

NORTH AFRICA

THE MONTHLY RECORD OF THE NORTH AFRICA MISSION.

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

CONTENTS.

	PAGE	
Effectual Prayer.		
By Harvey Farmer	33	
To the Friends of the N.A.M.		
By Edward H. Glenny	35	
News from the Mission Field—		
From Miss Jay (Tangier)	37	
Mrs. Roberts (Tangier)	38	
Mrs. Ross (Djemâa Sahridj)	39	
The Spaniards and "Carnival."		
By Mr. A. J. Moore, B.A.	40	
Arabiya and Abdalla.		
By Mr. W. Reid	41	
The "Cast-offs."		
By Mrs. Short	42	
Some Shereefs in Tetuan.		
By Miss A. G. Hubbard	44	
For the Children.		A
By Miss F. R. Brown	44	Scene
Home and Foreign Notes	45	in
Daily Subjects for Praise and Prayer	48	Southern
		Algeria

Office of the North Africa Mission :

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

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

Price One Penny.



THE NORTH AFRICA MISSION.

LIST OF DONATIONS from February 1st to 28th, 1918.

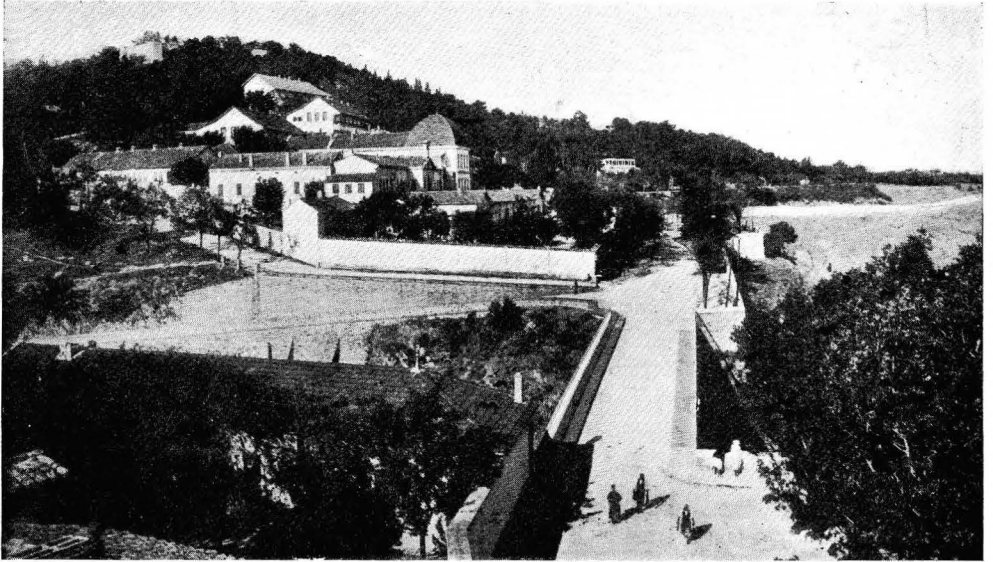
GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No. £ s. d.	GRAVESEND AUX.	Local Rect. No. £ s. d.	
No. of Rect.	Amount. £ s. d.	(f) 12th	4 16 2	23rd	1 1 0	9th	30 0 0	33	10 0 0	88	1 0 0
(a)	5 0 0	52nd	1 0 0	5298	5 0 0	2140	11th	4	15 0 0	90	3 4 8
Feb. 1st	3	(g)	1 1 0	5300	5 0 0	1	1 16 0	5	2 6 0	1	2 8 1
(a)	5 0 0	66	1 1 0			(u)	6 0 0	6	3 0 0	2	8 1 0
5230	2 0 0	13th	10 0 0	25th	1 1 0	12th	1 0 0	7	10 0 0	3	3 0 0
1	1 0 0 0	7	10 0 0	(q)	2 0 0 0	(r)	3 0 0 0	8	2 6 0	4	3 0 0
2	3 0 0 0	8	5 0 0 0	3	1 1 0 0	4	10 0 0	9	1 0 0 0	5	3 0 0
3	1 0 0 0	(h)	1 2 0 0	27th	4 7 0 0	5	10 0 0	10	1 0 0 0	6	7 0 0
4	20 0 0 0	70	5 0 0 0	4	1 0 0 0	(v)	9 10 0 0	1	1 0 0 0	7	3 11 0
5	1 0 0 0	1	1 0 0 0	5	20 16 8	14th	10 0 0 0	2	1 0 0 0	8	3 11 0
6	1 0 0 0	2	5 0 0 0	(s)	7 25 0 0	15th	8 6 13 6	3	1 0 0 0	9	1 0 0
7	1 0 0 0	3	2 6 0 0	8	10 0 0	20th	10 0 0 0	4	1 0 0 0	100	1 0 0
8	1 0 0 0	4	10 0 0 0	174	0 9 0	26th	9 10 0 0	5	1 0 0 0	1	5 0 0
4th	10 0 0	5	1 0 0 0	Pubns.	3 13 1	(w)	4 10 0 0	6	15 0 0	2	5 0 0
(b)	1 0 0 0	6	5 0 0 0	Sundries	2 5 0	28th	5 10 3 0	7	3 0 0 0	3	3 6 0
7th	11 8 0	7	13 0 0	£177 16 4		51	10 3 0	8	2 6 0 0	4	2 6 0
41	2 4 0	8	5 0 0 0				£162 9 6	9	1 0 0 0	5	2 6 0
2	2 4 0	(i)	3 6 4 0	DESIGNATED FUND.				10	5 0 0 0	6	2 6 0
3	5 0 0 0	80	1 10 0 0	No. of Rect.	Amount. £ s. d.	EDINBURGH AUX.		1	3 0 0 0	7	1 0 0
4	10 10 0 0	(j)	1 0 0 0	Feb. 1st	5 0 0 0	Mrs. GRIEVE,		2	7 6 0 0	8	1 0 0
5	5 0 0 0	(k)	11 0 0 0	(t)	5 0 0 0	Hon. Sec.,		3	1 0 0 0	9	5 0 0
(c)	1 5 0 0	(l)	10 0 0 0	4th	7 10 0 0	96, Viewforth.		4	1 5 0 0	10	5 0 0
8th	5 0 0	86	10 0 0 0	5th	5 0 0 0	Gen. Receipt, 5277.		5	1 0 0 0	1	1 5 0 0
8	10 0 0 0	18th	5 0 0 0	7	10 0 0 0	Des. Receipt, 2148.		6	10 0 0 0	2	3 0 0 0
9	5 0 0 0	20th	3 0 0 0	8	10 0 0 0	Local Rect. No. £ s. d.		7	10 3 0 0	3	2 6 0 0
1	1 0 0 0	8	3 0 0 0	9	30 0 0 0	27	5 0 0 0	8	10 0 0 0	10	3 0 0
2	1 0 0 0	9	10 0 0 0	10	30 0 0 0	8	10 0 0 0	9	2 6 0 0	1	1 5 0 0
9th	12 6 0	(m)	2 0 0 0	2134	7 10 0 0	9	2 6 0 0	10	3 0 0 0	2	3 0 0 0
54	1 0 0 0	(n)	5 0 0 0	5th	5 0 0 0	30	7 6 0 0	1	1 5 0 0	3	2 6 0 0
5	2 0 0 0	(o)	2 6 0 0	6th	7 10 0 0	1	10 0 0 0	2	3 0 0 0		
11th	10 0 0	(p)	1 8 6 0	7th	10 0 0 0	2	16 6 0	3	3 0 0 0		
6	10 0 0	95	10 0 0 0	8th	30 0 0 0	Previously	10 3 0 0				
7	5 0 0 0	22nd	5 0 0 0	9th	30 0 0 0	ack'd	12 2 6 0				
8	2 0 0 0	6	5 0 0 0	8th	30 0 0 0		£22 5 6				
9	10 0 0 0	7	7 0 0 0								
(c)	6 10 0 0										

(a) Goodmayes Bapt. C.E. Society. (b) Drummond S.S., Inverness. (c) Battersea Crusaders' Class. (d) Boxholders in Liverpool. (e) Drawing Room Meeting, Edinburgh. (f) Hill Place Missionary Circle, Liberton. (g) Trinity Road Bapt. Ch., S.W. (h) Bridge St. Hall, Leith. (i) Broxburn Christian Union. (j) St. Thomas' Ch., Edinburgh. (k) Gorgie Bapt. Ch., Edinburgh. (l) Macdonald Rd. Hall, Edinburgh. (m) Dundee Tent Mission. (n) Hill Bank Hall, Dundee. (o) Dunfermline Jun. Y.W.C.A. (p) Dunfermline Sen. Y.W.C.A. (q) Bapt. Ch., Stockton-on-Tees. (r) Market Rd. Bapt. Ch., Chelmsford. (s) Milton Stewart Evangelistic Funds. (t) Salisbury Rooms, High Barnet. (u) United Bible Cl., Devonshire Sq. Bapt. Ch. (v) Mayes Hall. (w) King's Heath Mission.

