

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

*"Then said Jesus..as my Father hath sent me
even so send I you"* JOHN XX 21.

CONTENTS

The Reasonableness of Faith in God	1
A False Messiah	3
By MR. A. V. LILEY	
Tripoli in North Africa	4
By E. H. G.	
A Morning in the Country	7
By MR. H. A. UNDERWOOD	
New Workers	8
To the Friends of the N.A.M.	9
By EDWARD H. GLENNY	
An Outlook from a Hillside	12
By MR. E. E. SHORT	
For the Children	13
By MRS. J. A. LILEY	
Missionary Equipment	13
Home and Foreign Notes	14
Daily Subjects for Praise and Prayer	16



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THE NORTH AFRICA MISSION

LIST OF DONATIONS from October 1st to 31st, 1921

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	BATH AUX., No. 2.	BELFAST AUX. Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.
No. of Rect.	Amount. £ s. d.	5	5 0 0	(y)	7 13 0	7	7 10 0	(u)	1 0 0	Miss I. PRICE, Hon. Sec.,	Des. Receipt. Nos. 3586, 3642.
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32	10 0 0	66	10 0 0	(z)	2 0 0	2	15 0 0	30	3 0 0		10 10 0
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SUMMARY

October, 1921

General Fund	£335 0 6
Designated Fund	310 3 8
	£645 4 2

TOTALS

Jan. 1st to Oct. 31st, 1921

General Fund	£6,970 16 0
Designated Fund	2,448 14 9
	£9,419 10 9

(a) Y.P.'s Prayer Circle, Hitchin. (b) Hounslow Uden. Ch. (c) Sidecup. (d) Readers of *The Morning Star*. (e) Women's Own, Chelsea. (f) All Nations Miss. Union. (g) Uxbridge Rd. Tab. (h) Blackbridge Miss., Heybridge. (i) Westminster Cong. Ch. (j) Orphan Homes of Scotland. (k) Ev. Free Ch., Surbiton. (l) Highgate Rd. Chapel. (m) Union Hall, Hulme. (n) Saltford Miss., Bristol. (o) Battersea Crusaders. (p) Bootle-cum-Linacre Miss. (q) "M.Q." (r) Harrogate Aux. (s) Beracha Ch., Philadelphia. (t) Romford Ev. Free Ch. (u) Readers of *The Christian*. (v) Emmaus Miss. Bureau. (w) Union Ch., Gosport. (x) Abbey St. Sch., Bethnal Green. (y) Dundee Boys' and Girls' Religious Ass. (z) Mission Hall, Hove. (a) Worthing Conference. (b) Friends at Staveley. (c) Walberton Bapt. Ch. (d) Bapt. Ch., Hartley Wintney. (e) Malden Hall S. Sch. (f) Zion Bapt. Ch., Chesham. (g) Admiral St. Miss., L'pool. (h) Boys' Scottish Cadet Corps, L'pool. (i) Bradford Tab. (j) Watteville St. Ch. (k) S. Pk. Charel.

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.]

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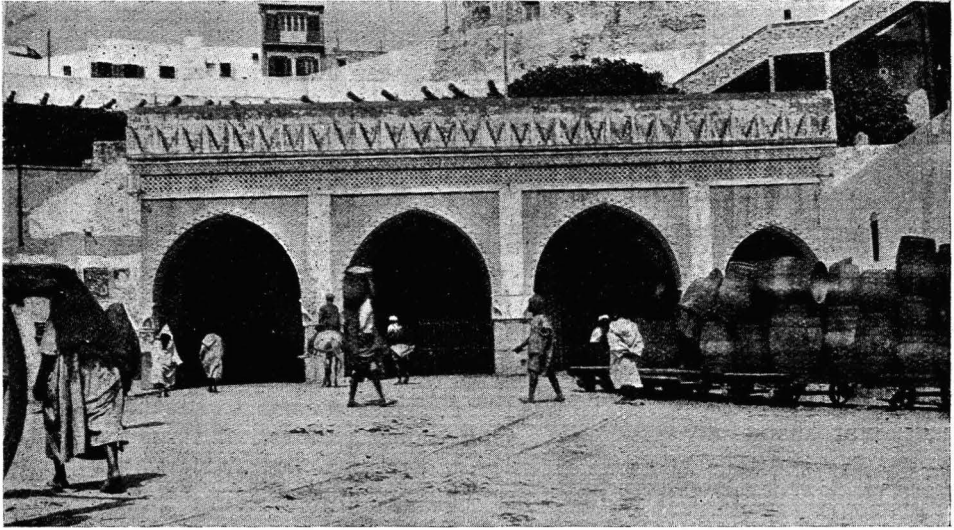


Photo by]

The Customs, Tangier.

[Mr. A. V. Liley.

The Reasonableness of Faith in God

"The Love of God . . . be with you all."—2 COR. xiii. 14.

IT is evident that this passage refers to the love of the Father, for the grace of the Lord Jesus Christ and the communion of the Holy Ghost are also mentioned.

In order that we may trust God, we need to know Him, not only theoretically, but personally and experimentally. There are various degrees of knowledge of those around us. With some we may have merely a bowing acquaintance, with others a visiting acquaintance, but with only a few have we a personal and heart-to-heart intimacy. An aged wife of a farmer said of her husband, "I have wintered and summered with him these sixty years and I know him"; and so she did.

Enoch, who walked with God 300 years after the birth of Methuselah, must have known God well, and he had faith in God just because he knew Him, and thus he pleased God. Our Lord chided Philip for not knowing Him, and said, "Have I been so long time with you, and yet hast thou not known Me, Philip?" In a sense Philip did know Him, but not with that intimacy that the Lord desired. And so it sometimes is with us.

*" 'Tis eternal life to know Him,
Oh, how He loves! "*

We frequently think of the wonderful love of our Lord Jesus in going to the cross and bearing the curse due to our sins in our stead, but do we sufficiently think of what it cost the Father, and what a manifestation of the love of the Father there is in the death of the Lord Jesus Christ? Yet how important it is for us to realise the Father's wonderful love to us, for as we realise this we may understand that even the trying experiences which we are called to pass through

are permitted by His infinite love for our good. "A father's heart will never cause his child a needless tear," and we read that "All things work together for good to them that love God, to them who are the called according to His purpose."

