

# 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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PRICE ONE PENNY.

# THE NORTH AFRICA MISSION.

## LIST OF DONATIONS from August 1st to 31st, 1919.

GENERAL FUND.		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BELFAST AUX.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
No. of Rect.	Amount. £ s. d.	14th	6953 3 0 0	26th	6976 1 0 0	2nd	2711 5 0 0	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.	10 5 0	38a 2 6
Aug. 1st	4 5 0 0	(k)	5 15 2	27th	(l) 1 13 10	5th	2 3 0 0	Des. Receipt, 2707.	11 3 0 0	9 2 6
6929	10 0 0	15th	56 1 0 0	28th	79 5 0	6th	3 2 10 0	Local Rect. No. £ s. d.	£3 4 0	40 2 6
30	5 0 0	16th	7 10 0	80	10 11	7th	4 5 0 0	88 2 10 0		1 2 0 0
1	10 0 0	S	1 0 0	29th	(m) 5 5 0	8th	16 2 0 0	Sale of Lace 2 0		2 2 0 0
2	5 0 0	18th	9 14 0	(n)	3 5 0	9th	16 2 2 0	Previously		3 2 0 0
(a)	10 0 0	19th	60 10 0	(o)	3 10 4	10th	7 1 16 0	ack'd 49 17 6		4 2 0 0
2nd	11 0 0	20th	1 12 0	(p)	6 11 9	11th	8 1 1 0	£52 9 6		6 3 0 0
(c)	5 0 0	21st	5 1 1 0	30th	86 1 0 0	12th	9 1 0 0			7 1 0 0
4th	1 0 0	22nd	6 0 0	38r	7 5	13th	20 1 10 0			8 2 6
(d)	10 0 0	(h)	3 0 0	Pubns.	2 7 1	14th	1 3 4 0			9 7 6
37	10 0 0	64	1 0 0	Sundries	34 0 0	15th	3 4 0 0			50 18 3
8	7 6	23rd	2 0 0	£417 14 6		16th	2 60 0 0			
(e)	4 3	(j)	250 0 0	<b>DESIGNATED FUND.</b>		17th	3 0 0 0			
(f)	15 9	72	1 0 0	No. of Amount. Rect. £ s. d.		18th	3 0 0 0			
41	10 6	3	2 0 0	Aug. 1st	2707 2 12 0	19th	2 13 9			
2	5 0 0	25th	74 10 0	2707	8 1 0 0	21st	4 2 13 9			
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4	1 0 0			2707	11 0 0	(q)	7 1 0 0			
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**SUMMARY.**  
August, 1919.

General Fund	£417 14 6
Designated Fund	121 3 9
	<b>£538 18 3</b>

**TOTALS.**  
Jan. 1st to August 31st, 1919.

General Fund	£23,807 14 3
Designated Fund	1,597 2 11
	<b>£25,404 17 2</b>

(a) Crown Rd. Hall. S. Sch., Sutton. (b) Surrey Chapel, Norwich. (c) Bapt. Ch., Chelmsford. (d) Bow Bapt. Ch. S. Sch. (e) Grange Rd. Mission, Ilford. (f) S. Bank Mission, Yorks. (g) Highgate Rd. Chapel. (h) Newcastle. (i) Anon. (j) Legacy. (k) Readers of *The Christian*. l) Surrey Chapel S. Sch., Norwich. (m) Bapt. Tab., Stockton-on-Tees. (n) Friends at Hebron Hall. (o) Prim. Meth. Ch., Saltburn. (p) Swanwick Convention. (q) Bradford Tab.

### From September 1st to 30th, 1919.

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.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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(d)	1 0 0	5	5 0	24th	2 10 0	Pubns.	209 3 11	12th	40 12 8	6	4 0		
94	10 0	6	1 0 0	(p)	5 10 0	Sundries	25 0 0	1	6 12 6	7	2 0		
5	1 0 0	7	5 0	25th	41 5 0	£234 11 11		2	1 0 0	8	4 6		
(e)	2 10 0	8	1 12 11	(q)	2 5 0			(h)	5 0	9	7 3		
3rd	1 0 0	13th	5 0	44	2 0 0	<b>DESIGNATED FUND.</b>		13th	44 5 0	60	1 0 0		
8	10 0	15th	(j) 55 0 0	26th	5 5 0	No. of Amount. Rect. £ s. d.		16th	5 3 5 0	Des. Receipt, 2733			
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4	10 0	5	1 16 6	10	7 6			17th	6 4 0 0	29th	2 1 1 0		
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[Continued on page iii. of Cover.]



A Boys' Class at Djemâa Sahridj.

## The Remedy.

Notes of a short Address by Pastor E. Poole-Connor at Zion College on September 29th, 1919.

*"Then they cry unto the Lord in their trouble, and He delivereth them out of all their distresses."*—Psalm cvii. 6, &c.

THE 107th Psalm is remarkable in many ways, and not least in its presentation of the power of prayer. The more concise utterances of Scripture concerning its efficacy are here expanded into vivid word-pictures. In this Psalm are portrayed desperate need, earnest entreaty, and wonderful answers, calling for adoring praise. Note some of its lessons:—

1. *The Psalm teaches that there are no circumstances in which prayer cannot bring deliverance.*

There pass before us scenes of fainting travellers in the desert (verses 4 and 5), fettered prisoners in the dungeon (verse 10), sick souls drawing nigh to death (verse 18), and storm-tossed mariners at their wit's end (verses 26 and 27). To each of these, deliverance comes, as his cry goes up to God. The hungry

soul is filled with goodness ; the gates of brass are broken ; the sick comes back from the grave ; and the mariner finds his desired haven. The needs depicted are varied and, to human eyes, desperate ; but prayer is the remedy for them all.

2. Further, *the Psalm suggests that every great spiritual movement is preceded by prayer.*

The fourfold picture presented by the Psalmist is regarded by many as setting forth four great epochs in the story of Israel—the Wilderness wandering, the Babylonian captivity, the coming of the healing Word, and the final storm of tribulation. In each of these, deliverance is connected with prayer. Moses' intercession brought the desert blessings ; Daniel's pleading preceded the restoration ; the coming of the Saviour followed the prayers of such as Simeon and Anna ; while the " spirit of prayer and supplication " shall herald the day when " the fountain shall be opened . . . to the inhabitants of Jerusalem for sin and uncleanness." God has His times and seasons, and will surely work ; but His people must equally surely pray if they would see His blessing come.

3. Finally, *the Psalm teaches that God hears and answers in grace ; that the undeserving may cry and be delivered.*

There are those, the Psalmist tells us, who sit in darkness, because they rebel against the words of God, and condemn the counsel of the Most High (verses 10 and 11) ; there are fools, he says, who, because of their transgressions and because of their iniquities, are afflicted (verse 17). Yet these may cry to God—these who have no right to cry, these whose trouble is of their own creating—and the Lord shall deliver even them out of their distresses. Blessed be God for pure grace, for unmerited mercy, for answers of peace to the utterly undeserving !

" If pains afflict, or wrongs oppress,  
If cares distract, or fears dismay,  
If guilt deject, or sin distress,  
The Remedy's before thee—Pray."

## To the Friends of the North Africa Mission.

" St. David's," Manor Park, E. 12.

6th October, 1919.

DEAR FELLOW-WORKERS,

As you may imagine, the railway strike very much upset our Annual Farewell Meetings, and the Conferences held by the Council and Missionaries. However,

in spite of all difficulties, all the Meetings took place, and we believe that they were helpful and profitable, though naturally the attendance was very small, several of the Missionaries at a distance from London being unable to be present, as well as many of the friends. Particulars of these meetings are given elsewhere.

