

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 Holy War. By Edward H. Glenny	33
To the Friends of the N.A.M. By Edward H. Glenny	35
After Death. By Mr. E. E. Short	39
From a Missionary's Post Bag ..	40
Changing Customs but Deep-rooted Superstitions	41
The Late Pastor Frank White. By E. H. G.	42
To the Members of the Workers' Union	43
Bible Studies on the Great Words of Scripture. By Pastor F. E. Marsh	44
For the Children. By Miss K. Johnston	45
Home and Foreign Notes ..	46
Requests for Praise and Prayer ..	48

*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission :

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Price One Penny.



THE NORTH AFRICA MISSION.

LIST OF DONATIONS from FEBRUARY 1st to 28th, 1915.

GENERAL FUND.			1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.	
Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	
1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.	
Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	Feb.	Receipt.	£ s. d.	
11	2221	4 0 0	Brought forward	138 15 0	26	2279	1 1 0	Brought forward	176 16 11	Brought forward	51 17 6	
1	2	1 12 0	Lansdowne	2 0 0	..	80	2 6 17	{ Glad Tidings		17	{ Mayes' Hall	12 0 0
3	3	0 17 6	Hall,			{ Glad Tidings		Missionary	1 0 0	18	{ Y.P.S.C.E.,	25 0 0
4	4	1 0 0	Norwood,	1 0 0		Union.				17	Wood Green.	1 0 0
5	5	10 0	Missionary							17	965	25 0 0
6	6	1 1 0	Auxiliary.							17	6	1 0 0
H.L.W.M.	8	10 0	West Kirby	5 0		Publications	179 0 5			17	7	2 1 0
9	8	1 1 0	Auxiliary.				6 0 0			17	8	8 3
Anon.	9	3 6	St. Andrew's	2 0 0						17	9	8 3
4	10	2 6	Church,							19	{ Dunoon	1 3 0
31	11	1 0 0	Chatham.							19	Boys' & Girls'	1 3 0
2	12	5 0 0	Hall,	9 7 6						23	Religious	5 4 6
3	13	5 0 0	St. Andrew's	60 10 0						23	Society.	
4	14	1 0 0	Church,	1 3 0 0								£99 3 0
5	15	1 1 0	Chatham.	2 10 14 11								
6	16	8 6	Hall,	3 10 10 0								
{ Congregational	17	8 0	Wellington	4 2 0								
S. Sch.,	18	3 6	Rd. Bap. Ch.,	5 5 0								
Fazeley.	19	1 0 0	Stockton.	7 2 0 0								
8	20	5 0	71	10 0								
9	21	10 0	2	1 0 0								
2	22	2 0	3	5 0								
4	23	4 0	Cancelled.									
5	24	6 0 0	5	5 0 0								
6	25	13 6	Friends at									
7	26	2 0 0	Tunbridge	3 4 6								
8	27	4 0	Wells.									
9	28	10 0	7	2 6								
50	29	4 0	Chelsea Hall	10 0								
1	30	100 0 0	Mothers'									
Gloucester	31	14 0	Meeting.									
53	32	5 0										
11	33	1 0 0										
Carried forward		£138 15 0	Carried forward	£176 16 11		Carried forward	£51 17 6					

DESIGNATED FUND.

SUMMARY.

February.		
General Fund	..	£185 0 5
Designated Fund	..	99 3 0
		£284 3 5

TOTALS.

Jan. 1st to Feb. 28th, 1915.		
General Fund	..	£502 7 1
Designated Fund..		367 16 11
		£870 4 2

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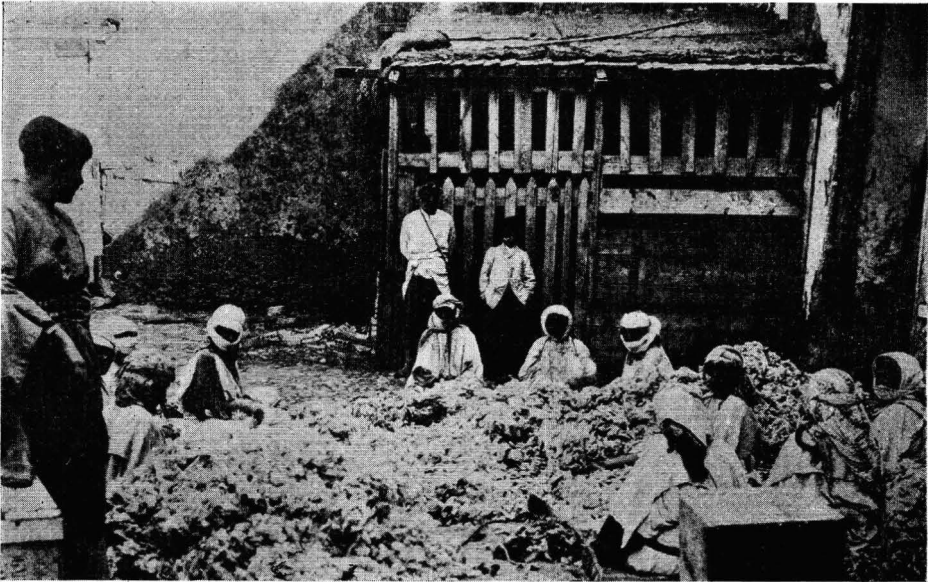
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Preparing Wool. Moors at work at Laraish. [From a Post Card.]

The Holy War.

By Edward H. Glenny.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12).

THE hosts of Satan are better organised and more numerous than all the armies of Europe to-day. How then can poor, weak Christians such as we are, expect to overcome them in conflict? Left to ourselves we should be utterly defeated, but led and strengthened by our glorious Lord we shall be more than conquerors. God has given Christ a position of power, not only infinitely above the powers of hell, but also above all the principalities and powers in Heaven; and this infinite power is given Him that He may use it in overruling all things for the benefit of His Church.

Do we not often forget that the conflict is not merely between us and the world, but between Christ and His people on the one hand, and the devil and his servants on the other? This is a conflict on which the destinies of the universe hang, and our undoubted assurance is that, notwithstanding apparent set-backs, the Lord and His people will be in God's good time absolutely victorious, while the devil and those who are found siding with him will suffer final and eternal defeat.

Sometimes in North Africa the conflict seems to make slow progress; but we are not downhearted, for our blessed Lord must in all things have the pre-eminence. Our present business is to persuade rebel sinners to surrender to

our Lord, to abandon their rebellion, and cast themselves upon His mercy through Christ Jesus; and thus to gather out a people to His name. In this work we are strongly opposed by Satan and his emissaries, who persuade people that if they become Christ's followers they will not be allowed the freedom to sin they had in the past, that they will suffer persecution, that their own religion is better than the Gospel, and that the message we bring them is not true. In spite of all these and many other devices which appeal to fallen nature, a few have repented and believed the Gospel. We long to see many more converted, for we know the time is fast approaching when the day of grace will end, and the Lord Jesus will be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

We must remember that our present warfare is not after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God. It will be observed that what the devil desires is to exalt things against the knowledge of God, for he is aware that to *know God* is life eternal. God's great desire is that we should know Him as He really is—holy and righteous, yet gracious and merciful, forgiving iniquity, transgression and sin. The great aim of the devil ever has been and still is to hinder men from getting to know God as He really is. We see this in the Garden of Eden, when he instilled into the mind of Eve doubts both as to the goodness and severity of God.

