

# 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, 1919.

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.	ANNIESLAND AUX.	Local Rect. No.	£ s. d.
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(a) Boxholders at Highgate Rd. (b) Anon. (c) Brunel Hall. (d) Y.W.C.A., Southend. (e) "A Follower of the Lamb." (f) Y.W. Bible Cl., Drummond Hall. (g) Evang. Y.W.C.A., Edgbastow. (h) Balaclava Rd. B. Ch., Surbiton. (i) Drawing Rm. Mtg., Surbiton. (j) Readers of *The Christian*. (k) Cong. S.S., Herstmonceux. (l) Balmano Mission, Glasgow. (m) Readers of *The Sunday at Home* (n) "J. T." (o) Bethesda Free Ch., Sunderland. (p) Birkenhead Fellowship Ch. Un. (q) Friends at Keith. (r) Bradford Tab' Bible Cl. (s) W.P.U. (t) Meeting at Weston-super-Mare. (u) Y.W.C.A., Clifton.

### From July 1st to 31st, 1919.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No.	£ s. d.
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[Continued on page iii. of Cover.]



Souk des Chéchias, Tunis.

[From a Post Card.]

## The Honest Handling of God's Word.

By Rev. James Douglas, M.A.

*"Nor handling the Word of God deceitfully."*—II. Cor. iv. 2.

*"We are not as many who corrupt," or, are in the habit of adulterating, "the Word of God."*—II. Cor. ii. 17.

**T**WO Greek verbs of kindred meaning are employed in the above passages. It would appear that, very early in the days of the Apostles, it had become a common thing for so-called Christian teachers to deal with the Word of God very much as hucksters and vendors did with their wares, scrupling not to deteriorate the quality for the sake of advantage, or otherwise doctor them to suit the palate and gain applause.

In reprobating such practices, the Apostle Paul puts in a strong plea for honest dealing with the Word of God. To deal faithfully with the Word of God, by which we understand the Scriptures of the Old Testament and the New, is the most fundamental of all sacred obligations; and to ignore this obligation is to vitiate everything else that bears the name of sacred. It is required of a steward, whatever his measure of natural gift or creature skill and ability may be, that he be found faithful. And so with those who are called in the Providence of God, and by their place or office in the Church, to dispense the Living Word. The fundamental requisite is fidelity. There always have been, and always will be, "differences of administration," and "diversities of gifts"; but whatever relative value these may have, or even, however much

it may please God in His sovereign wisdom to distinguish the possessors of such endowments, the whole is but as the small dust of the balance in comparison with the call that is common to Christian teachers, great and small alike, to be faithful, uncompromisingly faithful, to the Word that is Divinely given. Let us be careful whatever our place, or degree, or calling in the Church may be, that we ourselves receive the Word of God as the Holy Spirit has indited it; and that we give it forth without any admixture or alloy of our own.

There is ground for apprehension that in the present day the deceitful handling of the Word of God is rather the rule than the exception; or, if this be regarded as too extreme a view to take, there is ample evidence to show how widespread the evil is, and in how many forms the evil in question is breaking forth in the Churches. To begin with what seems a minor point.

It is not always that sufficient care is taken to bring out clearly and fully the exact sense of the *words* of Holy Writ. And yet the meaning of a passage may turn on the precise force of a single word. Luke xxii. 43 is an instance, "And there appeared an angel unto Him from heaven, *strengthening* Him." The Greek term "strengthening" here means, "*infusing strength into Him.*" It does not mean "sweetly soothing the Saviour's woe," or aught of that nature. Probably the Blessed Redeemer was nearer the article of death at the moment than any before Him who had ever been confronted by death and yet survived. The infusion of strength came in the nick of time, so that the Son of Man should not die prematurely, but should go forward to the death of curse-bearing on the accursed tree, which was the baptism to be baptized with for which the Saviour yearned. When we compare with this Heb. v. 7, we learn that the prayer in the Garden was not a prayer *denied*, but a prayer *answered*.

Another case may be mentioned which serves to illumine the importance of verbal exactitude. In John vi. 44 our Lord says, "No man can come unto Me except the Father which hath sent Me *draw* him." Here the term "*draw*" is as strong a one to express forceful drawing as probably the Greek language contains. What then are we to think of the interpretation given in my hearing before an immense audience by a far-famed evangelist and Doctor of Divinity, "The Father draws all men, but some won't come though drawn"? The most charitable conclusion I can come to is, that either the speaker paid no attention to the Greek term "*Helkuo*"; or else, that he was so attached to the idea of the invincibility of the creature will, that even the Sovereign Power of God must bow before it.

Straws on the surface show the course of the stream; and the above examples help to illustrate the call for extreme fidelity in the handling of the Inspired Word. Even the "jots and tittles" of God's Holy Book demand reverential dealing and scrupulous fairness.

We enter on a larger area when we refer to the danger besetting the Christian teacher through popular tendencies. At the present time there is a great danger of being unfaithful to the Word as regards the future punishment of the wicked, both as it concerns the description given in Scripture of the nature of that punishment, and its never-ending duration. The modern trend, which seems growing in volume continually, is fiercely hostile to the plain

teaching of the Word of God in these matters. The consequence is that many teachers disavow the doctrine of the eternal punishment of the wicked, and gloss over the terms that are descriptive of it; having recourse either to the universalism of the "Larger Hope," or the deplorable alternative of the "Conditional Immortality" view. It may help to steady the faith of some who are in danger of yielding to the pressure of this modern tendency, to be reminded that it is the Lord of Glory Himself Who has used the strongest language in setting forth the nature and duration of the sufferings of the lost; and that He has, in the most solemn manner, warned His people lest they should be found among those who are ashamed of Him and of His words at the last.

Furthermore, it is impossible to controvert the very words themselves of Holy Scripture in any one connection, without a general weakening of the validity of them all round. Besides, what must the effect be of ruling out the Scriptural teaching on the subject of the future punishment of the wicked in order to placate popular feelings and sensibilities in the matter? The inevitable effect must be to make man appear to be more merciful than God; as if the High and Holy God were of less kind and tender grain than the rebel race that has defaced His image and broken His laws, than which no result could be more dishonouring Godward or ruinous manward.

In keeping with what has been said, a prolific cause of the mishandling of Scripture in these days is due to the claim to breadth of view which so many affect. It seems with many as if breadth of creed were in itself a virtue; and as if the Inspired Word could be manipulated at will to suit the latitudinarianism of the times. But we have no right to a creed broader than the Word; and whatever be our affectation of breadth before men, it is the Word of God as it is, that will justify or condemn us in the last Great Day. In the words of the God of the whole earth: "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord."

## To the Friends of the North Africa Mission.

"St. David's," Manor Park, London, E. 12,

June 2nd, 1919.

