

# 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"*

## OUR ANNUAL MEETINGS

WILL (D.V.) BE HELD AT

Sion College, Blackfriars,

Thames Embankment,

ON

Thursday, Sept. 27th,

1917.

**PRAYER MEETING at 2.30.**

**AFTERNOON MEETING at 3.30.**

Chairman : Sir W. F. A. ARCHIBALD.

INTERVAL FOR TEA AND CONVERSATION.

**EVENING MEETING at 6.30.**

Chairman : GEORGE B. MICHELL, Esq.

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.



# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from June 1st to 30th, 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.	BELFAST AUX.	Local Rect. No. £ s. d.
No. of Rect.	Amount. £ s. d.	4324	1 0	18th	0 0	(q)	1 0 0	11th	10 0 0	Mrs. Bolton,	70 10 0
4299	5 0	5	2 0	4351	20 0 0	4380	10 0 0	1866	10 0 0	Hon. Sec.,	1 1 0 0
4300	5 0	8	2 0 0	(k)	7 6		£244 9 2	(s)	2 0 0	Gordonville,	
1	5 0	9th	5 0 0	53	2 6	Pubns.	1 4 9	14th	8 10 0	Cregagh,	£2 5 0
2	5 0	10	1 0 0	(l)	4 0 0	Sundrs.	26 2 6	18th	3 10 0		
3	2 0	30	1 3 0	(m)	1 0 0		271 16 5	15th	1 7 0	Des. Receipt, 1860.	Previously ack'd 25 14 6
4	7 0	1	1 0 0	(n)	1 5 0	Transfer from Des. Fund	No. 1852 5 0 0	18th	2 0 0	Local Rect. No. £ s. d.	
5	1 0	2	1 0 0	19th	15 0			20th	2 0 0		
6	2 0	8	8 0	57	8 0			1	5 0 0		
7	2 6	11th	1 0 0	22nd	10 0			25th	2 10 0		
8	4 0	2	1 0 0	(o)	1 0 0			27th	3 2 0 0		
9	5 0	12th	12 6	60	10 0			28th	4 7 6		
10	10 0 0	(f)	2 0 0	23rd	10 0			30th	5 1 0 0		
11	11 1	4	2 0 0	(p)	1 5 0			6	10 0		
12	1 0 0	5	3 0 0	62	1 5 0			7	6 5 0		
13	6 4	6	2 6	3	2 6			8	12 10 0		
14	1 0	7	2 6	4	10 0				55 2 0		
15	5 6	8	10 0	5	5 0						
16	1 0 0	9	1 19 0	6	1 0 0						
17	5 0	13th	5 0 0	7	1 1 0						
18	1 0 0	(g)	4 5 0 0	26th	2 0						
19	4 6 3	14th	10 0	27th	100 0 0						
20	1 0	2	5 0	9	100 0 0						
21	5 0	3	10 0	70	5 0						
22	1 0 0	15th	10 0	1	5 0						
23	5 6	4	10 0 0	2	1 5 6						
24	1 0 0	(h)	2 5 0	3	5 0 0						
25	5 0	(i)	1 10 0	4	10 0						
26	1 0 0	47	10 0	5	10 0						
27	5 0	2	5 0	28th	10 0 0						
28	4 6 3	3	10 0	6	10 0 0						
29	1 0	16th	2 6	7	1 10 0						
30	5 0	8	2 6	30th	2 6						
31	5 0	(j)	5 6	8	2 6						

### DESIGNATED FUND.

No. of Rect.	Amount. £ s. d.
June 1st	1 0 0
1860	2 5 0
1	1 0 0
2nd	5 0
4th	17 6
6th	5 0
7th	10 0
5	10 0

### SUMMARY.

June, 1917.	
General Fund ..	£276 16 5
Designated Fund ..	50 2 0
	<b>£326 18 5</b>

### TOTALS.

Jan. 1st to June 30th, 1917.	
General Fund ..	£2,251 11 4
Designated Fund ..	831 3 7
	<b>£3,082 14 11</b>

(a) Union Church, Gosport. (b) Gospel Hall, W. Thurrock. (c) Boxholders at Harrogate. (d) Bow Bapt. Church S.S. (e) Y.W.B.C., Drummond Hall, Boscombe. (f) Drawing Room Meeting, Pollockshields, Glasgow. (g) Tabot Tabernacle. (h) Drawing Room Meeting, Edinburgh. (i) Carrubbers' Close, Edinburgh. (j) Friends at Purley. (k) Boxholders at Liverpool. (l) Christchurch Missionary Association, Exmouth. (m) Railway Mission, Gorgie. (n) Bridge St. Mission, Leith. (o) Miss. P. Meeting, Hartney Wintney. (p) Ayr Baptist Church. (q) Bridgeton Baptist Church, Glasgow. (r) New Road Mission S.S., Dagenham. (s) Ley St. Hall S.S.

## From July 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.	No. of Rect.	Amount. £ s. d.	Local Rect. No. £ s. d.
No. of Rect.	Amount. £ s. d.	4404	2 6	4425	1 0	4447	5 0 0	1881	3rd	20th	36 15 0	
July 4th	(g)	5	1 0	(j)	1 0 0	8	10 0	1897	6 11 6	23rd	7 8 10 0	
4382	1 0 0	10th	10 9	27	1 1 0	31st	4 10 0	(q)	21 5 0	8	6 0 0	9 3 0
3	2 0 0	407	5 0 0	8	1 0 0	9	5 0 0	7th	1 0 0	(v)	1 4 6	40 2 6
4	1 5 0	8	1 0 0	(k)	6 6 0	1	5 0	(r)	1 0 0	24th	2 5 0	1 1 0
5	5 0	9	3 0	30	1 1 0	2	1 0 0	(s)	5 0	900	2 5 0	2 1 6
6	2 0 0	10	10 0	1	10 0	3	3 0 0	9th	1 0 0	1	1 0 0	3 1 4
7	1 0 0	11th	2 2 0	2	5 0	4	5 0 0	85	1 0 0	27th	2 14 0	5 6 5 3
8	1 0 0	19th	2 6	3	40 0 0			10th	2 2 0	2	2 14 0	7 10 0
9	2 6	4	5 0	182	14 2	Pubns.	11 6	11th	2 2 0	6	2 2 0	8 1 0
90	2 6	20th	10 0	11	10 0	Sundrs.	10 0	17th	5 0 0	17th	14 5	9 2 9
1	8 2	23rd	15 0	(l)	2 9 9			16th	17 11	8	17 11	50 3 0
(b)	1 0 0	12th	2 2 0	6	15 0			9	14 5	9	14 5	1 1 0
93	1 1 0	(h)	2 2 0	23rd	15 0			17th	17 11	17th	17 11	2 1 0
4	5 0 0	13th	5 0	(m)	4 14 3			(t)	1 15 0	17th	1 15 0	3 5 0
5	2 0 0	(i)	19 6	38	10 6			91	1 0 0	Miss SPENCER,	6 8	2 4 8
6	1 3 0	14th	10 0	40	2 2 0			2	10 0 0	Hon. Sec.,	7 6	3 3 0
7	1 0	19	10 0	27th	5 0			(u)	30 0 0	53, Cobham St.	8 8	1 10
(c)	4 0 0	20	5 0	43	1 0 0					Des. Receipts, 1897 and 1901.	9 2	2 3
(d)	1 10 0	1	7 6	(n)	13 3					Local Rect. No. £ s. d.	60	8 6
401	1 16 0	16th	5 0	(o)	1 5 0						1	1 3
2	3 12 6	3	25 0 0	45	1 0 0						33	1 0 3
(f)	4 5 0 0	4	5 0 0	(p)	5 0 0						5	2 6 4
											6	1 0 5

[Continued on page iii. of Cover.]



The Italian Sunday School, Casablanca (see page 91).

## The Godly Man's Description and Distinction.

By Rev. James Douglas, M.A.

*"But know that the Lord hath set apart him that is godly for Himself"*

(Psalm iv. 3).

**T**HE Hebrew term *chasid*, rendered "godly," is a word of precious meanings; and what adds to its interest is that it not only has a distinctly marked relation to God, but it has a relation to man also of deep significance.

The root meaning of the word in a Divine connection is well brought out in Psalm lxxxvi. 2, where, after the opening petition, "Bow down Thine ear and hear me, O Lord, for I am poor and needy," the Psalmist proceeds to say, "Preserve my soul, for I am 'godly'" (*chasid*).

Now, as the margin of Psalm lxxxvi. 2 serves to show, the special thought in the word *chasid* has to do with the experience of the Divine favour, so that we may translate the Psalmist's statement thus—"Preserve my soul, for I am one whom Thou favourest," or, "I am one to whom Thou hast shown Thy sovereign favour." We learn, therefore, that the foundation of a godly character is the experimental sense of the sovereign favour and goodness of God.

In a human connection the term *chasid* is appropriately rendered "merciful" or "kind," as in Psalm xviii. 25—"With the merciful," or kind, "Thou wilt

show Thyself merciful," or kind—implying that where the Divine favour is experimentally known, the visible sign of it will appear in kindness of heart, or mercifulness of disposition, in all human relations. It is instructive that it is the human significance of the adjective *chasid* that furnishes the dominant meaning of the substantive *chesed* based upon it, which, while most frequently rendered "mercy," is not unfrequently rendered "kindness," or "loving-kindness"; or, as in Psalm cvii., is rendered "goodness" throughout—"Oh that men would praise the Lord for His goodness," &c.

I. The foregoing observations may help us in the enquiry as to who the godly man is; and what the marks or evidences are that bespeak him.

(1) To begin with, the first trait of godliness in the life or character is bespoken in the godly man's prayer (Psalm lxxxvi. 1)—"Bow down Thine ear and hear me, O Lord, for I am poor and needy." The godly man is the self-emptied and needy man. This is so to the end of life's chapter. The godly man is never a Pharisee. He is never self-inflated or spiritually proud; but is poor in spirit, ever sensible that he owes everything to the sovereign favour of God.

(2) Another trait of godliness in the character or life is kindness of heart. Surely this is true universally. How can one know anything of the sovereign favour or grace of God and be at bottom hard-hearted? These things can no more intermix than oil and water can. Where there is the experimental knowledge of the Divine goodness, there must needs be in evidence the kind and merciful spirit in all the variety of human dealings and relations.

