

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 July 1st to 31st, 1915.

GENERAL FUND.			1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.	
July.	No. of	Amount.	July.	Receipt.	£ s. d.	July.	Receipt.	£ s. d.	July.	Receipt.	£ s. d.	
			12	Brought forward	76 18 3	27	Brought forward	1,138 16 4		Brought forward	62 15 0	
1	2606	1 0 0		40	1 0 0	28	4	2 0 0		Recreation Hall S.S., Manor Park.	1 1 0	
	7	1 0 0		2	10 0 0		A Thank-offering.	20 0 0		1126	17 0	
	Readers of The Christian.	4 13 6	13	3	5 0 0	29	76	1 1 0		Gravesend Auxiliary.	6 3 3	
2	Anon.	1 0 0	14	4	1 0 0	30	8	150 0 0		28	7 6	
	Gloucester Convention.	1 12 6		Gospel Hall, Billericay.	1 0 0		9	10 0 0		Barking Auxiliary.	7 9 3	
	11	2 0 0		All Nations' M.U.	18 6	31	1	13 6		All Nations' M.U.	1 3 6	
3	2	25 0 0		Harrogate Convention.	1 0 0		2	1 0 0		31	2 0 0	
	3	10 0 0		49 Cancelled.	1000 0 0		Publications	1,324 13 5		Dublin Auxiliary.	18 14 5	
	4	10 0 0	15	51	3 0 0		Sundries	18 3 4		33	60 0 0	
	5	2 0 0		2	5 0 0			£1,344 12 2		Recreation Hall, Manor Park.	1 2 0	
	6	5 0 0	17	3	10 5 7					20	6	1 4
	7	7 6	19	4	2 6					26	7	16 5 0
	8	5 0 0		5	4 0 0							179 0 3
	9	10 0 0	20	Ash St. Mission, Bootle.	2 0 0							1 5 0
	10	5 0 0		57	3 0 0							£180 5 3
	11	6 0 0	21	9	1 0 0							
	Bath Auxiliary No. 1.	1 5 3		60	1 0 0							
	27	5 0 0		1	1 0 0							
	28	4 0 0		2	1 0 0							
8	9	2 0 0	22	Anon.	10 0 0							
	30	5 5 0		65	10 0 0							
	1	6 0 0	23	6	5 0 0							
	Olive Hall S.S., W. Derby.	2 10 0		7	10 6							
	33	1 1 0		8	5 0 0							
9	4	1 0 0		In memory of John Holt Skinner.	5 0 0							
	5	1 0 0	26	70	3 0 0							
	Talbot Tab. Mission Hall.	15 0 0	27	1	2 2 0							
10	37	1 2 0										
	8	10 0 0										
	Carried forward	76 18 3		Carried forward	1,138 16 4		Carried forward	62 15 0				

DESIGNATED FUND.

1915.	No. of	Amount.
July.	Receipt.	£ s. d.
1	Readers of The Christian.	5 0 0
3	1113	5 0 0
6	M. H. B., Blackheath.	6 0 0
	15	2 10 0
	7	2 0 0
	8	5 10 0
	8	30 0 0
7	Cancelled.	10 0 0
	20	10 0 0
9	Talbot Tab. Mission Hall.	15 0 0
	22	10 0 0
	3	1 0 0
	4	4 0 0

SUMMARY.

July, 1915.	
General Fund ..	£1344 12 2
Designated Fund ..	180 5 3
	£1524 17 5
TOTALS.	
Jan. 1st to July 31st, 1915.	
General Fund ..	£3,034 11 6
Designated Fund..	1,322 13 4
	£4,357 4 10

From August 1st to 31st, 1915.

GENERAL FUND.			1915.	No. of	Amount.	1915.	No. of	Amount.	1915.	No. of	Amount.
Aug.	No. of	Amount.	Aug.	Receipt.	£ s. d.	Aug.	Receipt.	£ s. d.	Aug.	Receipt.	£ s. d.
			21	Brought forward	46 11 0	10	Brought forward	8 9 9		Brought forward	70 9 4
3	2683	10 0 0	23	2705	5 0 0		1144	4 9 7	27	1164	10 0 0
	Cancelled.		26	6	1 1 0		5	16 0 0	31	5	1 0 6
5	85	2 6	23	Keswick Convention.	3 6		6	3 0 0		6	3 0 0
	6	5 0 0	30	8	10 0 0		7	17 12 0			
6	7	10 0 0		Publications	19 0 0		8	8 14 8			
7	8	1 0 0									
	9	1 1 0									
	90	2 6									
	Boxholders at Malvern.	1 5 0									
	92	5 0									
9	3	2 0									
	4	10 0 0									
	5	10 0 0									
10	6	10 0 0									
11	7	10 0 0									
12	8	5 0 0									
13	9	10 0 0									
14	700	5 0 0									
17	1	1 0 0									
	2	1 0 0									
18	3	1 1 0									
19	4	2 2 0									
	Carried forward	46 11 0		Carried forward	8 0 9		Carried forward	70 9 4			

DESIGNATED FUND.

1915.	No. of	Amount.
Aug.	Receipt.	£ s. d.
5	1138	1 0 0
	Cancelled, Women's B.C., Teignmouth.	3 6
9	41	1 0 0
10	2	6 0 0
	3	6 3

SUMMARY.

August, 1915.	
General Fund ..	£58 19 6
Designated Fund ..	91 16 7
	£150 16 1
TOTALS.	
Jan. 1st to August 31st, 1915.	
General Fund ..	£3,093 11 0
Designated Fund ..	1,414 9 11
	£4,508 0 11



“Our Family of Boys and Girls.” (See page 80.)

“The End of the Lord”

(JAMES V. II).

By Pastor F. E. Marsh.

IF Job had come to any conclusion about the Lord's purposes and permissions, as related to his personal experience, while being riddled by Satan, stripped by Providence, buffeted by his wife, and misrepresented by his friends, he would have made a glaring blunder. Job was getting rid of more than scabs when he applied the potsherd to his sores. Doubtless it was a comfort for Job to have the consciousness of being perfect or upright, and to know the Lord knew it, but the Lord wanted His servant to have a greater comfort, so He allowed him the discomfort of going through the valley of strip-all. The warm clothing of prosperity is more to be desired than the nakedness of adversity, but how much more we appreciate the clothing when we have had the nakedness. To get rid of the bad self of the life of sin is good, but to have the good self of holiness supplanted by the Holy One taking possession is better. This is the meaning of the “end of the Lord.” The end which the Lord had in view in dealing with Job as He did, was to end Job himself.

I. We must not interpret God's love by His providence.

Very often in God's providence, in the things which He allows, there are

seeming contradictions. Take two incidents which are recorded in Acts xii. In answer to prayer, Peter is miraculously delivered from prison; yet in the same chapter, James is beheaded. In the Boxer movement many of the Lord's servants laid down their lives for Christ and the Gospel, and some of the Lord's equally devoted ones were spared when their heads were on the block. The question might be asked, "Why did God deliver the one and not the other?" God's permissions are not always His sendings, although He will ever over-rule the things which seem to be against us. If we look at the present and the things which are seen, our faith will be paralysed, our love will be pulverised, and our hope will be dimmed; but if we look to the Lord and place our case in His hands, He will bring light out of the darkness and joy out of the sorrow.