Now our great concern is to get the Missionaries returning from their furlough out to their Stations, and to send out the new workers. One or two have already gone, and we have booked passages for others, but we find that to get to Egypt seems almost impossible at present, and to Morocco extremely difficult. I think you will be interested with a few particulars about the outgoing Missionaries.

**Mrs. Pinner** is hoping to return with **Mrs. Webb** to Sfax in the south of Tunis. She is not a new worker, but as **Miss Dundas** laboured in Tripoli for several years. After returning to this country and being married, her husband was called Home last year, and now she desires to return to the Mission field. Before working with us in Tripoli, she had for a time laboured in Palestine, so she is going back both with experience and a knowledge of Arabic, and we trust her presence with **Mrs. Webb** will be a real help and cheer, especially in view of **Mrs. Webb's** husband having been called Home early in the year.

**Miss Goozee**, quite a new worker, is of Huguenot extraction. She was converted as a girl, and has had several years' training at Chelsea and Kensington under **Miss Grapes'** direction. She has already some knowledge of French, and has made a commencement with Arabic, and as she is already an acceptable worker, we feel sure she will win her way amongst the people of Algeria. She is proposing to accompany **Miss Turner** and **Miss Johnston** to work with them at Cherchell.

**Miss Fison** and **Miss Elliot** are two friends. The former speaks French, having been partly educated in France. They have both had some training at the United Free Church College in Edinburgh. **Miss Elliot** has had some experience in connection with the Faith Mission. They both seem energetic and devoted workers. It is proposed they shall return with **Mrs. Ross**, who is very anxious for help in her medical and other work amongst the people in Djemâa Sahridj and the villages around. **Mrs. Ross** is leaving her two younger children at home, and so will have room in her apartments for

these two without any increase of expense for rent.

**Mr. Hacker** was converted when a boy, and of late years has devoted himself to colportage work in connection with Spurgeon's Colportage Association, in which he seems to have done good work, having been blessed to the conversion of several. It is proposed that he should go to Tangier and study Arabic there under **Mr. Fallaize**, with a view of taking up work later on in Morocco.

**Miss Lackersteen** comes from Guernsey. She is rather older than most of those who go to the field, but is going out at her own charges. As she has a good knowledge of French, and a wide experience, we trust she will be a real strength to **Miss Albina Cox** in Tebessa. She left for Algeria last week.

**Dr. James Liley** was born in Algeria. He is the son of **Mr. A. V. Liley**, one of our oldest Missionaries who went to Algeria thirty-four years ago. It is specially pleasing to have the son following in his father's footsteps. After completing his education, he went into business for a while, and later took up medical studies. Since qualifying as a medical man, he has been acting as a doctor in the Army in France, where he gained the Military Cross. Not long after receiving this decoration, he was severely injured by being blown into a hole by a bursting shell, but he has quite recovered, and only suffers now from a slight limp. He proposes to go to Tunis and see his father for a few days; and then on to Tangier to take on the work at the Tulloch Memorial Hospital for men.

**Miss H. Smith** is unfortunately hindered from going out at present by ill-health, and this prevents her companion, **Miss Stuck**, going also; but we trust in God's mercy they may be able to go later on. **Miss Widmer** is taking further study before going; so is **Miss Ball**. **Mr. C. Gabriel** is a new accepted worker, but plans with regard to him are not yet decided, and **Mr. Underwood** is also continuing his studies at home.

It will be observed that at present there are seven fresh workers going out, who, with the two who went in the Spring,

will make nine for the year. There are still some others who are enquiring as to going forth. We thank God for this help, and trust that other God-called and qualified workers may presently be forthcoming.

Like other Missions, we are feeling the effect of the great expense of everything, and invite your prayers that increased supplies may be sent in. The expense of educating the Missionaries' children is naturally increasing, as schools have to raise their fees. On every hand more money is needed. We have some property belonging to the Mission which, if we could sell and turn into cash, would relieve our pressure, and also a considerable legacy, for which we have been waiting some years; but so far as ready money is concerned the need is decidedly pressing, and we should be glad if friends would continue waiting upon God that all that is necessary may be provided.

**Miss Petter** has not found the helper she is looking for to return with her to Tunis to help in the Italian work there, so we are still looking to God for the right person. If no one is found she will do the best she can by herself. **Miss Case** is not able to go back, though she will do anything she can to stir up interest in the Homeland.

The business of arranging for passages to the field, and other matters, have been decidedly perplexing of late, but our comfort is that He that sent us is with us, and we are not alone. We have a living Saviour at the right hand of God, to Whom all authority in heaven and earth belongs, and He is well able to bring us through. May our faith in Him grow exceedingly in answer to your prayers.

Yours heartily in Christ,

EDWARD H. GLENNY.

## Our Annual Farewell Meetings.

By Harvey Farmer.

"WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD . . ."—is a precious fact of revelation which keeps the heart at rest when "all without tumultuous seems." The circumstances of the moment may suggest contrary thoughts; but these are dispelled when to faith's keen vision comes the deepening consciousness that God the Lord is King. In Him is no unrighteousness: and while He overturns, yet does He also over-rule, making even the wrath of man to praise Him.

With what eager expectations were the Autumnal Farewell Meetings anticipated! An unprecedented number of workers—new and old—to take part: and many groups of friends from all parts of London and the nearer provinces planning to be present. The promise was of attendances beyond all previous records. Then came the dislocating strike, making it impossible for many, and difficult for more to get to Sion College on Monday, September 29th. But how much of God's goodness did He give us to experience at each gathering!

It was fitting that the preliminary season of praise and prayer should open with the "Old Hundredth": and there was a timeliness about the short message which **Pastor E. Poole-Connor** was led to deliver, and which will be found as the opening article of this issue. One of the special topics for intercession was the supply of the pressing financial needs of the Mission. If all the Lord's provision for the work were available at the moment, there would be enough and to spare; but through unavoidable causes, much of it cannot be used as current income, so that a considerable sum is required to meet allowances of workers and expenses of work, in addition to the extra disbursements of return passages. There is also the distressingly urgent calls for extension. "Who is sufficient for these things?" has its precious complement in the reassuring cry of faith, "Our sufficiency is of God." In this connection, as in other directions, we need to keep in mind that the fervent effectual prayer of the righteous availeth much in its working,

and that the privileged responsibility of the Lord's remembrancers is "Everywhen to pray and not to faint." The King's word is, "Seek ye first . . . and all these things *shall* be added unto you."

At the Afternoon Meeting **Mr. J. Barrett Gow**, late of Glasgow, presided. He reminded us of the last behest which the Lord Jesus gave to His disciples to go and preach: and he told us that the happiest people he had ever met had been those who obeyed this command. At one of the centres in France, where he had been working for God, was a great building where a large number of silent nuns were shut away in practically speechless isolation. How different this was from what the Master intended! His servants were to be active in His business, going forth in His name, proclaiming His message, and letting their light so shine as that others might be led to Him. The work among the Moslems was perhaps the hardest of all; but he would say, especially to the new workers, "Do not be discouraged. God will keep you through and hold you up. His best blessing often comes when you feel least likely to receive it. And remember, the nearer you live to God, the more of His will possess your hearts."

**Miss Elliot**, who, with her friend **Miss Fison**, is designated to Djemâa Sahridj, told of the overflowing gratitude of her heart that God had answered the prayers of many years in opening the door for her to go and tell others of the worthiness of the Lamb that was slain. There was the added joy of having a mother who was one in heart with her and whose blessing and prayers would ever follow her.

