

# NORTH AFRICA



**The**  
**Monthly**  
**Record**  
**of the**  
**North**  
**Africa**  
**Mission.**



*"Then said Jesus . . . as my Father hath sent Me, even so send I you."*

JOHN XX. 21.

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A Scene at Casablanca.

## The Waiting Harvest.

By Rev. W. G. Ovens, M.A., LL.B.

*“ But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*

*“ Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few ;*

*“ Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.”—Matt. ix. 36-38.*

*“ Therefore saith He unto them, The harvest truly is great, but the labourers are few ; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.”—Luke x. 2.*

**A** GAIN and again our Lord Jesus Christ drew deep spiritual lessons from those earthly scenes with which He was so familiar.

For some years He had travelled up and down that fertile little land, and walked through its fields of waving corn. He had drawn illustration and parable from the seed, the vine and the fig tree. He knew well the life of the farmer and the fisherman, and had taught the people in the field, on the mountain, and by the seashore.

In all this, His one desire and aim was to lift His hearers to a higher level, from things material to matters spiritual, from the thought of their daily bread to a consideration of the more needful bread of heaven, and from the care of the body to a love for perishing souls.

He could never be indifferent to the masses around Him; who were "as sheep having no shepherd," and when He saw their numbers and their need, "He was moved with compassion."

How *deep* must have been their need that it moved the Son of God, and how tender and wonderful that Divine compassion that stooped *to care, to love and then to die!*

And is it not true that that compassion is just as deep and tender to-day? For the masses in our crowded cities at home and for those across the seas, He cares and cares intensely. To Him the *world* is the field—not the homeland more than the foreign, and not the foreign more than the home.

The Master had been travelling through the cities and villages, teaching in the synagogues, preaching in the open-air, and healing sickness and diseases, and it was while so engaged that He was "moved with compassion" (Matt. ix. 35). What was it that so impressed Him? First, it was the multitudes and their great need, and then it was *the dearth of workers*. "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. ix. 37, 38).

Let us notice that it is *His harvest*, and that He spoke to His own disciples—those who immediately followed Him. Is He not saying exactly this same thing to His servants to-day? How much we need to get a fresh vision and a larger view, and see all around us this *waiting harvest*.

If we are to be like Him, we must see the need and hear the cry. We are saved to serve. Surely He intended that every believer should be an ardent worker in His harvest field *somewhere*. Real Christianity can never be a solitary religion. We are to carry on His evangelising work. To His own people He is saying—as He did in those early days—"Pray for more labourers." And yet—how can we pray for more workers if we are not doing our utmost in some portion of His harvest field—if we are not moved with that same compassion for the lost ones?

Perhaps many who read these pages are interested in the foreign field: some no doubt have hoped to go, and it may be that a few are disappointed. But after all, is it not the privilege of the Lord of the harvest to "designate" His labourers, and can it be—should it be—a disappointment to be put in that corner of the field where He appoints? It has been truly said that there is only one place in the world where we can be really successful, and that is the place *where He would have us be*.

The real missionary is not the one who wants to go to a certain place, but the one who is ready to go where the Lord shall choose. The one who, like the old feudal tenant, places *both hands* in those of his Lord.

Ready to go, ready to wait, ready a gap to fill;  
 Ready for service, *small* or great, ready to do *HIS WILL*.  
 Ready to suffer grief and pain, ready to stand the *TEST*;  
 Ready to *STAY AT HOME* and *SEND OTHERS*, if *HE SEES BEST*.

To many the distant shore seems more attractive than the trivial round and the common task in the homeland; but perhaps the Lord of the harvest wants us to work for North Africa *here* by our earnest prayers, our interest, our work, and our gifts. He knows how and when He can use each one of us to best advantage, and by and by we shall see that He made no mistakes. But if we are truly willing labourers, we shall be satisfied with His appointment, and while we pray and work for the salvation of the negro and the Arab, we shall be no less glad to lead an English schoolboy to the foot of the Cross.

When our Lord was moved with compassion it was for the "multitudes" in His *own land*—when He said, "The harvest truly is plenteous," it was after He had seen the needy crowds in Galilee and Judea.

Truly it was a religious land—the synagogue was everywhere. The people had the Temple, with all its ritual, the priests and the sacred rolls, and yet for all this they were needy. Our Lord saw it and described them "as sheep having no shepherd."

How like the position at home to-day—Church buildings abound, organisations increase; but the people spiritually are "scattered abroad," and although "the harvest is plenteous," yet "the labourers are few." The war (and its after effects) has only increased the deep need. *And there is a deep need.* What is the meaning of all the unrest around us, the stretching out after false isms, and the longing in so many hearts for a closer contact with the unseen? It is the outward expression of a deep need, and no one can adequately meet and satisfy this need but the Lord Himself.

This is why He said, "Pray ye the Lord of the harvest that He would send forth labourers into His harvest." How far is it our fault that there are so few labourers in the harvest fields? Do we care? and do we pray?

More Spirit-directed labourers would mean a greater harvest. A revival in the home Church would mean a revival out yonder. Prayer, gifts and personal service for the foreign field can only come out of a living Church at home—therefore "Pray ye the Lord of the harvest." Does He not need us so to pray and labour that continual help may go out to those regions beyond?

During the late war the new army was recruited from those of "military age"—the young men. To-day, and in the coming days, the war on all fronts will be won by the new recruits—the young in the homeland. Someone has said, that "He who does not seek to influence *children* loses his greatest opportunity of *influencing the world.*"

Let us be quite sure that we are where our Lord would have us be, and then in our Galilee or Judea we shall see the need that will move us to the compassion that is necessary for the labourer in His harvest field.

If we do what Christ *wants*, *where* He wants, and in *the way* He wants, then *we shall never fail.*

"To us, Thy people, whom Thou hast redeemed,  
To us belong the sin, the humbling shame;  
We have not reaped, we have but slept and dreamed,  
Nor called with holy ardour on Thy name.  
Lord, send the labourers forth!"

# Our Annual Farewell Meetings.

By Harvey Farmer.

*"For I know that this shall turn to my salvation, through your prayer and the supply of the Spirit of Jesus Christ" (Phil. i. 19).*

This was the word which Pastor Poole-Connor passed on to the goodly company gathered at Sion College, on Tuesday, Oct. 5th, for Praise and Prayer, prior to the Farewell Meetings. He reminded us of the grievous disabilities the Apostle suffered by reason of his imprisonment, added to which was the disloyalty of some in the Imperial City, who sought to aid affliction to his bonds. It is things such as these which make life burdensome, and call for the intercessory sympathy of the Lord's remembrancers. Paul, perhaps the greatest man next to the Master, felt himself dependent upon the prayers of others. These and the supply of the Spirit of Jesus Christ he felt would help to work out God's plan of salvation in sanctifying power. So our brethren and sisters to-day would say, "Let us know that you are seeking for us the supply of the Spirit of Jesus Christ, and we shall be the better able to meet our own disabilities and other difficulties; since these shall then so work together, as to make us to become more like the Lord Jesus."

