

NORTH AFRICA

THE MONTHLY RECORD OF THE NORTH AFRICA MISSION.

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

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*A
Scene
in
Southern
Algeria.*

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Moorish Girls under Mrs. Roberts' care
at Hope House, Tangier.

[Mrs. Roberts.

“The things which happened unto me.”

By Pastor James Stephens, M.A.

PERHAPS the Apostle had in view those things which happened to him after his arrival as a prisoner in Rome. That arrival was a late event in a chain of happenings reaching back to the violent arrestment in the temple court at Jerusalem—happenings full of suffering and trial. He reached Rome as a provincial prisoner who had made appeal (as his Roman citizenship entitled him to make) from a provincial court to the highest tribunal in the empire. We do not know in detail what befell him in Rome ; but if we knew no more than that while he was awaiting his trial he was a *chained* prisoner, chained all the time to a military keeper, to one or other in succession of the Prætorian guard, we should feel able to allow that his circumstances were such as would ordinarily be described as most unfortunate and distressing.

There are those who, under such happenings, would have given way to depression, despondency, repining or murmuring, asking with more or less querulousness, Why God had allowed such things to befall them. But in Paul's case there was not only an entire absence of anything like this, but there was the presence of what seemed a calmness of confidence and a cheerfulness of courage as he said, “The things which happened unto me have fallen out unto the furtherance of the gospel.”

One would gather that he was more concerned about the furtherance of the gospel than about the regaining of his liberty, more taken up with "the things that are Jesus Christ's" than his own things. He had this mark of the true servant or bondman of Jesus Christ that his chief consideration under all circumstances was that his Lord's word and will should be declared and should prevail. From this it is evident that he must have been having the experience of his inward man being renewed from day to day, and the experience of having with him, prisoner as he was, a peace-giving Presence.

It was *not by chance* that the things which happened to him fell out to the furtherance of the gospel. He himself had taken action which, through the blessing of God, resulted in this. He simply says, "My bonds are manifest in Christ in all the palace," that is, in the quarters of the Prætorian guard, and "to all the rest." It had come to be known that he was not a political prisoner or a criminal offender, but a preacher of Christ who, simply because of his preaching, was under accusation. But how had it come to be known? So far as we can see it must have been by his taking occasion to speak of Christ to each successive guard to whom he happened to be for the time chained, and to each visitor who might be allowed to visit him. And his speaking must have been very different from a mere perfunctory partisan explanation of how he came to be under judicial charge; it must have been a gracious, earnest, loving setting forth of who and what Christ is, such as to arrest and engage the attention of even heathen soldiers, some of whom might be stolid and unimpressible. And thus (it can hardly be doubted) he came to be known as Christ's man, an enthusiast for Christ; and thus too Christ came to be known as Saviour and Lord, and through Christ, being made known there was furtherance of the gospel.

Paul added this statement: "Most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear." This can only mean that Paul's fearless manner of speaking of Christ in prison came to be known among all the believers in Rome, and those of them who were capable of proclaiming Christ were so affected and impressed thereby that they, putting new trust in God, threw aside the fears that had been keeping them more or less silent, and gave themselves to the work of speaking the word with quite remarkable boldness. Thus there came to be a great increase of the preachers and of the preaching of Christ in Rome, and so a furtherance of the gospel. And so while Paul was very greatly limited and restricted in his own direct service, he was fulfilling indirectly a widely-extended service. It would have been a joy to him to have been himself at liberty to preach throughout Rome, and he was fitted as possibly not one man of his time was fitted for effective missionary labour over the widest field; but he, with all his ardour, was content with what God assigned to him, and rejoiced ungrudgingly in what was accomplished by others. The work was done which God wanted to be done, even though some of those who were the doers of it were not free from feelings of envy and strife toward himself personally.

The things which had happened to Paul had been most severe and trying, and might conceivably have been interpreted as if God had been setting him aside from service, or subjecting him to inexplicable chastening, or allowing the enemy to get advantage over him. But Paul did not allow himself to entertain any doubt of the wisdom and goodness of God toward him through all. All happenings were, in the ultimate, under God's control; and in that God permitted them it meant that God intended through or by means of them to further the work of grace in the heart and life of his servant, or to give him special occasions of testimony otherwise unobtainable. He was able through all to look on the face of the Lord, and to have joy in God his Saviour. He was contented under those happenings which, by whosoever hands they might take place, were under God's over-ruling, and because of this were God's dealings with him: contented—for was not God his FATHER in heaven? At the same time his contentment was not an idle contentment, but a contentment accompanied by a constant readiness and intentness to do or further to suffer for the name's sake of Christ.

It was of God that Paul was a man of such a spirit. At the same time, had he not of purpose kept following on that he might apprehend that for which he had been apprehended, he might not have been such as he was.

The Up-Look.

SOME time since the writer was holding meetings on the Pacific Coast, and while staying with a friend near San Francisco he was asked, "Have you seen this?" and a card was held before him, upon which were written the following: "Look within at self and be distressed. Look behind at the past and be dismayed. Look around on the world and be distracted. Look ahead at the possible and be daunted. Look aside at temptation and be defeated. Look down on others and be disappointed. Look up to Jehovah and be delivered; and look as Christ did and be delighted."

"Yes," I replied dryly, "I have not only seen it, but I wrote those words some years ago and they appeared in a magazine in England." "Oh!" he exclaimed, "I often wondered who the author was."

A wise worker does well to look on the fields, and not to minimize their difficulties nor to overlook their dangers. Sometimes we magnify the difficulties till they become discouragements, and oftentimes we get dampers from saints

who only face their comforts and who know nothing of the difficulties or dangers. We ought to look on the fields and feel the "burden of the Lord," but these are meant to be a means of grace to urge us to pray. The outlook should cause us to have the up-look. We look out and see the need, and then we look up to see the Lord meeting it.

The Lord has graciously sent in answer to prayer since our last issue, and up to the time of writing, £745. We look up to the Lord and praise Him with thankful hearts for His goodness in sending in this sum towards the needed £1,860. Let us look up to Him to supply this pressing need. May our attitude ever be, "I will direct my prayer unto Thee, and will look up" (Psalm v. 3). That "look up" means "look out," namely, watch for the answer. Our God is El-Shaddai, the Almighty One, the All-sufficient One, the One Who is Enough. Shaddai is the plural form of Shad, and El is the singular form of the name for God. Shad signifies a woman's breast; therefore El-Shaddai denotes the many-

breasted God. As the nursing mother is sufficient to supply the need of her infant, so God is all-sufficient to meet the need of His children. The Father in His love, the Son in His grace, and the Spirit in His power is enough for each and all of us. While this is so, do not let us forget that the inflow of His providing grace is dependent upon the outflow of our providing generosity. The loaves and fishes were multiplied as the disciples gave out

to the need of the people; and the water was turned into wine as the water was drawn out of the firkins. Let us draw out what the Lord has given us, then we shall find the water of His grace will turn into the wine of His joy; and, further, we shall have a fresh inflow of His blessing into the reservoir of our being, as the supply God has given runs out of the tap of our love's devotion to Him for others.

F. E. M.

To the Friends of the North Africa Mission.

