

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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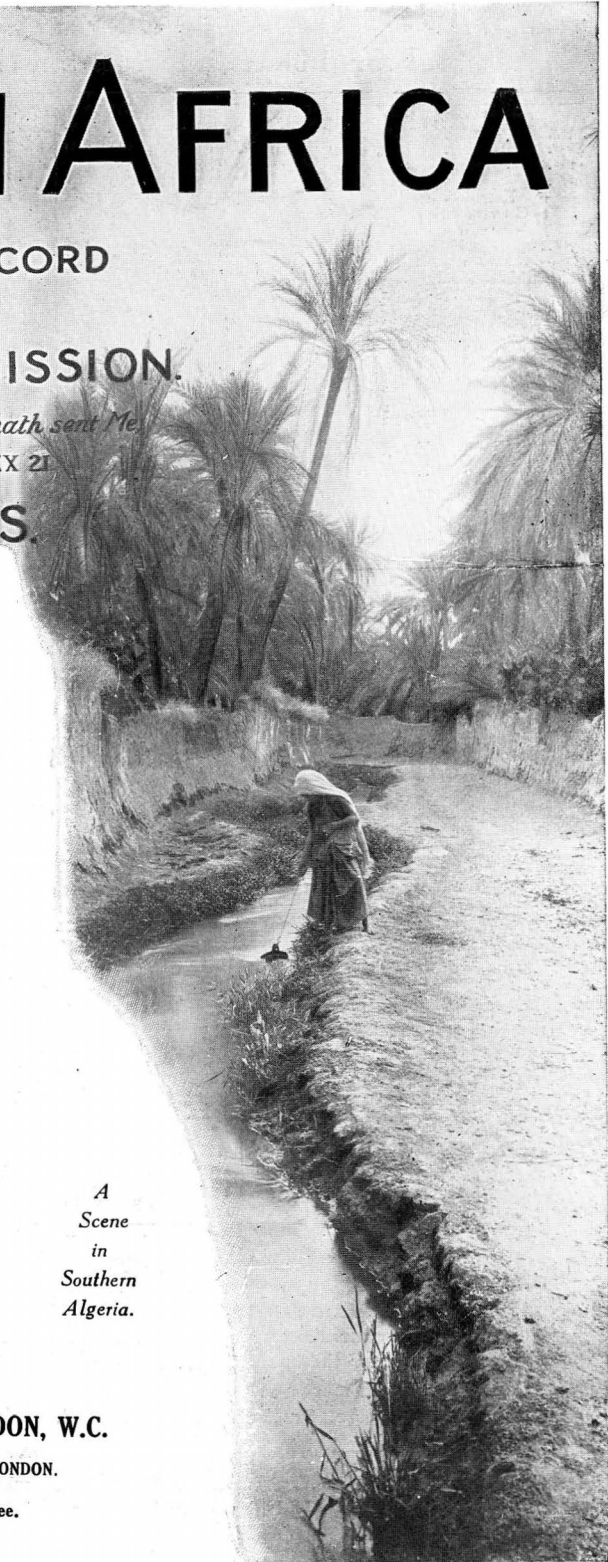




Photo by

Converts' Class at Cherchell.

[Mr. T. J. Warren.]

The Need of the Hour.

By Pastor F. E. Marsh.

"Then they cried unto Jehovah in their trouble."—PSALM cvii. 6, 13, 19, 28.

FOUR times we find the noteworthy expression, "Then they cried unto Jehovah in their trouble"; and if the preceding verses in each case are pondered, there will be found the black cloud of sin; but if the succeeding verses are studied, there will be seen the bright bow of God's delivering grace. The time of man's extremity is ever the occasion of God's opportunity. When all is fair and prosperous we are apt to slacken or neglect prayer, and sometimes to do even worse, to cease to pray, as Daniel expressed it long ago—"All this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth" (Daniel ix. 13).

The one thing that God is teaching us nationally and personally is that we should appeal to Him in passionate and persistent prayer. Trench has well said:—

"Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak and heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

May God help us all, at this time of the nation's trouble, to say with Samuel, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xi. 23).

There are three things which should characterise our praying. Prayer should be—intense in spirit, importunate in supplication, and intercessory in service.

I. *Intense in spirit.* Of Elijah it is said, "He prayed earnestly," or as the margin—"In prayer, he prayed" (James v. 17); and we read that the prayer which saves the sick is "the prayer of faith." This latter word for prayer indicates the condition of the one who prays, as it is also said, the prayer that is "effectual" is that of "the righteous man." Ordinary praying never produces extraordinary results. We need the extra in our praying, to produce results which are beyond the ordinary. We have said that the word for prayer in relation to faith which prevails, suggests the condition, the consecrated state, of the one who prays. Take two illustrations. Of Christ it is said, "As He prayed, the fashion of His countenance was altered"; and of the early Christians, "they—fasted and prayed" (Luke, ix. 29; Acts xiii. 3). Ponder the connection of these two incidental sentences, and it will be found that they suggest that the transfigured life and fitness for service come as the result of absolute separation to the Lord in willing consecration.

It is no use praying unless we pray through, and we cannot pray through to the Lord, if we are not intense in whole-hearted consecration to Him. In crossing the Atlantic with a friend some years ago, he told me of an incident which occurred in his state-room one night. There was an Irish Roman Catholic in the opposite bunk to his, and my friend found, on entering the state-room, that he had already retired to rest. My friend therefore did not switch on the light, but dropped on his knees in prayer. The Irishman was not asleep, however, and when my friend rose from his knees, he said, "I hope you put in a bit of a prayer for me, and that you got through." The man recognised the fact, that if the prayer for him was to do him any good, he must pray through. It is the prayer that prays through that gets the answer through to the suppliant. How often, especially in Canada, have we tried to get a connection with someone over the 'phone, and we have received the answer, "Wrong number," "Busy," "Line being repaired," "Wires down." How like our prayers! We are actuated by wrong motives, or we are busy with our own affairs, or we are not in good repair, or the wires of fellowship are broken. Oh, let us pray to purpose, for if the fire of love is kindled on the altar of consecration, there will be the flame of intenseness in spirit!

II. *Importunate in supplication.* "These all continued with one accord in prayer and supplication" (Acts i. 14). So we read of the disciples at Pentecost. Mark the conjunction. Not only "prayer," but "*and* supplication." The word supplication embodies within it a pressing sense of need. The word is rendered "besought" in speaking of the leper who, with a pressing sense of the need of cleansing, "besought" the Lord to heal him. The consciousness of need will ever make us call for help.

In the parable of the importunate householder who called upon his neighbour for bread to meet the need of his friend who arrived at his house hungry from a journey, at midnight, Christ has taught us that we must be persistent in our pleading if we would prevail in our petitions. Right in connection with this parable, He gave to His disciples instructions which it will be well for us constantly to bear in mind:—

- A. "Ask" in petition.
- S. "Seek" in pursuit.
- K. "Knock" in persistency.

Notice how this asking, seeking and knocking is illustrated in the parable of the importunate neighbour. He asked for bread for his friend's supper, he sought this one thing definitely, and he knocked at his neighbour's door till his prayer

was answered. The man's plea that he was in bed and his children slumbering did not send the petitioner away. He was not deterred by discouragements, or daunted by excuses, or diverted from his purpose by his neighbour's condition; he was determined to get what was needed by his friend, and because of his persistency he got all he asked. Those who knock and run away are a nuisance, but those who get their foot in the door, and will not have it shut, will get the want supplied. When we pray persistently, hold on tenaciously, and grip God's promises believingly, we are sure to win through to unusual blessing.