At the Afternoon Meeting the Rev. E. L. Hamilton, of Bath, presided, and having read John xxi. 19-23, he called to our remembrance the fact that it was only the veil of flesh which hindered our seeing Him in the midst, and that His realised presence in the midst means our spiritual quickening. Dr. Churcher offered prayer, after which the Assistant-Secretary made a brief statement by way of Report. Attention was called to the valuable help rendered by members of the Workers' Union, who undertake to make or supply at least one garment a year, and contribute one shilling towards expenses of sending out the parcels to Missionaries on the Field. Miss Una Tighe would be grateful to know of more friends willing to help in this way. This was followed by the roll-call of returning and new workers, each of whom responded at both meetings by rising and repeating a text, thus enabling the friends present to catch a sight of the faces of those they would be remembering in prayer.

Miss K. Smith, of Djemâa Sahridj told us how, on arriving at that station with Miss E. J. Cox, thirty-three years ago, they were met with

bitter opposition and cruel persecution, and for the first ten years it was not possible to get a woman to work for them. The name of the Lord Jesus was mockingly blasphemed, and children would hide their faces when the missionaries were about, as they were told that if they looked at the "unbelievers" they would go to hell. At the end of the first decade, one girl had the courage to say, "If they are going to hell, then I will go there too." Opposition died down to some extent, and half of the mission house was given up as a home for girls. About twelve or fourteen was the average number, though at one time seventeen were cared for. In order to continue the "Home," there is need of the help of two young English ladies, who might later on be able to take charge of this branch of the work.

Mr. Evan E. Short said his experience of service in and around Kairouan could be summed up in two words—Opportunity and Opposition. Here is a native *café* where men gather to drink and gamble as well as to do business. On this occasion six men arrive from a village some distance from the city. The opportunity is given to pass on the Gospel message. They listen eagerly, for they seem to know very little of their own religion. Then a fanatical Moslem belonging to the place sees the group, and tells them the "unbeliever" will lead them astray. At the Bible Dépôt a number of young men assemble, and for a while give a ready hearing to the story of God's love in Christ. The reference to the Lord Jesus as the only Saviour, and to His precious blood as the only hope of sin-cursed souls, calls forth bitter opposition on the part of one of the more bigoted amongst them, who calls on them all to leave the Dépôt. Most of them do so, but when the bigot is out of the way, they return, and so a further opportunity is given to make known the Way of Life. The seed is thus being sown, and we wait in patient hope for the harvest.

Miss Aldridge, of Laraiish, told of her work at the Dispensary and in visiting. It is beset with many discouragements, but God had not left it without blessing. One matter which called forth thankfulness was the increased desire for Scripture portions. She had been cheered by boys from a Moslem school wanting to buy New Testaments. One Moorish lad, who had before

his marriage been a servant in the Mission house where, though he constantly heard of God's plan of salvation, he had made no open confession of Christ, met with an accident, and was taken to the hospital. When Miss Aldridge visited him there, he exclaimed, "Oh! *Tabeeba*, I am one of you now. Your Book says, 'He that believeth on the Son hath life,' and I have believed, so I have Life. I had been just like an animal, not caring for anything, but now I see and have the Lord Jesus as my Saviour."

She also told us of a Jewess about whose conversion there was no doubt, and who possesses a wonderful knowledge of the Scripture. The outstanding need is for more workers, not only for Larais, but for Rabat, Elkazar, Wazan, and other unoccupied fanatical cities.

Mr. Harold Underwood, who is proceeding to Tunis with Mr. Liley, mentioned five negative and five positive reasons why he was going to the Mission field.

1. It was not because of a lifetime's ambition, seeing he was only born again about two years ago.

2. It was not because he was fond of travel and adventure. His natural inclinations were in a contrary direction; but the Lord had been marvellously fitting him for the coming days.

3. It was not because of possible romance in the life of a missionary; indeed, to the natural mind there might seem much which was monotonous in work in Moslem lands.

4. It was not primarily for any special love he had for others—heathen or Moslems; but since the Lord had called him to this service he had opened his heart to long to be his messenger.

5. It was not because he was specially fitted for the work; but the Apostle found he could do all things through Christ who strengthened him.

1. It was because duty demands it. If we have sanctified Christ as Lord in our hearts, we could not do other than to obey His least command. "Woe is unto me if I preach not the Gospel."

2. It was because love to God demands it. "The love of Christ constraineth us." We cannot think of what He has saved us to, without having the longing to "Go and tell."

3. It was because love to man demands it. "I am debtor both to the Greek and to the Barbarian." We are debtors to the whole world to go forth with the unsearchable riches of Christ, and North Africa is about as needy as any part.

4. It was because of the wonderful privilege it is—the Glorious Gospel of the Blessed God is committed to my trust. What a wonder of grace it is!

5. It was because this is the way to know my Lord and my God. He goeth before, and will be with me according to His promise, so that when trials and discouragements come, I shall find that He will never fail me. My desire is to know Him and the power of His resurrection and the fellowship of His sufferings.

Mrs. Liley, of Tunis, thought that of all work, the most difficult was that amongst Moslems and Roman Catholics. She had been able to get amongst some of the French and Italian-speaking people in the main streets of Tunis—the second largest city in North Africa. This afternoon, as we are met here, there is a group of French women gathered yonder. When she first went down the street where they now meet, they thought she was a fortune-teller. Now there had been gathered out a little company of praying sisters, who in her absence have been going through the Epistle of the Hebrews and the two Epistles of Peter.

There are also two groups of Italian women who have been gathered into the fold of the Good Shepherd. How grateful they were to hear the Gospel Story and to know that He bore all their sins and all their iniquities! His Word does indeed give understanding to the simple.

There was much to cheer among the children, though some of the fiercest opposition of the priest had been directed towards breaking up the meetings. Then there was the itinerating work with her husband to the outlying villages. The Truth was spreading, and many were desiring to know the message which God sent to all people.

Mr. Albert Fallaize, of Tangier, spoke as a young missionary who was deeply impressed with (1) the multitudes of souls in Morocco who had never come within the sound of the Gospel; (2) the aggressive virility of Islam spreading across the Soudan, so that workers are called for to stem the tide of Moslem advance; and (3) the opportunities which await the faithful, fervent witness for the Lord. There are about seven millions of Moslems in Morocco, with fewer workers among them to-day than in 1910, and at Tangier there were but seven baptized believers. More men are urgently wanted who will tell out the Glorious Truth that the Risen Saviour is mighty to save. The Moslem work is hard, but that is only a call for more earnest-hearted con-

secration, and for renewal of faith in the power of the message which is the only remedy for sin, and the only balm for sorrow.