The only aggressive weapon with which the Lord provides His people is the sword of the Spirit which is the Word of God. It is by the Word of God, illuminated by the Holy Spirit, that we learn to know God, to trust Him and to love Him. But we need not only an intellectual knowledge, but a personal and practical acquaintance with Him. This is usually obtained in a life of experience, trial and communion. If we desire to tell others about our Lord effectively, it is surely necessary that we should have not only a book knowledge of Him, but such a heart knowledge as shall enable us to speak with warmth and fervour. Even then we shall only succeed as the Holy Spirit guides and empowers us.

It is evidently anticipated that the messengers of Christ will be opposed by subtle reasons and high thoughts, standing up like some high fortress to oppose the spread of the knowledge of God, both at home and abroad. Is not this what we find? The objections to the Gospel are very cleverly conceived. It seems to those who have had but little experience, as though it were an easy thing to meet opposers; but those who have had to deal with Romanists, Rationalists, Moslems and Jews, will admit that though all those classes of people can be satisfactorily answered, yet they put things in such a light that considerable wisdom is needed to answer them wisely. When to this is added the fact that they are prejudiced and self-willed, do not really want to know

the truth, and are quite careless about their souls, the work becomes very trying.

Perhaps some one will say, Why not leave all controversy apart? But we gather from the New Testament that neither our Lord nor His Apostles found it possible or desirable to avoid disputations and controversy. The modern history of missions, whether amongst Moslems, Jews, Roman Catholics or Infidels, has shown that wise and graciously conducted discussion has been one of the most fruitful means of leading souls to Christ. Sometimes when those who raise the controversy are unwilling to receive the truth, listeners are convinced, and admit its force.

We are told that our weapons are not carnal but spiritual, and they are sufficiently mighty to overthrow the very strongholds of hell. How wonderfully this fact was exemplified in the first two or three centuries, and how blessedly it might have continued to be realised had not the Church made alliance with the State, and begun to use its carnal weapons. All down the ages it has been the same. Whenever the Church has relied on carnal weapons, it has had apparent prosperity but real defeat followed by apostasy; and wherever we find those who have ceased to trust in themselves, or to follow worldly principles, and are endeavouring to do spiritual work on spiritual lines in obedience to the Lord, there we find those who are mighty through God. Many have laid down their lives for the truth, and perhaps some have thought that was defeat—but it was victory. Again and again the blood of the martyrs has been the seed of the Church. May we have grace given us to fight the Holy War, not with carnal weapons, but in a spiritual fashion, assured that, as we truly seek to carry out the commands of the Captain of our salvation, we shall be found among those who have “overcome” and have “gotten the victory.”

To the Friends of the North Africa Mission.

*St. David's,
Manor Park, London, E.,
April 16th, 1915.*

DEAR FELLOW-WORKERS,—

The Apostle Paul in writing to the Corinthians in the 2nd Epistle, chapter ix., verse 8, says to them, “God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” God’s grace was to abound to the Corinthians in order that their grace in turn might abound toward others, and if our grace does not abound toward others there is a danger of serious loss to ourselves.

The Scripture says, “Give and it shall be given to you.” I remember a beloved missionary from China who made it a practice when he was hard up to look round his house to see if there was not something he could give away. He thought that the shortness of his own supplies might be a hint from his Heavenly Master that there was something he was to give away in order to make room for his Lord’s bounty. He found this plan answered. Might it not be well for us to try it, if we have not done so already? The husbandman has to sow before he can reap, and it seems the Divine principle all through the Scriptures that we are to be the channels of

the grace of God and not reservoirs. The reservoir—the fulness—is in Christ. The supply flows on to us, and as we pass it on to others we make room for a fresh inflow from the fountain head.

This is true not only with regard to temporal but also with regard to spiritual matters. I have heard of some Christian workers who, when they get a valuable idea from Scripture, are inclined to save it up that they may give it out on some special occasion, instead of telling it out at once to anyone they may meet, counting on the Lord to give them something more and fresh for the special occasion. The Missionaries of the North Africa Mission desire to be channels of God's grace to the people of North Africa. To this end they must be receivers of His truth and grace. I have known some preachers who, after preaching, have said: "While I am not sure whether my address to-day was a blessing to the congregation who have listened to it, it certainly was a blessing to my own soul." I believe there are many who can say this, and I believe the Missionaries of the North Africa Mission in giving out to the people have received blessings in their own souls far greater than they would have had if they had not been channels to others.

We have sent out to you since the last issue of our paper a personal letter asking for thanksgiving for my partial restoration to health, and pressing upon you certain important matters concerning the Mission. To this I need not further refer.

The war on the Continent is increasingly affecting North Africa. Morocco has sent many native soldiers to the front; so have Algeria and Tunisia. Tripoli also has been disturbed through the stirring up of tribes in the interior against the Italians. Egypt, of course, has also felt the effects of the war, and although the people are quiet there is a certain amount of unrest. All these countries are subject to rumours, and find it difficult to know what is really true. Their sympathies are generally with those who are winning. On the whole, the war will probably reduce the difficulties of the work, but at present there are various obstacles. There is more or less of

martial law in certain places. Some of the native converts have been called up to fight in France or have been mobilised in view of the possibility of going there. This will be a severe test of their Christian character. One young man was very much surprised to find how few Protestants there were in the French Army.

The fact that native troops are going over to France will probably increase the inclination of some of the people to travel away from their native country. That they can earn three times as much abroad as they can at home is also a great inducement to them to go. From one Kabyle tribe, in 1912 four natives went to work in France during the summer. Next year 1,100 went. Some of them go to work in sugar factories, and some even go to work in the coal mines in the North of France. The converts, or many of them, are hardly strong enough to stand out boldly alone, and in France it is very seldom they can get any spiritual help. It would be a great mercy if some employment could be found for them in the country where they could be kept a little longer under Christian influence, and might be used to evangelise their fellow-countrymen; for, knowing the need of the people, they can reach them in a way the missionaries cannot.

Miss Cox and Miss Smith have at the present time seventeen Kabyle girls under their care at Djemâa Sahridj. They first of all seek to lead them to Christ, and then seek to train them to become good Kabyle housekeepers, fitted to become the wives of converts amongst the men. The work has its disappointments, but much more its encouragements.

Mr. Warren is now able to preach in Kabyle as well as in French. He has had stiff work to keep things going since the lamented death of Mr. Ross several years ago. Mr. Warren, who is a good photographer, is in want of a new camera for taking snapshots, and he would also be glad of a stereoscopic camera.

Mrs. Ross is doing excellent work amongst the sick, and Mrs. Warren is helping her in this and other ways.

Mr. Sydney Arthur is working on with the Kabyle language, and is winning the



Photo by]

Missionaries crossing a Ravine in Kabylia.

[Mr. T. J. Warren.

hearts of the boys, so that at Djemâa Sahridj we have now a very interesting work going on among them.

Miss Case, assisted by Miss Petter, is labouring on the whole successfully amongst the Italians and Sicilians in Tunis. There were at the beginning of the year some fifty-one in membership, and since then some others have been added. There is a wide sphere of usefulness amongst these Italians, not only in Tunis itself, but in other towns along the coast. They are in some respects more easily reached than in Italy, as priestly influence is hardly so great.

Mr. Liley works away in connection with his bookshops, which are also meeting places for natives who desire to learn more about the truth, and he has also other branches of work. As it is five years since he was home, he is expecting to come over to England this summer; and, after a rest, he hopes to visit friends about the country, telling of the work, its encouragements and its needs. He will be glad to receive invitations from friends desiring to hear his accounts of the work and to see his lantern views.

Mr. Reid has been having large numbers at the Tripoli Medical Mission, and Miss Harrald has had her hands very full. They are both in need of a rest, but with our staff so small there is no one to take

their places during their absence; and when Mr. Liley comes home, if we move someone to take his place during his absence, it will mean another station being left unoccupied for a time. The need for more workers is a constant burden to us which we seek to cast upon the Lord, while at the same time reminding our friends at home, if perchance some of them should be stirred up to go forth to the work.

