

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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[Mr. T. J. Warren.

Berber Art—Work and Workers.

Doing the Possible.

By Pastor E. Poole-Connor.

“Then he which had received the one talent came and said, Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. . . . His lord answered and said unto him, Thou wicked and slothful servant. . . .”—Matt. xxv. 24, 26.

“She hath done what she could.”—Mark xiv. 8.

THE first passage is taken from the familiar parable of the Talents, and is the excuse given by the unfaithful servant for neglecting his lord's business. His master, he said, was a hard man, expecting a harvest without providing the seed, and looking for winnowed grain without giving sheaves for threshing. But his master's answer was that he was a wicked and slothful servant—wicked because such a charge was utterly untrue, and slothful because idleness was the real root of his neglect.

Every word of God is precious, and the very record of such a wicked saying serves to remind us how generous and how gracious in reality the Lord is. Never does He demand results without making them blessedly possible. Does He desire us to give of our substance to His cause? Then He will first provide it, so that "of His own" we may give Him. Does He bid us sow the Word with an unsparing hand? Then may we always expect Him first to fill our store, for He that ministereth seed to the sower shall minister bread for food and multiply our seed for sowing. Does He entrust us with responsibilities involving mental and physical strain? Then will He strengthen us with all might, both in the inner and the outer man, for "He is able to make all grace abound" unto us, that we "may abound unto every good work."

The second passage comes not from a parabolic, but from an historical, Scripture. It is connected with an incident in the life of Mary, the sister of Lazarus. She had entered deeply into the truth that the Lord was about to die, and to die for her. How could she show her devotion? Her opportunities were few, but there was one thing she could do: she could break the costly vase of ointment over our Lord. And, as Weymouth translates it, "What she could, she did."

It is true, as we have said, that the Lord never expects us to do the impossible. But He does expect us to do the possible. Let us not neglect it. Let us give what we can. Let us say what we can. Let us toil as we can. Many of us may have but one way of serving the Lord. Of that one possibility, let us make the utmost.

It may be, that Mary felt that what she did she must do quickly. The shadow of death was already over our Lord. He would not always be with her. She could not afford to wait till He was in His tomb; she must anoint Him beforehand for His burial. Oh, for us, too, to remember that time is flying and opportunities passing! Oh to be quick to seize the present! "I shall pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me not defer it nor neglect it, for I shall not pass this way again."

"What lack ye now, my fellow men?
Ah, tell me quickly ere I go;
I shall not pass this way again.

Ye move like shadows from my ken
Occasion comes and flees, and lo!
I shall not pass this way again."

Preaching the Word; testifying to the truth; seeking the lost; breaking our alabaster boxes over the Lord; let us do what we can, and do it now!

As a practical illustration of "DOING THE POSSIBLE," we quote the following from recent letters to hand. From a brother of extremely limited means:—"I received the enclosed (five shillings) this morning for my own personal use, but I thought of the Lord's work in North Africa, so I decided to send it on to you." From an aged sister:—"As I can't go far with my muscular complaint, I am making my old clothes do, so can send you ten shillings for North Africa with every good wish for the work and labour of love."

To the Friends of the North Africa Mission.

"St. David's," Manor Park,
London, E. 12,
19th August, 1920.

DEAR FELLOW-WORKERS,—

We are hoping to have our **Annual Farewell Meetings** at **Sion College** on **Tuesday, October 5th**. Particulars will be found elsewhere. We hope as many as can will be present. Our Meetings last year were greatly interfered with by the railway strike, but we trust that this year there will be nothing of this sort to upset them. We expect to have present quite a number of Missionaries returning to their fields of labour, and several new workers going out for the first time. The needs of North Africa are as great as ever, and we shall be very glad to hear of more brethren and sisters who feel they are called of God to go forth to this part of the harvest field.

At the beginning of last year we asked your prayers for forty more labourers. About twenty of these have been provided—though they have not all gone out to the field yet—so that we still need another twenty, besides those required to fill gaps caused by the loss of whose who have been called Home, or who have had to retire.

Work amongst Moslems is still very difficult, but we have a mighty God to serve, who can raise the dead; not only those physically dead, but those spiritually dead. Every real conversion is a miracle. No soul is ever converted, even at home, except by the mighty power of the Risen Saviour, working by the Holy Spirit. Mr. Spurgeon once said to one of our Missionaries, perhaps to test him, "But do you think that a Mohammedan can be converted?" Mr. Spurgeon had that morning been preaching from the raising of Lazarus. The Missionary replied, "If God could raise Lazarus from the dead, we believe He can give spiritual life even to Moslems." We still hold to this. We believe in God that raiseth the dead. He is the Living God, and though we see Him not with the eye of sense, our God is acting and working every day.

What we require is, faith to draw upon Him.

We have had a great deal of illness in certain parts of the Mission field this year, but we are thankful for renewed health in several cases. **Mr. Fallaize** seems to have quite recovered, and is busily taking meetings in the homeland, ready to return to his labours in Morocco shortly. **Mrs. Roberts** has also recovered from her serious illness, but is not over-strong. For the sake of the work, she declined to come home this summer while others are away, and is holding the fort at Tangier most bravely, though she has not been without anxiety, on account of the ill-health of her daughter who is with her. **Miss Chapman**, who is home on furlough, has been laid aside with a carbuncle, but I am thankful to say she is now better. **Miss Craggs**, who was seriously ill at the beginning of the year, seems very much better for her furlough, and we hope she will still continue to gain strength. **Mr. Hacker** is home for an operation in the London Hospital. **Miss Eason** is still in Switzerland, and is now improving in health, though not so well as we could wish. **Miss Whitton**, from Tebessa, is still detained at home through fever, and I fear is not fit to return at present. We should be glad of your prayers for all these friends, and also for others who have been kept at home, either through illness of relatives or their own ill-health.

This summer has been an exceptionally hot one in North Africa. Last winter was a very mild and dry one, and consequently there is a shortage of water in many places, and the crops are very defective. Even the grapes are suffering. It is said to be the driest year for thirty years, and it is to be feared there will be a great deal of suffering through the scarcity, and that prices will be very high.

We have now to face the sending out of those who have come home on furlough, and some new workers. There is still a great deal of difficulty in travelling, and expenses are heavier than they were. We shall probably need £500. Of course,

the Lord knows all about these extra expenses, and He can move the hearts of His servants to send extra supplies. Last year our income was the best for a long while, but friends tell us we cannot expect such a good income this year. However, if God moves the hearts of His people, this year may be as good as last, or even better; but we must wait upon Him about it. We shall need about £5,000 more to meet all requirements from now to the end of the year. Until lately, funds have come in fairly well, but for the last few weeks there has been a considerable shortage, possibly because friends have been away for change and rest. Expenses go on, however, whether people are taking holidays or not.

Mr. Farmer has been busily occupied in Deputation Work in various parts. He was able to arrange for several of the Mis-

sionaries home on furlough to spend a fortnight with him at Llandrindod Wells Conference, which has been greatly enjoyed. [See photograph on page 70.]

We are thankful to say we have some more fresh candidates offering, some of whom we trust may prove suitable and called of God. The workers who have gone out during the last eighteen months are busy with language-study, as, of course, they cannot do very much until they are able to speak in the tongue of the people. I am sure they will be glad of our prayers that they may be graciously helped.

We live in difficult times, and we trust that our friends will remember to bear us up frequently before the Throne of Grace.

Yours heartily in Christ,

EDWARD H. GLENNY.

Jose Contreras.