III. *Intercessory in service.* There are three Greek words rendered "serve" in the New Testament. One of these refers to the service of a priestly attendant, and is therefore an act of worship. As the priest of old represented the people of God, so consecrated believers are called to exercise the ministry of intercession. We are commanded, "first of all" (mark the "first of all," first in place and importance) to make "supplications, prayers, intercessions, and giving of thanks . . . for all men" (1 Tim. ii. 1). Here the child of God is seen in a five-fold relationship: (1) as an orderly saint, in putting the prayer life "first of all"; (2) as a humble beggar in his "supplications"; (3) as a communing friend in his "prayers"; (4) as an interceding priest in his "intercessions"; and (5) as a grateful worshipper in his "thanks."

There is no ministry that is so important as the ministry of intercession. It takes the pleader beyond the place of personal need, to the plane of others' necessities. Some time ago, when on a missionary tour with Dr. Simpson of New York and Dr. Glover of China, we were holding meetings in Edinburgh. One afternoon, a Scotchwoman from a distant village asked me if Dr. Simpson or myself would pray for her, as she was sick in body. We knelt together in the vestry of Charlotte Street Baptist Chapel, and prayed. The good woman was asked to pray. She began, and we expected she would pray for her own personal ills and need; but no! she did not. She prayed for her minister, her friends, and named some unconverted children, and urged many pleas and petitions; but not a word for herself, until just at the last, when she said, "If you can do anything for me too, Lord, be pleased to do it, for Jesus' sake." She forgot her own needs in thinking of others, and in praying for them her own prayers for herself were answered. She got healing in her body, life and blessing in her spirit, and went away rejoicing in the Lord. Unselfish intercession always leads to personal receiving. In praying for others we become a channel of blessing to them, and as the blessing flows to them through the medium of our intercession, the aroma of the benediction leaves its fragrance behind in our own spiritual life.

A New Mission Station.

KABYLE WORK.

During this autumn the North Africa Mission is opening a new station in Kabylia. For more than ten years, Mr. and Mrs. A. Shorey have been labouring in the town of Algiers among the large shifting native population, and among French lads and Jewish children. But the time seems to have arrived for a forward movement in Kabylia. The blessing which has followed the work of the mis-

sionaries at our oldest station Djemâa Sahridj,* and the great need of the people in the country districts of Kabylia both point the way to further efforts to evangelise these Kabyles, on whose behalf, indeed, the Mission was originally started.

Mr. and Mrs. Shorey both have a knowledge of the language and of the

* Our new booklet, "Among Kabyles," gives an account of the work at Djemâa Sahridj.

country, and though it is with regret that they leave Algiers, the scene of years of happy service, it is with a good courage that they are embarking on this fresh enterprise. As far as possible, M. Cuendet, and Said, the native evangelist, will gather up the threads in Algiers.

The French village of Boghni, which, after much prayer and careful consideration, has been fixed upon as our new centre, lies in a narrow valley nearly surrounded by mountains, the great Djur-Djura lifting up its head above the rest. It is about eighteen *kilomètres* (eleven and a quarter miles) from Dra-el-Mizan, a village of some importance lying south-west of Djemâa Sahridj. Several small villages are within easy reach, and there are nine oil factories in the immediate neighbourhood which employ a consider-

able number of natives during the olive season. Lying as it does in a valley, the climate is hot and trying, but there is a plentiful water supply. Land has gone up a good deal in value during the last few years, owing to the profit made in vine-growing; but the Mission has been able to rent suitable premises at a reasonable figure. A few French Protestants are living in the village, and there is one native Christian. When Mr. Shorey visited the place in the spring, he found the inhabitants quite ready to give him a hearing.

The special prayer of the Lord's people is asked for this undertaking; that wisdom and tact may be given to our workers, and that the hearts of many of these Kabyles may be opened to receive the Word of the Lord.

"SENT AWAY PAUL" . . . "PAUL WAITED" . . . "PAUL STOOD."

(Acts xvii. 14, 16, 22.)

The Apostle in these three suggestive sentences is seen in three relationships. First, he is seen as an itinerating missionary, moving from one place to another in the Lord's service; second, he waits, as a fellow-labourer (but not in idleness), for his brethren to come to him; third, he stands up as a faithful witness for his Lord in testimony.

The above words may represent the threefold condition of the missionaries at this time. There are those who are standing in faithful testimony, like Paul on Mars Hill; there are those who are waiting at home for the advantageous moment to return to the Field. Of the waiting ones are our sisters, Miss Mellett, Miss Denison and Miss de la Camp. We deeply sympathise with our last-named sister, who will not be able to return till the war is over, as she is of German nationality; our other two sisters are waiting to hear that the way is open for them to return to Fez. Mr. Moore writes from Tangier that it would not be safe for our friends to travel inland until a military escort is going up-country.

By the time our readers receive this

issue of the magazine, Dr. and Mrs. Churcher will probably have reached Tangier, where Dr. Churcher is taking charge of the work associated with the Tulloch Memorial Hospital. Miss Brown has already returned to the work among the Spaniards in Tangier, and Mons. Cuendet has also returned to Algiers. Miss Kenworthy sailed for Algeria on October 29th. Miss V. Eymann, who was formerly a Missionary Helper, but was appointed a fully recognised missionary at the Council meeting in October, is returning to Djemâa Sahridj. At the time of writing, the dates are not fixed for the return of Miss Case to Tunis, Miss Hodges to Egypt, and Mr. and Mrs. Webb to Sfax; but these friends are expected to leave before the month is out, if the funds come in.

We mention these workers by name that our friends may remember each personally at the Throne of Grace. There is no ministry so effective as prayer; it is far-reaching in its effective blessing, and it is a ministry in which all can take part. Pray, brethren, pray.

F. E. M.

A Kabyle Convert and his Family.

The accompanying photo is that of one of the early converts from Mohammedanism in North Africa.

He has recently, after several previous fruitless efforts extending over a period of fifteen years, succeeded in obtaining his naturalisation.

As the native convert often excuses his

have the moral courage to live in the full enjoyment of the twofold liberty thus accorded to him, and that he may also give his wife and family the full benefit of his enfranchisement.

The particular difficulties of missionary work in Moslem lands make the convert to a large extent dependent on the missionaries, especially in the early years of the work. It is no easy matter to get them to understand that there is a limit to the extent to which they can be helped, and that the time is come when they should begin to take the work to heart seriously as a solemn and God-given responsibility, and recognise that until they do so the country will never be fully evangelised.

We therefore earnestly seek the co-operation of the Lord's people in prayer that the native Christians might become :

More diligent students of the Word of God;

More earnest in prayer and more zealous in work;

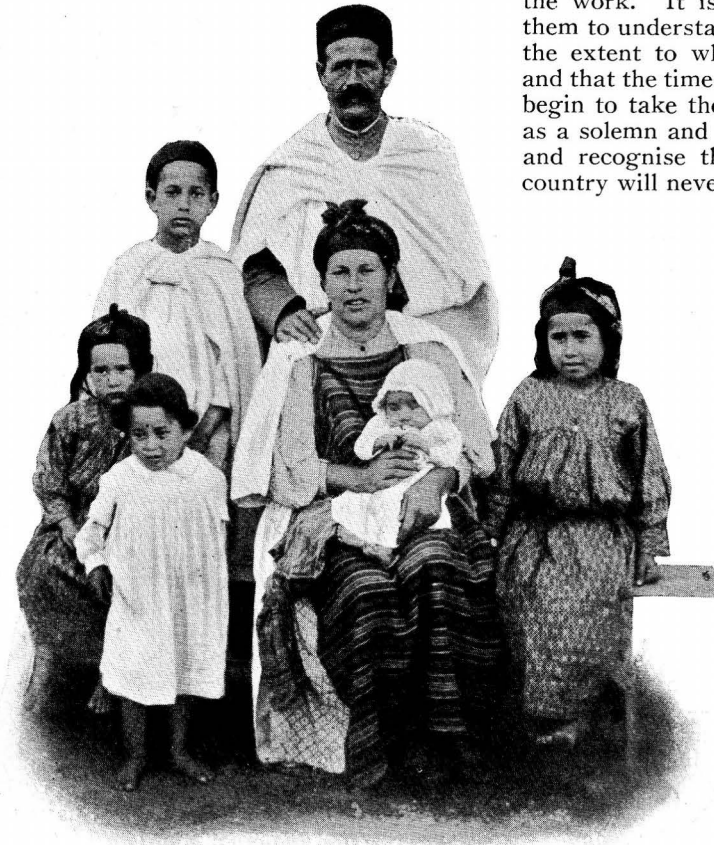
More anxious to make progress in all Christian graces, and

More desirous to be separate from all that savours of Mohammedanism.

