

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 Way of the Wilderness.	
By Pastor E. Poole-Connor ..	81
News from the Mission Field—	
From Miss A. Bolton (Tetuan) ..	83
„ Miss K. Johnston (Cherchell) ..	84
„ Mr. A. Shorey (Boghni) ..	85
„ Mr. H. E. Webb (Tunis) ..	86
„ Mrs. Short (Kairouan) ..	86
The Annual Farewell Meetings ..	87
To the Friends of the N.A.M.	
By Edward H. Glenny	88
New and Valuable Tracts for Moslems	91
The Day of His Care.	
By Pastor F. E. Marsh	92
For the Children. By Miss F. R. Brown	92
Home and Foreign Notes ..	93
Requests for Praise and Prayer ..	96

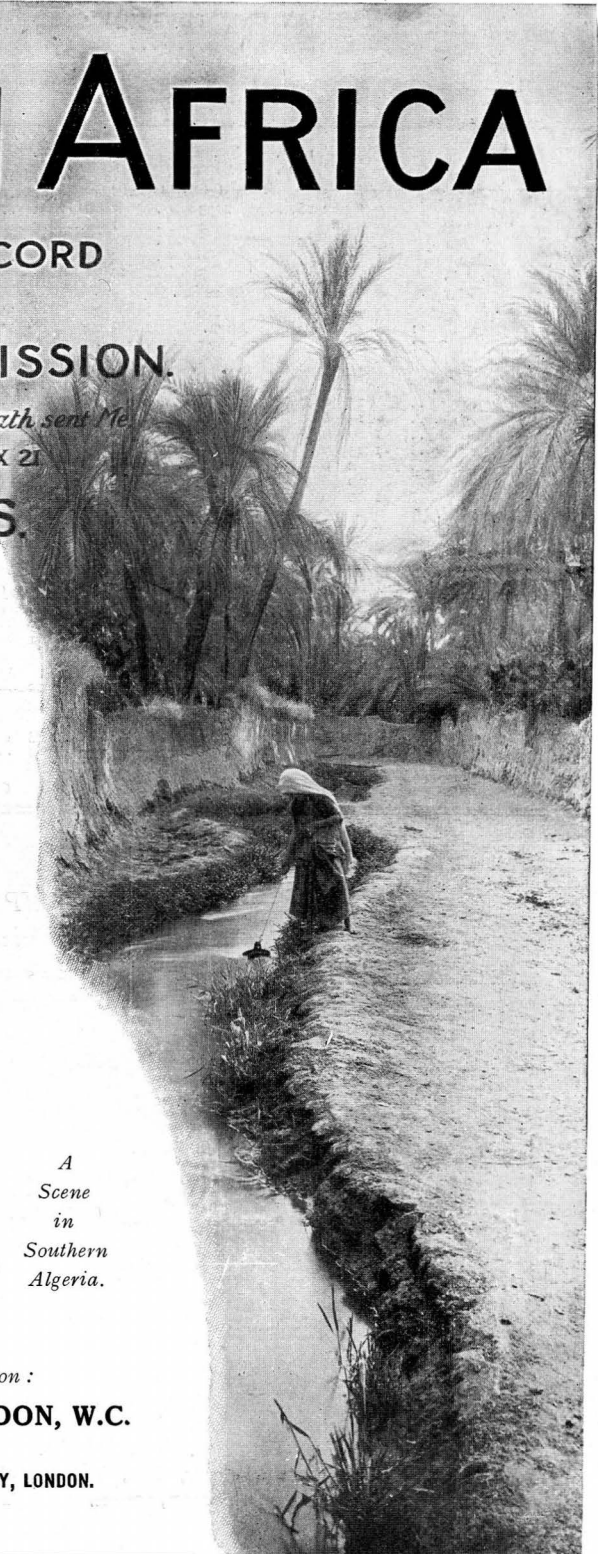
*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission :

18, John Street, Bedford Row, LONDON, W.C.

S. W. PARTRIDGE & Co., Ltd., 21 & 22, OLD BAILEY, LONDON.

Price One Penny.



THE NORTH AFRICA MISSION.

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

GENERAL FUND.			1915.	No. of	Amount.	DESIGNATED FUND.			1915.	No. of	Amount.
1915.	No. of	Amount.	Sept.	Brought forward	£ s. d.	1915.	No. of	Amount.	Sept.	Brought forward	£ s. d.
Sept.	Receipt.	£ s. d.				Sept.	Receipt.	£ s. d.			
			18	2733	3 0 0				25	1194	10 0 0
2	{ Broxburn Christian Union	1 10 0	20	4	1 0 0	1	1167	3 0 0	27	5	5 0 0
3	{ C.E. Soc. Highgate Rd. Chapel.	6 6 0	20	5	7 6	3	{ Belfast Auxiliary.	13 0	27	6	5 0 0
	2711			7	10 0 0	6	{ Dublin Auxiliary.	5 5 0	28	7	2 0 0
4	{ Kensal Rise	20 0 0	22	Cancelled.	10 6	7	71	17 1 0	28	8	2 10 0
6	{ Tabernacle.	1 0 0	25	Anon.	10 0	10	2	30 0 0	29	9	20 0 0
7	{ 14	15 0	27		3 3 0	11	{ The Tabernacle, Southchurch.	10 0	29	1200	5 0 0
8	{ 5	14 0	27		2 6	13	{ Y.P.M.B. Missionary Helpers' Band, Blackheath.	3 0 0	30	1	1 0 0
9	{ 6	1 0 0	28		5 0	14		3 3 0		{ Watville St. Chapel, Handsworth.	21 5 0
10	{ 7	1 15 0	28		10 0	15	77	10 0		Sundries	229 2 6
11	{ 8	2 6	28		10 0	16	8	5 0			6 6 0
12	{ 9	10 0	28		5 0	17	9	5 0 0			£235 8 6
13	{ 20	1 0 0	29		1 0 0	18	80	5 0 0			
	Cancelled.		29		5 0	18	1	2 0 0			
	22	2 0 0	30		5 0	20	2	3 0 0			
	3	2 0 0	30		1 0 0	21	3	5 0 0			
	{ Y.M.C.A., Shrewsbury.	1 7 4	30		1 0 0	21	{ Malden Hall S.S.	5 0 0			
13	{ 25	20 0 0		2760	150 0 0	22	85	1 0 0			
14	{ 6	15 0		Anon.	100 0 0	23	6	1 0 0			
15	{ 7	5 0		2763		24	7	1 0 0			
16	{ 8	13 4					8	5 0 0			
17	{ 9	1 10 0					9	3 0			
	{ 30	5 0					90	10 6			
	{ 1	5 0					1	5 0			
	{ Readers of The Morning Star.	10 0		Publications	11 10		2	2 0			
							3	10 0			
	Carried forward	£64 18 3			356 19 7						
					£357 11 5						
							Carried forward	£161 2 6			
											£5,101 0 10

SUMMARY.