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

Perhaps I may be allowed to write a few lines about our Spanish brother, José Contreras, who died at Casablanca on the 4th of June last. Converted to the Lord Jesus some twelve years ago, in our Spanish Mission, Tangier, he lived a true, steady, consistent Christian life till the day of his death.

He was a member of our congregation in Tangier, having taken the step of baptism in 1909, the year of my coming here. In 1915, he left this town for Casablanca, owing to lack of work.

While he was here, his life and example were at once a stimulus and a rebuke to me. He never tired of urging all whom he met, particularly his own countrymen and the Spanish-speaking Jews, to seek pardon and life in the Lord Jesus. He had two large Bibles—one for home, the other for his little workshop—and the latter Bible was usually open beside him as he worked. How often Miss Brown or I used to drop into that workshop, or his humble home, to get refreshed by some simple word of his about some text—some new “find” in God’s Word.

For he was one who “ploughed long furrows” through the field of Scripture;

the Old Testament claimed his attention as much as the New. Especially was the Book of Job a delight to him in moments of suffering—for past excesses in vice, during unconverted days, had enfeebled his frame.

He must have been forty-five years of age when he turned to the Lord. I remember him—a tall, gaunt figure, with a kindly smile for his visitor, kindling into quick sympathetic interest when the talk touched the subject of the Lord Jesus and His Word.

From the first he threw himself into the work, and identified himself with all our Gospel efforts. How well we remember him in “open-air” meetings! We used to meet at the Chapel about 8 p.m. for prayer, and he would carry the little folding harmonium on his shoulder.

Cottage meetings, too (during the winter months), come back to me when he would put his room at our disposal, cramming the people in anyhow, so that they sat on beds or on the floor to hear the Word. In our prayer-meeting, and at the Lord’s Supper, his presence was a great help.

His dear wife followed him in his allegiance to the Master, but none of his

four children have, *as yet*, taken this step. The father prayed for them on the lines of the promise, "Believe on the Lord Jesus Christ and thou shalt be saved, *and thy house.*" Surely that prayer will receive its answer!

In 1915, the family removed to Casablanca, where there was no Spanish Meeting. Still, our brother used to attend Mr. Arnone's excellent Italian services, and occasionally gave a word (in Spanish).

Mr. Arnone was a true and faithful pastor and friend to him; he visited him in his last moments, and had been praying at his bedside when our dear brother's spirit departed to be with the Lord.

Contreras had always dreaded death in its physical aspect, but his passing was the gentlest "falling asleep." The Master whom he loved and served was with him all through the dark valley.

It is good to learn that a year ago, Contreras had asked his wife to promise to close their little stall on Sundays after his death. She gave that promise; and what is better, she is now keeping it. She

is also, with a son and daughter, attending a Spanish meeting held by Miss Banks. To close one's business on the Lord's Day is, I grieve to say, a comparatively rare testimony, even among believers. Great should our joy be, then, to know that our dear sister is standing fast in the Lord. She is unable to read. Shall we not gird her about in prayer, that she may prove a true "Christiana" and bring her children with her along the pilgrim road?

Shortly after the death, a Spanish woman, a friend of the family, called round to condole with them, and to ask when *mass* was going to be said for his soul; for she would like to be there. The eldest daughter (not a Christian, but devoted to her father and respecting his faith) replied: "My father has gone where no masses are needed!"

Once more, let us pray that this family may be unbroken in Heaven, that dear Contreras' prayer may be answered.

Tangier, July, 1920.

Guided Steps.

By Mrs. Simpson.

Yesterday's visiting will show how much the Lord's guidance is needed even concerning our steps as well as the delivery of our message.

I had arranged to introduce a fellow-missionary to some of the houses in which she could follow up with the Gospel story as opportunity offered. At 3 p.m. an urgent case claimed attention, and hindered a little. The June sun was pouring down its rays relentlessly as at last we set forth. Knocking gently (lest we wake the baby) at the first door was unsuccessful, and a louder attempt also failing, we concluded that the inmates had taken advantage of the "feast week" to finish up visiting among their friends. A short distance on, and we tried another door to find the woman also away; but in this case the husband begged us to sit down and await her return. Fearing that might occupy all the afternoon, we excused ourselves and promised to return another day.

Trudging off over the Marshan to the clusters of huts there, we reached the home of an old friend. She too was out visiting, her three little boys keeping house in her absence. At last, a few huts further on, an attentive group of women and children well repaid us; for gathering round the stone on which we were seated, they listened and sought to understand the story of Genesis iii., containing the first promise of a Saviour. Some hymns taught last year had been remembered, and Miss Buxton was urged to go there next Saturday and teach them more. One girl quickly and clearly grasped the truth of substitution in the coming and death of the "seed of the woman." At 4.30 we had to separate—Miss Buxton to her Arabic lesson, while I had to fulfil an appointment made in the morning. As I neared the house, a young convert came eagerly forward. (We had called at his shop to remind him of the Bible Reading to be held the next day, and had been

disappointed to find it closed.) "Oh," he exclaimed, "I brought a Shereef to read the Gospel with you. He is a great man, and very proud. One day, when he found me reading the Scriptures in my shop, he was very angry, and asked why I had them. I answered gently, and quietly sought to speak to him of the Saviour. At last he was ready to come to you for reading, but when we found you out he was too proud to be seen waiting about." I said, "Let him come on Monday, and I will meet him with a native Christian present, that together we may seek to probe his thoughts, and see if there be any ulterior motive in his visit. Meanwhile, we will pray for him."

Hurrying on to keep my appointment, on entering a large room full of women, I found that, when I did not arrive to time, a slave had been sent to fetch me, and,

finding me out, the party had dined without me. I was wondering how I should have the physical strength to present the Gospel winsomely for the first time in such a home, but black coffee was served round on my entrance. This was God's answer to my query.

It was not easy to break the ice with an undesired story. I asked, "Do you know what made me late? I was telling such an interesting story that my hearers wanted more. Now I will repeat it to you that you may judge for yourselves," and we had got on to the name "Immanuel" before they realised that it was wrong to be interested. Truly I, being in the way, the Lord had led me that day. Wondrous privilege—this sowing of the seed. I ask your fellowship in prayer.

Tangier.

An Answered Prayer.

By Miss Jay.

"The Lord said unto him, Arise and go into the street which is called Straight, and enquire . . . for . . . Saul . . . for, behold, he prayeth." And still the Lord directs visitors to the homes of His children.

Last Friday a native Christian woman came to see me, her face full of joy. As she entered she said, "I have come to tell you how God has answered prayer and worked a miracle to help us. You remember that on Tuesday you paid for my sewing machine to be repaired. It cost a good deal, and I was ashamed to tell you at the time, of the trouble I was in about the rent. I still owed a dollar and a half for last month, and the landlord had called that morning, demanding it to be paid at once. He went away very angry because I had nothing to give him. I noticed that, although you did not know of the need, you earnestly asked God that the money for rent and all our other needs might be supplied, and you reminded Him of our great poverty. All the time I was also praying in my heart for the dollar and a half. When I got back to our little room after my visit to you, I found my poor old mother and

sick sister in tears because of another call from our landlord. I told them of our prayer together, and that they also must pray continually, and reminded them that Jesus had heard us and helped us wonderfully before, and we must trust him now.