**Miss Fison** gave us some of her reasons for offering:—

1. Love to the Lord Jesus Christ—the first impelling motive.
2. Love for souls, especially those of the Christ-rejecting Moslems.
3. Love which responds to the call for service.

"The Son of God goes forth to war,  
A kingly crown to gain,  
His blood-red banner streams afar,  
Who follows in His train?"

**Miss Turner**, of Cherchell, returning after twenty-seven years in North Africa,

recalled **Miss Macpherson's** word to her that a missionary needed three qualifications: Firstly, Patience; Secondly, Patience; and thirdly, Patience! Thank God, He is able to give patience; and the Presence of Christ is salvation. Two of the best means of reaching large numbers of the fanatical Moslems were Medical Missions and Industrial Work. The latter had been the God-appointed way at Cherchell. It had brought them into touch with very many of the girls. Over a score of the older ones have been truly converted, and though only five have had the courage to come forward for baptism, there are others who are hoping thus publicly to testify their faith in Christ shortly. It means being willing to suffer persecution and to bear any sacrifice for Christ.

In closing, **Miss Turner** quoted from the *Life of Hudson Taylor*: "One thing and one only will carry us through all; and make and keep us successful—the love of Christ. Not our love to Christ, nor perhaps even Christ's love to us personally; but rather His love to poor ruined sinners in us. Many waters will not quench that love, nor floods drown it. That love will seek the wandering sheep until they are found; and if when found they are but wayward—will yet love and care for them."

**Miss Case** next spoke, and told us that after six years' service among the Moslems, she had given twenty-two years to work among the Sicilians and the Italian-speaking people in Tunis, who were quite ignorant of God's way of salvation. One of the priests had spoken of New Testaments which were given away and read, as "Copies of the devil's book." It was fascinating to hear of blessing upon the various departments of the work, especially in the Sunday School. One pupil, for instance, who was led to Christ and was given a New Testament, had the Book taken from him. The father coming across it, later on, commenced to read it with the result that he and all the members of his family were born again from above. What a joy it was also to know of young earnest-hearted believers going out to preach the Gospel in outlying dis-

tricts. One of the present-day chief helpers of the work had been an atheist ; but the Lord saved him, and he has been telling out God's good news ever since. An Italian Evangelist is one of the most urgent needs of the Sicilian work, and the Lord's people were entreated to make this a matter of special prayer.

**Miss Jennings** reminded us of the need of men workers for Morocco also, and of the priceless opportunities which are being lost because the labourers are so few. It was heart-stirring to hear incidents of definite blessing, largely through reading the Word of God. One young man who became possessed of a Testament was converted ; and subsequently his wife and two children were won for the Lord. A Moorish lad was found desperately ill on the outskirts of Casablanca. He was nursed back to health and best of all he found healing of soul through the grace of God. In his turn, he was instrumental in winning two of his friends to the Saviour. These latter are ready for baptism, while the lad himself has already thus confessed the Lord Jesus Christ.

Numberless openings came to her for sowing the seed when taking long walks to and from Casablanca and the surrounding villages ; and she would like to give three further qualifications which she had found useful during over thirty years' service : Praise, Pray, and Peg-away.

**Miss Lackersteen** is going to join **Miss A. Cox** at Tebessa. She had longed for years to set out to the mission field ; but had until recently been kept busy with work in the homeland. It was a great joy to look forward to privileged service in Algeria, where there were so many who had never heard of the Saviour, and she earnestly desired prayer on her behalf.

After a few words from the Assistant-Secretary, **Pastor E. Poole-Connor** closed the meeting with prayer. In the absence of **Pastor Marsh**, he presided at the evening gathering, basing a few searching remarks on the Apostle's solemn adjuration to Timothy to "Preach the Word" for the saving of the unconverted and for the building up of believers.

**Dr. James Liley, M.C.**, who is proceeding to the Tulloch Memorial Hospital,

Tangier, said that one of the biggest joys in the life of a missionary is to see a child in the faith going forth not only as a saved Christian but as a serving Christian. That was a day to which he himself had been looking forward for the past fourteen years, and he knew that his father's heart too was filled with joy. Prayer had brought rich blessing in the past ; and why should it not mean, through the mercy of God, to Morocco what it had meant to Uganda and Korea, in the gathering out of large numbers for His name. The citadel of many a hard fanatical heart had been won at the point of the lancet, and he would greatly value prayer that skill and love might win many more by the help of the Holy Spirit of God.

**Miss Johnston**, of Cherchell, who has put in twenty-seven years service in Algeria and Tunisia, appealed to the young people present to consider whether God would not have them to go out in the name of the Lord Jesus. Thousands on every side all over the field have never heard ; and should they be left without hearing the Good News ?

She told of how God had wrought in the hearts of several of the girls at Cherchell, and how the grace of our Lord Jesus Christ proved sufficient for them as for us in all times of emergency. Often they are hard pressed by Satan through cruel persecution, forced marriage, and in other inhuman ways ; but they find in the Bible all the help they need.

She asked earnest prayer for an Arab judge who had seemed impressed by the Gospel, and is leaving the country for a good position in Arabia ; as well as for many others who are convinced of its truth, but whom the fear of man keeps back from the decisive step.

**Mr. Gabriel**, an accepted candidate, gave a bright word of testimony as to how wonderfully God had dealt with him while in the Army, and how remarkably he had been led to offer for North Africa. It is always well to count the cost of any undertaking : but in view of the Lord's call, who would not gladly go when He called ? He would be very grateful for prayer, that God would use him for His glory.

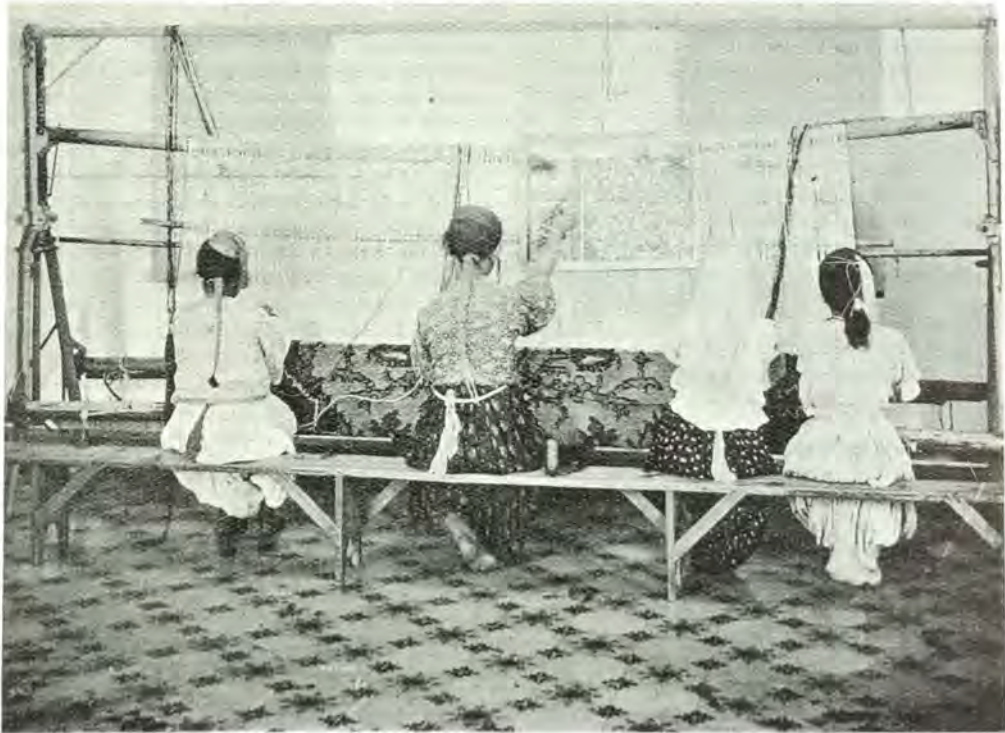


**Miss Ball**, another accepted candidate, spoke of her desire to be a missionary while quite a tiny child. This had been fostered by godly parents, and now she was looking forward, after further training, to go forth. She felt that there might be other young people present who might also hear the call for service on the field. If we love Him, why should we hold back from obeying His command?