Mohammedanism is essentially selfish, and utterly unconcerned as to the welfare of others.

This characteristic too often persists in the convert who,

being saved, is satisfied, and does not seek as earnestly as he might and should the salvation of others. It is the missionary's aim to point out to him his responsibility towards his fellow-countrymen. May God grant that each native convert may be under the power of Christ's constraining love!



lack of progress on the ground of the dead weight of Mohammedan influence and custom against which he has to fight, we would ask for special prayer for this man, who had previously been freed from Mohammed's spiritual claims by Christ, and who is now legally free from all native jurisdiction. Let us pray that he may

Jottings from Cherchell.

By Miss Ethel Turner.

During the month of Ramadan, eight of the carpet-school girls came every day and ate and drank on our premises. They came straight from their work, instead of going to their homes, and stayed for two hours until it was time to return to work. The first few days they were more or less fearful, and we were in much prayer, not knowing what might happen should their relatives learn that they were systematically breaking the Fast. We had clearly explained to them that if their parents questioned them they must speak the truth and believe that God would protect them. Otherwise they had far better fast. It was most remarkable that not one of these girls, as far as we can hear, was challenged during the whole month. Of course, we long for them to break the Fast openly before all their people; and in God's strength and time that must come. But it was a real encouragement to us to have the proof that not one of the eight girls had any faith in the Fast for salvation, and that each of them would gladly have broken it in her home had she not feared that she would be *forced* to fast, and probably be forbidden ever to come to us again. The women were less courageous than the girls, but their difficulties were greater, being under their husbands or other male relations.

F—— (the woman who was operated on some time ago for cataract) came to us often, and had coffee, eating sometimes K——'s portion, for K—— was afraid to eat before others, lest her brother, who has persecuted her much, should make her life unbearable. K—— owned her fear, and yet longed to get over it, and prayed earnestly about it. One day, as she stepped out of the room where we had been praying, something dropped on the floor. She said, "Oh, I hope my fear will drop away like that." She invited us to go next day, and she would eat before her neighbours. We went, and, after some talk about the Fast, she took something and ate before them. One of them exclaimed, "Now, I shall never speak to you again. You are no longer my sister. How can you do such a thing? Aren't

you afraid of something dreadful happening? The other women were in the midst of their cooking operations with food all around, but they would not have dared to eat a crumb or take one drop of water.

Two or three women, professing Christians living in another house, told their husbands (as they did last year) that they wanted to break the Fast, as they were now Christians and did not believe it was obligatory. Their husbands swore great oaths that if they ate they would divorce them immediately. F—— Z——, the most intelligent and brightest in some respects of all who profess to be Christians, came round breathless and white to tell us of what had happened, saying, "I have come to ask your advice. Tell me what I must do." Personally I felt that the confession she had made to her husband (we heard from another woman living in the same house how she had spoken) was worth more than if she had been able to break the Fast secretly.

Dear old A——, her mother, is a type one meets with amongst the old women sometimes who have become "pious." She says she believes in Christ for salvation, in His love and His atoning death, that He is living, etc.; but that she dare not break the Fast, lest she should be grieving God. Even after our simple, reiterated explanations, she says she has fasted since she was a little girl, and could not eat now—*perhaps* God gave the Fast to them, and she is afraid to disobey.

During Miss Kenworthy's absence on furlough, A—— and L—— (two of our native Christian girls) have been taking the infants' class. They have had real joy in this work, and we trust will have a desire for more personal work in their homes. As Miss Read postponed taking her furlough, we were able to keep on all the classes till the end of July.

This terrible war affects mission work in many ways, and we are cast upon God; praying to realise under these *new* circumstances that God is our Refuge and Strength and a very present help. In England we have seen the sinking of differences in a united effort against the enemy. Most striking is the change

here—to us who know something of the pride and bigotry of Moslems and Roman Catholics twenty years ago. When war was declared many feared a native rising, and precautions were taken. At one place a weekly market is held, attended by an average of 2,000 natives. As many as 20,000 came together just after war was declared. However, thank God, so far our fears are groundless, and there have been many proofs of loyalty from the natives, some offering for the front. Loyal letters from notable chiefs have been sent to the papers, and enthusiastic appeals to support France made in the mosques. The French ladies belonging to La Croix Rouge here in Cherrhell organised services to pray for the success of our arms, for the soldiers and sailors, and the widows and orphans. These were held respectively by Roman Catholics, Mohammedans, Protestants and Jews. The town-crier announced the services and gave a general invitation. Each was attended by the Administrateur, Major Commandant, and other officials and officers. The most remarkable and enthusiastic was the service in the mosque. It was crowded, and many outside could not get in. Chairs were taken from the Town Hall for the Europeans, whilst the natives (*all men*) sat on carpets in the foreground near the alcove from which the Mufti and others officiate. All was in classical Arabic except the announcements and translation of the Mufti's address. The mosque was decorated with

French and native flags. The Mufti's address was punctuated by loud, enthusiastic cries from the natives of "*Vive la France!*" and appreciative ejaculations sounding like our English hurrahs. After the translation was read, the Europeans clapped and cheered heartily. There was a kind of liturgy of prayer, responded to by loud "Amen" from the natives. It seemed almost too wonderful to be true that we had seen the Moslem welcome into his sacred mosque the "infidel *Roumis*," and, most wonderful of all, the hated and despised Jew. Scarcely less remarkable was it that the Moslem attended the service in the Jewish synagogue. The French Protestant *Temple* was too small to receive those who might wish to attend, so the service was held in the Town Hall. Crowds came, and in answer to prayer the pastor spoke very powerfully and earnestly. We were thankful, too, that all present had an example of simple reverent worship, and heard the Scriptures read and impromptu prayer from the heart.

We are finding here in Cherrhell more opportunities for speaking of Christ than we can well cope with. We commend the work and workers most earnestly to your prayers—not only ourselves, but all our brethren and sisters in North Africa at this time. Our needs seem greater than ever, and human help seems likely to fail in some directions. Our help cometh from God—the God of Elijah, the God of Jacob, the God of all grace.

The Falling Asleep of Mrs. Eccles.

One of the warmest and oldest friends of the Mission is Dr. W. Soltau Eccles, to whom, I am sure, all the friends of the N.A.M. would like to tender their sincere sympathy in the deep sorrow which has come to him in the falling asleep of his beloved wife. In response to a letter of sympathy from the writer, our brother writes: "The break, after loving fellowship for over forty-eight years, is most distressing. Still, I am sure the Lord has done the best for her and me, and it cannot be long ere, in His presence, we shall be united in more blessed bonds."

