

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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PRICE ONE PENNY.

THE NORTH AFRICA MISSION.

LIST OF DONATIONS from June 1st to 30th, 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.	No. of Rect.	Amount. £ s. d.
No. of Rect.	Amount. £ s. d.	6th	10 0 0	14th	6 8 6	29th	7 6	8th	18 9	22nd	3 0 0	27th	2 10 0
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June 1st	10 0 0	3	2 6	(j)	2 0 0	Pubns.	2 4 6	3	10 0	26th	1 0 0	Sundries	25 19 7
2	3 0 0	4	4 6	5	5 0	Sundries	26 1 0	11th	4 4 0	2243	4 1 0 0		£219 6 7
3rd	2 6	6	4 0 0	18th	7 6	Receipt	463 0 11	(m)	130 0 0	4	5 7 6		
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1	3 6	11th	7 6	22nd	5 0			3	18 0				
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(d)	1 10 0	9	20 0 0	6	10 0			7	3 0 0				
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98	1 0 0	13th	1 0 0	28th	10 0			9	5 15 0				
(f)	1 3 2	20	1 0 0	8	300 0 0			40	5 0 0				
(g)	11 3	1	5 0 0	40	2 0 0			1	13 9				

DESIGNATED FUND.

No. of Rect.	Amount. £ s. d.
June 3rd	2218 3 10 0
5th	9 1 16 0
6th	20 10 0
Total	£2247 16 16 2

SUMMARY.

June, 1918.

General Fund ..	£460 0 11
Designated Fund ..	219 6 7
TOTALS.	£679 7 6

TOTALS.

Jan. 1st to June 30th, 1918.

General Fund ..	£2,738 2 7
Designated Fund ..	936 0 7
TOTALS.	£3,675 3 2

(a) Archway Assembly Hall. (b) Drawing Room Meeting, Torquay. (c) Teignmouth. (d) Dartmouth. (e) Newcomen Bapt. S.S. (f) Salcombe Bapt. Ch. (g) Marlborough Bapt. Ch. (h) Boxholders at Highgate Road. (i) Drummond Hall Y.W.B.Cl. (j) Talbot Tab. (k) Annesland Hall. (l) Boxholders at Barnet. (m) U.P.Ch. of N. America. (n) B. and F. Bible Society. (o) Friends at Bristol.

From July 1st to 31st, 1918.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DUBLIN AUX.	Previously	GRAVESEND
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3	5 0	(g)	13 0	Sundries	6 5 0	3	2 7 3	9, Chiswick Place,		53, Cobham St.
3rd	3 0	73	2 2 0		£194 19 3	4	2 0 0	Eastbourne.		<i>Des. Receipt, 2270.</i>
4	3 0	4	2 0			5	5 0 0	<i>Des. Receipts, 2247, 2280.</i>		Local
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7	25 0 0	7	1 10 0			68	350 0 0	5		Hon. Sec.,
(a)	2 18 2	8	3 4 0			9	2 0 0	6		Gordonville,
49	10 0 0	19th	7 6			70	7 14 6	7		Cregagh,
50	10 0 0	80	5 0			(p)	5 0 0	8		Belfast.
(b)	1 2 4	1	5 0			22nd	72 14 4	9		<i>Des. Receipt, 2249.</i>
53	8 6 6	2	5 0 0			3	14 12 0	10		Local
(c)	1 0 0	24th	2 10 0			4	6 6 6	1		Rect. No. £ s. d.
55	1 0 0	3	2 10 0			23rd	5 1 0 0	2		30 15 0
6	1 8 0	(h)	1 5 0			5	1 0 0	3		Previously
7	5 0 0	85	2 6 6			6	1 0 0	4		ack'd 46 1 0
8	1 10 0	6	1 0			7	1 0 0	5		£46 16 0
8th	1 0 0	7	6 0			8	1 0 0	6		
(d)	1 0 0	25th	2 17 9			9	10 0 0	7		BATH AUX.
60	1 4 0	(i)	6 6 6			10	5 0 0	8		(No. 2.)
(e)	7 0 0	20	1 0 0			1	4 0 0	9		Miss I. PRICE,
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[Continued on page iii. of Cover.]



Photo by]

Christian Kabyle Women at Djemâa Sahridj. [Mr. T. J. Warren.

The Ground of Intercession.

By Pastor E. Poole-Connor.

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.”—Acts xiii. 2.

IN the Douai (Roman Catholic) Version of the New Testament this passage reads thus: “As they were *offering the sacrifice of the mass* . . . the Holy Ghost said—” The first impression produced upon the mind by such a rendering is that it is a peculiarly gratuitous mis-translation. A reference to the Greek, however, shows that the sacerdotal idea is not wholly absent from the text. “The word *ministering* in the original”—such is Alford’s note—“is that generally used to express the priestly service among the Jews.” The Catholic Version is therefore not wrong in its perception of this fact, but in its basal misconception of Christian priesthood. The prophets and teachers at Antioch *were* ministering as priests, but as priests of the New Covenant order. Their functions were lofty and privileged, but they were common to all the people of God. “Ye are . . . a royal priesthood” was spoken, not to any caste within the Christian Church, but to the whole body of believers.

In what special work of priesthood were these prophets and teachers engaged? Doubtless—that of Intercession. Of the nature of that intercession we may judge by the response of the Holy Ghost—“Separate unto Me Barnabas

and Saul." It was for the salvation of perishing sinners that they prayed. By what human means the burden of the heathen world was laid upon their hearts we do not know. Possibly by the sight of the unusually heterogenous population of Antioch—for almost all races were represented there—as well as the knowledge of their unspeakable degradation. Howsoever the burden came, they dealt with it as such burdens only can be dealt with. They carried it into the presence of God, and made intercession for sinners as priests of the Most High.

