

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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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from June 1st to 30th, 1915.

GENERAL FUND.			1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.
June.	No. of	Amount.	June.	Receipt.	£ s. d.	June.	Receipt.	£ s. d.	June.	Receipt.	£ s. d.
1915.	No. of	Amount.		Brought forward	25 16 7	1915.	No. of	Amount.		Brought forward	123 6 7
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	4 ..	4 0 0		Tunbridge						St. Ch.,	21 5 0
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	Boxholders,		14 ..	4 ..	3 0 0				25	Belfast	13 0 6
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	7 ..	5 0 0		3 ..	2 10 0			Dagenham.		Stroud.	
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	1 ..	3 6 0		Missionary			15 ..	8 ..		Clapham	12 6
	2 ..	1 0 0		Breakfast.			16 ..	9 ..		Y.W.C.A.	
4 ..	Y.W.B.C.,		18 ..	77 ..	5 0 0		17 ..	10 ..		Sundries	237 18 9
	Drummond			Anon. ..	4 0 0			10 0 0			28 10 8
	Hall,	2 13 8		79 ..	5 0 0			12 2 0			
	Boscombe.			80 ..	10 0 0			3 6 0			
	Boxholders			1 ..	8 6 0			3 0 0			
	at	2 6 0		2 ..	20 0 0			10 0 0			
	Reading.			3 ..	10 0 0			8 0 0			
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	Boxholders		21 ..	5 ..	5 0 0			3 0 0			
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	9 ..	3 6 0		{ Surrey				10 0 0			
	Abbey St.			Chapel S.S.,	1 3 6			1 0 0 0			
	S. Sch.,			Norwich.				10 0 0			
	Bethnal	17 10 0		91 ..	15 0 0			2 0 0 0			
	Green.			2 ..	3 0 0			1 0 0 0			
	Malden			3 ..	1 0 0 0			7 0 0 0			
	Hall.	1 0 0 0		4 ..	10 0 0 0			8 0 0 0			
	52	7 6 0		{ Broxburn	1 0 0 0			9 0 0 0			
	3 ..	1 0 0 0	25	C.E. Soc.				2 0 0 0			
	In	3 0 0		96 ..	5 0 0			1 0 0 0			
	Memoriam,		28 ..	7 ..	1 5 0 0			2 0 0 0			
	A. H. G.	1 2 2 0	29 ..	8 ..	1 1 0 0			3 0 0 0			
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Carried forward	25 16 7		Carried forward	133 17 4		Carried forward	123 6 7				

DESIGNATED FUND.

SUMMARY.

June, 1915.	
General Fund ..	£163 4 4
Designated Fund ..	266 9 5
	£429 13 9
TOTALS.	
Jan. 1st to June 30th, 1915.	
General Fund ..	£1,689 19 4
Designated Fund ..	1,142 8 1
	£2,832 7 5

CHERCHELL CARPET INDUSTRY.

We have now a small supply of **Druggets, Bedsides, Travelling, Tent or Picnic Rugs**, made of wool on cotton ground with no pile. The druggets for laying over linoleum or carpets are very strong, and the rugs might in some cases be suitable as substitutes for blankets. (A quantity were supplied to the French Army.) The druggets are reversible and washable, and the rugs, though not washable, are easily cleaned and reversible. Stair carpets of this quality will be made to order.

	Price,	£ s. d.	Size,	ft. ins.	ft. ins.
Druggets	8 6 ..	5 6	×	2 9
"	1 0 0 ..	7 6	×	5 1
Travelling Rugs, &c.	17 6 ..	6	×	5 -
"	1 5 0 ..	8	×	6 -

For PRICE LIST OF CARPETS, &c., SEE PAGE III. OF COVER.



A Group of Kabyles.

Cease from Man.

By Rev. James Douglas, M.A.

“Cease ye from man, whose breath is in his nostrils : for wherein is he to be accounted of (Isaiah ii. 22).

THE enforcement of these words, as the context shows, comes from the Prophet's description of the Day of the Lord—a day in which everything that is of man counts for nothing, and wherein the Lord Himself alone shall be exalted. The special thought intended is the danger, as well as guilt, of placing our reliance on man instead of God. We are prone to lean on creatures and to make flesh our arm instead of the Lord Jehovah, in whom is everlasting strength. We think of carnal munitions and creature supports, and are too nervous, even in His service, to go forward in restful trust in His assured presence and promised aid. But happy are those who believe, whose way is that of faith and not carnal dependence ; for to such there shall surely be a performance of those things which have been told them from the Lord !

The Prophet's charge has four obvious meanings. The first we would mention is—

Cease from man as an object of glorying.

Sometimes the tendency to glory in the creature takes a personal and sometimes

a relative form, but whether it takes the one or the other, it is equally held up to reprobation in the Inspired Word. In Jer. ix. 23 we read, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord Who exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." Alas! that so many instead of glorying in the Lord should make of the scheme of their life a mirror wherein to admire their own lustre!

According to 1. Cor. i. 26-29, glorying in the creature is an offence to God's sovereignty in grace. "For ye see the calling of you, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise," &c. Clearly had there been aught of substantive value in the distinctions of "wise and foolish," "strong and weak" in unrenewed flesh, God's sovereign call in grace would have made that to appear. That it does not should teach us the vanity of all the creature glorying which has nothing better than a carnal ground.

Similarly, creature glorying is forbidden as being inconsistent with the position of the Lord's people as heirs of God and joint-heirs with Christ. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1. Cor. iii. 21).

Another obvious meaning of the Prophet's charge is—

Cease from man as a basis of trust.

This application has an absolute force, for no man is able to bear another's burden. No man on earth can bear the burden of another's need, of another's sin, of another's guilt; or give to God the indemnity of another's legal failure and trespass. Hence those err to their eternal undoing who build for eternity on the sand of creature dependence. Salvation is of the Lord, the Lord only. The atonement you need is the Lord's own atonement. The righteousness you require is the righteousness of His merit. Therefore, believe on the Lord Jesus Christ and thou shalt be saved.

And as you cease from man as a basis of trust and rest in the Lord alone for salvation, so do in temporal things, knowing that if the Lord can bear the burden, and that eternally, of your soul's salvation, He is well able to spread your table in the wilderness and to guide your feet in life's paths, and to uphold you in all your ministry for Him in the Church and in the world.

A third meaning plainly contained in the Prophet's words is—

Cease from man as a ground of fear.

We are not to fear those who can kill the body and after that have no more

that they can do. But we are to fear Him whose power is absolute and at whose disposal is the second death, as well as the awards of Life everlasting.

Lastly, there is this loud call in the Prophet's charge—

Cease from man as an authority to follow.

