

# 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 Harvest and the Harvest Lord. By Pastor E. Poole-Connor .. ..	53
Review of the Work of the N.A.M. (1916) .. .. .	55
To the Friends of the N.A.M. By Edward H. Glenny .. ..	58
Itinerating in Algeria. By Mons. P. Nicolle .. ..	59
Midsummer Celebrations. By Miss I. de la Camp .. ..	61
General Cash Account .. ..	62
The Cherchell Carpet Industry ..	64
The Cash Statement of the Mission	65
The First Kabyle Bible School. By Mr. T. J. Warren .. ..	65
The Last Journey to Kairouan ..	67
The late Mrs. George Pearse ..	67
For the Children. By Mrs. Ross ..	68
Home and Foreign Notes .. ..	69
Requests for Praise and Prayer ..	72

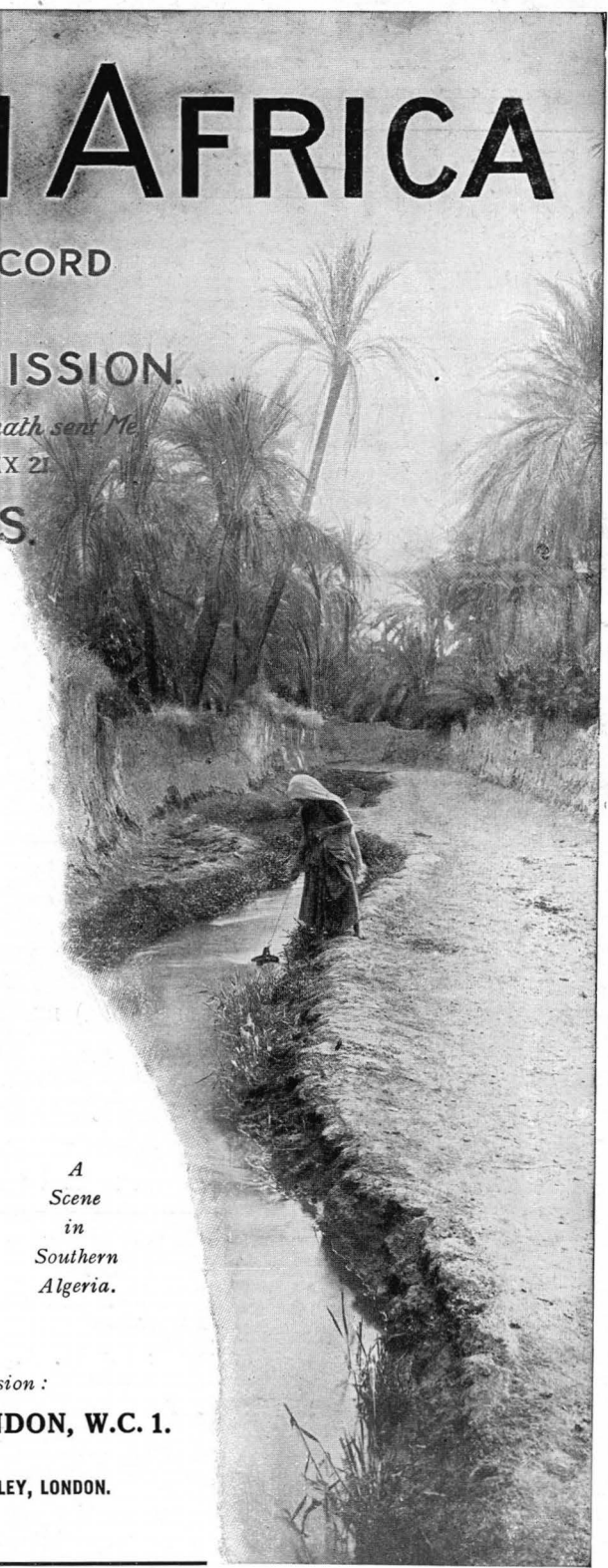
*A  
Scene  
in  
Southern  
Algeria.*

*Office of the North Africa Mission:*

**18, John Street, Bedford Row, LONDON, W.C. 1.**

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

Price One Penny.



# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from April 1st to 30th, 1917.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No.	£	s.	d.	<b>SUMMARY.</b> April, 1917.	
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				(k)	1 0 0	10	10	10	0				

(a) Victoria Hall S. School, Shepherd's Bush. (b) Uxbridge Rd. Tabernacle. (c) Anniesland Hall, Glasgow. (d) The Mansion House Mission. (e) The Mission House, Sudbrook. (f) Crusaders' Class, Battersea. (g) Talbot Tabernacle. (h) Park Hall S. School, Barking. (i) Acre St. Meeting, Stroud. (j) "Friends at Keith." (k) Blackgang Mission. (l) Bible Lands Missions Aid Society.

## THE N.A.M.

# Annual Autumnal Meetings

WILL (D.V.) BE HELD AT

Sion College, Blackfriars, Victoria Embankment,  
LONDON,

## On Thursday, 27th September, 1917

**PRAYER MEETING at 2.30.**

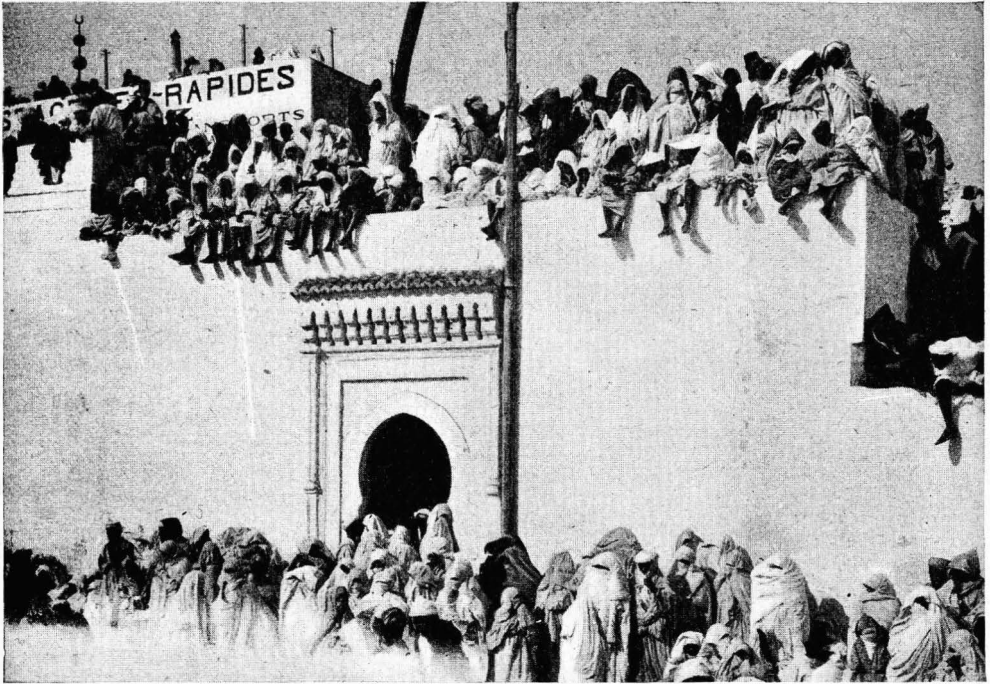
**AFTERNOON MEETING at 3.30.**

Chairman : Sir W. A. ARCHIBALD.

INTERVAL FOR TEA AND CONVERSATION.

**EVENING MEETING at 6.30.**

The following, with others, are expected to take part : The Revs. Charles Inwood, James Cregan, F. E. Marsh, Dr. T. G. Churcher, Misses Bolton, de la Camp and Hubbard.



Watching a Religious Procession in Morocco. [From a Post Card.]

## The Harvest and the Harvest Lord.

By Pastor E. Poole-Connor.

TO those who are interested in the work of God, abroad one of the most familiar passages of Scripture is that which is found in Matt. ix. 37, 38 : "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Yet, familiar as the passage is, it presents certain difficulties of interpretation. What did our Lord mean, for example, by "the harvest" ? Did He mean the Jewish people ? Or, if His words had a wider application, did "the harvest" represent the great masses of unsaved humanity ; or only those who, in the purpose of God, should thereafter believe ? Who, too, is the "Lord of the harvest" ? Which person of the sacred Trinity is thus designated ? If it be the Son or the Holy Spirit, to whom is the prayer commanded by the Lord to be addressed ?

Such are some of the questions which the oft-quoted passage suggests. Let us address ourselves to a brief consideration of them.

In the first place, there is reason to believe that the words of our Lord must not be limited to the Jewish people. It is true that He had Israel in mind at the moment when He uttered them—of that the context leaves us no doubt. But here, as so often elsewhere, His words appear to have a more than local range.

It was His habit, if we may so say, to be ever looking beyond His immediate circle to the larger company of the redeemed. When speaking of the Jewish disciples, for instance, under the figure of a flock, He declared that He had "other sheep" whom also He must bring. When offering for His disciples the intercessory prayer recorded in John xvii., He prayed not for them only, but for those also who should believe on Him through their word. In view of these facts we think it is safe to assume that the figure of the harvest is to be understood as applying to Jew and Gentile alike.