But the only true ground of intercession is sacrifice. This is written large throughout the Scriptures. Prayer in general terms is not enough. How did Aaron plead for Israel on the Day of Atonement? By the presentation of sacrificial blood. So is it now. The only effectual plea when interceding for sinners, when seeking that God should deal in grace with men, when asking that He should send out His light and truth among the nations—is that based upon the "blood of Jesus," which

"——through earth and skies
"Mercy, pure boundless mercy, cries."

It rests not on the sacrifice of the mass, but on the once offered sacrifice of Calvary.

Here—may we venture to add the word?—is the secret of any "reconstruction" other than that effected by the Lord's return. It is beyond question that the spread of the Gospel has again and again proved to be the "salt," saving the world from corruption. The apostles had no gospel of "social salvation" as such. They were concerned for individual salvation, and the out-gathering of the Church. Yet their work has resulted—as every subsequent work of like kind has resulted—in untold social blessing to mankind. Is not the need of the world to day—short of the Lord's return—that God should send out His gospel in fresh power, to fresh victory? In proportion as we are convinced of that, let us get to our priestly service before the Lord, pleading afresh the merits of the precious blood.

To the Friends of the North Africa Mission.

"St. David's,"

Manor Park, London, E. 12,

31st August, 1918.

DEAR FELLOW-WORKERS,—

The Missionaries in North Africa are finding the cost of living very much greater than it was before the war, and notwithstanding the various economies they practise, it is difficult to make ends meet. In Tangier and the neighbourhood, where Spanish money is largely used, there has been trouble with regard to the

rate of exchange. £1 is usually worth twenty-five Spanish *pesetas*. A *peseta* is nominally of the same value as a French *franc.* about 9½d. Years ago, there was a time when the exchange was so good that we could get thirty-five *pesetas* for a £, but during the war the exchange has fallen, and at one time a £ only produced sixteen *pesetas*. During the last few weeks it has improved again, to about twenty *pesetas*.

The exchange in Algeria has fortunately been a little in our favour, so that instead

of getting twenty-five *francs* to the £, we have been getting twenty-seven. In Tripoli the exchange has really been better still. but there the cost of living has gone up very considerably, Fortunately Mr. and Mrs. Reid are practically vegetarians. Potatoes in Tripoli are two *frs.* a *kilo*, equal to 9d. a lb. ; onions, 1.50 *frs* a *kilo*, or about 7d. a lb. ; eggs, 5d. each. Bread is bad, and there is no oil. Haricot beans have been twelve *frs.* a *kilo*, or about 4s. 6d. a lb. Charcoal, to cook with, is between 3d. and 4d. a lb. The poor cannot afford to use sugar, but they sell it to their more wealthy neighbours for about 2s. 6d. a lb. Petroleum has been sold at about 6s. a gallon. Of course, the exchange in Tripoli being a little better relieves matters somewhat.

In Algeria and Tunis, prices are not so high, but it is only by exercising the strictest economy that it is possible to manage. In Egypt, things are very much dearer. In spite of this, the Missionaries do not complain, but, remembering the privations of others, seek to face their difficulties in view of the fact that the world is at war.

Our missionaries usually come home every four years for a few months' rest. North Africa being so much nearer than India and China, they come home more frequently than missionaries in those lands do ; but as they stay for a shorter period, they take less furlough than missionaries in those distant countries. On account of the war, very few of our workers have been able to visit England for the last three years, and some have been nearly double the usual time in the field. In several cases, they have gone to some other station for a change, and we are thankful to say that on the whole their health has been kept as good as usual, though some are longing for the time when they will be able to visit the homelands.

With the exception of Mrs. Fallaize, we have lost no missionaries by death for two or three years, but there have been several cases of illness in the last few months. Through God's mercy, none of these have proved fatal, and most of the invalids are now regaining their strength. Both Miss Chapman and Miss Glen are now back at their work, helping Mrs. Roberts with

her school in Tangier. Miss Knight, of Tetuan, is also busily occupied, though perhaps feeling still the effects of her late illness. Miss Brown, of Tangier, is better, and has been on a visit to Gibraltar to get a little refreshment and change. Miss Case is staying in Algiers with Miss Petter, and seems rather stronger. She is hoping to return to Tunis early in October, after attending some meetings to be held in Algiers. Mrs. Warren and Mrs. Ross's children have been suffering from fever, but the latest news is that they are rather better. Mrs. Fairman has been seriously ill in Egypt. She and Mr. Fairman have been staying at Fairhaven, and the doctor orders Mrs. Fairman not to return to Shebin for a year. She would very much like to get to England to see her children, but owing to the war this is not possible. Please remember the workers in these rather trying circumstances.

Mr. Nicolle has had a most interesting journey to the south selling Scriptures, and making known the Truth, in company with Mr. Olivès, of Blida. He is hoping to take another tour in the autumn, even longer. Some particulars of his late journey are appearing on another page. Mr. Arthur and Mr. Cuendet and others have also been doing useful itinerating work with encouraging results.

Medical work is somewhat retarded by the difficulty of getting drugs. Nevertheless, a considerable amount of work has been done, and we have encouraging reports of cases of professed conversion amongst the patients in the Tangier Hospital. The funds for the Hospital have not come in quite so abundantly the last two or three years, possibly because we have not a regular doctor in charge ; but Mrs. Simpson with the help of a local doctor is doing most useful work both for the bodies of the patients and for their souls. Some of our friends who used to support a bed in the Hospital are now unable to do so, while others have died. Perhaps there may be some who would like to find £20 a year towards the support of a Hospital bed. We used to be able to manage the feeding of the patients for £10 a year, but the rise in prices has doubled the cost.

