

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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For His Name's Sake.

THE TRUE MISSIONARY MOTIVE.

By Prebendary H. E. Fox, M.A.

FOR the servant of God in whom His Spirit dwells there is no stronger motive, no more sublime ideal than service for Christ's sake. It lifts him out of his inborn selfishness, it opens his eyes, it gives him courage and strength, patience and hope, and he may even reach the wonderful experience of the great Missionary who wrote, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for Whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him." This is the spirit of every true missionary. "Not I, but Christ." Would that it could be said of all, for it is the best antidote of motives which are linked with lower ideals and drift into objectives very different from that Gospel which is "the power of God unto salvation to every one that believeth." Social uplift, advanced education, industrial developments, may well follow the preaching of Christ and be the more prosperous for it, but they can never take its place. With increasing sorrow we learn how in some mission fields the apostolic watchword has almost disappeared. Modern ideas have tainted both teachers and taught. By many the testimony of the Lord Jesus is no longer put in the front as it was in apostolic days. The Scriptures which were sacred to Him have lost their sanctity for the modernist. The motive power of His Name has almost gone in some places. The Name remains, but it

is in the background. Yet the missionary who loves the Word of God, and lives upon it, will recall what treasures are stored in "the Name of the Lord," and are revealed for those who will seek for them.

For example, he will remember how in Solomon's prayer at the dedication of the temple, he pleads not only for his own nation, but for "the stranger that is not of Thy people Israel, but cometh out of a far country for Thy Name's sake," and "that all people of the earth may know Thy Name to fear Thee, as do Thy people Israel." What a rousing call from the old world to them that "sit at ease" in the Zion of to-day. Does the Church indeed realise what the saints of bygone days saw in the "Name," and how they laboured and suffered, and what they received for the "Name's sake"?

The Psalms and Prophets bear abundant witness also. It is the prayer of the penitent—"For Thy Name's sake, O Lord, pardon my iniquity for it is great." It is the record of a rescued people—"He saved them for His Name's sake." The believer gratefully acknowledges that the Lord leads him "for His Name's sake." And with the same plea he asks for quickening grace.

In the New Testament the term becomes the test of loyalty and the token of victory. To be hated for the "Name's sake" is the assurance of a crown of glory. Persecution, suffering and the loss of what may be nearest and dearest for the "Name's sake," will be compensated a hundredfold and for ever in the life beyond.

Ere the scales had fallen from the eyes of one whom the Lord had called "a chosen vessel to Himself," He adds, "I will show him how great things he must suffer for My Name's sake." What a transmutation of estimates this produced for the apostle, he has told us in his letter to the Christians in Philippi. "What things were gain to me those I counted loss for Christ." And then in the familiar words which have stirred consecrated lives in all ages, he records what had come and would come for the "Name's sake"—a fellowship of suffering, transmuted into a fellowship in glory.

But as already noted, the words carry us to wider and higher thoughts than those which have to do with personal experience. The Christians about whom St. John writes in his third Epistle, that for the sake of "the Name they went forth taking nothing of the Gentiles," had a nobler ideal than even their own reward. It came from a glowing devotion to the Lord Who "died for all," who would have "all men to be saved and come to the knowledge of the truth," and whose parting command to His disciples was, "Go ye into all the world and preach the Gospel to every creature." It had been foretold that He on whom "the Lord hath laid the iniquity of us all," should "see of the travail of His soul and be satisfied." Could there be for those who bear His Name, and whose sins were borne by Him, a greater honour than to have even the least share in bringing that satisfaction, and to be messengers to the world of that Gospel which is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentiles"?

The message which was once given by angels at the Saviour's birth to a handful of shepherds has now been entrusted to mortal beings, by them to be

proclaimed to the whole world. Was there one of the heavenly host who did not count it an honour and a joy to be the heralds of peace and goodwill? Should not those for whom He shed His blood be even more eager than sinless angels to make His Name known to the whole world? For that Name carries with it the story of redemption. In memorable words, which bear plainly the token of Divine inspiration, the Apostle Paul records through what stages of humiliation He who had a right to equality with God, humbled Himself, not only to be a man but a Servant of men; became obedient even to such a death as the death of the cross; and has now received "a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

For the true Christian, one "saved by grace," and conscious of what that salvation is and how it was won for him by his Lord, there can be no nobler or stronger motive for life than to make that Name known to others, that they too may share "the riches of grace," and, that as Christ "gave Himself a ransom for all," not less widely should the message of that Name be carried.

In short, it should be for every Christian the greatest fact of his experience and the strongest motive for service. For "His Name's Sake" is not a mere motto; it is a constraining, directing, uplifting power. As it binds the believer to his Lord, so it should consecrate his life, direct his service, and bring to him a crown of rejoicing.

To the Friends of the North Africa Mission.

"St. David's," Manor Park,

London, E. 12,

11th April, 1921.

DEAR FELLOW-WORKERS,—

The party of workers starting on February 18th had a specially good voyage, and reached Tangier on the evening of February 22nd. **Miss de la Camp** and **Miss Ball** have since reached Fez; **Miss Craggs** is doing dispensing in the Tangier Hospital and teaching Arabic, &c.; **Miss Yarde** is nursing there and studying Arabic. **Mr. M'Curry**, for so many years the Honorary Secretary of the Dublin Auxiliary, is greatly enjoying his visit to the land for which he has so long laboured. **Miss Denison** and **Miss Higbid** started for Tangier on April 1st, from whence Miss Denison will go on to Fez and Miss Higbid to Tetuan. They reached Gibraltar safely on April 5th, and by now have no doubt crossed to Morocco. **Mr. Miles** arrived at Tunis on April 2nd,

and is already busy at French and Arabic. **Mons. & Mme. Creissac** are about starting from Marseilles for Sfax, where they will labour both amongst the French and natives. These complete the list of the workers to go out this spring.

Some are now returning on furlough. **Mrs. Roberts** arrived with her daughter on April 5th for a much-needed rest, and is going on to Canada shortly to see her son, brothers and sisters who are out there, hoping to be back in the autumn. **Miss Degenkolw** is coming to England from Bougie on her way to her friends in Denmark. As there will not be so many at home on furlough this year, we shall be rather short handed in the matter of speakers or meetings during the summer, specially with Mr. Farmer away. There is the more need for prayer that interest may be maintained and funds supplied.