DEAR FELLOW-WORKERS,

We are still "looking on" the fields and finding that the need of more labourers remains urgent. We have obeyed in some measure our Lord's instruction to pray the Lord of the harvest to send forth labourers into His harvest, and in a certain degree our prayers have been answered. Of the six candidates accepted earlier in the year, two went to Tangier some few months since, and the other four are hoping to go out to the front this autumn. Seven more have been accepted, and two others will probably be accepted before this letter is in

your hands—making fifteen in all. Of these, two or three will probably not go out this year, but we hope to be able to send out ten. There are also some other candidates in view. Please therefore thank God for these answers; and pray that He may increasingly qualify these brethren and sisters for the work, and that other God-prepared men and women may be forthcoming.

The cost of sending out these ten will, with outfits and passages, involve an expenditure of about £500. Some of this will be privately or specially provided, but there are over twenty Missionaries home on furlough who will want to get back to their fields of labour at the close of the summer. This will involve a further

expense of at least £15 each, or a further £300, making £800 in all. Added to current general expenses, this means that there is a need of about £3,000 within the next two or three months. Gifts during August have been comparatively few and small, as they often are at this season of the year. Will you join us in asking God that, as He has given us the greater gift of consecrated workers, He will also give us the corresponding gift of consecrated money.

It is very helpful in studying Scripture to find out how good God is, even to His failing servants. Sometimes when we read of men of very remarkable faith and ability, we are perhaps inclined to fear that we, being so much inferior to them, may not be equally helped and blessed; but it is well for us to turn away from our faith, whether it be little or great, and rather be occupied with the goodness and faithfulness of our God. As someone has said—"Which is better, when crossing a ditch—To have weak faith in a strong plank, or strong faith in a weak one?" Certainly the former, for it is the strength of the plank that is essential to safety. So with the Lord, even though our faith be but as a grain of mustard seed, the faithfulness of God is like great mountains; and it is on His faithfulness that we seek to rest.

The condition of Egypt is still very unsettled, and not very much Mission work can be done there at the present time. **Mr. & Mrs. Fairman** and **Miss Farley** are in England, and **Miss Hodges**, who is holding the fort alone so far as the North Africa Mission is concerned, finds it difficult to do much aggressive work. Even where things are calm on the surface, there is an under-current of unrest caused by political ambitions. The work and the workers in that land need therefore to be specially borne up before the Lord. **Mr. Fairman** hopes to return in the course of a few weeks, and **Miss Farley** also, but it is difficult to obtain berths. Hard though it was to get home, it seems as though it may be harder to get back again. There are multitudes waiting for berths, and the prices are about double what they were.

**Mr. Reid** and his wife and boy are home from Tripoli. How we wish we had more workers there! An Italian brother, who was converted through our Mission in Tunis years ago, and has been working lately amongst the Italians in Tripoli, has been withdrawn. There is therefore now no other Protestant work being carried on either in the town of Tripoli, or in the whole

country. There is a great district to the east of the city of Tripoli, between it and Egypt, with Benghazi as its principal port, where there is a considerable population. For centuries, practically nothing has been done for this district. Now that the war is over, and the Italians are in possession, it is very desirable that labourers should be found for this great and needy part of the country. At present we can barely occupy Tripoli itself.

**Miss Case** and **Miss Petter** are home from Tunis, and it is pretty clear that **Miss Case's** health will not permit of her returning. As we mentioned in a previous letter, **Miss Petter** is very anxious to find a Christian brother and his wife to assist in superintending the Italian work, or if this is not possible, an experienced Christian sister. It is difficult to find even an Italian evangelist at the present time. There are not a great many Italian Christians, and suitable men are very scarce. There is also need of other brethren for the work amongst Arab-speaking people. **Mr. Liley** would be very thankful to get a capable brother to work with him. He is one of our oldest missionaries, having been thirty-four years in North Africa, besides having spent a year or two on the Congo previously. We are hoping to strengthen the work in Algeria with some fresh sisters, but we are badly in need of brethren also, both for work amongst the Kabyles and amongst the Arabic-speaking people. There is also a wide field for labourers amongst Europeans.

On another page, extracts from **Mr. Nicolle's** account of his journey to Southern Algeria and the Algerian Sahara will be found. **Mr. Nicolle**, **Mr. Arthur** and **Mr. Shorey** have done a good deal of excellent itinerating work, and we may surely believe that God will bless the spread of His Word.

Another effort has been to insert passages of Scripture in the Algerian daily newspapers. The Parable of the Prodigal Son, in Luke xv., we were able to get inserted as an advertisement in two Algiers papers, with an added notice as to the British and Foreign Bible Society's Depot, at which Scriptures could be obtained. As a result several wrote for Scriptures, and others called to purchase them. These two papers, having a daily circulation of about two hundred thousand, this portion of God's Word must have come under the eye of a very large number of readers. **Mr. May**, of the Bible Society, helped us in this effort, which cost about £6.

A second attempt was made, and the first eighteen or twenty verses of John iii., and several verses from John x. were inserted. These advertisements will reach the eye and the notice of many who will never come in contact with the Missionaries or Colporteurs. We should be very thankful to do more in this direction. The price of advertisements is increasing, but for £10 we could secure the insertion of advertisements that would certainly reach many readers. It is generally reckoned that each newspaper means two or three readers, so that probably half a million would get the chance of reading. If only one hundred thousand did so, there would be a wide sowing of the incorruptible seed.

**The Carpet Industry at Cherchell** has been going very gently of late, partly on account of the dearness of wool and other materials. Some of the workers are also in England, but we trust when they return it will go forward with increased vigour. The spiritual results amongst the girls and women attending the Carpet Industry have been most encouraging, several more of them this year having broken the Fast during the month of Ramadan.

Amongst the new candidates, we are hoping

to send out **Dr. James Liley** to the Hospital at Tangier. He is the son of Mr. A. V. Liley, of Tunis. We trust that Dr. Liley's arrival at Tangier will enable us to push on vigorously with the medical work there.

**Miss Mellett** and **Miss Denison**, who hoped to come home on furlough from Fez this year, not having been able to secure a berth, have now decided to defer their furlough till next year.

As you already know, we are hoping to hold our **Annual Farewell Meetings** at Sion College on September 29th, when we trust as many as possible will be able to attend, and hear about the work from various Missionaries who are home on furlough and about to return; and also see and hear the new workers who are hoping shortly to go to the Field. Personally, I am still hindered by my muscular infirmity from doing very much; but though I can seldom get up to the Mission Office, I am able to dictate letters and interview friends. If only slightly better than I was, I am certainly no worse.

Counting on your continued prayerful sympathy in the work in these difficult times,

Yours heartily in Christ,

EDWARD H. GLENNY.

## News from the Mission Field.

### MOROCCO.

**From Miss E. K. Aldridge**

(Laralsh).