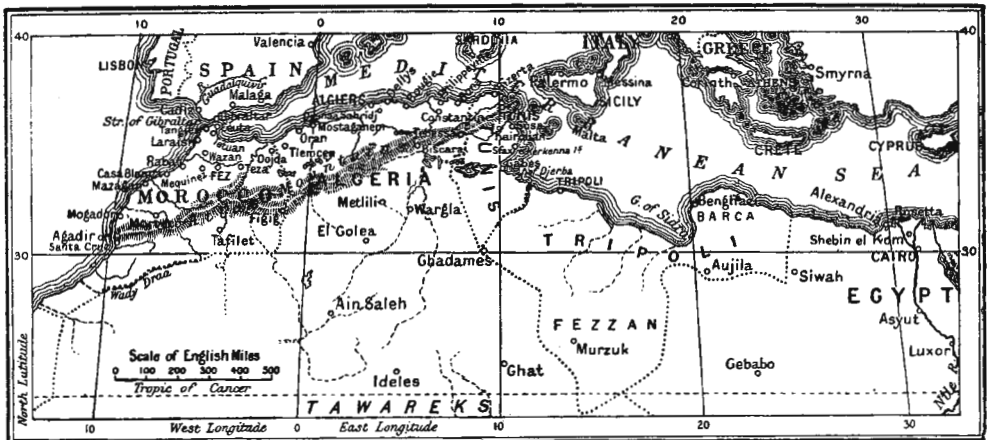
Sept., 1915.	
General Fund ..	£357 11 5
Designated Fund ..	235 8 6
	<u>£592 19 11</u>

TOTALS.

Jan. 1st to Sept. 30th, 1915.	
General Fund ..	£3,451 2 5
Designated Fund ..	1,649 18 5
	<u>£5,101 0 10</u>

NORTH AFRICA consists of

MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
and has a Mohammedan population of over 20,000,000.



Stations of N.A.M., Eighteen. In **Algiers**: Djemâa Sahridj, Cherchell, Algiers, Boghni, Tebessa. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.



Waiting for Alms.

[From a Post Card.]

The Way of the Wilderness.

By Pastor E. Poole-Connor.

“Thou shalt remember all the way the Lord thy God hath led thee, these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart” (Deut. viii. 2).

“Then was Jesus led of the Spirit into the wilderness to be tempted of the devil” (Matt iv 1).

THERE is a very close connection between Israel's wilderness experience and the wilderness experience of our Lord. An evidence of this is found in the fact that all our Lord's answers to the tempter were quotations of Scriptures referring primarily to Israel in the desert. Yet the connection is not merely that of similarity; there are strongly marked points of dissimilarity; and both comparison and contrast are full of instruction.

Consider some points of similarity. It is clear, for example, that both the wilderness experiences of Israel and of our Lord were a fulfilment of the Divine purpose. “Thou shalt remember all the way the Lord thy God hath led thee” Moses said to the travel-worn host. Those desert journeyings were not to be regarded as the result of chance forces, or even as the outcome, chiefly, of human sin. They were to be looked upon as forming part of God's disciplinary process. So was it with our Lord. “Then was Jesus led of the Spirit into the

wilderness." Here there were no "second causes" whatsoever. The gracious Spirit who led the Lord to His baptism, now led Him to the sandy wastes, to dwell among the beasts, to endure hunger and weariness, to suffer the buffetings of the evil one. The experiences of the lonely desert were as much part of God's plan for His well-beloved Son, as were those of the heaven-lit banks of the crowded Jordan.

But further. There was a similarity in the ends which God had in view in the wilderness experiences of Israel and of our Lord. "The Lord led thee in the wilderness . . . to prove thee," Moses declared. Probably there did not exist a more self-sufficient people on the face of the earth than Israel. To the demands of infinite holiness they replied, with no tremor of self-doubt—"All that the Lord hath spoken we will do." They had therefore to learn the truth concerning themselves; and the wilderness was to be their crucible. Under the test their ingratitude, their rebellion, their amazing unbelief, stood out before high heaven. But the Lord Jesus, too, had to be put to trial. As the lamb, fore-ordained for sacrifice, He must be shown to be without spot or blemish. He must be put through the searching of the wilderness, that it might be made manifest that He had "truth in the inward parts." From that test He emerged triumphant. The fire which revealed Israel's dross revealed the Saviour's character as gold without alloy.

Such were some of the points of similarity between Israel's experience and that of our Lord. Consider the points of dissimilarity.

Israel murmured in the wilderness at God's providential dealings; our Lord accepted them with unquestioning faith. Israel felt the pinch of hunger, and complained, like children who have a grievance, but will not speak out. The Lord fasted for forty days, and then was bidden by the tempter to command the stones to be made bread. He refused, for His Father's word was enough. "Man shall not live," He said, "by bread alone"—by visible tokens of support—"but by every word that proceedeth out of the mouth of God."

Again, Israel in the wilderness demanded of God some manifest sign of His presence, while our Lord refused, in similar circumstances, to ask such proof of God. At Rephedim the host lacked water, and broke out into open violence of speech. "And Moses . . . called the name of the place Massah . . . because they tempted the Lord, saying, Is the Lord among us or not?" But when Satan bade our Lord seek a sign from heaven, saying, "If thou be the Son of God cast thyself down," He refused. "It is written," He replied, "Thou shalt not put the Lord to proof"—for so may the words be rendered. He would not demand evidence appealing to sense from His Father, as from one whose word He could not trust, or on whose love He could not rely.

Finally, where Israel's pride resisted the Divine will, our Lord's humility accepted it. When Satan bade our Lord fall down and worship him, and so obtain the kingdoms of the world, it was to bid Him seek glory otherwise than by way of the cross. Yet here again our Lord triumphed; and treading the

lowly path marked out for Him by His Father, He was in due time exalted to be a Prince and a Saviour.

Is there in all this some lesson for us? Assuredly there is.

The failure of Israel was the failure of human nature. Israel in the crucible of the wilderness was, in truth, all mankind under assay. It was God's demonstration that human nature can neither save itself nor others. It was God's justification for condemning the old creation. "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the ages are come."

But further. As the failure of Israel was more than a matter of mere academic interest, so also was our Lord's triumph. He conquered for us; He will, as we trust Him, conquer in us. As Israel failed, we are foredoomed to fail, alone; with Christ, *in* Christ, we shall be victorious. As we abide in Him we shall find grace to accept, without murmur or distrust, the trials of the wilderness to-day; and in hours of crisis we shall be strengthened to keep to God's highway; yea, even though that way may be, for the time, the way that leads to the cross.

News from the Mission Field.

MOROCCO.

From Miss A. Bolton
(Tetuan).

Nov. 2nd. Lately, Tetuan has been suffering from rumours of bubonic plague, and as a consequence a measure of quarantine has been established. Boats refuse passengers for Gibraltar, and passengers from Tetuan are not able to leave Ceuta except after remaining in that place under medical supervision five days. We were just back from our change in the nick of time to avoid all troublesome delays.

I am rejoicing in having an earnest minded Moor now coming to the house solely for teaching. He avows his belief in the Bible as being the Word of God—"the Truth." To-day we were expecting a black man and his wife to stay a day or two with us, but they failed to put in an appearance. Instead, however, two Moorish women came, both in need. It made us happy that they turned to us in their trouble.

Before going to the Dispensary yesterday morning, I visited a sick woman, who is in consumption, I fear. Although well-to-do, there is no comfort for her or

her tiny, starved baby, and I ran in to take a few woollen garments for the poor mite who is being kept alive (I cannot say he is being *nourished*) by cold, condensed milk. I hope I succeeded in shaming the husband's mother and nieces, so that in future the child shall have his milk warm. I remarked at last upon the lack of love, and the poor woman exclaimed, "Oh, *tabeeba*, there is no love in this house; we do not love as you do."

The nine months' old baby is becoming of a copper hue from never having been washed; but I dare not just yet attempt any ablutions. If it improves in health I shall venture to give it a bath. As the women saw I meant to put on the child the little all-wool shirt I had brought, they thought some amount of washing must be done. So the niece brought a big saucer of water, and the mother, lifting the baby up, let the girl pour water from her hand on the little limbs, regardless of the wetting of the garments underneath. I asked the patient how many children she had had, and was told that seven are under the ground and four above. The grandmother has "ten under

the ground and one above." From the treatment of this poor little thing I did not wonder at these statements. I left the baby well wrapped-up in his woollen clothes, the first he has known, I think, and hurried off to the Dispensary to find

a great many people already in. During the morning we had sixty-two adults and many children.

