

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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Office of the North Africa Mission :

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PRICE ONE PENNY.

THE NORTH AFRICA MISSION.

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

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND.	No. of Rect.	Amount. £ s. d.	Local Rect. No. £ s. d.	BELFAST AUX.	
No. of Rect.	Amount. £ s. d.	14th		23rd		No. of Rect.	Amount. £ s. d.	17th	100	Mrs. BOLTON,	
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4th	10 10 0	71	1 0 0 0	6	5 0 0	8th	8 9 6			3	1 0 0
7th	10 10 0	2	2 0 0 0	28th		(v)	31 2 7			4	10 0
1	10 0 0	3	10 0 0	(k)	2 0 0	29th	8			5	10 0
2	1 16 6	(e)	25 0 0	(l)	12 0 0	(w)	3 3 0			6	10 0
3	2 2 0	18th		(i)	9 2 2 0	31st	1			7	5 0
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7	5 0 0 0	90	5 0 0 0	8	5 0	4					
8	1 0 0 0	1	10 0 0	9	2 0 0	8					
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				698	4 1						
				Pubns.	3 16 4						
				Sundries	2 0 7						
				£704	1 0						

(a) Admiral St. Mission Missy. Union, Liverpool. (b) Westminster Chapel. (c) "Commercial Traveller." (d) St. John's Free Ch., Tunbridge Wells. (e) Orphan Homes of Scotland. (f) Crown Rd. M. Hall, Sutton. (g) House of Rest, Finchley Rd. (h) Highgate Rd. Chapel. (i) Battersea Crusaders. (j) Y.M.C.A., Moseley. (k) Ash St. Mission, Bootle. (l) Temp. Hall, Croydon. (m) Women's B. Class, Ilford. (n) St. Paul's Hall, W. Ealing. (o) Bapt. Y.P. Union, Goodmayes. (p) Watville St. Chapel. (q) St. George's, Chesham. (r) Lambourne End Mission. (s) Friends at Keith. (t) Brunel Hall, Liverpool. (u) The Tabernacle Bradford. (v) S. Park Chapel, Ilford. (w) S. Park Ch. S.S.

SUMMARY.

Oct., 1918.

General Fund .. £704 1 0
Designated Fund .. 336 18 0

£1,040 10 0

TOTALS.

Jan. 1st to Oct. 31st, 1918.

General Fund .. £3,971 11 4
Designated Fund .. 2,157 2 7

£6,128 13 11

From November 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.	4th		6th		8th		14th		18th	
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40	2 3			(e)	2 0 0	9th	15 0	(n)	3 18 7	6013	1 0 0
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5923	8 0	2	2 0	(f)	2 1 4	9	1 0 0	(o)	4 7 6	19th	1 50 0 0
(a)	2 12 0	3	10 0	62	8 8	80	3 0	97	5 0	15	1 0 0
(b)	2 2 0	5th		3	1 0 0	1	9 1	8	5 0	6	4 6
(b)	1 1 0	4	1 13 6	7th		2	10 0 0	16th		20th	
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8	10 0	6	10 0	5	2 2 11	(j)	1 2 0	6000	1 5 0	8	1 10 0
9	11 6	7	4 6	(g)	1 15 1	84	15 9 0	1	4 0 0	9	1 0 0
9	5 0	8	18 6	67	2 6	5	2 6 6	(p)	2 4 8	20	1 0 0
1	2 6	9	3 6	8	1 0	(k)	1 5 8	3	1 0 0	(v)	5 3 4
2	3 6	50	1 1 0	9	15 6	(l)	1 0 0	4	10 0	22	10 0
3	16 0	1	2 0 0	70	3 9	88	16 1	(q)	22 12 6	3	10 0
(c)	8 6	2	4 6	1	3 6	(m)	1 1 0	18th		21st	
5	1 0 0	3	10 0 0	2	1 0 0	90	3 6	(r)	1 18 1	4	10 0 0
		4	5 8	8th		1	18 0	7	1 0 0	22nd	
6	3 0	6th		(h)	1 0 0	12th		(s)	3 3 10	5	1 0 0
7	10 0 0	(d)	12 14 0	74	1 5 6	2	10 0	9	5 0	(w)	1 6 6
8	1 0 0	57	10 0	5	1 1 0	13th		10	10 0	(x)	1 0 6
				6	1 0	3	5 6	1	5 6	28	5 0

[Continued on page iii. of Cover.]



Photo by]

Students and Bedouins at the entrance
to the Djema Zaitouma, Tunis.

[Mr. A. V. Liley.

Obedience.

"Go ye into all the world, and preach the Gospel to every creature."—

Mark xvi. 15.

THIS command was given by our Lord to His disciples, the very disciples whom He had upbraided with their unbelief and hardness of heart. Does not this teach us that however failing Christians may be, they are not relieved from the obligation to preach the Gospel to every creature? Of course, their preaching will be more effectual if they are spiritual than if they are worldly; but do not many excuse themselves from bearing personal witness for Christ both at home and abroad, on the ground that they are not good enough, or have only one talent? We are no doubt, all of us, more or less failing and incompetent, but to neglect to make known the blessed Gospel of God's grace only adds to our shortcomings, and is an act of disobedience to Christ's plain command given to every disciple. "To obey is better than sacrifice, and to hearken than the fat of rams" (1. Sam. xv. 22).