*St. David's,
Manor Park, London, E.
December 16th, 1914.*

DEAR FELLOW-WORKERS,

I return my very hearty thanks to the many friends who have so kindly been bearing me up in prayer during my trying and tedious illness. Though progress is slow, and the muscular weakness still considerable, my medical advisers seem to think that there is cause for encouragement. I am able to dictate a few letters and attend to urgent matters. In some

respects I am fairly well, and were it not for the serious muscular weakness, I might resume a good deal of my work. I am very anxious to get back to it again, and would ask a continued interest in your prayers—that I may increase in patience, that I may be filled with thankfulness for God's goodness to me, and that I may learn all the lessons which the Lord has to teach me.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Present Developments at Shebin-el-Kom.

"The Lord sitteth as King for ever."—
PSALM XXIX. 10.

His dominion is paramount; His purposes are ripening; His plans are fructifying. No earth disturbances, no national convulsions can thwart Him. When He sends forth His word, "It shall accomplish . . . it shall prosper." Therefore when His servants are in the line of His will, they also "shall do exploits," and see the glory of the Lord. This is our experience at the present time. After a season of depression and set-back, caused by the lapse of Khaleel and his wife, doors are being opened before us for the entrance of the Gospel into dark places, and a success is attending the preaching of the word which we did not anticipate so quickly.

Our new evangelist, Saad Michael, began his work on September 1st. For the first fortnight he was alone in Shebin during my absence in Alexandria. During the day he visited in the town, and at night he preached in our little mission church. Upon my return, I sought to develop a plan of work that had been laid on my heart for some time, and had been the subject of many prayers. For some years past we have tried to reach something like 150 villages and towns teeming with a dense population, all living in gross darkness. Obviously the diffusion of our energies over so large an area naturally had a tendency to rob our work of effectiveness. I felt, therefore, that the time had come for more concentration as being more likely to be

productive of the results we were aiming at. I began therefore to study the map of the province, and to pray over it, with a view to selecting strategic points for our efforts. The following was the result :—

1. To the south of Shebin, and some five miles away on the railroad, there is a town called **Shanawan**, with a population of about 14,000, chiefly Mohammedan but with a small Coptic community. The Copts were entirely neglected and totally ignorant, and only sporadic attempts at dealing with the Moslems were being made.

2. To the north of Shebin, also some five miles away on the railroad, is the town of **Batanoun**, with a population of 16,000. Here the Coptic community was larger and a church existed.

3. Some five miles further north, and still on the railroad, is another large town, called **Tala**, the official centre of a large district, with a large population of Moslems and Copts, and no regular work being done and no church existent.

4. To the north-east of Shebin, and distant some five miles or so, is the large town of **Melig**, with a population of about 19,000, half Copt and half Moslem. No railway communication, but a good road. No mission work being done.

5. Due north of Shebin, and distant about twenty-one to twenty-two miles, is the village of **Kafr Tambidi**. Population, 5,000 or 6,000, with a few Coptic families.

Each of these towns is within easy reach of other villages, so that each may become in the future a good centre for aggressive work in the district.

My object was to occupy these centres and keep the work going in each continuously. To this end I sent the evangelist first of all to Shanawan, with instructions to seek out a widow woman from whom we used to hire a room for medical purposes some years ago, and to endeavour to hire the room again for the holding of meetings. During the existence of the medical mission we met with great opposition and little success. There seemed to be small hope of accomplishing much in the directly evangelistic way

without a basis, and without doing work amongst the neglected Copts, and using that work as a means of reaching the Moslems.

The room was hired and the work began on September 20th. Two meetings are held each week—Sunday, at 8 a.m.; and Tuesday, at 5 p.m. The evangelist goes over on Sunday morning, accompanied by one of our church members, several of whom are taking a share in this work. Homes are visited, individuals are dealt with in the streets and elsewhere, and then the meeting is held. On Tuesdays Saad spends the whole day there, dealing with the Moslems during the day and holding a meeting at night. Our success has outstripped all our anticipations. The average attendance is about eighteen, besides some women who gather in an adjoining room; and the word seems to be listened to eagerly.

After the room at Shanawan had been secured, I turned my attention to Tala, I had visited this place myself in June last, and had then been asked to arrange for regular meetings for the Copts, who were fairly numerous, but were neglected by all. The town has a bad name for fanaticism, and it did not seem a place where success would be easily attained. I instructed the evangelist to find out the man I had seen, spy out the land, and if possible hire a room. The success here has been signal, and beyond our hopes. Instead of having to hire a room, a large room has been freely lent us, and two meetings a week are being held—Sundays and Thursdays, at 5 p.m.—and these are being attended by ever increasing numbers who express their delight at having us in their midst. The whole day is spent in the town visiting houses and expounding the Scriptures, and praying with the Copts and holding personal discussions with the Moslems in their shops or in the streets. The average attendance at the meetings has been about twenty-five. I was there myself one Sunday, and had a large attendance of more than fifty, exclusive of a number of children. A most attentive hearing was given me by all, including a sprinkling of Moslems who attended and appeared to be very interested in the message.

In the other places mentioned we have not yet obtained rooms, but we hope to be allowed to preach at least once a week in the Coptic church at Batanoun, and we are on the verge of acquiring a room at Kafr Tambidi, and we shall also hire a room at Melig as soon as we can see our way to arranging for the meetings, and to paying the rent of the room.

This opening up of the work in all these places is most encouraging. It seems to us to be a real Divine leading, and I am hoping it will reflect on the work in Shebin itself and revive it; for it is at a rather low ebb just now, partly as the result of Khaleel's perversion, and partly as the result of the hard times arising out of the war.

We are hoping for great things and believing we shall see them, but we need support, material and spiritual, especially at this time. We need gifts of money to meet the rents and other expenses, to provide tracts, hymn books, Bibles, &c., and, more than all, we need an outpouring of intercessory prayer that both Copt and Moslem may be won for Christ.

Here are one or two incidents which will give some idea of how the evangelist gets to work, and these incidents represent a multitude of similar experiences which he meets every day.

He says: "Going along the street, I met a man who began speaking to me in a manner which led me to ask him the following question: 'Are you a Moslem?' 'Yes.' 'Do you believe in Christ?' 'Yes. He is a great prophet and a gracious apostle.' 'Do you believe that He is your Saviour?' 'Yes. He is one of the great prophets.' 'I am not asking you whether He is a prophet, but whether He is the Redeemer—the Saviour—the only Saviour—the only One Who is able to intercede for us. Do you believe in Him as such?' The man began to stammer and knew not what to say, but after a long talk he confessed that Christ was the Saviour. I then asked him, 'Do you believe that He died on your behalf?' He replied, 'Yes,' and then left me. This man was a Fokeeh, teaching in one of the village schools."