We are trying to get a larger room for the Spanish School, but find it very difficult.

ALGERIA.

From Miss K. Johnston
(Cherchell).

Extracts from a Circular Letter.

Oct., 1915. I suppose most people are interested in weddings, so I will introduce you to one of the best Arab families in Cherchell. Some years ago one of the married sons of this household gave evidence of faith in Christ, and when he died he would not give the usual witness to their Prophet. Naturally his mother, and the other members of the family, were angry about his secession from their faith. He left a wife and four little children. Before he died, he asked his wife (to whom he was much attached) not to marry again for two years. She replied that she would never marry anyone else, and she never has.

The youngest child, now a girl about fifteen or sixteen years of age, used to find it very interesting to open the outer street door a crack or so whenever French funerals passed by to the cemetery outside the town. Never allowed to go out alone or unveiled, it was a little excitement to see what went on in the High Street. Unfortunately, funerals are of fairly frequent occurrence, and a young native official chanced on several occasions to catch sight of this fair damsel, and to get into conversation with her. He even tried to persuade her to elope. Then, suddenly, these secret meetings were discovered, and down came the thunderbolt of the brother's anger and the prompt barring of the door to prevent any exit whatever. Now everyone has to use a little side door; leading into another street. The brother has very quickly arranged a marriage with a rich Arab in Algiers, and the preparations for the wedding have been going on apace.

Last week Miss Read took me round to see some of the beautiful trousseau. We went in at the side entrance, and soon

were admiring silk blouses, &c., in the newest Arab fashion and of varying sweet colours. One garment had exquisite lace sleeves.

The bride elect was not present, so by-and-by we went on to the aunt's house (a little farther along the same street) to find the girl herself. The front door was fast barred, and no one would open to us for some time. Finally the front door was opened to let us in, and we found the object of our search sitting machining one of her new garments. She struck me as having a far less attractive face than her elder sister, but she is fair of complexion, decidedly fat, and with natural-looking dark red hair, which has of course been dyed with henna.

If you were to ask her anything about her prospective husband, she would give an evasive answer or none at all, for it would be a breach of etiquette for her to speak of him. (One girl we know pretended she did not even know the name of the man she was to marry!) Besides that she knows very little about him, for her brother has arranged it all without consulting her, and even her own mother and grandmother did not see the young man when he came to Cherchell about the betrothal—much less the girl herself.

Some of the womenfolk, relations of the bridegroom, have come now from Algiers, and they will escort the girl and her mother to the new home to-morrow by motor car. Thus western civilisation is mixed up with uncivilised Moslem customs, and these closely veiled women, who are not allowed to emerge from their prison-like limitations, can enjoy more comfort in travelling than their sisters in Morocco, for instance.

We are hoping that lady missionaries in Algiers may be able to visit this young friend, and that she may open her heart to the Truth which her father loved.

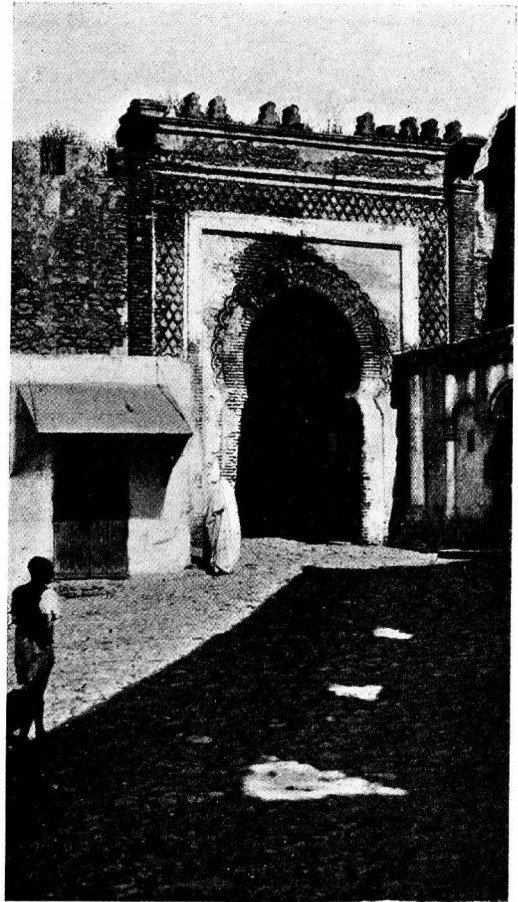
**From Mr. A. Shorey
(Boghni).**

Sept. 6th. The weather in North Africa has been very hot this summer. My wife and I returned to Boghni after a happy time in Algiers, where we had the pleasure of meeting old friends, and the joy of seeing several of those among whom we worked in past days. We hear that all the Europeans and some of the natives who remained in Boghni all through the summer have had the fever; some are so changed by their illness that one can hardly believe them to be the same people. Fortunately, several families were away in Dellys and Algiers. It seems as if the Lord arranged everything so graciously for us, as, although since coming back it has once or twice been excessively hot, yet, so far, we have only had slight headaches, and last Friday we had the first good downpour of rain which has freshened the atmosphere.

The Kabyle Christian girl who has been with us, went to Drael-Mizan while we were away. Soon after leaving here she went down with the fever, but is now much better; her younger sister is staying with us for a week or two, and we trust she may benefit spiritually by her visit. The Kabyle lad whom we have taken in to work seems very happy with us. It was he who looked after our house and garden in our absence. He did not keep the Fast of Ramadan, and is quite open to the Gospel, and we pray that the Lord will bring him to lay hold of the salvation which is in Christ Jesus. Today he left for Djemâa to attend the wedding of his brother, who is a school-master in a village not far from Drael-Mizan.

The people of Boghni were pleased to see us back again. We have re-commenced our Sunday French meeting. Though several are still away from the village, fifteen came on the first Sunday and twenty on the second. The fig-harvest is just beginning, so that the natives will be busy this month, but we hope to start our other classes and meetings in a week or so.

We found our garden somewhat burned up by the heat; still we have not fared



[From a Post Card.]

A Corner in Laraish.

worse than our neighbours. The potatoes planted in February were not a great success. We have re-planted the best of them for the winter, and the first rain fell the same evening. The water available for the garden comes from two springs, one of which diminishes considerably during the months of August and September, leaving only the other one, which has a salty sediment which often does great harm to the vegetables and to the soil. The drinking water of the village is apparently good. The grape-harvest this year in this part is a failure. The rain and mist during the spring injured the vines when in flower, and wine will be dearer in Algeria this autumn.

TUNISIA.

From Mr. H. E. Webb

(Tunis).

[During Mr. Liley's absence from Tunis, Mr. Webb, who has been in charge there, has been cheered and encouraged by signs of God's working in the hearts of several young men with whom he has come in contact.]

October, 1915. The Lord has been manifestly with us. As I told you in a previous letter, I had asked Y—— and H—— to pray the Lord to send in some more young men, and the next week another began to come daily to the Bible teaching, desirous to be taught. We prayed on, and last week one of Mr. Liley's young men who had joined the army turned up. He had been wounded and was home for a rest. He tells of his testimony among the soldiers in the fighting line. Yesterday, another lad of fifteen years of age came to our prayer-meeting, and when I asked each of them to name their desires in prayer, the older one desired the conversion of his parents, and the young one said, "I want to pray that I might learn the way of salvation." This morning at our Bible reading, at which all five were present, I questioned the lad about his parents, and he said he had told his father of his desire, and his father advised him to come to us. In answer to questions, I learned that the father had attended Mr. Michell's meetings long ago—hence his willingness for his son to learn the way of Truth. It is a great pleasure to teach these young men and I would ask your prayers for them.

