

# NORTH AFRICA

## THE MONTHLY RECORD OF THE NORTH AFRICA MISSION.

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

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*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission :*

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

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# THE NORTH AFRICA MISSION.

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(a) Anon. (b) New Bapt. Ch., Chelmsford. (c) The Heybridge Mission. (d) Y.W.B. Class, Drummond Hall. (e) Lansdown Hall. (f) Band of King's Daughters, Talbot Tabernacle. (g) Temp. Hall, Croydton. (h) Readers of *The Christian*. (i) Abbey St. S. School, Bethnal Green. (j) Weston-super-Mare Aux. (k) Highgate Rd. Y.W.C.A. Missionary Evening. (l) Bristol Rd. Eapt. Ch., Weston-super-Mare. (m) Girls' School, Stourport. (A) All Nations' Miss. Union. (B) Malden Hall S. School. (C) Box-holders at Bristol. (D) Belfast Aux. (E) Clapham Road Y.W.C.A. (F) B. Class, Cong. Ch., Purley. (G) Tabernacle B. Class, Bradford. (H) Watville St. Ch., Handsworth. (I) Friends at Redhill. (J) Dublin Aux. (K) Falkland Hall S. School. (L) Harrogate Aux. (M) Brunel Hall, Liverpool. (N) B. and F. Bible Society.

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School Children at Hope House, Tangier.

"Many of these little ones are very winsome."

(See page 30.)

## Spiritual Discernment.

By George Goodman.

*"The things of the Spirit . . . are spiritually discerned."*—I. Cor. ii. 14.

**W**E need "the things of the Spirit" both for life and testimony. There is but one way for the believer to enjoy the full assurance of sonship and salvation. It is by the Spirit, for the Spirit beareth witness with our spirit that we are the children of God (Rom. viii. 16).

There is only one way of liberty from the bondage of legality and fear, it is by the Spirit; for where the Spirit of the Lord is there is liberty (II. Cor. iii. 17); and it is only as being "led by the Spirit" we are "not under the law" (Gal. v. 18), that in practical, daily experience we can truly "walk at liberty."

Again there is no deliverance from the power of indwelling sin, that sin which doth so easily beset us, but by the Spirit; for "This I say then, walk in the Spirit and ye shall not fulfil the lusts of the flesh" (Gal. v. 16).

And for testimony and service we equally need "the things of the Spirit," for we must, like those of old, speak as the Spirit gives us utterance (Acts ii. 4), since in the diversity of our many operations it is the same Spirit that worketh all in all (I. Cor. xii. 4-11).

How wonderful are these things of the Spirit! How fruitful and blessed the life and service of those who discern them!

By the expression "discerning" there is intended not merely the understanding of them by a mental perception, but the appreciation and enjoyment of them, the discovery and knowledge of them as realities and facts in our daily word, walk and work.

To have these things of the Spirit as an actual possession, as a living force—this is to discern them. To discern them so as to be filled with the Spirit is to enjoy these things in overflowing fulness.

And how are they discerned? "The things of the Spirit are spiritually discerned."

"Spiritual discernment" may be defined as that sensibility of conscience and heart that is attentive and quick to respond to the will of God as made known by the Spirit; ; that tenderness toward the Word of God that is described in Psa. cxix. 161, "My heart standeth in awe of Thy Word," and again in Isa. lxvi. 2, where the Lord says, "To this man will I look, even to him that . . . trembleth at My Word."

It may be likened to the sensitised plate upon which a photograph is taken. Its surface has been so prepared that the least ray of light falling upon it leaves its impress and image. So the spiritual man receives the teaching of the Spirit, and enjoys the things which He reveals and imparts. This is what is meant by the word, "To be spiritually minded is life and peace" (Rom. viii. 6). To "mind" the things of the Spirit is to enjoy life and peace.

To-day we have need to be spiritually minded. We are all in danger of being occupied with worldly things, "as though living in the world;" (Col. ii. 20), and to have a heart of unbelief in departing from the Living God, and our discernment of spiritual things becomes clouded over. For example—

#### **The Spirit is the Spirit of Conviction.**

He ever intends that sin should be to us "exceeding sinful," but as we grow cold in heart toward our Lord, sin loses its hatefulness, is more leniently judged or remains unjudged, and we cease to discern its loathsomeness. Our heart becomes like the eye of an insensible person that can be touched without pain, whereas in its normal state it would shrink back from the smallest touch, or be pained by a grain of dust.

#### **The Spirit is the Spirit of Truth,**

but our keen sense of righteousness and uprightness is lost when we follow afar off. Things about which we were most careful are neglected or lightly regarded as over-scrupulousness. Our discernment of truth is grown dim by our being unspiritual.

#### **The Spirit is the Spirit of Love**

and bears witness in our hearts of the loving path. Were we spiritual we should quickly discern the "more excellent way" thus revealed, but not being spiritual we cannot suffer long and are not always kind; we are envious, rash and puffed up, and behave ourselves unseemly and are easily provoked; for the things of the

Spirit are spiritually discerned, but being unspiritual we do not see our own selfishness or the beauty of the love that never faileth.

### The Spirit is the Holy Spirit.

When we are spiritual we discern the beauty of holiness and fall in love with it. We long after it with hunger and thirst after righteousness, after the likeness of Christ, the only true holiness, which it is the work of the Spirit to produce in us.

The dead in trespasses and sin, the natural man, knows nothing of these things, for they are spiritually discerned; ; but the same is true of the unspiritual believer. It is only in exact measure as he walks in the Spirit that his spiritual discernment is in exercise, and he knows the things that are freely given us of God.

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## News from the Mission Field.

From Mr. A. J. Moore,

Tangier.

### Spanish Work.

*January 16th, 1917.* A few lines descriptive of my recent attempt to do a little Christmas colportage here may be of some interest. I had planned to go to Larache, but two attempts to get there proved unsuccessful, the prevalent westerly gales making the bar at the mouth of the Larache river impassable. I got as far as the bay of Larache, but finding communication with the town out of the question, there was nothing for it but to turn and go back to Tangier.

On Christmas Day, I spent a couple of hours in the morning and about the same time in the afternoon, trudging about the streets and markets, and sold in all 137 portions of the Bible, chiefly St. Matthew and St. Luke's Gospels in French and Spanish, and a few Testaments in Spanish. On the following days, I directed my attention to business-houses and better-class shops among the French and Spanish colonists, and sold some Bibles of a superior quality among them as well as Testaments. I reached some Spanish Roman Catholic establishments in this way, and also got in among Frenchmen of the official class as well as shopkeepers. As might be expected, the Bibles were purchased by the better-class people—the labouring class taking chiefly gospels

and Testaments. I was delighted with the number of quite poor Spaniards who purchased; in fact, the bulk of my sales were among them. In only one district did I meet with very decided refusals.

In all, I sold during the Christmas holidays, 375 volumes (chiefly halfpenny gospels), a few among these being French. I was brought into contact with many interesting people, and in some cases had time for a word or two on spiritual matters. But I chiefly trusted to the Book to do its own work through the Holy Spirit. I myself believe that selling the Book at the very low prices asked by the Bible Society is really a better way of recommending it to the people than giving it to them. But then, of course, we must look to the Lord for guidance. I gave away a few copies, not more than about fourteen; so that, roughly speaking, 389 were reached by the Gospel, and as many more, I should judge, were spoken to who did not buy.

I recommend—after this humble effort—colportage to any missionary who is either run down spiritually, or discouraged about his work.

From Miss M. Knight,

Tetuan.

