

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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THE NORTH AFRICA MISSION.

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

GENERAL FUND.		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	CHELTENHAM AUX.	BARKING AUX.
No. of Rect.	Amount.	8th	£ s. d.	15th	£ s. d.	30th	£ s. d.	14th	£ s. d.	Miss R. M. MOLESWORTH, Hon. Sec., 35, Fowler's Road, Salisbury.	Mr. W.L. BUTLAND, Hon. Sec., 82, Longbridge Road.
8434	1 0 0	8459	3 6	8488	1 0 0	8514	2 0 0	3240	1 1 0	Des. Receipt, Nos. 8490 & 8510.	Des. Receipt, 3233.
5	1 0 0	(b)	26 6 0	9	5 0 0	(t)	4 7 9	(x)	2 2 0	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
37	10 0 0	9th	5 0 0	90	4 8 0	278	13 1 7	16th	4 3 0	(y)	21 5 0
8	2 2 0	10th	3 10 0	(n)	12 17 7	Pubns.	1 12 0	18th	3 1 0 0	(z)	14 6 0
3	5 0 0	11th	5 5 0	20th	3 0 0	Sundries	6 6 0	19th	6 0 0 0	48	11 6 0
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43	10 0 0	14th	72 10 0 0	23rd	8 2 2 0	Rect.	£ s. d.	21st	5 1 0 0	11	2 6 0
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47	10 0 0	18th	6 15 0 0	27th	3 10 6	9	165 0 0	25th	3 4 3 6	15	10 0 0
8	5 0 0 0	19th	7 2 6 0	28th	8 2 2 0	(u)	16 10 0	26th	4 12 9	16	2 0 0
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			(w) 1 0 0 0	15th	3 7 0	25th	8 10 0 0			34	10 11 0
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			(z) 1 0 0 0	18th	3 7 0	28th	8 10 0 0			37	10 11 0

SUMMARY.

October, 1920.	
General Fund ..	£286 11 1
Designated Fund ..	355 19 4
	£652 10 5

TOTALS.

Jan. 1st to Oct. 31st, 1920.	
General Fund ..	£4,468 9 5
Designated Fund ..	2,202 12 10
	£6,671 2 3

(a) Booth Street Mission Hall. (b) Westminster Chapel. (c) Y.P. Class, Vincent Street. (d) Believers' Meeting, Central Hall, Dartington. (e) Victoria Hall Mission S.S. (f) Battersea Crusaders. (g) D.R. Meeting, Ealing. (h) Park Hall, Barking. (i) Belmont Free Ch. (j) Orphan Homes of Scotland. (k) Readers of *The Christian*. (l) Jamaica Street Mission, Dundee. (m) Brunel Hall. (n) Highgate Road Chapel. (o) D.R. Meeting, Brighton. (p) Glynn Vivian Hall, Brighton. (q) D.R. Meeting, Surbiton. (r) Amersham Free Church. (s) Uxbridge Road Tab. (t) St. Andrew's Presb. Ch., Eastbourne. (u) Wellington Sq. Bapt. Ch., Hastings. (v) Hargrave Hall. (w) Surrey Chapel, Norwich. (x) Tanners End Mission. (y) Wattville St. Ch. (z) Emmanuel Ch., Wolverton. (zz) Mildmay Mission to Jews.

From November 1st to 30th, 1920.

GENERAL FUND.		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
No. of Rect.	Amount.	4th	£ s. d.	6th	£ s. d.	10th	£ s. d.	15th	£ s. d.	18th	£ s. d.
8516	1 0 0	8538	5 0	8564	10 0	8589	5 5 0	(v)	2 0 0	8638	10 0 0
7	11 0 0	(c)	10 10 0	8th	10 0 0	(o)	5 6 9	8614	10 0 0	9	10 0 0
8	15 0 0	40	7 6 0	10	10 0 0	(p)	4 0 0	5	2 9 0	40	10 0 0
9	5 6 0	2	4 0 0	6	10 0 0	92	1 0 0 0	6	6 6 0	(z)	8 0 0
20	15 0 0	3	10 0 0	7	5 0 0	11th	4 6 0	7	2 10 0	19th	2 6 0 0
1	10 0 0	44	6 7 0 0	8	5 0 0	3	4 6 0	8	10 0 0	42	2 6 0 0
2	12 6 0	5	2 6 0	9	10 0 0	4	7 0 0	9	10 0 0	20th	6 0 0 0
3	7 0 0	6	1 2 8	10	10 0 0	5	1 10 0	10	10 0 0	3	1 0 0 0
4	8 0 0	(d)	1 0 0 0	11	17 0 0	6	1 1 0	20	1 0 0 0	4	1 0 0 0
5	15 2 0	(e)	2 11 0 0	12	3 0 0	(q)	1 10 0	1	6 0 0	5	2 0 0 0
6	5 0 0	(f)	1 18 0 0	13th	25 19 0	(r)	2 0 0	2	4 6 0	6	2 0 0
(a)	2 18 3	(g)	2 0 0 0	14th	1 0 0 0	99	10 0 0	3	4 5 0	22nd	7 0 0 0
28	7 0 0	(h)	2 3 4 0	15th	10 0 0	12th	8 600 0	4	1 0 0 0	7	9 0 0
9	7 6 0	80	10 10 0	16th	10 0 0	(s)	1 0 0 0	5	5 0 0	(a)	12 0 0
30	1 10 0 0	7	2 0 0 0	17th	10 0 0	2	18 6 0	6	10 0 0	49	7 0 0
1	5 0 0	8	5 0 0	18th	10 0 0	3	10 0 0	7	10 0 0	(o)	15 3 3
2	2 6 0	9	5 0 0	19th	10 0 0	4	1 4 0	8	12 0 0	(b)	5 18 0
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(b)	5 18 6	4	4 0 0 0	22nd	10 0 0	13th	7 1 5 0	(w)	4 0 0 0	23rd	1 1 0 0
36	1 0 0 0	5	13 9 0	23rd	10 0 0	8	5 0 0 0	32	4 4 0	4	1 0 0 0
7	10 0 0	(j)	11 0 0	24th	10 0 0	9	5 0 0 0	(x)	10 2 6 0	5	7 0 0 0
		(k)	1 1 3 0	25th	10 0 0	10	5 3 0	34	2 0 0 0	6	1 0 0 0
		(l)	1 15 0 0	26th	10 0 0	11	14 0 0	(y)	1 0 0 0	(c)	2 0 0 0
		(m)	1 15 0 0	27th	10 0 0	2	1 10 0	36	1 0 0 0	58	1 1 0 0
		(n)	1 15 0 0	28th	10 0 0	7	1 10 0	7	1 0 0 0	59	15 0 0
		(o)	1 15 0 0	29th	10 0 0					60	3 6 0
		(p)	1 15 0 0	30th	10 0 0						
		(q)	1 15 0 0	31st	10 0 0						

{Continued on page iii. of Cover.}



The Custom House, Casablanca.

[From a Post Card.]

Encouragement for those labouring in hard places.

"These things spake Jesus, and departed, and did hide Himself from them. But though He had done so many miracles before them, yet they believed not on Him. . . . Nevertheless among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God."—
John xii. 36, 37, 42, 43.