In a little wayside tent on the outskirts of Casablanca, a young man from the Soos country was found by one of the missionaries in a dying condition. Typhoid had all too clearly marked him as its victim. After making him comfortable, he was given some milk, and part of Matt. xxvii.—the story of the Cross and the precious blood—was explained to him. He did not seem to have strength enough to last out till the morning, so later in the day the same passage and the same message was repeated. For the five following mornings the same Scriptures were again repeated to him. The missionary, finding him alive on the sixth, thought to read and explain another Scripture, and began to do so; but the dying Soosi said, "Not that! Tell me of the Blood again," and again the story was told forth. On the seventh day the end had come, but the woman who had been with him said, "He wouldn't have a *Fookeeh*, nor would he witness to Mohammed. As long as he could speak, it was 'The Blood' and 'The forgiveness of sins.' The day is coming when the Lord Jesus "shall see of the travail of his soul and be satisfied."

The closing message was given by the Chairman, notes of which will be found on page 83.

The attendance both afternoon and evening, and at the preliminary prayer meeting, were the best on record, and the presence and power of God were graciously vouchsafed. All who have mentioned the gatherings testified to blessing received, so that we have abundant cause to praise God for His great goodness.

A large number of young people were present in the evening, when Mr. V. G. Levett occupied the chair, in the regretted absence through illness of Mr. Edward S. Morphew.

It was a pleasure to have with us Mr. H. G. Lamb, of Tabarouth, who offered prayer and read from Isaiah xliii., with a brief word of helpful comment on verse four, which is specially commended to feow-labourers.

Miss Hodges, of Alexandria, asked us to think of what it would mean to us if we had never heard of God's unspeakable Gift. A very large proportion of Moslems have never heard of the Lord Jesus as God's Gift and the only Saviour. Miss Hodges' own sphere of work is in one of the native quarters which has a large Mohammedan population. There is a little

school for girls yonder, which is being carried on in her absence by the native helper. The latter is a bright Christian, and a great comfort in the work. As a girl she was very disappointing, but after her conversion she bravely bore persecution, and though she was threatened with a cruel death during the recent troubles in Egypt, when Miss Hodges came away she said, "The Lord has taken every bit of fear out of my heart, and I am not afraid of anything. The Lord is with me."

Miss Denison, of Fez, mentioned that she came from a royal city, with a Moslem population of 130,000. Twice a week they have crowds of women and children at their Dispensary, and other two days each week they open it to men and boys. On each occasion there is a twenty minutes' service before bodily ailments are attended to, and there is always a ready hearing.

On Wednesday the girls' sewing class is held, with an average attendance of thirty. The children are very quick to learn Scripture portions, and the way in which they retain what they commit to memory is one of the most encouraging features of the work. Many are able to repeat the Gospel story of our Lord's life quite fluently; and we know that the entrance of His Word giveth Light.

Mr. S. Arthur, of Kabylia, said he had spent a good part of the last two years in carefully placing the Word of God. At the great markets there are many opportunities. One of these may be attended by about 10,000 men, of whom one thousand can read; and nearly one hundred of these will buy a Scripture portion. At another market, visited, there was a crowd of Arabs who came from the interior to sell their animals. They had travelled ten days. Many of them took Gospels back with them, to places there no missionary had ever gone. At yet another, quite a large number of the religious men and students came round to buy, while at one of the Koranic colleges, where young Moslems are trained in Moslem law, about eighty bought books. The ground is hard, but by watering it with our prayers it may be broken up, and we know that "Whosoever shall call upon the name of the Lord will be saved."

Miss Kenworthy gave us glimpses of the work among the women and girls at Cherchell, a town about fifty or sixty miles from Algiers. Here one of the girls bitterly opposed the teaching, but gradually her opposition died down, and five years ago she was baptized, and has been a great help in the work ever since. Another was even more bigoted when she first came, but morn-



ing by morning the Word was spoken, and within a year she came forward to say she wanted to enter the Christian way. Why? "I have been watching the other girls, and want to be like them. They do not lie, or sing bad songs, or swear or scream at one another."

A large class of little ones is held on Sunday afternoons. It had seemed so very discouraging, that the thought had arisen, "Is it worth while?" On visiting among the mothers, the hymn, "Tell me the old, old story," was repeated, and one of the women replied, "I know it. My little girl has taught me that and other hymns, besides a number of texts." Thou knowest not which may thrive, so it is more than worth while to sow the incorruptible seed.

Miss Ross, who is going out to Mrs. Simpson, Tangier, told of her call to the work, and how great was her gratitude to God that He had led her to the North Africa Mission. There had come the heart-searching question, "How much owest thou," and there came the vision of the Lord on the Cross. It had made her long to do something, and to be ready for whatever He had for her. It was such a blessed rest to know that "The Government is on His shoulder."

Mr. Shorey, of Bougie, felt it was an inspiration to be present at such a gathering. He felt the air electrified with the helpful atmosphere of the Spirit of the Lord Jesus, whereas on the field, they dwelt amid the atmosphere of the evil spirit of Islam. He told of the crude superstitions prevailing among the people, and of the corrupting power of the secret societies. He told also of blessing among Jewish girls, and of opportunities at the markets to reach men and boys. His present sphere is Bougie, where his wife and Miss Degenkolw are doing so well among the women and girls, and there in the fourteenth century, Raymond Lull, the first missionary to the Moslems, laid down his life. The place was known as a little Mecca, with its ninety-nine Saints' Tombs, one short of the number at the latter city. There was urgent need of a Hall for meetings, which might form a fitting memorial to that heroic pioneer, who was stoned to death in

its streets. The supreme matter, however, was for the Lord's people to bear the workers up with more earnest prayer, for then might they expect to see the victories of faith.

The Assistant-Secretary again made a short Report and Statement, and concluded by calling to remembrance the fact that in the old Stadium, where the Olympic games were held, there were three pillars. One to mark the starting point, bearing the word meaning, "Do your best;" the third to mark the goal; and on the intermediate one was inscribed a word signifying, "Speed on"—"Make haste"—"Strain every nerve." So in the great work of evangelising North Africa, there must be no thought of slacking down, but rather pressing on more persistently. We know that there is no limit to our resources in our Coming Lord, who makes us partakers of His Fulness, so that there need be no lack of equipping grace or of energetic power. What a difference it would make if more of the Lord's servants thus qualified, were prepared, like the missionary Apostle, most gladly to spend and be spent out for souls! "But what qualifications are needed," said Keith Falconer long since, "What enthusiasm, what fire of love, what dogged resolution, what uttermost, self-sacrificing zeal for the salvation of men and the glory of Christ. . . Such men must be God-sought and God-given. But the Master who has need of them is able to provide them." That Master—who came not to be ministered unto but to minister—would have us to grow in likeness to Himself, day by day, and to follow after Him in unsparing devotion in His service. Then when He comes and takes account of us His servants, we may hear His own "Well done."

