

# 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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Porte de Ténès, Cherchell.

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## The Gospel of the Spirit.

By Pastor Milton H. Marshall.

*"It is the Spirit that quickeneth."*—John vi. 63.

**T**HE phrase forming the title of this article is not found in Scripture, but the writer ventures to think we need not be afraid of it. So sound a theologian as Dr. Horatius Bonar once wrote a valuable little book which he entitled "The Gospel of the Spirit's Love." If the phrase in so many words is not in Scripture, the thing, the reality is there. That "God so loved the world that He gave His only-begotten Son," declares God *toward* us—that Christ "suffered for sins, the Just for the unjust," declares God *for* us—and that "the Spirit of God dwelleth in you" (1. Cor. iii. 16) declares God *in* us. Is not this a gospel? Glad tidings indeed! That God, in the Holy Spirit, is in personal, living contact with the Christian's "inward man" (Eph. iii. 16)—to know by experience, as we may and ought to know, that God indwells, really and constantly, the innermost being of the believer in Jesus! That we need not beg Him to descend, because He has already done so, and that, dwelling in the Christian's spirit and therefore in the Christian's body (1. Cor. vi. 19), the Spirit of God makes the Christian a temple, really inhabited by God! We simply ought not to think of Him as at a distance. Too many of our hymns (and how great their influence on us!) suggest distance. Few of them are so true to New Testament scale as the following by the late C. H. Spurgeon:

" The Holy Ghost is here,  
Where saints in prayer agree ;  
As Jesus' parting gift He's near  
Each pleading company.

" Not far away is He,  
To be by prayer brought nigh ;  
But here in present majesty,  
As in His courts on high.

" He dwells within our soul,  
An ever-welcome Guest.  
He reigns with absolute control  
As monarch in the breast.

" Our bodies are His shrine,  
And He the indwelling Lord.  
All hail, Thou Comforter Divine,  
Be evermore adored !"

True we cannot always honestly sing that—" He reigns with absolute control as Monarch in the breast "—for we know, alas ! that we have too often rebelled against that loving control and grieved the Indweller. Thus we have lost the consciousness of His Presence and the experience of His strong help. But He Himself has been there, in the temple of our breast, all the time.

Surely it is thus that all Christ's promises of His presence with His own are fulfilled, and that the statements of apostles, that Christ is in His people, are to be understood. His bodily presence is withdrawn from earth. In His glorified body He is not here, but is at the Father's right hand. Stephen saw Him there—Paul saw Him there. How then is He with us " all the days, even unto the end "—but by His Spirit ? How is it true, " Christ in you, the hope of glory " (Col. i. 27), but by His Spirit ? Of Him indeed it may be said:—

' Closer is He than breathing,  
Nearer than hands and feet.' "

Here is God's provision for our need in worship and in work. This is His answer to Paul's cry and to our cry—" Who is sufficient for these things ?" Our trouble and sin are that we forget the Blessed Spirit and do not wait on and for Him, but we go on as if we were equal, by our mere natural ability, to the high work He has called us to. Such self-confidence must and does result in failure.

We readily admit that Christ is the Revealer of the Father and mediates Him to us. We are slower to believe that only the Holy Spirit can reveal Christ and mediate Him to our souls. It is to the writer suggestive that though Christ calls Himself " the Life " and " the Bread of Life," and though He certainly says, " If any man thirst, let him come unto Me and drink " (John vii. 37), yet He does not say, " I am the Water of Life." That figure both He and His disciple John apply to the life-conveying and life-sustaining Spirit (see John vii. 39 ; iv. 14). And the former passage teaches us that the Spirit can so fill souls with the New Life, that through them it shall reach and bless others. He can and does make the believer to become (not the Living Water, only He Himself is that) but a water-course, through which He will flow to others. In John vii. 37-39 Christ and His apostle link the promise of soul-satisfaction to the soul-thirsty with the assurance of usefulness to the trusting soul. When Jesus, after His resurrection, gladdened the disciples with His presence and peace (John xx. 21), He immediately charged them with a mission to others, and renewed to them the promise of the Spirit as the power for its fulfilment.

As we read the Gospel of John we are impressed equally with the mystery and reality of the Spirit's Being and Energy. Yet it is to be feared that many Christians think of Him rather as a shadowy influence than as a real, present, indwelling Helper. This may be partly due to the name itself that He bears—Spirit. But it is not His only name. Christ, who called Him the Spirit of Truth, also called Him the "other Paraclete." Our English "Comforter" is not a translation of the Greek word *Parakletos*, but an inadequate paraphrase. The word really means, "one called beside." We may explain it as "one called in to help." On the whole the word "Helper" would probably render *Parakletos* better than "Comforter," however precious are the associations of the latter word. A true helper aids us not only by comfort. Christ often had occasion to rebuke His disciples. And the Holy Spirit, the Paraclete, is also Reprover, Convincer, Teacher, Remembrancer, Revealer, as well as Comforter.

We want to worship truly, pray truly, teach and preach with power, understand the things of God (1. Cor. ii. 9)—all these are linked with the Spirit's working. Are Christians to become a happy and holy people—"changed into the image of the Lord"? Such results are achieved by the energy of God's Spirit in them. We long to see people convinced of their sin and of their need of Christ and born again. The Scriptures attribute such work to the Spirit of God.

The New Testament shows us Christ redeeming, working *for* men. It shows us the Holy Spirit applying that redemption, working *in* men. The Divine Son's redemptive activity is personal and objective; the Divine Spirit's is personal and subjective. The Blessed Spirit is the Quickener (*i.e.*, He who makes alive), the Life-giver. We may truly call Him (perhaps the word may help us) the CONVEYER of Christ, the Life, to the souls of men.

And, the practical outcome of it all for us workers with God, abroad or at home? That without the definite working of God's Spirit we can get no results in real conversions and transformations of character. But that we may have these glorious results if He works with and through us. And that therefore (a truism, of course! we have heard and said it so often!) the Church's chief need, *our* chief need to-day and always, is to have "the Lord, the Spirit," acting through us. And, further, that therefore, somehow, though at a cost, we must avoid whatever grieves the Holy Spirit of God and causes Him to withhold His co-operation.

Four verses of Spurgeon's hymn are given above. Here is the last:—

"Obedient to Thy will,  
We wait to feel Thy power.  
O LORD OF LIFE, our hopes fulfil,  
And bless this hallowed hour."

Spurgeon and Moody, Whitefield and Wesley believed in the Gospel of the Spirit, and they had experience of His power. O that in these later days we too might be "experts," whether in North Africa or in England!

"O Lord of Life, our hopes fulfil." . . .

# How Si Tahar found Rest to his Soul.

By Mrs. A. V. Liley.

Si Tahar was born in T——, North Africa, about twenty years ago. His family was a highly respectable one, very well to do, and belonging to a strictly Mohamedan order, the grandfather being a very pious Moslem, and a silk weaver by trade. When Si Tahar was quite a little boy his father died, and when he reached the age of ten, his mother was also taken from him by death. Being a thoughtful child, he began to understand that life is short and death is sure, and he became anxious to know what would follow death. For nine years he read much in the Koran and the Traditions "as one searching to understand." He says: "This is the summary of what I found: (1) In the Traditions, I was not able to distinguish the difference between the false and the true; (2) I found the Koran does not say that salvation depends on the five ordinances of Islam—The Witness, Prayers, Fasting, Alms, Pilgrimage—but it does say that the works of men are only worthy of judgment, and that God will not forgive the smallest sin, and that there is no Intercessor in the Resurrection." The more he thus studied the Koran, the more depressed and unsatisfied he became, and the greater was his longing to find "rest to his soul." Alas! he knew not where to seek it aright, until led by the Spirit of God he visited the N.A.M. Bible Depôt, kept by those whom he had always heard described as "infidel dogs."