In every age, God has required obedience from all men, especially from those who profess to be His people and enjoy His special favour. When God revealed to Moses how man was created and how he fell, He also at the same time revealed His relationship to men, and their obligation to render Him unquestioning obedience. In Genesis i. 26, 27, He declared Himself as the Creator

who made man in His own image and likeness, and He blessed them and bade them multiply and replenish the earth. In verse 29 He appears as the Disposer and Provider of His creatures, giving to man all that he needed. God, the Creator, is seen in chapter ii. 15-17 as Lawgiver and Ruler, instructing Adam what he might and what he might not eat, and giving him his work to dress and keep the garden in which He had placed him ; clearly setting forth the terrible penalty he would incur by disobedience to the One to whom he owed absolutely everything. Our first parents, seduced by the Tempter, disobeyed their Glorious Benefactor, who then revealed Himself as their Judge (chapter iii. 8-19). He came into the garden and called them into His presence, investigated their conduct, convicted them of disobedience, and condemned them ; but, in grace and mercy, in sentencing the evil Tempter, He promised that as a part of his punishment, the Seed of the woman should bruise his head, and provide a way of salvation for disobedient man. Before Adam and Eve were driven from the garden, the Judge showed Himself to be the Redeemer by providing coats of skins for the guilty ones He loved. These skins must have involved the slaying of animals, probably lambs or sheep ; thus typifying the Lamb of God who was to become the sinner's substitute and die in the sinner's stead, that he, being clothed in the robe of Christ's spotless righteousness, might appear without shame before God.

All through Scripture we learn how God honours obedience, and frowns upon and punishes disobedience. But man is so ruined by the Fall that, left to himself, he is incapable of rendering due obedience to God. Nevertheless, there is an obedience of faith. Abraham, when he was called to leave Mesopotamia to go to another country as yet unrevealed to him, by faith obeyed. Later on, when he was tried by the command to offer up Isaac, he again obeyed, and God declared, " By myself have I sworn that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven . . . and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice." And this wonderful promise has been, and will be, abundantly fulfilled. God delights to honour those who by faith obey Him.

On the other hand, what terrible loss and suffering fell on Israel when they disobeyed the Lord ! Six hundred thousand of them left their carcasses in the wilderness through an act of disobedience resulting from unbelief.

But the evils of disobedience and the blessedness of obedience are still more wondrously set forth by the inspired words of Paul. " For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Christ Jesus " took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." What a glorious reward for obedience is this ! But how can we, who are so weak and failing, seek in any way to imitate this ? Only by the aid of the Holy Spirit

who dwells within every true child of God. We do not need to ask for Him to be given us, but we do need in conscious weakness by faith to count on Him who dwells in us, for power to obey God's will.

Paul, the great model missionary to the nations, speaking of the commission he had received, declared, "I was not disobedient to the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts xxvi. 19). May God give us grace to be obedient to our Lord in this New Year of grace. Let us remember that the command to preach the Gospel to every creature involves doing all that is necessary to that preaching. It is not only that some should witness at home and some abroad, but that labourers should be trained and fitted for the work; that they should be sustained by sympathy and material help; that they should be enabled to undertake all that is necessary for the founding of native churches and for the training of native converts.

The armies of the Allies required to be fed, and supplied with munitions, transports and a hundred other things, that they might gain the victory. So every member of the Church, young or old, rich or poor, educated or uneducated, should seek to discover what he can do in this great and blessed work of evangelising the world both at home and abroad. It should not be left to the few. It is the great, one might say the only, work God has left His people here to do. Business is a mere means to an end, viz., that the Gospel should be proclaimed to all nations. Then will Christ return to take His people to glory and to establish His kingdom on earth, first millennially, and then eternally. He will not long delay. Everything around indicates that His Return is near—even at the doors. Let us by obedience to His great command to make disciples of all nations, hasten His glorious Advent. "When He shall appear we shall be like Him, for we shall see Him as He is." "Amen. Even so come, Lord Jesus."

E. H. G.

News from the Mission Field.

ALGERIA.

From Mrs. Shorey

(Boghni).

We very much enjoyed our stay in Algiers this summer. It was so nice to meet with so many of our old friends again. One day, a young Jewess, just returning home from business, on seeing us, ran as well as she could in the crowded street and joined us. She sent someone to bring her mother, brothers and sisters.

After we had exchanged salutations, our young Jewess said, "You think that I've forgotten what you taught us in that hall there. Listen, and you will see if I have," and heedless of the crowd she repeated the well-known text, "God so loved the world," &c., and then, in a beautifully clear voice, she sang one of our favourite hymns. This girl has been offered quite a large sum of money to sing in the theatre, but I am glad to say she refused. On

parting, she said, " You know, we always look upon you as our parents." This little incident gave us much cheer, especially as in the early days this same girl gave us more trouble than any of the others. She had a wonderful influence over the others. With one word or gesture she could make all the children, to the number of thirty or forty, get up a stampede and they would all go out, shouting and yelling as only Jewish children can. Often we have refused her admittance, until after tears and promises for the future we gave her an entrance again.

