

# 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"*

### CONTENTS.

	PAGE
The Absolute Authority of our Lord's Words ... ..	1
News from the Mission Field—	
From Miss A. Chapman (Tangier) ... ..	4
.. Miss Jay (Tangier) ... ..	4
.. Mr. A. V. Liley (Tunis) ... ..	4
Ways and Means ... ..	6
A Happy New Year. By E. E. Short... ..	8
A Sunday in a Missionary's Life. By Mrs. Ross ... ..	9
The Unreached South of Tunisia ... ..	10
An Appreciation. By A. G. W. ... ..	11
A Stock of Good Works. By E. E. Short ... ..	11
Notes by the Organising Secretary ... ..	12
Notices of Books ... ..	13
For the Children. By Miss G. E. Petter ... ..	14
Home and Foreign Notes ... ..	15
Requests for Praise and Prayer ... ..	16

*A  
Scene  
in  
Southern  
Algeria.*



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# THE NORTH AFRICA MISSION.

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Photo by **Pilgrims for Mecca waiting at Tunis to embark on the Pilgrim Ship.** [Mr. A. V. Liley.]

## The Absolute Authority of our Lord's Words.\*

"He taught them as One having authority."—Matt. vii. 29.

"I do nothing of Myself; but as My Father hath taught Me, I speak these things."—John viii. 28.

" whatsoever I speak therefore, even as the Father said unto Me, so I speak."—John xii. 50.

"The Word which ye hear is not Mine, but the Father's which sent Me."—John xiv. 24.

**T**HE first of these quotations from the Gospels describes the judgment of the common people on the content and manner of our Lord's addresses. The remaining three raise a far more vital question, viz.: Were the words of our Lord on all occasions, and on every subject, absolutely true?

That is the question raised by the title of this paper, and we desire to meet it with an unhesitating affirmative. To suggest the contrary is to imply that we have to re-fashion our conceptions of the Lord Jesus Christ, that we are not to be satisfied with the Word of God as the one and only authority on this most momentous of subjects, and that we are to admit the ever-varying opinions of men as claiming an equal place with what we are accustomed to call the Revelation of God.

It need not stagger us that this claim for the absolute truth of all of our Lord's words brings us into conflict with a good deal of the teaching current in our theological colleges. At the First Advent, the supreme difficulty which our Lord had to face was—apart from sin in all human hearts—the determination on the part of the theologians of the day to have, not the Christ of Moses and of the Old Testament, but a Christ of their own devising; and it was because they could not have such a Christ that they rejected and crucified our Lord. It should not surprise us if, not in the form of Jewish imperialism and self-righteousness, but

\* Abridged from *Medical Missions at Home and Abroad*, November, 1913. Want of space alone prevents our reprinting this article in full.

in the subtler guise of a rationalism which pays formal homage to the Lord Jesus, but emasculates His claim to Divine reverence and refuses faith in the blood which cleanses from all sin, we have, as the Second Advent approaches, a new development of self-righteousness and human pride of terrible extent and depth.

### I.—The Messiah's Forward Look.

No one who loves to ponder the life of our Lord can fail to recognise that from the very first day of His ministry He was looking on with perfect clearness to its last day on Calvary. In His baptism He consciously anticipates the Cross, and is greeted on the banks of the Jordan with an open heaven and the word of the Father's good pleasure. He accepts the Baptist's repeated designation of Him as the Lamb of God. He begins His public ministry with the cleansing of the temple, and finding no spiritual response from priests or people, He answers their questions as to His authority with the words: "Destroy this temple, and in three days I will raise it up."

At Cæsarea Philippi, after Simon Peter's confession of His Messiahship, our Lord openly announces to His disciples His coming death and resurrection. From this point forward He gives ever clearer revelations of the Cross, and ever loftier manifestations of His Messianic power and dignity; in the raising of Lazarus; in the royal entry into Jerusalem; in the summary of the Church and the world's history to His disciples on the Mount of Olives; in the word wherewith He opens the converse in the Upper Room, "With desire have I desired to eat this Passover with you before I suffer"; in the promise of the Comforter, "If I depart, I will send Him unto you"; in the word to the High Priest, "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven"; and finally on the Cross in His word to the dying malefactor, "To-day shalt thou be with Me in Paradise."

Surely it is clear that a Messiah who had so clear a vision, from first to last, of His own path to the Cross and Resurrection; who could speak without hesitation of the day when all that were in their graves should hear His voice, and come forth to judgment at His bar; who, as a despised prisoner before the judges of Israel, could speak of His exaltation to the Divine majesty, and of His future coming in glory, was a Messiah whose anointing with the fulness of the Holy Ghost endued Him, even in the days of His flesh, with a glorious fulness of knowledge that transcends all our thought, and guaranteed the absolute truth of His every word.

### II.—The Messiah's Backward Look.

It may be said, perhaps, that all this does not touch the present-day criticism of our Lord's references to the Old Testament, and that His absolute knowledge of the future does not guarantee an absolute knowledge of the past.

(1) We dissent most emphatically from the position that our Lord's absolute accuracy of vision of the future is compatible with ignorance and blundering in His vision of the past. Either the New Testament teaching of our Lord's Messianic insight into the future must be rejected, or the absolute accuracy of His testimony to the past must be accepted.

(2) But more. Emmanuel, God with us, who appeared at Bethlehem, the son of the virgin mother, comes to us as the very flower and crown of the Old Testament. And our Lord knew this as He alone could know it. The first visit to the Temple, at the age of twelve, gives us a glimpse of what the Scriptures had already become to Him. These Old Testament Scriptures must have been to Him an infinitely precious possession, studied, comprehended and absorbed into His very being, till He saw Himself in the written Word, with a knowledge that

was as clear and infallible as the knowledge which He possessed of Himself in all that concerned the future. The past lay before Him as an open book, and that past was enshrined in the Word of God. The whole theory of the modern critic would detach our Lord from the ancient Scriptures and make Him stand outside of them like some modern student, instead of being Himself their very warp and woof.

Again, we know that the teaching work of our Lord in the preparation of His disciples lay in the opening of their minds to understand those Old Testament Scriptures. It is to us simply inconceivable that in these teachings the Christ of God should with faltering, confused mind and speech lead His servants astray.

(3) Let us take a single example of how our Lord found Himself in the Ancient Scriptures, and becomes to us their One living interpreter. The most significant of all portions of the Ancient World's history is that which Moses records for us in his account of the Exodus of Israel from Egypt, and of the wanderings of Israel for forty years in the wilderness.

