

NORTH AFRICA

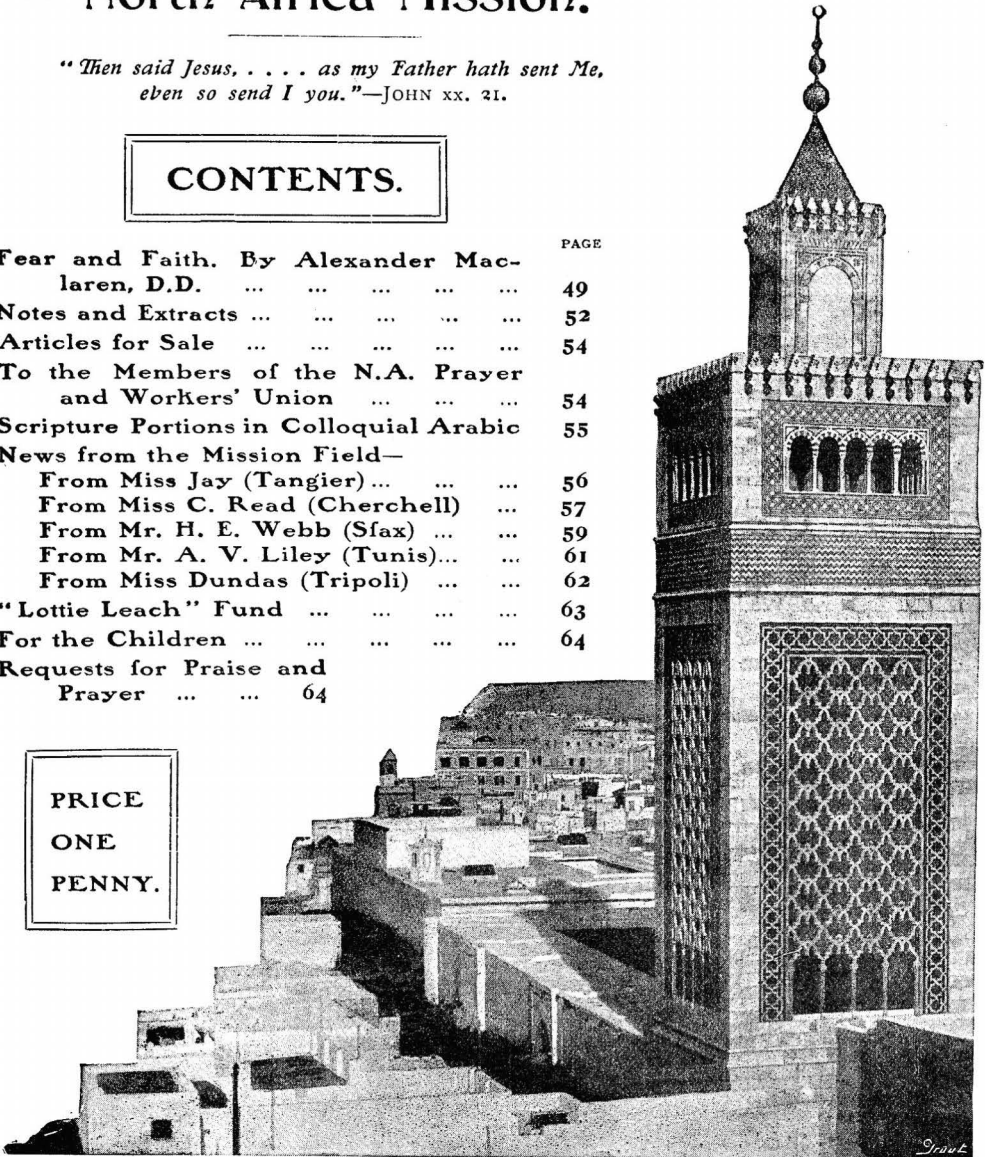
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



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

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

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

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

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

LIST OF DONATIONS from FEBRUARY 1st to 29th, 1908. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			TOTALS JAN. 1ST TO FEB. 29th, 1908.	
1908. Feb.	No. of Receipt.	Amount. £ s. d.	1908. Feb.	No. of Receipt.	Amount. £ s. d.	General Fund	Designated Fund
1	650	1 0 0	3	2802	6 0 0	£1,128 19 0	621 3 6
	1	0 5 0		3	0 5 0		
	2	0 10 6		4	1 0 0		
	3	0 1 6		{ Maldon Hall S.S. }	5 0 0		
3	4	0 2 6		{ Zion Baptist Church, Chesham }	3 10 0		
	5	0 1 0		7	10 0 0		
	6	0 11 8		8	1 0 0		
	7	0 10 0		9	0 5 0		
	8	0 2 6		10	12 10 0		
	9	0 2 6		11	2 10 0		
4	60	1 1 0		12	0 5 0		
	1	0 2 6		13	0 5 0		
	2	1 1 0		{ Chelsea Congrega. Church }	1 18 5		
	3	0 4 7		5	0 5 0		
	4	10 0 0		8	1 15 0		
	5	2 0 0		{ Christ's S.S., Sou hend Missionary Helpers' Band }	8 0 0		
	6	2 0 0		10	3 15 0		
	7	1 0 0		9	1 0 0		
	8	0 2 0		{ Wentworth Hall S.S. }	0 10 0		
5	9	0 10 2		1	1 0 0		
	70	0 0 3		2	17 10 0		
	1	0 7 6		3	22 0 0		
	2	2 2 0		{ Do Without Society, Doncaster West London Auxiliary }	5 0 0		
	3	1 0 0		6	3 0 0		
	4	5 5 0		7	2 0 0		
	5	1 0 0		8	10 0 0		
	6	1 0 0		13	2 0 0		
	7	1 0 0		14	2 0 0		
	8	3 19 6		18	0 10 6		
	9	22 0 0		{ Countess of Huntingdon's Ch., Bath }	0 10 6		
7	80	0 13 6		30	1 18 0		
	1	0 10 0		{ Ley Street Gospel Hall S.S., Ilford }	1 0 0		
	2	2 2 0		19	0 2 6		
	3	5 0 0		20	1 0 0		
	4	100 0 0		21	1 10 0		
	5	20 0 0		22	5 0 0		
	6	1 0 0		26	10 0 0		
	7	0 13 0		28	11 10 0		
8	8	0 2 6		8	15 4 6		
	9	2 2 0		9	2 0 0		
10	90	50 0 0		40	2 0 4		
	1	0 2 0		1	0 10 0		
	2	0 19 0		2	0 7 7		
	3	0 10 0		3	2 0 0		
11	{ Readers of The Christian Do. }	2 17 6		4	0 14 6		
	6	0 5 0		29	2 0 0		
	7	0 5 0		3	2 0 0		
	8	2 0 0		4	0 14 6		
	9	2 0 0		Sundries	£166 13 2		
13	700	0 10 0		Publications	£902 0 9		
	1	1 0 0		Sundries	£8 10 11		
	2	500 0 0		Previously ackgd.	£910 15 3		
14				Previously ackgd.	£218 3 9		
Carried forward	£301 14 2			Previously ackgd.	£1,128 19 0		

OFFICE EXPENSES FUND, 1908.

No. of Designated Receipt.	£ s. d.
2,767	0 2 6
2,768	0 1 0
2,769	0 0 6
2,815	0 5 0
	£0 9 0

ADDITIONAL DESIGNATED DONATIONS.

For period ending Dec 31, 1907.

1907. Dec.	No. of Receipt.	Amount. £ s. d.
	2740	2 2 0
	1	5 6 2
Sundries		£7 8 2
Previously ackgd.		0 12 8
		£8 0 10
Less Receipt No. 2,739 acknowledged twice		4 0 0
		£4,013 13 7
		£4,009 13 7

DETAILS OF HARROGATE AUXILIARY.