"All Wednesday I worked hard at the machine, but could only make enough for our food, as everything now is so dear, and had nothing to put towards the rent. I was obliged to go out to get some charcoal and other little things in the market for we had nothing in the house. I was gone about an hour, and when I returned, what a change I found! My mother and my sister and her little girl were all smiling and laughing and talking. My sister called out as I entered, "Something wonderful has happened! Something that has never happened before! You will never guess who has been here. Soon after you went to market, there was a loud knock at our door, and when I opened it, there stood a guide from one of the hotels, and beside him a tall lady. The man said, 'This lady is an American, and she wishes to see a real Moorish room, so I have brought her to see yours. Will you permit her to enter?' I explained

to her that we were only poor people, and that we had no pretty things, but should be pleased to show her our room. The guide, of course, remained outside, so we could only speak to the lady by signs; but she seemed very much pleased and interested in everything, and sorry that both mother and I were ill. When she left, she shook hands with us all, and gave us each half a dollar." And they held up the coins for me to see. "There is the rent," said my old mother, "God has sent it, for Who but He could have told that guide to bring the lady to this poor house in a small back street, and have led him, a perfect stranger to us all, to our particular room?"

There was indeed no reason why this man should notice such a poor place at all, where no guide had ever taken anyone before. It was a direct and speedy answer to prayer offered in the Name of Jesus, and as I heard this sweet story of God's loving care, I was reminded of the words, "I know . . . where thou dwellest." "Your Heavenly Father knoweth that ye have need." He still remembers the address of each one of His children, as He did long ago, when He told Cornelius exactly where in Joppa Peter was lodging—by the seaside in the house of Simon a tanner.

Tangier.

Visiting in Kabylia.

By Mrs. Ross.

Extracts from a Circular Letter.

Some time ago I wrote about the Moslem religious revival here among the women. At the time it was just beginning and was to us all a new thing! Now we are getting accustomed to see troops of women from many of the villages round about coming to Djemâa every Friday to pray in the mosque, and one has sought to find a cause for the extra zeal, and longed to see the same enthusiasm in the cause of Christ.

Yesterday I was visiting an old, bent woman, and telling her of our need of "cleansing," &c., when it dawned upon me that she was probably one of those who prayed at the mosque. When asked, she said that she went every Friday. I asked, "Why?" and she answered, "Well, you see, we are hoping thus to move God in our favour. We want Him to send us rain. We want Him to make the prices go down, and give us the corn we need for bread," &c. I think this explains why many of the women walk long distances to pray.

I think you will like to hear of a visit to the lower part of our village, which is known as a "hard place." We entered quite a nice house, where the last time I visited them, I was compelled to eat with them. This time I was not even asked to

sit. I need hardly say, that our object in visiting is to tell the Words of Life, and, therefore I was soon seeking to bring in the Message.

A woman in the group asked if I would sing the words of the Lord Jesus. I replied, "If the lady of the house will give me permission." But the lady of the house was not willing; she thought she had listened to enough already, and poured me out quite a volume of reasons why I should become a Moslem, most of which were very flattering. Then, seeing that I was not at all shaken, she took me by the hand and earnestly pleaded that I would say "It"—once. "It" is the witness to Mohammed. As usual, she said, they would never tell anyone if I would say it, but she would then be quite sure God would let me into Heaven, even though I did not keep the fast month, Ramadan.

I raised my voice and said, so that all might hear, "No one can go to Heaven without a pure heart, and you know as well as I do, that the 'witness' does not purify the heart, but the blood of Jesus Christ cleanseth from all sin." The young woman who had first asked me to sing said to me, "Come over to my house. If she does not want *Sidna Aisa*, I do, and

you are free there. You see," she said, "these people are in darkness; they have not lived close to the mission station, as I have, and learned about the Light. I have missed the teaching since I have been down here, and would like you to come often." She beckoned to her neighbours and called out, "Come along! she is going to sing about *Sidna Aisa*."

Some drew near to listen, and were quite quiet as we read and sang of Him who lived, died, and rose again. We have paid another visit since the one of which I write, and the same interest was shown. One not only thanks God for the encouragement, but one is strengthened to see that the seed planted in the young woman's heart when a child is not dead, but alive and seeking to grow, in spite of the thorns and briars in the shape of fanatic Moslems.

I must tell you too of a visit to a farm on Friday. I went to attend a woman who has a bad abscess. It was a very hot day—father-in-law and husband were both at home, unable longer to bear the heat and the thirst in the open fields, and longing for the time when they might drink. I told them of a man I had met on the road, mounting the hill with a heavy load on his back, probably going to some distant village with his portion of corn to feed his family. As he came to a big tree, which cast a welcome shade upon the road, the poor man would stand in the

shadow and pant like a dog. I told them how I had said to him, "Oh! my brother, do go to that fountain by the roadside and take some water. God will not count it sin." And I said to the men, "Which is better—that he die on the road, or drink water and get strength to take the corn home to the children?"

They agreed that it would be better for him to drink, and so I got my Testament out and read to them the fast that the Lord requires of us, the prayer that He desires, &c. Those men listened as though their souls were moved, and as I finished, said, "There is no doubt that that is God's way, and that we are hungry for nothing," *i.e.*, that our hunger will not help our salvation. I asked them to take courage and eat, and let men see that they walked in God's true way and did not need to fast. They replied, "We are afraid of what men will do to us." "Yes," I said, "it is not the fear of God that makes hundreds of you fast, it is fear of men. So you fast publicly and eat secretly when you get a chance." Many own to this, but not before a fellow-native.

All the time I was reading the women of the household were listening, and I think, longing for the freedom which belief in the word would give them. I want you to know, that though in some quarters there is a zeal for Mohammed, in others there is a readiness to hear the Word of Life.

"Small Things."

By Mr. E. E. Short.

Are we not all familiar with vivid word pictures of missionaries in daily conflict with wild beasts or savage men, their lives often endangered by such and by perils in journeying through desert or swamp or forest? If such pictures have been overcoloured, and the occasional experience represented as an everyday one, at least they were based on plenty of fact. The present day still provides such facts in many places. But for a great and increasing number of missionaries, these pictures would be almost totally misleading.

In North Africa, for instance, wild beasts are only met with in the least settled parts.

True, the dogs which are to be found round the tents of any village are almost wild animals, and encounters with them have a real spice of danger. But the intervention of their owners, emphasised by sticks and stones, will enable one to pass them safely. This is almost the only danger to be feared from wild animals in North Africa, and even this does not come in every missionary's path. Losses by theft of an unromantic, petty kind are more frequent than highway robbery, and some of us have had more cause to fear the sight of a *gendarme* or policeman (a representative of law and order) than that of the brigand. Inconvenience in

travel is common enough—incidental to a half-developed country—but we are rarely called to share the perils of pioneer missionaries. Finally, even the country folk of North Africa cannot fairly be classed as savages, though they come very near to savagery sometimes in their dirt and ignorance and primitive way of living.

What, then, will make a truer picture of the daily conflict or danger? The giving first place to "small things." To commence with the animal creation, it is "the little upon the earth" which are our chief opponents, and of whose wisdom (of a practical kind) we have daily disagreeable experience. Scorpions, and very rarely a small snake, cause occasional scares, for their bite is serious. Locusts are disgusting and harmful when they come in their myriads. But the chronic plagues, the real enemies, with one or other of which many a missionary wages almost daily and nightly warfare, are of yet smaller size—flies, mosquitos, ants, fleas, and other insects unmentionable. They are not only unpleasant and vexatious, but may be a real danger, direct or indirect, to health. Mosquitos and fleas have been convicted as transmitters of fever and other diseases, while flies are largely responsible for the multiplying of sore and unsightly eyes. We have to wage war against these foes in self-defence and in our ministry to the people, who by their carelessness give every opportunity for these disease-spreading insects to breed and multiply. If we live in a native house in a native quarter, the surroundings are greatly in favour of the enemy. Unswept or badly swept streets, household refuse thrown about, puddles of dirty water, &c., and indoors too are breeding places where he may lodge. We are fortunate, if by defensive measures in the autumn, the flies are only to be counted by tens or fifties inside, as against the thousands in some spots outside. In summer, the ants too are quick to discover any food—bread, jam, cheese, &c.—left at night, or even a few hours, where they can get to it, and schemes of isolation need to be carefully thought of and carried out. The reader must imagine, if he can, much more which is left unwritten.

