

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 Word of the Lord. By Rev. James Douglas, M A. ...	101
To the Friends of the North Africa Mission ...	103
News from the Mission Field—	
From Miss A. Bolton (Tetuan) ...	105
" Mr. A. Shorey (Algiers) ...	106
" Mrs. Warren (Djemaa Sahridj) ...	107
" Miss A. M. Case (Italian Work) ...	108
The Late Miss Blanche Vining. By E. H. G. ...	109
Twenty-two Years in North Africa. An Interview with Mr. Herbert E. Webb ...	110
Extracts from Miss Hubbard's Journal ...	112
A Contrast. By Mrs. Ross ...	113
For the Children. By Mrs. H. E. Webb ...	114
Home and Foreign Notes ...	115
Requests for Praise and Prayer ...	116

*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

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On the Quay at Casablanca.

[From a Postcard.]

The Word of the Lord.

By Rev. James Douglas, M.A.

"For ever, O Lord, Thy Word is settled in heaven."—PSALM cxix. 89.

PSALM cxix. has the threefold distinction of being the longest Psalm in the Psalter, a complete acrostic, and also of having as its one theme the surpassing excellence of the written Word of God.

We call attention to four points in the verse quoted above.

I. **THE NAME GIVEN TO HOLY WRIT.** It is called the Word of the Lord. Holy Scripture is the Word of the Lord, first of all, as given by Him. He is its Source and its Author. It is not a word evolved by man. The prophetic consciousness is not a natural possession but a Divine impartation. See in proof, Hebrews i. 1; 1 Peter i. 10-12; 2 Peter i. 21.

Then Holy Scripture is the Word of the Lord as bearing His mark. What is the Divine mark? In Creation the Divine mark is unsearchable greatness on the one hand, and the mark of the infinitesimal on the other. No telescope can cope with the creative scale of immensity; nor can any microscope deal adequately with the inconceivable minuteness of the works of God. The like applies to Revelation. Who can compass Scripture in its vast sweep of Doctrine, Providence, Divine Attribute, and Promise? There is a length and breadth and depth and height in the written Word, touch it at what point you may, which literally whelms our finite powers. And conversely too, there is a minuteness which defies analysis. The Word brings things inconceivably small to light. The Word magnifies and multiplies, and of its power to do this, both to kill and to make alive, there is no end.

Furthermore, Holy Writ is The Word of the Lord as glassing all His attributes—not His eternal Power and Godhead merely, but His very Essence, His Righteousness, His Mercy and His Grace. There is no limit, indeed, to the Revelation which the Most High has given of Himself in His blessed Word, unless it be that which is constituted, in the very nature of things, by the ever-receding bounds of His own Unsearchableness.

Then, too, Holy Writ is rightly designated the Word of the Lord, inasmuch as it contains in itself the evidence of its Divine original, in the Messianic element which is interfused through its many books with ever-increasing fulness till fulfilled in Him who is the Sent of God. In our judgment, did the Messianic element in Holy Scripture stand alone, it would in itself constitute an absolute and overwhelming demonstration of the Divine origin of Scripture. Unbelief in every form, and Higher Criticism in every grade and step of it, are totally without excuse in the presence of this fact—ubiquitous alike in the Law and in the Prophets.

Once more, Holy Scripture is the Word of the Lord for the reason that it is a dark Word save as revealed in the light of the Spirit of God. There is no hindrance to the knowledge of God's Book so stubborn as that constituted by self-sufficiency. Unless we are effectually humbled by the Word of the Lord, we can never be instructed by it. But surely the humble-hearted seeker shall not miss the House of the Divine Interpreter!

II. Note, in the second place, THE CHARACTER OF HOLY WRIT. It is a "settled" Word.

Holy Scripture is a "settled" Word in a threefold sense.

(1) It is settled because *settling*; because it furnishes a settled foundation, and imparts a settled pardon and peace.

(2) It is settled because unaffected by the eddies of opinion, and the drifting currents of modern thought. It knows no accommodation whatever to the spirit of the age or the much-lauded democracy of the times.

(3) It is settled in the sense of being monumental. "For ever, O Lord, Thy Word is settled (*Heb. Nitzab*); that is, 'set up' in heaven." There is no monument so high placed, so enduring, so exalted, so altogether worthy, as God's Revelation to our lost and ruined world. That Revelation is being dragged in the mire by the men of this infatuated age. Nevertheless its memorial is on high.

III. Note THE LOCATION OF HOLY WRIT: "Settled in heaven"; *lit.* "in the heavens."

The Old Testament word for heaven, which is dual in form and plural in number, seems to us the vocable which is best of all fitted to express what the astronomic heavens are, as concentric spheres bounded by immensity. Probably, the seven heavens of the Rabbinical writers have all an astronomic reference. Certainly the first three have—*Vilon, Rakia, and Shechachim*; *Rakia* being the word for Firmament, and *Shechachim* (a word of frequent occurrence in the Psalms) answering to the ethereal heavens by which the Firmament is bounded. But the third heaven to which Paul was caught up seems to us plainly to refer, not to the Visible but to the Invisible heavens; and it is in these that the Word of the Lord is "settled" or "set up." And well it may be. For where in the Angelic heavens is a memorial to be found which can compare with His memorial in the Written Word, incarnated, as it is, in the Person and Work of our Adorable Redeemer?

IV. Note, finally, THE ETERNITY OF HOLY WRIT. "For ever, O Lord, Thy Word is settled in heaven." It must needs be so. God's Revelation to sinners of a mortal race eclipses every pre-existent Revelation; and can never be equalled, far less out-distanced, in the ages that are to come. In the nature of things, this Revelation is an everlasting Word. Do not forget it. Fail not to bear witness to it. Exalt the Word of the Lord. You cannot put it higher than the Lord Himself has put it. Believe its Gospel; observe its precepts; embrace its promises. Publish to earth's uttermost bounds the entire counsel of it. Tremble before it, for not a jot of its threatenings or of its promises shall fail: and whether men hear or forbear, it shall dye human destiny in fast colours for ever.

To the Friends of the North Africa Mission.

"St. David's,"
Aldersbrook Road,
Manor Park,
London, E.

June 12th, 1914.

DEAR FELLOW WORKERS,—

My last letter was mainly taken up with references to the sorrows we had had through the loss of three workers in Tangier, and I little thought that in my next I should have to record an occasion for further grief; but just as we were going to press we received the news that Miss Vining (also of Tangier) had been taken from us.

She had been somewhat fatigued by the illness of others in the house, but was present at a Bible Reading in the evening of Sunday, May 17th. She left before the close of the meeting, as she was suffering from what she thought was indigestion. Being no better by the next morning, Dr. Breeze was sent for quite early; and subsequently, Dr. Goldstein and a French doctor. They agreed that her condition was very serious on account of the recurrence of internal trouble, and an operation was suggested, but it was feared that she was too weak to stand it. By the afternoon Miss Vining was in less pain and rather made light of the serious way in which her case was looked upon. At four o'clock, however, she became unconscious, and about forty minutes later passed peacefully away.

The funeral was conducted the following day by Dr. Goldstein and Mr. Elson. Some particulars of Miss Vining's life and work appear on another page.