R. THOMSON, Esq., Hon. Sec., 27, York Place.

Designated Receipt No.	No. of Receipt.	£ s. d.
2,944		
44		0 9 6
45		0 5 0
Previously ackgd.		£0 14 6
		0 10 0
		£1 4 6

Continued on page iii. of cover.

Fear and Faith.*

Extracts from Address by Dr. Alexander Maclaren, D.D.

"What time I am afraid, I will trust in Thee . . . In God I have put my trust; I will not fear."—PSALM lvi. 3, 4.

IT is not given to many men to add new words to the vocabulary of religious emotion. But so far as an examination of the Old Testament avails, I find that David was the first that ever employed the word that is here translated, "I will trust," with a religious meaning. It was found occasionally in earlier books of the Bible in different connections, never in regard to man's relations to God, until the Poet-Psalmist laid his hand upon it, and consecrated it for all generations to express one of the deepest relations of man to his Father in heaven.

And it is a favourite word of his. I find it occurs constantly in his psalms; twice as often, or nearly so, in the psalms attributed to David as in all the rest of the Psalter put together.

But, first of all, I ask you to notice how beautifully there comes out here the occasion of trust. "What time I am afraid, I will put my trust in Thee."

This psalm is one of those belonging to the Sauline persecution. It goes deep down into the realities of life. It is when we are "afraid" that we trust in God; not in easy times, when things are going smoothly with us. Not when the sun shines, but when the tempest blows, and the wind howls about his ears, a man gathers his cloak round him, and cleaves fast to his supporter. The mid-night sea lies all black; but when it is cut into by the oar, or divided and churned by the paddle, it flashes up into phosphorescence. And so it is from the tumults and agitation of man's spirit there is struck out the light of man's faith. There is the bit of flint and the steel that comes hammering against it; and it is the contact of these two that brings out the spark. The man never knew confidence who does not know how the occasion that evoked and preceded was terror and need.

"What time I am *afraid*, I will trust." That is no trust which is only fair-weather trust. This principle—first fear, and only then, faith—applies all round the circle of our necessities, weaknesses, sorrows, and sins.

There must, first of all, be the deep sense of need, of exposedness to danger, of weakness, of sorrow, and only then will there come the calmness of confidence.

Notice how there is involved in that the other consideration, that a man's confidence is not the product of outward circumstances, but of his own fixed resolves. "I will put my trust in Thee."

Nature says, Be afraid, and the recoil from natural fear, which comes from a discernment of threatening evil, is only possible by a strong effort of will. Foolish confidence opposes to natural fear a groundless resolve not to be afraid, as if heedlessness were security, or facts would be altered by resolving not to think about them. True faith, by a mighty effort of the will, fixes its gaze on our Divine helper, and there finds it possible and wise to lose its fears. It is madness to say, "I will not be afraid," it is wisdom and peace to say, "I will trust, and not be afraid." But it is no easy matter to fix the eye on God when threatening enemies within arms' length compel our gaze; and there must be a fixed resolve,

* From "Week-night Addresses," by Dr. Maclaren. Published by Messrs. Hodder and Stoughton, Warwick Square, E.C. Price 3s. 6d. net.

not indeed to coerce our emotions or to ignore our perils, but to set the Lord before us, that we may not be moved. When calamity darkens round us, or our sense of sin and sorrow shakes our hearts, we need effort to resolve and to carry into practice the resolution, "I fly unto Thee to hide me." Fear, then, is the occasion of faith, and faith is fear transformed by the act of our own will, calling to mind the strength of God, and betaking ourselves thereto. Therefore, do not wonder if the two things lie in your hearts together, and do not say, "I have no faith because I have some fear," but rather feel that if there be the least spark of the former, it will turn all the rest into its own bright substance. Do not be downhearted if it takes a while to convert the whole of the lower and baser into the nobler and higher. Faith and fear do blend, thank God. They are as oil and water in a man's soul, and the oil will float above, and quiet the waves. "What time I am afraid"—there speaks nature and the heart. "I will trust in Thee"—there speaks the better man within, lifting himself above nature and circumstances, and casting himself into the extended arms of God, who catches him and keeps him safe.

Then, still further, these words, or rather one portion of them, give us a bright light and a beautiful thought as to the essence and inmost centre of this faith or trust. Trust signifies literally to cling or to hold fast anything, expressing thus both the notion of a good tight grip, and of intimate union. Now, is not that metaphor vivid and full of teaching as well as of impulse? "I will trust in Thee." "And he exhorted them all, that with purpose of heart they should cleave unto the Lord."

There is another application of the metaphor, which perhaps may be best brought out by referring to a passage of Scripture. We find the same expression used in that wonderfully dramatic scene in the Book of Kings, where the supercilious messengers from the King of Assyria came up and taunted the King and his people on the wall (2 Kings xviii. 19-21), "What confidence is this wherein thou trustest?" etc.

The word of our text is employed there, and, as the phrase shows, with a distinct trace of its primary sense. You are trusting or leaning upon this poor paper reed on the Nile banks, that has got no substance or strength or pith in it. A man leans upon it, and it runs into the palm of his hand, and makes an ugly festering wound. Such rotten stays are all our earthly confidences. The act of trust, and the miserable issues of placing it on man, are excellently described there. The act is the same when directed to God, but how different the issues. Lean all your weight on God as on some strong staff, and depend upon it that support will never yield or crack; there will be no splinters run into your palm from it.

Now the prayer, "Hold Thou me up, and I shall be safe," is a right one; but not from a man who will not put his possessions out of his hands, that he may lay hold of the God who lays hold of him.

"Nothing in my hand I bring."

Then, of course, and only then, when we are empty handed, shall we be free to grip and lay hold; and only then shall we be able to go on with the grand words:—

"Simply to Thy cross I cling,"

as some half-drowned, shipwrecked sailor, flung upon the beach, clasps a point of rock, and is safe from the power of the waves that beat around him.

These two clauses that I have put together give us not only the occasion of faith in fear, and the essence of faith in this clinging, but they also give us very beautifully the victory of faith.

There are plenty of reasons for dread in the dark possibilities and not less dark certainties of life. Disasters, losses, partings, disappointments, sicknesses, death, may any of them come at any moment, and some of them will certainly come sooner or later. But if we have a firm hold of God, then it is wise not to be afraid, and terror is folly and sin. For trust brings not only tranquillity, but security, and so takes away fear by taking away danger.

The thought of the victory of faith over fear is very forcibly set forth in a verse from the Book of Proverbs, which, in our version runs, "The righteous is bold as a lion." The word rendered "is bold" is that of our text, and would literally be "trusts," but obviously the metaphor requires such a translation as that in the English Bible. So, then, the true way to become brave is to lean on God.

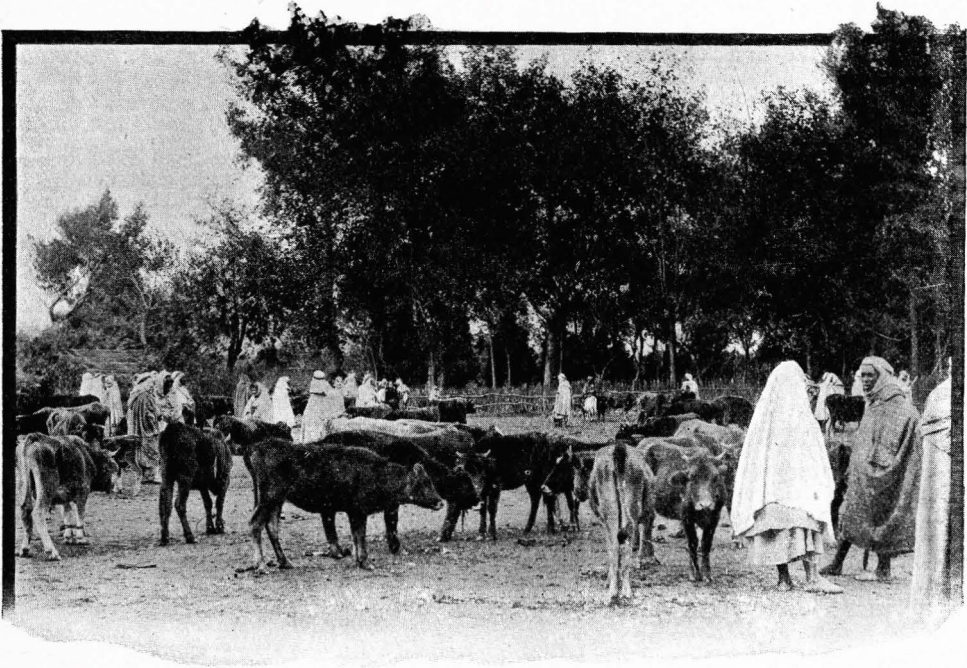


Photo by

Village Cattle Market. Tunisia.