II. *The Lord will often permit Satan to hinder us, that the Lord may help us.*

"Satan hindered me," says the apostle in one place, but in another he says, "The Lord stood with me" (I. Thess. ii. 18; II. Tim. iv. 17). Satan tempts us to sin as he did Christ, but his temptation is an opportunity to get a victory over him. When the enemy stands beside us to "resist" us and to be our adversary, the Lord stands with us as our Advocate (Zech. iii. 1, 2) to "rebuke" him. When Satan hurls the darts of unbelief at our faith and would make us doubt the Lord, then He becomes a bodyguard to us as our shield to protect us and to quench the fiery darts. When the enemy sends some messenger with a stake to hurt the flesh of our weakness, then the Lord comes and says, and keeps saying, "My grace is sufficient for thee." When the devil by his wiles seeks to ensnare us to our hurt, then the Lord opens our eyes to see the gins at our feet and lifts us over them or guides us so that we escape the snare. When the Lord allows the enemy to sift us, as He did Peter, our dire need calls forth His prayers for us, and His timely petition obtains the timely aid.

III. *Let us find in the thing that seems to be a curse, a greater blessing which cannot be found anywhere else.*

There is life and honey in every carcase of death and danger (Jud. xiv. 8), there is a bow of promise in every dark cloud of providence (Gen. ix. 13), there is a rose of blessing in every thorn of adversity (II. Cor. xii. 7-10), there is an open heaven near every pillow of trial (Gen. xxvii. 11-16), there is a lifting-up in every letting-down (II. Cor. xi. 33; xii. 2), and there is a Paradise only found in the Patmos of banishment (Rev. i. 3). Out of weakness we are still made strong. He giveth songs in the night, and but for the night we should not have the songs to sing.

IV. *Whenever things are darksome and darkening, let us contemplate the darkness of the cross, and then and there we shall see light.*

What a glorious success has come from that seeming defeat, and what a resplendent light comes from that awful darkness. We read of certain ones who were "standing by the cross of Jesus" (John xix. 25, R.V.) We do well to stand with them. How many things we find there as we gaze upon the Christ and His cross. There we see the evil of sin, for where sin abounded there grace

did much more abound. At the cross man is seen at his worst and God is seen at His best. At the cross we behold the atonement of Christ's satisfaction for sin, and now there is no requirement from God but to take the satisfaction which has satisfied Him. At the cross we find the way to overcome self. Self-crucifixion is a fruitless and painful task which ends in failure and self-righteousness, whereas when crucifixion with Christ is known by reckoning self to be dead in Christ's death, there is no self to fight against. At the cross we obtain the incentive to holiness, for there we find that Christ died that we might live unto God. When we see Him in His devotion to the will of God, even unto death, we apprehend that such love demands a like devotion. At the cross we get an inspiration to service. There we behold the flame of His sacrifice, and obtain an igniting power which makes us flame in devoted service with Him. At the cross we discover an example of generosity. The grace of our Lord caused Him who was inherently rich to become poor, and this is the grace we need to know if we would give after Heaven's order. The cross gives us an answer to life's pain and mystery. His death seemed to end in a felon's doom, but in reality it was the beginning of a beneficent dawn. He touches all the sufferings of life by His suffering, and all the sorrows of earth by His sorrow. Verily the cross focuses us in one common centre, fuses us in one eternal love, fires us in a mutual interest in each other, and flames us in ardent service for all men.

"The end of the Lord" means the end He has in view. If the vessel while in the moulding hands of the Potter and the fixing fire of the furnace could speak, it might say, "I cannot see the use of all this process and pain"; but it would understand when, as a beautiful vase, it adorned the room in which it was placed. So we need to look at the end the Lord has in view in all His permissions and His processes, and not at the process to that end.

News from the Mission Field.

MOROCCO.

From Miss Jay
(Tangier).

August 7th.—The many friends at home interested in Aiweesha (whom I brought up in my house from a child four years old) will be sorry to hear that she has lost her beautiful baby boy, Abd Kadir, who died last Wednesday from the after effects of a severe attack of measles. He was a lovely little fellow, nearly two years old, and full of life and intelligence, already able to talk in his pretty baby way, and the last time he was at my house, only a few weeks ago, he kept us all amused by climbing on and off every chair within reach. This is the second child they have lost, as little Habeeba died three years

ago. They are a very affectionate family, and the father seems to feel this death as much as the dear little mother. Grief has really made them both ill, but they seemed comforted when I told them they would meet their little ones again, and that they had only gone before them to the happy land. We believe that both the parents are travelling "homeward," and are trusting in "Jesus only." Little Abd Kadir, after being first wrapped in calico, was buried in the pretty little patchwork quilt sent to me by friends at home, and given to Aiweesha at Christmas. No coffins are ever used.

Fatima, another member of my converts' Bible-class, has also lost her baby boy this week, and is in sore grief about it.

The number of deaths this summer amongst the little ones has been very great, no doubt owing to the extreme heat; but the death-rate is always heavy. Yesterday a friend, long resident in Morocco, told me that the mortality in childhood is over seventy per cent. in this country.

This has been a sad week, for not only have these two dear babies died, but my faithful servant, A—, who has been with me so many years, and is one of the converts, is in great trouble, as his aged father who has always lived with him is very ill, dying we fear, and he has not yet given any assurance as to his faith in Christ. He now cannot rise from his bed, and his weakness seems to increase daily. The son's prayers for the conversion of his aged father are most touching. Perhaps friends at home will join with us in asking that this old man may not pass away till he has trusted in Christ as his own personal Saviour.

**From Miss A. G. Hubbard
(Tetuan).**

An Unsatisfactory Patient.

July 5th, 1915.—On Friday we had a man at the dispensary who was suffering from the effects of poor living. He and his family were obliged to come into town from their village a few months ago. He had some medicine given to him, and was told to come again; but to-day his wife came to say that he was worse and could not come. This afternoon I went to see him. The room in which I found him could not have had much less in it—a piece of matting, a few rags where he lay, and a baby rolled up in a bundle on the floor. His wife was out trying to earn something. The man was decidedly worse, and the medicine had done him "no good"; but I was not surprised it had not, when a moment later I lifted the bottle from the floor and found it just as it was when he carried it from our dispensary on Friday; it could hardly help him so long as it remained in the bottle. I tried to make him understand. I don't know whether it was the effect of my words or of a silver coin I put into his hand, but he struggled across the room,



Gala Dress. [From a Post Card.
(Tunisia.)

got a huge wooden spoon, and took a big dose of the medicine straight away to show how he valued it. Poor fellow! He needs feeding up and well looking after, but we have no place where we can take a man in. A workhouse ward would be a paradise to him; but Islam does not provide such luxuries for its followers!

A Strange Remedy.

July 13th. Last year a lad was coming to us for some time for treatment for a diseased bone in his leg. He made slow progress, and later on he went to see the Spanish doctor, but as he wanted to operate, the lad took fright and went no more. Yesterday his mother came in for something, and I asked her how the invalid was. I was told that he is much better, and can now walk without a stick.

The wound is healing, and "what has really cured him is *ground pottery*." The boy goes to the place where the native pottery is sold, and gets anything that is broken or not saleable. It must be new. This he takes home, pounds it to powder, sifts it, and then keeps the wound thickly covered with the powder! A strange remedy!