Money has come in but slowly the last few weeks, and legacies also are delayed in consequence of the difficulties that

have arisen through the war. Still, God knows our needs and can send what He sees is wanted in answer to prayer. Fortunately, in most of the countries of North Africa, the exchange is in our favour: but for this we should be greatly tried, and even as it is, we need to be specially looking to God for needed help.

Since we pleaded for forty workers, **twenty-six** have been accepted, all of whom have gone to the field except **Miss Harman**, who has been delayed through temporary illness. Still, our staff has not increased by twenty-six, as some have died and some have had to return through ill-health or other reasons. There is great need both for men and women, especially men, and we must keep on praying for fresh suitable volunteers. Both in Egypt and in Tripoli our staff is very low, and workers are urgently needed, and in other places there is still great need to strengthen existing stations, not to speak of opening new ones.

The **Tulloch Memorial Hospital**, in Tangier, was re-opened on March 7th. Some particulars of the work will be seen elsewhere. **Mrs. Simpson** is in charge of the Women's Medical Mission, formerly carried on by Miss Breeze. The work is

very encouraging. Just now there is special need of a fresh supply of drugs. With about 8,000 patients during the year, drugs soon get exhausted. It is a great joy to be able to give relief to the poor sufferers and also to have the opportunity of telling them of the Saviour. The way in which they listen is very encouraging, and Mrs. Simpson and her helpers are most diligent in their work.

There are many other matters that one might mention were it not for the lack of space. **Mr. & Mrs. Gordon-Oswald**, after visiting Tangier, have been over to Algeria, and spent a very interesting time at Cherchell greatly cheering the workers there. They have also been to Algiers, Djemaa Sahridj, Azazga, and Bougie. These visits from members of the Council are very encouraging to the missionaries, and of course are calculated to deepen the interest of the visitors themselves. It may be that other friends will be able to cheer the workers in this way, especially as by degrees things become more normal.

Counting on your continued prayerful sympathy,

Yours heartily in Christ,

EDWARD H. GLENNY.

The Gospel in the Tulloch Memorial Hospital, Tangier.

By Mr. A. Fallaize.

[We have received the following from Mr. A. Fallaize, of Tangier who has special oversight of the spiritual work of the Tulloch Memorial Hospital. The Hospital was re-opened on March 7th by Dr. James A. Liley, the doctor in charge, who is assisted by Miss L. Yarde and Miss M. Ross, nurses. Being new workers, these are still obliged to spend a good deal of time in the study of the Arabic language, in which they are instructed by Miss E. Craggs, who also helps with the dispensing.]

We are glad to record the re-opening of the Mission Hospital here for in-patients and dispensary work on March 7th. Everything looked in good trim after the recent renovations and improvements. It was timed, under God, most opportunely, as influenza of a bad type broke out just then among the Riffian labourers who are working on the new roads. Soon, one ward was full and in working order. Several of these young men have already been restored to health who otherwise

would have had to lie ill and uncared for in corners of native *cafés* or empty rooms, and would probably have died through lack of attention. Seventeen in-patients have already passed through the hospital, and the Gospel has been preached morning and evening in the ward. A number of friends of the patients have been present at the preaching.

Some of the cases have been very interesting. The first patient admitted was a man named Absalom, from a village

a good day's journey away on mule. He had been suffering for three years from a septic growth on the heel. Some years ago his brother was operated on at the hospital. It was necessary for him to undergo an operation too. He was made splendid progress, and left us yesterday for his country home, with his foot quite cured. On one occasion, while two of his friends were with him, I heard him telling them his experiences, and his story of the operation. He continued: "I came into the midst of these people—a stranger, and I have found more than a father and mother. I have been cared for by day and by night"—an eloquent testimony to the care and kindness of the doctor and nurses. His wife and sister were with him one day, when I went up to read. He beckoned me over and said, "Tell these women the Story of that Lost Sheep, and how it was found." He received a good knowledge of the Truth, and asked to take away Gospels that might be read in his village.

One morning an old man, nearly blind, led by his son, came to the hospital. It was a case where medical attention could do little. As we told the old man this, he besought, saying that he had dragged himself five days' journey on foot to town, must he go away "empty"? We felt something must be done for him, so we took him in, and now he has been with us for three weeks. He has listened intelligently and has raised questions during the "preachings." Si Tahar was speaking one morning from, "Greater love hath no man than this, that a man lay down his life for his friends." As this great love was unfolded step by step, the old

man burst in, "No, I have never heard of greater love." His son has been acting as a market porter-boy, and has been visiting him. As the old tribesman may last as he is for some years, his son hopes to take him back again to his country, where he has a piece of land and a hut.

Abd-elcader was four months ill in the corner of a small native *café* in town, waiting for the hospital to open. He came up—a hopeless case. He has two brothers in town quite well off, and they would have nothing to do with him. He stayed with us until the end came. When he was getting weak I went to search for his brothers in the town, and remonstrated with one for neglecting his brother. He came up to visit him, and said he would take him away, but the poor man begged to be allowed to remain on with us, where he was receiving kindness and attention. He lingered only a few days after this, and seemed to appreciate the Word. A few minutes before the end, as John iii. 16 was repeated, he nodded, and a smile lit up his face. Only the "Day" can declare the results.

Up to the present we have only had one man in the hospital who can read, and he very stumbingly; but some have been taught to repeat a verse or two by heart. Si Tahar has been a great help, and his faithful preaching has stirred up quite an interest. On Sunday mornings, at 10 a.m., a special Evangelistic Service is held when we try to get outsiders and interested ones to be present.

The out-patients have not been very heavy up to the present, but all have heard the Gospel, and a number have accepted Gospels and tracts.

Christmas Colportage in Tangier, 1920-21.

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

Once again it has been my privilege to work this town thoroughly with Bibles and portions of God's Word—in the various European languages and in Hebrew—with a view to circulation of the Scriptures by sales. I am sure all Christian workers and missionaries will find matter for rejoicing in the fact that

even in Tangier, where the Word of God is constantly distributed and sold, I have been able, in eleven days, to dispose of 459 copies (Bibles and portions) entirely by sales (with perhaps half-a-dozen exceptions, when I was induced to *give* some small portion to a poor person). Some forty portions in the Hebrew tongue were

sold to Jews; but the great majority of sales were among Spaniards and Spanish-speaking people. Of complete Bibles I sold close on fifty, and these in Spanish, French, English, Hebrew, and Italian. I also had the pleasure of selling a modern Greek New Testament to a man who read that language, and two Gospels in Shilha Maghribi to a Moor.