[Mr. Liley.

(See picture on page 61.)

CHERCHELL CARPET INDUSTRIAL WORK.

The following goods are on sale at the Mission office:—Four Carpets (from £4 15s. to £5 15s. 9d.); a few Rugs (from 22s. 4d. to £2 4s. 8d.); one Mat (2 ft 3 ins. square) at 9s., and sample Mats for footstools, chair seats, etc., at 2s. 10d. each; also two Mats (imitation silk), 10s each. Any article on approval. Postage extra in all cases. Please apply to the Secretary, N.A.M.

PRESENT FINANCIAL POSITION.

The supplies received during March for General Fund Purposes, up to the time of going to press, 27th March, amounts to about £325, whereas £500 at least is required to keep up current work. Friends are once again earnestly asked to remember in prayer the material as well as the spiritual needs of the Mission.

Notes and Extracts.

HOME NOTES.

The Monthly Prayer Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month—April 2nd—at 4 p.m. Tea at 3.30. A hearty invitation to be present is given to all friends of the work who are able to attend.



ADDITIONAL PRAYER MEETING.

Numbers of our friends are unable to be with us on the first Thursday in each month, when we hold our monthly prayer meeting for North Africa, because of business engagements. We are therefore arranging for another meeting to be held from 5 to 6 p.m., *i.e.*, an hour later than our monthly meeting, on the **third** Thursday in each month. April 16th will be the next meeting. Will business friends kindly note and join us at these meetings?

N.B.—This does *not* cancel the meetings on the first Thursday in each month, which will continue as heretofore.



MONTHLY MISSIONARY CORRESPONDENCE COURSE.

Will members kindly note that the day for sending in answers is the 15th of each month. We should be glad if more members would avail themselves of this opportunity of corresponding with the M.M.C.C. secretary. The third paper will be a continuation of "Christianity in North Africa."



Offices Expenses Fund.—The attention of readers of NORTH AFRICA and all friends is called to the new column which appears in the donation list on page ii. The cost of the home-end of the work, though a very necessary part of mission expenditure, is a draw on the general fund, and friends are invited to contribute to a fund to be specially used for this purpose. A few gifts have already been made, and further contributions will be welcomed.



In consequence of a special demand for NORTH AFRICA for **October, 1907**, the issue for that month is out of print. If any readers who happen to have kept their copies could spare them, and would send them to the office, their kindness would be much appreciated.

FOREIGN NOTES.

Morocco.

Miss Woodell, writing on March 6th from Tetuan, says:—"Work seems to be opening up for me here in Tetuan. During this past month I have done a good deal of sick visiting, and I have had a number of dressing cases. It is very nice to be in full work again. I find all study rather dull. The country around us remains quiet. We have plenty of police about the town. They came out in their new uniform to-day, and look very European."



Algeria.

Miss Turner, writing from Cherchell, in March, says:—"We still feel keenly the need of a man for Cherchell. We say it reverently, God has need of a man here. Young men who have left the classes ask for meetings. In visiting we meet with, or hear of, many men who would listen if they had the opportunity. We have Scriptures or tracts for the husbands and brothers of the women, but who is to explain these to them, or lead them to Christ? As I write this a 'carpet-school' girl has come from a house in which I was visiting and in which lives a man who reads. I was shown some of his literature, and so sent him a tract and a Gospel of Luke. The girl brings this message, 'The sheikh says when are you coming to talk with him about the books you have lent him?' I must go one day, and may God give me His message; but who is to care for this man's soul? Who is responsible *now*? I know, dear friends and helpers, you cannot do much to help in this case, and yet if we continue to pray earnestly, as our Lord taught us, for 'labourers for His harvest field,' surely some will respond to His call."



Miss Johnston in a circular letter, dated March, writing from Cherchell, about some of the women and girls who attend the various classes, says:—"One of our girls named S—, about ten years of age, is an only child, and her mother is very interested in the Gospel. She sometimes comes to spend part of the evening with us, and brings S— with her. They are both very intelligent, and the mother specially likes the words of one of the hymns we sing, 'Since I am sheltered by Thee, I do not fear evil or perdition.' Her singing is very funny, and might make you smile, but for an

Arab woman it is really not bad. She has brought three different women with her on different evenings. Do pray for this soul. It may be that your prayers at home will be such a help to her and to us."



Mr. D. Ross writes from **Djemaa Sahridj**, on March 11th:—"We are so busy just now with the medical work. I have just been seeing four who have come four hours from Azazga. Two were here before and brought others with them. . . . They appreciate the personal attention and our endeavour to give the best we have. The poor Kabyles are more and more convinced that we are to get to heaven, but their difficulty is to reconcile this conviction with their own beliefs in the necessity for witnessing [to Mohammed]. One poor woman looked up in my face the other day and said, in a most puzzled manner, 'I cannot let it enter my heart that God is going to send you to hell. You do so much good to us!' Some of course say that God will so work upon us as to get us to 'witness' to Mohammed at last!"



Miss Lochhead writes from **Constantine** on 12th March:—"Since the beginning of this year my Jewish class of boys and girls has given me encouragement. Generally the attendance falls off after the *fête*, but this year has been an exception, perhaps the fine winter may partly account for it, but a number of the children seem really to enjoy the Bible-class.

"The first Sabbath of March my brother showed them the lantern pictures of the Tabernacle, and they seemed greatly interested. There were twenty-three present. In February one of the young Arab women of my class died of typhus fever. Her death was a great shock to me. I went one day to the house, not knowing there was sickness, and found her lying dangerously ill, unable to speak. Also her brother, a man between thirty and forty. They died three days later, and were buried together.

"Their mother has come to my class for a number of years, and I sometimes felt hopeful that there was a work of grace in her heart.

"Poor woman, she has had sorrow upon sorrow. Last Monday I went to see her, and found her husband had just died half an hour before I entered, and her only remaining son, a young man about twenty, is lying seriously ill with typhus fever also.

"What sad stories one can tell of the poor Arabs. Sorely do they need the balm of Gilead, and yet how few of them seem to seek it for their sin-sick souls."

Regency of Tunis.

Miss Albina Cox and **Miss Bagster** write from **Sousse** that they are about to start on a visit to **Tabessa**, a town about one hundred miles from the coast, situated a short distance from the west boundary of Tunis, in Algeria. They will value the prayers of Christian friends that they may be able during their stay there to reach many with the Gospel message.



Mr. Shorey writes, February 22nd, from **Algiers**:—"I am very much in need of an autographic printing press for printing Kabyle tracts and Bible portions in Arabic characters. I know of one for sale here for a few pounds. Would you be kind enough to make the need known so that friends interested in tract and Gospel literature distribution may be led to help us."



Egypt.

Mr. Fairman, writing on March 29th from **Shebin-el-Kom**, says:—"Meetings have again been very good this week. At the lantern service we tried a new method. We did not issue any invitations. As a result we did not get a number of our regular attendants, but all the same we had the largest audience that we have had so far. The headmaster says there were 140 men and lads in the body of the hall, and in the women's gallery there were twenty-eight women and girls. At least half the audience were Moslems. May the Lord give us greater blessing, and may souls be won. May He also remove our difficulties."



