to go on board. I was able to get into conversation with two young Arabs of the student class, by asking them what they expected to gain by going to Mecca. 'Oh! there we shall leave all our sins behind us,' was the reply. When I spoke to them of the sins of their past life, they simply laughed and said, 'God is merciful and compassionate.' The lack of conscience and any right knowledge of sin among the Arabs are two of our greatest difficulties."



In a letter from **Mr. E. E. Short** of **Kairouan**, dated October 30th, he refers to the arrival at that station of **Miss M. Whitton** (from **Barnet**), who has gone out as Missionary Helper, to assist **Mrs. Short**. He writes: "We have plenty of opportunities of work. Several new women and girls have come unsought to **Mrs. Short's** classes. The girls' class has mounted to fifteen, and the women's class this morning numbered over twenty. We have been gladdened by **Miss Whitton's** arrival, and pray and trust that it will be for mutual helpfulness and further activity and blessing in the Master's service."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For travelling mercies to those who have recently returned to the field, and for the welcome they have received at their stations.

For tokens of blessing in the Spanish church at **Tangier**; and prayer that the Lord's power and mercy may be further manifested in reviving the spiritual life of those who are His, and in quickening many who are still outside.

That the health of the city of **Tripoli** has improved, so that quarantine has been removed, and the medical mission is again able to open its doors.

PRAYER.

For help to the new workers in their language study, that they may make good progress, and so may be fitted for active service in the field.

That the Lord would constrain some of His

servants at home to provide fresh openings for meetings during the coming winter, at which the spiritual needs of North Africa may be set forth, and the interests of Christians awakened.

For Divine wisdom to be granted to the missionaries—specially in their dealings with native converts; that they may be enabled to instruct them and guide them in the ways of God.

That a spirit of prayer may be bestowed upon and maintained in all the workers, and that they may remember and rest upon the promise—"In due season we shall reap, if we faint not."

That all who are connected with the N.A.M., both at home and abroad, may be kept loyal to the Word of God, and may be willing, if need be, to bear reproach, rather than yield to the temporising spirit of the age.

MANY THANKS FOR—

GIFTS other than money—received from May 19th, 1913, to November 13th, 1913—on behalf of the Missionaries of the North Africa Mission and of the work of the Lord in their hands. (It should be particularly noted that only those gifts are included in this list of which intimation has been sent to the Office. Articles sent direct to the field are not included unless advice has been received at Office.)

DONORS.	ARTICLES.	DESTINATIONS.
Y.W.C.A. (Falmouth) ...	Box of toys	Cherchell (Miss Read).
Mrs. A. (Hither Green) ...	Bandage material	Sfax (Dr. Churcher).
Mrs. M. (Tunbridge Wells)	3 barrels of bottles	Tangier (Men's Hospital).
Girls' Sewing C. (Manor Park)	Parcel of dolls, etc.	Djemâa Sahridj (Mrs. Warren).
" " " " " " " " " " " "	" " " " " " " " " " " "	Tangier (Mrs. Roberts).
" " " " " " " " " " " "	" " " " " " " " " " " "	Cherchell (Miss Turner).
Miss F. (N.)	" " " " " " " " " " " "	Tangier (Miss Jay).
Miss J. (Tunbridge Wells)	" " " " " " " " " " " "	Djemâa Sahridj (Mrs. Ross).
Miss C. (Harrow)	" " " " " " " " " " " "	Tangier (Miss Jay).
Miss P. (Westbury)	Linen	Sfax (Dr. Churcher).
Miss R. (Wimbledon)	Lady's coat	" " " " " " " " " " " "
Eastbourne Working Party	Redcross calico quilts	" " " " " " " " " " " "
" " " " " " " " " " " "	Calico men's garments	" " " " " " " " " " " "
Pastor J. S. (N.W.)	Bookcase	Office.
Miss F. C. (Paignton)	Dolls, etc.	Arzila (Miss Jennings).
Mrs. B. (Manor Park)	" " " " " " " " " " " "	Tangier (Mrs. Roberts).
Miss W. (Southampton)	" " " " " " " " " " " "	Arzila (Miss Jennings).
Young Women's B. C. (Purley)	" " " " " " " " " " " "	Tunis (Mr. A. V. Liley).
Mrs. M. (Sanderstead)	Garments, etc.	Arzila (Miss Jennings).
Baptist Ch. Working Meeting (Purley)	" " " " " " " " " " " "	" " " " " " " " " " " "
Miss M. (Purley)	" " " " " " " " " " " "	Tangier (Miss Jay).
C.E. Society (Purley)	" " " " " " " " " " " "	" " " " " " " " " " " "
Mr. J. Calow (Redcar)	Medicines value £4 17s. 2d.	Cherchell (Miss Read).
" " " " " " " " " " " "	" " " " " " " " " " " "	Arzila (Miss Jennings).
Miss S. (Basingstoke)	Christmas gifts	Alexandria (Mr. and Mrs. Dickins).
Friends at Croydon	Garments	" " " " " " " " " " " "

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." 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, 148, Holborn, London, W.C., or into any of its branches.

