

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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Ten Davs' Prayer for North Africa. (See page 40).





Photo by]

An Arab Fortune-teller.

[Mr. A. V. Liley.

He digs his fingers into the sand, and, according to the number of holes made, he refers to certain passages in his book and tells the man his fortune.

Discipline.

“Whom the Lord loveth He correcteth; even as a father the son in whom he delighteth.”—Prov. iii. 12.

“Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth . . . that we might be partakers of His holiness.”—Heb. xii. 6 and 10.

GOD'S dealings with His people are very mysterious, and are often a great exercise of faith; but, if we really believe that His corrections come to those whom He loves and in whom He delights, faith will be sustained. In Hebrews xi. we have two different classes of believers. First, those who subdued kingdoms, and obtained promises and other marvellous things; and then, those who were tortured not accepting deliverance, were stoned and sawn asunder and slain with the sword, wandered about in sheepskins and goat skins, being destitute, afflicted, tormented. Is it not the same at the present time? There are some men of faith who seem to go on from victory to victory, from triumph to triumph, while others who may be equal men of faith are sorely tried. Those who are thus sorely tried are in danger of fainting under what the Lord permits.

Sometimes missionaries labouring amongst Mohammedans toil on and see but very little result, while they hear of others labouring in other fields who are

gathering in converts by hundreds, if not by thousands. Then also, in addition to the trial they have of not seeing many converts, they may feel that friends at home are not so deeply interested in their work as they are in the work of those who can tell of such blessed triumphs. It is not so interesting to hear of hard struggles without much success, as it is to hear of wonderful results and of hundreds being baptised. Then, arising out of this, there is sometimes the further trial that the work not being so outwardly successful or interesting, financial help does not come in so abundantly. Then again, there may be some who say that there must be something wrong about these missionaries, or they would have greater results. Perhaps the worker himself begins to wonder whether he has been really looking to God as he ought to have done, or trusting God as he should have done.

To some extent, these experiences are common to all who work in very difficult fields, especially amongst Mohammedans, so we do well to turn to the Scriptures to seek to gain encouragement there when the heart is cast down and faith sorely tried. It may be that there will be a brighter reward in eternity for those who have laboured on with apparent unsuccess, than for others who in more favoured circumstances, and perhaps with greater gifts, have seen much larger results.

Jeremiah had a work given him to do which was less encouraging than Haggai, and yet it may be that Jeremiah was just as well pleasing to God as Haggai. Both were men of faith, but their sphere of labour was different. Jeremiah had to warn the people of approaching doom; his warnings were almost entirely unheeded, and the doom fell. Haggai, on the other hand, exhorted the people and they listened; the temple was built and they were blessed. The two sons of Zebedee were both in the inner circle of the Lord's disciples; but James, the brother of John, was slain with the sword by Herod, and, even in the record of Scripture, not much is said about his martyrdom, though he had been on the Mount of Transfiguration and in the garden of Gethsemane with Jesus. John, his younger brother, was spared, and outlived all the Apostles, and yet who is to say which was the greater man of faith? So in the mission field some are cut down and have but a short time of service, while others are spared through many difficulties. We cannot understand the Lord's dealings, but we know that "Whom the Lord loveth He chasteneth," and the chastening is the evidence of His love. Job is an instance of a good man who was sorely tried that he might be blessed at the end. It is the branch that bears the fruit that is purged that it may bring forth more fruit.

The North Africa Mission in its labour amongst Mohammedans has had one of the most difficult fields in the world to occupy, and the missionaries have been called to much patience, trial and disappointment. Still God has blessed them in some measure. At times we have felt the chastening hand of the Lord rather sorely, and may have been tempted to faint. Still God, in His mercy and grace, has sustained us up till this day, and nothing but His grace could have thus sustained us.

During the year 1916, the Lord has continued to cheer us on the one hand, and try us on the other. There have been cases of professed conversion both amongst Mohammedans and Europeans. On the other hand, there have been disappointments with regard to some who did run well but have gone back. There have been no deaths amongst the missionaries during the year, and though there have been some cases of serious illness, these have been rather below the average than above it. On the other hand, no new workers have been forthcoming. Men are practically unobtainable, as all are being taken up for Military Service, and even women are not free, and, even if they were, they would hardly be permitted to go out under existing circumstances. As to finance, the year has naturally been one of considerable trial and difficulty, but God in His mercy has brought the missionaries through, and though supplies have been limited and the cost of food and rent has been high, no word of murmuring has been heard from any of the beloved workers. They need our prayers that they may not faint, but may be enabled amidst trials and difficulties to rejoice in the Lord and joy in the God of their salvation. Thus will they glorify God in a special manner, for if it glorifies God to rejoice in Him when labours are outwardly blessed, still more does it glorify Him to rejoice in Him when there is very little in our surroundings to cause happiness. As the late C. H. Spurgeon said, "To rejoice in circumstances is dangerous, to rejoice in self is foolish, to rejoice in sin is fatal, but to rejoice in God is heavenly."

E. H. G.

Review of the Work of the N.A.M. during 1916.

PART I.

It has been usual to publish an Annual Review or Report of the work of the Mission, and of late years a separate number has been devoted to this object; but this year, on account of the war and the consequent dearness of paper and expense of printing, it has been thought wise to give merely a condensed Review in succeeding numbers of NORTH AFRICA, thus saving the expense of a separate issue. The object of the Review is not to glorify the Mission, but to give to those who have helped in the work something of a bird's-eye view of what has been accomplished by God's grace through the Missionaries in whom they are interested. The details, of course, are to be found from time to time in the pages of our Magazine, but a bird's-eye view may help to bring home the work more clearly before the mind, and may thus stir up both praise and prayer.

The shadow of war falls over everything. God is chastening the nations, and as we are one

of them, some measure of that chastening falls upon us; but in the case of those who are seeking to walk with God, He causes the chastening, painful though it may be, to work for our sanctification and our eternal good. We would humble ourselves before God on behalf of our fellow-men and on behalf of ourselves; and though, alas! the nations as such, even our own country, seem unwilling to confess their sins before God and repent of their sins and return to Him, yet we thank God there are many thousands and tens of thousands of God's true servants who have been daily humbling themselves before Him, and asking that they and others may learn the lessons that God has to teach them by the awful calamities which He has sent and is still sending, with the object of stirring men up to seek the Lord while He may be found and to call upon Him while He is near, lest worse judgments come upon them.

We think that the signs of the times clearly

indicate that the Second Coming of the Lord is drawing near. We know that the Gospel is to be preached amongst all nations as a witness before He comes. To a certain extent, it has been preached as a witness to all nations already, and we believe that by preaching the Gospel to those who sit in darkness, we are hastening the day of Christ's return. What a solemn and yet what a glorious time this will bring us to, when error and apostasy will be overthrown, when the apostate harlot will be disowned, and the Bride of Christ be publicly acknowledged! Mohammedanism, Romanism and all other false systems will perish. Israel will be restored to their land, and the kingdoms of this world will become the kingdoms of our God and of His Christ. How glad we shall be then that we have been permitted to labour for our Lord and Master! How blessed to live and reign with Christ, and to meet all the loved ones who have gone before! May the hope of Christ's speedy return fill our hearts with joy at this time of unprecedented sadness and sorrow! How clearly we see that man is ever the same, that, notwithstanding the veneer of civilisation, the heart of man is evil and that continually, and that nothing but the Gospel of God's Christ is any true remedy for the world's evils. Those who have expected an evolutionary process to bring about the millennium must surely see now that such hopes are vain. The millennium can only be introduced by a crisis, and that crisis is the Second Advent of Him who died at Calvary, when He will come in power and in His own glory, the glory of the Father and the glory of the holy angels.

During 1916 some of our missionaries have been detained at home by illness, and some are helping in nursing the sick and wounded, while others have had to come home for a time on account of the ill-health of their relatives. We are thankful to say that we have not lost one missionary on our staff by death during the year, though there have been one or two cases of serious illness. On the other hand, not a single new missionary has been sent to the field. During all the thirty-five years of the Mission's history, this is the first year in which this has been the case, and we trust it may be the last. Practically all young men have been called up for military service, and many young women have been engaged in nursing or other work connected with the war. Of late, on account of the submarine danger, missionaries have found it difficult, if not impossible, either to return from

the field to England, or to go out to the mission field if they have come home. Yet never were the spiritual needs of North Africa more clamant than at the present time.

The bulk of the people in North Africa still sit in the mists and fogs of Mohammedan darkness, and are passing on to an undone eternity. While practically no new missionaries have gone to North Africa between the Red Sea and the Atlantic, probably 500,000 of its inhabitants have died, and of these, but few have had the Gospel put clearly before them. Let us then redouble our efforts, redouble our prayers, and redouble our giving, that the work in existence may be sustained, that the native converts may be blessed and used amongst their neighbours, and that many new workers may be raised up to go out as soon as the way is clear.