When he entered the Bible Depôt for the first time, he says: "I saw on the wall a large board, with a text written in large letters, 'Come unto ME all ye that labour and are heavy laden, and I will give you rest' (Matt. ii. 28). This verse worked in my heart with great power, for I felt that rest was just what I needed, and this was one of the signs, which showed me that the Book was true, because I was burdened and heavy laden, and I came to Him and He rested me." Some months, however, was to elapse before Si Tahar entered into this precious heritage of the children of God; but the entrance of God's

Word slowly gave light to this dark soul, and for ever chased away the thick clouds which enveloped his mind.

He soon bought a Bible in Arabic and one in French, and started on his quest for knowledge of the truth with great eagerness. From the first he showed a great love for the Word of God, which has only deepened as time has gone on, until to-day his knowledge of the Scriptures and Spirit-born understanding of their meaning is certainly a remarkable feature in his Christian life. At this time he was a student at the Moslem University, and began to speak with the other students and professors of what he was reading and finding so refreshing to his soul. They, of course, were opposed, and gave him several lists of questions, which he brought to the missionaries, and they answered "from the Scriptures" entirely to his satisfaction. He reported the answers to those at the University, who began to taunt him with becoming a Christian. He did not deny the fact, indeed he openly declared that he had found what he had never had before—"rest to his soul."

He says: "When I read the Bible I found (1) the fall of man to be great; (2) the love of God in the gift of His Son to be very great, and as I read of the sufferings of the Lord Jesus for me the love of God was established in my heart, and I found in that love my greatest delight; (3) I found that 'the blood of Jesus Christ, God's Son, cleanseth us from all sin.' I saw that God is pure and holy, and man is a sinner and unclean. Purity and uncleanness will not mix together, therefore when man knows he is a sinner he knows he is far from God, and if far from God then he is dead. So in searching for cleansing he searches for life. Man is not able to cleanse himself by his works, because God says: 'Without shedding of blood is no remission.' The conscience of man witnesses that he is not able to save himself by his works. The blood of Jesus Christ, God's Son, has the power to make the unclean pure, the

dead in sins alive. It has a grace which transforms the expelled slave into the son of the inheritance."

Si Tahar found all these eternal verities in God's Word, and henceforth life bore a different aspect to him. He very gladly and joyfully received God's Son as his own personal Saviour, and he thus describes the result: "I found three things, (1) Rest of conscience from *past* sins, because the blood not only cleanses us, but restores us as if we had never sinned; (2) Rest for the *present* time, because when I know how much God loves me, what shall I want more, and why should I not be happy, for the blood that atones for my guilt is the blood of God's Son; (3) The joy of hope for the *future* time, for since He redeemed me by His blood, He must prepare for me a great glory."

From this testimony we can trace the enlightening work of the Holy Spirit in Si Tahar's heart, and we praise God, for we know that from first to last the work in any soul is His; therefore it is an eternal work. Will each reader of this brief account ask God graciously to work in a similar way in the hearts of many other Mohamedans. Si Tahar had no wish to refuse the necessary cross-bearing, which his conversion to God entailed. He told the students and also his family that he was a Christian. Then persecution broke out, and it was well for Si Tahar that he knew the consolations found in prayer and in the Scriptures. His grandfather ordered him to leave the house immediately and never to return, but the women-folk wept so much, that he relented so far as to say: "You can stay here if you will be a secret believer, and never speak of your faith." Si Tahar remembered two verses: "What communion hath light with darkness?" (II. Cor. vi. 14, 15), and "Whosoever shall deny Me before men, him will I also deny before My Father, which is in heaven" (Matt. x. 33). So he replied to his grandfather that he could not deny his Saviour, whereupon he was told he was no longer one of the family—he had brought dire disgrace on their honourable name—and other such-like hard sayings.

Si Tahar thought it well to leave the city until he should see what was God's

plan for him. He went to a city where two N.A.M. missionaries were labouring, who kindly received him as a son, and gave him Bible readings daily. He profited greatly from their service to Christ on his behalf, and it was here that another verse from the Scriptures made an indelible impression upon him: "When my father and my mother forsake me, then the Lord will take me up." This verse, given to him by one of these missionaries, calmed his heart, and made him full of joy. He also greatly rejoiced in the possession of a book of Mr. Spurgeon's sermons, translated into Arabic, which he knew almost by heart; in fact, that book and his Bible were his constant companions. He says: "Thus I was a wandering sheep, lost for eleven years [from the time he first began to think of these things], and at the end of that time the Good Shepherd found me, folded me to His bosom, lifted me to His shoulders, and healed my wounded heart by His sweet words and true promises. Thanks be unto God for His unspeakable Gift."

Si Tahar's joy became greater still when that "blessed hope" of the Lord's approaching Return for His own was clear to him. He tells us: "When I read of the nearness of the return of Christ, the hardships, sorrows and depressing things of the world no longer have any influence over me, for I remember that true promise, and am waiting every moment for its fulfilment." This was his great consolation, when, after much trouble and difficulty, he was brought by the gracious hand of his God into another city, where he now labours in the Gospel. "Time would fail to tell" the interesting story of his being able to see his family, speak to them of the Gospel, and also of how his grandfather finally helped in the matter of the necessary passport. It was very difficult to obtain, so difficult indeed that the way God cleared the path for its bestowal will always remain one of the outstanding features of Si Tahar's life. He was keenly desirous to be baptised, which step he took as soon as was possible.

His consuming thought and longing is to make known to his own nation "the unsearchable riches of Christ." Those

who know him best say that his one complaint is that he has not enough work to do for his Saviour. He visits the sick, preaches, talks, and seeks in every way possible to tell others of the great things the Lord has done for him. His efforts have not been in vain, and already he sees tokens of the work of the same Holy Spirit in the hearts of others. How much he needs our prayers—for "there are many adversaries," and the great adversary himself will not let him alone. We

know our own hearts, and our own failures with so many privileges, so we should tremble for him, were it not that our eyes "are up unto" the Great Shepherd of the sheep, and we believe His word: "Neither shall any pluck them out of My hand" (John x. 28).

Brethren, make mention of his name in prayer, and ask God to prepare other souls, as He prepared this one, to receive His Son and the wonderful salvation He procured through His atoning work!

## To the Friends of the North Africa Mission.

"St. David's," Manor Park,

London, E. 12,

7th February, 1921.

Dear Fellow-Workers,—

We are now well launched into the New Year, and though we cannot yet say exactly what the receipts for last year amounted to, as there are a few more returns to come in from the field, yet we know within a very little. The year 1919 was an exceptionally good one, through the receipt on the last day of the year of a very generous gift of £2,500, £1,000 of which was designated for the support of a new doctor for five years if we could find one. At present the new doctor has not yet been discovered, and we shall be glad to hear of one if any of our friends know where he can be found. Unfortunately, most Missions are suffering from the decrease in the number of available doctors. Before the war, there were 451 Missionary doctors with a British diploma in the Mission field, but at the end of 1920 there were only 363, or eighty-eight less than before the war.