In the Lord Jesus this whole history lives afresh. He is the Lamb of God, the Lamb of the true Passover; the Leader and Commander; the Light of the world, who leads His people so unerringly that no man following Him can walk in darkness; the living Bread which has come down from heaven, whereof, if a man eat, he shall never die; the Smitten Rock; the True Tabernacle or Temple to be revealed on the day of His Resurrection.

The written word of the Old Testament answers to the Living Word in the New, and it is not credible that He, who alone could interpret these ancient records in His own living person, could make the very slightest error in His references to them.

### III.—The Testimony of the Risen Saviour.

Our Risen Lord gives the fullest confirmation of the words spoken in the days of His flesh. On the way to Emmaus, we are told, He said to His two companions, "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and *all* the prophets, He expounded unto them in *all* the Scriptures the things concerning Himself." That is to say, He puts the seal of the Risen Lord on all that had been taught them before. So also in the Upper Room, when He stood in their midst. "*These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me.*"

The Bible, both Old Testament and New, is God's gift, not to the learned, but to men. The spiritual sense in all believing men is perfectly capable of dealing with the great facts of our Lord's life and teaching, and we may say with confidence to those, however great their intellectual powers, who would teach us of the mistakes of Christ, that the absolute truth of Christ's words and Christ Himself are one.

#### St. Georges's Cross Tabernacle, Glasgow.

In recording the faithfulness and goodness of God at the close of the thirty-ninth year of service at St. George's Cross Tabernacle, Glasgow, Pastor D. J. Findlay, in his unpretentious little statement, is thankful that for the first time the missionary gifts for the year exceed £800, and that the list of "our own missionaries" has during the year been added

to by three, one of whom is at work in Brazil, and the other two are located in one of the British Solomon Islands in association with the South Seas Evangelical Mission. The Tabernacle is represented in North Africa by Miss Trainer, who has had "a very fruitful and strenuous year" in Marrakesh, a station of the Southern Morocco Mission. There are at present twenty-one representatives of the Tabernacle on the list of foreign workers.

E. A. T.

# News from the Mission Field.

## MOROCCO.

### From Miss A. Chapman

(Tangier).

*November 24th.*—This afternoon I visited the in-patients in the hospital [Tulloch Memorial] alone, and they all listened very attentively, and seemed interested in the reading and singing. When they first come in, they will turn away and often cover their heads during the reading, but gradually we see them begin to listen; and then, after a time, they will sit up in bed in order to hear better, and will say "Thank you" at the close of the address. One man last week asked us to pray for him.

An incident happened a week or two ago which might have had serious results but for the loving protection of our Heavenly Father. Miss Craggs and I were reading to the patients when we heard a violent banging upon the outer door. When it was opened a man rushed in and up the stairs into the ward and sat down. As the reading continued, he got up and walked to the other end of the room. Thinking he was a workman come to do some repairs, we asked him to be quiet; but we were soon interrupted by his calling upon us to witness to the prophet. We realised then that the man was not in his right mind. Mr. Simpson came in and persuaded him to leave the ward. As he passed us, he raised a small pick-axe which he had in his hand, and shook it menacingly at us. When he reached the court he did some damage to the door before he could be disarmed, but eventually the weapon was taken from him and he was allowed to go away.

### From Miss Jay

(Tangier).

*November 14th, 1913.*—Friends interested in Ben Aissa, our crippled brother in Christ, will be sorry to hear of the misfortune which has overtaken him. Owing to illness he had to be away from his little shop for two days, and during his absence thieves broke into it and completely stripped the place. The blow is a heavy one, for he had just spent all his little savings on fresh stock, and had got in a good supply of flour, sugar, tea, candles, etc., knowing that, as the Feast of the Ram was close at hand, he would have many customers and a ready sale. The thieves have completely emptied the shop, and Ben Aissa and his wife are thus deprived of their only means of support; two kind friends have joined me in sending them a little help so that he might make a fresh start, but much more is needed.

It is a specially deserving case. The shop is closed on Sunday, and he and his wife have a Bible-reading together at the time of our Arabic service, for owing to his crippled condition he can very seldom come to it. He is a complete cripple, having been operated on for gangrene in *both* feet, and can only get about on hands and knees. He bravely tries to support himself and his wife, and the little shop was just becoming a success when this great misfortune happened. Through all he has kept bright and hopeful, praying many times daily to the Lord Jesus to help him, and feeling quite sure that He will. I shall be most pleased to hand him any help that friends may be led to send.

## TUNISIA.

### From Mr. A. V. Liley

(Tunis).

*November 17th.*—On the 9th inst. was the great Feast of Sacrifice, held all over the Moslem world. For several days before, sheep were constantly passing by our Bible depôt, being taken to the houses of their purchasers by various means. The

wealthy Arab, who may have bought two or three, would have them conveyed home in a cart; the poorer man, with his solitary sheep, would either have to coax, push, or possibly carry it home.

I asked a great number of Arabs why they had this Feast of Sacrifice, and it was astonishing to hear the various replies, and to find the general ignorance of the

people respecting it. Some told me that the departed souls would ride on the backs of these sheep and be carried away to heaven; others said that they would obtain merit by it, as they gave away the meat to the poor; a good number said that they slew the sheep in commemoration of Abraham offering up Ishmael (*sic*). A great many said that they really did not know.

There is absolutely nothing in the Koran that connects this sacrifice with Abraham and his son, though the Moslems have a childish tradition about it. The real truth is that when Mohammed asked the Jews of Medina why they slew the lamb and kept the Passover, and was informed that they did it in memory of their deliverance from Egypt, and that it was commanded by God, Mohammed said, "We have a greater right in Moses than they"; and so he kept the feast with the Jews, really hoping to gain the Jews by this act. Failing to do so, he changed the time of the sacrifice. The idolatrous Arabs had the custom of offering animals at Mecca during their annual pilgrimage, so Mohammed adopted this custom. There is a Moslem tradition which relates that Mohammed said, "Man hath not done anything on the day of sacrifice more pleasing to God than spilling blood; for verily the animal sacrificed will come, on the day of resurrection, with its horns, its hair and its hoofs, and will make the scale of his good actions heavy. Verily its blood reacheth the acceptance of God before it falleth upon the ground, therefore be joyful in it." While Mohammed denied the atoning work of the Lord Jesus, it is wonderful that he made so much of the day of sacrifice.

Pilgrimage is the fifth pillar in the practical religion of Islam, and all who can afford it should perform it in the last month of the Mohammedan year. As soon as the pilgrim arrives near to Mecca, he must bathe himself, then perform two prayers, and change his raiment for the pilgrim's garb which consists of two seamless pieces of cotton stuff—one round the waist, and the other over the shoulders to protect the body. While on pilgrimage, I am informed, the pilgrim must not cut his nails or anoint himself. The great privilege of kissing the black stone built



Photo by]

[Mr. A. V. Liley.