We visited an interesting family who keep a stationer's shop, with whom we have always kept up a correspondence. One girl, at least, is truly converted, but being in business it has been difficult for her to attend meetings.

Another young Jewess, whom we met in the street, had been searching for us, as she had been told that we were in Algiers. She wanted us to baptise her little baby, for she said she wanted him to be brought up in the Christian faith. I explained to her that we could not do that, but we arranged a meeting for her and her husband, which did not take place, however,

as she was taken ill and went into hospital. This young woman was converted and became a believer through reading the Bible. While convalescing from typhoid fever, she asked me for some story books. I took her the very best I knew of, and pointed out that wonderful chapter, the fifty-third of Isaiah.

Our girl, Thasadith, continues to stand fast in the faith, in spite of threats and sneers on the part of *sheikhs* and others. Last Ramadan the big Marabout here asked her if she was not ashamed of herself, not keeping the holy fast. He said, " Certainly you will go to the burning fire. We will not help you, only laugh at you; indeed sometimes I feel as if I could kill you myself." She replied quite courageously, " I am not afraid of the burning fire. That will not touch *me*, and you might kill my body but not my soul. You know that I have already been twice poisoned in this village, and now you see for yourself that the devil has no power over Jesus. Whatever you say, I will not deny Jesus." Thasadith has been with us now for eight years, and is loved and respected by all. She has refused all offers of marriage.

EGYPT.

From Mr. W. T. Fairman

(Shebin-el-Korn).

Malig, a town with about 12,000 inhabitants—half Copts and half Moslems—is a very bigoted place, and has been on my heart for a long time. All previous efforts to work there have failed, largely owing to the opposition of the priest, who is a notorious character. During the last two or three years I have met men employed on the railway, who have urged me to start work there, and have promised to help. Nasif Effendi [one of the three evangelists working under Mr. Fairman] spent a year there as teacher in a school which the Americans tried to open. As he was acquainted with the place and people, I sent him to see what he could do. He succeeded in hiring a room, but on returning to the town after a couple of days,

found that the priest had so frightened the owner of the room that he forbade us even to enter to speak with him. Other people had also been warned to have nothing to do with us, and it looked as if we should only be able to do street work. Poor Nasif was much cast down over this set-back, but I told him to cheer up and have faith that if the Lord wished us to do work there, He would give us a room or a house, and give free course to His Word, whoever might oppose. The next day we held our weekly prayer-meeting, and offered special prayer that the Lord would undertake and open up the way for us if it was His will.

Before the week had ended we had been directed to a man living in another town who owned a house in Malig. He was seen, but refused to let us a room in his house because it was too dilapidated; but he was willing to sell us his property

at what would have been a good bargain if it could have been managed. The house is built of mud brick, which under present circumstances could be sold for manure for nearly as much as would have been paid for it. The area of the land is about 500 meters.

This man put us into touch with another, who let us have a room which had been used as a drug store, with an agreement

that he cannot turn us out without giving us three months' notice, which is to be renewed indefinitely if we fail to get another room. Thus matters stand at present. We recognise it as a splendid answer to prayer, which has encouraged the faith of all the evangelists. The opening up of work in Malig has, in spite of all opposition, been most encouraging. We should value special prayer for the work.

To the Friends of the North Africa Mission.

"*St. David's,*"

Manor Park, London, E. 12.

December 9th, 1918.

DEAR FELLOW-WORKERS,—

No doubt we have all joined in thanking God that the armistices with Bulgaria, Turkey, Austria and Germany have been signed, and that fighting has ceased. Let us thank God again and again for His mercy. We are grateful for all those who have helped to bring about this deliverance, but we realise that behind them God has been the great Deliverer, and has thus answered the prayers of His people, notwithstanding their unworthiness, so that we can say with the Psalmist, "Thou hast saved us from our enemies, and hast put them to shame that hated us. In God we trust all the day long and praise thy name for ever. Selah"—(*Think of that!*). "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen (*nations*), I will be exalted in the earth" (Psa. xlv. 8-10). When Christ comes in His glory, this last statement will be completely fulfilled.

But while we rejoice and thank God for His goodness, we still need to pray, for there is much to cause concern. Revolution and confusion abound. Famine and

pestilence prevail in many lands. Political unrest and labour unrest continue, and in the professing Church there is much worldliness and false teaching. Some 1,600 German missionaries have had to leave their fields of service; probably, counting all the women workers, 2,500 have thus been withdrawn. The staffs of British Societies have been thinned, so that 3,000 missionaries are needed to fill the gaps, beside those required for further advance. All these things cast us upon the God in whom we trust. We may well remember Miss Whately's hymn—

He sitteth o'er the waterfloods,
And He is strong to save;
He sitteth o'er the waterfloods
And guides each drifting wave.

Though loud around the vessel's prow
The waves may toss and break;
Yet at His word they sink to rest
As on a tranquil lake.