The sales were chiefly got in the streets, markets, shops, and *cafés*; many of the Bibles were sold in business offices—where I had more leisure to explain their contents and recommend their message.

One was greatly cheered to find that, in spite of the raised prices of the Bibles and portions, and in spite of the poverty of this town, there was an *increased* demand for the Book; in fact, I beat my best record (415 in 1919) by about forty volumes (459 this year).

Of one's experiences, there is nothing particularly novel or striking to chronicle.

It was touching, in the extreme, to note the *real* desire for the Word in some cases; on the other hand, no doubt many people paid the small sum necessary to secure a Scripture portion, as the shortest and most effective means of getting rid of me!

This year, for the first time, I tried selling *by night* with good success. On New Year's Eve, and on another night, I was out till about 11 p.m. visiting the *cafés* and streets. One saw certain sickening, heart-breaking sights, which it is needless to dwell on; but the intense weariness of spirit and body was well repaid by the joy of putting God's Word, with its saving message, into the hands of poor, fallen men and women, Satan's dupes and castaways.

I have a number of private pupils for English; to them I was able to sell some English Bibles. Also, in the French *pension* where I lunch, I disposed of Bibles in English and French.

Mr. Harvey Farmer's Retirement and Mr. E. Poole-Connor's Appointment.

In the March and April number of "NORTH AFRICA" will be seen the very serious news that it had been found absolutely necessary, owing to the critical condition of his health, for Mr. Harvey Farmer to lay aside for a time the work of the North Africa Mission. On April 8th we bade him and his wife farewell when they started by the P. & O. ss. *Valdera* en route for Bombay, from whence they proceed overland to Coonoor in South India. Mr. Farmer has arranged to take charge of the Union Church at that important health resort where many missionaries go for rest and refreshment. There are also many retired Anglo-Indians, Eurasians and others to be found there, so that it is a very important centre, and there is a wide scope for faithful testimony. Friends there have been waiting for some time to secure a sound and faithful man who is not affected by the rationalism so sadly prevailing abroad as well as in England. In Mr. Farmer they will find one who will fulfil these requirements.

Coonoor is on the Nilgiri Hills, about 6,000 ft. above sea level, and so has the advantage of being bracing as well as warm and dry. It is hoped that as a result Mr. Farmer may recover from his serious ear trouble, and in due course return to help in the work of the North Africa Mission.

His withdrawal for the present is a very serious matter for the N.A.M., for he has been a very valuable helper, not only as an acceptable deputation at home, but also as a wise adviser when visiting the missionaries in the field. Since we knew that Mr. Farmer must leave us, we and our friends have been constant in prayer that God would find some suitable man to take his place. Several persons have been suggested, but the Council has ultimately come to the conclusion to suggest to Pastor E. Poole-Connor the desirability of his taking up the deputation work. We felt it was a serious thing to ask him to relinquish the pastoral care of such an important

Church as that which meets in Talbot Tabernacle, and it was only after prayer and thought that he definitely decided to accept the Council's unanimous invitation.

He realises, however, as did also the Council, not only the great importance of maintaining and increasing the interest of God's people in the spiritual needs of North Africa, but that in so doing he would be afforded the opportunity for faithful and spiritual work in declaring spiritual truth, which some who appreciate it find it difficult to obtain in these days when rationalism and worldliness are so prevalent. We have long felt that in deputation work our first aim should be the spiritual edification of those amongst whom we go, and that as we are able by God's grace to minister to them in the things of God, they would be more likely to be interested in the spiritual work we seek to undertake amid the darkness of North Africa.

Mr. Poole-Connor has been for the last eight years the highly esteemed Pastor of Talbot Tabernacle, London, W., where he was preceded by Mr. Wright Hay, now Secretary of the Bible League, and

by Mr. Frank White of fragrant memory. Mr. Poole-Connor began preaching when about eighteen, and soon after, took charge of a small church. For thirty years he has been diligent and greatly valued in pastoral work.

Those who may desire to invite him to tell of the North Africa Mission in either drawing rooms, halls or churches, will find him an interesting and able speaker. There will necessarily be some little delay before he can take up his new work, but he hopes to be ready to do so in October next. He desires before long to visit parts of the Mission Field, so as to be better qualified to tell of the work and its needs, but as he has been a regular attendant at our Council Meetings during the last five years he already knows a great deal about it.

We believe that God has graciously answered prayer in making it possible for us to have so valuable a helper in Mr. Farmer's place. Let us praise God, and continue in prayer that our brother may be abundantly blessed in his labours.

E. H. G.

New Workers.

[The following article gives particulars of our last group of New Workers, for whom prayer is asked.]

Mons. Creissac is a Frenchman, and was born in Algiers. His parents, who were Roman Catholics, died when he was very young, and he was brought up for several years by his grandmother, also a Roman Catholic. She did not, however, very closely follow that religion, but spoke to the little boy about the love of God, and taught him to pray. On his grandmother's death, his uncle took charge of him. At the age of sixteen he went over to Marseilles, and for a year or two mixed with lads of his own age. Then he was led to enter the McCall Mission Hall, and the preacher's subject was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This made a deep impression on his mind, and he gave up his companions and attended the meetings for three years. At the end of that time he came in contact with the Salvation Army and through their

influence was led to take a definite stand as a Christian, and after a year or two was sent to their training home, ultimately becoming an officer in the Salvation Army, about this time meeting his future wife.

Mme. Creissac was born in Paris. Her parents, while nominally Roman Catholics, were practically nothing. Until she came under the influence of the Salvation Army, she had never heard anything of God's love, or of the plan of salvation. In due time she was led to the feet of Christ, and later on was sent to the Salvation Army Training Home, and eventually became an officer in the Army.

After their marriage they became connected with the Methodist Episcopal Church in France. During the war, Mons. Creissac had to enter the Army, and since his demobilisation he has been in touch with Mr. Thorpe and with the brethren

in Marseilles, and it is largely through their influence that he and his wife were led to offer to the North Africa Mission. He has had a good many trials of faith, but these have strengthened him.

He is now prepared to give up his work in Marseilles and go to help Mrs. Webb in Sfax. There is a small French community there, too, and the French Colonial Society are glad to have someone to take the place left vacant by the



Mons. and Madame Creissac and Family.

death of Mr. Bureau, and have agreed to help toward his support. French is, of course, their native language, but Mons. Creissac, having been born in Algiers, has some knowledge of Arabic also. Mons. & Mme. Creissac have two children, one six and a half and the other about five.

By the time this meets the eye of our readers, Mons. Creissac will probably have reached Sfax.