**1.—A Quiet Meal before Embarking.**

**2.—Pilgrims with their Luggage.**

into the *Kaaba* is allowed when the pilgrim has performed his ablutions. The prayers and visits to the *Kaaba* go on for six days; on the seventh day the pilgrim listens to a Koranic sermon in the Great Mosque.

One day I saw a well-dressed Arab student reading one of the books in the Bible depôt window. I went out and gave him some tracts, and invited him to the meeting at the house. He came, bringing a friend with him. They stayed on after the others had gone, and he put several questions respecting the Gospel. When he left I gave him a Gospel by John. Next evening he returned, and again remained behind for conversation. He had read the Gospel by John, so I gave him Matthew's Gospel. A day or two after,

he came again, and we had a long talk, and I felt both encouraged and interested. I made an appointment to meet him at the Bible depôt next day, but when I got there I found that he had been before me, and had left a letter in which he asked me to lend him £20 in order to open a shop, for he "felt sure that I would do him that little kindness"! He started that day for his home down south—not with the £20, but with a New Testament. May the Lord bless the reading of it to his soul!

*November 20th.*—We have been much encouraged by having more people attending the meetings both at the house and at the Bible depôt. One evening at the house, quite a large company marched in. I thought they had only come to argue, and this was soon made evident. As usual they were most unfair. If I tried to prove anything from the Bible, they stated that it had been falsified; if I showed them anything from the Koran that did not uphold

their statements, they said mine was not a true copy. They kept me late at it that night, but I did not let them go until they had heard of Christ and Him crucified.

A good many English ships have been in port this month. It is always a pleasure to visit the crews. Having received a free grant of beautifully got up French Gospels from the Scripture Gift Mission, I hope, as time allows, to visit the French ships and distribute these among the men. My wife is distributing Italian Gospels among the Italians.

The captain of an English ship had a sailor on board so ill that he had to leave him behind in the hospital here. My wife and I have been up several times to see him. On my first visit I took him a marked New Testament and some literature, and he expressed great pleasure in having these. He listens attentively to what is said to him, but it is somewhat difficult to get any response from him.

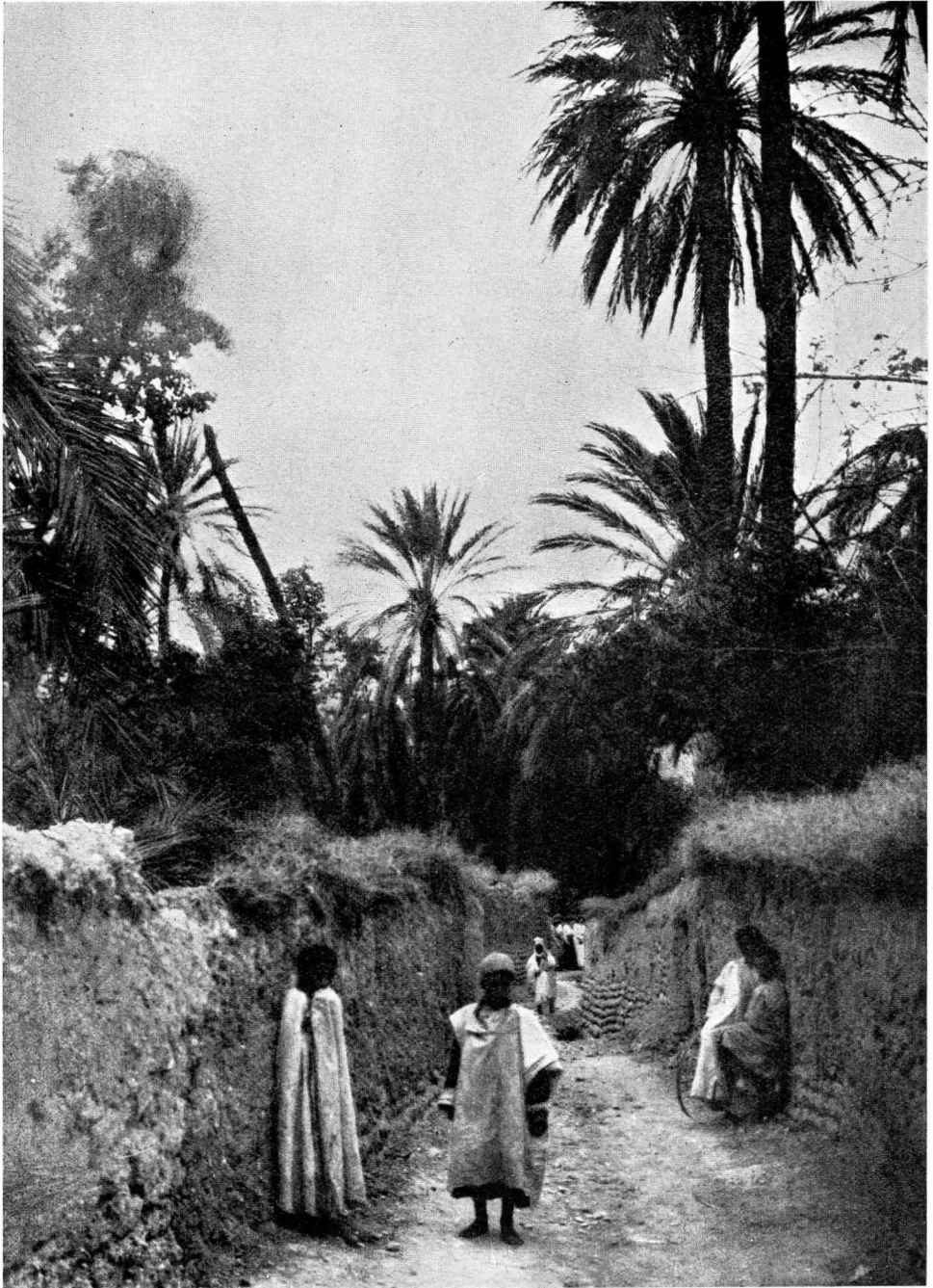
## Ways and Means.

The missionaries of the North Africa Mission go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves; others are supported, wholly or in part, by friends, churches or communities, through the Mission or separately. The remainder receive but little except such as is supplied from the General Funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies; but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

In view of the above facts it is not easy to state definitely exactly how much financial help is needed by the Mission. What the Council estimate to need is enough to send to all workers a modest sufficiency. Sometimes the funds at their disposal do not enable them to send so much as this. Then the missionaries are compelled to count on God to help them in some other way; and though such times are a sharp test, on the other hand they frequently result in wonderful manifestations of God's care and in great encouragement of their faith. Moslem converts frequently have to face tremendous trials when they become Christians, but those missionaries who have faced the difficulties of their work without a definite human guarantee of support should be better able by example and sympathy to encourage and lead them on than those who know that their regular support is always assured from home.

