

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.

CONTENTS.

	PAGE.
The Essential Unity. By Harvey Farmer	29
To the Friends of the N.A.M. By Edward H. Glenny	32
First Experiences in Tangier. By Dr. James A. Liley	33
New Workers. By E. H. G.	35
"In Journeyings Oft." By Harvey Farmer	38
News from the Mission Field.	
From Mons. E. Cuendet (Algiers)	40
Mr. S. Arthur (Mekla)	41
Miss A. M. Lackersteen (Tebessa)	42
Miss E. Degenkolw (Bougie)	42
For the Children. By Mrs. Webb	43
Home and Foreign Notes	44

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PRICE ONE PENNY.



Photo by]

A Street in Djemâa Sahridj.

[Mr. A. V. Liley.

The Essential Unity.

By Harvey Farmer.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."—John xvii. 20.

THAT was the heart's desire of our Beloved Master; and in order to the accomplishment of this felicitous experience in the lives of His servants, He poured upon them the Holy Spirit in vitalising and unifying power. At Pentecost the disciples were all of one accord as they went forth to the ingathering of thousands of converts. When believers were the more added to the Lord, multitudes, both of men and women, they too were of one heart and of one soul, gladly spending strength and substance for His name's sake. It was at such a time that great power was upon those Spirit-enthused witnesses to the resurrection of the Lord Jesus, to whom also the beautiful testimony was borne that 'great grace was upon them all. Those early disciples walked in the fear of the Lord and in the comfort of the Holy Ghost, with great joy as their strengthening portion. How lovely were those messengers as they went everywhere, heralding the glad Evangel, the Lord working with them, confirming the Word with signs following. The resultant issue was, that during the lifetime

of the great missionary apostle, the truth of the Gospel had come into all the world; and larger or smaller companies of worshippers were to be found in every place whither they went.

In those early days—and subsequently—the Word of God grew mightily and prevailed wherever the Lord's people were truly concerned to keep the unity of the Spirit in the bond of peace. That this latter is not a matter of easy-going observance is emphasised by the word the apostle is led to use, for the enemy of souls spares no pains to foster disunion. The superlative need is that each true-hearted believer should "endeavour"—*i.e.*, should strive with earnest, steadfast purpose—to maintain unbroken that unifying harmony for which the Lord Jesus prayed, and which is a prime condition of fruitful ministry and revival blessing. How poignantly must the Holy Spirit be grieved to-day in view of the lack of consecrated fellowship, even among those who are devoted labourers in the great harvest field and sincere in their loyalty to our holy faith!

Outsiders are quick to note inconsistency between the testimony of the lip and of the life. By such contradictions the value of our message is distressingly minimised, if not often neutralised. Ought we not to give more earnest heed by way of personal application to that word in Ezekiel's prophecy—"The peoples shall know that I am the Lord when I shall be sanctified in you before their eyes"? Must we not confess in deep humiliation that both at home and abroad there is all too little of such sanctified witness; and is not its neglect all too common a stumbling-block to the unconverted, and all too widespread a cause of hindrance to blessing and progress?

The sublime yet solemn truth that we are members of His Body—the Church, and as such are members one of another, is apparently largely overlooked. Otherwise we should surely have taken more to heart the searching implications of such a revelation, and more determinedly sought to live "as becometh saints." With what intense earnestness does the apostle beseech us—in the Ephesian letter—to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; and to be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven" us. To this end we are admonished to be renewed in the spirit of our mind, and to put on the new man which after God is created in righteousness and true holiness.

Indeed, if we say we abide in Christ, we ought also so to walk even as He walked. But how often it happens that we follow very far off, because of unkindness and all manner of selfishness manifested towards our fellow-believers. Not only do we mar our usefulness by such unChristlike characteristics, but we injuriously affect every part of the Body—most serious of all being the exquisite pain which such fresh wounding brings to our Adorable Head. May His Word dwell richly in our hearts and His example become definitely actualised in our experience. "Learn of Me, for I am meek and lowly in heart." He so walked as ever to manifest the love which is very patient and very kind.

God forbid that we should give only superficial attention to this matter. It is of such vital importance that we ever need the help of the Holy Spirit to have our consciences always so sensitive as to be kept by His power from giving as well as taking offence—too often over the merest trivialities—remembering that He is able to guard us from stumbling and to garrison our hearts with His Peace.

“ It is a safe precaution ” to reiterate ! “ And whether one member suffer, all the members suffer with it.” My insincerity or jealousy, therefore, not only affects me and the fellow-believer primarily involved, but also every other child of God—even to the babe in Christ most recently begotten from above, though resident in the uttermost part of the earth. The effect of my wrong attitude or action, of whatever nature, is never localised, but reaches to every other member of the Body.

There is one further consideration which might be noted. It arises from the inspired Word in 1. Cor. xii., which reminds us that each member is so placed in the Body as to be in the one position in which the Infallible Architect knows each can best discharge its functions. In no other can the good and perfect and acceptable will of God be so completely fulfilled. If therefore He has constituted me a hand, He does not expect me to do the work of a foot or of any other member ; but He does expect me to see that no duty of which the hand is capable shall be neglected. He holds me responsible only for the powers with which He has entrusted me, in the use of which He looks for unqualified faithfulness, seeing He equips me for this particular ministry. “ Unto every one of us is given grace according to the measure of the gift of Christ.” There need be no limit to such bestowment on His side, seeing He is our never-failing treasury, filled with boundless stores of grace. “ God is able to bestow every blessing upon you in abundance, so that, richly enjoying all sufficiency at all times, you may have ample means for all good works.”

How many workers waste their spiritual strength by constantly lamenting that they are not in some different position, vainly imagining that in any other sphere, so much better work is possible. That is nothing less than finding fault with the Master Himself, and is the outcome of culpable forgetfulness. Not unreasoning caprice, but inerrant wisdom was graciously manifested by Him concerning us in this connection. But now hath God set the members every one of them in the body, as it hath PLEASED HIM. The knowledge that we hold the position which His love appoints, will keep us from the disparagements of a false humility, which are as displeasing to Him as are the pretensions of arrogant conceit.

What great things the Lord might accomplish through us, if each sought the other's good, and all were so united to one another in Him as to make their supreme concern the seeking of His glory in every detail of life and service! How much is missed of life's radiant brightness where there is not the dwelling together in unity! It is not only good and pleasant, but it ensures that the beauty of the Lord our God shall be upon us, and that the work of our hands shall be established.

To the Friends of the North Africa Mission.

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

5th April, 1920.