The best kind of monument we can pos-

sibly have is that which relates to eternal things; and such a monument is given in the following letter to Dr. Eccles from a Roman Catholic nurse who nursed Mrs. Eccles for thirteen weeks. The letter will speak for itself:—

"DEAR DR. ECCLES,—

"I received from Mabel (Mrs. Eccles' maid) to-day the nice (pictorial) copy of the New Testament, and the sad news of dear Mrs. Eccles' death. I do offer you my sincerest sympathy.

"I know it is all right for her, but it is those that are left behind one feels so sorry for. I shall always look on the Testament with the greatest reverence, for *her* sake as well as for its own. Dear Dr. Eccles, you will, I know, be

glad to hear that God has by His Holy Spirit shown me that I was in error with regard to my faith. I definitely gave myself to Him yesterday, and feel happy and free. It seems so wonderful that I can have the free gift of eternal life. I do understand now that 'It is finished.' Dear Mrs. Eccles tried to make me see that, but I couldn't. Now, however, He has cleared away the mists, and I am free, and ever so happy.

"Please forgive me for ever having rejected your kind words. I remember them now. It is

strange that the Testament should have come to-day, just when I need it so badly. Thank you so much. All good wishes.

"Sincerely yours, —."

Our sister fell asleep on September 17th. We pray that the Lord's own comfort may fill our brother's heart, and that the Spirit's word in 1 Thess. iv. 13-18 may be his joy.

F. E. M.

The Outlook.

"Trials are not toothsome, but they are wholesome." So said a Puritan long since. The Mission is passing through a time of great trial in its inability to send to the missionaries the supplies to meet their personal needs. To meet the personal needs of the missionaries, the expenses of the mission field, etc., and passage money for the return of those on furlough, we shall require the sum of £1,860 before the end of December.

Mr. and Mrs. Webb are waiting to return to Sfax, Miss Hodges to Egypt, Miss Mellett and Miss Denison to Fez. Would not some of our friends like the privilege of sending out these workers? Will you pray about these things? Will you not look up into the face of Him who loved us and gave Himself for us and ask Him—

"Lord, what wilt Thou have me to do?"

The Council have been greatly exercised about the lack of funds, and have had to dispense with the services of two of the clerks in the office; or rather, to be more correct, they have decided not to fill the place of one who has joined the Territorials, and to ask the other to resign. The Council, too, have felt it their duty to accept the resignation of the Organising Secretary. The Council asked the Rev. J. J. Luce, one of their number, to write an appreciative letter to Mr. Talbot, which he has kindly done. The last paragraph of the letter to Mr. Talbot expresses the earnest desire of all the friends of the Mission: "We earnestly commend you to our Heavenly Father, and pray that He will guide and prosper your way."

F. E. M.



Photo by]

"Harvest Home."

[Mr. T. J. Warren.

Teaching—Preaching—Healing.

By Miss A. G. Hubbard.

At least twice in St. Matthew's Gospel we are told that "teaching, preaching and healing" was what our Lord went about doing. It was certainly what He sent out His first disciples to do, and as I read the words I can only think that we in our little measure have been sent out to do the same. For "teaching, preaching and healing" seems to cover about all our work among the people here. May we too, as we see the multitudes, be "moved with compassion" even as He was! In describing the work being done here just now, may I speak of *teaching* as being what is given to those who are much with us in our homes or in classes; of *preaching* as witness-bearing to those who hear occasionally, and sometimes just once only; of *healing* as what is being done for the physical help of those we touch? Just an instance or two of each.

In our house just now we have three women living with us, and they get daily *teaching* from God's Word, and then we try to show in daily life how practical a thing the Word of God is; so that really they are continually being taught. Some days ago we had been reading about love to God and our neighbours, and then came the duty of forgiveness, etc. A little later, two of the women had a quarrel, and it was brought to me to settle. But as the intricacies of an Arabic quarrel are far beyond the ordinary English mind, when I knew a little about it, I decided that the fault, as usual, was about half and half; for the younger woman has far too long a tongue, and the elder one has far too short a temper. They quite agreed with me in the abstract, but it was a long time before I could make them apply, in this special case, the teaching we had had about forgiveness and love. At last they were willing to forgive and kiss each other's heads. "But," said the younger, "though I forgive her, I'll never speak to her again." So then I had to begin afresh to explain forgiveness, and to show what it would mean if God forgave us like that; and by and by God's word conquered and we had peace once more. One of the women is almost helpless just at present,

and it is good to see how willingly the other two help her and wait on her. And as kindness and help to a suffering stranger are things that seldom or never grow on Mohammedan soil, may it not be that that, too, is the outcome of the daily teaching, and the outworking of God's spirit of love?

And then the *preaching*—the witness-bearing to men and women in the dispensary, or in the homes of the people. We get some who have heard again and again; others who heard once, years ago maybe, and have only a very hazy idea of what the message was; and others again who have never heard. Mostly, folks listen quietly; I sometimes think the men have a feeling that it is hardly worth while entering into a discussion with a *woman*! But, on the other hand, at times they want to argue—as a man lately, who said he had all the Gospels but could not believe them because the Gospel by John did not agree with the Gospel by Matthew. "How?" I asked. "Why, John speaks of three persons in the Godhead—Father, Son and Spirit; but Matthew speaks of only two—Father and Son, and says almost nothing of the Spirit." Also he said he could not believe the Gospels because we had changed them. Then he got on to a rather useless discussion as to which son of *Abraham* Christians were descended from; then which son of Noah. Till at last I said, "Look here, friend! We had one father—Adam, in whom we all sinned—one Creator, God—one Redeemer, Christ Jesus; and you don't believe the Gospels that tell of Him because you have not read them enough to know what they do say." I find it is often best to cut a discussion short by giving a clear testimony of what God's plan of salvation is, and leaving it there. In a multiplicity of words there is little profit. We often get an opening for the message, too, among strangers, by their saying we are sent here by Government and paid by Government too. This always gives the opening to tell why we are here and who sent us. To all these people we want to be witnesses, showing what

Christ our Lord has done for us, and telling how He waits to do the same for them.

Then the *healing*. Certainly a good deal of help must have been given through the dispensary, or numbers would not keep up as they do after all these years. Even though now there are several doctors in the town, many of the folks put us far above them! Only lately I was urging a woman to see a doctor, and she stuck to it that the treatment she would get from us is far better than what she would get from them; and an elderly man, too, has been coming daily for a fortnight with a bad carbuncle, and when I urged him to let a doctor open it up well, he said he would let no hands touch it but ours, and added, "You need not consult me, but you may just do what you like with it." This reminds me of what a Christian doctor said to me in England last year, when I was saying how the Spaniards were going to have a free dispensary here (it is still future!), and I wondered if it would affect us much. Said he, "You need not trouble. No Spanish Government dispensary can ever com-

pete with one carried on by Christian love." I have already mentioned a partly helpless woman in our house. Her mother brought her to the dispensary about a fortnight ago, and when it was suggested that she should stay with us a bit, she was thankful to accept the invitation. She has been ill over two years. Her two children died two or three months ago from smallpox. Her husband is away "travelling," which, I think, means just that he is tired of a sick wife and has left her—till he wants to come back! Poor woman! I am afraid she won't gain much physically, for she needs a doctor's help; and there is no one here who will do for her what she needs. She is a nice woman, very grateful, and a quiet, interested listener to the teaching given.

I must not write more. These are just a few instances only of what is being done in the work God has committed to us. We do ask the prayers of helpers at home, that all parts of the work and all ways of working may be for the glory of our Master and for the salvation of precious souls.

Tetuan, Morocco.

Illustrations from the Field.

By F. E. M.

"Glad to Have Us."