This is not the only anxiety we have had during the month. Mr. Moore, our missionary working among the Spaniards in Tangier, has been ill with jaundice. We are thankful to say that, though still weak, he is now recovering, and when a little stronger will probably have to take a change.

We also received serious tidings of the illness, in another part of the field, of Miss Albina Cox (labouring in Tebessa, in Eastern Algeria) who had gone down with serious fever. Her sister, Miss J.

Cox of Djemâa Sahridj, with her colleague, Miss K. Smith and a nurse, went off to Tebessa to look after her. Miss A. Cox, after taking a turn for the better, had a relapse, but is now making good progress again. Her sister, Miss J. Cox, has had an attack of bronchitis. They will probably both go to Switzerland as soon as they are well enough. The French pastor who is assisting Miss Cox at Tebessa has also been very ill with fever and complications, but when last we heard he was improving.

While we have had these anxieties abroad, God has seen fit to permit me in measure to be laid aside with severe muscular weakness; probably brought on, the doctors say, by overstrain during the past year or more. My medical advisers tell me that I must take this matter very seriously, so that I have been ordered to spend most of my time resting or reclining. I am very thankful that I was able to get through my visit to North Africa before this trouble fully manifested itself; and, also, that, while compelled to remain at home, I am able to attend to most of my correspondence. This rather peculiar trouble does not cause me pain, but only extreme muscular weakness in my right eye-lid, neck and elsewhere. I am, I think, slightly improving, but not very rapidly.

It will be seen that our Mission has been called to pass through quite a series of difficulties, in addition to all our ordinary perplexities. We are sure that the Lord knows what is best for us; perhaps the very fact that God has been giving us some measure of spiritual blessing has led the Enemy of Souls to concentrate his attacks upon us, and God may have permitted him to go a certain length to try our faith and fit us for more abundant blessing.

I was not able in my last letter to finish telling of my late visit to North Africa. Before proceeding, I would mention that in a letter lately received from Tangier, we heard of thirteen professed Moslem converts gathering together on the Lord's Day, when in the absence of any brother speaking Arabic, Mrs. Roberts took charge of the meeting. It was worth

trial and suffering to see Moslem converts gathered thus.

When I was at Djemâa Sahridj in April, I had the privilege of addressing the Sunday morning gathering there by interpretation; and three Kabyle men and four Kabyle young women sat down at the Lord's Table with us. These seven converts from Islam are not all those who have taken their stand and been baptised in the name of the Lord Jesus in that place. The same afternoon, at Mr. Warren's house, I had the privilege of again addressing a company of Kabyle men—converts, and those interested in the Gospel. In Algiers I met our Kabyle Evangelist and his Christian wife, and we had prayer together. When we compare this condition of things with the occasion of my first visit nearly thirty-three years ago, notwithstanding all our trials we praise God and take courage.

When in Morocco I travelled some two hundred miles down the coast to visit Miss Banks and Miss Eason at Casablanca. For twenty-four hours we had to lie outside, although there was practically no wind, as the rollers from the Atlantic made it impossible for us to land. Our sisters there are anxious for reinforcements. Casablanca has been wonderfully developed by the French. Years ago I introduced the first wheeled vehicle into that town; now there are horse-carriages, tramways and motor cars in abundance, also a railway. The rents are tremendously high, and the town has been visited by an epidemic of typhus. Our sisters are therefore residing just outside—in a bungalow. This, though it is not so convenient for the work, is more healthy and a saving of expense. A site has been offered us by a friendly merchant, and a certain amount of money is in hand towards the erection of a station of our own, but the price of building has gone up seriously, so that probably from £500 to £1,000 would be required to erect suitable premises. Towards this amount the last £200 has been promised. We pray God to cheer our sisters' hearts and ours as well, by sending the needed workers, and also the desired means. Beside the Arabic-speaking people of Casablanca there are numerous French, Spaniards and Italians to be ministered to.



Photo by]

[Mr. A. V. Liley.

In the Bazaars, Tunis.

While in Algiers I was able to make arrangements for a wider circulation of the Kabyle Scriptures, which is a very important work which we are most anxious to push forward.

At Cherchell a most encouraging work is going forward among the women and girls, some thirteen or fourteen of whom profess to be converted. I had most interesting meetings with them (by interpretation), and two young women after hearing one of the addresses came forward and asked for baptism.

The Carpet Industry in Cherchell, though closely associated with the North Africa Mission, is distinct from it; but, just as the medical missions gather people together to hear the Word of God, so the carpet industry gathers some thirty or forty girls and ten to twenty women who hear the Word of God regularly. The industry is thus a blessing to both body and soul. Our great lack in Cherchell has been the want of a Christian couple to carry on work among the young men; hundreds of whom, as boys, have been brought under the sound of the Truth, and one at least of whom is maintaining a bold confession of Christ. This need is now, we trust, to be supplied, as Pastor Nicolle and his wife, who have been labouring in France, in the Pas-de-Calais District, among French miners, have offered to go there in connection with

the Mission. In fact, Pastor Nicolle has already paid a preliminary visit to Cherchell and found a house that seems to be suitable. Pastor Nicolle, in his early days, belonged to a French Roman Catholic family and was in Government employ. After going to Paris he became practically an unbeliever, and was then brought in contact with the Salvation Army and was converted. After this he worked for a short time with them. Since then, for about eight years he has been labouring among his fellow-countrymen and has been accustomed to endure hardness as a good soldier of Jesus Christ. He hopes to go out to Cherchell some time in the autumn. His knowledge of French, as well as Spanish and Italian, will enable him to begin work at once before acquiring Arabic, as quite a number of the Arab-speaking people of Cherchell are acquainted with French. Our brother has a family of children. We should very much like to see our French-speaking friends on the Continent, or English residents on the Continent, take up our brother to pray for him and as far as possible support him. Algeria being a French colony, it seems

specially suitable that this should be done.

At home we have been plodding on, praying for and seeking for fresh labourers and financial supplies for the work. Several encouraging gifts of £50 have been received, but, generally speaking, financial supplies have come in very slowly. One anonymous friend sent us seven hundred and twenty penny stamps. Though anonymous, we have a suspicion who the donor is, and believe it to be one who, though in very humble circumstances indeed, has for many years put aside regularly a gift for the Mission. If only others could do as she has done there would be no lack of funds for the Lord's work.

You will see, dear friends, that while on the one hand we have encountered many things calculated to cast us down, we have not a few to cheer and lift us up; and we are encouraged to hope that, in answer to our united prayers, this period of sorrow and weakness may be the harbinger of greater spiritual blessing than we have ever had before.—I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

News from the Mission Field.

MOROCCO.

From Miss A. Bolton

(Tetuan).

May 16th.—Last Wednesday morning we heard that a crier was going round the town announcing to "the faithful" that the Spaniards had in their magnanimity opened a free dispensary for the Moors. On our questioning the men who came to us that day they emphatically declared their belief that it would in no wise affect our numbers. It is in a district that none of the town-women would be able to go to, even if they had a mind to see a man doctor.