Writing on November 15th it was said that by December 31st £1,300 was desired. Up to December 15th £545 had come in for the General Fund, and £240 for designated purposes, making £785 in all. Over £400 of this General Fund was a legacy. Thus in one way or another God sustains His servants, and though they may not receive all that they need through the Mission, yet God does not fail them or forsake them, and He never will.





*Photo by]*

*[Mr. M. Goodman.*

**A Lane among the Palms in the Oasis of El Kantara, Algeria.**

## A Happy New Year.

In England, New Year's day is always a winter day. Here in North Africa, for the Moslems, it happens this time to be a winter day—November 29th; but if you lived here some thirty years, you might see the New Year celebrated in autumn, summer, and spring also.

This follows as a result of the Moslem year having only twelve lunar months, making 354 days, so that the New Year and all other feasts are always travelling backwards through the seasons. At the New Year, along with customs which are strange to us, one finds also ideas which are familiar, and which, no doubt, are common to all mankind. One strange thing is that New Year's day is the great day for house-moving. There are no quarter-days, and no regular time for house-letting, save the Ras-el-Am (the head of the year). So, in theory, all moving should be done on that one day! In practice, it is impossible, even though house-furnishing, fitting, and decorating are far simpler than in England. By mutual arrangement, with considerable muddle, confusion and inconvenience, which are borne by Moslems more easily than they would be by us, the "general move" is accomplished. It begins some time before the New Year's day, and is continued by stragglers some time after; but the bulk is managed in the last few days of the dying year, and sometimes on the last day, even after nightfall, as the New Year's day commences with sunset, and custom demands that everyone "should sleep in his new house" that night.

Furniture-removing is not anybody's special business here, and a furniture van is unknown. One sees women, girls, and boys with pots, pans, mats and various small articles loaded on their heads, or carried in the hands. Many poor folk can very soon accomplish their moving in this way by hand. Donkeys manage the heavier and larger articles; chests of drawers, sewing machines, large boxes, etc., are balanced on their pack-saddles and held in position, as with warnings to "look out" to passers-by, the donkeys are steered through narrow streets and alleys. Those who have much heavy furniture must make use of the common cart

of the country—a high, two-wheeled concern, on which a wonderful pile is erected, with a solid foundation of some heavy, compact articles and a light superstructure, chairs dangling from the legs of tables upside-down, and other trifles slung underneath—the whole secured by ropes!

The last night of the old year is called "The Night of the Old Man and the Old Woman"; the first of the new, "The Night of the Bridegroom and the Bride." By custom, each night has its special dish for supper; on the former, it is *cous-cous*, with beans, and dried, salted meat (*not* fresh); on the latter, *bezeena*, with *meloukhiya* (a green-coloured flavouring) and fresh meat. There is a great crush to buy meat for the New Year's meal; poor folk, who rarely eat meat, get some then. It is the idea of beginning the year well; beginning with a good meal, and hoping that they will eat well all the year through.

There is no need to sit up till midnight to see the New Year in, as it begins at sunset, and supper time follows. The next morning, everyone should get up early and have some food before sunrise, so that they may get up early all the year round. "As one does the first day, so he will do all the others." Some lads were in my shop that evening, looking at the lantern pictures, and one said to the others, "As we are here to-night, we shall be 'unbelievers' all the year." As they like to begin with a good meal, so they like to wear some new clothes on the New Year day, and the women and children "beautify" themselves by staining their hands a reddish brown, or nearly black with *henna*, so that they may be pretty and well-dressed the whole year.

We see how the Moslems, like ourselves, have the idea of making a good fresh start for the New Year, with the hope that all will go well after. But here, as elsewhere, the good start is not often maintained; the good meal is followed by many scanty ones; the new clothes are soon soiled, and are not replaced. It is a bright beginning, but does not last long, and ends in another "Night of the Old Man." So it is with our new starts, if they are simply dependent on new surroundings and outside influences, or on

some special day. We need a new life and new nature, a new power *within*; from that will spring new habits and a new life before others, which will not soon lose its newness and beauty, but will continue

fresh and beautiful continually. Thus we shall have a happy new year, leading on to a happy eternity.

E. E. SHORT.

*Kairouan, Tunisia.*

## A Sunday in a Missionary's Life.

By Mrs. Ross.

Breakfast was over at 7.45, and I left for my boys' class at Mesloub. There were nineteen boys present, and they sang well and listened attentively to the Gospel message. Immediately upon leaving this class a boy met me, to conduct me to a house at the bottom of the hill, where I found a woman ill with bronchitis. I was able to relieve her somewhat, and then hurried on to our morning ten o'clock service at Djemâa. This did not prove to be the restful service it sometimes is, for there were two young men there inclined to make fun, and I had to look after them to keep them quiet. Presently a crowd passed the hall, and curiosity led them to go out and see what was going on, and thus our little meeting finished in peace.

Just as I came out of the hall after the service was over, one of our Christian women called me to go and see her sick husband. I took his temperature, pulse, etc., gave him some medicine, and went home to dinner.

Before we had finished our meal a boy came to the house to ask me for a loan of the donkey. As he did not explain why he wanted it, I refused; but soon after his uncle arrived in great excitement, and said, "Do lend me the donkey. My elder brother has fallen from a tree and is quite unconscious." I sent him off quickly with the donkey, and hastily prepared what I thought might be wanted, and went down to the man's house to wait for him there. Presently they brought the poor fellow along, and then such a noise began—wife, daughter, sisters, aunts, etc., alternately cried and screamed to each other what had happened. The noise was indescribable. I got as many outside as I could, and put a Christian woman to keep the door so that no more should come in. I saw the man laid down and made comfortable, and then begged his friends to keep him quiet and let him rest. No bones



*Photo by]*

*[Mr. M. Goodman.*

**A Denizen of the Old Town, Algiers.**

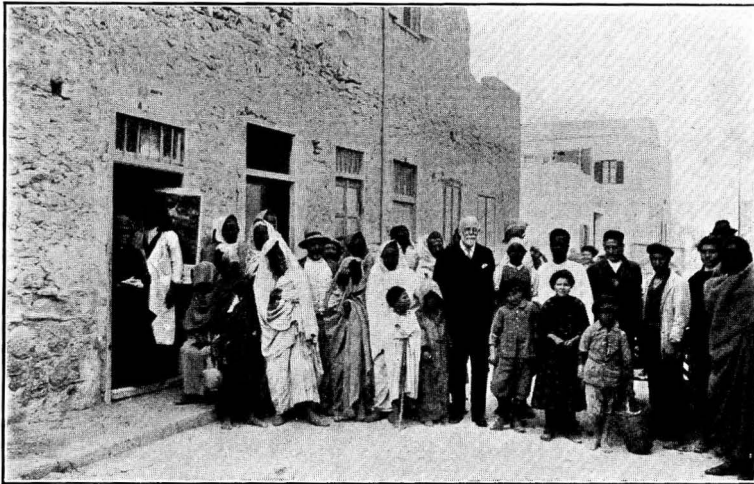
were broken, but he was suffering from severe shock. I left our evangelist there to look after him, and came home to take the Sunday class held here at this house.