Dear Fellow-Workers,-

We give elsewhere some particulars of the new workers who have gone out to North Africa, for whom we claim a very special interest in your prayers. You will remember that at the beginning of last year we began specially to pray for forty new workers. Since that time twenty have been accepted, but two of them have been compelled, at any rate for the present, through ill-health to remain at home, leaving eighteen. When the workers above referred to have all gone out, fourteen will have gone to the field, leaving four at home to continue their training. Thus God has in some measure answered our petitions, but we still want another twenty, and two more to make up the first twenty. Then we have been praying for increased funds, and this also has been answered, so we have much cause to thank God. At the same time, funds lately have been coming in rather slowly, but we believe in answer to prayer God will supply all that is needed. We have news of certain Legacies left to the Mission, but these may not come in for some time, and there are several old Legacies which have been due to come in for some time, but for various reasons are kept back. You will, we are sure, join with us in waiting upon God that both workers and means may be supplied.

For many years, it has been our custom to give the first ten days of May to special prayer for the North Africa Mission and the peoples among whom it labours. One reason for choosing the first ten days of May was that at the beginning of the Mission, May was the first month of our year, and continued so till 1905, when it was altered to January. We retained, however, the ten days of prayer in May, that it might not clash with the week of prayer arranged by the Evangelical Alliance for the first whole week in January. Will our friends join with us again in bringing before the Lord, His Work in North Africa.

On another page you will find some particulars of Mr. Farmer's very interesting journey. He has now returned, and is busy taking meetings in this country again.

We are thankful to say the workers in Tangier

who have been so ill are very much better, though Miss Craggs is still not very strong. She will (D.V.) be coming home on furlough shortly, as will also Mr. Fallalze; but Mrs. Roberts, on account of various circumstances, thinks it best not to return this summer. The new workers are now busy studying Arabic, and seem to be making fairly good progress. Miss Winslow, an independent worker in Tangier, was called Home to be with the Lord on the 11th March. She will be a good deal missed by those who knew her, and we specially desire to express our sympathy to her sister and other friends.

We shall have a good many workers coming home on furlough this year again, something like twenty. This will again be a heavy expense, probably coming to more than £200, and then in the autumn about a similar amount will be required to take them back again. We would specially commend this matter to your prayers, not only asking that all necessary means may be supplied, but that those who come home may be refreshed both in body and spirit by their visit to the homeland, and so return to their work with increased spiritual as well as physical strength.

We have the report of an interesting case of conversion of a Moor at Casablanca, who seems to have been blessed through the influence of Miss Nicolet, an independent worker, with whom Miss Jennings resides. He has suffered some persecution, and has been for a time in prison, but he seems quite determined to take a stand for the Lord, and has gathered together others to read the Scriptures with him.

Dr. Liley is hoping later on to get the Men's Hospital into shape, but he must go gently, because it is necessary for him to study Arabic before he throws himself fully into the work. Mrs. Simpson is taking over the Women's Medical Work which Miss Marston has maintained since the death of Miss Breeze. Miss Sainz, a Spanish Christian sister, has stepped into Miss Brown's place, and Mr. Moore is finding in her a valued fellow-labourer.

Miss Goozee and Miss Edmunds are now working at Arabic in Tetuan. Miss Knight is helping them most kindly, and Miss Ward keeps house for them. They are very grateful for this help, and seem very happy in their new surroundings.

The Carpet School at Cherchell is experiencing

much difficulty in getting raw material for its work. Wool is not only dear, but sometimes almost impossible to obtain, and cotton is not much better. We are thankful to say that the spiritual work is still maintained, and Mr. Nicolle is encouraged by an improved attendance at his classes.

Mr. Warren has recommenced his work at Djemâa Sahridj, and is developing his industrial department, which we hope will bring some men and boys under consecutive Gospel instruction. The new workers here are making good progress with the language.

Miss Cox, Miss Smith, and Mr. and Mrs. Arthur are hoping to come home on furlough early this summer. So also are Mr. and Mrs. Shorey, from Bougie, and Miss Degenkolw will hold the fort in their absence. Miss Granger has been joined by Miss Tilney, and so we trust that, notwithstanding the absence of Miss Colville, the work at Bône may be maintained and strengthened.

Miss A. Cox, of Tebessa, reports interesting cases of conversion amongst the men there. A domestic helper has gone out to her, but Mr. and Mrs. Bouin, the French Evangelist and his wife, have retired to take up other work. Miss Cox is anxiously seeking someone to take charge of the young converts during her absence on furlough. Miss Lackersteen, having only been a short time on the field, has not very much knowledge of Arabic yet, though she speaks French quite easily. The work at this station is decidedly encouraging.

Mr. Liley has been joined for a time by a Mr. Olley, from New Zealand, who will take

charge of the Bible Depôt while Mr. and Mrs. Liley are in England, and will partly support himself by teaching English. Mr. and Mrs. Short, of Kairouan, are coming home on furlough, as they want to arrange about their younger children going to school. The two elder ones are already in England. Mrs. Webb and Mrs. Pinner have their hands full with work at Sfax. Mr. Reid is alone in Tripoli, having left his wife and children in England. He specially needs our prayers in this isolated station.

In Egypt things are still disturbed. We hope that Miss Hodges may be able to come home on furlough this year. Mr. Fairman has got back to Shebin. It is feared he will not be able to get back the furniture and things that have been stolen, to which I referred in my last letter, and it is a question how they can be replaced. Mr. Fairman specially needs an interest in our prayers. He also has left his wife and all his children in England. All workers in Egypt need our prayers on account of the unrest in that country.

Not only do those on the Field feel the need of much prayer, but the Home Department also. Various perplexities constantly arise which call for much wisdom and grace. I am thankful to say my own general health is fairly good, though my muscular infirmity still hampers me greatly. It may possibly be a little less trying than it has been, but I am still very much handicapped, though able to do a certain amount by dictation and by interviews. The Lord makes no mistakes, so we rest in His love.

Yours heartily in Christ,

EDWARD H. GLENNY.

First Experiences in Tangier.

By Dr. J. A. Liley.

How wonderful it was to feel at last the realisation of the vision seen fourteen years ago, when at the end of last October my train steamed southward out of Victoria Station amidst the good-byes of dear friends. The waiting time has had its joys, as well as its hard work, and it has been used of God to work-out His own purposes; but one knew through it all that His ultimate call was not yet realised. Even the battlefields of France could not

remove the haunting call of Northern Africa, and now how grand it was to know that I would no longer be helping men to kill their fellow-men, but that God's message of peace and reconciliation would be truly supreme in one's life, in so far as lived in dependence on Him.