"Then they willingly received Him." Have you ever noticed the adverbs of time mentioned in God's Word? They unlock many Scriptures, and cause us to enter into the treasure house of their meaning. "Then said I . . ." "Then shall the kingdom of heaven be likened unto ten virgins." It was after Christ had said, "It is I, be not afraid," the disciples "willingly received Him." His "Be not afraid" bids all our fear to be gone. Miss Banks, at Casablanca, in moving into a fresh quarter, says, "The people are coming around us in a very friendly way, and the Jews also are glad to have us." Pray that these "coming around" may receive Christ.

"Full Value."

Friends at home may have but little idea of the difficulty of forwarding money to missionaries just now. Cheques could not be changed at first when the war broke out. One of the missionaries tells us that two banks refused to cash; another bank would cash

the cheque, "if we agreed to lose a certain amount on it," but here the God of Details stepped in, and "a friendly merchant promised to cash all our cheques at full value." The Lord always gives us "full value" on His promises. May we give Him full value in our performances.

"Carried Along."

Miss Bolton of Tetuan writes, in referring to those who have heard the Gospel for years, and yet give evidence of "hardness of heart and indifference,"—"They seem to be carried along by the wave of civilisation (?)." Our sister rightly puts a query mark against the "wave of civilisation." Civilisation without Christ only produces a culture (Germany to wit) which carries past the Lord and His Gospel. "To drift away" (Heb. ii. 1, R.V.) means to go past the place of sure anchorage and safe moorings. When man "goeth onward," under his own lead, he goes beyond the will of God and the Christ of the Word (2 John 9, R.V.: *mar.*).

"A Certain Point."

Our sister, in asking us to pray for "several young women and two young men," says: "There are not a few who seem to come up to a certain point in their belief of the Truth, where they find it imperative upon them to make a decision." "A certain point" does not bring up to the point that is certain. Herod heard John gladly, the stony ground hearer receives the Word with joy; Demas companioned with the apostle; Ananias gave "part of the price"; Judas was one of the twelve; Balaam prophesied; and Israel came out of Egypt, but did not enter the land. Let us pray these young men and women through to the Lord, that they may be all for Him.

"Times are Very Difficult."

"Times are very difficult," so writes one of the missionaries. That is what the Spirit says, "This know also, that in the last days perilous times" (R.V., "grievous times," 2 Tim. iii. 1). The words "perilous" and "grievous" do not convey all the meaning of the original. The same word is rendered "fierce" in speaking of the demoniac. He was so "fierce" that no man could pass by where he was. We find something grieves our hearts, and we may be exposed to a peril, but when we meet something that is "fierce" we must expect opposition, a fright, blows, and heart-ache. "The times" only tell us that the time of the Lord's coming draweth near.

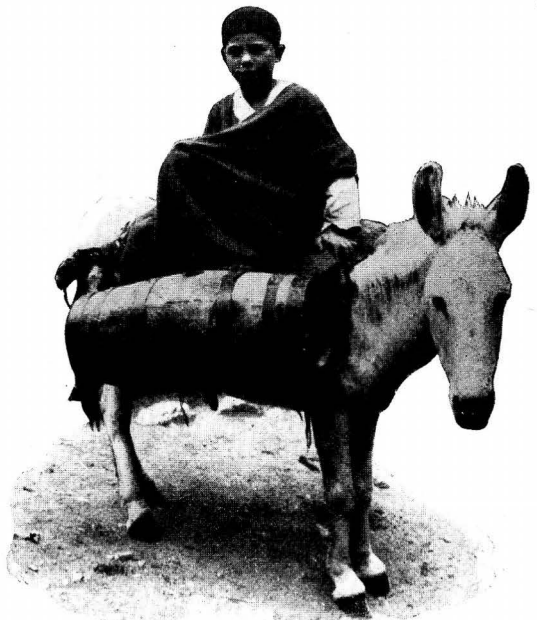
"Shall not the Judge of all the Earth do right?"

The ideas of God held by ignorant Moslems are derived more from the current traditions and stories that pass from mouth to mouth than from the theology buried in books and taught to students. Further, these ideas, based on and propagated by these stories, are above all else that which determines the people's attitude towards God and which influences their motives and actions. There are many stories about God and His dealings with prophets and other men in circulation among Tunisian Moslems, and from time to time one hears the same story (with perhaps slight variations) from different people.

Here is the outline of one such story told to illustrate how God makes justice to run in the earth:

Moses wishing to see how God executed justice on earth, he was told by God to go down to a certain place and watch. A horseman passed that way, and while he stopped to rest, hung up on a tree a purse of money. On re-starting he forgot the purse, "God made him forget it." Shortly after, another man passing by saw the purse, took it, and immediately went off with it. After he had disappeared, there arrived a poor countryman, and while he was there the horseman returned, seeking his money. He questioned the countryman, who naturally denied any knowledge of it, but the horseman did not believe him, drew his sword and cut off the poor man's head. Moses re-ascended to God and questioned how this could be justice—an innocent man killed and the thief escaping with the stolen money? God answered, "The father of that countryman killed the father of that horseman." Behold God's justice and the prophet silenced!

With such stories as this, Moslems uphold



A Young Algerian Water-carrier.

Photo by M. Goodman, Esq.

and are held by utterly distorted views of God's judgment, and while proclaiming God as the supreme Judge, the truth proclaimed exercises no salutary check on their conduct. How far the moral (?) here falls short of what the Mosaic law and the Old Testament teach us of God's rule and judgments, where such a visiting of the sin of the father on the child is forbidden (2 Chron. xxv. 3, 4; Deut. xxiv. 16), and where hasty and private

vengeance is checked, and where, when God uses unjust and wicked men as His instruments of judgment, these men are themselves in turn punished (Is. x. 5-19). Such stories hold up to admiration as *God's* ordering, what we should condemn if a *man* ordered

or permitted it. In telling them, Moslems show that they do not know the one true God whom they profess to worship. How can they know Him, when they reject the Son, who alone reveals God, the Father?

E. E. SHORT.

NOTICE OF BOOKS.

In the Vulgar Tongue. A popular illustrated Report of the British and Foreign Bible Society. 1913.

As stated in the Introductory Note, this little volume is intended to give a bird's-eye view of the leading features of the work of the British and Foreign Bible Society. These leading features are—the Translating, Printing and Circulation of the Scriptures—and they are here clearly outlined and presented to the reader in a pleasing form. The chapter on Translating, entitled "In Simple Speech," contains some interesting instances of the difficulties occasionally met with by those who translate into "barbarous tongues." The Section "At Humble Doors" deals with Colportage work all over the world, and from it we learn that during the year more than four and a quarter million copies of the Scriptures (or portions) were sold by these "wandering Bible-sellers."

The usual statistics are given in the Summary at the end of the book. The receipts of the Society have risen to £275,447, the largest income ever received in any normal year. During 1913, 69,935 more Bibles, 8,121 more New Testaments, and 980,615 more portions of Scripture were issued than in 1912, the total

being just double that of fifteen years ago.

The book is well illustrated and printed in clear type. E. F.

Messrs. Morgan and Scott have recently issued in a cheaper edition *The Life of D. L. Moody*, by his son. It is amazing that a book with over 500 pages and so admirably bound can be issued at 2s. 6d. net. Needless to say, it is full of thrilling details concerning the world-famed evangelist. It seems to us that the re-issue of this biography in this form is most opportune, as in the revival which is certain to take place at the close of the present terrible European conflict, the methods used by D. L. Moody, and the Divine power of which he availed himself, will not be superseded by any changed circumstances in which we may find ourselves. Moody preached the Gospel with eternal results, and we trust the day is not distant when we may again see the forth-putting of similar Divine power upon all the nations ere the close of the present age.