Nobody Cares!

July 24th.—Several times this past month I have been to visit a little woman at the other end of the town who has been and still is very ill. Mrs. Miller has kindly been up with me to give her advice, and to-day the patient seemed

slightly better. But her poor wee baby, forty days old, is going fast. The one idea seems to be to stop it crying, and I think they have nearly succeeded in doing so. Two days ago I saw its young aunt putting lumps of cold, thick porridge into its mouth till I feared its cry would suddenly cease for ever, and I got her to stop. I have never seen anything more pitiful than that poor mite to-day, clasping its tiny hands in pain. The father piously said, "Well! That is what God has given it!" And then they gave it some more cold milk! The only consolation to us was that the child will soon cease to cry. Oh, the awful waste of child life in this land! But nobody cares!

ALGERIA.

From Mr. T. J. Warren (Djemâa Sahridj).

I AM continually receiving letters from our "boys" at the front, and for the most part, they are encouraging. The following are a few extracts:—

From a Sergeant in a French Infantry Regiment:—

"In the midst of these terrible moments I believe man draws nearer to God, for one cannot draw consolation or moral force elsewhere. I have lately had a long conversation with our Commandant. He had called for me as I had for some months past been proposed for the rank of sergeant. He had thought that I had made light of death, because of the word "*elmaktoub*" ("It is written"—the formula of fatalism). I explained to him my faith in Christ, and how and where I was converted.

"In my company there is a young soldier who has lived at Southend. His father is a pastor in the South of France. Although we had been together for

several months, no one knew he was a Protestant. When I offered him your paper, he at once said that his father wrote him in a similar manner. We now have talks nearly every day. I believe that a great work is being done among the allied armies. The contact with English Christians will do much in France.

"If God wills, I shall come to Algeria in a month's time to spend four days. I hardly dare speak of it, for as often as we return to the first line we leave some of our comrades on the field."

A sick-attendant in a heavy artillery regiment writes:—

"We have lately had a big attack on us, and some fires as a result; one even where I sleep. Happily we were awakened by the sentinels, but we were obliged to leave our things and our money, which were all burnt."

He writes again later: "We have succeeded in finding a small room for our Sunday services. The pastor is very pleased about it, as he has long sought for one."

TUNISIA.

From Miss Marcusson (Bizerta).

July 21st. We had a nice little gathering on the "Raymond Lull Day," some French Christians being invited, among whom was the Pastor and his family, with

a Christian soldier, who gave us a nice account of the work at El Maten.

I am thankful to say we have been able to sell and distribute a good many books lately in spite of the lack of a dépôt. We have also visited the villages round

Bizerta now and then, distributing the Word of Life. A French workman, with a salary I think of about five francs per day, has been here over and over again for books for distribution. Those we have paid for ourselves we sell to him, and those presented by the Scripture Gift Mission we give him. He gives them all away, saying that he is delighted to be able to do something for the Lord who has been so good to him.

The Arab woman who was baptized in Tunis by Mr. Liley is going on well. Her baptism was a most memorable occasion, everything being so prepared by the Lord. The husband, who was baptized a few

years ago, was present, and we hope it has been a blessing to him as well.

Our two little Arab girls are very sweet, and have been going to the French school. It is a great disappointment that one of them has been taken home for the summer holidays.

We are so thankful to have been able to begin a small Sunday School for Arab children. We had a treat for them just before Ramadan, when thirty-two little ones were present. Some of them are coming now every morning to a sewing class. During Ramadan almost everything is suspended, the women being so busy with cooking and other things.

To the Friends of the North Africa Mission.

St. David's,

Manor Park, London, E.,

8th September, 1915.

DEAR FELLOW-WORKERS,—

In my last letter of July 13th, I mentioned that though the last few months had been a trying time financially, we were not afraid, knowing that this Mission was commenced and carried on in dependence not on our fellow-men but on the living God who still loves us and cares for us, and that while He tries our faith, He cannot fail or forsake. I added a postscript to say that "since the above was written the Lord had graciously come to our help," for on the last day of July practically all the needs up to that date had been fully met. This was a great relief, and we find it indeed a good thing to count upon God who supplies the needs of the Mission through His servants whose hearts He touches. However, during August and up to the present time supplies have come in very slowly again, so that while during the month of July more than £1,500 was sent in, during the month of August only about £150, or one-tenth of that amount, reached us; and of that sum, about £50 was made up of donations received on the Mission field during the previous quarter, which had not been entered upon our books till

August. So we continue our pilgrim path waiting upon God for the daily needs of the Mission, whether as to funds, or workers, or other needs.

Just at the present time we require money to send back the workers to the mission field who have been at home for a much-needed rest, and our four new workers who are going out to fill up gaps abroad. About £150 is needed for this purpose, and altogether something like £800 will be wanted between the present time and the end of October.

We are still looking for more workers, as well as for means to send them out and support them. We have one or two offering; but more are needed, especially men. Most of all we need a couple of doctors. A young doctor, who we had hoped might have come to help us, and who we still hope may come later on, is at present in the Army, in the R.A.M.C., and is not likely to be available till the end of the war. Probably many will say, it is a bad time to look for men now, but God can provide men and means in ways we little expect.

The one exception to the full supply of our needs at the end of July was that we were still needing nearly £50 for the repair and painting up of our mission station at Shebin-el-Kom. This matter, however, was not so very pressing in July, as

at that time the weather was too hot for the work to be undertaken satisfactorily. It should now, however, be attended to.

The present summer has been one of the hottest, if not the hottest, on record in North Africa, and while we were inclined to complain in the early part of the summer that the weather was dull and chilly, friends in North Africa were finding the heat almost insufferable. All along the line from the Red Sea to the Atlantic we have had reports of exceptional heat; 108° in the shade was reported from quite a number of stations, and in one instance 117° was registered; while in Tangier, which is generally rather cooler on account of its situation, they have had the hottest weather known for the last forty years. Most of our stations are at no great distance from the sea, and the moisture in the air makes the heat the more trying. However, we are thankful to say that the health of the workers has on the whole been fairly well maintained. During the very hot weather, of course, a good deal of the work has to be run very slowly, and many of the classes and meetings are given up for the time.

Mr. and Mrs. Dickins have had their hands very full with their guest-house in the suburbs of Alexandria, where they receive native workers (mainly Copts), whom they invite for spiritual conference while they are resting from their ordinary labours. We shall no doubt have a fuller account of this later on.

At the other end of the field, Mrs. Simpson is keeping open the Tulloch Memorial Hospital for men. She is an experienced nurse, and has had many years of service in North Africa. As we have no medical man of our own to supervise this particular work, Mrs. Simpson has bravely undertaken it. We pay a local doctor of experience to come in from week to week to see in-patients and others. Though the hospital cannot be kept full, a number of patients have been taken in, and a deeply interesting spiritual work has gone on, and several have professed conversion. The expense of running the hospital is very much greater than it used to be on account of the dearth of provisions. We heard not long ago of paraffin being 3/4 a gallon, and a

tin of milk 2/8; but these are exceptional prices when supplies run short. The disturbed condition of the country round, through the war, hinder people from coming to the market, as they otherwise would.