Let us turn, first, to MOROCCO, and see what God has been doing through His servants there during the year 1916. We still feel in Tangier the tremendous shock sustained at the beginning of 1914, when Mr. Simpson, Dr. Wilson, Miss Hodgson, and Miss Vining were all called home. The reduction of our staff is still one of the most pressing facts that face us in regard to the work in Morocco. In 1900 we had thirty-two workers in Morocco; now we have only about twenty-three, notwithstanding the fact that a number of new workers have been sent there in the intervening period. Of these thirty-two, eight have died, beside those who have gone to the field and died in the interval. Of the thirty-two then in Morocco, fifteen are still connected with Morocco, though some of these are temporarily absent. Anyway, the outstanding fact remains that not only in the North Africa Mission, but in other missions working in the country, there has been no increase of labourers, but rather a decrease. Nevertheless, during the past year, God has been blessing His Word, and souls have been saved. There is a good deal to encourage; in fact, when the various aspects of the work are examined, there is much more to encourage than to discourage us.

With regard to

ITINERATING WORK,

not very much has been possible for some years now, on account of the disturbed state of the country; but the country is now much more settled than it was, and we trust that when the war is over, and more labourers are able to proceed to the field, a new campaign will be entered upon.



Photo by] [Mr. A. V. Liley.
The Blind Minstrel and Story-teller.
 The large tom-tom is used to attract a crowd.

Mr. Moore, who works amongst the Spaniards in TANGIER, has been greatly cheered in circulating the Scriptures in that town. Mr. Steven, the sub-agent of the Bible Society, has also been encouraged in selling the Scriptures amongst the people in FEZ and the neighbourhood, and almost all of the missionaries have been able to place some parts of the Word amongst those with whom they come into contact. The native population greatly appreciate the translations of the Scripture in the colloquial, which are more within their understanding than the classical version. In order to scatter the Word of God widely, there is nothing like itinerating work when that can be undertaken on a wider scale.

MEDICAL WORK

has ever been one of the best means for removing prejudices, attracting people to the missionaries, and drawing them under the power and influence of the Gospel. During the year 1916 Miss Mellett and Miss Denison have had more than 8,000 patients at their dispensary in FEZ, ninety per cent. of whom have been women and children. This has given them splendid opportunities for making known the Gospel. They

have not had so many patients from the villages as formerly, because the French Government are establishing Local Dispensaries in many districts. The women, however, generally prefer to come to the missionaries, though they are not qualified doctors, rather than to the French officials, as they meet with more sympathy from them. Who can tell what results may follow from this extensive seed-sowing in the hearts of these multitudes of people!

We have not an exact record of the number of patients at the dispensary in TETUAN, as Miss Bolton and Miss Hubbard have both been in England since the summer on account of the illness of relatives. The numbers cannot be less than three thousand. Here again the Gospel seed has been sown, and if people have not been won for Christ, they have at any rate learned to love and appreciate His servants, and are thus more disposed to listen to their message.

In TANGIER, Dr. Gabrielle Breeze treated just over three thousand patients at the dispensary, and no doubt there would have been more but for the fact that her valued co-worker, Miss Marston, had a very serious attack of typhoid fever. The able and devoted care and nursing of Miss Breeze was blessed to her recovery, but this illness, of course, interfered for some time with the dispensary work. We thank God for all that has been done amongst these numbers of Moorish women, and trust that some may not only have had their bodies healed, but also their souls enlightened.

Probably in all the history of our medical work in Morocco, we have not had more encouraging results in the Tulloch Memorial Hospital for men in TANGIER than in 1916. We are still without a regular doctor, but the work is being carried on by our very capable trained nurse, Mrs. Simpson. She has had many years' experience in nursing both in England and abroad, and for a long while worked under our own doctors. Now that no doctor is obtainable, she is compelled to go forward without one; but a good local Spanish doctor has very kindly offered to undertake, for a very small fee, to advise in any serious cases. The out-patients have numbered about 1,500. In addition, some 250 more have been visited in their homes, making 1,750. The special work of the hospital is with the in-patients, and though the numbers have only just been over fifty, the spiritual results have been more remarkable than when we had a larger number. Out of fifty about thirty have professed conver-

sion. Though only a few of them have been baptised, Mrs. Simpson follows the cases to the best of her ability; and a number appear to be maintaining a consistent Christian life. Not a few of these conversions are amongst the Berbers, the aborigines of the country, many of them Sousis from Southern Morocco. Some of the converts are labouring diligently to bring others to Christ. Mrs. Simpson watches over them as one who must give an account, and God has marvellously honoured her devoted labours. Of course, it may be that there are some who make a profession who are professors only; but, generally speaking, they give as satisfactory evidence as can be expected, of a real change of heart and of being born again of the Spirit. Mrs. Simpson is assisted by her sister, Miss Craggs; Si Ali, a native helper, has proved himself an invaluable assistant.

Miss Aldridge has not been able to spend very much time in LARAISH during the past year, on account of illness and from other causes, but a certain amount of dispensary work has been done there. At all our stations in Morocco some medical work is done, even though an ordinary Medical Mission is not carried on. We are earnestly praying to God to raise up qualified doctors, especially one for the Men's Hospital at Tangier, but during the war it seems impossible to get fresh doctors for the mission field.

Mrs. Roberts is doing a splendid work in TANGIER, and has on her books 157 women and 160 girls, with an average attendance of between fifty and sixty women and between forty and fifty girls. She also has a small boarding school where the children are more directly brought under her influence. Mrs. Roberts is assisted by Miss Chapman, a trained teacher, and Miss Glen.

All the missionaries do a certain amount of visiting amongst the people, but some give their time specially to this work. Miss Jay has a wide circle of friends amongst whom she has visited and who also visit her, and she has several whom she believes are truly converted. Miss Jennings has also spent most of her time visiting; first in Arzila, and later on in Casablanca, where she is now stationed. Mr. and Mrs. Fallaize only went out to the field at the end of 1915, and have therefore devoted the greater part of their time to language study. Mrs. Fallaize has, however, helped in Mrs. Roberts' work; and also when in Tetuan, where with her husband she spent some months, she

assisted Miss Knight, who in return helped her with the language. Mr. Fallaize's addresses to his fellow missionaries have been much appreciated, and he has now begun to speak to the natives. Several of the workers have also rendered help at the Raymund Lull Home for Moorish boys, carried on by Mr. Elson and Mr. Jones, who, on account of illness, have been very glad to have assistance from some of the N.A.M. workers. Mrs. Isaacs, the sister of the late Miss Herdman, is an independent worker, and has done interesting work, especially in the French Hospital, both amongst Europeans and natives.

EUROPEAN WORK.

Morocco is becoming rapidly Europeanised since the Spaniards have taken over the protection of Northern Morocco and the French of Central and Southern Morocco. Large numbers of Europeans have flocked there, hoping to find profitable employment, and, in Casablanca especially, development has been most remarkable. Those who knew this town in years gone by would hardly recognise it now, and there is very little doubt that this development will go on by leaps and bounds, especially after the war.

The work amongst the Spaniards in TANGIER is still carried on by Mr. Moore and Miss Brown, and though the little Spanish Church is still but a very small company, there has been a certain amount of encouragement. Mr. Moore is assisted by the depot-keeper of the Bible Society; and, besides Sunday services, open-air meetings, Sunday school and night schools are held, and the homes of the people visited.

In CASABLANCA, the Italian convert, Signor Arnone, formerly associated with Miss Case in Tunis, has carried on a useful work amongst the Italians there who are fairly numerous, and a little Church of twenty-three members has been gathered together. Miss Eason supervises, to a certain extent, Signor Arnone's work, and she herself has had the joy of seeing the wives of two French officers brought to a knowledge of Christ during the year. Her work is, of course, principally amongst Moslem women, but she cannot avoid taking up other matters that press upon her. Miss Banks, her fellow-labourer, is at present in England in charge of a small V.A.D. Hospital for wounded soldiers in Sunderland.

In Tetuan, Miss Vecchio still carries on a school for Spanish children, and her labours seem decidedly appreciated. The children not only receive scriptural instruction, but carry home the Gospel to their parents. Had she a larger room

and more help, she might instruct a larger number of children. In Miss Bolton's absence, Miss Knight, in addition to her labour among Moslems, supervises this Spanish School.

This brief review of Morocco is we feel a little incomplete, as we have not the space to give so

many details as usual. We feel that, notwithstanding all the difficulties, there is a great deal to thank God for, as well as much to pray about. We praise God for all the grace given to His servants, enabling them to labour on amid all the darkness and to win, here and there, souls for Christ.

To the Friends of the North Africa Mission.

"*St. David's,*"
Manor Park, E. 12,
16th April, 1917.

DEAR FELLOW-WORKERS,—

My letter this time must be short, as our space is limited now that paper is so scarce.

Please join with us in very hearty thanks to God for financial help. We have been having a very trying time, funds coming in so slowly; but last week the Lord, in answer to continued prayer, sent us in a liberal gift of one thousand pounds, which has removed all present pressure. We know as we look forward that this money will soon be used up by the continual claims of the work, but we feel sure that the God who has helped us in the past will not fail us in the future. How glad we are to have to deal with the God of all grace, the God of the whole earth, who, notwithstanding the fact that we often fail, is the ever faithful God.