THE difficulties of being a faithful witness for God before sinful men have always been great; and so it is still. Even in the case of the Lord Jesus, the crowning manifestation of His goodness and power in the raising of Lazarus from the dead seemed to stir up both Pharisees and Sadduces to seek His destruction, and instead of leading the people to accept Him as the promised Messiah, inclined them to bribe Judas to betray Him, so that they might put Him to death. Isaiah, notwithstanding all his persuasiveness, was compelled to cry, "Who hath believed our report? and to whom is the arm of the Lord revealed?" and to say, "He is despised and rejected of men." John, quoting Isaiah, declares that the Jews could not believe because "He (God) hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esias, when he saw His glory, and spake of Him" (John xii. 40, 41). At first sight this seems as though it was hardly their fault, but this is not so, for the same truth is often made manifest in our own experience.

Evangelists frequently say that it is more difficult to get a hearing for the Gospel than it was years ago, when they were younger, and that generally there seems to be less result from their faithful labours than there was in the past. Is not the explanation to be found in the widespread preaching of the grace of God, and His glorious salvation? The hearing of the Gospel if not accepted hardens the heart of the hearer. As the same sun that softens wax, hardens clay, so the very Gospel that saves one sinner, hardens another who rejects it. So it was in the Lord's time, and so it was in the days of Pharaoh and Moses. Isaiah and Jeremiah, and so it will be to the end. Grace rejected leads to blindness and hardness of heart. How important, therefore, to heed the warning in the Epistle to the Hebrews, "Harden not your heart." Even Israel, by not heeding God's messages by Moses, hardened their hearts, and as a consequence perished in the wilderness.

The principle holds good, whether under conscience, law, or Gospel. Light neglected brings darkness and gloom. Even amongst true Christians the principle holds good. If believers get light on their path, and do not use it, the light that is in them becomes darkness, and instead of following the light they come to deny the light, and in some cases forget that they were purged from their old sins. Does not this explain many things in the history of the professing Church? Was it not with this in view that the writer of the Hebrews warned the professed believers among them? Does it not in measure explain the Romish and Greek apostasies? Light neglected—a path of ease adopted—led up to the dark ages of Christendom.

Mohammedanism does not profess to be a new religion. Hughes, one of the greatest authorities on Islam, in his Notes on Mohammedanism, says (*page 5*): "It must be remembered that Mohammed did not claim to be the founder of a new religion, but merely a new covenant. He (claims to be) is the last and greatest of God's prophets. He is sent to convert the world to the one true religion which God had before revealed to the five great law-givers—Adam, Noah, Abraham, Moses, and Jesus."

The creed of Mohammed further claims to supersede that of the Lord Jesus. In the same way, the Church of Rome claims to supersede the Bible and practically Christ Himself, by its interpretations and claim to infallibility. Mohammed did come in contact with some Christians, though they had not much light and were already becoming corrupted; but in place of following the light, he turned from it into the mists of darkness.

Gospel work amongst those who have rejected the light is specially difficult. It is easier to go to the heathen than to them. Missionaries to the Congo and Central Africa find that when once the initial difficulties are overcome, the natives come in their hundreds and thousands to Christ, while Moslems only do so in their ones and twos.

In the Church Missionary Society's Report for this year, entitled "To all Nations," *page 19*, in their statistics under Africa, they report 6,724 baptisms of adults, mainly in Uganda and Nigeria. In Moslem lands they only report—in Egypt, one; Palestine, none; Turkish Arabia, none; Persia, three; total,

four ; and even these may not have been Moslems. This is an indication of how much more difficult it is to labour amongst those who have hardened their hearts by turning from the little light they have, than amongst those who have never had the light of the Gospel at all, for Mohammed not only taught that the Old and New Testaments were Divine revelation, but that they were inspired of God. His only objection was to any innovations that might be introduced. For proof of this, and full particulars, see the Koran, and *Balance of Truth* (ch. I.), published by the Religious Tract Society.

It is generally recognised that while Gospel efforts amongst apostate Christians are difficult, work amongst Jews are still more difficult, and work amongst Moslems the most difficult of all. Still we are not to be discouraged, for though the Jews in Christ's day were so hardened that they as a nation rejected and crucified the Lord, yet "among the chief rulers also many believed on Him." Then let us take courage and expect that many amongst the Moslems of North Africa and elsewhere may be brought to believe in Christ. Yet, that our faith may not drift into credulity, let it be noticed that through fear they did not confess Him. "They loved the praise of men more than the praise of God." How like our difficulties with Moslems ! We have heard lately from a convert from a Moslem University that he knows of not a few who do believe in Christ, but who, like the Jews, are afraid to confess Him. Yet we remember Nicodemus, Joseph of Arimathea, and Saul of Tarsus, and take courage. Doubtless there will be some who, in spite of the fear of man, will take their stand for Christ. Let us pray and labour on, and by the gracious and mighty power of the Holy Spirit we shall yet see results as cheering as those referred to in the Gospel of John.

E. H. G.

News from the Mission Field.

MOROCCO.

From Miss E. L. Goozee

(Tetuan).

LEARNING "GOD'S LANGUAGE" IN
TETUAN.

November, 1920. A dear old Moorsess who, it is believed, is our sister in Christ Jesus, has been praying daily for the last nine months that my companion and I "may be helped of the Lord to learn *His Arabic.*" We have proved, as others have done before us, how kind and helpful some of these Moorish families can be in the accomplishment of this task. One family of "blacks" immediately comes to mind, members of which, as children, attended a Mission School here. They are

ready to receive us any afternoon, and take great interest in our progress.

While learning the native tongue one also learns the native customs and etiquette, and how much their religion means to the ordinary rank and file. The correct greeting is learned—a far more detailed lengthy affair than our English, "How are you"; also the polite reply when congratulated for some good fortune, or new article of dress; and many other little Moorish politenesses which enable us better to "be courteous" and walk in the footsteps of Him out of whose mouth ever came "gracious words." We see, too, something of this religion of darkness and superstition into which the people

are born, the result of which is, that even after receiving Christ as Saviour, they are still fearful of some great calamity falling upon them if they entirely break with Mohammed—not to mention the bitter persecution which would also follow their open confession. And how much prayer is needed for those who "will not believe," those who, not having the Prize in view, are unable to count and meet the cost.

Then there are other houses visited which need your prayers—the families of a *Fokeeh*, of a soldier convert (recently killed in battle), of a clever needlewoman, and of another lady of good social standing in the town. These have been under

Gospel teaching for years. Oh! that they may fully accept the Salvation of which they still hear almost daily in word or song. Prayer is asked for the Bible Class held on Sunday afternoons by our teacher and senior worker, Miss Knight—that here the Evil One may be vanquished, because Jesus is triumphant!

Dear friends, as you visit by prayer other stations along this coast, do not forget Tetuan, but seek for these people here a knowledge of the true "Language of God"—that Word which "became flesh and dwelt among us," in order that we might become sons and daughters of the Almighty.

ALGERIA.

From Miss E. Turner.

(Cherchell).