I arrived in Tunis early in November, and thus had the joy of being once more with my dear father whom I had not seen for over four years, and from whom I had

been practically separated indeed for eighteen years, his three intervening furloughs being largely spent in telling of the Lord's work, like Paul on his return visits to Antioch. I spent three happy weeks, visiting the haunts of childhood's days, but the best hours were those spent in meeting some of my old schoolfellows, now successful men of business in the city, who heard with wonder how one's medical knowledge was to be used, but who accepted New Testaments with real earnestness and thanks.

The journey through Algeria was used to gain experience of the work in other mission stations. One day was spent in visiting the Dispensary and Children's Hostels of the American Methodist Mission at Constantine, the ancient Cyrta of pre-Roman days. At Algiers, Miss Trotter gave a warm welcome indeed, and one's heart warmed on hearing of the work of her band of workers, who, except for the N.A.M. missionaries at Cherchell, are the only witnesses to the Arabs in the provinces of Algiers and Oran; while M. Mayor and Mr. Robb gave interesting accounts of their labours among Kabyles and French.

The boat which is supposed to run from Oran to Tangier once a month was much delayed, so giving me time for a lengthened stay at Cherchell, where our Carpet Factory has been so blessed in gathering women and children from lives of sin. It was a great joy to be able to tell them the Gospel story by translation, and also to speak in French to M. Nicolle's classes of French-speaking Arab boys.

On December 18th, Tangier was sighted at last, and I felt myself at home—at home in the place to which the Lord had turned my thoughts for so many years, so that one could not feel at rest till it was reached. How I rejoiced to see at last the Hospital, recognised at once as soon as it came in view, its photos and its plans having been studied and prayed over so often. Before this Hospital was established, nothing of the kind was known in Morocco, and though its work has had to lessen during the years that Mrs. Simpson has bravely carried on single-handed, it is still spoken of in many a distant tribe.

This is illustrated by one experience of our dear Christian servant, who came under its influence as a boy over sixteen years ago. On one occasion after his conversion, being out of work and known to some of Raisuli's men, he decided to join the camp of this mountain chieftain. On sitting down to the evening meal on his arrival, a man cried out: "You cannot eat with us, as you go with the infidels!" but while he yet trembled as to his fate, another quietly said: "I know the infidels with whom he meets. They tend our sick, and when they visit our villages they sit on the floor with us around the same dish. Let him alone." Alas! even now the Hospital is still hardly ready to deal with in-patients again, though I trust the delay will soon be over. Some knowledge of Arabic must be gained, and assistance will be almost *nil* until the autumn, owing to Mrs. Simpson taking up the work of the late Miss Breeze among the women. The interval is, however, being used in good preparation for this new "offensive," and we praise God that one of His stewards has been led to help us to renovate the building which had much rotting woodwork and loose masonry.

The adjoining Mission House (Hope House) was in the painters' hands more recently, but we are praying for guidance for this also, on account of a loose ceiling, some rotting floor-boards, and a verandah damaged by a tree blown down in a gale. Stocks of drugs, dressings, hospital clothing, and utensils must also be replenished, and occupy my time and thought.

In the meantime, until the severe illness of fellow-workers mentioned in the March issue of NORTH AFRICA, interesting opportunities had been made by visits to patients in their homes. It was fitting that my first call should be to a Jewess, to whom some relief was given, and the way of salvation proclaimed to the family gathered, as usual, round the bed. Until his illness, Mr. Fallaize acted as translator and preacher to Moors, while Mr. Moore has opened the way among some Spanish families. Thus amongst various creeds and nations is the Gospel of God's grace made known.

Beloved friends, will you be our spiritual

munition-workers at home, in preparation for this great campaign, so that by your intercession the dynamic power of the

Holy Spirit may be working in many a sin-stained soul, and a great work of peace with God continue in this restless land?

New Workers.

We have already mentioned the fact that Mr. Gabriel and Mr. Hacker went out to Tangier at the end of last year, arriving there on the 30th December. We now give a few particulars about these brethren and four sisters who have joined our ranks, trusting that thereby prayer may be called out for them, and the work they are doing.

Mr. Charles C. Gabriel's parents were originally Roman Catholics, but were converted a good many years ago. After passing through Elementary and Secondary Schools at Tunbridge Wells, our young brother took up the work of motor engineering, and continued in this employment until he went out to Egypt as a motor driver in 1916. He was converted at an Open-air Meeting some twelve years ago, being led to decision by Proverbs xviii. 24: "There is a Friend that sticketh closer than a brother." Later on, he engaged in Sunday School work, and open-air and Gospel preaching, and then work amongst the soldiers. While in Egypt he came in contact with various missionaries, including Miss Hodges, of our Mission, who were impressed with his earnestness and spirituality. This led to his ultimately offering himself for work in North Africa, and to his going forth to Tangier, where he is now busily occupied in studying Arabic. He seems to have been blessed to the conversion of some young men in a Bible-class in the Army, and he is commended by various Christian friends who have known him for some time in Tunbridge Wells.

Mr. Herbert G. Hacker was born in Swindon, and was blessed with godly parents, who gave their children back to the Lord. Mr. Hacker was led to decision for Christ through his father's preaching. John iii. 16 was the text which was blessed to his soul when he was only about ten years of age. Later on he took up Sunday School teaching, and preaching in the villages. Then he moved to Cardiff in connection with business, but being desirous of engaging more fully in the Lord's work, he became a colporteur in connection with the Metropolitan Tabernacle Colportage Association, in which he did useful work in Essex, where God seems to have given him blessing.

Miss Amy E. Tyler is a trained nurse of thirty-one years of age. In early life she was brought up in the Church of England, but some ten years ago was converted in connection with the Baptist Church, Manor Park, of which she became a member. Being engaged in nursing work, she has moved from place to place—Leytonstone, Maidstone and Hastings. She was specially impressed by the needs of the foreign field, through hearing lectures given by Mr. Weekes of the Baptist Congo Mission. This impression was further intensified through a missionary candidate at Hastings being called Home, and the Pastor of the Baptist Church there, asking that someone would fill her place; and she was led to offer herself to the Baptist Missionary Society. The doctor did not think her quite strong enough for the Congo, though he told her she might do very well for North Africa. She then applied to the North Africa Mission, being specially drawn to it through her association with Mrs. Ball, the mother of Miss Ball, who is in training.

At the end of February, Miss Tyler went out to Tangier with the idea of becoming a nurse at our Hospital there under Dr. Liley, and thus setting Mrs. Simpson free for the work previously carried on by Dr. Breeze. On arriving in Tangier she was called upon immediately to nurse some of the sick missionaries, but she is now free for Arabic study, at which she had made some little commencement before she went out. She will not only have the prayers of the Baptist Church at Hastings, but also of the Baptist Church at Manor Park.