Miss E. Harman is about thirty-two years of age. Her mother died when she was eleven. For a time she was a helper to Mrs. Nixon, the

wife of the Secretary of the Railway Mission. At the age of twenty-one she became house-keeper for her father, until he died about a year ago. During the latter part of this period she was also helping in the G.P.O. during the War, and did other Government work.

She was converted quite early in life, and is a member of Emmanuel Church, Wimbledon. Her opportunities for Christian work were not so many as she desired, as her duties to her father somewhat restricted her. Mrs. Nixon, however, speaks very highly of her Christian character. She has for a long while desired to be a missionary, but until her father's death she was not free and then she felt she was rather old to undertake a difficult foreign language. It is proposed, however, that she shall not at present undertake Arabic but Spanish, as there is much to be done amongst the Spanish-speaking people. During part of last year she attended the Ridgeway Training College at Wimbledon.

Miss Harman was to have gone out with Miss Higbid, but on account of some trouble with her foot the doctor has recommended that she should stay at home till the autumn.



Miss Edith Higbid was born on the 18th July, 1888, and so is over thirty-two years of age. Her father died when she was a mere babe. After attending various schools, Miss Higbid learnt shorthand, typewriting, and book-keeping at Pitman's School, and then took a situation at the Imperial Alliance Assurance Co., Chancery Lane, where she remained for thirteen years. Later on, she opened a typewriting office of her own, but during the war, being slack, she assisted the Town Clerk and Registration Officer at Wimbledon.

Then Mr. Langston, who succeeded Mr. Moore at Emmanuel Church, Wimbledon, employed her as his private secretary during the afternoons. At the end of 1919 her mother died, and this set her free; but she was rather afraid lest at her age she might be too old to be sent to the foreign mission field. However, seeing the news of the death of Miss Brown, who was working amongst the Spaniards in Tangier, she was encouraged to offer for Spanish work there, as she thought she might manage Spanish though perhaps not Arabic.

She cannot remember definitely when she was converted, but at the age of fifteen there was a special crisis in her life, which resulted in her



Miss E. Harman.

Miss L. Yarde (*Tangler*).

Mr. R. S. Miles (*Timis*).

Miss E. Higbid (*Teluan*).

Miss G. R. Ball (*Fee*).

having the full assurance of salvation. She would have offered for foreign mission work earlier, but felt it her duty to stay with her mother. She has had a good deal to do with the Wimbledon Children's Mission for fifteen years, and has also helped in the Young Life Campaign, was Secretary of the Scripture Union, and has taken elder girls' meetings, and also helped in Children's Special Service Missions at Hunstanton. She has been associated with Emmanuel Church, Wimbledon, for many years, and Mr. Langston, to whom she has been secretary, who has come a good deal in contact with the North Africa Mission work through visiting Tunis as a representative of the London Jews Society, can recommend her. We trust she will be able to do thoroughly helpful work amongst the Spaniards of Morocco. Instead of going to Tangier, she has gone to help in the Spanish work at Tetuan, where there is considerable need.



Miss Lucy Yarde was born at Lambeth in August, 1889. At the age of fourteen she was confirmed, but was not converted. At the age of twenty-one she was led to decide for Christ at the Y.W.C.A. Home, at Beckenham, and since then has gone on steadily in His service. Mrs. and Miss Ketchen, who formerly resided in Gibraltar, were deeply interested in her. In 1913 she had a year's training under Miss Grapes in her Missionary Training Home. Then she had three years medical training at Whipps Cross Infirmary, Leytonstone. In 1918 she had a year's military nursing, and then a year and a half as a district nurse. She has been actively engaged in Sunday School teaching and house to house visiting in connection with the Y.W.C.A. Missionary School, and appears to have been blessed to the conversion of several. On Feb. 18th Miss Yarde started for Tangier, and when the T.M. Hospital was re-opened on March 7th, she began work there, and is now busily engaged in caring for the patients and prosecuting the study of Arabic, begun in the homeland.



Miss Grace Ball was converted when about thirteen years of age, and became a Sunday School teacher at fifteen. Her parents had desired to go as missionaries to China, but as this was not possible, it was their prayer and desire that their daughter might go forth as a

missionary. There was at one time a thought of her going to the Ceylon and India General Mission, and she followed the Correspondence Course arranged by Pastor W. G. Scroggie, but she ultimately offered to the North Africa Mission, and was accepted in the summer of 1919. She has since been taking further Biblical instruction from Pastor Percy Smart, of whose Church she and her family are members. God has blessed her work amongst the girls in her Sunday School Class, and in the Christian Endeavour. Miss Ball left for Fez on February 18th, in company with Miss de la Camp, with whom she is going to live and work; and is now settling down in that important city.



Mr. R. S. Miles is twenty-three years of age. His father is a preacher and a devoted servant of Christ. His mother, who died last summer, was a most godly and prayerful woman, and his brother and sisters are also earnest Christians.

After passing through the Boys' Model School at Norwich, he was appointed to a clerkship in the Accountants' Department of the Norfolk Education Committee, and he continued there till October, 1915, when he was drafted into the Army as a member of the non-combatant corps, and continued in the A.S.C. till his demobilisation after the war. He therefore has had several years' experience in France, where he was able to witness a good confession.

He was converted during a Mission conducted by Mr. Towers in the Surrey Chapel, Norwich, and was baptized in May, 1913, becoming a member of the Surrey Street Chapel, under the pastorate of Mr. Pantou. Directly after his conversion he commenced work for the Lord in a small way, by accompanying older servants of God to different villages and helping them in preaching the Word of God. Then he began to conduct services in small places himself, and he has had the joy of being used of God in one or two cases of conversion. His ministry was also blessed to believers. He also helped as a Sunday School teacher and in open-air work, and is well spoken of by the Pastor and the Church Secretary. While staying with the Honorary Secretary at Manor Park, he proved himself very helpful in local Christian work, and was always willing to be of use in any way that was required, not only in religious matters, but also in secular things.

While in the Army, he gained some knowledge

of French. He has now gone to Tunis, and has joined Mr. Liley and Mr. Underwood. He will continue his French and Arabic studies, and help

as he can, both amongst Europeans and natives.

All these new workers will be grateful for an interest in the prayers of God's people. E. H. G.

Our Visit to Morocco.

By Mr. S. S. McCurry.