November 18th, 1920. Some time ago we asked for special prayer for the old woman, F—, who was baptised in November, 1917. She is quite a character—very dramatic, naturally very hot-tempered, and with the "gift of the gab." She has earned her bare living for some time in the Carpet School, combing and spinning wool, &c. When we first made her acquaintance she lived chiefly by begging. She is always grateful for extra help given, in the way of old clothes, food or bath money.

Last year, while Miss Johnston and I were away on furlough, she worked in our house, in the same room in which A— was making a rug. Miss Kenworthy and A— had suspicions that she was pilfering small quantities of wool and cotton. Miss Kenworthy therefore commenced, with F—'s knowledge, to weigh what she gave her, which F— resented. After my return, I had my suspicions, and watched her closely. Then the forewoman told me that some of the girls had seen F— hiding wool in her voluminous garments, so I weighed out her work very carefully one day, and alas! found on reweighing that it was short. F— said that others had taken it, and was very angry at the wool being weighed. We explained that no one who

was really honest would object. I felt it right to tell her that she must not come to the Communion Service, held once a month, but I did not stop her coming to work in the Carpet School.

In our classes and meetings we all from time to time speak of dishonesty and untruthfulness, &c., and I prayed often that God would reveal the truth and give me proof regarding F—. One day, noticing that she seemed ill at ease as she came to be paid, and that she was apparently hiding up her little basket, I said, "What have you got in your basket, F—?" "Only my spectacles." "Let me see them," said I. "No, no, why should you?" said she, turning angrily away. However I insisted, and found a ball of cotton (value about two francs) wrapped up in her handkerchief. I told her she must not come back to work until she confessed all, and was repentant.

To make a long story short, she has at last, in answer to our prayers, fully confessed and asked forgiveness from God. She has also asked me to write to Mr. Glenny, as Director of the Carpet School, to ask him to forgive her, and to say, "It is finished. I will never steal again." So last Sunday we had the great joy of once more "breaking bread" with old F—; C—, T— and Z— being also present.

F—'s temptation was great. A woman who often used to give her food,

knowing that she handled wool, said, "If you will bring me wool, I will pay you in kind." Alas! F—, having commenced by stealing little pieces from what she took home to comb, went from bad to worse. It was a real victory for Christ when she confessed and seemed really broken down, and a proof of the Spirit's work and the power of prayer. One native woman, sympathising with me one day when F— was specially hard and declared she had nothing to confess, said, "Mademoiselle, do you think she'll confess? Never!"

We have now twenty children and three women working in the Carpet School, and others are asking to come. It is not possible to keep them all regularly employed, for want of capital to procure material and pay their wages. More and more we realise that the spiritual side of the work would be far more difficult if there was no Carpet School. The very poorest not only have the Gospel preached to them, but are helped in temporal matters as well. There is a little Bank, so that the girls can save up to buy clothes, &c. The work represents much Gospel preaching and Scripture teaching, which would be impossible without the Carpet School.

Two or three girls and one woman are thinking seriously of baptism. One girl was almost hurt because we thought it wise to test her a little longer.

We had a bit of real encouragement the other day when we went to say farewell to a dear Christian Carpet School girl in her home on the eve of her marriage. The house was full of people—guests, neighbours, &c.—and O— was to be taken off next morning to a neighbouring village to marry a complete stranger, a Moslem. Her married cousin, D—, a Christian, and formerly one of our girls, was there too, and she was feeling very sad for O—, going to live among strangers. She told us that whilst the singing women were downstairs with all the guests, she and O— were left alone, and said she, "So we had some prayer together." We hope to cycle out one of these days to the village to which this dear girl is going, to see her.

Although we still feel great need of prayer for a manifest work of the Holy Spirit in the hearts of the professing Christians, it is with joy we have seen and heard signs of His working in some.

S—, a true follower of Christ, has a fight with pride and jealousy sometimes. She and I had some very painful conversations some time ago, and she spoke so unjustly, and in such an ungrateful way, that she grieved me sorely. I could only pray earnestly that she might be softened and humbled. Prayer was answered. After a great struggle, she told me that she tried to speak several times, but "could not" get the words out, as she was not accustomed to owning herself in the wrong. She did it though, and asked me to forgive her. Ever since then she has been much more helpful in the Carpet School, and her prayers have been very sincere. Several of the other girls in their prayers nearly always say, "O Lord, the first thing we ask Thee is to forgive us our sins," and one of them quite recently prayed for a humble heart. Does this seem nothing extraordinary to you? To us it is like dew on parched ground. There is no word in colloquial Arabic for "humility," and indeed it is almost an unknown virtue. As for consciousness of sin, one woman said, "We never weep over our sins."

Two of our Christian girls have recently married Moslem men. Only God's power can keep them true to Christ.

From Mrs. Warren.

(Mekla.)

Nov. 9th, 1920. We were enabled, through God's goodness, to go away to the sea for three weeks in September. We were both very tired and thankful for the rest. Our friend, Mr. Smeeton, offered us his house at Sidi Ferruch, and he stayed with us, meanwhile inviting some other friends of the Algiers Mission Band; we were thus cheered by the fellowship of God's dear servants.

Since our return from our holiday, we have taken up the evening meetings. The attendances on the whole have been very good, and we trust that some may come

out on the Lord's side during this season.

I have started a Thursday class for the French children here. The first week five came, and the second week only three. This move will, of course, be opposed by the Catholics, but our trust is in God.

Whilst on holiday we met a young man who had been in the Medical Service in France during the war. We were told that he was very keen on evangelistic work, and we got into conversation with him. When we told him we came from Djemâa Sahridj, he said he had met a young Kabyle in France who came from there, and who had told him about the meeting, &c., he had attended at Djemâa, and that he had been employed in Mr. Warren's workshop for some months. They became friends, and attended a Protestant Church together.

One evening they had been to a meeting and the young Kabyle was late in returning, and therefore underwent a short time of imprisonment. When the other one heard of it he went to visit him (his position permitting him), and found him reading his Kabyle New Testament. After he had been let out of prison, one day, quite unexpectedly, he came upon him reading the Testament again. This young man speaks very well of the Kabyle, and says he is really in earnest.

This young Kabyle is one who came to us in the first year after our arrival here, having been told that we would give him work. We already had a boy, and could not afford to keep a second; but he refused to go away, and was continually at our door, so we were obliged to find him

something to do, and to feed and clothe him as well as give him some pocket money. More we could not do. He stayed with us for some months, and then, his father being dissatisfied, said he must go to work where he would earn more.

He went to Mr. Blackmore, a missionary at Fort National, but stole some money there and left in disgrace. He then went, I believe, to Algiers, and after staying there for some time returned to us. My husband was then thinking of developing the Industrial Work, and so took him on to teach him some carpentering, and later on he sent him to a Government school, where he might get further training; but that was not very satisfactory, so he came back to us again. After a while he became discontented, and joined the Army, and just before leaving, borrowed some money from us, and asked for our donkey for a day to take him to Fort National. The day passed and the next day, and the next, and neither he or the donkey returned. My husband was just making arrangements to go and seek him, when a man came with the donkey, saying, S— M— had sent it back with many thanks, and he himself had left for France. The donkey was minus his bridle! When the boy's father was told about it he exclaimed, "He was a fool not to have sold the donkey and kept the money himself." Until we heard the above story from a stranger, we had had no news of this boy for about three years.