During the winter a very interesting work was carried on by Miss Marston in the shape of a Refuge for women. [See page 72.] It was mainly commenced for the country women who come into town for the market. They come over night to be ready for the morning, and have no proper place to sleep in, so they are very glad to be taken into the Refuge and given a night's rest, and then sometimes they come up to the Women's Medical Mission under the care of our lady doctor, Miss Breeze. In fact, to keep in touch with these country women was one of the purposes in view in starting it. Years ago the Women's Medical Mission was carried on in the town; but we were compelled to give up the house there and move outside. This had some advantages, but the disadvantage was that it was away from the place where the women congregated. During the summer time the Refuge is closed, as when the weather is hot the women prefer to sleep outside; but it is hoped that this work may be recommenced during the autumn. This gathering together of women affords a splendid opportunity for preaching the Gospel and personal conversation. We shall be glad to receive any special gifts for this work.

All along North Africa the effect of the war is being severely felt, though in Algeria and Tunis the Mohammedans on the whole seem loyal to the French. Certain parts of Morocco and Tripoli are disturbed, and we need to pray that God will over-rule the condition of affairs and take care of His servants who are labouring there.

We hear with very great regret of the death of Mr. Cleaver, the Secretary of the Egypt General Mission. I remember years ago before the Egypt General Mission was founded, or I suppose even thought of, Mr. Cleaver kindly took the chair for me in a meeting I was holding in Belfast in the interests of the N.A.M. Mr. Cleaver's widow is left with five

children. Years ago as Miss White she went out in connection with the North Africa Mission. We beg for her and for the Egypt General Mission the prayerful sympathy of our friends. Having suffered much ourselves from the loss of workers by death, we are able to sympathise with others in like circumstances.

Last year we did not have our usual Annual Farewell Meeting for returning workers, but a special prayer meeting was held, which was most appropriate and helpful. This year we are venturing to have our Farewell Meeting as usual, and it will (D.V.) be held on Thursday, September 30th, at Sion College, on the Thames Embankment, near Blackfriars Bridge. The hours of meeting will be slightly different from those given in our August and September number. There will be a meeting for prayer from 2.30 to 3.15, presided over by Mr. Gordon Oswald. The afternoon meeting will be from 3.30 to 5 o'clock, and Sir Charles Scott has kindly consented to take the chair. Mr. George Goodman will give the closing address, and Missionaries and new workers will also speak. Tea will be provided, and, if possible, there will be some speaking during the tea hour. At 7 o'clock the evening meeting will commence, when Pastor F. E. Marsh will preside, and Pastor E. Poole Connor, of Talbot Tabernacle, will give the closing address. We shall be glad if friends will be much in prayer for these meetings, that they may be a time of real spiritual blessing. It is good to meet together and bid farewell to our friends, but we also want to lay hold on God in these difficult times, and seek to build each other up in our most holy faith. Kindly make the meetings known and, please, make an effort to be with us if you possibly can. I hope to be present

myself if I am well enough; but my recovery is still very slow, and though I can dictate letters and attend to the affairs of the Mission in general, I cannot travel very much, though I have on one occasion been up to the office. Mr. Marsh has kindly consented to be responsible for the day of meetings, and if I am there, it must be as a deeply interested spectator and hearer rather than as an active participator.

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shall can hit, till the God of love sees fit.

I feel I ought again to thank the many friends in various parts of the country who have so faithfully remembered me in prayer. Not only those interested in the North Africa Mission, but others, especially those gathering at the noonday prayer meeting at Aldersgate Street, have borne me up before the Lord. I have been rather at a loss to understand why it is people should be so kind as to remember me so constantly. God has heard their prayers, and we are looking to Him to sanctify this long time of weakness more and more, and fully restore me in His own good time.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Moslem Women.

By Mrs. Churcher.

SOME one has said that you can judge a religion by its treatment of womanhood. In Morocco it would not be difficult to pass judgment upon Mohammedanism by this standard. Truly the lot of women

in that dark land is sad beyond words; especially is it so with the poor country-women and girls who are treated not only as the slaves of their lords and masters, but also as their beasts of burden!



A Corner of the Market Place at Tangier. [From a Post Card.]

Any evening, near the market place of Tangier, can be seen a number of these poor women and girls bringing in their heavy loads, it may be of charcoal, firewood, straw, grass, or wool. Some of them will tell you that they have been on the road since daybreak, and that they must spend the night somewhere in Tangier before they wend their weary way home in the morning.

A Great Need and a Great Opportunity.

The great need is for a Night Refuge for these poor women, where they can be safe from untold temptations, where Christian love and sympathy can be shown them, and where they can hear the old, old story of Jesus and His love. For even they have a right to know that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A small effort was made at Tangier last winter by our beloved sister, Miss Marston, to meet this pressing need. But from lack of funds, and on account of the high rents, she was only able to hire a small room. I shall not soon forget the sight of some forty women and girls, besides babies, crowded into this narrow space, while others had to be turned away. Nor shall I forget the attention they used to give to the Gospel message.

I should like to mention the case of one woman, who stood outside one cold night for at least half-an-hour, enquiring whether what we had just been telling them were really true. Did God really love and care for women, and would the Lord Jesus hear her prayers if she prayed to Him in her village? Oh, the joy of being able to say, "Yes, yes," to such questions!

May I ask your prayerful sympathy for these, our down-trodden sisters.

It is the will of God to do great things for us. All things are ours; all things work together for good to them that love God—who are the called according to His purpose. . . . But it is the will of God that we should learn *faith*.

The late Adolph Saphir, D.D.

Bible Studies on the Great Words of Scripture.

By Pastor F. E. Marsh.

“REDEMPTION.”

THERE are two principal words in the New Testament conveying the thought of redemption, and these are “*agorazo*” and “*lutroō*.” The former signifies to buy something in the market, hence to acquire something for one’s self; and “*lutroō*” means to release anything by virtue of a price which has been paid for it. There are also in the Old Testament two principal words for redemption, namely, “*gaal*” and “*padah*,” but these are so many-sided that they demand separate treatment. We must limit our study to “*agorazo*” at this time.

One of the most important things to keep before us is the difference between purchase and redemption. The whole world has been purchased by Christ, but it is only believers who are said to be redeemed, therefore to sing, “He hath redeemed a world from sin,” is singing something which is not correct.

I. The first time “*agorazo*” occurs is in Matt. xiii. 44, where we are told the man buys the field to get the treasure out of it: the word there is rendered “buyeth” and “bought” (v. 46). Some would make the sinner give up all he has in order to buy Christ or salvation, but surely in the light of Revelation the correct thought is, Christ is the One who gave up all He had, that He might buy the field (Matt. xiii. 38) of the world, to get the treasure of the Church out of it. He found the Church in the eternity of the past (Rom. viii. 29), in time He gave up all the glory He had (Philip. ii. 7, R.V.). He purchased the world by His blood (II. Pet. ii. 1) to take out from it a people for Himself (Acts xv. 14).

II. The key verse of purchase, or where “*agorazo*” is found, is Rev. v. 9, where we read of those who are said to be “Redeemed to God by Thy blood,” or more correctly as R.V., “Didst purchase unto God.” There are four thoughts here—(1) The person who redeems, the Lamb; (2) how He redeems, “by His blood”; (3) to whom the redeemed are redeemed, “to God”; and (4) the identity of the Purchaser with the price of the purchase; with those who are purchased, and the permanent value of all, as suggested by the preposition “*en*” (“in”) rendered “by.”