The removal of Mr. Shorey and his wife to Boghni, a French village of some importance with a number of Kabyle villages round it, leaves Algiers with only Mr. and Mrs. Cuendet of our Mission, but there seemed great advantages in forming a mission station in this Kabyle centre. The work, both amongst the Kabyles and Europeans, is opening up well, and Mr. Shorey is very anxious for a native helper. Mrs. Shorey also would be glad of a fellow worker. Fortunately a Kabyle convert is found residing in the village, who had been baptised at Tizi Ouzou by M. Rolland, formerly one of our labourers at Djemâa Sahridj. This young Kabyle has been trained under a French doctor at the Government expense, and now, while the French doctor is away, he is really keeping up his work.

Madame Cuendet has been in poor health for some little time. She and her

husband have been about thirty years in the field. There have been comparatively few visitors in Algiers this winter on account of the war.

At Cherchell, to the west of Algiers, it has been found necessary to close the Carpet Industry in part, on account of not being able to procure wool, but we have a considerable stock of rugs and carpets still in stock, so that friends requiring them may be supplied. M. Nicolle, our new French Missionary, is making good progress considering the time he has been there, and the ladies are pressing on with their spiritual work. In our last number of NORTH AFRICA there was a request for money for chairs for the meetings in Cherchell. We are thankful to say that more than enough for the chairs was sent in, so that the balance is being used for a small organ and platform, &c., and for this purpose there is still need of a little more money.

Particulars about Egypt and Morocco must be deferred till a later number.

Notwithstanding the war and the general disturbance of affairs, we have to thank God that rather more money was received in the first three months of this year than in the first three months of last year. As our magazine is only published just now once in two months, we had better mention what we feel is needed up to the end of June. For the general purposes of the Mission, in addition to special gifts, about £1,500 will be required to the end of this quarter. The income of the Mission is made up of designated amounts and amounts for general purposes, and both of these funds are from time to time supplemented by legacies: When legacies do not come in there is a danger from the human point of view of slackness of supply. We therefore sometimes pray that God will lay it on the hearts of His people to remember the work when they are making their wills, and this they have done from time to time; in which fact we see evidence of

their thoughtful care and of the fact that God answers prayer.

In the early days of the Mission, in addition to the Council, we published the names of a few friends who kindly consented to give us their names as a guarantee of the bona-fides of the Mission and its Scriptural and evangelical character. Amongst these names were the late Rev. W. Arthur, Sir Stevenson Blackwood, Donald Matheson, Esq., James Mathieson, Esq. of Mildmay, Right Hon. Lord Polwarth of the Evangelical Alliance, Lord Radstock, Pastor C. H. Spurgeon, Pastor Frank White, Theodore Howard, Esq., &c. All these friends have since been called Home, and it was thought by some that the Mission was sufficiently well known to render it unnecessary to give the names of Referees. We sometimes find, however, that new friends are not very well acquainted with the names of some of the Council, and we have therefore thought it well to ask a few of our old friends who have found it impossible to continue on the Council, and a few others who know the Mission, to give us their names as Referees. The names of these friends will be found on the back of our magazine.

As I said in my last letter, we are most anxious to get new workers, fitted and called of God, and we feel assured that if God calls He will send the means for their support.

Will our readers bear in mind that the *first ten days of May* have been set apart as usual for *special prayer and thanksgiving* on behalf of the Lord's work in North Africa. We earnestly ask our friends to unite with us in bearing up before God the Moslems of those lands, the converts and native workers, and all those who labour at home or abroad to spread the gospel of the grace of God in those dark regions.

I remain,

Yours heartily in Christ's service,
EDWARD H. GLENNY.

Whether we will believe it or no, "It is more blessed to give than to receive." If we will but be givers, He will minister to us both seed for our sowing and bread for our eating, and we shall always have all sufficiency in all things, and abound in all good works.

The late Hudson Taylor.

After Death!

By Mr. E. E. Short.

"WHERE will you go when you die?" is often the question with which I start a conversation with some caller in the Bible depôt. The answer often returned is, "I don't know," or perhaps, "To the grave." When I continue, "That is your body; where does your spirit go?" I may hear nothing further than, "I don't know"; but sometimes the answer is, "To Paradise." Then I further ask, "How do you know that? Are we not sinners?" At this point one gets some variety. The response may be, "God is merciful," or "All Moslems go to Paradise." If stress is laid on the openly irreligious lives of many Moslems it is met by the remark that they will enter hell first, and will there be purified by suffering, &c.; but that the torment of hell will be cut short for all Moslems, and they will sooner or later enter Paradise; whereas, unbelievers (i.e., unbelievers in Mohammed) will remain in hell eternally.

The above sums up the popular "theology" or the popular ignorance of the great mass. But recently I put the question at the beginning of this paper to a bright lad, fresh from his religious instruction, and he surprised me by promptly replying, "To *Al Berzakh*." I had almost forgotten what that was; it is the intermediate state between death and the resurrection. I pushed the enquiry a step further. "And after?" He said the next thing was to pass the "*Serat*" (a bridge over hell finer than a hair and sharper than a sword-edge). After that was the "Balance," with one scale for the good deeds and the other for the evil ones. If the good outweighed the evil, their owner was admitted to Paradise.

It is interesting to see how the Koran originated and how tradition afterwards has explained this weighing process. The Koran (vi. 161) states that he who brings a good work shall have ten credited to him, and he who brings an evil one shall be rewarded for that one only. Tradition enlarges on this. Tradition reports the prophet to say that "he who is disposed to do a

good deed and does not do it, God writes it as a complete good deed; and if he intends to do it and does it, God writes it as ten good deeds (this is the minimum); . . . and if he is disposed to an evil deed and does it not, God writes it a *complete* good deed; and if he is disposed to it and does it, God writes it *one* evil deed." The comment on this is that in the case of the good deeds written down, the emphasis is on "*complete*," thus giving them full weight; while in that of the evil deeds the emphasis is on the "*one*"—the littleness of them, and this invites us to reflect and to note that the "standing of generosity is wider than that of justice." Does it not rather suggest to us that from Mohammed's time there has been an uneasy fear that the good deeds would prove insufficient to weigh down the balance against the evil deeds? Man cannot fearlessly face a just balance before God; so the Koran begins, and tradition and commentators continue, the work of weighting the scale with good deeds. This is in accord with other means of "making light and easy" the way of salvation by works; which Islam professes to do, though it destroys thereby the justice and moral character of God, and destroys in man all real sense of sin, all hatred of it; and, in some cases, all real effort to avoid it.

How sad is the outlook after death of this people with their "pure monotheism" and their creed which at first sight seems so far correct!

How different from the Christian's outlook! He has a hope, an anchor of the soul, both sure and steadfast. For us there is no dark, doubtful interval between the life here and the rest beyond; no dependence on our own works which may in the end prove insufficient and leave us in Purgatory. For, having given up all hope in our own works, and having trusted in *Him*, we have eternal life, we shall be with Him, and we shall be like Him.

Kairouan, Tunisia.

From a Missionary's Post Bag.

Djemâa Sahridj,

March 31st, 1915.

THE post brought us good news a day or two ago in the form of a letter from a native schoolmaster, who belongs to a high family in this village, but who is now stationed near Setif, in the department of Constantine. He says: "I should be very grateful if you would lend me a Bible or New Testament, of which I am in great need. Some years ago I had a book of this kind, but a comrade, to whom I lent it, went off with it." On the back of the envelope is written: "Please add, when sending, a book of *Cantiques Populaires*." (This is the Sankey's hymn book of France.)