May we go on faithfully sowing, knowing that God's Word will not return unto Him void!

TUNISIA.

From Mr. H. A. Underwood.

(Tunis.)

Nov. 15th, 1920. Leaving London on the 21st ult. with Mr. and Mrs. Liley (with whom I am now living and working), the journey hither was made in safety and comfort by the early morning of the 26th. Everywhere the Lord was very gracious to us: the English Channel and the Mediterranean were as calm as one could wish, while even the long railway

journey across France was accomplished with comfort.

Arrangements were soon made, thanks to the valuable help and guidance of my senior colleague, Mr. Liley, for the commencement of my first great task, the acquisition of the languages, French and Arabic. I am finding it a very great help and comfort to have already a fair working knowledge of the former, as I am thereby enabled to attend public classes in Arabic for five hours a week. I need,

however, to attain to fluency in conversation, to correctness of accent, &c. To this end I have visits at different hours of the week from several Frenchmen, who teach me French in exchange for a lesson in English. Will you please pray that those with whom I am thus brought into contact may be influenced as we read the Scriptures together? One, a young Jew, very ignorant of his national faith, seems interested, and requests me to explain to him the Bible as my topic for practice in conversation, which I myself am very ready to do. In addition to the classes in Arabic, I have an Arab to read with me for the purpose of acquiring the difficult pronunciation of this language.

Besides my studies, I am able already to help in minor ways in the work here. For instance, in working the lantern twice a week at the Arabic Gospel Meeting and in assisting Mrs. Liley to maintain order in the French and Italian classes.

Two visits to cemeteries have conveyed to me a message relative to the spiritual condition of the people represented. Tuesday, 2nd November, was the "*Jour des morts*" (Day of the dead). I deemed it worth while to visit the Roman Catholic cemetery to view the customs of the day. It seemed as if all the European population of the city was there, so crowded were the necropolis itself and the streets leading to it. On almost every grave—some in ornate little chapels, built over

the tomb, some just on the bare ground—relatives of the departed tended lighted wax candles, sometimes twenty or thirty on the grave. I suppose the idea of this is that their dear ones are thereby in some way helped in their passage through purgatory. How comforting to these people, if they would but believe, would be the message we bring them from the Word of God—that by faith in the Son of God alone we have already Eternal Life, and at death depart to "be with Christ, which is very far better." The Lord gave me an unusual facility in French to explain this to a poor woman, who was keeping watch over several candles on her husband's grave—my first testimony in a foreign tongue.

On the following Sunday I made my first acquaintance with the Moslem cemetery. What a contrast was this with the animated scene of five days before! All was desolation. The only adornment on each grave was a low rectangular mound, capped with a flat stone and a small pillar. Half of these were in ruins. It seemed as if the Arabs buried their dead and then forgot all about them. Not a wreath, not even a flower brightened the gloom or varied the monotony. This place spoke indeed of death, of hopelessness, of the life and death without Christ and without hope. We are here to bring a message of hope and life. Your prayers will help us much.

New Workers.

A few particulars of the four New Workers who have lately gone out to the Field may be interesting to our readers. Two of them are stationed in Algeria, one in Morocco, and one in Tunisia.

Miss Mathilde Widmer was born at Berne, in Switzerland, and all her relations are Swiss. Being the second of a family of nine children, in addition to her schooling she had to attend a good deal to the duties of the home. Later on she went into French Switzerland, in a French-Swiss family, in order to work up her French. Then she wished to learn English, so came to England and stayed with a Swiss family in this country for five years. Although brought

up a Protestant, she had not up till then had a clear grip of the Gospel, but through going with friends to the meetings at Clifton Hall, Thornton Heath, she heard for the first time of free and full salvation. She soon realised that the people there had something that she had not, and in February, 1914, she was converted. In 1916 she went home for a year, and during this time God blessed her testimony to the conversion of one of her sisters. After returning to England, she

was baptised. Since then God has given her a sight of the souls in darkness for whom Christ died, and she has felt herself called to work for the Lord in His harvest field.

After some training under Miss Grapes at Kensington, Miss Widmer took a course of medical instruction at the Homœopathic Hospital. In July she returned to Switzerland to bid farewell to her friends there, and has now proceeded to Chercell to join Miss Turner and Miss Johnston.

old enough for training, she took up work as a governess in various parts of Germany and then in England. In 1911, at the age of twenty-three, she commenced her general training at University College Hospital, Gower Street, where she remained till 1915. She then joined the Territorial Force Nursing Service, and was attached to the 2nd London General Hospital, Chelsea. It was there she was converted in November, 1916, mainly through the instrumentality of another nurse. In January, 1917,



Miss M. Winifred Ross, *Tangier*. Miss Mathilde Widmer, *Chercell*. Miss Isabel M. Davis, *Tebessa*.
Mr. Harold A. Underwood, *Tunis*.

Miss M. W. Ross was born in 1887 at Iver Heath, Bucks. She was one of a family of eight. She lost her mother at the age of eleven, and was brought up by her relatives in Shrewsbury, who belonged to the Church of England, attending the Sunday School first as a scholar, and then as a teacher. After a time at the Girls' High School, Shrewsbury, she went to Germany, and studied at the Girls' Gymnasium, chiefly with the object of learning the language. She then felt she was called to be a nurse, but not being

she was sent on active service to Salonika, and remained there until sickness brought her home at the end of 1918. Since then she has been living at home, except for a brief period at the end of 1919, when she helped a little in the work of the Mildmay Mission to the Jews. While in Bath she was able to attend Mission Study classes in connection with Manvers Hall, and also meetings in Bristol and London for the deepening of spiritual life. Now her health is fully restored, and she is most anxious to devote herself to the

Lord's work in North Africa. Miss Ross left London on November 19th for Tangier, where she will go on with the study of Arabic, and help Mrs. Simpson in the Women's Medical Mission.

Miss Isabel Davis was blessed with godly parents, and was brought up amongst the Friends in Ireland. At the age of twelve she definitely decided for Christ at a Conference in the South of Ireland, where she was living. Although she and her brothers worshipped with the Friends, she mixed with other evangelical Christians. After being taught by a governess, she attended one of the Friends' Boarding Schools. Later on, she was under private tuition for some time at home. On the death of her father, her mother removed to Blackrock, Dublin. There Miss Davis taught in a Ladies' School, and afterwards had pupils in her mother's house for some years, being engaged also in Gospel work amongst children. She took special interest in Bible Circles and Missionary Study Bands. After thirteen years in Blackrock, her mother died, and this set her free to go to Tunis. On account of suffering from shock, she found language study rather difficult, but this did not discourage her. She came home to England in 1917, and after undergoing medical treatment, her health greatly improved, so that she was anxious to return to the mission field again at her own cost. Miss Davis is now in Tebessa, where she has joined Miss A. Cox and Miss Lackersteen in their interesting work.