We have been asked by the Editor to give some account of our visit to Morocco, and we gladly do so, especially for the information of all the members of our Dublin Auxiliary Noon Prayer Circle, to whom it has not been possible to send our usual Quarterly Letter on April 1st. In addition to telling of what we have seen of the work of the North Africa Mission, which we all have at heart, we shall try to tell of some of the novel sights, and of the places which we visited during our stay.

The ambition of our life was gratified when it was arranged by the North Africa Mission that we should go out to Tangier in the company of Miss de la Camp and Miss Craggs, who had been out before, and Miss Yarde and Miss Ball, going out for the first time. We travelled by the P. & O. steamer "Kalyan," and steamed from Tilbury at 2 p.m. on February 18th. The sea was unusually calm for that time of year, and even in the dreaded Bay of Biscay we missed only one meal. We had pleasant fellowship on board with Dr. Sorensen and his lately married wife, also a Doctor, both from Denmark, going out as missionaries to work in that far-off part of India that lies at the foot of the Himalaya Mountains. At about 1 p.m. on Tuesday, Feb. 22nd, the huge engines of S.S. "Kalyan" became still, as we anchored before the stupendous Rock of Gibraltar. We expected to have to remain here for some days waiting for the next steamer to Tangier, leaving on Saturday, but we were agreeably surprised to learn from Mr. Fallaize, of the N.A.M., who had come over from Tangier to meet us, that a special steamer, a small one, was crossing at 5 p.m. So we did not go up the town, but got into a boat at the pier and were taken out to the Tangier steamer in the harbour. After four hours' rolling and pitching in a rough sea, we reached the coast of Morocco, and on our steamer blowing her whistle fiercely for ten minutes, a boat emerged from the darkness and brought us all safe ashore at 9.30 p.m. in the rain and the moonlight. Si Ali ben Ahmed, Mrs. Simpson's helper at the Women's Dispensary, met us, along

with Mr. Barkey, who is engaged in Jewish work. Ali is an old friend, who stayed with us at Glenageary, Dublin, years ago, and when we heard him call out our name in the midst of the noisy Arab porters, we felt at home at once. Mr. Barkey took us home to our friend Mrs. Udall, who came out in December to help in the Jewish work.

The first thing that surprised us was that the streets were lighted by electricity, while watchmen in large, black, peaked *jelabs* were frequently seen. In our simplicity we had been picturing Tangier as it was twenty-eight years ago, when Miss Mellett first went out; and we formed our vision of the place from accounts received from her. Since then, though Tangier is still international, the French have come in. They certainly seem to have worked wonders, and they are labouring hard to make a "*Nouveau Tanger*," as it was termed on a huge painted notice in a field in a region of new hotels and the promenade by the harbour. This promenade, when completed, ought to prove a great attraction to the town for the tourists, French and others, for whom the Republic is evidently catering.

On the morning after our arrival, we started to explore, and all the stories we had heard for years of crowds of men and donkeys filling the narrow streets where there is no room for side-paths, were fully verified. How we kept our clothes unsoiled by the unsavoury contents of the panniers of many of the over-laden donkeys is a wonder to us yet! Not two of the passers-by wore the same kind of dress, and in the first day or two we saw more rags than would stock the largest rag store in Shadwell. The town abounds in little shops, the front and only counter of which is on the edge of the street. So the purchaser has simply to stand at the opening and be served by the proprietor, sometimes lying at full length, with his brown face surrounded by his wares. He can lazily turn and hand you what you ask for, without even disturbing his position.

In ancient times, all roads led to Rome, and all the streets in Tangier meet in the large *Souk*, or market-place. That is certainly a centre in which to study human nature of the Moorish kind at any hour of the day or night. Most things needed by a Moor of either sex can be purchased there, whether it be dress, food or furniture; and there is a troop of donkey-boys at one corner, ready to carry home on their ever-patient, under-fed animals, anything you have bought—from a second-hand wardrobe to a couple of sacks of charcoal, or a bag of potatoes. What a relief it was in the midst of the crowd and the clamour to see, painted on a shop sign-board in large English letters—"British and Foreign Bible Society." It was the local *dépôt* for the sale of God's Word in Arabic, Spanish, Hebrew, &c., and we felt ourselves quite at home when we entered and were accosted by a dark-faced Spanish *colporteur*. However, he had little English, and we still less Spanish; so our words were few, though our smiles, we hope, made up for that.

We stayed at Tangier from February 22nd to March 18th, and during that time saw much of the activities of the North Africa Mission. We are writing now simply for the information of those who may not be familiar with the different parts of the work. There are three centres. The principal one is at Hope House, where most of the missionaries reside under the care of Mrs. Roberts, the widow of the late Dr. Roberts, who died at Hope House fifteen years ago. Mrs. Roberts has been worthily working in Tangier for the past twenty-five years. Another portion of Hope House forms the residence of Mr. Fallaize, who is beloved by all who know him. In the same house with him reside Dr. & Mrs. Liley (lately married). The former is the son of Mr. A. V. Liley, of Tunis, who has been on the field since 1885. Dr. Liley carries on the medical work in the Tulloch Memorial Hospital, which is built in the grounds of Hope House, and was opened more than thirty-two years ago. There is a short Gospel Service held in the hospital every morning and evening, and many patients have here, in past years, found the Saviour. Miss Yarde, referred to above, is the latest addition to the staff, and has already taken up the work of nursing the sick ones. On Sundays, at 11 a.m., there is a service for all the missionaries in the town, which is also attended by Jewish converts and one or two

other English people. There is also a Bible Reading at 7 p.m. An interesting gathering of Arab converts takes place at 3 p.m. One Sunday we told them (by interpretation) the well-known story of "John the Hermit," and the dream that God sent him to show that God permits strange and adverse things sometimes in the lives of His children, for the carrying on of His own blessed purposes for them and others. One of the hearers had been robbed of his savings during the previous week, and was much cast down in consequence, but he received so much comfort from what he heard that his loss was no longer a burden to him.

