

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 :

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

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PRICE ONE PENNY.

THE NORTH AFRICA MISSION.

LIST OF DONATIONS from October 1st to 31st, 1919.

GENERAL FUND.			No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BELFAST AUX.	DUBLIN AUX.	Local Rect. No.	£ s. d.
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(a) Bible Classes, Hoxton House. (b) Mission of Joy S.S. (c) Highgate Road Chapel. (d) Hitherfield Road Church. (e) Dundee City Mission. (f) Mayes Hall. (g) Orphan Homes of Scotland. (h) Battersea Crusaders. (i) Paisley Road Bapt. Ch., Glasgow. (j) Bethesda, Felixstowe. (k) Braid Street Mission, Glasgow. (l) St. James' Ch., Bath. (m) Westminster Chapel. (n) Boys' and Girls' Religious Association, Dundee. (o) Manor Park Bapt. Ch. (p) Drawing Room Meeting, Cricklewood. (q) Bangor Christian Workers' Society. (r) Drawing Room Meeting, Bangor. (s) Felt Street Mission, Belfast. (t) Drawing Room Meeting, Belfast. (u) Cripples' Inst., Belfast. (v) Drawing Room Meeting, Dublin. (w) Bapt. Tab., Kingstown. (x) Merleswood Boys' Cl. (y) Lordship Lane Bapt. S.S. (z) Emmaus Mission. (aa) Brunel Hall. (aa) U.P. Ch., N. America. (b) Lambourne End Mission. (c) Prayer Union, Newport-on-Tay. (d) New England Road Mission Ch., Brighton. (e) Living Waters Miss. Union. (f) S. Park Chapel, Ilford.

From November 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.	No. of Rect.	Amount. £ s. d.
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			3	1 0 0	1	3 6 0	90	3 0 0	0	1 0 0	8	10 0 0

[Continued on page iii. of Cover.]



The late Dr. W. Soltau Eccles,

For thirty-six years a Member of the North Africa Mission Council, for many years its Honorary Treasurer, and always its devoted and prayerful friend.

The Almighty God.

El Shaddai.—Gen. xvii. 1.

IT was when Abraham was ninety and nine years old that God revealed Himself to him as *El Shaddai*. He had already called him out from Ur of the Chaldees, and brought him into the land of Canaan, but now God calls His servant in a special way to walk before Him. This is a blessed, but serious position in which to be placed. We are all very apt to walk before our fellow men, conscious of their observation and criticism; but Abraham was called to remember that he was to walk before God, and that he was ever under God's loving, watchful care.

We are very apt to-day to associate the title, "the Almighty," with a God rather far off—the God of absolute might rather than the God of Fatherly love; and we often notice the unconverted talking about "the Almighty," when we as believers talk of Him as our Heavenly Father. They speak as those who,

while knowing something of His Almighty power, know little or nothing of His saving grace. The English translation of the words *El Shaddai* hardly conveys to us the meaning of the original, which would set God forth not so much as the source of all strength, as the source of grace—not so much as the Creator, but as the Giver—the All-bountiful One.

When Abraham was called to walk before God and be perfect, he might very naturally have felt that this was more than he was capable of ; but when the Lord told him He was the Bountiful Supplier of all grace and help, he might take comfort. The path of the man who walks before God is pretty sure to be a lonely one and a trying one, and it is to those in such circumstances that the Lord ever reveals Himself as the Bountiful Supplier of their every need. The name is specially revealed to Abraham here, and to the other patriarchs later on, in connection with the promise that they should be the progenitors of a mighty race. Abraham was to be the father of many nations, and similar promises were made to his descendants. He had come into the land of promise, but he had found that famines were not unknown there ; and in view of the prospect of being the father of many nations, he might very reasonably have trembled at the prospect, had not God revealed Himself as the All-bountiful Provider.

So also we find in the New Testament, in the passage in II. Corinthians, in which the Lord calls His people to come out from the world, and separate themselves from unbelievers, He links with the command the promise that He will be a Father to His people, and He declares Himself to be the Lord Almighty, the Bountiful Provider. Many a servant of God, when he has found himself associated with that which he feels to be dishonouring to his profession or unworthy of his position, yet fears to strike out a separate path in fellowship with God, wondering how he is to be provided for. There are doubtless to-day scores of men who would gladly disassociate themselves from ecclesiastical ties with which they have but little sympathy, if they had but faith enough to launch out independently upon God. It is to such that the Lord comes and reveals Himself as the Lord All-bountiful, abundantly able to provide in the most perplexing circumstances.

This is a truth also which should comfort the Moslem convert. When a man comes right out as a convert from Mohammedanism, he has to face all sorts of difficulties, persecution, abandonment, failure of employment ; and many a man trembles, and many another who has taken the first steps in the path of faith, is tempted to retrace them, because of the difficulties of the way. If he but knows the Lord as *El Shaddai*, the Bountiful Provider, able and ready to meet His servants' needs in the most unexpected and trying circumstances, he may well take courage and go forward.

We more often think of the passage a little further on, where the Lord revealed Himself as *Jehovah Jireh*, "The Lord will see, or provide" ; but really the promise here is equally encouraging. In the other passage the Lord's provision was especially in regard to the atoning sacrifice, "God will provide Himself a lamb." Some of God's people can trust Him to provide them with an all-

sufficient Saviour, but they find it more difficult to trust Him as the One who can bountifully meet their every need.

So at the beginning of the Revelation, in view of the terrible realities that are set forth as coming upon the world, the apostasy of the Church, the wrath of the devil, and all the persecutions and martyrdoms that are revealed as to be faced by the people of God, how important at the very forefront is it to learn that the Almighty or All-bountiful Provider is the One who reveals these things to us. What a comfort to the hunted and persecuted saints in the days of pagan and Roman Catholic persecution! What a comfort now in the days of abounding apostasy, when one does not seem to know who next will depart from the faith, or on whom we can rely to stand true to the Lord and to His truth! When the foundations are destroyed, what shall the righteous do? They have still *El Shaddai*, the All-bountiful Provider of grace and strength, in every time of need.

Probably we do not sufficiently remember the present glorious work of our Lord. We look on Him as the One who died for us on the cross, and we look for Him as the One who is coming for us in the glory, but often we do not sufficiently look to Him as the One who ever liveth to make intercession for us at the right hand of the Father. He has gone to Heaven for that very purpose—He watches over us night and day—sees our every difficulty and every need, and then intercedes with the Father that grace and help may be bestowed on His perplexed servants. So we learn He is able to save to the uttermost, not only with regard to salvation from hell, but salvation from all the perplexities and trials of the day. The present intercessional work of Christ should be a great comfort to us. We sometimes ask our friends to pray for us, and we do well, but let us not forget that we have One who, even when we forget to pray for ourselves, is praying for us. When we are weary and hardly able to pray, when we are ill, and it seems almost more than we can do to pour out our hearts in intercession, He is there interceding for us. Ought we not to expect much more blessing than we do because of the unfailling intercession of the Lord Jesus? People often say, I will pray for you, but we sometimes wonder whether after all they will remember to do so. There is One who never forgets. He stands at the right hand of the Father, in all the infinite merit of His person and His work, and He pleads that for His dear sake the Father will bless us, unworthy though we be. May we rejoice that we have such an Intercessor, such an All-bountiful Provider, and may we live in the joy of it in this New Year.

