

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 December 1st to 31st, 1917.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BELFAST AUX.	DUBLIN AUX.
No. of Rect.	Amount. £ s. d.	5019	5 0	5058	12 0 0	5094	5 0	21st	0 0	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.	S. S. McCURRY, Esq., Hon. Sec., 9, Chiswick Place, Eastbourne.
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(a) C.E. Society, Christchurch, Liscard. (b) Drawing Room Meeting, 111, Tulse Hill. (c) Bapt. Ch., Waltham Abbey. (d) Anon. (e) Emmaus Missionary Bureau, Halifax. (f) Boxes at Harrogate. (g) Offerings at Hurstmonceux. (h) Lordship Lane S.S. (i) Recreation Hall, M. Park. (j) Romford Evang. Free Ch. (k) Uxbridge Road Tabernacle. (l) Leafield Hall. (m) Morgan Mem. Mission S.S., Bristol. (n) Highgate Road Y.W.C.A. Missionary Evening. (o) Gainsborough Hall, E. (p) Readers of *The Christian*. (q) Scotstoun Women's P. Meeting. (r) Lansdowne Hall. (s) Boxes at Ascot. (t) Mayes Hall. (u) Providence Hall, Bristol. (v) B. & F. Bible Society. (w) Newport-on-Tay Y.W.C.A. (x) Boxes at Bewdley. (y) Y.W.B. Cl. Cong. Ch., Purley. (z) Harrogate Auxiliary. (a) Wattville St. Ch., Handsworth. (b) L'assemblée de la Côte aux Fées. (c) Brunel Hall, Liverpool. (d) Falkland Hall, S.S. (e) Women's B.C., Ilford.

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

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

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



The Quay and Entrance to the Port, Bône.

[From a Post Card.]

Our Lord's Acceptance of our Service.

By Geo. Goodman.

"Ye have done it unto Me."—Matt. xxv. 40.

IN one of his lectures to his students, Mr. C. H. Spurgeon describes what he calls "the minister's fainting-fits"—the times of discouragement and disheartenment that come over those who are zealous for the Lord.

We have an example in the case of Elijah, when under the juniper tree he prayed to die. How touching the cry of that mighty man of God! "It is enough; now, O Lord, take away my life; for I am no better than my fathers." A sense of failure and of the uselessness of all his efforts seemed for a time to crush his spirit.

We find the same thing in the New Testament. Paul is pressed beyond measure, so that he despairs even of life. John Mark returns to his home wearied. We who serve the Lord probably all know something of these things. At such times the question comes to us: After all, is my service appreciated of Him to whom it is rendered? Does He deign to notice it? Can it be of any value in His eyes?

Now the Lord has not left this question of our hearts in the weary days, unanswered. More than once He spoke words of encouragement to those who served Him, and gave them to understand that their devotion was a thing that He specially cherished. Not that He would have us think that we had a right

to demand recognition and reward. No! He is faithful in reminding us that even in this matter so well-pleasing to Him, we are nevertheless debtors and objects alone of grace. "When ye shall have done all . . . say, We are unprofitable servants: we have done that which was our duty to do" (Luke xvii. 10). Could we render ten thousand times our best in devoted service, we should still be overwhelmingly in debt to that grace which found and saved us through the sacrifice of Calvary. Nevertheless the Lord is not unrighteous to forget the labour of love shown to His Name, and it is no small joy to us to feel and know that He condescends to accept our service.

He shows that this is so—

I. BY ACCEPTING ALL WE DO AS DONE UNTO HIMSELF.

"Inasmuch as ye did it unto the least of these My brethren, ye did it unto Me." Could we bear this in mind, it would lighten and brighten many a weary hour. Robert Chapman once visited a Christian shoemaker, and after watching him at his work for a while, said, "If you had to make a pair of shoes for the Lord Jesus, dear brother, what kind of shoes would they be?" "Ah," was the reply, "they would be of the very best material I could find and of the finest workmanship." "Then," said Mr. Chapman, "there is a poor saint of His who is needing a pair of shoes, and I have come to ask you to make them for him." It is said that that poor saint was well served with boots that day. We could scarcely have asked a greater reward than this, that He should accept every kindness shown, as done unto Himself.

II. BY NEVER ALLOWING ANY TO BE DISCOURAGED.

The pride of man has ever an unsympathetic word ready for feeble efforts. "Send her away, for she crieth after us." No! The Lord sends no one away who cries after Him. She received her desire. Blind Bartimeus was charged to hold his peace; but the Lord stood still and commanded him to be called, and Bartimeus was blind no longer. The mothers who brought their children to Jesus were rebuked by the disciples, but the Lord said, "Suffer the little children to come," and blessed them. "Master, we saw one casting out devils in Thy name . . . and we forbade him" (Mark ix. 38). But the Lord would not suffer the unknown worker to be rebuked—"Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against us is on our part." So whether seeker or worker, the Lord will not have any discouraged.

We are sure of sympathetic consideration, and know that under no circumstances will our efforts be despised or lightly esteemed. This is a strong stimulant for the faint heart.

III. BY VALUING IT, NOT FOR ITS EXTENT, BUT ACCORDING TO THE DEVOTION SHOWN.

"She hath done what she could." It was not much she could do. A few tears, a box of precious ointment; but He called it "a good work," and said it was "on

Me." It should be spoken of in all the world for all time. Such is the estimate He has of lowly service. The widow who put in her two mites gave "more than them all," for it was "all her living." How much did not matter; the fact that a heart was found to give Him all, was acceptable to Him. Our service is valued, not for the quantity, nor even the quality, for it is little and poor at the best; but for the love in it, and in this we can be extravagant, for a small service may be rich in devotion.

IV. BY PROMISING A REWARD OUT OF ALL PROPORTION TO THE WORK ACCOMPLISHED.

"Every one that hath forsaken houses or brethren . . . for My Name's sake, shall receive an hundredfold" (Matt. ix. 29). In Mark x. 30 we are told that this hundredfold is "now in this time." Surely this is good interest on our investment. It works out at 10,000% (100×100, for every 100). How shall we think of this promise? No doubt in some measure it is literally true. The one who forsook "home" has in His service found a hundred homes thrown open to receive him, and having left dear ones has been welcomed in many hearts for the Lord's sake. But one would not in any other sense desire a literal fulfilment. Numbers and quantity are poor value, but when Elkanah said to Hannah, "Am not I better to thee than ten sons?" he struck the true note. Do we not find in Christ, ten thousand per cent. for all the little sacrifices His service has cost us?

It is recorded of an old saint that once the Lord appeared to him and asked him what reward he desired for his labours. He replied, "*Nihil nisi Te, Domine.*" (Nothing but Thyself, Lord.) This is our abundant reward—to know Him better, to enjoy the communications of His love, even the fellowship of His sufferings. The first mention of "reward" in Scripture sounds the same note. It is where God says to Abraham, "I am thy shield and thy exceeding great reward." This is the ten thousand per cent. reward.

And at last the "Well done, good and faithful servant."

"Oh, grant us Lord like precious faith
With them that went before,
That we may keep our garments white
Until the victory o'er;

Nor lose our crown, nor faint before
The race is fully run,
When we shall stand before Thy face,
And hear Thee say,—'Well done.'"

News from the Mission Field.

ALGERIA.

From Mr. A. Shorey,
Boghni.