Those of us who are parents can understand a little of what it must have cost the Father to permit His well-beloved Son to live a life of poverty and hardship, despised and rejected of men, not having where to lay His head; even His brethren not believing in Him. And then what grief it must have been for the Father to see Christ betrayed by one of the twelve, forsaken by all His disciples! What must it have cost the Father to see His Son's agony in the Garden of Gethsemane, to see Him smitten and afflicted, misjudged by the religious leaders of Israel, and at last cruelly and shamefully crucified. And though, as God and Judge of all, He was compelled to hide His face from Him, yet as a Father, how it must have pained Him to leave His well-beloved Son to endure the just judgment of sin in our stead, so that we might go free. We parents know a little of what it means to us to see our children suffering and not be in a position to relieve them, for it is easier to suffer oneself than to see them suffer. But not only was Christ willing to suffer for us, but the Father, notwithstanding all His love to the Son, was willing to see Him suffer and to forsake Him, that thereby His love to us poor, perishing sinners might be manifested, and that we might not only be saved eternally from the just judgment of God, but that we might apprehend His wondrous love, and realise in every time of difficulty and sorrow that His love to us is the same to-day as when He gave Christ to die for us.

It is only as we realise the Father's love for His Son that we can apprehend a little what it cost Him to give His Son, and actually Himself to smite the shepherd that the sheep might go free. Christ, as wisdom, could say, "I was daily His delight" (Proverbs viii. 30). When Christ was here upon earth, both at His baptism and His transfiguration, God declared Christ was His beloved Son, and the Lord Jesus Himself said, "Therefore doth My Father love Me, because I lay down My life that I might take it again" (John x. 17).

But not only does God love His well-beloved Son, but He also loves poor, perishing sinners, "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And, again, in Titus iii. 4, we read of "The kindness and love of God our Saviour toward men," and, of course, we know He loves His people, for Christ declared "The Father Himself loveth you" (John xvi. 27), and He seems to wish the world to know that this is so; for, in speaking of the Father, He said that the Father has loved His people as He has loved Christ Himself.

How important it is that we should realise more fully that we are really the objects of the Father's love. If we do, we shall see how reasonable it is to trust Him. If we really believe this, not as a mere theory but an absolute fact, what peace it will bring to our hearts. We shall believe and be certain that whatever happens to us is ordered by One who not only controls everything, but

controls everything for our good and happiness. Instead of grumbling and complaining and fretting when things go awry as we think, we shall say, "My Father has some wise purpose in all this." May we be enabled to be so assured in our hearts of this wonderful love, that in the New Year on which we are entering, not only shall the peace of God keep our hearts as with a garrison, but we shall be ever rejoicing that we are the objects of the Father's eternal affection. Then in our turn we shall seek to manifest this love to others, both to our fellow-Christians and to the world.

It is easy to repeat such a text as "God is love," but fully to realise it and apprehend it would be a mighty force in our lives. Why need we worry? Why need we fret, when we know we are the objects of the infinite love of our Almighty Father?

A False Messiah

By MR. A. V. LILEY

The steps of a good man are ordered of the Lord, the Word teaches us; we can lay no claim to goodness in ourselves, but the Lord certainly ordered our steps the afternoon, soon after our return from Tangier, when seeking the brother of our dear "Timothy." We met one of his friends and when asked where the brother was he took us to a small hotel, where we found him, with three or four other young Tunisians, engaged in conversation with a Syrian. We were asked to join them, and I soon led the conversation to things of importance.

I was a little surprised to find that this Syrian, who seemed to have a fair knowledge of the Scriptures, did not bring up the old Moslem arguments and objections against Christianity. Just as I was leaving, however, he asked me if I believed in the return to the earth of the Messiah. I said I did most earnestly. Then he asked me if I thought His return was near and what were the signs of His coming. I said, among other things, there was the general unsettled state of the world as a sign, and I believe His return was very near. "He has returned and is on Mount Carmel," said this Syrian with some excitement, "and many people are following him, and here is his photograph." I asked if this messiah was a

Syrian or a Jew, a Moslem or a Christian? "He is a Syrian and Moslem," replied this man. "How is it that when the Lord Jesus was upon earth He was a Jew and taught the Gospel, and now He is a Syrian and a Moslem, teaching the Koran?" I asked. Continuing, I said, "In the first chapter of the Acts of the Apostles we read that as He was taken up into heaven so He would come in like manner and descend on the Mount called Olivet, but this messiah of whom you speak is on Mount Carmel?" He would have entered into a long discussion, but, having delivered my message, I left him, though a rendezvous was arranged for another day.

Soon after this interview I tried to get hold of our "Timothy's" brother, but he was not very willing to come and see me. At last, out of very shame, he came one Sunday afternoon, and I immediately took up the teaching of this Syrian. He was not at all reasonable in his remarks, for sometimes he spoke like a rabid Moslem, then like a Christian, and at other times like a free-thinker. He said almost anything to maintain his position. At last, being much pressed by the truth, he made the excuse that he must go but he would see me again. A few days after I saw the young Tunisian, who was the friend

of "Timothy" and his brother, as he was passing the Bible depot. I invited him in, and we had a long talk as to the way of Salvation. Though well up in the Mohammedan religion, he was much more broadminded than the general run of Moslems in this city, and accepted much of the Gospel teaching, not denying the purity of our Scriptures, and he even accepted the fact that the Lord Jesus died and rose again—facts which the natives here attack and reject. He is a very hopeful case. Before leaving he promised to come with "Timothy's" brother and to go deeper into the teaching of the Gospel. I felt some progress had been made.

For over a week I waited and prayed for another visit, but no one came. At last, one evening, there was a ring at the bell of our house and, on going to the door, I found not two but five young men who had come to see me. During the former visit "Timothy's" brother had asked me to prepare a list of prophecies in the Old Testament which the Lord Jesus had fulfilled. These were ready for him, and two of these young fellows took a Bible each and read the prophecies referring to the Lord. They did not wait to read them all, but soon admitted that the Lord Jesus was the Messiah and so on; but they wanted the verses which referred to the Second Coming of the Lord. We went over some of these, and these young men seemed deeply impressed. Then one of them wanted to know why, if Christianity was the true religion, were there three great divisions, the Protestant, the Roman Catholic, and the Greek churches. This splendid opportunity was seized to show them that salvation is not a matter of a name, sect, or

religion, but it was the knowledge of and faith in Him who said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." For over an hour these young men were with me, asking questions and receiving replies from the Word of God. Before leaving, another rendezvous was arranged and the request made that I would prepare a list of all the miracles performed by the Lord Jesus, and another list with chapters and verses of His appearing after His resurrection, and the places marked in an Arabic Bible. These and the Bible are ready awaiting his next visit.

While visiting one afternoon I met one of the leading Moslem gentlemen here—a man of much learning. He also had received a visit from the Syrian who had been preaching that the messiah had come. He at once plied me with a lot of questions respecting the return of the Lord. These answered, the question led to the subject of our salvation. One was pained to find how this Moslem gentleman had been stumbled and shocked by the assertion made by a Roman Catholic officer, who declared that the bread and wine, after they had been consecrated by a priest, were the real flesh and blood of the Lord Jesus. I was able to remove many of the false notions he had of the teaching of the Gospel. Unfortunately our conversation was interrupted by his being called away, but he promised to have another talk with me. Since then I have prepared a list of verses referring to the Return of the Lord, and have sent these to him, with a Bible, with slips of paper between the pages which will help him to find the various places. Once having the Bible in his hands, I pray he may be led to read it.