This year's Fast is terribly hard on the people, for the days are so long (fully seventeen hours without food) and so hot. A woman at the dispensary has been complaining of how they suffered from thirst, and said that at sunset, after taking their soup, they often could not eat anything, and only wanted to drink water! Still, their comfortable sense of merit compensates for their sufferings; and beside this, some of them are really afraid of the consequences if they break the Fast, except in cases of severe illness—"It is such a sin, and one that will never be forgiven." One told me that on one occasion she had been ill the whole month and obliged to take food, but she had

paid the whole debt off in instalments of ten days each before the next Fast came round. She said, "It did not do to have debts of that kind hanging on—one never knew what might happen." The text on the Roll Almanack for the day was, "Your sins are forgiven you for His name's sake," and I passed it on to her, but she could not comprehend such a way of forgiveness.

Lately I went for a day into the country by a local train, which runs twice a week. It was a new experience, and not a satisfactory one. The train (composed of one compartment and trucks for military purposes) stopped, and put me off when we got within sight of the village I wanted, and from there I had to make my way till near enough to the huts to find someone to get me past the dogs. But the people

were suspicious of a stranger, and I had great difficulty in gaining an entrance, and when I did get into a hut I had to remain there nearly all day. Fortunately it was one of the large, roomy black tents, and there were several women and girls all busy, churning and making bread, and baking the bread on a fire of sticks.

Late in the afternoon we had some talks, and one woman took me to another hut, where I met some people and sold one portion of Scripture. At 5 p.m. I got

a boy to go with me to the railway track, as the train was due to return at that time, but we waited there for more than two hours—the boy making demands for more payment every quarter of an hour!

I planned to go to another village soon after with a man and donkey, but had to postpone doing so, for fighting was going on not far away, and the whole countryside was disturbed. Since then, the great heat and Ramadan have prevented further excursions.

## ALGERIA.

### From Miss H. Kenworthy

(Cherchell).

*July 3rd, 1919.* Another Ramadan has come and gone, and again God has given us definite victory through our Lord Jesus. To Him be all the glory.

Seven girls and two women have witnessed to their faith in Jesus by coming nearly every day to break the Fast, three of them for the first time. At first they came in fear and trembling, even Ch—, who has been baptised, being especially fearful this year; but they gained courage after a few days, and even ate before others who were not breaking it; and as they say themselves, they "went out with joy" at the end.

The Lord graciously answered prayer for Z— B—, the girl who was married a few months ago. She asked me to visit her when her husband was at home, in order to help her to confess to him that she was not fasting. I went the second day of the fast, and he asked me to bring her some medicine for her cough, or to take her to the doctor. I saw the opportunity, and said to her, "But will you be able to take the medicine during Ramadan if I get it?" She said at once, "Of course I will. What have I to do with Ramadan?" Then I explained to him that being a Christian she did not believe in it, and asked him if he consented to her eating. To my surprise he said, "I leave her quite free; she is a good girl, and she can please herself." It is the first time I have heard of a Moslem who follows his religion allowing his wife to break the Fast. Z— is overjoyed. She looks upon it as a miraculous answer to prayer.

Y— A—, the first convert in Cherchell, has, I believe, been eating this year with the consent of her mother-in-law, but not before others.

One sad, yet glad piece of news is, that Z— K— passed away at Blida on June 11th. We all loved her and shall miss her much, but for her we cannot grieve. The Lord Jesus has taken her to Himself instead of leaving her to the life of suffering which was before her if married to her cruel cousin, as her people intended. Her last message to us was: "Tell them my people have not been able to take away my faith in the Lord Jesus. I am trusting only in Him." Two or three days later she went to be with Him.

Pray on, please, for an outpouring of the Holy Spirit, such as will make soul-winning witnesses out of these timid followers of our Lord. Pray too that the evil one may not be able to drag back any of these who have come out so bravely, but that we may all be kept abiding in Jesus.

### From Mr. A. Shorey

(Boghni).

*July, 1919.* Ramadan month is now over. Owing to the heat, the Kabyles have been finding it very hard this year, and have suffered specially from thirst; but, hoping to gain an entrance to Paradise, they have as usual followed their ancient custom. We heard of one man who was fined twenty-five francs by the other Kabyles of his tribe because he openly broke the Fast. I have been once during the month to the Mechtras, and spoke to a few men there, but owing to



Ramadan the *cafés* were closed and there were not many people about.

A so-called Protestant woman died recently, and as the relatives wished for a Protestant funeral, I took the service. It was a splendid opportunity for testimony, as nearly all the French people of Boghni and a number of Europeans from the surrounding district were present—about 120.

A day or two ago, we received a letter from a lad who used to attend one of our French classes regularly in Algiers. In this letter he writes as follows: "After you left Algiers for Boghni, I began to leave the way of salvation and left aside the Word of God. I went to one or two meetings at the (Protestant) *Temple*, and my parents gave me good advice, but alas! the devil held me in his grip so that I completely forgot that God existed; but my soul was not in peace. One day, I saw an advertisement in the *Dépêche Algérienne*, that Monsieur Mayor offered to give the Proverbs of Solomon to anyone who wished to have them. I wrote for

the book, and received with it an invitation to go to the evangelistic meetings at Rue Drouillet. Since then I attend regularly, and I thank God for what He has done for me." My wife and I were delighted to receive this letter. The writer is now learning to earn his living as a printer. His father and mother are Spanish people, apparently Christians. They know very little French. We visited them several times while in the town. This is another token that our work in Algiers was not in vain.

When Miss Richards was here she told us also some encouraging news of a Jewish family. Two of the girls used to come regularly to our classes, and when we left Algiers, Mr. Cuendet wrote us to say that he believed the eldest girl was converted. Miss Richards told us that not only does this girl go regularly to Miss Anderson's meeting, but also the mother too. Whenever we visit Algiers we always visit this family, and we also correspond with them from time to time.

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## Notes of Tour in Morocco.

By Mr. A. Fallaize (Tangier).

*Saturday, March 8th.* To-day left by steamer for Casablanca. Fairly good voyage, arrived Sunday, 10 a.m. Spent fifteen days in Casablanca, working in co-operation with Miss Jennings and Miss Nicolet.

Men come to Casablanca from all parts of Morocco, and a good number gather at the little Mission house for meetings and reading. One or two have made a profession of faith, and these came regularly for instruction while I was there. The greater part of my time was taken up in preaching to those who came to the house; in all some thirty-three men called. I was able to do a little visiting in the town and to make two excursions into the country.

*Wednesday, March 19th.* Accompanied by Miss Jennings, I visited Fedhala. As soon as we could, we commenced work among the natives, and devoted the whole of the morning to them. To several little groups I preached the Gospel; we sold nine books and gave away twenty-five

Arabic tracts. To one little group I read and explained the parables of Luke xv. After I had finished, I offered books for sale. One man wanted the one I read from. As it was the only one I had of Luke, I offered him a Gospel of John, but he said he wanted those parables, and he gave me a franc for the book.

The afternoon we devoted to the European population, and walked miles visiting the scattered huts, Miss Jennings giving away about 150 tracts in French, Spanish and Italian.