To the Friends of the North Africa Mission.

"St. David's," Manor Park, London, E. 12.,
6th December, 1919.

Dear Fellow-Workers, -

By the time this letter reaches you, we shall have entered the New Year. 1919 has been supposed to be a year of Peace, but it has been peace of a rather troubled nature. So far as the North

Africa Mission is concerned, it has been a year of mercies mingled with trials. Since my last letter, our hearts have been saddened by the death of Miss Breeze, to whom reference will be found on another page.

We believe that a good deal of prayer has gone up in response to a letter sent out separately,

asking for thanksgiving for fresh workers, and for prayer that additional funds might be supplied. A certain amount of financial help has also come in, but we are still crying to God for more abundant supplies, expecting that as God has sent the new workers, He will send additional support for them.

Some of our missionaries have got back to the field from their furlough, but others have been delayed. The obtaining of passages is still a very difficult problem. Some new workers have got out. Others again are still waiting berths or arranging about their outfit, but we trust that some of these will have started before this letter is in your hands.

The present time is an extremely critical one for foreign missions from various points of view. Probably all Missions are faced with a very serious financial problem. The rise in prices and in the cost of living is very marked, as we all know; and while increased funds have come in, they have not come in, proportionately to the great increase of cost. We need to pray, not only for this Mission, but for all faithful Missions, both abroad and at home, that wisdom may be given in the present very critical time to those who under God direct them. Beside the financial difficulties, we are faced with terrible unsoundness and uncertainty in the Church, and in certain parts of the mission field also. It is to be feared that in some foreign fields, missionaries are teaching the natives to doubt the truth of the Bible. Unfortunately, many friends at home who are themselves sound in the faith do not realise this, and they are perhaps unconsciously helping to support missionaries who are denying the very truths they are supposed to proclaim. While on the one hand we gladly co-operate with all who are loyal to Christ, and to His Word, coalition with those who are unsound in the faith, and who, although nominal missionaries, are denying the truth, is from our point of view impossible. We need very much the prayers of the Lord's people that we may have wisdom and grace in these difficult times.

Egypt is still in a disturbed condition. Mr. Fairman has not yet returned, although we hope he will be able to get a berth within a few weeks. Miss Hodges is holding the fort, but Mission work in Egypt is very difficult just now. Our Government has been inclined to humour Mohammedanism. We believe in freedom and toleration, but we do not think that false religions should be favoured in preference to the true. This policy is we believe a mistake. So far as our experience of Egypt is concerned, the Egyptians, though they may now have a little more education than they had, have not risen very

much morally, and although at the present time they are uniting in opposing English rule, they have no faith in one another. Some of them have told us that they know that their own fellow-countrymen would rob them if they had the chance. The fact is, the world has yet to learn that education without the Gospel does not really raise people morally, much less spiritually. We would ask the prayers of our readers for all Christian work in Egypt.

Mr. Reid had hoped to be back in Tripoli by this time, but he too has been delayed. Mrs. Webb and Mrs. Pinner have reached Sfax, and Miss Petter is in Tunis, pushing on with the Italian work, and still anxiously looking for a fellow-labourer, or fellow-labourers. Miss Case is not considered sufficiently strong to return to Tunis, and Miss Petter misses her very much. We specially commend this work to your prayers.

Miss Degenkolw has been spared from Djemâa Sahridj, and has joined Mr. & Mrs. Shorey at Bougie. We give some particulars of this on another page. Mrs. Ross is safely back at Djemâa Sahridj, accompanied by Miss Fison and Miss Elliot. Mr. & Mrs. Warren are returning shortly, and Mr. Warren is hopeful of developing the industrial wood-carving work amongst the Kabyles, which helps him to get the natives under his influence, and thus under the teaching of the Gospel. Miss Read, Miss Turner and Miss Johnston have reached Cherchell, along with Miss Goozee. They all received a very warm welcome. Miss Eason is at present in Tangier. The housing difficulty at Casablanca is as great as it is there. She is hoping to get on there as soon as she can get suitable accommodation. Miss Jennings hopes to start on the 8th inst. for Casablanca. By this time Dr. Liley has probably reached Tangier. He will need, like Nehemiah, to have a look round before he does very much in the way of re-opening the work. The question also arises as to the arrangement of the work amongst women, now that Miss Breeze has been taken Home.

Our valued Assistant-Secretary, Mr. Farmer, started for North Africa with Mr. Levett of our Council, three weeks ago to-day. They reached Algiers safely, Mr. Levett going on to Cherchell, and Mr. Farmer to Tunis, from whence we heard from him on the 24th November. He was then returning to Algiers and going on to Tangier *via* Oran, hoping later to return and visit some of the other stations; but at present we have not any particulars of his movements beyond Tunis. Posts are not very regular just now. We trust that this journey will be both

helpful to the Missionaries, and that Mr. Farmer's own health may be invigorated thereby.

I have been kept in my bedroom for nine days as the result of a chill, but am thankful to say I am rather better now, though, of course, not feeling very fit yet. It is rather trying when there is so much to see to.

Please remember the Home Department of the work in your prayers. We should be glad if we could get more Home Helpers, who could give their time and energy to develop the work from the home side. Mr. George Holmes is kindly offering to take Meetings for the Mission wherever there are openings, either giving addresses

about North Africa, or showing lantern views. I met Mr. Holmes first when I went to Gibraltar in 1883, on my way to Tangier. He has seen something of the work in Morocco, as well as in other parts of the field, and has worked in Gibraltar and other places. He can therefore give an interesting account of what he knows from his own experience. Those who wish his help should address him at **Slon House, Mount Slon, Tunbridge Wells.**

Counting on your continued prayerful sympathy,

Yours heartily in Christ,

EDWARD H. GLENNY.

The Tulloch Memorial Hospital, Tangier.



Dr. James A. Liley.

It is now more than thirty-one years since the Tulloch Memorial Hospital for Men in Tangier was opened for the admission of in-patients. Up to that time, there had been no hospital of any kind in the whole of Morocco, and in most cases the sick were left to die untended.

Though it would be difficult to give a detailed account of the number of Moslems who have received either bodily healing or at least sympathetic ministrations at the hands of the workers, some little idea of the possibilities opened up may be gathered from the Report for 1904, when during eight months 150 in-patients were admitted, and over 2,700 dispensary cases treated. It would be quite impossible to give statistics of the spiritual results, in view of which the work was primarily started and has since been maintained; but it is safe to say that many a poor Moor has received Christ by faith on his dying bed, and many more have lived to bear fruit to His praise and to lead others to the Saviour.