On account of the increased price of

paper, and reduction of the halfpenny postage from 2 ozs. to 1 oz., we have been reluctantly compelled to reduce the size of our Magazine to twelve pages and the cover. Though we are now only issuing our paper once in two months, the cost of production and postage is practically as great as when it was issued monthly in a rather larger form. We shall be very thankful if friends can circulate NORTH AFRICA amongst any who would be likely to read it. Perhaps some could obtain new subscribers amongst their friends, or take in a few copies and distribute them; or we would supply a few back numbers for free distribution. We ask the prayers of our readers that our paper may not only be the means of stirring up interest in North Africa, but also of stirring up the hearts and minds of God's people to a closer walk with Him, and a firmer faith in His promises.

These are days in which Federation is greatly talked of, and we thoroughly believe in the federation of those who are sound in the faith, and whose hearts are true to the Lord. But we are thoroughly opposed to federation such as many propose, *i.e.*, federation with unconverted nominal Christians, or those who are fundamentally unsound. We have heard lately the suggestion that a Church should be formed of Jews, Mohammedans, Hindoos, Roman Catholics, and Protestants. Such an alliance is absolutely contrary, not only to the Word of God, but to common-sense. A federation of publicans, brewers, drunkards and total abstainers would be equally sensible. Even amongst godly Christians there is a tendency to fellowship with those who are practically enemies of the cross of Christ. Though deeply conscious of our own shortcomings, we thoroughly object to all such federations. We do not expect sympathy or help from the unspiritual and unsound, but we count the more on the sympathy and help of those who feel with us the importance of standing out for the Inspiration and Authority of the Word of God, and soundness in the fundamental truths of the Bible. These are days in which "they that fear the Lord" need to speak "often one to another." The darker things grow in the world, the more the

true-hearted servants of God need to walk with God and hold together.

From a financial point of view the first seven months of the year have been encouraging; but the month of August, as it often is, has been very slack financially, and our estimated requirements for general purposes to the end of October—two months hence—are nearly £1,400. Please bear this matter up before the Lord.

We are thankful to mention that the N.A.M. Council have accepted Miss Ada Buxton as a Missionary on probation. As she will not be able to go out to the field at present on account of war conditions, she will spend the waiting time in further Bible Study, &c., and in the study of Arabic. We would again remind you of the need of many new workers and their support. Several of the missionaries have been thirty years or more in the field, and others have been over a quarter of a century there. Although we pray God that they may be spared for many years, naturally we cannot expect them to continue there a great while longer, and their places will have to be taken by younger men and women. There are still millions of people in North Africa who have never met a missionary or never heard a word of the Gospel. Surely this is not the Master's wish. The world seems to put us to shame. Men and women will offer for war service, and give or lend their money for it. How much more should we, who have been bought with a price and are not our own, be willing to give ourselves and our substance for Him Who died to save us!

Our valued Assistant Secretary, Mr. Harvey Farmer, has been resting for some little time. I am very thankful to say he is now very much better and back at the Office, but he still needs our prayers that his health may be maintained, and that as in the past, so in the future, his ministry in stirring up interest in the work, and in seeking to communicate spiritual blessing to his hearers, may be abundantly owned of God.

Commending the whole of the work to your continued sympathy and prayers,

Yours heartily in Christ.

EDWARD H. GLENNY.

Colportage in Algeria.

The following abridged account of a tour taken by Mons. Nicolle, of Cherchell, last May, in company with Mons. Olivès, of Blida, will probably be of considerable interest to our readers. Our brother is hoping to take another journey during the autumn months, and would, in common with the other missionaries who are engaged from time to time in this broad-cast sowing of the Word of God, greatly value the prayers of the Lord's people, that He would graciously follow with His blessing the distribution of the Scriptures in these almost unknown regions.

We left Blida [a town about thirty miles south of Algiers] at 9 a.m. on Tuesday, May 7th, and reached Medea shortly after noon. The next day being market day at Barroughia, an important Arab centre twenty miles further south, we make our way there with a good load of books, and arrived there early. After putting our bicycles in a safe place, we begin our visits to Moorish cafés, which are full of Arabs. In the first, Mons. Olivès tells the parable of the Prodigal Son, and I sell. Then we form two groups in the streets, Mons. O. speaks to the natives on one side and sells Gospels, whilst I, a little further on, read a few passages.

But we are caught by torrential rain, and we continue our colportage in the dwellings of the few French and the numerous Jews in the village. The rain continues, our bags get empty, we have sold twenty Gospel booklets, seven New Testaments, twenty-nine Gospels in French, fifty-four Gospels in Arabic, besides giving away fifty French and eighty Arabic tracts. The rain increases to a perfect deluge, and it is impossible to return on our bicycles. We run to the station, and whilst Mons. Olivès is taking the tickets, a native makes his way through the crowd to reach me, and the following dialogue takes place in Arabic. "Have you the story of Jesus?" "No, my friend, I have no more." "Are you coming back soon?" "I do not know. Perhaps." "When will you come back?" "Perhaps on Friday." "Are you sure?" "No, I cannot say that." "Ah! That is a pity." You should have seen the expression in the man's eyes; it was truly beseeching.

Friday, the 10th: Journey from Medea to Boghari, fifty miles. Halfway there we rest in a Moorish café. There are six or seven men who listen attentively as we read to them. We leave a Gospel of John and go on. The most dangerous part of the road is before us. Descending the last spur of the Atlas the incline is steep and the turnings are sharp. Mons. Olivès rides sixty yards ahead of me, and we are going at a good pace, when suddenly we hear a crack, and Mons. Olivès jumps from his machine. The brake has caught in the spokes and two of these are broken.