On another occasion he says: "I met

two Jews who were standing on an embankment along which I was passing. After I had saluted them they gave me their card, on which was printed their portraits, and a statement in Arabic, English and French, to the effect that they had set out to walk round the world. I entered into conversation with them, but soon found out that they could not speak Arabic. So I said, 'Do you know English?' They said, 'Yes,' and informed me they were Jews. I then said, 'Do you not believe in Christ?' 'We do not believe that He died, or that He has come to this earth.' 'How is it that you do not believe in Christ when the great Jewish historian, Josephus, speaks of Him as having lived and died?' I showed them a large number of texts in the Bible, especially in Isaiah, which speak of His death. After a time they confessed that although they were Jews they were materialists, and did not believe in the existence of God. I then asked them this question, 'How is it that you do not believe in the existence of God? The heavens, the stars, the earth all prove His existence.' I had in my hand at the time an umbrella, so I said, 'When I see an umbrella like this, composed of various parts and materials, I am compelled to believe in the existence of an umbrella maker; and so, when I look at the universe and its parts I find it proves the existence of a Creator who made it.' They replied, 'True! We believe in the existence of a supreme power which made all this.' Then I said, 'This which you call the Supreme Power is God.' I then began to say that I was greatly grieved to find two Jews, members of the people whom God had chosen, denying His very existence. After a long discussion they said they would give earnest attention to this matter. I then talked to them long and earnestly about Jesus Christ and the deep need of man for a Saviour, and said that it was a great pity that two young men should not know these things. When we said farewell, they said they would think about these matters, and I promised to pray for them."

On another occasion he says, 'I was walking along a street when a Greek

bakkal (grocer) called to me. He knew that I was working in the Gospel. He took me into his shop and caused me to sit down by the side of a Coptic priest, and said, 'This man also is a worker in religion.' After a little, I noted by the speech and breath of the priest that he had been drinking wine. I began to speak about the churches, and then said, 'There are many priests who are sincere, simple-minded men, but who have one great fault, they permit and indulge in the drinking of alcoholic liquors.' He said, 'This is true, my son; it is what we have become habituated to.' I said, 'How is it that you, in your capacity as a spiritual leader of the people, do this forbidden thing? Pardon me, I merely wish to know on what grounds you permit it?' He said, 'Listen, my son! Drunken-

ness is forbidden, but it is not unlawful to take a little to whet the appetite.'" I said, 'Have you not read the Bible?' He replied, 'I have read it. It does not prohibit drinking. It only forbids drunkenness.' I said, 'Has not your notice been directed to that word of the Wise Man, "Be not among wine bibbers; among those who destroy their bodies" (Prov. xxiii. 20, Arabic Version). If the mere being in their company is forbidden, how much more so is the drinking?' He was silent for a time, and then said, 'You are right. It is *haram* (forbidden).' I then said, 'I hope you will determine to drink it no more.'"

We ask that earnest prayer may be made for our forward movement, and that souls may be won for our Lord.

WALTER T. FAIRMAN.

Beginnings at Boghni.

In our last issue reference was made to the opening of a new Mission Station in Kabylia. The following extracts from a letter recently received from Mr. A. Shorey who, with his wife, took up residence at Boghni early in October give material both for prayer and praise:—

"It is now seven weeks since we arrived at Boghni, and we are getting to know the people around us. At the beginning of last month we gave a lantern service to the Europeans of the village. Between thirty and forty were present, and heard the Gospel message; and we explained to them our object in coming to live amongst them, and asked them to allow their children to come to our Sunday School. Nine children came the first Sunday, and now we have a regular attendance of about twenty—nearly all the French children of the village. Our lending library is proving useful for the French families here, most of whom are quite friendly, several having shown us little kindnesses. There are three or four young Frenchmen who come to us on Sunday evenings for hymn-singing and Bible-reading. With the native Christian, his wife, and the Kabyle Christian girl in our house, we have our Sunday morning worship.

"Sunday is market-day here, and the

Kabyles stream down from the tribes all round us, presenting a very picturesque scene as they pour into Boghni with their sheep, goats, cattle, and wares of various descriptions for sale.

"We would like friends to pray with us for guidance about the native work. We are hoping to start a Kabyle boys' class on Sundays with the boys who come to the market, but have not yet been able to manage it. Without a native helper, with no medical work, and at some distance from the native villages, it is not easy to attract boys to our station. Several villages have been visited, a few tracts and gospels have been given away, and a testimony given for Christ to groups of natives who crowded round us. As usual, the older men want to know, 'What about Mohammed?' And some of the people ask us about the war, 'When is it likely to end?' For there are many young Kabyles from this part of the country who have been at the front with the French troops. News was received last week that the husband of our next door neighbour has been killed at the front. He was quite a young man, and had been married only three months when war broke out and he was called up to fight."

Bible Studies on the Great Words of Scripture.

By Pastor F. E. Marsh.

RECONCILIATION.

GENERALLY speaking there are seven laws which are associated with the great words of Scripture. First, the first occurrence of the word gives us its meaning; second, the key verse crystallizes its significance; third, the key book unfolds its bearings; fourth, the embodying chapter emphasizes its importance; fifth, the Old, or New, Testament will generally give us a primary association in a corresponding word; sixth, relative words will illustrate the richness of the Spirit's language; and, seventh, there is always a practical application in the truths found in the words of the Spirit, even as there is a spirit in every living human body.

Reconciliation is not an Old Testament word, it is a New Testament revelation. The word rendered "reconciliation" in the Old Testament should be "make an atonement," especially in Lev. vi. 30; viii. 15; xvi. 20; Ezek. xlv. 15, 17, 20; Dan. ix. 24. Expiation and not reconciliation is the thought in these passages. Reconciliation is the outcome of expiation or atonement.

God is never said to be reconciled, but He is said to be propitiated, or satisfied. Christ did not come to make God love us, but He did come to meet God's requirement, or better, God in Christ met His own requirement.

Atonement is the Godward aspect of Christ's mission; what He gave to God on our behalf, in dying for our sins. Reconciliation is the outcome of Christ's atonement, hence it is said we are "reconciled to God by the death of His Son."

1. The first time the Greek word for "reconciliation" ("**katallassō**") occurs is in Rom. v. 10—"For if when we were enemies, we were reconciled to God by" ("**dia**," rendered "by," with the genitive means "by means of") "the death of His Son, much more, being reconciled we shall be saved in" (not "by," but "**En**"—"in") "His life" (Rom. v. 10). Here we have four explicit thoughts—(1) The persons reconciled—"enemies"; (2) The means by which the reconciliation is effected—"by the death of His Son"; (3) The Person to whom the rebels were reconciled—"To God"; (4) The power into which reconciliation brings—"Saved in His life."

2. The key verse on reconciliation is Rom. v. 11—"And not only so, but also glorying (margin) in God, through our Lord Jesus Christ, through Whom we have now received the reconciliation" (R.V.) "Atonement" as given in the A.V. is wrong; it should be, as elsewhere rendered, "reconciliation." One of the blunders of translation is, that where the word should be "reconciliation" we have given to us "atonement," and where the word should be "atonement," as in Heb. ii. 17, we have "reconciliation." The key verse emphasizes that reconciliation

is "through" Christ, which "we have now received" (mark the "now" and the "we have"), and because of this we enjoy the high privilege of "joy in God," or boast in Him, and thus cease from self and others, and find our home in God Himself.

3. The key book on reconciliation is Colossians, as epitomized in chapter i. and verses 19-23. In repudiating the error of many angelic mediations, the Spirit emphasizes the fact that Christ is "The Firstborn of all creation," and therefore the Cause of all things. He is the Medium of all creation and of all things in the Church, and therefore "by means of Him" and His Cross all things are adjusted, or reconciled: not only believers, but "things" as well.