While in Casablanca I had the great pleasure of baptising a young Soussi convert. I met him on my last journey inland, and he seemed quite ready for baptism. We had a very blessed time. He took the step before two friends—Moors—and a Russian Christian and his Roman Catholic wife.

\* \* \* \* \*

*April 5th to 9th.* In Fez again. On the Sunday ministered in English and Arabic. I met

one interesting character on the Saturday afternoon. I was near one of the city gates watching for opportunities of preaching, when a black man passed and addressed me in English, " Good afternoon." I replied to him in English, and we soon got into conversation. He told me that he came from Freetown. After some time I asked him if he knew the Lord Jesus Christ. He replied, " Who is He ? " Very simply I told him the Gospel story, and he said, " I have never heard that before." I replied that I had a book with it in, and asked him where he lived.

On Monday afternoon I took an English Testament, and after enquiries found out his house. His black wife was there, and also his little boy, who both speak English. He was studying an English-Arabic grammar, as he only speaks his native dialect and English, and has come to this land for business. He is a Moslem convert, and told me he can read the Koran, but does not know the meaning of the words. It shows us how Islam has spread down into West Africa and turned the natives before we can reach them with the Gospel. I opened the Testament and read to them, and preached the Gospel. I left the book with them, and gave him my address in case I could help in any way.

*Thursday, April 10th.* Travelled from Fez to **Mequinez**. Mr. Enyart, our American brother here, has been busy with translation work. He is getting out the Gospel of Matthew in colloquial Arabic with Hebrew characters. As the Jews were entering their feast (Passover), his Jewish scribe would not be working, so he decided it would be a good opportunity to get out for a little into the country markets and preach.

*Friday, 11th.* Made arrangements for our journey and hired animals. From the 12th to to 18th, out preaching in the markets. On Sunday, at Ain Jemmaa, we met with considerable opposition, and could not hold a public meeting, but addressed little groups with much interruption.

Monday we were up at dawn and passed on to Sok Thein, in the Zamour tribe. We were the only Europeans in the market. We pitched our tent and purchased a few necessities and food for our animals. After this we stood at the tent door and began singing a hymn in English to attract a crowd. Soon men began to gather from the market, and we had a crowd of nearly 200. Mr. Enyart preached for some considerable time, and I followed him. Again Mr. Enyart followed me, and put the Deity of Christ before them very

clearly. Our meeting continued for an hour and a quarter. Hardly any in the crowd left, and there were few interruptions. After we dismissed the crowd, about forty gathered round the mouth of the tent, and Mr. Enyart again addressed them, while I tried to sell Scriptures. Very few in this tribe are readers, and we only disposed of about six copies of the Scriptures. " How shall they hear without a preacher ? "

After the market we were persuaded to settle down for the evening, and spend the night in the tent of a Berber friend of Mr. Enyart. We were on the edge of the river, and it was delightful to bathe after three days travelling and preaching. We did not put up our tent that night, but slept with the natives. After sunset we shared their simple supper, and after talking of general matters, brought before them again the things of Eternity.

Next morning we were up at dawn, and with a guide journeyed some two hours by an unfrequented mountain road to a lonely tent to see a boy. A meal was prepared for us, and some six or eight people were in the tent, to whom we preached. After eating, we mounted our animals and started on the long journey to the place where the next day's market was held. We passed through beautiful country, and then grain land which was sadly needing water. At the market we had good preaching times with little opposition, and sold about thirty books. After this we journeyed on again for our next market.

Thursday was a very heavy day. Up at dawn, we got breakfast, and had a quiet time of reading and prayer, loaded our animals, and travelled some little way to the market. It was a huge Arab market, and I feared we should not find a pitch; but Mr. Enyart is very experienced in these matters. As soon as we were pitched a crowd gathered, and Mr. Enyart said, " We had better use the opportunity and purchase what we need afterwards." A little word of prayer, and we stood together and sang a hymn. A large crowd gathered. It was a burning hot day, and a hot east wind was blowing, and we had to stand in the glaring sun. Mr. Enyart asked for the book-box, using it for a platform, and began to preach.

I followed him, and again he followed me, and a second time I followed him. We both felt exhausted by the heat, but the people still gathered round, and I sang an Arabic hymn. Then Mr. Enyart stood up and held a Gospel high in his hand, telling the people plainly that Mohammed's name was not in it, but God's name,

His Saviour and His way of salvation. Some objected to this, and left the crowd; but we sold about forty books. Mr. Enyart then went away to buy provisions, but the market was closing, and he had some difficulty, and even then could not procure food for our animals.

Meanwhile a crowd pressed round the mouth of the tent, and asked me, "How do you pray?" As it was so hot, I asked them to get out into the open, and before Mr. Enyart came back I was preaching to a big crowd on "Prayer." We bought some native food for our lunch and, hot and tired, packed our boxes and tent, loaded our animals, and left for the road about 3 p.m. We had to travel until about an hour after sunset ere we reached a village and found a suitable resting place for the night. After we had pitched our tent, the villagers insisted on preparing us supper. We drank tea first, and talked. After such a heavy day I felt very tired, and began to nod. I pulled out my watch at 10.30 p.m., Mr. Enyart was preaching to about twelve men gathered at the mouth of the tent, and supper had not yet appeared. About eleven o'clock we were eating with them, and then had to excuse ourselves to get a few hours' sleep, as we were going to be up at dawn next day.

Next day was Good Friday, and we were on our

way back to Mequinez. After a few hours' ride we reached an ancient city, called Volubilis, which the French are excavating. Here are many Roman ruins, and the French are finding new things every day. The officer in charge told us that it probably existed 200 years before Christ. We pitched our tent and spent a pleasant hour exploring the ruins, then had lunch, and packed up and set our faces Mequinez-ward. We passed through a thick flight of locusts, and our animals were tired, so we did not enter the city gate till the sunset prayer was being called from the mosque towers.

Next day, Saturday, we settled up about our animals and rested a little. We sold during the trip over eighty books, all in colloquial Arabic, and gave away a few French Gospels. Probably we preached to 1,000 men in the markets. Easter Sunday we gathered together for a little season of worship; in the afternoon Mr. Enyart and I went into the streets and held a service.

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[Lack of space forbids longer extracts, but Mr. Fallaize concludes by saying that he reached Tangier after ten weeks' absence, "thanking the Lord that goodness and mercy have followed me all the way."]

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## Visiting Kabyle Markets.

By Mr. S. Arthur.

Our object in visiting the most important of the Kabyle markets has been to place the Scriptures in the hands of those who have been educated in the Franco-Kabyle schools, or the Moslem colleges and mosques.

Before speaking of the results of such efforts, I will try to describe an average Market. What is at once noticeable is the strange mingling of Orient and Occident, mediæval and modern. In one group may be noticed old men dressed in a style possibly not unknown to Abraham; and younger men with modern Parisian clothing, or the serviceable khaki or light blue uniforms of the French Army.