Tripoli in North Africa

Its Spiritual Claims and Needs

Tripoli in North Africa is situated between Tunisia and Egypt, and is the most eastern of what were known as the four Barbary States. As the crow flies, it is from eight to nine hundred miles across, and about eight hundred miles from north to south. The coast-line, being a little

irregular, is about 1,100 miles. The area of the country is about 410,000 square miles, or about eight times the size of England. The population is not at all dense, but no accurate census has ever been taken. Probably it amounts to something between a million and a million and a half.

It is bounded on the north by the Mediterranean, and on the south extends a good way into the Sahara Desert.

At the present time Tripoli is an Italian colony. It was taken over from the Turks in the year 1912, and is therefore now under the sovereignty of the King of Italy, though the Sultan of Turkey is still the religious head of all the Mohammedans in the Empire. It has no rivers, and, the rainfall being slight, a good harvest can only be reckoned on every four or five years. Barley, dates, olives, oranges, lemons and vegetables are produced, and the principal imports are metals, British and other European manufactures, tea, beads, wine and spirits, besides a number of other articles for barter in the Sudan, whither caravans proceed from Tripoli. The principal articles of export are ostrich feathers, ivory, esparto grass, cattle and horses.

The ancient ruins in Cyrenaica are interesting to explorers. The town of Benghazi in the eastern part of the country has a population of about 21,000. Tripoli City has a population of about 50,000. The early history of the country is lost in the mists of antiquity, but though in the towns Arabic is spoken, there is not much doubt that the aborigines of the country are of Berber stock, as in fact is the case from Egypt to the Atlantic on the west. The people inland are often termed Jebali, or mountaineers, and those who have been amongst them report that they are less bigoted than other Moslems, more industrious, and speak their old Berber language.

Various successions of foreigners have taken possession of the coast, and penetrated to a certain extent inland. Cyrene, now Tripoli, was founded by a colony of Greeks about 630 B.C. and 100,000 Jews from Palestine were settled in the province by Ptolemy Soter, the son of Lagus, about 323 to 285 B.C. They had a synagogue in Jerusalem for such of their number as went thither to the annual Feasts, so we are not surprised to find Scripture references to Jews from Cyrene. Simon, who was seized by the soldiers and compelled to carry our Lord's cross, seems to have been a Jew from this part. He was probably at Jerusalem for the Feast (Mark xv. 21). And we read of some from the parts of Libya about Cyrene being present on the Day of Pentecost (Acts ii. 10).

Later on, at Antioch, the disciples, who were scattered abroad as the result of Stephen's martyrdom, preached at first to the Jews only, but some of them were men of Cyprus and Cyrene, who spake to the Greeks also. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts xi.

19, 21). This led to the Church at Jerusalem sending Barnabas, who was a native of Cyprus, to investigate, and he in his turn sent for Saul; and for a whole year they assembled themselves with the Church at Antioch, and taught much people, and here it was that the disciples were called Christians for the first time. It is generally supposed that this was a nickname given to them, but probably it was really a name Divinely given, for the word "called" Christians is a word which is almost always used for a Divine call, and we can easily understand the importance at this juncture, when the Church was to become not merely a Jewish sect, but a gathering out from all nations, that this name should be Divinely given, implying not that they were merely followers of Christ, but that they were Christ's ones—ones who belonged to Christ.

The result of this glorious work in Antioch was the founding of the first foreign mission. We read in the 13th Chapter of Acts that amongst the leaders of the Church in Antioch was "Simeon that was called Niger, and Lucius of Cyrene." Simeon is thought to have been the Simon of Mark xv. 21, who bore the Lord's Cross, and the father of Alexander and Rufus. Thus a Tripolitan Jew had not only the honour of bearing Christ's cross for Him, but also of being one amongst those who were chosen of God to send forth the first band of foreign missionaries.

There is no doubt that a considerable Church sprang up in Tripoli amongst these Jews of the dispersion, and possibly from them the Gospel may have spread along the North African coast to Tunisia, Algeria and Morocco. We know from history what a blessed work was done there in the first centuries of the Christian era. Churches were founded all through these countries, and produced eminent servants of God like Cyprian, Tertullian and Augustine. Numerous bishoprics were formed through all the Barbary States. Probably these bishoprics were not much more than what we should call pastorates, with a certain number of local out-stations around them. Djemâa Sahridj, the first mission-station of the North Africa Mission in Algeria, was opened on the site of what in Roman days was known as Bida Colonia, once a Christian bishopric.

About the seventh century of the Christian era, the Mohammedan apostasy spread from Arabia and Egypt westward, and the primitive Church, having in the meanwhile got into a low condition, became an easy prey to Mohammedan fanaticism. For about 1,300 years all these countries have been swamped by Moslem apostasy, which always brings with it political and commercial ruin.

In 1510 the Spaniards conquered Tripoli, and twenty years afterwards the Emperor Charles V gave it, with the Island of Malta, to the Knights of St. John. They only held it for twenty years, when the Turks took possession and appointed as Governor the famous corsair, Dragut. Under such leadership it became a thorough hot-bed of pirates, and for centuries the commerce of all Christian nations was thereby endangered. All ships that came within reach were attacked, and their crews when captured were enslaved.

A treaty was made between England and Tripoli in 1662, and the town was bombarded by a French fleet the following year. In 1716 England made another treaty of peace and commerce with Tripoli, but it was not until 1816 that a British naval force appeared off Tripoli and a conclusive compact was made and slavery and piracy abolished.

For 300 years Tripoli has been considered a dependency of the Turkish Empire, but in 1835, in consequence of much internal discord, the Turkish force sailed in, and from that time the governors were appointed from Constantinople, until in 1912 it became an Italian colony.

The aboriginal inhabitants, at any rate those on the coast, have thus been subject to Greece, Rome, Spain, Turkey and Italy. Probably none of these nations have really enjoyed the confidence of the native races. The coast of Tripoli being over 200 miles south of the rest of the Barbary States, it has not been so well-known as other parts, and even now it is a good deal neglected. It might be expected that, being an Italian colony, it will in future develop more rapidly, but on account of the Great War there has been a good deal of unrest in the Hinterland, and even to-day Italian rule is not very effective, except along the coast.