4. The chapter in which reconciliation is emphasized is II. Cor. v. 18-20. Reconciliation is mentioned five times—(1) Cause, end and means of reconciliation—"God, Who hath reconciled us unto Himself by Jesus Christ"; (2) Co-workers in the ministry of reconciliation—"Hath given unto us the ministry of reconciliation"; (3) Contents of the gospel of reconciliation—"To wit, that God was in Christ, reconciling the world unto Himself"; (4) Committal of the word of reconciliation—"Hath committed unto us the word of reconciliation"; (5) Call to reconciliation—"We pray you in Christ's stead, be ye reconciled to God."

5. There is no word in the Old Testament which answers to the New Testament one for reconciliation.

6. The words related to reconciliation are full of suggestion and significance. "**Allos**," a primary word, signifies that which is different and is rendered "**otherwise**" in Gal. v. 10; from "**allos**" is derived "**allassō**," which means to make different, hence a change; "**katallassō**" comes from "**lasso**" and "**kata**," which denotes a mutual change, hence to come to an agreement, and is rendered "reconciled"; from "**katallassō**" comes "**katallagē**," which is the word for "reconciliation," and means an adjustment; "**diallattō**," means to change thoroughly, to conciliate; and "**apokatalattō**" signifies to reconcile fully, and is the word for "reconcile" in Eph. ii. 16; and Col. i. 20, 21.

7. The Spirit's teaching regarding reconciliation is, that God effects in us, not in Himself, a thorough change from enmity and unbelief to faith and love: hence God's purpose in the death of Christ was to bring men to each other, as well as bring men to Himself. Therefore we read the effect of faith in Christ is to break down the middle wall of partition between Jews and Gentiles—"That He might reconcile both unto God in one body by the Cross, having slain the enmity thereby" (Eph. ii. 16). When men

are right with God they want to be right with each other, and they prove they are right with God by being right with each other. Hence Christ most emphatically says, "If thou bring thy gift to the altar, and there rememberest

that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first" (mark the "first") "be reconciled" ("diallattö") "to thy brother, and then come and offer thy gift" (Matt. v. 23, 24).

A Refuge of Lies.

IN dealing with Mohammedans one is often reminded of the words of Isaiah, the prophet, which he put into the mouth of the rulers of Jerusalem: "We have made lies our refuge, and under falsehood have we hid ourselves."

"Perfect Mohammedan, perfect liar." This descriptive phrase is remarkably true, and the Mohammedan lies in defence of his religion just as he does in every other department of life.

During a visit to a neighbouring village, an old man came and sat by me. He said he could read, so I gave him a booklet. He read a word or two and said, "These are good words." Presently he asked me if I knew the "Sultan of the Eastern country"—viz., Turkey. On my replying in the negative I went down in his estimation. "He is a good man, the Sultan of Turkey," he remarked. I expressed my disapproval, whereupon he went away in disgust. But he could not keep away, and returned again and again. I could not say much to him, though I could make out a good deal of what he said; but I read to him Scripture portions which applied to his arguments.

When he found these too pointed, he sheltered himself by repeating glibly, in Arabic, the names of God.

He also claimed to be true of Mohammed every assertion I made of Christ: that He was the Son of God, holy, raised from the dead. But with the next breath he denied the same things in order to support some other statement.

One feels rather helpless in the presence of these voluble liars, yet nothing could more forcibly show up the falsity of the Mohammedan religion than the unprincipled way in which its defenders contradict themselves at every turn rather than assent to the truths of the gospel. One often feels conscious, however, that there are some of the more intelligent natives listening who see the utter hypocrisy of some of the Marabout leaders. It is therefore not surprising that these men are losing the respect and obedience of the Kabyle people. In that way the door is being opened for the gospel.

It is encouraging, too, to find some who remember the lessons of former visits. On the occasion of my encounter with the old Marabout, a boy was present who remembered the stories Mr. Young had told on the occasion of a visit a year ago. Some grain had fallen into receptive soil. May it bear much fruit!

T. J. WARREN.

Djemâa Sahridj, Algeria.



Photo by]

"An ingenious way of Sawing."

[Mr. T. J. Warren.

(Taken during some alterations at the Mission Station for Men and Boys, Djemâa, Sahridj.)

Voices from the Field and the Word.

By F. E. Marsh.

"Supplies . . . Short."

"When the supplies are short, inland places come off worst," so writes Mr. E. E. Short, of Kairouan in Tunisia, in referring to the dearth of food in this war time and the inadequacy to meet the need because the people have not the cash. How true it is, when we through a want of thoroughness or a want of faith do not receive God's spiritual supplies, and how the "inland places" of our heart, life and thought "come off worst"! "Asking amiss" (James iv. 3), "an evil heart of unbelief" (Heb. iii. 12), want of fellowship in not discerning the body (1. Cor. xi. 29, R.V.), mixing with unbelievers (11. Cor. vi. 14), anxiety (Matt. vi. 25, R.V.), pride (1. Tim. iii. 6) and divisions (1. Cor. i. 11), will keep us short in the supplies of God's peace and power.

* * * *

"Fresh Grass . . . Meat and Milk."

Our brother further says, "Growth of fresh grass will make an improvement in meat and milk." "Fresh grass" makes "meat and milk." The Good Shepherd always feeds with "tender grass" (Psalm xxiii. 2, margin). He does not give us withered food. He gives the best to those who leave the choice with Him. When the Lord is to us as "tender grass" (11. Sam. xxiii. 4), and we enjoy "the tender mercies" of the Lord (Psalm ciii. 4), He makes us "tender-hearted" (Eph. iv. 32) towards each other; for it is an axiom in Grace, as well as in Nature, that what is fed upon imparts its good to the feeder. When we feed upon the fresh food of God's promises, we shall grow like the Lord Jesus before Jehovah, namely, "as a Tender Plant" (Isaiah liii. 2). The Lord save us from being tough and withered! May He make us winsome and tender!

* * * *

Islam Wanting!

"Islam stands condemned, for it has no spiritual power in the heart to enoble and purify," so writes Mr. A. R. Shorey from Boghni, Algeria. All the religions of the world lack the two essential things that Christianity gives: namely, grace to save and power to sanctify. The Gospel proclaims that God gives what He requires, and supplies what we need. He has met His own requirement in the atonement of Christ's death for us as sinners (11. Cor. v. 18, 19); and He supplies what we lack in the qualifying grace of the Holy Spirit in strengthening the inner man that Christ may dwell in our hearts by faith (Eph. iii. 16, 17). The first is received by accepting Christ as a matter of account to our benefit (John i. 12); and the second is received by taking the Holy Spirit in His power by consecration, prayer and faith (Acts i. 8).

The Cause of the Present Trouble.

Dean Wace, speaking at Canterbury recently, said, "What we were fighting for was the freedom of England and of the world. If the Germans had attended more to Martin Luther than to some of their recent writers, they would not have got into their present trouble. The ideal before them was not freedom, but power—a World Empire." The Dean's words remind us of the fact, that where the Word of God is obediently followed, it always brings a potential blessing. German "Kultur" leads to ruin and self-exaltation, while the grace of justification (Martin Luther's message) leads to the graces of sanctification. Grace not only graces us with its grace, but it makes us gracious with its life.