Those who were present at the annual meetings held last September in London and heard Miss Hubbard speak, might

like to see a picture of the woman to whom I believe she then referred somewhat at length. She is just a poor country-woman, and after much suffering from a burnt back, she came to Tetuan for the first time to find relief from the *Tabeeba*, of whom she had heard from a relation. Miss Hubbard took her in for four months, until she went to England. After a few weeks, she came to see me, and I sent her to Tangier where she was well looked after; but as friends with whom she was staying were going back to their country, she came as far as Tetuan with them, and instead of going on she came to me, and here she seems likely to stay as long as funds allow.

The boy in the photo stayed with us for some months about five or six years ago, with his mother who was a patient. They went away suddenly and, as so often happens, we heard no more of them for a long time, though we prayed for them. Last spring they appeared again and insisted on being taken in, though as we had three other women in the house it was not easy to accommodate them. After a while, soon after Miss Bolton went to England, the mother got tired of having to work, and left. The boy wished to



Photo by] [Mr. A. Fallaize.  
Miss Knight and her two proteges.

stay, and did stay, and is still staying. He has been home at the feasts to visit his mother, but each time has returned in spite of being urged not to do so. He is now with a *Maalam*, learning carpentry. He is a staunch little Moslem, but is much interested in the Gospel stories; and the Word of God is still living, and the "weapons of our warfare" (the ministry of the Word and prayer) are "mighty . . . to the casting down of these strongholds." Please pray for the conversion of this boy.

## TUNISIA.

### From Mr. E. E. Short, Kairouan.

December, 1916. This week the Bible depôt has resumed its full activity. It was open within a few days of my return, but the lantern came into action nearly a fortnight later owing to delay in getting the place whitewashed. Among those who have come in, mornings or evenings, there have been most of the old visitors, and one has heard again in conversation most of the old objections and evasions when the truth is pressed home. There have also been times again when one felt that the hearers were impressed, that God's power was present with the word spoken. How we long for such a manifestation of the Spirit's power that, when sin is spoken of, the Moslem listeners may no longer be able to satisfy themselves with such answers as "God is merciful." "Our prophet will intercede for us in the

day of judgment!" Quite close to us there has been a funeral—that of a man who, it seems clear, committed suicide through worry and fear of exposure over some misused money in his hands. The affair was talked of considerably, and I made use of it as an instance of a man being driven to suicide about a money debt (I should think a very uncommon cause of suicide among Moslems), whereas men commonly allow that they are sinners, yet continue their ordinary life quite unconcerned.

Each Saturday I have had some Jewish callers at the house or depôt, and have had some good opportunities. To one young man I was able to speak very plainly, as he said very much as did the rich young ruler, that he had kept all the commandments from his youth up. I have also had one specimen of an old type of visitor—the man who thinks that be-

coming a Christian is a step to becoming a British subject. However, it was made very plain to him that British naturalisation was unattainable in this land and by that way, and he has not appeared for further instruction.

One evening this week a young man made a common remark, that one could not know whether he was a sinner or no. I tried to show him that we could easily test ourselves and find that we had sinned, by using some of the ten commandments. As I referred to the one about false witness, he said he had never borne "false witness" He had never witnessed at all! In fact, if he were asked if he had seen some accident which he had seen, he would say, "No, I didn't see anything"! I promptly replied that that was false witness, was lying. He defended himself by explaining the unpleasantness of making enemies, or of injuring a friend's cause, which might result from his witnessing to what he had seen. I acknowledged that, but insisted that such action would be a breach of God's commandment. He made the remark quite simply, and was only expressing a common way of giving evidence. But it showed how the common view is far below God's standard, and how men are thus unconscious of sin.

At the house this week, one visitor was a man who came very frequently a few years ago, but rarely of late. He had just lost a little boy of two or three years old by death. He asked that we might read together the passage in John's Gospel, beginning, "And Jesus lifted up His eyes." I found the 17th chapter, which he had been reading, and we had prayer together after. It was encouraging to find that the man had not altogether slipped away.

Another man has called two or three times at the house, and one Sunday afternoon, having finished his work (he is in French employ), he called to take Mrs. Short to his house to visit his wife. This man also came frequently a few years ago, and then almost ceased to come. Thus we renew our contact with old acquaintances who have already been impressed in some measure. We cannot but feel that God means to continue His work in them. When we may not be able to reach great

numbers at a time, if God will work mightily in the hearts of these few, the effect will soon spread. The two lantern meetings this week have been marked by attentive listening to some very plainly-stated truth.

**From Mr. H. E. Webb,**

**Sfax.**

*January 5th, 1917.* Among those who attend my service for Italians there are five children whose father has been killed on the Italian front. I thought I would make a little fête for them on Christmas afternoon, and eventually we had fourteen children and sixteen adults, most of the latter being self-invited.

On the following Wednesday, I arranged the fête for my European Sunday School. Five lady visitors came to see the children—three of them being teachers in the French school. One little boy present was taken ill just after, and died two days ago. They say he sang snatches of "Safe in the arms of Jesus" during his illness. His mother rushed him off to the Catholic Church to be baptised, and he was buried by the priest. I care nought for these things if the children truly learn in their hearts that Jesus is the only Saviour.

Some of the boys have the reputation of being the worst in the neighbourhood, and truly they are worse than the Arabs, for their parents seem to have no idea how to train children, and their influence on the little ones is certainly not for good.

My Arab fête I had to defer till this week. I had forty-five boys and girls. Various causes have conspired to lessen the number. On account of the drought this year, several families have moved farther north or south, and others were away for several months for the olive and date harvest, in which all the children take part. My porter-boys' class too has suffered, as the mobilisation of most of the Europeans has lessened the need of porters at the market. Many of them have found regular work in the place of those gone to the war, and some of the bigger boys have joined the French Army. To-day begins the Arab feast of the *Moolid*—Mohammed's birthday. It is noticeable by the absence of any of the signs of rejoicing of past years. This used

to be one of the biggest fêtes of the year in Sfax. Four days' holiday for all the natives; children's roundabouts; rides on all sorts of animals and in all sorts of vehicles during the day; and at night the dirty Arab streets transformed into brilliant bazaars, with crowds of gaily-dressed

Arabs sipping coffee and receiving their friends. To-day all is quiet; not even the gun-fire to announce the fête. The excuse is of course the war, but I doubt whether the old times of Arab glory will ever return. Vast changes are taking place in the world of Islam!

## To the Friends of the North Africa Mission.

"St. David's,"

Manor Park, E.,

February 9th, 1917.

DEAR FELLOW-WORKERS,—

Our blessed Lord declared when here on earth that He came "to seek and to save that which was lost," but when He returned to glory He left His servants to carry on the work which He began. His estimate of the condition of the human race was that it was lost, not that it might be lost, but that it was lost already, though there was still a possibility of these lost sinners being saved. The opportunity to save the lost is only while this life lasts, and our efforts must terminate with the close of our earthly pilgrimage. We beg our readers to pray for us, that we may with greater diligence carry on the work in North Africa, ere the night cometh when no man can work.

In Egypt, **Mr. Fairman** from time to time takes special services in connection with the American Presbyterian Mission, with a view both of stirring up native Christians to increased devotedness to the Lord, and of gathering in converts from outside. God has been pleased to bless these services in both directions.

**Mr. Reid** still carries on the non-professional medical mission work in Tripoli, and in this way large numbers of Moslems are brought to hear the Word of God. **Miss Harrauld** addresses the women, and thus the good seed is sown. The work of conversion is very slow, but still there are cases of professed conversion. Our friends at this station need to be borne up in prayer that they may not faint, but may be strengthened to persevere.

**Mr. Webb**, who is alone so far as this Mission is concerned in his labours in Sfax, in Southern Tunisia, toils on diligently, and gathers a good many young people together, both natives and Europeans. Since the death of his wife, in the

summer of 1915, his position has been a decidedly lonely one, but the presence of Pastor and Mrs. Bureau, who are labouring amongst the French, makes it less lonely than it otherwise would be. Still our brother needs our prayers very specially, both for himself and for his five children who are in England.