The husband of our little servant Aisha, who was married some months ago, asked to come and see us. Most gladly we appointed him an hour. Almost at once he began upon his household, and said he had left his wife rather vexed, as he had forbidden her to go out with her

mother. He said this going from house to house only created bad feeling. If one woman had good clothes and food and was kept in comfort by her husband, she was the mark for envy and jealousy. Some women only existed to stir up strife between men and their wives. He seemed very desirous of having a real home, and was glad of the suggestion that his wife should come to us once a week to learn to sew well and make the embroidered collars so dear to well-dressed Moors. He undertook to bring her on the appointed day, and said he would come in the afternoon to take her home. Alas! this was another of the broken promises to be added to the long, long list in our experience of this people. Neither the girl nor her mother have been to us since, nor has the man again been seen.

Between two other women of whom we had begun to hope good things, a

quarrel has grown, and they have been separated. We need to be much in prayer. The times are very difficult. Just now there seems to be great hardness amongst the few whom we have looked upon as converts, or, at least, enquirers.

Mr. and Mrs. Brachmann, missionaries from Spain, are now working in the town amongst Spaniards and Jews. They have sought out quite a number of young soldiers, actually known to them or known by report. Some of these have been to our house for reading. For some time now we have set apart two afternoons weekly to receive any who like to come. One man, after reading with us for a while, took away a New Testament, promising to return. Two months passed before he came again. Then we learned that he had been to Spain and had taken his book with him and had been reading it to his family. He seems to have advanced a good deal in the knowledge of the Word of God, and we pray that he may soon come to know Christ Himself.

This past week the nights have been very dark, and this has brought the tribesmen round about the different block-houses in very daring fashion. Two nights ago they came near enough to one

of them to throw two bombs into it. The noise was somewhat alarming; it seemed in the darkness of the night as though they had determined to force their entrance into the town at all costs. Again last night, about one o'clock, we were awakened by firing in the immediate neighbourhood. I rose twice to see where it was, and found the searchlight playing on roads quite near the town. Apparently the Moors were using explosives again. The Spaniards are talking of "traitors" within the walls, but this is hardly the right name for those whose town has been taken. It is not pleasant, though, to think how many there are inside each night whose sympathies are altogether with the men outside.

The townspeople are getting very impatient at their inability to get out to their fields and gardens. It means great loss to them, being unable to gather the fruit crops. Occasionally the outsiders come in with loads of fruit stolen from the gardens of the townsmen. Apricots are now being brought in before they have ripened; they would be stolen if left, so they are gathered at once. In the midst of all this turmoil of war it is happy work to receive some of the Spaniards for teaching.

ALGERIA.

From Mr. A. Shorey (Algiers).

May 18th.—I left Algiers on Monday, May 11th, by the early train for a short tour among the French villages of Algeria. At Menerville I met M. Rolland, and from there we went on to another French village, where we visited two native cafés and gave our testimony for Christ to some thirty to fifty Kabyles and Arabs. We had a good supply of gospels in French, Kabyle and Arabic, and were able to sell a few of them. M. Rolland wanted to hold a meeting in the village for the French people, but the *Adjoint* of the Mayor objected to its being held either in the village-hall or in the open air. It appears that quite recently there had been a disturbance in connection with a Roman Catholic mission. We went from house to house, selling Scriptures, and visited some Protestants,

whom we found very friendly, though they were busy with their farming. The schoolmaster was especially interested; he had previously made the acquaintance of a missionary, who had given him a Bible, and this had prepared the ground for a friendly chat on the truths of the Gospel. In a French café there was a lively discussion for a few moments with a well-read, intellectual man—a rank atheist. No one in the café, however, would buy a gospel. In the evening we were driven to a farm several *kilometres* from the village, where we were made most welcome by the hostess (a Christian lady), her sister, and some younger relatives. Several native families live on the estate and do the work of the farm. We had a profitable Bible reading and time of prayer with these friends.

Next morning we took train for a small French town, where we found a good number of Arabs and a few Kabyles. We

visited the shops and houses, European and native, sold many gospels, and were able to testify for Christ to the people. M. Rolland again tried to arrange for a meeting for Europeans; but, the officials being opposed, it fell through. In this we afterwards saw the hand of God directing all for His glory, as, had it been possible to hold a meeting, we should not have had the opportunity which presented itself later of a private interview with a public official whose wife and daughter are converted, though at present he is himself indifferent to the Gospel.

As a rule, one finds in the French villages the men opposed to Roman Catholicism and the women more or less indifferent. A woman with whom we talked in this place professed to be quite satisfied with her religion. She thought she was suffering her purgatory here on earth, and was quite content to give money from time to time to the priest to say "masses" to help the poor out of purgatory.

We returned to this town the next day, as the weekly market was being held, and, after selling a few Scriptures, set off for a more important French town. On the road from the station we went from house to house selling gospels, etc. In a conversation we had with a Frenchman, M. Rolland told how God had intervened in his life, how his prayers had been answered, and how good the Lord was to those who trust in Him: "Well," replied the man, "God may be good to some, but not to me."

We put up at an hotel kept by Protestants, and found that though the accommodation was superior to the one we had left the previous day, the expenses were less. During the afternoon and evening we continued going from shop to shop and from house to house, witnessing for Christ everywhere. We sold a good number of gospels and tracts, but at the end of the day we had hardly touched the French quarter of this large and important centre.

Very early the next morning we left for another district. Learning that we should have to wait at least three hours before getting any conveyance to take us to our destination, we decided to walk,

and on the way we were able to visit a small French village, where we received a hearty welcome from some Protestant friends. Towards mid-day we reached a mission station and rested there until the *diligence* was ready to take us to the end of our journey, some eighteen *kilometres* further on. This village lies in a narrow valley, surrounded on all sides by the mountains, the great Djur-djura towering over all, with here and there patches of snow still to be seen. As soon as we arrived, we met a Christian Kabyle, well known to us, who lives here. We went to the infirmary, and there spoke to a few natives. Among them was a man being treated for gunshot wounds. He was a robber by profession; and although he said that his pistol had gone off accidentally, we learned that he had really been shot while in the act of housebreaking.

M. Rolland managed to arrange a meeting in the dining-room of the little hotel, and some thirty or forty French people attended. In the evening we had another meeting for the villagers, and several seemed interested and willing to listen.

From Mrs. Warren (Djemâa Sahridj).

June 1st.—For more than a month past we have been attending a woman at a distant village, who is badly burned, having fallen on the fire in an epileptic fit. It has been necessary for us to visit her every day, and we were quite encouraged at the progress she was making; but one day last week we found she had had another seizure and had torn at the wounds and inflicted others upon herself. This, of course, pulled her down again. We are very glad, however, that she is now making rapid progress, and we shall only visit her every two days. Unfortunately, she lives so far off that it takes us about four hours to go and come; but God has graciously strengthened us, and given us cool weather to make these journeys.

We were very glad to have the opportunity daily of reading the Word of God to a good number of friends and neighbours who gathered together and listened very well to the Gospel. They were interested, but we found to our great disappointment that though they assented to

all we brought before them, and said that they believe in Jesus Christ, His death and resurrection, they still want to hold on to Mohammed, and to get us to witness to him too.

The ground seems so hard, and Satan is ever ready to discourage us, but we

have the Living Seed to sow. Please pray that it may find an abiding place in many hearts.

We hear that there are several cases of typhoid fever in this village. We would ask prayer that God would be pleased to prevent it spreading.

TUNISIA.

From Miss A. M. Case (Italian Work).

BAPTISM OF SEVEN CONVERTS.