* * * *

The King's Message.

Outside the Mansion House is the following message from the King of Britain: "I rely with confidence upon the loyal and united efforts of all my subjects." Our Lord also should have cause to say the same of His own. Paul had confidence in the Lord, that he would have a confidence that the Saviour could commend, hence he said, "I know Whom I have believed, and am persuaded He is able to keep that which He hath committed unto me" (11. Tim. i. 12, R.V., margin). It will be noticed it is what the Lord had committed to Paul, and not what Paul had committed to Christ, of which he is persuaded He is able to keep. The Gospel is what the Lord has committed to us, as taught in the parable of the pound in Luke xix. Let us faithfully trust our Lord, that it may be demonstrated that His trust in us has not been wanting.

* * * *

"Every Fit Man Wanted."

"Every fit man wanted," so reads one of the appeals for men to serve their country. It is not every man who is wanted, but "every fit man." While there are several words rendered "fit," each of them as applied to believers has a message for us. Those who look back are not "fit for the kingdom," while he who goes onward is (Luke ix. 62); the savourless salt is "neither fit" for land or anything, while savoured workers who are seasoned with grace are pungent and appreciated (Luke xix. 35); it was the hand of a "fit man" who was called to lead the scapegoat away into the wilderness, telling us it is not every worker who is fit to handle the things of God (Lev. xvi. 21); and "as it is fit in the Lord" (Col. iii. 18) is the rule, not only for husbands and wives, but for every one of us in every relationship.

Power and Skill.

Fitness for warfare is the outcome of training and experience. We read of those who were "**fit** to go out for war" (1. Chron. vii. 11), and "**fit** for the battle" (1. Chron. xii. 8). The Revised Version gives alternate readings. In the former passage it is the "men of valour" who were "**able** to go," indicating their ability was born out of previous success and courage; while in the latter instance the "men were **trained** for war," hence they were qualified to fight. Novices must learn before they teach, children must grow before they digest the strong meat, and soldiers must train before they can fight. How much more do we need the training by the Lord and ability in Him, for only those who are qualified by the Lord are fit to serve for and with Him.

"Meet for Use."

The word rendered "**meet for use**" in 11. Tim. ii. 21 is translated "**profitable**" in the other two places where the word occurs. Paul said of Onesimus, in writing to Philemon, he is "profitable to me and thee"; and of Mark the Apostle said, "Mark . . . is profitable for me to the ministry" (Philemon 11; 11. Tim. iv. 11). Sometimes we are seemingly useful, but not usable. It is not the clatter of machinery the Lord wants, it is the consecration of profitableness. No employer will keep on hands unless the hands are of profit to him. It is the worker who is "sanctified," who is meet for the Lord's use, and thus prepared unto every good work. We fit ourselves by separation to the Lord and in being dependent upon Him, and He fits by His Word and the Holy Spirit. When the hand of our being is on the wheel of His power, He can use us in the machinery of His workshop.

"Helpers Together."**By the Organising Secretary.**

Two visits during recent weeks among Helpers of the North Africa Mission were of more than passing interest, and I think the readers of NORTH AFRICA should know of them.

The first was on the occasion of the annual Exhibition of Articles made and contributed by the Members and Friends of the **Blackheath Missionary Helpers' Band**. Of the general work of this band I have written on more than one occasion in these pages, but I had not been previously to this Annual gathering. I was therefore greatly taken by surprise to find such an array of useful and substantial articles on exhibit before being packed and sent off to Missionaries in many parts of the world. Each article was carefully labelled with the name of the intended recipient and an appropriate spiritual message. These gifts, representing much labour, and I have no doubt in some cases considerable self-denial, will bring great joy to many. But our friends, **Mr. and Mrs. Dickins**, whom the B.M.H.B. have for many years adopted as their "own Missionaries," will receive the major portion of these "gifts in kind" for the furnishing of their new home for native workers, near Alexandria, named **Beit-eil**. Quilts, blankets, sheeting, and many other articles for household use are by this time *en route* to Alexandria, to rejoice the hearts of Mr. and Mrs. Dickins and subsequently the native workers who come from time to time for a period of rest and spiritual impetus to Beit-eil.

The second visit was while spending a week-

end at Boscombe, ministering and lecturing at Drummond Hall on November 22nd-23rd. Half-an-hour's journey from Boscombe by tram car brings us in sight of the ancient Abbey Church of **Christchurch**, in the grounds of which is the Priory, where the Misses Tighe have for some years had their home. Here, during the months of October and November, parcels of useful, and in many cases, valuable garments and articles for household use are arriving daily from the Branches of the **North Africa Workers' Union** throughout the country. They are then carefully sorted by the Misses Tighe, Mrs. Bridgford and other helpers, and packages are made up for each missionary of the N.A.M. Not one is forgotten, nor are the children, who are separated from their parents for educational purposes. So that at Christmas-time the heart of every missionary of the N.A.M. and their children are gladdened by the receipt of some suitable and useful gift or gifts from the members of the Workers' Union throughout the country.

Although my visit to Christchurch was towards the latter end of November, and a good many packages had already been despatched to their destinations, there were still some awaiting the carrier's call. Such neat little calico sacks there were, into which were compressed as much as possible, so that where a mule-journey up country had to be undertaken the usually heavily-laden animal would not be greatly burdened at any rate by these small packages.

I can picture the joy in the missionaries' homes

when the looked-for package arrives somewhere about Christmas-time, and can almost hear the "just what I needed," or "the very thing," from one and another, as these little sacks or other packages are opened. I say "looked for," because I am quite sure that, at any rate among the elder missionaries of the N.A.M., it would be a real disappointment if after so many years' devoted work, first undertaken by the late Mrs. Bridgford and subsequently by the late Miss Tighe and her sister and others, this most valuable unofficial auxiliary of the N.A.M. should be discontinued. This happily is not likely, I am glad to say.

From the letters of thanks received by the Misses Tighe from the missionaries, and circulated among members of the W.U., it is evident that the Union continues to meet a very real need, as it is well known that the missionaries of the N.A.M. have not princely incomes, and consequently, in most cases, there is not often a large margin for replenishing the wardrobe, and even in North Africa there are cold days and nights when warm clothing is needed.

The Misses Tighe have been much encouraged this year by the fact that, notwithstanding present conditions, there has been no falling off in the gifts. At first some excuses "on account of the war" were received, but in the end the gifts have not been less than in previous years.

Two years ago I had the pleasure of seeing the work of one of the local branches of the Workers' Union; namely, that which has been under the care of our friends, the Misses Gurney, at **Eastbourne**. On the first Friday in November, for many years past, there has been a little gathering of friends at their residence, for the inspection of gifts and to commend the workers in the field to the Lord. Here, too, a large number of useful presents are displayed. One friend living abroad has for several years sent a sum of £4 to be expended in the purchase of garments, &c., and these articles are then despatched to the Misses Tighe to be included with their packages. I was glad to notice at the Priory some of the very excellent articles from the Eastbourne workers, labelled in the handwriting of the Misses Gurney.

