

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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*A
Scene
in
Southern
Algeria.*

Office of the North Africa Mission—

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THE NORTH AFRICA MISSION.

LIST OF DONATIONS from JUNE 1st to 30th, 1914.

GENERAL FUND.			1914.	No. of	Amount.
1914.	No. of	Amount.	June.	Receipt.	£ s. d.
June	1448	5 0 0	25	Brought forward	140 7 9
2	50	2 2 0		Auckland	
	9	1 0 0		W. Norwood.	10 0
	50	2 2 0	25	1512	10 0
	1	2 2 0	26	3	6 0
{ P. & H. Union }			27	4	5 0
{ Highgate Rd. }				5	1 18 4
{ Highgate Rd. }				6	8 6
{ Chapel }				7	5 0 0
	3	10 6		8	5 0
	4	1 0 0	29	9	1 0 0
	5	10 0		20	2 10 0
	6	9 0		1	5 0
	7	6 9		2	5 0
	8	10		3	1 0
	9	1 7 0	30	4	7 6
	60	2 0 0			
	1	1 8 9			
	2	5 0			
	3	1 0 0			
	3	12 6		Publications	£174 19 1
{ Alexandra }				Sundries	8 7 0
{ Home }					25 5 c
{ Southend }					£209 11 1
	5	50 0 0			
	6	2 0 0			
	7	1 6 0			
	8	3 8			
	9	8 6			
	70	4 0 0			
	1	2 0 0			
	2	10 0			
	3	1 1 0			
	4	5 0			
	5	2 10 0			
	6	10 0			
	7	10 0 0			
	8	3 13 3			
	9	5 2 0			
	80	10 0			
	{ Talbot }				
	{ Tabernacle }				
	{ Missionary }				
	{ Meeting }				
	{ Auckland }				
	{ Hall }				
	{ Sun. Sch. }				
	{ All Nations }				
	{ Missionary }				
	{ Union }				
	{ Behuano }				
	{ Mission }				
	{ Glasgow }				
	5	2 0 0			
	6	5 0			
	7	1 0 0			
	{ Y.W.H.C. }				
	{ Drummond }				
	{ Hall }				
	{ Boscombe }				
	9	10 0			
	90	2 6			
	1	5 0 0			
	{ Readers of }				
	{ The Life of }				
	{ Faith }				
	{ Readers of }				
	{ The Morning }				
	{ Star }				
	{ Purley }				
	{ Bapt. Ch. }				
	{ C. F. Soc. }				
	5	5 0			
	6	2 0 0			
	7	4 2			
	8	10 0			
	9	1 1 0			
	500	5 0			
	1	1 0 0			
	2	1 0 6			
	3	4 0			
	4	5 0			
	5	10 0			
	6	3 0			
	7	2 0			
	8	2 6			
	9	1 0 0			
	10	10 0			
19					
20					
22					
23					
24					

DESIGNATED FUND.

1914.	No. of	Amount.
June	Receipt.	£ s. d.
3	651	1 0 0
	2	2 9 6
8	{ Y People's }	1 10 0
	{ Missionary }	
	{ Band }	
	Anon.	3 0 0
11	655	1 1 0
	{ All Nations }	8 9
	{ Missionary }	
	{ Union }	
	7	14 4
	8	1 0
	9	3 4 0
	60	0 5 0
	1	3 6
	2	1 0 0
	3	3 12 6
	4	2 0 0
	5	2 0 0
	{ All Nations }	4 10 0
	{ Missionary }	
	{ Union }	
	7	12 10 0
	8	1 10 0
	9	5 0 0
	70	10 0
	1	14 10 10
	2	7 6
	3	1 0 0
		£68 7 11
	Sundries	7 6
		£68 15 5

SUMMARY.

June.	
General Fund	£209 11 1
Designated Fund	68 15 5
	£278 6 6
TOTALS, 1914.	
January 1st to June 30th.	
General Fund	£1,885 15 7
Designated Fund	1,074 3 6
	£2,959 19 1

DETAILS OF DUBLIN AUXILIARY.

Per S.S. McCURRY, Esq., Hon. Sec.,
3, Spencer Villas, Glengageary.
Designated Receipt No. 671.

Receipt No.	£ s. d.
238	10 0
239	5 0
40	1 0 0
1	10 0
2	1 0 0
3	10 0
4	1 0 0
5	1 5 4
6	1 0 0
7	10 0
8	1 0 0
9	1 0 0
50	1 0 0
1	10 0
2	10 0
3	10 6
4	1 0 0
5	2 0 0
6	1 0 0

Cancelled.

Previously ackgd. £14 10 10
111 0 4

£125 11 2

DETAILS OF BELFAST AUXILIARY.

Mrs. B. BOLTON, Hon. Sec.,
Gordonville, Cregagh.
Designated Receipt No. 652.

Receipt No.	£ s. d.
12	5 0
3	5 0
4	5 0
5	10 0
6	2 6
7	1 0 0
8	2 0

Previously ackgd. £2 9 6
13 15 6

£16 5 0

ANNIESLAND AUXILIARY.

Hon. Sec.: Miss M. ANDERSON,
1 Temple Gardens, Crow Road,
Anniesland, Glasgow.
General Fund Receipt No. 1475.

Receipt No.	£ s. d.
1	1 0 0
2	5 0
3	5 0
4	3 0
5	5 0
6	1 0 0
7	2 0
8	10 0
9	5 0
10	2 0
11	1 0 0

Literature £2 19 0
5 0

£3 4 0

PERTH AUXILIARY.

Per Mr. J. PAUL, late Hon. Sec.,
46, Scott Street, Perth.
General Fund Receipt No. 1461.

Receipt No.	£ s. d.
64	5 0
65	0 0
66	4 0
67	2 6
68	6 3
69	2 6
70	2 6

£1 8 9

BOXHOLDERS AT READING.

Per Miss E. A. JAMES.
General Fund Receipts Nos. 1403 and 1457.

Box No.	£ s. d.
218	13 6
219	5 6
364	1 3
	£1 0 3

BOXHOLDERS AT WOODFORD BRIDGE.

Per Miss S. W. SMITH.
General Fund Receipt No. 1458.

Box No.	£ s. d.
121	5 6
122	2 2
124	1 2
	£0 8 10

BOXHOLDERS AT BOLTON.

Per Miss MANUEL.
General Fund Receipt No. 1466.

Box No.	£ s. d.
111	1 0
207	6
208	6
	£0 2 0

BOXHOLDERS AT ATHERTON.

Per Miss M. RAWLINSON.
Designated Fund Receipt No. 659.

Box No.	£ s. d.
175	1 7 4
176	5 8
177	12 11
178	5 2
179	4 2
181	8 9
	£3 4 0

BOXHOLDERS AT PROVIDENCE HALL.

Grosvenor Road, Bristol.
Per Mr. H. W. FOAN.
Designated Fund Receipt No. 663.

Box No.	£ s. d.
144	18 5
245	11 4
246	11 0
247	5 0
250	5 10
251	4 2
252	3 2
253	3 3
Small donations	10 4
	£3 12 6

MALVERN AUXILIARY.

Per Miss N. ROBBINS,
South Leasowes, Wells Road.
General Fund Receipt No. 1515.

Box No.	£ s. d.
56	6 0
337	1 5
338	2 10
335	14 1
Sundry Subs.	14 0
	£1 18 4
Magazines	12 0
	£2 10 4

Carried forward £140 7 9



Photo by]

Where the Crowd gathered at Oudref.

[Mr. A. V. Liley.

(See page 124.)

The Message Fully Proclaimed.

By Pastor Milton H. Marshall.

"The Lord stood by me and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear—and I was delivered out of the mouth of the lion."—2 TIMOTHY iv. 17 (R.V.)

WE have every reason to believe that the second epistle to Timothy is the latest writing of the Apostle Paul, his "dying letter." And the above verse gives us the last scrap of information from the Apostle's own pen of all that befell him in Rome. The close of the book of Acts leaves him lodging in the imperial city "in his own hired dwelling," treated with consideration (though all the time guarded by a soldier), and unhindered in his preaching and his intercourse with any who cared to visit him. But between then and his last letter to Timothy come in all probability, covering some four or five years, his release from captivity, renewed preaching journeys both in Europe and Asia, and his second arrest and final imprisonment in a Roman dungeon. It is thought by some that there is an indication of his suffering prison hardship in verse 13, where he begs Timothy to bring with him not only some books, but a cloak, needed for warmer protection against the penetrating damp of the dungeon in the approaching winter. And the touching and last request is that Timothy will make a special effort to reach him before that season.

How vividly does the history of Christ's servants and confessors repeat itself! Nearly 1,500 years later we find William Tyndale, whose translation of the New Testament lives, more than any other man's single work, in both our authorised and revised versions, also suffering imprisonment and expecting

martyrdom. And from his dungeon in Belgium he wrote asking the governor to send him a warmer cap and cloak, and above all his beloved books for Biblical study.

The great Apostle writes to Timothy, his "true child in faith," his "beloved child," with a sense of loneliness as regards human companionship. Some who could have comforted him were far away at their posts of duty at his own bidding. Others had deserted him through love of the world or fear of persecution. And when Paul stood, on the first occasion, before the imperial tribunal, there was no friendly advocate to blend his voice with the Apostle's in his defence. "At my first defence no one took my part" (ver. 16). Yet, he writes in verse 11: "Only Luke is with me." Was Luke, who faithfully shared his last imprisonment and doubtless was his amanuensis, also with him *before* that first defence, and did he witness the great scene? Or did he only arrive after it for his leader's succour, and to cheer him in view of "the last weariness, the final strife," the martyrdom that must have come upon him so very soon after?

In any case Luke has left us no description of the historic occasion or report of Paul's words then. Says Bishop Moule of Durham: "This verse (the 17th) paints for us one of the great pictures of the Bible . . . preserved in a remote corner of the wonderful Scripture gallery . . . This scene is a noble one, indeed." Can we not imagine some of its chief features?