Tunis.—Sunday, May 17th, 1914, was a day of much peace and joy for the members and friends of the Italian church at Tunis. At 10 a.m. they met to witness the baptism of four men and three women who had earnestly asked to be allowed, by means of this ordinance, to testify to their faith in Christ. There would have been eight baptised, but the enemy succeeded in keeping back one man at the last. He wrote that the family excitement was too great for him to come to the service. He fully intends to claim the privilege, the very next opportunity offered to him.

Dr. Churcher very kindly undertook the long journey from Sfax in order to perform the ceremony, not counting the cost to himself of a fatiguing week-end, for he was obliged to return to his work by the first train on Monday morning.

A hymn was sung as the white-robed candidates entered the Hall, and as each

responded to Signor Varvelli's enquiry by a fervent confession of their faith in Jesus, the Son of God, as their own personal Saviour, Dr. Churcher baptised them one after another.

As soon as all were ready, those baptised joined the Assembly in the usual place of worship, and a very quiet, impressive service was held around the Lord's Table. Holy joy and reverence was depicted on every face and expressed in several appropriate hymns.

In the evening, Dr. Churcher gave an address to the Christians and outsiders, explaining the Unity of One Body, one Faith, one Baptism, to which the friends baptised in the morning listened most eagerly. Among these, not one has given us more joy than a young Maltese whom we had kept waiting of membership for over a year, fearing to give him the privilege before he was firmly established upon the Rock; for we know how persecution sometimes proves too much for the weak in faith. Trial has already followed the public confession of Christ; but, thank God, increased joy in the Lord has resulted.

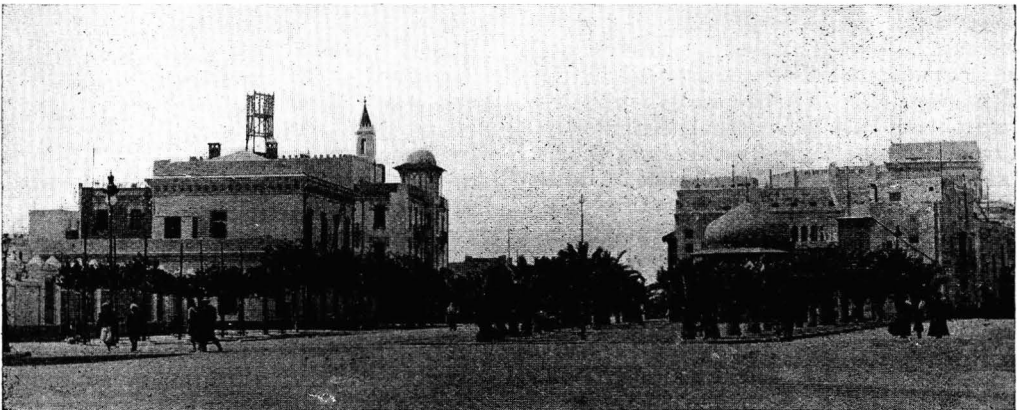


Photo by)

The European Quarter, Sfax.

[Mr. A. V. Liley.

The Late Miss Blanche Vining.

In our last issue we referred briefly to the sad news of Miss Vining's Home-call. This month we should like to add a little about her life and work in North Africa.

Miss Vining was born in the year 1856 in India, her father being in business in London and Bombay. When only two years old, she lost her mother and was sent to England to be cared for by a lady guardian with whom she remained till she was about fourteen. During this time, on account of delicacy, she could not proceed far with her education. In 1870 her father died, and she was sent as a boarder to a school in Surbiton; but again her studies were interrupted by ill-health and she went for a time to reside with an aunt, returning to school a little later on. She left school early that she might be free to care for her eldest sister who was afflicted with blindness.

At the age of about nineteen Miss Vining was converted. The process seems to have been somewhat gradual and she does not seem to have had full assurance until two years later. After spending some years in teaching and in other occupations she offered herself to the N.A.M., and at the close of a year's training at the East London Institute, she went out to Morocco in April, 1886. At this juncture it is interesting to note that probably one of the strongest motives which prompted her to give her life to God's work abroad was her firm conviction that the Second Coming of the Lord Jesus was drawing very near.

Her life in Morocco and in Algeria was very happy. Although owing to ill-health she had missed some of the educational advantages which she much desired, yet

she proved herself to be an apt scholar in her study of the Arabic language. This enabled her in later years, when she was for some time unable to undertake any very active work, to make herself very useful in translating tracts and in making the Gospel known in other ways by her pen.

Her work was mainly among women, and it was a real joy to her to tell out the Gospel message. Naturally sympathetic, she entered readily into the sufferings and trials of the poor degraded people among whom she laboured, and the fact that she herself was a constant sufferer enabled her to enter in a very special way into their sorrows.

After thirteen years of devoted service, Miss Vining was compelled to return to England on account of ill-health. This was a very great trial to her; but in spite of bodily weakness, she made the most of her opportunities to bring before others, whether by word of mouth or with her pen, the spiritual needs of North Africa. Some years ago she was able, to her great delight, to go out to Algeria on a prolonged visit, but her precarious health made missionary work almost impossible. After another prolonged rest in the homeland, she again went forth to Morocco in the early months of last year—and now, after fifteen brief months of further service, she has been called into the presence of the Lord. Those of us who knew and loved her could not wish to recall her to her life of pain and weakness, borne with such patience and brightness; but we do pray that some who read these lines may be stirred by her love and devotion to offer themselves for God's work in North Africa.

E. H. G.

ALGERIAN RUGS AND CARPETS.

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

A fresh consignment of these goods has just arrived. On view at the Office, 18, JOHN STREET, BEDFORD ROW, LONDON, W.C., 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 is made. Descriptive price list on application. Please address The Secretary, CHERCHELL CARPET INDUSTRY, as above.

FOR SALE.—A Gold Watch and Chain, valued at £7.

Twenty-two Years in North Africa.

AN INTERVIEW WITH MR. HERBERT E. WEBB.

Mr. Herbert E. Webb (who has been for twenty-two years in North Africa) is at present at home, having been advised to return to this country for expert medical advice, he having been troubled for many months with threatened cataract. The English doctors report that the cataract is not yet ripe for operation, and possibly may not be for two or three years. Mr. and Mrs. Webb will remain in England for the summer with their children, three of whom are at school at Taunton, and hope to return to their work at Sfax (D.V.) in the autumn.

It will be remembered by readers of NORTH AFRICA that Sfax is the second largest city in the Regency of Tunisia, having a population of about 80,000, of whom about 7,000 are Europeans. The city has a commodious port, and is an important place for the shipment of phosphate of lime, esparta grass, olive oil, sponges, and other products. It is now connected by rail with Tunis, Susa and Gafsa, and is also the port from which Tripoli is most easily reached.

Dr. and Mrs. Churcher removed from Susa to Sfax in 1905, Mr. and Mrs. Webb joining them a few months later. Mr. and Mrs. Webb devote themselves to work chiefly in the native town—consisting of Bible shop, lantern meetings, classes, and visiting and receiving visitors. Mr. Webb also makes a special point of visiting the English ships in port, and frequently invites groups of sailors to spend the evening in his house and join in family worship. It is interesting to note that letters have been received from Japan, Malta and England from sailors telling of their appreciation of these homely gatherings.