"Set on fire our heart's devotion  
With the love of Thy dear Name,  
Till o'er every land and ocean,  
Lips and lives Thy death proclaim.  
Fix our eyes on Thy returning,  
Keeping watch till Thou shalt come,  
Loins well girt, lamps brightly burning.  
Then, Lord, take Thy servants home."

## Notes of an Address at the N.A.M. Farewell Meeting.

By Pastor E. L. Hamilton.

I have been asking God to give me some message for this meeting. He did not give me a message exactly for the

meeting, but He did give me a message for the missionaries. I consider myself an old missionary, as having been out, I know

something of the difficulties. The words God gave me are the words He spoke to Moses, "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14).

You will remember that Moses had a very difficult work to do. He had under God brought the children of Israel out of Egypt into the wilderness, and now he is commanded to take them into the land of Canaan; but they were disobedient—a "stiff-necked people"—and in the 32nd chapter we read that when Moses went up into the mount they worshipped false gods. Then God said He would send His angel before them to drive out their enemies, but would not go up in the midst of them. The children of Israel repented of their sin, but Moses pitched the tent outside the camp, not in their midst, and there God met with Moses, and they talked together face to face. The result of Moses' pleading was that God said to him, "My presence shall go with thee, and I will give thee rest."

You missionaries have a very difficult work before you. First of all, the Mohammedans are very difficult people to deal with. When I went out to Tangier thirty years ago I think there was hardly a single case of conversion, and I think during the years I was there we had only one or two converts, and they were not very satisfactory. Work is much more easy amongst the heathen. On the Congo it is just wonderful how people are coming forward and asking for the Gospel. They are coming forward in hundreds and thousands. But with Mohammedans it is very different. It used to be thought at one time that it was almost impossible for a Mohammedan to be converted, but we know, thank God, that a great many Mohammedans have been converted during the last thirty years.

Then you have also a very difficult language, at least, I found it so. Also a difficult climate. Not so difficult as some places; still, it is a difficult climate. One lady said to me, "I have got two things that I did not discover in the homeland—nerves and a temper." Some of you know by experience how the enemy sometimes gets in, and the hot climate

seems to accentuate your faults. I think it was Mr. Hudson Taylor who said that one of the chief qualifications of a missionary was to be able to get on with his fellow-workers.

So you have a difficult work, a difficult language, and a difficult climate, but you have nothing to fear with such a promise as God gives you this afternoon. "My presence shall go with thee, and I will give thee rest." First of all, let us remember this, that God is always present with us. "Lo, I am with you always," is not exactly a promise, but a fact; or I might say, it is an unconditional promise. "I will never leave you; I will never forsake you." If I am a child of God, God is always with me. Let us remember that. Then might I say that God will be with you in a very special manner, for you are obeying His command in going into all the world; and He says, "Lo, I am with you always, even unto the end of the age." Therefore, in going out as a missionary you may count upon the very special presence of God with you.

Now what you need in the mission field, and what we need at home, is the realisation of that presence, or the manifestation of that presence. I have been reading a review of the life of Fred Arnott, just published. We know what a wonderful work he did in Africa. He tells us the secret of success in the work. The one reason for his success in Africa, he says, was the reality of the presence and power of God with him night and day. The "presence" is a fact, but what we want as Christian workers is to *realise* the presence of God. Is it possible? Yes, on certain conditions. The realisation of the presence of God is conditional.

In the 14th of John, verse 21, we read: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him"; and verse 23, "If a man love Me, he will keep My words." Therefore, obedience to the known will of God is the condition of having the realisation of the presence of God with us night and day. If I am obeying Him up to the light I have, then

I shall have the manifestation of God's presence with me—the manifestation of His love—the manifestation of His power. We want to have that manifestation of God's presence with us, so that we carry wherever we go the sense of His presence with us, for that is what is going to help us to win our way. "My presence shall go with thee, and I will give thee rest." When I realise that He is at hand to guide me, at hand to deliver me out of all my troubles, at hand to supply all my

need, at hand to comfort me in the time of sorrow, at hand to use me in His service, what is the result? "Be careful for nothing," or as the Revised Version has it, "In nothing be anxious." If you have the realised presence of God's love, of His power and wisdom, I tell you it will banish all unbelief; it will be impossible for you to be anxious, and you will be kept in perfect peace. May God give you this realised presence of Himself night and day!

## To the Friends of the North Africa Mission.

*"St. David's," Manor Park,  
London, E. 12,  
October 13th, 1920.*

DEAR FELLOW-WORKERS,—

Our Annual Farewell Meetings went off happily on October 5th, as you will see on page 80.

Now comes the business of getting workers to their posts of service. Already two are back in the field, and probably ten more will have started before this paper is in print. There are about twenty returning, and six new missionaries going out for the first time. This involves a good deal of planning and arrangement, as well as a considerable amount of expense. It is still very difficult to get berths, but we are hopeful that this may be overcome. Of the six new workers, one will be going to Tunisia, two to Algeria, and three to Morocco. Their first business, of course, is the study of the language and the people. Mr. Hudson Taylor is said to have remarked, "What a mercy it is that missionaries have not the gift of tongues. What mischief they would do, and what offence they would give, through not understanding the ideas and prejudices of the people." New workers are often inclined to be impatient at the length of time it takes to acquire one or two languages; but while they are doing this the time is not lost, for they are gradually learning to know and understand the religion, the ideas and the prejudices of the people,

and this is most necessary before they can approach them with any measure of tact or wisdom. Even those who have been twenty years on the field still find it difficult to enter fully into the minds of the natives. We need therefore to pray earnestly that new workers may have grace given them to plod on patiently, even though progress may seem to be slow at first.

Some thirty-six or more years ago, I went to see the late celebrated Dr. Moffat, of South Africa, and he remarked to me, "I think that your work amongst the Moslems of North Africa will be much more difficult than mine amongst the people of South Africa, for the Moslems I know in South Africa were much more difficult to deal with than the heathen. You will need patience, patience, patience." I realised the truth of this statement, but I feel its importance even more now.