ADDITIONAL DESIGNATED DONATIONS for Period ending Dec. 31st, 1917.

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	SUMMARY.		TOTALS.	
2058	42 10 0	2071	5 0 0	2084	21 0 0	December, 1917.		Jan. 1st to Dec. 31st, 1917.	
9	43 10 0	2	4 0 0	5	47 18 6				
60	10 0 0	3	2 0 0 0			Designated Fund ..	398 4 8	Designated Fund ..	2,130 11 9
1	16 4 0	4	7 7 8						
2	11 2 5	5	2 5 0 0						
3	4 5 0	6	5 0 0						
4	5 0 0	7	10 0 0						
5	5 0 0	8	1 1 0 0						
6	4 0 0 0	9	18 0 0						
7	5 0 0 0	10	2 3 0						
8	10 0 0	1	15 0 0						
9	10 0 0	2	15 0 0						
70	1 10 9	3	10 0 0						

N.B.—Attention is called to the notice of Special Praise and Prayer during the first ten days of May. (See pages 45 and 48).



The Kasbah and Civil Hospital at Bône.

[From a Post Card.]

Effectual Prayer.

By Harvey Farmer.

“*Always labouring fervently . . . in prayers.*”—Col. iv. 12.

“SOMETIMES we think we are too busy to pray. That is a great mistake, for prayer is a saving of time. If we have no time, we must *make* time, for if God has given us time for secondary duties, He must have given us time for primary ones; and to draw near to Him is a primary duty, and we must let nothing set it on one side.” Thus spake the late C. H. Spurgeon: and as we listen there breaks upon our ears the admonitory word of the Master Himself: Men ought always, everywhen, to pray and not to faint, grow weary or get discouraged. Where do we stand experimentally in this matter?

We cannot, of course, always be in the act of praying; but is the heart-attitude one of prayerfulness? Is that the atmosphere in which our lives are lived, and do we find it spiritually most congenial?

The example of the Lord Jesus is conspicuously striking in this connection. Nothing was allowed to turn Him aside. No matter how pressed by thronging duties, time was always found for prayer: and it is quite obvious from the Gospel records that He spent prolonged periods in the secret place. That was the way the Master went. Should not His servants tread it still? Indeed, good and faithful service is impossible where witness and work are not prefaced and pervaded by prayer in the Holy Spirit.

What does praying mean to us? Could it be said of us, as the inspired Apostle said of Epaphras, that we were *always labouring fervently* in prayers,

This devout soul had caught something of the passion of the man with whom he must have enjoyed precious fellowship in Christ ; and though his outward circumstances, as a prisoner at Rome, were anything but favourable, he spent himself not in "laborious trifling," to use Dr. Chalmer's phrase, but in "labouring fervently in prayer." We are reminded too that this was not an intermittent, spasmodic, "devotional exercise" ; but "always"—a continued waiting upon God, the outcome of a deep heart concern on behalf of others. Thus it was with the Apostle himself (*cf.* Rom. i. 9 ; Eph. i. 16 ; and Phil. i. 4).

Let us stand by this Colossian intercessor with the eyes of our understanding opened. It is evident we are not on a recreation ground, but on a battlefield. We see that this man is engaged in a spiritual conflict, and that the opposing forces of a great enemy are marshalled against him. Look at them ! Principalities—Powers—World-rulers of this darkness—Spiritual hosts of wickedness ! How can Epaphras—or any other of the Lord's soldier-saints—hope to withstand, and, having done all, to stand against such an army of disciplined antagonists ? The answer comes to our wondering hearts : "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

Only as thus energised and equipped can we be among those who "labour fervently in prayer." These descriptive words are very searching, and emphasise the fact that it involves the expenditure of brain and blood. They can never be true where mental listlessness and spiritual lukewarmness prevail. These things bring declension and defeat : but the Holy Spirit is ever ready to be our Divine ally when heart and mind and will are entirely at His disposal.

Only then is there earnest striving, even to the point of agony, on behalf of others. That is the force of the words used of Epaphras, the illustration implied therein being drawn from the wrestlers in the arena of old time, where each combatant was characterised by downright earnestness. See how with muscles and nerves tense, teeth set, veins standing out, each puts forth every ounce of energy of which he is possessed in the endeavour to gain a decisive advantage over the other.

The Apostle had such a scene before him when writing his last letter. He uses the same word, though it is differently rendered, when he says : "I have *fought* a good fight." That was a triumphant note to sound on the eve of his translation ; and what eloquent testimony it—and other utterances throughout his epistles—bears to the way in which he had been "labouring fervently in prayer" and otherwise. Strong in the grace that was in Christ Jesus, and possessing so large a measure of His Spirit, he, like Epaphras, was willing thus to spend and be spent out in love for souls.

Not they only, but a great crowd of worshipping warriors, call to us by their inspiring testimony to press forward in this prayer-conflict with intensified earnestness, realising that our Almighty Leader and Commander is with us, and so victory is assured.

Let there be no mistake about the situation. It is not a matter of holiday

manœuvres and sham fights, for we have to deal with an implacable, though not, thank God, an invincible foe. His wearing-down tactics are determined and persistent. Do not let us minimise his strength and subtlety. On the other hand, they must not be exaggerated. The enemy is mighty, but not Almighty. That attribute belongs alone to our Divine Captain: and taking His panoply we shall be strong to endure, being strengthened with might by His Spirit and becoming more than conquerors by His power.

It is only as we are constrained or overmastered by the love of Christ that we shall give ourselves to this victorious warfare. What triumphs will there be in North Africa and other parts as we at home range ourselves with tenacious courage as resolute intercessors on behalf of those who are on the field and of those among whom their lot is cast! Do not let us fail our Captain or our comrades who are in the very forefront of the far-flung battle-line. Remember the great review which will take place at the Judgment-seat. We do not want to miss being among those who "out of weakness were made strong, and waxed valiant in fight, turning to flight the armies of the aliens."

When Robert Murray M'Cheyne passed away, it was said: "Perhaps the heaviest blow to his brethren, his people and the land is the loss of his intercession." Truly he was one who "always laboured fervently in prayers." Do we?

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again and arms are strong,—
Hallelujah!"

To the Friends of the North Africa Mission.

32, Oakfield Road,
Clifton,
April 13th, 1918.

DEAR FELLOW-WORKERS,—

"And He (Jesus) spake a parable . . . to this end, that men ought always to pray and not to faint" (Luke xviii. 1).

Surely, if there was ever a time when persistent prayer was needed, it is now—prayer such as that of the widow of whom our Lord speaks; and "Shall not God avenge His own elect that cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Those who have persecuted the Jews will learn this, and are even now learning it; and so will those who have persecuted the true people of God. The value of persistent prayer is

set forth in other Scriptures. There is the man who by his importunity acquired the needed loaves of bread for his hungry friend; the Syrophenician woman who, refusing to be discouraged, continued pleading for healing for her daughter; and Jacob of old, who wrestled in prayer until he obtained the desired blessing for himself.

To-day our hearts are all stirred to their depths to pray for our country, that it may be brought to see and confess its sins, and may be delivered from the enemy. But let us not forget at the same time to pray for foreign Missions which are passing through various forms of difficulty. The shortness of workers, the difficulty and danger of travelling, the high cost of living, difficulties of exchange of money, and in many cases the difficulties of funds at home. But, oh, how blessed it is to

remember not only the great and glorious promises of our God and Father, but His character! Sometimes we wonder whether certain promises apply in our case, but when we think of His character, our hearts take courage. How wonderful was God's reply to Moses when he said, "Show me Thy glory"! "I will make all My goodness pass before thee"; and Jehovah revealed Himself as "merciful and gracious, longsuffering and abundant in goodness and truth." What a God is ours!