When this was over we had a cup of tea, and then I went out again to see the patient of the morning. Whilst attending to him news came that a man, well known as a bad character, had jumped over the gate at the Women's Mission station, had killed five fowls, and was evidently searching to do further mischief. The fact immediately flashed upon me that I had left my helper and two children alone in our house, and possibly the man might make his way up there. I therefore hastened back as quickly as I could, and got the gate locked and the children to bed. Very soon a man came up to explain to me the whole story, and assure

me that the culprit was in prison, therefore there was no cause for fear. This man has been in prison twice for murder. When he is drunk with absinthe he is quite like a madman, but during his sober days he attends all the meetings quite regularly. Until now I have never feared that he would do us personal injury, but one cannot be sure of a man when the drink is in him.

When my last man had gone away I was very thankful to shut my doors, and feel like an ordinary Englishwoman in a quiet house, with nothing more to do than read a good book and have a quiet rest.

## THE UNREACHED SOUTH OF TUNISIA.



A Group of Patients at Gabes.

"While Sfax is already the most southerly mission station in Tunisia, there is a large district still farther south quite unevangelised. It was with this laid upon our hearts that we left Sfax early in April. We went first to Gabes, which is a place of some importance, consisting of three separate villages, one European and the other two Arab (Djara and Menzel). We hired a shop in the first-named and saw patients; the illustration shows the people, and how easy it is to get in touch if one can help them medically. We found the Sunday-school Pictures a great attraction here, and in the market of the native village of Djara we had a fine open-air meeting with fifty hearers. One day we went out to a distant market, and treated just one hundred cases. In Gabes itself we

continued to rent the small shop, in the door of which Mrs. Churcher is seen standing; those to the left of the picture are patients, while on the right are some Jews and others attracted by the camera. Afterwards we travelled further south into the desert country and visited Medenini. This is a Store City (2 Chron. vii. 4), in which are many curious native houses, some being inhabited, but the majority simply "safe-deposit" stores for the wandering Arabs."

The above extract and illustration are from Dr. Churcher's Annual Report (entitled "Keeping the Flag Flying") of the Sfax Medical Mission for 1912-13. The title of the Report was suggested by the presentation to the doctor of a Bethel Flag, which is hoisted each Sunday over the Mission House, so that any sailor ashore from the vessels in the harbour may find the Mission.

## An Appreciation.

"Did you see the Cherchell School, and the beautiful carpets?" was the first question we put to a friend returned from a few days' visit to this quiet little Algerian town, and the ready answer came, "Yes, indeed, I saw the school; but I forgot to see the carpets!" The answer was no little surprise to us, as we knew how much our friend had talked of her interest and admiration for the Industry, and we felt that the counter attractions must have indeed been strong that prevented her. Indeed, it was so; for she became eloquent as with tear-dimmed eyes she told us how on entering she had at first thought the large hall empty, and how a moment after, a choir of fresh girlish voices, accompanied by a zither-harp, burst forth with the wonderful words of the great love of Jesus Christ in having come down Himself to die for sinners. "Slowly," she said, "I passed down the hall, and there found myself face to face with some thirty earnest-faced little maidens, listening attentively to the firm yet gentle-voiced missionary as she explained to them yet further of the unmerited love of the Saviour. Then those who have already received Him as their own Saviour stood up—six or eight bright

girls saved from Mohammed's false power."

And as our friend ceased speaking, we recalled another day, ten years ago, when, after years of preparing the soil by preaching the Gospel, teaching from house to house, caring for the sick, etc., that brave and faithful missionary, Lena Day, amidst untold difficulties, started this Industry, in order, as she told us then, to give occupation and an honest means of living to Moslem girls, who should thus be under the constant influence of the missionary and the daily sound of the Gospel. She "rests from her labours," but truly, very truly, "her works *do* follow her." Her highest hopes are being realised, and her heart's prayers answered. Go on, dear sisters—you who are following in her steps—and, in the Master's own time, you too shall rest from your labours, and share in that glorious Harvest Home. Meanwhile, the little carpet weavers of the Cherchell Carpet School are *surely*, though perhaps to you it sometimes seems slowly, being prepared to take their part in the great Harvest Home.

A. W.

*Les Aiglons, El Biar, Algeria.*

## A Stock of Good Works.

The following is the substance of a story told me as *true*. One may hear many such, which are readily believed by Moslems, but which are as incredible and absurd to us as is their religious moral generally repugnant. But this one at least happens to illustrate rather quaintly something of truth.

There was a man who had no sins, and who had a great stock of good works. When he died, he quite expected to enter heaven by his good works, and thus he answered the angels who came to question him in his grave. The angels made no objection, and took him on the way to heaven. But the way was long, very long, and the man became thirsty on the road. He asked the angels for a drink of water, but they only gave it him when he gave up to them a quarter of his good works. Still the way seemed long, and

he again became thirsty, and parted with another quarter of his good works for another drink. A third quarter went in the same way, and still he had not arrived at heaven's gate. At last the fourth quarter was handed over for another drink. Now, how should he claim entrance to heaven, for all his good works were gone? Finally he arrived before the gate, and God asked him by what he would enter Paradise. He could only answer, "By the mercy of God," and God accepted his plea, adding that if he had pleaded his good works, he would have been rejected. Further, God caused the angels to give back the good works which they had taken from him.

It is indeed true that, though we may, like this man, build hopes upon our own good works, they will slip from us and leave us with nothing at the critical

moment. The Moslem's religion leaves him until he reaches the gate without any certainty or definite hope, all depending on a decision which God may make or alter at the last moment. For to the Moslem there has never come any definite message or messenger of mercy for the living in this world. The Christian expects to enter heaven by the mercy of

God; but that mercy, the "grace of God," has already been revealed and proclaimed to him that he may lay hold of it, and now rejoice in it in this life, before he fully enjoys its eternal blessings in the life to come. His good works, too, will have their sure reward, being such as God hath "before prepared" for him.