The peculiar danger of the present day centres in the widespread disposition to exalt man's authority above that of the Word of God. Many nowadays reject the leading doctrines of Holy Scripture because they pin their faith to modern thought and place human science and philosophy, falsely so-called, above the findings of Divine Revelation. As Philip Mauro has observed: "Such is the state of the unrenewed mind that it is easier for it to accept an *unsupported* lie than to believe the Truth evidenced by *the Word of the living and true God.*"

My own view is that the fearful curse of the present war is due mainly to the judgment of God upon our nation, because the professing Churches of our land have absorbed the poison of German destructive criticism of God's Holy Word. Oh, if you would have light—the light of life and the light of truth—cease from man as an authority to follow, and let Holy Scripture be your Rule of Faith and Practice! Believe the Bible doctrine of God and of man and of Christ without reserve; for while all flesh is grass, and all the glory of man is as the flower of grass, the Word of our God shall stand for ever; and none who bow to the authority of the Written and Incarnate Word shall ever be put to shame.

News from the Mission Field.

MOROCCO.

From Mrs. Roberts

(Tangier).

May, 1915. We have had more children in the house this year than ever before, owing to the great poverty everywhere. [A snapshot photo of these girls appeared on page 7 in the Review of the N.A.M., lately published.] One of them has just gone back to her country in the Riff. Her father returned some time since, but had not sufficient money to take her with him, and now he has sent money for her to follow. We were very sorry to part with H—, as she was an industrious good-tempered child, and during the eighteen months she was here she learned to read, though not fluently; that could hardly be expected seeing she did not know a word of Arabic when she came.

She took away several colloquial portions of Scripture, and we trust she may receive blessing and be a blessing to others.

A picturesque Arab child was brought a little while ago, but she did not settle down but ran away. Her mother got very angry, flew at her, bit her and beat her, explaining between the thumps, "You are being fed and clothed, and your hair is being combed. Why cannot you sit (an expression for stay) and praise the Lord? What more do you want?" The outburst had the desired effect, for the child meekly "sat" and is still "sitting."

Miss Marston brought us a girl of about twelve who had been sleeping in her night refuge for some nights. The only relative she has is a brother, and he, being unable to make a living in Tangier, had gone off

to Tetuan, leaving her with a small silver coin, worth about threepence, to face the future with. She seems very grateful and happy, and we hope the brother may long remain in Tetuan and leave her undisturbed.

The Women's Class is larger than it has ever been. There are about ninety names on the register, and between sixty and seventy come every Tuesday. The class on Saturday for girls has increased too, but not to such an extent.

From Miss A. Bolton
(Tetuan).

June 12th. This is Jews' day. In the morning I went to take the young girls' Bible Class. To-day only two were present. There are seven in the class, all of whom make some profession of trust in the Lord Jesus. The two who came are about sixteen, I should say, still wearing short skirts and their hair down. Both have recently been betrothed, but the course of true love is not running very smoothly, I am afraid. Later on, I am expecting five young fellows to an English Study Class, preceded by a Bible lesson if all come to time; but if they are not all punctual, the Bible lesson will come after. At about eight o'clock I am going with Miss Hubbard to a Moorish house to supper, in order to see their newly-installed electric light.

The town is becoming very Spanish. Last Saturday some of my Jewish class did not turn up because, in spite of it being the Sabbath, they had gone down to the sea to see an attempt at a bull-fight. It is to be hoped that they will not bring this pastime nearer than this to the town. In all probability a race-course will soon be opened. From our windows there appears to be something of the kind already. In the local paper one day this week, there

was a notice to the fact that—"Tomorrow, being the festival of the Sacred Heart of Jesus, there will be mass at 9 a.m., with His Divine Majesty exposed." A friend tells us this means the "Host."

Two Spanish Christian women came in to read with me the other afternoon, and before they left a Moorish lady came bringing two of her slaves, two children and two nieces. They immediately took off their heavy *haiks*, and with small bath towels only over their heads, sat down to enjoy the garden. As our Moorish servant was about the house they had to cover to some slight extent, but when he left they gladly threw off their towels and gave themselves up to freedom. Their visit was of over four hours' duration, for they remained until sunset. The poor things cannot now go out to their own garden, so have little change.

The conversation soon turned upon the Lord Jesus, and my friend said they too were looking for Him,—they had nothing to fear, for many if not all Moors believed in Him. After this the conversation became rather more controversial, and the two nieces listened with interest. I took, first of all, the death of Christ, and of course the lady said, "We do not allow that He died, but all are with you in saying He is risen." This led to the reason for the shedding of blood, and I was glad to see the girls still attentive.

They were fasting, as most good Moslems do, in anticipation of the Great Fast in July next. It was rather uncomfortable at tea-time to have them sitting by, looking at us but taking nothing themselves. They had fasted for more than twelve hours when they entered our house, and it must have been sixteen when they left, yet they made no sign that they felt the strain at all, but were showing off the amount of Spanish they had picked up.

ALGERIA.

From Mr. A. Shorey
(Boghni).

May 31st. It is now very warm in Boghni which is situated in a hollow. The heat becomes very great in the middle of the day. We are hoping to go to Algiers perhaps for the month of August;

the people here say that the heat is terrific in the summer, and that we must get away. The Kabyle lad we have taken on to help us has had occasional attacks of fever. We shall value prayer for him—that he may be healed of this as well as saved spiritually, and also that he may

be a real help to us in the work. The Kabyle girl, who has been with us for two or three years, was baptised this month at Dra-el-Mizan.

We hear that typhus fever has broken out in another tribe—the Beni Koufi, close to us. Two months ago it was in the Beni Ismael. The Administrator ordered the Kabyles of that tribe to remain in their district, and not to go to Boghni until the fever was over, and this was successful in arresting the spread of the fever. Possibly, similar steps will be taken if necessary with regard to the Beni Koufi. We occasionally have some students from this tribe to see us on Sundays at our Kabyle meetings.

The attendances at all the classes have been steadily rising during the last month. In touring and visiting I have spoken to some hundred and thirty natives, mostly men. We have had some difficulty with our Thursday class at the Mechtras [a district a few miles from Boghni]. One or two lads have tried to keep others away, and have even forced those who have come in to leave. Other boys are afraid to enter because of their parents' unwillingness to allow them near us, but several are pleased to come, and come regularly. We do not expect to be free from opposition in work amongst Moslems.

Several robberies have been committed in this little village during the winter. Three weeks ago, we were awakened about midnight by the sound of rifle and revolver shots quite close to our house. Two *gendarmes* were returning from their tour to the Mechtras, and unexpectedly came upon a band of robbers preparing to steal three or four mules from a neighbour's stable. The chief of the robbers fired at one of the *gendarmes*, who replied by shooting him dead. The people of the village were naturally very excited, and the bell was rung for further help, but the other robbers got away. In the morning, the night watchman was arrested as an accomplice, and is now in prison.