It was fortunate that Mons. O. was able to jump off in time, or he might have rolled down a deep ravine. God mercifully preserved him. After fixing up the spokes with string, we resume our journey, but more gently, and arrive at Boghari without further accident.

Boghari is a thoroughly characteristic town of the South. There are no French except a few officials. The European quarters are almost exclusively inhabited by Jews, the Mayor being a Jew. The Arab town lies 550 yards up the hill, and dates further back than the Turkish occupation. The native industries in their original state are to be found here, particularly many embroiderers of metal on leather.

On Saturday, the 11th, I go out to the French town in the morning. I sell numbers of Gospels, hardly passing two doors out of ten without selling. I could have sold a hundred Hebrew books to the Jews, but I had none. It is twelve years since a missionary colporteur passed this way. I meet two Italians, a hairdresser and a tailor; I have a few good talks and sell to all the schoolmistresses. It is eleven o'clock, and my big bag is quite empty. In the afternoon we go up to the Arab town with books. At the city gate M. Olivès speaks to some men; a blind man is behind us and listens to the story of the Lord Jesus. I hear him in a low voice asking the boy who leads him: "Is he an Arab or a Frenchman?" The men buy. The blind man meets an old woman who speaks to him, and he calls out, "O mother, give me a penny to buy the Book of Jesus the Messiah." The old woman refuses, but the blind man persists until he gains his point and comes back to us for a book.

There are three or four interesting conversations to note, one in particular, at an embroiderer's who employs five workmen. After the usual salutations, the conversation goes on to the prophets; the master is very interested and offers us seats and coffee. I notice that one man is very much interested, for he suddenly asks M. Olivès: "What race dost thou belong to?" "I am a European," Mons. Olivès replies. "But," says the other, "art thou a European

from Egypt ?” “By no means, I am French, and live at Blida.” “Then thy father is an Arab, or perhaps thy mother ?” “No, my father and mother are French.” “How is it then that thou knowest the Koran and speakest as we do ?” Then Mons. Olivès tells him that he has learned Arabic in order to tell the natives of the love of God, and that he evangelises them. The man seems touched, but he pulls himself together and does not want to appear shaken in his convictions. “Then who is first—Sidna Moussa, Sidna Aïssa, or Sidna Mohammed ?” Mons. Olivès explains very simply that chronologically Moses came first, then Jesus, finally Mohammed, and he explains the dates. “But,” replies the man, “since thou followest the right road, and knowest all these things, thou canst say the *shahâda* with us ? ‘There is no God but God, and Mohammed is the prophet of God.’ Why dost thou not say it ?” “Ah,” Mons. Olivès answers, “I can easily explain to thee why I do not say the *shahâda*, but first thou wouldst have to explain to me certain things concerning the person and life of Mohammed”; adding, “You Moslems say that one is saved by fasting, prayers, &c., which are not bad things when done to God, but you continue to sin, and sin again. Then at the moment that you close your eyes, you say the formula, ‘There is no God but God, and Mohammed is the prophet of God,’ and you think you are saved, but it is not so.” And then he reads to them several passages of the Gospel.

As we go down again to Boghari the natives demand “Books, books.” There are no more ! We could easily have sold 200, and if we had been on the spot on market day we could have sold as many as 300 or 400. During that day we sold sixty-nine booklets, fifteen New Testaments, and seventy-two Gospels in French, &c., and seventy-two Arabic Gospels, and gave away many tracts.

We leave Boghari early in the morning on our bicycles, having posted on our packages of books to Djelfa, descending rapidly the last spurs of the Atlas, and find ourselves in the region of high table-lands, the intermediary region between the Atlas and the Sahara. At last we reach the only village on the road, Ain Oussera, having done about thirty-seven miles in the morning. We regret not having any books, for in this village there are some 200 natives. We have some food there, rest for a couple of hours, and start again. The wind is twice as strong, the sun’s rays are scorching, the journey becomes trying. Yet we get over the first few miles fairly quickly, but we are seized by thirst. We ask an Arab for a drink. The water is brackish, charged with salts of magnesia, but we must get

accustomed to it, for we shall find no better till we reach Djelfa. We go on, but in an hour’s time thirst seizes us afresh, for we are inhaling sand with the south wind. But a *bordj* is in sight and we take courage. At the time of the occupation of the territory the Government placed a *bordj* [a fort] every eighteen to twenty-five miles, but most of these have been forsaken. Thus this *bordj* deceived us, for when we reach it we find the doors shut. But thirst is consuming us. Seeing some Bedouin tents we ask the Arabs for a drink. They bring us water from the water-skin. It is drawn from a little pool near by. Though salt, it is cool, for the water-skin is on the shady side of the tent. We thank the good people, and go on for another hour or so. Thirst does not leave us. The wind is very strong.

We come across a little forsaken house, rest for a moment, and ask two passing natives where to find water. “Some 300 yards from here,” they answer, “there is a *ghedir* with excellent water.” We run there and find a tiny pond, containing not more than about twenty gallons, the muddy water of which looks very impure. In spite of our thirst we do not venture. But the natives do, and drink with relish of this brackish water, heated by the sun, and filled with all sorts of impurities. The wind is now so strong that we can no longer ride our bicycles, and have to walk many miles on foot.