Passing on to the human race, here too the small things must occupy most of the picture. In North Africa, the missionary's chance of meeting death by knife or bullet is very small, and his chance of any open violence and persecution is not great. But he can certainly count on sooner or later considerable petty

persecution, wearying by frequent repetition. Small stones or dirt thrown at him or the meeting room; small, but wilful damage done, rough lads making noisy interruptions, small boys calling bad names after him—nothing more than many a worker has had to face in rough parts of "Christian" lands—nothing picturesque or dramatic, but none the less needing to be contended with. There is also the enemy who will not show himself to oppose you openly, but prevents others from coming, leaving you to face a sadly-thinned class or meeting. Thus the story could be continued of little annoyances and interruptions of work, unruly and defiant girls in a class, and a woman who seeks to prevent the others from listening, &c.

But is it not essentially the same in all Christian warfare and service, in homelands or in far-away and strange countries? It is the "small things" which make up the greater part of each day's conflict or service, and what matters most is that we face them well.

The final victory or defeat, the fruitfulness or otherwise at the end, the reward or rebuke of the Master, largely depends on how we have surmounted the small temptations and difficulties and improved the small opportunities; for these are the real test of the warrior's worth and the servant's faithfulness.

As we have to face many little attacks, so we have to improve many little opportunities. A picture of the Gospel being preached to hundreds at once would represent a rare thing in North Africa. But here is a class of six, ten, or twenty boys or girls; there a meeting of a few tens or scores; yet here—smaller in number, but no less precious, and perhaps leading to greater results—is a group of a few women in a house, or a few men in a shop or *café*; again a little simple doctoring, a letter written for or read to someone, and a talk with a single soul. By these occupations the days are mainly filled up. The missionary here and the Christian at home stand on common ground in their living generally in the "day of small things." We can understand each other, and should pray with the greater sympathy and intelligence, the one for the other. Let us each stand firm in the battle against the little enemies, the petty but dangerous and multiple attacks of the great Adversary, and let us resist the temptation to despise "the day of small things," remembering that by the Spirit of God, the great work shall be finished unto God's glory.

N.A.M. WORKERS AT LLANDRINDOD WELLS.



*Back Row (left to right) : MISS CHAPMAN, MR. SHORT, MR. FALLAIZE, Mr. Short's son, MISS MARSTON, MR. ARTHUR.
Second Row (left to right) : MISS CRAGGS, MISS DENISON, MRS. FARMER, MR. FARMER, MISS KENWORTHY, MISS K. SMITH, MISS ALDRIDGE.
Sitting in Front (left to right) : MRS. ARTHUR, MISS M. ROSS.*

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

The Priory,
Christchurch, Hants.,

July, 1920.

DEAR FRIENDS,—The parcels were sent as usual in 1918 and 1919, and all but two arrived safely though very late. The Missionaries beg me to convey their warmest thanks to all who helped to fill their "lucky bags," as one calls them. It is a real joy to them to receive a parcel from the homeland, and they find all the contents most useful. One writes: "It is not only a saving of money, but of time also, and a great cheer. When I looked at the things sent I thought, how marvellous! The Lord must have told His children just what to send us, and that has nearly always been our thought each year."

The haberdashery, toilet soap, stationery, &c., so kindly sent in response to my appeal in the last report, were much appreciated. Over 700 articles were sent last year, and as *fourteen new Missionaries* have gone out since 1918, we are greatly in need of *new helpers* to enable us to meet the growing needs. I should be so glad if any readers of this Magazine would join us, either as Local Secretaries or as Members, and I would be very pleased to reply to any enquiries.

Yours very sincerely,

UNA E. TIGHE.

WORKERS' UNION ACCOUNT, 1918-1919.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
From Secretaries	37	8 6	Goods Bought	51	0 0
From " Scattered Members "	14	3 0	Postage and Freight ..	14	1 6
Donations	19	10 0	Customs Duty	6	0 0
	<u>£71</u>	<u>1 6</u>		<u>£71</u>	<u>1 6</u>

LIST OF LOCAL SECRETARIES, 1920.

Basingstoke.—Miss Emma Smith, Frith House.
Birmingham.—Miss D. James, 3, Victoria Avenue, Thornhill Road, Handsworth.
Birmingham.—Miss Mary Fiddian, 18, Golds Hill Road, Handsworth.
Boscombe (Hants).—Miss S. Taylor, Rookwood, Moorland Road, Bournemouth, E.
Cambridge.—Mrs. Oswin Smith, 5, Station Road.
Croydon.—Mrs. Mancey, Llanberis, Glossop Road, Sanderstead.
Dublin.—Miss B. Clarke, c/o Mrs. Turner, 68, Grosvenor Road, Rathmines.
Eastbourne.—Miss Gurney, Granville Lodge, Granville Road.
Edinburgh.—Mrs. Grieve, 104, Viewforth.

Folkestone.—Mrs. Miller, 82, Coolinge Road.
Guernsey.—Miss Diment, 2, Vauvert Terrace, Vauvert Road.
Harrogate.—Mrs. Thomson, 27, York Place.
Hastings.—(*pro tem.*) Miss Briggs, 30, Cambridge Gardens.
Hylhe.—Miss C. Avill, Park Lodge.
London.—Miss E. T. Roberts, Highlands, Streatham Common, S.W. 16.
Portrush (Co. Antrim).—Mrs. Macaulay, Strandmore House.
Redhill (Surrey).—Mrs. Code, Tregwynt.
Tunbridge Wells.—Mrs. Morrison, 69, Queen's Road.
Weston-super-Mare.—

The special attention of our friends is called to the last paragraph in the above letter. There are many towns and districts in which a good number of those interested in the work of the N.A.M. may be found, and we should be so glad if some of these would band together this autumn to form fresh Branches of the Workers' Union. The parcels received are an annual cheer to the workers on the Field. Will not others share the privilege of giving this encouragement to those who are bearing the burden and heat of the day?

Half or Whole ?

Kairouan is called the Holy City. If you want to see why, you need only look from the tower of the great Mosque at the scores of domes—large or small—scattered thickly among the white, flat roofs of the houses, all belonging to buildings bearing the name of some saint, and generally covering his tomb. If you are more inquisitive or sceptical about dead saints, and want historical facts about them, you will find that scarcely anybody knows anything about these saints at whose tombs they pray, and in fact, nothing can be known about the great majority of them. However, what is lacking in real history, is abundantly provided in current tales, which are told and listened to with all gravity and relish by grown men—though to us they seem utterly absurd and childish as well as incredible. But a few have some good point in them. I give an instance.

There was a certain saint, unnamed, whose intercession was specially successful in bringing rain, which is generally lacking in Kairouan. A man came to him wanting rain for a plot of land which he had planted with pumpkins. The saint asked him if he wished for an ordinary rain or a *wad*—a flood to overflow his plot. The man asked for the latter, and it duly arrived. The saint's only condition was that he should

receive the biggest pumpkin in the plot. Thanks to the abundant soaking of water, there was an splendid crop of pumpkins, and the man went through them to pick out the biggest. He found one which was immense, far, far bigger than any other. Beyond all doubt that was the saint's reward for his services. But its very immensity made the man hesitate. He reflected, "What could the saint do with such a large one? He was all alone, and no one to share it with him." Thus he argued till he only took the saint half of it. The saint accepted the half and said nothing.

