

NORTH AFRICA

THE MONTHLY RECORD
OF THE
NORTH AFRICA MISSION.

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

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*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission:

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THE NORTH AFRICA MISSION.

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

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(a) Offerings at Upton Cross Bapt. Church. (b) Friends in Norway. (c) Thankoffering from Friends at Rainham. (d) "JAT." (e) Thankoffering from "Commercial Traveller." (f) Meeting at Red Hill. (g) Victoria Hall Mission Sunday School, Shepherd's Bush. (h) Abbey St. Sunday School, Bethnal Green. (i) Annual Meetings, Zion College. (j) Chelsea Con. Church, Markham Square. (k) Malden Hall Sunday School. (l) Brunel Hall, Liverpool. (m) Wattville Street Church and Sunday School, Handsworth.

WHO WILL COME TO THE HELP OF THE LORD

against the mighty forces of evil in North Africa by providing opportunities on the Lord's Day, or during the week, for the Assistant Secretary to tell of the progress and prospects of the missionary campaign there?

Do not leave anything undone to further the interests of the Lord's cause, which you will wish you had done in the day of His appearing.

GOD is not unrighteous to forget your labour of love which you have wrought in His name.

Engagements will be gratefully arranged for by

Mr. HARVEY FARMER,

At 18, John Street, Bedford Row, London, W.C. 1.



Recently baptised Italian Converts at Casablanca.

Signor Araoae in middle of group. Miss Eason at his left.

“Whatsoever.”*

By Pastor F. E. Marsh.

“**W**HOSOEVER” is the word for the sinner, and “whatsoever” is the message for the saint.

I. THE WHATSOEVER OF PRAYER. “That whatsoever ye shall ask of the Father in My name” (John xv. 16). There are three things of moment to be recognised before the “whatsoever” can be claimed. The first is, *the “that” of Fruitfulness*. There must not only be the “fruit” of union, the “more fruit” of cleansing and the “much fruit” of discipleship, but also the abiding fruit of fidelity (John xv. 2, 8, 15). Second, *the “in My name” of Fellowship*. To “ask” in the name of Christ means more than mentioning His name, or recognising His merit; it means to pray as He would pray. His name stands for His nature, therefore to “ask in His name” means to be in unison with Him; in a word, to pray as He would pray. Third, *the “ask” of Friendship*. The significance of the word “ask” has wrapped up in it the privilege of a request by a friend, and not the plea of a beggar. We must be on the ground of intimacy to be able to exercise the privilege of request. The “whatsoever” of the Lord’s

* Notes of an address given at the Annual Meeting of the North Africa Mission, Zion College, London.

promise to answer prayer is for such pleaders, and not for the rank and file who do not answer to the conditions. Here is the reason why so few of the Lord's people pray effectively; on the other hand, those who fill the Lord's conditions find He fulfils His promise.

II. THE WHATSOEVER OF PRACTICE. "Whatsoever He saith unto you, do it" (John v. 2). No compromise of half-heartedness, no hesitation of cowardice, no plea of infirmity, no will of opposition, no fear of consequences, no halting of lameness, no holding back of doubt, and no reasoning of self; but whole-hearted obedience, which answers to the word of His direction, which responds to the will of His love, which walks in the steps of His example, which is energised by the power of His Spirit, which relies on the strength of His grace, which goes forward in the face of difficulties, which is prepared to suffer for its fidelity, and which does all because He says, "Do it."

III. THE WHATSOEVER OF PRINCIPLE. "Whatsoever ye do, work from the soul (R.V., mar.), as unto the Lord" (Col. iii. 22). Two things are of paramount importance here. First, doing all as "unto the Lord." Here is the law of Divine principle, not doing that others may appreciate, not doing that self may be pleased, not doing because of remuneration, not doing that impressions may be made; but "unto the Lord"—to please Him. When things are done to the Lord, His claims are recognised, His love sways, His word operates, His will is done, His blessing is sought, His truth guides, and His glory is enhanced. The second thing to recognise is, to do "from the soul." We often speak of "putting our soul into a task," and we often say of a thing that is done in a listless fashion, "There was no soul in it." That which costs us little is little worth. A friend was glibly talking of being in "the apostolic succession," whereupon I asked him if he had the signs of His apostleship! He did not know what they were. I said, there are five "signs" of being in the apostolic succession. He said, "What are they?" "The Apostle Paul tells us," I replied, "Infirmities, reproaches, necessities, persecutions, distresses for Christ's sake" (II. Cor. xii. 10-12). We do not need to talk of succession when we walk in it, for the succession will speak for itself. The great need of the times is *soul*, in other word, *reality*. There is too much glamour and not enough godliness. Let the whatsoever of principle operate, then something will be done.

IV. THE WHATSOEVER OF PURPOSE. "Whatsoever ye do, do all to the glory of God" (I. Cor. x. 31). One of the crying evils of to-day is that too many Christian workers take the things of God for the glory of self, and this is one of the greatest sins we can possibly commit. Too often we get on the secondary lines of convenience and compromise, instead of being swayed by ardent love to Christ. "Why are you going to China?" someone asked an outgoing missionary. Then, as often, the questioner commenced to answer the question, and said, "I suppose you are going to save souls?" "No, I am not," was the reply "I am going because I love my Lord and I cannot help it." When we do things out of love to Christ, we do to the glory of God.

When Adolph Monod was on his death-bed, he looked around at those by his bedside, and said,—

“ All in Christ,
By the Holy Spirit,
For the glory of God,
All else is nothing.”

Let us act according to these pregnant and pressing words, and we shall act to purpose. “*All in Christ.*” Nothing is worth having that is not found in Him. “*By the Holy Spirit.*” He alone can make true in our experience what is true for us in Christ. “*For the glory of God.*” This should be our aim and purpose. We find all good in His glory. “*All else is nothing.*” Nothing worth, and nothing accomplished. Let us count on the Lord to fulfil what He desires, and then we shall have the desires of our heart ; for has He not said, “*Delight thyself in the Lord, and He shall give thee the desires of thine heart.*”

Our Annual Meetings.

“ One could not help feeling that one had lighted upon further chapters in the Acts of the Apostles on reading in the Review for 1916 of the beautiful work your Mission is doing in those difficult North African lands—lands which once supplied Greece and Rome with wheat and other grain, which in the long past were lit up with Gospel light, which had inscribed upon their Roll of Honour in the primitive Church many an illustrious name of confessor and martyr ; but which for many centuries had been under the sway of the prince of darkness, who by means of Islamic error has enslaved the peoples in the most debasing forms of selfishness and superstition.

“ One could not help either finding one’s heart drawn out in love to the workers as the simply-told record of faithful service revealed heroism, perseverance and endurance of quite an inspiring character. With such a comparatively small company of devoted messengers God could do great things. Indeed, He had done great things. It was most cheering to read of souls set free by the Gospel message and made beautiful by the sunshine of the Sun of Righteousness. How true it is still—that God chooses the weak things of the world to confound the things which are mighty ; and there is no limit to what He can do through the manifold operations of the Holy Spirit as He causes the light of the knowledge of His glory in the face of Jesus Christ to shine out amid the darkness of Moslem lands, and makes the music of souls redeemed therefrom to sound forth through the courts of heaven.”