It is absolutely necessary for us to reach the Bordj of Guelt-es-Stel, the only place of shelter between Ain Oussera and Hassi-Balbah, and we do so an hour before sunset. The water at this place is particularly bad. The administration has constructed a few large cisterns to collect and keep water, but they are not covered in sufficiently to prevent the wind bringing in all kinds of impurities—locusts, vegetable matter, &c., all of which gives it an unpleasant flavour, added to the brackish taste peculiar to the waters of this region. But he that is very thirsty will drink it ! We have done over sixty miles during the day and sleep soundly.

The next day we are on our way before sunrise. The wind is in our favour, and we spin along at full speed. About 11 o’clock we reach a *caravan-serai*, where we can get some food. After a good rest we leave El Smila. We have only another twelve miles to reach Djelfa. Halfway there, we stop in a shady spot where water flows abundantly. We are beginning to see trees again. We soak our bicycles in the water, the metal burns our fingers ; but some 200 yards further on our bicycles are dry again.

Here we are at last at Djelfa : it is 2 o’clock. The town is surrounded by walls, and about four

times the size of Cherchell. The market is just over, the camels are loaded and ready to start for the desert. We are now nearly 200 miles to the south. We find a little hotel and settle in there. Then more than an hour is spent searching for our packages of books in the various coach offices. Finally, we are told that many services have been discontinued since the war, and that we should have to wait at least till Wednesday evening for our box. After half-an-hour's reflection Mons. Olivès and I decide not to await the books; our time is limited, and two days' expenses weigh heavily on our budget. We come to the decision to start back the next morning and stop our packages on the way.

The next day we start our return journey. All goes well for three hours, when 'crack,' and Mons. Olivès' bicycle is broken, and cannot be mended! Fortunately we are only a few miles from Hassi-Balbah, the terminus of the railway line. As the train does not leave till the next morning, we have to spend the night there, and the following morning, at 8 o'clock, the train takes us back to Medea, where we arrive at 5 p.m. It is time to part. Mons. Olivès goes on and I remain here. Thursday, the 16th, being market

day, I was just in time. I visit the Arab market in the morning, where there are quite 2,000 natives present. My bag is empty before 11 o'clock. A few short conversations with natives. I am called to the Magistrate's, where some legal interpreters buy some of my Arabic Gospels. Some *cavaliers* (a kind of native policemen) turn over the leaves of the books. I explain to them that it is the Gospel of the Lord Jesus, that Moslems are not forbidden to read it, and that the Koran witnesses to Him as the Son of Mary, the Spirit of God, &c. All of them buy from me. Thus I sold during the morning: fifteen Gospel booklets, three New Testaments and four Gospels in French, and sixty-one Arabic Gospels. Seventy French and 100 Arabic tracts were given away.

Friday, the 17th, I visit two villages about six miles south of Medea. In the former I have a long conversation with an unbelieving woman, and I sell to the schoolmistress. My bag is empty before mid-day. I leave Medea at 2 o'clock, quickly go down the gorges of the Chiffa, the monkey-stream,—well named, for in the forest there are quantities of monkeys of all sizes. I reach Cherchell by moonlight, having been absent from home exactly thirteen days.

A Visit to a Koranic Training College.

By Mr. S. Arthur.

It was my privilege and responsibility some while ago to visit the tribe which I had so long wished to reach with the Gospel message. The whiteness of its mosques, even when seen from a distance equal to several hours' riding, has been an invitation as well as a challenge for quite a long time. I was able to have the company of one of our Djemâa converts who has been trained and is employed by another Mission as evangelist, and was extremely pleased with his courageous witness in every place visited.

Of the travelling I will not speak, beyond remarking that we crossed a scorching plain without finding any good water to drink. In all, we visited six villages. The first group was composed of boys, who had never seen a missionary before, and mistook me for a *gendarme* seeking soldiers. At first they all hid themselves, and then came slowly back as we explained our errand: but never too near, for they were still suspicious of us.

About 5.30 p.m. we reached the village where we counted on passing the night, and proceeded first of all to the native café. As this is the village which has a large Koranic Training College, with six or seven *sheikhs* and more than eighty students, we expected a warm time, and were not disappointed. For about an hour and a half we read, listened to objections, answered them whenever we could, and distributed portions of the Scriptures. About seven o'clock one or two of the *sheikhs* came to meet us, to whom I suggested that we should go to the mosque. This suggestion was gladly accepted, and we proceeded thither, accompanied by all the religious and lettered men of the village. The leader called all his students, primarily, I believe, with the intention of showing them how to answer the messages we gave. This I expected, and to give myself a little scope I slowly read and expounded the seventh chapter of the Acts of the Apostles.

Naturally, the closing verses brought them to the point where they had to speak. The *sheikh* tried us first of all with his favourite student, but soon took the matter in hand himself. I was much astonished at some of his questions and arguments. To be asked by a leader of Moslem students to explain, "Who made God?" or to have a denial that God is a Spirit, came as a great surprise. Evidently modern thought is penetrating even the very hot-beds of zealous Mohammedanism. We spent quite a long time dealing with the question of Good and Evil, and how to distinguish, cultivate and avoid or overcome these two forces. This same man firmly avowed that he was absolutely unable to distinguish between the two.

At 10.30 p.m. supper was served, and in spite of all we had had to say, the attention bestowed upon us was perfect. To have the leading *sheikh* and the steward of the mosque wait upon us was most Oriental. Whether in passing us meat, beans, eggs, sauce for our *cous-cous*, milk or water for drinking, everything was silently done, but, as if by instinct, at the exact moment required.

At the end of the meal they poured water on our hands, and then served good coffee. This did not end the day, for as soon as we had finished supper, students began to return to the guest-chamber where we were located, with the intention

of asking for more books, hearing more of the truth, or of indulging in further questioning. One or two of them intimated that if I paid them and fed them well they would come to my school, as it really made no difference to them if they changed.