Chatting with Mr. Webb on his twenty-two years' service in North Africa, I asked him to give me some impressions concerning things as they were when he first went out in 1892 and as they are to-day, for the benefit of the readers of NORTH AFRICA. This he has done as follows:—

"Said a learned man to me a couple of years ago, 'Things march very slowly in Eastern lands'; and one of the results of

daily living in them is to be almost unaware of any change in their attitude towards Christ and Christianity. It is when one looks back over the past twenty-two years and reviews first impressions, that a clear and definite progress is noted.

"I well remember standing on the crowded market-place amidst thousands of Mohammedans and being almost overwhelmed with the stupendous nature of the work before us. The utter indifference and self-satisfaction of the people greatly impressed me. I remember hearing the remark of a wealthy *sheikh*, riding past on his richly caparisoned mule, 'These are the men who have come to change our religion.' This sneer drew forth a hearty laugh from his companions.

"Another phase of their attitude towards us was that of *suspicion*. We were foreigners with a foreign religion, and they found it difficult to understand us. An amusing incident illustrates this. A wealthy Arab gentleman, who claimed to be the last of a line of rulers, was in the habit of visiting the Mission House, more curious about our clothes, books, etc., than our message. One day he asked for some pills for an ailment, which we readily gave him. Six months after he reminded us of the pills, saying he had just swallowed them. Questioned as to why he had not taken them when he received them first, he replied in true Oriental style: 'How could I take them when I had known you so little? I knew not if they were poison or if your friendship was real; but when I proved you true, then I took the pills.' Suspicion is one of the leading characteristics of the Eastern mind.

"Further, a more striking evidence of their attitude was the *opposition* to every form of work. Scriptures sold or given away were often torn up or burned. Visitors coming to the mission house were boycotted, persecuted and imprisoned; evil and false reports about us were circulated and malicious articles appeared regularly in the local newspaper against us. Such is something of the story of years now past.

"But to come to the present. In place of the general and total indifference is a spirit of awakening. *Defence* rather than attack is the present attitude. They are finding that they have to give a reason for their faith, and to this end various efforts are on foot to modernise Islam in fear of its losing its hold on the more intelligent.

"Then suspicion has largely given place to *confidence*. A party of pilgrims from Mecca were on their way home. Detained for some days in our town, they brought to me their bundles to take care of till their



Photo by]

The Old Clothes Bazaar, Sfax.

[Mr. A. V. Liley.

departure to their homes. Questioned why they brought them to me, they replied, 'We know we can trust the Christians more than Moslems.' One of the outstanding assets of the Gospel is the confidence it inspires in men, for it is the Word of Truth.

"And opposition has largely given place to *interest*. Men are asking why our lives are so different from theirs; and why the truths they have been taught to hate and oppose so meet their needs. Whenever the preacher is ready to preach sympathetically and faithfully, crowds are attracted to listen, for the grand old story of the Cross has not lost its power.

"As to the outlook, the present and immediate future is perhaps more fraught with grand opportunities than ever before. A great advance has been made through European education, which has awakened increased intelligence. This brings increased opportunities for the true light.

"Further, the tendency towards agnosticism and atheism, largely brought about through the influence of Western teaching, is making rapid strides; and if it is not stayed by the preaching of the Gospel, the next stage will be almost worse than the past.

"And finally, the tremendous increase of European vices is a loud call to us. We

want more men, more means, more prayer. A wide door is open to us. Who will share in preaching Christ where difficulties and opportunities abound?"

In view of the stock objection of many to the evangelisation of Moslems, and of others who shrug their shoulders and query "Is it worth while, etc.?" I put the latter question to Mr. Webb, who replied:—

"As to the question, 'Is it worth while?' It all depends upon the viewpoint. If it is merely to substitute one religion for another, I should say 'No.' If it is for philanthropic purposes, lending a helping hand in physical, mental or spiritual troubles—'Perhaps.' But if it is to obey the Lord's command, to preach a living Gospel, to be the means of gathering out from among these poor Moslems some who shall be eternally saved—'Yes.'"

Mr. and Mrs. Webb will be glad while at home to address meetings; and invitations for them can be forwarded to the Organising Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.

EDWARD A. TALBOT.

Extracts from Miss Hubbard's Journal.

A Visit to Two Death-beds.

May 5th, 1914.—Visiting this afternoon took me to what I fear will prove two death-beds. The first visit was to a man we had been asked to see. His wife was out, and he was almost beyond words. I asked him two or three questions about his pains, etc., which he could hardly manage to answer, and then I tried to make him understand the only message worth hearing on a death-bed, and then just had to leave him lying alone as I had found him. I next went on to visit an old friend who had also sent a message asking for a visit. She is an elderly woman who has often heard God's Word in the dispensary and in her own home. Poor thing, she just sat panting to-day, and I think very near the end. She is poor, but has just a little money allowed her by a relative, and now that she is helpless she is paying a woman to be with her, as she lives alone. The "nurse" lay stretched out on the rug comfortably asleep, while the poor patient sat unsupported and black with flies, which seemed to fill the room. When I had been there a few minutes the "nurse" got up, and I suggested to her that she might make her patient more comfortable and also keep the flies off her. "Oh," said she, "I'm only here to keep her company," evidently meaning she would want more pay if she had to look after the poor woman. So after a few words with that poor dying woman, reminding her of Him of Whom she had so often heard, I went on to another house, where I think the women are fond of her, to tell them of her condition, and one of them promised to go to spend the night with her; for as she said, "the 'nurse' is too proud to do anything for the dying woman"!

Entrance into a "Saints' Place."

May 6th.—Two or three days ago a man came to the dispensary asking for medicine for a friend who was lying ill in what we might call—for lack of a better name—the "poor-house." Here in Tetuan it is a sanctuary, or what we call a "saint's place." Money has been left to keep the place open for a certain number

of sick poor. They are provided with a loaf of bread a day, and there is a woman who waits on the helpless ones. By the Treaty rights of European nations with Morocco, we are forbidden to enter any sanctuary, mosque or native bath; so when the man came asking for medicine he said it was impossible we could see the patient, for he was lying in this holy place where Christians might not enter. To-day the man came back; his friend was no better, and would one of us go and see him? I said, "We can't go; we should not be admitted." "Yes," he said, "you will be admitted. I have asked, and the folks all say the *tabeebas* have been among us so long, they belong to us; and no one will turn you back even from a saints' place." So later in the day I went, with some amount of wonder as to how I should be received. A group of lads were so astonished to see me enter that they followed me in, but were promptly turned out by some women there, who also closed the door on to the street, lest anyone coming in should get a shock. I found a nice open court, all round which were cupboards, each large enough to hold a mattress, and the same seemed to be upstairs too. The man I wanted was lying in a downstairs "cupboard." He had plenty of food which had been supplied by his friend, but he has been seriously ill for three months, and he is now almost gone. I stayed a few minutes and talked to him, and to two women who stood in the doorway; and then as I came away I did rejoice at another little bit of Islam giving way—a Christian woman being allowed to testify in a Mohammedan sanctuary to the saving power of the Lord Jesus Christ.

More Sick Visiting.