In Central and Southern Africa, the difficulties as to health were at first much greater than with us in the North, but now that these have been in some measure overcome, the simple heathen on the Congo and further South are being gathered in in considerable numbers, while we have with patience to plod on in hope with but small results. In the Soudan an effort is being made to bring the heathen to Christ before they are captured by Mohammedanism, and we pray God that His servants' labours there may be greatly blessed. In North Africa

we are in contact with Mohammedanism that has been in power for 1,300 years. In many parts of the Moslem world, one finds a mixture either of heathenism or nominal Christianity; but with us, the last traces of ancient Christianity were stamped out centuries ago, and the nominal Christianity which has come in during the last century, has in the main been the Roman Apostasy, which has made the preaching of the simple Gospel more difficult instead of easier. We mention these facts to stir up our friends' sympathy and prayers in regard to the discouragements which our missionaries have to face, and to encourage hopefulness and faith, that, with a little more prayer, a little more faith and patience, greatly increased blessing may come.

We are thankful to say that up to the end of September the receipts for the present year are £260 more than last year at a similar date. Expenses, however, have increased also, so we are urgently in need of more abundant supplies. Through the effect of the war and the Rent Restriction Act, legacies that have been due for years have not come in, and legacies of later date also are retarded, so that while the assets of the Mission have increased, liquid cash is short, and more is greatly needed.

One friend has undertaken the full support of a missionary for five years. Perhaps some other could do likewise. Of the workers, some have gone out at their own expense; some are maintained by Sunday Schools or Churches; while others are partially supported in a similar way. But whatever the channel, God is the source; and prayer is the great means in response to which God moves hearts. Three new workers have just been accepted to go forth presently, and others are offering; there is a wide sphere for educated men who could acquire two or three languages, and thus be qualified to deal with Moslem students, and with natives who have had a good European education.

I mentioned some time since the desirability of a motor cycle with sidecar for **Mr. Nicolle**, of Cherchell, in order that he might do a wider itinerating work. It

is believed that a suitable one could be obtained for a little more than £100, and we trust that this may in some way or other be supplied. **Mr. Arthur**, who is home on furlough, has had a good second-hand motor cycle given him, and a sum of between £60 and £70 handed him quite unasked by other friends, to enable him to pay the cost of its conveyance to Algeria and the heavy protective duty. By this means he will now be able to extend his itinerations to the East of Algiers, and we trust **Mr. Nicolle** may, to the West. There are vast districts and millions of people who can only be reached by wide itineration. The circulation of the Word of God is of the utmost importance, and while the great majority cannot read, there are still a good many who can.

We are sorry to say that **Miss Whitton**, lately of Tebessa, is still seriously ill in hospital, and in all probability will not be able to return to the field. **Miss Eason** is gaining strength in Switzerland, but still needs further care. **Mr. Hacker** is improving in health, and hopes to return to Morocco before long.

Through the great kindness of an anonymous friend, the **Tulloch Memorial Hospital**, in Tangier, has been substantially renovated, and other improvements have been made. There was some hope that the Hospital would have been reopened before now, but this and the illness of several workers at the beginning of the year have retarded **Dr. Liley's** progress with the language, and it is most important that he should have a fair knowledge of Arabic before launching forth into the medical work, for this, when once begun, will leave him little time for anything else. The amount necessary for the support of a bed, like all other expenses, has greatly increased, and we should be glad to hear of any friends who could help in this or any other way.

The expenses of the **Women's Medical Mission** in Tangier are also increasing. For many years this work was mainly supported by a kind and liberal friend; but since her death the expense has largely fallen on the General Funds. Some 700 women patients are treated at

the Mission per month, and to them the Gospel message is always given.

We are threatened with increased rents in various directions, and it is so difficult to get houses or premises that we are almost compelled to pay what we are asked. We feel sure that friends at home will sympathise with us in this matter.

**Mr. Farmer** has had encouraging meetings in various parts of the country, and we are glad he has found fresh friends to take an interest in the work. He and **Mr. Levett** may be shortly visiting North

Africa again. This is the more important as since my muscular infirmity, which has now lasted over six years, I have been unable to go out. I am thankful that with the help of shorthand clerks, I am able to undertake a good deal of correspondence from my study at home, and to see friends who call. Counting on your sympathy and prayerful co-operation.

Yours heartily in Christ,

EDWARD H. GLENNY.

## My first Impressions of Tunis.

By Miss K. M. Gotelee.

### *Italian Work.*

What thrills I experienced as I stood on the deck of the steamer in the rosy light of dawn, and watched the fast approaching shores of Africa grow clearer! Prayer, praise and hope mingled in my heart as mountain and valley stood out against the sky, and the white houses of Tunis became at last visible. Years of waiting had been rewarded by the goodness of God in the fulfilment of my heart's desire to serve Him in the Foreign Field.

Of course, I felt as though nothing short of a hundred eyes would suffice me when, having landed from the ship, and been met by my dear fellow-worker, Miss Petter, we drove from the port to the house. There were so many new and strange things to see. Orange trees, pepper trees, palm trees, native shops and houses, mule carts, Arab horses, goats, &c., and, most interesting of all, the people themselves! French, Italians, Sicilians, Maltese, Greeks, Arabs, Negroes, make a motley crowd, and a description of their various costumes and habits would take far too long. One sees on every side the unchanging East and the ever-changing West. Men wearing the same style of dress as Abraham wore, mingle with others in the latest modes from Paris. Arab women wearing the costume which Mohammed prescribed for them in the 7th century, may be seen with fashionable high-heeled French shoes upon their

feet, and the result of the combination is most incongruous. Then, too, what different languages one hears! In England many of us consider a smattering of French a sufficient language study. Here French, Italian, Maltese, Arabic are freely spoken. I left England on a cloudy day, in a mist of rain. I found here a land of sunshine and blue sky and sea, with roses and geraniums growing in profusion everywhere.

The warm-hearted Italians at our Gospel Hall brought lovely flowers to greet me at my first coming among them. I learned to say, "*Buona sera*" (Good evening) and "*Come sta?*" (How are you?) straight away, and as I could say nothing else in their language, I dispensed smiles and "*Buona sera*" lavishly around, enquiring most anxiously after their state of health meanwhile. We made friends at once, and our friendship continues.

These converts, gathered out of ignorance and superstition, need your prayers so much. They have so few of the advantages which you in England have, and so many temptations which you have not. Please remember them in prayer.

Then there are the children who attend the Sunday school, and who, because they live in the Dark Continent, see and hear wickedness which English children never know. We do strive to fill their thoughts with Jesus, and they love to sing in their own tongue the same dear hymns which we ourselves lisped in infancy. I almost

forget that I am not in England sometimes, as I hear the familiar tunes of, "Come to the Saviour," "Tell me the old, old story," &c. But it isn't an "old, old story" to most of the people here. It is a new and wondrously strange story, and there is nobody to tell it but a handful of missionaries, and there are 250,000 to be told.