(3) A third quality of the truly godly which may be justly regarded as of universal application is the exercise of rigorous self-scrutiny. The godly person is continually judging himself or herself after a godly manner. The godly man will not allow his thoughts to carry him whithersoever they choose; or allow his tongue an unlicensed range; or suffer his motives to operate in secret unchallenged or uninspected: but will keep weighing, and that habitually, thoughts, words, actions, motives, in the balances of the sanctuary; for whereas of the wicked man it is said that "God is not in all his thoughts," so conversely of the godly man it may be said, not only that God is in his thoughts, but that He is hardly ever out of them.

(4) For the like reason the godly man is the man of godly trend, the man whose soul follows hard after God—lit., *cleaves* after Him; and to whom God's things stand first—not man's honour, or his own honour, but God's honour—not the glory of the creature, but the Lord's glory.

II. We have now to consider the godly man's distinction. "But know that the Lord hath set apart him that is godly for Himself."

The term "set apart" here denotes the setting apart that is the consequence

of rare, unique and wondrous separation. Thus we find the same term applied to the severance of the land of Goshen from the rest of Egypt on which the swarms of flies rested. See Ex. viii. 22. So in Ex. ix. 4 it is similarly applied to the miraculous severing of the cattle of Israel from the cattle of Egypt; and further (Ex. xi. 7) to the severance of the children of Israel from the judgment that came on the first-born of Egypt, both of man and beast. The godly man, therefore, is one who is set apart by God's *wondrous* action from others: and doubtless the beautiful passage in Mal. iii. 16-18 is a prophetic promise descriptive of this grand truth. The meaning is that God is at pains to set the godly man apart by a rare display of His glorious power. The idea of *wonder* is involved in the Hebrew for "set apart." Hence the Septuagint rendering, "But know that the Lord hath made the godly man wondrous for Himself."

The godly man is "set apart" or "severed" from the doom of an ungodly world; and distinguished and made wonderful by the Lord's own act and deed, even as the precious is taken away and set apart from the vile.

A fourfold distinction awaits the godly man:—

(1) The Lord sets him apart as one chosen for His peculiar intimacy.

(2) He sets him apart too as the beloved of His heart for His ravishing endearments.

(3) Once more, the godly man is set apart as Daniel was set apart by Nebuchadnezzar—as a favourite whom the Lord delights to honour.

(4) And, finally, as one made resplendent and meet for the Divine inhabitation, and for the perfected service of the Triune Jehovah in the Upper World.

---

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

### PART III.

Having already in previous numbers reviewed the work done in Morocco and Algeria, we now proceed to glance at that done in Tunis, Tripoli and Egypt, where the staff of the Mission is not so strong as in the countries already referred to.

We have four stations in the French Regency of TUNISIA—one in the City of Tunis, a second at Bizerta (on the coast to the north), a third at Kairouan (some thirty or forty miles further south), and a fourth at Sfax (in the south).

In the City of TUNIS, our staff is weak, Mr. and Mrs. Liley being the only European workers amongst Arabic-speaking people, while Miss Case and Miss Petter give themselves to labour amongst the Italian-speaking colony there.

Mr. Liley has a Bible Depôt which he has placed under the care of a native convert, and there he gets opportunities for conversation with professed converts or enquirers, and holds meetings every evening in the week except Saturday. A special class meets at his house on Sunday afternoons. Mr. and Mrs. Liley have done a good deal of itinerating work, visiting villages and farms in the country districts round about the city and some distance away. The natives as a rule are very friendly; thousands of Gospels, tracts and *Traveller's Guides* have been gratefully accepted. Thus, not only Arabs, but French and Italian colonists have been reached.

The officers and crews of vessels coming into the harbour have been visited, and there have

been some interesting cases of conversion. During the summer of 1916, Mr. and Mrs. Liley took charge of a Soldiers' Home in Malta, and in this way obtained a little change and rest while supplying the place of some one who also needed a change. Mr. Liley has now been more than thirty years in North Africa, and before that, he spent some time on the Congo. He feels, therefore, as we do, the great importance of seeking for younger men who may be fitted to come to his help and be ready to replace him in years to come.

The work amongst the Italian-speaking people has been beset with a great many difficulties. A number of the Italian converts have been called up to join the Italian Army, and the Italian Evangelist, after seven years' service, has returned to Italy. Miss Case herself was compelled on account of her health, which gave us great anxiety for some time, to come to Europe for some months. She is now back in Tunis, but is by no means strong, and the strain upon Miss Petter, her fellow-worker, has been considerable. Still the work has gone on.

The number of Church members is now forty-five, including absent soldiers who sometimes return on furlough; and the number of professed converts, not at present in fellowship, is eight; there are also some serious enquirers. There are seventy-seven names on the books attending the Sunday classes, with an average attendance of forty; and the average attendance at the weekly classes also numbers forty. Exclusive of the missionaries, there are six teachers in the Sunday School. The amount of money raised by the Church was nearly £8. Distribution of the Scriptures by means of the missionaries and their helpers goes on all the time, but an exact record of particulars is not available.

During the early part of 1916, the meetings went on regularly. A hearty prayer meeting was held on Monday nights in a small hall, and several new efforts to carry the gospel to outsiders were inaugurated. One was a cottage meeting in a member's house; another a Mothers' Meeting in a class room; and a third was the opening of a new little Hall, specially for work amongst young men, which members of the Y.M.C.A. helped to maintain. The Italian Evangelist, Signor Varvelli, gave several nights a week to this hall, and Miss Case every Thursday conducted a class for children and young people with a sprinkling of adults. Besides superin-

tending the Sunday School at the Central Hall, Miss Case had an interesting class of young men, two of the members of which gave evidence of being soundly converted, and were afterwards baptised. One of these had been led to the Saviour by Signor Arnone, now in Casablanca, where the Italian work may be said to be an offshoot of the work in Tunis.

Visiting has been kept up, and other opportunities of telling out the Gospel were seized as they presented themselves. For instance, one Sunday, the short hour between School and Evening Service was taken up by a party of young Jews, whom a lady known to Miss Case and Miss Petter conducted to their house to have some talk over questions which she said she could not answer to their satisfaction. The year was altogether one of encouragement though of considerable trial, and fervent prayer is asked for the workers and the work, and for an increase to the staff.

Our station at BIZERTA is held by Miss Marcusson, an associate of the North Africa Mission, supported by friends in Sweden, and assisted in the work of the station by some Scandinavian companions. Miss Rinsborg was absent for some time in Sweden, Miss Kalen in France, and Miss Nyberg in Constantine, but Miss Marcusson spent the whole year at the station. Her hands were very full, but she was graciously upheld, and kept busy and happy in the work. Miss Marcusson says that the year was richer in opportunities for spreading the Word of Life, both in preaching and in distributing the written Word, than ever before. The little Hall has been constantly filled with soldiers and sailors, specially when the cool weather came on. Help has been given by the French Army worker in the town, who has been indefatigable in his labours amongst soldiers and sailors. It was a great joy, too, not only to meet the French soldiers, but also those from the French colonies, Senegal, Madagascar, Martinique, Reunion. Thousands of Serbians and Montenegrins have also had their share in the Word of Life.

Miss Marcusson has a weekly class for Arab women, with an average attendance of twelve; and a Sunday School for Arab children, with an average attendance of thirty. There is a class for Jewish children with an average attendance of six, and also a Bible Depôt. The total number of books sold or given away was 8,700. Three weekly meetings for men have been held in the

Depôt: two for French-speaking soldiers, and one for Arabs, the average attendance being ten. The total number of attendances of French-speaking soldiers and sailors has been about two thousand. The Depôt was kept open every night, there being a writing room for soldiers and sailors, where paper, &c., was provided freely by a friend of the Mission. Bizerta being an important French naval and military base, the work amongst Arabs has to a certain extent been temporarily overshadowed by work amongst soldiers and sailors; but we trust eternal fruit may result from gospel testimony by lip and by printed page amongst the soldiers and sailors.

KAIROUAN has in the past been considered a sacred Mohammedan city, and the idea still prevails to a certain extent. There are a few groups of huts scattered round, but very few villages in the neighbourhood. Mr. and Mrs. Short are the missionaries at this station.

The average attendance during the year at the weekly classes for natives was seventeen. Rather over a hundred Scripture portions were given away. Meetings were held from time to time in Mr. Short's house for Jews and others; and many young Jews have shown real interest, one coming as often as he could to the Sunday service. In the winter time, lantern meetings were held in the Bible Depôt. Mr. Short, as a rule, spends a part of each morning—except Sunday—there, reading the Scriptures with callers and making use of opportunities for direct personal talks. He finds that there is less argument than some years ago, even though the radical truths are put more plainly, and though he seeks to make more direct appeals. Several afternoons in the week, Mr. Short visits his native acquaintances in their shops, and the country-men who frequent the cafés. He is sometimes much encouraged by the welcome given to him, though he is often interrupted by some one bringing forward the Prophet's claims, or raising some captious question about the Lord Jesus. The evenings that are not spent at the Depôt are free for visitors to the missionary's house, where men who shun the publicity of the Depôt meetings readily join in reading and prayer. In the spring of the year, a number of French soldiers, mostly Alsatisans, visited him, to whom he was able to minister the gospel; and in one instance a man seemed to have found the true way of life through one of these personal talks.

Summing up, Mr. Short says that he feels a distinct impression has been made within a small

circle, though no one has clearly come out. His special prayer is that God may speedily call out some from this circle to confess Christ and to testify for Him. As he and his wife are the only two workers, and there is so little immediate prospect of addition to their number, they are praying for a native helper. For a distance round Kairouan there is no gospel witness, and as they are at present situated it is not possible to go out far into the country.

Mrs. Short says:—

"On looking back on 1916 at Kairouan, one feels like saying with the Prophet of old, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' yet we have to thank God for the steady persistent way in which we have been able to keep on with our work unhindered by sickness, and for the numbers who have gathered round us continually. . . .

"The *Girls' Class* has been small, but has been kept up. We have added the teaching of reading and writing to our programme. One big girl is beginning to read the colloquial Gospel a little.