Mr. and Mrs. Lamb, from Tabarouth, came here recently for a three days' visit. Mr. Lamb tells us that it is dangerous to go out alone just now around Tabarouth. This reminds me of a little incident which happened about two or three months ago,

when I was all alone, some distance from Boghni. I had just crossed a river when I met two or three Kabyles with whom I entered into conversation. One man asked me where I was going, and I mentioned the name of the village which was not very far away. He said, "You will not find any men there just now. I am going to another village and will accompany you. There are a good many men there." So I agreed to go, though I thought it strange that he should wish to divert me from my original plan, especially as it was to the village in which he lived that I had intended to go. We started off together to walk up the mountain, but when we came to a lonely spot, with a deep ravine below, the man suddenly began to look around in a very suspicious manner to see if anyone was about. For the moment I thought he was going to throw me down the ravine. My heart was in my mouth, so to speak; but we walked on, and I spoke to him about the Lord coming to save us. Though the man's manner made me uneasy, all passed off well, and when I arrived at the native café, I found a good number of Kabyle men inside. At least he had told me the truth, whatever motive he may have had.

I went lately to visit a tribe some two hours' walk away. I sat down beside the *sheikh* outside the mosque, and a number of men gathered round. We had a talk about Jesus and Mohammed, but I kept the *sheikh* to certain points: that the Gospel was the Word of God, that Jesus was a Saviour, that all men are sinners, that only those who do the will of God could enter the kingdom of heaven. I also spoke about the two houses, one built on the sand and the other on the rock. On leaving the village, one man said quietly to me that if I wanted to hire a house, he could let me have one. I made a note of this.

A few days afterwards I went again and asked for the man who offered to let his house to us, but I saw that the men at the café were not very pleased with my visit. The native policeman said that there were no houses to let: "The Kabyles tell lies," said he. This time I did not stay long, as I saw that my presence was not very welcome. On arriving



Inmates of the Mission Houses at Djemâa Sahridj, with Native Helpers.

home I spoke to a Kabyle I knew who belongs to the same tribe, and he said, "Never mind what the policeman says, I will get a house for you." A day or two after this, the man who first wished to let us have his house came to see us. I arranged to meet him in his village, another Kabyle promising to act as guide. We started off early in the morning, and after two and a half hours' walk arrived at the village situated at the foot of the Djurdjura mountain range. The owner of the house was waiting for us outside the mosque, and conducted us to the house where we began discussing terms. I explained my object in hiring a house, and we were just on the point of coming to an agreement when in came a man in a terrible rage, shouting out that they did not want anyone in their village to teach them. I thought he was going to strike me with the stick he was carrying. The owner of the house immediately got up, and if other men had not intervened there would have been a fight with sticks, possibly knives. We tried to calm our host

while the other Kabyles present did the same to the other man. When quiet was restored we went away. We afterwards learned that it was the man's brother who had interrupted us. This tribe in which we wish to get a footing has not a very good name, and is what we should call uncivilised, being so far away from any European centre. The chief man, the native policeman and certain others, will not be very favourable towards our teaching, but the Lord is with us, and He can over-rule all for good. We should like the Lord's people to pray with us about this work.

From Miss K. Smith
(Djemâa Sahridj).

May, 1915. We have arranged with the French authorities here to adopt a little Kabyle girl, aged one year and ten months, who has been entirely abandoned by her parents. She was found in a field six months ago and given by the French to a widow woman to be taken care of. Our native woman, S——, who has been

with us for many years and is our right-hand in the "Home," begged us to try and get the child to bring up for Christ. Mrs. Ross and I went to the village and saw little Victoire Lamarne, as the French had named her in memory of the victory of La Marne. We found her an apparently nice, healthy child, so we sent her to the Administrator, at Fort National, who referred us to the *Inspecteur des Enfants Assistés*, at Algiers. My sister, knowing him, arranged the affair for us, and tomorrow I sign the necessary papers. We shall need some kind friend to help with the expenses.

Since King Edward's visit to Algiers, which was followed by the *Entente Cordiale*, things have been less difficult here than formerly, but only since this terrible war broke out have we been asked by the Kabyles to take their girls and train them in our "Home and School." Now, however, the time has come. To give an example: A few days ago a cavalier, living quite near to us, who has hitherto refused to allow his little daughter, a child of about ten years of age, even to attend our Sunday School, came to us to ask that she might be brought up in our "Home." We are expecting very soon to require more room for our women and girls at the Sunday morning service, as our procession of red-robed girls increases as the time goes on.

At the present time, three of our Kabyle Christians are in France, either caring for the sick or in active service at the front. Our oldest Christian man (about forty years of age) is mobilised, and may be taken from our station any day.

From Mr. S. Arthur
(Djemâa Sahridj).

May 31d. About a month ago I was able to spend a day or two with Mr. and Mrs. Shorey at Boghni. I was able to help the former a little, keeping order or for a change teaching the verses of some hymn. On the Sunday of my visit we had a very good day. Commencing at nine o'clock, there were four consecutive meetings for boys and young men, with a

total attendance of about a hundred. In one of these meetings were a number of students from a neighbouring Moslem school. The programme was completed at 12.30 p.m., and after a little rest we held a French meeting at three o'clock, with an attendance of about thirty-five. On the Thursday we visited one of the tribes at a little distance, and we had a small but good meeting of boys. Mr. Shorey has the loan of an olive-mill for his meetings, and although the Kabyle guardians are not at all friendly it seems to be a most useful centre for this group of villages.

June 1st. I went over to Moknea last week. We left early on Monday morning, returning on Wednesday afternoon. C—, the water and garden man, went with me. Although he cannot preach, he certainly has the knack of keeping excellent order. Thus it was much easier for me to attempt the work of carrying through the meetings single-handed. I had to do the singing, reading, talking and praying. We had attendances of fourteen and twelve. I was able to write one or two letters for the Kabyles. This is a service which is much appreciated. The return journey was hot, and I walked all the way, a matter of five hours. We had only taken a donkey with us, for mules are very dear, and that was laden, so it was a case of plodding on.

I have been twice lately to a village about three hours from Djemâa, which has the reputation of being very fanatical, and has a school in the neighbourhood, with about eighty students, who are hoping to become *sheikhs*. On the first occasion I went to treat a bullock with a cut heel. It was an easy affair, only needing an antiseptic wash and then dressing, and as they provided me with a donkey for the journey, I was not too tired, and I was glad to be able to gain an entrance into the place. I read a little to the people, and explained as best I could with my limited vocabulary. I suppose they were satisfied with my treatment, for they sent a mule last Thursday, with a message asking me to go over to a boy who was ill. Finding it was only an external affair, I went with the messenger, and was able to do a little for the boy, and then

asked if I might read. They said, "Oh no, we do not want a class now." I replied, "This is not a class, only a little from God's Word." They gave permission for a short reading, but sent away the boys, and even some of the men found other jobs. When I had read about five minutes, one of the men came along and took me by the arm. "Come

along," said he, "the mules are waiting." This was the end of my short talk. I was rather tired, as my five and a half hours' mule ride came on the top of the five hours' walking of the previous day. But I feel for the present it is wise to take these opportunities. One learns much of a useful nature in travelling with and visiting the Kabyles.