" Blessings abound where'er He reigns,  
The prisoner leaps to loose his chains;  
The weary find eternal rest,  
And all the sons of want are blest."

After a brief message from the **Assistant-Secretary**, the meeting was closed with prayer by **Dr. Churcher**.

During the tea interval many useful articles, which several friends had sent to help the work, were disposed of. All the



Girls at Work in the Cherchell Carpet School.

**Miss Goozee**, a new worker designated to Cherchell, did not know she was expected to speak until the meeting was about to begin, but it was an advantage under such circumstances to belong to the R.F.A. Brigade, *i.e.*, Ready for anything. She felt she had reached the happiest day in her life, and she just desired to let the Lord Jesus live out His life in her, that others might be drawn to Him and be led to accept Him as Saviour and King—for

donors, and others who shared in this and other labours of love in connection with the meetings, are most warmly thanked for their generous fellowship.

How delightful it would be if one could convey to absent friends not only a summary of the messages, but of the pervading spiritual atmosphere which meant so much of blessing to those who were present. Is this not brought about through prayer? May we not, in the realm of

Spirit-directed intercession, seek to create such an atmosphere at the various stations as will make it definitely helpful for the

missionaries and native workers in their endeavours to make known the unsearchable riches of Christ?

## A Two Days' Conference.

Two days of Conference for Council and Workers were held on the Tuesday and Wednesday following the Farewell Meetings, at the Manor Park Baptist Church Hall—which was kindly lent by the Pastor and Deacons. Although an attendance of about forty-four was expected, the number able to come together never exceeded nineteen. The unwilling absentees were in accord with the telegraphic message of one of their number: "We would have come to you . . . but Satan hindered us." The devil, however, was impotent to hinder the Lord from manifesting Himself to those who were gathered in His name, or to hold back the spiritual uplift which came from helpful ministry and happy, holy fellowship.

Each day commenced with a time of waiting upon God; and this was followed by morning and afternoon sessions, with a break for lunch and tea.

Mr. George Goodman presided throughout, except the first morning, when he was delayed "*en route*," and in his absence the Assistant-Secretary led the Prayer Meeting, and subsequently opened the Conference, the first subject being:—

"THE WORKER: How best to maintain spiritual efficiency."

Most of those present took part, including the Hon. General Secretary, who in much weakness managed to attend each session. Space does not allow of more than a few jottings on this and the other topics.

"Mr. George Muller once remarked that the first duty in the morning before leaving one's bedroom was to see that the soul was perfectly free and happy in God's love. He had also been advised when a young man to be very straight with the Lord about everything."

"Care should be taken not to let our reading of the Bible for use with others encroach upon its study and meditation for our own spiritual comfort and equipment."

"Surprise was expressed to John Owen—one of the most erudite of the Puritans—that he should be found listening to John Bunyan. He replied, 'I would give all my learning to be

possessed of the grace the tinker has.' In this connection let us remember the precious truth of 2 Cor. ix. 8."

"We need with every new day to realise afresh our spiritual fellowship with God; to bring definitely before Him the work to which He has called us and to take a definite intercessory interest in our fellow-workers."

"It is supremely important to see that the whole body is full of light with no part dark. Happy is he that condemneth not himself in the thing which he alloweth. Nothing so cuts off from the Lord, crippling and enfeebling one's ministry, as the darkening intrusion of self."

The second subject, which occupied the afternoon of Tuesday and the morning of Wednesday, was:—

"THE WORK: How best to reach the people with the Gospel."

In 1 Thess. ii. the Apostle mentions three things of the Spirit in which he sought to reach the people.

1. In verse 2—**Boldness**. He was fearless because he had a message from God, and he rejoiced to suffer—even to stoning and death. The Gospel needed no apology, and in his preaching he was as bold as a lion.

2. In verse 7—**Gentleness**. While strong he is gentle and courteous. *cf.* 2 Tim. ii. 25—"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

3. In verse 8—**Willingness**. "I am made all things to all, that I might by all means save some. . . I have made myself servant unto all, that I might gain the most. . . If I do this thing willingly, I have a reward."

The Lord Jesus sought to win men, but His appeal contained an inducement; *e.g.*, "Come . . . and I will give you rest." "If any man thirst, let him come unto Me and drink." He calls us to catch men and those who fish always use a bait.

Moses was the first missionary—Exod. iii., "I have sent thee." But how often do we, like him, seek to make excuses or to create difficulties.

1. Exod. iii. 11—"Who am I that I should go?" which is met by God's promise, "Certainly I will be with thee."

2. Exod. iii. 13—"What shall I say unto them?" which brings the God-appointed message. He is constituted the witness of the Living God.

3. Exod. iv. 1—"They will not believe me." Consecrate just what you have in your hand, and however simple it is, be assured it shall be used of God.

4. Exod. iv. 10—"I am not eloquent." "Go and I will teach thee what thou shalt say."

5. Exod. iv. 13—Send someone else. The Lord is very patient where real difficulties are concerned. He is angry when petulant trifling is evidenced. How different from Isaiah's response, "Here am I, send me."

The closing subject concerned—

"THE CONVERT: How best to develop spiritual life and service."

The advice of the Apostle to young converts in 2 Peter i. should be well pondered. When they have received like precious faith, they need to add to it and so make patent to all, the fact that they are the called and elect of God. The language of unbelief is "I can't"; that of

faith, "I can." The Lord is equal of saving the soul to the uttermost, and to keeping the feet from falling: and to ministering "an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

The testimony of those present made it clear that the opportunity of coming together for mutual counsel had been of the Lord's gracious ordering; and the messages from the Word, short extracts from which are given above, with which the Chairman opened the successive subjects, were greatly appreciated.

The open discussion was invaluable as revealing actualities on the field, the knowledge of which should prove mutually advantageous to workers and Council. Not having a Field Superintendent makes it necessary for periodical visits to be paid to the stations to confer on the spot about matters which are not so easily dealt with by letter. It is nearly six years since Mr. Glenny paid his last visit, and it is proposed that the Assistant-Secretary should go out to Morocco soon after this issue is in circulation, and if possible see the work at each station there, as well as in the other Barbary States and Egypt. He would greatly value the prayers of the Lord's remembrancers that he "might have a prosperous journey by the will of God."

H. F.

## Extracts from "A Missionary Journey in S. Algeria."

By Monsieur P. Nicolle.

(Continued from page 65.)

*Saturday, 1st March.* We were invited last evening to go to the synagogue to-day. The Jews are our friends. We reach the synagogue at 9.30 a.m., and are immediately given a place of honour in the stalls. The service has begun. A Rabbi, seated on a platform, is intoning with a roll of the Law open before him. Those present read in a low voice, and all the reading is accompanied by a movement, or rather a regular swaying of the body from right to left. When the reading is at an end, the roll is carefully wrapped in richly embroidered clothes, each roll surmounted by two little silver crowns. Before putting it back into the cupboard, the Rabbi goes round the con-

gregation, and most of the people kiss the roll.