We have had numbers at our meetings at night, and a fair amount of opposition, but one or two have returned for talks with Y——, and have seemed impressed by his arguments. The other morning a French woman bought a Bible which she wished to give to a Roman Catholic whom she wished to lead to the Truth. A day or two later she sent a Maltese lad with a note to me asking me to teach him. In conversation with the lad I found he had an intelligent desire to learn.

A staunch Roman Catholic, who has been in several times to try and show

Y—— the error of his ways, came in one day while I was in the shop, and we had a good, long talk about the essentials of salvation. When he left he shook hands and thanked me for the talk. He has been in twice since without raising a word of opposition to our teaching.

From Mrs. Short

(Kairouan).

Oct. 9th, 1915. Once again we are settled down after our summer change, and our thoughts and our longings and prayers are going out to the winter's work that lies in front of us. Are we to go on in the same way as before, or are there new ways and methods that will bring home the Gospel more effectively to the people? These and many other questions come to our mind.

One change we have already made, and that is, to have morning family worship in Arabic instead of English. In this way our servant and her little girl, and any others who happen to be in the house at the time, can join with us. Our servant is in so much sympathy with us, and has been so long under the sound of the Word, that we feel we want to make a special effort this winter to lay hold of her.

We miss one old friend in coming back this time—Z——, a negress, who was servant to the first workers here. In the time of her prosperity and health she would have nothing to do with the message; but later on, when sick and ill and cast off by all her other friends, she was glad to receive help and comfort from those whom before she had despised. The last time I had any talk with her, she told me she was in the "narrow way." "How did you get into it?" I asked. "By the Lord Jesus, the Saviour," was her answer. Whether that was the real answer of her heart, or just what she knew I would like her to say, God only knows. One can hardly ever guess motives, especially out here; but the grace and love of God can reach down to a poor sinful heart in spite of its mixed motives.

Oct. 19th. Last Sunday I re-commenced the girls' class. Eleven were present. The large Arab school here makes it more difficult to get the girls to come to us now, so we have to be content with smaller numbers. To-day the "big feast" has begun, and only two turned up to the class at first. Three others came afterwards, in all the glory of their festive dresses to be seen and admired. It is only the little girls who dress up for the feasts. The older girls and the women—shut up in their houses—simply put on clean clothes, nothing gay or festive. Beyond a little extra food in the houses, all the extra fun and frolic takes place in the streets and out of doors where the women cannot go. Islam knows nothing of a feast in which each member of the family takes his and her rightful share.

One of the women in my class is very ill. She is a fortune-teller, and is supposed to have power with spirits. For several years now she has been coming to the class, and has often listened attentively. She likes me to go to see her, and pray with her, but as yet I am not sure that her heart has been really touched. It is easier to draw out the hearts of these women towards ourselves than to make them feel their sinfulness and their need of a Saviour. So often they will say things just to please us, and because they know what we want them to say. This often saddens us, and yet it makes us long and pray more earnestly for a real outpouring of God's Holy Spirit, to show these poor things their sinfulness and need, and also to give wisdom to those of us who have to deal with them.

The Annual Farewell Meetings.

IN a letter received some months ago, enclosing a gift for the general funds, a donor, after referring to the present time of stress, expressed the hope that the work of the Mission was not being hindered, and further remarked that he believed "faith to do more would be honoured." Some friends are inclined to suggest *retrenchment*, others perhaps might advocate *consolidation*, but when faith is in exercise and the importance of the work is re-considered in the light of the promises and commands of God, the need for renewed effort for *extension* becomes pressing.

With the object of pushing on with the work of evangelising the Moslems of North Africa, four new workers have recently been accepted by the Mission, and on Thursday, September 30th, the Annual Farewell Meetings were held in Sion College, to bid God-speed to these friends as well as to older workers who were returning to their spheres of labour.

A meeting for prayer was held at 2.30 p.m., presided over by J. W. Gordon Oswald, Esq. (Hon. Treasurer), attended by a goodly number of friends. The Lord's blessing was sought on the follow-

ing meetings, and on the work and workers of the Mission generally. An earnest spirit of prayer and supplication prevailed.

At 3.30, the Afternoon Meeting was presided over by Major-Gen. Sir Chas. Scott, K.C.B., and accounts of their interesting forms of work amongst men, women and children, were given by Dr. Churcher (now retired), Mrs. Roberts and Miss Craggs (Tangier), and Miss Hodges (Alexandria). Mr. Fallaize, hoping to proceed for the first time to Tangier, Morocco, was introduced to the meeting, and told how the Lord had led him to the work. The meeting closed with an address by Geo. Goodman, Esq.

At the Evening Meeting, at 7 o'clock, the chair was taken by Pastor F. E. Marsh; and Mr. Liley (Tunis), Mrs. Churcher and Miss Eason (Casablanca) spoke of the encouragements and discouragements they met with in their work. The closing address was given by Pastor E. Poole-Connor.

The meetings throughout were most encouraging, being well attended by friends of the Mission, who manifested a very happy spirit of fellowship.

To the Friends of the North Africa Mission.

*St. David's,
Manor Park, London, E.,
Nov. 15th, 1915.*

DEAR FELLOW-WORKERS,—

Simple faith in God is the greatest need of the North Africa Mission;—the greatest need in fact of all Missions and of all Christians. The need of funds and labourers is very great, but the need of unstaggering faith is greater. It was through want of faith that the carcases of 6,000 adult men of Israel strewed the wilderness. Let us all then unite in praying that God would so reveal Himself to us, and the Holy Spirit would so open our eyes and our heart to take in this revelation, that our souls may rest in God even in this time of world-wide distress.

Paul, the great Missionary example, in circumstances of terrible danger declared, "I believe God that it shall be even as it was told me"; and according to his faith, so it came to pass. All the passengers and crew in the shipwrecked vessel, two hundred and seventy-six, escaped safe to land. Still, though they escaped, to the outward eye it was only as it were by the skin of their teeth; some by swimming, some on boards and some on broken pieces of the ship. Is this not a sample of what is frequently the experience of God's servants? The promises of God are fulfilled, though the believer has to pass through circumstances which seem almost as though they would swallow him up; so that the outsider, not knowing the faithfulness of God and His promises, would say they were saved by a mere chance, whereas the believer knows that it was not a matter of chance, for God had spoken; and in the midst of all the confusion He was carrying out His own plans and working out the salvation of those that trust in Him.

The Annual Meetings referred to elsewhere were a very happy occasion. I was only able to be present at the afternoon meeting, as my strength is not yet sufficient to stand much strain. By God's goodness an anonymous gift of £150 was

received, beside a cheque for £100 and some smaller gifts equally precious in God's sight. Notwithstanding this encouraging help, general funds have come in but slowly, so that the financial needs are still urgent matters for prayer. In order to clear up everything to the end of the year, we require about £1,400 for the general funds. Of course, this amount is not all guaranteed to be found, as the Mission does not guarantee a definite income to the Missionaries; but this is what is needed to make up a very simple sufficiency. Sometimes God sends workers help through other channels, but in the main He does so through the office of the Mission.

Amongst the many gifts that are precious in God's sight one or two have been specially noteworthy. A Christian worker, who has no regular support save about £20 a year and has been invalided for seven years and is now confined to bed, wrote us the other day, enclosing ten shillings for a designated object. Notwithstanding a hard life of very great trial, her heart was full of praise to God, and out of the fulness of a glad heart she sent ten shillings. If only we all had more faith in God how much more we should afford to give. If we are afraid of dying in the workhouse we naturally try to save all we can against a rainy day; whereas if we are looking forward to living in the glory we feel we can afford to be more liberal.