He sitteth o'er the waterfloods,
Then doubt and fear no more.
For He who passed through all the storms
Has reached the Heavenly shore;

And every tempest-driven bark,
With Jesus for its guide,
Will soon be moored in harbour calm,
In glory to abide.

Since writing my last letter on Oct. 18th, I have received many kind letters in regard to the death of my youngest son, Dr. E. Howard Glenny. Please accept our thanks for your kindness. We have continued to receive letters from him, written before his illness and after he was in the hospital, almost up to his death in

Mesopotamia, and this makes it the more difficult to realise his having reached Home.

Though we have to thank God for numerous generous gifts for the Mission, funds for the last few weeks have not come in so well as last year, and we still need over a thousand pounds to end the year satisfactorily. On the other hand, we have notice of an acceptable legacy of £500, making over £3,000 due to us from legacies. Please pray that some of these amounts, which are much overdue, may soon be paid in.

We are glad to report that Mrs. Fairman is in better health, though her nerves are still weak, and she has returned to Shebin-el-Kom. Miss Case and Miss Petter are back again in Tunis. The former is still far from strong, and we need to pray for her and for the work among Italians.

Mrs. Warren, of Djemâa Sahridj, has been ill with influenza, but is regaining strength. Mr. Warren has also been in poor health but when writing last he was getting better. Miss Whitton, of Tebessa, has recovered from influenza. Miss Eason has reached home, and is in Hospital in London, recovering from an operation. Miss Glen is gaining strength, though still needing to go gently. Miss Mellett, of Fez, has lost a sister (a nurse returning from the East) who was drowned in the torpedoing of the *Leinster*. These and others claim our prayers.

The Council have accepted Mrs. Pinner to return as a missionary to North Africa. As Miss Dundas, she laboured formerly with us for some six years in Tripoli. She returned to work among soldiers, and later on, married. Her husband having died, she desires to return, and as she has a knowledge of Arabic she can begin work at once. It is proposed that, as soon as the way is clear, she should join Mrs. Webb in Sfax, with whom she worked previously in Tripoli. I am glad to say we have a few others offering. We thank God for this, believing that when God calls missionaries, He will also through His servants provide the means to send them out and sustain them. Sometimes, friends like to support a worker. Would

someone like to support one of these? About £60 to £80 a year will maintain a missionary in a very simple way. Other friends, who cannot manage this, might join with others, or provide an outfit—say £15; or passage—say £10; or furniture—say £10.

We have elsewhere referred to the lamented death of Dr. Lush and Lady Meath. In regard to the latter, it is worth noting that her interest in the women of Morocco was aroused when she visited Tangier and saw the work of the Mission among them. There have been other instances of interest being stirred by visiting North Africa. We trust that now that the war seems practically over, some of our friends, as soon as things become normal, will arrange to take their holiday by visiting our sphere of labour. We should be pleased to give particulars of how to get there, &c. A visit to the field would greatly stir up interest and quicken endeavour.

We trust that prices will presently come down in the mission field, but as yet, living is very expensive. Mrs. Simpson, in Tangier, has to pay tenpence a pint for cow's milk for patients in the Tulloch Memorial Hospital, twice what it costs at home. Miss Hodges, at Alexandria in Egypt, has paid a shilling for a small loaf of bread, weighing only nineteen ozs., or about tenpence a pound against twopence farthing in England; more than four times as much as we pay for our subsidized bread, and more than three times as much as our bread would be, if sold at its real cost.

Influenza has been very prevalent all through North Africa, and thousands, probably tens of thousands, of natives have died, and not a few Europeans. Some of our missionaries have had it, but not very seriously, and all are recovering so far as we know. What a mercy we have the God of all grace to care for us! He delights to be enquired of by us. Let us therefore continue to praise Him, and call on Him with faith for all our needs.

Yours heartily in Christ,

EDWARD H. GLENNY.

By the Wayside in Tunisia.

By Mr. A. V. Liley.

There being a gentle wind from the south, after asking God's guidance for the day, we set out against the wind, hoping it would increase in strength by the afternoon and help us on our return journey. We took our way down one of the roads leading to the south. Our bags contained a good supply of Scriptures, tracts, &c., in Arabic, French and Italian, with leaflets especially suited for children, for it was our intention to try and reach a village we had visited before, where the children came round us, eager "for something to read."

Our first halt was at a road-mender's house. Our acquaintance with this man and his family now dates back to some three or four years. He was first interested by having a Gospel of John offered him. "Why, that is my name!" said he. Since then we have given to him and his daughter, who is being trained as a school teacher, several things to read.

Continuing our journey, groups of Arabs returning to their mountain homes were overtaken, and I had a word with them, but, alas! very few could read. However, to those not too frightened or too suspicious I gave a tract or two, to take to friends in their camp or village who could read. In this way we are enabled to send literature to out-of-the-way places, which we could never hope to reach.