Jan. 3rd, 1918. Owing to the olive industry, our class at the Mechtras has not been held during December. During the month I visited four villages and three

cafés of the *Beni Ismael* tribe, also three villages of the *Ath Imror*. The weather has been wet and not at all like preceding years, and this has hindered me from making other tours. Now that the olive industry is in full swing, there are very few men in the villages. Everybody is

busy. On my visit to the first village of the *Beni Ismael*, I only found three men there. One of these, who offered some objection to Jesus being the only Saviour, had several of his front teeth out. The other two men said that he had lost them because he told so many untruths.

At the café between this and the next village I saw the *Ameen*, or chief man of the village of Ibouhathen. There were about ten men present, and the principal opponent was one of whom the others said that he was rich, but still went on stealing olives. At the village of Ibouhathen I found some twenty boys and one man—a soldier, who had been wounded in the war. The boys had just come out of school, and I gave away a few Gospels among them, after having a talk with them about the Saviour. On the road I met the schoolmaster, a Kabyle. He did not seem very favourable to the gospel, although he did not show any hostility.

At Bonoh, where there is a Roman Catholic Mission, I found some thirty men at the café. Opposition here was very strong, my chief opponent being again a man of whom the others said that he steals olives. Several listened attentively.

My wife, Thasadith, and Said all accompanied me when I visited the three villages of the *Ath Imror*. On the road we met some women and girls picking olives. To one of these my wife had once given some medicine which did her much good: she now wanted my wife to cut her daughter's eyes because they were too small, and promised ten *litres* of olive oil if she would cure her. We saw that the

poor girl needed special treatment by an oculist, for one eye was nearly closed. She would not fetch a good price in marriage with her eyes in such a condition; hence the promise of ten *litres* of oil for a cure of the trouble. Several other women came round. All had ailments and wanted medicine. In the three villages we only found two men, six boys and from twenty to thirty women, to whom we could announce the Gospel. We sang and spoke to these of the Saviour and the Way of Salvation. We had intended to visit three other small villages, but it came on to pour with rain, and so we had to make our way home to Boghni, about an hour's walk.

The day after Christmas, a Kabyle woman came to me to have a tooth extracted. She was so grateful, for she had been suffering for several days. She lives close by us, and though her husband will not allow the children to come to our class, we often hear her girls singing the Kabyle hymns which they learn from the children who attend our classes.

On Thursday, December 27th, we had a heavy snowstorm. Quite a foot of snow fell, and all day long, branches of the eucalyptus trees in the village were breaking and crashing to the ground. No doubt some damage has been done to the olives. The trees were already loaded with berries, and a snowfall always damages a good number of trees. On Friday morning, our thermometer in the garden registered seven degrees below zero *Centigrade*, or eleven or twelve degrees below freezing point *Fahrenheit*.

TUNISIA.

From Mr. A. V. Liley,

Tunis.

Jan. 23rd, 1918. The great event among the natives this month was the "*moulood*," or anniversary of the birth of Mohammed. This is observed in different ways in various parts of North Africa. In Morocco they have a great "powder" play. A convenient place is chosen, and the people flock to it in great numbers to see the skill of the natives in horse-riding, &c. As the horsemen ride, they discharge their firearms, and throw

them in the air and catch them with great skill. Needless to say, this reckless use of firearms is often attended by accidents. How we should like to see them taking as much interest over the birth of our Lord Jesus Christ!

I think I mentioned before, the young Persian Jew who has been coming to me every week to read and study the Word of God. His first request was for me to prove from the Old Testament that the Lord was the Messiah who was to bring in the peaceful kingdom of Isaiah xi. I

remarked that the Jews had fallen into two errors. First, they did not recognise that the Messiah was to come to suffer before He returned to reign and bring in these peaceful times; secondly, they did not see that God had promised to make a New Covenant. The young man was struck as we read of the new covenant in Jeremiah xxxi., the everlasting covenant in Jeremiah xxxii., and the covenant of peace in Ezekiel xxxvii. The next thing I did was to write out for him a long list of prophecies in the Old Testament respecting the Messiah, and verses in the New showing they had been fulfilled by the Lord Jesus. This took us two or three weeks to go through. One day he said: "All you say is quite true, but it is hard for me to give up at once all the teaching of years, and to let go all I have held so dear." I pointed out to him that if anyone clearly showed a man a mistake he had been making in his business, he would rectify it at once in spite of prejudice. How much more then, mistaken ideas connected with the redemption of his soul! I urged him to pray the Lord to give him light, and to help him to put away his prejudices.

We are now reading with the open Bible, Miss Hodgkin's book, *Christ in all the Scriptures*. Last Saturday, after we had been reading and talking together over the Scriptures for over an hour, he told me that he became a believer in the Lord Jesus as Messiah three weeks ago, but did not see his way at present to a public confession. I commend him to your prayers.

We have had ideal weather lately, the sun shining from a deep blue cloudless sky. In our itinerating we have met again and again the same sad story; for nearly every family has a tale to tell of some member being killed, wounded or taken prisoner in this terrible war. What a joy and privilege it has been to us to seek to pour consolation into these broken hearts and to point them to the Lord Jesus as the Saviour and the One to help in the time of need!

One day we were passing a small farmhouse, outside of which some Italian children were playing, when the women

folk came out and invited my wife to come indoors. There were five women there, all the men being away at the war. For nearly half an hour my wife read from the Scriptures and explained God's way of salvation to them, and no one could have had better listeners. Outside I had a congregation of natives.

While walking up a steep part of the road, an Italian came running out of his vineyard to us. He explained that his son, a boy whom we had seen a little while before, leading home a horse attached to a cart loaded with vine cuttings, had told him that we had Gospels with us. The man begged for something to read. Before giving him one or two Gospels and a *Traveller's Guide*, my wife spoke to him of God's forgiveness through the Lord Jesus Christ. The interest he showed was most touching, and he begged us to return soon and tell the Gospel story to his family.

**From Mr. E. E. Short,
Kairouan.**

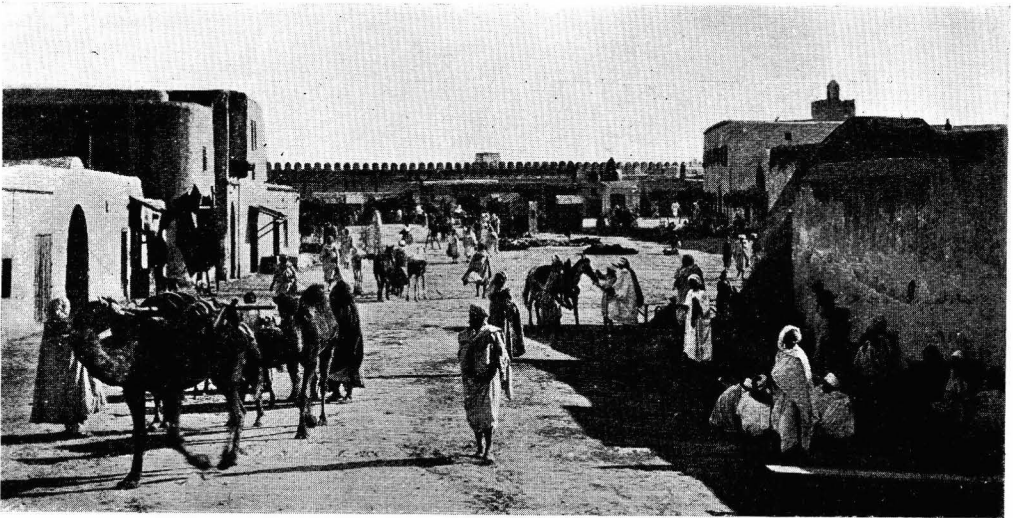
Dec. 20th, 1917. I have to-day taken a new place for a Bible depôt. For several years I have thought of changing from the present shop, which I have occupied since our settling in Kairouan, and have thought of the neighbourhood in which I have now secured one.