A Missionary whose funds were about exhausted, on receiving £5, insisted on giving ten shillings as a thankoffering. Perhaps she realised something of the truth of the verse which says, "Give and it shall be given unto you."

We are thankful to say we have received sufficient means for the passages and outfits of the new workers. Most indeed have been provided for independently of the Mission, and others partially so.

Mr. and Mrs. Fallaize had very encouraging farewell meetings at South Park Chapel, Seven Kings, Ilford, where our brother was very highly appreciated. One



The Caracalla Gate, Tebessa.

[From a Post Card.]

hundred and twenty sat down to tea and addresses were given by several friends, and generous and substantial gifts have been handed to the Mission towards the support of our brother and sister.

Mr. Liley during his furlough at home has taken a number of meetings in various places in the interests of the Mission. He and his wife started for Tunis on Saturday, 6th November, and Miss Hodges and Miss Farley sailed for Alexandria, Egypt, the same day by another route. It is arranged that Mrs. Roberts, Mr. and Mrs. Fallaize, Miss Glen, and Miss Eason should start on November 19th for Morocco. Miss Craggs sailed on October 2nd, and reached her destination safely.

Miss Glen has for two or three years been very kindly helping Mrs. Roberts in Tangier as an honorary voluntary Missionary. She now goes out as an Honorary Associate Missionary of the N.A.M. and her name will appear on our list of workers.

Miss Degenkolw, a Danish sister, who has been doing good work for three years as a Missionary Helper at Djemâa Sahridj, is returning to Algeria now as a full member of the staff.

We have to record with deep regret the loss of two native Kabyle converts. Si

Mohand was converted some years since, and later on became an evangelist at Djemâa Sahridj and married a Christian Kabyle bride. A difficulty arose between his family and his wife's, which led him to return to his post as a gentleman's servant in England. When the war broke out he enlisted, and in August last he was killed in battle. Notwithstanding his matrimonial difficulties, he has left a clear testimony behind him of the genuineness of his conversion.

The second sad loss is that of Said Rahal. He was converted when comparatively young, and for several years acted as a helper to the Misses Cox and Smith at Djemâa Sahridj. Later, he became an assistant to Mr. Cuendet, helping him in both the evangelistic and translation work. He married a converted Kabyle girl and they resided in Algiers close by Mr. Cuendet. Two or three years ago he suffered from serious tubercular trouble, and while at Djemâa Sahridj for his holiday this summer there was a return of hemorrhage. He managed to get back to Algiers, arriving there on Tuesday, November 2nd, and we have learned by telegram that he entered into rest on the 8th November. Fuller particulars will be given of both these

brethren in a later number. How can we praise God sufficiently for these two young men—eternally saved to live with Christ for ever, blessed trophies won for Christ from amid the darkness of Mohammedanism! Said's death is a serious loss to Mr. Cuendet and to the work. The following is a copy of a deed made by him at Djemâa Sahridj on October 3rd, 1915 :—

"I, the undersigned, of my own free will and before witnesses whom I have chosen, do hereby make the following declarations :—

- 1st. Believing in the Gospel of our Lord Jesus Christ, and in His atoning death, I have committed to Him my eternal welfare. He alone is my only hope both in this present life and in the life to come.
- 2nd. In consequence of this faith I renounce absolutely and entirely all Mohammedan customs and habits.
- 3rd. By this deed I make known to my parents, the authorities of the village and every other person whom it may concern, that I do not wish to be interred in the Mohammedan cemetery nor to have any Mohammedan rites or ceremony, but I desire to be buried as a Christian and in any place consecrated for this purpose.
- 4th. I ask my Christian brethren who may be on the spot at the time (of my death) to undertake my burial and to carry out the wishes expressed in this Deed."

I am sure our readers will unite with us in thanking God for such a clear and decided testimony. This is an evidence that the missionaries have not laboured in vain, and that friends at home have not prayed and given in vain. Thank God, we believe that there are others beside our departed brother who would be prepared to make a similar declaration.

We have to thank God also for reports of conversions and baptisms both amongst the Italians in Tunis and the Spaniards in Tangier.

Miss Bolton and Miss Vecchio both write of a growth in the Spanish day school in Tetuan, and the appreciation with which it is regarded by the Spaniards, the parents of the children being willing to pay a small fee for the instruction of their children. The great need now seems to be to get a larger building.

When funds are available we hope we may be able to do this.

Mons. Nicolle, our French brother at Cherchell, has been on a short visit to Algiers, Tizi Ouzou, Djemâa Sahridj, Boghni, and Dra-el-Mizan. This trip (the expenses of which were specially provided) has encouraged him and helped him with fresh ideas as to work in Algeria. He has now begun regular Gospel services by invitation on Sunday evenings. Algeria being in a state of siege, the meetings cannot be of a fully public character. A meeting is also held on Sunday morning for Christians, and a little church is being formed which we hope will grow into a much larger one. Mons. Nicolle is anxious to turn a large stable connected with his house into a hall in which he can have meetings and classes for the boys who seem quite ready to attend. It will cost about £15 to make these alterations, but in the present time of distress it is desirable if these alterations are to be made that funds should be specially given for the purpose.

The Carpet Industry at Cherchell has naturally been rather restricted, as it is almost impossible to obtain wool. The wool we had at the beginning of the year was used up in making coverlets for French soldiers. Since then the work has gone on but slackly, only just enough to keep things together. Now raw wool is being obtained and being washed and spun for the French Red Cross. This does not afford any profit to the Industry, but helps to find work for a certain number of poor women. We still have a fairly good stock of rugs, mat and carpets at the Office, whence full particulars may be obtained. Though our rugs may seem somewhat expensive to sell at a time of war like this, yet they wear so long and give such satisfaction that they are really cheaper in the long run than articles at a lower price. We shall be glad if any friends can help us in disposing of them.

Mr. Elson, a faithful servant of the Lord, who is doing an excellent work amongst boys (not connected with our Mission) at the Raymond Lull Home, near Tangier, has lately returned from America, and he left for Tangier on the 13th inst. He has passed through a very

trying experience. He and his wife went to America in the spring, and there the latter, who was a devoted Christian worker, died after an operation. The children also were ill, and he himself had to go into hospital and undergo two operations, but we are thankful to say that he seems now in fairly good health. Mr. Jones, formerly of our Mission, has for some years been helping him, and we commend Mr. Elson and all his fellow-workers to your prayers.

The winter months in North Africa are by far the best months for work. In the summer time the heat is too great for violent exertion, and during the summer generally a certain number of the workers are at home on furlough. Now nearly all are back in the field. We therefore specially commend the winter and spring work to your prayers. Notwithstanding

the disturbances caused by the war there are ever-increasing openings for direct Gospel work. Medical work, classes and schools, the Carpet-industry, and every other agency are but handmaids to enable us to get hold of the people to point them and lead them to Christ, for we are assured that "Except a man be born again he cannot see the Kingdom of God," and we are never satisfied with mere Christianising or civilising. What people need is life—eternal life—and that life can only be found in Christ.

Counting on your continued, believing prayer, for the Council, for the office staff at home, and the missionaries and native converts abroad,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

New and Valuable Tracts for Moslems in North African Arabic.