May 11th.—On the way to the dispensary this morning I called to see a woman who has been ill for two years. A week ago she sent to us for medicine, and yesterday her husband came to complain that she was not cured yet! But she was more grateful than he was, and mentioned one or two symptoms that were decidedly better, and so her husband

came to the dispensary for more medicine for her. I reminded him of the Moorish proverb, that "sickness comes by the ton and health only by the ounce." We have had more men the last two days than we have had since we moved to the new dispensary premises. We are badly off for room for the men where we are now, but, spite of crowding together, I had quiet attention to God's Word. This afternoon I paid three visits. The first was to a sick boy of about eleven. He has been ill three months, but only now, when it seems too late, have his parents troubled to seek help for him. He is decidedly worse than when we first saw him a few days ago. I took an old *Graphic* down with me for him—oh, how pleased he was, even though he was too weak to sit up for more than a minute to look at it! He put it under his blanket, and held it tight in his poor thin little hands that have evidently never seen water since he

took to his bed three months ago. I never saw such a dirty pair of hands! Few of the Moors would dare to wash a sick person.

A Morning Walk.

May 12th.—To-day began with what is now to us a very real event—we met at one of the town gates at eight a.m. and went for a walk! Years ago we should not have thought a walk worth mentioning, for we got so many of them; but just now it is a blessing that counts very big indeed, because we get so few. There are such lovely hills and mountains round Tetuan that in a walk we get splendid views, and now that it is almost a *stolen* pleasure we enjoy the air and view all the more. While we were out this morning the cannon began, but not from the side of the town where we were; and there has been a deal of musket-firing to-day. It is eleven months now since fighting began.

A Contrast.

By Mrs. Ross.

I should like to write about two villages near by, which we have lately visited.

The name of the first is "The Hill of the Waters." A hill it truly is, but water is scarce. It seems to me it might be more truly called "The Hill of the Wind," for there is always a breeze blowing there.

The road to this village is one of the worst we have round about us; in fact, in places it is difficult to trace the path at all. The whole way there one is climbing up, up, up, sometimes stepping from one stone to another as though going upstairs; at other times walking up one large bare stone. I need hardly say by the time we have reached the top or descended to the bottom we are ready for a rest.

Arrived at the village, we were met by a crowd of dirty children and by a few women so noisy in their welcome that we could hardly hear ourselves speak. Finally we got seated, and the crowd stood round to hear us sing. They liked the tune but greatly disapproved of the words. "Without shedding of blood is no pardon." "We do not want your Jesus," they shouted. "We have our Mohammed (on

his name be peace!), and when you accept our Mohammed we will accept your Jesus. In any case we are better than you; we believe in all the prophets, but you leave out Sidi Mohammed. Now give these children some sugar, and this one wants a garment." We prepared to leave the courtyard, but were not allowed to depart until we had listened to as clear a statement of Mohammedan doctrine as I have ever heard; and that from a woman. The oration ended thus:—"And we shall go sailing into heaven and you will be left outside. And we shall say to you, 'Allez! Roh!' (Go!) You have never said 'the witness,' and now your place is outside."

We next visited a young mother with her second baby. "Come in," she said, "and keep all the rest out, for my baby is very much afraid of 'eyes.' His brother died of jealousy when he was born; and if the eyes of people are cast on the baby, he seems quite lifeless for days." We were thankful to use the excuse for a quiet time with the little mother. To our surprise we were even

allowed to hold the baby. There was evidently no danger from *our* eyes. We tried to have other talks with the people, but the noise they made was so great that we felt it unwise to continue, so left for our rough homeward journey. The whole visit was most discouraging.

The second village visited was quite easy of access, the path there being a fairly good one. Before we arrived at our destination we came upon a group of women treading olives. How delighted they were to see us! "Sit down and talk to us," they said. "It is so long since we saw you." And on entering the village—"Oh, what a long time since you were here last! The Roman Catholic sisters were here last week. They only give medicine; they don't talk to us. We asked them why you did not come and how you were, etc., but they said that they had only just come from France and did not know you. Come in! Come in! Welcome! Tell us more of the Lord Jesus." And upon leaving that house a man sought us with the words, "Please come into my house and tell my family about the Lord Jesus." At yet another house I

was seeking to get an old woman interested about her soul, but she was very hard and paid little attention. The people round said, "Oh, Madame Ross, do leave her and tell us about the Lord Jesus. We want to hear!"

How one blesses God for such a hearing, and how it stimulates faith to pray for these people! And yet I can only account for the difference in the two villages by the fact that the last has been visited a great deal and the Gospel is doing its own work; whilst the other, being so difficult of access, is rarely visited and the inhabitants remain among those Mohammedans who pride themselves on the fact that they are true to their own religion and want to have nothing to do with the religion of the European.

Praise the Lord! We have a God who can do the impossible, and we look to Him to work in the first village, even as He has done in the second one, that the people may be made willing to listen to the Gospel message. In Him is our hope. Please continue in prayer. Victory is coming.

Djemâa Sahridj, Algeria.

For the Children.

By Mrs. H. E. Webb.

I wonder if you like cucumbers! When I was a child, I did not care for them, but since I have lived in North Africa, I have got to like them very much; they are so cooling and refreshing during the great heat of a North African summer. The natives eat a great many, for they are so cheap; they will take a large one and bite it as you would eat an apple. Now, you will wonder why I asked you such a strange question; but you know I live in "the town of the cucumber." The Arabic word for cucumber is *Sfacus*, and I live in the town of Sfax, in Tunisia.

Just now I am in England, and last week a friend asked me to take her Sunday class for her—a class of about seventy little children. The lesson was about saying "Thank you." Perhaps some of you had the same lesson in Sunday School. You will remember that when the Lord Jesus healed the ten lepers, only one, and

that one a stranger, came back to thank Him. We began to reckon up how many things we have to thank God for, and I couldn't help thinking how very much more you English children have than the little Arab children have, especially the little Arab girls. How sad you would feel if you knew that nobody wanted you, that father and mother only looked upon you as a trouble! and how unhappy it would make you if your brothers only teased and struck and perhaps even cursed you!

Some of the little ones in the class named a good many things; and one of them mentioned "school," and really I do think that you ought to be very thankful to have such nice schools to go to. My little girl and boy are always so eager to be off to school that there is no fear that they will lose marks for being late; but there are no nice schools for little Arab girls. They are not taught all the interesting

things that you learn about. One day I was talking to an Arab woman and trying to get something into her head, and she said to me, "I don't know anything. How should I know anything? I have never been taught." Another day, a negress said to me: "It is much easier for the young to learn; it is hard for us to learn now." So you see what a privilege it is to have such teaching while you are young.

Another little girlie put up her hand, and I said, "Well, dearie, what do you say?" She answered so sweetly: "Jesus' love." Ah! That is the thing above all other things that we have to give thanks for; and that is just *the* thing that the Arab children know nothing about, except

those we have gathered in our classes and Sunday Schools.

I wonder if you know the best way of returning thanks for all your blessings? Well, I am sure you will agree with me that the best way to say "Thank you" for school is to learn all you can while there; and the best way to show the gratitude of your hearts for "Jesus' love" is, having felt the sweetness of it yourself, to try and make it known to others; and perhaps when you grow up you will make it known to those who at present, like the thousands of Arab children, know nothing about it. Meanwhile, will you pray for the little children who live in "the town of the cucumber."

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 (July 2nd), 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.