We should be glad to hear that this biography has reached a circulation of many thousands, for it cannot fail to be an abiding source of inspiration to every prayerful reader. E. A. T.

For the Children.

By Mr. Sydney Arthur.

It may interest some of the children at home to have an account of some of our boys' games in Algeria. I have heard of children who imagine that lions are to be found in all parts of Africa, and therefore they do not think games are possible. In our part of Africa, all the lions were killed many years ago.

There are many native games which would be fresh to you, but I had better not try to tell you about these, as I have not been here long enough to learn all about them. Quite recently we started a "games afternoon," and the boys meet now every Friday afternoon at four o'clock.

We manage to get some very good games at cricket, although the boys are all what you would call "butter-fingers."

We use our wood-box for a wicket, and the bat is made of a piece of board. If any boy who plays with cane-spliced bats and ash wickets thinks such a game not worth playing, we should like him to join us some day, and then he will see how much we enjoy ourselves. Perhaps he would like to field on the boundary. This is the favourite fielding position here, because (and this is a great secret) figs are growing quite close by, and these figs, when they drop, are very soon eaten!

When I was at Tazmalt, we played football once or twice, and the boys were delighted with the game, and said, "It is better than cricket, because there is more running about." When we once started, there were no stoppages, except for goals and—you would never guess the other

thing we stopped for—to give the boys time to pull out the thorns that had run into their feet, for they played barefoot. We got very hot over these games, so I used to stay in goal—the coolest position.

Tug-of-war played over here is very exciting. The boys do not stop tugging when they have pulled their opponents over the line, but continue to drag them along for many yards. That is the real victory! A few days ago, one of the boys from the losing side saw an opportunity of helping his own party. He detached himself, and went over to the other side to knock away their hands! Of course, this was not allowed, for we must teach them always to “play the game.” Other games we have tried have been leap-frog, jumping, etc. The other day, walking along one of the streets, one of the boys said, “Come, let us play leap-frog here.”

But we must stop talking about games, and talk for a minute or two about the future. Neither Kabyle boys nor English boys can always be playing games. There are many other things to do which are not quite so pleasant. Lessons, home duties, and later, it may be, business life. We must not forget that boys grow up and become men. What kind of men? With these games we are hoping to gain the confidence of the boys, so that in telling them of the Lord Jesus Christ we may be able to reach their hearts. Soon they will be men; and then, if they have not found a Saviour, they will be wicked and sinful men. Will you pray that we may be able to win them for the Lord Jesus Christ.

Djemâa Sahridj, Algeria.

P.S.—After all, we have one lion left in North Africa (see 1 Peter v. 8).

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 18, John Street, Bedford Row, W.C., on Thursday, December 3rd, 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.



It has been judged advisable, in view of the shortage of funds, that the present number of NORTH AFRICA should cover the months, **November and December**. Our next issue, therefore, will appear in January next.



Our readers will, we feel sure, be looking for news of our beloved **Hon. Secretary, Mr. E. H. Glenny**. He is still suffering from severe muscular weakness, and his condition calls for considerable concern, but since the beginning of October there has been slow but steady improvement.

The continued, earnest prayers of God's people are asked—that the Lord would graciously comfort, support and strengthen His dear servant at this time, and if it be His will, restore him again to his beloved work.



DEPARTURES.

Miss F. M. Brown left for Tetuan (*Spanish Work*) on October 10th.

Dr. and Mrs. T. G. Churcher left for Tangier on October 23rd.

Miss H. Kenworthy left for Cherchell on October 29th.

The **Organising Secretary's** present engagements for **November and December** are (D.V.) as follows:—

November 1, 2—Brighton.
 „ 4—Thornton Heath.
 „ 8, 9—Tunbridge Wells.
 „ 10—Brighton.
 „ 12—Rochester.
 „ 16—Blackheath.
 „ 18—Acton.
 „ 19—Notting Hill.
 „ 22, 23—Boscombe.
 „ 29, 30—Swindon.
 December 2—Shoreditch.
 „ 3—New Southgate.
 „ 13, 14 and 17—Stratford.
 „ 20—West Thurrock.

He will be glad to receive invitations for any of the vacant dates.

He has recently visited and had encouraging services and meetings at the following places:

September 30—Metropolitan Tabernacle.
 October 18, 19—Ascot Baptist Church.
 „ 20—Friends' Meeting House, Colchester.
 „ 21—Kensal Rise Tabernacle (with Mr. Webb).
 „ 25—South Park Chapel, Ilford.
 „ 26—Edinburgh Castle, Limehouse, E.

Mrs. Simpson has the following engagements for November and December:

November 1 and 4—Birmingham.
 „ 8—Manchester.
 „ 11—Rotherhithe.
 „ 16—Blackheath.

November 19—Forest Gate.
 „ 22—Southend.
 December 3—Stratford and Highgate Road.
 „ 10—Romford.



Amidst the many losses sustained by the N.A.M. this year, we have with great regret to announce the decease, which took place on the 20th Sept., of our valued helper, **Miss Tighe**, the Honorary Secretary of the Workers' Union. This Union sends out parcels of clothing, &c., for the personal use of the missionaries and their families; and time after time it has proved that the articles sent out were the very things that were most required. Miss Tighe will be long remembered by the missionaries on the Field for the valuable work which she so devotedly carried on for the last fourteen years. When God removed her sister (who originated the Union) early in 1900, Miss Tighe kindly at once took the management of the Union, and has devoted herself ever since to this useful service.

We are glad to know that her niece, **Miss Una Tighe**, hopes (in conjunction with Mrs. Bridgford) to undertake the secretaryship of the Union, and parcels can be sent to her at **The Priory, Christchurch, Hants.**



In addition to the home call of Mrs. Eccles and Miss Tighe, we have received intimation quite recently of several other helpers "passing on."

Mr. Richard Cory, J.P., of Cardiff, was well known to a world-wide circle for his benefactions; and many Churches, Societies and Missions will miss his contributions, as they did those of his late brother, Mr. John Cory. Though Mr. R. Cory was not as large a donor to the North Africa Mission as was his brother John, who contributed liberally in his lifetime and left a legacy of £2,000 on his decease, yet we received from him some help year by year.

Another valued friend is Mrs. Caley, of Tunbridge Wells, who entered into rest on September 12. She was the mother of the late Miss Caley, one of our early missionaries, and ever since her daughter's death has been instrumental in securing the support of a bed in her memory in the Tulloch Memorial Hospital, Tangier. We hope that her sister, Miss Twinch, will be able to secure the continuance of this help, which is mainly from friends at Tunbridge Wells, where the late Mrs. Caley had for many years resided.



Miss E. Craggs, a sister of Mrs. Simpson and an independent worker, who was of great service during the trying times lately passed through by our workers at the Tulloch Memo-

rial Hospital, Tangier, returned to England about a fortnight ago in very poor health. We are glad, however, to learn that she is already much better, and we trust that she will very shortly be fully restored.



We have pleasure in informing our readers that Mr. James Liley, the only son of Mr. A. V. Liley of Tunis, who has been studying medicine at the London Hospital, has now completed his medical course and obtained the degrees of M.R.C.S. and L.R.C.P. Dr. Liley is at present working in connection with the Islington Medical Mission, but he is looking forward to medical mission work abroad later on.



"WANTS."

Good photographs from the field are of considerable interest to the reader of missionary literature, enabling one to form some idea of the surroundings of the worker abroad. Among our best missionary photographers is **Mr. T. J. Warren**, of **Djemâa Sahridj**, some of whose photos appear in our present issue. Mr. Warren is labouring under some disadvantage for want of a good up-to-date camera. He writes that he would be most grateful for "**a good quality hand camera, reflex or magazine pattern preferred.**"

Will any friend who may be able to help in this matter kindly communicate with the Secretary at the Office of the Mission.