The court-house thronged with an excited crowd of pagan Romans, men and women, eager to catch a sight of the famous prisoner, accused no doubt on politico-religious grounds of disregarding the worship of their gods and of their Emperor, and very likely falsely accused also of crimes against the State. On the judgment-seat possibly the licentious and cruel Nero himself with his assessors. In front the guards and the solitary prisoner, on trial for life or death. Though probably under seventy years of age, he would appear older through his long-endured privations and sufferings, and already, a few years before, he had referred to himself in his letter to Philemon as "Paul, the aged." He is alone—yet not alone. His Lord, the same Jesus who appeared to him on the road to Damascus, and was with him in the Philippian jail and in the castle at Jerusalem—who stood by him in the night following his defence before the Jerusalem council, saying to him: "Be of good cheer, Paul; for as thou has testified of Me in Jerusalem, so must thou bear witness also at Rome"—that same Jesus, "unseen, yet ever near," again stands by His servant, to strengthen and to deliver.

One issue was that, for a time, Paul was delivered out of the lion's mouth. He was not called on *then* to lay down his life. There was a short reprieve. But we cannot think *that* mattered much to the man who had written to his converts at Philippi that to die was gain, and that he longed to depart and be with Christ, which would be far better. Yet he accepted the deliverance and ascribed it to his Lord's standing by him. But surely the greater deliverance to Paul was that then and there, before that vast concourse of Gentiles, before Cæsar and people, patrician and plebeian, he was enabled fully to proclaim the message, and that all the Gentiles *did* hear. Perhaps he, who once had known "weakness, fear and much trembling" when preaching in Corinth, had also experience of heart-sinking and overclouding of the mind before he faced that public ordeal. Can we doubt that his chief desire had been to speak well of Christ, to bear a convincing testimony to Him as Redeemer, Lord and God? And must Paul not have striven in prayer with "great conflict" beforehand that he might have utterance given to him to open his mouth boldly to make known the mystery of the gospel? His prayer was heard, his desire accomplished. "He bore his long last witness to the truth of Jesus." Paul was delivered, Christ was proclaimed fully, God was glorified.

And from among the Gentiles who heard then, were there many who, through that, perhaps last, preaching of the great Apostle turned to the Lord? Scripture is silent. But surely He who wrought through His servant even on Mars' Hill among the Greek mockers unto the salvation of souls, made the fully-proclaimed message effectual among the crowd in the court-house in Rome.

And so it has been in numberless cases, known and unknown. The time fails to tell of Martin Luther at the Diet of Worms, John Huss before the Council of Constance, and of many another protestant confessor before brutal and ruthless accusers, determined to condemn and to slay. Not always, like Paul and Luther, were the accused "delivered out of the mouth of the lion"; but in many a case they felt the Lord standing by them and had grace to fully proclaim the Message; and many a hearer heard, not only with the ear, but with the heart, and the dying testimony proved a savour of life by the quickening of the Lord, the Spirit.

Many a true missionary, set for the defence of the Gospel among the Moslems, has had in measure his like experience. Martyn in Persia, and Pfander in India, and Zwemer in Arabia and Egypt, and many a brave and patient brother and sister in North Africa have been helped by their by-standing Lord fully to proclaim the Message, without watering it down; and some, even of Moslems, have heard and believed.

Nothing less can satisfy the true worker for God, whether apostle or reformer, martyr or missionary, evangelist, pastor or Sunday-school teacher. God help us to pray, though it be with "great conflict," to know the Lord's nearness to us when we speak or preach, and to make the Message (even Christ Himself) "fully known."

News from the Mission Field.

MOROCCO.

From Miss A. G. Hubbard

(Tetuan.)

A Congregation that Melted Away.

May 16th.—This afternoon we went to pay a visit to some old friends living in a house with a nice garden. We have known them for years, but never had such a welcome as we got this afternoon, for as we opened the door we went into a swarm of bees, and it was a *very* warm welcome! We both got stung, as did also the mistress of the house, but nine other women who were sitting farther up the garden got off scot free; but oh! the noise and laughing and shouting they made! as much as a set of English women would have done. Three or four of the women belonged to the house, the others were guests, and we had hardly got over the invasion of the bees when the tea was brought in. I was able to have a little talk with the women during tea—nearly all present had been to us and had heard

the Gospel before. Then, when the trays were removed (which is equal to the table being cleared in English), one woman asked me to read from the book I had in my bag. So I began, but the result was comical, only that it was too sad. My congregation melted like snow in summer—in less than five minutes the congregation was reduced from ten women to three; and of those three, one was too old to want to move, one too lame to move, and the third remained to clear things away, etc. So in a few minutes, as the bees had retired, we retired too.

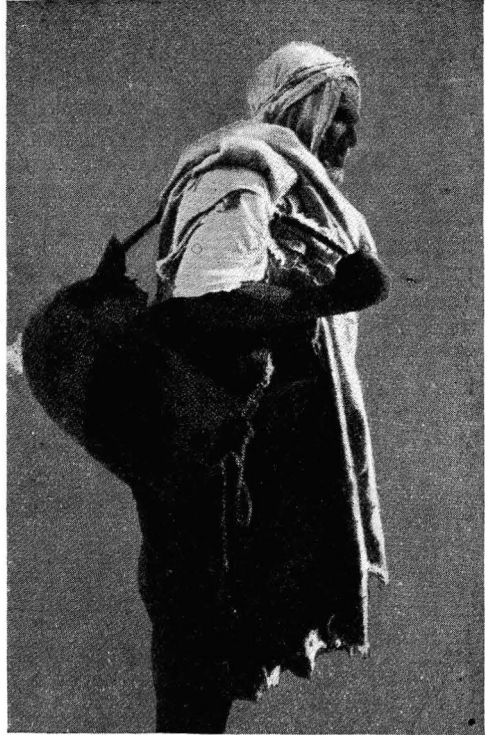
Some Effects of the War.

May 18th.—To-day I saw a small private picture of the effects of this war that I felt was very pathetic. I was in a house, and an old man came in, the father of the woman I was with. I suppose really he has all his life been a market gardener on a small scale; he has one or two very good gardens some distance out

of town, and has kept himself and family on the produce. This afternoon he came in very shamefacedly from two "stolen" days out in his beloved garden, with a sack full of flowers on his back and a large basket full of half-ripe apricots. He was almost in tears as he told us of the condition of his garden—flowers all on the ground, fruit wasting, trees broken, a promise of many grapes, but the vines all needing attention; the whole place calling out for hands to attend to it, and he unable to remain out there. We could only tell him that his life is worth more than his garden, and he must leave things this year. For it is no imaginary danger; in the last two or three days one man was shot dead while cutting grass for his donkey, another while up a tree gathering apricots, and so on. And this old man told us that as he was coming back to town he was charged by the guards, and would not have been allowed to pass but for another man with him who could "speak a foreign language" to the soldiers. It is not much, only a neglected garden and wasting fruit, but it is a small picture of the whole country round, wasted by this wretched war. And it comes to me that it may be a picture of something else too—a greater Owner grieving over His neglected and spoiled garden, and His enemy and ours still working war and desolation. Could the spiritual desolation be greater anywhere than it is in this land? And now it almost seems as though the enemy were openly vaunting in his triumph, for sin abounds as never before. May we *not* be found amongst those who "came not to the help of the Lord against the mighty"!

Fatalism.

May 22nd.—Looking back over what I wrote a few days ago, I notice that the three patients visited on the 5th and 6th of this month have all passed away. The little lad I wrote of on the 11th is still living, but that is about all. He does not *want* to take food, he does not *want* to take medicine, so he has neither. I told his father the other day that the child would not have got into this condition if they had looked after him when he was first ill. But he said: "Who can fight against God? If it was decreed that the



[From a Postcard.]

An Arab Water-carrier.

lad should have a short life, how could we make him live longer?" I should think fatalism kills as many folks in this town as all the diseases put together!

A Pitiable Case.

At dispensary this morning we received a message asking one of us to go to see a woman at the far end of the town who had been badly burned. So we went up this afternoon. A fortnight to-day the woman's clothes caught fire and she was extensively burnt. Her husband is a soldier, so he fetched the military doctor to see her, and he dressed her burns. Then the husband decided that his wife should not see a *man* doctor again, and the poor thing was just left. To-day I have taken off as much as I could of the dressing the Spanish doctor put on a fortnight ago!!! English words can't describe her condition. We wanted to get her to come down here to us for a few days so that we could attend to her con-

stantly, but she said she dare not come, much as she wished she could; for the few things in the room belonged to her, mattresses, etc., and whatever her husband might promise, as soon as she was away he would look round for another wife, and before she was able to go back her things would be in the other woman's hands. Here, possession seems to be ten parts of the law, not nine! The neighbours quite agreed with her, and said they, of course, could not interfere if the man brought in another wife and if she did lay claim to everything. So we must do the best we can for the poor thing where she is, but unfortunately she is a long way off, even to go once a day for dressings, and she really needs more attention than that.

May 26th.—The poor burnt woman is making slow progress on the way towards health. I never was in a house where the

other women were more callous. They won't lift a finger to help her! They never troubled to send to us for help till the house was becoming unbearable to themselves. I was speaking to them about it the other day, and then when the sick woman herself was saying she had no one to help her, I reminded her that such help as she needs would never come from a Moslem. To this she quite agreed. This poor thing is quite sure she has no sin, for she never did any harm to anyone. I have heard this said in Christian England; as also what another suffering woman said to me yesterday—that God would forgive her sins because of all she has had to suffer here on earth. May her eyes and the eyes of many others be enlightened to see that it is not what we may suffer, but the sufferings of Christ—the Just for the unjust—that can bring us to God.

ALGERIA.

From Miss K. Smith

(Djemâa Sahridj).