The work, however, has been fraught with difficulties and trials. Two devoted doctors, four trained nurses, and several

valued helpers have laid down their lives in the exercise of their unselfish care of those under their charge. These sad gaps have been hard to fill, so that at times the activities have been partially or wholly suspended owing to the lack of efficient workers. From one such period the Hospital is now emerging. After Dr. Wilson's lamented death in 1914, Dr. T. G. Churcher, under whose supervision the Hospital was built in 1888, went back to his old sphere for a while; but since June, 1916, there has been no resident doctor, and the responsibility has fallen upon Mrs. Simpson. Her experience for many years as a trained nurse, combined with her devotion to the main object of the hospital work—bringing the Moslems to Christ—has stood her in good stead. Although the medical work was necessarily limited, a certain number of in-patients have been admitted, the services of a local doctor being called in when necessary. The Great War necessarily prevented a medical man coming forward to fill the breach, and we were forced to mark time and wait for the obstacles in the way of reinforcement to be removed. This waiting time is at last over, and we rejoice in the fact that, shortly, the Tulloch Memorial Hospital will again be the scene of activity; for by the time this article is in the hands of our readers, we expect that a doctor will be presiding there. Some weeks will doubtless be occupied in preparing for the campaign, but we hope that quite early in the year

the Hospital will again be in thorough working order.

The young doctor who is taking charge is a child of the North Africa Mission. His father, Mr. A. V. Liley, of Tunis, joined the N.A.M. as early as 1885, and in 1887 married Miss S. Hammon, also one of our missionaries. They were stationed for some years at Mostagenem, in Algeria, and here their only son, James, was born in July, 1888, the year in which the T.M.H. was opened. From quite a lad he was desirous of serving the Lord in the foreign field, and after a few years of office life in London, he seized the opportunity which was offered of studying for the medical profession. He obtained his diploma in 1914, and in the autumn of 1915 he joined the R.A.M.C., and went out to France, where he spent some time on Active Service. A somewhat serious injury to his left leg, caused by the bursting of a shell which threw him into the air, necessitated his return to London, and he spent some months in hospital, and was then engaged in R.A.M.C. work in

England till the close of the war. After devoting last summer to further medical study, he offered himself as a candidate to the Council of the N.A.M., and was accepted and nominated for Tangier. In November he left England, proceeding at first to Tunis to see his father, afterwards visiting some of the Mission stations in Algeria on his way to Morocco.

Another new worker, Miss Tyler, a trained nurse, is hoping shortly to leave for Tangier to strengthen still further the Hospital staff.

Considerable expenses will be entailed in connection with the re-starting of the work. Moreover, the greatly increased cost of living nearly doubles the original amount required for the support of each bed. But the same Lord who has graciously called and sent forth the new workers, and opened up the way for fresh efforts, is well able to send in all that is necessary. "He is faithful that promised." In seeking first His Kingdom, "all these things shall be added."

From Boghni to Bougie.

It is some five years since Mr. and Mrs. Shorey moved from Algiers to occupy Boghni as a Mission Station. In many ways it proved to be a very suitable place. It is a French village, with a number of Kabyle villages round it, thus affording work amongst the French and also amongst the tribes for a long way round, and a great deal of very interesting and helpful work has been done there.

There were, however, some objections to the station. At certain seasons of the year fever was prevalent, and this led to a number of the French people leaving the village. Then the native population of the village itself was not great, and while the villages round were reached by itineration, it was not so easy to get any large number to meetings in the village itself. Mainly therefore on the ground of health, it was decided that Mr. and Mrs. Shorey should move from there to Bougie.

It is a very interesting place, being the town where Raymond Lull, the first missionary to the Moslems of North Africa, laboured for a time, and was ultimately put to death. At our suggestion, Mons. Hocart, of the French Wesleyan Mission, was sent there more than thirty years since, but he afterwards moved into the country to a place called El Mathen, and later on he retired with his family to France.

Bougie is situated in the Province of Constantine, and has a population of probably about twenty thousand inhabitants. It is the principal seaport of East Kabylia, and is on the eastern side of the high Djura-Djura mountains, Djemâa Sahridj being on the western side. In the background, there are mountains between six and seven thousand feet high. The bay, with the mountains surrounding it, reminds one of a Highland loch.

The inhabitants are mainly Kabyles,

though more Arabic is spoken there than in the neighbourhood of Djemâa Sahridj or Boghni. Bougie is on a branch of the railway that runs from Algiers to Constantine. It is, therefore, an important centre.

Bougie has been partly occupied by Miss de Lacoste and another French lady, but they have felt compelled to retire from the field. Mr. and Mrs. Young, of the Brethren's Mission, were there for a time, but on account of Mrs. Young's health, they have been obliged to return to England. Miss de Lacoste and her friend were very anxious that Mr. and Mrs. Shorey should take their house, and as far as possible continue their work.

Mr. and Mrs. Shorey have been joined by Miss Degenkolw, a Danish sister, who has been spared from Djemâa Sahridj. They have already quite a number of girls and women coming to their classes. These had been gathered by Miss de Lacoste and her friend, and as many as two hundred have attended the meetings during one week. They have been accus-

tomed to come and make calico garments, but at the present time calico is so dear that it has not been at all easy for Mrs. Shorey to get the calico for the girls, and they would be extremely glad of a grant of money with which to purchase calico for the girls and women. When they come together to sew, they also hear the Gospel and learn hymns, and I believe, after a certain number of attendances, a garment is given, and this, though quite a small gift to the individual, becomes a heavy expense when there are two hundred in attendance.

Bougie is a lovely spot. I visited it more than thirty years ago with my wife and sister, and we were charmed with the place and its surroundings; but oh! the spiritual darkness. How great the need of the Gospel!

Mr. and Mrs. Shorey and Miss Degenkolw will need our prayers that they may not labour in vain, but that precious souls may be gathered from amongst the people, both natives and Europeans.

E. H. G.

A Visit to Sifroo.

By Miss M. Mellett.

On October 7th we set out from Fez for Sifroo, and did the eighteen miles' journey in one hour and a quarter, as a friend very kindly took us over in his motor. It was a great change from the time when we used to go on mule or donkey-back, and take five or six hours to do it.

The friends at Sifroo were very pleased to see us, and gave us a very hearty welcome. We stayed in the house of one of our Moorish friends there, and were his guests for the whole time of our visit; but we were invited out to dinner by other native friends almost daily. We had many opportunities too to witness for the Master. We saw our little girl, Zoobeda, who lived with us here for some years. She is married to a Fokeeh, who is thought a great deal of by his co-religionists. We had a good time with him, but he is very ignorant, and therefore very bigoted, so much so that he has not even read the Gospel which was given to him by Mrs. Isaacs when she was with me in

Sifroo last year—although at the time she gave it, he promised that he would read it. Still he has the book, and we will pray that he may yet learn its truths.