The receipts for 1920 were about £2,700 less than the previous year, but they were from £800 to £1,000 more than those of 1917 or 1918. Since the beginning of 1921 funds have come in rather more encouragingly, and up to to-day about £1,800 has been received, including portions of several legacies, some of which have been long outstanding. Even with this amount we are still behind our estimated requirements. Last year an anonymous friend helped us liberally in the renovation of our Tangier Hospital, &c., and another friend purchased a Mission house for us in Cherchell in order to let it to us at a greatly reduced rental. These

two large amounts have not passed through the Mission funds. If they had, the receipts would not have been much less than those of the year before.

Though we have sent out several new workers during the last two years, we are still a long way behind the forty that we have been asking for; and, moreover, every year brings us a few losses either from death or from circumstances over which we have no control. Through God's mercy no missionaries were lost by death last year, though three were taken from us in 1919. The need of new workers, especially men, is still very pressing. We shall be glad if our friends will remember our need at the Throne of Grace.

Perhaps the most serious matter before us now is that our highly-valued Assistant-Secretary, Mr. Harvey Farmer, after an important visit to the Mission stations of Algeria, Tunis and Tripoli, has come back in a very serious condition of health. He had already been warned by an aurist that he ought to go to a drier and warmer climate for a time on account of serious trouble with his ears. It had been hoped that this visit, of which particulars are given elsewhere, might have been of benefit to him in this direction, but this has not been the case, and it is considered now that it is absolutely imperative for him to go abroad.

This is a heavy blow to us; but we dare not ask him to remain at home if the risks are as great as they are believed to be. He is therefore expecting to leave England in April, with his wife, to take up work for the Lord at Coonoor, in Southern India—a health resort on the hills, for Missionaries and other Europeans. Mr. Farmer is hopeful that this may lead to his recovery from the ear trouble, and that he may



be able later on to return to the North Africa Mission.

In the meanwhile, the question arises, Who is to take Mr. Farmer's place at home for the deputation and other work? He has not only been telling of the Mission in North Africa and its needs, but he has also ministered the Truth with great acceptance wherever he has gone. We are praying God to find us someone else in his place till he may be able to come back. And even on his return there would be plenty to do; for Mr. Farmer has found more openings for telling the needs of North Africa than he could take advantage of. If any of our readers should know of someone suitable, we should be glad to hear from them. It is essential that such should be thoroughly sound in the faith, deeply interested in foreign missions, in sympathy with work carried on in special dependence upon God, and content with such financial remuneration as might be available.

Miss Eason, who had to leave Casablanca last year on account of her health, is still in Switzerland, and though considerably better, is not yet well enough to return to the Mission field. Miss Mellett, who has for so many years laboured in Fez, and has been our leading worker in connection with the Dispensary, is also ordered to remain at home for at least another year on account of her failing eyesight, after which time it is hoped that she may be able to return. Meanwhile we are trying to find someone who can join Miss Denison there.

We are thankful to say that Miss de la Camp has now been granted permission to return to her work in Fez, from which she has now been absent for more than six years. During this time she has been helping in teaching Arabic at home, in speaking at meetings, and in other work. She is hoping to take with her Miss Ball, a new worker, to whom she will be able to teach Arabic and French.

We are happy to say that Miss Craggs, who was so seriously ill at the beginning of last year, is now sufficiently restored to return to Tangier, and is expecting to start by the s.s. "Kalyan" for Gibraltar on February 18th. Miss de la Camp and Miss Ball will be going by the same boat, also Miss L. Yarde (a new worker), who is going out as a nurse to Tangier. Mr. McCurry, who for more than thirty years has been the Honorary Secretary of the Dublin Auxiliary, is also hoping to go out at the same time on a brief visit to Morocco, the country in which he has for many years taken so deep an interest.

On January 12th Dr. Liley and Miss Goozee were married. After their marriage they went for a short visit to Spain, but are now back in Tangier, and Dr. Liley is hoping to begin his Hospital and Dispensary work there in earnest. Mr. & Mrs. Gordon-Oswald, who have been on a visit to Tangier, were able to be present at the wedding which went off very happily. Since then, Mr. Gordon-Oswald, in company with Mr. Fallalze, has visited Casablanca, Rabat, Mequinez, and Fez, and has been deeply impressed with the spiritual destitution of these cities and districts. Mrs. Farmer has also been staying at Hope House, but has now gone on for a brief visit to Algeria. Mrs. Roberts, who is assisted by Miss Chapman and Miss Buxton, is encouraged in the school work in Tangier. There was a very good attendance when the school was re-opened. Mrs. Simpson reports that since April last she has had 6,000 attendances at the Women's Medical Mission, and that there have been many cases of deep interest. Miss Tyler has gone over to Tetuan for the present to join Miss Edmunds under the supervision of Miss Knight. Mr. Hacker left Tangier to join Mr. Gabriel at Mequinez, where a small house has been taken. There they are both busy studying Arabic, and gaining an experimental knowledge by reading and conversing with the natives, and doing any further work they can. Mr. & Mrs. Swanson, of the Kansas Gospel Union, with whom Mr. Gabriel stayed for some time, is near by them, so that they have the benefit of their fellowship and advice, and also that of Mr. Enyart.

Miss Aldridge and Miss Waddell are working away in Larais. A good deal of Miss Waddell's time is of course taken up with language study.

We find the industrial work in the Cherchell Carpet Industry very helpful in bringing young people under the sound of the Gospel. The workers have been strengthened by Miss Kenworthy's return after furlough, and Miss Widmer's arrival, and the assistance of Miss Eileen Drake who has gone out on a visit for the winter. At last they have been able to send us a consignment of mats, rugs, and carpets. For a long while this was impossible. Some friends have very kindly responded to an invitation to put a little more money into the Carpet Industry as an investment at 6 per cent., and if there are others who would wish to do so, we should be pleased to accept their help in the matter. We trust, therefore, that the work

will now go on a little faster, especially as wool and other materials are now, though dear, more easy to obtain.

Mr. Nicolle has not been able to do much itinerating work of late, partly on account of the disturbed condition of the country, and partly for want of a companion for longer tours.

Mr. Cuendet is busily occupied in revising the Kabyle Scriptures, so that the "portions" may be reprinted. He is also preparing a revised Kabyle hymn-book with music, but he is finding a good deal of difficulty in getting it printed, as the expense is still very high. Mr. May, the sub-agent of the British and Foreign Bible Society, died rather suddenly of apoplexy on the 8th January. I was present in Algiers when he arrived more than thirty years ago. He has been occupied lately in re-writing the Arabic colloquial Gospels with prepared ink and paper for lithography. Now this work, it is feared, will be delayed for a time until someone else capable can be found. There are not a few who have a fair knowledge of Arabic who do not write it well enough for lithographic purposes. This also is a matter calling for prayer. We would specially commend to you also Mr. May's widow and her daughter, who is also a widow. Mr. Steven, the Bible Society's agent in Tangier, who last year became principal agent for North Africa, has gone to Algiers to see into affairs. It is a matter for much prayer that the Society may be guided as to their future arrangements with regard to Bible Society work in North Africa.

The work at Djemaa Sahridj is again progressing satisfactorily, and Mr. Warren is having good attendances at the meetings. The Industrial Mission work which employs men in wood-carving is making good progress. Things have been very much delayed waiting for machinery. Of course, all this Industrial Work has for its aim the spread of the Gospel, and the spiritual establishment of those who are saved. This is our oldest Station, and we earnestly pray that all the workers there may be cheered and encouraged.