Then comes another reader and another reading. Then a series of prayers, ending with a special prayer in connection with the war. There is only the benediction to come, in which we take part. The Rabbi's assistant goes in and out among the faithful, embraces some, kisses the hand of others, whilst he pronounces the formula of blessings for each one. It is time to retire; the ceremony is at an end.

Our guide and friend invites us to go with him to visit his house, and to make the acquaintance of his family, and then he says: "I have some liqueur and bitters at 20 frs. a bottle, which you shall taste."

He is very disappointed when we reply that we take no liqueurs. So we reach his house, a fine house in the native style. His wife, who is dressed like a Mozabite (or Kabyle), rises from the ground and kisses our hand. We go on to the flat roof and can clearly see the wall that separates the Jewish from the Mozabite quarter. We take leave of our friend and go back to the *bordj* for lunch. The whole afternoon is devoted to the evangelisation of the Jews, who are keeping the Sabbath, and we distribute numerous tracts amongst them.

In the evening we return to the *bordj* for supper. "Oh, Mr. Rolland," one of the non-commissioned officers exclaims (he is the one who talks most), "I have good news to give you: one might believe that the good God of whom you talk takes care of you. Just see, we hardly get four or five military motor cars a year from Ouargla. Yet one has arrived this very evening, and will return empty in a few days. It is an unexpected chance. In spite of the regulations, the Commandant will not refuse you a seat in it. You will save a little time and much money. This is truly good news." The N.C.O. spoke ironically, but the Lord is truly the Master of circumstances, and has allowed us to experience His goodness.

We use the afternoon to visit two neighbouring towns, Melika and Beni Isguen (eight kms. there and back). There is nothing special of note. Most of the people have seen us at Ghardaia, and we sell only a little at Melika. As for Beni Isguen, it is the holy city, and the Commandant asks us not to do anything there. We visit the place notwithstanding. The inhabitants are obviously filled with pride; their looks show a large amount of it. The main square is crowded with a hundred or so camels ready to start for Biskra. A cloud of locusts which is passing forms the topic of all conversation. Both at Melika and Beni Isguen the gates are shut at night, and they are not opened to anybody after sunset. Even in the daytime there are watchmen in every part of the town, and no stranger may pass the night within its walls.

We keep our promise to the Commandant not to do any religious work at Beni Isguen. But when we get outside the walls some men follow us, and a few minutes suffice to empty our little bag. In the morning we sold at Ghardaia four Gospels and forty-two tracts in Arabic; one New Testament and twenty-five Prophets in Hebrew (sold in a lump to a member of the Jewish consistory for the children to read in the *Medrache*). During the afternoon we sold fourteen Gospels and fifty tracts in Arabic. We walk back to Ghardaia and meet many Mozabites who are urging on their mounts so as to reach home before sunset.

*Sunday, 15th March.* We spend several hours in the square—few or no discussions. A fanatic, however, does not content himself with tearing the book he has bought, but he must also burn it in our presence. Then the word begins to resound around us: "Unbelievers." "Infidels." A man then explains to others that our books make unbelievers of Mohammedans. I offer one of our books to this man, begging him to show me what there is bad in it. He is very embarrassed, and also astonished that I can read Arabic at least as well as he. He is a little confused and retires quietly. I read to the men the parable of the lost sheep, and explain to them the books we sell are no other than the words of *Sidna Aissa*. In the twinkling of an eye the audience becomes sympathetic, and I sell a little. Then we go into the native town, which is similar to Ouargla, but better, with tunnel-like streets, &c.

We enter a Koranic school, and offer our books to the *sheikh*. He replies that even if we gave them to him for nothing he would not take them, and he shuts the door in our faces! We meet some young *tolbas* in the street, who refuse even to speak to us. We come to a monument of some size, which is however not finished. It is a *zaouia* (saint's place), a building with a frontage of 150 metres, and a depth of nearly 500 metres. Near this *zaouia* two leading natives are pacing up and down. One is the Kaid of Touggourt, the other is soon introduced to us

as the proprietor and builder of the *zaouia*.

We ask permission to enter. Si Mohammed el Hashmi hastens to ask us in, and invites us to sit under the arcades of the inner court, where he offers us tea. Then follows a little conversation, in which he tells us that he has only been at Touggourt about ten years. He is a native of

Hedjaz, a *shereef*, *i.e.*, a direct descendant of Mohammed, hence his being dressed all in green. During our conversation some men come and respectfully kiss his hand, and a little later a band of pilgrims arrives. Before leaving we offer an Arabic Bible to the *shereef* after writing some verses and signing our names.

## Rome in Tangier.

By Mr. A. J. Moore, B.A.

*"Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God"*

(I. Cor. x. 32).

We have here a practical and easy test of a "stantis vel cadentis ecclesiae"—to use Luther's phrase—originally applied to the great doctrine of "Justification by faith." It is a rough and ready way of gauging the genuine Christianity of any individual or Church. "Throw no stumbling-block in the way of Jew, Gentile, or the Church of God" (in the sense, of course, of true regenerated believers in the Christ of God).

There is a Church which claims to be the sole depositary and exponent of God's revelation of truth, and which "un-churches" all professed believers in our Lord who are not within its pale; which, in a recent issue of one of its popular magazines, states quite frankly that, "There is no religious life outside the Church of Rome."

Let us test this colossal claim quite simply by the words at the head of this article. In the light of them—Is Rome a "standing" or a "falling" Church?

In Tangier (Morocco), as in many other towns in North Africa, you find the three elements of society mentioned here by St. Paul—the Jew, the Gentile, and the Church of God (*i.e.*, the few believers gathered out of Moslem, Jewish and Roman Catholic communities). It is interesting to think that in the towns St. Paul himself had evangelised, this same triple social division existed, and that he wrote from a wide sympathetic view of their conditions.

Does—or does not—the Church of Rome "give offence" to Jew, Gentile, and Church of God, say, in Tangier?

Let us substitute "Moslems" for "Gentiles," and re-read the text, "Give none offence to the Jews, nor to the Moslems (who compose by far the largest body of 'Gentiles' in the town), nor to the Church of God."

### I. THE JEWS.

(a) *Their law.* The men are lovers and keen readers of their Hebrew Bible. They know its history and proverbs, though—rejecting our Christ as they do—they possess not its key.

Contrast with this reverence toward the sacred text among the rank and file of the Hebrews, Rome's blatant and shocking ignorance of the Word of God. The simplest allusion to an Old or New Testament incident, in a mission hall address, must be carefully explained to a congregation composed of (nominal) Roman Catholics, who would otherwise miss its point.

I saw with my own eyes a Franciscan Friar in the streets of Tangier, before a number of Spaniards, tear into shreds one of the "Scripture Gift" Gospels which had been offered him.

(b) *The Sabbath.* How striking it is to see every Jewish shop and place of business in Tangier closed from sunset on Friday to sunset on Saturday.

Contrast the Roman Catholic Spanish profanation of their sacred day before the very eyes of the Jew, and with clerical sanction; a proof of which is furnished by the fact that the more important bull-rings in Spain possess a small chapel, where bull-fighters can receive the last rites from the priest's hands before facing their dangerous, sometimes fatal, task. These bull-fights take place—in Spain—every Lord's day. We do not have them in Tangier, but the Sunday is profaned in other ways.

(c) *Righteous observances.* The Day of Atonement is a rigorous fast among the Jews. Contrast the popular Romish conception of fasting. The substitution of fish for meat, the serving of chocolate with water instead of milk, and so on. Is not this trifling with religious rites calculated to "offend" a thoughtful Jew?