These Markets, held weekly, are to

many the only shopping centres, and provide the missionary with opportunities of meeting from three to ten thousand men and boys in the day. They are generally held in large enclosures with plenty of trees to give some relief from the scorching African sun.

The live-stock section is generally well filled with bullocks, goats, and sheep for killing; donkeys and mules for mountain transport; and cows and nanny-goats for milking. Wool in its season, and Lancashire cotton goods provide the necessary clothing for all but the most advanced in civilisation. Sunlight soap—the favourite—scented soaps and perfumes are all sold from small open tents or booths, along

with such things as red pepper, spices, Fez caps, combs and needles. Food of all descriptions is sold, each salesman squatting behind his pile: some with cereals, others with vegetables, fruit, badly-divided portions of meat or coarse salt. Olive oil, of which besides figs and cereals, the natives eat abundantly, is sometimes in goat-skin bottles, and is sampled by licking a finger previously dipped in the measure or bottle. For the refreshment of weary shoppers it is always possible to sip Arab coffee and to eat greasy cakes, fried in olive oil.

To such centres, Christian missionaries have carried their packs of Scriptures, and have been greatly encouraged by the results obtained. By much persevering persuasion it has been found possible to place 782 portions of the Word of God in the five markets I have visited this year. These portions, in French, Arabic and Kabyle, may be divided as follows: 26 New Testaments, 386 Gospels, 85 large portions, and 285 booklets, &c.

What are the results of colportage and distribution of Scriptures in this land? The first proven result is that many leaders of Moslem thought and their students are reading and studying the Scriptures in such a way that, without realising it, they are accepting some of the Gospel truths, thereby rejecting Koranic teaching. At least one *sheikh* has accepted Christ as his Saviour; and another asks for our prayers as he seeks the Light. More difficult to deal with are the native schoolmasters and Government employees with a French education. Although many of them claim to be Free-thinkers, we have several who are believers or serious enquirers—men who have read and studied the Scriptures.

Please join us in prayer that this abundant sowing of the Word may, in the power of the Holy Ghost, lead to a great harvest of souls in Kabylia.

*Mekla, Algeria.*

## Extracts from "A Missionary Journey in S. Algeria."

By Monsieur P. Nicolle.

*Wednesday, 5th February, 1919.* All preparations have been made down to the smallest possible details for more than a month, in view of the long missionary journey which Mr. Rolland and I purpose taking to Southern Algeria. We shall take 1,800 Arabic, 160 Hebrew, 200 French, and some 10 Spanish and Italian books, all Scriptures. We shall also have 1,500 tracts in colloquial Arabic. This represents more than four cwt. They have to be packed in cases of 10 kilos. (a Government regulation concerning certain articles since the war), which adds to our labour and expense. Our forty-two cases were sent off a week before the date fixed for our departure.

*Friday, 7th February.* Left Cherchell by train at 5 a.m. The train reached Boghari punctually at 3.15 p.m. After half-an-hour's rest we set to work. First of all in the main street from door to door; we sell several French Bibles, some New Testaments, &c., realising a total of about ten francs in two hours.

These two hours of colportage are very interesting. A woman who refused to buy has

reached her own doorstep on her return home, when Mr. R. says to her, "God bless you, Madam." "Oh, I have need of that," she replies, bursting into tears. We guess the cause. The war, the horrible war, has cast its shadow on this hearth also, and probably the rosy baby, prattling under the clean curtains of its crib, is the innocent victim—an orphan before it has known its father. We begin again to talk to this woman, and finally she gives her address so that we may send her a Bible (we have already sold all we had) in which she may find true comfort.

A little further on a stout gentleman gets out of his motor, and, addressing us says, "What are you selling?" We tell him the object of our journey. "I have wanted a Bible for a long time," said he, "have you any?" We explain that we have sold all our Bibles, but that one can be sent him by post. Then he enquires the price, and on hearing it, exclaims: "Why if a Bible is only three francs, send me one at once by post. I thought it would be much more expensive," and he gives us his address.



**N.A.M. Workers at Keswick.**

*Back Row (left to right)—Mr. UNDERWOOD, Misses WHITTON, GLEN, HUBBARD, GRANGER, REED, CASE, PETER, Mr. FAIRMAN.  
Front Row (left to right)—Miss EASON, Mrs. ROSS, Mrs. FARMER, Mr. FARMER, Mrs. REID, Miss DE LA CAMP, Miss FARLEY.*

*Saturday, 8th February.* The Sabbath, and many Jews are in the street. We continue our colportage, and in two hours we sell twenty-five francs worth of Scriptures. Would anyone believe that we had sold such a lot last year in the same town! Once we were surrounded by quite a crowd; we had mounted on the table before the hotel door. Mr. R. spoke to the numerous Jews, and read Prophecies concerning them. Some controversy was called forth, then animation and interest. Meanwhile I am selling, selling, always selling, until I have nothing more to sell.

Arriving at Djelfa we discover that we have committed an offence, which might have serious consequences. We are now in military territory, and ought first of all to call on the officers, who are all-powerful in their sphere. It is nearly 4 p.m., so we go at once to the Bureau Arabe, which is about 200 yards outside the town gate. There are some horsemen in the courtyard. We ask for the commanding officer; he is in the town, so we send our cards in to the adjutant, who receives us very kindly.

We tell him the reason of our visit, talk about our work, &c. He becomes increasingly friendly, and finally declares that he believes, is even scrupulously religious, &c., and asks us many questions on the differences existing between Roman Catholics and Protestants, on the various versions of the Bible, &c. We hand him a copy of Sauf's New Testament (R.C. version), which he receives with marked interest. "I am sure," said he, "that the Commandant would like to have a copy, if you could give him one; but do not say that the idea came from me." "Of course, Captain, you can depend on us." Then we prepare to take leave of our captain. "Please allow me to accompany you," he said, and takes us all the way back to our hotel.

A quarter of an hour later a soldier opens the door, peeps in, sees us, shuts the door again, and we hear him saying to someone, "They are there." Whereupon our captain appears again: "I have just seen the Commanding Officer," said he. "I spoke to him about your visit to me, and he told me he very much wished to see you. As he starts early to-morrow morning on a tour of inspection, would it be possible for you to see him this evening?" "Certainly." A few minutes later we are shown into the Commandant's office. He is a short man, turning grey, and wounded in the war: he receives us very kindly. He thinks the war has stirred up consciences and awakened a spirit of religion.

He gives us touching cases which he has witnessed at the front. Conversation is easy with men like this.

On parting we hand him a copy of Sauf's New Testament, which he is pleased to receive. Then he tells us he would like to have a Bible which he only knows very little. I promise to send for one from the Bible Depot in Algiers.

\* \* \* \* \*

Berrian at last, the first Mozabite town! It is a fine oasis, with gardens that are green, doves, storks, &c. We think we are dreaming. We have just left the land of death, and find ourselves in a fresh, green oasis. We reach the house of the Kaid. A part of the town is astir, owing to our arrival, and the people press in to the winding streets of the old town to see the travellers. Only the little girls run away and cry, "*Roumi, Roumi,*" in tones of distress, as if we were demons.