About this time of the year, we are usually preparing for a certain number of the workers to come home on furlough, and there are several whose furlough has been due for two or three years; but now that the danger from submarines is so great, it is probable that no one will come home this summer, for the authorities do not encourage missionaries either to come home or to go out unless it is absolutely necessary. We would ask your prayers that those who have been waiting year after year to come home may have their health sustained, notwithstanding the prolongation of their stay in the somewhat enervating climate of North Africa.

As at home, so in North Africa, the price of nearly everything has greatly increased; potatoes are threepence per lb., and petroleum is almost unobtainable. Missions like ours are not able to give war bonuses,

though we would gladly do so. Still we rejoice to say that not a single missionary has complained, and though times have been very difficult for them, they express the greatest gratitude that God has supplied them through His servants as He has. This makes us the more desirous to supplement their very limited supplies if God so enables us.

We get interesting news from various stations, but the limitation of the size and the frequency of the issue of our paper through the war makes it difficult to publish more than a selection, especially as in this and in subsequent numbers we are crowding in a brief review of last year's work.

Mr. Farmer has been holding meetings during the last two months in the interests of the Mission, taking preaching services on the Lord's day and meetings in the interests of the Mission at the same time. Friends who are able to arrange any such meetings will be a real help, and now that Mr. Farmer has given up his local responsibilities at Barking and devotes his whole time to the Mission, he will be better able to attend to this branch of the work than hitherto.

Our valued Clerk, Mr. Isaac Bowles, who has been for twenty-three years in the N.A.M. Office, and whose services we have greatly appreciated, is in France, and has been there for some months in the Army. When last we heard from him he was quite well, and though we do not know exactly where he is, he was under canvas and within sound of the guns. We would ask your prayers for his preservation and blessing, and also for his wife and three children. He has been a very faithful helper in the Home Department.

We regret to hear of the serious illness of Pastor Thomas Spurgeon, one of our

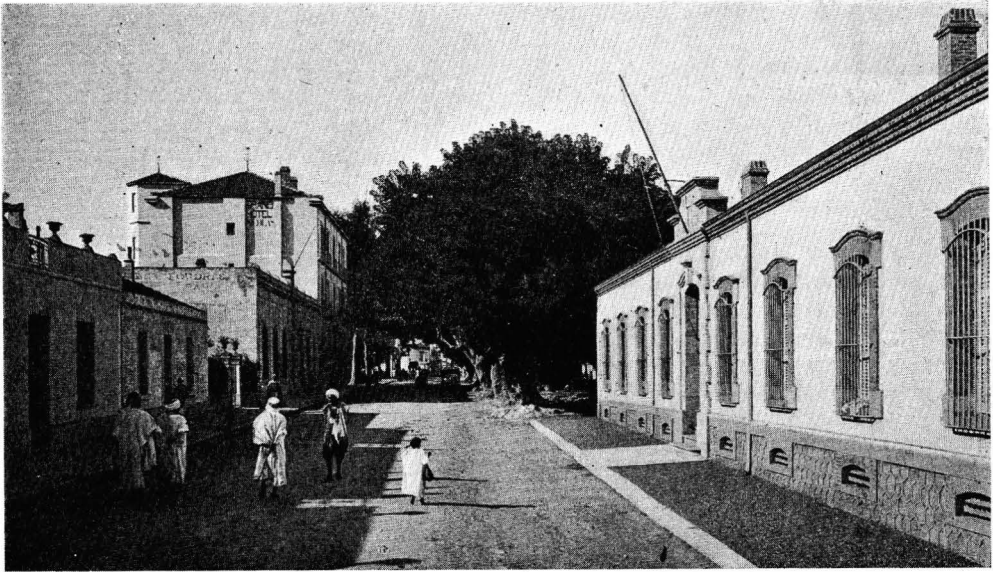
Referees. He appears to have had a stroke on the 10th of March. Please join with us in prayer that he may be graciously restored. My own health goes up and down. I think perhaps I am a trifle better, though still comparatively weak. I am thankful to be able to dictate letters and interview friends, but I can write practically nothing with my own hand on account of the continued muscular weakness from which I have now suffered for about three years. God has graciously heard prayer for me in preserving me, and God's Word has been very precious to me, especially of late when we were so short

of funds. I know, notwithstanding this long continued weakness, He doeth all things well, and will continue to do the very best for His unworthy servant.

It is proposed, as usual, to give the first ten days of May, both at home and on the field, to special praise and prayer in connection with the Lord's work in North Africa. We trust our readers will unite with us.

Yours heartily in Christ,
EDWARD H. GLENNY.

P.S.—Since the above was written, Mr. Bowles has been wounded in the right arm, and he is now in a London Hospital.



The Police Station and the Rue de Tenès, Cherchell. [From a Post Card.]

Our Italian Soldiers.

By Miss A. Case.

When we have the joy in North Africa of baptising converts on the profession of their faith in Christ Jesus, it is reported at home, and an account of the service is published with a note of triumph running through the description. I have been thinking lately that there is really more solid reason for joy when the converts turn out well and give proof after some years that they are still making progress

in the ways of God. At the baptisms we rejoice, it is true, but we rejoice with trembling; for it is not every convert who runs well the race set before him unto the end.

The war has brought us many sorrows, and we have reason to be cast down by the effect it has had upon our work in Tunis. Conscription has claimed all our able-bodied young men, and still the pain-

ful scenes of parting go on, for now it is the turn of our lads just over eighteen, and of the older men, fathers of families, to depart at their country's call.

But, in the midst of all these and other troubles, our joy abounds in correspondence with our absent soldiers. It is wonderful how they turn to us for comfort and how they cling to the Word of God, testifying to their comrades and learning in these new circumstances to speak out for the Truth in a way they never did at home. One timid young fellow has become quite a bold worker for God, finding opportunities to witness for Him to priest and people, military and civil; and he has written to an Italian religious paper of his thankfulness in having found such consolation in the "Christ who lives in me." From another soldier, an older man, who is not yet at the front but is training in Sicily, has just come the following letter:

"I received yours with the verse and the booklet enclosed. Oh, how sublime are these verses from the Holy Scriptures! They are a great comfort to me, especially as I find myself in the midst of blasphemers. I have remarked that not one of my comrades knows God. They are lost souls, and my heart is sad to hear them continually insult the Holy Name of the Lord. I pray for them without ceasing. In this town I have found an Evangelical Church, but I am sorry to say there are no meetings, because the pastors are all mobilised and the Church is closed. There is one true Christian belonging to it whom I have met, who knows his Bible. He was converted in 1870. Every evening in my two hours of leisure I go to his house; sometimes we read the Bible together, and sometimes we enjoy religious conversation. This dear man is a great comfort to me. As you gave me the address of Guido S—, we were able to meet. You cannot imagine what a joy this was for us both! Two from Tunis, and both from the same Church! Blessed be God who gave us such an opportunity! You ask me about the military life. It is indeed a little hard, but one gets accustomed to it. That which torments us more is being far away from wife and children. But God's will be done!"

A young man, also in Sicily, writes:

"How thankful I am to learn from your letter that my dear mother has been persuaded to attend the meetings! Please thank Miss Petter for visiting her. Here we are in the dark, and know nothing of what may happen to-morrow; but united to Jesus I am sure that no harm can happen to me. In communion with God, I have the feeling of being always surrounded by a shield."

At the end of January we had the great joy for the first time of welcoming back two of our absentees on a fortnight's leave. We convened a special meeting of Church members to spend a social evening with them, and it was a rare pleasure to hear those two young men tell out of full hearts their gratitude to God for His goodness to them. Before that evening, they had never ventured to address their brethren and sisters, but their spiritual experience had become richer, deeper and fuller during their many months of proving God at the front, and all shyness seemed gone for ever. Another soldier, a stranger to us, had been brought by some of our friends, and, looking at him, our younger speaker said: "For ten years I have known the Lord Jesus as my personal Saviour. I can testify that it is good to follow Him." The dear mother of this young Christian soldier, who has herself been with us in Church fellowship for seventeen and a half years, had never heard her boy speak out so bravely before. Trembling with joy, she gave her own thankful testimony to the Lord's faithfulness.

This week a newly-converted man came to us to take a sad farewell. His age is forty-three, but work and care have so added to his years that we had supposed him to be over fifty. He leaves a wife and seven children, to whom the Government will pay one franc and fifteen sous a day—"not enough to buy bread with," he says; so his wife, in common with many other women, wants work. Next month we must lose three more boys who attend my Sunday afternoon Bible-class; and, worse still, I fear our voluntary helper, Signor Monaco, the photographer, will have to go. He has been simply invaluable until now, and we shall not know what to do without him. Let us thank God for all who are running well after many years of testing, and let us pray for the newly converted, that they too may stand the strain of constant temptation and sore trial, and that their heads may be covered in the day of battle with the old helmet of salvation, and their hearts kept in peace behind the shield of faith.

Tunis.

To the Members of the N.A.M. Workers' Union.

The Priory,

Christchurch, Hants.

DEAR FRIENDS,—You can imagine that our parcels were not despatched without misgivings, and I know you will join in hearty thanksgivings that all reached dry land! We know that much prayer was offered for their safe transit by both senders and receivers.