MR. PERCY SMITH, B.D., of the American Methodist Episcopal Mission at Constantine, Algeria, has recently published an eight-page tract in colloquial Arabic, entitled, *A Poem on the Beginning of the World and the Creation of Man*. It has five divisions, viz. : The Creation of the World—The Fall of Man—The Promise of Redemption—The Consequences of the Fall—and The Finish of the Story. It is intended for the less educated Mohammedan natives and children, and is well adapted to convey Bible teaching in an attractive form. As to its matter, the essential points of the first three chapters of Genesis are clearly brought out and skilfully driven home. Emphasis is laid on the responsibility of man, the cunning of the enemy, Satan, and the Divine curse on him, and the Divine dealings with man both in judgment and in mercy. The pregnant words of Gen. iii. 15 are explained as an indication on God's part of the future deliverance to be accomplished by Christ. All through the tract the grievous nature of man's disobedience and its results are faithfully taught, as well as, with equal emphasis, the benevolent tenderness and love of the Creator.

As to the style of the tract, it appears to the

reviewer worthy of equal praise. The language is simple but forcible. It is colloquial but not vulgar, and will be understood throughout the North of Africa. The rhythm and rhyme will please the native ear, and the phrasing is Oriental. Several lines strike one as peculiarly happy in their wording, and are sure to "catch on" and stick in the memory. One is reminded of Caedmon's paraphrases in verse about "The beginning of created things," which he sang to the simple English folk in the seventh century, and which were soon followed by regular translations of parts of the Bible into Anglo-Saxon.

In North Africa there are, thank God, already versions of the Gospels and other essential parts of the Scriptures in colloquial Arabic. But there is need also of carefully-composed digests of Bible narratives, which shall focus the attention and fix on simple minds, accustomed to Mohammedan perversions, the real facts and soul-saving lessons of God's Word. Mr. Smith's tracts are likely to be useful to that end, especially because they are written in verse and in the style of Arabic rhyming that the native loves. It will more readily interest them than prose, and more permanently stamp

the truth on the memories of old and young. The copy under review is marked "fourth tract," and Mr. Smith states in a letter to the North Africa Mission that it is one of a series being published and that a collection of colloquial hymns is to follow, as well as the Story of Jesus *in verse*, also in colloquial Arabic. These publications will be useful to the missionaries of all societies working in North Africa.

We should ask God's best blessing on such literary effort. *Litera scripta manet*. And more than that—the written page goes and preaches in many a remote place never reached by the missionary in person. The seed of these tracts is good seed, the seed of the Word. May it be widely scattered and may God give the increase to the glory of the Son of His love.

M. H. M.

The Day of His Care.

By Pastor F. E. Marsh.

"Casting all your care upon Him, for He careth for you" (1. Peter v. 7).

THERE are seven reasons why we should not be burdened with anxious care, and these are: (1) Because the Lord commands it; He bids us take "no anxiety" (Matt. vi. 25-34, R.V.) (2) Because it is a hindrance. Cares choke the growth of the Word of God, not only in the thorny ground hearer, but in the child of God too (Matt. xiii. 22; Luke xxi. 34). (3) Care robs us of blessing, for the peace of God only comes as we are anxious for nothing, prayerful in everything, and thankful for anything (Phil. iv. 6, 7, R.V.) (4) Anxiety is displeasing to the Lord, hence He rebuked Martha for being "anxious and troubled" (Luke x. 41, R.V.) (5) The Lord "careth for us," therefore we should not care (1. Peter v. 7). (6) We should not care because He illustrates the fact that those who are saved by Him are cared for too (Luke x. 34). (7) Then the Lord takes care to emphasise His care, by giving directions even about the "ox that treadeth out the corn"; surely then He will care for His child!

The literal reading of 1. Peter v. 7 is, "All

your care having cast upon Him, because with Him there is a care about you." Here a definite act is indicated—"having cast." Having cast, leave all with Him. Let the act be thorough—"all your care," not some of it. Then it is "your care," not someone else's. Don't be lost in the crowd. Keep your place as an individual. We have the best of all reasons for casting all care upon Him, for He careth for us. He cares for us providingly as the Father; He cares for us tenderly as a mother for her child; He cares for us vigilantly as a soldier on guard; He cares for us effectually as a banker keeps a deposit; He cares for us attentively as a gardener tends the garden; He cares for us swiftly as the eye-lid shields the eye; He cares for us faithfully as a steward looks after his trust; He cares for us warmly as the mother-bird shelters her brood under her wings.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Thus does Faith ever sing, for Faith knows that carking care is a cankering corrosive.

For the Children.

By Miss F. R. Brown.

In the August issue of NORTH AFRICA last year, I gave you a short account of the Christian life of a little Spanish girl. Perhaps you will be interested to know something more about her. My fellow-worker, Mr. Moore, and I have watched Juana's steady growth in grace and in the knowledge of our Lord Jesus Christ.

On the 11th of last September, Mr. Moore had the joy of baptising Juana, her sister A—, and a lad about sixteen years of age, in the sea at the back of the Mission House, on profession of their faith in the Lord Jesus. A good number

of the Spanish congregation went down to the little bay where we had the service. It was a very happy, solemn time, as we witnessed these three young people testifying their faith in the Lord before all their friends, Christian and non-Christian. It means a good deal more to them than it does to you English boys and girls. They were received to the Lord's Table on September 26th. Little Juana is our youngest Church-member.

Now all three are eager to take up some work to show their love for Him "who first loved them." Juana has

soon found her small corner, and has a real good influence in the *patio* where she lives. [The Spaniards in Tangier live in courts called *patios*.] She undertakes to teach three small children a text of Scripture every week, and brings the little ones to the children's meeting on Sunday, where they repeat what they have learned.

The boy, Antonio, is the firstfruits of the night-school carried on by Mr. Moore and Don Juan. He helps in tract-distribution, and he is praying hard for the conversion of all his family, and God is answering his prayer. Last week two of his sisters told me of their desire to give their hearts to the Lord Jesus. When I was talking to them, putting before them the foundation truths of the Gospel, the younger one, a bright girl, said to me, "My brother has been a great help to us since his conversion, and has prayed with us, and told us just the same as you are telling us. I believe that Jesus is the

only One who can save me from my sins, and I believe He has saved me because I believe His Word." A little less than a month ago, the Bible was an unknown book to these two girls. There are also two other young people, friends of these girls, who desire to give their hearts to the Lord.

Do you remember that I asked you when I wrote last to pray for two things: First, for the Holy Ghost to work mightily in the hearts of the Spanish boys and girls in Tangier; secondly, that the Lord of the harvest would send forth more labourers into His harvest? Both these prayers are being answered. The Holy Spirit is working in the hearts of the young, and new workers are coming out shortly. Now we must praise and thank God for His gracious answer to our prayers. Will you also pray for God's blessing on our two night-schools for boys and girls.

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. The next gathering will be on **Thursday, December 2nd**. A hearty invitation is given to all friends of the work who are able to attend.



Miss Una Tighe, of **The Priory, Church, Hants**, the Hon. Secretary of the N.A.M. Workers' Union, would be glad to hear from any lady who would undertake the local secretaryship of the Streatham Hill Branch, which has become vacant by the death of the late Miss Smallridge. The deceased lady, who passed away after a brief illness last June, was for many years a valued friend of the Mission. Her unceasing interest in the work and the workers, and her punctual attendance at the monthly prayer-meeting held at Headquarters, have caused her to be greatly missed. We sincerely hope some friend in the neighbourhood of Streatham Hill will be able to fill this gap in the ranks of the Workers' Union, whose efforts on the behalf of the missionaries and their families are so warmly appreciated by those in the field.

DEPARTURES.

Miss E. Craggs left for Tangier on October 2nd.

Mr. and Mrs. A. V. Liley left for Tunis, and Miss R. O. Hodges and Miss Muriel Farley left for Alexandria on November 6th.