Mr. Harold Underwood was born in 1898. After six years elementary education, at the age of eleven he went to Buxton College, where he remained five years, passing the Cambridge Senior Local Exam. with First Class

Honours and distinction in French, at the age of fourteen. During the sessions, 1914-15 and 1915-16, he completed two years of the B.Sc. Course at Manchester University, passing London Intermediate Science in 1915. Normally he would have graduated in 1917 at the age of nineteen, but in July, 1916, he took up munition work, and ten months later joined the Navy as signalman. During these years of study he was able to a considerable extent to support himself by three successive scholarships gained in competitive examinations.

He was brought up "in the nurture and admonition of the Lord," and was early led to the Saviour. At the age of eighteen he became rather unsettled through a talk with an agnostic friend, now converted; but he clung desperately to the Lord in prayer, pleading for assurance, and his prayers were answered. During the summer of 1918, while in Gibraltar, he was led into Christian work, and his spiritual life was markedly developed, and before returning to England he was led to consecrate himself definitely to the Lord for His service. He visited the North Africa Mission station at Hope House, Tangier, at the end of November, and became interested in the work there. After coming home he was further stirred by an address given by Miss Eason, at Buxton. Then he attended one of Mr. Farmer's meetings, and this led him to decide to offer himself to the North Africa Mission. Since his acceptance by the Council, he has had a year's training at the Glasgow B.T.I.; and he is now in Tunis, where after brushing up his French, and studying Arabic, he hopes to work amongst the Mohammedan University students in that city.

E. H. G.

To the Friends of the North Africa Mission.

*"St. David's," Manor Park,
London, E. 12,
6th December, 1920.*

Dear Fellow-Workers,—

Another year is closing, and before this letter is published it will have ended and a New Year will have begun. Let us "sing of the mercies of the Lord for ever" and make known His faithfulness to all generations, as the Psalmist in the covenant Psalm (Psa. lxxxix.) determined to do. The circumstances under which this Psalm was

penned seem to have been connected with national distress, and the writer found comfort in the mercy and faithfulness of the Lord, and His covenant with His people, which was never to be broken, but to stand fast for ever. So we to-day, amidst the distress of nations, and in the professing Church, can remember that He rules the raging of the sea, and stills the rising waves.

Most of the Missionaries who have been home on furlough have now returned to North Africa, but a few are still detained at home. Nine new

workers have gone out during the year, and five more are waiting—ready to go out as soon as funds are supplied and other difficulties removed. This addition to our staff, however, does not mean clear gain, for there have been some losses.

Miss Whitton's health is still very unsatisfactory, and it is feared that she cannot hope to return to Tebessa.

Some years since, the American Presbyterians asked us either to transfer Mr. Fairman, of Shebin-el-Kom, to their Mission, or to lend him so that he might conduct missions amongst their various churches and congregations. Mr. Fairman's facility for preaching in Arabic rendered him specially capable in this direction, and the American Mission having lost some of their staff by death who had been available for this work, it seemed desirable to make this arrangement. The Council of the N.A.M. did not see their way at that time to part with Mr. Fairman, as he was needed for the supervision of the native school at Shebin-el-Kom, as well as for pastoral and evangelistic work. We agreed, however, that Mr. Fairman should give a week or a fortnight from time to time for this important service, arranging these periods so that they should not interfere with his labours at Shebin-el-Kom. This worked fairly well, and the American friends have assisted in Mr. Fairman's support. Some time since, the re-arrangement in the Egyptian Government educational plans led to the native school being given up, and as we had no other missionary brother available to help Mr. Fairman, his position was a rather difficult one, so that we came to the conclusion that it would be better for the work as a whole that he should labour entirely in co-operation with the American Presbyterians, and that they should take over him and his wife and the work at Shebin. This transfer was made on September 15th. The arrangements for the Mission Station are not yet fully completed, but they probably will be before very long.

It is a matter of very much regret that after working for over a quarter of a century with us Mr. and Mrs. Fairman should thus be transferred, and they on their part are sorry to be separated from us; but with our paucity of workers, and our inability to strengthen Mr. Fairman's hands, it seemed as though it would be more for the advancement of the work for him to unite with the American Presbyterians who have a large staff with whom he can co-operate. We shall

mutually pray for each other, and seek to help in any way we can.

Miss Addinsell returned from the Mission Field a few years since, but we have retained her name on our list of Missionaries until now, but as she feels that there is no probability of her being strong enough to return, she has now asked that her name should be withdrawn. We are very sorry to lose Miss Addinsell, and greatly regret that her health seems to necessitate this. We pray God that He may still use her in His service in the homeland as far as her strength permits.

We have now only Miss Hodges left in Alexandria. A native Moslem convert, however, is carrying on a very encouraging work in the Moslem girls' school. We are very anxious to find a companion to return to Alexandria with Miss Hodges when she goes back after her furlough. There is still great need of missionaries in Egypt, especially in the Delta, but the needs of the rest of North Africa are even greater than those of Egypt. We beg your prayers that the Lord may give help and guidance with regard to the future of the work in that land.

In Tripoli also we are in a very weak condition Mr. Reid is there alone, as his wife is for the present remaining at home with their younger children. At one time we had as many as eight workers in Tripoli. Even that was very few in such a large country, with a population of nearly a million and a half of people. Is there not some one who will come to our help in this interesting and extensive country? Gradually, missionaries get older, and some are compelled to return on account of their family or their health, and though new workers are offering, and our total number is greater than it was two or three years ago, there is still a crying need all along the field for further increase, and in view of the increased cost of everything, more abundant funds are called for.

Mr. & Mrs. Liley are back in Tunis, and Mr. Underwood a new worker, has joined them. They had a warm welcome on their return, and their hands are full already. Miss Petter and Miss Gotelee write encouragingly of the work amongst the Italians, though they have had some serious difficulties. They would greatly value a Christian brother and his wife to help in this branch of the work. Mrs. Webb has been very diligent in work at Sfax. Mrs. Pinner who went to Malta for a change,

has now returned there. The interest shown is decidedly encouraging.

By the doctor's orders, Mrs. Short is remaining at home at present with the younger children. Mr. Short is visiting Tebessa, at Miss A. Cox's invitation, to help with the Moslem men converts there for a while.

Miss Granger and Miss Tilney are diligently labouring in Bône amongst Arabs, Europeans and Jews, and Mr. Arthur, formerly at Djemâa Sahridj, is visiting the neighbourhood to see what possibilities there are amongst the Kabyles who live in the mountains round, and a good many of whom live and work in the city. Mr. and Mrs. Shorey are at Bougie, where Miss Degenkolw has been holding the fort in their absence. The natives are glad to see them back again, and we are hopeful they will have a prosperous winter's work.

Miss Cox and Miss Smith are back at Djemâa Sahridj, and resuming their work there. Ali Ou Ncer, their native helper, has been rather seriously ill, but was better when we heard last. Mr. and Mrs. Warren are for the present residing in Mekla, which is the French village adjoining Djemâa Sahridj. The two places are practically one in many ways. Mr. Warren, though very busy with industrial work, is holding meetings amongst the men, which have been encouraging. The industrial work enables him to get a number of natives regularly under instruction and influence, and this is very important. Wood-carving is very interesting, and the natives are being taught to improve their native craft, so that what they produce is highly appreciated by the French and by visitors. We have some of the articles at the Office of the Mission, and if any friends would like to see them, and could call, they would see what good work is being done. Of course, the great end in view is to bring the Gospel to bear upon these people, but often it is not easy to get people consecutively under one's influence unless they are employed. Work amongst Mohammedans in this respect is something like work amongst Jews, and just as the Hospital in-patients are kept under consecutive instruction, so the natives who are employed have the Gospel brought to bear upon them day after day, and gradually begin to understand the real meaning of the Truth.