The number of articles received here was considerably below the average, but the quality was very good. Many members sent money in lieu of goods. This was spent on linen and warm clothing which have been much appreciated. It is a great satisfaction to announce the formation of a new Branch (Boscombe), with a monthly sewing party, during the winter season.

I wish space allowed of many extracts from the letters of acknowledgment, but one or two may be given: "To receive such a present, at this time especially, is indeed a great help. It is wonderful to me how I always seem to get just what I need most, and I think there must be much prayer going up while the parcels are being packed."—"Will you kindly thank very heartily on our behalf all the members of the W.U. I feel sure they would be partly repaid if they could but see the joy and excitement we have when the Mission parcel arrives: it always seems filled with love and kindness." One dear friend ends her letter with this quotation: "The ministrations of this service not only fillet up the measure of the wants of the saints, but aboundeth also, through many thanksgivings, unto God." Could any other words give us such great encouragement to double our efforts on behalf of our representatives in the needy field of North Africa?

Yours sincerely,

UNA E. TIGHE.

April, 1917.

WORKERS' UNION ACCOUNT, 1916.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in hand		3	4	Goods bought	29	12	1
From Secretaries	22	12	9	Carriage	5	4	11
From "Scattered Members" ..	12	16	6	Customs Duty	4	10	0
Special Donation		15	0	Balance in hand			7
"War" Donation from a Secretary	.3	0	0				
	<u>£39</u>	<u>7</u>	<u>7</u>		<u>£39</u>	<u>7</u>	<u>7</u>

LIST OF LOCAL SECRETARIES, 1917.

Basingstoke.—Miss Emma Smith, Erith House.

Birkenhead and West Kirby.—Mrs. Cooper, 11, Grange Road, West Kirby.

Boscombe (Hants).—Miss S. Taylor, Rookwood, Moorland Road, Bournemouth, E.

Burnham (Som.).—Mrs. King, Arnside.

Cambridge.—Mrs. Oswin Smith, 5, Station Road.

Cheltenham.—Miss Molesworth, 3, Priory Street.

Clevedon.—Miss A. E. Brown, Norham, Victoria Road.

Croydon.—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.

Dublin.—Miss B. Clarke, 30, Leeson Park.

Eastbourne.—Miss Gurney, Granville Lodge, Granville Road.

Edinburgh.—Mrs. Grieve, 104, Viewforth.

Folkestone.—Miss Astbury, 39, Broadmead Rd.

Guernsey.—Miss Diment, 2, Vauvert Terrace Vauvert Road.

Hythe.—Miss C. Avill, Park Lodge.

Harrogate.—Miss Jones, 70, Otley Road.

London.—Miss Grace Wyatt, 41, Pine Road, Cricklewood, N.W.

London.—Miss E. T. Roberts, Highlands, Streatham Common, S.W.

London.—Miss Dalton, 28, Gipsy Hill, Upper Norwood, S.E.

Portrush (Co. Antrim).—Mrs. Macaulay, Strandmore House.

Redhill (Surrey).—Mrs. Code, Tregwynt.

St. Albans.—Mrs. Pakeman, Salem, Carlisle Avenue.

Tunbridge Wells.—Mrs. Morrison, 69, Queen's Road.

Weston-super-Mare.—Miss F. Blake, Rocklease, South Atlantic Road.

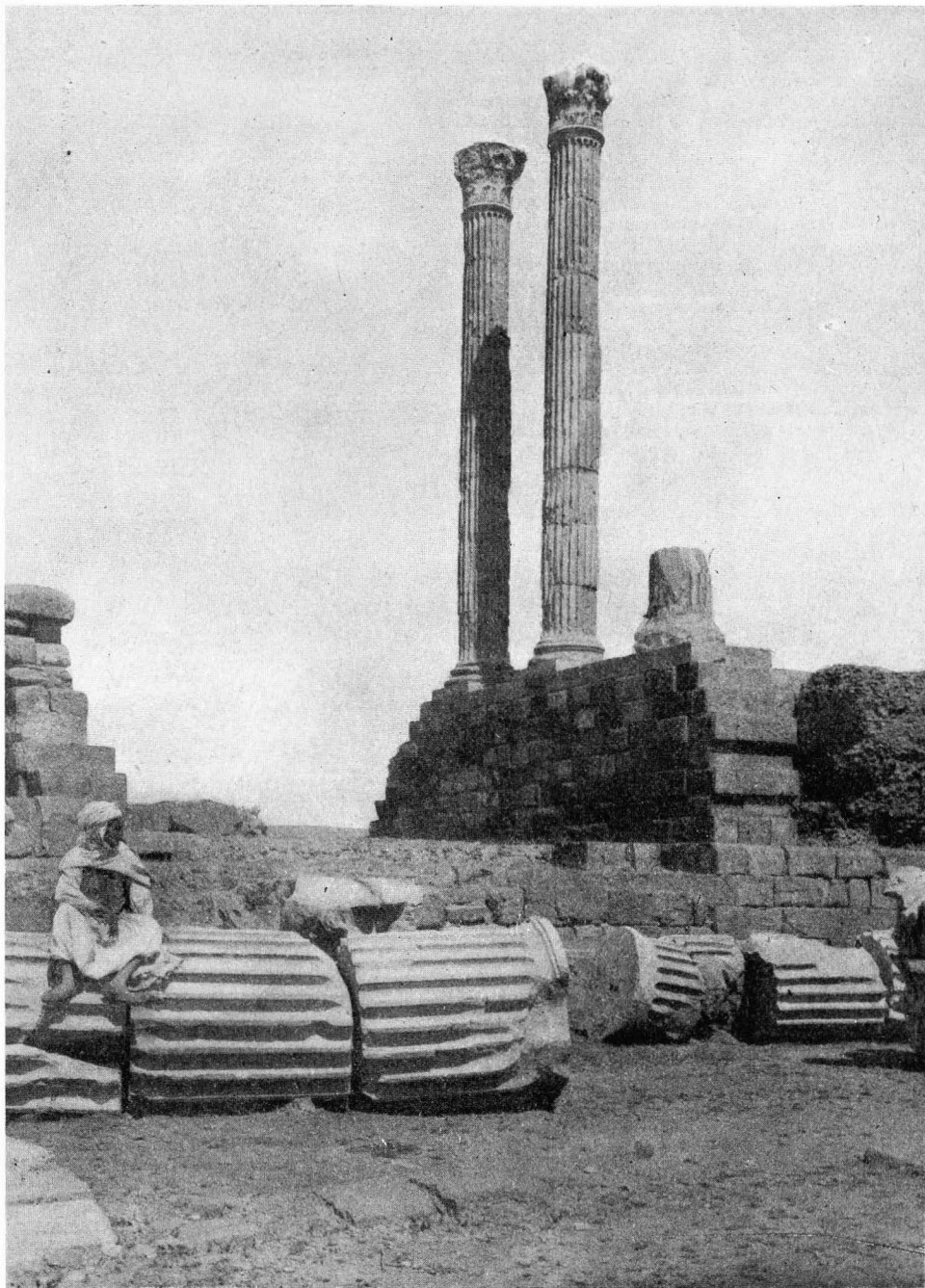


Photo by]

[M. Goodman, Esq.

Ruins of the Capitol, Timgad, Algeria.

By the Wayside in Tunisia.

By Mr. A. V. Liley.

15th December, 1916. *Tunis.* The journey taken this last week was into rather an unknown region. For part of the way the road lay at the foot of a range of hills, and ran through fine olive gardens

The first man met was an old Arab riding on his donkey, returning to his village, "If God will," as he said. As he was going my way, we were able to ride and talk together. The opportunity to speak to him about his soul quickly offered itself, as "Praise the Lord" was soon on his lips for the rain and fine weather. I told him it was not only necessary to praise the Lord with the lips for His mercies, but in our lives, and to do this, one must be right with God. This could only be by having pardon of our sins through the Lord Jesus. So our conversation went on, but I found the poor old man only able to take in the most simple truths. I told him to ask God to pardon him for the Lord Jesus Christ's sake, and plead, "Give me a clean heart, for His sake." He seemed to be able to take this in, for as I left him I could hear him repeating, "O Lord, give me a clean heart, for the Lord Jesus' sake."

A little further on, I was able to get into conversation with an Arab, who said he was the guardian of an olive grove at which we stopped for a while for a little talk. The "wordless book" interested him much, but as he could not read, I had to leave him with the message I had spoken.

Finding the road I had taken did not lead further on, I had to turn back. As I passed through the olive groves I could see many people far back from the road, busy picking the olives, but I could not get at them. However, the Lord gave me others to talk to on the way, for a shepherd was met with his flocks. I took out one of the Scripture Gift Mission, illustrated, Arab Gospels, and showed him a picture of the hireling, asleep, asking the Arab what would happen if he went asleep while tending his flock. "Why, they would all go astray, and some would be stolen!" This enabled me to speak to him of the Good Shepherd.