Miss Grace Waddell comes from Belfast, but was born at Newry. From childhood she received religious instruction, and ultimately became a member of the Ravenshill Presbyterian Church, Belfast, of which Mr. John Ross is the Minister, where she engaged in Sunday School teaching, open-air work, and visiting. She was specially stirred to think of offering for North Africa through meetings held by Mr. Farmer in the spring of last year. A friend asked her whether she really wished to be a missionary, and ultimately undertook to support her in the event

of her going forth. She believes she has been blessed to some souls, and realises that her own spiritual life has been specially developed during the last few years. She was accepted by the Mission, and is now in Tangier studying Arabic.

Miss Elsie M. Tilney was born in 1893, both her parents being earnest Christians. It was her mother's wish that her daughter should become a foreign missionary. She was converted when quite young, and baptised when only about nine years of age. She became a member of the Church, over which Mr. Govett at one time presided, and of which Mr. Panton, of Norwich, is now the pastor. Her father has for fourteen years been the Secretary of the Church. Miss Tilney attended the Norwich Secondary Schools, and having passed the Senior Cambridge Examination, she commenced teaching, and continued to do so till 1918. From 1902 to 1912 she entered the Sunday School Scripture Examination each year, and secured six local prizes, and in 1917 was able to secure ninety per cent. in the Sunday School Teachers' Examination on "The Principles and Theory of Teaching." She began to teach in the Sunday School at the age of fourteen, and later on had a class of her own; so that she was occupied in teaching not only during the week, but also on Sunday. This gave her many opportunities of witnessing for the Lord, and she was permitted to hear of conversions as a result. In 1918, she undertook work amongst the Jews in connection with the Mildmay Mission, with which Mission she had been working up to the time of her offering for North Africa. Mr. Wilkinson, of the Mildmay Mission, being anxious not to lose her, it has been arranged that she shall undertake a certain amount of work amongst Jews at Bône, in Algeria, to which station she has been sent. Miss Colville, who has been compelled through her health to retire, had been working amongst Jews there, so Miss Tilney will endeavour to take up the threads. The Mildmay Mission to the Jews will share the expense of Miss Tilney with the North Africa Mission, so that the two Missions will share her services. She went out to Bône during the month of March.

Miss Kathleen M. E. Gotelee was born at Islington in 1890. Her mother died when she was only a few days old. She seems to have really been converted when she was about four years of age, as a result of hearing the story of the Crucifixion of Christ, realising that her naughtiness had helped to nail Him to the Cross,

and she wished to give Him her heart. Her parents were both Christians. From 1896 to 1906 Miss Gotelee attended Oldfield Road Higher Grade Council School, Stoke Newington. In 1899 a day school teacher whom she loved, went out to India as a Missionary, and a missionary for whom they collected in the Sunday School came home on furlough and visited the school, giving vivid and earnest descriptions of his work. She then began to pray that God would make her a missionary. In 1909, she became a member of the Abney Congregational Church, and through attending a Bible-class learnt the truth about the Lord's Return. Then she took her first Sunday School Class, and three of the children gave their hearts to the Lord as a result of her teaching. After passing the Senior Oxford Examination, she entered as Student Teacher at Morning Lane Girls' School, Hackney. From 1910 to 1912 she was at the L.C.C. Fulham Day Training College, and was Secretary of the Student Christian Movement in the College, being used of God to the conversion of several of the girls there. She received the Board of Education Certificate in 1912, and in 1913 took her first post as teacher at Coggeshall, Essex. About this time she was baptised at Clapton Hall. At Coggeshall, she was blessed to the conversion of some of the girls. From there she moved to a better post at Walton-on-Naze, where she also engaged in Christian work, and was blessed to some of the girls. Then in 1916 she became Head Mistress at Kelvedon, but the School was soon closed on account of the military taking possession. In 1917, being somewhat run down, she was advised to take up field work, which she did, thus gaining experience in milking cows, and other farm work.

Her application to the Baptist Missionary Society and the China Inland Mission was not successful, as she was thought not strong enough. This seemed to close the door for foreign work, but coming in contact with Mrs. Simpson, she was encouraged to offer to the N.A.M. On having her very carefully examined by an able doctor, we were pleased to learn that he considered her quite fit for North Africa, and so she was accepted. She is at the present time a member of the Market Road Baptist Church, Chelmsford. It is proposed that Miss Gotelee should join Miss Petter in Tunis, to help her in the work amongst Italians.

We specially commend all these new workers to your prayers.

E. H. G.



1. Miss K. M. E. Gotelee, Tunis.

3. Mr. C. C. Gabriel, Tangier.

2. Miss G. Waddell, Tangier.

4. Mr. H. G. Hacker, Tangier.

5. Miss A. E. Tyler, Tangier.

“In Journeyings Oft.”

By Harvey Farmer.

(Continued.)

Our expectation had been to enjoy Christmas in Tangier, but a delay in the departure of the boat from Casablanca involved our spending that day on the deep. On the morning of December 26th, we were welcomed by Mr. Fallaize and Dr. Liley, but were saddened to hear of Miss Brown's illness. It was, however, possible to have a time of privileged fellowship with her. She was so bright, and looked forward to another visit. But during our absence at Tetuan there came the call to rest.

Soon after our arrival, Miss Craggs was suddenly laid aside—the absence of this devoted labourer for the Lord from our gatherings, and the home circle, created quite a blank. We found Miss Marston was bravely carrying on single handed, as far as possible, the Women's Medical Mission, in which for many years she was the valued colleague of Dr. Gabrielle Breeze.

Miss Jay is our veteran worker at Tangier, and in addition to visitation, she has meetings in her own Mission Room for women converts and others. Mrs. Roberts is kept busy with a variety of service. She is ably assisted in the Girls' School by Misses Chapman and Buxton. It was a matter for profound thankfulness that so many boys and young men are reached week by week in the school. From twenty-five to fifty-five attend when Mrs. Roberts manipulates the lantern, and Mr. Fallaize gives a clear Gospel message, which is listened to with marked attention by the vast majority.

Mr. Moore was busy on our arrival with Colportage work, and was meeting with quite gratifying sales of the incorruptible Word. He arranged for me to give the message at the Sunday evening gathering in the Spanish Mission Hall, where a goodly number of adults and children were present. The Christmas holidays did not allow of my seeing the valuable work at the school for Spanish children.

Dr. Liley had no sooner reached Hope House than patients began to arrive. These demands upon his time make it necessary for him to get away for a season to devote himself to Arabic, to the study of which Messrs. Hacker and Gabriel are giving themselves. The Misses Edmunds and Goozee will be staying with Miss Ward, at Tetuan, for further study under Miss Knight's tuition.