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.]

THE NORTH AFRICA MISSION.

Council of Direction.

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GEORGE GOODMAN, 21, St. Helen's Place, E.C.
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MESSRS. A. HILL, VELLACOTT & CO.,
2, Broad Street Place, Finsbury Circus, London, E.C.

Office of the Mission.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

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. A. J. Bride & Son, 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.	With Scandinavian helpers.	Date of Arrival.
GEO. WILSON, M.A., M.B.	Dec., 1906	Miss L. READ ...	April, 1885	Miss R. J. MARCUSSON	Nov., 1888
Mrs. WILSON	Dec., 1906	Miss K. JOHNSTON	Jan., 1802	<i>With Scandinavian helpers.</i>	
Mrs. ROBERTS	Dec., 1806	Miss E. TURNER	Jan., 1802	Kairouan.	
Miss J. JAY	Nov., 1885	Miss H. KENWORTHY	Nov., 1010	Mr. E. SHORT	Feb., 1800
Miss G. K. S. BREEZE, M. B. (Lond.)	Dec., 1804	Algiers.		Mrs. SHORT	Oct., 1899
Miss F. MARSLON	Nov., 1805	<i>Kabyie Work—</i>		Missionary Helper—	
Mr. O. E. SIMPSON	Dec., 1896	Mons. E. CUENDET	Sept., 1884	Miss M. Whitton	Oct., 1011
Mrs. SIMPSON	Mar., 1803	Madame CUENDET	Sept., 1885	Sfax.	
Miss B. VINING	April, 1886	Mr. A. SHOREY	Nov., 1002	T. G. CHURCHER, M. B., C.M. (Ed.)	Oct., 1885
Miss ALICE CHAPMAN	Oct., 1911	Mrs. SHOREY	Oct., 1004	Mrs. CHURCHER	Oct., 1880
<i>Spanish Work—</i>		Djemâa Sahridj.		Mr. H. E. WEBB	Dec., 1892
Mr. A. J. MCCRE, B.A.	April, 1009	<i>Kabyie Work—</i>		Mrs. WEBB	Nov., 1897
Miss F. R. BROWN	Oct., 1889	Miss J. COX	May, 1887	DEPENDENCY OF TRIPOLI.	
Casablanca.		Miss K. SMITH	May, 1887	Mr. W. REID	Dec., 1892
Miss F. M. BANKS	May, 1888	Mrs. ROSS	Nov., 1902	Mrs. REID	Dec., 1804
Miss M. EASON	Dec., 1010	Mr. T. J. WARREN	Feb., 1911	Miss F. M. HARRALD	Oct., 1899
Tetuan.		Mrs. WARREN	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov., 1011
Miss A. BOLTON	April, 1889	Missionary Helpers—			
Miss A. G. HUBBARD	Oct., 1891	Miss A. E. Eymann	Oct., 1011		
Miss M. KNIGHT	Oct., 1800	Miss E. Deegenkolce	Oct., 1011		
Miss H. E. WOODELL	Jan., 1907	Tebessa.			
<i>Miss Eymann Designated.</i>		Miss A. COX	Oct., 1800		
Arzila and Iaraisch.		<i>With French Pastor and wife.</i>			
Miss C. S. JENNINGS	Mar., 1887	REGENCY OF TUNIS.			
Miss K. ALDRIDGE	Dec., 1891	Tunis.			
Fez.		Mr. A. V. LILEY	July, 1885	Mr. W. DICKINS	Feb., 1806
Miss M. MELLER	Mar., 1802	Mrs. LILEY <i>and</i> Family	July, 1913	Mrs. DICKINS	Feb., 1806
Miss S. M. DENISON	Nov., 1803	<i>Italian Work—</i>		Miss R. HODGES	Feb., 1880
Miss J. DE LA CAYE	Jan., 1807	Miss A. M. CASE	Oct., 1800	Miss M. THOMASSEN	Nov., 1012
Miss KATE FINN	May, 1011	Miss G. E. PELEE	Oct., 1911	Shebin-el-Kom.	

IN ENGLAND.—Miss G. L. ADDINSALL. MISS N. BAGSTER. MR. STONEY ARTHUR (designated for Algeria).

IN IRELAND.—Mrs. BOLTON.