This leads me to note, for the benefit of those who have not hitherto known of the Workers' Union, that the conditions of membership are very simple. Each member undertakes to contribute two garments annually in October or November, and also (at least) 1/- towards the cost of the transmission of the goods to the missionaries. Where friends cannot undertake to send two garments, a cash remittance (in place of the garments) is always acceptable, as it

enables Miss Tighe (who somehow or another has a wonderful way of getting to know the real needs of the missionaries) to make wise and judicious purchases. (This remark I doubt not in smaller measure applies also to the Local Secretaries.)

Miss Tighe is always glad to welcome new members of the W.U. and to hear of new Branches being formed.

A list of the existing Local Branches usually appears with Miss Tighe's Annual Report and Statement of Receipts and Expenditure in the April issue of **NORTH AFRICA**, so that those desiring to join the Union in any local centre can from that list obtain the whereabouts of the Secretaries; or Miss Tighe will, I know, be glad to give any information on the matter to any who desire it. For her and her colleagues it means all the year round work, as there must be an extensive correspondence attached to it, not only with the field but with home helpers, though the bulk of the work, of course, comes with the receipt of and package and despatch of the parcels to the mission field in the fall of the year.

Miss Tighe's address is **The Priory, Christchurch, Hants.**

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In addition to the visits referred to above, I have had services, lectures and meetings at the centres named in the list which appeared in the last issue of **NORTH AFRICA**.

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Our good friend, **Mrs. Simpson**, has also been busy, and arrangements made for her, as previously intimated, have been carried through, and a few others, including a visit on November 29th and 30th and December 1st to Sun Hall and Brunel Hall, Liverpool; and Olive Hall, West Derby, Liverpool. She has also addressed the Annual Meeting at Hampstead of the Association for the Free Distribution of the Scriptures, which Association has sent grants to workers in the field from time to time. Mrs. Simpson has also been to Southend for two additional meetings. She is expecting to return to Tangier (D.V.) at the end of January.

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Miss Hodges (from Alexandria) is the only one of our missionaries now detained at home on account of war conditions. Though not in very robust health, Miss Hodges will be glad to address occasional meetings. Any communications with regard to such meetings should be addressed to me.

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Some of our friends who have missionary boxes for North Africa, notwithstanding my

circular letter respecting these issued in November, have failed to send in their contents. Will those to whom this paragraph applies kindly take note.

* * * * *
One Box-holder writes :—

“ I am pleased to send you double my usual half-yearly contribution, and if all who have boxes do the same, I am sure the work will not be hindered for want of money.”

* * * * *
Another writes :—

“ I never send it up without thinking of the words, ‘ What are they among so many ? ’ I know, of course, all the small amounts do add up, but I do sincerely wish mine could be more. I find very few people we have here [our friend keeps a boarding-house] know anything of the N.A.M. So I tell them all I can.”

* * * * *
From Pastor Findlay's Fortieth Report of the work at St. George's Cross Tabernacle, Glasgow :—

“ The fortieth year of service has not been at all behind all its predecessors. Every department of the work has experienced the vitalising breath of the Spirit of God. We have always sought to build the work on prayer and the prayer-meeting, and the prayer-room shows no indication of lack of vitality. It is an unending delight to gather many times a week with the goodly company whose joy it is to bow their hearts for prolonged periods in the Lord's presence. This has been one of the great secrets

of any blessing which has attended the ministry throughout the years.”

The list of missionaries directly associated with the Tabernacle now numbers twenty-seven (three having been added during the year), and there are several others in training.

“ The war has made a heavy drain on the young men of the Tabernacle, 116 having joined the colours—three of whom have given also their lives. Many of them are proving true witnesses for Christ among their comrades: indeed some enlisted specially with this object in view, and are finding in the camp and the battlefield splendid opportunities to bring men to Christ.”

No wonder the contribution to Foreign Missions for the year reached £785 10s. 8d. ! We wish there were a few more live centres such as the Tabernacle about the country.

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With reference to the announcement of my resignation, made in the last issue of NORTH AFRICA, as this does not take effect until the end of April, I shall be free to accept engagements for lectures and meetings on behalf of North Africa until that time. A few engagements before Christmas were cancelled on account of the war; but it is hoped that as many friends of the Mission as possible will do their utmost to arrange for a visit during the months of January to April, and will communicate with me as to vacant dates.

EDWARD A. TALBOT.

For the Children.

By Mrs. Roberts.

Would you like to hear about my class for girls on Saturday afternoons? It used to be a sewing class with a Bible lesson at the close, but now instead of making their garments in class, when they have attended twelve times, they take away a length of calico sufficient for a garment. You see, most of them come to school in the morning, and they learn to sew then. The girls are all ages, from three or four to fourteen or fifteen. The “ tinies ” sleep most of the time, lying on the matting with their heads on the laps of their bigger sisters, who, of course, sit on the mat-

ting and not on chairs or forms. Some of these girls are full of fun and mischief. They love to tie together the head-towels and garments of those near them. Then when they move they find they are tugging someone else, and there is an outcry and a scimmage. Like some English girls, they seem as though they could not keep either their tongues or their bodies still. I have to punish them by making them stand during the rest of the time. This they do not like, and some few will walk out, but not many, because they lose their attendance mark if they do.

These girls have no hymn books such as you have, but they sing very heartily from memory. Some of them learn texts very quickly, while others are terribly stupid or lazy—it is difficult to know which. They are much interested just now in the stories in Genesis and the most of them remember the lesson from week to week.

A few months ago I was telling them some of the stories in St. John's Gospel. One day it was about the blind man. You will remember that the Lord Jesus anointed the man's eyes with clay, and told him to go and wash in a pool. One of our bigger girls is almost blind, and I put my hand on her as she was sitting near, and said: "Rockeeya," what would you think if I put clay on your eyes to make them better?" She said: "I would not mind what you did, if only I could see again"; for she was not born blind like the man. She followed the story most eagerly, and I noticed she stayed behind after all the others had gone while I locked up, so I said, "It is time to go. Where is the little boy who



Photo by] "Coming to School." [Mrs. Roberts.

leads you?" She said, "Are you not going to take me into the garden and make clay to put on my eyes to make me see?" I was quite taken aback, and tears came into my eyes as I saw how earnest she was to have her sight restored. I did wish that she and others too would be equally eager to see "The Light of the World."

Tangier, Morocco.

Home and Foreign Notes.

THE COUNCIL have decided that for the present NORTH AFRICA shall only be issued bi-monthly. Our next issue, therefore, will appear (D.V.) in March.



A PRAYER-MEETING

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the work who are able to attend.



We are asked to mention that the day and

hour of the N.A.M. Monthly Prayer-meeting, held at **6, New Road, Barnet**, has been changed to the **first Friday** of the month, at **6 p.m.**



DEPARTURES.

Miss A. M. Case left for Tunis (*Italian Work*) on November 28th.

Mr. and Mrs. H. E. Webb and children left for Sfax on November 28th.

Mrs. Ross and family left for Djemâa Sahridj on December 14th.

Miss M. Mellett and **Miss S. M. Denison** left for Fez on December 19th.