At breakfast next morning we tell the Kaid, who had received us kindly on our arrival, of the object of our visit, and then we go in to the town. Berrian is built in the form of an amphitheatre. It has only 4,000 inhabitants. The streets are narrow and winding. The only strangers are two Jews and a few Arabs who keep Moorish cafes. We also met one Kabyle from Akbou.

The oasis extends for several kilometres in the bed of the river. Of course, there is no water in it, and the beauty of this oasis is only due to the incessant labour of the population, for they have to irrigate continually all the year round, and to draw this much-desired water sometimes from a considerable depth. Our visit to Berrian is not noteworthy; we sell but little. The Mozabites will not enter into any discussions, though they are extremely courteous and hospitable. All the adults with hardly an exception speak French well. They spend some years in the "Tell" (coastland) for the sake of trading and making a small fortune. On their return they have to undergo a lengthy purification as their feet touch again the holy land of Mozab. They are forbidden, on pain of excommunication, to form alliances by marriage with other than Mozabites.

Our round is soon ended, as the town is not very large. It is eleven o'clock, and we must think of going back to the Kaid. We have sold nine Gospels and fifty-eight tracts in Arabic, and two Old Testament portions in Hebrew. When we arrive we find our Kaid reclining on a divan.

The meal is ready, and we take our places at table. I said, "meal," I ought to have said, "feast." The Kaid's son serves us—the ser-



wants hands in the dishes. There are eight dishes altogether, then a varied dessert, and finally excellent coffee with orange flower water.

Conversation is kept lively during this meal. The religious question occupies the principal place.

\* \* \* \* \*

*February 25th.* We enter Ghardaia, the capital of the Mozab country. Ghardaia contains 6,000 Mozabites and 2,000 Jews (not naturalised), who live like the natives, and who are no other than the descendants of the Jews who came straight from Babylon before the Christian era. Besides, there is in the town a colony of 3,000 Arabs, who are adherents of the Abadite sect. This sect is also found at Oman, Zanzibar, Muscat, and Djebel Nefousa in Tripoli. The total population of the Mozab country is 38,000, of which 20,000 are Mozabites.

\* \* \* \* \*

The Commandant wishes us good success, but he adds, "I fear, however, that the Mozab will bring you a bitter disappointment. The Mozabites are subject to their "Tolbas" like slaves, and form a solid religious block, which we are combating without success. The politeness of the Mozabite is extreme, but under this apparent politeness lies a disdain for the "Roumi" which nothing equals. You have nothing to fear as regards violence, but you will most certainly come up against a wall of brass as far as evangelisation is concerned. Still you have "carte blanche"; but please do not try any religious work at Beni Isguen, the Holy City. The Tolbas there are very influential, and it might bring us into great trouble."

Ghardaia is a town of some importance. Part of it is built in the form of an amphitheatre, the lower part touches the bed of the River Mozab. It is not white, but earth coloured, the houses being built of earth or sun-dried bricks. The few minarets are all built in the same style, on

a square base, and getting narrower as they get higher. The oasis of Ghardaia is entirely artificial, for the vegetation is only due to continual irrigation, which demands very considerable exertion. The town has several hundred wells, the level of the water being from thirty to eighty metres deep. The water is drawn with a special apparatus, by means of mules and camels, and all day long one has the sound of the continual creaking of the pulleys in one's ears, not a pleasant tune! No rain has fallen for eight years in this unfortunate country, and then how miserably little! But thirteen years ago water was seen in the river bed! Oh, marvel, the river had water in it for two days!

Friday, 28th February. Great market day at Ghardaia. Long caravans have arrived from Guerrara, Ouargla, Touggourt, Biskra, &c., some of them with as many as fifty camels, and most of them bringing dates. Our packages which have been delayed arrive at last, but at what expense! There is another fifty francs to pay.

We reach the square early, where there are swarms of people, and take up our positions like salesmen—are surrounded—our books are examined. We talk without a pause, read sometimes, get very tired and sell very little. A few *Chambas* buy, but not a single Mozabite. We run hither and thither all over the market, climb over sacks of dates, push away the necks of quiet camels to make a way for ourselves—the sale remains poor. A fanatical Jew, in a rage, tears the book he has just bought, and will not listen to us. Then we encounter the Cadi of Berrian, who buys an Arabic Bible. So the day ends, and we have sold one Bible and eleven Gospels in Arabic, and sixty-three tracts, one Hebrew Old Testament, two Pentateuchs and nine portions, two French New Testaments and three portions, i.e., twenty-nine Scriptures. It is by no means brilliant, and we remember the words, "The Mozabites form a solid religious block."

(To be continued.)

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## For the Children.

By Miss K. Johnston.

If you pray sometimes for the little Arab girls and boys out in North Africa, you will like to hear that some of them have really turned from their false belief to follow Christ as their Saviour.

I want to tell you about a little girl who was in our Sunday School at Cherrchell for years. Her name was "Zoh-ra" (sound the "h," please), and she was pretty, and full of fun and mischief,

always ready for a lark, and often troublesome. She came also to a class to learn crochet, and heard more Bible stories, texts and hymns. And we had her for some months to work in our house, cleaning boots and knives, &c. During this time, one of us said to her one day, "We hope you will become a Christian too." She answered like a flash of lightning, "May God *prevent* such an evil."

However, time passed, and Zohra's father became very ill with consumption, and she brought him along two or three times to sit in our sunny garden; so he also heard about Christ Jesus coming to save sinners, and he listened so well.

By-and-by the whole family moved away to an inland town about forty miles away, and Zohra used to tend her sick father and try to cook him light food which he could eat, for she truly loved him. But he got worse and died, and the child had a hard life with her old grandmother, a bigoted Mohammedan who has made the pilgrimage to Mecca, and who is very ignorant, coarse and greedy.

But Zohra, who by this time was fourteen years old, was allowed to come to Cherchell to stay with us on a long visit, which lasted nearly a year. Miss Kenworthy went to fetch her, and it was just then that she seemed to "rise up and follow Christ." And we found that she proved to be in earnest. This does not mean that she was a saint—far from it—she was often troublesome and sometimes very sulky; but she was affectionate and we all loved her, and she truly loved our Saviour.

When the year was nearly up, our little freed bird had to go back to her cage and live with her people again, and they intended to make her marry her cousin by-and-by. We had missionary friends in that town who went to visit her, and taught her more, and Zohra's little light

burned in the darkness, for she used to tell her uncle Bible stories, which he liked so much to hear, that she had to go on relating them to him when she was nearly asleep in the evening. And this made him want to read for himself, and a Gospel was sent to him by the missionaries.

Then she became ill, and her grandmother allowed her to come once again to see us on a *short* visit. How glad she was to see her Christian Arab girl friends again!