I was much struck with the activity and zeal displayed at this college. For the afternoon prayer, there would be at least two hundred women, in addition to crowds of men; and although we only secured a chance of sleeping at 11.45 p.m. by intimating that *we* were tired, some students were still repeating their Koranic chapters, a performance which was again in full swing the next morning at 5.30 (summer-time), when we left.

On the second day we visited three villages, but did not have anything out of the ordinary to deal with. This was perhaps fortunate, as the previous day tired us more than may be imagined. In one village the president, or *kaid*, of the tribe made us a nice dinner, and accepted a large copy of the Scriptures in Arabic.

As I hope to revisit this tribe in the autumn, I shall value a prayerful interest in such efforts. The opposition is stronger than we imagine, and certain indications lead me to expect a strong effort to oppose and counteract, if not prevent, our preaching.

Mekla, Algeria.

Notice of Book.

The Seventy-ninth Report of the Ashley Down Orphanages and other objects is a wonderful record of the goodness and faithfulness of God.

The total income for the twelve months was £39,206 8s. 10½d., or £591 15s. 8½d. more than the total expenditure, leaving the Directors with a balance of over £3,000 at the end of the year.

It was the late Mr. Müller's rule not to ask anyone for financial aid, but to spread all the wants of the Orphan work and other branches before the Lord in prayer, believing that in answer to prayer all that was needed would be supplied. He did not say that to ask the Lord's people to help the Lord's work was wrong, but he wished to prove to the present age that God is still the hearer and answerer of prayer, just as He was in the days of Samuel and Elijah; and so he felt that if he did not ask anyone for financial help it would be clear that the help came in answer to prayer, and thus the faith of

God's servants would be strengthened, and in some measure the world might be convinced of the reality of God's promises and care of His people.

Without anyone having been personally applied to for anything, more than £1,500,000 has been given for the Orphanage, and nearly £500,000 for the other objects of the Institution. Altogether, over £2,000,000 has been received from the Living God in answer to prayer. Not only did supplies come in, without any personal appeals, during the lifetime of Mr. Müller; but also during the Directorship of the late Mr. James Wright and Mr. F. Bergin, and now under Dr. W. Bergin, the needed money has continued to flow in.

The Report is full of encouraging instances, and can be obtained, price 3d., from J. Nisbet & Co., Berners Street, London; or from the Bible and Tract Depot, 78, Park Street, Bristol. We would recommend it to our readers as a practical stimulus to faith and prayer.

To the Members of the N.A.M. Workers' Union.

The Priory,
Christchurch, Hants.

DEAR FRIENDS,—You will recognise that the hand of our God was upon us for good when you read that difficulties arising from war-time trade restrictions, which threatened to be insurmountable, were finally overcome, and all our parcels were posted and carried safely across the waters. Also, thanks to the zeal of some of our Secretaries and the generosity of certain members, the parcels were weightier and of greater value than we had dared to think possible in the third year of war.

In this limited space I can but very inadequately convey to you the heartfelt gratitude expressed in the letters acknowledging the "most welcome," "delightful," "splendid," "famous" gift-parcels. "Just what we wanted" is the oft-recurring refrain, and when more than one friend adds,—"and the very things we have been praying our Heavenly Father to send us in some way or other," one's heart is touched to great thankfulness to God for thus acknowledging us as "fellow-workers with Him" in supplying the needs of Christ's Ambassadors. Our receipts were £4 less than last year, but gifts of clothing and linen were more numerous. Considering the high prices of all goods, I do not see how we can hope to collect a sufficient number of articles to make our average-sized parcels this year, unless we make some special effort; and it has just occurred to me to say how glad we should be if any friend who reads this report would come to our help by sending one article, no matter how small—e.g., a packet of needles, piece of tape, reel of cotton, duster, handkerchief, piece of soap, &c.

August, 1918.

Yours sincerely,
UNA E. TIGHE.

WORKERS' UNION ACCOUNT, 1917.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in hand			7	Goods Bought	24	13	0
From Secretaries	19	18	6	Postage	7	6	1
From "Scattered Members" ..	10	12	0	Customs Duty	3	12	0
"War" Donation from Secretary ..	5	0	0				
	£35 11 1				£35 11 1		

LIST OF LOCAL SECRETARIES, 1918.

Basingstoke.—Miss Emma Smith, Erith House.
Birkenhead and West Kirby.—Mrs. Cooper, 11, Grange Road, West Kirby.
Boscombe (Hants).—Miss S. Taylor, Rookwood, Moorland Road, Bournemouth, E.
Burnham (Som.).—Mrs. King, Arnside.
Cambridge.—Mrs. Oswin Smith, 5, Station Road.
Cheltenham.—Miss Molesworth, 3, Priory Street.
Croydon.—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.
Dublin.—Miss B. Clarke, 30, Leeson Park.
Eastbourne.—Miss Gurney, Granville Lodge, Granville Road.
Edinburgh.—Mrs. Grieve, 104, Viewforth.
Folkestone.—Miss Astbury, 39, Broadmead Rd.
Guernsey.—Miss Diment, 2, Vauvert Terrace, Vauvert Road.