"The *Women* have come well, and there has been a quiet listening. The Scriptures are read to them, several well-known passages being gone over and over again so as to impress them on their minds, and a number of suitable texts have been committed to memory. *Women and Girls* both come on Sunday mornings. The biggest record last year on one Sunday was twelve women and six girls. *Family Prayers* in Arabic are conducted five days a week, and all girls and women in the house, or lads, are asked to join. The Gospels of Luke and John have been gone through in this way. One day a week has been given to visiting, but much more could be done in this direction. There are very few houses where the messenger is not welcomed, and in just a few the message is welcome as well."

We thank God for all the patient persistence of Mr. and Mrs. Short in this lonely station, and we trust their hearts may soon be cheered by more visible results.

Mr. Webb is our only missionary at SFAX, where Dr. Churcher used to labour, and he is sorely in need of a fellow-worker. He finds a large number of people to whom he can minister. He has Gospel meetings, meetings for children, and a Sunday School; besides visiting and distributing the Scriptures. At his Sunday classes he has sixty boys and nineteen girls, with an average attendance of forty boys and fifteen girls. At his week-day classes, his Arab porter-boys number sixty, average attendance forty; while the European boys number thirty-two, average attendance twenty-six; and the girls twenty-five, average attendance twenty-two. This gives



Mr. Webb and his European Sunday School, Sfax.

the total on the books of sixty Arab boys and fifty-seven European children, with an average attendance of forty Arab boys and forty-eight European children—total eighty-eight. Mr. Webb visits in cafés and shops, market-places, &c., and also in the people's homes. The approximate number reached in this way is about a thousand. Over a hundred portions of Scripture were sold or given away besides a few Bibles. Mr. Webb reports that the war has had its effect upon the natives who are not allowed to talk about it except in their homes. Many of the streets after sundown are in darkness or semi-darkness to economise the public expense, and the drinking shops are closed earlier. The Arabs are less inclined to talk about anything but business, and evening meetings are not so practicable as in pre-war times. Public selling and distributing of Scriptures amongst Arabs is not favoured by the authorities. Nevertheless it has been possible to sell and distribute over 140 copies. Arab life in the town continues much as before the war: the markets are full, and there is little distress.

The work among the young has given encouragement. The porter-boys' class has lost some of its members who have procured work in European houses. Three of the older boys attend the enquirers' class on Sunday mornings. The Arab Sunday School has fluctuated somewhat on account of the drought, whole families moving away into a more favourable part of the Regency. The European "Thursday Sunday School" is very encouraging. The children readily learn the texts of Scripture, hymns, &c., taught them. They are gathered from French, Italian and Maltese families, and their parents are non-Protestants and non-Christians. The Italian gospel meetings have been times of spiritual profit and edification, and the prayer meetings are times of refreshment. The English service on Sunday afternoon has been kept going, and gives opportunity for happy fellowship. One cannot but thank God for all the openings thus given in these difficult times, and trust God that His precious Word shall not return to Him void.



## TRIPOLI

is one of the countries in North Africa which lies out of the beaten track, whereas Morocco, Algeria and Tunis are comparatively easily reached. Even Egypt, though further off, lies on the main route to India and the East; but Tripoli is more out of the way, and so is apt to be out of sight and out of mind. Gospel efforts in this land have never been very widespread, and no other Mission but the N.A.M. has attempted Christian work there of a permanent character. Even visitors are few and far between, and Bengazi and the country to the east has scarcely been visited by a Gospel messenger, though it was from here—"the parts of Lybia about Cyrene"—that some of the earliest converts of the apostolic age were gathered. It is believed that many of the inhabitants of Eastern Tripoli belong to the aboriginal Berber races, as many of them speak that language. The efforts of the N.A.M. have not extended much beyond the City of Tripoli, mainly for two reasons—the disturbed condition of the country, and the dearth of missionary labourers.

**Mr. and Mrs. Reid** have laboured in TRIPOLI for over twenty years. The former writes:—

"My work has been practically all connected with our Medical Mission, preparing medicines, preaching to the patients, and treating them. Notwithstanding the fact that the natives as they hear of the work done at the Italian hospital are more and more taking advantage of the benefits offered them there, the attendance at our humble dispensary has kept up well, and we might have many more patients if we had the funds and accommodation ready to receive them. The majority of our patients are women and children. The attendance of men is smaller than formerly, partly because of our defective accommodation and lack of certain expensive medicines, but chiefly because many go to the hospital as in-patients. Naturally those who are prejudiced against our teaching go where they can be treated without having to hear what they consider infidel doctrine. . . .

"We have had several encouraging cases of better class men reading the New Testament intelligently, and showing by their conversation that they have been influenced by it. One professed to believe, but how much his heart has been influenced God only knows. We can only pray that God's Holy Spirit may lead some to repentance, and to faith in and acceptance of our Lord Jesus Christ as their Saviour.

"The most encouraging sign in our work is the very friendly feeling of the young men and women who have known us since they were children; they seem to remember very gratefully the kindness shown to them when they were young, and when they come to the dispensary they listen with attention and manifest

sympathy, and when visiting they make us welcome.

"At the beginning of December I started a weekly lantern meeting for boys, which has an average attendance of about twenty-five. Also a meeting or class for beggar boys on Sunday afternoon, with an average attendance of about fifteen.

"The number of attendances at the Dispensary during the year was 9,642."

**Miss Harrald** says:—

"I find doors of opportunity open on all sides, children begging to join the classes, crowded attendances at the Medical Mission, and requests continually for visits in the houses. . . . As to methods at the Medical Mission, where I address the women and children five mornings per week, I go straight through the Gospels, reading a few verses and seeking to include the three R's—Ruin, Redemption, and Regeneration—in each address. I always close with prayer, asking for God's blessing on the message and on the medicine.

"In the classes, I divide the time equally between the Scripture instruction and the needlework, &c., except on Sunday, when, of course, there is only the Scripture. I open with prayer, then a classical hymn from the Beyrout hymn-book, followed by the Bible lesson. In the week-day classes I usually go through the Bible during the year, spending half the session on the Old Testament, and the remainder on the New. Sunday afternoons I usually give blackboard lessons, and the smaller attendance allows more personal talks than during the week. During the year, the girls have committed to memory Isa. liii. and part of Rom. i. and John xv."

During part of 1916, Miss Harrald was home on furlough. She has two women who profess to be converted, but have not at present been baptised. She is reading through the Psalms with the two women who come for half a day's work on Saturdays and Mondays. In the Sunday classes there are twenty-four women and girls, with an average attendance of twelve, and in the week-day classes a hundred boys and girls, with an average attendance of fifty. About a hundred houses, with about four to a dozen people in each house, are visited per week, some houses containing several families. Two villages near the city are visited monthly, and a few Scriptures in Arabic, French and Italian have been circulated. Miss Harrald is badly in need of a lady missionary to labour with her, and there is great need of an increased staff for the extension of the work in this sorely dry and thirsty land.

The N.A.M. work in EGYPT during the year 1916 has been limited by the want of workers. Here again the need of more labourers is very great, though in contrast with Tripoli, there are

several other Missions besides our own, some of them doing a very large work. The American Presbyterians have a very important Mission, with large schools and a native Church numbering from ten to thirteen thousand members, the greater part of whom are converts from the Coptic Church, though a few have been brought in from amongst Mohammedans. The Church Missionary Society also has a powerful Mission, and the Egypt General Mission has now a staff of nine men and twenty-five ladies. Yet amongst all these Missions there are probably not more than 100 converted Moslems.

The Moslems in Egypt are much more bigoted than those of Morocco, Algeria or Tunis. Egypt is more at the heart of Mohammedanism. The people are much better acquainted with their own religion, and are in consequence more zealous adherents. There is in Egypt also a strong anti-English feeling, while there is a very considerable sympathy with the Turks in this time of war.

**Mr. Fairman**, who is stationed at SHEBIN-EL-KOM, in the centre of the country, writes :—

"The work at Shebin may be divided into four chief divisions: 1, Church and Pastoral; 2, Evangelistic; 3, Women's; 4, Scholastic.

"1. *Church and Pastoral*. With reference to this branch of our work, after losing several of our members by transfer to other districts and other causes, we ended 1916 with twenty-four in full fellowship. Of these, thirteen are men and eleven women. Meetings have been held for Arabic-speaking people twice every Sunday, and every week-day evening during the year. Our average attendance on Sunday has been about fifty, and on the week evenings, twenty. The numbers attending have been full of encouragement, and we are emboldened to believe that ere long there will be a time of reaping if we faint not. There are a number of regular attendants at these meetings of whom we have good hope that a work of grace is in progress in their hearts. Two have been added to our fellowship on profession of faith, and three by transfer. We trust that friends at home will materially aid us by their intercessions.

"2. *Evangelistic*. The work has been steadily growing in power and influence. Meetings are held regularly in four different centres. In Shanawan twice weekly, in Tala twice weekly, in Mit Khaqan once, and in Zuweit once. We meet with a friendly reception on the whole everywhere, along with a little of the salt of persecution. In Shanawan and Tala, the meetings are held in our own hired rooms, which are all too small and unsuitable for the purpose. In the other towns, meeting-places are loaned to us. The work at Shanawan is steadily, if slowly, growing; and in Tala we have quite recovered the ground we lost last year through the fulminations of the Metropolitan of Alexandria,

although a little nervousness on the part of some still exists. The Evangelist, Saad Michael, is doing good work in all these places, and shows increasing power and zeal in the work. I am convinced that if we had a more suitable place for the work, we should do better. There is no prospect of our obtaining this however by hiring. We need to acquire a small plot of ground, and put up a small and cheap building which would rid us of the disadvantage we now labour under of holding our meetings in a hired room in a private house. About £100 would enable us to accomplish this end, and to inaugurate a new era for the work at Tala. We are praying that some one may be led to give this sum and thus to strengthen our hands. The work in these places is not confined to preaching, but steady visiting of the houses is maintained, and little groups of men and women, Moslem and Copts, are dealt with in the streets and shops, or wherever met."