She returned to her relations once more, and they were not able to make her marry her cousin, for she was too ill, and she became worse and worse. They made her wear a charm according to their custom, but she said to Miss Kenworthy, "I do not believe in it, but they will beat me if I refuse to wear it."

Amongst her favourite verses in the Bible were: "Who shall be able to separate us from the love of Christ?" &c., and, "I will come again and receive you unto Myself, that where I am, there ye may be also."

Her Mohammedan relatives were not able to rob her of her peace of heart, and she sent us a message, saying she wished us to know that her people had had no power to make her change her faith, but that her trust was in Christ alone.

And so she died, trusting in the Saviour who has taken her to be with Himself, and we rejoice that she is one of His jewels, won for Him out of the darkness and superstition of Mohammedanism.

Will you go on praying for the children in North Africa, and so be truly helping to bring more of them to become—

'Like the stars of the morning  
His bright crown adorning.'

And perhaps some of you may come yourselves by-and-by to tell them of the Saviour's love.

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"All the days and all day long,"  
He hath promised to abide;  
Not afar where angels throng,  
But right here by thy loved side.  
Doubt this not altho' He hide  
From thine eyes when things go wrong,  
He is near whate'er betide,  
"All the days and all day long."

O my heart, be satisfied,  
Let the sigh give way to song;  
Whether faith be weak or strong  
He's at hand when thou art tried.  
Step by step, to guard and guide,  
"All the days and all day long."

S. S. McCurry.



## Home and Foreign Notes.

### A PRAYER MEETING

is held on the **first Thursday in every 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.



We have to report, with very deep regret, the death of **Dr. W. S. Eccles**, of Norwood, on Tuesday, September 9th. The funeral took place on Monday, September 15th.

Dr. Eccles had been for thirty-six years a Member of the Council of the Mission, and for many years he was the Treasurer. He was most deeply interested in the work, and not only aided it by his counsel, but also by his liberal gifts. It is too late this month to give any detailed particulars about this honoured servant of Christ, but we hope to write more in our next issue. To me it is a heavy personal loss. For years we corresponded almost daily when he was Treasurer of the Mission, and ever shared in the Mission's joys and sorrows.

EDWARD H. GLENNY.



### ARRIVALS.

**Miss C. S. Jennings** (from Casablanca) on July 8th.

**Mrs. A. V. Liley** (from Tunis) and **Mrs. Webb** (from Sfax) on July 25th.

**Mrs. Simpson** (from Tangier) on July 30th.

**Mr. W. Reid** (from Tripoli) on July 31st.



### WANTS.

A **Lady's Bicycle**, in good condition, for Missionary returning to Morocco shortly.



**Toys, Dolls and Useful Articles** for Christmas Tree for **Italian Sunday School**, and **large Wall Texts** in Italian and French for **Mission Room, Casablanca**. Address—Office of the Mission, 18, John Street, London, W.C. 1.



### DEPUTATION WORK.

The **Assistant-Secretary** has had the privilege of speaking on **fifty-two** occasions at the following centres: 1, Tadworth; 2, Shortwood; 3, Bridgwater; 4, Melksham; 5, Clifton; 6, Buckhurst Hill; 7, S. Kensington; 8, Kingswood; 9, Belmont; 10, Liverpool; 11, Nor-

wich; 12, Ilford; 13, Hove; 14, Swanwick; 15, Newcastle-on-Tyne; 16, Wylam-on-Tyne; 17, Stockton-on-Tees; 18, Saltburn-by-Sea; 19, Amersham-on-the-Hill; 20, Bath.



It has been thought that many of our readers would appreciate the reproduction in this issue of the **group of N.A.M. workers at Keswick** (see page 63). The house was most generously provided by a warm-hearted friend of missionaries, and another helped liberally towards supplying the larder; while the welcome contributions of yet others, with the foregoing, made it possible to have for ten days a most delightfully happy house party, mothered by Mrs. Farmer.

The home fellowship was very precious; and all present have borne unstinted testimony to the spiritual refreshment and uplift which have been their portion.

It is particularly interesting to note that all five countries along the Mediterranean Littoral were represented by one or more workers, who all united in expressions of fervent thankfulness; first to God for all the heart-searching and Spirit-quickenings experiences of those days of blessed convocation, and also to His stewards, whose gracious ministry and practical sympathy had brought them together. Each heart could join with the Psalmist and sing: "Bless the Lord, O my soul, and forget not all His benefits . . . who crowneth thee with loving-kindness and tender mercies."

H. F.



### Tunisia.

**Mr. & Mrs. Short**, of Kairouan, have been spending some weeks this summer at Monastir for rest and change. Rest, however, does not mean a total cessation of work, for Mr. Short writes: "Most afternoons I get some boys or lads in, for a longer or shorter time. Along with interested attention, there is also a spirit of opposition, ready to show itself in objections, a sudden disappearance, or some disorder at the door. Outside, especially along the front, I have had some conversation with men. One was a teacher in a school here, who has recently come from Tunis. He read through most of the tract I gave him, but seemed rather afraid of the subject."

## 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-eight 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.  
*Prayer for a larger room for the Spanish School, so that it may be possible to receive all those who are seeking to enter.*
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.  
*Prayer for Mr. and Mrs. Shorey as they start on their new work: that hearts may be opened to receive the Word of the Lord through the ministry of His servants.*
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.  
*Praise that the Christian native worker who has been laid aside by ill-health is again able to take up work at the Bible Depot.*
12. For Djemâa 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.
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.  
*Prayer for a married couple or an experienced sister to return with Miss Pelter in the autumn; also for an Italian evangelist.*
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—Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
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.
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 new workers who have come forward this year: prayer that the steps of each may be so directed by the Lord that they may as soon as possible be fitted for active service in the foreign field (see page 55).*
30. For Workers on furlough, &c., and the children of missionaries.  
*Praise that so many of the missionaries have been able to come home for rest and refreshment: and prayer that the difficulties in the way of their return may be smoothed away, so that none may be unduly detained from their spheres of labour.*
31. For all endeavours by other Missions to glorify God throughout North Africa.