Such were some of the thoughts expressed by Sir W. F. A. Archibald from the chair at our Afternoon Meeting at Stion College on Thursday, September 27th, as he most cordially commended the work to “ the warm, loving, Christian sympathy and prayers ” of the Lord’s people.

Aerial frightfulness was responsible for a depleted attendance, but it did not prevent a goodly number gathering for prayer at 2.30, and many taking part in praise and intercession and supplication. A very helpful message was given by Pastor Marsh, which will be found on another page.

A precious sense of the Lord’s presence and power was manifested throughout the gatherings, and most, if not all, of those who attended felt spiritually refreshed and uplifted. For all the blessings of the day we praise the Great Master of assemblies.

The difficulties and delights of the work were brought out by the missionary speakers :—

Miss Bolton emphasised the need of special and sustained prayer on behalf of many Moslems who had received a good deal of Christian teaching and were convinced of its truth, but were not yet set free from the ensnaring errors of the past or from the dread of the unseen powers of evil. It might be said that such were at the cross roads, and needed the delivering and quickening power of the Holy Spirit to lead them definitely into the Way Everlasting.

Miss Hubbard likened the power of Islam to

that of a Goliath, setting itself in defiant array against the message and messengers of God's redeeming love in Christ; and she enlarged upon the paralysing influence of three pieces of his strong armour, viz., Ramadan, Superstition and Fatalism, giving instances which had come under her own personal observation. Every bit of Islamic power is from the devil who does not fail to make the fullest use of it. Thank God, he is not having it all his own way, however, for she could tell of men and women who have been delivered therefrom by the regenerating power of the Holy Spirit, and are in the enjoyment of that liberty wherewith Christ alone can make the captive free.

It was with sympathetic regret we heard of the illness of the Rev. Charles Inwood, in consequence of which he had been obliged by doctor's orders to cancel all engagements. In his absence the Rev. James Cregan, of Paddington, most kindly came as the Lord's messenger in the Lord's message. His words were based on I. Chron. iv. 23—"They dwelt with the King for His work." Mr. Cregan prefaced his message with a word of enthusiastic commendation of the N.A.M. and its work, his own deep interest therein dating back a good many years. It was from his Church at Belfast that David Cooper went forth to Morocco and won Heaven's V.C. as a martyr in the streets of Fez.

How beautiful it is to think of God's dear servants in North Africa and other parts, who have been redeemed by Christ and filled with His Spirit, dwelling with the King and the King dwelling with them. Their lot is outwardly cast in lands where Satan has his seat: but the King's promise is unfailing, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto Him and make our abode with Him." Thus are they enabled and equipped for His work. The King Himself is the Great Worker, and there is no room for idlers among His fellows. He has entrusted His servants with a Great, Glorious and Wonderful Gospel, which has never been known to fail where it has been carried, and He expects those who know its regenerating power to pass it on to others. Not all can take it in person; but very many more of His subjects can go into every land by faith and prayer and love, and can enter sympathetically into the varying experiences of those who are bearing the burden and heat of the day. Might not each one of us do much more in the way of interesting others and taking a practical share in

all the efforts to further the cause and glory of the King? May He find each of us among those who have been "steadfast, unmoveable, always abounding in the work of the Lord!"

The meeting had been opened with prayer by the Rev. David Baron, of the Hebrew Christian Testimony to Israel, followed by the reading of II. Cor. iv. by Mr. J. Gordon Logan, of the Egypt General Mission.

The Assistant Secretary expressed the feelings of all present in thanking God for enabling Mr. Glenny to be present, and for sparing him to the work to which he had given his life with such whole-souled devotion. He then gave a few extracts from the Annual Report, and referred to the present financial position, closing with an appeal to the Lord's remembrancers to be among those whom the Holy Spirit graciously enables to "labour fervently" in prayer.

At the Evening gathering, Mr. George B. Michell, formerly a N.A.M. worker, but now British Consul at Para, occupied the chair. Pastor E. Poole-Connor having opened with prayer, the Chairman read II. Cor. iv.; and said he felt the present was no ordinary occasion. Over thirty years ago he had heard the call to the Barbary States, and he could never forget the happy days of his official connection with the Mission. The enthusiasm of deepfelt and prayerful interest had never left him, and his earnest hope was that his steps might be guided back to those parts.

Our privileged experience is given us in II. Cor. iv. 6, and turning over to I. Peter ii. 9 we are brought face to face with our transcendent responsibility of showing forth His praises or glory. We only, of all His creatures, could exercise this wonderful prerogative because we have been in the darkness and have known the curse and bitterness of sin. Angels and archangels cannot fulfil this ministry, for they have not known such experiences; but we, who have been called out, could rejoice in the precious fact that we are members of a spiritual family dear to the heart of God, and should give ourselves whole-heartedly to this glorious work. It is not a fad or a hobby, but our high calling in Christ, for which no apology or explanation is required.

We expect a great deal from our friends on the field. That is quite right: but are they not equally justified in expecting much of us at home? They are very human, like ourselves; and have their ups and downs amid a dark and

deadening environment, without the helpful spiritual uplift which comes to us in this country. Year in and year out they toil on. Let us see to it that we do not fail them in imparting the help, spiritual and temporal, which God makes possible for us to give. So shall they be cheered by our fellowship and be led into deepening experiences of His grace and power for life and service.

Miss de la Camp spoke of the little shoots which appeared on the True Vine as an outcome of the work—just frail, weak branches. They share the life of the Vine; and the Father, who is the Husbandman, cares for them; but they are not running over the wall. They need all the practical sympathy we can manifest towards

are made when any of them show signs of turning to Christ. Notwithstanding all this there are numbers in every part of North Africa who in the day of His appearing will be seen to have borne fruit and thus glorified the Father by life as well as with lip.

Dr Churcher gave a most interesting account of how Jews have been used to help forward the work. For instance, his own first lodging was with a Jewish schoolmaster, from whom he received much kindness. It was through a Jew that one of the mission stations had been opened to the Gospel. On the other hand, there are cases in which the Mission has helped the Jews. As for instance, the Hebrew Christian

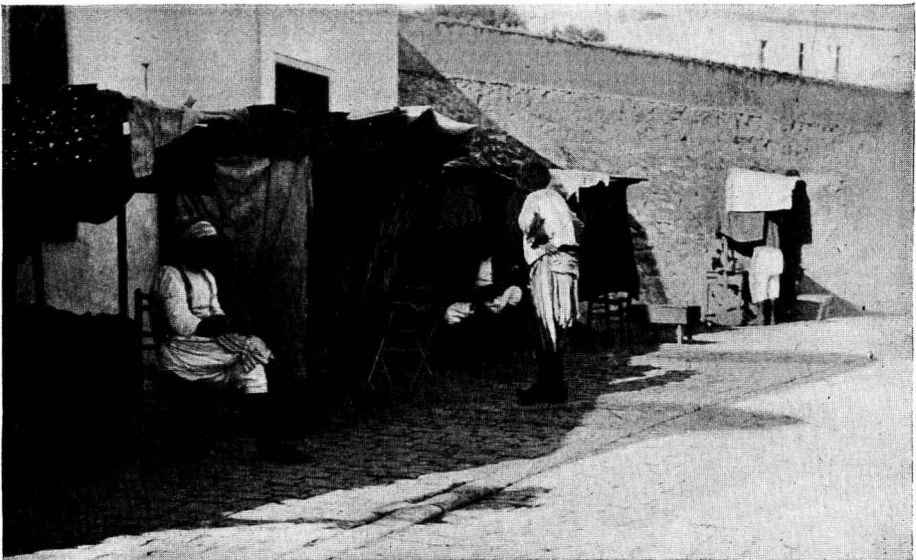


Photo by]

Native Barbers' Booths.