Mrs. Roberts, Mr. and Mrs. Fallaise (*new workers*), Miss M. Eason and Miss M. M. Glen left for Tangier on November 19th.



BAPTISMS.

As mentioned elsewhere, a **Baptismal Service** was held in Tangier some weeks back, when **three young people** connected with the **Spanish Church**, under the care of Mr. A. J. Moore, made a public profession of their faith in Christ.

Miss A. M. Case, who has for so many years been associated with the **Italian work** in Tunis, writes also of the recent baptism of **two young women**. One of these is the daughter of Signor A—— who until lately was a colporteur in the employ of the British and Foreign Bible Society. Signor A—— will be greatly missed by our missionaries in Tunis,

as he is leaving for Casablanca to take up work among the Italians there. We would ask prayer that the Lord would continue to bless the faithful testimony of His servant among his fellow-countrymen, and grant him tokens of His favour in his new sphere of labour.



“THANKS.”

We desire to convey our heartiest thanks to our kind friend, **Mr. J. Calow** of Redcar, for drugs and medicines, of value as follows: For use in Tangier (Mrs. Simpson), £8 2s. 8d.; Tetuan (Miss Bolton), £6 2s. 10d.; Arzila (Miss Jennings), £11 18s. 6d.; Djemâa Sahridj (Mrs. Ross), £2 13s. 6d. At a time like the present, when the price of drugs is so high, our workers appreciate more than ever the great help which comes to them in these generous gifts.



“WANTS.”

Miss Jay of Tangier, writes that she would be very glad of a few **undressed dolls** (small as well as large ones). During the rainy season, the dressing of these would afford great pleasure to some of the little native girls in whom she is interested. Parcels to be addressed—**Miss Jay, Mission House, Tangier, Morocco.** Postage 1/- if not over 3 lbs. in weight.



Mr. A. V. Liley, who during the greater part of his furlough has been actively engaged in holding meetings in various parts of the country, sent us the following message for our readers, just before his departure to Tunis. This we have great pleasure in inserting:—

“Just as I am about to leave England, I should like to say that I have had a very happy time in visiting friends of the Mission. During my furlough I have held about a hundred meetings. These have been in London and the London district, as well as in many places in the provinces, as far north as Glasgow. Everywhere I have been received with the greatest kindness, and much interest has been shown in the various meetings at which I have spoken. The lantern addresses seem to have been specially appreciated, as these have given information by the eye as well as by the ear. Much prayerful interest has been awakened, and a number of young people have, in some measure, felt a call to the foreign field, and

have come to me asking questions as to our sphere of labour. Two or three have gone so far as to correspond with the Mission with a view to going out to North Africa.

“I would urge that all this work be remembered in prayer by the friends of the Mission, that the interest aroused may not pass away with time.”

A. V. LILEY.



A Fellowship of Faith for the Moslems, in Prayer, Service and Sacrifice.

We would draw attention to the above “Union of Workers among Moslems, on the field and at home.” The idea of forming such a Union was started as the result of the address given by Dr. Zwemer at Keswick, last summer. Miss A. Van Summer is the organiser of the movement. In the October issue of *Blessed be Egypt*, Miss Van Sommer writes: “Will those of our friends who would like to join us send in their names to me. The cost of a card of membership is 2½d. What we want is to know everyone who is working for Moslems everywhere, and to induce people to offer themselves for the work both at home and abroad.” **Miss Van Sommer’s address is—Cuffnells, Weybridge, Surrey.**

We rejoice to hear of any effort made to promote a deeper interest in Moslems all over the world. Though in some respects they are ahead of the heathen, yet on account of their antagonism to the Gospel, their denial of the need of any atonement, and their self-satisfied reliance in their own anti-Christian faith, they are practically farther from God than the heathen. More labourers are needed in all directions to evangelise them, means are needed for the support of the labourers, and above all, prayer and faith for the worker and the work. In no department of Christian service is there more need of laying hold of God by faith, that people may be gathered out from amongst the Moslems to trust in Christ.



Outline Studies for Bible Study Circles.

The Bible Study Department of the Bible League is issuing the following Outline Studies:—Foundation Truths: The Epistle to the Hebrews: The Epistle to the Philippians: Studies in the Life of the Apostle Peter. These contain valuable material for the use of Bible Study Circles, and we commend them as admirably adapted for the object in view. Copies (including twelve sets of assignments) can be

obtained from the Offices of the Bible League, 40, Great James' Street, Bedford Row, London, W.C., at 3d. each, post-free 3½d. A manual of directions for the conduct of Bible Study Circles is also issued at a halfpenny.



Pastor F. E. Marsh is issuing in booklet form the article (somewhat enlarged) which appeared in our October issue, entitled *The End of the Lord*. The size is suitable for enclosing in letters, and copies may be had from the **Author, Maplehayes, Manor Road, Weston-super-Mare**, price one halfpenny, or 3/6 per hundred. In these dark days, the subject is one of special interest to God's people.



Erratum.

On page 79 of our last issue we gave an incorrect address under the heading, "Parcels for Christmas." **Messrs. A. J. Bride & Co.** have removed to **101, Bunhill Road, London, E.C.**



Algeria.

That Romanism is a true form of Christianity (and not as we believe a corrupt form and even an anti-Christian system) is a dogma that finds considerable acceptance in England at the present day. It is perhaps natural that Mohammedans should fall into this error, as Romanists certainly *profess* to be followers of Christ, and an instance of this is given in a letter written by **Mons. Cuendet**, of Algiers, when he was spending a short holiday at Michelet, in Kabylia. "I have had plenty of good opportunities here to speak to Kabyles, some of them learned men. One of them has been for years at the *Ecole des langues Orientales*, in Paris, where he got his diplomas. In the first conversation I had with him, he told me that there was something in our religion with which he could never agree. I said, 'Go on and tell me what it is.' Then he began by speaking about confession to the priest, and went on mentioning several other errors. 'On this I quite agree with you,' I said, and I began to speak of true Christianity. He saw that I was a Protestant, and he said that he liked Protestantism much better than Catholicism. After an interesting talk together, he accepted gladly a Kabyle New Testament, saying that he had already read one Gospel and had been much interested in it. I have

seen him nearly every day since in the village. May the Holy Spirit of God touch his heart."



Writing from **Djemâa Sahridj** on Oct. 26th, **Mr. Arthur** says: "During **Mr. Warren's** absence I had several things to do which were quite helpful to me. On September 12th we had a fine meeting. There were a number of the evangelists, who are now working with the Americans, home for a few days. The presence of so many Christians seemed to be very helpful to us all, and the meeting was a time of blessing. I spoke to them on the message of II. Tim. iv. This was followed by an exhortation from M——, of Boghni, who spoke in a truly Kabyle manner, pointing out that one may preach by 'living.' In the afternoon I invited three of them to tea, and I found that M——'s knowledge was greatly in advance of that of any other Kabyle I have yet met. And most useful of points, he is not paid to preach. It is a common taunt that our men are paid to believe and only believe because they are paid."

"I was able to run up to Algiers for a few days when Mr. and Mrs. Warren returned to Djemâa. . . . I found a good many Djemâa men in different parts of Algiers: some working, some selling wood-work, others begging."



Tunisia.

From **Kairouan** in a letter dated October 8th, **Mr. Short** writes: "A good number were in the Bible dépôt this evening. After the Bible reading, among the general conversation two questions were asked which had something in common, though spoken quite independently. The first one was an oft-heard one, 'Do you know what was written on the gate of Paradise?' The second came from two late arrivals, entering as the others left, 'What should we say in the Day of Judgment to have our sins removed?' I answered that there was nothing to say then that would help us; while to the first I replied that our first concern was to get on the right road. If we did not get on that now, it made no difference what was or was not written on the gate. The common element of the two was that the question of salvation was left till after this life was ended."