**Mr. & Mrs. Short** are steadily toiling on in Kairouan, "The Holy," though they do not get large numbers to their meetings. They meet with some interesting cases, and their hands are kept as full as they can manage in a station with such a limited staff. **Mr. & Mrs. Liley** in Tunis, beside the work at the book dépôt, do a good deal of itinerating in the country round. In the bookshop, meetings are held with professed converts or enquirers. **Mr. Liley's** work amongst the sailors has been limited during the war period, but it is not neglected. **Miss Case** and **Miss Petter** are working on amongst the Italians. This work has been specially difficult of late and they have had more to do as the evangelist who was with them is now in Italy, and a number of their most active helpers have had to join the Army. Still there is encouragement, and it is a great mercy that **Miss Case** has been enabled to return. They are rather anxious about the future, as **Miss Petter's** furlough is due, and **Miss Case's** health may require her to return to England for the summer.

**Miss Marcusson**, a Swedish associate at Bizerta, is helped by two other sisters, and has been doing interesting work both amongst the natives and Europeans. There have also been a good many French and native soldiers there, beside Serbians and others, and something has been done amongst them. At Tebessa **Miss A. Cox**, who is assisted by **Miss Whitton** and **M. Bouin**, has met with some encouragement. A Moslem convert is to be married to a converted Moslem girl, and thus set up the first



native Christian home in this place. The couple need our prayers, as converted Moslems often suffer persecution from their relatives in such cases. There are others there who have professed conversion.

The work of evangelising the Kabyles goes on steadily, though progress may not appear to be very rapid. A large number of Kabyles have either enlisted or gone to France for employment, thus somewhat hampering missionary effort in Kabylia and Algiers. Still, a good deal of itinerating has been done by **Mr. Arthur** and **Mr. Shorey** and others, beside the regular station work and the instruction of the converts. **Mr. Cuendet**, in Algiers, has brought out a Kabyle Scripture Catechism, and is now occupied in revising and publishing a new edition of Kabyle hymns. **Miss Cox** and **Miss Smith**, with their helpers, are fully occupied amongst the girls and women at Djemâa, and **Mrs. Ross** keeps up as far as possible the medical work formerly carried on by her husband. **Mr. Warren** specially cares for the converts, and is preparing to start if possible a Bible School for native converts or inquirers. Comments on work in other stations must be postponed.

At home we are thankful to announce that our Council has been strengthened by the addition of **Pastor R. Wright Hay** and **Mr. Victor G. Levett**. The former in years gone by was a missionary in the Cameroons, and afterwards in India, and is now the Secretary of the Bible League. **Mr. Levett** has known of the Mission for a number of years, and has visited the field, and seen something of the work there. We

trust that these two brethren will be a real help to the work.

**Mr. Farmer**, who, in addition to his duties as Assistant Secretary, has been superintending the Christian work connected with Park Hall, Barking, will after the end of this month (February) give his whole time to the North Africa Mission. This has become specially necessary on account of our office staff being reduced by the war and my own continued weakness. I am thankful to be able to do a certain amount of correspondence, &c., but my operations are considerably circumscribed, and in the cold weather more than usually so.

In regard to finance, the receipts of the Mission in 1916 were several hundred pounds less than in 1915, but had the Mission been able to realise a legacy that was left them, this deficiency would have been met. In the New Year, funds have been coming in rather slowly, but a legacy of £250 just received has removed the special pressure we were feeling. Still, in view of the war and the general condition of affairs, the need of financial supplies calls for continued special prayer. From the human point of view, the prospects are not very encouraging, but remembering the promises of God and His faithfulness, we go forward expecting to be sustained and supplied.

We shall be very thankful to have your continued prayerful sympathy with us in the effort to seek and to save that which was lost.

Yours heartily in Christ,

EDWARD H. GLENNY.

## A Kabyle Soldier's Baptism in Paris.

Just too late for insertion in our last issue, we received the following account of the baptism of a young Kabyle from Pastor S. H. Anderson, of Paris, who has been for many years carrying on a good work among the *Apaches* (roughs) of that city. **Mr. Anderson** is very desirous that something should be done for the Kabyles and Arabs of North Africa, of whom there is a large and increasing number in Paris and its suburbs. Our missionaries frequently refer in their reports to the continual exodus of natives, especially from the country districts, and a great number of these migrate to France.

In the letter accompanying his MS., **Mr. Anderson** writes:—

“There are thousands of Kabyles and Arabs from North Africa at present settled in the French metropolis and round it. Yesterday I heard that there must be about ten thousand employed in the munition factories. Before the

war, crowds of them were engaged in the sugar-refining works.

“In the evening hours, the streets near the Gard Nationale in the south-east of Paris resemble some of those of Algiers, as groups of those natives are seen huddled together in the low, dirty ‘cafes,’ wine shops and eating-houses, or strolling or standing about, idling away their time.

“Several once accepted the invitation to attend a French M'Call Mission meeting in the Rue Nationale and seemed interested. But Satan's agents are earnestly at work among those poor ignorant and benighted Moslems. I learn that they receive good wages, but many easily yield to the temptation to gamble and drink, and frequent dens of immorality, so that their salaries soon melt away; and far worse things happen to body and soul.

"One of my friends—a Protestant Senator deeply interested in the welfare of North Africa—would gladly give (at least) his moral support to the evangelisation of Kabyles and Moroccans in France. A clean and moderate Temperance Hotel, exclusively managed by Kabyle-speaking Evangelists or Missionaries, would be a move in the right direction."

One day I received a visit from a soldier in pale blue uniform, wearing on his arm the Red Cross badge. He had been referred to me by Christian friends. As he belonged to Djemâa Sahridj—which village, situated high up in the mountains of Kabylia, my wife and I had visited in February, 1913—we gave him a very warm reception. We were deeply interested by the work of fellow-missionaries at Djemâa and their cordial hospitality can never be forgotten.

We soon discovered that the soldier was a believer in our Lord, and that he admired many of the Christian workers in Algiers and Tizi-Ouzou and elsewhere in his country, whom we knew.

He had voluntarily offered his services to the French Army at the outbreak of war, and had been drafted into the Hospital Train Department to carry the wounded from the war-zone to all parts of France.

Whenever his train comes near Paris, and he has any opportunity, he is sure to come to our house as his *pied-à-terre*. Indeed, on the seventh floor ("near heaven," as we say) there is a room at his disposal. Once he gratefully occupied it for several days, as his "leave" was not long enough to allow him to go and see his people in Algeria. Naturally we had much religious intercourse, and the Kabyle Moslem soldier asked for Christian baptism. He stated that he was converted before the war through the influence of some British Christians in whose family he had served, and especially through the

reading of the New Testament. He had received religious instruction elsewhere as well.

Several of his friends and compatriots had received baptism by immersion, and he believed in it; so at a Sunday afternoon service in the French Baptist Church, 48, Rue de Lille, he stood in his soldier's uniform before a large assembly, and clearly answered the questions put to him. I baptised him. After the usual ceremony, it was touching to hear several spontaneous prayers offered by brethren and sisters in Christ on behalf of the new member of His universal Church, and also to see how heartily the hand of the neophyte was grasped by many who came forward to wish God's blessing on the Mohammedan convert doing military service on behalf of France. He has since frequented meetings in various churches, and has been introduced to several ministers. His great desire now is that the thousands of Kabyles and Arabs settled in and near Paris should be evangelised.

An interesting incident is worth mentioning. A Kabyle Christian soldier, a cousin of our friend, called on me while the latter happened to be near Paris. The one could not go out of the city; the other could not come in. By correspondence, we arranged to meet at the gates, and on a lovely summer evening, on the top of the fortifications, we had prayer together. One thing the new-comer said to the newly-baptised impressed me: "We were cousins before, but now we are brothers in Christ."