When a boy in this village, this young man attended the Sunday School and gospel meetings. During the long summer holidays which he spends in this village, he frequently visits us, and has always shown himself friendly. There must be a stirring among the dry bones to produce such a demand as contained in the above letter. May the words that "are spirit and life" give life and light to this seeking soul. Like many others of his class, he has come under the influence of "free thought." This, whilst it has weakened Islam's hold, does not prepare a man for the reception of the gospel.

We recently sent "Marked Testaments" to our Christian soldiers. Here is the reply of one of them:—

"I thank you and the members of the Church at Djemâa for your welcome present and your good wishes. I often have occasions to say what I am, and why I am not like the other 'Turcos', who are famous in this war. I have a friend who would be happy to have a New Testament like mine. He says that it is to pass the time in the trenches. I admit that the

days are often long and the nights seem endless. I often meet English and Kabyle soldiers. We are all mixed in this part of France. It is terrible (the war), but that is one more proof that the 'Word' is true."

The above is from a young man who was in England at the outbreak of hostilities. He joined the "Corps of Frontiersmen," and was afterwards sent to France and drafted into a French infantry regiment.

Other letters were received about the same time, which I have not by me at present. One writes from the south and the other from the west coast of France. Both were grateful for the Testaments. One said: "I have been trying to get a Testament for some time, which I could put in my coat pocket, as I expect shortly to be sent to the front." He spoke of a French Pastor he had met, who prayed with him in the street. Both these correspondents spoke with surprise of the very small number of Potestants they found in France.

Another young fellow, who professed conversion just before we came here, but who gave us a lot of trouble on account of his bad conduct, writes as follows: "I consider in my heart the words that you have spoken to me about Jesus Christ. Those who believe in Jesus Christ have nothing to fear, and since I believe in Him as my Saviour I have nothing to fear." He addressed me as "My dear father," and signs himself as, "Your devoted son."

Earnest prayer is asked for these young men that they may be "kept by the power of God" from the dangers—physical and moral—by which they are surrounded, and that they may be good soldiers of Jesus Christ.

THOS. J. P. WARREN.

Changing Customs but Deep-rooted Superstition.

(From Miss Hubbard's Diary.)

WHILE European customs are slowly finding their way into conservative Morocco, some of them do take hold of the folks in an un-European way. Two of our neighbours have taken to European coats, but I saw the young gentlemen the other day in the street wearing them hind before and buttoned down the back. A great many of the younger generation wear boots instead of the old yellow slippers, but this fashion has not touched the women yet, though they too have begun to wear stockings. We saw a lady preparing to go to a wedding the other day, and when finally dressed in all her native garments, she put on a pair of white woollen bed socks, and then a pair of pale green silk stockings. A fortnight ago we were dining in a Moorish house, and there were two young lady guests there from one of the richest families in the town. After dinner, when the slave brought round the brass kettle and brass basin for us to wash our hands, one of the ladies fetched out her tooth-brush from the folds of her waistband and in public cleaned her teeth. She then passed on her tooth-brush to her sister and other friends for them to do the same. When all had used it, it was returned to the owner, who tucked it away again in her waistband!

I have seen a teaspoon passed round the company with the preserve, and each one put a spoonful into her mouth and returned the spoon to the dish for the use of her next neighbour. In such case I prefer the native custom of fingers, for my fingers go into no one's mouth but my own. I am afraid I am conservative too, but I am sorry to see most of these changes of dress and custom. In things that matter the Mohammedan does not advance, but in all these other things, changes are coming in very fast. May even such changes help to break down prejudice and to bring in a freer day for the people here, and may many hearts be made ready for the great change which can only be brought about

by faith in the Gospel of our Lord Jesus Christ!

The Spanish have now got electric light in the town, and some of the wealthy Moors are having it introduced into their houses. The other day when I was visiting, a lady asked me what we thought of electric light in our country, was it healthy? So of course I said that many of our houses had it, and we think it very clean and very healthy. She told me there is some doubt about it here, for in one large house in which it has been installed, several have been taken ill with typhoid fever, so now they think the electric wires must have conveyed it! Since then I have heard again of that household with electric light and typhoid, and I am afraid the idea has got hold of the folks. What strange ideas do get hold of them sometimes. An old man told me yesterday that he can eat "masculine" meat, but "feminine" meat of any kind always makes a lump come up on his leg! He believes it too!

Visiting a house lately, by request, I found a man sitting on the step, with his book and pen handy, busy talking to a slave just inside the door. He looked very black at me—a Christian—as I stepped across him to get into the house. I went into a room where the mistress, two guests and a few slaves were gathered. By and by in came the girl from the door for a silver coin for the man, and she soon returned with a "charm" for her mistress, with instructions that she was to burn something she brought in her hand and inhale the smoke. I had a word then on the valuelessness of such things, and the lady said they had only given the money to get rid of the man; but I noticed that she carefully tied up the charm in the corner of her handkerchief and hastily changed the subject. Then, speaking of a little son of the house who is not well, we decided that he needed change of diet. So the servant lad was called to go and buy some bread, which he was then to take to a certain *fokeeh*

(i.e., a learned man), with a quarter dollar, and a request for a written charm to be put in the middle of the loaf. The sick child was to eat a wee bit of the bread, and after that no other food would upset him. The women were so sure of the efficacy of this remedy, and were so much excited and worked up about it, that they made such a babel that I found it impossible to get a hearing at all. This people will not receive "the love of the truth that they might be

saved," but certainly they are under a strong delusion that they may believe any amount of lies. Sometimes it seems as if there were nothing too absurd for them to believe. Yet, thank God, even here the Spirit of God can and does work. May He open these blind eyes, that some of these superstitious, self-righteous people may see their own sinfulness and God's way of meeting their great need!

*Tetuan,
Morocco.*

The late Pastor Frank White.

THE death of Pastor Frank White, at the age of seventy-eight, can hardly be called a surprise, and yet his death is a profound loss to the evangelical and evangelistic Christian Church built upon the unfailing Word of God. Pastor Frank White has been for long a friend of the North Africa Mission, and years ago visited North Africa in company with the late Miss Bell. He was always glad to invite our Missionaries to Talbot Tabernacle to tell of the Lord's dealings with them, and he also frequently gave some of his valuable books to outgoing Missionaries.

Perhaps the most striking feature in his character was his graciousness—so like his Master in gentleness and love. Somehow we always associate with Mr. White the word, "Pastor"; for besides being a preacher and teacher, he was strong in this direction. Is not the lack of real Pastors one of the greatest lacks in our Christian work at home and abroad? There are evangelists and teachers, but how few are there to do the plodding work of the Pastor—to be real shepherds. Mr. White had a shepherd's heart. He not only fed the flock, but tended them and watched over them.

Why is it that we so often hear of evangelistic services, with large numbers making some profession of conversion or taking decision cards? And yet when we go to look for these in a year's time how very few we find? This may be partly accounted for by a too hasty profession, but perhaps one of the greatest causes of small permanent results is the lack of pastoral care and oversight. I would

press this matter of the caring for souls upon our readers. We find in North Africa that the greatest success is always where there is unselfish and devoted care for professed converts—a spending and being spent for them. Some workers at home and abroad seem to have the faculty of dispersion—they scatter the flock instead of gathering it. How many Churches there are that rise to a certain point and then stagnate because the Christians are not well looked after! It is not only the sick in body that need to be visited; these often need less visiting than any, for their physical weakness often tends to keep them near the Lord. It is far more important to visit the sick in soul—Christians who have lost their first love. There are surely tens of thousands scattered up and down the country who at one time did run well, and have grown careless, largely for want of pastoral oversight. Should there not be a large number of Christian workers who, perhaps not preachers at all, should yet be qualified to go in and out amongst the people, thus feeding the flock of God? Alas! this work is often left to one or two. We need "fathers" in the Church who shall nurture the young converts.