Jan. 18th, 1918. Last week I finished arranging the new Bible depôt, and have been able to judge a little of its probable advantages. There was a day or two's delay in getting the place whitewashed. Then I superintended and helped my occasional handy-man in the work of putting up shelves from the old shop, fixing my own lock on the door, &c. After this I nailed up texts and arranged the books. The latter part of this work was delayed by various acquaintances and curious folk looking in. These, according to a native custom, wished a blessing on the new establishment. Such interruptions were welcome, and work was stopped to talk with them. Thus I had conversations with country folk as well as townsmen. A few Jews too have been among the visitors, two dropping in on Saturday morning after their prayers at the syna-

gogue. One could read Arabic, a rather unusual accomplishment among Jews here; the other was accommodated with a booklet in vulgar Arabic with Hebrew characters. Another early visitor was a "publican"—one who is much of the time in the neighbourhood collecting pennies from all selling or occupying space in the market-place. He accepted a French Gospel.

The shop looks on to the market-place, outside the Tunis Gate, standing back from the busy part. The place is always

prietor of which has long been friendly to me. Further on is a Saint's Tomb—a small whitewashed domed building, of the sort which abound in Kairouan. This afternoon the frequenters of the café had spread themselves out in the sunshine in front of my doorway. I brought my chair outside, and found listeners among them. I took a halfpenny cup of tea (not the English idea of tea) as being only fair to the café-keeper, since my audience sat on his chairs. Our shop is a rough, primitive place, but now (as it should) it



The Market-place outside the Tunis Gate, Kairouan. [From a Post Card.]

This picture shows the central part of the "place," looking towards the town from the outside. General sundries and second-hand goods for sale in the middle. The N.A.M. Bible Depot is just round the corner on the left of background, but it against the town wall, near the Old Gate.

much frequented by country men as well as townfolk. In the morning there is an auction market of all kinds of second-hand goods; in the afternoon the storyteller, the snake charmer, and the fortune-teller find their listeners there. My left-hand neighbour is a shoeing smith, whose customers from the country are sure to notice the strange shop. One of them this morning was an educated man, and he took a tract as he watched his mule being shod. My right-hand neighbour is a tinsmith, and beyond him is a café, the pro-

looks tidy and clean beyond its neighbours.

Jan. 22nd. The shop still gives satisfactory results. Yesterday afternoon I sat outside, joining the group, and taking a cup of tea at the café near by. I had a good opportunity with about ten or eleven listeners, though one man soon began to uphold the intercession of Mohammed at the Judgment Day. Then a party of four or five separated, and sat right in front of my shop, and I joined them, and was able to speak more freely. One was a man recently arrived from Susa.

TRIPOLI.

From Mr. W. Reid,
Tripoli.

Dec., 1917. We longed very much to go home to see our children in the summer of 1916, but the war made it impossible. Then we thought surely the war will be over in the spring of 1917, and we shall be able to get home; but the war continued, and midsummer found us still here with no prospect of the war ending and allowing of our having our much-desired furlough. Some of us were feeling somewhat run-down and needing a change, and so our thoughts turned to Shara Shatt, a village on the shore about two miles east of the city, where in years gone by we had spent a few weeks very pleasantly during the hot season. But when the time came to make enquiries about a house, we found that the one we had hoped to get was being done up, and was to be let to Italians who could afford to pay much more than we could. We had given up the project as hopeless, when a Maltese acquaintance offered us his cottage at Shara Shatt for a month. We thanked God, and accepted our friend's offer. We enjoyed our month very much, and felt much refreshed and rested. Then our friend decided to go to Malta on account of his wife's health, and renewed his offer of the cottage. We returned and stayed till the end of October, and enjoyed the change, and benefited by it very much.

During our visit we made a number of new acquaintances amongst the usual residents of the village, and also among the refugees from places now in the hands of the rebels. The former have always been known as not only very clannish, but also bigoted; and curiously enough the refugees are also very bigoted and suspicious of Europeans. We had opportunities for conversation on spiritual things with some of them, and some accepted Gospels in Tunisian colloquial Arabic.

Just outside the village is an encampment containing refugees from every part of the interior, and amongst them are many *Gebalies*. These *Gebalies* (moun-

taineers) are considered heretics by our Tripoli *Sunnies*, and are generally despised and sometimes persecuted. They may be called the Protestants of Islam in Tripoli. They are much superior to Tripoli Moslems morally, and in point of education,—a much larger proportion of them being readers. We made the acquaintance of one of them, and asked him if he could read, at the same time offering him a Gospel. He said, "Yes," and accepted the book. The next day he came and asked for three more copies for some friends. These were gladly supplied, and this led to many more asking for Gospels, and about forty were distributed amongst them. The boys from the native school in an adjoining village saw these Gospels and came to ask for them. We distributed in all about sixty Gospels. We pray and trust that they may be read and re-read till the precious seed of the Word of God takes root in the hearts of these long benighted Moslems and makes them light in the Lord Jesus Christ.

Miss Harrald visited a number of houses and treated minor ailments, everywhere telling the gospel story. We had also some visits at our cottage for eye-drops, &c.

On October 1st we reopened our dispensary. We were lacking some very necessary medicines, as we are still; but decided to make the best of what we had. At first we had only a small number of patients, but by the end of the month the average attendance had risen to fifty. There has been a great increase of what the Italians call "*ulcera tropicale*," and at least half of the men patients are suffering from it. It seems a very simple thing at first, and if properly treated at the beginning soon heals. But if neglected for a week or a fortnight it becomes a very nasty sore, and makes sleep impossible; and in some badly neglected cases, it has led to gangrene and death. It has brought a large number of men under the sound of the Gospel since its introduction into the country after the Italian occupation;

some of them bigoted Moslems whom only sickness would have led to the Mission. One venerable looking old man from the interior, another refugee, had a very bad ulcer on his left leg, and was looking very wearied from lack of sleep. At the first dressing he fainted, and I feared he would not return; but he came next morning looking very pleased and grateful because he had had some sleep. After a third dressing he slept all night, and looked much better. He now comes four times a week, and is a very attentive listener.

Another case, a man of some little means, had an ulcer on his right foot, and the burning pain had become so bad that he could not sleep. His son persuaded him to come here, and after a second dressing he slept all night. He seemed very much afraid of the "*kufr*" at first, but now is not afraid, nor is he ashamed to be seen paying earnest attention while the Gospel is being preached.

We are running out of one medicine after another, and it is becoming well-

nigh impossible to obtain any. We have been praying the Lord to intervene on our behalf, and now after eight months the invoice of several parcels containing some very necessary drugs has arrived.

The beggar boys learned very soon of our return to town, and there are now about fifteen who come regularly every Sunday afternoon. It is pitiful to see human beings in such rags and dirt. They must feel the cold very much these cold nights. How they manage to sleep I cannot understand, indeed I think they are very often unable to sleep. Their clothing is a few rags and tatters, and they have no kind of bed or covering at night, so that they are very grateful when provided with a good sack. During the last big rain, when it was also very cold, I asked one how he managed to sleep such cold nights, and he replied that he did not sleep at all at night, but that he slept during the day in the sunshine, if it were not raining. These lads are learning the Lord's Prayer and texts.