Brethren, pray for Moslems in France, and for the young convert Si El Khider Djoubir, who has adopted the new Christian name of "André."

(Signed) S. H. ANDERSON,  
*Pastor.*

## Kabyle Etiquette.

A man came to a spot where we were resting outside a village one day and invited us to eat in his house. We could not accept the invitation, and after thanking him for the same, offered him a cup of coffee. "No," he said, "if you had eaten at my house I could have drunk your

coffee. As it is, I thank you, I cannot drink it."



A Kabyle who eats in a friend's house generally leaves some of the food on his plate or dish, thus proving that he is amply satisfied, and in fact can eat no more.  
*Sydney Arthur.*

## “Recompensed.”

“*Thou shalt be recompensed at the resurrection of the just*” (Luke xiv. 14).

“Thou shalt be recompensed, faithful the word ;  
Naught is forgotten, if done for the Lord,  
He in the hour of His glory will say—  
'All thou hast lent Me I now will repay.'”

Some of us are not fond of waiting, and when we have given ourselves or our money to help forward any good cause, we long for *results* ! When we were children our father gave us three tiny gardens for our very own ; they were carefully surrounded by neat box borders. I remember his telling a friend that it was our custom from time to time to pull up our plants to see *if* they were growing !

How often here in Kabylia would we fain have unearthed the seed sown in hearts during these long years in search of results, had that been possible ! But to-day, dear friends, we invite you to rejoice with us over seed sown many years ago in two Kabyle hearts, which has now brought forth fruit to the glory of God. The group presented in the picture shows what these people may become. The sweet-faced mother is the happy, privileged wife of one of the first converts from Islam in Djemâa Sahridj.

Yeamina's former home lies far away over the mountains facing our house. We have visited her tribe more than once in past years ; each time it took us about twelve hours. There is much stony ground to traverse, barriers of prickly pear and black-thorn on every hand. About half-way there is a lovely bit of forest land, where blooms the lentisk with its polished green and brown leaves, red berries and stems, and the myrtle with its exquisite creamy blossoms, forming in contrast a perfect bouquet. A little further on, where the soil is perhaps even more sandy, there flourishes the wild oak. These trees supply their measure of cork to the Algerian market. In some places the trees have almost an uncanny appearance as they stand in groups with the sunlight flickering on their smooth white stripped trunks, crowned with bunches of thick, olive-coloured leaves.

Yeamina's family left all this loveliness behind them in order to find a livelihood



Yeamina and her children.

near to one of the big towns, and Miss Gillard, who had established a mission station in these parts, remained among Yeamina's compatriots telling of “Jesus and His love.” After many years of faithful service, Miss Gillard removed to Birkhadem, attracted no doubt by the fact that a little group of Kabyle families had there found an abode, and once more our friend was brought into contact with Yeamina's people, and there had the joy of sowing the first seeds of Gospel truth in Yeamina's heart.

S— I—, the second sincere convert from Islam after our arrival here, attended our Sunday School from his earliest years. He was a bright, intelligent boy, who drank in the Scripture lesson with avidity ; he was much appreciated, too, by the French Kabyle schoolmaster. He gave

himself to the Lord when quite young, and after passing through various experiences, he became some few years ago native evangelist in Algiers under the auspices of the A.E.C. Here he met and fell in love with his future wife, and has been, we have good reason to believe, a real spiritual blessing to her. Quite recently she told us, when on a visit to Djemâa Sahridj, that at a series of meetings in Algiers she had been

led to consecrate herself fully to the Lord. Soon we hope to send our dear friends and fellow-labourers other true stories of converts from Islam; now we should like to add that, in spite of the world-war and all the unrest and want of everything in many lands, the Lord's work is manifestly going forward in the hearts around us here.

E. J. C. COX & K. S. SMITH.

*Djemâa Sahridj, November, 1916.*

## The Place of Jesus in the Religion of Mohammed.

By Mr. E. E. Short.

(Continued.)

The death of our Lord is mentioned in three verses (iii. 47; v. 117; xix. 34), but no account of it is given, while a fourth verse distinctly states that Jesus was not crucified or really killed (v. 156). The Koran says that God took Jesus up to Himself; but this is an Ascension without a Resurrection, the death being denied.

A few verses give to Jesus an exalted position and special titles, such as "the Word of God" and "a Spirit from Him" (iii. 40; iv. 169). But more verses are specially designed to deny the claims which Christians make for Jesus—"The Christians say, Christ is the Son of God," ix. 30), and to assert that Jesus is a mere man—"Created of dust, as Adam," iii. 52; "If God pleased to destroy Christ, the son of Mary," v. 19; "No other than a servant," xliii. 60). The common name for our Lord in the Koran is, "Jesus the son of Mary"; the title of "Messiah" also occurs; but it is not generally known among Moslems to-day, and has no meaning to them. God is represented as talking to Jesus (iii. 48; v. 109, 115), giving Him information, reminding and questioning Him. How utterly contrary this is to the Christ of the Gospels and His relations with the Father, where a voice from heaven only speaks to Jesus for the sake of the people (John xii. 28-30)! An entirely unscriptural doctrine of the Trinity is set forth—"God is Christ the son of Mary" (v. 19); "Take me and my mother for two Gods, besides God" (v. 116; also iv. 169; v. 19, 77). This, in order that it may be contradicted, and that Jesus Himself may repudiate any part therein.

Finally, there are a few words (xliii. 61) which may be interpreted that the coming again of Jesus will be a sign of the end of the world. As to the time between His ascension and return, Jesus is made to say (lxi. 6) that an apostle will come after Him, named Ahmed, i.e., Mohammed.

To sum up, the Koran gives but a small place to Jesus; the little it tells about Him is distorted and mixed with apocryphal or imaginary elements. It magnifies Him by ascribing to Him mighty deeds and honourable titles, and

then emphatically denies the essence of the Gospel as regards its basal facts and the personality of our Lord—His death (and consequently His resurrection), His Sonship and Divinity. Apart from these explicit contradictions, the Jesus portrayed in the Koran is totally different from the Jesus of the Gospels. There is enough of truth in the Koranic account to suggest unfavourable comparisons with Mohammed, and to provide difficult problems for his champions. But this true element is so limited and counter-balanced that little is left on which to build a fuller knowledge of our Lord.

Let the next test be the place given to Jesus in other religious books and traditions of Islam. We can only touch upon this so as to give as fair an idea as possible. These books and traditions furnish accounts of absurd and unworthy miracles, including some relating to His childhood; e.g., His turning some children into swine, and also details about His return when He is to judge according to Islamic law for forty years, to take a wife, and finally to die. These stories are more or less current among illiterate people.

The teaching of later religious text books is generally coloured in its explanation of the Koranic verses by a hostile, controversial attitude towards Christianity. They are therefore more concerned with opposing the higher claims for Jesus than with providing anything positive. In this they only follow strongly the lead of the Koran.

The strength and glory of Islam are in its law. Later books enlarge on and apply the religious obligations and rules laid down in the Koran. Here of course Jesus is of no account; whatever law He brought is abrogated and set aside by that of Mohammed. Thus, whatever place and honour are given to Jesus, He has no place in the practical, religious life of the Moslem believer.

As to the future, at the Day of Judgment the name of Mohammed will be the only one to "confess" and to link with that of God, and he will be the only intercessor. There is a current story that Jesus and other prophets

will successively be appealed to at the Judgment Day, and all will disown any ability to save any but themselves, and thus Mohammed will be left alone as intercessor. Taking the religious literature apart from the Koran on the whole, it would probably show a smaller place to Jesus and less honour for Him than does the Koran.