During the rule of the Turks a certain number of travellers were able to get through from Tripoli across the Sahara to the Sudan, but of late years this has not been so easy. The Turks did not exactly prevent travellers from going south, but would not guarantee their safety. Possibly the Italians might say something like this still, but there is a reasonable amount of freedom for some distance inland. Formerly the French ran a line of steamboats from Marseilles to Tunis, and then down the Tunisian coast to Tripoli, but since it has become an Italian colony, the French traffic has been irregular, and the country is generally reached by Italian boats calling at Malta or going straight from Italy either to Tripoli or to Benghazi. The City of Tripoli is about 200 miles from Malta.

In 1887 the Honorary Secretary of the North Africa Mission went there alone by a French boat. At that time there were no Protestant missionaries in the whole country. There was a British Consul, a few English merchants, and a certain number of Maltese British subjects. There were only a few Europeans. Even the Bible Society had no agent or colporteur. The N.A.M. Secretary discovered that there was no greater difficulty in missionary work there than in other parts of the Turkish Empire, and, though he was warned that the work was impracticable, he came to the conclusion that with faith and courage something might be done.

After returning to England, an effort was made. In 1889 two men were sent to begin work there, and later, Mr. and Mrs. Venables and Mr. and Mrs. Reid also entered the field, and others also for a while. Mr. and Mrs. Venables worked on there from 1891 for eighteen years, when they found it necessary to come home on account of their family; and Mr. and Mrs. Reid are still stationed there, though for the time being Mrs. Reid is at home to look after her children. At the present time, therefore, the N.A.M. has only Mr. Reid on the field. Some C.M.S. missionaries have been out, but most of them only for a time with the hope of learning Hausa, for the purpose of future work in the Sudan.

The condition of Tripoli, therefore, to-day is very deplorable—a vast country open to the Gospel, a population of over a million souls, and only one Protestant missionary either for the natives or for the Europeans. Surely this calls for energy and enterprise, and for prayer and faith. It is most important that new workers should be found, not only to strengthen the little work in Tripoli, but also to commence work in an important town like Benghazi, and later on to penetrate further into the country. The Italians, of course, are mainly Roman Catholic, but they would probably listen to the simple preaching of the Gospel. The Maltese would seem to be more accessible there than in Malta, and there are some amongst the Jews who have listened attentively to the Truth.

Mr. Reid carries on a greatly valued medical dispensary, and a good many thousands of people come to it every year. Probably during the thirty-two years that the N.A.M. has had a station in this country, something like 200,000 attendances have been made, and this has opened the way for more extensive work and made the people willing to listen to the Gospel message. One Moslem native gave encouraging evidence of having received the Gospel, but he has finished his earthly journey, and is now, we believe, with

Christ. Then there is a native woman and her daughter who give satisfactory evidence of true conversion.

There is great need for another married couple, and for several young men and several missionary ladies. Are there not some amongst our readers who might offer to go forth to this specially needy part of North Africa?

Tripoli is a vast oasis. The Sahara Desert practically goes down to the Mediterranean, and the City may be considered the centre of a large oasis with hundreds of thousands of palm trees, which to a certain extent mitigate the heat. Then the breezes from the sea also help to keep the place comparatively cool, so that the climate is a healthy one. We would beg all our readers, if their way is not made clear to offer themselves for service in this needy field, to pray earnestly to God that some may be stirred up to go forth, and others again to assist and support those who

do go, and to pray that their labours may be abundantly blessed. Surely this land, which provided a cross-bearer for the Lord Himself, and was so interestingly associated with the early days of the Christian era, should not be left in this darkness!

When the writer was there on the first occasion thirty-four years ago, he observed outside the City a very large cemetery where, since the Mohammedan era commenced 1,300 years before, the poor inhabitants had been buried. He noticed that the ground inside the cemetery was two or three feet above the level of the ground outside, the surface having been raised by repeated interments. All these died without the Gospel! Surely this terrible state ought not to continue. Can we not hear the Saviour saying, "Whom shall I send, and who will go for us"; and are there not some who will say, "Here am I; send me"?
E. H. G.

A Morning in the Country

By MR. H. A. UNDERWOOD

Starting about 9.15 a.m., Mr. Miles and I took with our cycles the road from Tunis to Hammam-lif, with a bag of tracts in French, Italian and Arabic. Our opportunities to offer Gospel tracts and explain their message were as follows:

(1) A French café.

(2) An Italian woman unable to read. We left tracts in French, as her little girl went to school.

(3) A jolly, hardworking French woman who "took no time to think of religion; believed there was a God, but that was all." Had a talk, and left tracts reminding her of the importance of the life to come. She said no one had come to tell her of heaven and hell, so told her the Lord Jesus had come for that very purpose, and in the Gospels we had His message.

(4) Two other French ladies in a country home gladly received my "wares" with many thanks.

(5) An Arab walking along the road.

As he was dressed "European" and wearing a large straw hat, I mistook him for Italian, and addressed him in that tongue. Discovering his nationality, was, however, much helped to speak to him in Arabic of the Lord Jesus as the only way to heaven (John xiv. 6 and 7; iii. 16), illustrating by the "Wordless Book" that our hearts are black with sin before the Holy God, and that we need the redemption available in the sacrifice of the Lord Jesus Christ. He gave me a very attentive hearing, and we went our ways.

(6) A group of Maltese men and women at Fondouk Shoucha, to whom we spoke in French and Italian.

(7) Three Italians, working in a wayside quarry, to whom I was enabled to preach the Gospel in their tongue. They listened appreciatively and readily received the books.

(8) An Italian woman in a wayside cottage, who, with her husband, seemed delighted to hear the Gospel, and, in

supplying phrases herself, as I spoke, seemed to be possessed of a knowledge of the Lord's death for us.

Two other women came up while I was speaking; another Italian on a farm further on. Tracts in Arabic were left at the shop where we housed our cycles;

and a time of prayer on the mountain top for the country around, the fringe of which we had touched in our very imperfect way, completed the work of the day.

The seed was sown; please water it with prayer.



Miss L. Evans
(Sfax)

Miss E. Jennison
(Djemâa Sahridj)

Miss D. Oakley
(Djemâa Sahridj)

New Workers

Miss Lilian Evans, who went out in October to join Mrs. Webb at Sfax in the south of Tunisia, is about twenty-three years of age. She is a member of the Devonshire Square Baptist Chapel, and was converted when quite young—so young that she can hardly remember the exact date. After attending a Council school, she continued her studies and passed the Senior Oxford Examination. A fair working knowledge of French will prove very helpful to her, as in that part of the field to which she has gone Arabic has to be learned through French. Dur-

ing the war she was employed for some three years in the War Office, and from there went to training under Miss Grapes at Kensington.