Mr. Fairman's preaching has been so valued that it has been arranged for him to co-operate with the American Presbyterians for special missions, both for the ingathering of converts and the building up of believers. We are thankful that our brother has been able to help the older Society in this way. The missions are so arranged that they may not interfere unduly with Mr. Fairman's regular work at Shebin-el-Kom. It may at first seem out of place that the North Africa Mission with its very limited staff should be helping the well-equipped American Mission, but since Mr. Fairman seems specially gifted for this sort of work, and it affords him a wide sphere of opportunity, we are very glad thus to co-operate. Mr. Fairman writes further :—

"It has been my personal privilege and delight to hold special mission services during the course of the year in eighteen different centres of work in connection with the American Presbyterian Mission and the native evangelical Church, chiefly south of Cairo. These meetings have been wonderful both in regard to the numbers attending, and the power accompanying the proclamation of the message. They have almost invariably been held in churches which have been crowded out by eager listeners. There has been a large proportion of Moslems in every gathering. The attendance has varied in the different centres, and ranges from 200 to 1,700. To one who has spent many years in mission work in the Delta, the state of affairs south of Cairo is a mighty revelation of the result of long continued and faithful preaching of the Truth. . . . Young men and old, old women and maidens, are evincing a great hunger for the living message of the Gospel of Christ.

"3. *Among the Women*. During the early part of the year, this work was undertaken by Miss Thomassen, Sitt Faika (the Bible-woman), and Mrs. Fairman. Visiting in the homes of the women calls for strong physique, much patience and a good deal of fortitude. Ignorance,

superstition, moral and physical impurity, and definite opposition have all to be met and endured, and overcome. But here also, advance is being made. Think of all it means to have free admission and a welcome to over 200 homes! Think of all the possibilities that may ensue! . . .

"4. *Scholastic.* This branch of our work has received heavy blows through the changes that have been made in the educational curriculum of the country, and especially through the abolition of the examination for the primary certificate, which has caused a falling off in attendance everywhere, not only in Mission schools, but in Government primary schools also. Yet in spite of all, we continue and are slowly building up again. We cannot point to scholars giving themselves to Christ in the school, but we know of many who have done so as a result of our teaching after leaving our schools. Here again, it is well worth while. The Word of the Lord will not return to Him void. It shall prosper."

As reported above, the Church at Shebin consists of fourteen men and thirteen women, total twenty-seven, with about seven serious enquirers. The Sunday School consists of twelve men, thirty-two boys, nine women, and thirty-five girls, total eighty-eight, with an average attendance of seventy-seven, in addition to four English—making eighty-one. In the day school, there are forty-five boys and thirty-five girls, total eighty, with an average attendance of seventy-nine, with six teachers. Some fourteen meetings a week are held. One native evangelist and two native Bible-women are at work under Mr. Fairman's direction.

Mr. and Mrs. Dickins have continued their work during 1916 in very much the same way as in the previous year, but as they have decided to retire from the Mission and work independently for the future, we have no detailed report from them.

Miss Hodges only returned to Egypt at the end of 1915, after a prolonged furlough on account of ill-health. She at once took up the superintendence of the Moslem school for girls which had been faithfully carried on in her absence by Sitt Asma. The school had gone down somewhat, and it took some time to work it up again. Even now, though the numbers have increased, it is not so well attended as it was years ago. This is partly accounted for by the anti-Christian and anti-British feeling which prevails amongst the Moslems. Miss Hodges wrote in the early summer of 1916:—

"There is a strong under current of opposition against us both as English and as followers of Christ, but they are afraid to manifest it in

open insult, as it is a punishable offence. Another thing that makes it more difficult is the way money is spent by the military authorities. The native naturally thinks that we have all got plenty of money to throw away, and will not serve us unless we give plenty of *backsheesh*. Missionaries working amongst the Copts do not, of course, find the same opposition as we do, and so they can give a better account of work in Egypt. I have had a number of new girls in the school, but several of them, when their parents realised what we are teaching, immediately withdrew them, and yet, I do not feel I can lower the banner; for then, the object of our being here would cease."

Towards the end of the year she also wrote:—

"The people have been very insolent, and only yesterday in visiting I had missiles flung at me four times. A brother of one of the converts said to her sneeringly, 'Why don't you ask your Jesus to save the miserable English, for they are in a bad way now, everything is going against them.'"

These poor Egyptians are very much at the mercy of those who spread untrue reports. They have had the idea that Germany and Turkey would drive the English out of Egypt, though probably they may have changed their opinion since the fall of Baghdad. It is encouraging to know that there are a few converts in the school who are bravely holding on to their faith in Christ. On one occasion in the spring of the year, as Miss Hodges and a native teacher were in a tram-car on their way to a meeting, three British soldiers were sitting opposite to them, and she says:—

"When an opportunity came, I spoke to them. Very soon, one of them asked me if I was a missionary, and on my replying in the affirmative, he said, 'Oh, yes, I thought so, and that native lady with you is a convert, is she not?' I said, 'Yes, but what made you think so?' 'Oh,' he said, 'before you got on the car, I had remarked to my friend that she looked a good woman, and I believed she was a Christian, and when you got on the car and started to talk with her, I was convinced it was so.'"

Miss Farley has, of course, devoted most of her time to the study of Arabic, and is now making fairly good progress. Miss Hodges and Miss Farley are the only two workers amongst Moslems in all the big native quarter of Ras-et-tin and Anfouchy, which, being almost entirely Moslem, is probably the most bigoted district in Alexandria. Miss Farley has now begun to help in the school, knowing enough Arabic to enable her to do this and to visit amongst the homes of the children. She reports that there is undoubted evidence that the Holy Spirit has been working in the hearts of two, at least, of the girls who used to attend the school. One of these now attends the Bible

Class, and the other, who is married, desires to testify to her Saviour before her husband. She was converted before her marriage, but did not confess her faith for want of courage. The school at the end of the year had an attendance of about twenty girls. This is probably the only purely Moslem school for girls.

Miss Hodges and Miss Farley being the only workers in this bigoted district, are specially in need of our sympathy and prayers.

Miss Thomassen, who in the early part of the year 1916 was working at Shebin-el-Kom with Mr. and Mrs. Fairman, came home for furlough in the early summer, and managed to get back to her home in Christiania, Norway. On account of the war regulations she has not been able to return at present, but she has been interesting some friends in Norway in the work, and we trust in due course the way may be made clear for her to return to her field of labour.

Egypt has perhaps felt the effects of the war more than the other countries of North Africa on account of the large bodies of troops that have been stationed there, and its large Mohammedan population. It is to be hoped that when the war is over some of the Christian soldiers who have been stationed there may be led to devote themselves to evangelistic work in that country, and that the natives may become increasingly open to listen to the Gospel. Egypt in a special sense calls for the prayers of the Lord's people.

As to the HOME DEPARTMENT, perhaps the

most important event was the appointment of Mr. Harvey Farmer as Assistant Secretary. We are specially thankful to God for this, as further help was greatly needed on account of the Hon. Secretary's long continued serious muscular weakness, which prevents him from attending the office, and shuts him up to dictating letters, &c., at home, and seeing those who call upon him. In the autumn our very much valued clerk, Mr. Isaac Bowles, was called up for military service. He had been twenty-three years in the office, and was well acquainted with all the details of the work, so that his absence is sorely felt. In April of this year he was wounded at the front, his right arm being fractured; and his recovery was retarded by septic poisoning. As we are now writing, he is just discharged from the hospital, having ten days' leave, though he hardly seems fit to go back to the front again yet. His absence made the condition of affairs more difficult still, and led to Mr. Harvey Farmer giving up in the beginning of the present year the Home Mission work at Barking which he was superintending, and devoting his whole time to the work of the N.A.M.

During 1916, Mr. Ernest E. Shaw, who had been for several years a member of the Council, felt compelled to resign on account of many other duties; but we are thankful to say that since the year ended, Pastor R. Wright Hay and Mr. V. G. Levett have been added to our Council.

We commend this Review of 1916 to the sympathy and prayers of our readers.

## "A Sunday in Casablanca."

By Miss C. S. Jennings.

May 27th, 1917. Up by 5.30. A lovely fresh morning! By half-past seven, round at Miss Nicolet's, and found that she had already had her class of little Arab girls from the *Gourbi*, or encampment of tiny conical Arab tents on the plain close by here. Then I went across the stubble fields, where the early barley harvest has been reaped, to an enclosed Arab hamlet of huts (walled in), and had several talks with men and women at the gateway, and also at the doorway of the tiny village school. Squatting on the floor were about a dozen little lads, each with his big wooden writing-board in his hand, on which with reed

pen he was writing a phrase from their Koran. All stopped as I appeared, and were a bit frightened, I think, lest I should desecrate their sacred school by my "Nazarene feet." Knowing well their custom, I respected it, and, stooping down at the low doorway, I greeted the schoolmaster who was sitting cross-legged on the ground at the further end, and offered him a Gospel portion which he accepted. After a few words with him, I turned to the far end of the hamlet where a poor, bent old man was busily making grey-clay fire-pots. A large dog sprang forward, and would have attacked me had not the boys kept her off. She had her



Miss Jennings.

Miss Nicolet.

Miss Eason.

puppies in the tent. (These wild watchdogs are the only things I fear as I go about among the natives.) The old man seemed too busy, or too dense, to take any interest in my Gospel words, but soon, three better-class Moors came out from a building near by, as I was preaching from the "Wordless Book" to a group of women and children; and one of them accepted a copy of John's Gospel. May the Spirit of God bring its Truth home to his soul!

Then, crossing further on in the plain, the exhilarating sea breeze (I was two miles from the shore) made me long to get down to the beach; for never yet have we given ourselves this luxury since we have been in this part. I came upon two women in a stubble field gathering sun-dried bean stalks for fuel, and they listened as I told them of Jesus Christ and salvation only through His name. The elder woman asked me, "But what shall I take in my hands when I approach God?" "Nothing," said I, "only repent of your sins and ask forgiveness in the name of Jesus, and God will forgive you and give you the clean heart, and open Heaven's gate to you at death." Then drawing near to an old Arab woman

on a donkey, who was waiting for her husband to come up, I had a Gospel talk with her, and found she was a *Hadja*, i.e., a pilgrim who has been to Mecca.

After a little rest at home, I started out again for the mile walk into town to our little English service, which Miss Eason and I hold at the Italian Mission Hall after the Sunday School is over. Only one young couple came—an amateur photographer and his wife, for whom we are praying. The three Syrian families who generally complete our tiny congregation did not come. The weather is certainly very hot, and there is measles in one of the households.