Mr. Arthur discovered that after all the neighbourhood of Bône would not be so suitable for work amongst Kabyles as had been supposed. He has therefore arranged to take up his headquarters at the village of Azazga, which is an excellent centre in the valley of Sebou, from whence he can itinerate all around. Azazga is on the main road from Algiers and Tizi-Ouzou to Bougie, and will presently have the railway brought up to that point. Mrs. Arthur was to have gone on from France to join him on the 24th December, but was prevented by illness.

Mr. Farmer and Mr. Levett paid an interesting visit to Cherchell, Algiers, Bougie, Bône, Tebessa, Tunis, Sfax, and Tripoli, of which particulars are given elsewhere. They had thought of going on to Egypt, but this was not found practicable. Mr. Reid is still alone in Tripoli busily occupied with the Dispensary and the Gospel work connected therewith. We were at last able to get a berth for Miss Hodges to return to Egypt. She started on January 26th, and we have since heard of her arrival at Gibraltar. She is sorely in need of a fellow labourer. Mr. & Mrs. Fairman are now fully occupied in connection with the American Presbyterians, and Mr. Fairman writes word that in fifty days he preached fifty-five times. Our Shebin-el-Kom Station is at present in our hands, but it is expected that the American Presbyterians will take it over shortly.

The fact of my continued infirmity makes the prospective absence of Mr. Farmer the more serious, as though I am able to do a good deal of work by dictation from my study, I cannot go about taking meetings as formerly. In consequence of this, I should be specially thankful for the prayers of all friends for the Mission's progress at the present time.

Yours heartily in Christ,

EDWARD H. GLENNY.

P.S.—Since writing the above, two more candidates have been accepted by the Council; Miss E. Higbid and Miss E. Harman.

## An Itinerating Incident.

By Mr. A. Fallaize.

On one of my itinerating journeys I passed through Casablanca, where Miss Jennings and Miss Nicolet have been labouring for some years. Miss Nicolet

has her little Mission house on the edge of the town, and near by are a cluster of tents, in which the ladies spend many hours preaching the Gospel to the tent-dwellers. My coming was intimated to the men, and I spent a profitable Sunday afternoon with them, visiting and preaching. In the last tent I found about a dozen gathered together to hear the preaching. The theme was John iii., and they listened while the plan of Salvation was put before them, and after I had finished, the two leaders, who were evidently native teachers, began questioning me. For about an hour we discussed eternal things, and at the end, a young man who had sat silently listening by my side, speaking quickly, said, "*Fokeeh*, about two months ago I put the blood of the Lord Jesus upon my head, and last Tuesday at the sheep-killing I did not sacrifice a sheep, as I do not want another sacrifice; but there is one thing I do not yet know, and that is, how to pray in His Name." I replied, "I am going to pray for your friends," and going down on my knees in the midst of the little group, I earnestly besought the Lord on their behalf, speaking to the Father through the Son, which Moslems know nothing of. I could hear the young man repeating sentences after me, and as I rose to bid them farewell, for the sun was now setting, he followed me some little distance out of the tent. I noticed he limped badly, as though lame. I did not know what to make of his confession, as it was the first time I had met him.

In the evening at the little Mission house, when I recounted to Miss Jennings and Miss Nicolet my first experiences among these sons of the tents, they quickly recognised the man. "Oh, that is B——. Yes, he has heard the Gospel again and again, and has confessed faith in the Lord Jesus. Last Tuesday was the day of Sacrifice of the Great Feast, and he then refused to sacrifice a sheep, declaring that his sacrifice had been made once and for all. But on that morning," continued Miss Nicolet, "his foot began to swell mysteriously. The men declared it was God's wrath for not sacrificing, but I said that it was more likely the Devil, trying

him." She then told me that she had been treating it, but it was still very painful and swollen. Next morning, after an early breakfast, Miss Nicolet went off about 8 a.m. to B——'s tent to dress his foot. As he saw her approaching, he ran to meet her. "What is the matter, B——?" "Oh, it is all right. Yesterday the *Fokeeh* was in the tent, and he prayed, and last night, when all the tents were quiet and the lights were out, I got up, and in the corner of my tent I asked God in the Name of the Lord Jesus to make my foot better, and you see it is now quite well."

On the Tuesday following, the missionary ladies were called out to visit a sick woman in one of the tents, and as it was after dark I accompanied them, and sat in B——'s tent while they attended the woman. Noticing some new tenting in the corner, I raised the question, "What are you going to do with that new tenting?" "I have prayed in the name of Mohammed in this old tent," replied B——, and now that I pray in the name of the Lord Jesus, I am going to give Him a new tent." For some time after this, though unable to read, B—— continued under the instruction of Miss Nicolet, and then left for Rabat, about ninety kilometres away, for work. Here he stands alone. Since the death of Doctor Kerr, Rabat with its 23,000 inhabitants has been without a witness for the Lord Jesus, and with its neighbouring town of Salee on the other side of the river, containing another 16,000, still calls for workers. One trembles for a soul only partially enlightened thus standing alone in the midst of Islam, but "God is able . . ." Several times B—— has sent others, who have been travelling into Casablanca, to the Mission house that they might hear the Gospel from a missionary's lips. Again and again, cases such as his are met with by our workers, and then perhaps they pass on to districts two or three days' journey from the nearest missionary. We can only trust that their return to the distant tribes means that a little light has been kindled in some of the dark un-reached spots of Morocco. May the light spread!

# By the Wayside in Tunisia.

By Mr. A. V. Liley.

It was a perfect day as my wife, Mr. Underwood, and I set out on our cycles to visit some distant farms out on the plains and native settlements on the mountain sides. The sun shone from a deep blue, cloudless sky, it not being too hot as we sped along up the hillside, down into the valley, across the plain. There was just sufficient breeze to keep us cool, and yet not to impede our progress.

Soon after getting outside the city, I saw ahead of us a group of Arabs with their donkeys, returning to their distant homes. Putting on a little more speed I soon overtook them. After the usual salutations, I got into conversation with them by remarking on the goodness of God in giving us such beautiful weather after the rains. "Praise the Lord!" ejaculated one old man. I said it was very easy to say, "Praise the Lord" with the mouth, but it was a different thing to do it in our hearts and lives. To this they readily assented, and spoke of the stealing, violence, &c., that went on in the country. I asked the old man what he was going to do with his sins? "That is a thing of God," he replied. I took out the wordless Book. The poor old man seemed very dense, and needed the A.B.C. of the Gospel. He could understand the black page for sin, but the red page for the blood of atonement needed a lot of explanation. Unfortunately no one could read. One man said, however, that he had a son who could, so a Gospel and tracts were given him.

A little farther on was the native road-maker, working on steadily with pick and shovel. I stopped and had a word with him. His wife soon came out and joined us, and I sought to put the Gospel before them as simply and as plainly as I could. The poor woman had lost two little boys, and seemed very rebellious against God, but I tried to show her how God dealt with us in love and wisdom, and He would make all things work out for our good if we only trusted in and loved Him. Though the man could not read, he was very desirous to have a Gospel, which he said he would get one of his friends to read to him.