Mr. Elson, assisted by Mr. Jones, is making a splendid attempt to win the boys in the Raymond Lull Home to the Saviour, while Mrs. Isaacs is indefatigable in her efforts to pass on the Gospel message in a variety of ways.

The journey to Tetuan was by sea and rail, but we decided to return over land by mules. There is no road, and our devious way led over mountain passes, across many streams, and through muddy marshes, which involved a maximum of discomfort, with a minimum of speed. Mr. Fallaize and Miss Stock were fellow-travellers.

Miss Knight is spending herself in witness and work for the Lord, and longs for reinforcements to help in buying up numberless opportunities. Miss Ward has most generously been giving many months of glad toil in this interesting Moorish town, where the Misses Stiedenrod and Brown are zealously working amongst Jews.

The Spanish School, under Miss Vecchio, is seriously handicapped for lack of adequate accommodation. It is possible to deal with only about sixty children, though many more are asking to come who have to be refused until larger premises are found, which is well nigh impossible in these days of building shortage. An assistant for Miss Vecchio is, however, urgently needed. Who will volunteer? There is fine scope, not only in the school, but in the homes of the children, where parents welcome a visit.

We were delayed some days in getting to Laraish, owing to the stormy condition of the seas. While walking along a street there, an elderly Moor greeted Mr. Fallaize with a bright smile, and looking towards me enquired, “Is he a friend of the Lord Jesus?” On getting an affirmative reply, and an explanatory word or two as to my visit, this convert eagerly enquired whether it was not possible for me to arrange for a man to go out to work among the men, many of whom would be quite willing to come and listen to the Message of Life. Who is ready to go to the help of the Lord against the mighty?

It was possible to visit the houses of one or two others who have decided for Christ. Miss Aldridge has been doing splendid dispensary and other work alone in the town for years, but she is urgently needing a companion in service. How the Lord's Remembrancers should keep in mind His command in Matt. ix. 38!

Miss Parkinson, with Miss Sainz, has been doing valuable work during these winter months, but permanent reinforcements are called for here, as at other stations.

Passenger steamers are running with such infrequency that a deck passage was taken by me to Oran. What warm-hearted friends we found in Monsieur and Madame Grether, Mr. Percy Moore (who is working among the Spanish-speaking community), and Mr. and Mrs. Robinson, of the British and Foreign Bible Society!

Monsieur and Madame Cuendet are well occupied in Algiers. In addition to the more aggressive side of service, Monsieur Cuendet is busy in his spare time compiling an enlarged Kabyle hymn-book. This, with the completed translation of the Scriptures, it is hoped will shortly be in print, as funds make the publication possible. It is no small honour to our Mission that one of the workers has been God's honoured instrument to give to the people of Kabylia His own Word in their own tongue.

Perhaps the roughest bit of travel was from Azazga to Moknea on foot. It is an out-station, away high on a mountain ridge, periodically visited by Mr. Arthur, who accompanied me.

The next day was spent in getting down to Sidi Aich to catch the train for Bougie, where memories of heroic daring are recalled by a visit to the historic scene of Raymond Lull's martyrdom. He was the pioneer Missionary to Moslems, six centuries after Mohammed; but another six centuries were allowed to slip slowly by ere the next attempt was made to evangelise these sin-deluded followers of the false prophet. Mr. Shorey has a room in the native quarter, where he has meetings for men and boys, while Mrs. Shorey and Miss Degenkolw have gatherings for women and girls at the mission house. It was delightful to hear how spontaneously they sang their hymns and choruses, and to see something of the Master's likeness reflected in the faces of those who had learned to trust Him. What a boon a well-situated Bible Depôt would be here!

Bône was the next place in my itinerary, whither Miss Granger had recently returned accompanied by Miss Farley. A warm-hearted welcome awaited them from all who had previously attended the meetings and classes within the city, and at the contiguous village. Here again a permanent meeting-room would be a valuable acquisition in this developing seaport.

After enjoying the temperate and tropical climates at other places, it was something of a

surprise to be surrounded by snow and ice at Tebessa, where Miss Albina Cox has been unsparingly devoting herself to the wide-spread proclamation of the truth that "the Man Christ Jesus is the one and only Mediator between God and men." Her testimony has been graciously prospered of the Lord, and it was my privilege to baptise the last convert to make open confession of his faith in the atoning sacrifice of the Son of God's Love.

Miss Lackersteen is finding many openings for service in meetings and visitation, where her fluency in French is most useful. A man with a passion for souls would find here a splendid outlet in aggressive work among the men and the youths.

The return to Tunis enabled me to visit the Bible Depôt there, the importance of which cannot be exaggerated. The large open Bible, the Scripture pictures, and the clear well-displayed texts in the shop window are eloquent in their testimony to the people who are continuously passing by. Many a man has been attracted by these messages and gone in for a talk, while the lantern Gospel meetings—three evenings a week—are the means of reaching yet more.

There is an unique sphere awaiting occupation in the north part of the city, as well as among the students, of whom there are a good number.

Miss Marcusson and her co-workers from Sweden have been labouring long and lovingly in Bizerta, not without signs following. Here, for instance, is a girl, who at ten became the third wife of a Moslem. She boldly abandoned her charms when born again from above. The result of this was that her husband cruelly ill-treated her, and forbade her attendance at the meetings, to ensure which he kept her locked in the house. She got Miss Marcusson to write out John iii. 16, "so that I might have that part of the Bible always with me." It was such a treasure to this young Christian, amid her grievous sufferings which she endured so bravely for His dear sake.

During the war they were able to reach large numbers of mobilised men in addition to their ordinary work. At the time of my visit Misses Marcusson and Karen were holding the fort, the other helpers being away on furlough.

What a Jericho is Kairouan, the Holy City of N. Africa! How strongly entrenched are the bigoted Moslems behind the Satanic ramparts of Islamism. They are everywhere—but somehow one seemed to be more conscious of it, walking

through their streets, visiting the Mosques, and speaking to the twenty-nine men and boys, who came in to the Bible shop on the second evening of my stay. It was possible for me to speak also to a most interesting gathering of women and girls. Mrs. Short specially arranged the amalgamation for my benefit, as she usually has them separately. Mr. Short with his wife has been patiently persevering in the Gospel at this difficult centre for a goodly number of years.

The conviction seems to grow upon one that the outstanding need is for such a wielding of the weapon of All Prayer, as will bring about, by the working of the Holy Spirit, a breaking down of Satan's stronghold in more of these hearts that are hardened, and consciences which are seared by the deceitfulness of sin.