But God also has revealed to us not only His moral attributes in all their fulness, but also His natural attributes which give strength to the moral ones. He is omnipotent, having all power; omniscient, having all knowledge; omnipresent, eternal and unchangeable; and all these attributes are also said to belong to our Lord Jesus Christ. He upholds all things by the word of His power (Heb. i. 3). He knew everything (see John iv. 16-19 and John ii. 24, 25). He knew all men, and knew all that was in man, &c. He perceived their thoughts (Luke v. 22). He is everywhere present—"Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20); and as His servants go out to preach the gospel in obedience to His word, whatever part of the world they are in, He is with them (Matt. xxviii. 20). He is *in* all true believers (John xiv. 20 and II. Cor. xiii. 5), and He filleth all in all (Eph. i. 23).

As to His eternity—"In the beginning was the Word, and the Word was with God, and the Word was God." Christ declared "Before Abraham was, I am." In Micah v. 2 it is said of Him—"Whose goings forth have been from of old, from everlasting," and in Isa. ix. 6 He is spoken of "as the everlasting Father; as to His being unchangeable, He is "Jesus Christ, the same yesterday and to-day and for ever" (Heb. xiii. 8); and while the heavens shall wax old as a garment, He is the same and His years do not fail. Finally, "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). How abundantly able, therefore, are our gracious Father and His adorable Son to answer all our

requests so far as they are for His glory and our good.

Previous to my last letter, dated Feb. 7th, funds for the Mission had been coming in very encouragingly, and practically all needs had been met up to date. Since then, though numerous encouraging individual gifts have been received, supplies have come in slowly again, so that by the end of June, ten weeks hence, about £1,600 will be required by our general fund to keep all the work and workers adequately supplied. For this we pray God to enable and incline His servants to come to our assistance.

The new Man-power Bill again raises the question as to whether those granted exemption in the mission field, or in the office at home, may after all be called up. If the Government and nation could only secure God-power they would not be so pressed about man-power. But we who are believers may seek God-power even if our leaders fail to see the need of it. We are thankful to hear that in many places God's people are uniting every day—both at home and in churches and chapels—to seek mercy of the God of Heaven. It is reported that at one church of 150 members, 135 were present at the prayer-meeting. If only this could be imitated elsewhere, surely the result would be felt.

Since I last wrote, two missionaries in North Africa have died, neither of them, however, belonging to the N.A.M. Dr. Kerr and his wife have been working as independent missionaries at Rabat, Morocco. They were originally sent out by the English Presbyterian Church, and at the suggestion of the N.A.M. were stationed at Rabat. Dr. Kerr did a great amount of medical work, and seems to have been highly esteemed and appreciated by both Moors and Jews. In the month of February, though a very good rider, he was thrown from his horse, which rolled over upon him. He did not appear however to have suffered any serious injury, but a fortnight later complained to his wife of pain in his chest. She applied a mustard plaster, but almost immediately he breathed his last. Mrs. Kerr has sold up her home in Rabat, and

so, after more than thirty years, Rabat is again left without a missionary.

The other was Miss B. Haworth, who went out with Miss Lilius Trotter to Algiers in 1888, and died on March 9th, the thirtieth anniversary of her arrival. Miss Haworth has been a succourer of many, and her death will be a heavy blow to Miss Trotter and to the not inconsiderable group of lady workers associated with her under the name of the Algiers' Missionary Band. We commend them and their work, as well as Mrs. Kerr, very specially to the sympathy and prayerful remembrance of our readers. These losses constitute fresh calls for new labourers—though it will be years before new workers can have the efficiency of old ones.

Mr. Farmer has now returned from a long tour of meetings, mainly in Scotland, in which he has had the opportunity of reminding old friends of North Africa's claims, as well as of enlisting new ones to pray for and help forward the Mission.

Through the marriage of Mr. Webb to Miss Harrald of Tripoli, our staff in that city is seriously reduced. Miss Harrald was greatly appreciated there, especially amongst the women. Mr. Reid has told us that the natives of the country parts of Tripoli seem more ready to listen to the gospel than the town people, and we should very much like to find someone to work inland. At present this work would be very difficult, but later on the country will probably be more opened up. When Mr. Reid wrote last, the city was suffering from an epidemic of typhoid, which led to the medical work being closed, the

authorities fearing that the people crowding together might spread the disease.

Miss Knight, of Tetuan, has had a sharp attack of inflammation of the lungs. She was very kindly looked after by Mrs. Miller and Miss Steidenrod, and later on by Miss Aldridge. We are thankful to say she is making a good recovery, and is now having a change at Tangier. Miss Aldridge herself suffered for a time from fever before going to Miss Knight, but is now stronger again. Miss Glen, who came home for a few months in the autumn on account of her health, left London for Tangier on March 21st, but we hear that she has been detained on the way, through the Spanish frontier being closed. We trust, however, that she will soon reach Tangier.

Mr. A. J. Moore, of the Spanish Mission, Tangier, is encouraged by the progress the present Spanish teacher is making, and also in the other departments of work in his hands. Miss Eason has been enabled to open a small Bible Depôt in a part of the Italian Mission Hall at Casablanca. Both she and Miss Jennings find their hands more than full with the various branches of work in which they are interested. Mr. Liley is at present visiting a number of mission stations in Algeria.

I had hoped to be back at my home in Manor Park this week, but a sharp attack of influenza added to my old infirmity has confined me to my room and generally set me back. I trust, however, I may be well enough to travel within a week.

Counting on your continued fellowship,

Yours heartily in Christ,

EDWARD H. GLENNY.

News from the Mission Field.

MOROCCO.

By Miss Jay,
Tangier.

Amidst all the horrors of this world-wide war, how thankful we are to be able to continue our work for Christ here, and to know that the good seed of the Word is being scattered more widely than ever

before. Large numbers of Moors, from all parts of Morocco, have gone to France as soldiers, and also as munition workers, and I am glad to say I am still continuing to send Arabic Gospels, Psalms and other Scripture portions for distribution amongst them, as well as a large number of copies

of *The Bible Booklet* in colloquial Arabic. I have also sent tracts in Hebrew, French and Spanish, as Jews and Spaniards from Morocco are also working there.

I send all parcels to a Moor who left here about two years ago to seek work in France. He has done remarkably well, is trusted by his employer, and has been raised to a position of responsibility. He left here, an ordinary Moor of the poorer class, having worked from a boy with a Jewish family. It was difficult to recognise him in the photograph in European dress, which he has lately sent me. It plainly shows how greatly his position has improved since he left Tangier. I only knew him a short time before he went away, but I twice had the opportunity of preaching Christ to him. He was one of those who gladly received the Truth, and before he left there was reason to hope that his was a real change of heart. He has written to me regularly, and in all his letters expresses his faith in Christ; he delights in distributing among his fellow-countrymen the books I send to him, and when work is over, he and other Moors gather in his room to read the Word of God together.

In every letter he asks for more books, and says how gladly they are received. In his last, he says: "The Moors here ask me to send you their best thanks for the books. Those you send are the only ones in their own language they can get here, and the three parcels just received have given us all the greatest pleasure, and I have already distributed them nearly all, as my friends are so pleased to receive them. They commenced reading them at once, and are very interested in them. Every evening three or four gather in my room, and we read the books and also pray."

I hope shortly to send to this man a further supply of Gospels and other portions, and also a hundred copies of *The Bible Booklet*. Please pray that God's blessing may rest on the distribution of His Word, and ask that these books may bring light and life to many. Pray also for this Moorish brother who is working for Christ in France.

From Mrs. Roberts, Tangier.

In November I restarted my meetings for big lads and men, but I do not now have them mixed as before. There are three districts within easy reach of Hope House, and I go to the chief Mosques of each district in turn. So we get the same lads once in three weeks. A Moorish gentleman, living near us, has a very nice servant who is in charge of the younger lads of the family. He came to the door one night and asked if he might come to the meeting. Of course I admitted him, and said he might come when he liked. Since then he has only missed once, and he always brings the lads with him and some of their friends, as well as one or more of his fellow servants. Last week he brought nine others. Please remember him in prayer, that his heart may be opened to the truth. One night he brought a man from Fez, who surprised me by producing from his leather bag two classical Gospels, Luke and John. He told me that they had belonged to his mother who is now dead. He prized them very much for her sake, and said he often read them. I was rather inclined to doubt this statement because they looked so clean. His mother was one of the few women who could read. It is not unlikely that she had been given these Gospels by the late Miss Herdman; for the man said it was years ago, when he was a small boy, that a *Tebeeba* had given them to his mother.