Next morning the man went to his plot and found that on half of it every plant had rotted completely. Away he went to the saint to complain, and was silenced by the answer, "Of course: you gave me only *half* my share, and you have only half of yours!"

Is not the story true to our own nature? After we have received largely from God in answer to our prayers, are we not too ready to find reasons for giving stingily back to Him out of what we owe to Him? Can we wonder if in some way or other God's blessing is afterwards withdrawn from us? "What doth God require of thee?" "Freely ye have received, freely give,"

E. E. SHORT.

For the Children.

By Miss G. E. Petter.

How interesting it is to follow the links of the chain of events. You may remember that when I wrote to you last [see NORTH AFRICA, May and June, 1919, page 33], I told you about a little boy, named Pasquale, who brought an old woman to our Hall. This woman is truly converted, and comes regularly to the Bible Class. Some time ago she had a bad accident, falling and breaking her wrist, and was in the hospital for weeks. I could tell you much about her experiences there, but it would interest you more to hear about a little girl, thirteen years old, who is another link in the chain that began with Pasquale.

I visited the old woman regularly when in hospital. There was a little difficulty about it, for the nurses were all Roman Catholics, and did not like me. Some-

times, however, I was in the ward when the nurse was absent, and then I would repeat some texts. Sweet peas were flowering beautifully just then, and I always took with me some, grown from seeds sent to me from England. These flowers brought joy to many who were suffering, especially to one little girl, "Maria," who was in a cot next to my old woman. She loved to see me coming, and always put her arms round me and welcomed me with a loving kiss. When I could, I told her a little story about the Lord Jesus, but it was very difficult to get an opportunity. One day, I found her hoping soon to go home, so I gave her two pretty cards with Italian texts.

The next time I visited the hospital I found that my old woman had been moved into another ward, and she told me that

Maria was still in the hospital, but she had got into trouble because the nurse had found the two texts I had given her. The nurse took them away and tore them up. I said that I must go and see Maria, but the old woman thought I had better not. However I went, and found Maria with her mother. There was no kiss or hug for me this time, and I had to say that I was sorry that through me Maria had got into trouble. The nurse was not there, and I was glad to be able to have a quiet talk with the mother, and after a little time she seemed to understand that I wanted to be a real friend.

The next Sunday, as I was going to the Hall, the mother met me. She said Maria wanted to come to see me before leaving Tunis. How delighted I was, and so thankful that, although Satan had tried

to put up a barrier to prevent my telling Maria about the love of Jesus, the Lord had made a way over the barrier! Maria and her mother came and spent a long day with us. We taught them the verse of a hymn, and gave them a New Testament, which the mother promised should be read in their home, which is in a town about fifty miles away. I have received two letters from them, begging me to come to see them, and I hope the way will open for me to visit them, and thus have the opportunity of telling the Good News in a place where the people have never heard the simple story of the love of the Lord Jesus.

Please, pray for Maria, and do not forget Pasquale, who much needs your prayers.

Tunis.

The late Pastor W. T. Float.

Many friends will no doubt regret to hear that Mr. Float, who was the valued Assistant Secretary of the North Africa Mission from 1887 to 1899, was on July 16th called Home to be with Christ in his eighty-third year.

Before coming to help us in the Office of the North Africa Mission, he had been engaged in Christian work near Leicester, and then became Secretary of the Missionary Bureau. After retiring from his position as Assistant Secretary, he gave himself to pastoral work for a time, and then went out to Egypt to help in the Lord's work there. He and his wife lived with their daughter, who, before her marriage to Mr. Hooper, the Agent of the

British & Foreign Bible Society, had worked in connection with the N.A.M. first in the Office at Barking, and later on, on the Field. After a time, Mr. Float returned to England, and was again active in Christian work, in which he continued to the end, though very much crippled by rheumatoid arthritis. When writing to us not long since, he appeared very bright and happy, full of the joy of the Lord, ready either to go Home when called, or to wait for the Lord to come and fetch him. We look forward with joy to the day when we shall meet again in the Lord's presence. Meanwhile we commend his son and daughter to the prayers of all who knew them.—E. H. G.

Notice of Book.

Faith Justified.

We have just received the last *Report of the Orphan Houses, Ashley Down, Bristol*, founded by the late George Müller.

We rejoice to see that though Mr. Müller has now been with Christ for some twenty-two years, God still continues to carry on the work through other servants who have been raised up to take his place. There were some who thought that when Mr. Müller died, the work

would languish, but perhaps they forgot it was God's work, and that Mr. Müller was simply His servant. We rejoice that the work is still carried on in faith, and that God is proving His faithfulness by supplying the needs of His servants.

No solicitations are made for funds, except by prayer to God. During the year that has just closed, over £46,000 was received, and the year

ends with a balance of £4,700 in hand. Thus God is showing His continued faithfulness to His servants, Dr. W. Bergin and Mr. Green, who still conduct the work.

We rejoice not only that the needs of the work are supplied, but especially that God is still thus showing that He is the Answerer of prayer—the faithful God—and this encourages us and thousands of others to continue to wait upon Him, and to expect that He will supply all that

is really needed in answer to our supplications.

The Report can be obtained, price 3d., from *The Bible and Tract Depot of the Scriptural Knowledge Institution, 78, Park Street, Bristol*, and the details given therein will be found most helpful to those who peruse it.

We heartily commend it to those who desire to have their faith strengthened, and their hearts refreshed.

E. H. G.

Home and Foreign Notes.

A PRAYER MEETING

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.



ARRIVALS.

Miss R. O. Hodges (from Alexandria) on July 2nd.

Mr. & Mrs. S. Arthur (from Mekla, Algeria) on July 8th.



THANKS.

To our kind friend, **Mr. J. Calow**, of Lingdale, Yorkshire, for a parcel of drugs to the value of £2 1s. 4d. for use at Bougie (Mr. A. Shorey).



DEPUTATION WORK.

The **Assistant-Secretary** has had the joy of speaking on fifty-five occasions at the following centres:—Belfast, Portstewart, Portrush, Bangor, Brookmount, Birkenhead, Liverpool, Clayton-le-Moors, Oswaldtwistle, Rishton, Edenfield, Rawtenstall, Blackburn, Swinton, Wigan, Parbold, Manchester, Bolton, Westhoughton, Lightbourne, Ashton-under-Lyne, Leigh, Atherton, Llandrindod Wells, and South Shields.



One of the Lord's Stewards generously provided a house at Llandrindod Wells for the first fortnight in August, which enabled some of our workers to enjoy a time of spiritual refreshment and physical recuperation amid the beauties of the Welsh Spa. Several of God's children were very kind in helping towards food and other expenses: and such welcome fellowship was most gratefully appreciated by each member

of our happy party, a photo of which will be found on page 70.

Apart from the helpful convention meetings, the seasons of prayer in the house were occasions of privileged communion with the Lord of the great harvest field, while opportunities of bringing before His people the needs of those sin-cursed lands along the Mediterranean Littoral were afforded at the Wednesday Convention Missionary Gathering and at the Friends' Meeting House on the second Sunday evening. It was very cheering to receive not a few testimonies that hearts had been stirred to become helpers together by prayer on behalf of the work.

God's gracious benediction was manifestly experienced by each member of the family circle, which was mothered by Mrs. Harvey Farmer.

H. F.



Morocco.

Mrs. Simpson, who has for some years been at the **Tulloch Memorial Hospital**, is now in charge of the **Women's Medical Mission** at Tangier, so long carried on by the late Miss Breeze and her colleague, Miss Marston. She has been labouring all through the heat of the summer.