(d) *Rome's hatred to the Jews.* No need to refer to Rome's cruel treatment of them in the Inquisition. It is not so much the clerical hatred as the popular Spanish dislike to them that I have in view. I myself, from my own window, saw some Spanish boys throw a blazing straw

effigy of "Judas Iscariot" into the doorway of a Jewish home (just whitewashed and cleaned for Passover), where it fell upon a Jewess, who fortunately escaped uninjured. My complaint, which I lodged against the offenders at the Spanish Consulate, was fruitless. The sympathy of the Spaniards in the district was evidently with the boys. Burning and shooting effigies of Judas is quite legitimate "sport" on Good Friday, and is always done so as to annoy and disgust the Jews.

(To be continued.)

## "Kept by the Power of God."

"He will keep the feet of His Saints."

"He will hold me fast"  
Thro' the bitter blast,  
O'er the toilsome way,  
Guiding day by day  
Till the conflict's pass'd—  
"He will hold me fast."

"He will hold me fast."  
All my cares I'll cast  
On the Love who cares,  
On the Friend who bears  
All the load thus cast—  
"He will hold me fast."

"He will hold me fast,"  
Aye, to the very last,  
By His might and grace  
I shall keep my place  
In the pilgrim race  
Till I see His face—

"He will hold me fast"  
Until Time is past:  
Bring unto the Light  
In those mansions bright,  
I shall sing at last—  
He hath held me fast.

In that Land of Glory,  
Sing I forth the story  
Of His love and might,  
Which, thro' darkest night  
Till all dangers pass'd,  
Ever held me fast!

EDITH L. BRIGGS.

## The late Dr. W. Soltau Eccles.

Dr. Eccles, who had for over thirty-six years been a Member of the North Africa Mission Council, was called Home to Glory on September 9th, 1919. The funeral took place at the West Norwood Cemetery on September 15th. By his Home-call the North Africa Mission has lost a

wise Councillor and a devoted friend and helper. Although he kept up his interest in the work practically till the end, his health had been failing for some time; indeed, as far back as 1898 he found it necessary to spend the winter months in the south of Europe, though he kept constantly

in touch with us by correspondence, and during the summer attended the Council meetings.

Mrs. Eccles was also deeply interested in this and other Christian work. Her death in September, 1914, was a great blow to her husband, as she was so thoroughly one with him in everything that concerned the Kingdom of God. Dr. Eccles leaves two sons and one daughter: Mr. W. McAdam Eccles, F.R.C.S., M.D., a well-known surgeon of Bartholomew's Hospital, Dr. Annesley Eccles, who is in practice at Upper Norwood, and Mrs. D. C. Apperley. We desire to express our deep sympathy with them in their bereavement.

The North Africa Mission was founded in 1881, and was directed at its start by a small Committee of three. In 1883 the Council was formed, and Dr. Eccles was one of its original members. He had previously been associated with the Livingstone Inland Mission, founded by the late Mr. and Mrs. Guinness, which about this time was transferred to the American Baptists who are still carrying it on. For the next fifteen years Dr. Eccles was Treasurer of the North Africa Mission, and was in constant touch with its affairs. I generally heard from him several times a week, and even since relinquishing the Treasurership he has never failed to take the deepest interest in the work and the workers.

Dr. Eccles was born in Plymouth some seventy-

six years ago, and belonged to a well-known family there. He studied and took his degree at Bartholomew's Hospital, and later on went with his wife to India, but for reasons of health found it necessary to return to England, and carried on his medical practice at Upper Norwood. He ever sought to stir up interest amongst his Christian patients in the North Africa Mission, and other good work, and in his devotion he relinquished his horse and carriage, so that he might give the more liberally to the cause of God. He was a Member of Mr. Fegan's Council, and interested in other good work. His one great object in life was to be a faithful witness for the Lord Jesus Christ to all with whom he came into contact. He was a man of prayer and faith, and diligent in his study of the Scriptures, standing up for the great fundamental truths of the Word of God. He will be greatly missed by a wide circle of friends, including the Missionaries and Council of the North Africa Mission; but specially by myself, for during the last thirty-six years he has been my unfailing friend, on whom I could always count for advice, sympathy and help. For him to be with Christ is very far better, and we would not wish him back; but we pray God that others of like sterling worth may be raised up to continue the work in which he took such a deep and practical interest.

E. H. G.

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## For the Children.

By Miss M. Knight.

I have been asked to tell you something about the children of Morocco. This is rather a large subject, and you might get tired before I had finished, for there are Jewish children, Spanish children, Moorish children, black children, white children, Italian children, French children, Riff children, and others. As the Editor did not tell me how many pages in the Magazine would be at my disposal, perhaps I had better confine myself to the children in my town of Tetuan, and from them I will choose the three largest divisions--that you may think of them and then turn your thoughts into prayers.

First of all, there are the Jewish children, large and small boys and girls. A

number of these Jewish girls, perhaps thirty or forty, come to a class on Saturday afternoons, and of course, as it is their holy day, they put on their best clothes and look so smart that sometimes I hardly recognise the children I see on week days running about in petticoats and with bare legs. Of course, when you put on your best clothes you put on your best manners too, so that you will be surprised when I tell you that these little girls are sometimes naughty and have to be sent away. But they do like to hear the stories of the Bible, for though they have the Old Testament they seldom read it, and know nothing of what it contains. The bigger girls and boys have classes too; some-

times crochet or knitting, sometimes English, but all are taught about the loving Saviour who came to seek and to save little Jewish girls and boys as well as English.

Then there are the Spanish children, such a lot of them, and only one place in all Tetuan where they can learn the truth about the Lord Jesus! and as we haven't enough money to get room enough and teachers enough, only sixty out of the whole number can be received in the Spanish school we have opened for them. Indeed if all the sixty came every day they could not find room to sit. Don't you think this is rather sad? I wish you could see the little tots sitting close together on low forms, repeating the 23rd Psalm and other passages, and then learning their letters from large cards hung on the wall. Then there is another room crammed with bigger children, who also learn verses and portions of Scripture and choruses, besides the three R's and embroidery, of which the Spaniards are very fond.

Just now I am staying with an old lady

over eighty, and the things she remembers best are the things she learned seventy years ago, when she was a little girl. So you see how much it matters what you store up in your memory. No wonder, God's Word says: "Take heed *what* ye hear," and "Take heed *how* ye hear." And it is for that reason that we are most glad for these boys and girls to learn Scripture verses by heart, verses which are God's own words, so that when all else fades away, they may remain.

And now, one word about the Moorish children running about the streets, shut up in the houses, working in shops—some doing too much and some doing too little. What of them? Ah, what? When the Lord said, "Suffer the little children to come unto Me," I think He meant Moorish children as well as others. But, alas! there is no one in Tetuan to call them and tell them the good news of the Gospel, so I am going to ask you to pray that someone who loves the Lord may come and gather the little ones, and tell them of Him who loves them and gave Himself for them.

## Home and Foreign Notes.

### A PRAYER MEETING

is held on the **first Thursday in every 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.



We regret to have to report the death of **Sir Chas. H. Scott, K.C.B.**, who was for a time the Chairman of the North Africa Mission Council, and whose retirement from that position caused us much regret, though he afterwards helped us at our Annual Meetings and in other ways. We found him a very wise Councillor, and a spiritually-minded servant of Christ. He was held in great respect in India, not only as a Christian, but as a servant of his King and country, and was I believe a military member of the Viceroy's Council.