The girls' class has gone on steadily with the exception of the breaks caused by their feasts. They had their treat a few weeks ago. There were eighty-four present, including eight old ones who turned up. The school is flourishing. Sixty-two attended this morning. The French are starting schools in several neighbourhoods for boys and girls, and we are wondering how this will affect our work. Already some of the children have gone, but they come to us occasionally. At these schools they have lessons in Arabic in the morning and in French in the afternoon, so I am trying to get them to continue with us in the morning and go to the French school in the afternoon.

Some of the big girls will be leaving us before long. We have had them since they were babies, and they are well grounded in gospel truths. At times, God's Spirit seems to be striving with some of them, but the powers of darkness are always on the alert to divert their attention and remove any impressions that have been made. I have been going

through the Gospel of Luke, and this morning we had Pilate's question (I referred to the record in Matthew), "What shall I do with Jesus?" I said, "I believe several of you are like Pilate. You want to choose Jesus, but you are afraid." And one after another said, "Yes, we do, but we are afraid of others."

ALGERIA.

**From Mrs. Ross,
Djemaa Sahridj.**

On Wednesday afternoon I was asked to go to a neighbouring village to see a sick man. After listening to an account of all his symptoms, I felt it was possible to send the medicine immediately needed and promise to go the next morning. Thus I was able to carry out my previous plan and go that afternoon to the French village to strap a sprained ankle.

The next morning at 8.30 (summer-time), in the midst of pouring rain, a messenger came again to fetch me. I was able to borrow a mackintosh from a fellow-worker, and with that and a rug round my knees I managed to keep dry; but the poor donkey who bore me would gladly have turned back from the muddy roads, again and again. I wish I could picture that road to you—so steep, and about twelve inches deep in water, mud and clay. Even the natives asked, "Had the donkey managed to get through it on his feet?"

A dark, dirty little house soon presented itself, and we were warmly welcomed by its inmates. In one corner on the floor lay the sick man; at his feet was the stable, where donkey, goats and sheep were all crowded. To his left was a large fire on the ground, with no outlet for smoke, and, as usual, at my entrance dozens of neighbours sought to crowd in. I explained how very bad it is for the sick to have such a lot of noise and no air, and persuaded them all to leave. I may as well tell you here that many of these ignorant women come in to see what charm I am going to use and how it will work, with an idea of it being useful to them in future.

I applied external and internal remedies, explained to the wife what to do until I went again, and prepared to leave. I saw some mysterious talking going on between the husband and wife, to which I paid no heed, and therefore was the more astonished to be offered a five-franc note. I thanked them warmly, being really touched by their offer, but assured them that I worked for God and could not take money. By this time the people had gathered again at the door, and I was able to have quite a good meeting. All listened well, the sick man confessing that Satan overpowered him and drew him along into sin. I heard two women remark, "You see, they always talk about the Lord Jesus, He is their One. And they find it worth while too. Look at her. What is she lacking? She has only to say that word [the witness] once, and she would get into heaven before any of us."

I told the people of the house I would like to be getting home, but they assured me that my man was breaking his fast, and that I must do likewise. Some hot *cous-cous* was brought, which had been heated in a liberal amount of strong Kabyle oil, and a small piece of cooked meat was taken from a basket hanging on the wall, in which it had been wrapped in a very soiled cloth. Although I have learned to eat anything properly cooked in oil, I could not manage much of that *cous-cous*, but took two or three spoonfuls, which satisfied them. The meat I left, but it was carefully put into my basket, unwrapped, in the midst of the medicines, as a present to my daughter. It is rarely they send it to a girl. My boy mostly gets that, though he does not appreciate

it highly. The last time it was sent him, he said, "Oh, mother, I would rather have a little tiny piece of chocolate than that meat. Why do they send it?" I explained to him that the people who sent

the meat had never seen or tasted chocolate.

Pray that God's own Light may enter as we thus visit.

Djemâa Sahridj.

The Spaniards and "Carnival."

By Mr. A. Moore, B.A.

"Children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" (Matt. xi. 16, 17).

The Carnival is a yearly institution in the "Latin" lands where Romanism reigns, and of course in their colonies. The Sunday, Monday and Tuesday before Ash Wednesday—which ushers in Lent—are devoted to masquerading. Young men and women, boys and girls, have complete liberty—according to time-honoured custom—to go the round of the streets in fantastic and sometimes very ugly and very vulgar "get up"—masking or disfiguring their faces, men in women's clothes, and *vice versa*, accosting and molesting (at times) the passers-by, and showering *confetti* on them.

In Tangier, before the war, a French committee organised, more or less, this festival, reserving a part of the esplanade near the sea, to which entrance was gained by ticket, and where competitions were held for the best-adorned triumphal car. This spectacle was pretty and interesting in a way; and though it was a screen for much licence and vulgarity, yet there was an endeavour to keep the hilarity of the masqueraders within decent bounds.

Since the outbreak of the war, the French have, with very proper feeling, discountenanced the carnival, and withdrawn their patronage. But the Spaniards—chiefly of the lower class—still keep it up here, though far less than formerly. I believe that in parts of Spain, however, it is still largely celebrated, with the most callous disregard of the solemn happenings which are affecting Spain as well as the countries at war.

The origin of this repulsive festival seems to have been the carnal desire to have a "fling"—a season of jollity and licence—before entering the season of Lent, when pleasures (*e.g.*, theatre-going) are forbidden to strict Romanists, and fasting is imposed.

Both this conception of religion (as something irksome and tedious) and the creation of the carnival as a compensation and relaxation, are as Satan-inspired as they can well be. More misconduct, more spiritual and moral ruin, dates from these days of licence, probably, than from any other period of the year.

As I was explaining the passage quoted at the head of this article to the children in our Spanish school, I was struck by its direct bearing upon R.C. popular religious notions, annually displayed to us by the seasons of carnival—Lent and Passion week. Is it not striking to think that the same people who masquerade, whose minds are set on making the most of these few days of licence, and giving rein to their passions and follies, should be found, during Lent, in the churches, fasting on the appointed days, soberly arrayed in black on Good Friday—when the various images of our Lord are taken out in (rival) processions, and the people's thoughts are directed to the facts of the Passion, but in a sickly and sentimental manner?

The point, in the application of our Lord's words in Matt. xi. to such scenes as these—*e.g.*, the solemn seasons of Lent and Passion week, treading on the heel of carnival—is the unwholesome, undisciplined love of *variety* among the R.C. Spaniards. They tire of the jollity and licence of carnival, and betake themselves to religion; but they soon tire of that

again, and when the festal part of the religious year closes in on Easter Day, their attention is then detached from religious topics till Advent and Christmas.

It is a religion which is merely spectacular and sensuous: the will and the conscience are left untouched; the spirit is unregenerated.

This cluster of superstitious and unscriptural views held by the people (for of course *official* Romanism discountenances the carnival) points to a deep unrest—they turn uneasily as a fevered patient, seeking to find relief for spirit and mind. But that can only be found by a personal acquaintance with that Blessed One, who in this same eleventh of Matthew woos them with His sweet offer of rest.

It has been our great joy to note this

year the very fair attendances we have had at day school, Sunday School, and Sunday night Gospel Service in our Spanish chapel during carnival. As a rule, schools suffer heavily at this time. It speaks well for the good discipline and winning personality of our new schoolmistress, that she has been able to hold the children so well, above half of our average attendance having mustered.

At such seasons of Satanic delusion and worldly corruption, there is nothing for it but to betake ourselves to a grim wrestle with the powers of darkness, and to pray through in the name of our mighty Conqueror, using such practical efforts as sanctified common-sense, under the guidance of the Holy Spirit, can suggest, to interest and attract the children.

Arabiya and Abdallah.

By Mr. W. Reid.

Shortly before the Italian occupation of Tripoli, an old Gibali woman came to Tripoli with her daughter, Arabiya. This daughter was married, and had a son who had remained in the interior with his father, Arabiya's divorced husband. They were in need, and the mother went from house to house, seeking help in a private kind of way. One day she came to the big house where Miriam and Aisha have a room. Miriam listened to her story with sympathy, and when she was leaving, gave her some barley for her daughter. Arabiya was so pleased that she came next day with her mother to thank Miriam for her kind gift. Miriam was attracted to both of them, more especially to Arabiya; and in her desire to help them remembered that there was a disused kitchen in the house that would just suit them. She asked the owner of the house, who lives upstairs, if she would let them have this kitchen; which she readily consented to.