Hythe.—Miss C. Avill, Park Lodge.
Harrogate.—Miss Jones, 70, Otley Road.
London.—Miss Grace Wyatt, 41, Pine Road, Cricklewood, N.W.
London.—Miss E. T. Roberts, Highlands, Streatham Common, S.W.
London.—Miss Dalton, 28, Gipsy Hill, Upper Norwood, S.E.
Portrush (Co. Antrim).—Mrs. Macaulay, Strandmore House.
Redhill (Surrey).—Mrs. Code, Tregwynt.
St. Albans.—Mrs. Pakeman, Salem, Carlisle Avenue.
Tunbridge Wells.—Mrs. Morrison, 69, Queen's Road.
Weston-super-Mare.—Miss Miller, Rockleaze, South Atlantic Road.

For the Children.

By Mrs. Roberts.

Shall I tell you a little about the tinies who come to school, or our "Dirty Dots," as we sometimes call them? I should love to give them all a bath, though some would need to be steeped for a few hours first to do it properly! Being dependent upon their elder sisters to bring them, they are very irregular in their attendance, sometimes only one or two arrive, sometimes nearly twenty. Their sisters do not always feel in the mood to bring them, and I do not blame them, for it often means carrying them most of the way, and they are such little dumplings, some of them. They do not at all like being parted from their sisters at first and having to sit in another room or at the far end of the big room. There are a good many whimpers, and at times serious howls, but with the help of toys and very rarely a sweet (they are very scarce now), they are pacified and in a few days get used to it. The bigger girls take it in turns to teach them their alphabet and to count, also to make strokes on a slate. Between whiles they are allowed to play with blocks and other treasures. You would laugh to see them tying an old rag cat on their backs, making believe it is a baby, and then swaying to and fro and crooning as they see their mothers do. There is a little curly-headed mite about two, called Bohia, just like a bit of quicksilver. It

took us some weeks to "break her in," but now she is really very good. I was visiting her home a few days ago, and she evidently knew I had not the same authority over her there that I had in the schoolroom, for she absolutely refused to sit still while I read to the women, till I said I would get up and go without singing to her, and then she subsided a little. I should not encourage these very tiny ones to come, were it not that they get into the habit of coming and many remain till quite big. Then too the mothers may have to be out all day, and if the girls did not bring their little sisters, they would have to remain at home with them.

One day a mother came for her little boy while the children were singing, "Jesus loves me." She said, "I know that." I said, "How?" She said, "Abdsalom (her little boy) is always singing it; he sings himself to sleep with "Sidna Aisa Kayhibnee." This child could not have been more than three years old. Another one, a little older, used to repeat the twenty-third Psalm at home, and doubtless others do the same, and in this way unconsciously draw attention to the truth.

Ask God to teach you how to *pray* for these little ones.

Tangier.

Home and Foreign Notes.

A PRAYER MEETING

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



DEPUTATION WORK.

The **Assistant Secretary** has been privileged to visit the following centres: 1, Tadworth; 2, Kingswood; 3, Woldingham; 4, Goudhurst; 5, Walberton; 6, Arundel; 7, Bognor; 8, Hove; 9, Brighton; 10, Eastbourne; 11, Heathfield; 12, Wood Green; 13, Aldersgate Street; 14, Barking; 15, Manor Park; 16, Grays.

Morocco.

Writing from Hope House, **Tangier**, on August 5th, **Miss Craggs** says: "The man converted during Ramadan gives us much joy. When he was alone in the ward, we always had prayer together after reading. It was very beautiful to find him opening out. I had been taking several chapters in Romans with him, and was surprised to find how he appeared to understand; it is truly the Holy Spirit's teaching. Now there are three others with him, so we cannot have prayer, but they all listen very well. I am hopeful of two that there is more than mere mental assent. May they be definitely brought to the Saviour before they leave.

"We had a full, happy day, yesterday. While several of our friends went to the service in the town, eleven of us met for an informal meeting in the morning. The Lord was with us, and the Holy Spirit led our hearts and lips in confession of sin and in praise and petition. In the afternoon, Mr. Fallaize addressed the converts, and after that meeting, fifteen of us met round the Lord's Table."



Mr. Fallaize writes from **Tangier**: "A day or two ago I was visiting a native of the Soos country, whose home is far away down south, on the border of the Sahara desert. For eighteen months he has been working in a munition factory in Paris. The cold winds of France attacked him, and he was smitten with a chest complaint, and advised to return to his own country.

"I wondered what portion of the 'Book' I could read to him, for, as far as I know, he had never heard the Gospel before. My heart went up in prayer, and I began to read the tenth chapter of John—'The Good Shepherd.' As I continued reading without comment, I noticed a smile on his face. I stopped at verse 14—'I am the Good Shepherd, and know My sheep, and am known of Mine.' 'Wonderful,' he broke in, 'I have never heard a story of shepherd and sheep with doctrine in it. When I was young I had ten sheep. Each one was named, and I always went before them, and they followed me. If they were grazing, and I called the name of one, "Fatima," it would lift up its head with delight and run to me. Before I left they had become a flock of sixty. One day, while I was sleeping, a wolf snatched away a lamb, and my flock ran away in terror. I spent some time looking for them, and found them hot and frightened. That night I slept out with them to protect them.' He added, 'I was ready to give my life for my sheep.'

"I turned back to the Gospel, and again told the sweet story how our 'Good Shepherd' gave His life for His sheep, and how we become part of His flock, and how He protects, guides, and feeds. I do not think this poor shepherd from the Soos will forget his first Gospel story."