Further, it seems evident that "the harvest" represents, not the great masses of unsaved mankind, but the body of the elect. In the matter of physical resurrection, the reaping of the harvest certainly typifies the ingathering of the Church—"Christ the first-fruits, afterward they that are Christ's at His coming." If the harvest is a type of the Church in the physical realm, may we not believe that it is in the spiritual also? The figure itself points to the same conclusion. In the harvest-field the whole of the grain is reaped. It cannot possibly represent therefore merely unevangelised multitudes, many of whom, alas! shall never be saved. It can only set forth the predestined Church of Christ, no member of which shall remain ungarnered.

If this view be correct, one happy consequence follows. We have the Lord's assurance that the harvest is plenteous; in other words, that the company of the redeemed is a great congregation. There are times when the Lord's people are tempted despondently to ask, "Are there few that be saved?" Here is an answer full of encouragement. We are labouring in an age of election, an age marked in many ways by the triumph of evil; yet there is to be a great harvest-home. "Blindness in part has happened to Israel," says the Apostle, "until the fulness of the Gentiles be brought in," and the word "fulness" suggests more than the realisation of the Divine purpose. It suggests that the results of grace, like grace itself, shall be exceeding abundant.

But who is "the Lord of the harvest"? So perfect is the unity of purpose and action in the Godhead that it is not always easy to distinguish between the operations of the sacred persons. Generally speaking, we may say that it is the Father who plans and the Son who executes; while the Holy Spirit acts as the Divine Agent upon earth. "As they ministered to the Lord and fasted," we read in Acts xiii: 2—"The *Holy Ghost* said, Separate me Barnabas and Saul for the work whereunto I have called them." There is a sense in which the Father, the Son and the Spirit may alike be called "the Lord of the harvest." Yet having regard to the fact that it was the Lord Jesus who called and commissioned His apostles—the first harvest labourers—and that it is He who in the New Testament is specially designated as the Lord of His people, we believe that it is to Him that the title in question more particularly belongs; and that it is therefore at least permissible to address to Him the prayer that harvest labourers be sent forth.

Whichever view is held however, of the main truth there is no doubt.

There is a "Lord of the harvest," one to whom the harvest belongs, one who knows best when to thrust in the sickle, one who calls the labourers and appoints them to their stations. Blessed be God for that! We fret, and are burdened about the ingathering; but the matter is in higher hands than ours. It is for us to pray; it is for Him to call and send forth His servants; it is for us, if so sent out, to labour how and where He will, gladly expecting to reap, yet leaving the results to Him.

Lord, send forth labourers into Thy harvest!

## Review of the Work of the N.A.M. during 1916.

### PART II.

In the last issue of NORTH AFRICA we gave some particulars of what had been done through God's servants in Morocco. We shall now continue our Review and endeavour to show something of what has been accomplished in Algeria during the same period.

The first missionaries of the N.A.M. began work in ALGERIA in 1881. During the early days, we encountered a good deal of opposition through misunderstanding on the part of the French Government which was suspicious of British aims and British policy. In fact, so great was the difficulty that there was danger of our being expelled from the country, and we reluctantly closed two or three of our stations in Western Algeria. After the clearing up of the Dreyfus episode, things began to improve. The *Entente Cordiale* helped to put matters on a still more satisfactory footing, and now that the French and British are allies against a common enemy, all difficulties of this sort have disappeared, and it is highly desirable that these stations should be re-opened. Miss Freeman, of the Algiers' Mission Band, is doing good work in the Province of Oran; but Tlemcen, Oran and Mostaganem, which were formerly occupied by the N.A.M., are still without anyone labouring in the Gospel among Mohammedans.

### THE WORK AMONGST KABLYES

on which our pioneers entered thirty-five years ago is more developed than that among Arab-speaking natives. During 1916, we had only one brother and seven sisters working amongst the Arabs of Algeria, while we had four brethren and eight sisters amongst Kabyles.

Itinerating Work amongst Kabyles has been decidedly encouraging. Algeria is to a large extent a land of villages. The proportion of people living in towns or cities is comparatively small, though of course to the ordinary tourist this is not apparent. Probably ninety per cent. of the people live in villages, and can only be effectively reached by these villages being visited. Many of the meetings and conversations which are held in this way are deeply interesting and decidedly helpful. Mons. Cuendet, Mr. Sydney Arthur, and Mr. Shorey have specially given themselves to this work.

Mons. Cuendet has visited forty-eight villages, some of them several times. He has circulated about 800 Kabyle portions of the New Testament, including about seventy Testaments, besides about 100 Scripture portions in other languages.

Mr. Arthur has visited eighty-three villages, some of them several times, making a total of about 120 visits, and has circulated portions of Scripture in all the villages where readers were to be found.

Mr. Shorey has visited fifty villages, some of them several times, making a total of perhaps eighty visits. He distributed about 500 Scripture portions, thirteen Testaments and three Bibles while visiting these villages. Not only was the Word of God thus circulated, but cafés were frequently visited, meetings held, and individuals dealt with, so that several thousands of people have by these means been brought under the sound and influence of the gospel.

In all, over 180 villages have been visited by these three brethren, and the visits paid amount to about 260. If to these we add visits by other

missionaries during the year, we shall probably find that over 300 visits have been paid to these country villages. May we not expect that this widespread itinerating work and Scripture circulation will result in a harvest of souls being in due time brought to the Lord?

Medical Work is not so prominent a feature in Algeria as in Morocco, because, being an old French Colony, English diplomas are not recognised, and it is not lawful to practise medicine without a French diploma. However, a certain amount of medical work can be done in an unprofessional way, and at Djemâa Sahridj Mrs. Ross, assisted by Mr. Sydney Arthur and Mrs. Warren, has done some very useful work which has proved a means of blessing to the poor sufferers and has also offered splendid opportunities for gospel testimony. Mrs. Ross has also visited twenty-nine villages. Altogether, 4,607 attendances or visits have been recorded. Of these, 1,895 were children, 1,419 women and 1,293 men. There were also five maternity cases. Mr. Arthur reports 150 extractions of teeth. Some medical help has also been given at other stations where it has not been made a special department of service.

Regular work has been carried on in all the Mission Stations. Miss J. Cox and Miss K. Smith, assisted by Miss V. Eymann and Miss E. Degenkolw, have continued their work among young girls and children at DJEMAA SAHRIDJ. Seven classes have been held weekly in addition to the classes in the Home and School for Kabyle Girls, and all the work connected with the young people there, which includes visiting, frequent conversations with the parents, &c., &c. From time to time there have been cases of conversion and baptism, and increasing fruitfulness is anticipated. The Kabyle women are sunk in a very low condition, and the work is one which requires much patience and perseverance, but is calculated to produce blessed results.

Mr. Warren is the senior brother at Djemâa Sahridj, and he reports that the number of Church members is now fourteen, not including three who are serving in the French Army, with whom a regular correspondence is maintained. There are also two other professed converts, and several serious enquirers are coming to the Bible Classes. The attendance at the Sunday morning Kabyle services is about twenty-six, and at the afternoon Bible Class nine. Mr. Warren is establishing an



Photo by]

[Mr. A. V. Liley.

#### Fetching Water for the Tent.

Industrial Branch, which he is hoping may be both for the temporal and spiritual welfare of the young converts. It is very important that native Christians should be able to maintain themselves without leaving the neighbourhood. In the past, professed converts have frequently gone to Algiers, or even to France, thus missing the pastoral care which is very important for these young believers, and finding themselves amidst many temptations and with very little spiritual help.

The little Church at Djemâa Sahridj has, during the year, raised 164.55 francs for the relief of the poor, towards the new building, &c. Plans are being made for the establishment of a Bible School for the benefit of native converts not only at Djemâa but at other places. This Bible School, which is to be conducted by Mr. Warren, will be carried on by correspondence and by sessions of study at one or other of the stations. It is hoped that this effort will be very helpful in the development of Christian knowledge and experience, and will lead to the young converts growing up into intelligent Christian workers.

In ALGIERS, Mons. Cuendet has a class of

Kabyle porter-boys and shoe-blacks, which has been pretty well attended. He mentions that in connection with his work he has had ten enquirers who have shown themselves seriously concerned about their souls, though not with any definite results. Many of those he comes in contact with, leave Algiers after staying there for a time, and pass out of sight; but, later on, they are not infrequently met with, and give evidence that they remember some of the things which they were taught.

Mons. Cuendet has produced a short Scripture Catechism in the Kabyle language, which has been printed at the expense of the World's Sunday School Association for the use of workers amongst the Kabyles of all Societies. He is now preparing a Kabyle hymn-book. We are still waiting for the *printing* of the whole Kabyle Bible, and when the demand for the existing portions and the New Testament is greater, this should be done.

Mr. Shorey has a meeting for French people at BOGHNI on Sunday afternoons, with an average attendance of about twenty-one, and a meeting for Kabyles on Sunday morning, with an average of about twenty-nine. He has a class for Kabyle children on Mondays and Fridays, with an average attendance of about eleven. A class for Kabyles also meet at the Mechtras, with an attendance of about twenty-one boys and men.

The Kabyle population of Boghni is not large, but the place is an important centre for the villages around. It is not particularly healthy, and Mr. and Mrs. Shorey have suffered from fever in consequence, so that the question has been raised as to whether they should move to some other quarter. They feel, however, that for the present at any rate they should continue where they are, for there are few places where they could reside within reasonable distance of so many native villages.