[Mr. A. V. Liley.

them by prayer as well as by the more personal touch of the missionary on the spot.

Native converts are often cursed by their friends and live in fear of secret poisoning day by day, besides the more open and cruel persecution that comes upon them. Satanic enmity makes their lot very difficult; and, as one of these tiny branches expressed it: "I can't stand it, but you pray for me and so hold me up." In that particular case, after a time the perfect peace of God came into his heart and by His grace the abiding fruit appeared. It is, however, impossible to exaggerate the power of the devil among these Moslems, and the terribly savage attacks which

doctor in the country to-day, who first heard the Gospel of his salvation from a N.A.M. worker.

So the river of God's grace flows on—often out of sight for a time, like the unseen rivers in parts of the African desert. People in this country laughed at us in the early days, and rebuked us as dangerous fanatics; but the devoted lives and faithful labours of the missionaries in these dark lands had told for God, and the light of Gospel Truth was spreading throughout these countries and dispelling the gloom from the heart of many a Jew, Moslem and Romanist.

The concluding message was very helpful and all too short. It was given by Pastor Poole-

Connor, on "Be not weary in well doing" (Gal. iv. 9). There was the recognition of the possibility of growing weary; but we need to be on our guard against giving way or yielding to the temptations of the adversary in the matter of (1) Prayer, (2) Preaching, (3) Pressure of Circumstances, and (4) Persistent Assaults of the Evil One. Rather should we press on in view of the gladdening promise: "In due season," i.e., in God's season, "we shall reap." Let us ever be diligent in sowing the good seed, though the bitter winter may be long and boisterous; for have we not the unfailing promise of God's spring and summer? Nothing can keep back the harvest; and the Psalmist's inspired word is still gloriously true: "He that goeth forth and weepeth, bearing precious seed, shall doubtless

come again with rejoicing, bringing his sheaves with him."

Thus our Anniversary closed with a note of triumph ringing in our souls, in view of that heavenly harvest-home. When will the last sheaf be safely garnered, ere the Lord of the Harvest shall appear? We cannot tell; but we do know that the shadows are lengthening and the day of privileged opportunity is fast drawing to a close.

"And the work which centuries might have done

Must crowd the hour of the setting sun."

"That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

H. F.

To the Friends of the North Africa Mission.

"*St. David's,*"

Manor Park, London, E. 12,

10th October, 1917.

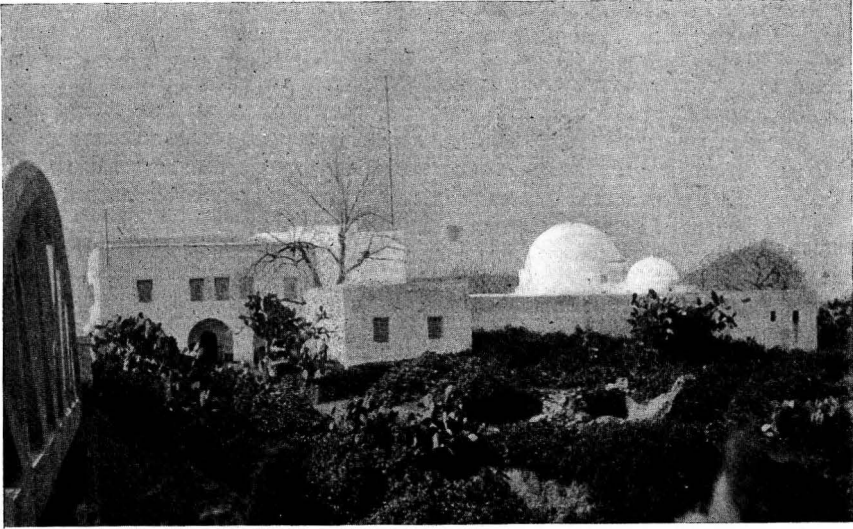
DEAR FELLOW-WORKERS,

On the 28th October it will be thirty-six years since I started with Mr. George Pearse on my first journey to North Africa, when we took out the first missionaries to the Barbary States. At that time our Mission was known as the Kabyle Mission, and had for its Committee Mr. George Pearse, Dr. Grattan Guinness and myself. Both of these beloved brethren have for some time been absent from the body and present with the Lord. Thirty-four years ago a Council was formed, and of that Council only Dr. Eccles and myself are left, and we are both in a weak condition of health. Thank God, others have joined the Council since then; but as we look back, we think of how many of our late fellow-councillors, donors and beloved missionaries have finished their course with joy; and we pray God to raise up many more to join in the work of sounding forth the glad tidings of God's grace before Christ comes again.

How many difficulties God has brought us through in these six and thirty years—

difficulties with Governments so serious that at the time it looked as though the Mission would be extinguished—difficulties through want of money to carry on the work, so that some have prophesied it would soon expire—difficulties through the death of beloved missionaries of experience, and through the illness of others who have been thus compelled to retire from the field—difficulties through Roman Catholics, through Moslems and others; and yet, here we are to-day, and here is the work, and though progress may have been comparatively slow, yet, thank God, there has been progress, and there have been blessed cases of conversion, both amongst Mohammedans, Jews and Roman Catholics.

The present year has been and still is one of very considerable perplexity and difficulty. The terrible war has made it almost impossible to get new workers, and has hindered some from returning to their field of labour. Then financially this has been a very trying year, and we are still very specially cast upon God for the supply of our needs. By the end of the year we shall need £3,500 for our General Funds, if all that appears to be necessary for the efficient carrying on of the work is to be provided. To the human eye it looks as though there might be a serious deficit.

*Photo by]***Marabout of Sidi Saad.***[Mr. A. V. Liley.*

I do not say debt, but a deficit, for I draw a distinction between the two. As has been previously mentioned, besides the value of the property in the foreign field, worth some £8,000, we have in England, legacies and property reckoned to be worth some £3,600, which on account of the war and from other reasons, we are unable to realise and turn into cash.

In face of these and many other difficulties, not to speak of my own serious weakness, which has now lasted about three and a-half years, how much we have to praise God for! We hear of Moslems being converted, and some being baptised, and others hoping shortly to obey the Lord in this ordinance. Thank God, we have also heard of Italians and Spaniards confessing their faith in Christ, and of others desiring so to do. Then the Bible School amongst the Kabyles is an encouraging evidence of progress, and the interesting itinerating work also.