Sometimes we go to the *patrios*, or courts, in which most of the Italians live, and where are those who have never heard the simple Gospel message, and do not even know there is such a book as the Bible. There this old, yet ever new, story of the Saviour's dying love is unfolded afresh, as eagerly they listen and strive to learn the Gospel choruses. It

must be told many times before their minds can grasp its meaning, and much patience and grace is needed, but the precious Word does its own work in some of these dark hearts, and little by little the light dawns, and a soul is born of God. Bitter trials and persecutions from relatives and friends generally follow, and the new-born soul struggles into light and knowledge and growth in grace through much tribulation. Oh! how much they need loving, prayerful sympathy! Please do not forget them, you in happy, privileged England! I am so glad that the Lord brought me here, and I am only longing to be able to speak the language, so that I may be able to make known to these people the glorious Gospel of Christ.

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## The Irresponsible God.

The half-truths of Islam are the greatest obstacles to the Moslem accepting the whole and saving truths of the Bible. One of these imperfectly seen and tenaciously held truths finds expression popularly in a question: "Who questions Him?" (i.e., who can question Him as to why He does this or that), or a statement, given as the only possible and indisputable answer to the question, "Nobody questions Him" (i.e., He is responsible to no one).

The truth behind this is God's absolute sovereignty, but it is grievously misused. Before a number of men the ground of and assurance of pardon has been shown to be the Sacrificial death and the Mediatorship of our Lord. Opportunity is then given for any question or objection. Someone tells, either as a supposition or even as actual history (!), how a certain man lived all his life in crime and utter neglect of all religious duties, and then, without any reason, or following some little good act or trifling kindness, how God took him into Paradise; and on the contrary, how some pious and good-living man, after one trifling slip or for no reason whatever, was at the moment of death sent into hell. The objector triumphantly concludes with one of these two phrases, and thereby, to his satisfaction, sweeps away all mediatorship or ransom, all occasion for the work of the Lord Jesus, and also—what does not

seem to trouble him—all possible assurance of acceptance and salvation before one dies. The absolute sovereignty of God, as he pictures it, is devoid of any righteousness or goodness, and is like, or even worse than, the capriciousness of an old Eastern Sultan in history or in the "Arabian Nights."

The missionary fully agrees that God is not responsible to any other than Himself, or is not under any exterior compulsion; but he insists that God will not act contrary to His attributes, or fail to fulfil His own promises as the former have been revealed and the latter made to men. By this we know the way to take and what to expect with certainty. This distorted and awful picture of an almighty and irresponsible God, indulgent or cruel by turns, bound by nothing which we conceive as justice or principle is sickening and saddening as we meet it again and again. It checks or kills every desire to repent or to live rightly. But God has declared His will and promises, and even from Balaam's lips is the answer, "Hath He said and shall He not do it? or hath He not spoken, and shall He not make it good?" (Num. xxiii. 19). God is not responsible to any man, but He will surely act according to His spoken and righteous word. When God is thus known in His absolute rule, there is holiness and sure hope.

E. E. SHORT.

## “With Christ.”

By Miss Jay.

I have lately lost, by death, two faithful members of my Bible Class. I shall greatly miss them, but their lives were so sorrowful that we can only rejoice they have now laid down their burdens and been gathered into the one Fold of the one Shepherd, whom they had both learned to know and love as their own personal Saviour and Friend.

Rahmah, the elder of the two, died some weeks ago, worn out by a life of ceaseless self-denial. Her mother died when she was a young girl, and left in her care an idiot brother. Rahmah promised never to forsake him, and nobly she kept her word. She was twice married, but each time she made the condition that she was not to be separated from her brother. In each case the husband divorced her after a few months, unable to endure such a burden; so Rahmah toiled on alone all the rest of her life to support herself and her brother, working often beyond her strength. I knew them from the time I first came to Tangier. The idiot was then a tall, repulsive-looking man, of whom I was somewhat afraid. I made him a number of shirts, as he had a mania for tearing his clothing to pieces. Rahmah delighted to hear of Jesus, and loved to come to the class. The last time she came, she gave a bright testimony. It was a hot day in June, and she asked a girl (a stranger who happened to be present) to get her a glass of water. It was during Ramadan, the great Fast, and the girl indignantly refused. “What do you want with water,” she said, “when you are fasting?” “I am not fasting,” said Rahmah. “I have nothing to do with Ramadan, I belong to *Sidna Aissa*”; and, seeing I had brought the water, she drank it before them all. A few weeks later she died suddenly in the night, I fear, chiefly from want. When things were cheap she could just manage by ceaseless toil to earn enough to keep them both, but when food rose to famine prices (as it has now) this became impossible, and to Rahmah there was only one solution of the diffi-

culty. She had promised to care for her brother till death. He *must* be fed, so she went without! It was not an easy case to help, as whatever was given her went to provide food for the idiot, who had a large appetite and would get angry if he did not have enough. When Rahmah died, he was removed by the Moorish Government, and I fear will pass the rest of his life in chains. I cannot help hoping he may not long survive the devoted sister who was the only being he loved and obeyed.

Aisha, who died early in September, I had also known from early days in Tangier. Her dear old mother (“Old Rahmah” as we all called her) was one of the first converts God gave me in this land. She died some years ago, a happy, rejoicing Christian, and it is a joy to think of the mother and daughter now once more united in the Presence of the King. Aisha had a bad, cruel husband, and selfish, unfeeling children. Her life was most unhappy, owing to their unkindness and neglect, and when her health gave way they refused to help her, and left her to starve. She loved the Class, and came very regularly in spite of bad health, and often told me it was the bright spot in her life. I helped her all I could, but the greatly increased price of food made life much harder for her, as for all the poor. Noticing how ill she looked at the Class, the Tuesday before she died, I gave her a little special gift, and begged her to buy some meat with it and make some strong soup. She was so pleased and grateful, and many times prayed God to bless me. She had been crying, as she told me of her many troubles and of her eldest son’s neglect, but as she left, she turned back with quite a bright smile and said, “If I have nothing else, I have *Sidna Aissa*.”

I little thought I should not see her on earth again: she died a few days later, and I rejoice to know she has gone to our Father’s Home of joy, where “God will wipe away all tears from their eyes.”

# For the Children.

By Miss H. Kenworthy.

## HOW LITTLE OWAYSHA TRIED TO PLEASE GOD.

The story I am going to tell you is about a little girl, named Owaysha, who lives in the town of Charchell, in Algeria, where I have been working for several years. This child was about eight years old at the time, and she used to come to my Sunday school class, where, with the other children, she learned to repeat hymns and texts, and was taught about the only Saviour for sinners, whether Arab or English. At heart, this little child was a devoted follower of the false prophet Mohammed, as you will soon see.