We were fortunate in being present at the Annual Festival for the Arab children attending the Day School where Miss Chapman and Miss Buxton work. It was amazing to hear the number of hymns the children could sing and the verses from the Word of God which they could repeat. We pray that the good seed sown in their hearts may ripen in a glorious harvest by and bye. Amongst other work, Mr. Fallaize has a lantern meeting every few weeks for the donkey boys of the Riff tribe, who frequent the market-place. There were about seventy on the occasion on which we were present. Perhaps the most touching of all the gatherings was that for poor Arab women held at Hope House every Tuesday at 2 o'clock. These old souls, many of them, will hang about the shrubbery from early morning; for at the close of the meeting, each one will go away with half a loaf in her possession. Their scanty rags hardly covered them, yet they sat on the matted floor, every pair of large dark eyes gleaming with interest in the stories we were privileged to tell them with the help of Mrs. Roberts as interpreter. They were of every shade of colour, but we thought the black women showed the most enthusiasm and were loudest in appreciative responses. It was all saddening! These all know the Gospel, but live, thinking that Mohammed may be linked with the Lord Jesus as the means of gaining Paradise. It is remarkable how the Adversary of souls, in alleging through Mohammedanism that Jesus did not die, but that someone was found to die in His place, has struck at the vital part in the Christian religion; and it is this point that a Moslem relies on, when in argument he finds himself in a corner.

Of great importance is the Women's Medical Mission carried on under Mrs. Simpson with the

help of Miss Craggs and Miss Ross. They live in a good house not far from Hope House. The place is crowded with Moorish women who come with their little ones as early as half-past eight in the morning, and it is one o'clock before the last of them has left. One afternoon we found that 116 had been dealt with that day! Before any medical treatment is given, there is a Gospel talk, and many instances are on record of poor women who have been impressed at this service with a sense of their need of a Saviour, and, being followed up, have afterwards definitely yielded their hearts to Christ. On Saturdays, at three, there is a fine service for Jewish children, in which Mrs. Isaacs, the sister of the late Miss Herdman, the honoured pioneer missionary of the N.A.M., takes a leading part. The children repeat their verses and sing hymns in Spanish which all understand. One keeps in memory the beautiful faces of these dear children, their large, dark eyes showing keen interest in the stories that were told and interpreted to them.

The Spanish work is the last and not least of the activities of the N.A.M. in Tangier. It is in the hands of Mr. A. J. Moore, B.A., a zealous missionary, formerly in orders in the Church of England, who has been connected with the N.A.M. since 1909. He is assisted by Miss Sainz, a Spanish lady. There is a Day School, a Gospel Service on Sundays and Tuesdays, and a lantern meeting on Thursdays. All this, not to speak of the visiting in Spanish homes. We certainly think that this part of the work could with advantage be strengthened.

In all the meetings referred to in this article we had the great privilege of taking part; and our heart was gladdened by what we saw and heard. But one thought was with us continually—how much more might be done if funds were only forthcoming from the homeland for the support of more badly-needed workers!

We left Tangier on March 18th for Casablanca, but must reserve for another occasion what we saw there and at other places.

For the Children.

THE CHILDREN WITH THE RAINBOW GARMENTS.

By Mrs. Webb.

No doubt you all love the story of Joseph and the coat of many colours his father gave him as a token of his great love for him. I want to ask your prayers for some little children who wear many-coloured garments. They come here to Sfax, the seaside town in which I live, from the Islands of Kerkennah, about an hour's sail with a fair wind. These islands are covered with date and olive trees. The inhabitants live to a great extent on the produce of the sea. They also make mats, baskets, &c. My dear husband visited Kerkennah some years ago, and as there is neither shop nor café, he had to take his provisions with him, and was obliged to sleep in a shed. The people live in their houses scattered about in the gardens, and send their vegetables, fruit, fish and pottery over here for sale. Some families have come over here to

work, and I have made their acquaintance in the *fondaks*, or inns, where they work. They are generally sorting cattle bones for export to Europe, or making ropes from *halfa* grass. The curious thing is that the women and girls do not make their garments of one piece of material, but choose two different colours, the right side being usually red, and the left side brown, blue or green; while the sleeves are made of strips of red, orange, blue, &c. Several of these children now come to our Arab Sunday School, and have learned to sing translations of "Jesus loves me" and other hymns, which you also love; and two little girls, Salaha and Khadija, come to the sewing class also.

Will you pray that these dear children may learn to know and love the Lord Jesus, and may carry the Gospel message back to their island home.

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.



As is our custom, **the first ten days of May** have been set apart for **special thanksgiving and prayer** in connection with the Lord's work in North Africa. There are many causes for thanksgiving, for God has graciously sustained His servants, answered prayer in sending out new workers, and given some blessed results on the field. How much cause too is there for prayer that means may be forthcoming for the maintenance both of work and workers; that the missionaries may be equipped with power from on high; that it may ever be their first consideration to carry out the will of the Lord; and that for His Name's sake they may be content to hold on amidst all that may oppose them, knowing that their labour cannot be in vain in the Lord.



DEPARTURES.

Mr. R. S. Miles left for Tunis on March 28th.

Miss S. M. Denison left for Fez on April 1st.

Miss E. Higbid left for Tetuan on April 1st.



ARRIVAL.

Mrs. Roberts (and daughter) arrived from Tangier on April 5th.



DEPUTATION WORK.

Between January 29th and April 3rd the **Assistant Secretary** had the privilege of delivering **eighty-one** messages at the following forty-three centres: Acton, Streatham, Battersea, Finchley, Clifton, Cheltenham, Great Malvern, Malvern Links, Worcester, Hitchin, Letchworth, Bedford, Liverpool, West Kirby, Hoylake, Manchester, Darwen, Stacksteads, Waterfoot, Hollinwood, Rawtenstall, Edenfield, Edgeside, Ramsbottom, Haslingden, Hawk-

shaw, Halifax, Darlington, Sunderland, Newcastle-on-Tyne, West Hartlepool, Hebburn-on-Tyne, South Shields, Aberdeen, Edinburgh, Leith, Glasgow, Ardrossan, Belfast, Castle-reagh, Kentish Town, Barking and Littleport.



In relinquishing for the time being the much-loved service on behalf of the Lord's work in North Africa, it is only fitting that acknowledgment should be made by me of all the generous kindness and gracious hospitality which it has been my privilege to enjoy in so many homes during the past five years. Looking back, it is both beautiful and wonderful to see how the Lord has led in making possible, ministry in His Name in all parts of the United Kingdom. It is quite impossible to make vocal the heart's fervent praise to Him for all He has been pleased to do for me and with me: or to give adequate expression to my sincere thankfulness for all the precious fellowship which has been so spiritually enriching.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me—in my service for Him in India, where my address will be "Silverdale," Coonoor, S. India—and for my brother-beloved and successor, Mr. Poole-Connor; that ye receive him in the Lord with all gladness, and that ye assist him in whatsoever business he hath need of you, so that ye may be comforted together with him by the mutual faith, both of you and him.