A mile or so further on we came up to a farm which always looked so deserted that we had

never been led to visit it before. To-day, however, I thought I would go and see if any people were there. Turning round the corner of one of the walls I suddenly came upon a gentleman to whom I introduced myself by saying that I had brought them something to read. He at once looked into my bag and then said, "Oh, I know what those booklets are, you need not trouble to take them out. They are Protestant, and we are fervent Catholics." "No, these books are Christian, the Word of God," I replied. Then he launched out into a profusion of words about his faith, saying that God had allowed him to be born a Catholic, but he was very tolerant to all religions, which he had well studied. All we had to do was to respect our religion and be sincere. "See how very fervent I am," he continued, "for only yesterday I brought from Tunis a statue of the Virgin to put up in my house"—and so on he talked. Whenever I could possibly put in a word I reminded him that we were not born in a religion, but in sin; that the Bible spoke of *saved* and *unsaved*, and nothing of Protestants and Roman Catholics. The Lord Jesus said to Nicodemus, "Ye must be born again." He seemed so afraid to hear anything that he just flooded me with words and refused my books. I felt there was little to be done there. In all our itinerating, this is only the second place where our books have been refused. May the Lord have mercy on him, and open his eyes!

Walking on to the tiny hamlet, behind which was a group of Arab huts, we found two Italians at work, building. To these my wife spoke and gave Gospels, while I spoke to some Arabs. Unfortunately none of them could read, but a good reader was found in the wayside grocer's shop. He gladly accepted a Gospel and a number of tracts, and seemed, by his remarks, as though he had already heard the Gospel.

We set out for a farm where we had had a very good reception from a French family when we were last this way. On going up to the house we found a number of Italian workmen at their midday meal. The house and farm had been sold to one of them. To these my wife spoke, and one of their number came back to the road with us for Gospels, as we had brought only a few in French.

On arriving at the next farm I found my Arab friend away, but a little group of three or four native workmen gathered around me, the opportunity being seized to gain their interest by taking out an Arabic Gospel with the "wordless" book on the first pages. I always find they readily understand the black for the state of their hearts, but they invariably reply that the red is hell. The Moslem has no idea of the necessity of an atonement for sin, "God in His mercy and compassion pardons whom He will," being a favourite saying of theirs. However, this little group listened to me as I spoke to them of righteousness, temperance, and judgment to come. While I was speaking to these Arabs, my wife found an Italian woman whose husband was working in a field near by. She seemed specially interested, and expressed great pleasure in receiving Scripture portions, &c.

We cycled on for another mile or two, when we saw a man working near his farmhouse, a short distance from the road. We stopped, and my wife with Mr. Underwood went to speak to him. They found that he had lost a leg in the war, and like many others could not understand why God had allowed such a calamity to come upon him. My wife was able to speak to him and point him to the Saviour. He was greatly cheered, and gladly received portions of the Word of God, Scripture leaflets, &c.

In the distance was a farmhouse, occupied by Italians or Maltese, who read and speak French very well. I had visited them twice before, and had been well received. The door was opened by the youngest daughter, who recognised me. As I offered her a little packet of Christian literature, she was very undecided whether to receive it or not, so called to her mother, who was on the stairs. "It is the Protestant. Shall I take the books?" Receiving an affirmative reply, she took them. Here again the priest had been at work, but we look to God to carry on His work and bless these silent messengers to the salvation of souls.

At this place was a tiny hamlet, consisting of the railway station, school, post office, and a few small houses: all these were visited by my wife, and out of our almost depleted stock of Scriptures, tracts, &c., she gave something to read to all the people, and thus ended our work for that day.

The Lord had a little message and some joy for us, for on our way home we alighted upon a field of wild narcissus. In a few minutes each of us had gathered as many as our hands would hold. We were reminded of Matt. vi. 28. Here were these beautiful flowers growing in such profusion. He who was so lavish in nature, would He not remember His own children?

## On the King's Business in Barbary.

By Harvey Farmer.

"MARVELLOUSLY HELPED" are words which come repeatedly to mind in connection with the recent visit of Mr. Levett and myself to the Barbary States. We realised even more than on the previous occasion how definitely God's Hand was upon us for good at every stage of our journeyings by land and water.

What delightful memories gather round our sojourn at the various centres of activity, and what mutually helpful fellowship marked our contact with those who are bearing the burden and heat of the day! The casual tourist little realises what that latter experience means. There is the strongly entrenched enemy who seems to have whole battalions of evil principalities and powers arrayed against the few brave-hearted soldiers of Christ who, in His strength, are for the most part doing valiantly in

the conflict. There is the pressure upon the spirit, in view of the vast mass of people who are still unreached, and the poignant grief when hopeful cases are drawn back by the Satanic forces of darkness. There is the constant strain which has to be borne in view of the recurring and varying difficulties and perplexities of life and service in a Moslem country, where the surging currents of wickedness seem ever in flood-tide. There are also the physical disabilities caused by the trying climate, sleeplessness, lack of appetite, and many another cause of weakness and weariness. The most courageous souls would find these things too much, were it not that God is able to make all grace abound unto them; that they having always all-sufficiency in everything may abound unto every good work.

We were met at Marseilles by our good brother, Mr. T. A. Thorpe. What a friend he has been to many a missionary traveller! Quite a number of our own workers bear grateful testimony to his ungrudging assistance, and we also would add our warm tribute of heartfelt thanks.

When we reached Algiers it was delightful to exchange salutations with Mon. Cuendet, who had so kindly waited at the wharf to welcome belated travellers. Madame Cuendet and Miss Trotter were good enough, as on our previous visit, to invite English-speaking workers to meet us at Dar Naama—the House of Grace—and it was a real privilege to us both that our first engagement was, as the Lord's messengers in the Lord's message, to the thirty-three fellow-labourers who came together that afternoon.

The next day will ever be memorable in the annals of the Algiers Mission Band, as being the occasion of the baptism of three young men who had given clear evidence of their renunciation of Islam and of their reception of the Lord Jesus Christ as the only Saviour and Mediator. One of them represented years of patient toil, and the other two, God's seal upon the effort of the A.M.B. to seek as for a treasure the other sheep in the hinterland. It was no small joy to spend a little time with an educated convert there whose ripe experience of God's grace is a bright augury for further fruitful service among his fellows. Even in boyhood, perils and persecutions were unavailing to turn him aside from the Scriptures wherein he found delight continually.

Cherchell, with its Carpet School, gave us a big cheer. There were more of the converted girls who were desirous of confessing the Lord in baptism, and there was an Arab family living in the adjoining native quarters, the parents and elder children showing marked signs of the Holy Spirit's work in their lives. How heartily did they join in the hymns, and with what earnestness did they appear to drink in the water of life, as the Truth was set before them!

It is hoped soon to have a Bible Dépôt here; but Mon. Nicolle ought to have a companion in labour and travel. The work among men and boys could be indefinitely developed, while two are better than one when itinerating.

What memorable days of prayer and conference we spent at Djemâa Sahridj and Mekla! We were led to feel that our hearts were brought indeed to "the secret source of every precious thing" as our adorable Lord

fulfilled in a specially gracious way His own unfulfilled promise to be in the midst. We would fain have tarried longer on those Kabylia hills had it not been necessary to press on; but we were there long enough to understand what fine opportunities are presenting themselves at those Stations and in the outlying villages, keeping God's servants busy in a variety of ways. Some in high places are listening to the Message of Life, and there is much to be thankful for in the numbers attending the various gatherings.

Who can estimate the blessing God does bestow upon the devoted efforts of His dear children as they go forth in the unifying power of His Holy Spirit for the furtherance of His Kingdom? On their behalf let me quote the word of inspiration with which the Missionary Apostle was led to exhort the saints at Colosse. "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also that God may open unto us a door for the Word, to speak the mystery of Christ . . . that I may make it manifest as I ought to speak."

Azazga is an important town, which is destined to become a flourishing railway centre. It forms an excellent base for itinerating, besides being within easy reach of Mekla and Djemâa. These considerations make it a desirable place as a Mission Station, and Mr. & Mrs. Arthur are taking up residence here. We were glad of the opportunity of settling with our brother where his place of abode should be.