Perhaps one of the most cheering facts is the way in which the missionaries are facing the shortness of funds, the cost of living having increased as much abroad as at home. Though their trials are considerable, they make no complaint, so that one longs to be able to send them more help. We would specially seek your prayers that the faith of us all may be

sustained, and that the peace of God which passeth all understanding may keep our hearts and minds through Christ Jesus

Amongst the gifts sent us for the Mission lately was one of £3 from Tasmania, another of £15 from South Africa, and a third of five shillings from California, which all came to hand about the same time, reminding us that "Omnipotence hath servants everywhere." Then there was a gift of £25 from a young officer in Flanders, with the remark, that it was not much good praying for the work if one did not do what one could to help. Then £3 10s. was received from a missionary who himself is dependent on the Lord for supplies. Thus in various ways God cheers our hearts.

In his Annual Report, quoted on page 80 of our last issue, Mr. Fairman mentioned that £100 would enable him to put up a cheap building in which he and the Evangelist could hold meetings at Tala, in Egypt, not far from Shebin-el-Kom. At present they have a hired room in a private house, which is not very suitable. A friend has promised to give £50 towards this hall if others will provide the other £50 by February next. If any friends would care to help in this matter we shall be very glad to hear from them.

We are still waiting upon God in prayer

as to whether He would have us re-establish the Spanish School in Tangier. It has been decided to open it for three months on trial. Two small sums have been received towards the expenses, but we are waiting to see whether we should be justified in making a permanent arrangement with the new teacher. There can be no doubt of the desirability of doing so, if funds permit.

Elihu speaks in Job xxxv. 10 of "God, my Maker, who giveth songs in the night." We know from the Acts of the Apostles that Paul and Silas prayed and sang praises to God, and the prisoners heard them, during the night when they were cast into prison in Philippi. May God give us grace to sing songs in the night of darkness! This is truly a time of night, though, thank God, the day is at hand. This terrible world-wide war really is a time of night, the prospect of destitution and famine in many lands seems to be even a darker night, but perhaps worst of all is the darkness in the Church, the apostasy on all sides, men turning away from the pure Gospel and preaching another Gospel which is not another. Oh! when will the morning without clouds appear? Surely from thousands of souls the cry is going up, "Come, Lord Jesus" (Rev. xxii. 20).

Even in the darkest hours there are many subjects of song. What a mercy it is to know that from all eternity God has chosen us to be before Him in love! How well we may sing of the grace that called us out from the world to be the children

of God and the servants of God. What a mercy to have been used even in but a small measure in the winning of souls for Christ! And what a prospect we have before us, of being like Christ and with Him for ever—not only living in His Presence, but reigning with Him when all the dark wars of earth are over, and the trying experiences of time are passed! As we think of these things, even though circumstances may be trying, and experiences painful, God can give us songs in the night, and we may say—"The night is far spent, and the day is at hand."

Our Annual Autumn Meetings were naturally not so well attended as in years gone by, seeing that they were held during the special week of raids, though fortunately no raid occurred on that night. Particulars of these meetings will be found elsewhere.

We are thankful to say that Miss Whitton is continuing to gain strength after her serious illness. Miss Glen, our Associate Worker in Tangier, has returned to England for a time on account of her health. She was accompanied by Miss Ward, and they travelled *via* Gibraltar, Spain and France. Miss Glen hopes to return to Tangier before long, if her health and strength are restored.

Times of trial are special opportunities in which to glorify God by patient faith. May the Lord in answer to your prayers enable us to glorify Him in what ever circumstances we may be placed.

Yours heartily in Christ,

EDWARD H. GLENNY.

The Houssas of Tunisia.

By Mr. A. V. Liley.

For years there has been a little colony of Houssas in Tunis. These are negroes who, for various reasons, have found their way to Tunis. Most of them come from the countries around Lake Tshad. As Islam permits slavery, a great business was carried on by the enslaving and sale of these people all along the North African coast before the French occupation. Though professing to be Moslems, they have many

heathen rites and ceremonies. I have seen one of their rooms, specially set apart, full of all kinds of charms and talismans. At times they have special gatherings, which they call "*bourri*"; from beginning to end they are heathenish.

For a long time I have tried to get to the tomb of their most venerated saint, Sidi Saad, but was unable to do so on account of there being

no bridge to enable one to cross a wide, muddy stream. Recently a road has been made and a bridge built quite close to the *marabout*.

We set out on one of our itinerating days, determined if possible to visit the people in the little settlement which we had heard had gathered round the tomb of Sidi Saad. Arriving at the *marabout*, we found it consisted of a long oblong building of two stories, with a courtyard which led to the usual dome-shaped room in which the holy (?) man was buried. A good company of negroes and Arabs soon gathered around me when I sat down on a form outside the little café. One or two of the negroes were very fair readers, and all listened most atten-

Tunisia, and Sidi Saad was sold to an Arab who owned a large farm near Tunis. One day he was sent out with a pair of bullocks and a plough to plough a certain field, but wishing to give himself up to holy meditation in the shade of a tree, he set the two bullocks going, and they went on ploughing the field all alone. A man passing by the field, seeing the bullocks ploughing with no one to guide them, stopped to enquire what this unheard of thing meant. He saw Sidi Saad in holy meditation, and understood at once that all this was done by the power of the *marabout*. He went at once to the master, related what he had seen, and asked, "How is it that you send this holy man to



Photo by]

Arabs outside the Marabout of Sidi Saad. [Mr. A. V. Liley.

tively as I read part of John i. and explained it verse by verse. They could not deny that the Lord Jesus was that Word, as their own Koran teaches that doctrine, and then I explained to them how the Word became flesh, and that He died and rose again for our justification. No objection whatever was made, but many interjected—"That is the truth."

I was informed by one of the leading negroes, who is learned in these matters, that Sidi Saad was a native of Bornu, but was taken captive with a number of other negroes by a Moslem slave raider. After crossing the Soudan and Sahara, they were eventually brought to S.

plough?" Sidi Saad's master immediately went to the holy man and humbly explained that he did not know who he was, and at once gave him his liberty. Finding that his holiness had been discovered, Sidi Saad went to his room, where he was found dead next morning. For such a holy man there was great mourning. A *koubba*, or sepulchre, was eventually built over his remains, and it has become a holy spot, often visited by pilgrims, especially those in distress.

Every year the negroes hold a great fête around the *koubba* in honour of Sidi Saad. After a procession, with flying of banners, beating of drums, shouting, clapping of hands, burning of

incense, &c., a young bullock is brought forth near the *marabout*. The *outh-dou*, or ablutions, are performed on it in just the same way as a man would perform his ablutions before prayer, followed by many incantations. The *sheikh* takes a knife, cuts the animal's throat, and allows it to run free. If the animal runs in the direction of Mecca, that is a sign that the year will be one of blessing; if not, it indicates misfortune. The people however so stand around the animal that there is only one way for it to run—in the direction of Mecca. The bullock is skinned, and the flesh cooked and given to the poor; that is, if there is any left when the *sheikh* and his friends have looked after themselves.