Conditional Offer of Help for Shebin Work.—In the February issue of **NORTH AFRICA**, mention was made of need of a sum of £89 6s. for the completion of the girls' schoolroom, at **Shebin-el-Kom**, and for the furnishing of the chapel. It was also stated that a conditional promise was made that, if the £69 6s. could be raised by the end of March, the last £20 would be given by friends. Towards the £69 6s., £49 10s. has up to the date of going to press, been given, leaving the sum of £19 16s. still to be raised. No doubt a few days of grace will be allowed in regard to the time limit of the conditional offer, but we shall be very thankful should any be led to provide the £25 1s., so that the promise may be claimed. As will be seen by the above note, the work is prospering at Shebin, and God is blessing the preaching and teaching of His Word in the new premises.

ARTICLES FOR SALE.

"Real Photograph" Picture Post-cards.—A set of twelve beautiful "real photograph" cards, all different, is now ready, and may be ordered of the Secretary, 4, Highbury Crescent, London, N. Price, six different cards, 1s. 1d., post free; twelve different cards, 2s. 1d.



New Set of Picture Post-cards.—Morocco series, six beautiful pictures of people and places in the Sunset Land. Printed in a pretty brown tint. Price 3d. per packet, post free 3½d.



Picture Post-cards.—A series of six Egyptian post-cards from photos by Geo. Goodman, Esq., may be ordered of the Secretary, price 4d. per packet, post free 4½d.

A reduction will be made on all post-cards if quantities are bought for sales of work, etc.



Fancy and Plain Work.—All kinds of fancy work, Irish linen, and flannelette garments. Assorted parcels, suitable for sales, will be sent carriage paid to any address on receipt of postal order for 2s. 6d. and upwards.

On orders of £1 and more, 10 per cent. discount allowed. Address: Miss Shelbourne, 53, Hova Villas, Hove, Sussex.



"Tuckaway Tables."—Will friends kindly make known that these small handy folding-

tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne, price 13s. 6d., postage and packing case included? The proceeds will go to the funds of the N.A.M.



Photo Frames and Carved Wood Bookstands.—Mr. Ross, of Djemaa Sahridj, will be glad to supply beautifully carved frames, in white or walnut wood, prices according to size, 1s. 6d. to 3s. 6d. per pair. Bookstands, 5s. each. These are made by a Kabyle native in whom the missionaries are specially interested, who is thus supplied with honest employment. Orders to be sent to the Secretary, North Africa Mission, 4, Highbury Crescent, London, N. Time required for obtaining from Algeria, about three weeks.



Knitted gloves, white or coloured, ordinary size, 2s. per pair. Proceeds will go to the funds of the N.A.M. Please apply Mrs. Pake-man, Carlisle Avenue, St. Albans.



A friend kindly offers to sell for the benefit of the Mission a very nice piece of **Honiton lace**, price one guinea. This will be sent "on approval," if so desired. Apply to Miss B. Grissell, 39, Southdown Avenue, Preston Park, Brighton.

To the Members of the N.A. Prayer and Workers' Union.

WORKERS' UNION BRANCH.

Dear Friends and Fellow Helpers,—I am glad to be able to tell you, our Union still continues to be a help and pleasure to our missionaries. I received very grateful letters, asking me to convey to all kind helpers their thanks for all the very useful gifts received; they say the annual parcels are eagerly watched for, and much appreciated, and generally contain such things they are in need of. This is very encouraging to continue this labour of love. Some of the letters are now going round, so you will see for yourselves what they say.

I did not receive quite so much this time either in money or gifts, but the things

sent were all very good and suitable, and with the money some sent instead of gifts I was able to get some things I heard were needed. No one has as yet taken up the work in Liverpool, Bedford, or Clifton. I should be very glad if anyone would offer for these places, or for any others not already supplied with local secretaries.—Yours very sincerely,

LOUISA E. TIGHE.

List of Local Secretaries.

BASINGSTOKE.—Miss Emma Smith, Erith House.
BECKENHAM (Kent).—Miss Rouse, Holly Bank, Hayne Road.
BIRMINGHAM.—Miss K. Wright, Woodville, Handsworth.

BOGNOR.—Mrs. Gear, 3, High Street.
 BOURNEMOUTH.—Miss Ashton, Redlands, Brank-
 some.
 BURNHAM (Somerset).—Mrs. King, Arnside.
 CAMBRIDGE.—Mrs. Oswin Smith, 5, Station Road.
 CHELTENHAM.—Miss S. A. Millard, Westborough,
 Western Road.
 CLEVEDON.—Miss Hodgson, Norham, Victoria
 Road.
 EASTBOURNE.—Miss Gurney, Granville Lodge,
 Granville Road.
 EDINBURGH.—Mrs. Porteous, 59, Fountainhall
 Road.
 FOLKSTONE.—Mrs. Lampert, 26, Radnor Park
 Road.
 GUERNSEY.—Miss Diment, 90, Victoria Road.
 HARROGATE.—Miss Jones, Greenside.
 HYTE (Kent).—Miss C. Avill, Park Lodge.
 KINGSTOWN (Co. Dublin).—Miss B. Clarke, 22,
 Clarinda Park East.
 LONDON (Streatham Hill).—Mrs. Bagster, 21,
 Palace Road, S.E.
 LONDON (Hornsey).—Miss Aldwinckle, 11,
 Wolseley Road, Crouch End, N.
 LONDON (Holloway).—Miss A. L. Smee, 54, St.
 John's Park, N.
 LONDON (Upper Clapton).—Miss Tucker, 255,
 Evering Road, N.E.
 LONDON (Cricklewood).—Miss Heward, 89, Anson
 Road, N.W.

PORTRUSH (Co. Antrim).—Mrs. Macaulay, Strand-
 more.
 REDHILL (Surrey).—Mrs. G. Code, Tregwynt,
 Station Road.
 ST. ALBANS (Herts).—Mrs. Pakeman, Salem,
 Carlisle Avenue.
 TUNBRIDGE WELLS.—Mrs. Morrison, South View,
 High Brooms.
 UPPER NORWOOD.—Miss Dalton, 39, Woodland
 Road.
 WESTON-SUPER-MARE.—Miss F. Blake, Rocklease,
 Atlantic Road.
 WEST CROYDON.—Miss M. Chapman, 5,
 Farquharson Road.
 WEST KIRBY (Cheshire).—Miss M. Geddes.

Workers' Union Account.

				RECEIVED.			£	s.	d.	
In hand	...	...	...	...	...	...	0	10	7
From Secretaries and	...	...	Scattered	...	...	...	
Members	...	...	...	...	...	...	25	11	8
Advanced by Secretary	...	...	...	...	...	...	0	5	2
							<u>£</u>	<u>26</u>	<u>7</u>	<u>5</u>
				PAID.			£	s.	d.	
In duty, postage, carriage, etc.	...	...	...	...	...	...	14	4	11
Spent in flannel, etc.	...	...	...	...	...	...	12	2	6
							<u>£</u>	<u>26</u>	<u>7</u>	<u>5</u>

Scripture Portions in Colloquial Arabic.