To the Friends of the North Africa Mission.

31, *Oakfield Road,*
Clifton,
February 7th, 1918.

DEAR FELLOW-WORKERS,—

We have been rather exercised during the past month or more as to whether some of the missionaries in Algeria might not be called up for military service, and it is only a few days ago that we heard by cable that Mr. Warren and Mr. Arthur, of Djemâa Sahridj, have been granted exemption. We considered that they were not liable for military service, being what is officially termed, "Ministers of Religion"; however, the Algiers' Tribunal sent the papers to the British Ambassador in Paris. There was then a considerable delay, and Algiers people seemed to think that one or other of them would have to go. We gave ourselves to prayer, as we felt the carrying on of Gospel work amongst the Kabyles, being concerned

with spiritual and eternal matters, was of far more than national importance. Still we know that those in authority do not look upon things in this way, nor do they recognise, as we could wish, the importance of being right with God. They consider our cause is just and right, and so do we; but we are deeply conscious that as a nation and as individuals we have much to confess and repent of, and we believe that if there had been more genuine repentance and crying to God, the war would have been over before now. We are confident that the prayers of God's people are a more important factor than extra men and munitions. Of both Elijah and Elisha it was said: "The chariots of Israel and the horsemen thereof." Does not this mean that these holy men of God were the true chariots and horsemen of Israel, and the true defenders of their country? and are not God's praying servants its truest defence to-day?

The number of missionaries in connection with our work at the end of 1917 was just the same as at the beginning, for though Mr. and Mrs. Dickins have elected to work independently, Miss Grainger and Miss Colville have rejoined the staff. It is something to have been able to maintain our numbers during a period like the present. But we feel, as we have said again and again, the great need there is for an increase in the number of labourers, and though we may not, humanly speaking, expect this during the war, we must keep on praying that in God's own way and time it may come about.

There is special need at the present time for medical men and women. We have only one qualified lady doctor in the field now, though we have several very useful unqualified medical workers. In Morocco especially we have suffered very heavily. We have lost three doctors in that land through fever at one time or another, and another through ill-health; beside losing several nurses. At the present time the Army seems to claim all available doctors, but God can give us some fresh ones in answer to prayer.

While we feel this great need of more workers, we are anxious to have only those who are sound in the faith and loyal to Christ and the Word of God. In these Laodicean days there are not only those who are unsound in the faith, but others who, while themselves sound, seem prepared to combine with others who are unsound, so that one testimony contradicts the other. This is ever to be avoided.

We would like to ask your prayers that the missionaries who have been detained in England for some time may have their way cleared to return. Miss Addinsell has been at home for several years, not having fully recovered from her breakdown after the death of her two fellow-workers, first Miss North and then Miss Wenham. Then Miss Bagster has been nursing her mother, and Miss Bolton and Miss Hubbard are also both at present nursing very near relations. Miss Banks and Miss Woodell are nursing sick and wounded soldiers. Mrs. Bolton is bringing up her children, and at the same time acting as a home-helper in Belfast. Miss De la Camp



Photo by]

[Mr. T. J. Warren.

A Kabyle Christian Girl.

is unavoidably detained at home, and is helping in the home department. Miss Glen was ordered home by the doctor last autumn for change and rest, but we are thankful to say she is better, and is hoping to return shortly.

On the other hand, none of the workers abroad have had their regular furlough during the year, and there will be quite a number who will desire to come home as soon as the cessation of war clears the

(Continued on page 27).

Baptisms at Cherchell.

By Miss Johnston and Miss Turner.

The first baptisms of converted Moslems have taken place here in Cherchell. Sometimes it seems almost too good to be true that it is really an accomplished fact. It was such a happy time. Monsieur Cuendet came from Algiers to baptise these women and girls, and Monsieur Nicolle took the service. Besides this, we had the great cheer of having with us our two intimate friends, Miss Smith and Miss Welch from Algiers. They truly rejoiced over these converts confessing Christ, as we have rejoiced with them over Kabyle girls in their work.

The service was held at one end of the Carpet School, where the meetings are held on Sunday mornings. We sat round in a large semi-circle—the candidates for baptism in the middle and a few other women behind.

The service opened with the hymn, "Had I a thousand tongues, I'd sing my great Redeemer's praise," and before they came forward to be baptised, Monsieur Nicolle asked them if they were ready to give up the world, to deny Mohammed and all faith in him, and confess their faith in Christ. These questions were answered in the affirmative, and they voiced their belief in the Father, Son and Holy Ghost.

T— was chosen to be the first, as she was deemed the most courageous of the girls. Monsieur Cuendet gave them each a beautiful verse in Arabic. Hers was, "Be thou faithful unto death, and I will give thee a crown of life."

A—, the young woman whose marriage was so unhappy, and who returned to her mother's home in less than three months after the wedding, was the second one; and her verse was, "Lo, I am with ou all the days, even unto the end." he has been so happy over her baptism, and it really did seem wonderful that her ld mother allowed it. Z— B—, A—'s great friend, followed. She is a very nice, clever girl, and helps beautifully

with the infants on Sunday afternoons. She will, we hope, develop into a good Sunday School teacher.

It was rather pathetic to see old Fatma walking rather slowly from her seat. She does not see very well, having formerly been blind from cataract on both eyes. She was operated on in Algiers, and now can truly say in a double sense, "Once I was blind, but now I see."

After the baptisms there was a short Communion Service, conducted partly in Arabic and partly in French, when these, our Arab sisters in Christ, remembered our Lord's death with us for the first time. This red-letter day will stand out in the memory of each one of us. How glad we are that these will be amongst the ransomed, gathered out of every tribe and kindred and nation!

We are specially thankful that Sh—, the lame girl, who is the senior worker at the Carpet School, has been enabled to endure the natural opposition of her mother and take this stand. She is really a trophy of God's grace, and often reminds us of the conversion of Saul of Tarsus, for she was so bigoted in the bygone days. Now she is a distinct influence for good, and a leader in a quiet way. We trust that she will be a helper in class work, and, later on, become a kind of Bible-woman, visiting the native houses with us.

There are two professing Christian women and three girls connected with the Carpet School, for whom we ask special prayer. They are hoping later on to be baptised; but they must first break through the Fast of Ramadan, as these have done, and we are praying that when their testing times comes round, next June, they will not be found wanting. We have impressed upon them that to be a true Christian in this country means a real break from Mohammed and a coming out entirely from Islam. Only the power of God can bring this about, as in the case of those who have already taken the step.

(Continued from page 25.)

way. Of course, the shortage of European workers makes us more anxious than ever to get native converts taught and trained on the field.

Miss Colville had a serious fall soon after her return to Bône from a visit to Algiers, which compelled her to keep her bed for several days. She is now better, but the accident hindered the opening of the winter classes; and what with nursing her fellow-worker and the trouble of going about to get food, Miss Grainger had her hands very full. Speaking of food, the workers all through North Africa are feeling the strain very much as we are at home. Missionaries' incomes are generally limited, and when the price of things goes up they feel it keenly. I am thankful to say they ever write with gratitude to God that, notwithstanding the war, they have been maintained, though in decided simplicity. We should be very glad if we could send them extra help in this time of extra expense.