It had been our hope to spend a little time with Mr. Lamb in his isolated habitation at Tabarouth; but a heavy fall of snow made it impossible, much to our regret. It might have involved our being weather-bound for a time, possibly weeks. We next pushed on to Bougie. Who can be unmoved in such a place, as one recalls the heroic daring of that first missionary to the Moslems, Raymond Lull, and remembers that in those streets he bravely faced in his eightieth year the deadly stones of the fanatics of Islam as he sought to make known among them the unsearchable riches of Christ! No one followed up his work, and there is no memorial hall or house in the place. Indeed seven centuries passed before any further attempt was made to evangelise these people; and to-day our staff consists of a man and his wife and a lady helper, who are making earnest-hearted efforts among the people without anything like proper premises so far as work among men and boys is concerned.

We did manage to tarry some hours at Tazmalt and see something of the labours of Mr. & Mrs. Griffiths at their well-equipped station. Among other things it was intensely interesting to meet one of his native helpers. This man was converted before his wife. He naturally prayed much for her, and sought to make the most of opportunities at night when there were no children or other distracting elements about. He would give her coffee last thing in the hope of keeping her awake that she might hear more of the Good News; but that did not prove a success. One evening, as she was venturing into slumber-land he placed a piece of sugar between her slightly-opened lips. She was so surprised at such a delicate attention that she roused herself to enjoy the tasty morsel, to express her appreciation, and to enquire the reason of its bestowal. "Yes, you will wake up to eat the sugar, which is soon gone; but you go off to sleep when I want you to listen to the story of the Gospel, the sweetness of which never leaves those who taste and see that the Lord is good." That way of putting things was used of God to cause the wife to give more earnest heed to the message, and soon after she too was begotten again of the Spirit. Now it is beautiful to see husband and wife living together as one in Christ. It means much to North Africa that the number of those who are united in Him is slowly but surely multiplying in various centres; and these Christian homes are eloquent of the reality of the transformation which the blessing of regeneration brings in its train.

Bône, with its Papal memorial to the great Augustine, was our next place of call. What consecrated ingenuity is displayed by some workers, as here, to bring God's Word before those who would be unreached by ordinary methods. It is a cause of grateful praise that a part of the young life of Bône, of the more educated class, as well as others, have had through the mercy of God their interest awakened in the things which make for their peace.

What a day of solemn gladness we and Mr. Short had with our sisters at Tebessa, when two young men were baptised and afterwards joined us at the Lord's Table. The threefold look as we remembered Him, was an inspiration to all. First—that backward to Calvary, where He who knew no sin was made sin for us that we might be made the righteousness of God in Him. Second—the upward look to the Throne where He who is able to save to the uttermost

ever liveth to make intercession for us; and, third—the forward look of those whose citizenship is in heaven, from whence also we look for the Saviour. Then shall be we like Him, for we shall see Him as He is.

It is difficult for those not acquainted with the virulently anti-Christian character of Islam to understand what it means for some of the converts to make open confession of their faith in the Saviour. The elder of these two dear fellows—an educated young man of about twenty-three—has been subjected to venomous onslaughts. To stand the test of being drugged at one time, kidnapped at another, tempted by splendid prospects of worldly gain, and cruelly persecuted because he counted the reproach of Christ the greater treasure—surely speaks well for his profession of faith.

We were able to join our missionary staff in Tunis at their Weekly Prayer Meeting on the Friday, and to be with them at the Lord's Supper on the Sunday, in addition to other gatherings. How joyfully busy all are kept on the Lord's Day! Not that they are inactive during the week. Indeed they find it difficult to cope with all the privileged opportunities, whether it is in seeking to reach the Moslems or to win those in the maze of Romish superstition to the simplicity that is in Christ Jesus. Mr. & Mrs. Liley so rejoice that they have young helpers with them now: and Misses Petter & Gotelee are praying for needed reinforcements. It was no small privilege to stay at "Elim" with Mr. H. C. Burrough, of the London Jews' Society, and to see something of the varied agencies operating among God's ancient people in the largest city of North Africa, next to Cairo.

On the way South we broke our journey at Susa, and had a little time with Mr. & Mrs. Cooksey, who are now in charge of the America Mission there. They were most kind to the wayfarers, as were all those with whom we stayed. They gave us of their best at every place, and in assuring them again of our deep gratitude we would pass on Hebrews vi. 10 as an appropriate message to each of our truly hospitable friends.

Sfax is our southernmost station in Tunisia. It has a population of about 90,000, and we have two women workers (one largely incapacitated by ill-health) to occupy this important centre. It is however truly surprising all that is accomplished and the scope of the activities there. We still see how true it is that God chooses the weak

things of the world to put to shame the things that are strong.

What shall we say about Tripoli? The land from whence Simon of Cyrene came, who bore the Cross to the green hill—the land which seems to have passed out of the prayerful recollection of the vast majority of God's people—the land which once saw the great light of His Truth, but is now engrossed in the dense gloom of Islamic soul-destroying error. There is no work being done among the Moslems of this land but in the Capital City, where we have to-day only one herald of the Glad Tidings. It is a shameful reproach to the Lord's people at home that such a condition of things is possible in this twentieth century. Mr. Reid is kept busy in the Dispensary, buying up opportunities of preaching

the Gospel, and doing good in other ways; but it is not right that a man should be left in such isolation. Our Blessed Master sent out His disciples in pairs, and that in their own land. "Who then is willing to consecrate his service this day unto the Lord?"

"Cling close to Him: He will not leave in life  
Nor yet at death forsake. Him glorify;  
Let every wish, and word, and work be for  
Him,  
And for those who love His Name; and those  
Who are without bring in that they too may  
Receive His saving grace. The golden law  
Of God is sacrifice. The fields are white  
To harvest, but the labourers are few—  
Lord of the harvest, thrust Thy lab'ers forth."

## For the Children.

By Miss K. Gotelee.

How I should like to take some of the dear English children who read these lines down to our Hall, where we have a Sunday School for Italian children! Sunday afternoon in Tunis is not very different from other afternoons, and on the way there we should see shops open and Arabs and Jews carrying on their trade just as though it was an ordinary week-day. Sometimes in one of the Italian courts a man is playing a barrel organ and the children are dancing. This makes us feel sad, but we cannot stop, for our own children are waiting for us.

As we enter the lobby we see them sitting quietly on a bench, and they look so pleased to see us. I feel quite proud of them, for a good many English Sunday Schools are not half so orderly as our Italian one. I wonder if you would be a little disappointed to find our children are not black or brown, but just white—some with dark hair, some fair—in fact, just like many English children. Some people would think missionaries were not needed to teach them. Ah! but God doesn't look at the colour of the skin. He looks at the heart, and He has shown us their needs. Many of these children had never heard of the Lord Jesus Christ before they came to our school, and they had never seen a Bible or sung a hymn.

They knew nothing about Heaven, or the way to get there. In fact, you would soon find, if you began to ask them questions, that they knew no more about the love of Jesus than the little children with black skins who live away down south.

Our children love to sing that hymn you know so well, "Jesus loves me," only they sing it in Italian. Then some learn passages of Scripture, which they recite before the others, and altogether we have a very happy hour.

On Christmas Day, through the kindness of some English friends, we gave them a treat, and, much to their delight, Father Christmas came in, just in time to give away the presents. The dear old gentleman is called *Padre Natale* in these parts, and he speaks Italian quite well. Our children never see snow, so they could not understand why *Padre Natale* had white on his coat, but they were very delighted to receive the presents from him.