In addition to the work carried on by our brethren and sisters at these stations, we rejoice to know that there are several devoted labourers for Christ, not connected with our Mission, who are doing excellent work amongst Kabyles.

On the whole, the work amongst Kabyles is decidedly encouraging, and we look forward with hope to the further ingathering of precious souls, and the building up of those already gathered out of Mohammedanism and brought into living union with Christ.

## WORK

### AMONGST ARABIC-SPEAKING

people at CHERCHELL has gone on uninterruptedly during the year. Here our French brother, Mons. Nicolle, in addition to continuing his Arabic study, has done a good deal of work in the French tongue and is now able to make good use of Arabic also. A good deal of the work at Cherchell gathers round the Carpet Industry. Although, on account of the war, re-trenchment has been necessary, a number are still employed part time in the Industry, and are thus kept constantly under the sound of the gospel and the influence of the missionaries. There are about sixteen Arab women and girls, one Arab young man, and two Frenchwomen who have professed conversion; and seven Arab women and girls who may be termed serious enquirers. The missionary ladies have in their classes an average attendance of 217 per week. Mons. Nicolle has in his classes ninety-two French and Arab boys and girls, with an average attendance of fifty-three. He is now undertaking a large amount of itinerant and colportage work, a report of which will be given next year.

It is very hard for women and girls to come out boldly for Christ and be baptised, and it is not by any means easy for them to break the fast of Ramadan. This "breaking the Fast" is an act of great importance, as it clearly stands for the abandonment of Mohammedanism. In many cases this step is not taken because of the severe persecution which is sure to come upon those who abandon the Mohammedan fast, and only a few have the courage to take a stand in this way. The opposition to "breaking the fast" is much greater among Arabic-speaking people than amongst Kabyles. We thank God that some have not only had the courage to break the fast, but have done so openly.

Our other station amongst Arabic-speaking people is at TEBESSA, at the extreme east of Algeria, close to the borders of Tunisia. Here Miss Aibina Cox is assisted by Miss Whitton, and Mons. and Madame Bouin, the French Evangelist and his wife. Miss Cox had one native convert as a general helper and evangelist during 1916. A little Church has been formed, and consists of ten members in all. In addition there are twelve other natives who profess conversion, and about twelve more, serious enquirers. There are about fifty names of men and women and girls attending the Sunday classes, and there

are about sixty, with an average attendance of fifty, at the nine week-day classes. A certain amount of itineration has been done in the villages around, and the missionaries are indefatigable in their arduous labours. There is also a Bible Dépôt where enquirers and others are met. These dépôts form very useful gathering places. They generally have rooms attached in which meetings can be conducted. In this dépôt a morning service which is attended by natives is held every day.

About 300 Scripture portions have been dis-

tributed to those who are able to read and appear to be interested; also many tracts. Miss Cox strongly emphasises the great need of more workers, and says "the whole year has been a series of stiff fighting with the devil, but likewise a series of victories."

Miss Whitton is now making good progress with the language, and is proving herself a useful worker. Altogether, progress at Tebessa is most encouraging, as in fact is the whole of the work in Algeria.

(To be continued.)

## To the Friends of the North Africa Mission.

"St. David's,"

Manor Park, E. 12,

June 8th, 1917.

DEAR FELLOW-WORKERS,—

Since our last number when I reported that a specially generous donation had been received, funds have been coming in rather slowly again. Still we thank God for every gift, whether great or small.

We rejoice to welcome into the Mission again Miss Colville and Miss Granger. These ladies joined the N.A.M. some thirty-one years ago; but after about twelve years they thought they could do more effective work if they laboured independently. They have now come to the conclusion that they could serve the Lord more efficiently by returning to the Mission, and the Council have welcomed them back. Their first station was Constantine, but for many years they have been living at Bône, in Eastern Algeria. We pray that their return to us may be a real help to them as well as to us.

We have heard with sorrow and regret of the death of our beloved friend, the Rev. J. Rutherford, M.A., B.D. He was for several years a valued member of our Council. In 1879 he went out to the Far East as a missionary in connection with the Presbyterian Church, but his health was not strong enough to stand the strain. Later on, he was in charge of the Presbyterian Church in Algiers, and it was there that we first made his acquaintance. He was a great help in the preparation of our book, *The Gospel in North Africa*. He has from

time to time kindly written articles for this paper, and on one occasion he visited Canada, where he represented the N.A.M. Now the Lord has seen fit to call him home to his rest. In him the Mission loses a very true and faithful friend and helper. We commend his widow and children to the sympathy and prayers of the Lord's people.

By the death of Dr. Wiseley in his ninety-second year, which took place at the residence of his son, Captain Wiseley, Orpington, Kent, the Mission has lost another old and true friend.

Dr. Wiseley was for more than fifty years Presbyterian Minister and Chaplain in Malta, and was most kind to missionaries or anyone else connected with the N.A.M. calling there. Personally, I experienced a good deal of kindness from our departed friend. He has had a long and useful pilgrimage, and having fought a good fight, has now finished his course with joy.

We desire to express our very true sympathy with his family and friends.

My own health keeps about the same on the whole. I am still but weak; yet I am thankful to be able to dictate letters. If it be God's will, I should be very glad to be stronger again, but if God sees that I can serve Him better in this strange weakness, I shall rejoice by God's grace in my infirmity, that the power of Christ may rest upon me.

Yours heartily in Christ,

EDWARD H. GLENNY.



## Itinerating in Algeria.

By Mons. P. Nicolle.

We left Cherchell on our bicycles early in the morning of Tuesday, May 8th. In Miliana we went to the house of a Spanish evangelist who had offered to take us in. I had sent half a cwt. of books on by train, but a few days later I was obliged to order more from the Bible Society.

For our first day's colportage we took a little village called Margueritte, situated on the side of Mount Zaccar, ten kilometers east of Miliana. This mountainous district is terrible for bicycles. Precious time is lost and strength used up in climbing the hills on foot; one's dream would be to have a motor bicycle. We were well received at Margueritte, where we met very few natives, as most of them were in the fields.

After visiting a few houses, I came to that of the village guardian. His wife made me go into his office. The first things which attracted my notice were guns and revolvers; finally, I perceived the modest official seated at his desk writing. I expected him to make me show him my papers, but following my custom I began to speak and to present my books. A conversation was thus begun, and I found out that he was a Protestant and his wife a Roman Catholic; but that they practised neither the one religion nor the other. So I put them both on the same level, and preached salvation to them. They seemed interested, and bought a few Scriptures, and also some controversial books.

The village must be very Catholic, for I noticed that nearly all the married women and young girls wore the brooch of the "Sacred Heart." The priest is mobilised, and a young lady acts as catechist.

In this little village of about forty families we sold fifty-one Scriptures, viz., six French New Testaments, six Arabic and thirty-nine French Gospels. We also sold thirty-six almanacs and Christian booklets, and gave away sixty-nine French and twenty-two Arabic tracts.

The next day, Thursday, the 10th, I could not go far from Miliana, as Miss

Grautoff (of the Algiers' Mission Band) had asked me to go and speak to her class of little Arabs. In the morning we went to the environs of the town. I stopped many people on the road, thus I had the opportunity of selling twenty-two Gospels, a certain number of which were in Spanish, four almanacs, and four Arabic Gospels. On his part, Ahmed succeeded in selling about ten little French Gospels. We met many Spaniards who work in the iron ore mines of the Zaccar. That day we gave away some fifty tracts.

On Friday, the 11th, we went down to the plain for the first time. Our first visit in that direction was to Affreville, an important market town, with much trade, containing about 5,000 inhabitants. I learned from certain people that three months before, a Bible colporteur had passed that way. Notwithstanding this we sold 102 books, of which eighty-one were Scriptures. Besides, we gave away 140 French and twenty-six Arabic tracts.

The conversations were neither numerous nor very interesting. Everybody is engaged in business! We came across a certain proportion of Jews and Mozabites in the population. I had the opportunity of going to the house of the Rabbi. I only saw his wife and daughters. They did not seem to be great lovers of books. I showed them some Old Testament portions in Hebrew, but they could not read Hebrew. Then I could think of nothing better than to make them a present of a copy of *Daily Bread* in French and Hebrew, specially designed for the evangelisation of Israelites. When a few minutes later I again passed that same house, the windows of which were open, I could see the four daughters of the Rabbi and their mother deep in reading the book I had left with them. That evening we returned to Miliana (ten kilometers) much fatigued by the sirocco, but happy with our day's work.

We visited Affreville again the following week, on Thursday, 17th, purposely for the market. It is a very important one: there is a coming and going of nearly

3,000 natives. So I went up and down this market for some hours, in the midst of goats, horses, oxen, asses and merchandise of all kinds. In spite of being so busy, the natives listened to us a little; they examined our books for a long time. Some of them admired them, holding them upside down; others wanted to see the difference between the Arabic writing and that of the *Roumis* (Europeans). If there had been more readers amongst them we should no doubt have sold more. I noticed that certain men amongst them whispered into the ears of others: in such cases the book was invariably returned to us.