Mr. Cuendet is revising some of the Kabyle Scriptures for the Bible Society, and is at present engaged in preparing a new issue of Genesis, as

the past edition is about exhausted. He will then proceed with other Old Testament portions, and it is hoped that ultimately the whole Old Testament may be published in one volume.

The work in the Carpet Industry at Cherchell, is still encouraging, and some of the girls employed are asking for baptism. We have long desired to establish a Bible Depôt there; but it seems almost impossible to find premises; we hope however that before long this may be accomplished. The whole of Algeria has been rather disturbed of late. On account of the drought, food is very scarce and expensive, and there have been bands of armed natives roving the country, attacking lonely farm houses, and even travellers. The Government, to show their appreciation of the way in which the natives helped the French during the war, allowed them in some cases to retain their arms. They can now see that this permission must be withdrawn, and we trust that with more vigorous Government action, this brigandage may be put down.

Dr. Liley and Miss Edith Goozee hope to be married in January, and the T.M. Hospital will probably be opened soon after. We had thought it would have been in working order before this, but through the kindness of an anonymous friend, extensive renovations of the Hospital have been made, and what with this, and illness, and new workers being busy with the language, the re-opening has been long delayed. Now that everything is so much dearer, the cost of the beds will be very much more than it used to be years ago. We shall be glad, therefore, to hear of anyone who will undertake the support of a bed. We used at one time to think that £10 a year would be sufficient, but prices have kept creeping up, and to-day it will be more like £40 than £10. Mr. Fallaize is now back at his post, and seems to have thoroughly recovered from his serious illness. Mrs. Simpson is doing excellent work in the Women's Medical Mission. The attendance is considerable, and the people give a ready ear to the Gospel. The Spanish Work also is in many ways encouraging, though at the present moment we are losing our Spanish teacher for the day school, and anxiously seeking someone to take her place.

Miss Aldridge, after arriving in Tangier, has proceeded to Laraish, taking Miss Waddell to that station as her helper and companion. Miss Vecchio, in Tetuan, has her hands quite full with the Spanish School, and

we should be glad if we could find another helper there. Miss Knight is fully occupied and has been moreover teaching Arabic to Miss Goozee and Miss Edmunds. We hope to have a new worker in Tetuan before long.

Mr. Gabriel has been for some time in the City of Meknes, staying with Mr. Swanson, of the Kansas Gospel Union. He and Mr. Hacker will (D.V.) go on to Fez, and continue their Arabic study.

Miss Eason, who broke down early in the year, and had to go to Switzerland for her health, is improving, though not yet well enough to take up work again. Miss Banks is working on at Casablanca, and Miss Jennings, who has been on a visit to Fez, is again back there.

Mr. Farmer has for the time being left his very important deputation work in England to pay another visit to the Field, and he should at this time be in Djemâa Sahridj. Then he is hoping to go further east. We regret to say that Mr. Farmer is not by any means well, but we hope the change to North Africa may prove really of benefit to him. We would specially ask prayer for him—both for his health, and that his visits to the various stations may be made a blessing. Mrs. Farmer, mean while, has gone out to Tangier on a visit, hoping that this will be beneficial to her health, and also give her a more intimate knowledge of the work.

Financially, the last few months have been decidedly trying. Legacies that are due are still

kept back, and while funds generally have come in as well as ordinarily, or even better, yet one or two special gifts are lacking at present. On account of the shortness of funds we are holding back new workers until there is an increase. Last year abundant help came in just at the end of the year, but though we have no assurance that it will be so this year, our eyes are up to the Lord. He has never failed us these thirty-nine years, and we do not believe He will now. We want to watch His hand, and while eager to go forward, are anxious not to go before Him.

My own muscular infirmity still continues, though it is not any worse than it was, perhaps a little better. Please thank God that He has sustained me during these more than six years since I was first laid aside. If it be God's will. I should be glad to be strong again. If not, may I have grace given to enable me in my infirmity to continue to do what I can. With the help of shorthand clerks, I am able to keep up a good deal of correspondence, though I cannot write with my own hand, or take public meetings.

These are very difficult times for all Missions, and we know that many others are feeling the pinch very keenly, even more than we are. We feel we must keep our eyes off our fellow men, and fix them on the Lord of the Harvest.

Counting on a continuance of your fervent prayers for the work and the workers,

Yours heartily in Christ,

EDWARD H. GLENNY.

The God of the Mohammedans.

The Mohammedans worship one God, as do Christians and Jews. Naturally, we think at first that we worship the same God and have much in common. But a closer acquaintance with their books, or by discussion and talk with Moslems, convinces us of the fact that the God whom they serve and worship is widely different from the God revealed in the Old and New Testaments.

The Koran itself says (referring to Jews), "Our God and your God is one," but the Moslem's thoughts of God are essentially different from the thoughts of those who know Him through Christ Jesus. One has been impressing on men how God commands them to turn from evil and to do good; how a righteous life is the only present evidence of faith, &c.

Someone interrupts by saying, "If we do well, it brings no profit to God, and if we do ill, it does Him no harm." Which is in a sense true, but in the speaker's mouth, means that it does not matter much to God or to ourselves whether we live a righteous life or an evil one! In answer, one strives to show that though our actions do not harm or benefit God, yet He does care: He takes pleasure or is grieved thereby.

Suppose we use a simple illustration of a father who is grieved or gladdened by the conduct of his little child, though its efforts may be too small and weak to be of any real service or harm. Another objector may say, "God cannot be compared with anyone," i.e., no parallel or conclusion can be drawn from any illustration of man's feelings or judgment or mercy or way

of acting. God is so supreme and far removed that His justice, mercy, &c., are utterly unlike anything that these words mean in our language. The final result of such thinking would be that God would remain utterly unknowable and unapproachable. But this would be too terrifying and chilling for any human soul, and so the Moslem, though inconsistently, talks and thinks of God as *kareem* (generous) and *raheem* (merci-

ful, or rather lenient, indulgent), and tells (as actual history) most absurd and trivial stories of how God acted with various folk.

But the idea of this impassible, inconceivable God remains, and works its evil effects in the Moslem's thoughts and actions.

E. E. SHORT.

Kairouan.

Obituary Notices.

THE LATE SIR ALGERNON COOTE, BART.

Sir Algernon Coote was a member of the North Africa Mission Council from 1886 to 1895 when on account of the pressure of other claims he was compelled to retire. He has now finished his earthly course. We commend his widow and family to the prayers of our readers. Of those who were members of the N.A.M. Council during the first twenty-seven years of its existence, a few are still living, but none of them are now members of the Council. Still, God has raised up others in their place, and just as we go to God for new workers, so we look to God to raise up new Members of Council. We should be specially glad of those who can give time and interest to the work in the homeland, as the Missionaries themselves do in the field.