Sitting outside a wayside native *café*, next to which is a grocer's shop, were a number of men. When stopping at this place on previous occasions I have always got a good reception. As soon as I entered the *café*, a sip of tea was offered me. The native grocer was sitting there, but he not being the man whom I had known before as the owner of the shop, I made enquiries after my old acquaintance. This established a sort of friendly feeling at once. Taking out a Gospel, I asked the man if he could read. He could. The Wordless Book was shown and explained to the little company who gathered around me, and all were much interested. But,

as usual, the most unlikely man in the crowd protested that he had never done anything wrong. When questioned, however, before the other men present, he was too well known to deny that he had ever told a lie. I reminded them of the Arab saying, that a lie is the sultan of all disobedience. The grocer, being a good reader, a Gospel and several tracts were left with him, and we continued our journey.

We had timed ourselves to arrive at the village just as the children came out of school. Being a few minutes early, we began to visit some of the people in their shops. While my wife went to one, I stopped at the door of a French *café*. The woman who owned it said business was such that she could not buy my books, but on finding that they were for nothing, she accepted a Gospel and a tract. Sitting at one of the tables with a bottle and glass in front of him was a regular customer, if one might judge by his looks. He wanted to know if I was English. I said I was. He asked again,—with the same reply, "But your accent is that of a German," said he. "If I were a German," said I, "I should not be here." "Are your papers in order?" was his next question. This I presume was in order to show his intelligence, but he only succeeded in displaying his drunken stupidity. The brigadier of police being near, I called to him. He came up, and I told him what had happened. He was extremely pleasant when I explained to him who I was and what we were doing. Just then, the children came out of school and soon surrounded us, asking for our books, leaflets, &c. It was astonishing what good readers their parents were, both in French and Italian, according to their description. However, all received something.

Having heard that a French lady, living in one of the best houses in the village, had lost her husband, I called at her house and offered a New Testament and some tracts, saying, she would find consolation

in these if she would read them. I offered a few words of sympathy, and she seemed much touched. Feeling the need of a little rest and some refreshment, we turned into a shady road and sat on a bank under an olive tree. We had almost finished our frugal meal when a Moor came up, and I got into conversation with him. The way he listened was most encouraging, as I took out and explained to him the Wordless Book. These Moors always seem to have some sense of guilt before God—so unlike the Arabs, who try to justify themselves. This man came from Southern Morocco, and it transpired that as he passed through Tangier, he had spent three nights in the missionaries' Refuge there. He explained to an Arab who stood by and listened to the conversation, that he had heard these same words at the Refuge. It is very interesting to notice how natives who have heard the Gospel from various missionaries are struck by the fact that we "all say the same words." These people realise in some measure that our object is one, and our message is one.

After a brief rest we cycled on, and stopped at a brick factory. A savage dog guarded the way, but I called out to some Italian lads I saw working, and one of them came out to me. He could not read but called another who could. A Gospel, a *Traveller's Guide* and a tract or two in Italian were given to him. Evidently he showed these to some older workmen, for before we had time to strap up our bags and get on our cycles, a man came running out of the factory—"Here, give me something to read." He was soon followed by three or four more. To these my wife spoke, explaining what was the message contained in the books given them. She had a good hearing, so we had quite a little open-air meeting. This last visit quite cleared us out of French and Italian books, &c., but I was able to give away some in Arabic on our return journey.

We had a very happy sense of the Lord's presence with us, and we believe He went before. We have sowed, and we look to Him in faith to give the increase.

Obituary Notices.

The Late COUNTESS OF MEATH.

The North Africa Mission has lost a valued and liberal helper by the death of Lady Meath. She visited Tangier some twenty-five years ago, and was deeply interested in the condition of the Moorish women of Morocco, and the work the N.A.M. was doing to relieve their sufferings and enlighten them with the Gospel. As a result, she has ever since been the main support, under God, of our Women's Medical Mission in Tangier, which has been carried on by Dr. Gabrielle Breeze, assisted by various other ladies of the Mission, including the late Mrs. Boulton, the late Miss Vining and Miss Marston. I do not remember exactly how many patients have been relieved by Miss Breeze, mainly through Lady Meath's generosity, but probably not less than 125,000 visits have been made by those seeking relief, to whom the Gospel has as far as possible been made known. In addition, Miss Breeze has been an invaluable helper to her fellow missionaries in times of sickness.

Lady Meath's benevolence was world-wide, and many will miss her liberal help. As to the Women's Medical Mission at Tangier, we feel it is needed as much as ever, both for the relief of the suffering women and children, and as an agency for spreading the Gospel and exhibiting its benevolent character.

Our eyes are up to God to sustain this branch of the work in the future, in the way He may think best.

E. H. G.



The Late Dr. PERCY J. F. LUSH.

We greatly regret to record the death of Dr. Lush, who for some years generously acted as Consulting Physician to the North Africa Mission, advising as to the health and fitness for service of those offering to go out to the Field. He took such a real and personal interest in every case as only one deeply interested in the progress of the Lord's work could; and his kind and thoughtful counsel was greatly valued. In

addition, he advised and helped in questions affecting the health of missionaries' children. His experience in connection with the Baptist Missionary Society, and as the President of the

Baptist Medical Missionary Auxiliary made his help exceptionally valuable. We commend his widow and family to the prayers of our friends.

E. H. G.

For the Children.

By Mrs. Ross.