The winter months are not quite so suitable for itineration as the autumn and the spring, and this winter has been an especially cold one in North Africa. At both Djemâa Sahridj and Boghni there were twelve inches of snow on the 27th of December, and twelve degrees of frost. The weight of the snow broke down the branches of the olive trees. It was one of the severest periods for a number of years. Then the uncertainty about the workers being called up also hindered itineration, but we trust now it will be recommenced.

We have several Bible shops in different parts of the field. Mr. Liley has one in Tunis, Mr. Short in Kairouan, Miss A. Cox in Tebessa, and the workers in Casablanca are anxious to have one there also. These book shops not only offer an opportunity of circulating the Word of God, but are useful for small gatherings, or for meeting individuals who come in for conversation; and sometimes they make a little opening for a native Christian to help.

The Spanish teacher, who went to help in the school in Tangier, has returned to Spain to be with her parents who claimed her presence. A temporary supply has been found, but we are anxious to find a permanent teacher for the Spanish school.

Mr. Farmer has been busy with meetings, and is at the present moment away in Scotland for that purpose. I am still, as you will see, in Bristol, but I fear I am not very much stronger than when I came here. I may probably be returning to Manor Park within a few weeks' time.

Financially, we have much for which to thank God. By the end of January, all our arrears were cleared off, and we had a small balance in hand, in addition to our assets that we cannot realize just yet. This is a matter for very great thanksgiving; but our needs are ever recurring. At least £150 a week is required to meet all normal expenses, but the Lord is able to give us much more than this if He thinks it good for us. Counting on your continued sympathy and prayers,

Yours heartily in Christ,

EDWARD H. GLENNY.

Among Moslems and Sailors in Tunis.

The following extracts are taken from Mr. Liley's circular letters:—

At the first lantern meeting of the winter we had some native soldiers in among others. They enjoyed it immensely, being glad to get in somewhere, instead of walking aimlessly about the streets. We had the story of Naaman for them. They readily acknowledged that they had the leprosy of sin, but, alas! I fear there was

no deep sense of sin or realisation of the burden of guilt. A frequent visitor to the depôt is a native from the university. He is a very difficult case, for he always hides himself behind the assertion that, God being almighty, good or evil is by His will.

For a long time, some very kind friends

have supplied me with illustrated Scripture rolls. Two of these are always exposed in the window, and are a constant source of attraction. On several occasions a young Moslem student has come in, bringing some of his fellow-students to hear about these pictures. One cannot speak long to them before they begin to argue, and want to bring in Mohammed and the Koran; but I always keep them to the point, by telling them that I am here to speak of the Lord Jesus and the Bible. One student said, as I referred him again and again to the Word of God, "We will leave the Bible on one side, and talk according to our intelligence and reason." "In dealing with the things of God," I said, "this is an impossibility; for we can only know God through revelation. There are many things we cannot understand or explain, but we accept them by faith." "This is curious—that you believe a thing that you cannot understand," said the student. "I can understand and explain everything I believe." "Do you believe that God has neither beginning nor end? Do you believe in Eternity?" I asked. "Of course I do," my visitor replied. "Then kindly explain both to me," I said. He began with a lot of fine phrases, in which there was more sound than sense, and I had constantly to

pull him up to remind him that he was not answering my questions. At last I stopped him, and explained how utterly impossible it is for the finite to comprehend the Infinite. This he accepted, and then he and his companions listened very quietly as I took the Word of God, and put before them the only Way of Salvation.

We have had several ships in port lately. On one I found two gunners. One was a Glasgow lad who evidently was not ignorant of the Gospel; the other had decided Christian parents. After some conversation, I got them into their cabin, and the second man read me parts of most touching letters he had received from his mother; he also showed me a Bible she had given him. I took it, and read several passages, showing how the Lord Jesus died to save all those who sincerely believe in Him. We knelt down in the cabin and prayed. I invited them to my house to spend the evening with us, for some apprentices and an engineer were also coming from another ship. We spent a pleasant evening together, singing hymns and reading the Word. Then I prayed, after I had put God's plan of salvation before them. We tried to do our best in sowing. Let us pray that God will give the increase.

To Stir up your Pure Minds

By way of remembrance.

The first ten days of May will, as usual, be days during which it is earnestly hoped many of the Lord's remembrancers will give themselves to prayer on behalf of His work in North Africa, and of all who are engaged therein.

There is abundant cause also for thanksgiving, as we recall how the Lord has been working with His servants, confirming the Word with signs following in various parts, and how He has graciously supplied the needs of the Mission through another year of war.

Is it too much to ask that our friends should set aside at least half-an-hour each day, from Wednesday, May 1st, to Friday, May 10th, for the effectual fervent exercise of the ministry of intercession? It will require steadfast purpose of heart on our part to see that nothing turns us

aside from this privileged ministry, in these days of intensified pressure and innumerable calls upon our sympathy. As we keep eternal values before us, we shall surely feel that there is no sacrifice in following the example of our Blessed Lord in this matter (Mark i. 35).

The lifting up of holy hands is no mere matter of form or routine; it stands for the undoubting and unwearied outpouring of the heart's passionate desire. It is not easy; but the gracious Word stands recorded for our encouragement in this connection: "The Spirit also helpeth our infirmities"; and it is only as He has unhindered sway in our lives that our praying will be in the Holy Ghost.

We do well ever to bear in mind that the inspired Apostle insists upon the need of being

equipped with the whole armour of God, in order that we may be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." It is quite impossible to estimate the measure of blessing that will result to ourselves and to others for whom we thus pray.

Our Lord is depending upon us as His "friends," not to fail Him in the faithful discharge of the sacred responsibility which He lays upon us, of making more widely known His unsearchable riches throughout North Africa and other parts of the great world field.

In addition to praying in secret, which is of primary importance, it will no doubt be possible for groups of believers to meet together for united waiting upon God; while at the usual engagements, during these first ten days of May, special reference might be made in public prayer.

It would help to definiteness, if use were made of the list of missionaries on the cover of the Magazine, praying for each individually by name, for the varied work at the different stations as recorded in the present and previous issues, for the Native Helpers and Converts, and for all the Enquirers and those who have heard the message of God's redeeming love in Christ. There are many other matters which might be specifically mentioned in connection with the various forms of activity on the field; as e.g., the Bible Schools for Converts, Colportage, Homes for Girls, Industrial Work at Carpet School and elsewhere, Itineration, Medical Work, Schools, Visitation, &c., but space does not allow of detailed elaboration.

The Word of Inspiration is to the effect, "That men ought always to pray, and not to faint."

H. F.

For the Children.

By a former Missionary.

A LITTLE STAR IN A DARK PLACE.

You all know that Africa is called the "darkest" place in the world, for it is dark with the darkness of sin and ignorance. Yet in many parts now the light is beginning to shine; not only the light of knowledge, but also the true Light which shines from Him who alone could say, "I am the Light of the world." Little boys and girls who love the Lord Jesus and belong to Him, should be like little lights too, shining for Him.

Now, shall I tell you about little Star, so that you may see that she is true to her name. I call her Star; but her name in French is Etoile, and in Arabic Nijma. She is a little Jewess, living in Tlemcen, a town away up the mountains in Algeria, quite near the borders of Morocco. There are no missionaries there now, so there is no one to teach little Star as her mother and aunts were taught long ago. In NORTH AFRICA for last January (see page 9) you can read about her mother and aunts, and how they learned to know and love the Lord Jesus.