With Sfax my round of visits had to come to an end, Tripoli at the last moment having to be given up, owing to the undue delays and difficulties which occurred in obtaining the special Government authorisation to go into the country, if only for a day. The hope of getting to Tripoli had been eagerly cherished; but long-standing engagements necessitated my presence in the homeland. Mrs. Webb and Mrs. Pinner are keeping the work going in Sfax, with its 60,000 people. They also get into the neighbouring villages, and generally are fully occupied. Sunday is a busy day with four meetings—including the Arab Sunday School—at all of which it was possible for me to pass on a message. What recurring calls there are upon their service and sympathy; and, again the need of reinforcements is distressingly emphasised. "Who, who will go salvation's story telling, looking to Jesus, counting not the cost?"

What frenzied zeal we saw displayed at

different places by the more fanatical of Islam's devotees. Their demonised appearance indicated the full measure of their abandonment to all that was worst in this Christ-dishonouring system. How it fills one's heart with shame that we who sincerely love the Saviour do not, for the most part, at all approximate to such whole-souled devotion in the one Cause above all others in which unqualified surrender and unstinted sacrifice might be looked for. Niggardly conventionality has too long been a bar to fulness of blessing; but where there is evidence of unselfish consecration of person and purse in God's holy service, there the grace and power of the Holy Spirit are manifested.

What greater things would be seen at home and abroad if the ministry of intercession were sustained in that effectual fervent fashion which availeth much in its working! It is a solemn consideration that insincerity in prayer is an abomination to the Lord: but it is such a comfort to know that the Spirit Himself helpeth the infirmities and inspireth the petitions of yielded hearts.

That was a striking question which Dr. Cuyler's little boy put to his mother ere he left for the Home Eternal: "What do you think the Lord Jesus will say when He sees me?" In view of all that still remains to be done in this twentieth century among the many millions of unevangelised Moslems and others, with what soul-stirring power should that consideration come home in personal application to each one of us: "What will He say when He sees me?" May our life and service now be such by His grace as that then He will greet us with His own, "Well done!"

News from the Mission Field.

From Mons. E. Cuendet

(Algiers).

March 10th, 1920. I am writing from Fort National. I came to Kabylia last Friday with the intention of itinerating among Kabyle villages. The day I arrived, the heat was more like July than March; even up here at the Fort, I found everyone complaining of it. To-day it is quite changed. We are in full winter. Yesterday morning I got up early, ready

to start further away and continue my tour. When I opened the shutters of my window to see if the weather was fine, snow came right in against my face, and I saw the impossibility of executing my plan. Yet, during the day I was able to go and speak in a few villages. Up to now I have visited ten villages. It was worth while coming, even if the weather should not permit me to do more.

The day before yesterday I visited two villages, about an hour and a half away,

where I met with great interest on the part of a number of listeners, young men, big boys and some old men. Very seldom have I met with such attention and interest. These villages were not at all like the two visited the day before. In one of these, when I arrived accompanied this time by a native evangelist, I began to say a few words of introduction, and then asked the young evangelist to read Psalm cxxxix. One man present, after I had spoken a few words, said to me: "No need to continue to speak. We know everything you are going to say. I have passed many frontiers and travelled everywhere in the world, so I know all. In this village we are intelligent and good, and have no need for anything better. Go to the next village where they are wicked people and in need of your words." Just afterwards the *sheikh* of the village arrived to pray (we were before the mosque). He immediately asked us to go away, and became so furious that if we had remained he would certainly have done us some harm. In the other village about the same happened; only there it was not possible to say one word.

Everywhere else I have had a good reception. Since the French have given more liberty to the natives to make laws of their own, the latter feel more independent, and some are trying to excite the public opinion against our religious teaching. We shall meet with difficulties, but I firmly believe that we shall have the victory through Christ our Lord.

From Mr. S. Arthur

(Mekla).

During January and February I had many opportunities of preaching the Gospel in Kabyle villages, and have found on the whole a ready ear for the messages delivered. As a help to Belkasssem [the native helper], I have bought five pictures and had them mounted on cloth and varnished. These pictures enable him to teach the boys, whilst I can say a little to the men when we get a group. The pictures are Abraham and Isaac, Moses and the Brazen Serpent, The Good Samaritan,

The Return of the Prodigal, and The Pharisee and the Publican.

The visits to the French villages were very encouraging, and I was able to place a Gospel in almost every house—about eighty or ninety in the three villages. I had a most interesting talk with the *garde-champetre* (police constable) at Tamda, after showing him the passages relating to Mary. Evidently he is a stout Catholic, for he had the intention of talking over the matter with the Catholic missionary (White Father). At Port-Gueydon I took an order for a large New Testament with Psalms, intended as a little present for a boy, studying in Algiers.

In the three markets I had a good time, though the work is much harder than among the polite French who are met, one by one, at their doors. The trip to Port-Gueydon was particularly trying, for it meant that I had to cross the mountain range which separates Djemâa from the sea. I went by bicycle, the only way if one has to avoid heavy expenses, for a mule cannot do the journey in a day, and there are no motors or carts without going to Tizi-Ouzou and back to Fréha, again an impossible thing in one day. The trouble is, that on one side there is a path twelve kilometres (seven and a half miles) long, and on the other side an even steeper one, thirteen kilometres long. Therefore, one is obliged to walk up one side and scorch down the other. However I went the whole distance there and back (about sixty-two miles), and placed a good many books, in a day and a half. Altogether in the three markets and the three French villages I disposed of eighteen New Testaments, 159 Gospels, forty-one Portions and 222 Booklets, &c., in French, Spanish, Kabyle, and Arabic.

During these two months, in addition to this outside work, I had a total of fifty-five meetings in the station. There has also been a run on my dental instruments, and in one village I made as many as twenty-two extractions.

Will you not pray that all this seed sown—for the Word of God is seed and good seed—may bring forth fruit.

From Miss A. M. Lackersteen

(Tebessa).

February, 1920. I have now been in Tebessa exactly four months. A very little time, and yet I seem as if I had been here for years. It is all totally different from my former experiences, and it is like beginning life all over again. The difficulties, temporal and spiritual, make one realise one's impotence and inability in a way not experienced in the home country. Also one realises one's utter dependence on God and that He only can undertake this fight with the powers of darkness.