My last letter to you was written when everything was bright with flowers, and all except sinful man seemed in an attitude of praise. There was plenty of moisture then, and all nature looked fresh. It was very pleasant after the wet and snow of the past winter. Since then all is changed. If you will accompany me to a neighbouring village where a boy has been accidentally shot, I will explain.

The thermometer stands at 102° in the shade, but as it is 5 p.m. we must not wait for it to get cooler or we shall not be home before dark—a serious thing. I have no easy road to take you. We must either go up or down, and look well to the path of our feet. When we are forced to be out in the dark and carry a lantern, our text is, "Thy Word is a lamp unto my feet," for we do not need the light held up, but at our feet, that we may see the next step to take.

We must traverse five fig fields, and in each one you will see natives gathering the fallen figs and spreading them out on canes to dry in the hot sun, that they may store them for food for winter use. You will be invited to eat of the figs from the trees, and if the people really like you, they will point you out the best tree, for there are many kinds of figs as of other fruits. When I wrote you last, the hedges of these fields were pretty with green ferns, not of one but of several varieties; but they are all as dry as straw now, and will be for a few weeks yet. The hedges are loaded with blackberries, many of them so long left in the hot sun that they are really scorched. You will also find hips, haws and sloes. I forgot to say that the natives do not care for blackberries. They think we *must* be hungry to eat them!

Now we leave the fields and come to a fountain. "Ugh!" you say, "how

dirty!" Yes, it does rather more resemble an unkept pigstye than a fountain, but the water, which is constantly running, is cool and delightfully refreshing on this hot day.

Now we have a steep climb for ten minutes, and then arrive at the entrance to the village, and are soon passing through the first "*thadjemath*," or gathering place. The men give us a salutation of peace and welcome as we pass, and we reply with "peace" and "thanks," and soon we are at their shabby little mosque. There is no minaret, and as it is dark inside you will not be attracted to that. Now take care how you go, for we are walking on rough rock and have a steep descent to the next gathering-place, through which we pass, giving the same answer to the same salutations.

Just a little to the left, down rocky steps, is the boy's house. Come in, you will be welcome, and your eyes will soon get used to the dimness. We see the boy is lying on a mat on the floor, so we keep the neighbours away, that we may have as much light and air as possible. We find the poor boy's face is peppered with holes where the shot entered. We have to wash with plenty of water, for there is more than the result of the shot to get off. The poor mother is afraid the water will do harm, and his little sister keeps close watch over him, so fearful he should have an extra twinge to bear. She says so appealingly, "You will not hurt my brother, will you?" I am afraid he would not have cared so much had it been his sister. We extract any shot still in and dress the holes, and then we ask all to be quiet as we explain to them the way God has made for sinners to enter heaven. We promise to return the next day, and leave amidst many thanks.

Djemâa Sahridj.

The Man Who Kept His Back Turned.

On going to the Bible Depot one evening, I found a group of men sitting close by. I passed a couple of tracts, one of which was given to a man who, though the nearest to me of the little circle, kept his back turned towards me all the time. He read part of it, and then I could hear scraps of what he said, giving to the others his representation of Christian teaching and errors, &c. It was a little difficult to get into conversation with any of them, but after awhile curiosity moved one to address me directly. . . . I spoke of the sacrifices enjoined by God along with the Mosaic law, their provision for the one who

had infringed the law, and of Christ as fulfilling their purpose.

A few of the unlearned men of the group listened attentively, and in conclusion the "learned" ones exhorted me to keep Ramadan and find in Islam the easy road to heaven. The man with his back towards me, who would not speak directly to me, is a type of many among the religiously educated men. Such will neither enquire nor discuss: they avoid the missionary but spread their own prejudiced views, often wilfully or ignorantly misrepresenting Christian teaching and practice. E. E. SHORT.

Kairouan.

Home and Foreign Notes.

A PRAYER MEETING

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



DEPUTATION WORK.

The **Assistant Secretary** has enjoyed the privilege of giving **sixty-seven** addresses at the following centres: 1, Tadworth; 2, Kensington; 3, Clerkenwell; 4, South Park; 5, Goodmayes; 6, Ealing; 7, Eastbourne; 8, Bath; 9, Bristol; 10, Clevedon; 11, Weston-super-Mare; 12, Clifton; 13, Burnham; 14, Westbury; 15, Chippenham; 16, Bedminster; 7, Streatham; 18, Tooting; 19, Hastings; 20, Hove; 21, Hassocks; 22, Hurstpierpoint; 23, Newick; 24, Bayswater; 25, Buckhurst Hill; 26, Mangotsfield.



Morocco.

As was mentioned in our last issue, the epidemic of influenza which has been prevalent in so many parts of the world in recent months, visited **Tangier** and its neighbourhood in the early autumn, and brought much distress, particularly among the very poor. **Miss Jay** writes: "There were a number of specially sad cases in which children lost both parents. . . . The schools and theatres were all closed, and measures taken to combat the disease; but isolation, the best means to prevent the disease spreading, is of course entirely impossible in such a place as this. . . . The epidemic is now abating rapidly, and the town is being cleansed

by order of the Sultan; and we are praying that there may be no return of this terribly fatal malady. The poor natives need help now more than ever for food and clothing, and we long to relieve as many as possible."