While in Sifroo we visited some of the villages around. The first was a cave village, about three miles off, which Miss Reed and I visited for the first time about twenty-five years ago. We were the first missionaries who visited there, and at that time the women did not know what a pin was for. We took with us some medicine, and also some pins and needles, and a few odds and ends as presents. In one cave we gave a sick woman some pills, and told her how she was to take them; and in another we gave away some pins. When we were leaving the village, the woman with the pins followed us, and asked us whether she was to swallow them with water or with milk! To-day one would scarcely recognise it as a cave village, for most of the people have built rooms over the caves, and this gives it quite the appearance of a little

town. The caves are still there, and used by some as dwelling-places, and by others as store-houses and stables.

Behaleel, the village of which I write, has about the same population as Sifroo, say 5,000, but in Behaleel the people are all Mohammedans, while in Sifroo half are Mohammedans and half Jews. We were entertained by the chief man of the place. While in his house we had a congregation of twenty-three women and children round us as we spoke of Christ. One woman began the subject by asking us to tell them what we had told them two years before (when we were there with Miss Jennings and Miss Nicolet), and she remembered the hymn we had sung then.

The next village we visited was one that we had tried to get to over twenty years ago; but no one would take us then, as it was a very wild, unsettled part of the country, and not safe for travellers. It is about three hours' ride from Sifroo, over a mountainous and very rocky track. Mr. Swanson, the American missionary stationed at Sifroo, two men from the village to which we were going, and a Sifroo man, as well as the Jew from whom we hired our animals, went with us. The village, or villages—for we found that there are three of them—are high up the side of a mountain called Kindar, from which there is a beautiful view of the country around. Both Fez and Mequinez, which are about forty miles apart, can be seen from the mountain.

Our guide took us through the first village, on our way to his place, which was in the third village; but the people followed us, and would not let us pass through without drinking tea with them. A matting and tea-things were brought into a field, and the men of the village gathered round. While we were at tea, Mr. Swanson had a talk with them about the Lord Jesus Christ. Then we were taken to the next village, where there is a much-venerated saint's tomb and mosque. We were entertained in the *zaouia*, or guest chamber, of the holy place. In

olden times no Jew or Christian was allowed into any of these *zaouias* in Morocco, and even now our Jewish muleteer was warned not to come in. He commented on it afterwards, and said, "What should I have seen if I had gone in, but a bare wall?" This was quite true, for it was just a bare room into which they carried a matting and a couple of carpets for us to sit on. While they were boiling the kettle, we asked one of the men to take us to see the women in their houses. He did so, and we went from one house to another, some of the women following us, till there was quite a little crowd. Then we sat down in one of the houses hoping to have a little talk with them, but this seemed to frighten them, and they fled; so we returned to our guest chamber, where we partook of green tea, hot bread and honey. Mr. Swanson spoke to the men who were gathered in the *zaouia*, and gave a gospel to the only man there who was able to read and he seemed to appreciate it.

We were then taken on to the village of our guide. We did not mean to stop there at all, as time was passing; but we found that evidently our guide had purposely delayed us in the second village, for he had sent word to have a chicken cooked ready for us when we should arrive. So we had to eat from this dish, though very hurriedly, as we were anxious to get into Sifroo before sunset, and we had a three hours' ride before us.

We did not seem to get much done, but it was an introduction, and we got a very warm invitation to come and stay sometime.

A few days later we visited another village, about an hour south of Sifroo; the last time we had been there was twelve years ago. We found that some of the people remembered us quite well. A good deal of building has gone on, and the place is much improved since we were last there.

We returned from Sifroo on Saturday, the 18th, after having had a very pleasant holiday of twelve days.

Extracts from "Mr. Liley's Circular Letters."

At the beginning of October, I was called to Sfax for a marriage, the French Protestant pastor being still absent in France. Before starting, a number of packets had been pre-

pared, each containing a *Traveller's Guide* and a number of French tracts. At every station one of these packets was given to the station-master, who received them with many thanks,

while others were thrown out to the railway crossing keepers, as the train sped along. May the Lord bless these silent messengers! In the compartment with me was a Jewish family. One of them noticed me reading the Bible in French, and we soon got into conversation. They all listened splendidly, and one of them promised to come and see me on his next visit to Tunis.

The Lord enabled me to give a message at the marriage. I was asked to have a meeting in the evening. Though this was not possible, in one house there was a large family gathering, at which I spoke.

* * * * *

The Bible Dépôt affords us many opportunities of getting tracts, &c., into the hands of the natives who can read, for these stop to read the roll of texts, &c., exposed in the window, and as the natives read more or less in a loud voice, they often attract non-readers, who listen to them. Recently a professor, from the university, a very old man, accompanied by two students, stopped to read the texts. When he had done I offered him some *khotbahs*, sermonettes, specially written in Egypt. These he received with many *salaams*, and went his way. It is very probable that this is the first time that any Christian literature has fallen into his hands. May the Lord bless the reading of these to his soul!

You will be glad to hear that the silk weaver's son, of whom I made mention in my last letter as so interested in the Gospel, is almost a daily visitor to the Bible Dépôt and a regular

attendant at the meetings in my house on Sunday for converts and enquirers. We are giving him all the teaching we can, and he is reading very helpful books. He is upholding the truths of the Gospel before a number of young students and others at the university. These supply him with a great many questions, and put many objections to the Gospel truth before him. He brings all these questions to us for an answer, the result often being that the Moslem students show their own ignorance of common facts, and our young friend is confirmed in his faith in the glorious truths we teach. I have not the least doubt that he is a Christian at heart, but we should like to be sure that he and many others like him are born of the Spirit. He needs our prayers, also a young native backslider, who is now coming frequently to the Bible Dépôt.

My wife is much encouraged in her department of the work, and there is much to thank God for. She has as many families, French and Italian, as she can possibly visit. She has two classes of Italian children and one for French in our house at different times on Thursday, and two on Sunday. At the request of some of the French families, all Roman Catholics, we have begun a meeting on Sunday afternoon for preaching the Gospel. As a result of these visits, undoubtedly some of these people are soundly converted. One old lady, who recently came with her daughter to visit my wife, gave a very clear testimony of her faith in the Lord Jesus Christ as her Saviour, and her preparedness to quit this life.

The late Dr. Gabrielle Breeze.

Miss Breeze, of the Women's Medical Mission, Tangier, was called Home on November 27th. Her health had been failing for a long while, and although we were not expecting her death at present, we were not altogether surprised to hear of it. She wrote some time ago, telling us how serious her condition was, and thus preparing us for anything that might happen. We suggested her coming home, and seeing some specialist, but although we sent her means to return, she did not think

it desirable to do so, and possibly she may have been right, for it may be that the voyage itself would only have hastened her end.