I must explain that it is the custom among Mohammedans for the grown-up people to fast during the month they call Ramadan; that is to say, while that month lasts they go without any food or drink during the day-time, and only eat and drink after sunset, when a cannon is fired as a signal that they may begin to eat. They get very hungry and very thirsty too in the hot weather, but they are taught that it pleases God to deny themselves in this strange way. The little children, however, are not obliged to keep the Fast, because it would certainly injure their health.

Well, one hot day during the Fast month, at the end of the Bible lesson, I was giving away to my little Arab girls the sweetie which each was to receive as a reward for being good, when one of the children called out, "Don't give one to Owaysha, Mademoiselle, she is fasting." I said at once, "Owaysha, you are not fasting, surely! You are only a little girl.

You need not fast." She replied, "Oh, but I am fasting, though I am not obliged to. I have taken nothing to-day." I said to her, "Tell me, my daughter, why you fast?" and she answered, "The Lord wishes it. Give me my sweet, and I will hide it until the cannon is fired at sunset." I told her to wait behind when the others went home, and then I had a long talk with her, trying to make it plain to her that God was not pleased by anyone going without their food, and that we could not gain His favour by any act of the kind; but that God would always forgive the sins of any who come to Him in the name of the Lord Jesus, and He would teach them how to please Him. All I could say, failed to satisfy this little Mohammedan. She left me, fully determined to carry out her own plan of pleasing God.

Though poor Owaysha was sadly mistaken, yet we can learn a lesson from her, and I remember asking myself, as she ran off home, whether when I was her age I ever denied myself as much to please the Lord as she had done to follow the teaching of the False Prophet. And the answer was "No." I wonder what your answer would be.

Will you pray for Owaysha and for others who come every Sunday to hear of Jesus and His love; also for the many thousands of boys and girls who are still without any Sunday school or any one to tell them of the Saviour? Ask the Lord to show you if you can help in any way to send them the Good News.

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## 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.

### DEPARTURES.

**Miss J. Cox** left for Djemaa Sahridj and **Miss A. Cox** left for Tebessa on September 20th.

**Mr. & Mrs. A. Shorey** left for Bougie on October 19th.



**Mr. & Mrs. Liley** and **Mr. H. Underwood** left for Tunis on October 21st.

**Miss I. M. Davis** left for Tebessa on October 21st.

**Miss K. Smith** left for Djemâa Sahridj on October 23rd.

**Mr. E. E. Short** left for Kairouan, and **Mr. and Mrs. Arthur** for Algeria on October 25th.



#### PARCELS FOR CHRISTMAS.

It is suggested that friends who intend to forward parcels to our missionaries on the Field for Christmas should post them not later than the **beginning of December** in order to ensure their arrival in time.



If any friends have a spare copy of **The Gospel in North Africa**, we shall be grateful if they will forward it to us.



#### DEPUTATION WORK.

It has been the privilege of the **Assistant-Secretary** to speak on sixty-five occasions at the following centres: Newcastle, South Shields, Consett, Sunderland, Wylam, Jarrow, Middlesborough, Stockton, Darlington, Tottington, Edenfield, Stockport, Manchester, Constable-Lee, Ashton-under-Lyne, Ilford, Barking, Newbury, Hedgerley, Shepherd's Bush, Ealing, Aldersgate, Belmont, South Park.



#### MOROCCO.

##### *Spanish Work.*

On October 6th, **Miss Sainz** writes from **Tangier**: "Last Saturday we had a very encouraging Jewish class. About twenty children came, some Gentile children; and one of them, a French girl, eleven years old, told us that since I spoke a few Saturdays ago on Psa. xc. 8, she has made it her prayer that God will bring her sins to the light, so that they can be known, confessed and forgiven. I gave her a Bible that delighted her. Another, a Jewish girl, older, is seeking the Lord too.

"One fears they may be hindered at home, and yet, one of the converted young men who came to the class too last Saturday and brought a friend, told us how, when he passes the Jewish district, he hears sometimes quite a little choir of girls singing our hymns in some of the little houses.

"**Mr. Moore** has started a meeting in his house on Monday. We have only had it twice,

but last Monday it was really an overflow meeting, all the seats available and a mat on the floor were full of children, and some had to stand. Only a few women came, but the children were very good, and listened very well to the message.

"The *patio* meetings are encouraging also. In two of the *patios* I have visited lately, they have besought me to go again. They want us to go as often as we can. The women especially are very grateful we go to them; they say they find it difficult to leave the house, and are glad we go to their place, so that they can listen while they mind the house, with their little ones around them. They all take the tracts we give them, and I have seen them read them afterwards. When we can do no more, we rest in the Lord, that His Holy Spirit will go on with His work in these hearts and do what the human instrument cannot."



**Mrs. Simpson** has been working all through the summer at the **Women's Medical Mission, Tangier**. She writes: *Sept. 22nd*. "We had eighty-two out-patients to-day, and I got out to a few cases in the afternoon. In one house I unexpectedly found the husband, a better class reader, down with fever. After reading Gen. iii., he was anxious to have the Book left with him to read at leisure. On reaching an interested hearer's house, and being asked for my Book, I had to explain that, though starting out with the promised portion (Matt. ii.) ready for reading, I had been persuaded to leave it on my way, but would assuredly bring it next time, and that should be at no distant date."

*October 1st*. "I had 730 out-patients in September."



On September 4th **Miss Jennings** wrote from **Casablanca**: "**Miss Banks** and I have had a good time in a busy commercial suburb, and also in a Moslem settlement of the town, this morning. We started with forty-one Arabic portions (Gospels and Acts), and many tracts in French, Spanish and Italian, and we had no difficulty in disposing of all the Arabic books in less than two hours. Indeed, we needed more—the Moslems were only too willing to buy them. I have seen among many a real wish to have our books, and we earnestly pray that God's Holy Spirit may accompany the reading of them and bring the Gospel Light into many dark hearts."

## 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 the safe Home-going of two native converts (see page 89).*
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 Students and others, Itinerating Work, Work among British Sailors, &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.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Shebin-el-Kom—Sunday Schools for boys and girls, Visiting, Itinerating, &c.
23. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
24. For the Council, the Staff at Headquarters and Deputation Work.  
*Praise for the answer to the many prayers which went up for the Lord's blessing on the Annual Farewell Meetings; and thanksgiving for the encouragement received on that occasion and the stimulus to renewed effort.*
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.  
*Praise for the new missionaries going forth this autumn, and also for others who are offering themselves for the work.*
30. For Workers on furlough, &c., and the children of missionaries.  
*Prayer for journeying mercies for the workers—old and new—who are going forth this autumn to the Field.*
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 September 1st to 30th, 1920.