My next man was a Moor. I found him standing in the road opposite a *marabout*, or saint's, grave. The Moor's hands were outstretched in prayer towards the *marabout*. After saluting him, I asked why he sought aid from a dead man, for I had a far better way. "How is that?" he asked. "Why, you are asking help of a dead man who was a sinner like you; while I ask in the name of One who is without sin, and who sitteth at the right hand of the Father, making intercession for me." The man was all interest as I told him of the way of salvation. But he argued that in his country, in order to speak to the Sultan, he had to go from the lower officers to the higher, and then at last to the Sultan. I said that might be so among men, but the Lord Jesus Christ, who once died and is now alive for evermore, said,

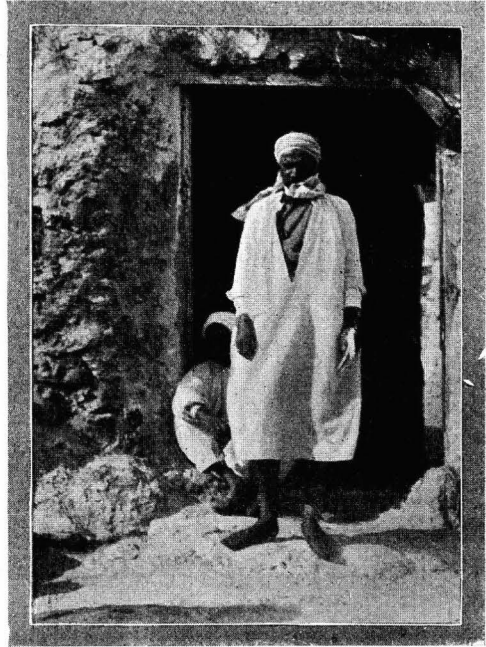


Photo by]

[Mr. A. V. Liley.

This man has just heard the gospel.

He holds some tracts in his hand.

"Come unto me, and I will give you rest." He also said, "No man cometh unto the Father but by me." As I spoke to him of sin he tried to justify himself, but from "The Book" I pointed out that there are none just, for all have sinned. I was glad to find that he could read, so after a talk of about half-an-hour I left him with a Gospel and some tracts. As he is a watchman, he will have time to read, and our prayer is that the Lord will open his eyes as he reads, and lead him to trust in the Lord Jesus for his salvation.

More native shepherds were met on the way, and with them all I had a little word.

At last I arrived at a rather scattered European village, which was one of the places I desired to reach. Stopping at a forge, I found it was kept by an Italian, with whom I had a little word. He could read Italian, and his son, French, so a Gospel was given to one and a *Traveller's Guide* to the other. Just as I was leaving, he said, "The people will be glad to see you," and pointed out to me where I should find them. At one small farm the children were as numerous as a brood of young chicks, and soon crowded around me with their parents. I was glad to find that some of them could read. Gospels in Italian were readily received, and one woman was so pleased she wanted me to take a half-

penny for the one I had given her. As I arrived at the larger group of houses, the children were coming out of school, and seeing a number of them going towards a group of small houses, I followed them. The parents soon came out, wanting to know my business. As soon as they saw the beautifully-illustrated Gospels, the people all wanted them, for most of them could read: the parents, Italian; the children, French—for they went to the village school. Gospels, illustrated leaflets and tracts were distributed among them.

My next call was at the village store. It was kept by a French widow who seemed a little suspicious at first as I offered a Gospel; but her confidence was soon gained, especially as the young Arab postman, who happened to be resting there, knew me very well, having been a frequent attendant at our meetings. The old lady had been a few years in Bloomsbury, London, where she and her husband had kept a boarding-house. It was strange to meet her in this out-of-the-way place. She told me she had a great confidence in the "Holy Virgin" who had always helped her in her prayers. I tried to lead her from the Virgin to the Son, the Lord Jesus. We had a good half-hour's talk together, and I left with her a Gospel and a *Traveller's*

Guide in French. On my way back by another road, several opportunities were taken to speak to shepherds and groups of Arabs ploughing.

When some three or four miles from Tunis I was somewhat surprised to meet a very old Arab I had frequently spoken to some years ago, when we spent the summer months by the sea at La Marse. He often came to the house, and took a great interest in listening to the Scriptures as I read them to him. At last he professed to accept Christ as his Saviour. I believe he was sincere, but how much there was a work of the Holy Spirit I cannot say. When I met the old man to-day, I was sorry to see him walking some ten miles back to his village; but he said he had not been able to get money for the train. While talking to him about the Lord, an Arab came by with a cart, and I offered him a few *sous* to give the old man a lift. He took him into his cart, but refused to take any money, saying that the old man was not so very poor and could well afford to pay for the train.

Here was another day of sowing. We tried to speak to all those with whom we came in contact, and I gave to those who could read a Gospel or some tracts. May the Lord add His blessing!

Extract from a Recent Letter from

Abd. El-Ouahed,* of Tebessa, to a Christian comrade in Constantine.

(Translation.)

"Our journey to Ain Beidha took us some six hours, and on arriving, we immediately sought out a small shop, and hired it for 9d. a day, for the purpose of exposing our books and gathering in men to hear the gospel. The place was hardly ready before many persons pressed in, gazing at the literature suspended by strings on the wall facing the street. A number took copies, and then remained to hear.

"At five by the evening hour, we were invited to go and read with the chiefs of the place on the morrow, and we promised to do so, putting up a plea to God to give us words. The meeting-place was a big shop for selling cloth and other stuffs. We found gathered there the *sheikh* and some of his friends. Scripture-reading with discussions and questions went on for two hours, and we were asked to renew the sitting the next day.

"Returning to our hired shop, we again preached the Word, and truly we felt God Himself was with us, and that He Himself spoke to the souls, and assuredly some received His

words. On account of having sold all the books we had taken with us, we wired a message to Tebessa for more.

"On the third day, we met again with the chiefs in a *zaouia*, or mosque school, and had a most important sitting. The 'priest' of Islam was spokesman for the rest, who were many, and after an unexampled opportunity of announcing the essential points of the gospel, the priest, Si Hamid ben Najy, asked for replies to the five following points: 1, *The Crucifixion*; 2, *The Divinity of Jesus*; 3, *The Trinity*; 4, *The Authenticity of the Scriptures*, i.e., *The Pentateuch, Psalms and Gospel*; 5, *The Apostleship of Mohammed*. After our return to Tebessa, we sent a book with all the replies marked.

"There were no few objections made to these sacred truths, but during the three years that I have been working with the missionaries, I have never witnessed Koranic teachers with such a desire to know the way as these Ain-Beidhians.

"Our next village was Meskiana, and after resting from our fatigue, we followed the same manner as adopted at Ain Beidha; taking a

*Abd. El-Ouahed is a Native Helper in the Mission Station at Tebessa, Algeria.

shop, and reading and explaining the Word.

"Many came, and among them the Vice-Administrator, who accepted graciously a copy of St. Luke's Gospel.

"Again we sold out all the literature, one Arab buying to send to a friend in a distant tent-district. We *sell* the books because they are thus less likely to be destroyed when the contents are found to be antagonistic to the Koran.

"The day following, like the Messiah with His disciples, we had so much teaching to do that we had hardly leisure so much as to eat. But our hearts were glad. At sunset, being obliged

to leave by the midnight post-cart for Tebessa, we closed the shop and delivered up the keys. But so many persons desired to hear further, that we agreed to meet them after 7 p.m. in a room at the inn where we stayed. Some dozen came, chiefly students, and after a long reading and exposition, when Seida Cox put before them the need of choosing Life, some of them declared to have accepted the Saviour, and asked us to pray with them. These remained after the others had left, and, Oh wonderful sight! fell on their knees and called upon God.

"We felt sure they were both serious and sincere"

Labouring in the Gospel at Tangier.

By Mrs. Roberts.

There are so many boys about that I have been making a special effort to gather them again on Thursday afternoons. They are fairly easy to catch, but distinctly difficult to retain, for they want so much given them for attending. During the past six weeks no less than ninety-one have gone through the schoolroom; a few have come regularly, some three or four times, others only once or twice. I am trying them on the same plan as the women and girls; i.e., a garment for so many attendances, and, as an extra inducement, I have promised them a periodical treat when I hope to give them note-books and pencils. I drill them for about half-an-hour, then they sit on the matting and soon learn to sing a hymn or chorus. They are good at memorising, and I hammer away at a text till most of them know it, and then give a gospel talk.

I am also endeavouring to reach the porter-lads and other big fellows on Friday evenings, Mr. Jones kindly helping by giving a gospel address with lantern views. They have tickets one week, and tea and native cakes the next. This is only a first attempt in this direction. Experience will gradually help one to see the best way to get and keep hold of them. Numbers fluctuate. We began with thirty. There have been as few as ten; but last night we had fifty, and they listened very well.

The donkey-men, ever since I was able by the kindness of some Canadian friends

to give them a treat a few years ago, have frequently asked me to invite them again. I asked those working at the port last week to a lantern service, conducted by Mr. Jones, followed by tea, &c. I am inviting those who work in the town next week. Then there are other men employed in the stores at the port, also the boatmen, who have asked to come, so later on I hope to have them.