THE LATE MR. A. S. LAMB.

It is always our desire to keep in touch with our old fellow-labourers. We have now heard of the death of one of them—Mr. A. S. Lamb. He accompanied me to North Africa in 1883,

and laboured amongst the Kabyles for about ten years. He had been a good deal blessed to souls in Glasgow before he joined us, but he found the work amongst Mohammedans was very much more difficult than that amongst the people of Glasgow. After ten years, on account of his growing family, it was felt necessary for him to return to England, where he took up evangelistic work, but his heart was always in North Africa, and on one occasion he paid a lengthened visit there. He wrote some hymns in Kabyle, which are still being sung. He was a devoted servant of Christ, and always deeply concerned for the Kabyles, and to the very last longed to return, but the doctors did not think his health sufficiently good. During the last few months he has been seriously ill, and he was taken Home to Glory on November 13th while staying at Hove. He had a family of twelve children, one of whom died in North Africa. The other eleven are still living, though they are scattered in various parts of the world. Those who have known the Mission for many years will remember Mr. Lamb's name, and will bear up his widow and family at this time of sorrow and loss.

E. H. G.

For the Children.

By Mrs. Roberts.

TWO CHILDREN FROM THE RIFF.

A few years ago three little Riff children who live in Tangier, and who had been attending school for some time, brought a girl, about ten years old, and a boy, about six—relations of theirs, who had just come from the Riff country. I welcomed them, although they could not

speak Arabic, for I knew they would soon learn. It is surprising how quickly the children pick it up. For the first few days after they come into the house they are practically dumb, but after a few weeks they make themselves understood, and rapidly get a workable knowledge of

the language. These two children looked most uninviting, underfed and hollow-eyed, with dirty skins and clothes. The girl's hair *was* smoothed back under her head-handkerchief, but the boy's was cut fairly close, except a piece on the crown of his head about the size of the palm of your hand. On that grew a long tangled tuft, giving him a wild appearance. Everything was strange to them, and seemed to cause them much amusement; but being rather awed by the big room, and the "*Nasaraneya*" (Nazarene), they only indulged in suppressed giggles, which increased whenever I went near to them, as though I were the chief promoter of the fun.

After a few days I found their mother was dead, and their father had married again; evidently the children were not wanted at home, and food was scarce anyway, so he had brought them to Tangier with their granny to do as best they could. I tried to get hold of the granny to ask if she would let the girl come and stay in the house, but failed. The one day the father came to see the girl during school hours. I spoke to him, and he was quite willing, in fact glad, to know that the child would be settled somewhere before he returned to the Riff. So the girl came to us, and the boy, although he continued to sleep with his granny, came every morning to breakfast and remained till late afternoon, having his midday meal with the other children. The two soon began to develop physically and intellectually. Their faces and limbs got rounded, and their eyes bright. The lad outstripped his sister, but neither took long to learn to read and write. At

times they seemed greatly interested in the truth, and undoubtedly the Spirit of God has striven with them from time to time, but they have resisted. The reaction has been extreme bigotry, but we do not believe our labour has been in vain in the Lord. The girl had a most trying temper, but was a good worker. I missed her when she left about six months ago—to rest, as she said, but I think more likely because the fast of Ramadan was drawing near, and I forbid any cooking at night to enable them to keep the fast. I have not seen her since she left, not having been strong enough to do any visiting during the summer, but another worker met her at the house of friends in her neighbourhood, and is hopeful that the teaching she received is now bearing fruit.

The lad still comes every day, and although lazy, can be most useful in the house or the garden. He is fond of playing with dolls. I gave him a sailor doll two years ago. He still treasures it, and will make quite nice rag-and-stick dolls after the native fashion. He has just made a little trolley with a piece of board and four cotton reels, and he drags them round the garden. In England I expect he would be laughed at, but he sees nothing to be ashamed of, and I like to see his chubby, smiling face as he takes his little family out for an airing. He knows such a lot of Bible stories, both Old and New Testament ones, and can tell you plainly the plan of salvation. We are looking to the Lord to send him back to his country as a preacher to his own people some day. Will you not join your prayers with ours?

Home and Foreign Notes.

A PRAYER MEETING.

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.



In addition to the above, the following N.A.M. **Prayer Meetings** are held, to which friends in

the neighbourhood are cordially invited:—

St. David's, Aldersbrook Road, Manor Park, E. Third Friday, at 3 p.m.

129, Fordwych Road, Cricklewood, N.W. Second Tuesday, at 3.30 p.m.

10, Larden Road, Acton Vale. Alternate Saturdays, at 8 p.m. Jan. 1st, 15th, 29th, &c.

54, King St., Galashiels. First Thursday.

DEPUTATION WORK.

The **Assistant Secretary** has had the privilege of speaking on forty-eight occasions at the following centres: Reigate, Buckland, Brighton, Hove, Surbiton, Amersham, Eastbourne, Herstmonceux, Leicester, Hitchin, Bristol, Grays.

The intercessory interest of the Lord's remembrancers will be most gratefully appreciated by **Mr. V. G. Levett** and the **Assistant Secretary** in connection with their visits to several of the stations in Algeria, Tunisia, Tripoli, and possibly to Alexandria. H. F.



DEPARTURES.

Miss H. Kenworthy left for Cherchell on November 3rd.

Miss K. Aldridge left for Laraish on November 5th.

Miss A. Chapman, Mr. A. Fallaize, Mr. H. G. Hacker, Miss F. Marston, and Miss M. W. Ross (new worker) left for Tangier on November 19th.



MOROCCO.

Spanish Work.

Miss Sainz, who has taken up the work laid down by our faithful worker, **Miss Brown**, who passed away about a year ago, and has for some months been visiting among the women and children of the Spanish population of Tangier, writes on November 8th: "In order to cover more ground, we [**Mr. Moore** and myself] have divided the town into two districts for visiting. I have made a list of *Patios*, and visit in a certain direction each day of the week. The Sunday before last I felt strongly led to go in a different direction from that I had previously planned. I obeyed reluctantly, as my experience of that street had not been encouraging. Just before I got there, I had to pass a short street where Jews live. A Jewish girl called me from a house, and there I found a Spanish lady, who told me she had longed for me to pass that way as she had two children she wanted to send to our school. They seem a respectable family, and she received me very well. I invited her to the evening service, and when the evening came, went to fetch her to it. Not only she and her two daughters came with

me, but four Jewish girls, their friends, joined them. That evening, fifteen people came with me to the Service.

"On the 2nd of November I was strongly led (again rather out of my course) to the grandmother of some of our scholars. She told me how glad she was to see me, to give her further teaching about putting lights for the dead. She professed conversion some months ago, and she says that she felt she could not put lights for her daughter's soul on the first and second days of November as she had done other years. She wanted to be sure that it was God who was leading her. You may imagine how gladly I turned with her to the passages in God's Word that would confirm her in her determination. We had a lovely time together, and I found that she seems growing in faith."



TUNISIA.