TUNISIA.

Mr. E. E. Short

(Kairouan).

April 21st. Last evening at the Bible depôt there were gathered about eight young men and lads of the town and two countrymen. I read John xxi., commenting specially on our Lord's question, "Lovest thou Me?" I spoke of what caused love to Him—His loving us and dying for us. This led to several taking up claims for Mohammed in opposition to Christ. One town lad wanted to interrupt, and persisted; but the two countrymen, among others, took my part, and he had to wait till I finished and invited him to speak. As I had occasion to remark that Jesus was alive from the dead, while Mohammed was dead, one young man said, "Mohammed was not dead, he was 'removed.'" A countryman agreed with this, and said that though they could not see Mohammed, he could see them.

Again, intercession became the subject, and I said that he who interceded must be sinless, and Christ was this. I was told Mohammed also was sinless. Yet again I said it was recorded that Mohammed fell ill and died, &c.; and I was told that he did not become ill as others, but that, being informed beforehand by the angel Gabriel of his time to die, he had chosen to die in the most painful manner for his people's sake. All these claims and objections were made by unread men who were repeating hearsay. But they are part of a mass of tradition attributing to Mohammed what neither he nor his immediate followers ever thought of. Such tales seem to have been invented in order that the Moslem might claim for his Prophet no less than the Christian claims for his Lord. But there is this great and

essential difference—that the Moslem's claims have no foundation in the Koran, while we are only stating the primary truths of the New Testament.

One feels very sad over these men, some of whom are at least as sincere as they are ignorant in their exalting of their Prophet. One must needs speak against their idol, so I said that though I was sorry to hurt their feelings at all, I must state what by evidence and experience I believed to be the truth. They quite agreed, and listened fairly. I gave thanks afterwards for the good opportunity of exalting the *true* Name, which is above every name.

June 10th. The last few lantern meetings have been encouraging. Last Monday two native shoemakers came in after I had begun. Both have come from time to time for some years past. One objected to a reference I made to the sin of an Old Testament prophet, and claimed that all prophets must necessarily be sinless. After I had finished with the lantern, several remained, and we talked on till nearly ten o'clock. My opponent still objected to my holding that *all* of Adam's race were born with sin in their nature; and, naturally, the sinless birth and life of Christ came into our talk. As he left he willingly took a Luke's Gospel in French, and another in Arabic to read and compare.

On Tuesday afternoon I saw the other shoemaker sitting in his shop reading the French Luke. On Wednesday afternoon both of them were sitting outside the shop of the first one, and not at work (work is slack these times); I sat and talked with them some time. In the evening they were again at the Bible depôt, and after

the Bible reading the second one was the chief questioner. He knew something of Romish practices, and asked many sensible and earnest questions as to Christian custom and worship. Two or three others were present, and the talk went on till a little after ten o'clock.

One morning recently, K—— was sitting in the depot. I had given him some help in English, followed by a Bible reading. One of his acquaintances passed, and after a few words on business, asked him what he was doing there. K—— explained that he was learning some English, and

that we were also discussing religious questions. The other asked how the discussion was getting on. K—— answered that we were nearing agreement; there only remained a few points to settle, such as the Trinity and the death of Christ on the cross. This answer was given in a half-joking way to pass off the matter lightly: for many have reason to fear being seen too often in my "heretic-making" shop. But *only* those few points! The points of difference between Islam and Christianity are just the essential points of fact and doctrine!

To the Friends of the North Africa Mission.

*St. David's,
Manor Park, London, E.,
July 13th, 1915.*

DEAR FELLOW-WORKERS,—

Our Review number, published a month ago, was mainly taken up with the work of the last two years, so that there was not much space to speak of current affairs. We greatly regret that Dr. and Mrs. Churcher felt compelled to retire from the Mission to make a home for their children, and we are very anxious to find another medical man and other workers to fill the empty places left by those who, for one reason or another, are no longer in the field.

I am thankful to say that the Council have now accepted Miss E. Craggs, the sister of Mrs. Simpson. As she was not so young as some others, she went out to the field at her own expense for two years or more, to see if she could master Arabic. She has been very successful in her studies, and has made very good progress in the language. The fact that she has been a school teacher all her life, and, for many years had charge of an infants' school with more than 500 children, has given her experience which will doubtless be most valuable in her work abroad. The Council have also accepted Miss Muriel Farley, who has had a couple of years' training under Miss Whitfield at Victoria Park, London, E. It is expected that

she will go to Egypt. These two, with Mr. and Mrs. Fallaize, candidates accepted a couple of months ago, will in some measure help to fill the gaps that have been made; but we are in need of many more, and we are thankful to say there are one or two others who are making enquiries. Perhaps some may ask, Why send fresh workers out when it is so difficult to obtain funds for those already in the field? Mr. Hudson Taylor used to say that every fresh worker ought to bring as much faith into the Mission as would provide for his own support. Our habit has been, to consider carefully the case of those who offer themselves; and to accept them, if they seem suitable, but without any guarantee to send them out or support them. We have felt that the first thing to decide is whether those who offer seem to be called of God. If we are convinced that they are thus called, we feel that we can with confidence pray that the God who has called them will send in funds for their passage, outfit, &c., and their support in the field without impoverishing others. Until money comes for their going forth, they and we must wait upon God. Sometimes workers have had to wait for months before the needed supplies arrived. In other cases, Churches and individuals with whom the workers have been connected, have been stirred up to find the passage and outfit, and even a part or all of their necessary support; but the faith of the worker who goes forth,

must not be in the Council or in the friend, but in the living God who has called him. It is of the utmost importance that every worker should realise without doubt that God is calling him to the work.

Last year we did not have our ordinary Farewell gathering, but we hope to hold our meetings as usual this autumn. The meetings will take place (D.V.) on Thursday, September 30th, at Sion College, Thames Embankment. Prayer from 2 to 2.45; afternoon meeting from 3 to 4.45; an interval for tea, to be followed by the evening meeting from 6.30 to about 8 o'clock. Fuller particulars will be given later on.

Mr. Liley, who is home from Tunis, is taking meetings in different parts of the country with the view of arousing renewed interest in the work; and we trust that his labours will be so blessed that both workers and means will be brought in.

We feel more and more that, in the difficult work of taking the Gospel to the Moslems, our great need is to be filled with the Holy Spirit, with love to Christ and love to the natives. Above all things,

it is spiritual power that is needed to overcome the power of the devil.