Star's mother was the only one in the big family who learned to read and write. What a blessing it has been for them all that she was an industrious child and worked hard at school during the two years she went there! She had to learn to read and write, not in her own language, but in French. She sent Star to school when

very young, because, she says, she wanted her to be able to read God's Word and learn about the Messiah, the Lord Jesus Christ. Now every day they read it together.

Star has just sent me a little letter, written so nicely, with only a few spelling mistakes. She writes: "I wish you were here now, and could teach me about the Lord Jesus, and how to sing the pretty hymns that you taught mother. Mother is ill now, and I wait upon her and help her in little ways. I take my little sister and my two little cousins, Julie and Zahri, to school." Star's father has been away fighting for two years, so that little Rosette, who is only about three and a half years old, cannot remember him. He is at Verdun now, and news had just come from him when Star wrote to me, and she was just going to write a letter to him. He is having a sad time, for there is much snow, and it is very cold. The trains cannot get the food up fast enough for the poor soldiers.

Little Julie, who is the same age as Rosette, has lost her dear father. He was killed in action, so she and her little brother will never see their daddy any more. When I was in Tlemcen, Julie's mother, Zeleetub, was a tiny, sad-faced child. One day she hurt her foot very badly, and the dirty poisonous mud got into the wound and she had a bad foot for a very long time. One

of our missionaries took a lot of pains, cleaning and dressing the wound frequently. I often wonder if she is lame now. Star will tell Julie about the Lord Jesus and teach her some verses from the Bible that I sent to her three and a half years ago. Some of you may remember that I told you about it then. I have just written to her, and asked her to read to her mother and aunts some verses I have picked out to comfort and cheer them.

How would you like to live in the house where they have all lived together since the beginning of the war. The grandmother, the aunts, Star's mother, and such lots of little children. I think there must be sixteen, big and little. I can imagine what a noise they all make in the stone court-yard, and how the mothers call out of the the rooms round the yard, "Bissiyasa, bissiyasa," which means in English, "Gently, gently."

I remember the house this family lived in when I was in Tlemcen. To get to the entrance we had to bend down under a dark tunnel; then came a big door, and as we pushed this old wooden door open, we found ourselves at the top of some old broken stone steps, which went down, down

to the court-yard. At each side of the yard were big doors, like stable-doors, thrown wide open to let in the light and air. Long ago, when the Jews were in danger from the Arabs, they dug themselves big places in the ground—regular "dug-outs"; and then, as things got safer for them, they gradually built proper rooms for themselves on each side, and more rooms still on the top of these rooms. So that some lived down low, and another family would have a room up on the roof of the lower room. We used to have a meeting on Saturday afternoons in this court-yard, and although the noise was often bewildering and the smells more than unpleasant, we had happy times, reading God's Word to these Jews and Jewesses and singing Arabic hymns.

Now I would ask you who read this true story about Star, to pray that she may not only read the Bible, but that she may understand what she reads, and may early learn to put it into practice. May it be so with you too, so that, loving and knowing Him who is the Bright and Morning Star, you may each as little stars shine for Him in this dark world.

A. H. GILL.

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. A hearty welcome is given to all friends of the Mission who are able to attend. ❖❖

DEPUTATION WORK.

The **Assistant Secretary** has been privileged to visit the following centres in the interests of the Mission:—

1. Dec. 11th. **West Thurrock. Iron Room** Week-evening Gathering.
2. Dec. 13th. **Romford. Evangelical Free Church.** Missionary Union Meeting.
3. Dec. 16th. **Upper Norwood. Leaffield Hall.** Sunday Meetings.
4. Dec. 23rd. **Heathfield. Welcome Mission.** Sunday Services.
5. Dec. 30th. **West Thurrock. Iron Room.** Sunday Meetings.
6. Jan. 3rd. **Seven Kings. South Park Chapel.** Young People's Meeting.

7. Jan. 3rd. **Ilford. Ley Street Hall.** Mid-week Gathering.
8. Jan. 6th. **Tadworth. Mission Hall.** Sunday Meetings.
9. Jan. 6th. **Kingswood. Eyhurst.** Afternoon Gathering.
10. Jan. 9th. **Notting Hill. Talbot Tabernacle.** "Week of Prayer" Meeting.
11. Jan. 10th. **Ilford. Ley Street Hall.** Mid-week Gathering.
12. Jan. 13th. **Chesham. Zion Baptist Chapel.** Sunday Services.
13. Jan. 15th. **Marylebone. Holy Trinity Schools.** Byron Bible-class.
14. Jan. 20th. **Amersham. Free Church.** Sunday Services and Afternoon Meeting.
15. Jan. 24th. **Aldersgate Street. Y.M.C.A.** Noon Prayer Meeting.
16. Jan. 26th. **Edinburgh. George IV. Bridge.** Missionary Conference.
17. Jan. 27th. **Leith. Bridge Street Hall.** Morning and Afternoon Meetings.
18. Jan. 27th. **Leith. Spurgeon Memorial Chapel.** Evening Service.

19. Jan. 28th. **Edinburgh. Carrubbers' Close.** Noon Prayer Meeting.
20. Jan. 29th. **Glasgow. Anniesland Hall.** Prayer Meeting.
21. Jan. 30th. **Glasgow. Belhaven U.F. Church.** Annual Missionary Meeting.
22. Feb. 1st. **Glasgow. Bible Training Institute.** Address to Students.
23. Feb. 2nd. **Glasgow. Seamen's Institute.** Gospel Meeting.
24. Feb. 3rd. **Glasgow. Springbank U.F. Church.** Morning Service.
25. Feb. 3rd. **Glasgow. Anniesland Hall.** United Bible-class.
26. Feb. 3rd. **Glasgow. Partick Lesser Public Hall.** Afternoon Meeting.
27. Feb. 3rd. **Glasgow. Finnieston U.F. Church.** Evening Service.
28. Feb. 4th. **Glasgow. Christian Institute.** Noon Prayer Meeting.
29. Feb. 4th. **Edinburgh. Greenhill Ter.** Prayer Circle Monthly Meeting.
30. Feb. 4th. **Edinburgh. Charlotte Chapel.** Monthly Missionary Prayer Meeting.
31. Feb. 5th. **South Leith. Parish Hall.** Lantern Lecture.
32. Feb. 6th. **Edinburgh. Morningside Baptist Church.** Monthly Missionary Meeting.
33. Feb. 7th. **Edinburgh. Gordon Terrace.** Drawing Room Meeting.
34. Feb. 8th. **Edinburgh. Revelston Park.** Faith Mission Prayer Meeting.
35. Feb. 8th. **Edinburgh. National Bible Society.** Monthly Prayer Meeting.
36. Feb. 8th. **Edinburgh. Hill Place.** Young People's Gathering.
37. Feb. 9th. **Cowdenbeath. Fifeshire Christian Union.** Bi-monthly Conference.
38. Feb. 9th. **Edinburgh. Hill Place.** Missionary Circle Monthly Meeting.
39. Feb. 10th. **Leith. Bridge Street Hall.** Morning Meeting.
40. Feb. 10th. **Edinburgh. Stockbridge U.F. Church Hall.** Missionary Open Meeting.
41. Feb. 10th. **Edinburgh. Hill Place.** Evening Service and Missionary Circle Meeting.
42. Feb. 11th. **Edinburgh. Carrubbers' Close.** Noon Prayer Meeting.
43. Feb. 11th. **Edinburgh. St. Cuthbert's Parish Hall.** Work Party Meeting. H. F.