In a Circular Letter, dated November 25th, 1920, **Mr. Liley** writes from Tunis: "In one of the bazaars we were suddenly overtaken by a storm of rain and took shelter under an archway, where three Arabs had spread out their goods for sale. One Arab playfully said, 'If you want to stay here you must pay a franc.' 'That is rather dear,' I replied. 'Well! Pay half a franc that we may drink coffee,' he continued. 'Suppose I have no money at all! What then?' I asked. 'Well, then you are as poor as we are, and you can stay for nothing,' was his reply. This little incident enabled me to continue the conversation, and I began to show them that it was not by the abundance of possessions in this world that peace and satisfaction are found. The three Arabs were now interested, and came closer together as I spoke of the Fall of man, the consequences of sin, and the glorious hope we had in the Lord Jesus. 'How is it that you—a *Roumie* (European)—know these things?' was their question. When I told them that we were 'The people of the Book,' they were ready to listen to all I had to say. . . ."

"We have had a fair number of British ships in lately. These have all been visited, and on one occasion some of the crew of one of them came up to the house. It is interesting and encouraging to see how the crews of the ships who have been here before, look out for my visits. We had such a ship in last week."

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.
Prayer that a Christian Teacher for the Spanish School may be found very soon, so that when the present one leaves, the work may be continued without any break.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish, Dispensary Visiting 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.
Praise for tokens of God's gracious working in the hearts of some of the native Christians; in restoring the backslider, and in granting a tenderness of conscience on the part of others, and a desire to live to the glory of God.
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.
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.
Prayer that Mr. Reid may be specially blessed and encouraged as he labours in much loneliness—the only British missionary in the large country of Tripoli.
21. For Alexandria—School for girls, Visiting, &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.
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 November 1st to 30th, 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.	DUBLIN AUX.	Local	BELFAST AUX.
30th		5th		29th		Mr. L. BUTLAND, Hon. Sec., 82, Longbridge Road.	S. S. MCCURRY, Esq., Hon. Sec., 46, Eglantine Ave. Belfast.	121	Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.
8685	2 6	3270	5 0	3289	1 0 0	<i>Des. Receipt, 3274.</i>		2	<i>Des. Receipt, 3206.</i>
6	10 0	1	27 18 6		247 8 0	Local		3	Local
7	3 0	6th	1 0 0	Sundries	9	Rect. No. £ s. d.		1	Rect. No. £ s. d.
	295 6 11	12th	1 0 0	<u>£247 8 9</u>		146 1 1 7		2	47 5 0 0
Pubns.	3 4 9	13th	1 16 0	HITHER		7 1 0 0		5	8 10 0
Sundries	2 0 0	16th	12 0 4	GREEN AUX.		8 7 2 3		27	18 6
	£300 11 8	6	30 0 0	Miss A. WARD, Hon. Sec., 29, Jorridan Rd., Catford.		9 9 0 0		2	0
DESIGNATED FUND.		7	3 0 0	<i>Gen. Receipt, 8544.</i>		50 2 7 6		102	4 0 0
No. of Rect.	£ s. d.	(l)	23 5 0	Local		12 0 4		3	3 0 0
Nov. and.		17th	17 0	Rect. No. £ s. d.		Previously		10	10 0 0
3261	16 2	18th	7 10 0	1	1 0 6	ack'd 90 14 0		4	1 0 0
2	2 0 0	(x)	7 10 0	2	1 0 0	<u>£102 14 4</u>		5	1 0 0
3rd		20th	6 0 0	3	3 8	GIBRALTAR AUX.		6	2 0 0
(j)	66 2 7	81	6 0 0	4	2 0 0	Capt. C. H. HILL, Hon. Sec., King Edw. VII. S. & S. Inst.		7	4 0 0
4th		22nd	4 0 0	5	1 6	2	2 2 0	8	5 0 0
(k)	1 0 0	2	4 0 0	6	2 0 0	3	2 0 0	9	2 6 0
5	1 0 0	3	30 0 0	7	2 0 0	4	7 0 0	10	10 0 0
6	5 10 0	25th	1 0 0	8	1 0 0	5	5 0 0	1	2 2 0
7	15 0 0	4	1 0 0	9	4 0 0	6	10 0 0	2	2 0 0
8	2 0 0	26th	6 2 6	10	2 6 0	7	1 0 0	3	2 0 0
5th		5	6 10 0	1	5 0 0	8	5 0 0	4	7 0 0
9	9 19 11	6	1 0 0	2	5 3 4	9	1 0 0	5	5 0 0
		7	1 0 0	<u>£6 7 0</u>		40	10 0 0	6	10 0 0
								7	1 0 0
								8	5 0 0
								9	1 0 0
								20	1 0 0

SUMMARY.

November, 1920.	
General Fund ..	£300 11 8
Designated Fund	247 8 9
	£548 0 5

TOTALS.

Jan. 1st to Nov. 30th, 1920.	
General Fund ..	£4,769 1 1
Designated Fund	2,450 1 7
	£7,219 2 8

(a) Boxholders at Clayton-le-Moors. (b) Cripples' Inst. (Girls), Belfast. (c) Boxholders at Woodford. (d) Herstonceux Chapel. (e) Grove Rd. Chapel, Eastbourne. (f) Hawkstone Hall. (g) Wordsworth Road S.S. (h) Bethesda SS., S. Shields. (i) Shamrock St. P. Band, Glasgow. (j) Boxholders at Rec. Hall. (k) Anon., Wood Green. (l) Y.W.C.A., Moseley. (m) Boxholders at Tilbury. (n) Girls' Class, Rainham. (o) Bethel B.C., Hitchin. (p) Assembly at York St., Leicester. (q) Women's Own, Chelsea. (r) Bootle-cum-Linacre Bapt. Mission. (s) Hartley Wintney Bapt. Ch. (t) Boxholders at Stirling. (u) Brethren at Prince's Hall. (v) Ley St. Hall, Ilford. (w) Gospel Hall, W. Thurrock. (x) Readers of *The Christian*. (y) Gospel Hall, St. Nicholas Rd., Bristol. (z) Children's Service Box, Chepstow. (a) Johnstone Evang. Assn. (b) Boxholders at Highgate Road. (c) Morgan Mem. Mission S.S. (d) Gray's Tab. (e) Emmaus Missy. Bureau. (f) D. Mtg., Croydon. (g) Mothers' Mtg., Sudbrook. (h) Temperance Hall, Croydon. (i) Boxholders at Manchester. (j) South Park Chapel. (k) Women's B.C., Ilford. (l) Friends at Redhill.

“One of His Jewels.”

Little Maid of the Moors—so tender !
Ten years but have passed thee by :
Yet wife in a Moslem harem,
And life but one broken cry.

Little Maid of the Moors—so fearless !
Thy love for the Lord was known ;
Thy husband did try to break thee,
Till life was but almost flown.

Little Maid of the Moors—so winsome !
No love had'st thou known in life
Till Christ with His love did draw thee,
Little down-trodden, baby wife

Little Maid of the Moors—so steadfast !
Did'st plead for a written Word
To hide in thy breast to strengthen :
For locked now the cage of the bird.

Little Maid of the Moors—His Jewel !
Art still in thy prison dear ?
We know not—but still He loves thee,
To Him thou art ever dear.

A. L-W.

We shall be grateful for any spare copies of *The Gospel in North Africa*.
Will friends kindly forward such to 18, John Street, W.C. 1.