I took advantage of a good crowd round a kind of Dervish, to sell some Scriptures in Arabic. In this market we sold sixty Arabic and twenty-one French Gospels, fifteen New Testaments, and seven pamphlets and almanacs. We also distributed a quantity of tracts.

On the 12th May we did two villages in the plain of the Chelif—Lavarande and Littré. In the former village I had a long conversation with a lady, and I had good sales. In the second village, I came across the wife of the town clerk, who seemed very anxious to possess a Gospel, but who was very much afraid of her husband who is absolutely opposed to religious matters. After a moment's thought, and at the pressing entreaty of her daughter (a young girl of about fifteen), she bought several books, one of which was a New Testament, which was at once carefully hidden. You ought to have seen the girl's joy when she seized the Book and ran to put it in a safe place. That day we sold fifty-two French and twenty Arabic Gospels, ten French New Testaments, and thirty-two sundry books, almanacs, &c. We also gave away 135 French and thirty Arabic tracts.

On our next day (14th) we went further on, to a village called Duperré. The Arabs call it Ain Defla (the Spring of the Oleander). We met many Jews. Unfortunately I had but little in Hebrew, but we disposed of a good deal in French.

On the 15th we left Miliana for two days. Mr. Juan, the Spanish evangelist, with whom we were staying at Miliana, accompanying us. We went eastward, first to the little village called Lavigera

(Arabic: *Djendel*). We met several Spaniards with whom our friend Mr. Juan could talk freely; there were also many natives. We visited the Moorish cafés, and sold and gave away as usual. We came across many souls in rebellion against God, and many souls so tried by the war that they had quite lost their way.

I went to the vicarage, but the priest was preparing children for their first communion, and was too busy to see me. I only sold a book to his maid. In the afternoon we visited another little village on the road from Miliana to Medea. A Protestant family received us for the night. After a good round in the village, we gathered about fifteen people in our friend's house, and had a little meeting. Everybody was very attentive, and I even noticed several people weeping. May God bless our feeble efforts!

After a good night's rest we started early next morning to visit a tiny village in the same district—Ain Sultan (the Sultan's Spring). For the first time in our trip we were asked to show our papers. Arriving near the school at recess time, we took the opportunity of selling and giving away in the playground. Our arrival had put the whole village in a flutter. Everybody looked at us in astonishment. In these three little villages we sold seventy-nine French and Spanish, and eighteen Arabic Gospels, twenty-two New Testaments, and forty-two sundry books, almanacs, &c.

We hurried back to Miliana in the afternoon, for we had an appointment in the evening with Amar of Djemâa Sahridj [formerly in Mr. Warren's employ]. We met him three times during our stay at Miliana, and I rejoice to state that he was filled with enthusiasm and faith. He is not ashamed of the Gospel of Christ, and gives excellent witness in the barracks. We read the Word of God, sang hymns, and prayed together.

On our last day, the 18th, we visited two villages up the mountain to the east of Miliana—Vesoul-Benian and Bou Medfa. In these two villages we sold twenty-nine French and twenty-one Arabic Gospels, seven New Testaments, and twenty-three miscellaneous books.

*Cherchell.*

P. NICOLLE.

## Midsummer Celebrations.

By Miss I. de la Camp.

There are some days observed in Morocco, the celebration of which dates back further than the Mohammedan rule in that land. They are kept according to the solar calendar, not the lunar as are the Mohammedan feasts, and the calendar is not that which we use nowadays, but the old Julian calendar still in use in Russia.

The Moors keep, for instance, New Year's Day according to the old reckoning, on which day they prepare and partake of a special dish of corn, bruised and boiled in milk.

Perhaps the most generally observed of these old festivals is Midsummer's Day, which is called "*Ansara*," and falls on the 7th July.\*

In different places there are different ways of keeping the day. I myself have come across three totally distinct ways, and perhaps there are still others in districts I do not know; but so far I have not heard of them.

The women and children in some places for weeks previously collect all the old bits of matting, the straw out of old mattresses, and the dry weeds and branches they can lay their hands on, and in the evening of Midsummer's Day, huge bonfires are lighted; the young people dance round them, and jump across them, until you sometimes marvel that their muslin garments do not catch fire. They also throw little children across the fire to folks on the opposite side. It is a most weird, uncanny sight in the dark, but, judging by the shouting and peals of laughter, it causes much enjoyment to all those concerned.

From what I can gather this is probably a remnant of the old sun worship, and the custom of passing the children through the fire, of which we read in the Old Testament (see II. Kings xvi. 3). It must have been brought to Mauretania by the Phœnicians. But the people now have no idea of its origin or its meaning.

In Fez, again, only those people who are obliged to go out on the morning of the "*Ansara*" do so, for woe betide the hapless person walking peaceably through the streets, if espied by boys who are lying in wait with large and small syringes full of water, or girls with buckets full of water on the housetops, ready to drench the unwary passer-by! Not a few grudges are paid off on that morning, but on the

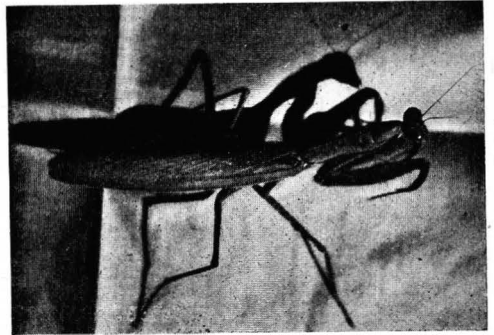


Photo by]

[Mr. T. J. Warren.  
**A Praying Mantis.**

The Mantis is commonly found in North Africa.  
It changes its colour according to its surroundings.

whole the wettings are given and taken very good-naturedly.

When you ask the people what the meaning of the "*Ansara*" is, they are not able to tell you, but will say, "It is your feast, the Christians' feast." There is a not unlikely connection between the use of water and the feast of St. John the Baptist, which falls on that day, for in Spain it is on that day that the priests bless the waters, and it is thought unlucky to bathe in the sea or the river before that date.

In yet another place the day is kept by a kind of mummery. Men dressed up and personating horses, principally, get through the open doorways into the courtyards, and the supposed horse snaps at everything round about it, until the people in the house pacify and get rid of it by gifts of food or money. Needless to say, the neighbouring doors are quickly shut to prevent the entrance of such an unwelcome guest as there is next door.

Special food is prepared on that day, made from the new corn—the harvest being practically over by then—and it is not supposed to be good to use the new corn for food before that date, whether for man or beast.

As shown, superstition and tradition are mixed up in these Midsummer celebrations, though carried out in ignorance of their real significance. May the day soon dawn when the knowledge of the Gospel of the Lord Jesus Christ will chase away darkness and superstition and bring light and liberty to many souls in Mohammedan countries!

\*According to the dictionary, "*Ansara*" is "Whitsuntide."

Dr.

GENERAL CASH ACCOUNT

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.	
	£	s.	d.	£	s.	d.	£	s.
<b>TO BALANCES in Hand, Dec. 31st, 1915.</b>								
For Medical Missions .. .. .				267	7	5		
„ Designated Purposes .. .. .				716	4	5	983	11
				983	11	10	983	11
<b>TO RECEIPTS.</b>								
<b>FOR GENERAL PURPOSES.</b>								
Donations .. .. .	3,537	15	2					
Publications .. .. .	38	1	9					
Sundries .. .. .	12	11	5					
Rent of 111, Tulse Hill, London .. .. .	100	0	0					
<b>TOTAL AS PER JULY &amp; AUGUST "NORTH AFRICA"</b>					3,688	8	4	
<b>FOR DESIGNATED PURPOSES.</b>								
<b>SPECIALLY SUPPORTED MISSIONARIES—</b>								
Donations and Sundry Receipts .. .. .				1,600	19	7		
<b>MEDICAL MISSIONS—</b>								
Donations .. .. .				216	3	11		
Patients' Fees, &c. .. .. .					13	0		
Interest on £500 (see Footnote*) .. .. .				22	10	0		
<b>VARIOUS DESIGNATED OBJECTS—</b>								
Donations and Sundry Receipts .. .. .				543	17	3		
School Fees .. .. .				66	2	2		
<b>TOTAL AS PER JULY &amp; AUGUST "NORTH AFRICA"</b>					2,450	5	11	
<b>TOTAL RECEIPTS FOR THE YEAR</b> .. .. .							6,138	14
LOAN FROM BANK .. .. .				500	0	0	- 500	0
GENERAL FUND OVERDRAWN .. .. .				497	5	6	497	5

\*Memorandum.—£500 bequeathed for the maintenance of a bed in the Tulloch Memorial Hospital, Tangier, is entirely invested in Mission Property in North Africa.

£4,685 13 10	£3,433 17 9		£8,119 11
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We have examined the above Account with the Books and Vouchers at the  
2, Broad Street Place, Finsbury Circus, London, E.C., May 31st, 1917.

# Mission.

January 1st to December 31st, 1916.

Cr.

## DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	GENERAL FUND.		DESIGNATED FUND.		TOTAL.	
	£	s. d.	£	s. d.	£	s. d.
<b>PERSONAL ALLOWANCES, RENT, &amp;c.</b>						
Missionaries' Personal Allowances .. .. .	1,463	17 2	1,583	5 6		
Missionaries' Rent and House Expenses .. ..	588	8 1	62	14 6		
Native Helpers engaged in Direct Missionary Work	239	16 6	243	16 6		
European Helpers " " " " .. .. .	102	10 11	115	11 6	4,400	0 8
<b>COLLATERAL EXPENSES.</b>						
Rent and General Station Expenses .. .. .	496	18 5	212	7 0		
Travelling, Furloughs, and Freight .. .. .	142	9 10	1	11 0		
Girls' Home, Bible Depôts, Refuge, &c. .. ..			143	8 2	996	14 5
<b>MEDICAL MISSIONS.</b>						
Rent, Repairs and Furniture .. .. .			79	5 11		
Drugs and Instruments .. .. .	23	1 4	69	1 11		
Food, Firing, Lighting, Relief, & General Expenses			201	10 4	372	19 6
<b>TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK .. .. .</b>	<b>3,057</b>	<b>2 3</b>	<b>2,712</b>	<b>12 4</b>	<b>5,769</b>	<b>14 7</b>

## HOME EXPENDITURE.

<b>PUBLICATIONS.</b>						
Printing and Binding " NORTH AFRICA " & Electros	193	4 1				
Postages and Carriage of " NORTH AFRICA " ..	53	11 9				
Salary; National Health Insurance, and Sundries..	85	14 7			332	10 5
<b>MEETINGS.</b>						
Salaries, Travelling, Postages, Printing, &c. ..	71	7 9			71	7 9
<b>OFFICE.</b>						
Rents, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance .. .. .	155	18 10				
Salaries, Wages and Health Insurance .. .. .	421	14 9	5	0 0		
Postage, Telephone and Bank Charges, Interest on Loan, Printing, Stationery .. .. .	149	10 11	11	0	732	15 6
<b>TOTAL EXPENDITURE FOR THE YEAR .. .. .</b>	<b>4,188</b>	<b>4 11</b>	<b>2,718</b>	<b>3 4</b>	<b>6,906</b>	<b>8 3</b>
Balance Overdrawn December 31st, 1915 .. ..	497	8 11			497	8 11
<b>BALANCES in Hand, December 31st, 1916 .. ..</b>					<b>715</b>	<b>14 5</b>
For Medical Missions .. .. .			164	17 9		
" Other Designated Objects .. .. .			550	16 8	715	14 5
Less General Fund Overdrawn .. .. .					497	5 6
Net Balances in Hand .. .. .					<u>218</u>	<u>8 11</u>
viz.: Balance at Bank .. .. .	£152	1 10				
Petty Cash Balance .. .. .	1	9 2				
Balances on Field .. .. .	64	17 11				
	<u>£218</u>	<u>8 11</u>				
	<b>£4,685</b>	<b>13 10</b>	<b>£3,433</b>	<b>17 9</b>	<b>£8,119</b>	<b>11 7</b>

See, and the Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.



## The Cash Statement of the Mission.

Some people look upon financial reports as very uninteresting. Others scrutinise them carefully to see whether the income has been maintained and whether the money appears to have been wisely spent. But there is another point of view; and that is to observe how God has in answer to prayer supplied the needs of His servants and sustained them during a period of war and difficulty.

Again and again, God has come in to help in this direction. As years pass on, it is natural that liberal helpers pass away, and their support is sorely missed. At the same time, God can raise up new friends in the place of the old ones, and He has always done so, though at times there appears to be a gap.

During 1916, we have had a rather peculiar experience. Funds have not come in quite so abundantly as in some previous years, though rather over six thousand pounds has been received; but, on the other hand, a legacy of about £2,000 left many years ago, subject to the life of a beneficiary, has become due, although on account of the war and for other reasons it has not been possible up to the present to realise it. The Mission also hold a house, let for £100 per annum, given for the general funds some few years ago, which might be sold if a reasonable price could be obtained, and there are also some other smaller legacies outstanding. If therefore this legacy and gift had been realised, we should have a fair balance in hand, instead of, as a matter

of fact, having had to obtain temporary help from other quarters.

It has been very remarkable how graciously the Lord has sustained the workers, who, like ourselves at home, have been feeling the effect of the high prices and the increased cost of living occasioned by the war. Never a word of complaint has reached us from any one of them. They went forth believing that God has called them, and that He would sustain them either through the funds of the Mission or in some other way, and God has not disappointed them, though their faith has often been tried.

It is now more than thirty-five years since the N.A.M. was started, and through these many years God has supplied the needs of the workers, and we do not doubt that He will do so in the future in answer to prayer and in response to faith. Still He will be inquired of by His people.

The need of more labourers is referred to elsewhere, and here we only mention the need of means to support them and their work when God sends them. We feel persuaded that when God sends the workers, He will also send the added means for their support and also for the development of the work now in existence. To carry on this work efficiently, an income of about £150 per week is required.

It is hardly necessary to go into details as to the accounts, for they speak for themselves. We ask our readers to unite with us in praise for the past, and in prayer for God's help in the future.

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## The First Kabyle Bible School.

In November, 1916, God laid upon the hearts of two missionaries the desire to do something to enable the Kabyle converts as a whole to get a clearer conception and a fuller grasp of His Word. At last one wrote to the other, who replied: "I cannot say that your letter came as a surprise, for I had it on my mind to write to you on the subject, yet felt restrained, feeling that I ought not to press the matter." Further correspondence ensued and a yet clearer mark of God's guidance was given, for both were led on the same day to think out a certain view of things which the one communicated to the other.

The perfect agreement of view was a clear indication to go forward.

A circular letter was sent out to other workers whose co-operation was invited but no very favourable replies were received. The proposed plan was thought to be altogether out of the reach of the Kabyle converts and to be likely to be wearisome to them. A modified programme was prepared, the main points being adhered to, and at last a decision was arrived at to hold the first Bible School at Tazmalt on May 24th-28th.

The programme was a big one, viz.: A Review of the Whole Bible, and a state-

ment of our reasons for believing it to be the Word of God. Four meetings were held daily: (1) Devotional, 6.15 to 7 a.m.; (2) Morning Session, 9 to 11 a.m. (3) Afternoon Session, 4 to 6 p.m.; (4) Open Conference on various subjects, 8 to 10 p.m.

This was a stiff programme for men who are not accustomed to that kind of thing, but the interest was well sustained, and a great change was noticed in some of the men towards the end of the time.

Whilst the "school" aspect of the gathering was kept well to the front, *i.e.*, the importance of Bible Study and the various methods of study, the practical side was not lost sight of, and the bearing of Bible study on life and work was emphasised throughout. Thus the balance of theory and practice was maintained. No attempt was made to get a big number, and only those were invited who would be likely to profit by such a course of study, or who could contribute to it. The following were the subjects dealt with:—

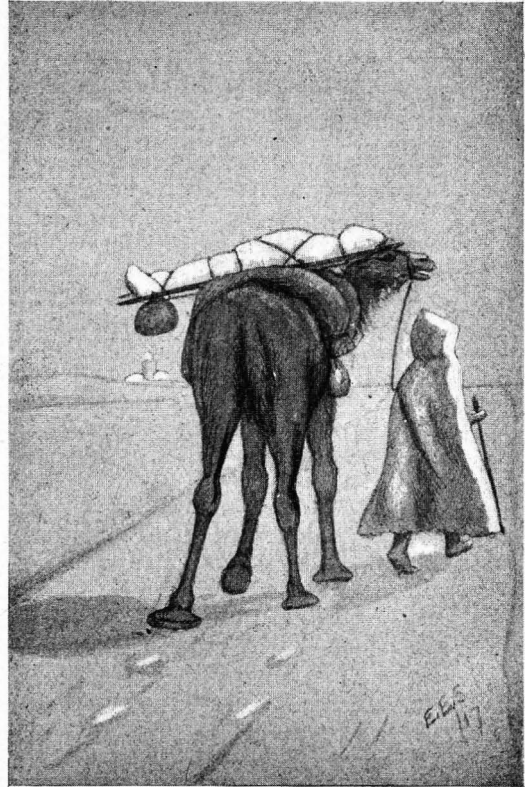
1. The Bible and its contents—the order and grouping of the Books.

2. Reasons for believing the Bible to be the Word of God. (a) Its own claims considered. (b) Its moral effects. (c) The Testimony of fulfilled Prophecy.

3. How to study the Bible. (a) As a whole—the story of Redemption, Christ the Centre (b) The study of a Book—Philemon: the Gospel applied, Redemption at work. (c) The study of Types—Typical men and typical things. (e) How to make chains of verses, to study words, and the lives of Bible characters. (f) How to use the Bible—individually and collectively, in the home and in the church.

The evening conferences dealt with practical subjects connected with the work, *viz.*, How to win the unconverted; how the converts can make progress; and a statement of the ultimate aim of missionary effort, *viz.*, the establishment of a native church which will evangelise its own country.

We also had the privilege of meeting round the Lord's Table in the true spirit of worship. A Gospel Meeting was held in which the native and European testified to the saving power of the gospel. It was a solemn time. The last gathering was



From a sketch]

[by Mr. E. E. Short.

#### The last journey to Kairouan.

quite informal, and God gave us a message of great power and of practical value on the Christian life.