"THANKS."

For another kind gift of drugs from our friend, **Mr. J. Calow** of Redcar, who has sent a parcel of the value of £11 12s. 10d. for the use of Miss L. Read at our mission station, ChercHELL, Algeria.



Morocco.

In a letter from **Mr. A. J. Moore**, posted shortly after his return to **Tangier**, he writes:

"The people are regaining confidence and returning to the normal state of things, in spite of the distress caused by want of employment and high prices of food. This returning feeling of security seems due to the following causes:—

"(1) The encouraging news from the theatre of war, as to the steadiness of the allied troops.

"(2) The fact that the food and trade routes on the high seas are kept clear by our fleet, and that provisions here—in spite of inevitable delays at times—may be counted upon in fairly adequate quantity.

"(3) The expulsion at the beginning of the war of the German *chargé d'affaires*, his entire suite, all German subjects (practically) and suspected aliens. This was done most successfully, and without bloodshed. The success of this move is due to the coolness and alertness of the French here and in Casablanca—aided in every way by the Spanish authorities, and by the Moorish notables, with the Basha at their head. This removal of the Germans on a French man-of-war was carried out in as public a manner as possible (while due courtesy was observed), in order to impress the on-looking Moors and the tribes round about us, and in all Morocco, with the notion (a true one) that France, not Germany, is the dominant foreign power in Morocco. This, coupled with the Sultan's declaration of war on Germany, has settled public feeling, which seems on the whole thoroughly anti-German—at any rate on the part of the Moors. I believe there is a party among the Spaniards who, misled by a popular halfpenny illustrated paper, manipulated by Jesuits, has pro-German sympathies.

"(4) The very successful chastisement of the Moorish marauders on the frontier of the Western Spanish zone (towards Arzila), who endeavoured to molest the convoys bringing provisions to the Spanish troops. This took place last Sunday: the cannonading could be distinctly heard from here.

"The authorities have formed a tariff to regulate the prices of foodstuffs here. I believe further steps are to be taken in the matter of facilitating the arrivals of more abundant supplies, chiefly due to French initiative. . . . I feel very grateful to Mr. Barkey for the kind way he has looked after the work among the Spaniards during my absence. By the Sunday-night services and by visitation he has encouraged the people and kept them together. Another factor in the spiritual work among the Spaniards has been the weekly gathering for prayer held at Mrs. Goldstein's house. Prayer was specially offered by the Spaniards for the safety of Dr. Goldstein and his son and for the cessation of the war. Now the prayer for Dr. Goldstein is turned into praise, as we have good news of him and his son."



Algeria.

Mr. A. Shorey writes from El Biar (near Algiers) on September 24th: "We are hoping to send our goods to Boghni on October 6th, and expect to be there ourselves by October 10th. . . . Things are quiet here. Some of the French wounded are being sent to Algiers, and this week the first batch of German prisoners are arriving. This is, no doubt, done to keep the natives quiet and show them that the Germans can be beaten. . . . We

very much need prayer at this time for the new work we are about to take up, specially at such a time when evangelising may be very difficult amongst the Kabyles. We go forward in faith, believing that the Lord will open up our way." [See page 155.]



Good news has come from Cherchell in respect to the Carpet Industry work. Some anxiety had been felt as to the wisdom of continuing the making of carpets and rugs during the war, as it was feared that there would be little sale of these at a time of financial stress. To close the work, however, would have been a matter of great regret, as the women and girls would have been thrown out of employment and exposed to many temptations. Help has come from an unexpected quarter.

Miss Ethel Turner writes on October 19th: "The other day a 'Commandant' came here, and after much arrangement he ordered us to use up the whole of our stock of wool and cotton in making coverlets for the soldiers. He said that, if we had not been able to do this, he would have been obliged to requisition our wool; and though he would have paid for it, all the native girls and women would have been without work. . . . *So has God wrought for us.*"



Tunisia.

Mr. Short writes from Kairouan on September 22nd: "I have had my shop open during the mornings of the last week or two, and have had many good opportunities of conversation with old acquaintances who seem glad to see me back.

"There has been a great crowd of countrymen near our house the last two days, at one of the centres for the distribution of Indian corn. This is distributed for present food; a distribution of barley for sowing will come later. There certainly will be during the winter considerable want owing to the lack of work and slackness of business caused by the war. The winter and spring will be a failure as regards tourists, and this will greatly affect a number of folk. We are considering how best we can help under these circumstances; of course, a certain number of cases will come before us."



Tripoli.

Miss F. M. Harrald writes from Tripoli on October 4th: "I began visiting on the first of September and gave that week wholly to it, as I get very little time for visiting when classes and medical mission are in full swing. I feel that it is a very important work, for with a little tact, one can find so many

opportunities of pointing out the way of salvation. I was specially encouraged with the welcome I met with in the homes of some of our old girls, now married and with little families. In speaking to these, one feels it is not quite like breaking up fresh soil; many prejudices have been overcome, and more or less foundation laid.

"The second week in September we re-commenced the classes, twenty girls joining the first afternoon, and more have come since. The boys did even better than that, thirty coming to their first class; but they are not so regular as the girls. The third week of September we re-opened the medical mission and had 151 patients that week, and the next week we had 200. Doubtless they will increase when more of the people hear that we have re-opened."



Egypt.

In a letter from **Shebin-el-Kom**, dated September 17th, **Mr. Fairman** writes: "All our work is going on as usual, but up to date only a small proportion of our scholars have returned to school. Government and other schools do not reopen until October 15th. We shall in all probability get an accession to our numbers then. School children do not care

to go to school when they see others still on holiday.

"Our nightly meetings are very encouraging. We are averaging about twenty every evening. I am hoping that the heart-stirrings of the times will lead to a real spiritual revival in many.

"Our new evangelist commenced his duties on September 1st. He is very earnest, and seems a thoroughly converted and spiritually-minded young man, and he is very keen on getting out among the people.

"Instead of diffusing our energies this year over a very wide area—some 120 villages—I am concentrating on three or four large towns, where I hope to be able to hire or loan rooms and hold regular meetings on weekdays and Sundays. The meetings will be held in the evenings, as a rule, and visitation will be done during the day in the town itself and one or two of the adjacent villages. It will be difficult work at first, but in the course of time I hope that, with the Lord's blessing, we shall establish several influential centres of Gospel light. We shall be glad of special prayer for this work."

In our next issue we hope to print an interesting article from Mr. Fairman's pen on "Present Developments at Shebin-el-Kom."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For a Moorish woman in Tangier who seems willing to listen to the truth; and prayer that the life-giving Word may find an entrance into her heart.

That the Lord has been graciously pleased to restore to full health again our sister, Miss Albina Cox, of Tebessa, who was very seriously ill of fever in the summer.

For a Jew at Tunis, visiting the Bible dépôt, who professes to have faith in the Lord Jesus.

For good attendances at the meetings held in the Italian Hall, Tunis; and prayer that more parents may be willing to send their children to the Sunday-school.

PRAYER.

For the medical mission work at Tangier, to be carried on during the winter under the superintendence of Dr. Churcher.

That two or three girls, who were at one time in Mrs. Roberts' school at Hope House, Tangier, but have been taken away by their friends, may be allowed to return.

That the work at the new station in Algeria (see page 155) may be prospered, and that those engaged in this pioneer effort may be encouraged and strengthened.

For the converts at Tebessa; that the Holy Spirit may so work in them that each and

all may grow up into Jesus Christ in all things.