At four p.m. I again walked into town to the Italian Mission, specially to meet two converted Spaniards there, who, because there is alas! no missionary for the thousands of Spaniards in this town, come to worship with this little band of believers, seventeen of whom are in fellowship under the pastorate of Signor Arnone. The little hall was full, and at the close, a Russian, serving now in the French Army, offered up an earnest, simple prayer in French, thanking God for leading him to this meeting of Christian brethren and sisters.

Refilling my bag after the service, from the store in the vestry, with Gospels in four languages, I started back again, refreshed in soul by contact with these simple earnest brethren. God gave me many opportunities on my way home, of speaking His Word and offering Scripture portions to the many groups of women sitting outside the little cottages which line the road for some distance; and French, Spanish and Italian Gospels were gratefully accepted. In a quiet spot, by

a large enclosed field, I had a fine open-air preaching with about a dozen poor Arab labourers lounging there. Sunday is the one holiday for these thousands of Soussi and Arab men who have come here to work under the French.

By 7 p.m. Miss Nicolet had returned on her bicycle from the Arab village where she preaches the gospel on Sunday afternoons, and we enjoyed a quiet supper together and praised God for the privileged services of this day.

## To the Friends of the North Africa Mission.

*"St. David's,"*

*Manor Park, London, E. 12,*

*Sept. 3rd, 1917.*

DEAR FELLOW-WORKERS,

After our Lord's Resurrection, and before His Ascension, He commissioned His disciples to preach repentance and remission of sins among all nations. And we are all His witnesses, whose business it is to carry out this commission. May the Lord give us grace to fulfil our ministry faithfully in the power of the Holy Spirit!

While the principal work of the North Africa Mission is to make known the Gospel amongst Mohammedans, we seek also in some measure to evangelise the Europeans, who are part of the "all nations" above referred to; and there is great scope for this work.

In **Tangier** we have for a number of years had a mission amongst **Spaniards**, large numbers of whom are to be found in Morocco. Many of these, it is true, move about from place to place, so that there is not so much to say for the work as there would be if the population were stationary. **Mr. Moore** and **Miss Brown** give their time specially to the Spaniards in Tangier, while **Miss Vecchio** has a Spanish school in **Tetuan**. Years ago we had a school for Spanish children in Tangier, but for some time this has been closed, and we feel it is very important that, if possible, it should be re-opened. It is sad to see the little Spanish children being brought under Roman Catholic influence, and misled by this false faith, when they might be gathered in a school where they would have the Gospel clearly set before them. The Spanish Church consists only of thirteen members, in-

cluding the workers, but it is believed that a goodly number of children would attend the school if there was an efficient teacher.

The two difficulties of late have been the finding of a teacher and the necessary means for the upkeep of the school. We have lately heard of a Spanish Christian teacher, who seems as though she might be suitable. She has been teaching in a school in the South of Spain in connection with a mining company. The new manager, however, has handed the school over to the Roman Catholics, and the teacher in question had to choose between her new employers and her conscience. Realising that she belonged to Christ, she felt she could not go to the Roman Catholic Church services as she was expected, and so she has been dismissed from her post. We believe that she is available. The other difficulty is her support and other little expenses that will accrue from the re-opening of the school. The children might pay a little, but that would not amount to much, and there might have to be a pupil teacher to help. The General Funds of the Mission have not been sufficiently abundant to encourage us to re-open the school at present, unless some special help is given in this direction. I wonder if there are any of our readers who may be specially interested in work of this sort!

The Spanish exchange has been against England for some time, so that, whereas we used to get twenty-seven or more *pesetas* to the £, we now only get a little over twenty. In view of this, to re-open the school would be an added expense of perhaps £100 a year, or £2 a week. If any of our friends would like specially to help in this matter, will they kindly let us know.

We have just received an encouraging account

of blessing amongst **Italians** at **Casablanca**, a notice of which appears in another column [see page 91]. **Miss Case** is thankful to have recovered one or two of her Italian helpers, who were called up for military service but have been sent back on account of their being ineligible. We are thankful for this, as they were very short-handed in the Italian work in **Tunis**.

This is the time of year when some of the missionaries are usually home on furlough. We generally arrange for them to come home for a few months once in four years. Although North Africa is not so unhealthy as some places, the climate is decidedly trying in summer, and it is the truest economy for workers to come over to England for both spiritual and physical refreshment. Last year, very few were able to come, and none have come this year; but the tired workers have instead taken a little rest during the hot weather within the borders of the mission field. We are thankful that most of them have kept fairly well, notwithstanding the extra strain. As soon as the war is over, a number will be due to come home on furlough.

**Miss Whitton**, of **Tebessa**, while visiting **Bizerta** recently, was taken ill with brain fever, and had to be moved into the hospital. She was delirious for some considerable time.

We are very thankful to hear that she is improving, though of course it will be some while before she fully regains her strength.

I mentioned in my last letter, written on June 8th, that funds had been coming in slowly again. This scarcity of funds has continued ever since, and we have been passing through one of the most trying times we have ever had in this connection, and are much in prayer that God may meet all the present needs of the work. He has never failed us yet all these many years, though He has often tried our faith sorely. We shall be glad if our friends will unite with us at the Throne of Grace for all needed financial supplies. The month of August has been particularly short.

**Mr. Farmer**, our valued Assistant Secretary, has returned from his tour of meetings in Scotland and the West of England, in which he was much cheered by the cordial reception he met with, and by the interest and prayer stirred up for North Africa.

Please do not forget our **Annual Meetings** on **Thursday, September 27th**. I hope I may be able to be present myself, though I am still weak.

Yours heartily in Christ,

EDWARD H. GLENNY.

---

## Channels of Supply.

God has numerous ways of helping to support the North Africa Mission with funds. Sometimes gifts come from the most unexpected quarters. For instance, £3 was received from a Christian widow about seventy-six years of age, living in one room, and receiving an old-age pension of five shillings per week. When urged by her friends to claim the extra half-crown which was offered, she declined to do so, and said she could manage with what she had. It is only fair to say that probably some of her children may have assisted her, but she has for years been in the habit of giving something like a shilling per week for the funds of this Mission. Though living in simplicity, she is full of happiness and contentment, and looking forward to her Heavenly Home.

Another interesting gift was that of ten shillings from a Christian sufferer who

only has a pension of eight shillings a week; with perhaps occasionally a little help from outside. Although confined to her bed and in great pain, yet she is full of joy in the Lord and much in prayer, and regretful that she cannot do more. Yet another case is that of a gift of ten shillings from the aged Christian widow of a pastor, who, notwithstanding very limited means, sent this money for the Lord's work in North Africa. Another friend writes: "I am enclosing you a note for £1, being a kind of tiny legacy-gift from a dear old Christian of eighty years who has just passed away to be with the Lord. He was always so interested in the work of God, and never offered prayer without mentioning the dear missionaries; and his aged wife and daughter feel he would have desired this sum laid by, to be devoted to the North

Africa Mission." These gifts are very precious as well as the larger ones.

A friend sends us £60 for the support of a lady missionary for one year, and another lady, who visited North Africa about forty years ago, has for thirty years sent £60 a year for the support of another worker. Several others have helped in a similar way, feeling if they could not go themselves to the field they might support a substitute. In one case, two sisters combined, and in another, a Mission Church with its Sunday School and a few other friends has done the same. It has been found that this is a very useful plan, for if people have in view a definite amount to raise, they frequently make an effort to give more than they would if they just sent their gift in for the general funds. Another friend sends us £60 a year for the rent of a medical mission house and residence.

Occasionally we get gifts of jewellery. In the early days of the Mission I think we had more gifts of this sort than of late. On one occasion a diamond was sent to us, which we sold for £34, and another time a gold watch; and one dear friend gave us a valuable house, the rent of which brings us in £100 a year. Some take up the support of a hospital bed at Tangier. These beds could at one time be supported for £10 a year; then the expense rose to £15: now I am afraid, with the increased prices of things and the low rate of exchange, a considerably larger sum is necessary.

One brother some time ago, who had only given a few shillings during his life time, bequeathed about £1,700 to the Mission by his will. Then during the last few days we have heard of a lady in Ireland leaving £20 for the Mission. On account of the depreciation, the sum received only amounted to £16 16s. 10d. Still it was most acceptable. At the present time we have a considerable legacy which was left us twenty-four years ago, which has only during the last year become payable to us through the death of a beneficiary. This we cannot yet obtain, on account of the difficulty of selling property during the war.

Some friends give a small amount every few months. Some years ago a Christian friend in the north of Ireland saw our paper and sent £30 for the work. In acknowledging the gift, one of our little booklets was enclosed, and our friend was constrained to send £50 more, and within the next year or two sent us two or three hundred pounds more, as he did not expect to live very long and preferred to give the money while he lived.

The last few months have been a very trying time financially for us, but as we remember how wonderfully God has come in in the past, we are encouraged to believe that He will come to our help again. He has many ways of helping: some of them most unexpected. May our faith ever be in Him who has said, "I will never leave thee nor forsake thee."

E. H. G.

## · Visiting Old and New Scenes.

By Mr. A. V. Liley.

*[The following, with other interesting Articles from the Field, has been in print for some time, but crowded out by the Review of 1916.]*

Having received at Tunis a telegram from a friend calling me to Oran, "all expenses guaranteed," I arrived there on Tuesday, 10th April.

It is thirty-two years since I landed at Oran, and it is needless to say I found many changes. Though there are three distinct Missions working among the Spaniards, there is absolutely no work being carried on among the Moslems or

the Jews. From Oran I was hoping to go to my former sphere of labour at Mostaganem, but being somewhat pressed for time and means, I was sorrowfully obliged to leave this out of my programme. I was greatly encouraged and rejoiced to hear on my arrival at Algiers that our labours at Mostaganem had not been in vain, for I was informed that a Spanish woman



and her daughter were converted while we were at Mostaganem, and that they were now members of a Christian assembly at Algiers. Here was news of fruit "after many days." I also heard of an Arab woman who had professed conversion as a result of our labours. May God give us grace to go "toiling on"!