Miss Evans belongs to a godly family, and had the appreciation of her fellow-Christians at the Baptist Church with which she is connected, and also the confidence of Miss Grapes and her fellow-students at Kensington.

She is already fitting in happily in the work at Sfax.

Miss Daisy Oakley, who is between twenty-two and twenty-three years of age,

was converted on her sixth birthday, and was baptized when she was twelve. She is a member of Haydon's Park Church, but of late she has been attending Hope Mission and also Emmanuel Church, Wimbledon. She was in the employ of publishers in Paternoster Row for several years, and in her spare time, besides Sunday School classes and Christian Endeavour work, attended Bible Study Classes which she found very helpful. She has gone out with Mrs. Ross, a senior missionary, who has had a good deal of experience, and will continue her Bible study, as well as take up French and Kabyle, in company with Miss Jennison, at Djemâa Sahridj.

Miss Ethel Jennison hails from Manchester, and is about twenty-seven years of age. She was born and brought up in a Christian home, and was surrounded by Christian influences. She can hardly remember when she was converted, but she knows that the great transaction has taken place, and rejoices in the fact that she is born again. During her school life Jesus Christ was very real to her, and it was always a joy to her to talk to her companions about Him. She early had the privilege of bringing one of her little friends to the knowledge of Christ. She worked in connection with the Sunday

School and the Junior Endeavour. At the age of fifteen she left school, and took up duties in her home for nearly four years, continuing her education at a Manchester Secondary School. She then found employment in a wholesale chemist's for several years, where she was constantly called upon to witness for Christ. Since then her time has been spent partly at home and partly in two different shipping offices, where she was engaged as a typist.

During the last five years she has been attending Union Hall Mission Church, Hulme, Manchester, of which Mr. F. J. Thompson is superintendent; where she has had good opportunities for experience in Christian work.

Miss Jennison also has gone out with Mrs. Ross, and she and Miss Oakley will take the place of Miss Fison and Miss Elliot at Djemâa Sahridj, who have moved on to Azazga, where Mr. and Mrs. Arthur are posted.

All these new workers will need our sympathy and prayer, that their own souls may be kept in health as well as their bodies, and that while they are studying the language they may be burning and shining lights, even though, for a time, they will be unable to testify to the people.

E. H. G.

To the Friends of the N.A.M.

*"St. David's," Manor Park,
London, E.12.
December 5th, 1921.*

DEAR FELLOW-WORKERS,

By the time this reaches you we shall (D.V.) have entered upon the New Year. Owing to the war we have for some time issued NORTH AFRICA once in two months, and have also done without a tinted cover. Now the cost of printing is a little cheaper we are returning to a coloured cover, and may possibly add a few more pages. At present I fear we must still keep to a bi-monthly issue. We shall be very glad if friends will pass on the Magazine after reading it, or obtain new subscribers for us. Both printing and postage are still very expensive, but we feel it is due to our friends to keep them informed of what we are seeking to do, and what the Lord is doing for us.

During the last three years we have sent out twenty-nine new missionaries. Besides these there are two other workers—a Spanish school teacher at Tangier, and Miss Drake, who has gone to help in the Carpet work at Cherchell with the hope of becoming a fully qualified missionary in due course. Counting these twenty-nine and eight losses, this leaves us a clear gain of twenty-one. Of those we have lost, three have died on the field after many years of faithful service; one has had to come home through failing health and family claims, one on account of nerves; Mr. Moore retired after eleven years in Tangier, and Mr. Hacker and Miss Ball have retired during the last few months. To some extent the retirement of Mr. Hacker involved the retirement of Miss Ball, on account of their engagement. Mr. Hacker came home after being out a few months

suffering from appendicitis, but returned a little later to the field. He found, however, that the study of Arabic, which is a very difficult language, was a serious matter, especially as he had not had so many advantages in the study of languages as some. He had done useful work as a colporteur in England amongst English-speaking people; but this, of course, is not the same as attempting similar work amongst those who speak Arabic or some Berber language. The Council have, therefore, thought that it would be wiser for him, and for his fiancée, to return to this country, where a difficult language would not be needed, and where he might do good and useful work as he had done in the past. We are sorry these retirements have been found desirable.

There is still sore need of more workers in these vast lands, especially young men, and we should be glad to find several more doctors of both sexes, as medical work often opens the door and removes prejudice, so that the Gospel of God's grace is more readily listened to.

Most of those who were home on furlough have returned to the field. Mr. and Mrs. Short have gone back to Kairouan in Tunisia, and Miss Brittle is staying with them. This lady was accepted by the Council years ago, but was never sent out by them on account of health. She has resided in various places in North Africa on and off since, and the doctors now think that the air of Kairouan may suit her. She has not gone out as a missionary, but should the climate suit her she will do anything she can to help forward the work.

Mrs. Webb has gone back to Sfax, where Mons. and Mme. Creissac are also working. Mons. Creissac was born in Algeria. He is undertaking work amongst the French, as well as amongst the natives, and as the members of the small French Protestant Church are without a pastor, they are very thankful to have his co-operation, and are helping in his support. Mrs. Webb has been joined by Miss Lillian Evans, one of our new workers, who seems to be getting on very happily. As she has some knowledge of French, she can begin to do a little work at once amongst Europeans and those speaking French, while she devotes most of her time to Arabic study.

Miss Marcusson, one of our Swedish sisters, has been away for some time in Sweden taking meetings, but is now back again at Bizerta, and Mr. Liley has been over there to lend her a hand, and also to distribute Scriptures and help amongst the Russian refugees. Work amongst the Russian refugees is not easy, as so few of them understand anything but Russian, and none of our mission-

aries speak Russian. Mr. Liley reports that he has plenty of Gospels, but that he would be glad of a few Bibles and New Testaments.

Miss Lackersteen, who had to come home to Guernsey on business matters and furlough, is now safely back at Tebessa, and is helping Miss A. Cox and Miss Davis there.

Miss Granger and Miss Tilney are resuming their work at Bône after the heat of the summer. They not only work amongst those speaking Arabic, but Miss Tilney especially gives a good deal of attention to the Jews and Jewesses, as we share her work with the Mildmay Mission to the Jews, who kindly share her support and expenses also.

Miss Degenkolw, our Danish sister, has not yet been able to return to Bougie, as her health is still not fully re-established, but she is better and hopes to get out early in the New Year.

Mr. and Mrs. Warren are rather more encouraged in their Industrial Wood-carving work at Mekla, and are also making progress amongst the native boys and men, but Mr. Warren is badly in need of another brother to help him. Miss J. Cox and Miss K. Smith, after a few months in Switzerland for their health, are back again at Djemâa Sahridj, working amongst the girls and women, assisted by Miss Widmer and also by a Miss Long, who, though not on our staff, is rendering valuable help in an unofficial capacity. Mrs. Ross, who has been home to see her children, has returned, taking with her Miss Jennison from Manchester and Miss Oakley from London, who will be specially under her care, both for further Bible study and study of the language. Miss L. Fison, who has been for some two years stationed at Djemâa, has been ill with malarial fever, taken when she was having a little change at the seaside. She and Miss Elliot are now at Azazga, near Mr. and Mrs. Arthur.