The last few months have been a trying time financially, though there have been many kind and helpful gifts. Speaking generally, the war has not greatly affected funds; and yet there are cases where some donors have been hardly hit and cannot help as in years gone by. Still we did not begin this work because we were sure of the help of kind and wealthy men, but because we believed the work was God's, and that He would sustain us, whether through the wealthy, the middle class or the poor; and God has not changed, but still loves us and cares for us: the work is still His, and though He tries our faith and tries it sometimes very sorely, He cannot fail or forsake; for He has promised and He must perform.

Counting on your continued sympathy and prayer,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

P.S.—Since the above was written, the Lord has graciously come to our help.

"Stand, therefore."

SOME words written about the position of the British force in France not long ago* suggest a parallel with the position of most of the missionaries in N. Africa at present. We read how the small British force had to hold a line so long that their strength and endurance were strained at times to the utmost. It was all that they could do to hold it; attacking was not to be thought of just then. Yet no doubt our men encouraged themselves with the expectation of reinforcements, of advance, and of ultimate victory. How could men hold on long in such a position apart from the hope of improvement, of a change to the offensive, of some victory after their trying defensive!

Similarly the mission stations in N. Africa form a long line thinly held. Most of them are on the coast, and few are at any great distance inland. Many have only two workers, and generally the number of workers is less than it was some years ago, while, owing to the War, a few have been prevented from rejoining their posts. Thus the small force has to hold

on to the long line, and it is no time to think of advance or of organising fresh developments of work. Yet, neither can we think of retreating anywhere. Shall we not have faith in a forward movement to come; in reinforcements to appear for our help; in the ultimate success of our great Leader's plans; and in His name being glorified by victories snatched from the enemy? Shall we not fight with good courage, awaiting the change?

In this confidence we must hold the whole line. Kairouan, where this is written, is the only inland station in Tunisia, and when it was opened there was at Susa, only forty miles away on the coast, a station strong in its number of workers. Now Kairouan is one of the stations with only two workers, and the nearest fellow-workers are fewer in number and farther away than then. Yet these two feel that they cannot retreat and leave in the enemy's hands the post long occupied: leave behind in it a few who have something of faith in and love for the Saviour's name; some who have felt the power of the Word, though,

* An Article by Miss Trotter in *The Moslem World*.

they have not yet yielded thereto ; many whose prejudices against us and our message have lessened or disappeared ; many who have gained a knowledge of the main facts of the Gospel, even though they appear to oppose or slight them ;—leave it with its openings gained for service and witness !

We *must* hold our positions, and, moreover, we must not be "down-hearted." If our activities are restricted or lessened, there must be no slackening in prayer, but rather prayer must be intensified, while we hold on to our expectation. If we can make no forward movement, no big attack, we must keep "nibbling" at the enemy. If circumstances hinder traveling, itineration, or large public efforts, we must keep on with the quiet ordinary work of the station and use to the full the smaller opportunities. Openings must be kept open, though we be unable to enter far in ; the instruction in classes and of individuals must continue. Thus, when the time for advance comes, we shall be found the more prepared to take advantage of it.

There is something trying and unpleasant in this position of "holding on," and it has its temptations to depression and discouragement which may be infectious to our home co-workers as they hear of the state of affairs. Yet we are by no means without little encouragements and refreshments from day to day, in which we would gladly have our home helpers share. Still, with or without the encouraging tokens, on the field or at the home base, we must hold on to our faith in our invincible Lord and His sure promises, serving gladly and courageously in the present duty, while looking for and preparing for the gladder, fuller and more immediately fruitful service in His good time.

E. E. SHORT.

Kairouan, Tunisia.



An Algerian Convert.

Dr. and Mrs. Churcher.

In the notes of our Review number we mentioned that Dr. and Mrs. Churcher had returned from Tangier ; but now we regret to announce that, as they informed us last year, they feel it to be the Lord's will that they should remain in this country, and make a home for their six children who are now more in need of a home than when they were at boarding school. Needless to say, it is a matter of very great regret that we thus lose two

valuable and experienced workers in the foreign field, especially as doctors and nurses are so sorely wanted there.

It was on May 19th, 1885, more than thirty years ago, that Dr. Churcher was accepted as a missionary, so that he has had a long spell of active service abroad. Mrs. Churcher joined the mission in 1889 as Miss Maggie Robertson. She was a trained nurse, and went out at once to Tangier. Dr. Churcher and Miss Robertson

were married on December 2nd, 1891, at Gibraltar, and after continuing to labour for some months at the Tulloch Memorial Hospital they removed to Fez. Later on, Dr. Churcher travelled to Tunis and Tripoli with the Hon. Secretary, and about 1895 he and his wife were transferred to Susa, in Tunisia, where they remained about ten years. Another ten years were spent in the city of Sfax, in the southern part of Tunisia, and last autumn they returned to their first sphere of labour in the Tulloch Memorial Hospital at Tangier. Fortunately we are not writing an obituary notice of our brother

and his wife, so we need not give further details.

Our friends are hoping to undertake medical mission work in England, as well as make a home for their children, and we trust they will be greatly blessed in this effort. Two of their children desire to be missionaries, but they are not yet prepared to proceed to the field.

Though our brother and his wife will be at home, we know their hearts will be abroad, and that they will help in any way they can to forward the Kingdom of Christ in North Africa. We pray God to raise up others to fill the gap which their retirement has caused. E. H. G.

The late Mrs. Webb.

ON page 34 of our Review Number we mentioned the sad loss the Mission had sustained by the death of Mrs. Webb. We have now a little fuller information in regard to the matter.

Mr. and Mrs. Webb had for some eight years been stationed at Sfax, the largest and most important city in Southern Tunisia. Dr. and Mrs. Churcher were there also until they removed to Tangier about a year ago.

When Mr. and Mrs. Liley were arranging to come home on furlough, it was agreed that Mr. and Mrs. Webb should come up to Tunis to help keep the work there going, though it was a matter of regret on our part as well as on their's that the work in Sfax had in consequence to be closed for a time, on account of our not having a sufficient number of workers to fill the gap. Towards the end of April, Mr. and Mrs. Webb were specially occupied in clearing up the affairs of the late Miss Jones, an independent worker, who had returned to England and had recently died there from some internal trouble. The next week there were several special meetings, and the week following, there was the packing and arranging for going up to Tunis. Consequently, Mrs. Webb felt rather overdone, and was looking forward with a certain amount of pleasure to going up

to Tunis and getting some rest. Almost immediately after her arrival there, she began to feel ill, and on the third day the doctor was called in and pronounced his belief that she was suffering from typhoid fever. It was then remembered that a poor crippled negress, in whom Mrs. Webb was deeply interested, had been in their house at Sfax with some others, and that Mrs. Webb had come closely in contact with her in her weakness. It seems probable that she had been infected with typhoid from this poor woman.