H. F.



Owing to Mr. Farmer's departure for India, and the fact that Mr. Poole-Connor will not take up his duties as Deputation Secretary until October, there will be some difficulty in providing speakers for meetings for the next few months. Mr. Poole-Connor, however, will be pleased to arrange for a limited number of meetings up to the end of July, and Pastor Marsh has kindly offered to address gatherings in the West of England during the spring and summer. Will friends, who can arrange for N.A.M. meetings, kindly write to 18, John Street on the subject.

We regret to say that **Mrs. Pinner**, who joined Mrs. Webb at **Sfax** in the autumn of 1919, is retiring from the field in consequence of ill-health and family claims.



THANKS.

We gratefully acknowledge to **Mr. J. Calow**, of Lingdale, Boosbeck, Yorks. the receipt by **Mrs. Simpson**, of drugs to the value of £8 16s. 8d., for use in the **Women's Medical Mission, Tangier**. The high price of drugs at the present time is a great drawback in all missionary medical work, and we warmly thank Mr. Calow for still bearing in mind from time to time the needs of the Mission in this respect.



ALTERATION IN POSTAGE.

Will our friends kindly bear in mind that the postage to any part of **Morocco** (except Tangier) is now 2½d. per ounce.



MOROCCO.

Spanish Work.

Miss Sainz writes from **Tangier**: "There is a little girl in our Spanish Day School who is very hopeful. Mrs. Isaacs and I invited her mother, as we visited her, and asked her to bring the girl and her brother to our school. She did, and the child is so well disposed, and listens so eagerly to the Gospel. When she writes her lessons, every sheet has this prayer at the bottom: 'O Lord, take my heart and wash it with the Blood of Thy Blessed Son.' She is a lively, tiresome child by nature, very impulsive and boisterous; but she feels her need of a Saviour, and one hopes she may be His. Her mother and grandmother come with her to the evening meetings too.

"It is encouraging, too, to see how these little ones believe in prayer. A few days ago we had so much rain that some who live at a distance, and have poor parents and so are ill-clad, could not come. Next day it was fine and sunny, and one of the small boys said to me, 'I did want so badly to come to school, so I did pray for a fine day to-day, and see, here it is!'

"Another little boy, about eight years old, told me the other day: 'I pray at night thus: 'Lord, take my heart,' and my old grandmother, when she heard me last night, asked

me to teach her this prayer, and now she prays too—' the same as I do.'

"When the mothers come to the school about different matters, I find great opportunities of giving them the Gospel, and good tracts, and so the seed is sown, and we hope the reaping time is not far off."



In a letter from **Tetuan**, **Miss A. E. Tyler** writes: "To-day I have assisted a young girl to walk the length of the room, who was only just alive when Miss Knight and I visited her six weeks' ago. We sought the Lord's help to heal her body, and now we are waiting upon Him to heal her soul. Every day I have read part of the Gospel with her, and she has become very interested, especially when she heard that the Lord Jesus died for the sins of the world, and that all who believe on Him as the Son of God and Saviour of the world, and recognise themselves as sinners needing a Saviour, have passed from death unto life. Please join with us to pray for this girl. Her name is Makult-soom, as near as I can render it in Roman letters. There are many other sick ones needing prayer."



ALGERIA.

Mr. S. Arthur writes from his new station at **Azazga**: "It can well be imagined that our first piece of work here was that of setting the house straight. Whilst doing all the jobs which are part of an installation in Algeria, we were able to visit several people who had been named as Protestants. The doctor, himself a Protestant, was very kind, and has been a real helper in getting together a group of people who are now regularly attending the meeting which we hold in French on Sunday afternoon. At this meeting we have had as many as fourteen present, and there is a real interest on the part of some who have admitted that they longed for a meeting of this kind.

"In addition to this European work, to which we have given a good deal of time, I have been able to do colportage in Kabyle markets and European villages, and visit a few Kabyle villages as well. Now that we have the room free, and benches provided (a kind gift), we shall be able to invite natives as well to the station."

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 for the children attending the Day and Sunday Schools: specially for a little girl who shows a deep interest in Divine things.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
Prayer that the Lord would bless the renewal of work in the city, and give the workers ready access to the homes of the people.
6. For Laraish, Dispensary Visiting among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
Prayer for a young girl recovering from a serious illness, who listens well to the Message of Salvation.
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 Cherrhell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahrîdj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
13. For Azazga—Itinerating, &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.
Prayer that Mons. & Mme. Creissac may be helped as they start work at this centre, and may be of much use both among the French and native population.
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.
Praise for all the goodness of God to the Mission in blessing Mr. Farmer's labours during the past five years, and prayer that it may please Him to restore His servant to full health and strength, so that he may be able to return again and take up his beloved work amongst us.
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 March 1st to 31st, 1921.

Continued from page ii. of Cover.

No. of Rec't.	Amount. £ s. d.	DESIGNATED FUND.	No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	BELFAST AUX.	SUMMARY.
29th			10th		29th		Mrs. BOLTON.	Merch. 1921.
128	3 0 0		3424	1 0 0	3435	6 0 0	Hon. Sec.,	General Fund .. £346 7 8
129	1 1 0	No. of Rec't. £ s. d.	(n)	18 0	(p)	13 10 0	Gordonville,	Designated Fund 127 18 10
130	1 0 0		15th		(q)	6 8 6	Cregagh.	
131	2 0 0	Mar. 1st.	(f)	1 10 0	38	1 0	Des. Receipt Nos.	
132	5 0 0	3418 0 0 0	16th		9	1 0 0	3419, 3434.	£474 6 6
30th			(o)	1 0 0	30th		Local	
(k)	3 0 0	3rd	28	15 0 0	40	7 10 0	Rect. No. £ s. d.	
134	3 0 0	0 6 0 0	17th		1	15 0 0	68	1 10 0
135	1 1 0	5th	9	1 16 0	2	6 5 0	70	10 0
136	3 2 3	(m) 13 0 0	21st				1	2 10 0
137	1 7	7th	30	10 0			2	2 0 0
138	10 0	21 3 10 0	1	12 6	120	13 10	3	10 0 0
	270 11 0	8th	2	12 0	Sundries	7 5 0		18 0 0
Pubus.	3 17 2	2 5 0	3	5 1			Previously	ack'd 21 15 6
Sundries	71 19 6	9th	24th		£127 18 10			
	£346 7 8	3 1 0 0	4	12 0 0				£2,637 12 1