III. The central chapter where “*agorazo*” is emphasized is I. Cor. vi. 20, where believers are exhorted to remember that they have been “bought (‘*agorazo*’) with a price.” The apostle is talking about the excesses of the saints at Corinth by means of the body (there are seven references to the body in I. Cor. vi. 15-20), and forbids the same, and gives in the “for” and “therefore” the reason of their obedience—“For ye were bought with a price, glorify God therefore in your body” (R.V.)

IV. The embodying book where “*agorazo*” is found, with the prefix “*ex*,” is the Epistle to the Galatians. “*Exagorazo*” means to buy out of the market, hence we are reminded that “Christ hath redeemed us from the curse of the law,” and that His purpose too was “to redeem them that were under the law” (Gal. iii. 13; iv. 5). To place ourselves under the yoke of the law is to find ourselves in an irksome bondage and an intolerable curse, and to repudiate the redeeming work of Christ. This is the burden of the apostle’s message to the saints in Galatia.

V. The Old Testament words which corresponds to the New Testament “*agorazo*” are “*padah*” and “*gaal*,” but as we shall treat each of these in a subsequent study we do not dwell upon them here.

VI. The word “*agorazo*” in its connection speaks for itself. “*Agorazo*” is derived from “*agora*,” which signifies a market, hence “*agorazo*” means to go to market for a purchase; but when the prefix “*ex*” is added to “*agorazo*” (“*exagorazo*”) it signifies to buy out of the market, that is, to buy in order to release. “*Agorazo*” is applied in three ways—(1) To buy in a general sense, and is rendered “buy” and “bought” in Matt. xiv. 15; xxi. 12; xxv. 9, 10; (2) To buy mankind as denoting God’s proprietary right, and is applied to wicked men who “deny the Lord who bought” them (II. Peter ii. 1); and (3) “*agorazo*” is used in a peculiar sense in referring to believers as being the purchase of Christ, and is rendered “redeemed” (R.V., “purchased”) and “bought” (I. Cor. vi. 20; vii. 23; Rev. v. 9; xiv. 3, 4). “*Exagorazo*” gives the thought of release because of a price which has been paid, and is applied to believers in Christ alone. This word only occurs four times. Twice in Galatians (iii. 13; iv. 5), where we are reminded what Christ has redeemed us from; and twice in two epistles, where believers are urged to be “redeeming the time” (Eph. v. 16; Col. iv. 5).

VII. The word as applied to believers reminds us of the price which has been paid for us, and that as a consequence we do not belong to ourselves but to Him who has purchased us; and further, since we have been set at liberty from the bondage which once held us, we are to stand fast in the liberty wherewith Christ has made us free. And yet once again we are to buy up the opportunities in holy living and consecrated service, and thus to be redeeming the time. We have only one life to live, and only the present opportunity to serve the Lord, so let us fill up the time, that no chance may be lost to do something for Him, whose we are and whom we serve.

Ramadan in 1915.

FREQUENT references are made in our pages to the Fast of Ramadan.

Ramadan is the ninth month of the Moslem year, and as that year is a lunar one it follows that in about thirty-three years Ramadan goes the entire round of the seasons. When it falls in the heat of summer the suffering which it entails is very considerable. From dawn to sunset not a crumb of bread, not a drop of water must pass the lips of those who consistently keep the fast. Children and the sick and some others are excused; but in not a few cases they do not take advantage of the liberty allowed them. Those who do keep the fast, as a rule turn night into day, and probably eat more that month than they do in any other. Nevertheless, the long fast of the day is extremely trying. How eagerly must all eyes watch the setting sun, all ears wait for the boom of the cannon which announces that they are free to satisfy their hunger and thirst! For centuries has the poor Moslem groaned under this heavy burden, vainly thinking that by the supposed merit of this trying ordeal he is gaining acceptance with God.

From several of our mission stations references have occurred in recent letters and diaries to this subject. These will show how varied is the keeping of the fast at the present time.

On the eve of this year's fast Mr. E. E. Short writes from the sacred city of Kairouan, Tunisia:—

July 3rd. "Ramadan commences some ten days hence, and has already begun to occupy people's thoughts and tongues. Boys and girls talk with pride of their intended fasting. Then there are calculations of its expense, for although it is generally said that after fasting all day people do not eat more than usual at night, it is certain that they all crave after special dainties, and more is spent than during other months.

"There is some original idea in the fast of special prayers and good works, and of abstinence from foolish talking; that is, of a fast of moral value. But for the great majority of folk, there is little but a bondage to the letter of the law, entailing (especially to the poor or working

class) physical hardship; hardship all the greater this year as Ramadan falls during the longest, hottest days. As a present compensation the Moslem can indulge freely at night, and he has a kind of pride and self-satisfaction in his self-inflicted suffering, which often makes him more severe to himself than the law requires. For the future, he has a vague idea that his sins will be pardoned and his entry into Paradise facilitated.

"As Ramadan approaches, it also occupies the thoughts of missionaries, converts and those nearing the Kingdom. What are the converts and seekers to do? The power of custom and superstition, fears of they know not what if they broke the fast, fears of consequences from without—all these are strong. The missionary knows also that the mere eating during Ramadan has itself no saving power, and fears to push the weak one to a step which might mean a future fall. Yet the keeping of the fast means more or less for all such converts and seekers a recognition of the law of Islam and an identification of themselves with its slaves; to break the fast certainly means to break with Islam. Thus the approach of Islam means to us hopes and fears and prayers. We can never be satisfied while those who seem to have believed in Christ still outwardly keep the fast; neither can we rejoice much over any who may break the fast for any other reason than a full trust in and a desire to follow our Lord.

Miss Hubbard, writing from Tetuan (Morocco), which until quite recently was one of the most conservative of Mohammedan towns, gives us some interesting particulars of this year's fast.

"We are now (July 13th) within a few days of Ramadan, so numbers are falling off at dispensary, especially among the town women, who are busy washing and whitewashing so as to be ready for the fast. It is very warm now, and we are thinking what a lot of suffering there will be through the long hot days. Yesterday at my Sunday class we were talking about the fast, and one girl of about eleven or twelve said she would have to fast all through the month this year.

July 14th. "To-day the Fast of Ramadan has begun. It has been a hot day. The cannon to begin the fast went at 2.40 a.m., and the sunset cannon to 'break' the fast went at about 7.20 p.m. For many it must have been a day of

real physical suffering—and all to earn salvation! ‘Deadly doing’ is a very real thing here.