Though dead, Sidi Saad has such power that no one will dare to swear to a lie over his grave without some fearful catastrophe overtaking them. My informer told me that a man who had been robbed came and poured out his complaint over Sidi Saad's grave. He went home, and that night Sidi Saad told him who the thieves were, and where he would find his stolen cattle. The thieves were only too glad to give them up after having heard of the revelation made by Sidi Saad.

One day, during a fête at the grave of Sidi Saad, an Arab woman placed her earrings and other jewels in a handkerchief by her side. While her attention was attracted by the singers and dancers, the handkerchief and its contents were stolen. She invoked the aid of Sidi Saad, and told the *sheikh*. That night the *sheikh* was informed in a dream that a certain woman was the thief. Going to her hut, he found the woman on her knees, unable to rise or touch the handkerchief which was just before her containing the stolen jewels: she was only too glad for the *sheikh* to take them, and to pay him redemption money to be set free from the power which bound her limbs. This was another example of Sidi Saad's power!

The man who told me all this is Si Hadj A——. He informed me he was born at Gourboub, somewhere in Nigeria. He was a leading young man in their heathenish rite, called the "*bourri*," though professing to be a Moslem. When the Bey of Tripoli made a raid on his country, Si Hadj A——, with many others, was taken prisoner and sold as a slave. He passed from one owner to another until he was bought by an Egyptian, who treated him fairly well. His master was present one evening when they were going through their *bourri* performance. After much



Photo by]

[Mr. A. V. Liley

Si Hadj A——.

drum-beating, shouting, dancing, &c., the "*djinns*" (spirits) took possession of Si Hadj A——, who in the moment of ecstasy told his master that he would perform the pilgrimage to Mecca that year. It came to pass as Si Hadj A—— had said, his master taking him with him. On their return, in order to perform another holy deed, his master gave him his liberty. So Hadj A—— returned to his own country after an absence of fifteen years, but he could not settle down. Eventually he came to Tunis, where he has been ever since.

I asked Si Hadj A—— if he had never thought of the incongruity of Moslems warring against Moslems in order to get captives and sell them as slaves, for before God we are all equal, no matter what the colour of our skin may be. "They know it is a sin," said Hadj A——, "still they do it." I have often had talks with groups of these Houssas when they congregate in their special café, seeking to show them "the better way"; but their minds seem as dark as their skins, for they are as heathenish and superstitious as any of the natives I met on the Congo. I hope before long to have a lantern meeting for these Houssas in one of their courts.

The Pig and the Scarecrow.

By Mrs. Short.

They are both women-members of our Kairouan Women's Class, and they live opposite to one another, but these are the only two points of contact between them; for in the outward circumstances of their lives, character, &c., they are as far as the poles asunder, and the nicknames we have given them well describe them.

Fatima, or "*The Pig*," has a certain amount of influence and standing amongst her neighbours, for she is the guardian of the tomb of Sidi Bourawii, one of the many saints of Islam, who is supposed—though dead—to be able to give health for sickness, love for hatred, happiness for misery. Some of the visitors just mutter their petitions outside the tomb, and leave a piece of rag on the bars of the window as a token. Others gather their friends together, have a feast, and make an offering to the saint—or to his guardian—right inside the holy precincts. Others, who come from a distance, hire one of the rooms in the courtyard near, and stay under the shadow of the saint for a few days, a week or even longer. It is on the offerings of these people that Fatima lives and gets fat. It was because of her size that we called her "*The Pig*." Then, too, disease in the nose, and an extra amount of snuff-taking, cause her to snort and grunt not unlike that unclean animal. While comfortable in temporal things, she also considers herself well off spiritually. Does she not live under the shadow of the saint? Though she cannot read the Koran or even say her prayers, yet she fasts in Ramadan, repeats the witness frequently, and Mohammed is sure to intercede for her in the Day of Judgment! What more can she want?

This woman seems to be a type of Islam, looking on it as the "easy way." "Your religion is like your clothes, narrow and uncomfortable; ours, like our clothes, is wide and easy," said a man to my husband one day. Why trouble to lead a holy life when you can make up for an unholy one by plenty of good works? Why trouble about the forgiveness of sins now, when, by keeping a running account with God of bad and good works (of course always taking care to keep the balance on the right side), all will turn out well? Suppose that during the Fast of Ramadan you become "unclean," and have to forego some days of the fast, you may make it up some other time, and you may choose the

winter when the days are short and cool. Do you want to do something really forbidden in the Koran? Go and do it, for "God is forgiving and merciful." But do a good deed afterwards, for this will wipe out ten bad ones. Do you feel too lazy to get up at dawn and pray when the call rings out, "Come to prayer: prayer is better than sleep?" If so, don't trouble, for prayer said after the appointed time is accepted. How good for those who like to stay in bed that it is not accepted if said before! You must not drink wine or spirits, but you may be as much of a glutton as you like. You must not lend money on usury to a fellow Moslem, but you may lend him a sack of wheat, and demand two in return if you like. Have you sensual tastes? That too is provided for in this "easy way." You may have four wives at once if you will; but if such a number is inconvenient, well, have only one or two and you may change by divorce as often as you like. If you have a little money to spare, lend it to a brother Moslem who is wanting some to do a good deed, such as to pay to have prayers read for the dead, &c., and you and he will share alike in the eternal reward.

But is this "easy way" really as *easy* as it seems. Remember that opposite to "*The Pig*," lives

"THE SCARECROW."

It was a bitterly cold day when we went to see her after our visit to "*The Pig*." She was lying on a straw mat at the end of her wretched room, which had not a stick of furniture of any kind in it—only a bare handful of cooking utensils. In the earthenware pan there was not a scrap of charcoal. She had never been a handsome woman, but now as we gazed at her, with her gaunt limbs, dishevelled hair, her eyes red, and the eyelashes eaten away by disease, she looked just what we dubbed her—a "*Scarecrow*." She had a dreadful cough, and was very hungry. A little while ago she had a husband and big son. The husband, however, when his wife became ill and unable to work, divorced her and took another. The son only turns up when he thinks he can get anything out of his mother. He has robbed her of all that she had of any value. The last thing he took was her warm blanket. For a long time she slept in a stable. She for one has found Islam no "easy way."

It must be that when the strong are on the outside, the "weak must go to the wall," and when some insist on walking on the causeway, there must be some who needs-be find the gutter. And oh! the crushed-out lives, and the misery of those who are against the wall and down in the gutter of Islam. While almsgiving is a religious duty, many of the poor never get the alms. Lots of wretched creatures crowd round the gates of the mosques on a Friday, or have a free fight over the distribution of food at weddings and funerals, or go round the streets calling on God's generous ones to give to them; and they certainly often get what they ask for. But these are professional beggars, and very often not really poor. Many of the poor are ashamed to beg, and many starve in their homes. Islam knows nothing of benevolence, kindness, "bowels of compassion." Has anyone ever heard of hospitals, almshouses, soup kitchens, &c., founded by Moslems and sustained by Moslem money? Here in Kairouan we have a few rooms near a certain mosque that are supposed to be available rent free for some of the very poor; but they are so filthy and unsanitary that the poor themselves hardly care to live there.