Let us then, as we remember our brother, Pastor Frank White, see to it that though we may not be publicly recognised pastors, we yet have a pastor's heart, a pastor's eye, and a pastor's tenderness in watching over converts, whether at home or abroad.

E. H. G.

To the Members of the N.A.M. Workers' Union.

The Priory,

Christchurch, Hants.

DEAR FRIENDS,—In the January-February issue of NORTH AFRICA, Mr. Talbot gave such a full report of our Union that it only remains for me to present the accounts for 1914. We have great cause for thankfulness that, though the war brought so many new claims on our sympathies, generous friends have not allowed our funds to suffer. The customs charges were exceptionally low, and a kind friend of Missions saved considerable expense by personally taking all the Algerian parcels to Algiers. This accounts for the balance in hand.

I would like to add that it is a great pleasure to me to undertake, in conjunction with Mrs. Bridgford, the General Secretaryship of a work which was so dear to my Aunt who was taken to be "with Christ" a few months ago.

The kind, appreciative letters received from the Mission field clearly show how useful is the service of our little Union in which it was her joy to labour. Our missionary friends desire me to express their grateful thanks to each member.

Yours very sincerely,

UNA E. TIGHE.

April, 1915.

WORKERS' UNION ACCOUNT, 1914.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
From Secretaries	18	14	0	Goods bought	25	9	7
From "Scattered Members"	11	16	6	Carriage	5	12	8
Special Donation from a "Scattered Member"	7	10	0	Customs Duty	3	10	0
	7	10	0	Balance in hand	3	8	3
	<u>£38</u>	<u>0</u>	<u>6</u>		<u>£38</u>	<u>0</u>	<u>6</u>

LIST OF LOCAL SECRETARIES, 1915.

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| <p><i>Basingstoke.</i>—Miss Emma Smith, Erith House.
 <i>Birkenhead and West Kirby.</i>—Mrs. Cooper, 11, Grange Road, West Kirby.
 <i>Burnham (Som.).</i>—Mrs. King, Arnside.
 <i>Cambridge.</i>—Mrs. Oswin Smith, 5, Station Road.
 <i>Cheltenham.</i>—Miss Molesworth, 2, Priory Street.
 <i>Clevedon.</i>—Miss F. Brown, Norham, Victoria Road.
 <i>Croydon.</i>—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.
 <i>Dublin.</i>—Miss B. Clarke, 30, Leeson Park.
 <i>Eastbourne.</i>—Miss Gurney, Granville Lodge, Granville Road.
 <i>Edinburgh.</i>—Mrs. Grieve, 104, Viewforth.
 <i>Folkestone.</i>—Miss Astbury, 21, Connaught Road.
 <i>Guernsey.</i>—Miss Diment, 2, Vauvert Terrace, Vauvert Road.
 <i>Hythe.</i>—Miss C. Avill, Park Lodge.
 <i>Harrogate.</i>—Miss Jones, 171, Cold Bath Road.</p> | <p><i>London.</i>—Miss Grace Wyatt, 41, Pine Road, Cricklewood, N.W.
 <i>London.</i>—Miss A. L. Smee, 4, Park View Mansions, High Street, Highgate, N.
 <i>London.</i>—Miss E. T. Roberts, Highlands, Streatham Common, S.W.
 <i>London.</i>—Miss Dalton, 39, Woodland Road, Upper Norwood, S.E.
 <i>London.</i>—Miss Smallridge, Haddon, Salter's Hill, Upper Norwood, S.E.
 <i>Portrush (Co. Antrim).</i>—Mrs. Macaulay, Strandmore House.
 <i>Redhill (Surrey).</i>—Mrs. Code, Tregwynt.
 <i>St. Albans.</i>—Mrs. Pakeman, Salem, Carlisle Avenue.
 <i>Tunbridge Wells.</i>—Mrs. Morrison, 69, Queen's Road.
 <i>Weston-super-Mare.</i>—Miss F. Blake, Rocklease, South Atlantic Road.</p> |
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Bible Studies on the Great Words of Scripture.

By Pastor F. E. Marsh.

AGAIN let me emphasise the fact that there are several general rules about the great words of the Bible, and these are: the first occurrence of any word explains its use in other places; second, there is generally one verse which embodies the truth of the word; third, there is often found one book which covers the many-sidedness of the word; fourth, there is generally one chapter in which a full revelation is given, expanding the meaning of the word; fifth, there is found in the New Testament a word which corresponds to the one used in the Old Testament; sixth, the derivations from the root word are coloured by the original meaning; and, seventh, there is a specific revelation embodied in the word employed.

ATONEMENT.

1. The first time the Hebrew word for atonement is used is in Gen. vi. 14. Both the verb and the noun are rendered "*pitch*"—"Thou shalt *pitch* the ark within and without with *pitch*." The meaning of the word for atonement is therefore obvious, namely, to cover. The statement that atonement means to make at-one-ment, and therefore means reconciliation, is erroneous. Reconciliation is the result of the atonement. Atonement is a work which is done for us. "**Kaphar**" in itself means to cover, and "**Kopher**" signifies a covering. In a general sense the word means that which covers, and in the particular sense of making an atonement, it signifies that which is given to answer for an offender, so that the offender is not seen, but that which is given for him is.

2. The key verse on the atonement is Lev. xvii. 11, where Jehovah says, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (R.V., "By reason of the life"). The words "life" and "soul" are the same. Life is in the blood. The life of man is forfeited on account of his sin. The life of another must be given for the life forfeited. The life given makes the atonement for the sinner. Jehovah gives the life and meets the righteous requirement of His own law.

3. The book in the Old Testament where atonement is unveiled is Leviticus. The following outline will speak for itself.

The necessity for atonement—"Make an atonement . . . concerning his sin" (v. 16).

The authority for atonement—"As the Lord hath commanded" (viii. 34; ix. 7).

The person making an atonement—"The priest" (iv. 20, 26, 31, 35; v. 6, 10, 13, 16, 18; vi. 7; vii. 7; xii. 7, 8; xiv. 18, 19, 20, 21, 29, 53; xv. 15, 30; xvi. 6).

The means of atonement—"The blood that maketh atonement" (x. 17; xvi. 10, 11; xvii. 11).

The person to whom atonement was made—

"Before Jehovah" (xiv. 18, 19, 31; xv. 15, 30; xvi. 10).

The blessings which came because of atonement—"Forgiveness" (iv. 20, 31, 35; v. 10, 13, 16, 18; vi. 7; xix. 22); "cleansing" (xvi. 16, 30); rest (xxiii. 27-29); release (xxv. 9) acceptance (i. 4).

The only way by which atonement was received—By faith—"Put his hand upon the head of the burnt offering" (i. 4).

4. The chapter in which a full revelation on atonement is given is Leviticus xvi., where we find, sixteen times, the verb "**Kaphar**" is used—fifteen times rendered "make an atonement" and once make atonement (Lev. xvi. 6, 10, 11, 16, 17, 18, 20, 24, 27, 30, 32, 33, 34).

5. The word in the New Testament which corresponds to the Hebrew word for atonement is "propitiation." Christ Himself is called the "Propitiation" (i. John ii. 2; iv. 10), because by means of His blood sin is answered for.

6. The following outline will suggest the comprehensiveness and suggestiveness of the derivations from the root word for atonement:—

"**Kaphar**" (verb. Primary word).

"**Kopher**" (noun).