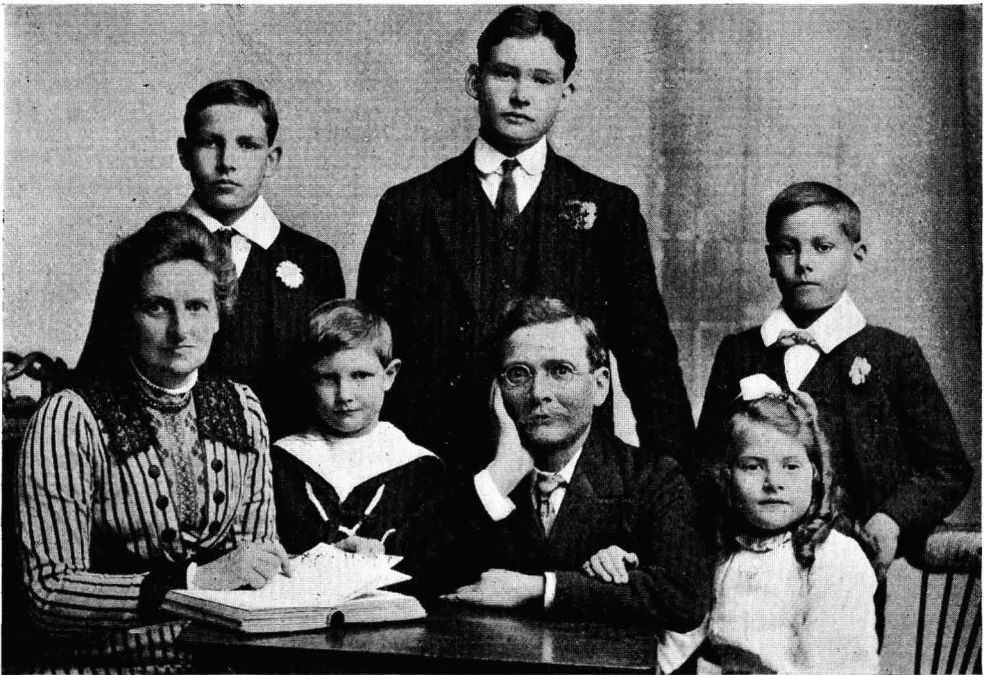
We remember that when Mrs. Webb, then Miss Mortimer, offered herself more than eighteen years ago to the North Africa Mission, the question of her health was seriously raised, as it was feared she might not be able to stand the strain of a missionary's life in North Africa on account of a weakness of the heart. However, the doctors finally agreed to her going, with a caution; and the Council, with a similar caution, agreed that as she was engaged to Mr. Webb, she should go out at first as an associate of the Mission, without being regularly on the staff. Fortunately she has maintained fairly good health for eighteen years, but when attacked by severe illness, the heart weakness was a serious danger: she might possibly have recovered from the typhoid had it not been for this. Her

fellow missionaries and the doctors did all they could for her, and till nearly the end, her own doctor had quite a hope of pulling her through. She was called home to glory on June 7th.

Mrs. Webb was born in Newfoundland in 1867, and was brought to England by her parents when about a year old. She spent a good part of her life at Bristol. She was converted to God when about fourteen years of age. For several years her spiritual life was characterised, she said, by much failure and backsliding, but the Lord in His great mercy led her

Mr. Webb was one of a family of nine. His father was a Christian, and his six brothers and two sisters were all converted, and were members of the County Slip Baptist Church, Bristol. Mr. Webb began his missionary life in connection with the Central Soudan Mission, established by Mr. Harris, which had its headquarters in Tripoli. When that Mission broke up, he, with two others of the staff, joined the N.A.M.

The accompanying photograph of Mr. and Mrs. Webb and their family was taken comparatively recently. The three



Mr. and Mrs. Webb and their family.

in 1889 to a full and complete surrender of herself—body, soul and spirit—to Him and His blessed service, since which time, she writes: "I had increasingly His abiding presence and the sunshine of His loving favour." At twenty-eight years of age she offered herself to the North Africa Mission, and after a little while she went out to the field. She and her husband spent most of their time in Susa and Sfax, in Tunisia. For the last eight years they lived in Sfax.

elder boys are at school at Taunton. The eldest one is now about sixteen, and hopes to matriculate shortly, after which he will seek a post of some kind. The two youngest children (the girl is eight and a half, and the boy seven years of age) will be taken care of by Mr. and Mrs. Webb's relations, and Mr. Webb, who has just brought them over to England, hopes to return to North Africa. It will be very lonely for him and trying for the children, but he feels that God has called him to the

work, and he loves it and desires to continue in it. The eldest son has some desire for the life of a missionary, but at his age it must be left for the present.

Mrs. Webb's time while in the Mission field was a good deal occupied with her family and with household cares, but latterly she has been able to give more time to direct Christian work, and has

held classes and visited amongst the people who will miss her very much. We as a Mission, in addition to our sympathy and in addition to our sorrow for this loss, are afresh reminded of the need of more workers to fill the places of those who fall. Let us thank God for Mrs. Webb's service for Christ, and pray God to bless Mr. Webb and his family.

E. H. G.

For the Children.

By Mrs. Dickins.

THIS time I am writing to ask you to help some girls I taught to read this spring in a town of Northern Egypt. I do not want you to send money for them or to dress dolls; but I want you to pray for them, *if you know how to pray*. You will see later on why I add this last clause.

When these girls came to me first, they did not behave very well, especially when I prayed for many things we were needing. They had never heard that kind of prayer before, and they laughed and nudged each other. I had a teacher years ago who came to help us in the school, and we used to kneel in prayer each day together to ask the Lord to help us. I do not know if she laughed as the girls I tell you about did, but she went away and said, "That missionary prays about everything. One day she asked God for some tablecloths!" When I got the tablecloths not long afterwards, she was greatly surprised, and told lots of people about it. After a time she would come and say, "Mrs. Dickins, will you ask the Lord to give me this or that, or to do this or that for me?" I always said, "Yes, indeed I will: But He would hear your prayers too." "I don't know about that," she said; "but I am quite sure if you will pray I shall get what you ask for." It was so beautiful—the many answers to our prayers; and in time she got *her* prayers answered too.

She was in great difficulty one day in a strange land with very little money. The authorities would not let her go on shore unless she knew someone who would be

responsible for her. She had a cousin somewhere in the large seaport town, but she did not know how to find him. A man on the steamer, who knew this cousin by sight but did not know where he lived, said to her, "I will try to find your relation for you." As the man left the steamer my poor friend felt all alone, and she prayed, "Lord, what shall I do? Do help me." The man had not walked very far before he saw the cousin coming along the road! and he proved to be the friend she needed.

I wonder, dear children, if you know how to pray so as to get answers like that. I believe many of you do, and that is why I ask your help.

One day I said to my girls, "Do you pray at home?" Some said they did, and some said, "No." Then I asked them to tell me how they prayed, and one nice, big, intelligent girl, who was so pleased to learn the stories out of the Bible, answered, "I said the Lord's Prayer seven times this morning"; and her sister said, "And I repeated it fifteen times." They both thought they had really prayed, and all the others thought so too, because this was the only kind of prayer they had ever heard in their Coptic church.