*Kairouan, Tunisia.* E. E. SHORT.

## Notes by the Organising Secretary.

During November and early December many services and meetings have been conducted and addressed by the Organising Secretary on behalf of North Africa. Mr. and Mrs. Warren have also been continuously employed in this direction. They took part with the Organising Secretary in the annual meetings at **Croydon**, held on November 12th in the Temperance Hall, Mint Walk (through the kindness of the Misses Reep), when they gave very interesting accounts of the work being done both at Djemâa Sahridj and in the villages around. A lantern lecture was given by the Organising Secretary at the evening meeting, at which Mr. F. Mancey presided.

On the following day the Organising Secretary journeyed northward to take part in the missionary day at the close of the **Derby Convention**, with Mr. Samuel Wilkinson (Mildmay Mission to the Jews), Mr. F. C. Brading (Scripture Gift Mission), and Rev. Wm. Goudie (Wesleyan Missionary Society). Journeying from thence to **Bristol**, meetings were held at the Gospel Hall, Nicholas Road (Pastor J. A. Vicary); Providence Hall, Grosvenor Road; and the Totterdown Gospel Hall. Opportunity was also taken of a visit to the **Orphan Homes** founded by the late Mr. Geo. Müller, and a short address was given to the girls assembled for evening worship.

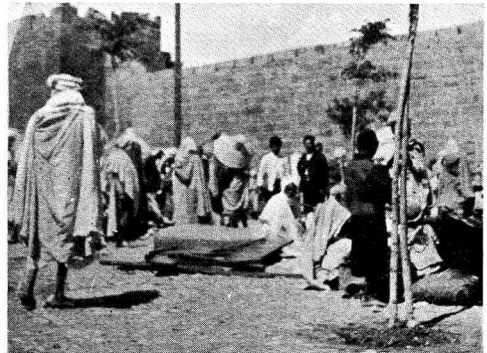
A few friends at Bath who help towards the support of a bed at the Tangier Hospital gathered for a meeting to hear some account of that work in the Y.W.C.A. Rooms, Milsom Street, **Bath**, on the afternoon of November 17th, and in the evening a good gathering assembled in Widcombe Baptist Chapel (Pastor J. R. Huntley) for an address with lantern views.

A very happy week-end was spent immediately thereafter at Drummond Hall, **Boscombe**, in the ministry of the Word, and a lecture was given on the Monday evening to

a large company. On the following evening a lecture was arranged through the Christian Endeavour Society at West Cliff Baptist Tabernacle, **Bournemouth**.

The annual meetings of the

YOUNG PEOPLE'S MISSIONARY BAND, which helps to support the "Me First" Cot in the Tangier Hospital, were held at Rudmore Hall, **Portsmouth**, on November 26th, both being addressed by the Organising Secretary. The evening meeting was attended by an earnest band of young helpers. The report by Miss Vosper, the secretary, showed that since the formation of this band (which sprang out of some children's services at the seaside) nine years ago, £645 7s. 5½d. had been sent away for missionary purposes, besides many gifts of garments, etc. A **Missionary Home**, named "Domum," at **Waterlooville**, Hants, has been rented and furnished by members and friends of the Band, and in this quiet and beautiful country spot a number of God's missionary servants have received refreshment and recuperation after their arduous labours, and mental,



A Corner of the Market Place, Tebessa, Algeria.

physical and spiritual refurnishing for future service. Several members of the Band are already in the field, and during the year another has been added to the list, North Italy being her destination; while another is at present in training for service in Africa. The Sunshine League has done much in relieving the sick poor, having given away over 400 articles of clothing and other necessaries, and £13 in money, during the year. Miss Vosper, The Beeches, Waterlooville, Hants, will gladly welcome new members. Each member promises to give one penny a week, two garments a year, and a shilling annual subscription, which entitles them to a little bi-monthly magazine, *News from Far and Near*.

Other places visited by the Organising Secretary include **Horsham** Congregational Church and Albion Hall, Horsham; **Hurstpierpoint** Mission Hall, and **Manor Park** Baptist Church.

These notes are written at the conclusion of a second visit to Crossley Hall, **Manchester**, where a very large, vigorous and aggressive evangelistic and social work (inaugurated by the late Mr. Frank Crossley and Sir Wm. Crossley) is carried on. For many years Miss Hallatt's Women's Bible Class has contributed £15 a year towards the support of a bed in the **Tangier Hospital**.

A visit to **Newton Heath** Evangelical Church and the Mission Hall, **Atherton**, conclude the present series in Manchester and district.

**Mr. and Mrs. Warren** have visited Falmer, near Brighton; Loughton, Horns, Hainault, Lambourne, Mayes Hall, Manor Park, New Southgate, Billericay, Ilford, and Crewkerne and district.

At the conclusion of a year of much travel on behalf of the Mission, the **Organising Secretary** would take this opportunity of thanking all those who have kindly undertaken the local arrangements for the meetings, and have either generously provided or arranged hospitality for him. Notwithstanding the difficulties of the work, there has been much to cheer and encourage in meeting many warm-hearted and prayerful sympathisers with the work in North Africa.

The following meetings are, so far, arranged for January:—

- January 11—Clapham.
- „ 20—Gravesend.
- „ 21—Hyde House, W.
- „ 25—Bromley, Kent.
- „ 26—King's Heath, Birmingham.
- „ 29—Great Hall, Rotherhithe.
- „ 30—Domgay House, W.

## NOTICES OF BOOKS.

*The Missionary Motive.* A missionary study text-book. Edited by W. Paton (The Student Christian Movement).

This book consists of eight chapters contributed by various authors, designed to present an historical survey of the activity of the missionary motive in the Church from the dawn of the Christian era up to the present time. The chapters are all well written, and many interesting facts are collated, for which we are grateful.

If we were asked to set down in one sentence our impression of the book, we should say that, like the proverbial curate's egg, "It is good—in parts." We are particularly uneasy about Miss Small's treatment of the Monastic system. We feel that, in view of the praise which she accords to it, she had no business to dismiss its failures and evils quite so lightly.

Is the chapter on Mediæval Missions written by a Roman Catholic?