Miss E. Drake spent last winter in Cherchell as a visitor, and proved herself a very useful help. She has now returned to that station for the present as assistant in the Carpet Industry, in which she proved herself very competent in the past. She is hoping, when she has learned Arabic and worked up her French, to join the Mission staff. The Carpet Industry is rather more prosperous than it was, partly through certain friends having provided increased capital, and partly because those who have purchased the carpets in the past are so pleased with them that they recommend them to others.

In Morocco Miss Knight, as we mentioned in our last number, has returned to Tetuan, accompanied by Miss Harman. Tetuan is now quite a strong station, especially as for the time

being Miss L. Yarde has gone over there from Tangier, in order to have better opportunities for increased Arabic study. Miss Higbid, who went out at the beginning of the year, has not been well, but I am thankful to say she is rather better. Miss Vecchio, our Spanish teacher in Tetuan, has but poor health, and suffers a good deal from rheumatism and failure of sight. She specially needs our sympathy and prayers. Miss Higbid is relieving her to a certain extent, and Miss Harman will do so also.

To-day Mrs. Roberts is starting on her journey back to Tangier, where she has been for so many years a valued and dependable worker. I am sorry to say that she is far from being as strong as we could wish. You may remember that she had a very serious illness at the beginning of 1920, so that even her life was despaired of. We had hoped that her visit to England and to Canada would fully restore her, but, though she is better, she will need to be very careful in the future and not attempt any hard, heavy or worrying work. If she goes cautiously she may be spared to us for a long while, but it may be she will have to give up taking charge of Hope House and live more quietly. This is a serious matter, for we are not sure who can take her place, but of course her health must be considered. During Mrs. Roberts' absence, Miss Chapman, with Miss Buxton's help, carried on the work amongst children until the latter was summoned home on account of the illness of her sister, who died within a few days after she reached home. Miss Buxton is still detained in this country by family duties, but hopes to return early in the New Year.

Mr. A. de Barritt is an Englishman with rather a foreign name. I think his ancestors may have been Huguenots. I believe his great-grandmother was the first woman appointed to preach by John Wesley. He has had some training at the Moody Institute, and for a number of years laboured in Cuba. He has now come to take up work amongst the Spaniards in Tangier, formerly superintended by Mr. Moore. Doña Eugenia has come from Madrid to help in the Spanish school. She is an earnest Christian, and is making good progress in the work under the guidance of Miss Sainz, who is also an experienced teacher and earnest Gospel worker.

Our work in Fez is very weak. We are thankful to say that Miss de la Camp is much better, though she is still feeling the effects of typhoid and enteritis. Miss Denison is working away in Fez, but misses Miss Mellett very much. We are very much in need of another to help here. At present Miss Denison has Miss Marston with

her, but the latter is very anxious to open up new ground at Taza.

Miss Banks is still at Casablanca, but she is a great deal exercised by the illness of her sister, and is constantly fearing she may have to come back home if her sister becomes worse. Miss Jennings works on with Miss Nicolet, but she also will probably be home on a visit next summer.

Miss Aldridge and Miss Waddell still hold the fort at Laraish, which, though in the Spanish zone, does not seem to have felt very much the effect of the disturbances.

Mr. Gabriel works away at Mequinez. He has been out in the country with Mr. Enyart, and later on out with Mr. Swanson, both of the Kansas Mission.

Miss Hodges has had rather a sharp attack of illness in Egypt. She had gone up the river to Assiout, and while there developed fever with a temperature of 103. Then, when she was getting over this, she had some trouble with her shoulder which needed an operation. Her helper, Sitt Asma, a Moslem convert, who is the school teacher in Alexandria, has also been far from well. Our work in Egypt is very weak just now, but we are hoping to strengthen it. While our work is weak, we have been able to strengthen others, so that, though as a Mission we are not doing so much as we did, through those whom we sent out and have joined other missions, a good deal is being done. As mentioned elsewhere, we are also very weak in Tripoli, and need greatly to strengthen our work there.

We would ask our friends to look round the churches to which they belong, and see if they can find any suitable, godly and spiritually-minded young men or young women who might offer themselves for these needy fields. The work is certainly not easy, and it is slow and calls for both faith and perseverance. God has graciously and wonderfully sustained us these forty years, and we count upon Him to do so still. We cannot speak of a great number of converts, but thank God we can speak of some, both from amongst the Kabyles, Arabs, Spaniards, Italians, French and others. Five French converts have been baptized in Tunis lately, largely the result of the work of Mrs. Liley. An Italian woman has been baptized also in Tunis, in connection with the Italian work under the care of Miss Petter and Miss Gotelee. They were hoping to get help from two other workers, but, just as they should have started, the wife was taken seriously ill and, though she is recovering, they are not yet free to move on.

Pastor Poole - Connor, our Deputation

Secretary, has been having some interesting meetings in various places. He is planning to start on a visit to Algeria and Tunis on December 13th. When he comes back, he is hoping to take a series of meetings in Norfolk and Suffolk, and further north.

Funds have not been coming in quite so fast during the last month or two. Still, we are thankful to say that the work has been sustained. We still have some legacies outstanding, for which we have been waiting for a long while. Personally, I am thankful to say that I think I am rather stronger than I have been these last few years, though I am still far from being as strong as I used to be. Sometimes I hope that, if I improve a little, I may take a journey through part of North Africa, but I am afraid not just yet. It is

over forty years since I was out for the first time, and I have taken twenty-five journeys to those lands, but I am now in my seventieth year, so cannot expect to do quite what I have done in the past. Still, if my muscular infirmity were to be overcome, I think I might pay a visit or two more to these lands in which I am so deeply interested. There are, of course, always plenty of perplexities in connection with a work of this sort, not only with regard to funds, but with regard to other matters which need much wisdom and grace. Please remember the work in your prayers, also the workers, the missionaries, the Council and the friends who so generously help us, both by gifts of money and garments, etc.

Yours heartily in Christ,

EDWARD H. GLENNY.

An Outlook from a Hillside

By MR. E. E. SHORT

A heathen temple in good preservation: an early Christian church in ruins: a Mohammedan *mosque* of considerable age and renown: a modern Catholic church—all these can be clearly seen from the hillside overlooking Tebessa.