Steady, persevering, faithful work has been going on here for some years, and the Word of God has been thoroughly well taught. On February 12th, one who had been coming for some time was baptised by Mr. Harvey Farmer, declaring his faith in the Lord Jesus Christ as his Saviour. It was the first Mohammedan baptism I had ever witnessed, and I cannot describe what I felt. It was a time of solemn joy, and the presence of the Lord Himself in our midst could be felt. I think that we three, English people—Mr. Farmer, Miss Cox and myself—knew then what it meant to rejoice with the Good Shepherd, and we were very near tears, so great was our happiness. For Miss Cox it was so in very full measure, for here was one more to be added to her sheaf, another son in Christ for whom she had laboured and wrought in prayer. The other member of the tiny church present was S—— J——. The Christian Arab women were of course unable to be present. We had hoped that A—— (a young converted girl) would also have been baptised, but her father prevented her coming.

The baptismal service was conducted most sympathetically by Mr. Farmer. O—— gave his testimony unflinchingly as he took the decisive step which once and for all cut him off from his old life. After the baptism, we had the communion service, and Mr. Farmer gave O—— the right hand of fellowship in the name of the church, and a word of encouragement and brotherly love. Si J—— read the sixth of Romans in Arabic. Miss Cox acted as interpreter for Mr. Farmer. The hymns

were in Arabic, Mr. Farmer joining in the well-known one, "The Lion of Judah," in English, much to the delight of the two converts. It was a time never to be forgotten. May it be the beginning of a mighty ingathering, for there are many in Tebessa who believe in their hearts, but are afraid to come out boldly. Pray, dear friends, that the blessing may come in all its fullness.

From Miss E. Degenkolw

(Bougie).

Our work is going on steadily. After the New Year's treat, some of the children stayed away, but they are returning, and each week we have new girls coming in. A good number of our old girls have been veiled, and do not go out, and some of them are soon to be married. These we can only reach by visiting them in their homes. It has been a little difficult for the women and girls to learn in Kabyle, as, although they are nearly all Kabyles, they had been taught by the French *demoiselles* in Arabic. But they are pleased to learn in their own language, and the old folks are specially pleased to be spoken to in their own language. One old woman said to me, "Arabic is all right for the young, but when you are old you cannot learn another language. You like your own best." The young girls who attend the French Government schools learn to read and write in French. For these, we have a French Bible-class, and they learn texts and hymns in French. Some of these girls are very intelligent; they ask questions and are much interested in the Bible stories.

One young girl—Fadema—a sweet, gentle, young girl, about fifteen years old, came regularly and listened and learned very well. God laid her especially on my heart. One day she was missing, and the next also. I went to her home and heard she had been taken by her mother to a village in Kabylia and had been married there. Poor little girl! Our hearts are sad. We pray God will be near her and comfort her in all the suffering that is before her.

Notice of Book.

Inland Africa is the organ of the Africa Inland Mission, taking the place of *Hearing and Doing*. This Magazine will give particulars of the efforts that have been and will be made to carry the Gospel to the peoples of Inland Africa. The sphere of this Mission's labours includes British East Africa, East Belgian Congo, and the late German East Africa, and it proposes to

establish a chain of Mission Stations on the higher lands, and to make each Station a centre for local and itinerating Gospel work. We trust that God's blessing may continue to rest on the efforts made for His glory. The Office of the Mission is 78A, East St., Baker St., W. 1, and the Secretary is Mr. Ernest Grimwood.

E. H. G.

For the Children.

By Mrs. Webb.

It has been on my heart for a long time to try and reach the people in the country around Sfax, so this morning after breakfast, and prayer for God's blessing, Mrs. Pinner and I started out, armed with a basket of literature in the various languages spoken here. Remember, dear girls and boys, your souls as well as your bodies need food, so before you start off for school each morning, read a portion of God's Word to nourish your souls, and pray for God's guidance and blessing.

Having passed through the town and beyond the village which we frequently visit, we came to a lane with prickly-pear hedges on either side, and over the tops of the hedges we could see many almond trees in blossom in the gardens. The big garden gates, with side posts decorated with coloured tiles, would amuse you; they often form such a contrast to the little mud walls over which you could easily scramble when they are not covered with prickly pears. As the people were coming in to market, I occasionally dropped a tract, with the prayer that it might be picked up and read, and lead me soul to our dear Lord Jesus.

Having gone some distance, we slowly traced our steps, seeking to get into conversation with those we met. The people of Tripoli, where I worked for ten years, are very like the Athenians, always ready "to hear some new thing," that with a few pictures or crochet patterns one would be welcomed into their uses, the doors of which were always ajar, except at meal-times and at night. But the Sfax people are more self-centred, keen on their business and interested in outsiders. Even Mos-

lems from other districts can only get work of the hardest or most menial kind. To get into touch with them, I often enquire if they have eggs to sell. I asked one little girl standing at a garden door, and she replied that they had no fowls. Then I asked if she went to school, and on her saying, "No," I showed her the Wordless Book. She listened while I explained the black page, representing sin, and the white page for the clean heart, but when I turned to the red page, and spoke of the blood of Christ which cleanseth us from all sin, at the name of Jesus Christ, she bade me "Farewell." She had been warned against our loving Saviour, and with sad hearts we had to pass on.

Next we received a hearty greeting from a woman I had visited yesterday. A little further on we saw a lad, sitting on a whitewashed bench, and asked if we might rest also. He welcomed us, and I noticed the three pitchers by his side were corked and he had a little glass by his side, so I guessed he was selling palm-wine. He acknowledged he was, but said it was freshly drawn, therefore not intoxicating. After a little further talk, I explained the Wordless Book, and then we went on our way. Our next stop was at a shop where the owner was very friendly, but full of objections, though so ignorant he could not quote the Koran correctly; but a customer who entered after us listened most attentively. Continuing our homeward way, a boy on a donkey soon overtook us and offered some eggs for sale, but we already had sufficient; however we walked by his side talking to him until we reached the market.

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.



Our readers' attention is specially called to the Ten Days of Prayer (see page 32).



We greatly regret to have to record the death of Mr. Geo. S. Fisher, of the Kansas Gospel Missionary Union. In November last, Mr. Fisher started on a Missionary trip to South America, and we learn that he passed away to be with the Lord on or about March 22nd. A staunch defender of the Doctrines of Grace, our friend was ever ready to uplift the Banner of Truth. He will be greatly missed.



ARRIVAL.

Mr. A. V. Liley arrived from Tunis on April 19th.



DEPARTURES.

Miss Elsie Tilney left on March 22nd for Bône, Algeria.

Miss Kathleen M. E. Gotelee left on April 22nd for Tunis.



Will our London friends kindly note a change in our Telephone address. It is now **5065 Museum.**



THANKS.

To our esteemed friend, **Mr. J. Calow**, of Lingdale, Yorkshire, for his kind gifts of drugs and medicines, as follows: For use in **Casablanca** (Miss Jennings), £22; **Tripoli** (Mr. W. Reid), £9 6s. 8d.