The school work is very encouraging, numbers are steadily increasing, and the average attendance is higher. The children are showing greater interest in their reading, &c. At the distribution of the garments they had made a short time ago, the friends who came expressed themselves very pleased with what they saw and heard. The children sang, also repeated portions of Scripture, and their writing and sewing were on view. Some of the older girls are much on our hearts. They have been coming for years, and are more familiar with the gospel than many English children. We long to see them convicted of sin and brought to a knowledge of Christ before they pass from under our influence.

The women and girls' classes are well attended, seventy-four women and sixty-six girls last week. I have little time for visiting them in their homes, but Miss Chapman and Miss Glen are starting now and finding a warm welcome. Some very much appreciate a visit, and there is

opportunity for getting at them individually.

Those of you who so kindly helped me to build the schoolroom will be glad to

know it is in constant use, school being held five mornings a week and classes at other times. Last week over 200 attended the four classes.

On the Mountain-side.

By Miss K. Aldridge.

RAYMUND LULL HOME,
TANGIER,

March 27th, 1917.

During the time of my enforced absence from my own station it has been very good to be able to fill an empty niche here, and to find some very happy work in it; one bit has been taking the evening prayers occasionally with the boys, and as some of them show evidence of a change of heart, this has been a real joy. Then there has been the constant teaching of some adults, one of whom (a girl working here) is very willing to be taught the way of salvation. When weather permits, I go about the mountain-side and visit in the native huts, and in some have talked with people who had never heard anything of the gospel before, although living so near Tangier. These are chiefly mountain people from the districts outside, who have come nearer the towns to live owing to tribal difficulties.

One day I accompanied a man to his hut, and found a family living in great misery—the mother and two boys ill, and the rest looking ill-fed. They were too miserable and cold (it was during our coldest rains) to listen to anything I said, and I promised to go again; but rain and storm and mud prevented for a while, and when I did try to get there, the way was blocked by a landslide. However, Mrs. Simpson succeeded in reaching them a little later after much difficulty, and one boy is now in the Tulloch Memorial Hospital and so under teaching, and the man has accepted a Gospel which he is able to read. On Sunday evening I went in to read with a native woman who has been a believer for some years, since as a girl she was living in a missionary home. She has maintained a clear testimony ever since, in spite of a good deal of persecution for her faith. Before settling down to the Book, a candlestick and candle had to be sought for, and after spending about ten minutes in a fruitless search over the bed and under, and in every other likely place, we decided to do without, and so sat in the dark and chatted instead, while she recounted some of her sufferings at

the hands of a brother, and told of her marriage, and of her husband accepting the truth, and how they both stole away in the darkness of night and reached Tangier. We had just about got to that point when he came in, and the candle was found in less time than it takes to write, and he had it lighted and the Book open. He is very anxious to read for himself, though for him it is very hard work. He has just discovered that the Book really speaks. Their persecutions are over for the present as he is now employed here.

There is another here, a lad almost grown up, who appears to be drinking in the Truth eagerly as he reads. He first saw a Gospel some months since, at a village school where he was finishing his study of the Koran; a lady missionary called there and left some portions, and his attention was arrested at once, as he found he could understand to some extent what was written. Then one day, some students from another village came to visit his school—were interested also in the books, and took them away to read—all but one Gospel. Soon after this he left school and came into town, and found his way here, where he has been under daily teaching.

Village visiting, especially in a large scattered district like this, is much more tiring than I have found it in a town; and often after a long walk up and down steep hills and rough paths, one is confronted at the end by one or more savage dogs, and one dare not enter the garden unless some of the family living there come to keep them off. Yesterday, being driven from one hut by a dog, I went on a bit further and found another hut and another dog. But just outside was a little chap of seven (he was just changing his teeth) minding a goat. He said he was not afraid of the dog, and so went in to see if anybody was at home, taking care to pick up a stone first. There was nobody there, and I went on to a third, and found several people sitting out in the sun. So I called over the hedge to ask if I might go in and sit for a while. They were very friendly and nice, but it took about three of them to chase off the dogs and get me safely inside.

“Islam’s Sway.”

THAT Islam “darkly broods o’er home and hearth” the following incidents clearly show.

While visiting with Mrs. Ross, we entered a house where we saw a poor woman, who was evidently in great pain. Her arm was bound in splints, and we questioned her as to how it had been hurt. We could get no satisfactory reply from her, but her husband, who came in at that moment, shamelessly said: “I did it. I struck her with a big stick. I have two wives and they never agree, so I am going to buy a third.”

On another occasion, in another village, an old woman, on seeing us approaching her, ran away in fear. The thought in her mind was—“Germans.” We assured her that we were not

enemies, but friends, and spoke to her of the love of God. She soon burst into tears and said: “I am old and poor, and nobody ever speaks kindly to me as you do.” The husband of a Christian girl, who was away in France, wrote the other day to his brother asking him to look well after his wife during his absence, and to see that she did not go out, even to visit her mother, who lives only a few hundred yards away. On hearing this, the girl said: “Oh that a submarine may torpedo the boat that brings him back from France!”

Alas! such is the state of affairs in many homes where love is unknown!

S. WARREN.

Djemâa Sahridj.

Men and Markets.

By Mr. S. Arthur.

Our main business in Kabylia is to make known to sinful men that Christ Jesus came into the world to save sinners, and that He is the One of whom Peter said, “Neither is there salvation in any other.” To do this we need to visit them in the places where they congregate—the market, or the *thajmâth*. The different markets are held weekly, and seem to draw together all the men from the surrounding villages. The Kabyle women have not yet been given the responsibility of carrying the house-keeping purse, and consequently they cannot undertake the marketing. The *thajmâth* seems to be a similar place to that visited by Paul at Athens, and called “market” in our English translation (A.V.)

Murray’s handbook on Algeria and Tunis says, speaking of a Kabyle village, “In every village there is a building. . . . which supplies the place of a club in more civilised states of society. It is usually placed at the entrance, and consists of a large hall, with stone benches round the sides; here the men come to take their siesta, to discuss the affairs of the village, the latest political news, or the scandal of the day.” [See photograph on next page.]

In large villages one finds more than one *thajmâth*: Djemâa Sahridj has five.

According to one authority, the number of villages in Great Kabylia is 1,533, but the total number of villages where Kabyle is spoken must be nearly double this figure.

I am trying to reach Kabyle villages in three ways at present—

(a) Working around Djemâa Sahridj, I hope to visit regularly about thirty-three villages which are within a radius of three and a quarter hours’ walking or riding.

(b) Visiting Moknea once a month, I am arranging to visit one or two villages in that district each time, in addition to using the house for evening meetings. (Moknea, our out-station, is five hours’ distant from Djemâa.)

(c) From time to time I must try to spend a few days among some more distant tribe, visiting, if possible, all the villages in the tribe.

For such work a mule, a Kabyle fellow-worker and means are necessary.

Stewart, of Lovedale, said, “African travel tries to the utmost every power and quality a man possesses—his temper, teeth and tact, his patience, purse and perseverance, all alike heavily.”

I am looking forward to the time when we shall have converted natives willing to live in other tribes as evangelists; but, at present, we have no men who will occupy this extremely difficult position. The cost may be that which has already been paid in so many lands—martyrdom.

In the meantime I hope to visit Kabyle villages as indicated. During 1916 I was enabled to pay 120 visits to villages, many of them being visited for the first time since Mr. Ross’s home-call.

Will you not remember this work which demands so much energy and prayer.

Djemâa Sahridj.

*Photo by]*

A Kabyle Thadjmath.
A Place of Social Meeting.

[*Mr. T. J. Warren.*

The Students' Sultan.

By Miss I. de la Camp.

During the month of April the students of Fez celebrate a feast peculiarly their own. It is not of a religious character, but is commemorative, dating back to the year 1665.

At that time the Sultan Mulai Rasheed II. was seeking to establish his sovereignty over his people, but the town of Taza, headed by an influential man, resisted him. Many attempts were made to capture this man, and failed; but at last the students of Fez hit upon a plan to take him by guile. Twenty students were placed in wooden boxes loaded on mules, and sent to him as a present. Arriving late in the evening, the cases were not opened but put into the courtyard of the house till the morning. In the middle of the night the students crept out of their hiding places, seized the master of the house, and carried him off captive to Fez. The Sultan was so pleased with this deed, that, as a reward to them and a reminder to all future generations of students, he said that they should have a Sultan of their own for one week every year.

About a fortnight before the time comes round this "Sultanship" is put up for auction in the Kairoween mosque, the bidding sometimes being very lively, as the successful candidate is freed from taxes for life, and has the privilege of asking a favour of the real Sultan, be it for himself, his friends, or his tribe—a privilege not a little coveted, as frequently the release of a prisoner is desired.

At the beginning of the feast the "Sultan Toolba" (Students' Sultan) attends in state the Friday prayers at the mosque. Garments, horses, an escort of soldiers, and a sum of money to help defray expenses are sent by the Sultan to his mock rival, and included with the gifts is the regal green umbrella—but this made of paper instead of silk.

On the following day the whole procession wends its way through the town, amusing the populace by mock speeches and so forth, as it passes out to encamp on the bank of the river, about a mile from the city gate. There the students spend a week merrymaking.