Let us come to the living Islam of to-day. In the calls to prayer from the Mosques and in the creed as repeated by every believer, of course the name of Mohammed is the only one associated with the name of God, though belief is expressed in *all* the prophets. In conversation, in oaths, it is always this same name. In the religious chanting of brotherhoods, &c., the name of Jesus, as well as the name of other prophets and of later Moslem saints occurs. But such occasional mention of his name is like a drop in the ocean compared with the constant recurrence in everyone's mouth of the name of Mohammed. Jesus has a certain place in the religious phraseology, in past religious history and in the dim future, but He has practically none in the present religion, law or ritual of the Mohammedan.

If a Moslem knows only the barest minimum of his religion, he knows little if anything more of Jesus than the name. He honours the name as that of a prophet, and invokes a blessing on it. He is ready to hear more about him and ready to believe the story of his miracles, &c.

This class of Moslems is a very large one, including most of the women, and here the Christian finds common ground, and an advantage and help in the fact that Jesus has a place of a kind in their religion.

But if the Moslem has received any proper religious teaching, he has with this teaching imbibed a prejudice against the Jesus revealed in the gospels, and is on his guard against the missionary. The greater the extent of his knowledge, the more probable it is that fresh difficulties will be raised and a strong spirit of opposition manifested. There will appear a wide and deep gulf between the Lord Jesus Christ, the Son of God, the Saviour whom the Christian has found through the New Testament, and the Jesus, son of Mary, whom the Moslem knows through the Koran and his religious text-books. In this man's religious knowledge, Jesus has been given such a place, strictly limited and fenced with negations, that it is a positive hindrance to his receiving a larger and truer conception. His professions of honouring Jesus sadden rather than gladden the messenger of the Gospel; for behind them is a "so far but no farther can or will we go."

The Name which is in God's plan above every name, and which should so be in the hearts and minds of men, is given a place in the religion of Mohammed, but a place far below, indeed out of all competition with, the name of Mohammed.

*Kairouan, Tunisia.*

## A Day of Repentance and Prayer.

*"Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast"* (Isaiah xxvi. 20).

DEAR FRIENDS IN CHRIST,

In this, the most serious crisis our Empire and the nations of Europe have ever passed through, we feel deeply the need of unitedly seeking the Face of our Holy God and Father, and humbling ourselves before Him.

He has, after many years of patience and forbearance, permitted His judgments to come upon the nations; and we shall do well to take heed, and set apart time for humiliation, repentance, fasting and prayer, believing that, in answer to the cry of His people, He will, in His wrath, remember mercy.

For centuries God has manifested His grace and love to us; as a nation we have been in a special way the recipients of His tender mercies, and yet we have largely turned our backs upon the one great object of His love, the Lord Jesus Christ. At a cost to Himself altogether beyond our comprehension, our Heavenly Father sacri-

ficed His only Son for the sake of perishing sinners in this lost world; but we have, as a people, despised and neglected His gift, rejected the Lord Jesus Christ, and in thought and deed have determined that we will not have this Man to reign over us. Of this, the supreme sin, we need most humbly to repent, together with all those personal, family, church and national sins which will be made manifest to us as we wait upon God.

That God has not left Himself without witness in the midst of all the unbelief and apostasy is evident. Everywhere groups of praying people have been entering into the secret place during these dark and terrible days, with broken and contrite heart seeking after Him, and many definite answers to prayer have been recorded. We feel that it would mean much to the Church of Christ, and to His cause among the nations, if many such groups could be linked together in all parts of the Foreign Field, in Europe, and in our Colonies, for a

DAY OF REPENTANCE AND PRAYER,  
and we earnestly invite you to co-operate with

us, so that this may be brought about in the most effective way.

God willing, we shall set apart *Good Friday, April 6th, 1917*, for the above purpose. (Where possible, three days—April 5th, 6th and 7th—might be observed.) We would suggest:—

1. That we should with purpose of heart prepare ourselves for this solemn work, and on that day gather together in our homes or in public buildings to wait upon God in prayer.

2. That all those who are unable to attend in the daytime should arrange for a half-night of prayer.

3. That local helpers of the Societies in sympathy with this suggestion, should seek to make it known in their neighbourhood and endeavour to organise united gatherings, so that as many as possible may be linked together.

We would seek a definite interest in your prayers for this effort that it may be kept simple and in the line of God's will, and that His deepest purposes in it may be fulfilled. May the Holy Spirit constrain those whom He would draw apart with Himself for this day of prayer, and may He teach us true repentance, and so inspire our prayers that greater victory may be won in the spiritual realm, and such an outpouring of the Spirit be given as will quicken His Church into new life and power and tell mightily for God unto the ends of the earth.

Believe us to be,

Yours in the one Body,

[Signed by Representatives of many Evangelical Societies.]

## Bible Studies on the Great Words of Scripture.

By Pastor F. E. Marsh.

### “ BEGINNING.”

The word *archē*, rendered “beginning,” indicates commencement, or chief, and is used in a variety of associations. The word is translated, “beginning,” “first,” “principalities,” “power,” “rule,” “principles,” “magistrates,” and “corners.” The “beginning” of all things (Rev. xxi. 6), the angels who “kept not their ‘first’ estate” (Jude 6), the “principalities” that Christ spoiled (Col. ii. 15), the “power” that is in the hands of a governor (Luke xx. 20), the “rule” that Christ will put down (1. Cor. xv. 24), the elementary stage of the “principles” which are identified with the Christian life (Heb. vi. 1), the “magistrates” because of the chief place they occupy (Luke xii. 11), and the “corners” in referring to the beginnings of a sheet (Acts x. 11). God's beginnings are always of primary importance. Unless we begin with God, like the Book of Genesis, we shall never get anywhere. The Genesis of the New Birth leads to the Exodus of redemption, the Exodus of redemption introduces to the Leviticus of worship, the Leviticus of worship is essential to the Numbers of a pilgrim life, the Numbers of pilgrimage prepares us for the Deuteronomy of instruction, and then we are qualified for the Joshua of Canaan and the Judges of the Spirit's power, which in its turn brings us to the rest of Ruth.

The first grace of the Christian life is faith, its chief grace is love, its essential walk is holiness, its dominating power is obedience, its inherent greatness is humility, its regulating rule is prayer, its highest delight is God's will, and its secret fellowship is joy.

I. The first mention of *archē* is in Matt. xix. 4, where we read, in speaking of man and woman's

creation, that “He which made them at the ‘beginning,’ made them male and female.” This statement explodes the theory that man and woman are an evolution. At the “beginning” they were “made” what they are. The Spirit has anticipated the theories and errors of man by the declaration of His Word.

II. The key verse of *archē* is Rev. i. 8, where Christ declares, “I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Here is *multum in parvo* indeed! Christ declares Himself to be seven things—He is the “Alpha” of origination, the “Omega” of finality, the “Beginning” of all things and the Head and Chief in all, the “Ending,” the sum and substance, and consummation of everything, the “Lord” as the Owner of all things, Jehovah (who is, who was, and who is to come) as the “I am” of self-existence and unchanging immutability, and “the Almighty” of complete satisfaction. Could we have Deity more completely expressed or God more tersely revealed?

III. The Book where *archē* is unfolded is Colossians, where we find that Christ is not only said to be “the Beginning,” but the thought is also expressed by other suggestive words. The word occurs four times, three times rendered “principalities” and once “beginning.” Christ is the “Beginning” of those who will be raised from the dead (Col. i. 18), and the “Head of all principality and power” (Col. ii. 20), and He is the Creator of all “beginnings” (“principalities”) and the One Who spoiled the “principalities” of evil (Col. i. 16; ii. 15).

The thought of Christ as the Source, Substance and Chief is expressed in many ways. Take but the first chapter, and He is said to be—

"The Image of the invisible God."

"Firstborn of every creature."

"All things were created by Him and for Him."

"He is before all things."