On my return journey I went to Cherchell. The Misses Read and Turner, with Mons. Nicolle, were at the station to meet me. Cherchell is beautifully placed, but not so large a town as I had imagined. The workers there have a very important sphere of labour, and are doing very useful work, both among natives and Europeans.

I had long heard of, and been interested in, the Carpet Industry, and it was a very great pleasure to me to see it and its working. A programme was soon put into my hand as to what was expected of me during my stay at Cherchell, and it is needless to say I entered into it with the greatest of joy.

The Carpet factory is a fine building, admirably arranged for the work carried on there. There are some very fine looms of various sizes in it, and splendid work could be turned out if only the materials could be procured. The war has made itself felt in everything, and wool is now somewhat difficult to obtain. Still a number of women and girls are being employed. The Carpet Industry is now under the very capable management of Miss Turner, who has displayed wonderful business capabilities and is always on the lookout for new methods, dyes, &c., &c. I was quite carried along by her earnestness and enthusiasm. She is helped in the spiritual side of the work by Miss Johnston and Miss Kenworthy. Miss Read, who has held the fort so valiantly for many years, gives most of her time to visiting the natives in their homes, and has evident signs of blessing in this important work.

Every morning the women and girls employed in the Carpet factory assembled for prayers, and it was my privilege to speak to them. Their singing and attention were beautiful. I must not stop to mention other meetings and classes except the meeting for Christian women and girls on the Sunday morning. Their singing, reverence and attention impressed me very much, and one was made to feel that "surely the Lord is here."

Mons. Nicolle is most active in getting together the native young fellows, who come up to his house nearly every evening. An outhouse has been re-arranged, and makes a most comfortable meeting-place. One evening I had the pleasure

of speaking in Arabic to some twenty young men. There was not the slightest display of fanaticism or resentment as I preached the fulness of the Gospel to them. Mons. Nicolle is most active in doing colportage work with the young native helper, and I don't think there is a village within reach of Cherchell which has not been visited by them, and the Gospel preached or the Scriptures sold there.

During my visit to Cherchell an English steamer was torpedoed and sunk some few miles along the coast. The next morning the officers were brought in to Cherchell in a motor car; the crew arrived later by coach. I was enabled to help the captain considerably as interpreter. When the opportunity offered, I said to him, "I have no doubt you recognise the hand of God in saving you all." "I never leave my cabin in the morning nor lie down at night without bowing the knee before God," said he. I asked if he would not like publicly to join in thanksgiving to God for saving them all. He said he would, and it was arranged that after they had had their dinner I should hold a meeting in the large dining-room of the hotel.

The missionary ladies soon got together all the hymn-books they had in English containing the hymn, "Jesu, lover of my soul." I helped the men to their dinner, keeping my eyes on the bottles of wine, which the men were rather inclined to use too freely.

The dinner over, officers and crew assembled in the large dining-room, the French folk getting in where they could. I first addressed the men, reminding them of the grave position which had threatened them, urging them to take it as a warning to get right with God. I then read and commented on Psa. xci. Prayer followed, then all sang the hymn. The captain said a few words, and desired me to thank the good French folk for what they had done for him and his men. Seeing three or four of the men had little more than their shirts and trousers on, I asked if I might make an appeal on their behalf. When these men stood up to show themselves, many were the promises to give them what they needed. Some of them received really beautiful coats and waistcoats. The captain accepted the only English New Testament we had, and he said he would keep and read it all his life. The whole crew left for Algiers in the afternoon. Surely God had led me here to seize this opportunity to preach the Gospel to these people. Though few of the French present could understand what I

said to the men, they were nevertheless much moved by the whole meeting, and many were the wet eyes.

Towards the end of my visit to Chercell a letter arrived from Djemâa Sahridj inviting the Misses Turner and Johnston to go there for the Sunday, as there was to be a baptism. The letter arrived too late, but we three arranged to go up there at the beginning of the next week.

On Monday, 23rd April, I left for Algiers in order to see some of the friends there. It was a disappointment to learn that Mons. and Mme. Cuendet were still away on a visit to their daughter at Fort Nationale. Being joined on Wednesday by the two ladies from Chercell, we left for Djemâa Sahridj. At Tizi Ouzou we were kindly met by Mons. Rolland, who would have us go to his house for dinner. He and his wife received us with the greatest kindness, and the short time spent with them was most refreshing. Our brother is doing a very good work in Tizi Ouzou, as well as in itinerating in the villages, &c., round about.

It was a slow journey by coach up to Djemâa, but most of the time was spent in talking to the Kabyle coachman and a native schoolmaster, who acknowledged he was without salvation but "hoped" to find it. This native schoolmaster knew the young Kabyle convert who used to work with me, but is now in the Army in France. He spoke very highly of him. It is interesting to note that the unconverted Kabyles generally recognise that a good work has been done in the hearts of the converts, and speak well of them.

Arriving at Mekla, we found Mr. Warren waiting to meet us, and after a twenty minutes' walk we reached Djemâa, the ladies going to the Misses Cox and Smith, and I to stay with Mr. and Mrs. Warren.

Djemâa is beautifully situated, and a good centre for work. I spent nearly five days there, and was delighted and encouraged by all I saw. The classes are many and generally well attended, and now Mr. Warren has started his industrial work he will now be able to keep the young men together. Mrs. Warren is very active in her department, with classes, visiting, and itinerating with Mrs. Ross.

Mrs. Ross is very zealous in her itinerating, classes in the villages and medical work, ably seconded by her helper. Every morning I saw a number of people coming to be treated. One was a very serious case—a poor baby which had been so badly burned, it had hardly any toes

left. The tenderness, painstaking and patience of Mrs. Ross and her helper were very touching.

I was interested to see the work carried on at the old mission house by the Misses Cox and Smith. It was a very delightful sight to see the number of girls they had under their influence in the Sunday school, classes, &c. These girls walked all round the hall, flags in hand, singing hymns in Kabyle. Several stood, testifying that they had given their hearts to the Lord.

On Sunday morning I spoke at the meeting for Christians, and it was inspiring to see native husband and wife joining together in the praises of God, having been redeemed by the blood of the Lamb.

On Friday afternoon we had a little dedication service in Mr. Warren's new work-shop. A goodly company of native Christians, husbands, wives and children, and other friends sat down to a nice little tea. Mrs. Warren's cakes were specially appreciated. We had hymns, prayer, &c., and then I gave a little message in French, translated into Kabyle by one of the converts now in the French Army, who was home on a visit.

During this meeting Mr. Arthur arrived, and during the two or three days I saw him I was much interested in what he had to say about his itineration. He informed me that during one of his tours he had met with a Kabyle who said he was a "Protestant." Asking him where he had learned the truth, he learned that he had attended my meetings at Tunis. Here again fruit was found of which I had no idea. How all this should encourage us to go forward, knowing that our labours are not in vain.

In the village I was able to have several conversations with the better educated Kabyles who spoke Arabic, and, had time permitted, I should have liked to have had a special meeting for them. It was refreshing to have talks with some of the converts at Djemâa, and to hear of their simple faith in the Lord Jesus. Many of the converts have gone away, some to various parts of Algeria, and some to France, &c.

It was a great disappointment that time and means did not allow me to visit our brother and sister Shorey at Boghni, and to see the good work they are carrying on there.

Arriving home, I felt how the Lord had prepared this journey for me, and had gone before, making all arrangements. I trust that my visit to my fellow-labourers was as refreshing to them as it was to my own soul.

*Tunis.*

## Notices of Books.

The **Report** for the year ending May, 1917, of the **Bristol Orphanage Homes**, founded by the late Mr. George Müller, and now directed by Dr. Will. M. Bergin, is full of interesting information, calculated to strengthen the faith and cheer the hearts of God's children.

Mr. Müller's great object in founding these homes was to strengthen the faith of the Lord's people. He determined that he would not ask anyone for money for the support of the work, but go to God in prayer about it. He did not maintain that it was wrong to ask for help for the Lord's work, but he thought that by obtaining help through prayer alone, without asking, the faith of the Lord's people would be more abundantly strengthened, and it would be evident, both to the Church and the world, that God is the same to-day as He was in the days of Elijah—the Hearer and Answerer of prayer.

The new Report confirms those which have gone before in regard to this truth. Notwithstanding the war, the death of numerous old supporters, and the fact that legacies have been rather below the average, over £32,000 has been received in answer to prayer, and more than a thousand new donors have sent help for the work. We have not space here to go into details, but many of the communications from donors which are given in the Report show how these have been stirred up to trust the Lord through the principles carried out by this institution. Surely there is nothing so much needed to-day as that the faith of the Lord's people should be strengthened; and this Report is well calculated to effect this end.

It may be mentioned that there is room in the Institution for a number more orphan boys and girls, so that if any of our readers know of any destitute orphan children needing a home, where they will be brought under sound and earnest Gospel training, they might well communicate with Dr. Bergin.

EDWARD H. GLENNY.

Mr. Mercer, of Wimbledon, has prepared some very nice and tastefully got-up booklets. These now number seven, and are entitled—(1) **The Supreme Moment of a Life-time**, (2) **The Greatest of all Mistakes**, (3) **Undoubtedly He is Coming Again**, (4) **The Inevitable Separation**, (5) **Is Real Peace Possible?** (6) **Does He Really Hear?** (7) **Will He Really Respond?**

Some six hundred thousand of these have now been issued and have been greatly blessed. They are strongly recommended by Field-Marshal Lord Grenfell, Admiral Sir George F. King-Hall, Major-General Sir George K. Scott-Moncrieff, and many others. We warmly commend them to any who are looking for something to distribute amongst those who perhaps might not accept an ordinary tract or booklet.

They can be obtained from the Author, **Mr. Arthur Mercer, Rozel, Wimbledon, S.W.**, or the **Book Room, 13a, Warwick Lane, London, E.C.**, price 1d. each, twelve copies for 1/1½ post-free; or boxes of 300 for free distribution can be had for one guinea, carriage paid to any address in the United Kingdom.