*Continued from page ii. of Cover.*

BARKING AUX.	DUBLIN AUX.	Local Rect. No. £ s. d.	SUMMARY.	TOTALS.
Mr. L. BUTLAND, Hon. Sec.,	S. S. McCURRY, Esq.,	4 1 0 0	September, 1920.	Jan. 1st to Sept. 30th, 1920.
128, St. Awdrey's Road.	Hon. Sec.,	5 1 0 0		
Des. Receipt, 3194.	46, Eglantine Ave.	6 1 0 0	General Fund .. £372 2 10	General Fund .. £4,181 18 4
Local	Belfast.	7 3 3 0	Designated Fund 123 14 4	Designated Fund 1,846 13 6
Rect. No. £ s. d.	Des. Receipt, 3218.	8 5 0 0		
143 6 17 6	Local	9 1 0 0		
Previously	Rect. No. £ s. d.	100 3 0 0	<u>£495 17 2</u>	<u>£6,028 11 10</u>
ack'd 78 10 6	Local	1 1 0 0		
	Rect. No. £ s. d.	2 1 0 0		
		3 5 0 0		
£85 8 0		10 0 0		
		20 18 0		
		Previously		
		ack'd 80 4 0		
		£101 2 0		

(a) Heybridge Mission. (b) M.I.R.H. (c) Keswick Convention. (d) Bethesda Free Ch., S. Shields. (e) Gospel Hall, Consett. (f) Y. People's Meeting, Thomson Mem. Hall, Sunderland. (g) Croft End Mission, Bristol. (h) Women's Prayer Mtg., Newcastle. (i) Gospel Hall, Wylam-on-Tyne. (j) Subn. Library, Sunderland. (k) Broxburn Christian Union. (l) Central Hall, Newcastle. (m) Bethel Mission. (n) Guests per Miss Darlow-Sarjeant, Eastbourne. (o) Glad Tidings Missionary Union. (p) Legacy. (q) Faith Mission Foreign Fund. (r) Drawing Room Meeting, Newcastle. (s) Assembly Gospel Hall, Jarrow. (t) Anon. (Prestwick). (u) Portewart Convention. (v) S. I. G., Gloucester. (w) "A Reader of N.A." (x) N. Ormsby Bapt. Mission. (y) St. John's Free Ch. of England, Tottington, Lancs. (z) Y.W. Class, Edenfield. (aa) Lord St. Mission, Stockport. (bb) "Readers of *The Morning Star*." (cc) Independent Meth. Ch., Ashton-under-Lyne. (dd) Hoxton House B.C. (ee) Grove St. Inst., Glasgow. (ff) Bapt. Chapel, Bewdley. (gg) Mission of Joy, Liverpool. (hh) Braid St. Mission, Glasgow. (ii) C.A.W.G., Newbury. (jj) All Nations' Missionary Union. (kk) Free Ch., Amersham. (ll) Fegan's Orphanage. (mm) Brunel Hall. (nn) Paradise Row Bapt. Ch., Waltham Cross. (oo) Bapt. Ch., Godalming. (pp) Bapt. Ch., Arundel.

## THE NORTH AFRICA MISSION

Was founded in 1881 by the late Mr. George Pearse, assisted by the late Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called "THE MISSION TO THE KABYLES," but gradually extended its operations to all parts and in some measure to all classes in North Africa, work among Mohammedans being its main business.

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

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

### FORM OF LEGACY OR BEQUEST.

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

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

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

# THE NORTH AFRICA MISSION

## 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. POOLIE-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.

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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.		Bône.	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 ELSE TILNEY ..	Mar., 1920
Miss J. JAY .. ..	Nov., 1885		Miss E. TURNER .. ..	Jan., 1892	<b>TUNISIA.</b>		
Miss F. MARSTON ..	Nov., 1895		Miss H. KENWORTHY ..	Nov., 1910	<b>Tunis.</b>		
Miss ALICE CHAPMAN	Oct., 1911		Mons. P. 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				<i>Italian Work—</i>		
Miss ADA BURTON ..	April, 1919				Miss G. E. PETTER ..	Oct., 1912	
Dr. JAMES A. LILEY ..	Dec., 1919				Miss K. GOTELEE .. ..	April, 1920	
Mr. H. G. HACKER .. ..	Dec., 1919				<b>Bizerta.</b>		
Mr. C. C. GABRIEL ..	Dec., 1919				Miss R. J. MARCUSON ..	Nov., 1888	
Miss A. E. TYLER .. ..	Feb., 1920				<i>With Scandinavian Helpers.</i>		
Miss G. WADDELL .. ..	Feb., 1920				<b>Kairouan.</b>		
Miss M. Ross, Designated.					Mr. E. SHORT .. ..	Feb., 1899	
<i>Spanish Work—</i>					Mrs. SHORT .. ..	Oct., 1899	
Mr. A. J. MOORE, B.A. ..	April, 1909				<b>Sfax.</b>		
Miss C. SAINZ .. ..	Feb., 1920				Mrs. WEBB .. ..	Oct., 1899	
					Mrs. F. PINNER .. ..	Nov., 1919	
<b>Casablanca.</b>					<b>TRIPOLI.</b>		
Miss F. M. BANKS .. ..	May, 1886				Mr. W. REID .. ..	Dec., 1892	
Miss C. S. JENNINGS ..	Mar., 1887				Mrs. REID .. ..	Dec., 1894	
Miss M. EASON .. ..	Dec., 1910				<b>EGYPT.</b>		
<b>Tetuan.</b>					<b>Alexandria.</b>		
Miss M. KNIGHT .. ..	Oct., 1899				Miss R. HODGES .. ..	Feb., 1888	
Miss Vecchio (Schoolmistress).					<b>Shebin-el-Kom.</b>		
Miss G. EDMUNDS .. ..	April, 1919				Mr. W. T. FAIRMAN ..	Nov., 1897	
Miss EDITH L. GOOZER ..	Nov., 1919				Mrs. FAIRMAN .. ..	Feb., 1896	
<b>Laraiab.</b>					<b>AT HOME.</b>		
Miss K. ALDRIDGE .. ..	Dec., 1891				Miss ADDINSELL, Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss DE LA CAMP, Miss A. M. C.		
<b>Fez.</b>					Miss L. COLVILLE, Miss A. G. HUBBARD, Miss THOMASSEN. <i>New Workers not yet Designated:</i> Miss G. R. BALL, Mons. and M.		
Miss M. MELLETT .. ..	Mar., 1892				COLISEAC, Miss I. LORIMER, Mr. R. S. MILES, Miss L. YARDE.		
Miss S. M. DENISON .. ..	Nov., 1893						