"In Him all things consist" (held together).

"Head of the body, the Church."

"Firstborn from the dead."

"In all things He might have the pre-eminence."

"In Him should all fulness dwell."

"Christ in you the Hope of glory."

"Present every man perfect in Christ Jesus."

IV. The chapter in which the word "beginning" is focused with significant meaning is John i., where we read, "In the beginning was the Word." "The same was in the beginning with God" (John i. 1, 2).<sup>\*</sup> Before the beginning, the Word was, and He is the beginning of all that was, is, and is to be. Only He Who was without a beginning could make a beginning. Being without a beginning, He is without an end. Four times He is said to be "the Beginning" in the Revelation, and in three out of the four He is said, as a correlative, to be "the Ending" and "the End" (Rev. i. 8; iii. 14; xxi. 6; xxii. 13). Those who know Him as "the Beginning will find Him unending in their experience.

V. The corresponding word in the Old Testament to *archē* is that which is found in Genesis i. "In the beginning God created," or as we might read, "God, in beginning, created," &c. All things that ever were, are, and will be, owe their being to God. He is the Cause, Origin, and Source of all things. How essential in the spiritual realm to recognise we have no spiritual being or well-being until we own the hand of creative skill, and the heart of consecrating love!

<sup>\*</sup>There are three chapters of John's writings in which Christ is referred to as "The Beginning" (see John i. 1; i. John i. 1; Rev. i. 8).

VI. There are many derivations and associations of the word *archē*, all of which have the thought of commencement and chief position.

Without giving the associations, the following will speak for themselves, and one illustrative passage will confirm:—

*Archēgos*. A chief leader. Used four times of Christ and rendered "Prince," "Captain," and "Author" (Acts iii. 15; v. 31; Heb. ii. 10; xii. 2).

*Archiereus*. Used of Christ as the "High Priest" many times in the Epistle to the Hebrews and is also rendered "Chief Priest" (Matt. ii. 4).

*Archipoiēn*. A head shepherd, and used of Christ as "the Chief Shepherd" (1. Peter v. 4).

*Archaggelos*. A chief angel (1. Thess. iv. 16; Jude 9).

*Archisunagōgos*. A director of the synagogue, services, and rendered "chief ruler of the synagogue" (Acts xviii. 17).

*Architektōn*. A chief constructor, and rendered "master builder" (1. Cor. iii. 10).

*Architriklinos*. A director of the entertainment, and rendered "governor of the feast" (John ii. 8).

VII. The definite revelation and the practical application of the use of this word as used of Christ is, that He should have the chief place in our lives, and should be the director of all our conduct. The associated words under point six may be used by way of illustration. Let us in the light of these words ask ourselves the following practical questions. Is Christ the Prince of our life, the Captain of our salvation, and the Author of our faith? Is Christ the One Who leads us in devotion and consecration? Will Christ have a reward for us when He returns as "the Chief Shepherd"? Shall we be among the number that Christ will call to glory when He returns? Does Christ dominate us in any service we may be doing in a religious sense? Is Christ the Master Builder to form the temple of our character? And does Christ direct us in all our pleasures?

## For the Children.

By Mrs. Roberts.

I believe that the last time I wrote, it was to tell you about the children who live in Hope House. Now I will tell you about those who come to school here. They are supposed to arrive at nine o'clock, but if they get here punctually it is more by accident than design. Very few have clocks in their homes, and if they have them, they are simply ornaments or toys. In the summer the children are often here before eight, but in the winter they come later.

The first thing they do is to sew until 10.15. Then they go out to play for a quarter of an hour while the sewing is put away, and slates, pencils, books, &c., are got ready for lessons. The bell is rung at 10.30, when they all file in to their different classes. They have twenty-five minutes for each subject—reading, writing and arithmetic. In turn, they also have dictation, geography and simple object-lessons. At 11.45, Scripture till 12.30—the first quarter of an hour, Bible lesson;

the second, hymns ; and the third, learning Scripture portions. They have good memories, and sing all their hymns without books, and they can also repeat long passages of Scripture.

If the children attend regularly, and are at all interested, they soon learn to read and write. There are some who rarely miss—but the difficulty with others is that they only come when they feel inclined, as there is no one to make them come every day. When they have finished making their garments, they have a little treat on the day they are distributed. We play games instead of having lessons, and we give them native pancakes and oranges, or whatever fruit is in season. I am generally able also to give them a necklace each, through the kindness of friends at home ; and once a year, to their great delight, they receive dolls.

I think you would like to spend a morning with us ; a little while in the nice, big schoolroom with me, and a little while in the two classrooms with Miss Glen and Miss Chapman. You would be interested to see how funnily some of the scholars dress, and how little they wear ; yet they are generally warmer than we are. In the cold, wet weather they love to splash about in the puddles with bare feet and arms. They come through torrents of rain with only a towel on their heads, unless they are fortunate enough to possess an old sack, which is the usual

raincoat out here ! They do not seem to mind getting drenched to the skin.

I expect you would wish some were a little cleaner. I know I do, especially when they are learning to write and it is necessary to lean over them and guide their hands. The dirty ones are generally the most affectionate, and love to put their dirty little heads against me and pat me with their grubby hands. If the dirt were all on the outside it would not so much matter, but the inside is far more foul than the outside. I could not repeat or put down on paper what they say at times, and you know our Lord Jesus said that, " Those things which proceed out of the mouth . . . they defile." How thankful children should be who have been brought up in a pure atmosphere ! These children seem to learn foul language as soon as they can lisp. I have heard terrible curses come from the mouth of little chubby chits of four or five when they have been provoked.

Notwithstanding all this, many of these little ones are very winsome. Just look at the bright, jolly faces of the boys and girls in the photo. [See page 17.] I am sure you would be glad to help them. And you *can*, just where you are, by praying for them, and when you are grown up, the Lord may choose some of you to go and teach little ones in foreign lands, perhaps in Tangier. Who knows ?

*Tangier.*

## 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, March 1st**. A hearty invitation is given to all friends of the work who are able to attend



### DEPUTATION WORK.

**The Assistant Secretary** has had the privilege of visiting the following centres in the interests of the Mission :—

1. Nov. 15th, **Rotherhithe Great Hall**. Missionary Union Meeting. A company of the Lord's people, warm-hearted in His service, who

count it a privilege to help forward in varied ways the Lord's work in North Africa and other parts.

2. Nov. 20th, **Messrs. Marshall & Snelgrove**. The needs of Moslem womanhood were brought before a gathering of the King's daughters at their weekly Bible-reading, whose hearts seemed deeply touched.

3. Nov. 23rd, **Ricksmansworth**. Women's meeting, at which the Gospel was pressed home as being the great essential for time and eternity, both for those at home and in the regions beyond, with special reference to North Africa.

4. Nov. 23rd, **Croxley Green, Young Women's Bible Class**, where a goodly number gather week by week to be instructed in



the Word of God and the work He has entrusted to His servants in Moslem lands.

5. Dec. 3rd, **Chelmsford**. A return visit to **Market Road Church**, where, notwithstanding heavy local responsibilities, the members are keenly alive to the Lord's call in connection with His work on behalf of the shepherdless millions in other lands.

6. Dec. 10th, **Bethnal Green, Abbey Road Sunday School**. For many years there has been a faithful band of teachers who have maintained this spiritual work among children, from whom a welcome gift is received annually.

7. Dec. 14th, **Middlesborough**. The mid-week service at the Baptist Church presented an opportunity, through the kindness of the sympathetic Pastor, of enlarging the circle of our "helpers together by prayer."

8. Dec. 17th, **Glasgow, Anniesland Hall**. These spiritually enjoyable gatherings were held in this beautiful hall, in blessedly privileged fellowship with Mr. W. D. Dunn.