We desire to draw the attention of any of our readers who can make use of Arabic literature to a new catalogue of the publications issued by the Nile Mission Press under the title of the N.M.P. Guide. The list comprises books, pamphlets and parables for Moslems, and tracts and booklets for Christians. The children are not forgotten, and a series of Arabic wall texts is included. The catalogue closes with a notice of "**Arabic Simplified**," a book which contains an original grammar written upon the same principle as "**Hebrew Simplified**" and a correspondence course, and is highly recommended to students of Arabic. For particulars apply to the Author, **Mr. A. T. Upson, The Nile Mission Press, 37, Sharia al-Manakh, Cairo**, from whom also any of the publications of the N.M.P. can be obtained.

## For the Children.

By Miss F. M. Harrald.

Your summer holidays will be over when you read this, but I trust their effect will be with you in stronger bodies and quickened minds to attack your various tasks. While I write, my fellow-workers and I are enjoying a little rest and change, a cottage having been lent us in a village by the sea, a little way out of Tripoli.

I do not wonder our Moslem women and children are glad to visit their friends

in the country, for not only is the air so much purer, but they have much more liberty, going to the wells to fetch water and to wash their clothes, visiting each other, wandering in the fields, and even venturing down to the sea at night to bathe. During the heat of the day they mostly keep indoors, and the men who are not working in the fields (which at this time of the year have to be watered

day and night) seek the shady side of the road, especially the shelter under our balcony, where they make ropes and fishing-nets, or plait baskets and mats from the palm fronds; while those who have no work drink tea flavoured with roasted monkey-nuts or dried mint, and play cards. But in the cool of the evening the village is quite lively, the men recounting the news of the day, and the children enjoying a romp before bed-time as much as any of you. The leader seems to be a little girl named Fortunate, and she is well-named, for though she has not a pretty face, she has a cheery heart.

After the glare from the white-washed walls of the houses in town, we find it very refreshing to look out on fields of maize and clover, with palm, olive and mulberry trees, and then the harbour and the sea beyond. But one is reminded of the words of our missionary hymn:—

“Every prospect pleases, and only man is vile,”

for even in these beautiful surroundings one hears the noise of quarrelling, and God's name being taken in vain (a very common sin among Moslems); and a few nights ago, as I knelt by my window watching the stars, I saw a mat and chair placed in front of the shop opposite, for the *sheikh*, or headman, of the village; and when the chief men of the village had squatted in a ring in front of him, he called a lad, who was lurking round the

corner, and bade him take off his *hooli*, or blanket, then loosen his waist-band, and shake out his shirt. Two hens had been stolen from a garden in the village, and as the boy had been seen wandering about, and had also been seen in the fowl market, he was suspected of the theft. The money not being found on him, the *sheikh* told him he must produce it before morning, or he would be handed over to the Italian authorities for punishment!

Was it not in the most beautiful garden ever made that our first parents yielded to temptation and fell into sin? So in town and country we find the same need to teach the people that they can only have their sins forgiven by repentance and faith on the Lord Jesus.

The people in this village are not very approachable; it was here that some of the fiercest fighting took place at the time of the Italian occupation, to which the many headless palms bear witness, their tops having been shot off because they afforded shelter to Arab snipers. But among the refugees who have settled in tumble-down buildings and unoccupied corners I have found some to listen to “the old, old story of Jesus and His love.”

If any of you can send us flannelette chemises for these needy ones before winter, they will be much appreciated; but especially we ask for your prayers.

## 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. ❖❖

### DEPUTATION WORK.

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

1. June 10th. **Bridgeton. Baptist Church.** Morning Service.
2. June 10th. **Glasgow. Bethany Hall.** Men's Meeting.

3. June 10th. **Glasgow. Finnieston. U.F. Church.** Evening Service.

4. June 11th. **Glasgow. Paterson Street Mission Hall.** Missionary Prayer Union.

5. June 12th. **Glasgow. Anniesland Hall.** Week Evening Meeting.

6. June 13th. **Edinburgh. Bruntsfield Crescent.** Drawing Room Meeting.

7. June 13th. **Edinburgh. Carrubbers' Close.** Mid-week Meeting.

8. June 14th. **Gorgie. Railway Mission.** Workers' Weekly Meeting.

9. June 15th. **Leith. "Dunforth."** Women's Meeting.

10. June 15th. **Leith. Bridge Street.** Week-night Gathering.
11. June 17th. **Ayr. Fort Street Church.** Sunday Services.
12. June 21st-25th. **Edinburgh. Charlotte Chapel.** Sunday and other engagements.
13. June 26th. **Leith. Madeira Street.** Weekly Prayer Meeting.
14. June 27th. **Glasgow. Queen's Park.** Week Evening Service.
15. June 28th. **Hale. "The Cottage."** Weekly Prayer Meeting.
16. June 29th. **Liverpool. City Mission.** Workers' Meeting.
17. June 30th. **Birkenhead. Christian Fellowship Union.** Weekly Meeting.
18. July 1st & 2nd. **Liverpool. Brunel Hall.** Services and Meetings.
19. July 3rd. **West Derby. Olive Hall.** Week Evening Gathering.
20. July 4th. **Liverpool. Wellington Hall.** Mid-week Meeting.
21. July 5th. **Clifton. 31, Oakfield Road.** Drawing Room Prayer Meeting.
22. July 5th. **Clifton. Alma Road.** Mid-week Meeting.
23. July 6th. **Redland. Carfax Missionary Training Home.** Meeting.
24. July 8th. **Clifton. Buckingham Chapel.** Sunday Services.
25. July 8th. **Clifton. 48, Whiteladies' Road.** Bible-class.
26. July 9th. **Bristol. Bethesda.** Weekly United Prayer Meeting.
27. July 10th. **Clifton. Buckingham Chapel.** Week Evening Service.
28. July 15th & 16th. **Cheltenham. Cambridge Church.** Sunday Services and Meetings.
29. July 17th. **Cheltenham. 31, Cambridge.** Noon Prayer Meeting.
30. July 17th. **Cheltenham. Keynsham Street.** Weekly Prayer Meeting.
31. July 19th. **Bath. Kensington School-room.** Mid-week Gathering.
32. July 22nd. **Weston-super-Mare. Bristol Road.** Sunday Services.
33. July 23rd. **Weston-super-Mare. Royal Crescent.** Drawing Room Meeting.
34. July 25th. **Bristol. City Road.** Mid-week Service.
35. July 29th. **Bristol. Unity Chapel.** Sunday Services.
36. July 30th. **Bath. Widcombe Chapel.** Weekly Prayer Meeting.
37. July 31st. **Bristol. Unity Chapel.** Week Evening Gathering.
38. Aug. 1st. **Bristol. St. Nicholas' Rd.** Young People's Meeting.
39. Aug. 5th. **Chepstow. Sudbrook Hall.** Sunday Services and Class.
40. Aug. 12th. **Bayswater. Talbot Tabernacle.** Sunday Services.
41. Aug. 19th. **Westcliff. Gospel Hall.** Sunday Gatherings.
42. Aug. 26th. **Rainham. Gospel Hall.** Sunday Meetings.

To use ungrudging hospitality is an apostolic admonition: and with invariable warm-heartedness was it extended during the above itinerary. These delightful experiences of the past weeks call forth renewed grateful appreciation and the remembrance that such ministry is not forgotten by our Righteous God. To Him be all the praise for every opportunity of witness and work in the name of the Lord Jesus.

Plans are under consideration for conserving interest and linking up old and new friends in closer fellowship in intercessory and other service. Please pray that in these and all other matters God may be glorified.

H. F.



### Morocco.

Miss Aldridge is again back at her old station—Laraish. Last year she had a rather serious illness, and was advised not to return to Laraish for a while, as she would be nearer medical advice and help in Tangier. While there, she was able to be of service both at Hope House and for a time in Mr. Elson's Home for boys at the Mountain. She was anxious to resume work in Laraish, and as soon as it was thought wise—early in July—she left Tangier for that place, taking with her Miss Chapman, who needed a little change. We hear that our sister is now settled in her new home, and has already begun dispensary and visiting work.



Miss Eason writes from Casablanca on August 5th with cheering news of the work among Italians at that place. She says: "We had such a splendid time last Sunday at the Italian Meeting Room, where seven were baptised. . . . There were two women, a man, and four girls, aged 15, 17, 18, 20. Signor Arnone asked each one the question as they stood in the

water, 'Do you believe in Jesus Christ, the Son of God, as your Saviour?' And each one answered with confidence, 'I do believe in Jesus Christ, the Son of God. He is my Saviour.' . . . We sang a hymn suited to the occasion, taking a verse between each baptism. The room was packed with people, and there were a number of strangers there. . . . Signor Arnone gave the gospel afterwards clearly and with great power. He asked the Russian Christian to speak to the converts, which he did in French, and afterwards we had the Lord's Supper. We felt the Lord's presence with us all through. . . . The wife of one of those baptised has since asked for baptism, and two others, an elderly man and his daughter. God is working in many hearts, and I believe several more will soon come out.

"A young girl of about twenty years of age, a friend of one of the Arnone girls, has been going to their house to talk on spiritual things. She said one evening, 'I want to understand — I want to be converted; but you know when I go to the cinema and the theatre, they take all my attention and seem to drag me away from eternal things.' She asks specially for our prayers. . . . There were nineteen at the prayer-meeting last Thursday afternoon, and twenty-

six at the Lord's Table; also a number of strangers at the gospel service."

### ❖❖❖ Algeria.

In the early summer, **Mons. Cuendet**, of Algiers, spent a week at **Djemâa Sahridj**, where he had laboured for many years. He was much encouraged by the evidences he saw of God's working, and writes of interesting conversations in Djemâa itself. He adds: "The best was my visit to Misloub, a village which I used to go to every Sunday afternoon when I was stationed at Djemâa, and which has been much visited since by others. The reception which I received was really touching. After a warm welcome from the *amin* of the village, whom I have met several times in Algiers, and a good talk with all the men in the *thadjemath* (meeting-place), I sang to them a new hymn I have composed on God's works all around us, which made a very strong impression on them and disposed them to listen most attentively to the Gospel message. The few copies of God's Word I had with me were received with the greatest thankfulness. I had the impression that this village was very much won to the cause of the Gospel. May it be so!"

---

## REQUESTS FOR PRAISE AND PRAYER.

### PRAISE.

That Miss Aldridge has been able to return to Laraish, and resume her work there; and prayer that she may be strengthened and encouraged in her labours in that town.