They took up their abode at once, and became very friendly with Miriam and Aisha, who helped them in many little ways. Arabiya became very much attached to Miriam and was often in her room. Miriam told her of her Christian friends and of their work; and as they sat together of an evening after supper, would find an opportunity to tell her the gospel story, not hesitating to add

her own testimony as a believer on the Lord Jesus Christ.

After a little while Arabiya's boy, Abdallah, came to Tripoli and lived with his mother. Through Miriam they made our acquaintance, and came to the dispensary when they had any little ailment. We found Abdallah could read pretty well; so we gave him the Gospels, and of an evening he would read in Miriam's room, and she would explain as much as she knew.

After the Italian occupation, Abdallah got work on the new break-water, or mole, that was being built, and was able to maintain himself and also to help his mother. They passed many evenings with Miriam, and Abdallah continued to read and Miriam to explain the gospel story—in which they had become sincerely interested. Miriam had also many quiet talks with Arabiya, and the latter eventually professed her faith in the Lord Jesus Christ as her Saviour. Abdallah was more reserved, and did not say how much he believed; but Miriam had reason for thinking that a work of grace was wrought in him also. Certainly, when he came to us for medicine or about any other little matter, he manifested a decided interest in the preaching, and by his face showed that he was enjoying the Word of God. Then after the Italians had opened the interior,

and he and his mother (the grandmother had died of cholera) had decided to return to their mountain home, he asked for Gospels and New Testaments to take to the *sheikhs* of his people. We distinctly remember his bright, happy face as he left us with his parcel of books.

After a short time, he paid a brief visit to Tripoli, and called on us. He told how pleased the *sheikhs* were to have the books, and wished for more. These we gladly provided, and he returned at once to his home at Ghadoo, where he became known as "the young man who had brought the Christian books." Then there arose some trouble amongst the tribes, and Abdallah was wounded and had to keep his bed. While he was still ill, all the tribes of the interior everywhere rose in revolt against the Italians, and in their rage revenged themselves on all who had favoured or had had anything to do with them. Abdallah was specially singled out as an object of their vengeance, because he had brought the Christian books into the country. He was killed as he lay on his bed, being unable to flee with his mother and relations. Arabiya escaped, and tried to get in here, but was unable to do so; only those who had relations in the service of the Italians being

allowed to come in. By some of these who were her friends, she sent a message to Miriam, informing her of the way in which Abdallah had been killed, knowing that she would understand what it meant. Abdallah had been cut in four pieces, to signify that he was being killed as an apostate to the Christian religion, the religion of the Cross. Thus in his death his enemies marked him with the sign of the Cross in his own blood.

May we not believe that Abdallah had in his own way believed on the Lord Jesus Christ and become His disciple and missionary—that he was a soul translated from the darkness of Islam into the light of the Son of God, whom to know is eternal life, begun here below to have its fruition in heaven, where we shall see Him as He is and be made like Him?

It is interesting to remember that some twenty-five years ago, another Abdallah, also a Gibali or mountaineer, came to Tripoli, and, having heard the Gospel from Ahmed-es-Shaoush, believed, and when he returned home took with him a New Testament and began to read it to his people; whereupon they stoned him to death as an apostate who had abandoned the Moslem faith for the religion of the Son of God and His Cross

The Cast-offs.

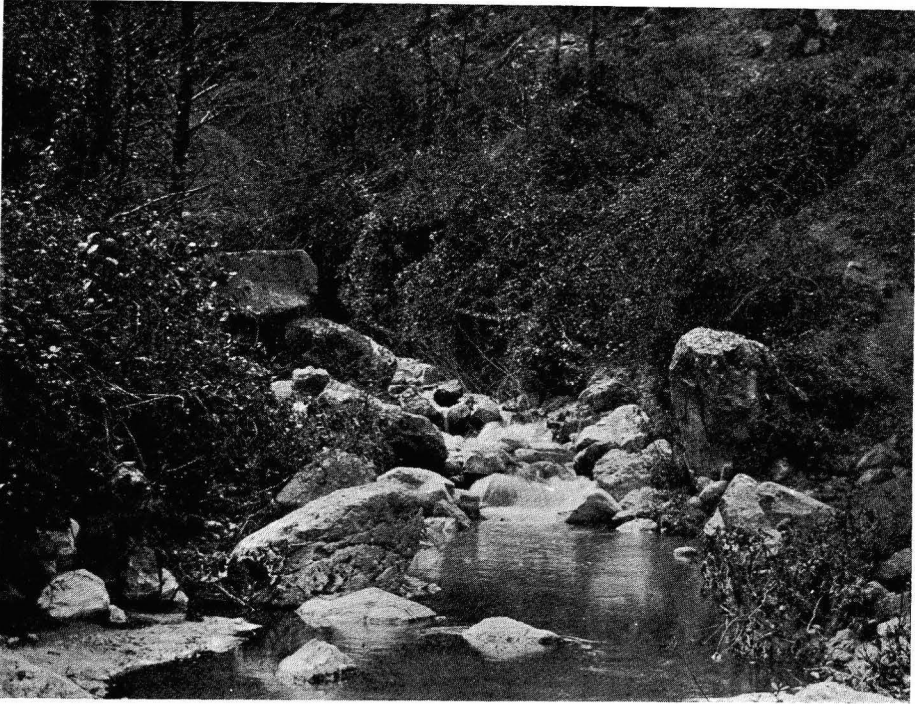
By Mrs. Short.

I was visiting one day in a house I had never been into before, though I had been invited many times. In one of the rooms was a sick woman, with a sad, suffering face. She was not suffering from want, for the room was comfortably furnished, and I soon discovered that she had her own private means; nor was her bad foot—painful at times, though it was—the cause. But jealousy and longing for the love and sympathy that were her natural right, had sent the iron deep into her very soul. She soon told me her story, which is by no means an uncommon one.

Two years ago she became ill with her bad foot. Several doctors tried to cure it, but with no result, and she became a helpless cripple. Her husband then took a young girl to wife, and now occupies a room quite close to this woman, whom he refuses to divorce, most likely because of her money. "So you see," she said,

"though I have been married to him for nearly thirty years, he does not want me any more. I am a *hadja fadhila*, i.e., "a thing left over, and not wanted"—"a cast-off." I tried to speak a few words of comfort to her, telling her that God had not cast her off; but as I went away from that house, the words haunted me like a sad wail—*hadja fadhila*, "a cast-off." Oh, these cast-offs of Islam, they meet us everywhere. Let us look at some of them.

1. "Cast-off" wives. They are the most numerous of all the "cast-offs," for there is no limit—except the limit of expense—to a man marrying and divorcing as many women as he likes. One of our old girls has just joined this vast army. She was married to a man, and has two little girls. When the second little girl was born, he took another wife, and the new wife has just lately had a son. The man was so pleased with the boy that he

*Photo by]***A Kabyle Glen.***[Mr. T. J. Warren.*

has divorced his first wife, giving her one of the children while he keeps the other. If a woman is young she may, of course, marry again, but if she is old she must go to some relative, or provide for herself as best she can.

2. "Cast-off" children. One day when we were tent visiting, we went into a tent, and after sitting there awhile, we discovered a baby boy sitting by himself, looking dirty and neglected—even for an Arab child. On asking all about him, we were told that his mother had married another man, and left her baby behind her; and there was no one to look after him but an old blind uncle. Children are often great encumbrances in the way of re-marrying; so they are just handed over to any relatives or friends who will take the management of them. A woman is expected naturally to become a step-mother to her husband's children; but it is quite a wonderful thing when a man is willing to be step-father.

3. "Cast-off" parents. Though the relation between parents and children is considered the closest of all the loose relationships of Islam, yet I have known parents when old to be cast off by their children. These parents have in most cases been mothers. I have known women in sickness and hunger who have grown-up sons that might have helped them.

Our hearts weep and yearn over these poor suffering souls, and we long to show them that, though men have cast them off, yet God can gather them with His mercy and compassion and bring them into His fold. More and more, as I go in and out among these poor, wretched "cast-offs," the wonder deepens and grows that in God's infinite grace and mercy to me I was not born as they are. Why not? I do not know; but this I do know, that I am their debtor, to seek to bring to them "the light of the knowledge of the glory of God in the face of Jesus Christ."

Some Shereefs in Tetuan.

By Miss A. G. Hubbard.