July.—Miss Cox has been called away to accompany her sister from Tebessa to Switzerland, the latter having been very ill. Mademoiselle Eymann, our French fellow-worker, has gone to France for a well-earned holiday; so Miss Degenkolw and I are alone this summer. It was not without some misgivings that we reopened (after my return from a brief visit to Tebessa) the "Home and School" for Girls, and recommenced some of the classes. Our fears were soon allayed, for a band of young Christian women came forward to help with hearty love and goodwill.

On the first Sunday afternoon, forty young girls and children were present at the meeting, and when it was finished, the Christian women proposed remaining for prayer, and many were the earnest petitions that ascended for Miss Cox, and for me, that I might have strength to continue until her return. On the following Wednesday at the women's class, and on Thursday at the girls' class, the Christians returned to help, and I felt carried along by their loving zeal. Surely this is reaping, after years of toil and patience.

The "Home" children have determined

to be very good while we are alone, so although much of the outside work must be left, we thank God for what is being accomplished.

We praise God also for our two faithful men, Ali and Ben-Ali, without whom this mission house with its fields and gardens could not be kept in good order. We are reaping material as well as spiritual blessing, for the ground is yielding its increase and we are well supplied with fruit and vegetables of all kinds.

Your prayers will be greatly valued that God's hand may be upon us and our work, and that many of our dear Kabyles may be brought to Christ this summer.

From Miss E. Turner

(Cherchell).

An Excursion in Kabylia.

June 26th.—I have just been for an excursion among the mountains. The drive from Tizi-Ouzou to Fort National was lovely, though owing to clouds the mountains were somewhat hidden from view. The hills and lower mountains were in their best spring dress, as green as they ever are, and the fields and roadside were carpeted with wild flowers. Then, as one by one the villages came in sight, perched

up right on the summits of the hills, one realised how unique this Kabyle country is—so picturesque, so primitive! The weather got more unsettled as we approached the Fort. We paid some visits there and then started for Michelet, where we arrived in the rain, very cold and glad of a supper and a warm bed.

The next morning dawned much finer, and, as the clouds drifted, we caught wonderful views of the Djur-Djura mountains. From the hotel there is a glorious panorama, and my heart was deeply stirred to see so many large villages, some of them perched almost above the fertile slopes of the Djur-Djura. I could not help feeling that if I had seen these villages of peoples before going elsewhere, I should have wanted to work amongst them.* We lunched at the hotel and then started for the Pass of Tironda—nearly 8,000 feet above sea level. The drive was magnificent and the road is a marvel of engineering skill. As we mounted, the air grew colder and colder, and sometimes we were enveloped in mist. At last our Kabyle driver pointed out the house of Refuge on the summit of the Pass. We were already above the snow line, and had put some snow in a saucepan to boil our eggs in. On arriving at the Refuge we found a party inside, taking a meal in front of a roaring wood fire. There was a strong wind blowing, so we were very thankful to take refuge too. We melted our snow and boiled the eggs, and then the French party kindly gave us their places at the rough table, and we sat down on the stone benches. The Garde-Champêtre, who sometimes stays up there, had lent the table and two or three chairs from his room. We had splendid appetites and were soon most comfortable, drinking hot tea and sitting, wrapped up in rugs,

* We have just issued a booklet on work amongst the Kabyles, which we commend to our readers' notice (see page 135).—ED.

before the blazing fire. Afterwards we wandered about for a time, watching the marvellous cloud effects and the continual change in the prospect. Once, we had, just for a minute or two, a perfectly clear view over towards *La petite Kabylie*. We met an engineer who is superintending the cutting of a new road to Akbou.

We had a lovely drive back, the weather gradually improving, and on the way we met several picturesque parties of Kabyles—men, women, and children, returning from or going to some "saint's" tomb. Once we gave some children a lift for which the friends were so grateful.

The next morning the sun rose in an unclouded sky, and I was privileged to see the entire Djur-Djura range sharply outlined against the dark blue above. It was lovely, and the green hills and the red-roofed villages were charming. But I like the view best when softened by clouds, which seem to heighten the effect of the mountains, and lend such a feeling of mystery and of hidden beauty, as peak after peak appears and disappears. We left about 10.30, and as we descended it got hotter and hotter. After stopping at Fort National for a cup of tea, we set off again for Tizi-Ouzou. The heat was so intense as we skirted the sides of the mountains and got lower down, that we almost feared sun-stroke. But arriving in the plain, we were delighted to feel a breeze coming along the valley from the sea, and this saved us.

We left Tizi-Ouzou about 1 p.m. A Frenchman got in at a station *en route* and we entered into conversation with him. He was a terrible talker and an unbeliever. Poor fellow! He did not seem to care a bit that when he died he would be "done for." We trust he will reflect on the possibility of our words being true, when we told him that he will have to answer to God, etc. He accepted a Gospel of John and promised to read it.

TUNISIA.

From Mr. A. V. Liley

(Tunis).

June 26th.—I have again been able to visit some of the oases down south. We left early Monday morning, June 1st, ar-

iving at Gabes the same evening. Gospels in Arabic and French were distributed on the way. Early the next morning we visited the native villages of Djara and Mensel. Not being allowed to hold an open-air meeting in the well-at-



Photo by]

"In one Cave-dwelling we found a Negro Family."

[Mr. A. V. Lisey.

(See next page.)

tended market, we had to content ourselves with speaking to individuals and distributing Scriptures.

Crossing a small river we visited the villages in the oasis. There were streams everywhere, and we thought of the Water of Life about which life-giving stream these people know nothing. They soon gathered around us in little groups as we stopped from time to time. Sitting in his tiny shop was an Arab studying his account book. I asked him what he used it for. "To put down goods bought from me on credit," said he. "If they don't pay you," I asked, "what do you do?" "Prosecute them, and have them kept in prison till they do pay me," was his reply. "If anyone intercedes on their behalf, do you forgive them their debt?" "Certainly not," said he. "I demand my money." This served as a lesson to show him and the small crowd which had gathered, how we were hopelessly in debt towards God on account of our sins, and that in order to pay our debt, the Lord Jesus died and rose again, and now,

having done this, He is at the right hand of God to make intercession for us.

We were invited into a native house with a large open court where the women were washing, dyeing, spinning and weaving wool. In company with the old man of the house, we examined the work, and then used it as an illustration of the text, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." At the Mosque we saw the *imam* (prayer-leader) and the native schoolmaster, and they both accepted gospels and tracts. So the morning was spent, going in and out among the people, seeking to make known to them Christ and Him crucified.

In the afternoon we went out some two or three miles to the oasis of Teboulbou. Here we saw the women walking into the sluggish stream, dipping the large water-pots into the water. One wonders that these people do not suffer more from typhus and typhoid. As we entered the village, the houses of which consisted more of

wood than stone, we found a group of men sitting in the shade of a wall. After the various salutations, I remarked, "So you are resting." "Yes, we are," they replied. "'Come unto me all ye that labour and are heavy laden, and I will give you rest.' These are the words of the Lord Jesus," I said. And I went on to tell them what that heavy load is, and the way to obtain rest. They listened very well, and hands were soon put forth to receive the gospels and tracts. I got into conversation with several of the men. Next, we turned our steps to the grave of a much-venerated saint, Sidi Debdaba. Here all the women seem to go when they are in trouble, carrying their offerings of fowls, oil, candles, or incense. Having breathed their requests over the saint's grave and made their presents to the keeper of the grave, these poor, misguided people go away comforted with the assurance that their requests will be granted them.

On Wednesday morning we started early, for a long journey was before us over a road of sharp stones or shifting sand. Arriving at Matmata we found few people about, for the sun was already hot, and most of the natives had sought the shade of their dug-out houses in the sides of the hills. After visiting the shops, preaching to the people and distributing Scriptures, we called upon the *sheikh*, who gave us a hearty welcome, and said to me, "You only gave me a small book last time. I hope you have a bigger one this time." I had purposely brought with me a copy of the four Gospels bound in one volume, and this I handed to him. In one cave-dwelling we found a negro family. Two of the daughters were engaged in weaving a *halfa* grass mat. In talking to this family, I found them all so dense that I had to employ a lad who had followed us as an interpreter, before I could get them to understand anything.

Thursday was perhaps the most interesting and encouraging day of all. We drove out to the two oases of Oudref and Metouia, situated some fourteen miles to the North of Gabes, and containing a population of some 6,000 souls between them. At Oudref a crowd soon gathered, for the people see few visitors. In the shade of the mosque the chief men of the place were found. Seats were brought for us, and we soon had an attentive audience. Here as elsewhere we found it most difficult to get the people really to realise what sin is, some of them strenuously denying that they had ever told a lie. Doubtless many of them had never heard the Gospel preached before. So many hands were stretched out for books that we had to give them away with discretion.

At Metouia we found the *sheikh* sitting in a kind of verandah surrounded by a number of Arabs. A seat was offered us, and we opened and explained the wordless book bound up with the Arabic gospel of John, published by the Scripture Gift Mission. One old man was very talkative, and among other statements said that all religions had their own prophet. I remarked that we Christians believed that though there were many prophets there was only one Saviour, the Lord Jesus. We sat for the greater part of an hour with them, and distributed the rest of the gospels among them before leaving.

While boasting of being the true believers, it is wonderful to see the many signs of superstition among the people. Hanging from the branches of a date-palm was an earthenware pot. This was to ward off the effects of the evil eye which might otherwise destroy the fruit. One man sitting playing cards had a leather pouch tied to the tassel of his fez cap. This contained verses from the Koran with the object of preserving the wearer from certain diseases.

Human nature has not changed since the Apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what He was doing when He gave a Gospel that covers the heart and renovates the whole man, through the incoming of Christ Jesus. To His ministers He entrusts this life-giving Gospel—not to be altered or overlaid or venerated, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious Gospel is as fresh, and as strong, and as indispensable and powerful as when it was thundered from the lips of Paul.—*The Late Theodore L. Cuyler.*

The Cash Account for 1913.