July 17th. “The other day I was visiting a young lady suffering from fever, and I was surprised how easily the husband agreed that she must break the fast and take food. I have seen folks far worse than she was fasting, so I rather rejoiced that anyway in that case Ramadan was somewhat losing its hold. She comes too of a very religious family: her father was one of the chief *jokeehs* of the town. To-day I saw just the other side of Ramadan, and what a fearful hold it still has. A young lady with very bad toothache came in with her father and brother. She had fasted all yesterday and at night could not eat anything because of the pain. While I was dressing the tooth she just quietly slipped on to the floor and went off into a faint. The brother was sent off for an onion for her to smell, and the father put water on her forehead and hands, but neither before the faint nor afterwards would he let me give her even a drop of water in her mouth. When she got over it a bit, they took her home, very faint still, but she had a couple of hours to wait before sunset would allow her to take food. Such is Islam! But though one is sorry for adults who have to fast, it is far worse for some of the children. I know of a girl of about eleven who is fasting. She went home yesterday from her sewing-mistress to beg her mother to let her have some dinner, but the mother would not give her any, and to frighten her they have threatened to kill her if she takes a drop of water. The child is too dead tired to get up to eat at 1 a.m., when the others do, so she is living on just what she eats between sunset (7.20 p.m.) and going to bed. Think of the millions of Mohammedans just now seeking in this manner to please Him who is Love!

August 12th. “I wonder what folks would do at home if Christmas Day were as uncertain as the fasts here. When Ramadan began it was not certain whether they would fast Wednesday or Thursday, as it all depended on seeing the new moon the evening before. The moon was seen on Tuesday at sunset, so they fasted on the Wednesday. Now comes the feast, and yesterday no one knew whether it would begin to-day or to-morrow as it depended on seeing the moon. But last night the Ramadan horn went as usual and the knock-up came round at midnight, banging at the doors for folks to get up and eat, and this morning everyone was still fasting. Then at 3 p.m., the cannon boomed out again, the guns were fired, and everyone was shouting,—the feast was in. Some one in authority at Tangier had ‘hit

the wires’ (i.e., telegraphed) to say that in Casablanca the new moon had been seen, and when the Cadi and others responsible here had verified the fact, they gave notice to the town and district by firing the cannon. There was an excitement all through the town for such a thing was never known before—that news of the feast should come as late in the day as that. We all quote one year when the mountaineers brought the news that they had seen the moon, and the cannon went at about 10 a.m., but to-day’s sudden change from fast to feast is due to the Christian’s telegraph.”

That in many parts of North Africa the rigidity of this custom is somewhat relaxing may be gathered from the following:—

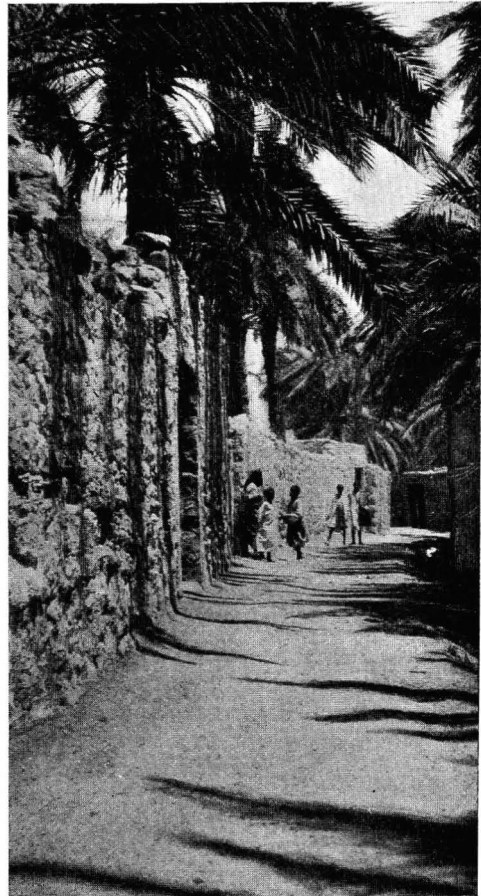


Photo by]

[Mr. A. V. Liley.

Sunshine and Shadow at Gables.

(Tunisia.)

Mr. T. J. Warren writes from Kabylia :

"There are still further evidences that the fast is losing its hold at Dejemaa. One of the cafés is open and supplies coffee, &c., during the day. — who is not a Christian is eating at ordinary times with his family. We have had men (not Christians) attending our 'Sunday afternoon tea during the fast, and more than once, working men have come to us during the day asking for water."

From Tripoli, Miss Harrald writes :—

"I am told that many of the native soldiers serving in the Italian army have broken the fast this year, so that one of the chains binding the people to Mohammedanism is being loosened."

Mr. Shorey, who has been spending a few weeks at Algiers during the very hot weather, writes also in the same strain :—

"In this town I have met several Kabyles who are not fasting during Ramadan—two from the tribe near Boghni where we have our weekly class. Another from the Beni Djenad, near Azazga, excused himself for not fasting by saying that it was not binding on the poor or on the man who has hard work to do. Although he did not keep the fast, he yet clings tenaciously to faith in Mohammed for salvation. It seems that each year numbers of Moslems break the fast, some secretly and some openly, from a growing indifference to religion."

At Cherchell, several of the converted girls employed in the Carpet Industry decided to break the fast ; but the strong temptation to do this privately and perhaps deny the fact when questioned, was felt to be a great difficulty by the workers.

On July 18th, Miss Turner wrote :—

"We have already had some difficult times

with the Christian girls, but in spite of some discouragements I believe there will be real progress this year, because we are not allowing any girl to break the fast on our premises, who will not promise to speak the truth if questioned. Two or three have already told their mothers. A— says she will break the fast to-morrow. Although we are very sorry that she has had to bear such reviling from her mother, we cannot but rejoice at her courage and determination. She told her mother this mid-day, and she was furious and called her all sorts of names, accused her of 'selling her religion' ; and what she felt most, gave her a heavy blow on her cheek. A— seems to realise that this blow was for Christ's sake and says, 'I am ready, whatever they do to me.' There are others who need prayer much."

The fast is now over, and it has been, as usual, a trying time for all our missionaries. Work is always specially difficult at this season, and there is much anxiety as to the attitude of the converts. On the whole, this year, though there have been disappointments, there is cause for thanksgiving that a good number have been enabled to break the fast and thus testify that they have been set free from the bondage of Mohammedan rules and tradition. Let us pray for all such, that their testimony may be blessed to many, and that they may be strengthened to maintain it, unshaken by persecution ; and for those who are truly the Lord's, but have not yet had the courage to confess Him, let us pray that the Lord will so deal with them that when the fast comes round again they too may be among those who shall stand out boldly on the Lord's side.

For the Children.

By Miss F. M. Harrald.

If you had visited us here at Tripoli, last week, you would have found the Moslems very miserable because they were keeping the Fast of Ramadan which does not allow them a particle of food or even a sip of water from before sunrise until sunset. By their daily abstinence they hope to propitiate God, not knowing that "without shedding of blood is no remission," and that Christ Jesus "is the propitiation for our sins."

They have a meal at sunset, and men go around beating drums between one and two in the morning to arouse them to take another meal before dawn. Those who can afford it also sit up drinking tea syrup (made of tea, mint and sugar boiled together, with baked monkey-nuts floating on the top) and eating *zalabiya*, a sweet, tasting something like honey, made of a paste like macaroni dropped into boiling oil and sugar.

Now they have had a three days' feast, during which the children and young men parade the streets and visit their friends dressed in their new clothes of most gaudy hues, red, blue, yellow, and magenta being favourite colours, so the streets look very gay. They also eat numerous sweet, oily cakes during the feast, besides beginning their day with a porridge of shredded wheat and honey; so it is not surprising that most of them feel very queer afterwards, and come along for doses of salts and senna, especially as their digestions are already upset by their long daily abstinence and nightly feasts. I am told that many of the native soldiers serving in the Italian Army have broken the fast this year, so that one of the chains binding the people to Mohammedanism is being loosened.