A few days ago I heard from Morocco of the death of an old friend of mine; that is, he was a great friend when we met anywhere *outside* his own house, but he was too holy to want me there more than on one occasion! He was what we call in Arabic a *shereef*, a direct descendent of the Prophet Mohammed, and he used to walk about our streets with a constant smile, as though he were conscious of the power of bestowing blessings on all he met. He lived close by us, and though he did not approve of our message, he quite approved of us personally. I remember meeting him one day near our door, just before he went into his own house. It was at a time when a large number of Europeans, mostly Spaniards, had lately come to the town. The Moors call all Europeans "Nazarenes," after Jesus of Nazareth, though unhappily very few of them show any likeness to Him, or show any desire to follow His teaching. Well! this day the old *shereef* stopped to speak to me, his neighbour. He laid his hand on his heart to show how pleased he was to see me, and then he said, "Well, Tabeeba, thank God our district of the town is still clean. We have here no Jews and no Nazarenes." I thought that was rather rich, considering who I am, but on the other hand I was very glad that he did not recognise me as being a

Nazarene, but rather as "a follower of the Messiah," as many of them call us. You see, folks in Morocco too, recognise the difference between professing a religion and following the Lord.

Another *shereef* I remember was a dear little boy of about four. He was a *very* holy child, but he managed to get his knee burnt through doing what he should not. So a woman used to carry him to us every day to have his knee dressed, and every day she reminded us what a privilege it was for us to be allowed to touch such a very special person. When he said, "Thank you," to me for dressing his burn, he always used to give me a blessing.

Another little *shereef* I remember was only about two when I used to see him go out for his daily airing, or, maybe it would be more true to say, when he went out to be admired! He was not put in a perambulator, like an English baby, but he was sat up on a mule in front of a big black slave. And as they passed along, everyone knew the slave and the baby, and ran up to kiss the laddie's little feet as he passed by on his mule. If there were many who wished so to salute his holiness, the slave would stop the mule till the business was over!

(To be continued.)

For the Children.

By Miss F. R. Brown.

I want to have a little talk with you about the word, Influence. If you will look in your dictionary you will see that it means a flowing in or upon. It is a power and an effect that we exercise over one another, either for good or evil. In II. Kings v. we read what a beautiful influence the little captive-maid had in the house of Naaman the leper. She was a useful girl. When all the physicians in Syria could not restore her master, she

told him how he might be healed. She was of more value to him than all his bags of gold and silver.

A very young Christian may tell the most important of all truths to a sinner—that Jesus is the only Saviour, and that all who believe in Him will be saved. I know some boys and girls in our Spanish day and Sunday School, in this dark, dark land, from whom, by the grace of God, a good influence is flowing out to

others. Two little girls especially, by their sweet and loving spirit, were largely used by God in bringing their sisters to Jesus.

One day I paid a visit to the home of one of our school children. The mother told me that her little boy, who is about five and a half years of age, loves to sing the hymns we teach the children. He is specially fond of the chorus of one we taught them to sing at Christmas, "Oh, come to my heart, Lord Jesus! There is room in my heart for Thee." When his father, who is a Mohammedan, came home from work one day, he heard his little son singing the above, and his heart was greatly touched. We pray that this little boy may be used by God to the conversion of his father.

When our school broke up for the

Christmas holidays we gave the children a feast, after which ten of the boys and girls recited very nicely, and sung some special Christmas hymns. Afterwards we entertained them with magic lantern views, which gave them great pleasure. Last of all, came the distribution of prizes. Seven of the bigger boys and girls received a Bible for a prize, and they have all joined the Children's Scripture Union. Several of the smaller children received the New Testament, and all the children were presented with a garment. Now I want to ask you to pray very specially for our school children, that many may be converted and brought to Jesus.

Some of them are very, very poor. Will you think how you can help to cheer them.

Tangier.

Home and Foreign Notes.

A PRAYER MEETING

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

"Shut Thy Door."

Those are the words of Infinite Wisdom, and constitute a vital condition of heart communion. There must be the deliberate exclusion of every other concern in order to the definite exercise of the ministry of intercession or of prayer generally.

It is not easy, amid all the babel of discordant voices and the bewilderment of disturbing elements which crowd in upon the heart in these days of war; but it is possible. God's grace is all-sufficient in this matter; and with such divinely-imparted help we can say with the Psalmist: "My soul, wait thou only upon God; for my expectation is from Him."

With the faith which overcomes all Satanic and self-asserting hindrances, let us give ourselves specially to praise and prayer during the first ten days of May for the work which God has entrusted to our Mission in North Africa.

In order to more specific supplications, the last page of this and future issues will contain general and particular subjects for daily use, which it is greatly hoped our friends will find really helpful.



H. F.

MARRIAGE.

At **Tunis**, on March 11th, 1918, **Mr. Herbert E. Webb** (of Sfax) to **Miss Frances May Harrald** (of Tripoli). After a brief honeymoon at Carthage, and a couple of days' visit to Mr. and Mrs. Short at Kairouan, Mr. and Mrs. Webb arrived at Sfax on March 18th, where they received a warm welcome, a marble clock being presented to them by the English-speaking friends who attend Mr. Webb's Sunday Afternoon Gospel Meeting. May the Lord grant that His richest blessing may rest upon the labours of His servants in the town of Sfax!



DEPUTATION WORK.

The **Assistant Secretary** has been privileged to visit the following centres:—

1. Feb. 11. Leith. Bridge St. Hall.
2. Feb. 12. Edinburgh. Bruntsfield.
3. Feb. 12. Edinburgh. St. Thomas' Ch.

4. Feb. 12. Edinburgh. Gorgie Bapt. Ch.
5. Feb. 14. Leith. McDonald Rd. Hall.
6. Feb. 15. Edinburgh. Fountain Hall Rd.
7. Feb. 15. Edinburgh Y.P.P.W. Assoc.
8. Feb. 16. Dundee. Tent Mission Hall.
9. Feb. 17. Dundee. Ditto.
10. Feb. 18. Dundee. Hillbank Hall.
11. Feb. 19. Dunfermline. Y.W.C.A.
12. Feb. 20. Dunfermline. Gillespie.
13. Feb. 20. Leith. Dunforth.
14. Feb. 22. Leith. Bridge St. Hall.
15. Feb. 24. Juniper Green U.F. Ch.
16. Feb. 25. Midlothian. Colinton.
17. Feb. 26. Edinburgh. Cluny Gardens.
18. Feb. 27. Edinburgh. Gilmour Rd.
19. Feb. 27. Leith. Madeira St.
20. Feb. 28. E. Newport. Kilgask.
21. Feb. 28. W. Newport. Y.W.C.A.
22. Mar. 1. Ardrossan. E.U.C. Ch.
23. Mar. 2. Ardrossan. Ditto.
24. Mar. 3. Ardrossan. Town Hall.
25. Mar. 3. Ardrossan. E.U.C. Ch.
26. Mar. 5. Ardrossan. Ditto.
27. Mar. 5. Largs. Mission Hall.
28. Mar. 6. Ardrossan. St. John's U.F. Ch.
29. Mar. 6. Paisley. Abbey Close Ch.
30. Mar. 7. Wemyss Bay. Hydro.
31. Mar. 7. Skelmorlie. Mission Hall.
32. Mar. 9. Motherwell. Christian Inst.
33. Mar. 10. Motherwell. Ditto.
34. Mar. 13. Paisley. St. James' St. Ch.
35. Mar. 15. Carluke. Evang. Hall.
36. Mar. 17. Glasgow. Pollok St. U.F. Ch.
37. Mar. 17. Glasgow. Partick Hall.
38. Mar. 18. Glasgow. Christian Inst.
39. Mar. 18. Glasgow. Seamen's Inst.
40. Mar. 19. Renfrew. Evang. Hall.
41. Mar. 20. Liverpool. Ash St. Hall.
42. Mar. 21. Liverpool. Brunel Hall.
43. Mar. 22. Liverpool. Ditto.
44. Mar. 24. Lightbowne Evang. Ch.
45. Mar. 24. Newton Heath Evang. Ch.
46. Mar. 25. Atherton. Mission Hall.
47. Mar. 26. Leigh. Westleigh Rd.
48. Mar. 27. Leigh. Westleigh W.M. Ch.
49. Mar. 30. Norwich. Donnasheim.
50. Mar. 31. Norwich. Surrey Chapel.
51. Apl. 1. Norwich. Ditto.
52. Apl. 3. Felixstowe. Bethesda.
53. Apl. 5. Boscombe. Churchill Rd.
54. Apl. 7. Christchurch. Gospel Hall.
55. Apl. 7. Boscombe. The Crescent.
56. Apl. 8. Christchurch. The Priory.
57. Apl. 10. Christchurch. Gospel Hall.