AN EXPLANATORY NOTE.

The Cash Account of the Mission is always one of deep interest, for though there are other matters of even greater importance, such as the spiritual condition of the workers and the work, yet, humanly speaking, it is impossible for the work to go on unless temporal supplies are forthcoming. For a third of a century God has graciously sustained His servants. Very often it has seemed as though the Mission might be unable to proceed for lack of temporal means, but, notwithstanding every trial, it has continued to this day, and, by God's grace, will still go forward. To obtain the necessary funds calls for constant prayer. We do not as a Mission personally solicit funds from our fellow-Christians, but we make known the facts of the work and its needs, and we pray God to incline their hearts to help us, and He does so. It may be said that the mere statement of our needs is an appeal, and practically it is so, for we think that the great appeal lies in the facts of the case. We do not think that those who personally ask for money are wrong in doing so, but it seems to us it is a higher path and more for the glory of God to leave it to God to incline His children to give of their own free will.

We have to praise God that during the year ending December 31st, 1913, the total receipts of the Mission from all sources were £8,706 7s. 10d., which is a rather larger amount than was received during either of the previous four years. There were two items that largely helped to bring the total up to this figure. First, the sale of some property in Tangier, not being used by the Mission, to Mr. Elson, an independent missionary, and a true friend of our Mission, who is using it to carry on an excellent work amongst Moorish boys. The other special item was a legacy of £500, left for the work of a Bible dépôt in Tunis. In regard to this £500, the question was raised as to whether Miss Grissell, formerly of our Mission but now working as an associate with the American Methodist Episcopal Church, was not in the mind of the person leaving the legacy. There seemed to be no doubt that, so far as the law was concerned, the legacy was left to the North Africa Mission, but it was also true that the lady who left the money was interested in Miss Grissell's work through her sister. It was therefore decided to hand over half the amount to Miss Grissell for her to use in Bible dépôt work in Tunis.

Some might be inclined to ask: "What would you have done but for this sale of property or some legacy (as the case might be) or some donation?" We think this is not quite the right way to look at things. Legacies or special

donations are part of God's provision, and though we cannot count on them being repeated, we can count on God to remember His servants who put their trust in Him. Still, the uncertainty of the income, from the human point of view, does cast the Mission very specially upon God. After all, perhaps this is just what we need. We are often prone to look to regular donors or large contributors, and to get our eye upon the channel rather than upon the source; so that although to the flesh these uncertainties are very trying, to the spiritual life they should be a source of stimulus and health. Old and liberal friends are constantly failing us through death or other causes, so we need to pray the Lord to raise up new friends and incline others to leave legacies or give us gifts in kind, such as land or houses.

At the end of 1912 a valuable house was given us for the general purposes of the Mission. This house has not at present been sold, but is let to produce £100 a year. When property becomes rather more saleable, it might be well to dispose of it. It may be that there are other friends who, stimulated by this one, might like to honour the Lord by a somewhat similar gift. Sometimes friends have left us valuable shares, and at other times we have received jewellery, and so in some way or another the Lord does provide.

More than six months of 1914 have now elapsed, and we have not received by £1,000 half the income received last year, so we are driven to plead again the promises of God that He will provide all that we need. Most people think that these trials of faith are hindrances to the missionaries, and that they have quite enough trials in the work itself without having added difficulty of concern about funds. We have no wish to add one atom to the trials of our fellow-labourers, but we are persuaded that if our trials are taken in the right light and cast upon God, they result in spiritual efficiency; and, after all, it is spiritual efficiency that tells. Will our readers pray that we may all by our trials have our spiritual characters developed? It is not always so. Sometimes our trials may sour us instead of strengthening us; but we believe that, generally speaking, in the North Africa Mission the missionaries' financial trials have developed their confidence in God. We thank God for their devotedness; that, in face of tremendous difficulties of work amongst Moslems, in face of comparatively meagre supplies for their support and for the support of the work, and in face of the serious illnesses of some and the deaths that have thinned their ranks, they hold on resolutely in their work. We believe that we have cause to praise God for the grace and perseverance given to them, and we pray God that they may still have the faith and patience which is needed in their difficult and yet encouraging work.

The accompanying General Cash Statement [see next page] will practically explain itself.

North Africa

Dr.

GENERAL CASH ACCOUNT from Jan

	GENERAL FUND.	DESIGNATED FUND.	TOTAL.
	£ s. d.	£ s. d.	£ s. d.
TO BALANCES in Hand, Jan. 1st, 1913.			
For General Purposes	9 17 2		
„ Medical Missions		250 13 1	
„ Designated Objects		534 10 4	795 0 7
	9 17 2	785 3 5	795 0 7
TO RECEIPTS.			
FOR GENERAL PURPOSES.			
Donations	3,842 17 5		
Publications	60 0 11		
Sundry Receipts	57 13 4		
Sale of Mission Property at Tangier	1,200 0 0		
TOTAL AS PER JUNE "NORTH AFRICA"		5,160 11 8	
FOR DESIGNATED PURPOSES.			
SPECIALLY SUPPORTED MISSIONARIES			
Donations		1,191 10 11	
Sundry Receipts		5 0	
MEDICAL MISSIONS			
Donations		578 9 8	
Patients' Fees, etc.		36 1 7	
Interest on £500 invested (see footnote *)		22 10 0	
VARIOUS DESIGNATED OBJECTS			
Donations		1,031 2 6	
Legacy for Bible Depôt, Tunis		500 0 0	
Sundry Receipts		69 6 8	
School Fees		116 9 10	
TOTAL AS PER JUNE "NORTH AFRICA"		3,545 16 2	
TOTAL RECEIPTS FOR THE YEAR			8,706 7 10
<p>* <i>Memorandum.</i>—£500 bequeathed for the maintenance of a bed in the Tulloch Memorial Hospital, Tangier, is entirely invested in Mission property in North Africa.</p> <p>† No. 111, Tulse Hill, London, was given to the Mission in 1913, and has been let since Lady-day, 1913. The rent is accounted for in the Sundry Receipts shown above.</p>			
	£5,170 8 10	£4,330 19 7	£9,501 8 5

We have examined the above Account with the Books and Vouchers at the Head O

2, Broad Street Place, Finsbury Circus, London, E.C., July 24th, 1914.

Africa Mission.

From January 1st to December 31st, 1913.

Cr.

DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK.

	GENERAL FUND.			DESIGNATED FUND.			TOTAL.		
	£	s.	d.	£	s.	d.	£	s.	d.
PERSONAL ALLOWANCES, RENT, Etc.									
By Missionaries' Personal Allowances	1,794	6	4	1,138	19	9			
„ Missionaries' Rent and House Expenses (apportioned)	576	3	7	83	17	7			
„ Native Helpers engaged in direct Missionary Work	255	4	7	385	3	1			
„ European Helpers engaged in direct Missionary Work	103	19	6	129	5	8	4,467	0	1
COLLATERAL EXPENSES.									
By Rent and Station Expenses (apportioned)	310	3	3	41	18	9			
„ Travelling, Furloughs, Freight, Passages and Outfits	351	11	3	136	9	0			
„ General Expenses	121	8	3	77	5	11	1,038	16	5
MEDICAL MISSIONS.									
By Rent, Repairs and Furniture	47	9	6	156	14	8			
„ Drugs and Instruments	13	13	11	227	12	0			
„ Food, Firing, Lighting and Relief				201	18	8			
„ General Expenses	5	0		132	12	11	780	4	8
TOTAL DIRECT EXPENDITURE FOR MISSIONARIES AND THEIR WORK	3,574	5	2	2,711	16	0	6,286	1	2

HOME EXPENDITURE.

PUBLICATIONS.									
By Printing and Binding NORTH AFRICA and Electros ...	265	16	9						
„ Postage and Carriage of NORTH AFRICA	72	15	8						
„ Salary and National Health Insurance	85	14	9						
„ Other Printing, Postages, and Sundries	85	2	5				509	9	7
ORGANISING DEPARTMENT.									
By Salaries	261	13	4						
„ Travelling	17	7	8	19	15	0			
„ General Expenses, including Freight, Postages, Printing, Advertising, etc.	73	8	10				372	4	10

OFFICE.

By Rents, Rates, Taxes, Repairs, Lighting, Cleaning, and Insurance	115	16	2	13	19	6			
„ Salaries, Wages, and National Health Insurance ...	413	13	1						
„ Postages, Telephone and Bank Charges	64	15	8	1	0	0			
„ General Expenses, including Printing, Stationery, Freight, and Travelling	100	10	10				709	15	3
							1,591	9	8
									7,877 10 10

OTHER EXPENDITURE.

By Transmission of Half of Legacy to Miss Grissell ...				250	0	0			
„ Repairing 111, Tulse Hill, London (see footnote †) ...				375	14	11			625 14 11
TOTAL EXPENDITURE FOR THE YEAR	5,131	0	4	3,372	5	5	8,503	5	9

BALANCES in Hand, December 31st, 1913.

For General Purposes	39	8	6						
„ Medical Missions				130	3	0			} 993 2 8
„ Various other Designated Objects				828	11	2			
	£5,170	8	10	£4,330	19	7	£9,501	8	5

Head Office, and the Statements received from the Missionaries, and find it correct.

ARTHUR J. HILL, VELLACOTT & Co., Chartered Accountants.

To the Friends of the North Africa Mission.

"St. David's," Aldersbrook Road,
Manor Park, London, E.

July 17th, 1914.

DEAR FELLOW WORKERS,—

I am glad to report that Mr. Moore and Miss Albina Cox of whose illness I wrote last month, are now making good progress towards convalescence. Mr. Moore is spending a time in England, and Miss A. Cox is with her sister in Switzerland. This is the time of year when the missionaries have their furlough, and even those not on furlough are obliged to go softly during the great heat of July, August and September. We would ask, therefore, for special prayer for them, and for the native Moslem converts, who, as this is the period of the Mohammedan fast, specially need to be borne up in prayer.