As one and another of our friends are called Home, we feel greatly the need, not only of more Missionaries in the field, but of men of God, having a certain amount of leisure, who can devote themselves to the interests of the

work in the homeland, whether as Members of our Council, or in other capacities. We feel that the home side of our work needs strengthening. Will friends please bear up the relatives of our deceased friend at the Throne of Grace.

E. H. G.



### DEPARTURES.

**Miss A. M. Lackersteen** left for Tebessa on October 2nd.

**Miss M. Eason** left for Casablanca on October 20th.

**Mrs. Ross, Miss L. M. Fison and Miss C. Elliot** left for Djemâa Sahridj on October 23rd.

**Miss L. Read, Miss K. Johnston, Miss E. Turner, and Miss E. L. Goozee** left for Cherchell on October 23rd.



### DEPUTATION WORK.

The **Assistant-Secretary** has been privileged to give forty-two addresses at the follow-



ing centres: 1, Bristol; 2, Shortwood; 3, Westbury, Wilts.; 4, Bath; 5, Slough; 6, Newbury; 7, Cricklewood; 8, Manor Park; 9, Marylebone; 10, Shoreditch; 11, Barking; 12, West Norwood; 13, Streatham.



### Morocco.

We gather from letters reaching us from the field that the summer just passed has been an exceptionally hot one in North Africa. Even under these circumstances, work is not in every station entirely suspended, as will be seen by the following extracts from **Mr. Fallaize's** journal for August. He writes from **Tangier**: "This month has been very hot. The natives say—the hottest for many years. Have continued the usual town work, such as visiting and meetings. The attendance at the Sunday afternoon Converts' Class has been rather better, but some of them have to work on Sundays. Have spent each Thursday afternoon at the French Hospital among the natives. The work is sometimes difficult, being in a public building, but the men are usually friendly, and I generally have good opportunities for preaching the Gospel. Fourteen visits have been paid to my rooms for lessons and reading this month. This takes up a good deal of time, but is very profitable, as one gets into close touch with enquirers. Each Sunday evening I have preached the Gospel to a few men gathered by **Miss Jay**, and I have also preached a number of times at the Refuge in the market."



### Tunisia.

**Mr. Lilley** writes from **Tunis** on September 23rd: "Just lately, we have had one or two interesting cases in visitors coming to the Bible Depôt. One is a well-educated young Arab, the son of a well-to-do family of silk weavers. For more than two years he has felt the insufficiency of Islam to satisfy and save the soul, and has compared the teaching of the Koran with that of the Gospel. He confesses that he has been watching the lives of the missionaries, and has noticed how widely different they are in their conduct from the leaders of Islam or the general run of the people. He has been to the Bible readings and worship, which I hold at the house on Sunday, reverently kneeling in prayer and joining with us in the singing of

hymns. He generally comes armed with a long list of questions respecting certain verses in the Bible, which he has found difficult to understand during his reading. Of course, we are only too pleased to explain all these to him, and he has received our explanations with satisfaction—no quibbling or cavilling, such as we often meet with from the Moslem students. Poor fellow! He is terribly afraid to be seen coming to us, for he well knows what course his father would take with him. Our most earnest prayer is that there may be a real work of the Holy Spirit in his soul. I commend him to your prayers; and pray for me, that I may have spiritual guidance in helping him."



**Mr. Short** writes from **Kairouan**: "There came into the Bible Depôt one morning a biggish lad smoking a cigarette. He could not read, which is not an uncommon thing even among lads whose parents are comfortably off. He said his father had been in the lantern meeting the night before, and he had a sister, not a little girl, who would like to see the lantern. Did we show it in the house, so that women might be present? Later on, I told him the parable of the unforgiving servant, emphasising the greatness of our need of forgiveness before God, and the comparative smallness of our sins to our neighbours. Then a conversation followed something like this. 'I haven't any sins. I don't drink, &c., &c. The only thing is that I smoke' (which is reckoned as not good but not absolutely a sin). 'Have you never disobeyed or rebelled against your parents?' 'No. They beat me and I say nothing.' 'When they told you to do one thing, have you never done just the opposite?' 'Oh, yes; but everybody does that.' 'But that is disobedience.' 'That is only a little thing. I don't swear at them.' 'But the little things count up and add together. A halfpenny is only a little thing, but a halfpenny every day; how much will it make in a year?' The lad did the bit of arithmetic and seemed more serious, while I told him we needed a sure pardon to cover all our sins—those which we could remember and those which we had forgotten. He left with another boy who had been sitting by him. A minute later, the latter looked in again alone to say, 'He lies! He is always disobeying his parents.' He got the answer, 'And what about yourself?'"

## Daily Subjects for Praise and Prayer.

*The list of Workers on the back of this Magazine should be consulted in connection with the Stations mentioned.*

1. For all the triumphs of the Gospel in North Africa during the past thirty-eight years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.  
*Praise for answered prayer for a Doctor to take charge of the Tulloch Memorial Hospital for Men at Tangier: and much prayer that Dr. James Liley, who is going out this autumn, may be greatly used of God not only in ministering to the bodies, but also to the souls of the patients.*
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.  
*Prayer for a larger room for the Spanish School, so that it may be possible to receive all those who are seeking to enter.*
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahridj—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, &c.
13. For Mekla—Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.  
*Prayer for a young Moslem who is much interested in the Gospel: that there may be a real work of the Holy Spirit in his soul; also for wisdom and guidance for the workers as they deal with such cases.*
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Shebin-el-Kom—Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
24. For the Council, the Staff at Headquarters and Deputation Work.  
*Praise that though very many were kept away from the Farewell Meetings held in Sion College on September 29th, yet the Lord's presence was felt, and a fair number of friends were able to gather together to hear of the progress and needs of the work abroad.*
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
28. For the supply of all the need, spiritual and temporal, of work and workers.  
*Prayer that the Lord would incline His stewards at this time to send in generous supplies—a large sum being required for the passage-money of the out-going missionaries.*
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.  
*Prayer that all the workers, new and old, may have a safe journey to their spheres of labour.*
31. For all endeavours by other Missions to glorify God throughout North Africa.

## LIST OF DONATIONS from September 1st to 30th, 1919.

*Continued from page ii. of Cover.*

DUBLIN. AUX.	Local	BATH AUX.	SUMMARY.		-TOTALS.	
S. S. McCURRY, Esq.,	Rect. No. £ s. d. 84 1 1 0	(No. 2.) Miss I. PRICE, Hon. Sec., 5, Ainslie's, Belvedere.	September, 1919.		Jan. 1st to Sept. 30th, 1919.	
Hon. Sec.,	5 5 0	<i>Des. Receipt, 2744.</i>	General Fund ..	2234 11 11	General Fund ..	24,042 6 2
46, Eglantine Ave. Belfast.	6 2 0 0	Local	Designated Fund ..	128 12 5	Designated Fund ..	1,725 15 4
<i>Des. Receipt, 2764.</i>	7 10 0	Rect. No. £ s. d.	<b>2363 4 4</b>		<b>25,768 1 6</b>	
Local	Previously	16 5 0				
Rect. No. £ s. d.	ack'd	77 18 6				
82 10 0		Previously				
3 1 0 0		ack'd				
		3 4 0				
		£83 4 6				
		£3 9 0				

(a) Free Ch., Amersham. (b) Broxburn Un. C.E. Soc. (c) R.B.M.U., Shoreditch. (d) Keswick Convention. (e) Readers of *The Christian Herald*. (f) Bethel Mission, Staveley. (g) Academy St. Bapt. Ch., Aberdeen. (h) Anon. (i) Bristol Rd. Bapt. Ch., Weston-super-Mare. (j) *Legacy*. (k) St. Nicholas Rd. Gosp. Hall, Bristol. (l) Glad Tidings Miss. Union, Glasgow. (m) West End. Bapt. Ch., Westbury. (n) Drawing Room Meeting, Bath. (o) Y.W.C.A., Newbury. (p) Drawing Room Meeting, Cricklewood. (q) Readers of *The Morning Star*. (r) Rec. Hall, Manor Park. (s) Bapt. Ch., Slough. (t) Readers of *The Christian*. (u) Malden Hall S. Sch. (v) Y.W.C.A., Clifton. (w) Y.W.C.A., Newport, Fire. (x) Wattville St. Chapel

## THE NORTH AFRICA MISSION

Was founded in 1881 by the late Mr. George Pearse, assisted by the late Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called "THE MISSION TO THE KABYLES," but gradually extended its operations to all parts and in some measure to all classes in North Africa, work among Mohammedans being its main business. At the present time, the most easterly station of the Mission is Shebin-el-Kom in Egypt, and the most westerly, Casablanca in Morocco.