Our chief dissatisfaction is with Dr. Hodgkin's chapter entitled "The Missionary Motive and the Modern World Situation." Dr. Hodgkin does not definitely say that he holds the modern views which he schedules,

but he certainly does not combat them, and we heartily dissent from some of them. He says, with regard to certain modern movements, "The fact remains that nearly all of us are being influenced to some extent by them, and that the missionary appeal ought to be presented in such a way as to avoid any legitimate criticism from the modern point of view." We may remark that he has just been referring to the effects of the study of comparative religion, which "have continued to produce," he says, "an uneasy question within, as well as without, the Church, as to whether, after all, Christ is absolutely unique, and whether we are not narrow-minded in urging His exclusive claim to the allegiance of mankind." This is deplorable. That people are being influenced by this kind of suggestion we grant. The question is whether they are rightly influenced, and *we strongly protest against the doctrine that our appeals must be clothed in such form that they are beyond the criticism of a modern point of view which tolerates such conceptions.* There is a point where faith must measure its distance with unbelief, and it is a sad hour for any missionary society when it for-

gets that, while we ought to work "in statesmanlike fashion," our statecraft must be the statecraft of God, not necessarily statesmanship which will appeal to purely natural judgment which rejects Scripture. The loyal disciple in such an hour as this will not forget such solemn Scriptures as 1 Cor. ii. 14, 2 Cor. x. 3-5, Matt. xvi. 23, and Luke xvi. 15.

*Science and Christianity.* By P. V. Bevan, D.Sc. (Student Christian Movement).

The author of this brochure writes in a helpful spirit, and in the course of his brief discussion of the relation between Science and Christianity at the present hour has said useful things, and said them well. He seems to be very clear, for instance, in preserving the important distinction between science and philosophy; that is to say between the investigation of phenomena as facts, and the construction of theories concerning the whole constitution of things of which they form a part. This is a distinction not always kept clearly in mind; many imagining that because a man is eminent in scientific investigation amongst some one class of natural phenomena, therefore he is equally eminently qualified as a guide in philosophy. The reverse has often been manifestly the case. Dr. Bevan is also careful to distinguish the up-to-date science of original scientific workers from "popular science," which is often merely siftings of knowledge which has been for many years superseded. Another important thing which Dr. Bevan points out is the great change which has passed over what he calls "Scientific Mood" during the last forty years. Of this he gives striking examples.

Having said this, however, we feel bound to record our impression that our author's discussion of the vexed question of miracle

really evades the most important point at issue. He believes, for instance, in prayer as communion; that is, he is willing to concede certain subjective benefits to result from prayer. "But this is a different thing from the belief that God will interfere with the regular operations of cause and effect. I cannot convince myself that God will answer prayer, for example, for fine weather or rain by sending these. My whole experience leads me to conclude that such things do not occur. I have, of course, no right to say that they cannot occur, but it seems to me that they do not—that God does not act in that way" (pages 40-41). With this position the Bible records join issue.

We do not discuss the writer's suggestion as to operations of cause and effect. It is really meaningless to us, for the question at issue is whether God does, in answer to prayer, intervene in the natural order of things. If He does, it is not a setting aside of the principle of cause and effect; it is an introduction of a *vera causa*, viz., the will of God expressing itself in a way which we regard as abnormal. *The Christian at once thinks of Elijah's prayer for rain.* What the Bible says upon this subject is, of course, clearly contrary to Dr. Bevan's contention. *Apud* of this we are sure with him that a readiness to give attention to fresh phenomena is the true mark of a "scientific mind," and we commend to Dr. Bevan's attention such an institution as the Ashley Down Orphanage, Bristol, as a standing monument of answered prayer (of an objective kind); or will he examine such a brochure as the late Mr. John Wilkinson's "God Answers Prayer"? Even the North Africa Mission could present him with some facts worth considering.

F. W. C.

## For the Children.

By Miss G. E. Petter.

You will, I know, be very interested in hearing something about the children who live in Tunis; there are many great differences between them and those who live in England. One thing I do not think you would care very much about; nearly every child is obliged to learn two languages. Tunis being under French rule, French is the language generally spoken. For instance, if you go into a shop for anything, it must be asked for in French. A very large number of Italians have settled in Tunis, therefore every Italian must know how to speak some French. Then there are many Jewish boys, who speak Arabic in their homes. They must learn French as well. In very many ways the children out here are not so well off as those in England.

You will be interested in hearing about one little Mohammedan boy, who came and sat near Miss Case and me on Wednesday, when we were in the country. He was intensely interested in watching us. Presently Miss Case asked him in Arabic whether he ever prayed to God. He laughed and said he was "too small to pray." Miss Case told him that God loved even him. He said, "No! God did not love small boys." It was very sad to see that this Mohammedan boy believed that God only hears the prayers of those who are grown up.

Sundays out here are so different from Sundays in England. You would value your Sundays more and more if you knew the difference it makes when Sunday is simply



regarded as an ordinary day, and the shops are open and work is going on the same as usual.

Last Sunday Miss Case met one of the Sunday-school girls carrying a large box, taking somebody's new dress home perhaps. Miss Case asked her if she was coming to school; but she looked very doubtful about being able to come, as she was at work.

Very many of the children in Tunis are Roman Catholics, and they are taught to confess their sins to their priest. They do not know that Jesus only can forgive them their sins. They are also taught to worship the Virgin Mary and other saints.

On Sunday evenings we have a meeting for

babies and tiny ones, who used to disturb the Gospel meeting; now they are kept in a room by themselves. We are hoping to be able to keep them quiet with some Bible pictures, which will help to teach them some Bible stories. Someone has suggested that we shall have a Noah's ark, which will be quite a new thing for Tunis children.

I cannot tell you any interesting stories about the boys and girls yet; but after a while, when I can talk Italian, I shall be able to tell you more. Will you sometimes think of those who are working amongst the children in North Africa, and pray that many of these little ones may know the Lord Jesus as their own Saviour.

## 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 (January 1st) 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.



### DEPARTURES.

Miss A. Bolton and Miss M. Knight left for Tetuan on November 18th.

Miss A. G. Hubbard left for Tetuan on December 2nd.



### "THANKS."

To Mr. J. Calow of Redcar, for a parcel of drugs for Mr. and Mrs. Simpson, Tangier; valued £5 16s. 8d.



### "WANTS."

Mr. W. T. Fairman, who is in charge of the important mission station at Shebin-el-Kom, Egypt, would be most grateful for a good motor bicycle. The roads being excellent, he would be able by the use of this to visit many villages in the neighbourhood where there are wide-open doors for the preaching of the Gospel.



A good work is being carried on under the direction of Mr. F. H. Rhodes (C.I.M.), of Chefoo, among the Moslems of China, by the free distribution of tracts written for that purpose. The latest issued is from the pen of a Chinese convert from Islam, an evangelist in the province of Honan. Reports from many districts testify to much blessing received, and all who are interested in the work of God among Mohammedans are asked to remember this effort at the Throne of Grace.