Dr. and Mrs. Churcher, who have now for some years laboured in the Regency of Tunis, have agreed to take up medical work in Tangier for the coming winter. This will, we trust, keep the hospital and medical work going there, though I am sorry to say it is only a temporary provision for our great need, as Dr. and Mrs. Churcher feel that, for the sake of their family, they must come to reside in England. Next year Dr. Churcher will have been thirty years connected with the Mission, and it will be a great loss to us to lose his and Mrs. Churcher's valuable services; and while we thank God for this provision for Tangier, it means, we fear, the closing of the medical work in Sfax. Thus we are still further cast upon God for suitable workers, as well as for the means to sustain them. We have several enquiries from various quarters as to going forth to the field, but not many of these cases seem likely to prove suitable, and even those volunteers who might possibly be suitable will probably need further training before going out.

Pastor Nicolle and his family are hoping to go out to Cherchell at the beginning of October. We are very thankful for this strengthening of the forces there. The support of these workers devolves largely upon Christians at home, and, as we said last month, we should like to stir up an

interest specially amongst French-speaking Christians, so that they might pray for and assist in the support of work amongst the natives of a French colony. Mr. and Mrs. Cuendet from Switzerland have for many years laboured in our Mission. We have now as missionary helpers at Djemâa Sahridj, Miss Eymann, from France, and Miss Degenkolw, from Denmark. Miss Marcusson, who labours at Birzerta, comes from Sweden, from whence also she is supported; and now these two new workers from France will add to our Continental fellow labourers.

The country round Tetuan is still very disturbed by the war that is going on between the Spaniards and the Riffs. Our fellow labourers there specially need our prayers.

The Italians are now called upon to pay the expenses of their war in Tripoli, and this paying up is not a very enjoyable business to them. Possibly on account of this there seems to be a slackness in Italian enterprise in Tripoli. One good result of this is that the rents, which went up to exorbitant prices, are beginning to come down again. In France also the people are having to face the expenses of their Morocco enterprise, and this, with other expenses, is causing financial anxiety. It would not be very strange, therefore, if in Morocco also there should be a slackening of French enterprise in the way of expensive improvements. Not only do missions find North Africa a difficult field, but Continental nations find that even in secular affairs these countries are not easily dealt with.

In the notes on the Cash Account for the year, reference is made to our present financial needs. The next issue of our paper will be the October number, published at the end of September, so perhaps it is as well to mention what are the estimated needs of the work for the next ten weeks. We are thankful to say that during the last few days, besides small gifts, there have been some larger ones. Between now and the end of September we need about £1,800 for our general funds in order to meet all estimated requirements. Humanly speaking, there does not look to be very much prospect of this

amount coming in in the next ten weeks; but He who fed five thousand men, beside women and children, with five barley loaves and two small fishes, and did it without being asked, will surely not forget His servants; and we are daily waiting upon Him, especially as He has said "The labourer is worthy of his hire." The missionaries are God's labourers. He will not forsake them, and He will probably supply their needs through His servants.

In regard to the Annual Farewell Meetings, you will see a preliminary notice on page 135.

In our July number I mentioned that I was in part laid aside through severe muscular weakness, and, under doctor's orders, was compelled to spend most of my time reclining. The Lord still sees fit to permit me to remain in a weak state. I am extremely grateful to the very large number of friends who have been con-

stantly bearing me up in their prayers, and shall be glad to have their continued intercessions. I cannot say I have made very much progress yet, but I am hopeful that in answer to prayer God will bless the means that are being used for the restoration of my strength. Meanwhile, the Council of the Mission have very kindly arranged for Pastor F. E. Marsh to relieve me for a time, as far as possible, from the responsibilities of the office. Letters can, however, still be directed to the Honorary General Secretary as usual. If it should be necessary to write to me privately, letters should be addressed to me at my house, as above, but the Council are anxious that I should have as much freedom from business as possible until my health is restored.—I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

An Answer to Lord Headley.

[Lord Headley, an Irish peer, who was for long a Deist, recently embraced the Moslem faith. In reply to, certain printed statements made by him concerning Islam, a Mohammedan convert to Christianity has written the following. Coming as it does from the pen of one trained in Moslem dogma, it possesses a double value and significance, and we have great pleasure in bringing it before the notice of our readers. In its present form it is a translation from the German.]

Some time ago the Mohammedan press announced the conversion to Mohammedanism of Lord Headley of London, and at the same time several articles appeared from his pen, in which he invited Europeans to forsake Christianity and embrace Mohammedanism. In commending Mohammedanism to Christians, he says: "Mohammedanism offers consolation and freedom from bigotry and intolerance. It is the religion of gratitude, faith, and love—the religion of peace."

One cannot believe that Lord Headley has ever had the personal knowledge and experience of heavenly grace and truth as it is presented in the Gospel, for then it would have been impossible for him to find salvation and peace in Mohammedanism, where indeed it is not to be found. From his words one sees that he knows only the externals of religion, not its root; only fine words, not their meaning. For the Koran is composed largely of contradictions, evasions and falsehoods, out of which no one can draw consolation and peace. It is extraordinary that an Englishman—formerly a Christian—should recommend Mohammedanism, when now so many Mohammedans doubt the truth of their religion and ascribe their political de-

cadence to it. I can only think that Lord Headley is not very far-sighted, and has entered Mohammedanism under a misapprehension, for his ideals are not Mohammedan, but Christian ideals. For instance, he calls God our "Almighty Father"; but to call God "Father" is contrary to the Koran and to the spirit of Mohammedanism. Mohammed and the Koran do not in any way acknowledge the relationship between God and man as that of father and son. Such an idea is to them mere blasphemy; they know only the spirit of bondage, not the spirit of sonship. I do not believe that Lord Headley would have called the Koran "God's Word," and Mohammed "the Holy Prophet" if he had lived as a Mohammedan in Mohammedan lands, or if he had learned to know the Koran itself, and the life and conduct of Mohammed and development and spread of the Mohammedan religion from authentic sources, instead of gleaning his information from the modern polemical writings of the Mohammedans, which represent Islam only after it has come under the influence of European ideals.

Lord Headley says that he has found in Mohammedanism happiness and security such as he formerly (as a Christian) never

knew—"freedom from the gloomy doctrines of the various Christian churches"; and, further on, he contrasts "their bigotry, fanaticism, and strife" with the unity of the Mohammedan faith. I can, as a Mohammedan from my birth, a Mohammedan prayer-leader (Imam) and a teacher, testify that this statement does not give a correct view of the case. The unity of Mohammedanism attracts and convinces him; but he surely knows nothing of the many divisions in the two great Mohammedan sects, the Sunnis and the Shi-ites: Mohammed said, when giving different Hadiths (*i.e.*, sayings of Mohammed according to tradition): "My followers will split up into seventy-three parties, and all save one will go to hell." Each of these different parties (in course of time there were more than seventy-three) pretended to be *the* one which would not go to hell.

When Lord Headley speaks of "freedom," he takes it in the sense which is the *pivot* of evangelical teaching, in the sense in which Christ and His disciples used it. But in the whole of the Koran he will not find it, for the idea of freedom as it is understood in the civilised world is entirely strange to the Mohammedan world.

Moreover, I do not understand what Lord Headley means by "freedom from intolerance." If he means freedom of *thought* and *conscience*, surely nowhere can he enjoy a more perfect freedom than in Evangelical England. There, no one hinders him from going over to Islam and inviting the whole of Europe to do the same. If it had been possible, I should have liked to remain in Turkey, my native land, and confess the Christian faith openly before my fellow-countrymen. But when, thirty years ago, I, through reading the Gospel, accepted Jesus Christ as my Saviour, I was obliged, in order to save my life, to leave my home, my relations and my property, and flee to a foreign land. Has Lord Headley not heard that, in Constantinople and in other places in Mohammedan lands, many Moslems who have become Christians have found it impossible to form a community anywhere, but have been persecuted, driven out, and in some cases massacred?

I should like here to quote some passages from the Koran. Sura lxvi. 9: "O Prophet" (so says Allah), "be zealous in strife against the unbelievers, and be hard with them." Sura ii. 212: "It is written that there must be strife." Sura xlvi. 16: "You must either strive with them, or they must become Moslems." Sura viii. 40: "Fight against them—until they all believe in Allah." Sura iv. 91: "If they turn their back" (on Islam) "seize them and strike them dead, wherever you may find them." Sura ix. 5: "Kill the idolators wherever you may find them; seize

them; besiege them, and lie in wait for them in every ambush. If so be that they repent and offer the prayer" (offered five times a day by the true Moslem) "and pay the poor-tax, so let them continue on their way." Sura xxxiii. 61: "Accursed! Wherever they are found, they should be seized and massacred!"

We find also the following verses in the Koran. Sura vi. 39: "Whom Allah will, he leads into error, and whom he will he leads in the right way." Sura vii. 177, 178: "Whom Allah leads, he is safely led, and whom he leads wrongly, they are the lost, and indeed many of the Djinns (spirits) and men were created for hell (Gehenna)."

In the above quoted verses, the Koran challenges men to convert others to Islam by sword and by force, and whoever withstands or backslides must be punished with death. No one is given time or opportunity to search for himself whether the Koran is true or not; either he must accept the Koran or sacrifice his life. According to the last-mentioned verses and many similar ones, belief or unbelief does not lie in the power of man, and therefore there is no need to preach to them, for God created them for hell.

How different the Gospel teaching! When Jesus was not welcomed by the inhabitants of a certain town, the disciples were offended and wanted to punish them; but Jesus reproved them with the words: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them" (Luke ix. 51-56). And again we read: "Who (God our Saviour) will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. ii. 4). There are many similar passages in the Gospel.

Again, there are verses in the Koran which speak against conversion by force. Sura ii. 257: "There must be no compulsion in belief." Sura lxxxviii. 21, 22: "Admonish, thou art only an admonisher; thou hast no power over them." Sura xxiv. 53: "The messenger delivers only the exact message." According to these verses, Mohammed has only to preach and not to exercise authority, and men have the liberty to choose.