We are thankful to be able to state that our fellow-workers in Morocco, belonging to the Gospel Union of Kansas, U.S.A., have finished some further Scripture portions in Moorish colloquial Arabic, which are now ready for use. They are very clearly reproduced by the photographic process from a well-written MS., done by a native. This *script* style wins a reader acceptance from the people of Barbary than the *printed* Arabic Scriptures. The new portions are the Gospels of Matthew and John, the Book of Acts, and the Epistle to the Romans. Thus more than half of the New Testament is now available for the use of workers in Morocco (the Gospel of Luke having been in circulation for several years), in a homely dialect, which can be readily understood by the most uneducated. This should prove a very great help to all missionaries in the Moorish Empire, and especially to lady workers who have to laboriously teach the truth, line upon line, to the native women, whose minds seem often so utterly dulled to all explanation. The new portions may be had bound together in one volume as well as separately. We rejoice unfeignedly that God has enabled

our American brethren to do this valuable translation work, and earnestly seek the prayers of our readers that the Spirit of God may quicken many of the people of Morocco through the reading of these Scriptures. It is hoped that the Gospel of Luke, translated by missionaries of the N.A.M., will be ready during this year, both in Algerian and in Tunisian Arabic also. There is an increasing agreement among the workers of all societies in North Africa that these colloquial Arabic versions are needed and that their preparation should be diligently prosecuted.

M. H. M.

“ At a great public missionary meeting in London, the British Representative at Zanzibar was acknowledging that the prospect of the East African Mission was very dark. So it seemed; it was the time of the ‘scramble for Africa,’ and great confusion and no little peril were the result. After him arose a veteran missionary, just home from that coast. ‘Sir Charles,’ said he ‘told us that the prospect in East Africa was dark. No. No! It is the *aspect* that is dark; the *prospect* is as bright as the promises of God can make it!’—*Mr. Eugene Stock.*”

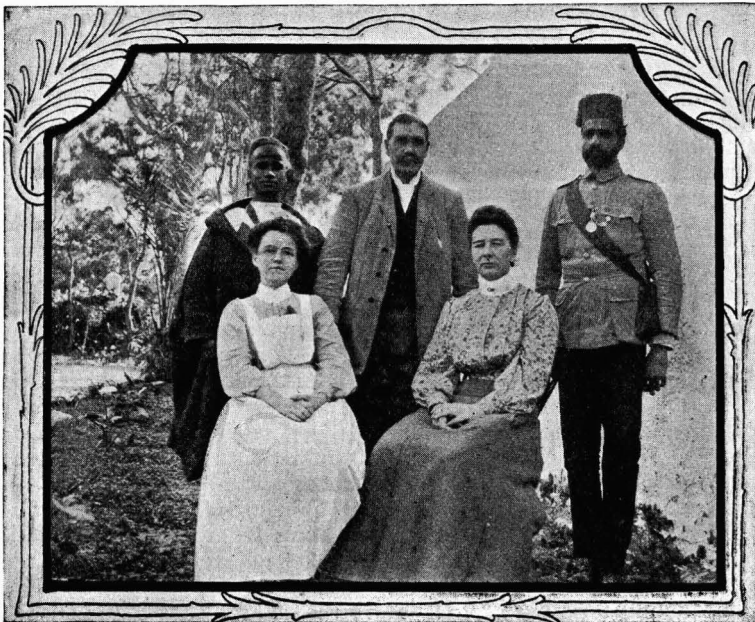
News from the Mission Field.

MOROCCO.

From Miss Jay (Tangier).

You will be glad to hear that last week I had a most interesting visit from three talebs from Jebel Habeeb. The most learned of these men I met nearly three years ago and had a long conversation with him, presenting him, before he left, with a large copy of the New Testament and Psalms. I had forgotten the incident until he walked into my house last Monday accompanied by two learned friends. This visit was the result of our talk when I met him before. He said he had never forgotten the words, and that the book I gave him he had read to hundreds, for I now hear he is a great taleb, and the whole district send boys and young men to him for teaching. I need not say how gladly I welcomed him and his friends, and we had again a long talk, in which I tried to put the Gospel plainly before them. I invited them all to tea the next day, as

I found they were staying the night in Tangier, and had a most interesting afternoon with them, telling them of the death of Christ and showing them where to read it all for themselves. As far as I could judge, all the three men are deeply interested in the Gospel, and they said there were numbers more around Jebel Habeeb who were anxious for someone to go there and teach them the New Testament. On leaving, I gave the chief man a whole large copy of the Bible; he was greatly delighted, and made me pack it up for him very carefully in case it should be injured on the journey. He thanked me for it again and again, and said, "You are not giving the Book to me, but to hundreds." I gave large New Testaments to his friends, and they all said they would return in a few months for more teaching. Do pray that, though there is no human voice to preach to the people in Jebel Habeeb, God's Word may lead numbers into the light.



Mohammed Assowie (Cook). Dr. G. Wilson. Gholam Hussein (Male Nurse).
Miss G. Smith (Nurse). Miss Mellett (Dispenser).

☀

The Staff
of the
Tulloch
Memorial
Hospital,
Tangier.

(See also page 64).



ALGERIA.

From Miss L. Read (Cherchell).

Omitted from March issue for want of space.

There is not much change in the method of work here just now. Seeing to and visiting sick folk, the classes of girls and boys Sunday and Thursday afternoons, and visiting in the homes of the people goes on most days. In all this work Misses Turner and Johnston take a most active part, Miss Day devoting herself to directing the carpet industry and taking on Sunday and Thursday the infant classes, as well as helping in any other meetings held here.

At the Carpet Industry each day, twenty minutes' Scripture teaching is given alternately by Miss Day and Miss Turner, and the latter on her day, before the lesson, receives the women who do the carding and spinning of the wool, paying them for the work done, and giving out fresh. No light work this! She also follows them up in their homes, teaching them the Word of God.

Among the French Protestants, Miss Johnston has the class of boys on Thursday morning at the Temple, and I have the girls, and we visit the families of these children. Then the first and third Wednesday of the month Misses Turner and Johnston have a few French women for Bible reading and singing, and we have here the second and fourth Wednesday a prayer meeting for the French Protestants.

Malaria and intermittent fever we have much to deal with, and the fanaticism of the elder people makes it difficult sometimes for us to get them to follow out instructions.

Ophthalmia is a great scourge, and much increased by dirt and neglect; and after they are cured, and you tell them what caused it, they reply, "Oh no, God sent it; it was His will I should be ill, and so I must not complain." Happily these cases grow less as the years go by and the people find our treatment has a beneficial effect. Those who have passed through our classes are less difficult to deal with, and will come at once for treatment and use the medicines properly.

In visiting we find most of the women

ready to listen to the reading of the gospel, and often a reproach that we do not go oftener. Sometimes the teaching in the Sunday-school is a source of conversation, the mother saying, "Cherifa or Hamed told me they were taught in the class a verse on sin; explain it to me." One day the talk led on to my asking if they were sure of going to heaven. Among five women not one could say they were sure of it. One said, "My entrance depends on the goodwill of my husband." This is firmly believed by many. On one occasion, when we told them we had the joy of knowing we should have a glorious entrance into heaven, through faith in the Lord Jesus, two women said they would ask God for faith to believe what I had said was true, and that they might have faith. Another woman, under her breath, said to them, "And so you will become kafirs" (infidels).

Another afternoon, in one of the houses I found some women on a visit from Blida. They were so interested in the Parable of the Sower and one of the hymns which speaks of Jesus being the only Saviour. Just as I was leaving, one of them said to me so earnestly, "If only you would witness to the prophet Mohammed, you would be one of the first to enter heaven," and she looked sad when I said, "I have no need of him. Jesus is the one through whom we enter heaven." Thus the incorruptible seed of the word is sown in what often appears hard ground, but God giveth the increase.

Misses Turner and Johnston have a women's meeting in a native house on Tuesday afternoons, and I have one on Saturday afternoon in Yamina's room. Two women in that meeting have stated they believe Jesus has saved them, but they are afraid to speak openly. It was encouraging to find, when I closed for our holiday in the summer, that J— had gathered the women as usual and taught them one of the hymns she learnt when she was our servant. Ramadhan is always a difficult time to work in, and last November seemed specially so.

By fasting they feel they are doing a

good thing, and thus merit much of God's pleasure, and yet we find the children are more quarrelsome among themselves and less willing to do anything for their mothers in the way of fetching water and carrying bread to the bakehouse.