For a time of great blessing in connection with the Italian work at Casablanca: and prayer that those recently baptised may be helped of God to be faithful, and that those who seem seriously impressed may be truly converted.

For the large number of meetings which Mr. Farmer was able to address during his recent tour, and for all the interest aroused and the help given: and prayer that openings may be found in new neighbourhoods so that the needs of the Moslems of North Africa may be made known among fresh circles of the Lord's people.

### PRAYER.

For guidance with respect to the proposal to re-open the school for Spanish children at Tangier. [See page 84.]

For a young Italian girl at Casablanca who is

interested in Divine things. She has asked the workers to pray that she may be delivered from the power of worldly attractions which draw her attention from eternal realities. [See above.]

For a young native helper who, after some years of service, has become cold-hearted and slack: that he may be brought into a right state of soul so that he may again be able to be of use to others.

That Miss Whitton, of Tebessa, who was taken ill at Bizerta, where she had gone for rest and change, may be fully restored to health and strength.

For a rich blessing on the Annual Meetings to be held on September 27th (D.V.): that the attendances may be good, and that both speakers and hearers may be stimulated in their efforts to further the work of the Lord in North Africa.

That the Faithful God—the Covenant-keeping God—the Living God—would be pleased at this time to send in through His servants, in answer to prayer, all needful financial help.

## LIST OF DONATIONS from July 1st to 31st, 1917—Continued.

Local Rect. No. £ s. d.	Previously ack'd 6 5 4	Local Rect. No. £ s. d.	SUMMARY.	TOTALS.
6 1 0		72 2 1 6	July, 1917.	Jan. 1st to July 31st, 1917.
7 6 6	£13 16 10	3 10 0	General Fund .. .. £183 15 8	General Fund .. .. £2,435 7 0
8 5 0		4 2 6	Designated Fund .. .. 276 5 2	Designated Fund .. .. 1,107 8 9
9 3 3		2 14 0		
P. Meeting 12 2	BELFAST AUX. Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh. Des. Receipt, 1902.	Previously ack'd 27 19 6	<b>£460 0 10</b>	<b>£3,542 15 9</b>
70 6 11 6		£30 13 6		
1 0 0				
7 11 6				

(a) Friends in Norway. (b) Friends, per Pastor J. Heap. (c) Brunel Hall, Liverpool. (d) Olive Hall Mothers' Meeting, Liverpool. (e) Alma Road, Clifton. (f) The Evangelist Foreign Missions' Aid Fund. (g) In Memoriam, A. H. G. (h) "Lands Afar" Missionary Union. (i) Surrey Chapel S.S., Norwich. (j) Merlwood Boys' B. Class. (k) Cambray Baptist Church, Cheltenham. (l) Boxholders at Barnet. (m) Drawing Room Meeting, per Mrs. Byrde, Weston-super-Mare. (n) New Court Congl. Church C.E. Society. (o) Crusaders' Missionary Fund, Battersea. (p) In memory of J. H. S. (q) Wattville St. Church, Handsworth. (r) Brunel Hall, Liverpool. (s) Christian Fellowship Union, Birkenhead. (t) Friends at Keith. (u) Harrogate Aux. (v) Bath Aux. No. 1.

## From August 1st to 31st, 1917.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DUBLIN AUX. S. S. MCCURRY, Esq., Hon. Sec., 9, Chiswick Place, Eastbourne. Des. Receipt, 1903.	BARKING AUX. Miss M. PRATT, Hon. Sec. <i>pro tem.</i> 144, Ripple Road, Des. Receipts, 1879 & 1922.	Des. Receipts, 1879 & 1922.	Local Rect. No. £ s. d.
No. of Rect.	Amount. £ s. d.	4471	2 2 0	(k)	1 0 0	1910	1 1 0	Local Rect. No. £ s. d.	10 4 8	Rect. No. £ s. d.	10 4 8
Aug. 1st		2	10 0	(l)	1 10 0	1	10 0	94	10 0 6	69	4 0
6 2 0 0		13th		4491	1 0 0	15th	2 4 6	5	5 0 0	70	6 6
3rd 7 2 2 0		15th	4 2 2 0	Pubns.	1 4 10	16th	5 0 5	6	1 0 0	Park Hall	
8 2 2 6		5	4 9 6			17th	5 0 5	7	2 0 0	S.S.	8 7 8
9 1 0 0		16th			£107 10 5	14	3 12 9	8	3 3 0		
60 10 0		6	5 0			5	13 9	9	1 0 0		
(a) 2 2 0 0		(c)	1 13 9			6	3 15 8	100	14 3		
2 2 0 0		(f)	16 16 10			7	10 0 1	1	1 14 0		
(b) 2 5 0 0		79	1 1 0	<b>DESIGNATED FUND.</b>		8	5 0 2	2	2 6 6		
(c) 1 4 0 0		20th		No. of Rect.	Amount. £ s. d.	9	5 0 3	3	10 0 0		
5 4 0 0		(g)	1 0 0	Aug. 1st		20	1 15 9	4	1 0 0 0		
6 3 0 0		(h)	4 0 0	1903	21 5 9	1	5 0 5	5	1 0 0 0		
(d) 3 15 6		(i)	10 6	Aug. 1st		2	15 6	6	1 10 6		
8th 8 10 0 0		23rd	83 3 0 0	(m)	14 1	3	17 9	7	2 0 0 0		
9th 9 1 1 0		(j)	1 0 0	7th	5 0 0	4	6 9	8	15 0 0		
10th 7 20 0 0		25th	85 15 0	(n)	5 0 0			9	3 0 0 0		
70 10 0		27th	7 20 0 0	9th	42 10 0			10	1 1 0 0		
		28th	6 10 10 0	13th	7 1 0 0			147	18 3		
		8	3 0 0 0	9	8 60 0 0			Previously ack'd 46 4 7	21 5 9		
					9 5 0 0				£153 17 2		
									£67 10 4		

SUMMARY.	
August, 1917.	
General Fund .. ..	£107 10 5
Designated Fund .. ..	153 17 2
	<b>£261 7 7</b>

TOTALS.	
Jan. 1st to Aug. 31st, 1917.	
General Fund .. ..	£2,542 17 5
Designated Fund .. ..	1,261 5 11
	<b>£3,804 3 4</b>

(a) Widcombe Baptist Ch., Bath. (b) Unity Chapel, Bristol. (c) St. Nicholas' Road Hall, Bristol. (d) Highgate Road Chapel. (e) Mission Hall, Sudbrook. (f) Legacy. (g) Anon., Westcliff. (h) Anon., Westcliff. (i) Westcliff Hall. (j) Glad Tidings Foreign Missionary Union. (k) Anon., Harrogate. (l) Broxburn Christian Union C.E. Society. (m) Grange Road Hall, Ilford. (n) Gospel Hall, Bargates. (o) Anon., Bristol.

## ARTICLES FOR SALE FOR NORTH AFRICA MISSION.

**A Water-colour Painting** by the late William Turner, of Oxford—well-mounted and framed—3 ft. 7 in. by 2 ft. 11 in. A landscape with three figures (children) and a small thatched cottage surrounded by trees. Probably a Scotch scene taken from nature. Price £7 7s.

**"Tuckaway Tables."** These small folding Tables can be had, hand-painted with flowers, wood stained either mahogany or walnut-wood, from C. M. G., Bankside, Silverdale Road, Eastbourne. Price 13s. 6d., postage and packing-case included.

## FORM OF LEGACY OR BEQUEST.

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

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

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

# THE NORTH AFRICA MISSION

## COUNCIL OF DIRECTION.

W. SOLTAU ECCLES, M.R.C.S., Upper Norwood, S.E.  
 EDWARD H. GLENNY, Manor Park, E.  
 GEO. GOODMAN, 21, St. Helen's Place, E.C.  
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.

V. G. LEVETT, 7, Austin Friars, E.C.  
 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.  
 REV. JAMES DOUGLAS, M.A., Clapham Common.  
 PASTOR D. J. FINDLAY, Glasgow.  
 PREB. H. E. FOX, M.A., London, S.W.  
 REV. WILLIAM HOUGHTON, Exmouth.  
 REV. J. J. LUCE, M.A., Gloucester.

SIR JOS. MACLAY, BART., Glasgow.  
 MONS. E. REVEILLAUD (Senaieur), Paris.  
 PASTOR 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. 1, or into any of its branches.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	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., 1885	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., 1890
Mrs. FALLAIZE .. ..	Nov., 1915	Mons. E. CUENDET ..	Sept., 1884	Miss G. E. PATTER ..	Oct., 1913
Miss E. CRAGGS ..	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 .. ..	
<b>Tetuan.</b>		Miss K. SMITH .. ..	May, 1887	—	
Miss A. BOLTON .. ..	April, 1889	Mrs. ROSS .. ..	Nov., 1902	<b>TRIPOLI.</b>	
Miss A. G. HUBBARD ..	Oct., 1891	Mr. T. J. WARREN ..	Feb., 1911	Mr. W. REID .. ..	Dec., 1892
Miss M. KNIGHT .. ..	Oct., 1899	Mrs. WARREN .. ..	Feb., 1911	Mrs. REID .. ..	Dec., 1894
<i>Miss Vecchio (Schoolmistress).</i>		Mr. S. ARTHUR .. ..	Dec., 1913	Miss F. M. HARRALD ..	Oct., 1899
<b>Laraisch.</b>		Mlle. V. EYMANN ..	Oct., 1913	<b>EGYPT.</b>	
Miss K. ALDRIDGE ..	Dec., 1891	Mlle. E. DEGENKOLW ..	Oct., 1913	<b>Alexandria.</b>	
<b>Fez.</b>		<b>Tebessa.</b>		Miss R. HODGES .. ..	Feb., 1889
Miss M. MELLETT ..	Mar., 1892	Miss A. COX .. ..	Oct., 1892	Miss M. FARLEY .. ..	Nov., 1915
Miss S. M. DENISON ..	Nov., 1893	Miss E. WHITTON ..	Oct., 1913	<b>Shebin-el-Kom.</b>	
		<i>Assisted by</i>		Mr. W. T. FAIRMAN ..	Nov., 1897
		<i>Mons. Bouin (French Evangelist).</i>		Mrs. FAIRMAN .. ..	Feb., 1896
		<i>Madame Bouin.</i>			

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