Morocco.

Spanish Work.

Miss Brown sends us some interesting par-

ticulars about one of the early converts of the **Spanish Mission at Tangier.** She writes: "In a letter received from **Miss Jennings** a day or two ago, she tells me of the home-going of one of our oldest Spanish members. He died after a very short illness on New Year's Day, witnessing to his faith in Jesus. He, with his wife and two sons, had resided in Casablanca for about thirteen years, and was openly known as one ever ready to witness for Christ and to give the Word. His wife showed **Miss Jennings** some portions of God's Word that he always carried in his pocket, and also his large, well-worn and marked Spanish Bible, which **Miss Winslow** gave him in 1894. He was a man of very little education, but he had a great love for the Word of God. His was truly a fruitful life. It fills my heart with joy to think of him now in the presence of the King. . . . He was converted in one of our meetings in **Mr. Patrick's** time."



Algeria.

Mrs. Ross writes from **Djemaa Sahridj** on January 22nd: "Everywhere we go the people welcome us warmly and say, 'Never mind about medicines; come and bring your book, and sit down.' Yesterday I was asked, 'How is that Prodigal Son getting on?' Of course, I read the story again. It is just the same with the French at Mekla. They often come up when, truth to tell, we should like a little bit of quiet. The last three Sundays we have had different groups, and to-day I go to visit two others. One woman is quite open to listen to the Gospel. **Mrs. Warren** and I are very encouraged. I could write a lot about the work and the joy in it, but I must go and do it, or I shall not be through before dark."



Writing on January 2nd, **Monsieur Nicolle** says: "I have lately visited three villages to the east of **Cherchell.** In the first, I sold fifty-five books, of which thirty-nine were Scriptures, and distributed sixty-eight tracts; in the second I sold eighty-one books (forty-two Scriptures) and distributed 139 tracts; in the third I sold fifty-three books (twenty-five Scriptures) and distributed 104 tracts. A Protestant lady in one of these villages went to an Arab shop and saw on the counter an Arabic gospel, stamped with my name and address. She said to the master of the shop, 'You have bought a good book, my friend. That is well.' The man

replied to her, 'Yes, I bought that from a Jew.' 'No,' replied the lady, 'he was not a Jew. He is a friend of mine—a missionary.' 'Oh,' replied the owner of the shop, 'I thought he was a Jew, for he spoke Arabic.' The lady talked to him a little longer and told me about it a few days later. Her story gave me pleasure and sorrow. Pleasure because the native thought I spoke Arabic as well as a Jew—which from the language point of view was flattering to me; sorrow, because though I had explained to him the Gospel, and had even read a passage to him, all this had made such a little impression on his heart that he thought I was merely a trading Jew. But God can turn hearts as He will."



Miss Albina Cox writes from **Tebessa** that the manuscript of her *Annual Notes* of the work there, was sent to her typist in London "at the beginning of November last, but up to January 27th no news had been received of it. It is feared that it is irrevocably lost. Will the friends who are accustomed to receive these notes year by year, and who so generously help the Lord's work at Tebessa by prayer and gifts, continue such blessed fellowship, and thus be still strengthening and confirming the faith and

zeal of the brethren and sisters in the tiny native church at Tebessa in dark North Africa."



Tunisia.

In a recent letter from **Kairouan, Mr. Short** writes: "This afternoon I was in the office of one of the educated men of the town. A few more of that class were with him, and one, a lawyer, asked what was the difference between Catholics and Protestants. He thought that the former held the doctrine of the Trinity while we did not! I chose to emphasize that Catholics taught that salvation is dependent on the priest's mediation, while for Protestants it is a matter of faith, and directly between them and God. This quite met with their approval, and was considered a point of contact with Islam.

"Last night I had quite an unexpected run of visitors. First, three young men; then as they left, one other who has been coming now and again for the last two or three months. Before long, five others arrived. As it was the Prophet's birthday, I chose the passages referring to our Lord's Birth, and emphasized the fact that the message 'of great joy' was not in connection with the birth of a Prophet merely, but with the birth of a Saviour from sin."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

That thirteen or fourteen converts at Tangier gather on Sunday evening for a meeting, one walking eight miles in order to attend.

For the testimony of a native Christian who recently passed away at Fez, declaring her sole reliance on the Lord Jesus Christ.

That Mr. Warren and Mr. Arthur, of Djemâa Sahridj, Algeria, have been exempted from military service.

For financial help in clearing off arrears; and continuous prayer that the Lord will send in through His stewards sufficient to supply all the ever-recurring needs of the work and the workers.

PRAYER.

For the work among the Spanish children in Tangier: that a permanent teacher may be found for the day school there, and that the Bible teaching given, both there and in the Sunday School, may bring forth fruit in the conversion of many of the young people.

For a man at Laraish who has asked for books, and is now reading the Gospels.

For a Persian Jew, who is reading and studying the Scriptures with Mr. Liley. [See page 20.]

For the new Bible shop in Kairouan [see page 21]: that it may prove a centre for much Gospel work among the countrymen from outlying districts, as they pass to and fro on their business errands.

For all colportage work, and the distribution of Scriptures in cafés, or by the wayside, or in more distant villages.

That the Lord would bless Mr. Farmer's visit to Scotland and the North of England; and grant that much interest may be awakened in the work in North Africa.

That during these waiting days when, owing to the war, fresh missionaries cannot go out to the field, the Lord may prepare servants of His for active service; so that, when opportunity, shall be given, a goodly number may be ready to devote themselves to the carrying of the Gospel into Moslem lands.