All doubts as to the usefulness of the Bible School were dissipated, and everyone approved the proposal of holding a second in the autumn (probably at Djemâa Sahridj), when a Gospel and perhaps an Epistle will form the bases of study. Both missionaries and converts went away with fresh zeal to apply themselves to further study of the Word in order to be equipped for life and service for the Master. The utmost economy was practised with regard to food, in order that expense should not be an obstacle to the further extension of the movement, and it was proved that entire satisfaction could be given to both European and native at a cost not exceeding one shilling and threepence per head per day.

It is proposed to develop the studies on the various stations, in the intervals be-



tween the Bible Schools which will be held twice a year. Thus we shall be united in our teaching and shall have the

benefit of each other's experience.

T. J. WARREN.

*Djemâa Sahridj, Algeria.*

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## The Last Journey to Kairouan.

Though Kairouan has no longer its exclusive holiness as a town closed against all non-Moslems, it still retains much religious renown, and there is still an idea of privilege and future benefit in being buried here.

The dead are often brought from some distance out in the country to be buried in the Kairouan cemeteries. Thus one may meet on the roads to the town a camel, or donkey, bearing a dead body wrapped in its shroud and bound to a couple of long poles, and so fastened on the animal's back. The body "see-saws" with the swinging step of the camel, and sometimes a bundle is hung under the feet to balance the weight. The body is not brought into

the town, but the necessary permit for burial having been procured, the ceremonial washings, &c., can be performed at some saint's tomb near the cemetery, and the burial finished before nightfall. As Arab burials are generally well within twenty-four hours after death, the body may have started in the early morning on its last journey to Kairouan, very soon after the spirit had left it. There must needs be here a simple and speedy disposal of the dead, but there is also a general lack of delicacy or reverence in the treatment of them, which indicates a deeper lack in the religion of which the holiness is local and external.

E. E. SHORT.

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## The late Mrs. George Pearse.

Mrs. Pearse fell asleep in Jesus on May 14th at an advanced age. During the latter part of her life she was in failing health. We had not heard from her for some time. I think almost her last communication to us a few years since was to send us a gift of £100 for the Mission. She had a small annuity, and out of this she saved this money, and wished it devoted to the Lord's work in North Africa.

Mr. and Mrs. Pearse were the principal founders of the Mission to the Kabyles, which afterwards grew into the North Africa Mission.

Mrs. Pearse, who before her marriage was Miss Jane Bonnycastle, as a young woman moved in worldly society in Paris, where, she has told me, it was part of her work to lead out young men into society. Later on she was converted through the preaching of Grattan Guinness, and became a most energetic and devoted Christian worker.

After her marriage to Mr. Pearse they both devoted themselves to evangelistic work in France; but the Franco-German War of 1870 upset all regular operations, and Mr. and Mrs. Pearse then took up the work of visiting the French prisoners of war and distributing Scriptures amongst them. Mrs. Pearse had special gifts and tact for work of this sort, and her good knowledge of French and her courage and tact enabled her to do what no ordinary lady would have attempted. About 1876 she and her husband visited Algeria for work amongst French soldiers there, and while in that country they were greatly impressed by the need of the Kabyles; so that when, in 1880, their work in France was less pressing, they went out to Algeria again, travelling far and wide through the country, and ultimately, in 1881, the Kabyle Mission was started. In 1883, Mr. Pearse, who was by this time over sixty-eight years of age, handed the Mis-

sion over to a Council, and with his wife devoted himself to independent work in Algeria in fellowship with the Mission. After several years he retired to England, where he died on June 30th, 1902, just after entering his eighty-eighth year. In his last letter to me, written just before his death, he said: "*I hope you will see that Kabylia is cared for.*"

Mrs. Pearse has survived her husband for about fifteen years, and has ever maintained a deep interest in her dear Kabyles, though of late years her health and age have prevented her from any active service.

We cannot sorrow as others who have no hope, especially in her case and at her age. We feel that for her to be absent from the body and present with the Lord is far better. We thank God for all her devoted service and for her unceasing prayers, for she was a woman of a very prayerful spirit.

We pray God that as one and another of our aged friends are called home, new ones may be raised up to take their places, both in the field and at home, bearing the work up in prayer, and sustaining it by their sympathy and help.

E. H. G.



Photo by]

A Group of Kabyle Children.

[Mr. S. Arthur.

## For the Children.

By Mrs. Ross.

"The time of the singing of birds is come," and I expect the birds are singing in England too, for I hear that your winter is over and gone. The sun here is shining brightly, the birds are singing merrily, and hearts that have been aching are feeling better as nature speaks to them of hope and sunny days to come.

I am told that we get very few birds in Algeria that are not to be found in the

British Isles; maybe when I was at home I was too busy to notice them, or else I did not go to the right places. Here, as I go from village to village among the lonely mountains, it interests me greatly to notice the different plumage of the birds and to listen to their varying notes. There are the pretty little tits—those with red heads do look so pretty on the green branches, the colour showing up against

the foliage—the hoopoe, the stonechat, the sparrow, the swallow, the swift, the Chasseur d'Afrique, and lots of others. When we are holding our Sunday morning service, the swallows love to come in, attracted perhaps by our singing, and little Kabyle and English eyes seem attracted to watch them. But all the birds here are not pretty or sweet singers. There are the big cruel ones too, such as hawks and vultures, and sometimes we see an eagle. There are the storks too, who make their nests on the tops of houses, and I must not forget to mention that the cuckoo is here also. How good God is to give us so much of what is pleasant to see and hear! Do you ever thank Him for it?

Are any of you looking forward to the time when you shall be able to go to some other land and tell of the love of the Lord Jesus? Shall I give you a hint as to what will help you to be a good missionary? when the time comes? It is just this. Do the thing which is the will of God for you just now, without grumbling, because you have not someone else's job. Keep on doing it, even if you do not see why. Then, when your time comes to go abroad, you will not be one of those who want to give up because they find the work not so easy as they thought it would be. Learn all you can about everything. Every scrap of useful knowledge comes in handy on the Mission field, for a missionary does not preach all the

time you know. Take a lesson from the birds and give pleasure to others.

It makes my heart so glad that there are a number of boys and girls over here who are not learning anything about Mohammedanism, but are being taught about the Lord Jesus Christ just as you are yourselves. A few days ago, I said to the little boy who was driving my donkey, "What do you call yourself now—a Moslem or a Christian?" He had evidently never thought about the subject, but he answered at once, "Why, I am a Moslem, like my father. Could it ever be that one left the religion of his fathers?" I questioned him about the religion, and found he knew nothing about it, not even a prayer. Then I said to him, "Now tell me a little about the Lord Jesus—who is He? Where was He born? How and why did He die?" He answered all correctly without hesitation. "Dear me," I said, "it seems to me that you know more about the Christian religion than the Moslem." He answered, "Madame Warren has taught me. We Moslems believe all that you believe. There is no difference." When this boy grows older he will find out his mistake, and what a big difference there is between the belief of a Moslem and the faith of a Christian. Will you pray for this boy and pray that God's Spirit may enlighten many dark Moslem hearts.

*Djemâa Sahridj.*

## Home and Foreign Notes.

### A PRAYER MEETING

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

In addition to the above, the following N.A.M. **Prayer Meetings** are held, to which friends in the neighbourhood are cordially invited:—

**St. David's, Aldersbrook Road, Manor Park, E.** Third Friday, at 3 p.m.

**129, Fordwych Road, Cricklewood, N.W.** Second Tuesday, at 3.30 p.m.

**100, Rusthall Avenue, Bedford Park, W.** Alternate Saturdays, at 8 p.m. July 7th and 1st; Aug. 4th and 18th; Sept. 1st.

**23, Deanville Road, Elms Road, Clapham, S.W.** Every Saturday, at 3 p.m.



**Pastor F. E. Marsh** has written an eight-page booklet, dealing with the error so prevalent at the present time—that if a soldier dies in battle he is sure to go to heaven. This dangerous teaching is being widely spread on every hand. It is thoroughly unscriptural, and is doubtless a device of the Evil One to lull men into a false security. Copies of Pastor Marsh's leaflet, which is entitled, "Will a Soldier secure his Soul's Salvation by Dying for his Country?" may be had of the Author, **48, Bristol Road, Weston-super-Mare**— $\frac{1}{2}$ d. each, or 3/6 per 100.