Mr. Moore writes from **Tangier**: "From Cadiz we have news which pleases us. A young girl, whom we baptised in 1911, Josefa Lopez by name, who has lost her father and mother, went

to Spain with her little sister about five or six years ago. Soon after, she entered domestic service with Dr. and Mrs. Drees, who were then staying in Puerta Santa Maria, near Cadiz. Afterwards, Dr. and Mrs. Drees removed to Madrid, taking the girl with them. They treated her very kindly. When they left Spain, Josefa went south to Cadiz, to a good situation near her old home. While there, she joined the Evangelical Church under Senor Vargas. All these years the girl has stood well, the Lord leading her gently on; and now we learn she is engaged to be married to the son of the Pastor, who seems to be an earnest and worthy young fellow, and will be a help and a blessing to her. All praise to Him who has for all these years shown Himself the orphan's God and Saviour."



Algeria.

In a letter describing a tour among the mountains in Kabylia earlier in the year, **Mons. Cuendet**, of **Algiers**, writes: "In a big village which I had often visited before, I had many hearers, old and young. It was evident that they were much interested, especially some of the older men. One of these said to a boy: 'Go and ask your father to come here and listen to these good words.' In other villages, where I had large numbers of hearers, people were so eager to hear that they begged me to stay longer and continue to speak. They asked me several questions about the Divinity of Christ, and said: 'Don't think that we are asking such questions to amuse ourselves. We really want to know.' As it grew late, I spoke of going; but one man said, 'Never mind if you have to stay here till midnight, provided we hear the Truth.'

"A young man came to me who had attended meetings at my house years ago in Algiers. Lately he came with others to my house to see me, and saw on my letter-box a notice that I was at Fort National. As he was coming back to his home, he stopped at Fort National to see me, where he heard that I was at Michelet. That same day he came to his own village, where he met me. I asked him to come to see me at the hotel at Michelet the next day, which he did. He is a convert to Romanism, and troubled by the errors he finds in that religion. He seems sincere and desirous of instruction. There are many others in like case, for whom we pray that God will reveal Himself to them."

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.
Praise that some of the patients at the Tulloch Memorial Hospital have professed faith in Christ: and prayer that the Holy Spirit will continue to work through His servants as they minister to the bodily needs of these poor Moslems.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, &c.
Prayer for a young Kabyle known to Mons. Cuendet, a convert to Romanism, who is dissatisfied with his religion and seems desirous of instruction (see page 75).
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.
Praise for all the converts both here and at other stations who have been strengthened to break the fast of Ramadan this year; and prayer that their example may encourage some of the more timid believers to take that stand next year.
12. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Mekla—Itinerating, &c.
14. For Tebessa—Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
Also Visiting English ships in port, and Work among sailors generally.
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Shebin-el-Kom—Day and Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers.
24. For the Council, the Staff at Headquarters and Deputation Work.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
28. For the supply of all the need, spiritual and temporal, of work and workers.
Praise for renewed strength granted to several who have been laid aside: and prayer for others who are still in weak health.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa.

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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, E.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Bône.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss L. READ	April, 1886	Miss L. COLVILLE	April, 1886
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	TUNISIA.	
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec., 1894	Miss H. KENWORTHY	Nov., 1910	Tunis.	
Miss F. MARSTON	Nov., 1895	Mons. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss ALICE CHAPMAN	Oct., 1911	Madame NICOLLE	Dec., 1914	Mrs. LILEY	July, 1913
Mr. A. FALLAIZE	Nov., 1915	Algiers.		<i>Italian Work—</i>	
Miss E. CRAGGS	Oct., 1912	<i>Kabyle Work—</i>		Miss A. M. CASE	Oct., 1890
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Mons. E. CUENDET	Sept., 1884	Miss G. E. FETTER	Oct., 1913
<i>Spanish Work—</i>		Madame CUENDET	Sept., 1885	Bizerta.	
Mr. A. J. MOORE, B.A.	April, 1909	Boghni.		Miss R. J. MARCUSSON	Nov., 1888
Miss F. R. BROWN	Oct., 1889	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Casablanca.		Mr. A. SHOREY	Nov., 1902	Kairouan.	
Miss C. S. JENNINGS	Mar., 1887	Mrs. SHOREY	Oct., 1904	Mr. E. SHORT	Feb., 1899
Miss M. EASON	Dec., 1910	Djemaa Sahridj.		Mrs. SHORT	Oct., 1899
Tetuan.		<i>Kabyle Work—</i>		Sfax.	
Miss A. BOLTON	April, 1889	Miss J. COX	May, 1887	Mr. H. E. WEBB	Dec., 1892
Miss A. G. HUBBARD	Oct., 1891	Miss K. SMITH	May, 1887	Mrs. WEBB	Oct., 1899
Miss M. KNIGHT	Oct., 1899	Mrs. ROSS	Nov., 1902	TRIPOLI.	
Miss <i>Vecchio</i> (<i>Schoolmistress</i>).		Mr. T. J. WARREN	Feb., 1911	Mr. W. REID	Dec., 1892
Larnish.		Mrs. WARREN	Feb., 1911	Mrs. REID	Dec., 1894
Miss K. ALDRIDGE	Dec., 1891	Mlle. E. DEGENKOLW	Oct., 1913	EGYPT.	
Fez.		Mekla.		Alexandria.	
Miss M. MELLETT	Mar., 1892	Mr. S. ARTHUR	Dec., 1913	Miss R. HODGES	Feb., 1899
Miss S. M. DENISON	Nov., 1893	Mrs. ARTHUR	Oct., 1913	Miss M. FARLEY	Nov., 1915
		Tebessa.		Shebin-el-Kom.	
		Miss A. COX	Oct., 1892	Mr. W. T. FAIRMAN	Nov., 1897
		Miss E. WHITTON	Oct., 1913	Mrs. FAIRMAN	Feb., 1896
		<i>Assisted by—</i>			
		<i>Mons. Bouin (French Evangelist).</i>			
		<i>Madame Bouin.</i>			

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