Probably many of you have been up for exams. this summer, and I trust you have been able to gratify your parents by your successes. But their gratification is not because you have shown yourselves cleverer than somebody else's boy or girl, but because they see how far you are fitting yourselves to take your places in the battle of life. We all like success, but if we rest too long on our oars, and are content with what we have achieved, we shall soon find we are drifting back and losing what we had gained. So the Apostle Paul bids us follow him in "forgetting those things which are behind, and reaching forth unto those things which are before." Now I want you to share in the joy of a measure of success God has given here in Tripoli.

For some years a widow woman has come on Sundays for a Bible lesson. This woman is the daughter of an Arab father

and a negro mother, and therefore knows something of both pagan and Moslem superstition. Then her adopted daughter joined her, coming more or less regularly, and towards the end of last year a neighbour came with them, and last Sunday we had also a brother of the young woman with us for our morning service. What a joy it was to me to meet around the Word of God, and then kneel in prayer with these four! After prayer, each chose a hymn. The young man chose, "Jesus loves me," because Mrs. Bolton's little daughter, Kinza, had taught him it. Then we finished with the following, written in English, by a missionary in Nigeria, and translated into Arabic by one of our former missionaries now in England, who sent it to me. The women and children like it very much; the Arabic translation goes with a swing to the tune, "Sicilian Hymn." The lines are—

"Every burden, every weakness,
Every care or wrong,
Throw the whole upon thy Saviour,
He is wise and strong.

"Never yet did weary pilgrim
Go to Him in vain;
He is Jesus ever living,
Let Him bear the strain."

Now I want you to help us progress by praying that these four may not only be hearers but doers of the Word, and may be magnets drawing other souls to Christ. I have them staying with me in the Mission House now while my fellow-workers are away; so each evening after supper we are able to read, sing and pray together. May they, you and I all grow in grace and in the knowledge of our Lord and Saviour Jesus Christ!

Home and Foreign Notes.

A PRAYER-MEETING

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. The next gathering will be on **Thursday, October 7th**. A hearty invitation is given to all friends of the work who are able to attend.

SINCE our last issue **Pastor E. Poole Connor** has very kindly consented to join our **Council**. We are very glad thus to preserve the association between the Mission and the Talbot Tabernacle. The late Pastor Frank White was always a good and faithful friend of the Mission, and we are glad that his successor should be one of our Councillors.

The Late Mrs. Lambert.

The North Africa Mission has lost a very true friend by the death of Mrs. Letitia Lambert, who was called home on August 30th at the ripe age of eighty-seven.

Being deeply interested in the North Africa Mission, she offered early in 1891 to go out to Algiers and open a home for new lady missionaries while they were studying and getting initiated into work. This was a very bold and heroic step to take, as she was then about sixty-three years of age. She continued this work till the beginning of 1893, when several of the group of workers who had stayed with her were planted out in their stations. For various reasons the home was not continued longer, but Mrs. Lambert ever retained a deep and practical interest in the work in North Africa.

Now she has gone to be with the Lord whom she served and loved. May we have grace to be faithful to the end as she was!



Mr. T. J. Warren, of **Djemaa Sahridj**, Algeria, writes that he can supply mounted photos of local views (small photos 4d., large ones 6d., post-free) to any who would care for them. Some of these photos have appeared in our pages.



" THANKS."

To our good friend, **Mr. Calow**, of Redcar, for a supply of drugs and medicines valued at £3 1s. 11d., for use at our mission station, Tetuan (Morocco).



PARCELS FOR CHRISTMAS.

It is suggested that friends who intend to forward parcels to our missionaries for Christmas should as far as possible send direct by **parcel post**, as, in consequence of the war, freightage charges are very heavy. Where this cannot be done, parcels should be marked with the name of the missionary and station (N.A.M.), and despatched not later than the first week in November to **Messrs. A. J. Bride & Son, 39, City Road, London, E.C.** Information as to contents should be supplied, viz., kind of goods, number of articles, material, and value. These particulars are absolutely necessary for Customs purposes, and without them goods cannot be forwarded.

Morocco.

In our last issue, prayer was asked that two of the girls attending the day school at **Hope House, Tangier**, might join the Sunday morning Bible-class. **Miss Chapman** writes: "One of the two sisters comes regularly now. She is deeply interested, and I believe she is not far from the Kingdom. Please join us in prayer that she may be brought right out on the Lord's side, and made a blessing to her parents, both of whom made a profession some years ago, but are now backsliders."



Miss A. G. Hubbard writes from **Tetuan** on July 24th: "Ramadan is not the best possible time for services. Folks on the whole are very full of the thought of the fast and seem to think that a seventeen hours' fast this weather should be worth something. One man yesterday seemed much interested though, as we spoke of the difference between God's way and the way of the Moslem. He quite agreed about our need of being saved from sin, and almost used Paul's words, 'When I would do good evil is present with me.' Only he personified evil and gave him his name. Thank God, the Gospel He has given us to preach includes the overthrow of the enemy himself."



Miss A. Bolton writes from **Tetuan** on August 31st: "On Saturday last we had a gathering of seven Jews and Jewesses studying the Bible, and it is our hope that when presently the Day of Atonement comes round we may be able to invite the four men who are reading regularly with us to spend the greater part of the day with us, not fasting as do the rest, but studying particularly the Books of Genesis and Exodus. We want to make this a kind of school, using as many hours as the men can put in."



Tunisia.

Italian Work.

Miss Case and Miss Petter have been spending the summer months at Le Kram, a seaside place near Tunis. Here they have received members of the Y.W.C.A. for rest and change. **Miss Case** writes on July 15th: "Since Italy's entrance into the European War we have passed through many a sorrowful experience, for conscription is claiming all our young men 'converts', whether married or single. How painful it is to see hundreds of young

fellows thronging the large Italian troop-ships which come over twice a week to fetch them, leaving crowds of young mothers with babies and sometimes fairly large families behind. We feel special pangs over our dear lads just beginning to take up definite work for Christ, who were born again in our Sunday School or brought to Christ in the meetings. M——, the daughter of a dear old friend, was ready for her marriage, room furnished and trousseau made, but just about the date fixed for the wedding her *fiancé* had to leave to do his military service. Her brother, Giovanni, one of my 'boys,' has had to tear himself away from his girl-wife and first baby.

"We hope to have some baptisms soon. One convert, who was ready and asking for it, had to go off to the war, but is returning, like two other of our young men, not being considered physically fit for the service.

"The weather is now extremely hot. One missionary says he never passed through such a day as last Saturday. But we are being upheld in spite of all that would naturally cast us down."



Miss Petter writes from Le Kram on August 16th: "We go into Tunis several times each week, and it is indeed like entering an oven. I have been particularly anxious to continue the meetings for boys and girls on Thursday afternoon. On an average I have

twenty each week, and they are learning many texts and hymns. Then I am also teaching them to crochet and to knit, and they are hoping soon to be able to make some useful things to send to the soldiers. Most of them have relatives who have gone to the front. The English pastor offered to photograph the children, so he came down a few Thursdays ago. What do you think of our family of boys and girls? [See page 65.]