ARRIVAL.

Miss A. M. Case (from Tunis) on May 30th.



"THANKS."

We have again to return thanks to our kind friend Mr. Calow of Redcar. He has forwarded to us drugs, etc., to the value of £17 16s. 6d., for use at our little mission station at Arzila, Morocco. We are sure that Miss Jennings, our worker there, will greatly appreciate this handsome gift.



We are asked to intimate that the Diamond Jubilee Celebrations of the Bible Lands Missions' Aid Society will be held on Friday, July 3, at King George's Hall (Central Y.M.C.A.), Tottenham Court Road. Afternoon meeting at 3.30, Evening meeting at 7.30. This Society is a helper of many missionary works, its funds sustaining native pastors and teachers, colporteurs and Bible women, hospitals and dispensaries, schools and colleges, orphanages, etc. We have received for some years help from its funds towards the support of a Bible woman in Egypt. The N.A.M. will be represented at these meetings by Miss Hodges, from Alexandria, and the Organising Secretary, Mr. E. A. Talbot.

The N.A.M. Prayer Meetings.

The following is a list of the prayer meetings regularly held on behalf of North Africa, as far as known from information received at the Office in response to two notices in NORTH AFRICA. There are, we are quite sure, many others who have meetings. Will such kindly let me have an intimation of them.—E. A. TALBOT.

LONDON, W.C.—N.A.M. Office, 18, John Street, Bedford Row. First Thursday, at 3.30 p.m. Tea at 3.

LONDON, E.—St. David's, Aldersbrook Road, Manor Park. Third Friday, at 3 p.m.

LONDON, N.W.—129, Fordwych Road, Cricklewood. Second Tuesday, at 3.30 p.m.

LONDON, S.E.—Missionary Helpers' Band, 36, Bennett Park, Blackheath. Every Monday, at 7.45 p.m.

BARNET.—6, New Road. First Thursday, at 7 p.m.

BELFAST.—46, Eglantine Avenue. Second Wednesday, at 8 p.m.

CLIFTON, BRISTOL.—31, Oakfield Road, Clifton. First Thursday, at 3.30.

DUBLIN.—3, Spencer Villas, Glenageary. First Wednesday, at 8 p.m.

GRAVESEND.—Y.W.C.A., Cobham Street. First Tuesday, at 3.15 p.m.



Errata.—We regret that by a clerical error in our last issue, it was stated that Miss Vecchio was working at Tetuan among Italian instead of Spanish children.

The number of patients seen by Dr. and Mrs. Churcher during their recent tour was 300, not 3,000 as stated last month.—(p. 100).

Tunisia.

Mr. A. V. Liley writes from **Tunis** on May 27th:—"We have had very little rain this winter, so that in many parts of the country there is absolutely no harvest. Consequently, the Arabs are selling their cattle, abandoning their lands, and crowding into the city and the towns. The fanatical Arab student has been to see us again. One Sunday evening he came to the house, so I hoped we were going to have a good quiet talk with him. After reading the Scriptures and speaking to him of the need of a sacrifice for sin, he interrupted me by saying he believed in all that; and then he went on speaking very rapidly, making various false statements which were noted down. At last he stopped, and I showed him the inaccuracy of his statements. Then he asked, 'Do you believe in all the prophets?' 'Yes, we do.' 'Do you believe in our lord Mohammed?' was his next question. 'Give us a proof that he was a prophet.' 'If you don't believe that Mohammed was a prophet, I can have no further talk with you,' said he, and with that he jumped up and walked out. This gives some little idea of the unreasonableness, bigotry and fanaticism of the people. We are in great need of the earnest prayers of God's children."



Mr. E. E. Short writes from **Kairouan** on May 26th:—"A few days ago I met a man in the street who used to come very regularly to our house last year. Though invited, he has not been for a long while. He had bought an Arabic New Testament, and told me that he read it, and gave good proof of doing so by mentioning that he found the 'Revelation' very interesting, referring especially

to the passage 'feet like unto fine brass,' and one or two other details. Whatever hindrances, trivial or great, keep a man from coming to hear the Word, if he only reads it at home, one has encouragement in praying for him.

"Recently I had two or three visits from a *Djreedi* (from the south of Tunisia), who had met and disputed with various missionaries in Tunis, Sfax and Tebessa. He denied the death of our Lord, but when confronted with statements from the Koran and the commentators he modified his position, and said that the weight of Moslem evidence was against Jesus having died. I replied that with us it was a most certain fact that He had died and had risen again, against which no preponderance of divided Moslem opinion was of any force. Finally, I asked him to leave questions of past history (he was very insistent that I should definitely say whether Adam was or was not a prophet) which might detain us till we never reached anything of present profit, and to tell me what he had found in his enquiries and discussions which helped him towards a life well-pleasing to God. He postposed his answer."

**Tripoli.**

We hear from **Mr. W. Reid** of **Tripoli** that the number of visits of patients recorded for the months of April and May was 890 and 1,028 respectively. Mr. Reid mentions in his letter that, as a result of the occupation of the country by the Italians, "In all this side of Tripoli there is security of life such as has never been known since Islam appeared on the scene."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the baptism on May 17th of seven Italians at Tunis; and prayer that they may be kept true to the Lord, and may prove a source of strength to the fellowship, and may also be used in the ingathering of some of their fellow-countrymen.

For the safe arrival in England of several of the missionaries who are taking their furlough this year; and prayer that during their absence from their stations, those who are left in charge may be upheld and strengthened.

PRAYER.

That the Lord would be pleased speedily to restore Mr. Glenny, the Hon. General Secretary, to full health and strength.

For the complete restoration of Miss Albina Cox of Tebessa, and Mr. Moore of Tangier, who have both been laid aside by illness.

For God's blessing on the work carried on at Tetuan—the dispensary, sick visiting, house to house visitation, and also the effort put forth to reach the Spanish children of the neighbourhood.

For the work among the Moslems in Tunis; that those who seem interested in the Gospel may not stop short of finding Christ as their Saviour.

That those labouring in Egypt may be encouraged, amidst all the opposition which they constantly meet with, by unmistakable evidences of the working of the Holy Spirit in the hearts of those to whom they testify of Christ.

For more workers for the field to fill vacant places and to qualify for pioneer work—men and women God-prepared and God-sent to spread the knowledge of the Lord Jesus in the countries of North Africa.

LIST OF DONATIONS

(Continued from page ii. of cover.)

BOXHOLDERS AT RENFREW.	BOXHOLDERS AT BIRMINGHAM.	BOXHOLDERS AT SOUTHSEA.	BOXHOLDERS AT HARROGATE.
Per Miss D. RUTHERFORD. General Receipt No. 14'9.	Per Miss' M. CAINK. General Receipt No. 1440.	Per Miss WEEKS. General Receipt No. 443.	Per Miss E. C. WATTS. General Fund Receipt No. 1445.
Box	Box	Box	Box
261 4 6	340 2 3	169 6 8	216 3 0
262 5 6	343 2 1	171 1 0	473 1 6
	345 5 8	174 1 0	474 1 3
<u>£0 9 6</u>	<u>£0 10 0</u>	<u>£ 11 6</u>	<u>£0 10 0</u>

MANY THANKS FOR—

GIFTS—other than money received—from November 13th, 1913, to June 9th, 1914—on behalf of the Missionaries of the North Africa Mission and of the work of the Lord in their hands. (It should be particularly noted that only those gifts are included in this list of which intimation has been sent to the Office. Articles sent direct to the field are not included unless advice has been received at Office.)