Probably few towns in North Africa have four such buildings existing within a mile of each other, and thus showing the forms of religion which have more or less held sway successively in Algeria and Tunisia. The temple dates back to about A.D. 200, when the Roman Empire was still officially pagan, and reminds us of the pre-Christian ages of idol-worship and darkness in North Africa. This stands within the town walls which remain in large part as they were built near 1,400 years ago. Less than half-a-mile outside are the ruins of the large Christian *basilica* and the buildings round it, dating probably from the fourth century. They are built in part with stones taken from older heathen buildings, and the worship also in that church had its strange additions taken over from paganism.

This, no doubt, explains in part why Islam so easily swept away almost every trace of this Christianity. It is a question how far Christianity really naturalised itself in these parts, with (as far as is known) no Scriptures in the native tongue, and its worship conducted mainly in Latin.

Whatever the explanation may be, the fact remains that the Christian Church and the older pagan temples were alike disused and fell into a more or less ruined condition. Thus they remain, mere memories of the long past. The mosque took the dominating place 1,200 years or more ago, and still keeps it. So much so

that, generally, to say a man is a Moslem means he is a "native" of the land, and not a European or Jew. The little Catholic church, close to the temple, represents the form of Christianity reintroduced with the French conquest during the last ninety years. With the exception of a very small Protestant minority, it is the religion of the European population of the ruling foreign race. No Protestant church catches our eye in the view of Tebessa: there is none within a few hundred miles. Thus to the Moslem native, Christianity appears in connection with images, pictures, a celibate clergy, etc.—all of which are most obnoxious to his religious ideas. The Catholic Church labours necessarily under a special disadvantage in any attempt to convert the Moslems; in fact, save a few exceptional efforts, it does not attempt to reach the natives. It goes its own way, only aiming at its hold on the European, and leaving the Moslem alone.

But there is a new religious force at work in Tebessa, though it owns no church building to catch the eye. Somewhere among the ordinary buildings there are two or three used for dwelling or for meetings and Bible depôt, where a different presentation of Christ and the Gospel is made to men. This force only dates back a dozen years, and does not make itself heard in the streets. Yet it has made itself felt, for in shops and houses, among men, women and children, by private talks and in little groups round open Bibles, a knowledge of the facts—the teaching of the true Gospel—has been spread, and a change is being manifested in the lives of a few. Looking out again over Tebessa, by faith we see that of which the eye finds no mark among these great stone buildings made by hand—we see the

building up of a living Church of Christ to renew in purer form and greater power what once was in that ruined basilica. Elsewhere too in these North African countries the same work is going

on along the track of ancient error, the truth is being proclaimed—that living stones may be built up into a new and holy temple of the Living God.

For the Children

By MRS. J. A. LILEY

Do the boys and girls of England know that there are little boys and girls in a country called "Morocco" who sing some of the hymns they love so much? You could hear them singing, "Come to the Saviour, make no delay," "I love to hear the story of Jesus and His Love," and "I am so glad that Jesus loves me." But I think the one they know best is the one you learned when you were very small:

"Jesus loves me: this I know,
For the Bible tells me so."

I said you could hear them singing this—well, you would know the tune, but the words they sing would sound very funny to you! But, then, if they heard *you* sing, I am sure they would laugh and say, "What are they singing?" They speak and sing in their own language of Arabic, you see.

We have a hospital here in Tangier for sick men and boys. A poor boy came in one day very ill indeed. When the missionary read to the sick people, as he does every morning, he read John iii. 16 to this boy, telling him that "God so loved" *him* "that He gave His only begotten Son," etc. The boy, as he listened, burst out crying—"Oh," he said, "nobody has ever loved *me*!" Poor little boy! His father did not love him, nor his mother either, and when she died the father married another woman who was very unkind, and not a bit like the dear, loving "mother" you know. He became much happier when

he understood that the Lord Jesus loved him very, very much indeed, and, not long after, Jesus took him to live with Himself.

There is another little boy here who knows Jesus loves him, and *he loves Jesus* too. One day another little sick boy came along, and the doctor had to hurt him a bit in order to make him better. So what do you think the little boy who loved Jesus did? While the doctor was at work he knelt down at the next bed and prayed for his little friend—that Jesus would make him better. Now, wasn't that very beautiful?

This same little boy wrote to a missionary in England: "I love *you* very much, but I love the Lord Jesus better!"

There are little girls, too, who are learning to love Him, for He loves the girls just as much as the boys, you know!

But oh! there are many, many children in this land who do *not* know that Jesus loves them. They have no Bibles; their fathers and mothers do not know about Him either; and there is no one to tell them! It is so sad! Will you ask the Lord Jesus that some people in England who love Him may ask Him to let them come here to tell that "Old, Old Story of Jesus and His Love"?

"But thousands and thousands who wander
and fall
Never heard of that Heavenly Home;
I should like them to know there is room for
them all,
And that Jesus had bid them to come."

Missionary Equipment

[We have been requested to insert the following.]

Redcliffe House for Missionary Students has ever open doors for all suitable young women

who believe themselves called of God to Foreign Mission Work. There, during the two years'

Course, at a cost within reach of all, can be obtained theological, educational, medical and physical training by means of a curriculum which includes study of Tropical Diseases and Home Nursing; Child Welfare and Moral Hygiene; Drill and Games. Facilities for learning English are afforded to students from Scandinavia and other countries, and Language Study can also be obtained by English students. Sunday Schools and Bible Classes. Hospital and house-to-house visiting, dinner-hour meetings in City workrooms, as well as open-air work and Evangelistic Missions, provide valuable opportunities of gaining an all-round experience of, and modern methods in, Christian work.

Above and beyond all this, a thorough working knowledge of the whole Word of God, such as will prepare students not only to live spiritual lives amongst the people, but also to train Evangelists and Bible-women, or to conduct Bible Schools and Study Classes, can be gained at Redcliffe House by the opportunities given for systematic study of the Bible.

Since its beginning, thirty years ago, in a house in King's Road, Chelsea, the growth of the work has been steady. Three times it has been enlarged, first by the addition of an adjoining house, next by removal to 66, Redcliffe

Gardens, and within the last two years by the annexe of a house in Redcliffe Street, the gift of a kind and generous friend. And still applications exceed accommodation. Over 700 students have passed through its training, some of these have been called to Higher Service, but the majority are engaged in the Master's work in all parts of the world.

At the present time there are forty-two students in residence from England, Ireland, Scotland, Wales, Norway, Sweden and Denmark. Amongst the countries to which they believe themselves called are Palestine and Egypt, India and China, Africa, South America, and also Russia. Several students are already provisionally accepted by various Societies and Missions, others are waiting to complete their training before offering.