(a) Readers of *The Life of Faith*. (b) Tunstead Church. (c) St. James's Church, Waterfoot. (d) Emmanuel Church, Hollinwood. (e) St. Mary's Church, Rawtenstall. (f) Wood Top Mission, Rawtenstall. (g) Y.W. Class, Edenfield. (h) St. Anne's, Waterfoot. (i) Lord Street P.M. Ch., Rawtenstall. (j) St. Andrew's Ch., Ramsbottom. (l) "M. Q.," Gloucester. (l) P.M. Ch., Haslingden. (m) St. Mary's Ch., Bury. (n) Bapt. Ch., Grays. (o) St. George's Cross Tab. (o) Merleswood Boys' Cl. (q) Abbey St. S.S. (r) Newcastle-on-Tyne. (s) Bath Lane Assembly, Newcastle. (t) Victoria Hall Association, Hebburn. (u) Bethesda Free Ch., South Shields. (v) D.R. Meeting, Aberdeen. (w) Old Town Mission, Aberdeen. (x) Hadden St. Hall Assembly, Aberdeen. (y) Newton Heath Evang. Ch. (x) Boxholders at Malvern. (a) D.R. Meeting, Edinburgh. (b) Artizans Gospel Hall, Glasgow. (c) E.U. Cong. Ch., Ardrossan. (d) Friends at Highgate Road. (e) Mission Hall, Maidenhead. (f) Readers of *The Christian*. (g) Tower St. Bapt. Ch., West Hartlepool. (h) Cripples Inst., Belfast. (i) Christ Ch., Exmouth. (j) Malden Hall. (k) Glad Tidings Missionary Union. (l) Harrogate Prayer Circle. (m) Bradford Tab. (n) All Nations M.U. (o) Newcastle. (p) Friends at Atherton. (q) Mildmay Mission Hospital.

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.]

PRELIMINARY NOTICE

OUR

Annual Farewell Meetings

WILL (D.V.) BE HELD AT

Sion College, Victoria Embankment,

ON

Tuesday, October 4th, 1921.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION.

F. R. ARCHER, Buckhurst Hill, Essex.
EDWARD H. GLENNY, Manor Park, E.
GEO. GOODMAN, Tunbridge Wells.
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.

V. G. LEVETT, 7, Austin Friars, E.C.
PASTOR F. E. MARSH, Weston-super-Mare.
PASTOR E. POOLE-CONNOR, Kensington.
PASTOR R. WRIGHT HAY, Woking.

Hon. Treasurer.

J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.
Mr. EDWARD H. GLENNY.

Assistant Secretary.
Mr. HARVEY FARMER (*absent on account of health*).

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.
PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
DR. A. C. DIXON.
PASTOR D. J. FINDLAY, Glasgow.
PREB. 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. REVELLAUD (Senator), 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 I. M. DAVIS	Oct., 1920
Miss ALICE CHAPMAN	Oct., 1911	ALGERIA.		Bône.	
Mr. A. FALLAIZE	Nov., 1915	Cherchell.		Date of Arrival.	
Miss E. CRAGGS	Oct., 1912	Miss L. READ	April, 1886	Miss H. GRANGER	Oct., 1886
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Miss K. JOHNSTON	Jan., 1892	Miss ELSIE TILNEY	Mar., 1920
Miss ADA BUXTON	April, 1919	Miss E. TURNER	Jan., 1892	—	
Dr. JAMES A. LILEY	Dec., 1919	Miss H. KENWORTHY	Nov., 1910	TUNISIA.	
Mrs. J. A. LILEY	Nov., 1919	MONS. P. NICOLLE	Dec., 1914	Tunis.	
Miss W. ROSS	Nov., 1920	Madame NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss L. YARDE	Feb., 1921	Miss M. WIDMER	Nov., 1920	Mrs. LILEY	July, 1913
<i>Spanish Work—</i>		Algiers.		Mr. H. UNDERWOOD	Oct., 1920
Mr. A. J. MOORE, B.A.	April, 1909	Kabyle Work—		Mr. R. S. MILES	April, 1921
Miss C. SAINZ	Feb., 1920	Mons. E. CUENDET	Sept., 1884	<i>Italian Work—</i>	
Casablanca.		Madame CUENDET	Sept., 1885	Miss G. E. PETER	Oct., 1913
Miss F. M. BANKS	May, 1888	Bougie.		Miss K. GOTELEE	April, 1920
Miss C. S. JENNINGS	Mar., 1887	Kabyle Work—		Bizerta.	
Tetuan.		Mr. A. SHOREY	Nov., 1902	Miss R. J. MARCUSSON	Nov., 1888
Miss M. KNIGHT	Oct., 1899	Mrs. SHOREY	Oct., 1904	<i>With Scandinavian Helpers.</i>	
Miss G. EDMUNDS	April, 1919	Mlle. E. DEGENKOLW	Oct., 1913	Kairouan.	
Miss A. E. TYLER	Feb., 1920	Djemaa Sahridj and Mekla.		Mr. E. SHORT	Feb., 1899
<i>Spanish Work—</i>		Kabyle Work—		Sfax.	
Miss F. ECHIO (<i>Schoolmistress</i>)	April, 1921	Mr. T. J. WARREN	Feb., 1911	Mrs. WEBB	Oct., 1899
Miss E. HIGBID	April, 1921	Mrs. WARREN	Feb., 1911	Mrs. F. PINNER	Nov., 1919
Miss E. HARMAN (<i>Designated</i>)		Miss J. COX	May, 1887	MONS. E. CREISSAC (<i>Designated</i>)	
Laraisch.		Miss K. SMITH	May, 1887	Madame CREISSAC (<i>Designated</i>)	
Miss K. ALDRIDGE	Dec., 1891	Mrs. ROSS	Nov., 1902	—	
Miss G. WADDELL	Feb., 1920	Miss L. M. FISON	Nov., 1919	TRIPOLI.	
Fez.		Miss C. ELLIOT	Nov., 1919	Mr. W. REID	Dec., 1892
Miss S. M. DENISON	Nov., 1893	Azazza.		—	
Miss F. MARSTON	Nov., 1895	Mr. S. ARTHUR	Dec., 1913	EGYPT.	
Miss J. DE LA CAMP	Jan., 1897	Mrs. ARTHUR	Oct., 1913	Alexandria.	
Miss G. K. BALL	April, 1921			Miss R. HODGES	Feb., 1889

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. MILLETT, Mrs. REID, Mrs. SHORT, Miss THOMASSEN. *New Worker*: Miss I. LORIMER.