DONORS.	ARTICLES.	DESTINATION.
Malden Hall S. School ...	1 box of toys	Tangier (Miss Jay).
A Friend (Sidmouth) ...	1 box of dolls, &c.	Alexandria (Miss Hodges).
Mrs. M. (Tunbridge Wells)	1 barrel of bottles	Tangier (Men's Hospital).
Mr. J. Calow (Redcar) ...	Medicines value £5 16s. 8d. ...	„ (Mr. Simpson).
Missionary Helpers Band (Blackheath)	2 cases	Alexandria (Mr. Dickinson).
Missionary Helpers Band (Blackheath)	1 parcel	Arzila (Miss Jennings).
Miss J. R. C. (Edinburgh)	1 parcel of garments and dolls ...	Tangier (Mrs. Roberts).
Miss H. W. (W. Norwood)	1 parcel of dolls	„
Mr. C. A. H. (Thetford) ...	1 parcel	„ (Mrs. Roberts).
„	1 parcel	Arzila (Miss Jennings).
Mrs. H. M. (Leigh-on-Sea)	1 box of dolls and toys	Sfax (Dr. Churcher).
Keswick Convention Mis- sion Council	20 " Keswick Week, 1913 " ...	Missionaries.
Miss F. B. (Redhill) ...	1 barrel of bottles	Tangier (Men's Hospital).
Miss S. D. (Uttoxeter) ...	1 box toys, garments, etc. ...	„ (Miss Brown).
Mrs. B. H. (Bryanston Sq.)	1 parcel dolls	„ (Mrs. Roberts).
Mrs. H. (Bognor)	Dressed dolls, scrap books, etc. ...	
A Friend (Esher)	Garments, fancy articles, etc. ...	Djemaa Sahridj (Miss K. Smith).
New Barnet Presby. Ch. Women's Missnry. Assoc.	1 parcel garments	Tetuan (Miss Hubbard).
Mrs. M. S. and Mrs. T. (Devizes)	1 parcel dolls	Fez (Misses Mellett & Denison).
Mrs. T. (Weston-s.-Mare)	1 pair plated table candlesticks ...	
Mr. J. Calow (Redcar) ...	Medicines value £5 17s. 2d. ...	Shebin-el-Kom (Mr. Fairman).
„	„ „ £4 12s. 8d. ...	Laraish (Miss Aldridge).
Mrs. F. (Muggerhanger) ...	2 garments	
Miss H. M. C. (Hitchin) ...	1 parcel of clothing	Arzila (Miss Jennings).
Miss V. (Bath)	1 table centre	
Mr. D. N. (Crieff)	1 gold watch and chain	
Mrs. H. and Dr. H. ...	1 box medicine bottles, linen, etc.	
Mr. J. Calow (Redcar) ...	3 parcels of medicines } value	} Arzila (Miss Jennings).
„	1 box of medicines } £17 16s. 10d.	
Junior C.E. Soc. (Glasgow)	1 box of fancy work	

THE NORTH AFRICA MISSION.

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Office of the Mission.

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.

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

Boxes and Cases can be sent to the N. A. M., c/o Messrs. A. J. Bride & Son, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.
Tangier.		Cherchell.		Miss R. J. MARCUSSON ... Nov., 1888		With Scandinavian helpers.
Mrs. ROBERTS ...	Dec., 1896	Miss L. READ ...	April, 1886	Kairouan.		
Mrs. SIMPSON ...	Mar., 1898	Miss K. JOHNSTON ...	Jan., 1892	Mr. E. SHORT ...	Feb., 1899	
Miss J. JAY ...	Nov., 1885	Miss E. TURNER ...	Jan., 1892	Mrs. SHORT ...	Oct., 1899	
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	Miss H. KENWORTHY ...	Nov., 1910	Missionary Helper—		
Miss F. MARSTON ...	Nov., 1895	Algiers.		Miss E. Whitton ...	Oct., 1913	
Miss ALICE CHAPMAN ...	Oct., 1911	<i>Kabyle Work—</i>		Sfax.		
<i>Spanish Work—</i>		Mons. E. CURNDET ...	Sept., 1884	T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	
Mr. A. J. MOORE, B.A. ...	April, 1909	Madame CURNDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1889	
Miss F. R. BROWN ...	Oct., 1889	Mr. A. SHOREY ...	Nov., 1902	Mr. H. E. WEBB ...	Dec., 1897	
Casablanca.		Mrs. SHOREY ...	Oct., 1904	Mrs. WEBB ...	Nov., 1897	
Miss F. M. PANKS ...	May, 1888	Djemaa Sahridj.		DEPENDENCY OF TRIPOLI.		
Miss M. EASON ...	Dec., 1910	<i>Kabyle Work—</i>		Mr. W. REID ...	Dec., 1892	
Tetuan.		Miss J. COX ...	May, 1887	Mrs. REID ...	Dec., 1894	
Miss A. BOLTON ...	April, 1889	Miss K. SMITH ...	May, 1887	Miss F. M. HARRALD ...	Oct., 1899	
Miss A. G. HUBBARD ...	Oct., 1891	Mrs. ROSS ...	Nov., 1902	ERNEST J. MAXWELL, M.B.	Nov., 1911	
Miss M. KNIGHT ...	Oct., 1899	Mr. T. J. WARREN ...	Feb., 1911	EGYPT.		
Miss H. E. WOODBELL ...	Jan., 1907	Mrs. WARREN ...	Feb., 1911	Alexandria.		
Miss KATE FENN ...	May, 1913	Mr. S. ARTHUR ...	Dec., 1913	Mr. W. DICKINS ...	Feb., 1896	
<i>Miss Vecchio (Schoolmistress).</i>		Missionary Helpers—		Mrs. DICKINS ...	Feb., 1896	
Arzila and Iaraish.		Mlle. V. Eymann ...	Oct., 1913	Miss R. HODGES ...	Feb., 1889	
Miss C. S. JENNINGS ...	Mar., 1887	Mlle. E. Degenkolw ...	Oct., 1913	Miss M. THOMASSEN ...	Nov., 1912	
Miss K. ALDRIDGE ...	Dec., 1891	Tebessa.		Shebin-el-Kom.		
Fez.		Miss A. COX ...	Oct., 1892	Mr. W. T. FAIRMAN ...	Nov., 1897	
Miss M. MELLETT ...	Mar., 1892	With French Pastor and wife.		Mrs. FAIRMAN ...	Feb., 1896	
Miss S. M. DENISON ...	Nov., 1893	REGENCY OF TUNIS.				
Miss I. DE LA CAMP ...	Jan., 1897	Tunis.				
		Mr. A. V. LILEY ...	July, 1885			
		Mrs. LILEY ...	July, 1913			
		<i>Italian Work—</i>				
		Miss A. M. CASE ...	Oct., 1890			
		Miss G. E. PETTER ...	Oct., 1913			

IN ENGLAND.—Miss G. L. ADDINSELI, Miss N. BAGSTER.

IN IRELAND.—Mrs. BOLTON.