The poor women are so weary too with the washing, and more cooking to be done than at other times to tempt the appetites at the close of the day. After fifteen or seventeen hours without food or a drink of water. So the visiting in the afternoon is not quite so pleasant or acceptable as in other months. By visiting some houses in the morning or after the first meal in the evening we have found this do better. Misses Turner and Johnston had a few nice visits of singing and giving the message in some of the houses after eight o'clock in the evening.

Now I must tell you a little about Christmas and the happy times we had with the children. Sometimes I think you must get tired of hearing of Christmas trees, we often get tired preparing them, but those who are *never* tired of the tree are the children. Once we changed for a magic-lantern, thinking to please them, but they were so disappointed.

One lad, Hamdoud, went off himself with another big boy and a man to cut the tree from a pine forest up on the mountain. They chose such a big one that between the three of them they could hardly get it home, and it had to be lopped and chopped before it was fit for the *Temple*, which was its first destination for the French children's fête on Christmas Eve. How we did thank God for the lovely weather we had all Christmas week. One or two of the Protestant ladies came and helped in the dressing of the tree, and at eight o'clock, the hour for the meeting, the little church was crowded. There were some of every kind — Protestants, Catholics, Free-thinkers, Jews, Mohammedans—and we felt that God answered prayer and our pasteur had a message for everybody. Are you surprised, and say, "Did he make a long sermon on this festive night?" No, at the most he was twenty minutes, and it did not seem long to the children, for their chairs were arranged in a semicircle round the tree, and they had plenty to

interest them, while the visitors listened to Monsieur Eldin's telling of the love of God and free salvation. We always feel this Christmas Eve meeting in the *Temple* such an opportunity, for people come in who would not on a Sunday.

No need to say the children were happy at receiving their prizes, which were rewards for attendance and good conduct at Sunday-school, which, by-the-by, we hold on Thursday morning, the school holiday, because when we had it on Sunday the children were too restless to attend church service as well, so most of them come on the Sunday now.

They were given some sweets, cakes, and oranges. As the people left we gave each one a little packet of tracts, and for their message and Mr. Eldin's, will you help us in prayer?

On the second and fourth Saturday of the month he wants to hold an evangelistic service for the people who do not make a practice of going to church; we shall have bright singing, and we want these meetings enveloped in prayer for the working of the Holy Spirit in the hearts of the hearers for conviction of sin and a full acceptance of Christ's deliverance. Christmas Day we were to have communion after the sermon, and as a dismantled Christmas tree is hardly conducive to reverence we packed away the ornaments, cleared up the *Temple*, and got it and ourselves home before eleven, and on Christmas morning, before we went to *Temple*, the men came and *planted* it in the garden meeting room, which has an earthen floor, and its crown reached the roof.

The pleasure of dressing it was again shared by Misses Turner and Johnston, and when the big girls, mine and theirs, arrived at five o'clock on Thursday, we felt it was worth all the trouble.

Hamdoud and Brahun had decorated the room with evergreens, and the bright lanterns, the gaily lighted tree, the gorgeous colouring of the children's dresses, their bright happy faces and cheerful chattering, made it a very pleasant scene to look upon.

The children *did* enjoy themselves; when the candles were getting low, and they had received their goodies, and it was time to go home, came *the* surprise; we lit

up some dull looking candles suspended on the tree, and out came showers of bright little stars, and they all said "O-o-o-h," as children do in England.

Friday it was the turn of the big boys and intermediates, as we call Misses Turner and Johnston's classes, with the same programme and surprise of stars; and Saturday, at four, Miss Day's infants, boys and girls mixed, nearly a hundred of them, mostly under seven, and some so tiny they seemed *real* babies. She maintained there were none who could not walk and talk. Yes, they all seemed to be able to talk, but the happy buzz stopped directly she clapped her hands, and they sang a few hymns before they got their dolls! Yes, a doll for every little girl, and even some of the baby boys, and oh, their delight! The showers of stars at the end only shared their admiration with the dear dollies.

But I must not speak only of dolls, but all the other prizes. Like the tree, there is a pleasant sameness about them. For the boys shirts, made or unmade, according to number of marks gained; for the girls blouses or material, also according to marks. This year we did not have so many blouses sent to us for prizes, and so we had to get them some other things, but they did not take the place of the blouses in their estimation.

Now a special word of thanks is due to those who made these garments, with an exhortation also to begin again for next Christmas and do even better, for we could have done with another fifty garments. The shirts are exactly the flannelette shirts you would make for your own boys in England, and the girls' blouses just the ordinary blouse with full sleeves, and gathered in at the waist. A bit of trimming on them, say a frill of lace or material round the yoke, would make the difference we need for the different marks gained.

Thanks, too, to the friends who sent the dolls; and thanks to the friends who sent us gifts of money to cover the other expenses—the halfpenny rolls, oranges, the tree decorations, and . . . the sweets? No, but cakes of scented soap, which they value more than sweets. As we had only bought the dozen there were none left for Miss Day's children, but they had their dolls.

I am sure you will find much to pray about in these few details, and it is in the power of prayer, and the grace and strength He gives; that we go on with the work He has called us to do.

We do have cheer and encouragement, but what we so long to see, is that those who say to us they believe Jesus saves them should confess it openly.

REGENCY OF TUNIS.

From Mr. H. E. Webb (Sfax).

In the Lord's ministry upon earth, whilst preaching and ministering to the multitudes, much of His most definite teaching, as recorded in Holy Writ, was given in private conversations, as with Nicodemus, the woman of Samaria, etc. It is always our aim whilst reaching out to the multitudes, to seek personal dealings with individuals, and thus press home the claims of God and the blessed freedom through the blood of Christ. You may be interested to hear about some of those who are now coming to our house for definite conversation on spiritual matters and Bible reading.

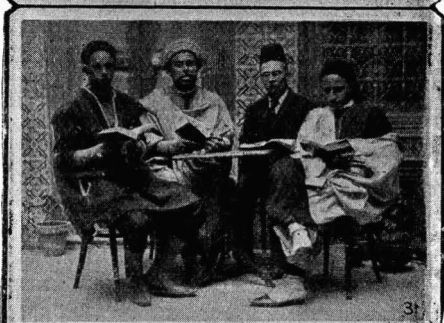
Group 1 (see picture next page) is a young sheikh who is much instructed

in the Gospel, and is one of the most open-minded and intelligent Moslems I have met. For several years I have been trying to get him to accept Christ. Being in an important position in the town, he is afraid of the consequences of open confession. He is evidently sincere.

Group 2 is a trio of working men to whom religion has been little more than a matter of feasts and fasts. Taking them from left to right:—

No. 1 came into the shop and was at first very prejudiced against the Gospel, but in conversation with him I soon discovered that he had a desire for the things of God, and he willingly responded to my invitation to the house for further talk. He has come regularly each day

Mr. Webb and his Audiences.



for several weeks to read the Bible, and it is a real joy to see his receptiveness. He asked me to teach him a prayer to say every morning and evening.

No. 2 is brother of No. 1 and brought by him. He is a shopkeeper, and is of much quieter disposition, but thoughtful. He listens well, and now and then there are evidences that the Word is fitting into his heart's need.

No. 3 is a friend who is working seven days a week, so is rarely at liberty to come. He is a simple lad, and, like the others, through their circumstances and position, is specially open to the vices of low-class Europeans. He listens with interest to the Word.

Group 3. The older one in the middle is a gardener, and, being a good reader, augments his income by writing charms. He came first to the shop and was interested in the Psalms of David, and out of curiosity came to the house. He is interested in the Gospel, but lacks conviction of sin. He brought both the others.

The one on the left is a shopkeeper, and also, with his father, has a garden outside Sfax. He has not passed the stage of curiosity, but this has made him friendly.

The one on the right is a teacher, and has been at the head of the boys each morning in their processions for rain (it has been a very dry season and the crops are suffering). He is very cynical, and the Koran being the full scope of his knowledge, is very ignorant on most things and very unreasonable, but he has a soul and needs the Saviour.