9. Dec. 17th, **Glasgow, Park Hall**. A delightful experience in meeting with an assembly of Bible-loving and missionary-hearted believers at their gathering in the afternoon of the Lord's Day.

10. Dec. 18th, **Glasgow, Bible Training Institute**. A highly appreciated opportunity was kindly given by the Principal of bringing before the students the urgently pressing claims of the Moslem multitudes in North Africa.

11. Dec. 19th, **Glasgow, St. George's Tabernacle**. A helpful gathering under the warmly sympathetic presidency of Pastor D. J. Findlay, amid boisterous and wintry climatic conditions!

12. Dec. 28th, **Aldersgate Street Noon Prayer Meeting**. How earnest were the intercessions which followed the recital of the heartlessness, helplessness and hopelessness of Islam!

13. Jan. 13th, **Eastbourne, Emmanuel Church**, where a company of the Lord's Remembrancers gathered to hear of His work, and much intercessory sympathy was manifested on behalf of the faithful labours of God's devoted servants yonder.

14. Jan. 14th, **Eastbourne, Marine Hall**. "A beautiful flock," to use the phrase in Jeremiah, who seek to be loyal to the Good Shepherd, and whose hearts are much exercised about the "other sheep."

15. Jan. 14th, **Eastbourne, Leaf Hall**. A united meeting of Adult Bible Classes, the members of which were deeply interested in

hearing of the trials and triumphs of the work among the peoples in North Africa.

16. Jan. 15th, **Eastbourne. The Laymen's Missionary Union**, comprised of professional men and others who are banded together to study the work of the foreign field, and to help forward as they have opportunity the spread of the glorious gospel of the blessed God.

H. F



### Morocco.

**Miss Jennings** is now at **Casablanca**, and is as usual busy among the poor and needy. She writes on January 3rd: "I thank God that He has enabled me to secure so healthy and airy a little house. I am expecting several men to come and read with me to-morrow, Thursday, the day I keep open to welcome them. I have a nice, large, light mission room, with texts on the wall. Then in this fine sunny weather I can use the central court, or *patio*, putting down matting on the tiled floor. Yesterday, a poor old Arab widow, whom I helped in need when a neighbour next door, came in from her village hamlet to visit me. Taking off her ragged shoes, she sat down by me and shared my simple meal—a bowl of *hareera*, a thick soup, which I get from an Arab eating house near by, when too busy to cook. Afterwards another woman came to see me, and we read and talked together. You see, I live close among the people."



### Algeria.

**Mr. S. Arthur** writes from **Djemaa Sahridj** on January 31st: "I have not been hindered much in my village work by the weather. I have taken more weather risks—that is all. I met a schoolmaster last week, who was most fanatical. He attacked me at once, denying that the New Testament was the Word of God, and taking up a position which very few schoolmasters attempt to take up. After a long talk, I offered him a New Testament if he would read it, but he refused the offer. On the same day, I met a few men in another village, who did not want me to leave them, but invited me to spend the night there, and give them more from the Word of God when all the men were in the village. I have heard lately that in one or two of the villages, Kabyles have been reading the Scriptures we have left with them to their friends in the *thejmath*. One young man has been reading a Gospel to his father, the elder of the village. I believe that, though I am not

able to give away large numbers of Scriptures, the few which are carefully distributed are being read in many cases.

"In some villages we have had small groups of men to speak to, and in other cases large numbers. Occasionally we have men who refuse to listen, but on the whole we get a good hearing."



Mr. Shorey writes from **Boghni** on Jan. 31st : "This month has been very wet and stormy, so that I have not been able to do much visiting in the tribes around. I paid one visit to the Beni Mendes, and last Thursday went to the Mechtras to try to re-start the class there, but found it impossible. On the way I was able to speak to several people. One old man was very much surprised, and turning to another Kabyle walking alongside, said to him (speaking of me), 'This man is a true believer.' The conversation continued between us, the old man saying that Jesus and Mohammed were equal. I replied that Mohammed was only a teacher, but Jesus

was the Word of God, who came to save men. Our conversation was interrupted by the arrival of two other Kabyles, one of whom has often been to our Boghni meetings. The old man came from a tribe a good distance from Boghni, and seemed very much astonished to find a European speaking about Jesus."

❖  
**Tunisia.**

Writing from **Sfax** on January 5th, **Mr. H. E. Webb** says : "We are joining in the week of universal prayer. I took the suggested subject at my Sunday afternoon English service, and had a prayer meeting for Italians on Monday evening, and another for English on Tuesday. Mr. Bureau had one on Thursday in the *Temple*, and I hope to have another on Saturday evening. It is such a privilege to join with fellow Christians the world over in prayer. May the Lord grant us all a spiritual revival! I had **forty-two** at my European school yesterday—the first meeting since the fête. I shall be glad of your prayers for the dear children."

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For the proposed marriage of a convert at Tebessa with a native Christian girl; and prayer that God will seal the union with His blessing. [See page 22.]

That Miss Case is better, and has been able to return to her beloved work in Tunisia.

For an Italian family in Tunisia, all the members of which have recently confessed their faith in Christ.

For the return to Tripoli of some girls who used to attend the classes; and prayer that they may learn more of Christ and become His faithful followers.

### PRAYER.

For the children under instruction at Hope House, Tangier, both those in the Home and those who attend school: that the good seed may take root and bring forth fruit in many a case to the glory of God.

That many among the thousands of Kabyles in Paris and neighbourhood at the present time may be reached by the gospel and may be soundly converted. [See page 23.]

For a young Arab boy, who is at present

under Miss Knight's care at Tetuan; that the Lord may use the Christian influence of his home surroundings to break down Moslem prejudice, and that by the power of the Spirit he may be brought to know Him who alone is the Truth. [See page 20.]

For the children and young people, both Arab and European, who attend Mr. Webb's classes at Sfax.

That the Lord would bless the efforts of His servants in distributing portions of His Word among the people; especially those recently sold in connection with the Spanish Mission in Tangier, and those given away in Kabylia and Tunisia.

For God's preserving care over Mr. Isaac Bowles, for twenty-two years a valued helper in the N.A.M. Office in London, who, having been called up for service, has recently left for France. Remember also his wife and young children.

That the Lord would graciously send through His stewards the financial help which is necessary for the carrying on of His work in North Africa, and that the eyes of His servants may be constantly and steadily directed to Him who is the unfailling Source of supply.

# LIST OF DONATIONS From January 1st to 31st, 1916.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No.	Local £ s. d.	Local Rect. No.	Local £ s. d.	Local Rect. No.	Local £ s. d.
		3967	1 0 0	(l) 15	0	(q) 3	0 0 0	19	16 0	13	1 0 0	46	10 0 0
		8	4 0 0	24th		1745	3 0 0	20	2 6	4	1 2	7	2 0 0
		9	1 0 0	4019	5 5	6	60 0 0	1	17 0	5	5 0 0	8	5 0 0
		70	3 6	20	7 0	11th		2	2 6	6	5 0 0	9	5 0 0
3918		1	1 0 0	1	10 0	7	2 0 0	3	1 0 0	7	1 0 0	50	5 0 0
9		10	0	2	1 0 0	13th		4	5 0	8	1 10		
20		2	5 0			8	1 0	5	1 0 0	9	8 7		
(a)		10	0	(m) 25th	1 0 0	(r) 16th	1 15 0	<u>£8 9 0</u>		20	3 0		
3		2 0 0		26th		50	10 0 0			1	2 2		
4		0		4	5 0	17th				3	2 1		
5		10	0	5	1 0 0	(s) 19	0 0			4	1 4		
6		2 0 0		6	5 0	(s) 18th	12 6			5	3 0		
7		13 6		7	10 0	20th				6	1 0		
(b)		3 6		8	5 5 0	8	6 0			7	6 6		
8		6 5 0		12th		9	4 4 0			8	4 0		
9		2 2 0		80	3 0 0	30	2 6			9	1 6		
30		7 6		13th		(n) 30th	2 6			30	6 0		
31		4 6		1	1 0 0	31st	1 0 0			1	1 0		
1		1 0 0		4	1 0 0	Cancelled	10 0			2	1 0		
2		25 0 0		6						2	1 0		
3		7 6				£195 19 5							
4		1 1 0				Pubns. 9 17 1							
5		3rd				Sundrs. 25 0 0							
6		7 6				<u>£230 16 6</u>							
(c)		8 0											
7		10 0											
8		2 0											
(d)		12 0											
40		10 0											
(e)		5 0 0											
4th		1 0 0											
2		10 0											
4		5 0											
5		1 0 0											
6		5 0											
7		1 0 0											
8		10 0											
(f)		10 0											
50		2 0											
1		8 6											
6th		2	2 6										
2		5 0											
3		5 0											
4		2 2 0											
5		1 0 0											
6		5 0											
7		5 0											
9th		5 0											
8		10 6											
9		5 0											
60		1 1 0											
1		5 0											
2		3 0											
10th		3 0											
3		10 0											
4		10 0											
5		5 0											
6		2 0 0											