A fervent note of grateful praise to God must be sounded forth in view of the unnumbered mercies with which He encompassed His servant in the journeyings indicated by the above list. It is impossible adequately to thank all the kind, warm-hearted friends who extended such ungrudging hospitality at the various centres; but the Master stands near each one of them and whispers—"Inasmuch."

H. F.



We are asked to announce that the **Summer Term Course of Missionary Studies** in connection with the Board of Study for the Preparation of Missionaries will be held at three centres in London. Some of the lectures are free to missionaries, missionary students and Christian workers. All particulars may be obtained from **The Secretary, 2, Church Crescent, Muswell Hill, London, N. 10.**



Morocco.

In connection with the **Spanish Mission**, at **Tangier**, **Mr. Moore** met with much success, during a holiday season, in selling and distributing books and portions of Scripture in the streets, cafés, shops, &c. . . He disposed of about 350 books, including a good proportion of Bibles in French and Spanish, and a large number of penny and halfpenny Gospels, mostly Spanish. By this means he was able to come into touch with many Spaniards scattered about the town, whom he would not have been likely to meet under other circumstances.



The British and Foreign Bible Society's Annual Meetings at **Tangier** were held a short time ago. These were well attended and evidently much enjoyed by those present. On the Sunday, special services were held at the **Spanish Mission**. **Mr. Moore** writes on March 14th:—

"Our Spanish meetings on 'Bible Sunday' were very good. The children mustered in full strength. Twenty-nine were present at morning Sunday School. Nearly all, I believe, brought some coins, and about five shillings were collected at the children's meeting. At the adult Spanish meeting we took £1 5s. 4d., the people themselves contributing considerably more than last year."

Miss Knight, of Tetuan, has been laid aside with an attack of inflammation of the lungs. We are glad to be able to report that she is now quite convalescent and has gone away for a short change. She writes most encouragingly of the **Spanish School** at Tetuan, which is under Miss Vecchio's care. "There are **fifty-three** children on the books, with an attendance of forty-seven, and even on a saint's day when other schools are closed, there were twenty-seven present."



Miss C. S. Jennings writes from **Casablanca**: "You will rejoice to hear that God is graciously answering our prayers for His Spirit to work in some hearts among the Arabs who come constantly to hear the gospel so earnestly presented to them by Miss Nicolet. Two among these Arabs have confessed their faith in Jesus Christ, one being the sick and destitute lad whom we looked after for months. He is now living with us as our servant. The other is one of the hundreds of Arabs from the south who have come up here in poverty, asking to be sent to Bordeaux for munition or agricultural work in France. Three hundred and fifty were shipped for Bordeaux three days ago, and this believing Arab is waiting to go by the next boat, and is meantime staying with us and hearing daily more of the Truth."



Algeria.

Miss Kenworthy writes from **Cherchell** on March 3rd: "Perhaps you will have heard of A——'s marriage. Her brother has insisted on marrying her to an old man over seventy, who lives at Marengo. We have several Christian girls living there now, so **Miss Turner** and I hope to go there for a day when the weather is warmer and visit in the different houses. It is a fairly large place, with not a single worker for Christ, though **Mons. Nicolle** has sometimes had good success there in selling the Scriptures. Girls who have been taught here have no help at all there, and it is very difficult for them to hold on to what they have learned. Happily A—— can read; so it will not be quite so dark for her. We can only bear her up in prayer, that her faith may be firm and that she may have courage to try to win others." This young woman, A——, is one of those who were recently baptised at Cherchell. In her difficult circumstances she is surely greatly in need of the prayers of the Lord's people.

Tunisia.

From **Kairouan Mr. Short** writes on March 7th: "During the last few days, both in the mornings in conversation with small groups, and in the evenings with a large number, several men have asked questions and made comments, showing the wide and fundamental difference between the way of Christ and that of Islam. These questions and the attentive listening to the answers have been encouraging, as it showed that they were realising something of the difference, and were being wakened up to think. Several of these questions turned on the subject of prayer—questions which one has often heard: *How do you pray? How many times a day do you pray? Do you pray standing? What do you say when you pray?* All such questions show the mechanical, physical conception of prayer, the mere obedience to a command which is behind the public and regular 'prayers' of a Moslem. I gave one question in reply—'*Why do you pray?*' to which the answer given was that it is obligatory, quite apart from any sense of benefit therein. Something else I said started some talk between two or three men that prayers could not be said *before* the proper time (they would not be counted), but might be said after it. At another time, a man put forward 'prayers' as an essential part of 'religion,' by which one could draw near to God. I emphasised the state of heart-acceptance before God, the purpose and intelligent understanding, as being the essentials of true prayer; leaving us liberty as to time, language, &c., and giving us joy and readiness in prayer—not merely blind, outward obedience. To the last man, I said that unless it were the publican's cry for mercy, prayer did not come first, but rather came with and *after* pardon and faith.

"Another time I had been speaking of our Lord having freely given Himself to die for us. To this a man objected (using supposed illustrations from human nature) that it was incredible that one should so yield himself to suffering for another's benefit. I answered that such self-sacrifice was sometimes found among men in some measure; and though man might altogether fail in this respect, the love of Christ was manifested above all human measure. We may take Christ's self-sacrificing love as a matter of course, having heard of it from our youth; but to this man, hearing it as fresh news, it came, as indeed it is, as a thing beyond all human reasonableness.

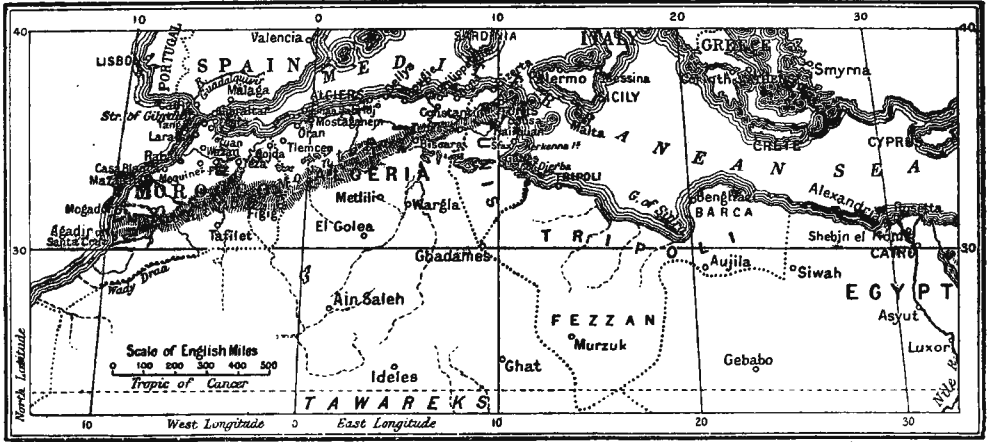
Daily Subjects for Praise and Prayer.

The list of Workers on the back of this Magazine should be consulted in connection with the Stations mentioned.

1. For all the triumphs of the gospel in North Africa during the past thirty-seven years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
For good attendances at Mrs. Robert's School, and at her Classes for Men and Boys. (See page 38.)
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Fez—Dispensary, Classes, Visiting, &c.
5. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
For two Arabs who have recently professed faith in Christ. (See page 47.)
6. For Laraish, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
For increasing numbers in the Spanish School. (See page 47.)
8. For Algiers—Visiting homes and cafes, Classes and Meetings, &c.
9. For Boghni—Classes, Visits to neighbouring tribes, &c.
10. For Bône—Classes, Visiting among women and children, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
For A——, lately married to an aged Moslem. (See page 47.)
12. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Tebessa—Classes and Visiting, &c.
14. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
15. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
16. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
17. For Kairouan—Bible Depôt, Classes, Visiting, &c.
18. For Siax—Classes for Arabs and for European children, Visiting, &c.
For God's blessing on Mr. & Mrs. Webb and their work for the Lord in this needy centre. (See page 45.)
19. For Tripoli—Dispensary, Visiting, &c.
For Mr. and Mrs. Reid, the only two workers among the large population in the country of Tripoli. (See page 37.)
20. For Alexandria—School for girls, Visiting, &c.
21. For Shebin-el-Kom—Day and Sunday Schools for boys and girls, Visiting, Itinerating, &c.
22. For Converts, Native Helpers and Enquirers.
23. For the Council and Staff at Headquarters.
Specially for the Hon. General Secretary in his continued weakness.
24. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union.
25. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
26. For increasing blessing on our Magazine, its Contributors, and its Readers.
27. For the supply of all the need, spiritual and temporal, of work and workers.
28. For more labourers to go forth, and more native helpers to be raised up.
29. For all endeavours by other Missions to glorify God throughout North Africa.
30. For the opening up of New Centres to the Gospel.
31. For Deputation Work, Study Circles, and other efforts to enlarge number of prayer helpers.