## DEPUTATION WORK.

The Assistant Secretary has had the privilege of visiting the following centres :—

1. April 29th. **Barking. Park Hall.** Sunday Services and Children's Meeting.
2. May 1st. **Barnsbury. Paget Memorial Hall.** Boy's Meeting.
3. May 6th. **Tadworth. Mission Hall.** Sunday Services and Children's Meeting.
4. May 9th. **Aldersgate Street Y.M.C.A.** Noon Prayer Meeting.
5. May 9th. **Highgate. Archway Assembly Hall.** Evening Meeting.
6. May 11th. **Bedford Park, W.** Drawing Room Prayer Meeting.
7. May 13th. **Upton Cross Baptist Church.** Sunday Services and Children's Meeting.
8. May 19th. **Clapham Common. Deanville Road.** Evening Meeting.
9. May 24th. **Knightsbridge. United Bible-class.** Meeting.
10. May 27th. **Streatham. Hitherfield Rd.** Sunday Services.
11. May 27th. **Battersea.** Crusaders' Afternoon Class.
12. May 28th. **Bayswater. Talbot Tabernacle.** Missionary Meeting.
13. June 1st. **Victoria Park. Missionary Training Home.** Meeting.
14. June 2nd. **Edinburgh. Gould Hall.** Faith Mission Conference.
15. June 2nd. **Edinburgh. Carrubbers' Close.** Meeting.
16. June 3rd. **Leith. Madeira Street Church.** Morning Service.
17. June 3rd. **South Leith. Hope Street Church.** Evening Service.
18. June 4th. **Edinburgh. Carrubbers' Close.** Noon Prayer Meeting.
19. June 4th. **Edinburgh. 18, Ravelstone Park.** Prayer Circle Meeting.
20. June 4th. **Edinburgh. Charlotte Chapel.** Monthly Missionary Prayer Meeting.
21. June 5th. **Glasgow. National Bible Society of Scotland.** Monthly Prayer Meeting.
22. June 6th. **Bridge of Weir. Orphan Homes.** Evening Service.
23. June 7th. **Glasgow. Grove Street Institute.** Evening Meeting.
24. June 8th. **Pollokshields. Maxwell Park.** Drawing Room Meeting.
25. June 9th. **Saltmarket. Tent Hall.** Evening Meeting.

Readers of the Magazine are earnestly asked

to continue steadfastly in prayer on behalf of all the deputational and office work, as well as for God's missionary servants on the field, and the native helpers and converts.

H. F



## Morocco.

*Spanish Work.*

Mr. Moore writes from Tangier: "The Spanish meetings continue encouraging. They are rather small now, but one feels in contact with some who are really seekers and who do not come just for "the loaves and fishes." One or two of our Christians have been sorely tried by poverty and difficult home circumstances, but they seem to come out of it grandly. The young Spanish Bible-Depôt Keeper has just come back from a most successful tour in Melilla, where he sold 920 books—of course, all portions of Scripture."



From a letter received from Mrs. Simpson, who has been much cheered of late months by tokens of the Lord's working in the hearts of patients at the Tulloch Memorial Hospital, Tangier, we quote the following: "We had 225 out-patients during the month of April. One of our in-patients we were praying for four years ago. We had lost sight of him, and cannot but feel that God has purposes of grace for his soul, in so unexpectedly bringing him here as an in-patient. It is seldom this class of Moor will consent to remain in hospital. He was only an out-patient in Dr. Wilson's time, but he has heard much of the Truth from native Christians, both here and in Fez." Prayer is asked for this man.



Miss Eason writes from Casablanca on May 30th: "We occasionally have a little Spanish meeting after the Italian one in the afternoon, but once a month instead of this we all unite around the Lord's table. We are a very mixed company, sometimes six nationalities—Italian, Spanish, English, Syrian, Swiss, and now a Russian has joined us. I was interested to hear the other day that there were over a thousand Greeks here. Signor Arnone has been talking to two, and has exchanged their Testaments for the original Greek version. We are praying that God will use these to open their eyes to the truth."

### Algeria.

Miss Hilda Kenworthy, in a circular letter from Cherchell written May 7th, says: "You may remember a girl, named Touma. She is still rather bigoted, but recently has listened with much more attention. Some one told her that when people became Christians they were baptised, and one day, when I was talking to her, she declared that when she became a Christian she would give up all the old religion, and be baptised before us all, to show that her sins were really washed away. Then turning to her sister, N'fissa, she said, 'You have been a Christian for some time, why are you not baptised?' N'fissa looked helplessly at me, so I said, 'But we do not allow anyone to be baptised until they have given up the Fast of Ramadan, and told at least their own family that they have done so. Are you ready for that, N'fissa?' N—— said bravely, 'Yes, if God gives me strength, I will eat next Ramadan.' Her mother who was crossing the court turned, saying, 'What do you say, eat during Ramadan? I will cut your throat if you do!' N—— repeated calmly, 'Yes, if God gives me strength I will eat.' Her mother said that if she really did such a thing she would never allow her to go to 'the English' again, and that when she died she would be buried in the French cemetery! A terrible calamity in the eyes of a Moslem.

"I have told you this in order that you may pray for N'fissa, that she may indeed trust God to give her strength to obey Him; and for Touma, that she may be so deeply convicted of sin that she may have no peace until she comes to Jesus for pardon."



One of the greatest trials met with by our missionaries at Cherchell is the forced marriage of the converted girls in whom they are naturally specially interested. In a circular letter, Miss Johnston writes as follows: "Last autumn one of the professing Christians was working at her loom one Wednesday morning, when she heard that she was wanted at her home, just across the road, and then she was told that she was to be engaged to an old man and would be sent off in three or four days to be married to him in another town. She shed many tears and looked very ill before she left, but she had to make the best of it. She lost her mother some years ago, and her father's heart seems at times like the nether millstone.

"Two or three weeks ago, another professing Christian was engaged and married off like a flash of lightning, but she is living just outside Cherchell, and can be visited more frequently. . . I was very much astonished the other day to learn that a girl of about sixteen, who used to come to our classes, had been married to a man who had lost his wife only three weeks before!"



The following, extracted from a letter written by Mrs. Ross of Djemâa Sahridj, will illustrate one of the difficulties met with by the missionary on the foreign field, who has to speak in a language which he has not had time to acquire perfectly. Many similar incidents will doubtless occur to the minds of our workers abroad: "The other day I met a boy on my way home from Sunday School. He had been to Mrs. Warren's Sunday School, and I asked him what the gentleman (a visitor) had been talking about. He replied excitedly, 'Well, you know, he told us a funny thing. He said that one day the Lord Jesus went down to the sea and saw two men fishing. He said to them, "Come and follow Me." One of the men said to Him, "Wait a minute." And he took up his daughter and threw her into the sea and then went and followed Jesus.' Of course, I had to think out how the mistake arose, and then I remembered that in the language used, the words for *net* and *daughter* are very much alike. I had a similar experience a few weeks ago, but fortunately my hearers asked me whether I had said what I meant to say, and so I was able to make the matter clear before I left."



In a letter from Mr. Warren, of Djemâa Sahridj, written when he was staying at Tazmalt with Mr. Griffiths (Echoes of Service missionary), after the Kabyle Bible School gatherings, an account of which appears on page 65, he gives the following incident. It shows plainly that what the awakened soul longs for is not amusement or distraction, but the message of salvation from the Word of God. It were well indeed if Christian workers among soldiers everywhere would bear this in mind.

"We had a very interesting case yesterday," writes Mr. Warren. "A young Kabyle soldier arrived from the front with an earnest desire to learn something from God's Word, and how to pray. He came four times during the day, and each time with the same request. On one occasion, one of his companions, who was rather

tired of the subject, asked for some music. Mr. G—— began to play, when the soldier interrupted him saying: 'What I want is God's Word.' Mr. G—— explained that it was God's Word that he was about to sing; but the soldier insisted, saying, '*Don't mix it up.* I want God's Word alone. I have faced death, and I want to know how to pray.'



During the month of April Mr. Shorey visited thirteen villages round **Boghni**. He found very few men about, many being away in France. In some cases he met with a good reception, but in other places there was a good deal of opposition, in one village the women becoming so noisy while he was speaking that he could not make himself heard. A number of young men from Dra-el-Mizan, mostly called up for military service, came to Boghni on Easter Sunday, and were induced to attend the Sunday afternoon

service, when Mr. Shorey had the opportunity of preaching the gospel to them.



### Tripoli.

Mr. Reid writes from Tripoli: "A rather superior Moslem, whom I have helped in a small way, is reading the Word of God now, and says he believes. At present he is ill, and I am helping him in any way possible, for his family is in sore poverty. When earning good wages he with several others used to read and study the Bible together, so that the most dubious could not say that his interest is entirely the result of temporal help given.

"We have joy in telling those who come to us of the love of God in our Lord Jesus Christ, and trust that some believe. We keep meeting with little proofs that much is remembered by one here and there. A few take Gospels and tracts, and we trust that the Holy Spirit is working in hearts."

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## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

For blessing which has resulted from the opportunities given in connection with the Carpet Industry at Cherchell, and that in spite of many difficulties the Industry has been kept open during the war, and still continues to be the centre of aggressive work and continuous teaching.

For the encouragement received at the Kabyle Bible School recently held at Tazmalt, in Kabylia: and prayer that this may be but the beginning of a great work among the native converts (*see page 65*).

For many opportunities given to those who have been engaged in itinerating and distributing the Scriptures in Algeria and Tunisia: and prayer that the portions circulated and the words spoken may be blessed to many of the readers and hearers.

### PRAYER.

For a Moor who attended the T.M. Hospital at Tangier some four years ago. After being lost sight of, he has lately come back and has been admitted into the hospital as an in-patient: that the Lord would bless the words spoken to him, and would open his eyes to his need of a Saviour, and bring him to the feet of Christ.

For two sisters at Cherchell: that the one who is a Christian may be strengthened to follow the Lord fully, and that the other may be convicted of sin and brought to her sister's Saviour.

For the young Kabyle soldier at Tazmalt who, having faced death at the front, appeared to be in real earnest in his desire to learn the way of salvation (*see page 71*).