**BARKING AUX.**  
Miss M. E. PRATT,  
Acting Sec.,  
144, Ripple Rd.  
*Des. Receipt, 1742.*  
59 Park Hall  
S.S. 8 3 2

**BELFAST AUX.**  
Mrs. B. BOLTON,  
Hon. Sec.,  
Gordonville,  
Cregagh.  
*Des. Receipt, 1755.*

**GRAVESEND AUX.**  
Miss SPENCER,  
Hon. Sec.,  
53, Cobham St.  
*Des. Receipt, 1754.*

No. of Rect.	Amount. £ s. d.
1682	7 0 0
3	28 0 0
4	2 0 0
5	2 8 0
6	1 0 0
7	1 0 0
8	2 16 0
9	16 0
90	5 6
1	10 0
2	1 0 0
<u>£496 4 9</u>	

**ADDITIONAL DESIGNATED DONATIONS.**  
for Period ending 31st Dec., 1916.

No. of Rect.	Amount. £ s. d.
14	8
<u>£6 5 4</u>	
<b>DUBLIN AUX.</b>	
S. S. McCURRY, Hon. Sec., 9, Chiswick Place, Eastbourne. <i>Des. Receipt, 1763.</i>	
40	14 6
1	1 0 0
2	2 2 0
3	10 0
4	10 0
5	1 1 6
<u>£453 1 7</u>	
Previously ack'd	
<u>£43 3 2</u>	

**SUMMARY.**  
Jan., 1917.

General Fund . . .	£230 16 6
Designated Fund . . .	251 3 1
	<u>£481 19 7</u>

**TOTALS.**  
Jan. 1st, to Dec. 31st, 1916.

General Fund . . .	£3,688 8 4
Designated Fund . . .	£2,373 14 7
	<u>£6,062 2 11</u>

(a) "B.S. and C.S." (b) West Kirby Aux. (c) Boxholders at Liverpool. (d) New Rd. S. School, Dagenham. (e) Anon. (Lee). (f) Y.W.C.A., Rochdale. (g) Park Hall, Glasgow. (h) Milton Stewart Evangelistic Funds, Los Angeles. (i) "In Memoriam, A. H. G." (j) Highgate Rd. Ch. Missionary Boxes. (k) Anniesland Hall B. Class, Glasgow. (l) Boys' and Girls' Religious Society, Dunoon. (m) Drummond S. School, Inverness. (n) "C. T.," Crouch End. (o) Brunel Hall, Liverpool. (p) Women's B. Class, Crosley Hall. (q) Beulah Bapt. S. School, Thornton Heath. (r) Friends at Keith. (s) Highgate Road S. School. (t) Spurgeon's Orphanage S. School.

### FORM OF LEGACY OR BEQUEST.

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

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

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

# THE NORTH AFRICA MISSION

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W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.  
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 PASTOR F. E. MARSH, Weston-super-Mare.  
 PASTOR E. POOLE CONNOR, Kensington.  
 PASTOR R. WRIGHT HAY, Woking.

### Hon. Treasurer.

J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.  
 Mr. EDWARD H. GLENNY.

Assistant Secretary.  
 Mr. HARVEY FARMER.

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.  
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 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. REVEILLAUD (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.  
 E. E. SHAW, Esq., Wimbledon, S.W.

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

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.		Cherchell.		Tunis.	
	Date of Arrival.		Date of Arrival.		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	<b>Bizerta.</b>	
Miss ALICE CHAPMAN ..	Oct., 1911	<b>Algiers.</b>		Miss R. J. MARCUSSON ..	Nov., 1888
Mr. A. FALLAIZE .. ..	Nov., 1915	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Mrs. FALLAIZE .. ..	Nov., 1915	Mons. E. CUENDET .. ..	Sept., 1884	<b>Kairouan.</b>	
Miss E. CRAGGS .. ..	Oct., 1912	Madame CUENDET .. ..	Sept., 1885	Mr. E. SHORT .. ..	Feb., 1899
Miss M. M. GLEN ( <i>Associate</i> )	Jan., 1913	<b>Boghni.</b>		Mrs. SHORT .. ..	Oct., 1899
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		<b>Sfax.</b>	
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	<b>TRIPOLI.</b>	
<b>Casablanca.</b>		<b>Djemaa Sahridj.</b>		Mr. W. REID .. ..	Dec., 1892
Miss C. S. JENNINGS ..	Mar., 1887	<i>Kabyle Work—</i>		Mrs. REID .. ..	Dec., 1894
Miss M. EASON .. ..	Dec., 1910	Miss J. COX .. ..	May, 1887	Miss F. M. HARRALD ..	Oct., 1899
<b>Tetuan.</b>		Miss K. SMITH .. ..	May, 1887	<b>EGYPT.</b>	
Miss A. BOLTON .. ..	April, 1889	Mrs. ROSS .. ..	Nov., 1902	<b>Alexandria.</b>	
Miss A. G. HUBBARD ..	Oct., 1891	Mr. T. J. WARREN .. ..	Feb., 1911	Mr. W. DICKINS .. ..	Feb., 1896
Miss M. KNIGHT .. ..	Oct., 1899	Mrs. WARREN .. ..	Feb., 1911	Mrs. DICKINS .. ..	Feb., 1896
Miss <i>Vecchio</i> ( <i>Schoolmistress</i> ).		Mr. S. ARTHUR .. ..	Dec., 1913	Miss R. HODGES .. ..	Feb., 1889
<b>Laraish.</b>		Mlle. V. BYMANN .. ..	Oct., 1913	Miss M. FARLEY .. ..	Nov., 1915
Miss K. ALDRIDGE .. ..	Dec., 1891	Mlle. E. DEGENKOLW ..	Oct., 1913	<b>Shebin-el-Kom.</b>	
<b>Fez.</b>		<b>Tebessa.</b>		Mr. W. T. FAIRMAN ..	Nov., 1897
Miss M. MELLETT .. ..	Mar., 1892	Miss A. COX .. ..	Oct., 1892	Mrs. FAIRMAN .. ..	Nov., 1896
Miss S. M. DENISON ..	Nov., 1893	Miss E. WHITTON .. ..	Oct., 1913	Miss M. THOMASSEN ..	Nov., 1912
		<i>Assisted by</i>			
		<i>Mons. Bouin (French Evangelist).</i>			
		<i>Madame Bouin.</i>			

AT HOME.—Miss G. L. ADDINSELL, Miss N. BAGSTER, Miss F. M. BANKS, Mrs. BOLTON, Miss I. DE LA CAMP, Miss H. E. WOODELL.