Sometimes these children know what it is to suffer for Jesus' sake, because their parents are often ignorant, and the priests tell them not to let their children learn the Word of God. I want you to pray for them sometimes, and ask the Lord Jesus to make His Salvation very clear to them, and to bring them to seek



it. Then one day you may meet in Heaven these dear little Italian children

whom you have helped by your prayers down here.

## 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.



### DEPARTURES.

**Miss R. O. Hodges** left for Alexandria on January 26th.

**Miss E. Craggs** and **Miss L. Yarde** (*new worker*) left for Tangier on February 18th.

**Miss I. de la Camp** and **Miss G. R. Ball** (*new worker*) left for Fez on February 18th.



### FOR SALE.

A lady's **Gold Watch** in good condition. £3 10s., or nearest offer.



### MARRIAGE.

At Tangier, on January 11th, 1921, **Dr. James A. Liley**, of the **Tulloch Memorial Hospital**, to **Miss Edith L. Goozee**. The Civil Ceremony took place on January 11th, for reasons connected with the passports required for the wedding trip. The Religious Service was held at **Hope House** on January 12th, and was conducted by **Mr. A. J. Moore, B.A.** of the Spanish Mission, Tangier.



### ALGERIA.

In a letter, dated January 9th, **Miss L. M. Fison** writes from **Djemâa Sahridj**: "This New Year we are making a development in classes, and we pray that God may bless and use it in the salvation of souls. On Thursday we went to a village near by and started a boys' class there. About a dozen were present. We also propose to go to another and start a class, as **Belkassem** knows some boys there who are always willing to listen. At the end of six weeks we shall give them a lantern lecture.

"There have been several medical cases in the villages lately. One was that of a burned child. We were able to read and sing and hold a little meeting in the house. Just now there is a case at **Mesloub**. A stone fell on a woman's

foot and crushed it badly. Sometimes I have been with **Miss Elliot** and have read to the people, first a piece of 'Law'—then later, the 'Gospel'—and have just started incidents in the life of Christ, bringing in the Gospel of Grace. Will you remember this household in prayer, and also the new classes in the villages. There has been much visiting in these places, and the time seems now to have come to follow up with definite teaching and classes. May the Lord graciously bless!"



**Miss Degenkolw** writes from **Bougie** on January 18th: "There are some of the girls in the Bible Classes that I am very pleased with, for they come regularly and learn both the hymns and Bible verses and stories very well, and listen attentively. But the greater part of them are still very difficult and superstitious, and when a verse in a hymn has the name of the Lord Jesus in it they will not repeat it, but change it to some other word. It is only by persisting I get them to learn and repeat it correctly.

"I generally meet with encouragement in my visiting. I am nearly always well received and asked to come again, and in some of the houses the women really love to listen to the Word of God."



### TUNISIA.

**Mr. Short**, though single-handed at **Kairouan**, writes cheerfully of his outlook on January 24th: "The last two Sundays I have held a **Depôt Meeting**, making five nights weekly. A number of young fellows are coming repeatedly. Among their trivial questions, laughter, &c., there is evident some serious impression.

"The attendance last week varied from **twelve to forty-one**. To-night the count was **forty-four**; many of course not staying all the while, but over twenty in at one time. Much wonderfully quiet listening, and some interruptions rebuked by those listening. I had nearly an hour's talking continuously, including two hymns."

# 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.  
*Prayer for the work at the Tulloch Memorial Hospital, Tangier, which is about to be re-opened. That the Lord would send into the wards some whose hearts are prepared to receive the Gospel.*
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 Larais, 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.
12. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.  
*Prayer for new classes recently opened in adjacent villages where much visiting has been done; and that the Lord would bless this forward movement and encourage the workers as they strive to instruct those who gather week by week.*
13. For Azazza—Itinerating, &c.  
*Prayer that Mr. & Mrs. Arthur may be helped in their new sphere of labour, and that the latter may be physically strengthened.*
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.  
*Praise for two native converts recently baptised at this Station; and much prayer that they may be kept ever faithful to the Lord Jesus and testifying to the power of God's sustaining grace.*
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.
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.  
*Prayer that the new workers on the field may be helped to persevere in their language-study, and may thus be qualified to apply themselves shortly to definite missionary work.*
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 January 1st to 31st, 1921.**

Continued from page ii. of Cover.

No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	GIBRALTAR AUX.	Local Rect. No.	Local Rect. No.
7th	2 0 0	17th	5 0 0	31st	2 0 0	22nd	1 0 0	Capt. HILL.	22	6 0
(l)	5 0 0	8910	30 0 0	4	2 6	3983	11 5 0	King. Edw. VII.	3	2 6
803	3 3 0	1	1 0 0	Pubns.	728 1 5	(c)	21 0 0	Institute.	4	4 0
4	10 0	18th	5 0 0		9 3 5	25th	50 0 0	Gen. Receipt, 8949.	5	4 0
5	1 0 0	3	10 0		£737 4 10	26th	5 0 0	Local Rect. No.	6	2 6
6	10 0	4	2 4 1			27th	5 0 0	£ s. d.	7	3 0
7	2 6	5	2 0 0			8	5 0 0	40	8	1 0
8	5 0 0	6	3 0 0			9	1 0 0		9	3 0
9	2 1 0	19th	5 0 0			Sundries	253 0 3	EDINBURGH	30	1 0
70	2 0 0	7	5 0 0			36	13 5	AUX.	1	12 0
1	5 0 0	8	10 0			£289	13 8	Mrs. GRIEVE,	2	1 0
(k)	250 0 0	9	5 0 6					Laverock Bank	3	5 0
10th	5 0 0	20th	1 0 0					House.	4	1 0
73	5 0 0	(p)	1 0 0					Des. Receipt, 3371	5	3 0
4	5 0 0	22	1 0 0					Local Rect. No.	6	10 0
5	2 0 0	21st	3 0 0					82	7	5 0
6	4 0 0	3	3 0 0					5	8	9
7	10 0 0	4	2 0 0					3	9	3 0
8	5 0 0	(g)	100 0 0					4	10	6 6
9	1 0 0 0	26	1 7					6	10	0 9
80	5 0 0	22nd	7 1 0 0					6	10	60 1 10
1	100 0 0	7	1 0 0					Local Rect. No.	7	5 0
2	5 0 0	8	10 0 0					82	8	2 2 6
3	2 0 0	(q)	1 0 0 0					3	9	1 5
4	10 0 0	30	1 6					4	10	3 1 5
5	8 6	24th	6 10 0					6	10	4 6 3
6	1 1 0	25th	5 6					7	6	1 4 0
7	2 2 0	2	5 6					8	3	1 1 2
(h)	2 0 0	3	2 0 0					9	15	
9	4 6	4	1 0 0					90	3	2
90	1 0 0	5	5 5 0					1	5	
(i)	5 0 0	6	15 6					2	16	8
92	10 0	26th	15 6					3	2 6	
13th	10 0	7	1 0 0					4	10	
3	5 0 0	8	1 0 0					5	16	
4	5 0 0	(r)	1 0 0					6	16	
5	5 0 0	40	1 1 0					7	2 6	
(j)	4 6	1	10 0					£7	13 0	
97	5 0 0	(s)	2 0 0							
(k)	10 0	43	1 0 0							
(l)	10 6	28th	1 0 0							
15th	1 5 0	4	1 10 0							
8901	4 5 4	(t)	1 1 0							
17th	2 2 0	46	3 3 0							
3	1 8 3	(u)	15 7							
4	10 0	48	1 0 0							
(n)	1 0 0	29th	17 0							
6	5 0 0	50	1 6							
7	1 0 0	(v)	3 0 0							
8	1 0 0	52	7 6							

**DESIGNATED FUND.**

**SUMMARY.**

January, 1921.