For the work at Shebin-el-Kom; that the Lord would bless the effort being made to hold weekly meetings in four or five adjacent villages.

That the Lord would provide for the necessities of the work and the workers in these difficult times by constraining those of His servants who have the power to give liberally of their substance.

That God's richest blessing may rest upon the Hon. Secretary, Mr. Glenny, in these days of weakness and suffering, and that, if it is the Lord's will, he may be restored again to his beloved work.

That wisdom may be given to the Council of the Mission; and that God would grant them the knowledge of His will, and heavenly guidance in all their deliberations.

That the work of the Lord in North Africa may not be hindered by the terrible European war now raging; but rather that events may turn out to "the furtherance of the Gospel" in those lands.

That the Lord would keep His servants, in the midst of much which is calculated to depress, looking to Him alone for spiritual supplies and temporal support, remembering the word of the Apostle, "How shall He not with Him freely give us all things?"

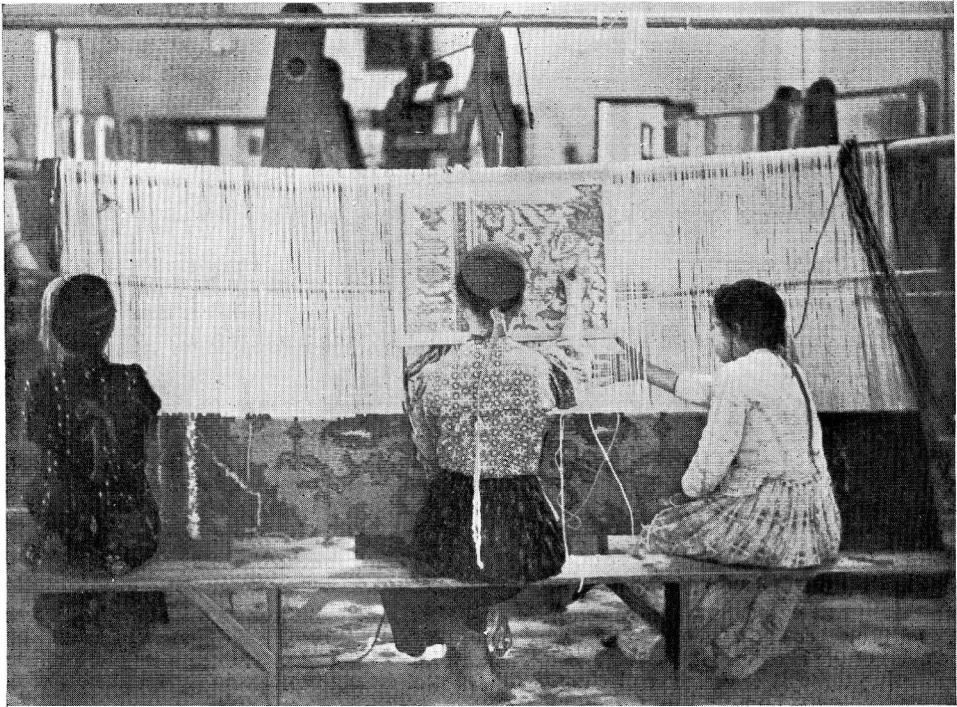


Photo by]

Girl Weavers in the Chercell Carpet School.

[Mr. T. J. Warren.

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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.			REGENCY OF TUNIS.		
Tangier.	Date of Arrival.		Cherchell.	Date of Arrival.		Tunis.	Date of Arrival.	
T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	...	Miss L. READ ...	April, 1886	...	Mr. A. V. LILEY ...	July, 1885	...
Mrs. CHURCHER ...	Oct., 1889	...	Miss K. JOHNSTON ...	Jan., 1892	...	Mrs. LILEY ...	July, 1913	...
Mrs. ROBERTS ...	Dec., 1895	...	Miss E. TURNER ...	Jan., 1892	...	<i>Italian Work—</i>		
Mrs. SIMPSON ...	Mar., 1898	...	Miss H. KENWORTHY ...	Nov., 1910	...	Miss A. M. CASE ...	Oct., 1890	...
Miss J. JAY ...	Nov., 1885	...	Algiers.			Miss G. E. PETTER ...	Oct., 1913	...
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec., 1894	...	<i>Kabyle Work—</i>			Bizerta.		
Miss F. MARSTON ...	Nov., 1895	...	Mons. E. CUENDET ...	Sept., 1884	...	Miss R. J. MARCUSSON ...	Nov., 1888	...
Miss ALICE CHAPMAN ...	Oct., 1911	...	Madame CUENDET ...	Sept., 1885	...	<i>With Scandinavian helpers.</i>		
<i>Spanish Work—</i>			Boghni.			Kairouan.		
Mr. A. J. MOORE, B.A. ...	April, 1909	...	Mr. A. SHOREY ...	Nov., 1902	...	Mr. E. SHORT ...	Feb., 1899	...
Miss F. R. BROWN ...	Oct., 1889	...	Mrs. SHOREY ...	Oct., 1904	...	Mrs. SHORT ...	Oct., 1899	...
Casablanca.			Djemaa Sahridj.			Sfax.		
Miss F. M. PANKS ...	May, 1888	...	<i>Kabyle Work—</i>			Mr. H. E. WEBB ...	Dec., 1892	...
Miss M. EASON ...	Dec., 1910	...	Miss J. COX ...	May, 1887	...	Mrs. WEBB ...	Nov., 1897	...
Tetuan.			Miss K. SMITH ...	May, 1887	...	DEPENDENCY OF TRIPOLI.		
Miss A. BOLTON ...	April, 1889	...	Mrs. ROSS ...	Nov., 1902	...	Mr. W. REID ...	Dec., 1892	...
Miss A. G. HUBBARD ...	Oct., 1891	...	Mr. T. J. WARREN ...	Feb., 1911	...	Mrs. REID ...	Dec., 1894	...
Miss M. KNIGHT ...	Oct., 1899	...	Mrs. WARREN ...	Feb., 1911	...	Miss F. M. HARRALD ...	Oct., 1899	...
Miss H. E. WOODSELL ...	Jan., 1907	...	Mr. S. ARTHUR ...	Dec., 1913	...	ERNEST J. MAXWELL, M.B. Nov., 1911		...
Miss KATE FENN ...	May, 1913	...	Mlle. V. EYMANN ...	Oct., 1913	...	EGYPT.		
<i>Miss Vecchio (Schoolmistress).</i>			<i>Missionary Helper—</i>			Alexandria.		
Arzila and Laraisli.			Mlle. E. Degenkolw ...	Oct., 1913	...	Mr. W. DICKINS ...	Feb., 1896	...
Miss C. S. JENNINGS ...	Mar., 1887	...	Tebeessa.			Mrs. DICKINS ...	Feb., 1896	...
Miss K. ALDRIDGE ...	Dec., 1891	...	Miss A. COX ...	Oct., 1892	...	Miss R. HODGES ...	Feb., 1889	...
Fez.			<i>With French Pastor and wife.</i>			Miss M. THOMASSEN ...	Nov., 1912	...
Miss M. MELLETT ...	Mar., 1892	...	<i>Missionary Helper—</i>			Shebin-el-Kom.		
Miss S. M. DENISON ...	Nov., 1893	...	Miss E. Whittou ...	Oct., 1913	...	Mr. W. T. FAIRMAN ...	Nov., 1897	...
						Mrs. FAIRMAN ...	Feb., 1896	...

IN ENGLAND.—Miss G. L. ADDINSELL, Miss N. BAGSTER, Miss I. DE LA CAMP.

IN IRELAND.—Mrs. BOLTON.