In spite of all the efforts in the Koran to make it appear as a Divine revelation, the Mohammedan expounders of the Koran taught, first, that some of the verses annulled the meaning of others, but that none can testify which are the accepted ones and which the non-accepted; and, second, the Hadith says that each verse of the Koran has seven or seventy meanings, and that even the Ulemas (*i.e.*, the learned) know only a part of them. When, therefore, a verse has so many different meanings, how can one be sure that he knows the right meaning? It is astonishing what ignorance of their own

Koran exists among Mohammedans. And yet, how can it be otherwise? For the above-mentioned Hadith states that some of the verses are clear, others obscure, without declaring which are clear and which obscure, for only Allah himself knows the meaning of the obscure ones. Sura iii. 5: "He it is who sends thee the book; in it are plain verses (they are the mother of the book), and others are obscure. Those therefore whose heart inclines to error will follow the obscure ones in it, aspiring after schism and aspiring after its meaning. Its meaning, Allah alone knows."

Jesus says (Matthew vii. 15-20): "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

We will not accept Mohammed as a true prophet because he (as Lord Headley affirms), like Jesus and Moses, came from the East; or because he was of a dark or a fair complexion. But we will judge him by his fruits, *i.e.*, his deeds; not by his words when he confesses God as the One God and calls Him merciful and forgiving, but by his life and conduct; for the devils believe also that there is one God, and tremble. (James ii. 19.)

When we study Mohammed's personal life as we find it recorded in the Koran, the Koranic Commentaries, and Mohammedan tales and lesson-books, we see that he at his death had, besides many slaves, nine wives—according to some Mohammedan historians eleven, or even fifteen. As, however, according to Sura iv. 3, the faithful were not allowed to have more than four wives, Mohammed inserted in Sura xxxiii. 49 the following verse: "O Prophet, we allow you your wives and the slaves whom you rightly possess, whom God gave to you as spoil, and your uncle's and aunt's daughters on your father's side, and your uncle's and aunt's daughters on your mother's side, who emigrated with you, and each believing wife, if she gives herself to the prophet and if he wishes to marry her,—a special privilege for you above the faithful." According to this, he was allowed to have as many wives as he wished; but, according to the Islamic law, all wives must have equal rights. Mohammed, however, freed himself from this duty by inserting the following verse (Sura xxxiii.

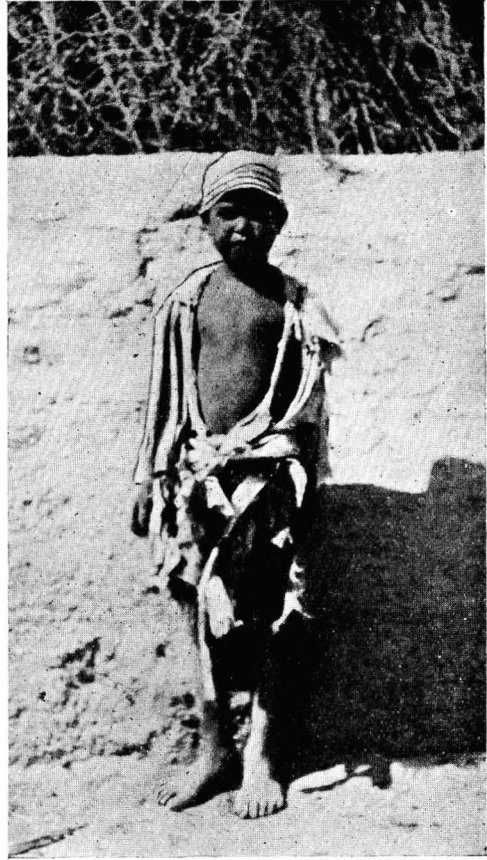


Photo by]

[Mr. A. V. Liley.

A Tripolitan Refugee at Gabes.

51): "Thou canst, when thou willest, separate from them and take to thee whom thou willest, and take them back whom thou hast sent away; it will be no sin for thee. Such behaviour serves more to console them, in order to prevent them from being sad, and to be content with the rights that you accord to each of them."

Lord Headley speaks of bigotry in Christendom without substantiating his charge. But we ask him if it is not bigotry to represent God as one who panders to the satisfaction of man's lusts. Allah had, according to Sura iv. 3, forbidden the faithful to have more than four wives. According to Sura lxvi., however, God Himself ordered Mohammed to act against the law that He had proclaimed as divine, and then to break his vow. Such laws cannot be from God, but from man's own evil lusts. This Allah, who misleads his own messenger and leads him to unrighteousness, can undoubtedly not

be the true and holy God, the Father of our Lord Jesus Christ.

It is astounding that Lord Headley, after himself reading these facts in the Koran, can say that there is a great similarity in the characters of these two leaders, Jesus and Mohammed, and that Islam is the religion of faith, and that the spirit of prayer is its very being.

It is possible that Mohammed's views on the marriage question may appear convenient to shortsighted people; but it is only a deceitful advantage, and the result is demoralisation. We see that there is no family life amongst the Mohammedan nations, and that their sovereigns, following the example of Mohammed, give themselves up to the dissolute life of the harem, and can neither bring themselves nor their subjects up to the level of the Christian nations in the moral, scientific and cultivated sense. In consequence of this, in course of time, one Mohammedan nation after another falls under Christian dominion. The Mohammedans themselves feel that they have no strength for developing, and making sound civilised progress, and they try to imitate Europeans without having the right foundation for such progress; for the sure foundation for the upraising of a nation is a solid, holy, family life, such as is enjoined in the Gospel and practised in Christian lands.

Polygamy and intolerant measures against other creeds, and other teachings of Mohammed's which contradict the Gospel, are no enlargement and improvement on it, calculated to meet the needs of the times, as Lord Headley suggests; but rather a retrogression to the old heathen customs, where the tyrant seizes for himself all that he thinks worth while, oppresses his subjects, and tramples under foot the rights of the weak. The perfectly divine revelation is to be found in the Gospel which teaches, "Whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the Prophets." And the equality of all people, sexes and ranks is taught where it says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Can Lord Headley find two such verses in the Koran? If not, he should leave error, and seek salvation and peace in the truth of the Gospel.

MOHAMMED SCHUKRI EMIRZADE,
German Orient Mission.

Philippopolis, February 15th, 1914.

The quotations in this article are taken from Tafsir i Tibjan—Koran Commentary Tibjan (Turkish), and Minhajd us Sadigin (Persian). The passages quoted from the Koran are taken from the German translation of Max Henning.

A Colporteur's Experiences in Morocco.

[The following experiences are related by Colporteur Timoner, of the British and Foreign Bible Society, in the *Bible in the World*. Colporteur Timoner works out from Casablanca in the towns and villages of Morocco.

The North Africa Mission has several native colporteurs in Morocco. Two are located in Fez, one works in the Sus country, and another in and around Mazagan, and these constitute the abiding memorial of the late Miss Herdman's labours in Fez, and are supported by a fund known as the Herdman Memorial Fund, which needs constant help.]

Wending my way through the marketplace of Casablanca with my stock of Arabic, Hebrew and European Scriptures, I was stopped by a Frenchwoman, who, after looking at the books, asked, "Is it not forbidden to sell these books here?"

"Not at all," I replied. "The Gospel has given liberty to the world, and is now openly sold in every part of it."

"But these are Protestant books, and are therefore forbidden books anywhere."

"No, madame, you are mistaken. I suppose you are a Roman Catholic, since you so speak. Let me explain to you that these Gospels—which are the same for Roman

Catholics or Protestants—are sold openly in Rome."

"Is that so? I cannot believe it."

"Yes, madame, it is so."

"But this is a Protestant book."

"The Bible is neither Protestant nor Catholic. The Bible is *the* Bible—the Word of God. The Gospel is the same for all."

She began to be interested, and questioned me further.

"Does it speak of the Virgin?"

"Yes. See, here are the passages where the Virgin is spoken of."

She was exceedingly surprised to find the Virgin "so well spoken of" in a book considered by her to be Protestant. At last she purchased a New Testament. This is a striking instance of the ignorance in which many women are kept. She seemed to live in the sixteenth century.

Said a Moor: "I know these books. I had one, and as it was of no use to me I tore it up and threw it away."

In reply I said: "I have a Koran, and I have read it, and although I am not a Moslem I have not thrown it away or torn it up."

"Have you read it?"

"Yes."

"Then tell us something about what you read."

"The Koran says that the *Injil* (*i.e.*, Gospel) is the Word of God."

This started a discussion among the Moslems who had gathered round; but I did not sell any books.

A Jew said to me: "I don't pray."

"That's strange," I replied; "why is it?"

"Well, since I came to Casablanca I have given up religion like everyone else; I only care for business."

"Then you will call yourself an infidel. You probably consider Moses, Abraham and Isaac, and all the rest were impostors."

"Oh, no, they were not impostors."

"But you don't believe in them—you believe in money. Money is 'your god now.'"

"No, it is not so; you know—"

"Yes, I know perfectly well. I suppose you have become very rich now, with these new ideas?"

"Not at all."

"Ah, so you have no riches, and no God. . . . Believe me, you need God; don't say any more that you only care for business. Man's greatest concern is to know God and Jesus Christ, whom He has sent. With Him, even if we are poor, we have the greatest riches."

The world had treated this poor fellow badly. I spoke words of comfort to him, and preached Christ to him. He was an atten-

tive listener, and expressed surprise at the teaching of the New Testament which had been hitherto an unknown book to him. He bought a Bible.

I lodged at a *fonda* (farm), whose owner came to my room and said: "I want to buy twenty Gospels. I am going into the interior to-morrow, and I want the books as presents for some teachers whom we shall meet." True enough, next morning I found his brother in charge, who, in answer to my questions, said that the owner had left that morning for such and such a place, adding: "He has been foolish enough to spend a dollar on your books, which are not a bit of use to us Moslems." Needless to say, I was very glad that such a means was being employed to carry the message of salvation to the tent-dwellers in the desert.