"**Kapporeth**" "Kopher" "Kephor" "Kippurim"

"**Kaphar**" the root word, is rendered "pitch" in Gen. vi. 4, "make an atonement" in Lev. xvi., "purged" in Isaiah vi. 7, "disannulled" in Isaiah xviii. 18, "pacified" in Ezek. xvi. 63, "put off" in Isaiah xlvi. 11, "appease" in Gen. xxxii. 20, "make reconciliation" in Ezek. xlv. 15, "cleansed" in Num. xxxv. 33, "forgive" in Jer. xviii. 23, "be merciful" (Deut. xxxii. 43), and "pardon" in II. Chron. xxxviii. 18. "**Kopher**" is translated "pitch" in Gen. vi. 14, "sum of money" in Ex. xxi. 30, "ransom" in Ex. xxx. 12, "satisfaction" in Num. xxxv. 31, 32, "villages" in I. Sam. vi. 18, "bribe" in I. Sam. xii. 3, "camphire" in Song of Songs i. 14, and "atonement" in the margin of Job xxxiii. 24. "**Kapporeth**" is rendered "mercy seat" seven times in Ex. xxv.; "**Kepher**" is translated "young lion" in Amos iii. 4, and "village" in Neh. vi. 2; "**Kephor**" is rendered "hoar frost" in Exodus xvi. 14, and "bason" in I. Chron. xxviii. 17; "**Kippurim**" is the plural word for "atonements," and is thus given in Ex. xxx. 10. In all these words there is the underlying thought of that which covers and is a covering. Take the word "appease." Jacob sent a present to Esau to appease him for the offence committed against him, by means of which Jacob sought to cover the face of his brother, so that he might not see the offending one and the offence. "Camphire," in Cant. i. 14, refers to the henna flower (see margin of

R.V.), out of which the women in the East obtained a dye to beautify (cover) their cheeks and hands. The "mercy seat" was the covering of the ark. A "village" is a place of covered dwellings, or a place protected by walls. The "hoar frost" is nature's beautifier of winter's black trees; and the "young lion" has not the courage of the older one, so keeps in the cover of his lair.

7. The specific revelation embodied in the atonement is this, that Christ has given to God for us a satisfaction on account of sin which man could not give himself, therefore the atonement is the Godward aspect of His death. In making an atonement for sin we have no part whatever, it is a work done for us, apart from us, and given to God by Christ on Calvary.

That atonement brings all the benefits of grace to us, but primarily atonement is not a blessing which comes to us: it is a work done for us by Another. From this fact, it will be seen at once that atonement cannot mean at-one-ment or reconciliation. Reconciliation to God is an outcome of the atonement, but atonement stands without any reconciliation. Those who avail themselves of the atonement are reconciled to God, while those who neglect the atoning Saviour and His atonement by His death place themselves beyond the pale of reconciliation.

"Atonement" in Romans v. 11 should be as margin "reconciliation"; and "make reconciliation" in Hebrews ii. 17 should be "make an atonement."

For the Children.

By Miss K. Johnston.



Photo by] [Miss E Turner.
Aweesha and Rabah.

LITTLE Aweesha and Rabah are a year older than when we wrote about them last time, and they have grown since their photo was taken. Aweesha will be six years old in June, and she goes regularly to the French School, so has learnt to speak a little French, and repeats little rhymes with such a funny accent. She is a delicate child, but this winter she has been much better. We saw that she had a nice warm cape with a hood, such as the French children wear, for rainy and cold days.

Her parents think a great deal of her,

as she is their only child. You may remember that all the nine others died, most of them when they were quite small. The Arabs do not know how to take care of children as your mothers know how to take care of you. In the winter some of the wee mites wear such thin clothes, and so they catch bad colds, and when they are ill their parents do not take them at once to the doctor (although they can have a French doctor's advice for nothing, only paying for the medicine), but they always put off and put off, and very often they get a man to write a charm and then they tie it round the child, or sew it on to its little red cap. And the funny part is, that they will pay several shillings for a charm, which of course does no good, and yet grudge money for proper medicine.

Some one we knew had a charm in a tin case tied round her so that she could wear it night and day, and even when she went to the bath.

A dear little girl named Yamina was very ill, and what do you think they gave her to eat, believing it might make her better? Some mould from a saint's tomb! And she would call out for some in her little weak voice, saying, *Trâb*, *Trâb* (Earth, Earth). The younger sisters of this little girl (who never got better), come to the Infant Class.

In a house just across the road there live three of the "Infants," and the other day when Miss Turner went there

she found them all three just inside the front door, and an older Sunday School girl was having a class and teaching them, and they were singing one of the Arabic hymns, the translation of which is something like this :—

“ He died to save me
And take away my sin,
And to open heaven’s door
That I may enter in.”

Winsome little Rabah also attends the French School. He is about the same age as Aweesha. Although so young, he is really quite a help in our weekly class, for he has a nice little voice for singing.

You would think his home very dull. All the family of six children and the parents live in one dark room with only one small window high up, so that very little light can get in. His father only earns about 1/8 a day. The eldest boy is a cripple, but the second boy does what he can to help. I am glad to say the mother loves to hear about the Lord Jesus.

I want to tell you too about a girl named Fatima who is nine or ten years old. Her father died a year or two ago, and her mother has lately become blind, and they are very poor. Her sister, Z—, works in our Carpet School, and is a Christian, but little Fatima is very naughty and troublesome.

A little while ago she had the chance of earning a little money by going six mornings a week to Madame Nicolle to run errands, and sometimes take care of the baby. But, alas! she was not clean enough to be with the children, and besides she began to steal, leaving the marks of her teeth on the cheese! So she could not be kept.

Even in Sunday School, Fatima is naughty, and at home her blind mother can do nothing with her. We do so want her to be different. Will you help by praying that she may have a new heart; for we know that our Saviour came to save sinners, and naughty little girls like Fatima can be changed.

Cherchell, Algeria.

Home and Foreign Notes.

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.



A Prayer Meeting for the North Africa Mission is also held (D.V.) on the second Tuesday in every month, at 3.30 p.m., at **129, Fordwych Road, Cricklewood, N.W.**



Will our readers bear in mind that the **first ten days of May** have been set apart as usual for **special prayer and thanksgiving** on behalf of the Lord’s work in North Africa. We earnestly ask our friends to unite with us in bearing up before God the Moslems of those lands, the converts and native workers, and all those who labour at home or abroad to spread the gospel of the grace of God in those dark regions.



The **Rev. J. J. Luce, M.A.**, of Gloucester, who has for several years been a valued member

of the Council of the North Africa Mission, has felt compelled to resign his position on the Council, though he will remain as a Referee to the Mission. Mr. Luce finds that, owing to distance and his many other engagements, he is unable to attend the Council meetings regularly, and he thinks therefore that he should not continue on the Council. His resignation is a cause of great regret, both to the Council and to the missionaries, many of whom remember with pleasure the profitable Conference which he arranged at Gloucester in 1913. We are sure that, though no longer on the Council, we shall always find our old friend ready to further the interests of the Mission in every way in his power.



We are requested to insert the following notice: It is proposed to have **Three Days of Prayer for the Mohammedan World and England** on Monday, Tuesday and Wednesday, the 14th, 15th and 16th June, at Devonshire House, Bishopsgate, London (Friends’ Meeting House). Hours, 11 a.m. to 1 p.m., 3 to 4.15 p.m., 5 to 7 p.m. The Rev. Cyril Bardsley,

C.M.S., will preside on the first day; Dr. S. M. Zwemer on the second day. Tickets of admission may be obtained by all Missionaries, or by those connected with Missions to Moslems and their friends, from J. L. Oliver, Nile Mission Press, 10, Southfield Road, Tunbridge Wells; and J. M. Cleaver, Egypt General Mission, 10, Drayton Park, Highbury, London, N.