You will not pray like this, but just ask the Lord in simple faith to send someone to teach these girls, and hundreds of others like them, of Him Who is "the Way" to God. I have been obliged to leave them for some months, and there is no one to help them or teach them about the Lord Jesus.

Home and Foreign Notes.

PLEASE note that the usual **Monthly Prayer Meeting** at 18, John Street, Bedford Row, will *not* be held in August. The next gathering will be on Thursday, September 2nd, at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



The Annual Farewell Meetings

of the N.A.M. will (D.V.) be held at

Sion College, Thames Embankment,
on
Thursday, September 30th.

Full particulars will be given in our next issue, and as usual, friends, residing in or near London will be communicated with about the middle of September. Besides the missionaries who are returning to the field, three or four new workers are expected to be present, and the Council of the N.A.M. are most anxious that all friends of the Mission who can possibly do so, will make a special effort to encourage these brethren and sisters by their presence in this time of special stress and strain.



ARRIVAL.

Miss F. M. Banks (of Casablanca) reached London on June 25th.



" THANKS."

To our friend, **Mr. Calow** of Redcar for a gift of drugs, &c., for use at the Medical Mission at Tripoli (Mr. Reid), of the value of £2 5s. 7d.



The special attention of such of our readers as are interested in the Chercell Carpet Industry is directed to the new line of goods just received. Particulars may be found on page ii. of cover.



As was mentioned in our last issue, the Mission Station at **Shebin-el-Kom** is now badly in need of repair, the estimated cost of which is about £50 if it is undertaken at once. Of course, delay would entail increased expense. Perhaps some friends may be willing to help in this matter as the need is urgent.

Morocco.

News from **Fez** is encouraging. **Miss Mellett** writes on May 17th: "We are very glad to be back again, and the people seem delighted to have us amongst them once more. I do not think we have ever received such a hearty welcome as we have this time. The people are coming to us in good numbers. On our last women's medical mission morning we had over 130 present, and since coming back we find the women much more attentive than in days gone by. They seem really to want to hear, and this is very encouraging to us. . . . There is a lot of distress in Fez directly attributable to the war which has so affected the shoe trade in native slippers between Fez and Egypt, that many hundreds of shoemakers and others engaged in the leather trade are, in whole or in part, out of work."



Algeria.

Mons. E. Cuendet, in a letter from **Algiers** dated June 19th, writes: "I have been to **Dra-el-Mizan** for the marriage of two Kabyle converts. Everything went off very nicely, and we had good opportunities to speak to many Europeans and Kabyles. There were also two baptisms—Mr. Pomeroy's daughter and the Kabyle girl who is living with Mr. and Mrs. Shorey at **Boghni**. From **Dra-el-Mizan** my wife and I went on to **Tazmalt**, where we spent eight days. Mohammed and his wife had been to **Algiers** for a few days, and when they returned to **Tazmalt** there was a marriage feast for the Kabyles of the place—those who come to the mission station. A sheep was killed and *couscous* prepared to feed more than 120 persons—men, women and children. All these people were glad to eat a good meal, as at this time there is a good deal of poverty. Happily the crop is very plentiful this year, and they will soon have bread to eat. The opportunities to speak to all these Kabyles was taken advantage of, and they seemed to be interested. I believe that God has blessed our visit."



In a letter from **Boghni**, dated July 2nd, **Mr. A. Shorey** writes: "This last month I visited a native college situated about three hours' journey from our station. I have known the Principal of the College for some time,

having made his acquaintance when touring. He also visited us in Algiers and several of the students have been to our Sunday morning meeting at Boghni. I was very well received and introduced into the court where the students gathered round. . . . There are usually about forty or fifty in the college, but several were away, harvesting.

"The college is supported by the free-will offerings of the tribe, but each student is supposed to pay an entrance fee. They remain there for three or more years learning the Koran, and of course many of them become *sheikhs* in the neighbouring villages. I left several gospels in Kabyle and literary Arabic for the students, and then wished the Principal good-bye. Before we went away he said to the students, 'These are good people.'

"In touring during last month I had conversation with about 150 men and boys, mostly men."



Miss Ethel Turner writes from ChercHELL on June 8th: "To-day fortnight, June 22nd, we hope to commence opening the **Carpet Industry** three whole days a week for the Christian girls, and so take them on right through Ramadan. If they break the fast

regularly three times a week, we consider this sufficient proof of their sincerity in professing not to believe in it. We have heard of two girls whose people say that they will not be allowed to come during Ramadan. One indeed has been taken away already. Much prayer is needed. We begin about three weeks before the commencement of Ramadan in order to disarm suspicion."



Egypt.

The workers in **Egypt** have been feeling very much the exceptional heat this summer. Mrs. **Dickins** mentions it in a letter from their guest-house, Beit-el, near **Alexandria**, to which she and her husband have now returned; and Mr. **Fairman** writes from **Shebin-el-Kom** on June 21st: "We have just passed through a tremendous heat wave. For four days last week, the temperature was considerably over 100 F. in the shade, and on Wednesday it was over 115 F. In all our years out here we have never had such heat, and it has tried us very much. Ten women turned out to our women's meeting on the Wednesday in spite of the heat. Surely that is a little indication of the power of the Word."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the encouragement granted to the workers at Fez by the good attendances at the medical mission and by the interest shown by some of the women in the word spoken.

That several natives at Tangier have recently made a profession of faith in Christ: and prayer that these and all native Christians may be kept by the power of God.

For answered prayer in a measure of restoration to health of the Hon. Secretary: and prayer that the Lord will grant to His servant a continued increase of physical strength and much grace and wisdom for the work in which he is engaged.

For the Lord's goodness in sending financial help in time of need.

PRAYER.

That two of the girls attending the day school at Hope House, Tangier, who seem interested, may join the Sunday morning Bible Class.

For some young men who are attending regularly the night school and services in connection with the Spanish Church, Tangier.

That the Christian girls employed at the ChercHELL Carpet School may be strengthened to break the fast regularly through the month of Ramadan, and that they may be preserved from persecution.

For the pioneer work in and around Boghni: that tact and courage may be given to the workers, and that the hearts of the people may be softened to receive the Gospel message.

That the missionaries on the field may be preserved in health during the trying hot months.

That the **needs** of the Lord's work may be impressed upon the minds and hearts of His servants at this time, so that the workers abroad may not be hampered in their work by the burden of daily care, but that, on the contrary, their hearts may be filled with praise and thanksgiving to God for His gracious provision for them through His stewards in the homeland.

CHERCHELL CARPET INDUSTRY.

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

PRICE LIST.