### Morocco.

Miss B. Vining writes from Hope House, Tangier, on November 23rd: "The Christian woman, S—, still comes to read with me twice a week, and on Tuesday afternoons I visit the house of the old *fokeeh*, who has been a Christian for some time. I have now both his daughters as pupils for reading. The younger, a girl of sixteen, is making good progress; the elder one only began last Tuesday. We finish the lesson with a chapter from the Gospel, the mother, and often the father, also being present."



In a letter from Casablanca, dated November 23rd, Miss M. Eason writes: "We have just changed our man, and now have the son of the convert, Si M—. Though the father is a Christian, this lad (he is about twenty) has never read the Gospels before. Now he is coming in every night to read with Miss Banks and seems greatly interested. He is always on the doorstep, with his book in his hand, as soon as tea is over; and it is nice to hear his exclamations. "How wonderful!" or "These are good words," when anything fresh strikes him. Please join us in prayer, that he may become a true child of God.

"The women I visit are always ready to hear the Word of God, and often ask me if I have brought the book, if I do not show it at once."



### Algeria.

We hear from Miss Albina Cox of the recent conversion of a young Arab *sheikh* at Tebessa, for whom much prayer has been offered. This young man comes of a family of some importance in the neighbourhood; he is a good reader, and is himself held in much honour and esteem. Our readers are asked

to thank God for this answer to prayer, and to pray that this man may be used by the Holy Spirit to win other Moslems to Christ.



### Tunisia.

The winter's work among the **Italians of Tunis** is now in full swing. **Miss Case** writes on November 25th: "We all received a very warm welcome from our dear people, and in our first meeting **Miss Petter** was presented to them, as the answer to their many prayers. We had a most encouraging gathering of young women and girls at our Y.W.C.A. Bible class on the Sunday afternoon. Afterwards, others (honorary members) joined us in a prayer meeting in connection with the Y.W.C.A. Week of Prayer.

"For a long time we have wished to open a branch of our work in a new populous quarter, far away from our Central Hall; but workers were too few, and we could not meet the expense. Now, however, the time has come for us to go forward. **Mr. Liley's** Bible Dépôt being in that quarter, and **Mrs. Liley** wishing to work among Italians, it has been arranged to hold a weekly meeting there. The first took place on Tuesday last, and was crowded out. A good many whom we call 'raw material' came—people ignorant and curious, but willing to listen. Signor Varvelli gave the address, and there were approving comments made as it proceeded. **Mrs. Liley**, with our help, takes charge of this new effort."



From **Kairouan**, **Mr. Short** writes on November 20th: "**Mrs. Short** has restarted her Sunday morning class for the girls.

Thirteen came last Sunday. The women's class has stood at eighteen or twenty for the last three or four weeks. . . . I have been out tent-visiting twice since I last wrote. . . . The young Jew specially interested, **G—**, came with two Moslem companions one Sunday evening. **G—** asked for some hymns that we had sung on one of his visits in the spring, and the two Moslems seemed also much attracted."



**Mr. H. E. Webb** writes from **Sfax**:—"There is much distress in the country on account of the lack of water. It is impossible to get good meat to eat, as the animals are dying of thirst, and abnormal prices are asked for what is on sale. Our work is going on steadily. **Mrs. Webb** has her negress class regularly, and has started a weekly class also for Arab women. She would be grateful for any native garments for these. . . . I have a number of interested visitors at the Bible shop, and my lantern meetings are very encouraging. I could well do with larger premises."



The number of attendances at the **Sfax** Medical Mission during November amounted to 1,158. The **Porter boys'** class averaged 51 as against 37 the preceding month; the **Arab Sunday School** averaged 40 against 41 in October. The rent of the native shop in which **Dr. Churcher** sees his afternoon patients being about to be raised, he has taken other premises which have unexpectedly become vacant. **Dr. Churcher** writes: "It is a place we desired long ago, and now we take it as an answer to the prayers of the saints and a gift from the Lord."

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For a reverent and attentive spirit among the hearers at the Spanish Mission (Tangier); and prayer for two young converts who are sorely tempted.

For the recovery from illness of a native Christian in Tripoli City.

For God's goodness to the Mission during another year; and prayer that, in the year just commencing, His Hand may be manifested in power in bringing many sinners out of the darkness of Moslem ignorance into the light of the Gospel of Christ.

### PRAYER.

That the continued unrest in Morocco may not hinder the missionaries in their work; and that those in places specially affected may be preserved both from danger and from anxiety.

For the work among Italians in Tunis;

specially for the new weekly meeting held in the Bible Dépôt.

For the patients attending the Medical Mission at Sfax, for the wayside visiting, the class for negroes, and the children's classes.

For God's blessing on all the work carried on in Egypt, both educational and evangelistic.

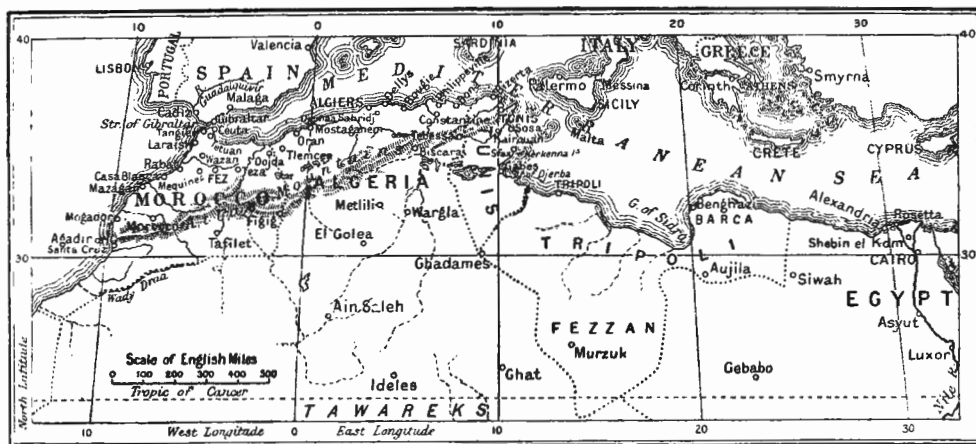
For any of the native converts who are exposed to persecution; that they may be strengthened and upheld and kept steadfast in the faith.

That the Lord would be pleased to bless every effort put forth by His servants to spread the knowledge of the way of salvation in North Africa by the circulation of the Holy Scriptures.

For a young man at Casablanca, who is reading God's Word daily, and seems interested.

**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., Seventeen. In **Algeria**: Djemâa Sahridj, Cherchell, Algiers, Tebessa, In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom,

## **ALGERIAN CARPETS, RUGS AND MATS.**

These are all hand-made, of best wool, in rich colours and artistic designs, with hick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office on any day except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval; but carriage must be paid both ways if no purchase should be made. Please apply to the Secretary, CHERCHELL CARPET INDUSTRY, 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

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.]