“THANKS.”

AGAIN we tender our hearty thanks to **Mr. J. Calow** of Redcar, for further supplies of drugs for use on the mission field. He has forwarded parcels of drugs to **Tetuan, Arzila and Tripoli** to the value of £4 16s. 8d., £2 16s. 5d., and £4 11s. 2d. respectively. Our Missionaries are truly grateful to Mr. Calow for his generous gifts.



Morocco.

Miss A. G. Hubbard writes from **Tetuan**: “**Rahemu’s** stepfather has been here to see **Fatima**, her young stepsister, who is staying with us. He said that R— is very happy with her husband, but she has had another fall, and is only now beginning to walk about again. I suppose that first fall from the mule, years ago, and then the long neglect of the injured knee, has left a permanent weakness. . . . **Fatima** is about eight. She goes every morning to the sewing mistress to learn to sew, and in the afternoon **Miss Fenn** has her with the other children to teach her to read. At present she is just a jolly, careless child, taking life as it comes and thinking of ‘little else.’”



The school for Spanish children at **Tetuan**, under the care of **Miss Vecchio**, seems greatly appreciated by the parents of the scholars. The rent of the room used for the lessons having been raised, the mothers are willingly paying a small fee so that the extra money may be made up. . . . There are twenty pupils. Of these, five can read the Bible, five more can read a little, and the rest are quite young children only able to spell out easy words. Some of these little ones have learned to love the Word of God. **Miss Vecchio** writes: “The grandmother of one little girl, barely eight years old, kneels down every night to pray. When asked what she said, she replied, ‘I am asking the Lord to open your eyes and Mother’s that you may know Him.’ One of the elder girls, when set to construct sentences as a grammar lesson, wrote thus: ‘I pray the Lord Jesus to help me to serve Him.’ When this girl came to the school

last July she was very ignorant and knew nothing about the Saviour. I ask to be remembered in this work.”



Algeria.

Miss K. Smith, who with **Miss J. Cox** presides over the **Home for Girls** at **Djemaa Sahridj**, writes most encouragingly of the work going on under their care—“The ‘Home and School for Kabyle Girls’ is prospering greatly. The men are now coming and asking us to receive their daughters and bring them up as we think right. In a few days we expect to have **seventeen** in the home and four coming daily. It has often been uphill work, but with the entire support and confidence of the parents all will be easier. . . . Our house accommodation is already insufficient for our large Kabyle family, so we want to build rooms over one of the two halls in the Mission grounds.”



Cheering news comes from **Tebessa**. **Miss E. Whitton** writes on March 14th: “The work here is most encouraging just now. Several just lately have come out of the darkness, and **Miss Cox** has her hands full. Several of the converts are homeless, having lost all they possessed through becoming Christians. . . . One young girl, whom I visited last Friday, said to me, ‘I know that Jesus has saved me because He has forgiven me all my sins.’ **Miss Cox** tells me that she had hopes of that girl some months ago.”

Just as we go to press we hear from **Miss Cox** the good news of the **baptism of three native converts** who have been under instruction for some time. **Miss Cox** also desires us to mention the case of a young convert, **M—**, who is anxious to set up as a carpenter so that he can earn his own living and help his parents, who are very poor. “**M—** asks for a small set of necessary tools, and a carpenter’s bench to commence with; he means to buy the rest of the tools later on as he is able. May the Lord incline some hearts to help him in this honourable enterprise is our sincere prayer.”



Mr. A. A. Shorey writes from the new station at **Boghni**, Algeria: “Many souls are hearing the gospel, and we are encouraged in the work. The French children, young people and one or two adults come regularly on Sunday afternoons. We have had as many as thirty, among whom are three Kabyle boys who attend the French school. Some of these

children go to the Roman Catholic Mass on Sunday mornings. The schoolmistress used to send her children there, but since our arrival they have left and come to us. . . . The priest has already tried to hinder our work, but he lives some distance away, and we have the advantage of being on the spot. The people are friendly and I do not think many of them are likely to forbid their children to come to us.

"During the month of March we had **good attendances** (of Kabyles) every Sunday morning—**about sixty**; and of these about twenty-four were men. Several native students come in to listen, and they have asked questions. I have given away a few copies of the gospel to those who can read."



Tunisia.

Mr. H. E. Webb writes from Sfax on April 6th: "The attendance at the **Arab Sunday School** since it has been reopened has been on an average **fifty**, and the **Porter Boys' Class** has averaged **forty**. About ten women attend Mrs. Webb's weekly sewing class: she could get many more if funds would allow. We hold an English service on Sunday afternoons

and a meeting for Italians on Wednesday evenings. What with these meetings, the Bible Shop and the visiting, our hands are pretty full. We have had much joy in our work this last winter."



Egypt.

In our January issue, Mr. W. T. Fairman, of **Shebin-el-Kom**, wrote of a new campaign which he was entering upon in the neighbourhood. One of the towns in which regular meetings were being started was the town of Tala, the official centre of a large district, and well known for its fanaticism. At first, the workers were much encouraged. A room was freely lent, and the meetings held were well attended—mostly by Copts, but by a few Moslems also. . . . In a recent letter, Mr. Fairman reports that opposition has commenced and the priest has organised an opposition meeting. He adds, however, that the majority of those who had been friendly are remaining true. May this opposition, trying though it must be to the workers, be the means of deepening the interest of those who are already interested, and inciting others to come and hear for themselves, and may the Lord bless His own Word!

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For signs of blessing among the natives in Tangier; and prayer that those who have professed conversion may walk worthily and humbly before the Lord.

For special encouragement in the Home for Kabyle girls at Djemâa Sahridj. The parents of girls in the village are coming and asking that their daughters may be received (see p. 47). This is a matter for praise and thanksgiving.

For the baptism of three converts at Tebessa; and prayer that these may be kept faithful and may grow in grace (see p. 47).

That the Lord has, through His servants, sent in the money required to provide chairs for the Evangelistic Meetings at Chercell: and special prayer for all the efforts being put forth in this town to reach the men and boys who have been for so long without a teacher.

That in answer to much prayer, Mr. Glenny, the Hon. Secretary of the Mission, has been restored to a measure of health and is again able to take up the oversight of the work. Prayer is asked that he may continue to gain strength.

PRAYER.

For the Moorish girls in Mrs. Roberts' Home School at Tangier: that results may follow from the daily teaching from the Word of God.

That God's blessing may rest upon all the labours of His servants at Tetuan: and especially the efforts put forth among the young—both native and Spanish children.

For the pioneer work at Boghni and in the neighbourhood: that hearts may be softened and minds prepared for the reception of the Word.

For a Coptic lad at Rosetta: that he may be convicted of sin and saved from the errors in which he has been brought up.

For all the converts (from North Africa) who are now engaged in the great struggle on the Continent: that they may be enabled to act worthily of their profession as good soldiers of Jesus Christ.

That the Lord Who has graciously supplied the needs of His servants will continue to send in all that is necessary for the maintenance of His own work, and will also send forth fresh labourers and provide the means for their support.

LIST OF DONATIONS from MARCH 1st to 31st, 1915.