"*July 20th.* As I write, the voices of women, crowded in the corridor and sitting along the front wall of the house, rise. They were here before 7 a.m., and await our first Arabic Service at 8.30. It is a wonderful opportunity for preaching Jesus to those who would not otherwise be reached. Quite a number are from better class houses, but have confidence that we admit no man, and are ourselves 'only women.' . . .

"It is 2 p.m. The second comers were sent away till Thursday, as ninety-seven patients seemed quite enough for one morning. Fellow workers have most kindly lent a helping hand,

even while shorthanded in their own educational department, during the summer and furlough months. A younger missionary came to-day, and will do so on out-patient mornings, till the autumn brings our returning workers. I am very grateful for this.

"July 31st. I had 909 out-patients during July, and paid fifty-five visits to the sick who could not come to us. As many more might have been visited if it had been in our power. In all the houses we are able to speak well of our Saviour. I am in touch now with a young woman we were praying for last year, whom **Miss Marston** visited very regularly in the French Hospital. I would have admitted her as in-patient in the little consulting room, had funds allowed, for the sake of the spiritual as well as the physical benefit."



Spanish Work.

Mr. Moore writes from **Tangier**: "We suspended the week-night service early in July and replaced it by an 'open-air.' This is interesting and fruitful work. A number of our school-children—willing to assist us by singing and carrying books, &c.—assemble at our chapel with **Miss Sainz** and myself and some grown-ups, at about 8.30 p.m. After prayer we go off, taking with us a small portable harmonium. In July we went to four different *patios*, one each week, and got a kindly reception, the people supplying chairs and seats of various kinds, and lights, and listening with respect. . . .

"On Friday we held our School Examination. In the evening we invited all the children and their parents—a meeting of about sixty altogether or more. The children recited, and we gave the prizes, chiefly Bibles and hymn books. Afterwards, **Miss Sainz** and **Don Juan** gave short addresses. There are about six children who have quite a *good* knowledge of Scripture texts, and are getting to know the way about their Bibles. . . . We have a roll of nearly forty."



Algeria.

From **Algiers**, **Mons. Cuendet** writes on July 30th: "Though it has been very hot, I have continued visiting in Kabyle shops and *cafés*, where I am nearly always well received, and discover a good number of people who seem interested in the Truth. I always have two or three Kabyle Portions, and generally find some one able to read and willing to give two *sous* for

a copy. One penny is very little, but if they had not the desire for the book they would not give even that little sum."



Mr. & Mrs. Warren are now stationed at **Mekla**, and **Mr. Warren** is very busy over the Industrial Work—chiefly wood-carving—which he has been organizing on a larger scale since his last furlough. **Mrs. Warren** writes on July 26th: "For several days and nights we have had a continuous hot, south wind, which seems to burn like fire as one opens door or windows, It has a stinging effect on the skin. The natives say that God is angry and is burning up the earth. . . . We find that the boys [those employed in the Industry] like to read in their rest time at midday, so we have provided them with some French story-books, as well as various tracts and New Testaments. Both my husband and I have had occasion to go to their room at different times, and we have found them reading the Kabyle Testaments whilst the story-books remained on the shelf. One of the boys is very much interested in the 'Traveller's Guide,' and has been asking questions about different things he has read. . . . My husband and I had a long talk last night with one of our French neighbours who has recently returned, after some years spent in Morocco and Algiers. . . . She lives with her son, who is a drunkard, and she has a very sad life. We want to be the means of blessing to this woman."



Tunisia.

Italian Work.

We have to record the happy Home-going after a very short illness of a member of **Miss Petter's** Bible-class at Tunis. This young woman only recently testified to her faith in Christ, and now we have every reason to believe that she is with her Saviour. Her mother, who died a few days before, was visited by the Roman Catholic priest, who administered to her the last rites of the Church, but our young sister refused to see him, and spent her last hours in repeating verses of Scripture. Although she desired that **Miss Petter** should be informed of her illness, her friends did not send word, and **Miss Petter** only heard of it too late to visit her. We rejoice with the workers in Tunis that another soul, rescued from the errors of the Romish Church, is safe in the Everlasting Home.

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.
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.
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, Industrial Work, &c.
13. For Mekla—Itinerating, Industrial Work, &c.
Prayer that God would be pleased to bless the Industrial Work (wood-carving, &c.) carried on at this Station as a means of influencing and instructing those employed, and of training some for the work of evangelising their fellow countrymen.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
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.
Praise for a young believer taken Home to be with the Lord (see page 73).
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.
Prayer for all Converts and Native Helpers: that during the absence on furlough of the missionaries, these may be enabled to stand firm and hold fast the Word of Life.
24. For the Council, the Staff at Headquarters and Deputation Work.
Prayer for a special blessing on the Annual Meetings to be held in London on October 5th (see next page).
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.
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.

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

Continued from page ii. of Cover.