Spanish Work.

Mr. Moore writes on November 19th from **Tangier**: "Our school has the distinction of being the only one in the town which did not close in October. Of course, we only had a handful of children. Still, the day school, Sunday School and night school all went on—and the meetings. . . . I am now devoting Sunday afternoons to visiting men chiefly, going round taverns on the beach and in the centre of the town, distributing tracts and talking. Each Sunday in October has been thus spent, and most of the town and beach has been covered. Of course, I invite those to whom I speak to the evening meetings. Occasionally I spend Saturday afternoons in the same way, and this is useful, for on that day the Jews' shops are shut and it is easy to pick out the Spaniards among them. A— [to whom reference was made in our last issue], who married not long ago and has been out of touch with us, now comes to the services occasionally with his wife."



Algeria.

Miss K. Smith writes from **Djemaa Sabridj** on November 2nd: "Everything is very dear now, and we economise all we can; but we do not stop any of the work. In spite of being

short-handed, we have re-opened our "School for Native Girls," and have a nice set of children whose parents really wish them to be instructed. A great step in advance! I have just commenced another class in the village where the father is the only Christian. A dear Christian girl, married into a very fanatical family, lives close by and comes to this class. We realise more than ever what it means for one to stand alone in such surroundings. The babies all around us are being better cared for through our example. We do not despise the small things even after thirty years' work."



Mr. Shorey writes from **Boghni** on Nov. 1st: "During the month we have visited three villages and one *café* of the Beni Ismael, three villages and a group of *cafés* at the Mechtras, and three *cafés* of other tribes. In the villages one finds very few people about. The men are either at the *cafés* or in the fields, and even women and children are working out of doors. During our visits we have reached some 150 men and 60 boys with our testimony for the Lord Jesus, and have distributed a number of Scriptures and tracts at the same time. At the *cafés* as a rule, the men listen very well, and as schools have been established for a number of years in certain parts there are middle-aged men who can read French fluently.

"I was quite surprised one day to be stopped on the road by a group of Kabyles who came from another district, some three or four hours from Boghni. One man—a *sheikh*—asked me for a Gospel in Arabic characters, and so we soon got into conversation about the Lord Jesus. One of the men remarked that Europeans do not pray, but an old man standing by corrected this statement by repeating what Jesus had said about prayer. This man had evidently heard the subject discussed when his tribe had been visited. So, little by little, the truth is finding its way among the people."



Tunisia.

From **Sfax** **Mr. Webb** writes on Nov. 18th: "We have launched out into our winter's work. Our Sundays are full days, and every day except Saturday we have classes or meetings. We are so glad to be busy. We had four young naval officers with us yesterday (Sunday) at the English service. We were sixteen in all. The French Bible Study Circle, which we have started on

Sunday mornings, is very well attended. I set great value on these meetings, as they open up the precious Word which seems to be so little known."



Mrs. Webb gives a few details as to the meetings held. She writes: "On Sunday, at 8 a.m., my husband has a Bible talk with some Arab lads; at 9.30 we have a Bible Study Class in French for adults; at 1.30 the Arab Sunday School; at 3.30 a meeting for English-speaking folk; at 7 p.m. a Service for Italians. On Monday afternoon I have a meeting for European women; on Tuesday a sewing class for Arab women. On Wednesday I accompany my husband to his porter boys' class, at which Bedouin girls and sometimes adults attend. On Thursday we have a meeting for European children, and on Friday afternoon an English Bible Reading."



From **Kairouan**, **Mr. Short** writes on Nov. 17th: "Last week I spent each evening at the Bible Dépôt, and had good talks with individuals. A few Jews have come repeatedly. One long talk was with a countryman, able to read, who would not however take away any book or portion with him. . . . One morning, very soon after opening, three or four men came in evidently disposed for argument. Two were 'readers' of some education, and one of these remained more than an hour and a half. During our conversation, two young men, one of them a soldier, came in and listened. The chief speaker ranged all over the usual subjects and objections, and towards the end fell back on the usual last resort—Mohammed's intercession. But he was willing to listen to me, and at times was evidently impressed. He finally went away with a Gospel which he promised to read."



Tripoli.

Mr. Reid writes from **Tripoli** on Nov. 1st: "We reopened dispensary on October 1st, and have kept open five days a week. We have special cases that need daily treatment. During the first week we only had a few patients, but during the latter half of the month we had from forty to fifty-five attendances a day. . . . M— continues stedfastly to testify to the grace of our Lord Jesus Christ. She is very good and brave, and it is a great pleasure to hear her pray on Sunday afternoons when we have a short Bible-reading followed by prayer."

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.
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.
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.
12. For Djernâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Mekla—Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
For the converts and enquirers, especially for the case mentioned in our last issue on page 87 and page iii. of cover.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
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.
For the work of the native evangelists around Shebin-el-Kom; especially for the effort being made to establish a sub-station at Malig (see page 92).
22. For Shebin-el-Kom—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.
That friends may be raised up to join the Prayer and Workers' Union and to start new Auxiliaries, so that the circle of those interested in the work of the Lord in North Africa may be enlarged and strengthened.
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.
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.
Praise for the two sisters who are preparing to leave for the mission field in the coming spring.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa.