Tripoli.

Mr. W. Reid writes from **Tripoli** on Oct. 19th: "An enormous amount of damage was done on the night of the 7th inst. by a terrible

shower of hail or lumps of ice. It took place at about 1.15 a.m. . . . On our roof the sound was as of bricks being dropped on it. We have six windows facing north-west, the direction the hail came from, and it was terrifying to see and hear the huge pieces of ice smashing the panes. The majority of the panes were cleared right out of the frame, not even a little bit being left. In all we have over forty panes smashed to smithereens. Many of the stones must have weighed a pound. . . . Our friend, Mr. R—, has a coach-house and barn covered with red Italian tiles, five-eighths of an inch thick. The hail went through them, breaking about three hundred. Trees were stripped, fowls and cattle killed. At the Bedouin encampment seven were killed, and we hear of the death of five Jews about two miles from here.

"We have a fair number of patients at the Medical Mission, though not so many as we are accustomed to at this season. The majority are women and children for eye-lotions and ointments. Even the men and boys are chiefly cases of tropical sores that are very prevalent."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For definite answer to prayer received in the salvation of one of the inpatients at the T.M. Hospital, Tangier, who says that he came into the hospital a Moslem, and left it a new man in Christ Jesus.

For the public profession of faith in Christ by baptism of three young people connected with the Spanish Church in Tangier, and for signs of the Lord's working in the hearts of several others; also praise for the recent baptism of two young women (Italians) in Tunis City.

For the increasing number of children desiring to attend Miss Vecchio's School for Spanish children in Tetuan. The present accommodation is not sufficient for those who wish to come, and it is found necessary to seek for a larger room.

For encouragement met with in visiting the villages in the neighbourhood of Djemâa Sahridj; and prayer that the hearts of those visited may be opened that they may attend to the things spoken and receive the Word of God to the salvation of their souls.

For the good attendances at the Annual Farewell Meetings held at Sion College on September 30th; and for the help given to the speakers as they told of the progress of the work on which they are engaged on the Mission field.

Egypt.

Writing on October 1st from **Shebin-el-Kom, Mr. W. T. Fairman** says: "I returned from Asyut last Thursday. The special services there were most encouraging, especially seeing that they were the first of their kind held in that town. The Lord was with us in power, souls were converted, and at the last meeting, held on Sunday afternoon, September 26th, thirty-seven women and twenty men gave in their names as being ready to take up some form of personal work in the town and neighbourhood. I hope, therefore, that the success attained will not be ephemeral but abiding, especially as a monthly meeting for these has been arranged, when they will be encouraged and instructed further in the way of service. . . The most unique meeting of all was held on Friday morning, September 24th, when we had 1,700 boys and girls, none under ten years of age, who gave a most attentive and reverent hearing to a plain Gospel message. We are all hoping that there will be results following."

PRAYER.

For a Kabyle lad who is willing to listen to the Gospel: that the Holy Spirit would deal with his soul and bring him to the feet of Christ.

For the Kabyle Christians who are with the forces in France: that they may be enabled to bear a good testimony before their fellows, and may prove themselves good soldiers of Jesus Christ.

That the Lord would definitely bless the young men who are attending the meetings for Bible-reading and prayer at the Bible Depôt, Tunis, and bring them to a saving knowledge of Himself.

For a member of Mrs. Short's class for women at Kairouan: that she may have her eyes opened to see her sinfulness and the one remedy for sin.

That the new workers may be greatly helped in their language-study, so that they may be the sooner fitted for "active service" on the field.

That the Lord would be pleased to continue to provide for the necessities of the Mission by bestowing in increasing measure the spirit of liberality in the hearts of His servants, so that the work of the Lord may not be hampered through the difficulties of the times in which we are living.

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, Beaulieu, Inverness-shire.
 PASTOR F. E. MARSH, Weston-super-Mare.
 PASTOR E. POOLE CONNOR, Kensington.

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.
 PREB. H. E. FOX, M.A., London, S.W.
 REV. WILLIAM HOUGHTON, Exmouth.
 REV. J. J. LUCE, M.A., Gloucester.

SIR JOS. MACLAY, BART., Glasgow.
 MONS. E. REVELLAUD (Senateur), Paris.
 REV. J. RUTHERFURD, M.A., B.D., Renfrew.
 PASTEUR R. SAILLENS, D.D., 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.

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.		
Tanger.	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,			Miss H. KENWORTHY ..	Nov., 1910		Miss A. M. CASE	Oct., 1890	
M.B. (Lond.)	Dec., 1894		Mons. P. NICOLLE	Dec., 1914		Miss G. E. PETTER	Oct., 1913	
Miss F. MARSTON	Nov., 1895		Madame NICOLLE	Dec., 1914		Bizerta.		
Miss ALICE CHAPMAN ..	Oct., 1911					Miss R. J. MARCUSSON ..	Nov., 1888	
Mr. A. FALLAIZE	Nov., 1915		Algiers.			<i>With Scandinavian Helpers.</i>		
Mrs. FALLAIZE	Nov., 1915		<i>Kabyle Work—</i>			Kairouan.		
Miss E. CRAGGS	Oct., 1912		Mons. E. CUENDET	Sept., 1884		Mr. E. SHORT	Feb., 1899	
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913		Madame CUENDET	Sept., 1885		Mrs. SHORT	Oct., 1899	
<i>Spanish Work—</i>			Boghni.			Sfax.		
Mr. A. J. MOORE B.A. ..	April, 1909		Mr. A. SHOREY	Nov., 1902		Mr. H. E. WEBB	Dec., 1892	
Miss F. R. BROWN	Oct., 1889		Mrs. SHOREY	Oct., 1904		TRIPOLI.		
Casablanca.			Djemaa Sahridj.			EGYPT.		
Miss F. M. BANKS	May, 1888		<i>Kabyle Work—</i>			Alexandria.		
Miss M. EASON	Dec., 1910		Miss J. COX	May, 1887		Mr. W. DICKINS	Feb., 1896	
Tetuan.			Miss K. SMITH	May, 1887		Mrs. DICKINS	Feb., 1896	
Miss A. BOLTON	April, 1889		Mrs. ROSS	Nov., 1902		Miss R. HODGES	Feb., 1889	
Miss A. G. HUBBARD	Oct., 1891		Mr. T. J. WARREN	Feb., 1911		Miss M. THOMASSEN ..	Nov., 1912	
Miss M. KNIGHT	Oct., 1899		Mrs. WARREN	Feb., 1911		Miss M. FARLEY	Nov., 1915	
Miss H. E. WOODSELL ..	Jan., 1907		Mr. S. ARTHUR	Dec., 1913		Shebin-el-Kom.		
Miss <i>Veccio</i> (<i>Schoolmistress</i>).			Mlle. V. EYMANN	Oct., 1913		Mr. W. T. FAIRMAN ..	Nov., 1897	
Azila and Larais.			Mlle. E. DEGENKOLW ..	Oct., 1913		Mrs. FAIRMAN	Feb., 1896	
Miss C. S. JENNINGS ..	Mar., 1887		Tebessa.					
Miss K. ALDRIDGE	Dec., 1891		Miss A. COX	Oct., 1892		<i>With French Pastor and wife.</i>		
Fez.			<i>Missionary Helper—</i>					
Miss M. MELLETT	Mar., 1892		Miss E. Whitton	Oct., 1913				
Miss S. M. DENISON	Nov., 1893							

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