“ THANKS ”

to **Mr. J. Calow**, of Redcar, for a parcel of drugs, valued at £5 9s. 2d., for use at the Medical Mission at Tripoli (Mr. W. Reid); also for another parcel of drugs, of the value of £19 10s., for the use of Mrs. Simpson in Morocco.



“ WANTS. ”

As no response has been received to the notice appearing in our last issue, we venture to repeat it this month. **Mr. T. J. Warren**, of **Djemaa Sahridj**, one of our best missionary photographers, whose photos frequently adorn our pages, writes that he would be most grateful for “**a good quality hand camera, reflex or magazine pattern preferred.**” At present Mr. Warren is labouring under some disadvantage for want of a good, up-to-date camera.

Will any friend who may be able to help in this matter kindly communicate with the Secretary, at the Office of the Mission.



MOROCCO.

Dr. T. G. Churcher has been very busy at the **Tulloch Memorial Hospital, Tangier**, getting things straight for the winter campaign. The number of those coming for medical aid is small at present, but gradually increasing. Dr. Churcher writes: “The meetings for converts have been encouraging. We would ask prayer for our native helpers—that they with us may be filled with the Spirit. We are reading Acts with them at our morning prayer just now, and we try to realise that what God did for those early Christians He can do now for these native Christians in Morocco. . . . There has been heavy fighting in the French zone at a place called Khenifa, but the natives were finally defeated. All is quiet here and in this neighbourhood.”



From **Casablanca**, **Miss M. Eason** writes in November: “We are now living in a thoroughly Moorish quarter. Our evenings are fairly lively. A gramophone at the little shop next door entertains us with some horrible music supposed to be Moorish songs; the slum children of the neighbourhood play soldiers on our doorstep, and the poor blind beggars unceasingly utter their piteous cries as they go about the streets, often four or five of them together. We hope the Moorish work will increase as the people round here get to know us better. The children are very friendly indeed,

and the girls are coming very well to a sewing class just commenced.”



TUNISIA.

Mr. L. V. Liley writes from **Tunis**: “While at the Bible shop one afternoon, a group of students stopped to read some of the tracts exposed in the window. One of these was entitled, ‘The Spirit of God.’ A student asked, ‘Has God a Spirit?’ ‘The Bible and your own book say so,’ I replied. ‘Those books lie,’ said he. This was a terribly impious remark for a Moslem to make, and he wanted to take up the argument. As rather a large crowd was gathering around the door, I asked the students to come inside; but this they refused to do for some time. At last they came in. I gave one of them a verse to read from the open Bible; but he said that he could not read. ‘Here you are, students, professing to be pious, and you begin by telling falsehoods,’ I said. ‘Well, if you won’t read, hear this,’ and I read to them 1. Tim. ii. 3-6 and 1. John i. 6-9. A few words of explanation were being given when they interrupted, saying that they wanted the Koran to be read to them. On being made to understand that I was there to read and explain the Scriptures only, they began to mock and walked out. However, one Arab stayed behind, and was soon joined by a well-dressed student who returned. They stayed a long time, and we had a good talk together, and I explained to them the necessity of the death and resurrection of the Lord Jesus for the salvation of all those who put their trust in Him.”



During **Miss A. M. Case’s** absence in England, **Miss G. E. Petter** has, as far as possible, been bravely filling her place in the **Italian work at Tunis**. She writes on December 1st: “This letter is being written whilst I am waiting for the call to go to the port to meet my fellow-worker, Miss Case. I shall indeed rejoice in welcoming her back. . . . The Lord has been very gracious to me. . . . We are now in the midst of our winter’s work. We have been encouraged by an increase in our numbers at the Sunday School, for which we praise the Lord. We have several young lads between the age of sixteen and twenty who are showing deep interest in the things of God. They specially need prayer, as the difficulties and temptations of this wicked city are great. There are many who come regularly to the meetings, and we are longing to see them taking a definite step on the Lord’s side.”

Mr. E. E. Short writes from **Kziruouan** on November 19th: "Nearly every night that I am at home (four nights weekly) I have a number of men and lads still coming, the attendance varying from eight to eighteen. . . . Singing is an established part of the meeting, though at first some are inclined to laugh, as it is so strange to them. A few have shown real interest, and have asked serious questions. Occasionally the name of Mohammed will be brought in: the one who mentions it may be told by a comrade to keep quiet, as if it were not fitting to press me to speak about him. But I seek to answer the question. Few who come are well-informed in their own religion, and some questions are most stupid; such as, 'Did the Lord Jesus fast in Ramadan?' One prays for wisdom to give a profitable answer to a non-sensical question, especially if such is asked in sheer ignorance."



TRIPOLI.

In a letter from **Tripoli**, written in November, **Mr. W. Reid** writes: "There is talk of disturbances in the interior, and I consider it very

probable, for there are always Arabs ready to fight and plunder when the ruling power shows any weakness in dealing with them. . . . All is perfectly calm and normal here, with the exception of the rise in price of several articles of food—notably meat and flour. Also the natives are withholding their grain, both wheat and barley. At the medical mission we are having a fair attendance of patients. During October we had 722 attendances. This is much less than we had in May or June, but we usually have fewer at this season, when so many are out ploughing and sowing in the fields."



EGYPT.

Mr. W. Dickens writes from **Alexandria** on November 30th: "We thank the Lord for the maintenance of peace so far in the country. Since last writing we have visited Rosetta, and I have preached by the Pastor's invitation to the congregation in the Colonial Presbyterian Church here, with the hope that they may become more interested in the evangelisation of the Egyptians. . . . The past year has for us been one long story of 'grace upon grace.'"

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the kind reception given to the missionaries at the new mission station at Boghni.

That some of the men and lads at Kairouan have been coming again and again to the Bible shop at Kairouan.

For good attention given to the addresses at the Medical Mission, Tripoli; and prayer that conviction of sin among the hearers may lead to genuine conversion.

For a readiness to listen to the Gospel among those in the villages round about Shebin-el-Kom, where an organised effort is being made to reach the inhabitants in a systematic manner.

PRAYER.

For the work carried on among children at Hope House, Tangier; that many of these little ones may be brought to Christ in early life.

For the native Christians at Tangier: that they may be filled with the Holy Spirit and may walk so as to glorify God.

For help to be given to the missionaries at Casablanca in dealing with the French-speaking Europeans with whom they have now an opportunity of intercourse at a free dispensary, recently started by a Christian doctor.

For the new mission station at Boghni, in

Kabylia: that special grace and wisdom may be given to those in charge of this pioneer work; and that both among the French inhabitants of the village and neighbourhood, and the natives of the place, many may hear and attend to the gospel message.

That the Lord would work among the lads who are coming regularly to the meetings held in connection with the Italian work in Tunis; and that these may be kept from the temptations with which they are surrounded.

For a young Jew at Kairouan, who seems influenced by the power of the Word: and that God will call out from this town some who shall stand by the workers there in worship and in witness.

That the Lord would be pleased graciously to send in the supplies needed for the maintenance of His own work, and that He would give grace to His servants to acknowledge with gratitude His never-failing faithfulness.

For the beloved Hon. Secretary of the Mission, Mr. Glenny, who is still laid aside: that restoration to health may be granted if it is the Lord's will, and that in his bodily weakness he may be strengthened with all might in the inner man, and may be able to rejoice continually in hope of the glory of God.