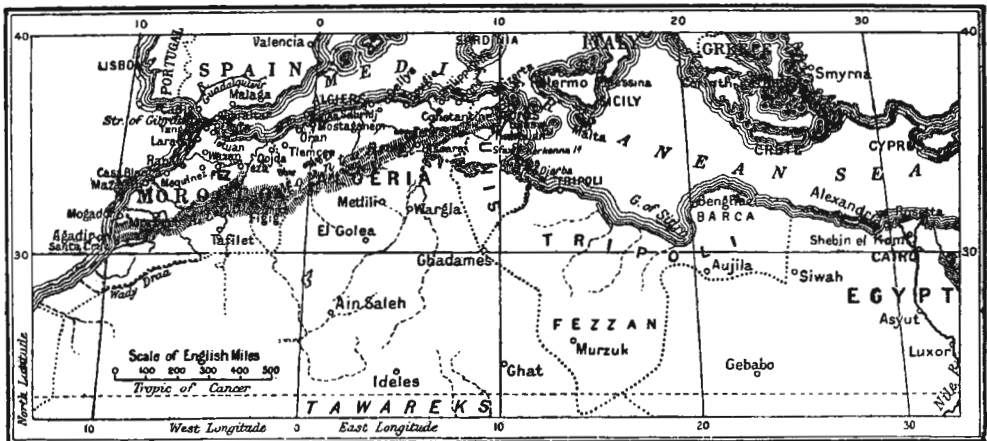
LIST OF DONATIONS from January 1st to 31st, 1918.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND.		No. of Rect.	Amount. £ s. d.	Local Rect. No.	£ s. d.
		8th		15th		25th				17th		81	5 0 0
No. of Rect.	Amount. £ s. d.	5135	5 0 0	(k)	5 0 0	5202	8 0 0	No. of Rect.	Amount. £ s. d.	2124	7 6 2	2	1 8 6
Jan. 1st	10 0 0	6	2 6 0	5173	1 0 0	(p)	2 1 6	Jan. 1st	10 0 0	(z)	5 0 0	3	4 2 2
2	1 1 0	7	3 0 0	4	1 0 0	4	5 0 0	2101	20 0 0	19th	26 60 0	4	14 5 4
3	6 0 0	8	18 7 8	16th	10 0 0	(q)	5 2 0 0	(t)	20 0 0	26	3 10 0	5	9 3 2
4	1 10 0	9	100 0 0	5	10 0 0	7	1 0 0 0	2nd	15 0 0	7	3 10 0	6	3 6 6
5	5 0 0	40	10 0 0	17th		8	5 0 0	(u)	2 10 0	8	4 0 0	7	4 2 2
6	1 0 0	(c)	3 1 8	6	7 6 6	9	1 0 0 0	4	12 10 0	22nd	4 0 0	8	5 4 4
7	10 0 0	9th		7	3 0 0	10	2 0 0 0	5	10 0 0	8	4 0 0	9	6 9 9
8	10 0 0	42	5 6 3	8	1 1 0 0	1	10 6 6	6	8 0 0	(a)	16 0 0	£15 9 10	
9	10 0 0	3	2 2 0 0	9	2 10 0 0	28th		7	1 16 0 0	30	15 0 0	BELFAST AUX.	
10	2 2 0 0	4	5 0 0 0	18th		2	5 0 0	8	8 0 0	1	2 0 0 0	Mrs. BOLTON,	
1	2 2 0 0	5	1 1 0 0	80	5 0 0	3	10 0 0	9	1 0 0 0	2	5 12 3	Hon. Sec.,	
2	5 0 0 0	(d)	6 0 0 0	1	10 0 0	4	3 6 6	10	5 0 0	30th		Gordonville,	
3	5 0 0 0	49	10 0 0 0	2	3 3 0 0	5	10 0 0	11th	5 0 0	2	5 12 3	Cregagh.	
4	5 0 0 0	10th		3	400 0 0	6	3 0 0	12th	5 0 0	7	8 0 0	BARKING AUX.	
5	10 0 0 0	(e)	1 1 0 0	4	1 0 0 0	(r)	10 6 6	13th	5 0 0	8	1 16 0 0	Miss M. E. PRATT,	
6	1 0 0 0	(f)	1 11 0 0	5	5 0 0 0	29th		14th	5 0 0	9	1 0 0 0	Acting Sec.,	
7	10 0 0 0	11th		6	10 0 0 0	18	2 6 9	15th	5 0 0	10	4 0 0 0	144, Ripple Road.	
8	25 0 0 0	53	5 0 0 0	(l)	2 6 6	9	5 0 0	16th	3 6 6	11	1 0 0 0	Des. Receipts,	
9	1 0 0 0	4	1 0 0 0	21st		20	10 0 0	17th	1 0 0 0	12	4 0 0 0	2120, 2132.	
10	1 0 0 0	5	5 0 0 0	88	5 0 0 0	(s)	18 0 0	18th	1 0 0 0	13	5 0 0 0	Local	
1	1 0 0 0	6	1 6 6	9	2 0 0 0	22	2 0 0 0	19th	3 6 6	14	5 0 0 0	Rect. No. £ s. d.	
2	3 6 6	7	5 0 0	1	1 16 6	3	10 0 0	20th	3 6 6	15	3 6 6	76 5 6	
3	5 0 0 0	8	2 2 0 0	22nd		4	4 7 7	21st	7 6 6	16	6 5 5	100 1 2 6	
4	3 5 5	(g)	15 0 0	(m)	5 0 0 0	31st	2 0 0 0	22nd	7 6 6	17	6 5 5	£12 2 6	
5	5 0 0 0	(h)	3 5 0 0	93	10 0 0	5	2 0 0 0	23rd	5 0 0 0	18	10 0 0	SUMMARY.	
6	5 0 0 0	14th		4	3 3 0 0	6	2 0 0 0	7	10 0 0	19	10 0 0	Jan., 1918.	
7	5 0 0 0	61	5 0 0 0	5	1 0 0 0	7	10 0 0	8	10 0 0	20	17 0 0	General Fund . . . £880 18 8	
8	5 0 0 0	2	7 6 6	6	7 6 6	8	1 15 3	9	17 0 0	21	17 0 0	Designated Fund . . . 222 0 4	
9	5 0 0 0	3	1 0 0 0	7	10 0 0	8	1 15 3	10	17 0 0	22	17 0 0	£1,102 19 0	
10	5 0 0 0	(i)	10 6 6	(a)	50 0 0	Pubns.	846 0 7	11th	17 0 0	23	17 0 0	Sundries 25 0 0	
1	5 0 0 0	65	4 0 0 0	99	2 0 0 0	9	18 1 1	12th	17 0 0	24	17 0 0	£880 18 8	
2	5 0 0 0	7	3 0 0 0	(n)	10 0 0	10	18 1 1	13th	17 0 0	25	17 0 0	222 0 4	
3	5 0 0 0	6	3 0 0 0	(o)	2 0 0 0	11	18 1 1	14th	17 0 0	26	17 0 0	£1,102 19 0	
4	5 0 0 0	9	1 15 0 0	24th		12	10 0 0	15th	17 0 0	27	17 0 0	Sundries 25 0 0	
5	5 0 0 0	8	4 0 0 0	(m)	5 0 0 0	13	10 0 0	16th	17 0 0	28	17 0 0	£880 18 8	
6	5 0 0 0	(j)	2 7 1	(n)	10 0 0	14	10 0 0	17th	17 0 0	29	17 0 0	222 0 4	
7	5 0 0 0	71	1 2 6	(o)	2 0 0 0	15	10 0 0	18th	17 0 0	30	17 0 0	£1,102 19 0	

(a) Legacy. (b) Johnstone Evangelistic Association. (c) Tadworth Mission Hall. (d) Lesser Public Hall, Partick. (e) Alexandra S.S., Penge. (f) "In Memoriam, A. H. G." (g) Dunoon Boys' & Girls' Religious Society. (h) Annesland Hall B.C. (i) Gospel Hall S.S., Billericay. (j) West Kirby Aux. (k) Profits on "Tuckaway Table." (l) Unity Chapel Missionary Union. (m) "Z." (n) Boxholder at Highgate Road. (o) Talbot Hall S.S. (p) Highgate Road Chapel. (q) Y.W.B.C.I., Ley Street, Ilford. (r) Braid Street Mission. (s) Cong. S.S., Fazeley. (t) Melbourne Hall, Leicester. (u) Women's B.C., Crossley Hall Mission. (v) Friends at Keith. (w) Bloomsbury S.S. (x) Zion Bapt. Ch., Chesham. (y) Rush Green Hall, Ilford. (z) Malden Hall S.S. (a) Highgate Road S.S.

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., Eighteen. In **Algeria**: Djemaa Sahridj, Cherchell, Algiers, Boghni, Tebessa, Bône. In **Morocco**: Tangier, Fez, Tetuan, Casablanca, Larash. In **Regency of Tunis**: Tunis, Kairouan, Bizerta, Sfax. In **Tripoli**: Tripoli. In **Egypt**: Alexandria, Shebin-el-Kom.