No.	SIZE.		GENERAL DESCRIPTION.	PRICE.		
	ft. ins.	ft. ins.		£	s.	d.
MATS.						
58A	2 5	1 2	Shaded green and pink	7	0	
55A	2 5	1 2	Ditto	7	0	
746	3 1	2 4	Cream and crushed strawberry, with blue in border	15	6	
656	3 5	2 9	Mouse-brown centre, with cream and dark-brown in border	18	0	
HEARTHUGS.						
955	4 0	2 7	Quaint designs in crimson, yellow, dark-blue and cream	1	2	6
231A	5 3	2 3	Smyrna—Crimson, blue and green	1	8	0
79A	5 3	2 3	Scarlet and white key pattern, with dark-blue diamond centre	1	9	0
240A	5 4	2 4	Ditto ditto	1	9	6
268A	5 4	2 6	Ditto ditto	1	10	6
188	5 0	3 0	Red crab pattern on slate grey, with shaded green border	1	13	6
195	5 0	3 0	Ditto ditto	1	13	6
145	5 10	2 10	Smyrna—Crimson, blue and green	1	17	9
203	6 0	3 0	Magenta and biscuit on grey-green	2	1	0
227A	6 3	3 0	Dark-green and magenta centre with cream designs; duck-green surround	2	3	6
181A	6 6	2 9	Shaded green and salmon pink	2	3	0
259A	6 6	3 0	Crushed strawberry and shaded brown	2	6	0
CORRIDOR AND HALL RUGS.						
249	8 9	2 3	Smyrna—Crimson, blue and green	2	7	6
248	10 4	2 3	Ditto ditto	2	15	6
260A	6 6	3 0	Saxe blue ground with crab design on shaded green; cream and brown wide border	2	8	0
242A	6 3	3 2	Smyrna—Crimson, blue and green	2	9	6
274A	6 7	3 2	Ditto ditto	2	10	6
217A	6 6	3 3	Royal blue and light fawn centre; shaded brown border, with blue, cream and orange designs	2	10	6
243	7 4	3 2	Smyrna—Crimson, blue and green	2	16	0
253A	6 4	3 8	Shaded red, shaded green and cream	2	16	0
265A	6 3	3 11	Shaded green, magenta and mustard, with wide border of green-grey and shaded red	2	18	8
601	5 6	5 4	Crimson and white diamond centre, with blue, white and gold	3	5	0
235	7 9	3 7	Crushed strawberry ground, with handsome central design in shaded green, pink and cream	3	6	0
221A	9 7	2 10	Rabat—Crimson, white, blue and gold	3	6	6
92	7 0	4 11	Ditto ditto	3	18	6
752	6 10	5 0	Ditto ditto	4	4	0
1169	7 9	4 9	Ditto ditto	4	6	6
925	6 10	5 5	Crimson, green, cream and yellow, with quaint designs in wide border	4	8	0
753	9 0	4 10	Crimson, blue and green on chocolate-red ground	4	10	0
757	12 0	4 1	Smyrna—Crimson, blue and green	5	10	0
CARPETS.						
928	7 8	7 3	Rabat—Crimson, white, blue and gold	6	0	0
67	9 5	5 8	Ditto ditto	6	4	0
114	9 4	6 0	Ditto ditto	6	14	0
112A	9 6	6 4	Smyrna—Crimson, blue and green	7	0	0
855	9 8	7 0	Crushed strawberry and pale blue diamond centre, surrounded by coloured designs; shaded green in border	7	10	0
1151	11 8	6 0	Crimson, white and blue designs on shaded green	8	3	6
220A	9 9	7 10	Duck-green centre, with designs in shaded red, blue and gold; wide border	9	5	0
622	12 6	6 8	Similar in colouring to 855, but of different pattern	9	10	0

For PARTICULARS OF A NEW LINE OF GOODS, SEE PAGE II. OF COVER.

THE NORTH AFRICA MISSION.

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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.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Tunis.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss L. READ	April, 1886	Mr. A. V. LILEY	July, 1885
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON	Jan., 1892	Mrs. LILEY	July, 1913
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	<i>Italian Work—</i>	
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894	Miss H. KENWORTHY	Nov., 1910	Miss A. M. CASE	Oct., 1890
Miss F. MARSTON	Nov., 1895	Mons. P. NICOLLE	Dec., 1914	Miss G. E. PETER	Oct., 1913
Miss ALICE CHAPMAN	Oct., 1911	Madame NICOLLE	Dec., 1914	Bizerta.	
<i>Spanish Work—</i>		Algiers.		Miss R. J. MARCUSSON	Nov., 1888
Mr. A. J. MOORE B.A.	April, 1909	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Miss F. R. BROWN	Oct., 1889	Mons. E. CUENDET	Sept., 1884	Kairouan.	
Casablanca.		Madame CUENDET	Sept., 1885	Mr. E. SHORT	Feb., 1899
Miss F. M. BANKS	May, 1888	Boghni.		Mrs. SHORT	Oct., 1899
Miss M. EASON	Dec., 1910	Mr. A. SHOREY	Nov., 1902	Sfax.	
Tetuan.		Mrs. SHOREY	Oct., 1904	Mr. H. E. WEBB	Dec., 1892
Miss A. BOLTON	April, 1889	Djemaa Sahridj.		TRIPOLI.	
Miss A. G. HUBBARD	Oct., 1891	<i>Kabyle Work—</i>		Mr. W. REID	Dec., 1892
Miss M. KNIGHT	Oct., 1899	Miss J. COX	May, 1887	Mrs. REID	Dec., 1894
Miss H. E. WOODELL	Jan., 1907	Miss K. SMITH	May, 1887	Miss F. M. HARRALD	Oct., 1899
Miss <i>Vecchio</i> (Schoolmistress).		Mrs. ROSS	Nov., 1902	EGYPT.	
Azila and Larafsh.		Mr. T. J. WARREN	Feb., 1911	Alexandria.	
Miss C. S. JENNINGS	Mar., 1887	Mrs. WARREN	Feb., 1911	Mr. W. DICKINS	Feb., 1896
Miss K. ALDRIDGE	Dec., 1891	Mr. S. ARTHUR	Dec., 1913	Mrs. DICKINS	Feb., 1896
Fez.		Mlle. V. EYMANN	Oct., 1913	Miss R. HODGES	Feb., 1889
Miss M. MELLETT	Mar., 1892	<i>Missionary Helper—</i>		Miss M. THOMASSEN	Nov., 1912
Miss S. M. DENISON	Nov., 1893	Mlle. E. Degenkolw	Oct., 1913	Shebin-el-Kom.	
		Tebessa.		Mr. W. T. FAIRMAN	Nov., 1897
		Miss A. COX	Oct., 1892	Mrs. FAIRMAN	Feb., 1896
		<i>With French Pastor and wife.</i>			
		<i>Missionary Helper—</i>			
		Miss E. Whitton	Oct., 1913		

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

IN IRELAND.—Mrs. BOLTON.