For her, the translation to Glory must be a blessed exchange from the weakness and pain of her earthly state. The Mission and her fellow-workers will miss her very much, and many of the latter will look back and remember her kindness to them in illness. We shall need guidance and wisdom as to how the medical work

amongst Moorish women is to be maintained in the future. We trust it will be maintained, even though we may not have so skilful a doctor as Miss Breeze.

Miss Breeze was born in November, 1861, and so was just about fifty-eight years of age. Being the eldest of a large family, a good deal of her time was spent in her early days in assisting her mother in family duties, and in helping her father, who was a doctor, in dispensing. The latter died in 1879, and the following year she passed the London Matriculation Examination. Not long after this, six of her brothers and sisters were down at once with scarlet fever, and she nursed them. She was specially attached to her younger sister, and greatly distressed lest she should die. This led her to pray very earnestly for her recovery, and also to pray for her own salvation. After some months of exercise of soul, she found peace through believing in Christ's finished work. About this time she took up a morning engagement as governess in a ritualistic family, where she was not allowed to speak to the children about spiritual things. This was a good way from her home, and involved more than four hours' travelling a day. The consequent fatigue, combined with nursing a diphtheria patient, and attending to a mental case, was such a strain that ultimately she broke down, and had to rest for a year. Then with the help of friends, having won a £100 scholarship, she started her medical course. This was carried on under difficulties, as her studies were broken up from time to time by taking situations to obtain money to pay her

fees. However, ultimately she qualified and took her London M.B.

It is about twenty-five years ago since Miss Breeze offered herself for the work in Tangier, which Lady Meath was very anxious we should undertake, and she has persisted in her efforts amongst the Moorish women ever since. Probably more than 125,000 women have been treated by her, and the relief from pain which has been accorded through her efforts must have been very great. We trust also that some who came under her influence have been led to believe on the Lord Jesus Christ as their personal Saviour, and so have become blest for eternity as well as for time.

At first we had a house on the wall of Tangier City, and certain rooms were set apart for in-patients; but later on we were deprived of this house, and had to move on to The Marshan, not very far from our Men's Hospital. Here it was not possible to take in-patients, and in fact Miss Breeze had not the strength or the help that this would have necessitated. Still, she kept on with her dispensing work, and with the help of Miss Marston, the thousands who came to the Dispensary were brought under the sound of the Gospel. Now her pilgrimage is finished, and she has entered into Glory. We pray God that her past work may still bear fruit, and that others may be raised up to continue it. For Miss Marston, her fellow-labourer of many years, we ask special prayer and sympathy. We commend the work and her relatives also to our readers' prayerful interest.

E. H. G.

Rome in Tangier.

By Mr. A. J. Moore, B.A.

(Continued.)

II. THE GENTILES (i.e., Moslems).

(a) *They worship one God.* Whereas modern Romanism is practically polytheistic, with an elaborate cult of saints, and, with its Mariolatry, quite overshadowing devotion to our Lord.

Pictures of sacred things—as is well known—are an abhorrence to the Moslem who, whenever he has occasion to enter a Spanish house, sees representations of the Virgin and Child, and various saints, *ad nauseam*.

(b) *They reverence their sacred book.* Enough has been said of the Spaniards' gross ignorance and neglect of theirs.

(c) *The fast of Ramadan.* For an entire month, each year, the Moslem fasts from sunrise to sunset; he neither eats, drinks, nor smokes till evening.

The trifling and conventional manner in which the Roman Catholic Spaniard treats his fasts is well known. He would certainly unite in thankfulness with the Southern Irishman, that, thank God, "There's no fast on the dhrink!"

(d) *Temperance in food and drink.* The best Moslem tradition makes for abstemiousness. The Spanish race is not given to drink as a national vice; but there is far too much drinking among the sort of "drift-wood" of Spanish society which we have in Tangier. I saw from my own window a "christening party" in the open court of a goat-herd's dwelling, just opposite me. Drinking began in the afternoon and, with dancing, was carried on till a late hour in the evening. Not only the mother—barely convalescent—drank, but also one of her tiny children; and all this to an uproar of singing, guitar-playing, hand-clapping, table-thumping, shouting, &c., on the part of the guests.

As for nameless and shocking vice and immorality, flaunted under the eyes of the Moslem community, the Spaniards are past masters in all that. But most likely (the exceptions are few) not the most degraded but would say, if asked, with a certain pride, "I am a Christian" (of course, in the Roman Catholic sense), looking down the while with ineffable contempt on his Moslem or Jewish neighbour.

III. THE "CHURCH OF GOD" (converts from Rome).

Again there is no need to dwell on the Inquisition of the 16th century, *though it must never be forgotten.* Its awful result was, practically, to stamp out the most promising and enlightened of all the reformed Churches in Europe. The Inquisition is a sample of how Rome can—and possibly would again—treat those who leave her ranks for simple evangelical truth.

Spanish Romanism—both clerical and lay—applies the term "renegade" to those who leave her and turn to Christ. Such a word is a deadly insult to a sensitive Spaniard, far worse than the word "turn-coat" with us. It connotes disloyalty to country as well as to Church. It gathers up the special weaknesses and cowardices which the chivalrous Spanish nature most abhors,

It is a veritable stumbling-block to sensitive young converts from Rome.

The Franciscan Order—long established in Morocco—is of paramount political importance. The administration of the Spanish State schools—(primary and secondary) is practically in their hands. And they enjoy exemption from all Customs duties.

It can thus be easily understood that they can, if they wish to, cripple the business or professional prospects of any bright young Spaniard who feels drawn to accept Christ. And one such case comes vividly to my mind—a young carpenter, who came to our night schools, and had been my most promising pupil in English, and who seemed to me and my helpers just on the point of decision; but his father used all his influence to prevent him, and succeeded, explaining to me afterwards that he didn't want his son's prospects injured.

The massive buildings of the Spanish schools—named after Alphonso XIII.—face our humble little Mission School and Hall, so that every child who enters our *morning* Sunday school can be watched and noted. If he or she is a scholar at the State school, a warning is given not to attend our day or Sunday school, and punishment is inflicted. So that most of our Sunday school attendance is drawn from our day school. Many more children come, thank God, to our evening services, under cover of darkness.

"Stumbling-blocks" of various kinds are thus thrown in the way of our little ones—that nursery of the future "Church of God." Very particularly is the strong opposing current of Romish belief and custom felt at such times as Carnival (just before Lent), when children, and grown-ups too, dress up and go about the streets fantastically arrayed. We try and organise some little expeditions into the country for our children when that season comes round.

And again, in the month of May, when most Roman Catholic children receive their first communion, and the little girls dress in white dresses, with veils, which are often provided free by the nuns of the State school. Children being such lovers of processions and pageants, it is felt by ours to be a very great hardship to be out of all this.

Rome quite understands that it is just this spectacular side of her religion that appeals to the ordinary person, especially to the child. It is one of the great "stumbling-blocks" she sets in the way of these babes in the faith.

I could go on. I could mention various mean,

underhand attacks on our people, which prove the relentless domineering character of Romish clerics, who keep "no faith with heretics," and would stick at nothing to win back to their Church those who by God's grace have been delivered from it.