Group 4 is a Moroccan. He works as a night watchman for a European. He has not heard the Gospel long, having only been in Sfax six months, but already avows his faith in Jesus as Saviour and Son of God. He enjoys the Bible readings.

Will you pray that all these may be won for Christ?

Are there not young men at home who will come out and seek for these lost ones? For doubtless there are thousands who are like these and need the drawing power of Christ's love to win them from sin.

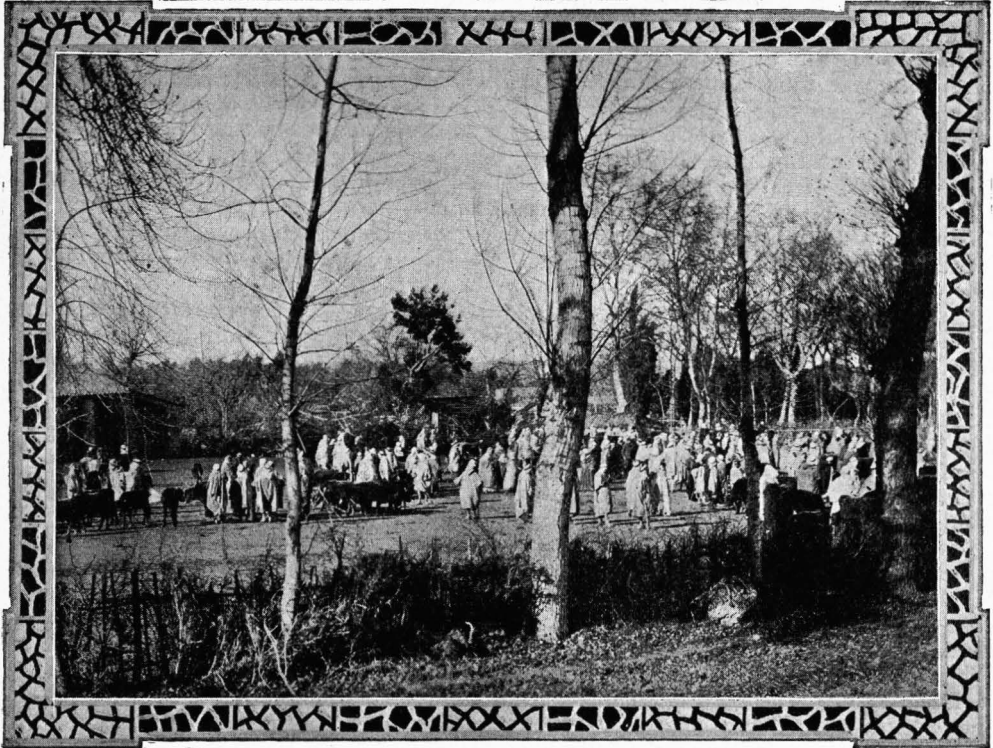


Photo by]

Country Market visited by Mr. Liley.

[Mr. Liley.

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

Saturday, February 22nd.— Among other work it was a very great pleasure to be able to get out and do a little itinerating. Having nothing to keep me in town, I set out early last Monday morning. The air was beautifully fresh and calm—quite invigorating. Little rain has fallen lately, and though the country is green, the crops are somewhat stunted. Yet there is life. We feel the effects of Islam upon these people have been to stunt them in their intellectual growth, and to completely deaden them in spiritual things; while they have a name to live they are dead. The very sad part of it is they do not know it.

The first Arab I overtook was an old man, wending his way back to his shifting home. He was riding his diminutive donkey, which he was encouraging to move faster in the usual way, viz., digging a pointed stick into an open wound on its neck. The old man had evidently been into town to purchase a

new yoke for his oxen. This brought to mind Matt. xi. 28, 29, 30. As I rode along on my bicycle with him, the conversation soon opened, and the question of the yoke of sin was put before him. After a while we parted, for he took another road, but not before he had heard something of "that blessed hope" which we have by faith in the Lord Jesus.

The next was a much younger Arab. He was driving along two oxen, so I got off my machine and walked with him. After the usual salutations and a few preliminary remarks, he said, "Why, you speak like an Arab." Then I got on to spiritual things. "Why, you are a Moslem," said he. "Yes, I am," was my reply, "but not like the Arabs, for religion does not consist of saying Lord! Lord! and then acting as one likes."

As we walked together I sought to put the Gospel before him. When he was about to turn off from the main road, I asked him if he or the people in the part of the country to which he was going

could read. "Read?" said he in astonishment, "read, why, we are like a lot of animals, none of us can read." Here were sheep without a shepherd, and though living among a people who profess and call themselves Christian, this man had never heard the Gospel story.

At one part of the road I met two or three Arab shepherds grazing their sheep off the scanty grass growing in the olive gardens. Stopping, I asked one of the men what would happen if the sheep had no shepherds to look after them. "Oh, they would all go astray." "Just so, and that is what the Word of God says about men, 'We have all gone astray.'" The little group of listeners were now all attention, but only a few minutes were allowed me to hurriedly tell them the old, old story, for the sheep moved on, and the men had to go after them.

About seven miles from the city I had to leave the main road and push my bicycle along a mountain track to the place I was making for. On arriving at the lime kiln, around which a little Arab village had sprung up, a group of Arab workmen soon gathered around me, and among them was a better-class Arab. The Word of God was taken out, a portion read, and the way of salvation explained to them. "I only know God and Mohammed," said the better-dressed Arab, and walked away. A Moorish guardian now joined us, and he helped me considerably by asking questions.

Great was his interest when he heard me read from the Arabic Gospel, but greater still was his delight when I gave him a script Gospel of Luke. After I had delivered my message, the Moorish guardian kindly promised to take care of my bicycle while I went up the mountain to the little village of Zebbas. A young Arab joined me on the way, and after saluting me, asked if I were looking for a mine. I told him my treasures were in heaven, and, of course, he wanted to know the meaning of that. Arriving at the village, the women came out, and

wanted to know if I would buy any eggs. This I was ready to do, being only too pleased thus to be brought into contact with the people. While the eggs were being bought, a group of men soon formed, and the purchases having been made, I sat down on the grass with the men, and read and explained several parables, leading them up to the fact that we were all sinners, and that we needed a Saviour, a Redeemer, and Atonement, and that all of these we had in the Lord Jesus. One man raised a few feeble objections by quoting verses from the Koran, but these were soon met. We had a very good time together; when I was about to leave, one man said, "I remember you coming here and telling us these words last year. Why don't you come oftener? Don't stay away another year before coming again." A very encouraging rebuke; how very willingly would I go oftener, but the harvest is great and the labourers are few. I am overworked in town, there being so much to do. How can I get away to visit these people? Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest.

Returning to the lime kiln to take a little lunch I had brought with me, I found the Moorish guardian awaiting me. He invited me into his room, prepared a seat and small table where I might eat my lunch, and then began pouring out for me the usual mint tea. I found he had already read several pages of the Gospel left with him, and, my meal finished, he began to ply me with many questions. Why should God require an Atonement for sin? Could He not forgive whom He would? Why should not the intercession of the prophets be accepted, and why was the Lord Jesus a Saviour more than others? All these were dealt with, and the Moor listened very nicely to my replies. He said he would come and visit me at Tunis, and asked for my address, which was given him. Just as I was leaving, he said, "Don't delay your return; come again and visit us."

REGENCY OF TRIPOLI.

From Miss Dundas (Tripoli).

Monday, February 10th.—We finished medical mission early this morning, as

we had not a very large number of patients, so I got in a couple of visits before dinner. I took my concertina to a house where last month they asked me

to bring it, and had some little opportunity by this means to speak a few words, though they are not at all inclined to listen as a rule. Two of our former sewing-class girls live next door, and when they heard the concertina, one of them came up on to the roof to greet me. She is one of whom we have some hopes that she is being influenced by the truth, as she is anxious to keep up the hymns and texts she learnt while with us.