It may be an easy thing for people who have money and education to pile up good works. But the poor and ignorant cannot read the Koran or say their prayers; they cannot give alms or go on pilgrimage. The fast of Ramadan falls the most heavily on them. The rich who have nothing to do can sleep and rest all day during the fast, and wake and enjoy themselves when night is come. But what about those who have to work for their living, and toil all day from sunrise to sunset? It is an intolerable burden, and many are the quarrels and blows that result from it.

It may be good from the man's point of view

"Few people are aware of the gross superstition which exists among Moslems. One day, in a certain market, a stampede took place among the camels. They ran about in all directions followed by their drivers. This went on for about twenty minutes. A celebrated *marabout* or saint happened to be at the market, and was only too ready to play upon the superstition of the camel drivers. After various incantations, he assured them that God had ordered the demon, Rohana, to cause the stampede in order to punish the owners for having neglected to pay their usual religious contribution. The contribution was immediately paid to this saint that further disaster might be averted."

A. V. Liley.

to be able to add other wives to the one he already has; but how about the wife herself who is jealous? and how about the new young wives—often very young—who are the objects of her spite and hate? Death has been known to result from the treatment given. Oh, the quarrellings, the bickerings, the petty jealousies of a Moslem home!

Then supposing a man has only one wife, but can get rid of her and change as often as he likes. The divorced wife goes back to be a charge on her parents, often taking with her a child or children. If a man cares for his child he has a right to it and may keep it, or, if very small, give the woman a certain allowance for it. The woman often re-marries, and it is a rare thing for a husband to be willing to house and care for another man's child; so it is left to the care of relatives or friends. And how about the effect on such a child, living sometimes with the father, and sometimes with the mother, wanted by neither and left to be spoiled or neglected by outsiders!

Then for anyone who has any sense of sin or guilt, Islam is no "easy" way. Such may *hope* that a close following of all the tenets of their religion, and a constant piling up of good works, will gain them an entrance into heaven; but there is always a fear lest these might not be sufficient. Such lean the whole weight of their soul's salvation on the intercession of Mohammed at the last day. Is there a greater tragedy than the tragedy of a false hope?

No, there is no "easy" way of salvation; but thank God, there is a *simple* way; a way so simple that even a child may walk in it: the way of faith in the sacrifice of the eternal Son of God. May God grant to us missionaries the joy of leading many of these Moslems into that way!

Even in this life, and as to temporal things, the Lord is pleased to repay those who act for Him as stewards, and who contribute to His work or to the poor as He may be pleased to prosper them. But how much greater is the *spiritual* blessing we receive, both in this life and in the life to come, if, constrained by the love of Christ, we act as God's stewards, respecting that with which He is pleased to instruct us!

The late George Müller.

A Grave Menace to Missionary Work.

The N.A.M. has always stood for the inspiration, integrity and authority of the Word of God, and its missionaries go forward to meet the forces of evil with an unshaken confidence in their God-given message. It is a sad fact that the Higher Criticism is leavening much of the missionary effort of to-day. The serious mischief to the cause of Christ resulting from the spread of this false teaching is strikingly and forcibly pointed out in an address given by Rev. Chas. Inwood at the Twenty-fifth Anniversary of the Bible League, a resumé of which appears in the last issue of *The Bible League Quarterly*. In the course of this address Mr. Inwood said :—

“I have had the great privilege of visiting practically all the mission fields of the world, and of coming into touch with much missionary effort and much native Christian life and thought, and I have learned from experience that the tampering with the Divine inspiration and authority and integrity of the Bible is a grave menace to foreign missionary work. This shows itself in many directions. I believe it is

seriously cutting the nerve of what I call spiritual missionary enthusiasm at home. It is certainly inflicting a very subtle injury on some workers in the field. And what concerns and hurts me more than all is that already it is bringing injury and damage to some native pastors and teachers who have been called out of heathenism. Just imagine if you can a native pastor stating publicly that Abraham was a myth. Or think of another, a native tutor in a Divinity School, telling the students that they were not to imagine that Philip was ‘caught up of the Spirit and landed in Azotus,’ as the Acts of the Apostles states; but that Philip hid himself behind a bush where the eunuch could not see him, and went on his way. Think of one missionary saying to another, ‘The writings of Mrs. Eddy are as much inspired as that Book you call the Bible.’ If that is not criminal I do not know what is.”

May the Lord graciously continue to keep all His servants in the N.A.M. unswerving in their adherence to the Impregnable Rock of Holy Scripture.

For the Children.

By Mr. Sydney Arthur.

MUSINGS OF A MOSLEM BOY.

Some little time ago I was taken into the house of a missionary to help with the house-work. It was great fun at the commencement, for I found such a lot of things to make me smile. These missionaries are very queer people.

For instance, at meal times they have a nice white cloth on the table, and each person has a plate and a chair. We place our dish on a mat, squat on the mat around the food, and all eat from one dish. When they have meat, knives and forks are necessary to cut it up; but with us, fingers and teeth are quite sufficient. They drink from glasses; we all drink from one baked earthen-pitcher. Before eating, these missionaries say such a lot of words. We just say, *Bismillah* (In the name of God) ! and when we have

had enough we say, *Elhamdulillah* (Praise the Lord) !

It may be very nice to have all these queer habits, but I wish they would try our way. The washing-up would be much easier for me, and no knives to clean. I don't like washing-up at all. Every day someone goes to the nearest colonists' village to get letters, bread, &c. Sometimes, when the English mail is in, I have quite a lot of letters to carry. Although my mistress has said that I am not to touch the letters in the bag, I occasionally look at them, and like those picture post-cards very much.

What a lot of clothes the missionaries have! Just fancy! Special clothes for Sunday! Mr. So-and-so has at least four coats, one for preaching, one for special

days, one for winter, and another for dirty work, and I am sure he must have at least three pairs of boots. How can he wear three pairs at a time, and what a waste to have two pairs doing nothing! I never could count the number of shirts he has. There may be six. If I have a coat I must wear it, or I am afraid someone would steal it. For the same reason I could never have two pairs of shoes, and if I have two shirts I must wear them both, the cleaner one outside. But no, I have forgotten, I am now obliged to change my things regularly, for my mistress will not allow me to wear all at once, nor to wear dirty things. How they do interfere with my liberty! Why I know some men who wear three red Fez caps at a time, one which belonged to their grandfather, one which served their father, and a third which is their very own.

Every day I read a little from the Word of God, that is, the Bible, but nothing from the Koran. There are such good words in the missionaries' book; but there! each country has its book. I won't change. I won't tell you of my belief in spirits, demons, fairies, &c., for they laugh at me here. What do I think of you all? Why, just this—that you are very foolish to come to a country like our's with the idea of changing our habits and religious beliefs.

Yours, &c.,

MOHAMMED BEN ALI.

P.S.—There are several boys who have thought like this, but have learned to love and serve the Lord Jesus after much teaching and prayer. Please do not forget to pray for all the house-boys who see our lives and hear so much of the Gospel.