But the words which Cowper wrote about imperial Rome can also be quoted of ecclesiastical Rome :—

"Rome shall perish! Write that word
In the blood that she has spilt;
Perish—hopeless and abhorred,
Deep in ruin as in guilt."

This can only be when He comes for whom we wait, who shall in flaming fire take vengeance on them that . . . obey not the gospel of our Lord Jesus Christ . . . when He shall come to be glorified in His saints."

For the Children.

The "Shishmah" or Street Fountain.

By Mrs. Short.

"Mother, please may we have a party this year, as we did last?" It was my little girl, Joan, who asked me that question a few weeks back. It was near her birthday, and her brother Roger had just had his. We like them to have a very special treat. So the next Thursday (their school holiday), ten of their school-fellows came to play and romp with them. We have a big native house, with a lovely lot of holes and corners for "hide and seek." But the one thing that interested our visitors most was our big cistern, and the way we draw our water out of it. They were all anxious to draw some water, and some of them rushed downstairs to a place where they could see the bucket pass on its way down into the cistern. But the water in our cistern is rain water, and Kairouan is not a place where much rain falls, so we have to be careful not to waste any of our water.

Fortunately for us, just opposite our house there is a street fountain, whose waters come from the hills, and from this we can have as much water as we like to fetch. I watch people draw water from that fountain sometimes, and oh! how useful it is. The children carry bucketsful to wash their homes, or their clothes; or they fill their earthen jars for drinking. Sometimes people wash their feet, and hands, and faces in it; and the thirsty animals are often supplied from it. Sometimes, however, when we have used too much water, or have been extravagant with it, the town authorities cut it off, and

the people have to go a long way to get any.

Now I have thought that our house is something like that *Shishmah*. Upstairs there are classes for the women and girls, and downstairs is Mr. Short's Bible shop for the men and boys; and in the classes and meetings we try to tell of the Lord Jesus, who is a Fountain of living water, and if they will only drink of Him, their poor sin-stained souls will be washed and cleansed and refreshed. But I am sorry to say that few, very few, of all the people who come to draw water from the street fountain, care to know of the Fountain of the Water of Life, and even some who know of it, do not "stoop down, and drink and live." Have you drunk at *that* Fountain, dear reader?

Then another thought has come to me about this street fountain. In the hot weather the water gets warm, and though pure and clean, it is not so pleasant to drink; so the people draw from their own cisterns water for drinking, which is cool and pleasant, but stale and dirty, and causes illness. Is not that a little like what Jeremiah said of the children of Israel, that "They have forsaken Me, the fountain of living waters, and hewed them out cisterns"? So these poor people prefer their own imaginary way of salvation through Mohammed, to the only true way, God's way through Jesus Christ. Dear children, do pray. May God help you to do so—first for yourselves, and then for the people of North Africa.



1. Miss Ada Buxton, *Tangier.* **2.** Miss Edith L. Goozee, *Cherchell.*
3. Miss L. M. Pison, *Djemma Sahridj,* and Miss C. Elliott, *Djemma Sahridj.* **4.** Miss G. Edmunds, *Tangier.*
5. Miss A. M. Lackersteen, *Telessa.*

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.



DEPARTURES.

Dr. James A. Liley left for Tangier on October 29th.

Miss G. E. Petter left for Tunis on October 29th.

Mrs. Webb and **Mrs. Pinner** left for Sfax on October 30th.

Miss C. S. Jennings left for Casablanca on December 8th.



Will our kind donors bear in mind that *it is unsafe to forward Treasury Notes in an unregistered envelope*, as, like coin, they are conveyed at the sender's risk. **Please register therefore gifts in this form.** A recent loss has occasioned this notice.



We are desired to call the attention of our readers to the change of address of our publishers, S. W. Partridge & Co., to **46, Grosvenor Gardens, Victoria, S.W. 1.**



WANTED.

Mrs. W. Reid, of Tripoli, who is wintering in England, writes that she would be very grateful if any friend could provide her with a sewing machine. Kindly address—**Mrs. W. Reid, Bankhead, Bentham, Lancs.**



If any reader has a spare copy of *The Re-proach of Islam*, by Rev. W. H. T. Gairdner, M.A., we should be much obliged if he or she would kindly forward it to **N.A.M., 18, John Street, W.C. 1.**



Morocco.

Miss A. Chapman writes from Hope House, **Tangier**, on November 7th: "**Miss Craggs** and I have been getting out to the villages each week. On the last occasion we had a very remarkable answer to prayer, and found the ground was indeed prepared, and there was a readiness to receive the Word. The people invited us into their houses, or rather huts, and there was a solemn hush while the message was given. This week we came into contact

with more people, but we found it more difficult, as there were many interruptions. Last Saturday I went with Mrs. Isaacs to visit the prisons, and we had a good time in the women's prison.

"The rains have commenced again now, so I expect village work will be at an end until the roads have dried a little, as many of them are almost impassable in bad weather. We hope to open school on Monday. The children are begging to come back, and we are looking forward to a time of blessing this coming winter."



Algeria.

Miss E. Degenkolw writes from **Bougie** on November 14th: "I left Djemâa for Bougie on the 22nd of October. The journey takes two days. I spent the night at Menerville, and next morning started for Beni Mounsour, four and a half hours' journey by train. At Beni Mounsour I had to wait for four hours for my train to Bougie, where I arrived at a quarter to eight, after a very pleasant journey.

"The two French ladies who were here before have done a splendid work for the Lord, and have left us a beautiful heritage. They have had large sewing classes for more than 150 girls. Last week we had more than 200 girls in our classes. Though everything is very expensive, we have sent to Algiers for some white material (a kind of calico) to start the older girls with. We take the classes in our small dining-room, and the girls sit on the floor, packed as closely together as possible; and though we have moved tables, chairs and small furniture, there is barely room for Mrs. Shorey and myself to sit on two chairs. Oh for one of the large halls at Djemâa!

"We are organising the work this week, trying to divide the classes, so that the bigger girls come some day and the smaller ones others. The first few weeks Mrs. Shorey had them coming every day, and at all times of the day. We are longing to begin meetings for the women in the native quarter."



Mr. Shorey writes on December 2nd: "Bougie is a stronghold of Islam, and is considered a sacred town. It is here that the tribes assemble from afar on the 27th day of Ramadan. There is a great open-air gathering, which must make a very effective sight—thousands of men at prayer. There are supposed to be ninety-nine marabout's tombs in the place (as at Mecca). One only is wanting,

they say, and that is the tomb of Mohammed himself. The people make pilgrimages to some of these shrines, especially to one called *Gouraya* a woman's tomb. I am told that there is also a well here called *Zemzem* (as at Mecca), the property of a European. It is said that as the European did not pay attention to religious rites and ceremonies, he and his family died. The wife only was left, and now she pays attention to religious observances. The well is said to be used at certain Moslem fêtes, when the water flows out freely.