NORTH AFRICA consists of

MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
and has a Mohammedan population of over 25,000,000.



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

LIST OF DONATIONS from March 1st to 31st, 1918.

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.	BELFAST AUX.
No. of Rect.	Amount. £ s. d.	(g)	10 0 0	18th		30th		26th		168		Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.
5337		9th	2 6	5364	5 0	1 0 0		11 0 0		9	5 0	Des. Receipt, 2165.
Mar. 1st		8	1 0 0	5	2 10 0	190 17 9		6	2 10 0	70	5 0	Local Rect. No. £ s. d.
5309	15 0 0	11th	5 0	6	10 0	3 15 4		(x)	5 5 0	1	13 0	14 5 0 0
10	10 0 0	(h)	1 10 0	7	17 0	£194 13 1		(y)	1 0 0 0	3	2 0 0	5 10 0
(a)	12 7	40	1 5 3	(n)	7 0			(x)	21 5 0	4	1 1 0	6 10 0
(b)	14 3	(h)	1 5 3	20th						5	1 1 0	7 5 0 0
13	5 0 0	42	4 4	69	1 0 0			28th		6	1 0 0	11 0 0
(c)	1 7 6	3	10 0 0	70	1 0 0			1	5 0 0	7	2 0 0	6 10 0
15	5 6	(i)	2 0 6	1	1 0 0			30th		8	10 0	Previously ack'd 22 3 6
4th		(j)	1 6 7	(o)	2 0 0			2	10 15 4	9	15 0	11 0 0
6	5 0 0	46	1 0 0	73	1 0 0			3	17 6	80	1 0 0	
(d)	3 6 3	7	0 5 0	22nd						1	8 4	
(e)	1 8 0	12th		4	1 0 0					2	1 0 0	
5th		8	1 1 0	5	2 0 0							
19	10 0 0	9	20 0 0	(p)	18 0							
20	1 0 0 0	50	5 0 0 0	23rd								
1	1 0 0 0	1	1 0 0 0	77	1 0 0 0							
6th		(k)	3 10 0	25th								
2	5 0 0	13th		(q)	1 0 0 0							
3	2 0 0	53	12 0 0	79	5 0 0 0							
4	30 0 0	4	1 1 0 0	80	1 0 0 0							
5	5 0 0	5	2 0 0 0	26th								
(f)	1 0 0 0	6	1 0 0 0	1	1 0 0 0							
(f)	3 0 0 0	(l)	1 0 0 0	2	10 0 0							
7th		58	1 0 0 0	(r)	3 0 0 0							
25	2 0 0 0	9	4 0 0 0	(s)	2 0 0 0							
1	1 0 0 0	15th		85	2 2 0 0							
30	1 0 0 0	(m)	11 0 0	27th								
1	1 1 0 0	61	1 0 0 0	(t)	2 10 0							
2	1 3 0 0	2	5 0 0	87	2 6							
3	10 0 0	16th		28th								
4	20 0 0	3	5 0 0	8	5 0							
8th		3	5 0 0	9	5 0							
5	1 0 0											

DESIGNATED FUND.

No. of Rect.	Amount. £ s. d.
Mar. 4th	
(u)	3 15 11
(u)	1 4 1
(u)	10 0
2155	1 16 0
6	10 17 2
5th	
7	4 0 0
(v)	1 10 6
8th	
59	15 0
11th	
60	1 0 0
19th	
1	6 0 0
22nd	
2	6 0 0
3	1 0 0
23rd	
(w)	4 1 9

DUBLIN AUX.

S. S. McCURRY, Esq., Hon. Sec., 9, Chiswick Place, Eastbourne.	
Des. Receipts, 2156, 2172.	
Local Rect. No. £ s. d.	
163	5 0 0
4	1 10 0
5	5 5 0
6	1 0 0
7	2 8

SUMMARY.

March, 1918.

General Fund ..	£194 13 1
Designated Fund ..	105 3 3
	£299 16 4

TOTALS.

Jan. 1st to March 31st, 1918.

General Fund ..	£1,253 8 1
Designated Fund ..	489 13 1
	£1,743 1 2

(a) Church Room, Colinton. (b) Madeira St. Bapt. Ch. (c) Drawing Room Meeting, Edinburgh. (d) Drawing Room Meeting, Newport-on-Tay. (e) Y.W.C.A., Newport-on-Tay. (f) E.U.C. Church, Ardrossan. (g) The Tabernacle, St. George's Cross, Glasgow. (h) St. Peter's Ch., Southborough. (i) Wemyss Bay Hydro. (j) Upper Skermorie Hall. (k) Christian Institute, Motherwell. (l) Abbey St. S.S. (m) St. James St. P.M.Ch., Paisley. (n) Evangelistic Hall, Carluke. (o) Seaman's Institute, Glasgow. (p) Ash St. Mission, Bootle. (q) Evangelistic Hall, Renfrew. (r) Brunel Hall. (s) Newton Heath Evang. Ch. (t) Olive Hall S.S. (u) The Tabernacle, Bradford. (v) Spurgeon Orphanage S.S. (w) Wattville St. Chapel. (x) Doncaster "Do Without" Missionary Society. (y) Melbourne Hall Missionary Union.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION.

F. R. ARCHER, Upminster.
 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, Beauty, 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, E.C. 1.

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. 1.

REFEREES.

H. W. CASE, Esq., Bristol.
 DR. A. C. DIXON, Metropolitan Tabernacle.
 REV. JAMES DOUGLAS, M.A., Clapham Common.
 PASTOR D. J. FINDLAY, Glasgow.
 FRED. 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.
 PASTEUR R. SAILLENS, D.D., Paris.
 MAJ.-GEN. SIR CHAS. SCOTT, K.C.B. Wadhurst.
 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, E.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. BREEZE,		Miss H. KANWORTHY ..	Nov., 1910	Tunis.	
M.B. (Lond.)	Dec., 1894	Mons. F. NICOLLS ..	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss F. MARSTON ..	Nov., 1895	Madame NICOLLS ..	Dec., 1914	Mrs. LILEY	July, 1913
Miss ALICE CHAPMAN	Oct., 1911	Algiers.		Italian Work—	
Mr. A. FALLAIER ..	Nov., 1915	Kabyle Work—		Miss A. M. CASB ..	Oct., 1890
Mrs. FALLAIER	Nov., 1915	Mons. E. CUMNET ..	Sept., 1884	Miss G. E. PETTER ..	Oct., 1913
Miss E. CRAIGS ..	Oct., 1912	Madame CUMNET ..	Sept., 1885	Bizerta.	
Miss M. M. GLEN (Associate)	Jan., 1913	Boghni.		Miss R. J. MARCUSON ..	Nov., 1888
Spanish Work—		Kabyle Work—		With Scandinavian Helpers.	
Mr. A. J. MOERS B.A.	April 1909	Mr. A. SHORRY	Nov., 1902	Kairouan.	
Miss F. R. BROWN ..	Oct., 1889	Mrs. SHORRY	Oct., 1904	Mr. E. SHORT	Feb., 1899
Casablanca.		Djemaa Sabrdj.		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., 1893
Tetuan.		Miss K. SMITH	May, 1887	Mrs. WEBB	Oct., 1899
Miss A. BOLTON	April, 1889	Mrs. ROSS	Nov., 1902	TRIPOLI.	
Miss A. G. HUBBARD ..	Oct., 1891	Mr. T. J. WARREN ..	Feb., 1911	Mr. W. REID	Dec., 1893
Miss M. KNIGHT	Oct., 1899	Mrs. WARREN	Feb., 1911	Mrs. REID	Dec., 1894
Miss Veochio (Schoolmistress).		Mr. S. ANTWER	Dec., 1913	EGYPT.	
Larash.		Miss V. EYMANN ..	Oct., 1913	Alexandria.	
Miss K. ALDRIDGE ..	Dec., 1891	Miss E. DECKENKOLW	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
		<i>Assisted by</i>		Mrs. FAIRMAN	Feb., 1896
		<i>Mons. Boutin (French Evangelist).</i>			
		<i>Madame Boutin.</i>			

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Miss BARKS, Mrs. BOLTON, Miss DE LA CAMP, Miss THOMASSEN, Miss WOODKILL.