Sydney Arthur.

Djemâa Sahridj.

Home and Foreign Notes.

A PRAYER MEETING

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

ERRATUM.

We regret a clerical error which occurred in the report of **Miss Harrald's** work in **Tripoli** (page 79 of our September-October issue). "About a hundred houses are visited per week," should read—about ten houses are visited per week. ❖❖

DEPUTATION WORK.

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

1. Aug. 28th. **Rainham. Gospel Hall.** Week Evening Meeting.
2. Sept. 2nd. **Upton Cross. Baptist Church.** Sunday Services and Children's Meeting.
3. Sept. 9th. **Barking. Park Hall.** Sunday Services.

4. Sept. 16th. **West Thurrock. Gospel Hall.** Sunday Services.

5. Sept. 20th. **Knightsbridge. St. Columba's Vestry.** Lowndes Bible Class.

6. Sept. 23rd. **Shepherd's Bush. Uxbridge Road Tabernacle.** Morning Service.

7. Sept. 23rd. **Becklow Road, W. Victoria Hall Mission.** Sunday School Anniversary Meetings.

8. Sept. 24th. **Redhill. Presbyterian Hall.** Afternoon Meeting.

9. Sept. 26th. **Highgate Road. Baptist Chapel.** Annual N.A.M. Meeting.

10. Sept. 30th. **Tadworth. Mission Hall.** Sunday Services.

11. Sept. 30th. **Kingswood. Eyhurst.** Afternoon Meeting.

12. Oct. 1st. **Manor Park. Baptist Chapel.** Women's Meeting.

13. Oct. 3rd. **West Norwood. Lansdowne Hall.** Annual N.A.M. Meeting.

14. Oct. 7th. **Streatham. Hitherfield Road Hall.** Sunday Services and Children's Meeting.

Friends of the Mission can greatly help forward its interests by arranging for drawing-room and other meetings. The Assistant Secretary will gratefully value every oppor-

tunity of giving some account of what God is doing through His devoted servants among the Moslem multitudes and others in the sin-cursed lands of North Africa.

H. F.

Morocco.

Baptism of Native Converts.

On Friday, September 21st, **two Moslem converts** were **baptised** by **Mr. Fallaize** in **Tangier**, on the profession of their faith in the Lord Jesus. They had both been the subject of many prayers, and since their conversion, about three years ago, they have lived consistent lives. Some sixteen Europeans and two other natives were present. Before the rite was administered, both the candidates answered the following questions: "Do you believe from your heart that Jesus is the Son of God? Do you believe that the Lord Jesus died for your sins, and that God raised Him from the dead?"

The prayers of our readers are asked for these two who have thus publicly confessed Christ—that they may be much used of God among their fellow-countrymen.

Spanish Work.

Mr. Moore writes from **Tangier** on Sept. 25th: "A few days ago we had the joy of **baptising** a boy of ten years of age in the sea behind Hope House grounds. This little lad has been a faithful member of my boys' Night School for a long time, and a member of our Sunday School as well: very shy, but attentive. . . ."

"We had a good turn-out of members and regular attendants at our meetings, and the weather was glorious and the sea quite calm—all in answer to prayer. Many of our missionary friends were present. I was able to get a little portable harmonium carried down to the beach, and a number of beautiful gospel hymns brightened our little service and created a devotional atmosphere. The boy's mother was present, at which I rejoiced. She is a keen Roman Catholic, and an intelligent one, as is also the father. The younger sister—a little girl about seven I think—took part last May in the daily procession of girls to carry flowers to the R.C. Church, to be presented to 'the Virgin.' So it is evident that no spiritual help can be looked for from the lad's own home: still there is no opposition. They are not of the poorest class—rather of a peasant stock—and they are very pleasant people to deal with. The mother

encourages her two youngest children to attend the Sunday School."

Miss Eason, in a letter from **Casablanca**, dated September 3rd, writes: "The heat has been very great this summer. It has been the hottest I have known here. We are expecting the rains to commence now: everything is dry and dusty, for we have not had more than a ten minutes' shower since April. . . . Numbers of soldiers are going from here to the Moroccan front—two and three train loads several times a week. I have written for some good French tracts, and when they come I want to go to the station when the soldiers leave, and give Gospels to all who want them. I long to start a Bible shop and get the Scriptures into the hands of many who would buy if they only knew where they could do so. . . . A good colporteur here could sell hundreds of books a day. The people are asking for them."

On October 4th, **Miss Eason** writes: "Two days ago we had a wedding in our Italian Mission Room. The bride and bridegroom are both in fellowship. After leaving the Italian Consulate, where the legal rites were performed, the couple and all the visitors drove to the 'Hall.' The room was full of spectators, there being about seventy present. . . ."

"We have just had good news from a young man who went to the Italian front a few months ago. He was hard and indifferent when he went away, although he had listened to the Gospel preached faithfully for nearly two years. Now he has written to Signor Arnone saying that God has shown him what a sinner he is, but that he has come to Christ for pardon and forgiveness, and he believes and rejoices now in Him as his Saviour. He asks for a Bible he left behind, and for Christian literature for his comrades."

Algeria.

A second session of the **Kabyle Bible School**, inaugurated at Tazmalt in May last, met at **Djemaa Sahridj** recently. At present we have not heard any particulars of this gathering, which has been much looked forward to by many, but we are hoping that solid results will follow the Bible Study and Conferences, and that the native Christians may by these means be strengthened and encouraged and built up in their faith.

Tunisia.

Mr. Short, of Kairouan, who with his family has been spending a few weeks at Hammamet, a coast town about sixty miles north-east of his station, writes on September 18th: "I have been having some more opportunities of tract distribution and conversation; in some cases there has been real interest shown. One young man accepted a Gospel and evidently has been reading it. But it did not answer to his idea, because it is in narrative form, and not like the Koranic form of revelation. . . . An old man (a non-reader) told me the other day, the substance of a story quoted in Dr. Zwemer's *Aisa or Jesus*, of Jesus raising a woman to life, whose husband was weeping inconsolably over her grave, and how that later on He caused her to die again as she proved unworthy. This shows how these absurd and base stories of Christ's miracles circulate among non-readers. I listened to him, and then he listened while I told of the true miracles of our Lord in raising the dead."

In a letter, dated October 2nd, Mr. H. E. Webb writes from Sfax: "The Moslem *Aid el Kebir*—Feast of the Lamb—coincided this year with the Jewish Fast of the Day of Atonement. All the shops were shut and the town had the aspect of a Good Friday at home. On account of the new laws prohibiting the sale of intoxicat-

ing drinks to natives, there was a noticeable lack of drunkenness among the Arabs. . . . Last Saturday night we had a very heavy thunderstorm and some rain, which cooled the air for a few hours, but since then the sun has been as hot as before. The country needs rain badly. The meetings are continuing to be a source of blessing."

Tripoli.