There have been many hindrances in this land of upsets during recent months; nevertheless, there are places which I have visited where I have sold more than on previous occasions, showing that the country is much more open to the Gospel message. Moors, who a few years ago would have scorned to look at or touch a Christian book, now buy the Gospel freely and read it without fear. I frequently meet individuals who have some knowledge of the Gospel which they have acquired either by reading it themselves or by hearing it from the missionaries who are scattered throughout the country.

Moslem Teaching about the Lord's Return.

The New Testament gives the death, burial, and resurrection of our Lord as three essential facts (1 Cor. xv. 3, 4) of the Gospel. Moslems generally deny the first two, and in consequence the third, stating that by a trick God put the likeness of Jesus on another person, whom the Jews crucified, believing him to be Jesus. A fourth essential point emphasised in the New Testament is the return of our Lord. Here the Moslem at once agrees with us that the coming of the Lord Jesus must precede the end of all things, and appears to be more clear and convinced about it than are many Christians! But we are disillusioned as soon as we enter into details. Here, as on some other points, the agreement with the Christian faith is only on the surface, and on going deeper, one finds what makes a great gulf.

Our Moslem friend agrees that before the end of the world Jesus is to descend, if not at Jerusalem, in the Holy Land, and that he is to judge; but his judging on earth is for a space of forty years and will be according to the law of Mohammed! Further, Jesus is to marry and have children, to us an utterly shocking idea, but quite in keeping with the

purely human conception which the Moslem has of Jesus. Finally, Jesus is to die, for in Mohammed's burial place at Medina a vacant place is shown reserved for Jesus. This dying is specially upheld against any contradiction on our part. Before the general resurrection, every living being must die—angels, men, and beasts—leaving God alone living. This being so, how can Jesus be an exception to the absolute rule for all creation?

Thus our Lord's *redeeming* death in the past is denied; but they would have him to die, when He who has conquered death and lives for evermore will be leading others finally out of the power of death into everlasting life.

At the final judgment every prophet previous to Mohammed, Jesus included, will be appealed to and will avow himself powerless to help his followers and only able to save himself. Finding all the prophets fail them, all men will turn to Mohammed, by whose intercession his people will enter Paradise. This conclusion is in accord with the Mohammedan religion, which professes to honour all the prophets alike, but sets for-

ward Mohammed as the only one of real and practical importance and relegates all the others to the background.

"The entrance of Thy words giveth light" (Ps. cxix. 130); but of such teaching as the above we may well say that it gives darkness and closes eyes against the true light of the Word. It shows us how little the Jesus of Moslem tradition is like the Christ of the New Testament; and how, instead of the knowledge of the first being a help to acquire the knowledge of the second, it can only be a stumbling-block, one not

found in the path of the utterly ignorant

When a Moslem says, "We believe in our Lord Jesus; we honour him," is it any wonder that the missionary, instead of greeting gladly a truth in common as a stepping-stone to higher things, feels rather that he has met a new obstacle and one difficult to remove?

E. E. SHORT.

Kairouan, Tunisia.

N.B.—These statements are to be found in Moslem traditions and commentaries, but the important and sad thing is that the missionary has frequently to hear and to answer them.

A Sheikh's Testimony to Christ.

Mrs. Ross, my wife, and I recently paid a united visit to a village about an hour's distance from here.

I received a much warmer welcome than on previous occasions. Doubtless the reason was that Mrs. Ross and Mrs. Warren had been regularly visiting that village in order to care for a poor woman who had been badly burnt.

A place was made for myself and the native evangelist on the rough stone bench that formed one side of the public place of the village, and the men and boys closed in around us. The men made the boys sit on the ground in front of us and drove away any who were noisy.

One man who came rather late sat on the ground at our feet and paid great attention.

After we had given our message, the usual arguments were brought forward against the Gospel; but on this occasion we were not without supporters among those who gathered around us, and never before had I

heard men, not professedly Christian, give so clear and so open a testimony to the truths of the Gospel.

A blind *hadj* (a man who has made the pilgrimage to Mecca) led the opposition, as is usual with such characters. He denied in the usual Moslem manner the death of Christ, but the man sitting at our feet spoke up and said, "The Lord Jesus did die." To decide the question, the village *sheikh* was appealed to. He sat quietly by, looking at some books I had given to him. On being asked if Christ died, he answered quite clearly and openly: "Yes, He did die and He rose again from the dead."

However much or little value such an assertion may have, it is, at any rate, a sign of the weakening of Mohammedan power and influence in this country, and shows a breaking away from Mohammedan teaching and tradition.

T. J. WARREN.

Djemâa Sahridj, Algeria.

For the Children.

By Miss F. R. Brown.

I have been asked to write something about the work amongst the Spanish children in Tangier, Morocco. First, let me tell you that there are numbers and numbers of boys and girls with their parents, crowding into Tangier daily from all parts of Spain, seeking employment. They usually live outside the town in little *barakas* or sheds made of wood, built on a square piece of ground. Here, the children can play all day long.

It is my privilege to visit the children and tell them how God in His wonderful love sent His dear Son to be their Saviour. Sometimes the little ones see me coming and call out at the top of their voices, "Senorita," and then they run and tell

their mothers, and there is a big scramble to get chairs and boxes ready to sit down, for they know I have come to read and talk to them about the Word of God. I teach them a verse of that beautiful hymn which I am sure you know so well:

"When He cometh, when He cometh to make up His jewels,

All His jewels, precious jewels, His loved and His own,

Like the stars of the morning, His bright crown adorning,

They shall shine in their beauty, bright gems for His crown."

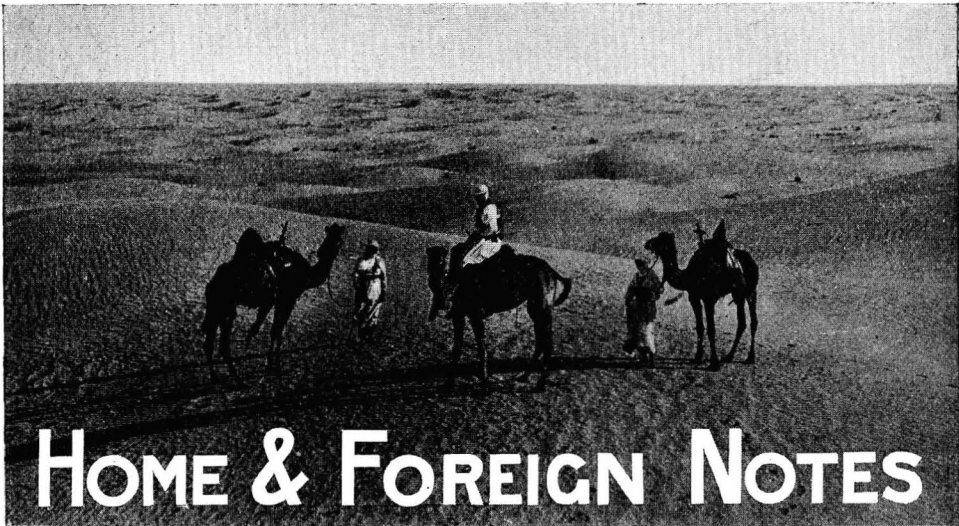
Then we sing it, and afterwards read from the Word of God. Some of the boys and girls attend the Sunday-school and the meetings held in our little church.

Several of them are bright little Christians, and there are others who want to hear about Jesus.

I should like specially to mention one little girl, ten years old. Her Christian name begins with J. She gave her heart to the Lord Jesus about two years ago. She is a member of the children's Scripture Union and loves her Bible very much. She has learned many texts and whole chapters, and can repeat them by heart and tell you where to find them in the Bible. If she can help it, she is never absent from any of our meetings, for she

loves God's house. She is also a worker for Jesus, reading the Bible to her father and mother every day in the home as they cannot read for themselves, trying to bring other children to the Sunday-school and helping in the distribution of tracts.

How I wish I could tell you of hundreds of boys and girls instead of the ones and the twos who love the Saviour like little J——! Will you pray the Holy Spirit to work mightily in the hearts of the Spanish boys and girls in Tangier, and pray, too, the Lord of the harvest to send forth more labourers into His harvest.



HOME & FOREIGN NOTES

Will our readers kindly note that the present issue of NORTH AFRICA is for **August and September**, and that the next number issued will be for October.



Please note that the usual **Monthly Prayer Meeting** at 18, John Street, Bedford Row, W.C., will **not** be held in August. The next gathering will be on **September 3rd** (D.V.), at 3.30 p.m. Tea at 3 o'clock. A hearty invitation is given to all friends of the work who are able to attend.



Our **Annual Meetings** will be held (D.V.) at **Caxton Hall, Westminster, on Thursday, September 24th**. All particulars will be sent to our friends as usual about the middle of September.



ARRIVALS.

Miss H. Kenworthy (from Cherchell) on June 30th.

Mrs. Ross and family (from Djemâa Sahridj) on July 17th.



New Booklet.

We have just issued a booklet (price 2d.) entitled "**Among Kabyles**." It is tastefully got up, with eight illustrations and a map, and deals with the work of the N.A.M. among these interesting people, who, at one time nominal Christians, have for centuries been under the yoke of Islam. At Djemâa Sahridj, in Kabylia, our missionaries for more than **thirty-two** years have been testifying of Christ; and not without results, as may be gathered from this little *brochure*, which aims at giving an unvarnished account of present conditions at this, our oldest mission station.



"WANTS."

If any friends could either provide a **bicycle**, or the money required to purchase

one, it will be a great help to **Miss Eason** of **Casablanca**, Morocco. She writes: "A **bicycle** would be a great help here. The town is so large, and often there is a lot of running about which takes up the time, besides being very tiring in the hot weather. A second-hand cycle would do; but there is the carriage to be considered. I find I could get a very good one here for £9 10s."