"I find that there are one or two Moslem societies in the town, one especially which has the reputation of doing all kinds of Dervish tricks. One evening, about 8 p.m., I went to a place where a meeting was being held. It was full of the smoke of incense. Some thirty or forty men and boys were inside, going through a performance. At the time of my visit, a marabout was leading the assembly. The associates were on their knees before a kind of flag, which they passed under one by one. Then they embraced five or six other marabouts present, who were sitting at the side of the hall. The ceremony, I hear, did not finish until eleven p.m., and this goes on twice a week. A large tambourine was being beaten all the time, and the air was impregnated with the fumes of incense.

"The lad who first told me about these performances said that he was a member of the society, but his father did not believe in it. He affirms that the marabout leader had the power of putting a sword clean through his chest and yet no harm is done—that he can cut up a limb and put it together again—that he bites off his finger and binds it up, no harm whatever happening. The lad said that he had himself a kind of hatpin run through his cheeks, and he did not notice it at the time, but next day he saw the marks, and the wounds hurt him. The marabout told him that he felt the pain because he had not faith to believe that it was a painless performance. I am told that some of these Dervishes eat scorpions, glass, &c., and do all kinds of tricks with a sword. One man, not used to the trickery, tried to eat a scorpion, but the scorpion stung him. The marabout just spat in the man's mouth and he got well. The stinging was simply through want of faith. These are the stories related to me. People at work amongst Moslems will recognise this society, which has its agencies everywhere in Moslem lands. Many of the associates have just a tuft of hair on the back of their heads—this tuft sometimes grows quite long. We

know who is the supreme agent in all this. It is the work of the Evil One."



Another **Christian Kabyle marriage** has taken place at **Djemâa Sahridj**. **Miss K. Smith**, in a recent letter, writes: "It was our privilege last month to attend the marriage of two Christian Kabyles. The young bride was the sister of one of our converts, who some years ago came out of the darkness of Islam into the light of Christ in this very Mission Hall where we are writing. There was a goodly assembly present, Monsieur Cook and Monsieur Rolland presiding. When the young bride, of about eighteen, appeared in her simple white dress and veil, leaning on her brother's arm, our hearts went up to God in praise. How different from the Moslem (so-called) marriage! At the simple reception given afterwards, many interested friends were present."



Tunisia.

Mrs. Webb, who only reached **Sfax** on her return from furlough early in November, writes: "For the last fortnight we have been sheltering and caring for a young convert, who had to leave his home because of the stand he had taken for Christ. He is a very nice lad, and anxious to serve the Master. As a young student, his mind is quick to grasp a new thought, but it is especially his spiritual enjoyment of the truth that makes our Bible talks so delightful. The night he received his people's letter, saying they would have nothing to do with him unless he renounced Christ, he was naturally very sad, and at prayer-time he turned pathetically to me and said, 'What pillow-text can you give me to-night?' Of course I gave him, 'When my father and my mother forsake me, then the Lord will take me up,' and after reading Psalm xxvii. and prayer together, he went off to his room with a bright face, comforted.

"The next day a relation came with alluring promises, but, thank God, they did not move him any more than the threats had. On leaving, this relation said, 'However harshly your people write to you, you must only answer them kindly'; and our young friend told me afterwards how well Christ's teaching not to resist evil is known among them, so that it is a common saying among Moslems when quarrelling with non-Moslems, 'You can't strike back—you're a Christian.'"

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.
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.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
Praise for another Christian Kabyle marriage: and prayer for God's blessing to rest upon the young couple.
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.
Prayer for a young convert placed in difficult circumstances owing to his confession of Christ: that a way may be opened up to him to earn his living, and that he may be enabled to endure hardness cheerfully for the Gospel's sake.
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A Work, Distribution of Scriptures, &c.
Prayer that an Italian evangelist may be found who will prove of great help to the little flock of Italian Christians in Tunis, and who may be used of God in bringing others into the fold.
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.
Prayer that the visits paid by the Assistant-Secretary to the stations in North Africa may be a great blessing to the workers and the work, and that Mr. Farmer himself may be strengthened physically and fitted for his arduous work in the homeland.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
Prayer that these home-workers may be encouraged, and that others may be raised up in new districts.
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.
Prayer for the candidates recently accepted by the Council who are at home under training: that they may wisely occupy this waiting time.
30. For Workers on furlough, &c., and the children of missionaries.
Praise for the safe arrival of those missionaries who have recently reached their stations; and special prayer for the new workers amongst them, that they may be helped in their study of the languages, and may be prepared for active service in the near future.
31. For all endeavours by other Missions to glorify God throughout North Africa.

LIST OF DONATIONS from November 1st to 30th, 1919.

Continued from page ii. of Cover.