To "A. M. N." for a parcel containing Bags and Pin-cushions suitable as gifts for distribution on the Field.



For a parcel of gauze (550 yards) for T.M. Hospital, Tangier, from "Missionary Pie," Clifton, Bristol.

WANTS.

Hospital clothing, blankets, bottles, and towels—for the **Tulloch Memorial Hospital, Tangier.**



Will our kind donors bear in mind that *it is unsafe to forward Treasury Notes in an unregistered envelope.* Please register gifts in this form.



DEPUTATION WORK.

The Assistant Secretary has had the privilege of giving **forty-two addresses** since his return from North Africa, at Bath, Bristol, Clevedon and Mangotsfield. **He will gratefully appreciate the opportunity of speaking at Drawing Room and other gatherings** whenever possible. Cards of invitation, notices &c., are gladly arranged for, to meet the convenience of those thus desiring to help forward the Lord's work in North Africa.



Mr. A. V. Liley, who has just arrived from Tunis, will be glad to hear of openings to give addresses and tell of the progress of the work under his charge. He has brought with him a good stock of fresh lantern slides. Kindly address **Mr. A. V. Liley, N.A.M., 18, John Street, London, W.C. 1.**



Morocco.

Spanish Work.

Mr. Moore writes from **Tangier** on March 27th: "The school, though small, is encouraging spiritually: and the Sunday School even more so. There are four girls (three of one family) who are most intelligent, and who understand the Gospel well; two of them, we think, are really the Lord's. Those whom I mentioned as being three of one family are the children of a Moor and a Spanish woman. The mother died about two years ago: she had begun to take a keen interest in the Gospel, and brought her little ones regularly to the meetings, the father making no objection. We much deplored her loss. The children have continued to come to the school and meetings. Their grandmother and aunt (Spaniards) look after them. The latter has also been taking a

keen interest in the Gospel, and Miss Sainz and I believe she is resting on the Saviour. She is going off to Ceuta, but will (D.V.) be returning later. She is taking some Gospel literature with her, and declares that on the walls of her room she will only put texts—none of the Roman Catholic pictures of saints and virgins, and no images!



Algeria.

In a letter, dated March 3rd, Mrs. Shorey writes from **Bougie**: "Thasadith is (D.V.) to be married next month. I shall miss her very much after eight years with us, but we are very glad that she is going to marry such a nice Christian young man. He is busy now getting their home ready, and she is getting her clothes, &c., ready. He comes once a week to see her, and they are both very happy. I am sure that Christians at home will sometimes remember in their prayers this Kabyle Christian home. The young couple certainly need the prayers of God's people, for they will have very many difficulties and temptations to turn aside from Christ.

Tunisia.

The work at **Tunis** continues to be encouraging. Mr. Lilley writes: "We seem to have greater numbers than ever, looking at the Bible Dépôt window; first they are attracted by the Bible pictures, and then they read from the open Scriptures. We can always see those who stop, and we go out to give them tracts, &c., according to their language. In this way a good number of Europeans are reached.

"We are encouraged by three young natives who are showing great interest in the truth. One is engaged in a French draper's shop as messenger, &c., so he is only free to come to us after 7 p.m., but he generally manages to drop in at the meetings soon after they have begun. Being a fairly good reader, we have given him a New Testament in Arabic, and he says he is reading it daily. Another interested one is working as assistant guard on the railway, and is so often away from Tunis that we do not see much of him.

LIST OF DONATIONS from March 1st to 31st, 1920.

Continued from page ii. of Cover.

SUMMARY.		TOTALS.		Additional Designated Donation for Period ending Dec. 31st, 1919.	
				No. of Rect.	Amount.
March, 1920.		Jan. 1st to March 31st 1920.		2912	£1 15 3
General Fund ..	£428 1 1	General Fund ..	£1,056 12 5		
Designated Fund	131 12 3	Designated Fund	850 14 0		
	<u>£559 13 4</u>		<u>£1,907 6 5</u>		
SUMMARY.		TOTALS.			
December, 1919.		Jan. 1st to Dec. 31st, 1919.			
General Fund ..	£1,812 4 10	General Fund	£7,396 9 6		
Designated Fund	£1,417 5 1	Designated Fund	£3,715 10 3		
	<u>£3,229 9 11</u>		<u>£11,111 19 9</u>		

(a) Grove Street Inst., Glasgow. (b) Surrey Ch. S.S. (c) Belmont Free Ch. S.S. (d) Barn Mission, Southall. (e) St. George's X. Tab., Glasgow. (f) Hoxton House B.C. (g) Readers of *The Christian*. (h) The Arequipa Native Ch., Peru. (i) Eng. Ch., Casablanca. (j) Bridgeton B.C., Glasgow. (k) Newton Heath Evang. Ch. (l) Kensington Tab., Bristol. (m) D.R. Meeting, Clifton. (n) Railway Mission, Bath. (o) Y.W.C.A., Clevedon. (p) Bishopbriggs Children's Service. (q) Mavis Valley Children's Service. (r) Widecombe Bapt. Ch. (s) Doncaster "Do Without" Society. (t) Christ Ch., Exmouth. (u) "A.M.N." (v) Malden Hall S.S. (w) Wattville St. Chapel. (x) Boxholders at Atherton. (y) Brunel Hall.

Daily Subjects for Praise and Prayer.

1. For all the triumphs of the Gospel in North Africa during the past thirty-nine years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
Praise for a measure of restored health to the three workers recently laid aside by serious illness; and prayer that in due time the recovery may be complete, so that they may be able to resume their loved work among the Moslems of Tangier.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
Prayer for a family attending the Mission to whom reference is made on page 44.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraiish, with its one witness for Christ among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
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.
Prayer for a young girl, lately attending the classes, who has recently been married, and has moved away into the country.
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, Industrial Work, &c.
13. For Mekla—Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
Prayer for all native converts, particularly the one recently baptised at this station. (See page 42).
15. For Moslem Work at Tunis—Bible Depôt, Meetings for men, Itinerating Work, &c.
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.
Prayer for the wayside sowing in and around Sfax. (See page 43.)
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.
Prayer that funds may be forthcoming to meet the heavy expenses of the furloughs now due; and that all those who come home for rest and change may experience the good hand of God upon them as they journey home.
Praise for the safe return of Mr. Farmer from his tour on the Mission Field; and prayer that the Lord would continue to use His servant as he goes about from place to place, bringing before his hearers the needs of North Africa.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
Prayer that these home-workers may be encouraged, and that others may be raised up in new districts.
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.
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.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.