* * * * *

Mr. W. T. Fairman, of **Shebin-el-Kom**, Egypt, in a former number mentioned how helpful a motor cycle would be in his work. He now goes further, and writes: "The time is a time for going forward. . . . I should be so grateful for a **Motor-car with tent flap attachments**. There are no light railways in this province, but there are plenty of agricultural roads. By the aid of a car we could get out easily to all parts of the province; by sleeping in the car itself we should be able to stay several days in each place visited, holding lantern services, giving medical aid, and preaching the Gospel." One of his reasons for feeling the need so strongly is that, having undergone an operation for varicose veins, he is not well able to use an ordinary bicycle. His request is a large one, and perhaps might be thought too great; yet possibly some friend who has bought a new car for his own use might be able to help in this matter.



Morocco.

Miss C. S. Jennings writes from **Tangier** on July 2nd: "I am staying a week or ten days with **Miss Jay**. . . . It has been a real joy to me while here to meet the little band

of native Christian women (eight came last Wednesday) that **Miss Jay** gathers round her weekly for Bible reading and instruction in the things of the Lord. They seem so earnest and so ready to receive the Word.

"Such a happy, old, blind man came yesterday to the class. Sitting in the charming balcony leading out of the missionaries' room, I had an interesting conversation with him, he telling me how, for the last five years, **Miss Jay** has been instructing him in God's Word and teaching him of Christ. It has been quite refreshing to one's spirit to have fellowship with this little band."



Tunisia.

Miss E. Whitton from **Kairouan**, who has been staying for a month with **Miss Peter** just outside **Tunis**, writes on July 1st of an interesting interview with a converted Mohammedan: "When waiting for an electric train yesterday in **Tunis**, an elderly man sitting by my side turned to me and said, 'You are English. Do you know the Lord Jesus?' I replied, 'Yes. Do you? What do you know about Him?' 'Oh,' he said, 'He died for me on the Cross.' And, pointing to his hands, he added, 'His hands were pierced there.' I said to him, 'Who told you all this?' And his face lighted up as he said, 'Don't you know **Miss Trotter** of **Algiers**?' I replied that I had heard a great deal about her. 'Well,' he said, 'she taught me all I know. I have a Bible, and I can read it.' As he did not seem to know any of the missionaries in **Tunis**, I gave him **Mr. Liley's** address, and I am hoping very much that we shall hear something more of him."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

That one of the little girls for whom prayer was asked in our March issue (see page 37) has been brought back to **Mrs. Roberts's** "Home" at **Tangier**; and prayer that this child's sister and another old scholar may also be allowed by their guardians to return.

For the French pastor and his wife, who are hoping to settle in **Cherchell** in the autumn, and take up work among the young men and boys of that town.

PRAYER.

For a Moorish woman in **Tangier**, who listens willingly to Christian instruction: that she may be brought to realise that the Lord Jesus is the only Saviour of sinners.

For a blessing to follow the distribution of Scriptures during **Mr. Liley's** recent tour in **Tunisia** and the interviews held by the way.

For the native converts all over North

Africa: that they may be specially strengthened during **Ramadan** to testify publicly their faith in Christ by openly breaking the fast; and that those who do so may be preserved from persecution, or graciously sustained under it.

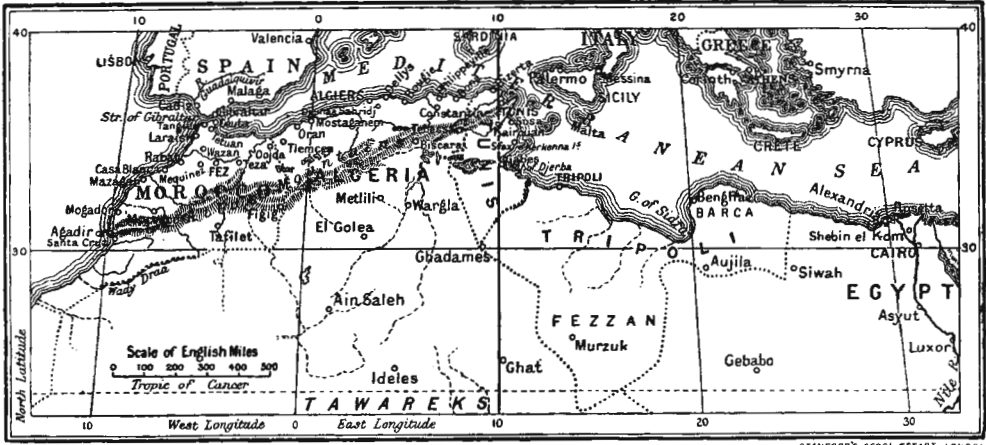
That the Lord would be pleased to lay His healing hand upon **Mr. Glenn**, the beloved **Hon. General Secretary** of the Mission, giving strength in weakness, and, if it be His will, full restoration to health, granting to His servant the consolations and comfort and peace which are the portion of those whose minds and hearts are stayed on God.

That, in response to the many prayers offered, more workers, prepared of God, may come forward to devote themselves to the task of spreading the knowledge of the Gospel in **North Africa**.

That the Lord would stir up His stewards at this time to provide the means that are necessary to carry on His own work.

NORTH AFRICA consists of

MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
and has a Mohammedan population of over 20,000,000.



Stations of N.A.M., Seventeen. In **Algeria**: Djemâa Sahridj, Chercell, Algiers, Tebessa, In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Laraish, Arzila. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

FORM OF LEGACY OR BEQUEST.

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

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

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

ALGERIAN CARPETS, RUGS AND MATS.

These are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office on any day except Saturday, between the hours of 10 a.m and 5 p.m. Any article will be sent on approval; but carriage must be paid both ways if no purchase should be made. Please apply to the Secretary, CHERCHELL CARPET INDUSTRY, 18, JOHN STREET, BEDFORD ROW, LONDON, W.C.

FOR SALE.—A Gold Watch and Chain, valued at £7.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, 148, Holborn, London, W.C., or into any of its branches.

Parcels for transmission to the field can, if not exceeding 11 lb. in weight, be sent to North African ports by Foreign Parcel Post from any post-office in Great Britain. The cost can be ascertained from the Postal Guide.

Boxes and Cases can be sent to the N. A. M., c/o Messrs. A. J. Bride & Son, 39, City Road, London, E.C. Particulars as to contents and value, which must be declared for Customs purposes, should be sent to the office of the Mission. Before sending large cases, friends should write for shipping instructions. A note showing the cost of freight and charges will be sent from the office in each instance, when the shipping account has been settled.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		Bizerta.		Date of Arrival.
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.			
Mrs. ROBERTS	Dec, 1890	Miss L. READ	April, 1886	Miss R. J. MARCUSSON ...	Nov., 1888	With Scandinavian helpers.
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON	Jan., 1892	Kairouan.		
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	Mr. E. SHORT	Feb., 1899	
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec, 1894	Miss H. KENWORTHY	Nov., 1910	Mrs. SHORT	Oct., 1899	
Miss F. MARSTON	Nov., 1895	Algiers.		Missionary Helper—		
Miss ALICE CHAPMAN ...	Oct., 1911	<i>Kabyle Work—</i>		Miss E. Whitton	Oct., 1913	
<i>Spanish Work—</i>		Mons. E. CUENDET	Sept., 1884	Sfax.		
Mr. A. J. MOORE, B.A. ...	April, 1909	Madame CUENDET	Sept., 1885	T. G. CHURCHER, M.B., C.M. (Ed.)	Oct., 1888	
Miss F. R. BROWN	Oct., 1889	Mr. A. SHORBY	Nov., 1902	Mrs. CHURCHER	Oct., 1889	
Casablanca.		Mrs. SHORBY	Oct., 1914	Mr. H. E. WEBB	Dec., 1892	
Miss F. M. PANKS	May, 1888	Djemâa Sabridj.		Mrs. WEBB	Nov., 1897	
Miss M. EASON	Dec., 1910	<i>Kabyle Work—</i>		DEPENDENCY OF TRIPOLI.		
Tetuan.		Miss J. COX	May, 1887	Mr. W. REID	Dec., 1892	
Miss A. BOLTON	April, 1889	Miss K. SMITH	May, 1887	Mrs. REID	Dec., 1894	
Miss A. G. HUBBARD	Oct., 1891	Mrs. ROSS	Nov., 1902	Miss F. M. HARRALD ...	Oct., 1899	
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	ERNEST J. MAXWELL, M.B.	Nov. 1911	
Miss H. E. WOODDELL ...	Jan., 1907	Mrs. WARREN	Feb., 1911	EGYPT.		
Miss KATE FENN	May, 1913	Mr. S. ARTHUR	Dec., 1913	Alexandria.		
<i>Miss Vecchio (Schoolmistress).</i>		Missionary Helpers—		Mr. W. DICKINS	Feb., 1896	
Arzila and Larash.		Mlle. V. Eymann	Oct., 1913	Mrs. DICKINS	Feb., 1896	
Miss C. S. JENNINGS	Mar., 1887	Mlle. E. Degenkolw	Oct., 1913	Miss R. HODGES	Feb., 1889	
Miss K. ALDRIDGE	Dec., 1891	Tebessa.		Miss M. THOMASSEN ...	Nov., 1912	
		Miss A. COX	Oct., 1892	Shebin-el-Kom.		
		<i>With French Pastor and wife.</i>		Mr. W. T. FAIRMAN	Nov., 1897	
		REGENCY OF TUNIS.		Mrs. FAIRMAN	Feb., 1896	
		Tunis.				
		Mr. A. V. LILEY	July, 1885			
		Mrs. LILEY	July, 1913			
		<i>Italian Work—</i>				
		Miss A. M. CASE	Oct., 1890			
		Miss G. E. PETTER	Oct., 1913			

IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER.

IN IRELAND.—Mrs BOLTON.