In a letter from **Kairouan, Mr. E. E. Short** writes: "Two days ago I was talking with a group of men on the steps of the native hospital. Two or three of them were rather hostile and preached Islam *at* me, but I was able to get a hearing, and the others were more favourably disposed. One who could read asked me for a book, and I gave him a copy of John's Gospel. I was saying how the Lord Jesus called those who followed and obeyed Him His friends, when one of the defenders of Islam, who had evidently learned by heart more or less of the Koran, retorted: 'Our prophet said, You are my servants and like the earth under my feet,—and we assent and thank him for the privilege.' This may or may not be Moslem tradition, but it truly shows the difference of spirit between the Moslem religion of law and bondage and the way of Christ in love, liberty and fellowship. How great a gulf has the Moslem to cross to reach and know our Lord!"

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For the good news from Tangier that several Moors for whom prayer has long been made have recently professed faith in Christ.

For the four new workers who are hoping to leave shortly for the field: and prayer that the Lord Himself will go with them and guide them in all their ways.

That in spite of a specially trying season the workers have been preserved from serious illness during the hot weather.

PRAYER.

For two girls attending the day school at Hope House, Tangier: that they may not only be interested in Bible teaching but may be brought to the Lord and made a blessing to their parents.

For some women and girls at Cherchell who

desire baptism; also that in the case of those who broke the fast recently, persecution may only bring them nearer to God.

That those missionaries who have postponed their furlough this year on account of the war may be specially strengthened in health, and enabled to continue their labours during the coming winter.

That travelling mercies may be vouchsafed to all the workers now at home as they go forth to their posts in the field, so that they may be preserved in safety in their journeying both by land and sea.

For the Annual Farewell Meetings (see page iv. of cover): that the words of the speakers may be used by God to arouse fresh interest at home in the work being carried on at the different stations of the N.A.M. in North Africa.

THE NORTH AFRICA MISSION.

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SIR JOS. MACLAY, BART., Glasgow.
 MONS. E. REVEILLAUD (Seneateur), Paris.
 REV. J. RUTHERFURD, M.A., B.D., Renfrew.
 PASTEUR R. SAILLENS, D.D., Paris.
 MAJ.-GEN. SIR CHAS. SCOTT, K.C.B., Wadhurst.
 PASTOR THOS. SPURGEON, Streatham.
 PASTOR JAMES STEPHENS, M.A., Highgate Road, N.W.

COL. G. WINGATE, C.I.E., Reigate.

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.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Tunis.	Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Miss L. READ	April, 1886	Mr. A. V. LILEY	July, 1885
Mrs. SIMPSON	Mar., 1898	Miss K. JOHNSTON ..	Jan., 1892	Mrs. LILEY	July, 1913
Miss J. JAY	Nov., 1885	Miss E. TURNER	Jan., 1892	<i>Italian Work—</i>	
Miss G. R. S. BREEZE,		Miss H. KENWORTHY ..	Nov., 1910	Miss A. M. CASE	Oct., 1890
M.B. (Lond.)	Dec., 1894	Mons. P. NICOLLE	Dec., 1914	Miss G. E. PETTER	Oct., 1913
Miss F. MARSTON ..	Nov., 1895	Madame NICOLLE	Dec., 1914	Bizerta.	
Miss ALICE CHAPMAN	Oct., 1911	Algiers.		Miss R. J. MARCUSSON ..	Nov., 1888
Mr. A. FALLAIZE (<i>designated</i>).		<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Mrs. FALLAIZE		Mons. E. CUENDET	Sept., 1884	Kairouan.	
Miss E. CRAGGS		Madame CUENDET	Sept., 1885	Mr. E. SHORT	Feb., 1899
<i>Spanish Work—</i>		Boghni.		Mrs. SHORT	Oct., 1899
Mr. A. J. MOORE B.A. ..	April, 1909	Mr. A. SHOREY	Nov., 1902	Sfax.	
Miss F. R. BROWN ..	Oct., 1889	Mrs. SHOREY	Oct., 1904	Mr. H. E. WEBB	Dec., 1892
Casablanca.		Djemaa Sahridj.		TRIPOLI.	
Miss F. M. BANKS	May, 1888	<i>Kabyle Work—</i>		Mr. W. REID	Dec., 1892
Miss M. EASON	Dec., 1910	Miss J. COX	May, 1887	Mrs. REID	Dec., 1894
Tetuan.		Miss K. SMITH	May, 1887	Miss F. M. HARRALD ..	Oct., 1899
Miss A. BOLTON	April, 1889	Mrs. ROSS	Nov., 1902	EGYPT.	
Miss A. G. HUBBARD ..	Oct., 1891	Mr. T. J. WARREN	Feb., 1911	Alexandria.	
Miss M. KNIGHT	Oct., 1899	Mrs. WARREN	Feb., 1911	Mr. W. DICKINS	Feb., 1896
Miss H. E. WOODLELL ..	Jan., 1907	Mr. S. ARTHUR	Dec., 1913	Mrs. DICKINS	Feb., 1896
Miss <i>Vecchio</i> (<i>Schoolmistress</i>).		Mlle. V. EYMANN	Oct., 1913	Miss R. HODGES	Feb., 1889
Arzila and Laraish.		Missionary Helper—		Miss M. THOMASSEN ..	Nov., 1912
Miss C. S. JENNINGS ..	Mar., 1887	Mlle. E. Degenkolw ..	Oct., 1913	Miss M. FARLEY (<i>designated</i>).	
Miss K. ALDRIDGE	Dec., 1891	Tebessa.		Shebin-el-Kom.	
Fez.		Miss A. COX	Oct., 1892	Mr. W. T. FAIRMAN	Nov., 1897
Miss M. MELLETT	Mar., 1892	<i>With French Pastor and wife.</i>		Mrs. FAIRMAN	Feb., 1896
Miss S. M. DENISON ..	Nov., 1893	Missionary Helper—			
		Miss E. Whitton	Oct., 1913		

N. A. M.

Annual Farewell Meetings

(D.V.)

SION COLLEGE, VICTORIA EMBANKMENT,
LONDON,

Thursday, Sept. 30th, 1915.

AFTERNOON MEETING at 3.30.

(Preceded by Meeting for Prayer at 2.30.)

Major-Gen. Sir CHAS. SCOTT, K.C.B., will Preside.

Closing Address by GEO. GOODMAN, Esq.

TEA at 5.30, with Brief Addresses.

EVENING MEETING at 7.

Pastor F. E. MARSH will Preside.

Closing Address by Pastor E. POOLE CONNOR.

The following are expected to take part :

Dr. & Mrs. CHURCHER (late of Sfax), Mr. A. V. LILEY (Tunis),
Miss HODGES (Alexandria), Mrs. ROBERTS (Tangier), Miss EASON
(Casablanca), Mr. & Mrs. A. FALLAIZE and Miss E. CRAGGS
(designated to Tangier), & Miss M. FARLEY (designated to Alexandria).

Sion College is almost immediately oppo-
site Blackfriars Station and the Tram
Terminus from South London. Motor
Omnibus Services 76, 45 & 62 pass the door.

It is specially requested that all friends
who find it possible will attend the Meeting
for Prayer at 2.30 p.m.