That the Lord would bless the reading of His own Word to a sick Moslem in Tripoli who seems genuinely interested (*see above*).

For the Deputation Work in which Mr. Farmer is at present engaged: that God would continue to bless his efforts, and would grant that he may be still further encouraged by seeing fresh interest aroused in the work of the Lord in North Africa.

That the Lord would continue to bring to the minds of His stewards the special needs of the workers in North Africa at this time, so that it may be possible for the Council to send to these, suitable financial supplies,—that they may not be hampered in their work by undue anxiety and care.

That the Lord would prepare the speakers for the Annual Meetings of the N.A.M. on September 27th, and constrain a good number of His servants to make an effort to be present on that occasion.

## LIST OF DONATIONS from May 1st to 31st, 1917.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	ANNIESLAND AUX.	Local Rect. No. £ s. d.		
No. of Rect.	Amount. £ s. d.												
4178	10 0	4212	1 7 0	21st		4282	1 0 0	7th		Miss ANDERSON, Hon. Sec., 1, Temple Gdns., Anniesland. Gen. Rect., 4272.	67	1 13 0	
9	2 6	3	9 8	22nd		3	4 0 0	6	15 0		Previously ack'd	24	1 6
80	6 0	4	7 6	23rd		5	1 0 0	(v)	4 0				£25 14 6
1	14 6	10th		50	13 0	30th		(p)	30 17 0	Local Rect. No. £ s. d.			
2nd		5	50 0 0	(1)	7 9	7	1 0 0	12th	3 0 0	62	8 5 5	DUBLIN AUX.	
3	18 3	6	10 0 0	52	3 6	8	5 0 0	(d)	3 0 0	3	10 0 0	S. S. MCCURRY, Esq., Hon. Sec., 9, Chiswick Place, Eastbourne.	
4	6 9	9	1 0 0	3	5 0	9	10 0 0	16th	5 0 0	4	2 0 0	Des. Receipt, 1858	
5	6 6	20	10 0 0	4	2 6	10	0 0 0	(q)	2 0 6	6	4 0 0	82	1 0 0
6	2 6	1	5 0	5	10 0	2	6 0 0	(r)	1 4 6	7	1 0 0	9	10 0 0
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9	7 0	(d)	3 0 0	8	10 0	5	1 0 6	18th	1 1 0	70	4 6 4	5	5 0 0
90	17 6	24	5 0	24th		6	18 6	(t)	1 1 0	1	10 0	6	5 0 0
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3rd	2 2 0	(f)	1 0 0	1	5 0			23rd	5 0 0	BELFAST AUX.		90	10 0 0
4	6 0	28	4 0	2	3 0			6	5 0 0	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.		1	10 0 0
4th	6 0	9	2 6	3	10 0 0			7	4 0 0	Des. Receipt, 1833.		2	1 0 0
5	12 0	14th		4	1 0			8	14 6	64	3 0 0	3	10 0 0
5th		30	12 0	5	6 6			9	2 15 3	5	5 0 0	8	5 6
6	1 2 4	(g)	1 0 0	6	6 0			50	10 5			9	2 0 0
7	2 6	32	10 0	7	3 8			1	1 0 0			37	19 1
8	6 0	15th		8	1 4			2	5 0 0				£46 4 7
9	3 6	3	1 1 8	9	5 0			24th	5 0 0				
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2	6 9	36	10 0	26th				(w)	2 3 0				
8th		(j)	1 0 0	3	15 6			(x)	3 0 0				
3	4 6	38	4 6 4	4	1 0 0			(y)	3 6 7				
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9th		19th		29th									
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8	6 6	3	1 5 9	9	10 6								
(c)	5 0 0	4	10 0	80	2 6								
10	2 6 4	5	10 0	1	5 7								
1	3 0 0												

(a) Two Friends. (b) Tadworth Mission Hall. (c) Boxholders at Renfrew. (d) Auckland Hall School. (e) Y.P. Mission Class, Hoxton. (f) "Combined Bible Classes," Hoxton. (g) Upton Cross Bapt. Ch. (h) Readers of *The Christian*. (i) Boxholders at Highgate Road. (j) Broxburn Christian Union C.E. Society. (k) Boxholders at Malvern. (l) Women's B. Class, Ilford. (m) Boxholders at Woodford Bridge. (n) Unity Ch. Miss. Union, Bristol. (o) Newbury Park S. School. (p) "Friends," per Misses Cox and Smith. (q) Boxholders at Bewdley. (r) Miss Chapman's S.S. Sewing Class, Bewdley. (s) Boxholders at Ascot. (t) Y.P. Evangelistic League, Bristol. (u) Mothers' Meeting, Waitville Ch., Handsworth. (v) Y.W.B. Class, Waitville Ch., Handsworth. (w) Bath Auxiliary. (x) Providence Hall, Bristol. (y) Boxholders at Mission Hall, Atherton.

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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.]

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## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tanger.	Date of Arrival.	Cherchell.	Date of Arrival.	Bône.	Date of Arrival.
Mrs. ROBERTS .. ..	Dec., 1896	Miss L. READ .. ..	April, 1886	Miss L. COLVILLE ..	April, 1886
Mrs. SIMPSON .. ..	Mar., 1898	Miss K. JOHNSTON ..	Jan., 1892	Miss H. GRANGER ..	Oct., 1886
Miss J. JAY .. ..	Nov., 1883	Miss E. TURNER ..	Jan., 1892	<b>TUNISIA.</b>	
Miss G. R. S. BREEZE,		Miss H. KENWORTHY ..	Nov., 1910	<b>Tunis.</b>	
M.B. (Lond.) .. ..	Dec., 1894	Mons. P. NICOLLE ..	Dec., 1914	Mr. A. V. LILEY .. ..	July, 1885
Miss F. MARSTON ..	Nov., 1895	Madame NICOLLE ..	Dec., 1914	Mrs. LILEY .. ..	July, 1913
Miss ALICE CHAPMAN	Oct., 1911	<b>Algiers.</b>		<i>Italian Work—</i>	
Mr. A. FALLAIZE ..	Nov., 1915	<i>Kabyle Work—</i>		Miss A. M. CASE .. ..	Oct., 1898
Mrs. FALLAIZE .. ..	Nov., 1915	Mons. E. CUENDET ..	Sept., 1884	Miss G. E. PETTER ..	Oct., 1913
Miss E. CRAIGS ..	Oct., 1912	Madame CUENDET ..	Sept., 1885	<b>Bizerta.</b>	
Miss M. M. GLEN ( <i>Associate</i> )	Jan., 1913	<b>Boghni.</b>		Miss R. J. MARCUSSON	Nov., 1888
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Mr. A. J. MOORE B.A.	April, 1909	Mr. A. SHOREY .. ..	Nov., 1902	<b>Kairouan.</b>	
Miss F. R. BROWN ..	Oct., 1889	Mrs. SHOREY .. ..	Oct., 1904	Mr. E. SHORT .. ..	Feb., 1899
<b>Casablanca.</b>		<b>Djemaa Sahridj.</b>		Mrs. SHORT .. ..	Oct., 1899
Miss C. S. JENNINGS ..	Mar., 1887	<i>Kabyle Work—</i>		<b>Sfax.</b>	
Miss M. EASON .. ..	Dec., 1910	Miss J. COX .. ..	May, 1887	Mr. H. E. WEBB .. ..	Dec., 1892
<b>Tetuan.</b>		Miss K. SMITH .. ..	May, 1887	<b>TRIPOLI.</b>	
Miss A. BOLTON .. ..	April, 1889	Mrs. ROSS .. ..	Nov., 1902	Mr. W. REID .. ..	Dec., 1892
Miss A. G. HUBBARD ..	Oct., 1891	Mr. T. J. WARREN ..	Feb., 1911	Mrs. REID .. ..	Dec., 1894
Miss M. KNIGHT .. ..	Oct., 1899	Mrs. WARREN .. ..	Feb., 1911	Miss F. M. HARRALD ..	Oct., 1899
Miss <i>Vecchio</i> ( <i>Schoolmistress</i> ).		Mr. S. ARTHUR .. ..	Dec., 1913	<b>EGYPT.</b>	
<b>Laraisch.</b>		Mile. V. EYMANN ..	Oct., 1913	<b>Alexandria.</b>	
Miss K. ALDRIDGE ..	Dec., 1891	Mile. E. DEGENKOLW ..	Oct., 1913	Miss R. HODGES .. ..	Feb., 1889
<b>Fez.</b>		<b>Tebessa.</b>		Miss M. FARLEY .. ..	Nov., 1915
Miss M. MELLETT ..	Mar., 1892	Miss A. COX .. ..	Oct., 1892	<b>Shebin-el-Kom.</b>	
Miss S. M. DENISON ..	Nov., 1893	Miss E. WHITTON ..	Oct., 1913	Mr. W. T. FAIRMAN ..	Nov., 1897
		<i>Assisted by</i>		Mrs. FAIRMAN .. ..	Feb., 1896
		<i>Mons. Bouin (French Evangelist).</i>			
		<i>Madame Bouin.</i>			

AT HOME.—MISS ADDINSELL, MISS BAGSTER, MISS BANKS, MRS. BOLTON, MISS DE LA CAMP, MISS THOMASSEN, MISS WOODLELL.