The townspeople, and particularly the Jews, have to bring their presents to the Sultan Toolba, some being real, some sham. If in Fez at the time, the Sultan himself visits the camp, and it is on that occasion that the mock Sultan tenders his request. On the last night of this feast the Sultan Toolba has to flee to the town, lest he be caught and ducked in the river by his late subjects.

Numerous people join the students in this picnic of theirs, and our colporteurs have from time to time had opportunities of distributing

the Word of God among them, and of witnessing for Christ. One year they even pitched a small tent in the camp, to which they invited any who cared to go for reading the Scriptures.

There are hundreds of students in Fez, bigoted and fanatical, studying the Koran and Mohammedan law, and going thence as teachers throughout the land and beyond it, spreading the doctrines learned. Who is there ready to go to teach them the unsearchable riches of Christ and His claim upon them, so that they in their turn may go and preach Him to their fellows?

For the Children.

By Miss G. E. Petter.

The Italian boys and girls in the Sunday School here yesterday were so interested in the wonderful miracle wrought by Jesus when He fed more than 5,000 with five small loaves and a few fishes. Have you ever thought of that little boy in the crowd? He was just exactly where he could be made use of. How delighted he must have been to see his last five loaves sold! Who was it that made use of them? Jesus Himself. How that little boy must have wondered with amazement at all that happened, as he saw the crowds and crowds being fed with those five tiny loaves! Perhaps he took his place with the multitudes and ate until he was satisfied.

How many things boys and girls have that the Lord Jesus can make use of! A little English girlie I know, had some toys with which she had spent many happy hours. One day she said, "I want to give these toys to the poor little Italian children who have nothing to play with." I was so delighted, and I had the pleasure of giving them away, and though they were old and some were broken, you should

have seen the joy and delight upon the faces of the little ones who received them.

One of these, a dear little boy whom I love very much, has been very ill. I think for some days his father thought he was going to lose him. His name is Vitino Monaco. The father is the Superintendent of the Sunday School, and little Vitino asked him to pray for him at the school as he could not be there. I go to his home and see him very often, and what do you think he has tucked away under the bed-clothes? A little rag dog! Where did he get it from? The father said to me, "How he loves his little dog! It has been such a comfort to him"; and this was one of the old finished-with toys that the little girlie gave me.

Will you pray for little Vitino, that he may get quite well again, and that he may learn to love and follow the Lord Jesus. If you love Him yourself, and desire to follow Him, I am sure that, like the little boy with the loaves and the little girlie with the toys, you will think of some way in which you may do something for Him.

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, May 3rd**. A hearty invitation is given to all friends of the work who are able to attend.

DEPUTATION WORK.

The Assistant Secretary has had the opportunity of visiting the following places on behalf of the Mission:—

1. Feb. 12th, **East Ham Presbyterian Church**. Women's meeting.

2. Feb. 26th. **Manor Park Baptist Church.**
Women's meeting.

3. Feb. 26th. **Upton Cross Baptist Church.** Young People's meeting.

4. Mar. 4th. **Chesham Zion Baptist Church.** Sunday services.

5. Mar. 5th. **Barking. Abbey Hall.**
Women's meeting.

6. Mar. 8th. **Pimlico, St. Philip's Hall.**
Victoria Bible-class.

7. Mar. 11th. **Westcliff Hall.** Afternoon meeting and services.

8. Mar. 18th. **Streatham, Hitherfield Rd. Church.** Sunday services.

9. Mar. 20th. **Regent Street, Hanover House Bible-class.**

10. Mar. 22nd. **Gt. Titchfield Street.**
Young Ladies' Class.

11. Mar. 25th. **Iford, Grange Road Mission.** Meetings.

12. Mar. 26th. **Uxbridge Road Tabernacle.** Morning service.

13. Mar. 26th. **Shepherd's Bush, Victoria Hall.** Children's meeting.

14. Mar. 26th. **Bedford Park.** Drawing-room meeting.

15. April 8th. **Streatham, Hitherfield Rd. Church.** Afternoon meeting and services.

16. April 15th. **Sudbrook, Chepstow.** Sunday services.

17. April 16th. **Sudbrook.** Women's meeting and Lantern Lecture.

18. April 17th. **Clifton, Keswick House.** Afternoon meeting.

19. April 17th. **Clifton, Buckingham Chapel.** Service.

20. April 19th. **Knightsbridge. United Bible-class.** Meeting.

21. April 22nd. **London Medical Mission.** Evening meeting.

Readers of the Magazine can do much in extending interest in the Lord's work in North Africa by seeking to get meetings in drawing-rooms or in their respective places of worship either on Sundays or week-days. The Council will gratefully appreciate anything that can thus be done to enlarge the circle of those who will "help together by prayer" on behalf of the efforts which are being put forth to reach with the gospel the sin-deluded followers of the false prophet, and others in the Barbary States and Egypt.

It has been specially cheering to receive a few gifts, which have been sent in over and above the usual contributions, as extra war donations,

from those who have had to exercise real self-denial in order to do this. The inspired comment of long ago surely applies to such help—that it is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

H. F.



Algeria.

Mrs. Ross, in writing of her work at **Djemaa Sahridj** on March 25th, says: "I am kept very busy. I think never before have the women begged me so often to come and visit them. 'Come and tell us about the Lord Jesus,' they say, 'and help us to forget our sadness.' One wants to tell me about her son who has been wounded; another has had her son taken prisoner, and the young son of a third has just been called up. So there are endless openings for the gospel message while sympathising with them in their trials.

"A few days ago I had been visiting several, sympathising with them and telling them of the Saviour, and lastly I called in to see a native Christian woman. I was very tired when I sat down on the mat to talk with her, but in a few minutes the strain and fatigue seemed to vanish. I felt quite cheered up. There was such a feeling of oneness in Christ Jesus. It does make the work easier to have a few Christians. May God increase their number!"



Mr. Arthur writes cheerfully of the itinerating work in which he is engaged among the villages of Kabylia. In a letter from **Djemaa Sahridj** dated April 1st, he says: "We were much surprised in one village to find a very keen demand for the Word of God. We were allowed to read, and afterwards give away a number of smaller Scripture portions. This did not altogether satisfy the people, and they begged us to sell them some larger Scripture portions, which we showed them. There was an incessant clamour for the few we had with us, and I had to promise to return later with a larger stock for sale. I have hitherto found the Kabyles very keen on having books for nothing, but in this village (where, by-the-by, native girls are given a certain amount of education) there was a large number prepared to pay."



Mr. Shorey writes from **Boghni** on March 1st: "We have lately had fairly good numbers at the Sunday morning meetings for Kabyles. It has been practically impossible to count those coming in. Last Sunday week the son of a famous *marabout* was present. He came with

two or three other men, listened most attentively for about an hour, and then went out. On leaving, I gave him a Gospel in French and another in Kabyle. He returned an hour later, and only went away when we closed the meeting. The *sheikh* from a neighbouring village, to whom I had already given a Kabyle Gospel and an Arabic New Testament, was also present, and I noticed a Kabyle who writes letters and charms, and comes frequently to our meetings. On this occasion he was a long time in the hall, supposed to be writing a letter, but he was evidently listening most attentively all the time to the gospel."



Miss Kenworthy writes from **Cherchell** : "One of our old carpet-school girls is just now dying of consumption. I have visited her several times lately, and she says she is trusting in Jesus as her Saviour and is not afraid to die. I do not know if she has really given up faith in Mohammed or not. She said once that she had done so, and I hope she is really saved. While she was in the carpet school, she never professed to be a Christian, and I believe her faith has a great deal of superstition mixed with it; but if she only touches the hem of His garment, our Lord will save her. It is a great joy to be able

to tell these poor neglected ones of the love of Jesus."



Tunisia.

From **Kairouan, Mr. Short** writes on March 1st : "I have been encouraged by a few opportunities of speaking with men who rarely care to come to the Depôt. I was sitting one evening in a café, when a man invited me to come and sit with him in a native barber's shop opposite. He is a man well educated and conversant with various matters of controversy regarding Islam and Christianity. He brought forward several questions and objections, but spoke quietly and reasonably and gave me opportunity to answer. Some half-dozen or more other men were in the shop listening—two or three with much interest—and putting in an occasional word.

"The barber himself seems cordial and interested, though he says very little. I have been to his shop two evenings and am invited to come again. Now and again the chief speaker and others were evidently impressed, and had no objection ready as I spoke of the present value of salvation and redemption. I have left there a few Gospels and tracts."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

That a backslider for whom much prayer has been offered has written to the workers in Tangier asking them to join him in prayer for pardon and for keeping grace for the future.

For two men who have been led to the Saviour through Mr. Liley's visits to the English boats in the harbour at Tunis: and prayer that their changed lives may be a blessing to those who sail with them.

For a young native at Sfax, a member of the boys' class ten years ago, who frequently attends the meetings and has been carefully reading the Scriptures for some time: and prayer that his interest may be deepened and that he may be brought to a saving knowledge of Christ.

PRAYER.

For a growing class of young women and girls at Djemâa Sahrîdj: that the members may not only listen attentively to the instruction given by their teacher, but that many may learn to know the voice of the Good Shepherd and to follow Him.