LIST OF DONATIONS from NOVEMBER 1st to 30th, 1914.

GENERAL FUND.			1914.	No. of	Amount.	1914.	No. of	Amount.	TOTALS.		
1914.	No. of	Amount.	Nov.	Receipt.	£ s. d.	Nov.	Receipt.	£ s. d.	Jan. 1st to Nov. 30th, 1914.		
Nov.	Receipt.	£ s. d.		Brought forward	63 7 2		Brought forward	157 3 6	General Fund	£3,853	7 9
2 ..	1854	9 5	10	1935	6 0	25	1996	10 0	Designated Fund	2,345	10 3
3 ..	5	10 0	11	7	3 6	26	8	1 0			
	6	12 0		8	3 6		9	2 16 4			
	7	15 2		{ Llandrindod			2000	5 0			
	8	1 0 0		{ Wells	2 14 0		1	5 0			
	9	7 0		{ Convention.			2	1 0 0			
	60	8 0		{ 40	10 0	27	3	6 0			
4 ..	1	3 6		{ Emmanuel	4 12 7		4	5 0			
	2	6 0		{ Church,			5	1 1 0			
	{ Gospel Hall,			{ Brighton.			6	5 0			
	{ West	3 3 0		{ Beulah			7	5 0			
	{ Thurrock.			{ Bapt. Ch.,	2 6	30	8	10 0			
	4	7 7		{ Thornton			9	2 0 0			
	5	13 2		{ Heath.			10	5 0 0			
	6	9 2	12	3	10 0		{ Westcliff				
	7	10 0		4	3 0		{ Hall,	2 2 4	44	10 0	
	8	10 0		5	7 0		{ Southend.		45	10 0	
	9	14 0		6	1 0 0		2	10 0	46	2 10 0	
	70	7 11		Cancelled.			3	5 1	47	1 0 0	
	1	9 0		8	2 0 0			5 1	48	1 0 0	
Cancelled.			13	Cancelled.	10 0				49	5 0 0	
3	1 1 0			9					50	5 0	
4	5 0		14	51	9 0				51	1 0 0	
5	10 0			2	3 6				52	10 0	
6	1 7 0			3	3 0				53	1 0 0	
7	10 0			4	12 0				54	6 0	
8	7 6		16	5	5 0				55	10 0	
9	2 7 0			6	1 0 0				56	5 0	
5 ..	80	5 0		{ Band of					57	5 0	
	1	7 0		{ King's					58	2 10 0	
	2	5 0		{ Daughters	10 0 0				59	1 0 0	
	3	3 0		{ Talbot					60	1 0 0	
	4	11 0		{ Tabernacle.					61	10 0	
	5	4 0		8	3 0 0				62	5 0 0	
	6	6 6		9	3 6				63	1 10 0	
	7	5 0		60	4 0				64	2 0 0	
6 ..	8	9 0		1	11 6				65	10 0	
	9	6 0		2	5 0				66	1 0 0	
	90	12 6		{ Missionary					67	10 0	
	1	12 0		{ Helpers'	2 2 0				68	7 6	
	2	17 0		{ Band,					69	10 0	
	3	10 0		{ Blackheath.					70	7 0	
	4	2 6		4	1 0 0				71	5 0 0	
	5	3 6		5	5 0 0				72	10 0	
	6	10 0		6	10 0 0				73	5 0	
	7	2 6		7	5 0 0				74	1 0 0	
	8	3 0		8	5 0 0				75	1 0 0	
	9	4 6		9	5 6				76	1 0 0	
1900	5 0		19	70	4 0				77	3 0	
1	2 12 4			1	1 1 0				78	15 0	
2	1 0 0			2	1 0 0				79	2 6	
7 ..	3	10 0		3	0 6				80	2 6	
	4	5 0		4	5 0				81	1 5 0	
	5	5 0		{ Horne					82	1 0 0	
	6	3 0		{ Lane	7 0				83	1 0 0	
	7	7 0		{ Baptist Ch.,					84	2 6	
	8	4 0		{ Acton.							
	9	2 6		6	1 0 0						
	10	3 9		7	5 0						
	{ Iron Mission		21	8	10 0						
	{ Hall,	15 0		9	5 0						
	{ Belfast.			10	10 0						
	2	3 2	23	81	1 1 0						
	3	3 0		2	10 0						
	4	2 6		3	0 3						
	5	6 6		4	1 0 0						
	6	1 1 0		5	2 6						
	7	15 1		6	1 0 0						
	8	5 0		7	10 0						
	9	3 0		{ Cecil Hall							
9 ..	20	1 0 0		{ Sun. Sch.,	4 0 0						
	1	3 0		{ Enfield.							
	2	4 1		{ Evangelistic							
	3	1 4 10		{ Hall,	1 5 0						
	4	11 0		{ Renfrew,							
	5	5 0		{ C. End. S.							
	6	2 6		90	1 0 0						
	7	6 0		1	5 0						
	{ Pantiles		25	2	2 6						
	{ Free Ch.,	1 11 0		3	5 0						
	{ Tunbridge			{ Young							
	{ Wells.			{ Women's							
	9	5 0		{ Bible Class,	2 0 0						
	30	2 0 0		{ Drummond							
	1	2 0		{ Hall,							
	2	10 0		{ Boscombe.							
	3	6 0		{ Drummond							
	4	4 6		{ Hall,	2 10 0						
				{ Boscombe.							

Carried forward £63 7 2

Carried forward £157 3 6

SUMMARY.
November.

General Fund	£182 8 7
Designated Fund	580 17 10
Total	£763 6 5

WIMBLEDON AUX.
Per J. L. FIELD, Esq.
Designated Fund Receipt No. 806.
30 Subscriptions of 10/- each £15,

Previously ackgd. 44 12 0
157 3 6
£201 15 6

DETAILS OF BELFAST AUXILIARY.
Per Mrs. BOLTON, Hon. Sec.,
Gordonville, Cregagh.
Designated Fund Receipt No. 819.

Local Receipt No.	£ s. d.
24	2 6
25	3 0
26	1 0 0
27	3 0 0
28	1 0 0
Previously ackgd.	5 5 6
	25 1 0
Total	£30 6 6

THE NORTH AFRICA MISSION.

COUNCIL OF DIRECTION.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.
EDWARD H. GLENNY, Manor Park, E.
GEORGE GOODMAN, 21, St. Helen's Place, E.C.

J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
REV. J. J. LUCE, M.A., Gloucester.
PASTOR F. E. MARSH, Weston-super-Mare.

E. E. SHAW, Wimbledon, S.W.

Hon. Treasurer.
J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.
MR. EDWARD H. GLENNY.

Organising Secretary.
MR. E. A. TALBOT.

Bankers.
LONDON AND SOUTH-WESTERN BANK,
Holborn Branch, London, W.C.

Hon. Auditors.
MESSRS. A. HILL, VELLACOTT & Co.,
2, Broad Street Place, Finsbury Circus, London, E.C.

OFFICE OF THE MISSION.

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

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

IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER, Miss I. DE LA CAMP.

IN IRELAND.—Mrs. BOLTON.