**Its object** is to make known the Gospel of God's grace to those among whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others. It is desired that self-supporting and self-propagating native churches should be established.

**Its character** is Evangelical and Evangelistic, embracing Christians of various denominations who seek to be loyal to Christ and to the inspired Word of God. It seeks to encourage dependence upon God in all things.

### FORM OF LEGACY OR BEQUEST.

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

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

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

# THE NORTH AFRICA MISSION

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F. R. ARCHER, Buckhurst Hill, Essex  
 EDWARD H. GLENNY, Manor Park, E.  
 GEO. GOODMAN, Tunbridge Wells.  
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.

V. G. LEVETT, 7, Austin Friars, E.C.  
 PASTOR F. E. MARSH, Weston-super-Mare.  
 PASTOR E. POOLE-CONNOR, Kensington.  
 PASTOR R. WRIGHT HAY, Woking.

Hon. Treasurer.

J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.  
 MR. EDWARD H. GLENNY.

Assistant Secretary.  
 MR. HARVEY FARMER.

Bankers.  
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 148, Holborn, London, E.C. 1.

Hon. Auditors.  
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REV. J. J. LUCE, M.A., Gloucester.  
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 E. E. SHAW Esq., Wimbledon, S.W.

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 Barclay's Bank Limited, 148, Holborn, London, E.C. 1, or into any of its branches.

## LOCATION OF MISSIONARIES.

MOROCCO.		ALGERIA.		TUNISIA.	
Tangier.	Date of Arrival.	Cherchell.	Date of Arrival.	Bône.	Date of Arrival.
Mrs. ROBERTS .. ..	Dec., 1896	Miss L. READ .. ..	April, 1886	Miss L. COLVILLE .. ..	April, 1886
Mrs. SIMPSON .. ..	Mar., 1898	Miss K. JOHNSTON .. ..	Jan., 1892	Miss H. GRANGER .. ..	Oct., 1886
Miss J. JAY .. ..	Nov., 1885	Miss E. TURNER .. ..	Jan., 1892	<b>TUNISIA.</b>	
Miss G. R. S. BREEZE, M.B. (Lond.) .. ..	Dec., 1894	Miss H. KENWORTHY .. ..	Nov., 1910	<b>Tunis.</b>	
Miss F. MARSTON .. ..	Nov., 1895	MONS. P. NICOLLE .. ..	Dec., 1914	Mr. A. V. LILEY .. ..	July, 1885
Miss ALICE CHAPMAN .. ..	Oct., 1911	Madame NICOLLE .. ..	Dec., 1914	Mrs. LILEY .. ..	July, 1913
Mr. A. FALLAIZE .. ..	Nov., 1915	Miss EDITH L. GOOZER (Designated)	"	<i>Italian Work—</i>	
Miss E. CRAGGS .. ..	Oct., 1912	Miss HELEN SMITH .. ..	"	Miss A. M. CASE .. ..	Oct., 1890
Miss M. M. GLEN (Associate)	Jan., 1913	Miss CAROLINE STUCK .. ..	"	Miss G. E. PETTER .. ..	Oct., 1913
Miss ADA BUXTON .. ..	April, 1919	<b>Algiers.</b>		<b>Bizerta.</b>	
Miss G. EDMUNDS .. ..	April, 1919	<i>Kabyle Work—</i>		Miss R. J. MARCUSSON .. ..	Nov., 1888
Dr. JAMES A. LILEY (Designated)	"	MONS. E. CUENDET .. ..	Sept., 1884	<i>With Scandinavian Helpers.</i>	
Mr. H. G. HACKER .. ..	"	Madame CUENDET .. ..	Sept., 1885	<b>Kairouan.</b>	
<i>Spanish Work—</i>		<b>Bougie.</b>		<b>Sfax.</b>	
Mr. A. J. MOORE, B.A. .. ..	April, 1909	<i>Kabyle Work—</i>		Mr. W. WEBB .. ..	Oct., 1899
Miss F. R. BROWN .. ..	Oct., 1889	Mr. A. SHOREY .. ..	Nov., 1902	Mrs. F. PINNER (Designated)	"
<b>Casablanca.</b>		Mrs. SHOREY .. ..	Oct., 1904	<b>TRIPOLI.</b>	
Miss F. M. BANKS .. ..	May, 1886	<b>Djemaa Sahridj.</b>		Mr. W. REID .. ..	Dec., 1892
Miss C. S. JENNINGS .. ..	Mar., 1887	<i>Kabyle Work—</i>		Mrs. REID .. ..	Dec. 1894
Miss M. EASON .. ..	Dec., 1910	Miss J. COX .. ..	May, 1887	<b>EGYPT.</b>	
<b>Tetuan.</b>		Miss K. SMITH .. ..	May, 1887	<b>Alexandria.</b>	
Miss M. KNIGHT .. ..	Oct., 1899	Mrs. ROSS .. ..	Nov., 1902	Miss R. HODGES .. ..	Feb., 1889
Miss Vecchio (Schoolmistress).	"	Mr. T. J. WARREN .. ..	Feb., 1911	Miss M. FARLEY .. ..	Nov., 1915
<b>Larache.</b>		Mrs. WARREN .. ..	Feb., 1911	<b>Shebin-el-Kom.</b>	
Miss K. ALDRIDGE .. ..	Dec., 1891	Mlle. E. DEGENKOLW .. ..	Oct., 1913	Mr. W. T. FAIRMAN .. ..	Nov., 1897
<b>Fez.</b>		Miss L. M. FISON (Designated)	"	Mrs. FAIRMAN .. ..	Feb. 1896
Miss M. MELLETT .. ..	Mar., 1892	Miss C. ELLIOT .. ..	"	<b>Mekla.</b>	
Miss S. M. DENISON .. ..	Nov., 1893	Mr. S. ARTHUR .. ..	Dec., 1913	Mr. S. ARTHUR .. ..	Oct., 1913
<b>Assisted by—</b>		Mrs. ARTHUR .. ..	Oct., 1913	<b>Tebessa.</b>	
<i>Mons. Boutin (French Evangelist).</i>		Miss A. COX .. ..	Oct., 1892	Miss A. COX .. ..	Oct., 1892
<i>Madame Boutin.</i>		Miss E. WHITTON .. ..	Oct., 1913	Miss A. M. LACKERSTEEN (Designated)	"

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss DE LA CAMP, Miss A. G. HUBBARD, Miss THOMASSEN. *New Workers not yet Designated:* Miss G. R. BALL, Mr. C. C. GABRIEL, Mr. H. UNDERWOOD, Miss M. WIDMER.