General Fund ..	£2737 4 10
Designated Fund	289 13 8
	<b>£2,026 18 6</b>

(a) Leaf Hall, Eastbourne. (b) N. Ormesby Bapt. Mission, Middlesborough. (c) Alexandra S.S., Penge. (d) Readers of *The Christian Herald*. (e) "S.O.S." (f) Hartley Wintney Bapt. Chapel. (g) *Legacy*. (h) Victoria Hall Mission S.S. (i) Brunel Hall. (j) Grange Road S.S., Ilford. (k) Blackdown Hill Mission. (l) Dunoon Boys and Girls' Religious Society. (m) Battersea Crusaders. (n) Drummond S.S., Inverness. (o) Blanche Routh Mem. Miss. Fund. (p) Cong. Ch. S.S., Fazeley. (q) Bath Railway Mission. (r) Central Mission Hall S.S., Cockbrook. (s) "Missionary Pie," Clifton. (t) Braid Street Mission. (u) Y.W.C.A., Finchley. (v) Olive Hall S.S. (w) Boxholders at Barnet. (y) Zion Bapt. Ch., Chesham. (x) Dagenham Mission S.S. (z) Watville Street Miss. Meeting. (a) Talbot Tabernacle. (b) Y.P. Missionary Band, Nailsea. (c) Gainsboro' Hall S.S. (d) Wellington Street Bapt. Ch., Hastings. (e) Melbourne Hall, Leicester.

**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. POOLE-CONNOR, Kensington.  
 PASTOR R. WRIGHT HAY, Woking.

Hon. Treasurer,  
 J. W. GORDON-OSWALD, Esp.  
 Hon. General Secretary,  
 Mr. EDWARD H. GLENNY.

Assistant Secretary,  
 Mr. HARVEY FARMER.

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

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

## OFFICE OF THE MISSION.

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

## REFEREES.

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

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

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclay's Bank, Limited, 148, Holborn, London, E.C. 1, or into any of its branches.

## LOCATION OF MISSIONARIES.

MOROCCO.		Mequinez.		Tebessa.	
Tangier.	Date of Arrival.				Date of Arrival.
Mrs. ROBERTS .. ..	Dec., 1896	Mr. C. C. GABRIEL .. ..	Dec., 1919	Miss A. COX .. ..	Oct., 1892
Mrs. SIMPSON .. ..	Mar., 1898	Mr. H. G. HACKER .. ..	Dec., 1919	Miss A. M. LACKERSTEEN .. ..	Oct., 1919
Miss J. JAY .. ..	Nov., 1885	—			
Miss F. MARSTON .. ..	Nov., 1895	ALGERIA.		Bône.	
Miss ALICE CHAPMAN .. ..	Oct., 1911	Cherchell.		Miss H. GRANGER .. ..	Oct., 1886
Mr. A. FALLAIZE .. ..	Nov., 1915		Date of Arrival.	Miss ELSIE TILNEY .. ..	Mar., 1920
Miss E. CRAGGS .. ..	Oct., 1912	Miss L. READ .. ..	April, 1886	—	
Miss M. M. GLEN ( <i>Associate</i> ) .. ..	Jan., 1913	Miss K. JOHNSTON .. ..	Jan., 1892	TUNISIA.	
Miss ADA BUXTON .. ..	April, 1919	Miss E. TURNER .. ..	Jan., 1892	Tunis.	
Dr. JAMES A. LILEY .. ..	Dec., 1919	Miss H. KENWORTHY .. ..	Nov., 1910	Mr. A. V. LILEY .. ..	July, 1885
Mrs. J. A. LILEY .. ..	Nov., 1919	Mons. P. NICOLLE .. ..	Dec., 1914	Mrs. LILEY .. ..	July, 1913
Miss W. ROSS .. ..	Nov., 1920	Madame NICOLLE .. ..	Dec., 1914	Mr. H. UNDERWOOD .. ..	Oct., 1920
Miss L. YARDE ( <i>Designated</i> ) .. ..		Miss M. WIDMER .. ..	Nov., 1920	—	
Miss E. HIGBID ( <i>Designated</i> ) .. ..		Algiers.		Italian Work—	
Miss E. HARMAN ( <i>Designated</i> ) .. ..		Kabyle Work—		Miss G. E. PETER .. ..	Oct., 1913
Spanish Work—		Mons. E. CUENDET .. ..	Sept., 1884	Miss K. GOTELEE .. ..	April, 1920
Mr. A. J. MOORE, B.A. .. ..	April, 1909	Madame CUENDET .. ..	Sept., 1885	Bizertia.	
Miss C. SAINZ .. ..	Feb., 1920	Bougie		Miss R. J. MARCUSSON .. ..	Nov., 1888
Casablanca.		Kabyle Work—		<i>With Scandinavian Helpers.</i>	
Miss F. M. BANKS .. ..	May, 1888	Mr. A. SHOREY .. ..	Nov., 1902	Kairouan.	
Miss C. S. JENNINGS .. ..	Mar., 1887	Mrs. SHOREY .. ..	Oct., 1904	Mr. E. SHORT .. ..	Feb., 1899
Tetuan.		Miss E. DEGENKOLW .. ..	Oct., 1913	Sfax	
Miss M. KNIGHT .. ..	Oct., 1899	Djemaa Sahridj and Mekla.		Mr. W. WEBB .. ..	Oct., 1899
Miss Vecchio ( <i>Schoolmistress</i> ) .. ..		Kabyle Work—		Mrs. F. PINNER .. ..	Nov., 1919
Miss G. EDMUNDS .. ..	April, 1919	Mr. T. J. WARREN .. ..	Feb., 1911	—	
Miss A. E. TYLER .. ..	Feb., 1920	Mrs. WARREN .. ..	Feb., 1911	TRIPOLI.	
Laraiash.		Miss J. COX .. ..	May, 1887	Mr. W. REID .. ..	Dec., 1892
Miss K. ALDRIDGE .. ..	Dec., 1891	Miss K. SMITH .. ..	May, 1887	—	
Miss G. WADDELL .. ..	Feb., 1920	Mrs. ROSS .. ..	Nov., 1902	EGYPT.	
Fez.		Miss L. M. FISON .. ..	Nov., 1919	Alexandria.	
Miss S. M. DENISON .. ..	Nov., 1893	Miss C. ELLIOTT .. ..	Nov., 1919	Miss R. HODGES .. ..	Feb., 1899
Miss I. DE LA CAMP .. ..	Jan., 1897	Azazza.		—	
Miss G. R. BALL ( <i>Designated</i> ) .. ..		Mr. S. ARTHUR .. ..	Dec., 1913	—	
—		Mrs. ARTHUR .. ..	Oct., 1913	—	

AT HOME.—Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss A. M. CASE, Miss L. COLVILLE, Miss M. EASON (*Switzerland*), Miss A. G. HUBBARD, Miss M. MELLETT, Mrs. REID, Mrs. SHORT, Miss THOMASSEN. *New Workers not yet Designated*: Mons. and CREISSAC, Miss L. LORIMER, Mr. R. S. MILES.