For a fresh effort to reach the boys and young men of Tangier: that grace and wisdom may be given and that hearts may be prepared for the gospel message.

For two young native Christians in Algeria who are being forced into marriage with Moslems: that the Lord would, if it be His will, graciously interpose and stop the proceedings, or, if not, will appear for His children in some other way.

For several members of the Porter Boys' Class in Sfax now in the fighting line; and for two others who are just leaving to work on the land in France: that they may be preserved from the temptations of European life.

For a young Moslem who comes regularly to the Bible Reading at Tripoli.

For continued blessing on the distribution of Scriptures in North Africa, both by itineration in country districts and in the native cafés in the towns.

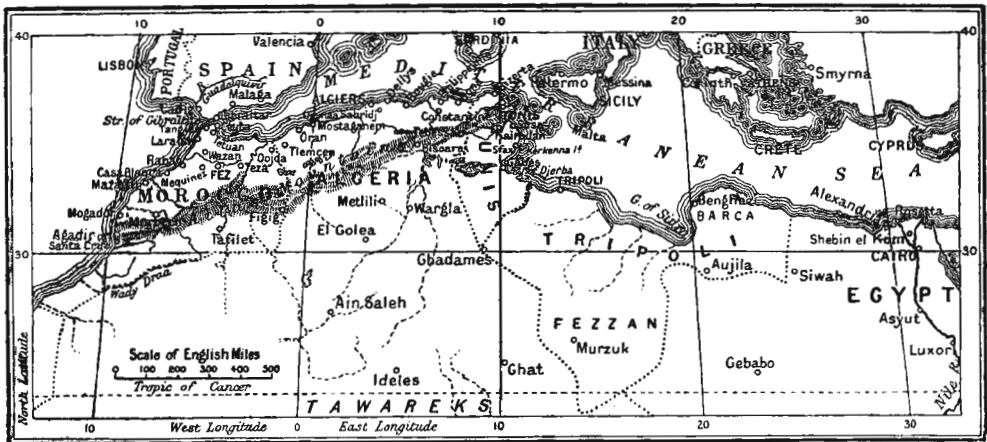
For needed financial help to carry on the Lord's work: and praise for a large gift which came to hand most opportunely in a time of special stress.

LIST OF DONATIONS from March 1st to 31st, 1917.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	DESIGNATED FUND.		No. of Rect.	Amount. £ s. d.	BELFAST AUX.	ADDITIONAL DESIGNATED DONATIONS,		No. of Rect.	Amount. £ s. d.	
No. of Rect.	Amount. £ s. d.	19th	1 1 0	No. of Rect.	Amount. £ s. d.	28th	10 0	Mrs. B. BOLTON,	for Period ending 31st Dec., 1916.		1699	1 10 0	
Mar. 1st	1 0 0	(d)	1 10 0	Mar. 1st	10 0	(j)	2 10 0	Hon. Sec.,	No. of Rect.		1700	2 0 0	
4087	2 0 0	6	1 10 0	1780	10 0	5	1 0 0	Gordonville,	Amount. £ s. d.		1	15 4	
8	2 0 0	7	1 4 4	1	4 9 0	(k)	21 5 0	Cregagh.	63 13 4		Sundrs. 11 18 0		
3rd	1 0 0	22nd	2 0 0	2nd	2 10 0	7	6 5 0	Des. Receipt, 1781.	1693		75 11 4		
9	1 0 0	8	2 0 0	2	2 10 0	(l)	11 0 0	Local	46 10 0		Previously		
90	8 6	9	10 0	3rd	5 0 0	229 11 8		Rect. No. £ s. d.	2 1 0		ack'd 496 4 9		
1	2 0 0	24th	2 0	(e)	5 0 0	Sundrs. 6 19 6		52	6 6	8		£571 16 1	
2	1 1 0	20	2 0	5th	3 2 3	£236 11 2		3	10 0	8			
3	10 0	26th	1 1 0	(f)	3 2 3			4	5 0	8			
4	1 0 0	1	3 3 0	85	3 2 7			5	10 0	8			
5	5 0 0	2	5 0 0	3	5 0 0			6	10 0	8			
6	1 10 0	3	1 0 0	6	10 0			7	2 6	8			
6th	10 0 0	28th	10 0 0	7	10 6			8	1 5 0	8			
98	2 6	4	10 0 0	16th	10 6			9	1 0 0	8			
9	5 0 0	5	1 0 0	(g)	1 5 0			4 9 0		8			
4100	3 0	29th	1 10 0	89	12 1			Previously		8			
1	20 0 0	6	10 0 0	90	1 3			ack'd 11 7 6		8			
2	2 6	7	10 0 0	1	5 2			£15 16 6		8			
3	1 1 0	8	8 0	2	7 4					8			
12th	1 1 0	9	5 0	3	1 0					8			
4	10 6	30th	5 0 0	(g)	1 0 0					8			
(b)	6 3 4	31st	1 0 0	21st	3 0 0					8			
6	10 0	2	1 0 0	(h)	3 0 0					8			
7	25 0 0	3	10 0 0	96	2 0 0					8			
8	1 1 0	122	1 8	7	1 0 0					8			
9	10 0	8	30 0 0	8	30 0 0					8			
15th	1 1 0	24th	7 6	9	7 6					8			
10	1 1 0	9	130 0	1800	130 0					8			
11	6 0	26th	1 0 0	(i)	1 0 0					8			
12	1 0	(i)	7 0	(i)	7 0					8			
(c)	12 0									8			

(a) St. George's Cross Tabernacle, Glasgow. (b) Readers of *The Christian Herald*. (c) Evang. Association Hall, Johnstone. (d) Newton Heath Evangelical Ch. (e) Malden Hall S. Sch. (f) Zion Bapt. Ch., Chesham. (g) Recreation Hall, Manor Park. (h) "Do Without Society," Concaster. (i) Grange Rd. Mission Hall, Ilford. (j) Brunel Hall, Liverpool. (k) Wattville St. Ch., Handsworth. (l) Mayes Hall Y.P.S.C.E.

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



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

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into the London and South-Western Bank, 148, Holborn, London, W.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.		Cherchell.		Tunis.	
	Date of Arrival.		Date of Arrival.		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. BREKZE, M.B. (Lond.)	Dec., 1894	Miss H. KENWORTHY ..	Nov., 1910	Miss A. M. CASE	Oct., 1890
Miss F. MARSTON	Nov., 1895	Mons. P. NICOLLE	Dec., 1914	Miss G. E. PETTER	Oct., 1913
Miss ALICE CHAPMAN ..	Oct., 1911	Madame NICOLLE	Dec., 1914	Bizerta.	
Mr. A. FALLAIZE	Nov., 1915	Algiers.		Miss R. J. MARCUSSON ..	Nov., 1888
Mrs. FALLAIZE	Nov., 1915	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Miss E. CRAGGS	Oct., 1912	Mons. E. CUENDET	Sept., 1884	Kairouan.	
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	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	<i>Kabyle Work—</i>		Sfax.	
Miss F. R. BROWN	Oct., 1889	Mr. A. SHOREY	Nov., 1902	Mr. H. E. WEBB	Dec., 1892
Casablanca.		Mrs. SHOREY	Oct., 1904	TRIPOLI.	
Miss C. S. JENNINGS	Mar., 1887	Djemaa Sahridj.		Mr. W. REID	Dec., 1892
Miss M. EASON	Dec., 1910	<i>Kabyle Work—</i>		Mrs. REID	Dec., 1894
Tetuan.		Miss J. COX	May, 1887	Miss F. M. HARRALD	Oct., 1899
Miss A. BOLTON	April, 1889	Miss K. SMITH	May, 1887	EGYPT.	
Miss A. G. HUBBARD	Oct., 1891	Mrs. ROSS	Nov., 1902	Alexandria.	
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	Mr. W. DICKINS	Feb., 1896
Miss Vecchio (<i>Schoolmistress</i>).		Mrs. WARREN	Feb., 1911	Mrs. DICKINS	Feb., 1896
Laraisah.		Mr. S. ARTHUR	Dec., 1913	Miss R. HODGES	Feb., 1889
Miss K. ALDRIDGE	Dec., 1891	Mlle. V. EYMANN	Oct., 1913	Miss M. FARLEY	Nov., 1915
Fez.		Mlle. E. DEGENKOLW ..	Oct., 1913	Shebin-el-Kom.	
Miss M. MELLETT	Mar., 1892	Tebessa.		Mr. W. T. FAIRMAN	Nov., 1897
Miss S. M. DENISON	Nov., 1893	Miss A. COX	Oct., 1892	Mrs. FAIRMAN	Feb., 1896
		Miss E. WHITTON	Oct., 1913	Miss M. THOMASSEN	Nov., 1912
		<i>Assisted by</i>			
		<i>Mons. Bouin (French Evangelist).</i>			
		<i>Madame Bouin.</i>			

AT HOME.—Miss G. L. ADDINSELL, Miss N. BAGSTER, Miss F. M. BANKS, Mrs. BOLTON, Miss I. DE LA CAMP, Miss H. E. WOODSELL.