LIST OF DONATIONS from November 1st to 30th, 1918.

Continued from page ii. of Cover.

No. of Rect.	Amount. £ s. d.	DESIGNATED FUND.	No. of Rect.	Amount. £ s. d.	ANNESLAND AUX. AND BOXHOLDERS.	Previously ack'd	BELFAST AUX.	Local Rect. No. £ s. d.	
28th			20th			6 2 6	Mrs. Bolton,	53 5 0 0	
6046	5 0	No. of Rect. Amount. £ s. d.	2371	1 0 0	Miss M. Anderson,	13 16 6	Hon. Sec.,	4 1 0 0	
7	2 0 0	Nov. 2nd.	2	1 0 0	Hon. Sec.,		Gordonville,	5 1 15 0	
8	1 0 0	2356	(e)	3 0 0	I, Temple Gdns.		Des. Receipt, 2383.	6 5 0 0	
9	2 0 0	7	21st		Gen. Receipt, 6051.		Local	13 15 0	
50	1 1 0	10	74	15 0	Local		Rect. No. £ s. d.	Previously ack'd	
1	7 14 0	6th	(f)	5 14 0	Rect. No. £ s. d.		49	2 6 6	
		7	22nd	1 0 0	1	7 6	Hon. Sec.,	50	2 6 6
		8	75th	1 0 0	2	13 0	31, Newbridge Hill.	1	5 0 0
2	6 6	9	25th	6 15 6	3	3 0	Des. Receipt, 2363.	2	10 0
3	2 2 0	60	26th	2 0 0	4	1 0 0	Local		
4	10 0	1	27th	10 2	5	8 0	Rect. No. £ s. d.		
5	12 0	(a)	80	8 6	6	3 0	27	2 6 6	
6	1 0 0	3	1	27 10 6	7	10 0	8	2 6 6	
		9th	2	1 1 0	8	10 0	9	2 6 6	
30th		4	28th	1 1 0	9	1 0 0	30	2 6 6	
7	6 0	5	3	13 15 0	10	1 0 0	1	2 0 0	
8	3 0 0	(b)	4	5 0	1	6 0	2	2 0 0	
9	10 0 0	14	30th	152 14 8	2	4 6 3	3	1 0 0	
(z)	3 14 9	13th	Sundries	7	3	1 0 0	4	1 0 0	
		(m)			4	5 0		16 0	
	334 7 8	(h)			5	1 0 0		Previously ack'd	
Pubns.	3 4 0	(c)			6	3 0		2 7 3	
Sundries	1 0 0	16th						£3 3 3	
	£337 12 8	69						17 14 0	
		(d)						£3 3 3	
		5 0 0						£3 3 3	

SUMMARY.	
Nov., 1918.	
General Fund ..	£337 12 8
Designated Fund ..	152 15 3
	£490 7 11
TOTALS.	
Jan. 1st to Nov. 30th, 1918.	
General Fund ..	£4,309 4 0
Designated Fund ..	2,309 17 10
	£6,619 1 10

(a) Drawing Room Meeting, Eastbourne. (b) Cavendish Place Chapel, Eastbourne. (c) Cong. Church, Eastbourne. (d) Readers of *The Christian*. (e) Emmaus Miss. Bureau. (f) Rec. Hall, Manor Pk. (g) Kensington Mission Room, Bath. (h) Johnstone Evang. Assoc. (i) Victoria Hall Mission S.S. (j) Wordsworth Rd. Bapt. Ch. S.S. (k) Boxholders at Tilbury. (l) Railway Mission, Bath. (m) All Nations Miss. Union. (n) Boxholders at Renfrew. (o) Drummond Hall Y.W.B.C. (p) Meetings at Clevedon. (q) Buckingham Chapel, Bristol. (r) Boxholders at Weston-super-Mare. (s) Meetings at Weston-super-Mare. (t) Meeting at Burnham. (u) "Band of King's Daughters." (v) W. End Bapt. Ch., Westbury. (w) St. John's, Weston, Bath. (x) Station Rd. Bapt. Ch., Chippenham. (y) Boxholders at Highgate Rd. (z) Meeting at Hastings. (a) "Missionary Pie." Clifton. (b) Unity Chapel, Bristol. (c) New Rd. S.S., Dagenham. (d) Malden Hall S.S. (e) Friends at Bristol. (f) Boxholders at Ascot.

FORM OF LEGACY OR BEQUEST.

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

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

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

"Men ought always to pray and not to faint."

"Stir me, Oh! stir me, Lord—I care not how,
 But stir my heart in passion for the world;
 Stir me to give, to go, BUT MOST TO PRAY.
 Stir, till the Blood-red banner be unfurled
 O'er lands that still in Moslem darkness lie,
 O'er districts where no Cross is lifted high."

B. P. H.

"Pray that the Word of the LORD may have free course, and be glorified."

THE NORTH AFRICA MISSION

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

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