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.	CHELTFENHAM AUX.
5th		11th		17th		25th		6th		20th		Miss R. M. MOLESWORTH, Hon. Sec., 5, Oxford Road.
7217	10 0 0	7273	7 6	7329	2 6	7377	15 6	2809	9 8 6	2848	11 7 0	Gen. Receipt, 7362.
8	10 0 0	4	12 0 0	(h)	14 0 0	8	5 0 0	10	1 0 0		168 1 9	Local Rect. No. £ s. d.
9	5 0 0	5	1 0 0 0	31	2 2 0 0	(w)	14 0 0 0			Sundries	2 2 0 0	£170 3 9
20	5 0 0 0	6	1 0 0 0	2	10 0 0	80	3 0 0 0			11	10 0 0	
1	1 0 0 0	7	5 0 0 0							(z)	7 0 0 0	
2	4 0 0 0	8	5 0 0 0	18th		26th				13	10 0 0	
3	5 0 0 0	9	2 0 0 0	3	10 0 0 0	1	12 0 0 0					
4	5 0 0 0	80	10 0 0 0	4	10 0 0 0	2	10 0 0 0			11th	1 16 0 0	ANNIESLAND AUX.
5	10 0 0 0	1	10 0 0 0	5	2 2 0 0	3	1 1 0 0			(a)	1 1 0 0	Miss ANDERSON, Hon. Sec., 1605, Gt. Western Road.
(bb)	2 0 0 0	2	9 9 0 0	6	1 7 0 0	4	2 6 0 0			12th	17 0 0 0	
		(h)	2 5 0 0	7	2 6 0 0					7	11 0 0 0	
6th		84	10 0 0 0	8	1 8 0 0	27th				8	8 9 0 0	Gen. Receipt, 7389.
27	5 0 0 0	(f)	10 0 0 0			(f)	5 0 0 0			12th	10 0 0 0	Local Rect. No. £ s. d.
8	2 0 0 0			19th		86	1 0 0 0			9	6 2 0 0	£2 0 0
(c)	18 6 0 0	12th		(o)	10 6 0 0	7	4 6 0 0					
10	10 0 0 0	(i)	1 0 0 0	40	1 0 0 0	(f)	5 0 0 0			14th	10 0 0 0	DUBLIN AUX.
(d)	8 0 0 0	87	3 0 0 0	1	5 0 0 0	89	8 6 0 0			20	10 0 0 0	S. S. McCURRY, Esq., Hon. Sec., 46, Eglantine Ave. Belfast.
12	5 0 0 0	8	1 10 0 0	2	1 1 0 0	(o)	5 0 0 0			7	1 0 0 0	Des. Receipt, 2848.
3	15 0 0 0	9	5 0 0 0	3	1 1 0 0	91	5 0 0 0			8	1 0 0 0	Local Rect. No. £ s. d.
4	5 0 0 0	90	1 1 0 0	4	5 0 0 0	(x)	2 0 0 0			9	2 6 0 0	
5	1 0 0 0	1	1 1 0 0	5	1 0 0 0	93	1 0 0 0			10	5 0 0 0	
6	1 0 0 0	2	10 0 0 0	4	1 0 0 0	(r)	3 7 0 0			11	5 0 0 0	
7	2 0 0 0	3	5 0 0 0	(p)	6 12 0 0	(s)	6 15 0 0			12th	10 0 0 0	
8	5 0 0 0	4	2 6 0 0	(q)	2 12 0 0					13th	12 6 0 0	
9	10 0 0 0	5	1 0 0 0	(r)	3 7 0 0					(j)	2 3 3 0 0	
40	5 0 0 0	6	13 6 0 0	(s)	6 15 0 0					(k)	2 3 3 0 0	
1	1 10 0 0	7	2 2 0 0							302	2 6 0 0	
(e)	1 10 0 0	8	10 0 0 0	20th						3	1 10 0 0	
		9	1 0 0 0	50	1 10 0 0	21st				4	1 10 0 0	
7th				1	10 0 0 0	(t)	3 0 0 0			2	2 9 0 0	
43	3 6 0 0	13th		2	10 0 0 0	56	5 0 0 0			3	10 6 0 0	
4	4 0 0 0	(j)	12 6 0 0	3	10 6 0 0	7	50 0 0 0			4	1 10 0 0	
5	10 0 0 0	(k)	2 3 3 0 0	4	1 10 0 0	8	10 0 0 0			5	10 0 0 0	
6	3 0 0 0	302	2 6 0 0			9	5 0 0 0			6	10 0 0 0	
7	4 6 0 0	3	1 10 0 0	21st		1	10 0 0 0			7	10 0 0 0	
8	5 0 0 0	4	2 0 0 0	(t)	3 0 0 0	2	12 6 0 0			8	1 0 0 0	
9	3 0 0 0	5	3 0 0 0	56	5 0 0 0	3	5 0 0 0			9	10 0 0 0	
(f)	1 0 0 0	6	5 0 0 0	7	50 0 0 0					10	10 0 0 0	
51	10 0 0 0	7	10 0 0 0	8	10 0 0 0					11	10 0 0 0	
2	5 0 0 0	8	1 1 0 0	8	10 0 0 0					12th	10 0 0 0	
3	100 0 0 0	9	1 0 0 0	60	2 0 0 0					13th	10 0 0 0	
4	4 0 0 0	10	10 0 0 0	22nd						14th	3 6 0 0	
		1	20 0 0 0	1	10 0 0 0					15th	5 0 0 0	
8th		2	2 10 0 0	2	2 0 0 0					16th	1 0 0 0	
5	1 12 3 0	3	10 0 0 0	3	1 1 0 0					17th	5 0 0 0	
6	2 3 0 0			4	5 0 0 0					18th	10 0 0 0	
7	7 0 0 0	14th		5	7 0 0 0					19th	10 0 0 0	
8	10 0 0 0	4	3 6 0 0	6	10 0 0 0					20th	10 0 0 0	
9	1 0 0 0 0	5	5 0 0 0	7	10 0 0 0					21st	15 0 0 0	
60	2 0 0 0	6	1 0 0 0	8	10 0 0 0					22nd	10 0 0 0	
1	1 0 0 0	7	1 1 0 0	24th						23rd	30 0 0 0	
		(l)	1 7 6 0 0	5	7 0 0 0					24th	5 0 0 0	
roth				6	10 0 0 0					(d)	1 14 0 0	
2	5 0 0 0	15th		7	2 6 0 0							
3	1 10 0 0	19	5 0 0 0	(f)	1 0 0 0					25th	2 10 0 0	
4	3 6 0 0	20	1 1 0 0	69	1 6 0 0					26th	1 0 0 0	
5	1 1 0 0	1	10 10 0 0	70	5 0 0 0					27th	14 11 0 0	
6	2 2 0 0	2	5 0 0 0	1	7 10 0 0					28th	2 2 5 0 0	
7	5 0 0 0	3	1 0 0 0	2	8 6 0 0					29th	16 9 0 0	
8	3 0 0 0	4	2 0 0 0	25th						30th	1 16 9 0 0	
9	5 0 0 0	5	10 0 0 0	3	2 0 0 0							
70	5 0 0 0	6	5 0 0 0	4	1 0 0 0							
1	5 0 0 0	7	2 2 0 0	(v)	1 0 0 0							
(g)	10 0 0 0	(m)	4 7 0 0	76	10 0 0 0							

(a) Wattville St. Chapel. (b) St. Paul's Pres. Ch., Harrogate. (bb) Ash St. Mission, Gt. Crosby. (c) Boxholders at Tilbury. (d) Readers of *The Christian*. (e) Women's Own, Chelsea. (f) Anon. (g) Manor Park Bapt. Ch. (h) Olive Hall. (i) Morgan Mem. Mission Sch., Bristol. (j) Heybridge Mission. (k) Acre St. Mission. (l) Wandsworth Road S.S. (m) Boxholders at Manchester. (n) Temp. Hall, Croydon. (o) E.Y.W.C.A., Moseley. (p) Y.W.B. Classes, Drummond Hall. (q) Emmanuel Hall, Tilbury. (r) Railway Mission, Ilkley. (s) Readers of *The Life of Faith*. (t) Boxholders at Stirling. (u) Connaught Inst., Brighton. (v) Vincent St. Y. People's B. Class. (w) Band of King's Daughters. (x) Epaphroditus. (y) Park Chapel, Crouch End. (z) Boxholders at Ascot. (a) Olive Road Mothers' Meeting. (b) Women's B. Class, Ilford. (c) B.C. Bradford Tab. (d) Dagenham Mission S.S.

We have received an interesting account from Mr. Farmer of his visits to some of the N.A.M. Stations. Unfortunately, it arrived too late for insertion in this issue. Other matter is also crowded out.

SUMMARY.	
November, 1919.	
General Fund	£786 17 0
Designated Fund	170 3 9
	£957 0 9
TOTALS.	
Jan. 1st to Nov. 30th, 1919.	
General Fund	£25,584 4 8
Designated Fund	2,298 5 2
	£27,882 9 10