GENERAL FUND.			1915. Mar.	No. of Receipt.	Amount.	1915. Mar.	No. of Receipt.	Amount.	SUMMARY.		
1915. Mar.	No. of Receipt.	Amount.			£ s. d.			£ s. d.			
			Brought forward			Brought forward			General Fund .. £680 19 1		
18	2335	10 0 0	18	978	2 0 0				Designated Fund .. 183 5 3		
1	2282	10 6 6	20	7	14 0 0				<u>£864 4 4</u>		
	3	2 6 6	22	8	1 0 0						
	4	10 0 0	23	9	3 0 0						
	5	20 0 0	25	40	3 0 0						
	6	1 0 0		1	8 10 0						
2	7	5 0 0		Newton Heath } 1 10 0							
	8	50 0 0		Evang. Ch. } 1 10 0							
	9	10 0 0	25	3	2 0 0						
	90	1 0 0		4	6 0 0						
3	1	5 0 0		5	14 7 0						
	2	10 0 0		6	10 0 0						
	3	1 5 0	25	Anniesland Hall, Glasgow. } 10 0 0							
	4	5 0 0		8	1 0 0						
	5	5 0 0		9	3 0 0						
	6	10 0 0		50	10 0 0						
4	7	1 0 0		Readers of Life of Faith. } 3 7 0							
	8	3 6 6		Cancelled. } 5 0 0							
	9	10 3 0		Gibraltar Auxiliary. } 5 0 0							
5	8	10 0 0	27	4	1 0 0						
	Anon.	10 0 0		5	2 2 0						
	301	5 0 0		6	3 0 0						
	2	7 0 0		7	2 0 0						
8	3	5 0 0		8	1 1 0						
	4	4 0 0		Moor Park U.F.Ch. S.S., Renfrew. } 10 0 0							
9	5	10 0 0		Queen's Rd., Dalston. } 7 6 0							
	6	12 0 0		Total Abstinence Society. } 300 0 0							
	7	10 0 0		Publications } 661 11 9							
10	St. George's Cross Tabernacle, Glasgow.			Sundries } 17 10 4							
	9	3 6 6		682 19 1							
	10	5 0 0		Transferred to Designated Fund .. 2 0 0							
	1	5 0 0		£680 19 1							
	2	1 0 0	DESIGNATED FUND.								
	2	10 0 0	1915. Mar.	No. of Receipt.	Amount.	1915. Mar.	No. of Receipt.	Amount.			
	3	10 0 0	1	972	5 0 0	1	972	5 0 0			
	4	2 0 0		3	5 0 0	4	3	5 0 0			
	4	2 0 0		Dublin Auxiliary. } 4 16 0							
	5	15 0 0		Bible Lands Missions' Aid Soc. } 8 0 0							
13	6	3 0 0		Belfast Auxiliary. } 1 14 6							
15	7	5 0 0	8	Anon. } 15 2 0							
	8	5 0 0		682 19 1							
	8	5 0 0		£680 19 1							
	Legacy. Lordship Lane Bapt. S.S., Penge.	41 5 9		Transferred from General Fund .. 2 0 0							
	31	5 0 0		£183 5 3							
	2	10 0 0		Sundries .. 170 10 8							
16	3	1 0 0		10 14 7							
	Readers of The Christian. } 6 7 0			181 5 3							
	Carried forward 306 18 0			Transferred from General Fund .. 2 0 0							
				£183 5 3							
				£183 5 3							

FORM OF LEGACY OR BEQUEST.

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

THE NORTH AFRICA MISSION.

COUNCIL OF DIRECTION.

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

J. W. GORDON-OSWALD, Beauty, Inverness-shire.
 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.

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.

REFEREES.

H. W. CASE, Esq., Bristol.
 DR. A. C. DIXON, Metropolitan Tabernacle.
 REV. JAMES DOUGLAS, M.A., Clapham Common.
 PASTOR D. J. FINDLAY, Glasgow.
 PEB. C. E. FOX, M.A., Putney.
 REV. WILLIAM HOUGHTON, Exmouth.
 REV. J. J. LUCE, M.A., Gloucester.

SIR JOS. MACLAY, BART., Glasgow.
 MONS. E. REVEILLAUD (Senaieur), Paris.
 REV. J. RUTHERFURD, M.A., B.D., Renfrew.
 PASTEUR R. SAILLENS, Paris.
 MAJ.-GEN. SIR CHAS. SCOTT, K.C.B., Wadhurst.
 PASTOR THOS. SPURGEON, Streatham.
 PASTOR JAMES STEPHENS, M.A., Highgate Road, N.W.

COL. G. WINGATE, C.I.E., Reigate.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
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	Mons. P. NICOLLE ..	.. Dec., 1914	Miss G. E. PETTER ..	.. Oct., 1913
Miss G. R. S. BREEZE, M.B. (Lond.)	.. Dec., 1894	Algiers.		Bizerta.	
Miss F. MARSTON ..	.. Nov., 1895	<i>Kabyle Work—</i>		Miss R. J. MARCUSSON ..	.. Nov., 1888
Miss ALICE CHAPMAN ..	.. Oct., 1911	Mons. E. CUENDET ..	.. Sept., 1884	<i>With Scandinavian Helpers.</i>	
<i>Spanish Work—</i>		Madame CUENDET ..	.. Sept., 1885	Kairouan.	
Mr. A. J. MOORE B.A.	.. April, 1909	Boghni.		Mr. E. SHORT ..	.. Feb., 1899
Miss F. R. BROWN ..	.. Oct., 1889	Mr. A. SHOREY ..	.. Nov., 1902	Mrs. SHORT ..	.. Oct., 1899
Casablanca.		Mrs. SHOREY ..	.. Oct., 1904	Sfax.	
Miss F. M. BANKS ..	.. May, 1888	Djemaa Sahridj.		Mr. H. E. WEBB ..	.. Dec., 1892
Miss M. EASON ..	.. Dec., 1910	<i>Kabyle Work—</i>		Mrs. WEBB ..	.. Nov., 1897
Tetuan.		Miss J. COX ..	.. May, 1887	TRIPOLI.	
Miss A. BOLTON ..	.. April, 1889	Miss K. SMITH ..	.. May, 1887	Mr. W. REID ..	.. Dec., 1892
Miss A. G. HUBBARD ..	.. Oct., 1891	Mrs. ROSS ..	.. Nov., 1902	Mrs. REID ..	.. Dec., 1894
Miss M. KNIGHT ..	.. Oct., 1899	Mr. T. J. WARREN ..	.. Feb., 1911	Miss F. M. HARRALD ..	.. Oct., 1899
Miss H. E. WOODBELL ..	.. Jan., 1907	Mrs. WARREN ..	.. Feb., 1911	EGYPT.	
Miss KATE FENN ..	.. May, 1913	Mr. S. ARTHUR ..	.. Dec., 1913	Alexandria.	
<i>Miss Vecchio (Schoolmistress).</i>		Mlle. V. EYMANN ..	.. Oct., 1913	Mr. W. DICKINS ..	.. Feb., 1896
Arzila and Laralsh.		<i>Missionary Helper—</i>		Mrs. DICKINS ..	.. Feb., 1896
Miss C. S. JENNINGS ..	.. Mar., 1887	Mlle. E. Degenkolw ..	.. Oct., 1913	Miss R. HODGES ..	.. Feb., 1889
Miss K. ALDRIDGE ..	.. Dec., 1891	Tebessa.		Miss M. THOMASSEN ..	.. Nov., 1912
Fez.		Miss A. COX ..	.. Oct., 1892	Shebin-el-Köm.	
Miss M. MELLETT ..	.. Mar., 1892	<i>With French Pastor and wife.</i>		Mr. W. T. FAIRMAN ..	.. Nov., 1897
Miss S. M. DENISON ..	.. Nov., 1893	<i>Missionary Helper—</i>		Mrs. FAIRMAN ..	.. Feb., 1896
		Miss E. Whitton ..	.. Oct., 1913		

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

IN IRELAND.—Mrs. BOLTON.