**LIST OF DONATIONS from July 1st to 31st, 1919.**

*Continued from page ii. of Cover.*

GRAVESEND AUX.	Local			Local			Local			Local			SUMMARY. July, 1919.		
	Rect. No.	£	s. d.	Rect. No.	£	s. d.	Rect. No.	£	s. d.	Rect. No.	£	s. d.			
Miss SPENCER,	90	2	6	101	4	3	112	2	3	123	1	0	General Fund ..	£699 16 2	
Hon. Sec.,	1	13	0	2	2	4	3	13	5	4	4	11	Designated Fund ..	335 9 2	
Shrubbery Lodge.	2	5	0	3	5	0	4	10	0	5	2	1		£1,035 5 4	
Des. Receipt, 2691.	3	3	0	4	10	0	5	1	0	6	2	6			
Local	4	2	6	5	6	6	6	2	6	Prayer					
Rect. No. £ s. d.	5	5	0	6	4	5	7	3	0	Mtg.	1	3	4		
85	5	0	6	7	2	0	8	1	0		9	14	0	TOTALS.	
6	3	0	7	8	1	1	9	2	6	Previously				Jan. 1st to July 31st, 1919.	
7	2	0	8	9	2	6	20	2	1	ack'd	7	17	0	General Fund ..	£3,389 19 9
8	2	0	9	10	3	4	1	3	0		17	11	0	Designated Fund ..	1,475 19 2
9	2	0	100	1	3	0	2	1	6						£4,865 18 11

(a) Garden Meeting, Buckhurst Hill. (b) Anon. (c) The Crusaders, Battersea. (d) Gospel Hall, St. Nicholas Rd., Bristol. (e) Broxburn Ch. Union C.E. (f) Talbot Tabernacle. (g) Tadworth Mission Hall. (h) Melksham Convention. (i) Evang. Prot. Mission, Clayton-le-Moors. (j) Belmont Free Church. (k) Hoxton B.C. (l) Abbey St. S.S., Hackney. (m) Brunel Hall. (n) Gainsborough Mission S.S. (o) Friends at West Derby. (p) Wattville St. Ch., Handsworth. (q) Echoes of Service. (r) Harrogate Auxiliary.

OUR

# Annual Farewell Meetings

WILL BE HELD (D.V.) AT

## Sion College, Victoria Embankment

ON

## MONDAY, SEPTEMBER 29th, 1919.

**J. BARNETT GOW, Esq., will preside at 3.30 p.m.**

**At 6.30, Pastor F. E. MARSH will take the Chair.**

Missionaries from Morocco, Algeria, Tunisia, Tripoli and Egypt, and several new Workers hope to take part.

N.B.—PRAYER MEETING at 2.30, led by Pastor F. POOLE-CONNOR.

SALE OF USEFUL ARTICLES DURING TEA INTERVAL.

YOUR PRAYERS AND ATTENDANCE ARE MOST EARNESTLY INVITED.

(TEA at 5.30 p.m.)

# THE NORTH AFRICA MISSION

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V. G. LEVETT, 7, Austin Friars, E.C.  
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PASTOR E. POOLE-CONNOR, Kensington.  
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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 Barclay's Bank Limited, 148, Holborn, London, E.C. 1, or into any of its branches.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tanger.	Date of Arrival.	Cherchell.	Date of Arrival.	Bone.	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., 1895	Miss E. TURNER .. ..	Jan., 1892	<b>TUNISIA.</b>	
Miss G. R. S. BREEZE,		Miss H. KENWORTHY .. ..	Nov., 1910	<b>Tunis.</b>	
M.B. (Lond.) .. ..	Dec., 1894	Mons. P. NICOLLE .. ..	Dec., 1914	Mr. A. V. LILEY .. ..	July, 1885
Miss F. MARSTON .. ..	Nov., 1895	Madame NICOLLE .. ..	Dec., 1914	Mrs. LILEY .. ..	July, 1913
Miss ALICE CHAPMAN .. ..	Oct., 1911	Miss EDITH L. GOOZEE (Designated)		<i>Italian Work—</i>	
Mr. A. FALLAIZE .. ..	Nov., 1915	Miss HELEN SMITH .. ..	"	Miss A. M. CASE .. ..	Oct., 1890
Miss E. CRAIGS .. ..	Oct., 1912	Miss CAROLINE STUCK .. ..	"	Miss G. E. PETTER .. ..	Oct., 1913
Miss M. M. GLEN (Associate)	Jan., 1913	<b>Algiers.</b>		<b>Bizerta.</b>	
Miss ADA BUXTON .. ..	April, 1919	<i>Kabyle Work—</i>		Miss R. J. MARCUSSON .. ..	Nov., 1888
Miss G. EDMUNDS .. ..	April, 1919	Mons. E. CUENDET .. ..	Sept., 1884	<i>With Scandinavian Helpers.</i>	
Dr. JAMES A. LILEY (Designated)		Madame CUENDET .. ..	Sept., 1885	<b>Kairouan.</b>	
Mr. H. G. HACKER .. ..	"	<b>Boghni,</b>		Mr. E. SHORT .. ..	Feb., 1899
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		Mrs. SHORT .. ..	Oct., 1899
Mr. A. J. MOORE, B.A. .. ..	April, 1909	Mr. A. SHOREY .. ..	Nov., 1902	<b>Sfax.</b>	
Miss F. R. BROWN .. ..	Oct., 1889	Mrs. SHOREY .. ..	Oct., 1904	Mrs. WEBB .. ..	Oct., 1899
<b>Casablanca.</b>		<b>Djemaa Sahridj.</b>		Mrs. F. PINNER (Designated)	
Miss F. M. BANKS .. ..	May, 1886	<i>Kabyle Work—</i>		<b>TRIPOLI.</b>	
Miss C. S. JENNINGS .. ..	Mar., 1887	Miss J. COX .. ..	May, 1887	Mr. W. REID .. ..	Dec., 1892
Miss M. EASON .. ..	Dec., 1910	Miss K. SMITH .. ..	May, 1887	Mrs. REID .. ..	Dec. 1894
<b>Tetuan.</b>		Mrs. ROSS .. ..	Nov., 1902	<b>EGYPT.</b>	
Miss M. KNIGHT .. ..	Oct., 1899	Mr. T. J. WARREN .. ..	Feb., 1911	<b>Alexandria.</b>	
Miss Vecchio (Schoolmistress).		Mrs. WARREN .. ..	Feb., 1911	Miss R. HODGES .. ..	Feb., 1889
<b>Laralsh.</b>		Mlle. E. DEGENKOLW .. ..	Oct., 1913	Miss M. FARLEY .. ..	Nov., 1915
Miss K. ALDRIDGE .. ..	Dec., 1891	Miss L. M. FISON (Designated)	"	<b>Shebin-el-Kom.</b>	
<b>Fez.</b>		Miss C. ELLIOT .. ..	"	Mr. W. T. FAIRMAN .. ..	Nov., 1897
Miss M. MELLETT .. ..	Mar., 1892	<b>Mekla.</b>		Mrs. FAIRMAN .. ..	Feb., 1896
Miss S. M. DENISON .. ..	Nov., 1893	Mr. S. ARTHUR .. ..	Dec., 1913	<b>Assisted by—</b>	
		Mrs. ARTHUR .. ..	Oct., 1913	Mons. Bouin (French Evangelist).	
		<b>Tebessa.</b>		Madame Bouin.	
		Miss A. COX .. ..	Oct., 1892		
		Miss E. WHITTON .. ..	Oct., 1913		
		Miss A. M. LACKERSTEEN (Designated)	"		

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss DE LA CAMP, Miss A. G. HUBBARD, Miss THOMASSEN. New Workers not yet Designated: Miss G. R. BALL, Mr. C. C. GABRIEL, Mr. H. UNDERWOOD, Miss M. WIDNER.