Tuesday, February, 11th.—This morning Miss Harrald and I went together to visit "S.," the girl who makes carpets. She can read well in both Turkish and Arabic. About a week ago she came to tell us she was going away to the mountains, taking her younger sister with her. So this morning we went to see them, and invite her mother to come on Thursday to see the magic lantern. They have always been most friendly, and would listen without many objections to the Gospel, but this morning we were much encouraged, for the woman not only listened, but asked many questions, and seemed quite to grasp the truth set before her of Christ as our Sin Bearer. She said, "And if I pray in the name of Jesus, will God forgive me?" They are a very intelligent family, and therefore more capable of understanding the truths brought before them. So many of these people seem to have no conception of spiritual truths. We are praying that she may truly have a heart knowledge, and that her eyes may be opened to see Jesus as her Saviour, and that she may be able to say from her heart, "My sins were laid on Jesus."

Monday, February 17th.—Had fifty-three women and girls this morning. They were inclined to talk a little during the address, but afterwards I found them very willing to listen, and some of them seemed very pleased to look at our pictures. Many of these women come from villages some distance off, where no missionary can go. Thus it is the only opportunity for reaching them. Some come many times in succession, while others will come once and perhaps never again. It is consequently a case of "casting our bread upon the waters," and we believe we shall "find it after many days."

Tuesday, February 18th.—Was visiting to-day in a house where there is great difficulty in getting an opportunity of giving the message, as, in the first place, they are very bigoted, and in the second place, they are nearly all blind, so that I cannot introduce the subject by showing them pictures. The man and his wife and eldest girl are blind. I would bring my concertina, as most blind people are fond of music, but, unfortunately, a neighbour does not like it, so I find it an extremely difficult and discouraging house to visit.

Thursday, February 20th.—Was in a house this morning where I am teaching the daughters to knit. They were very distant to me on my first visit, but now have lost much of their suspicion. To-day one woman said, "You are good people; if only you would witness, you would be all right." It is sad to see how these people seem to cling to their prophet with a blind kind of belief that he can help them. May the Lord open their eyes to see the truth!

"Lottie Leach" Fund.

Once again it becomes necessary to draw attention of friends to the fact that the sums sent in since the last notice have now been all expended. These amounted to £10 6s. 2d., and seeing that they have sufficed for a period of eight months, it will be seen that the quarterly allowance towards Lottie's support is modest in the extreme.

For many of our readers it is unnecessary to recall the incidents under which this fund was started. Lottie's father,

Dr. Chas. Leach, and her mother and little brother were mysteriously murdered in 1896, just after they had gone to open up work at Sfax, in Tunisia. Since then the orphan girl has been carefully brought up by her aunt in Rothesay, N.B. No doubt there are many interested in missionary work in all its phases to whom these circumstances will form an appeal, and who would like to help towards the support of one who is situated as Lottie is.

For the Children.

MY DEARS,—I can only write you a few lines, as I am in bed with a variety of ailments, including influenza. It is quite true that if we "come apart" WITH JESUS "into a desert place, and rest awhile" with and in Him, Isaiah xxxv. 1, 2 is realised by us. I have to thank dear little

Eva Wood, of Sunderland, for her design for our Guild Card. I had just had one sent me, however, by Dr. Terry, which I hope you will all like. They should shortly be ready. Will you please forward your stamp when applying, and send one every month?—Your loving AUNT LILY.



* * *

**Moorish Boys under
Dr. Wilson's
Treatment at the
Tulloch Memorial
Hospital.**

* Will English boys and girls who know of the Saviour pray for these Mohammedan children?

* * *

Requests for Praise and Prayer.

1. Praise to God for encouragement given to the Morocco Colporteurs. Two working at Fez tell of blessing there, and two teachers apparently accepting Christ. Two who work from Mogador tell of blessing there, and report that there is a regular meeting held of native believers. One speaks of the Gospel in the Soos dialect being well received in the South. Prayer is asked that all the colporteurs may be upheld of God in this time of disturbance, and that one of them just starting on a journey inland with books may be safeguarded and blessed.

2. Praise to God for blessing in connection with the Spanish work in Tangier. Several have lately professed conversion. Prayer that guidance may be given as to the rebuilding of the Spanish mission church there.

3. Prayer for the various individual cases mentioned in this number of NORTH AFRICA, (1) The mother and daughter who visit Miss Johnston and Miss Turner (see page 52). (2) The poor woman who has lost husband and children, of whom Miss Lochhead tells. (3)

The three reading men from the country near Tangier (page 56). (4) For those influenced at the Thursday-Sunday school (see page 58). (5) For those who are reading the Gospel with Mr. Webb, at his house and in the Bible-shop. (6) For the girl mentioned by Miss Dundas (page 63). Also prayer for all the converts and inquirers.

4. Prayer that clear guidance may be given as to arrangements for work in Tripoli when Mr. and Mrs. Venables leave; for medical missionary work in Egypt; for resuming work in Casablanca.

5. Prayer that Miss Mellett may be much blessed in the deputation work she is undertaking in England and Ireland.

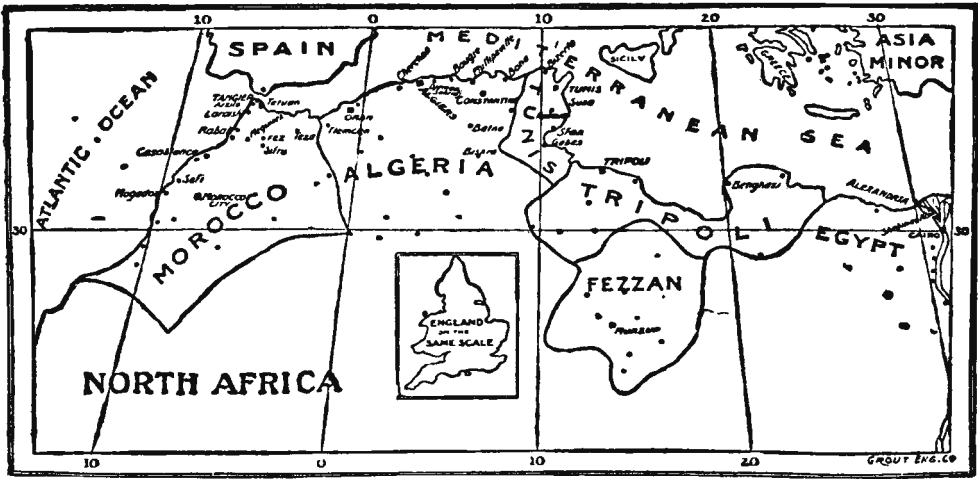
6. Praise to God for His sustainment of the work through past years, and prayer that all funds necessary for the work may soon be forthcoming, so that the difficulties caused by shortness may be removed.

7. Prayer that great spiritual blessing may be given to all workers in the Mission.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."—PHIL. iv. 6.

DETAILS OF WEST KIRBY AUXILIARY.			DETAILS OF DUBLIN AUXILIARY.			No. of Receipt.		DETAILS OF BARNET AUXILIARY.	
Miss M. GEDDES, Hon. Sec., "Shirley," Lingdale Road.			S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.			Brought forward..		Miss C. L. TERRY, Hon. Sec., Ridge View.	
Designated Receipt No. 2830.			Designated Receipt No. 2,838.			6	.. .. .	9	.. .. .
No. of Receipt.	£	s. d.	No. of Receipt.	£	s. d.	7	0
40	4 0	190	1 0 0	8	0
1	0 1 0	1	0 5 0	9	0
2	0 1 0	2	0 19 6	200	0
3	2 6	3	5 0 0	1	0
4	0 1 0	4	1 0 0	2	2
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								£	42 7 5
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								£	9,447 14 3
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