Writing on October 10th from Tripoli, Miss Harrauld says: "The girls have come up well to the classes which I re-opened at the beginning of September. In fact, over fifty came the second afternoon, so I had to refuse fresh applicants. Last week we commenced our medical mission work. We are very short of dressings and drugs, but we felt we must do what we can with what we have. Each day since opening, our numbers have increased. Now the weather is cooler there are fewer sore eyes, but malaria, coughs and sores bring us plenty of patients. During the summer I have been giving M— and her daughter almost daily reading lessons, and they are making good progress, so that I hope they will soon be able to read the Word for themselves. I have also been studying Old Testament history with them, which they have found interesting, and I trust profitable also."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the Baptism of two native converts, who have been the subjects of many prayers.

For the Baptism of a young Spanish lad in Tangier—the only Christian in his family: and prayer that he may be kept humble and faithful, and may be enabled to witness for Christ by his consistent life.

For the re-opening of the Spanish Mission Day School at Tangier; and prayer that it may be found possible to continue to carry it on, and that, as a result of the teaching imparted, many of the scholars may be brought to the Lord Jesus Christ.

For answered prayer in Miss Whitton's restoration to comparative health and strength.

PRAYER.

For the Night School for Boys and Young Men carried on in connection with the Spanish Mission in Tangier.

That all the workers on the field may be guided of the Lord as they enter upon the winter campaign: that wisdom and tact may be granted to them, and that doors of opportunity may be opened before them as they go forward in the name of the Lord.

For all the work carried on among the young—in Sunday Schools, Day Schools and in week-day classes.

That through the medical work, men and women may continue to be brought under the sound of the Gospel, and that in many a case the Word may be accompanied with converting power.

For all lonely workers—that they may realise in a special manner the promise of the Lord Jesus: "I am with you always."

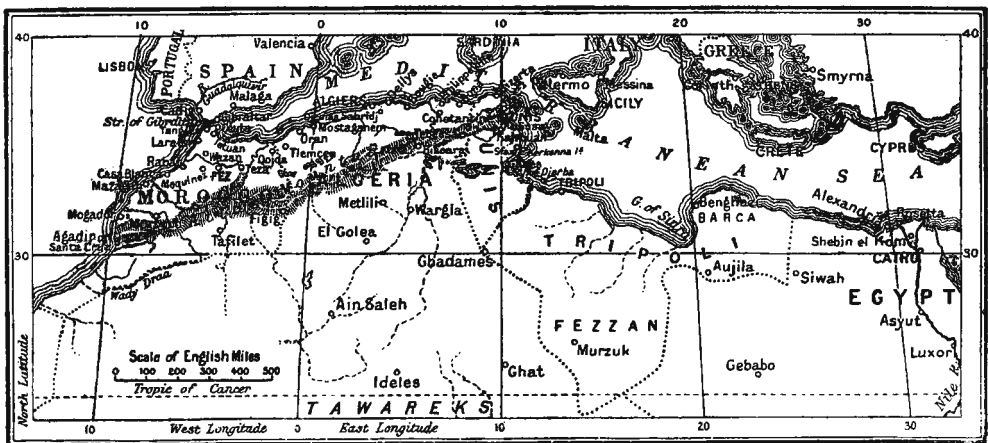
For all who may be in special circumstances of trial at this time—either spiritual or temporal—that the trial of their faith may be found unto praise and honour and glory at the appearing of Jesus Christ.

THE NORTH AFRICA MISSION

Was founded in 1881 by the late Mr. George Pearse, assisted by the late Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called "THE MISSION TO THE KABYLES," but gradually extended its operations to all parts and in some measure to all classes in North Africa, work among Mohammedans being its main business. At the present time, the most easterly station of the Mission is Shebin-el-Kom in Egypt, and the most westerly, Casablanca in Morocco.

Its object is to make known the Gospel of God's grace to those among whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others. It is desired that self-supporting and self-propagating native churches should be established.

Its character is Evangelical and Evangelistic, embracing Christians of various denominations who seek to be loyal to Christ and to the inspired Word of God. It seeks to encourage dependence upon God in all things.



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

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.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, 148, Holborn, London, W.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tanger.	Date of Arrival.	Cherchell.	Date of Arrival.	Bône.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss L. READ	April, 1886	Miss L. COLVILLE ..	April, 1886
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON ..	Jan., 1892	Miss H. GRANGER ..	Oct., 1886
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	TUNISIA.	
Miss G. R. S. BREKKE,		Miss H. KENWORTHY ..	Nov., 1910	Tunis.	
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	Algiers.		Italian Work—	
Mr. A. FALLAIZ	Nov., 1915	Kabyle Work—		Miss A. M. CASE	Oct., 1890
Mrs. FALLAIZ	Nov., 1915	Mons. E. CUENDET ..	Sept., 1884	Miss G. E. PETTER ..	Oct., 1913
Miss E. CRAIGS	Oct., 1912	Madame CUENDET ..	Sept., 1885	Bizerta.	
Miss M. M. GLEN (Associate)	Jan., 1913	Boghni.		Miss R. J. MARCUSOON ..	Nov., 1888
Spanish Work—		Kabyle Work—		With Scandinavian Helpers.	
Mr. A. J. MOORE B.A. ..	April, 1909	Mr. A. SHOREY	Nov., 1902	Kairouan.	
Miss F. R. BROWN ..	Oct., 1889	Mrs. SHOREY	Oct., 1904	Mr. E. SHORT	Feb., 1899
Casablanca.		Djemaa Sahridj.		Mrs. SHORT	Oct., 1899
Miss C. S. JENNINGS ..	Mar., 1887	Kabyle Work—		Sfax.	
Miss M. EASON	Dec., 1910	Miss J. COX	May, 1887	Mr. H. E. WEBB	Dec., 1892
Tetuan.		Miss K. SMITH	May, 1887	TRIPOLI.	
Miss A. BOLTON	April, 1889	Mrs. ROSS	Nov., 1902	Mr. W. REID	Dec., 1892
Miss A. G. HUBBARD ..	Oct., 1891	Mr. T. J. WARREN ..	Feb., 1911	Mrs. REID	Dec., 1894
Miss M. KNIGHT	Oct., 1899	Mrs. WARREN	Feb., 1911	Miss F. M. HARRALD ..	Oct., 1899
Miss Vecchio (Schoolmistress).		Mr. S. ARTHUR	Dec., 1913	EGYPT.	
Laraish.		Mlle. V. EYMANN	Oct., 1913	Alexandria.	
Miss K. ALDRIDGE ..	Dec., 1891	Mlle. E. DEGENKOLW ..	Oct., 1913	Miss R. HODGES	Feb., 1889
Fez.		Tebessa.		Miss M. FARLEY	Nov., 1913
Miss M. MELLETT	Mar., 1892	Miss A. COX	Oct., 1892	Shebin-el-Kom.	
Miss S. M. DENISON ..	Nov., 1893	Miss E. WHITTON	Oct., 1913	Mr. W. T. FAIRMAN ..	Nov., 1897
		Assisted by		Mrs. FAIRMAN	Feb., 1896
		Mons. Bouin (French Evangelist).			
		Madame Bouin.			

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Miss BANKS, Mrs. BOLTON, Miss DE LA CAMP, Miss THOMASSEN, Miss WOODLELL.