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BARKING AUX.	GRAVESEND AUX.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.		
8221	2 0 0	14th	2 0 0	(l)	2 12 6	Mr. L. BUTLAND, Hon. Sec., 128, St. Awdry's Road.	Miss J. SPENCER, Hon. Sec., Shrubbery Lodge, Des. Receipt, 3168.	13	3 1 76		
(x)	2 6	15th	3 18 8	3167	1 0 0	Des. Receipt, 3123.	Local Rect. No. £ s. d.	4	5 0 7		
(y)	1 1 0	8	1 16 0	8	11 15 0	28th	141	6 0 1	5	1 6 8	
(z)	2 0 0	17th	5 0 0	9	21 0 6	10	6 0 1	70	1 0 0	6	2 6 9
25	6 6	30	5 0 0	29th	1 0 0	Previously ack'd 66 18 6	£72 18 7	3	1 0 0	7	1 0 0
(a)	3 10 0	1	6 0 0	(m)	1 19 3	215 15 9	BATH AUX. (No. 1).	4	1 0 0	8	12 0 0
(b)	12 6	19th	3 7 6	Sundries	13 10 7	229 6 4	Miss A. McTAVISH, 31, Newbridge Hill.	5	4 0 0	9	2 6 8
666 16 9		(l)	3 7 6	Transferred from Gen. Fd. Rect. No. 7972	1 1 0	Des. Receipt, 3127	Local Rect. No. £ s. d.	6	10 0 0	10	1 0 0
Pubns. 1 0 6		3	1 0 0	£230 7 4		51	2 6 6	1	1 0 0	11	1 0 0
Sundries 10 19 0		4	1 10 0	EDINBURGH.		2	2 6 6	2	2 0 0	12	5 0 0
678 16 3		5	5 0 0	Mrs. GRIEVE,		3	2 6 6	3	1 4 0	13	1 0 0
Transferred to Des. Fd. Receipt No. 7972	1 1 0	6	5 0 0	Hon. Sec.,		4	2 6 8	4	1 0 0	14	1 0 0
£677 15 3		7	2 0 0	Laverock Bank		5	2 6 9	5	1 0 0	15	1 0 0
DESIGNATED FUND.		8	4 0 0	House.		6	2 6 100	6	3 0 0	16	1 0 0
No. of Rect.	Amount. £ s. d.	9	4 0 0	Des. Receipt. 3121		7	2 6 1	7	2 0 0	17	1 0 0
July 2nd.		10	7 6 6	Local Rect. No. £ s. d.		8	2 6 2	8	1 0 0	18	1 0 0
(c)	3 10 0	11	7 6 6	81	2 6 2	9	2 6 3	9	2 0 0	19	1 0 0
3rd		12	7 6 6	Previously ack'd 15 0 0		10	2 6 4	10	2 0 0	20	1 0 0
(d)	5 0 0	13	7 6 6	£15 2 6		11	2 6 5	11	2 0 0	21	1 0 0
5th		14	7 6 6	£15 2 6		12	2 6 6	12	2 0 0	22	1 0 0
(e)	9 0 0	15	7 6 6	EDINBURGH.		13	2 6 7	13	2 0 0	23	1 0 0
6th		16	7 6 6	Mrs. GRIEVE,		14	2 6 8	14	2 0 0	24	1 0 0
3118	15 0 0	17	7 6 6	Hon. Sec.,		15	2 6 9	15	2 0 0	25	1 0 0
7th		18	7 6 6	Laverock Bank		16	2 6 100	16	2 0 0	26	1 0 0
(f)	1 17 6	19	7 6 6	House.		17	2 6 1	17	2 0 0	27	1 0 0
20	1 0 0	20	7 6 6	Des. Receipt. 3121		18	2 6 2	18	2 0 0	28	1 0 0
1	2 6 8	21	7 6 6	Local Rect. No. £ s. d.		19	2 6 3	19	2 0 0	29	1 0 0
2	5 0 0	22	7 6 6	81	2 6 2	20	2 6 4	20	2 0 0	30	1 0 0
9th		23	7 6 6	Previously ack'd 15 0 0		21	2 6 5	21	2 0 0	31	1 0 0
3	6 0 1	24	7 6 6	£15 2 6		22	2 6 6	22	2 0 0	32	1 0 0
13th		25	7 6 6	EDINBURGH.		23	2 6 7	23	2 0 0	33	1 0 0
(g)	5 10 0	26	7 6 6	Mrs. GRIEVE,		24	2 6 8	24	2 0 0	34	1 0 0
25	4 9 5	27	7 6 6	Hon. Sec.,		25	2 6 9	25	2 0 0	35	1 0 0
		28	7 6 6	Laverock Bank		26	2 6 100	26	2 0 0	36	1 0 0
		29	7 6 6	House.		27	2 6 1	27	2 0 0	37	1 0 0
		30	7 6 6	Des. Receipt. 3121		28	2 6 2	28	2 0 0	38	1 0 0
		31	7 6 6	Local Rect. No. £ s. d.		29	2 6 3	29	2 0 0	39	1 0 0
		32	7 6 6	81	2 6 2	30	2 6 4	30	2 0 0	40	1 0 0
		33	7 6 6	Previously ack'd 15 0 0		31	2 6 5	31	2 0 0	41	1 0 0
		34	7 6 6	£15 2 6		32	2 6 6	32	2 0 0	42	1 0 0
		35	7 6 6	£15 2 6		33	2 6 7	33	2 0 0	43	1 0 0
		36	7 6 6	EDINBURGH.		34	2 6 8	34	2 0 0	44	1 0 0
		37	7 6 6	Mrs. GRIEVE,		35	2 6 9	35	2 0 0	45	1 0 0
		38	7 6 6	Hon. Sec.,		36	2 6 100	36	2 0 0	46	1 0 0
		39	7 6 6	Laverock Bank		37	2 6 1	37	2 0 0	47	1 0 0
		40	7 6 6	House.		38	2 6 2	38	2 0 0	48	1 0 0
		41	7 6 6	Des. Receipt. 3121		39	2 6 3	39	2 0 0	49	1 0 0
		42	7 6 6	Local Rect. No. £ s. d.		40	2 6 4	40	2 0 0	50	1 0 0
		43	7 6 6	81	2 6 2	41	2 6 5	41	2 0 0	51	1 0 0
		44	7 6 6	Previously ack'd 15 0 0		42	2 6 6	42	2 0 0	52	1 0 0
		45	7 6 6	£15 2 6		43	2 6 7	43	2 0 0	53	1 0 0
		46	7 6 6	£15 2 6		44	2 6 8	44	2 0 0	54	1 0 0
		47	7 6 6	EDINBURGH.		45	2 6 9	45	2 0 0	55	1 0 0
		48	7 6 6	Mrs. GRIEVE,		46	2 6 100	46	2 0 0	56	1 0 0
		49	7 6 6	Hon. Sec.,		47	2 6 1	47	2 0 0	57	1 0 0
		50	7 6 6	Laverock Bank		48	2 6 2	48	2 0 0	58	1 0 0
		51	7 6 6	House.		49	2 6 3	49	2 0 0	59	1 0 0
		52	7 6 6	Des. Receipt. 3121		50	2 6 4	50	2 0 0	60	1 0 0
		53	7 6 6	Local Rect. No. £ s. d.		51	2 6 5	51	2 0 0	61	1 0 0
		54	7 6 6	81	2 6 2	52	2 6 6	52	2 0 0	62	1 0 0
		55	7 6 6	Previously ack'd 15 0 0		53	2 6 7	53	2 0 0	63	1 0 0
		56	7 6 6	£15 2 6		54	2 6 8	54	2 0 0	64	1 0 0
		57	7 6 6	£15 2 6		55	2 6 9	55	2 0 0	65	1 0 0
		58	7 6 6	EDINBURGH.		56	2 6 100	56	2 0 0	66	1 0 0
		59	7 6 6	Mrs. GRIEVE,		57	2 6 1	57	2 0 0	67	1 0 0
		60	7 6 6	Hon. Sec.,		58	2 6 2	58	2 0 0	68	1 0 0
		61	7 6 6	Laverock Bank		59	2 6 3	59	2 0 0	69	1 0 0
		62	7 6 6	House.		60	2 6 4	60	2 0 0	70	1 0 0
		63	7 6 6	Des. Receipt. 3121		61	2 6 5	61	2 0 0	71	1 0 0
		64	7 6 6	Local Rect. No. £ s. d.		62	2 6 6	62	2 0 0	72	1 0 0
		65	7 6 6	81	2 6 2	63	2 6 7	63	2 0 0	73	1 0 0
		66	7 6 6	Previously ack'd 15 0 0		64	2 6 8	64	2 0 0	74	1 0 0
		67	7 6 6	£15 2 6		65	2 6 9	65	2 0 0	75	1 0 0
		68	7 6 6	£15 2 6		66	2 6 100	66	2 0 0	76	1 0 0
		69	7 6 6	EDINBURGH.		67	2 6 1	67	2 0 0	77	1 0 0
		70	7 6 6	Mrs. GRIEVE,		68	2 6 2	68	2 0 0	78	1 0 0
		71	7 6 6	Hon. Sec.,		69	2 6 3	69	2 0 0	79	1 0 0
		72	7 6 6	Laverock Bank		70	2 6 4	70	2 0 0	80	1 0 0
		73	7 6 6	House.		71	2 6 5	71	2 0 0	81	1 0 0
		74	7 6 6	Des. Receipt. 3121		72	2 6 6	72	2 0 0	82	1 0 0
		75	7 6 6	Local Rect. No. £ s. d.		73	2 6 7	73	2 0 0	83	1 0 0
		76	7 6 6	81	2 6 2	74	2 6 8	74	2 0 0	84	1 0 0
		77	7 6 6	Previously ack'd 15 0 0		75	2 6 9	75	2 0 0	85	1 0 0
		78	7 6 6	£15 2 6		76	2 6 100	76	2 0 0	86	1 0 0
		79	7 6 6	£15 2 6		77	2 6 1	77	2 0 0	87	1 0 0
		80	7 6 6	EDINBURGH.		78	2 6 2	78	2 0 0	88	1 0 0
		81	7 6 6	Mrs. GRIEVE,		79	2 6 3	79	2 0 0	89	1 0 0
		82	7 6 6	Hon. Sec.,		80	2 6 4	80	2 0 0	90	1 0 0
		83	7 6 6	Laverock Bank		81	2 6 5	81	2 0 0	91	1 0 0
		84	7 6 6	House.		82	2 6 6	82	2 0 0	92	1 0 0
		85	7 6 6	Des. Receipt. 3121		83	2 6 7	83	2 0 0	93	1 0 0
		86	7 6 6	Local Rect. No. £ s. d.		84	2 6 8	84	2 0 0	94	1 0 0
		87	7 6 6	81	2 6 2	85	2 6 9	85	2 0 0	95	1 0 0
		88	7 6 6	Previously ack'd 15 0 0		86	2 6 100	86	2 0 0	96	1 0 0
		89	7 6 6	£15 2 6		87	2 6 1	87	2 0 0	97	1 0 0
		90	7 6 6	£15 2 6		88	2 6 2	88	2 0 0	98	1 0 0
		91	7 6 6	EDINBURGH.		89	2 6 3	89	2 0 0	99	1 0 0
		92	7 6 6	Mrs. GRIEVE,		90	2 6 4	90	2 0 0	100	1 0 0
		93	7 6 6	Hon. Sec.,		91	2 6 5	91	2 0 0		
		94	7 6 6	Laverock Bank		92	2 6 6	92	2 0 0		
		95	7 6 6	House.		93	2 6 7	93	2 0 0		
		96	7 6 6	Des. Receipt. 3121		94	2 6 8	94	2 0 0		
		97	7 6 6	Local Rect. No. £ s. d.		95	2 6 9	95	2 0 0		
		98	7 6 6	81	2 6 2	96	2 6 100	96	2 0 0		
		99	7 6 6	Previously ack'd 15 0 0		97	2 6 1	97	2 0 0		
		100	7 6 6	£15 2 6		98	2 6 2	98	2 0 0		

SUMMARY.
July, 1920.
General Fund .. £677 15 3
Designated Fund .. 230 7 4
£908 2 7

TOTALS.
Jan

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION.

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,
BARCLAY'S BANK LIMITED,
148, Holborn, London, E.C. 1.

Hon. Auditors,
Messrs. A. HILL, VELLACOTT & Co.,
2, Broad Street Place, Finsbury Circus, London, E.C.

OFFICE OF THE MISSION.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C. 1.

REFEREES.

H. W. CASE, Esq., Bristol.
Dr. A. C. DIXON.
PASTOR D. J. FINDLAY, Glasgow.
PRESB. H. E. FOX, M.A., London, S.W.
REV. WILLIAM HOUGHTON, B.D., Exmouth.

Rev. J. J. LUCE, M.A., Gloucester.
SIR JOS. MACLAY BART., Glasgow.
MONS. E. REVEILLAUD (Sensateur), Paris.
PASTEUR R. SAILLENS, D.D., Paris.
E. E. SHAW Esq., Wimbledon, S.W.
COL. G. WINGATE, C.I.E., Godalming.

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.	
Tanger.	Date of Arrival.	Cherchell.	Date of Arrival.	Bone.	Date of Arrival.
Mrs. ROBERTS ..	Dec., 1896	Miss L. READ ..	April, 1886	Miss H. GRANGER ..	Oct., 1886
Mrs. SIMPSON ..	Mar., 1898	Miss K. JOHNSTON ..	Jan., 1892	Miss ELSIE TILNEY ..	Mar., 1920
Miss J. JAY ..	Nov., 1885	Miss E. TURNER ..	Jan., 1892	TUNISIA.	
Miss F. MARSTON ..	Nov., 1895	Miss H. KENWORTHY ..	Nov., 1910	Tunis.	
Miss ALICE CHAPMAN ..	Oct., 1911	Mons. F. NICOLLE ..	Dec., 1914	Mr. A. V. LILEY ..	July, 1885
Mr. A. FALLAIZE ..	Nov., 1915	Madame NICOLLE ..	Dec., 1914	Mrs. LILEY ..	July, 1913
Miss E. CRAIGS ..	Oct., 1912	Miss M. WIDMER, Designated.		Mr. H. UNDERWOOD, Designated.	
Miss M. M. GLEN (Associate)	Jan., 1913	Algiers.		<i>Italian Work—</i>	
Miss ADA BUXTON ..	April, 1919	<i>Kabyle Work—</i>		Miss G. E. PRITZER ..	Oct., 1913
Dr. JAMES A. LILEY ..	Dec., 1919	Mons. E. CUENDET ..	Sept., 1884	Miss K. GOTELEE ..	April, 1920
Mr. H. G. HACKER ..	Dec., 1919	Madame CUENDET ..	Sept., 1885	Biserta.	
Mr. C. C. GABRIEL ..	Dec., 1919	Bougie.		Miss R. J. MARCUSSON ..	Nov., 1888
Miss A. E. TYLER ..	Feb., 1920	<i>Kabyle Work—</i>		<i>With Scandinavian Helpers.</i>	
Miss G. WADDELL ..	Feb., 1920	Mr. A. SHOREY ..	Nov., 1902	Kairouan.	
Miss M. ROSS, Designated.		Mrs. SHOREY ..	Oct., 1904	Mr. E. SHORT ..	Feb., 1899
<i>Spanish Work—</i>		Mlle. E. DEGENKOLW ..	Oct., 1913	Mrs. SHORT ..	Oct., 1899
Mr. A. J. MOORE, B.A. ..	April, 1909	Djemaa Sahridj.		Sfax.	
Miss C. SAINEZ ..	Feb., 1920	<i>Kabyle Work—</i>		Mrs. WEBB ..	Oct., 1899
Casablanca.		Miss J. COX ..	May, 1887	Mrs. F. PINNER ..	Nov., 1919
Miss F. M. BANKS ..	May, 1885	Miss K. SMITH ..	May, 1887	TRIPOLI.	
Miss C. S. JENNINGS ..	Mar., 1887	Mrs. ROSS ..	Nov., 1902	Mr. W. REID ..	Dec., 1892
Miss M. EASON ..	Dec., 1910	Mr. S. ARTHUR ..	Dec., 1913	Mrs. REID ..	Dec. 1894
Tetuan.		Mrs. ARTHUR ..	Oct., 1913	EGYPT.	
Miss M. KNIGHT ..	Oct., 1899	Miss L. M. FISON ..	Nov., 1919	Alexandria.	
Miss Vecchio (Schoolmistress).		Miss C. ELLIOT ..	Nov., 1919	Miss R. HODGKES ..	Feb., 1889
Miss G. EDMONDS ..	April 1919	Mekla.		Shebin-el-Kom.	
Miss EDITH L. GOOZEE ..	Nov., 1919	Mr. T. J. WARREN ..	Feb., 1911	Mr. W. T. FAIRMAN ..	Nov., 1897
Larash.		Mrs. WARREN ..	Feb., 1911	Mrs. FAIRMAN ..	Feb., 1896
Miss K. ALDRIDGE ..	Dec., 1891	Tebessa.			
Fez.		Miss A. COX ..	Oct., 1892		
Miss M. MELLETT ..	Mar., 1892	Miss E. WHITTON ..	Oct., 1913		
Miss S. M. DENISON ..	Nov., 1893	Miss A. M. LACKERSTEEN	Oct., 1919		

AT HOME.—Miss ADDINSELL, Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss DE LA CAMP, Miss A. M. CASE, Miss L. COLVILLE, Miss A. G. HUBBARD, Miss THOMASSEN. *New Workers not yet Designated:* Miss G. R. BALL, Miss I. LORIMER, Miss L. YARDE.