How is the work supported? Not by endowment nor assured income. Beyond the students' fees, which are in some cases very small, there are no visible means of support, but prayer is made continually, and faith exercised, that God will continue increasingly to move the hearts of His people to uphold, strengthen and support the work by prayer, interest and gifts. Communications may be addressed to Miss Grapes, 66, Redcliffe Gardens, S.W.10.

Home and Foreign Notes

A PRAYER MEETING

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



DEPUTATION WORK

The **Deputation Secretary** has had the privilege of speaking at the following centres: Hounslow, Sidcup, Waltham Abbey, Surbiton, Chelmsford, Brentwood, Hove, Worthing, Brighton, Arundel, Stoke Newington, Finchley, Seven Kings, Rotherhithe, Barking, Wimbledon, Woodford, Eastbourne, Herstmonceux, Romford. He desires to express grateful thanks for the kindness and hospitality shown to him on every hand by the friends whom he has visited.



It is expected that Pastor Poole-Connor will be returning from his tour in Algeria and Tunisia toward the end of January. He will then be

holding meetings (D.V.) in various parts of England and Scotland to minister the Word, and to tell of the work of God in North Africa. He has already preaching and other engagements which will take him to Sidcup, Chelmsford, Basingstoke, Tunbridge Wells, etc., during February, and to the Northern Counties during March and April. If opportunities of service can be secured for Mr. Poole-Connor by friends of the Mission which will fall in with the visits as already arranged, both time and expense in travelling will be saved. Having been a preacher for thirty years, and finding it the delight of his life to expound Scripture and exalt the Saviour, he would like it to be known that friends need not be afraid of asking him to speak too often.



The four new lady workers who went out in the autumn all write cheerfully from their new surroundings. **Miss Harman**, who hoped to start in the spring, was detained by an accident to her foot; but she is now at Tetuan, already

giving assistance in the Spanish school there. Particulars of the location of the other three will be found on pp. 8 and 9. Special prayer is asked for these young workers, that grace may be given them to plod on at the languages, in order that later on they may be qualified for real, efficient service.



MOROCCO

Spanish Work.

Miss Sainz, who labours among the Spaniards in **Tangier**, writes hopefully of the work: "The School is growing already. Doña Eugenia has now an average attendance of thirty-eight children. Her fancy-work is a great attraction, especially the embroidery in colour silks and pillow lace-making. The girls are enthusiastic over their manual work. The boys, too, are doing well with their reading, arithmetic, etc. We are beginning to teach them texts and recitations for Christmas.

"We have arranged the Sunday School thus: Doña Eugenia takes my group of big girls; Señor Padilla takes the boys, and I take the infants. I have good times with the tinies!

"The little fellow who stood up as a little Protestant last year against going to Church on Good Friday, and who has been taken to the friars' school by his parents, does not lose an opportunity of shaking hands with us whenever and wherever he sees us, even opposite his school windows. One cannot but hope he is one of the 'chosen in Him before the foundation of the world.'

"We introduced **Mr. de Barritt** to the people last Sunday evening. **Mr. Fallaize** gave a very powerful message."



ALGERIA

Mons. E. Cuendet writes from **Algiers**: "After my return from Switzerland I spent two weeks in Fort National, where I had excellent opportunities of doing good work among the Kabyles, both in the market where I sold some books in Kabyle and in the villages. Once, Mr. Blackmore and I went to the Benni Yenni, four hours on mule's back from Fort National, and spent two days there. In that tribe, reputed to be the most intelligent and advanced of the whole of Kabylia, there are six big villages quite near one another, and of them Ait-Elhacen is, I think, the biggest after Djemâa Sahridj. We had very good meetings there, especially in the evening, when we had about two hundred people. We ate and slept in the house—

extremely dirty and full of vermin—of a rich young man, a jeweller, about twenty-six years old, who had already been on a pilgrimage to Mecca. He seems very interested in the Gospel, and desirous to see a mission-station in his tribe. We spoke with him, his brother and a cousin, till about midnight, and, although the meeting was not very large, one felt that it was good to be there."



Writing on Nov. 11th from **Djemâa Sahridj**, **Miss M. Widmer** says: "We have had very cold weather this whole week, with rain and hail, but now we have the sun again, and what a change it makes! The mountain peaks over Azazga are white with snow; it is so lovely. We are in the midst of the winter's work. Our Kabyle Home is open again. It is a joy to see these children here so happy, when one thinks what their little lives are in the village, and from what they are saved while with us. We have seven at present."



Miss Kenworthy, whose special department of work is among the children of **Cherchell** writes: "The classes have all been well attended since we reopened; in fact, I could wish some of the little girls would stay away. It is so difficult to teach and discipline such large numbers. Still, I have not the heart to turn them away, so do the best I can with the help of two of the older girls. They really are very good, considering it is the one hour in the whole week when they are under any kind of discipline, except a few who attend the French school.

"I am planning a needlework class for twelve or sixteen of the Sunday School girls—to be held two mornings a week. I hope to begin next Monday. It will be a way of getting into closer touch with them."



The workers at Tebessa have been obliged to change their quarters this autumn. **Miss LACKERSTEEN**, who has been on furlough, writes: "I have been back in Tebessa about a month. Now that we are in the midst of the population I am very hopeful about the French work. I have started classes for women, girls, and children. The Arab classes are well attended. There are always many coming to the Bible Dépôt and to the house for reading. I am sure that it has been a good move to come into the town, and we are praying for and expecting a great blessing."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past thirty-nine years.
Praise for God's sustaining grace and favour during the year just ended.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish—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.
13. For Azazga—Itinerating, &c.
Prayer for Miss Fison and Miss Elliot, as they start work among the women and children
14. For Tebessa—Bible Depot, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depot, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
16. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depot, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depot, Classes, Visiting, &c.
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
23. For the Council, and the Staff at Headquarters.
24. For fresh openings for Deputation work in different parts of the country: that so further interest may be aroused in North Africa and its needs.
Prayer for Pastor Poole-Connor's visit to the Field. For journeying mercies, and for God's blessing on his intercourse with the missionaries at the stations visited, that he may be enabled to strengthen their hands in God.
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 needs, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from November 1st to 30th, 1921

GENERAL FUND				HITHER GREEN AUX.				BARKING AUX.			
No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.	No. of Rect.	Amount £ s. d.
6	9 7 1	1	1 15 0	(q)	8 10	50	1 3 0	Miss A. WARD,	Mr. L. BUTLAND,		
7	10 0 2	2	3 6 0	(r)	10 8 0	9th	1 4 1	Hon. Sec.,	Hon. Sec.,		
9608	1 10 0	3	1 0 0	(s)	4 1 6	2	1 5 0	29, Torrillon Rd.,	12, Sunningdale		
9	4 0 0	4	1 0 0	22	10 0 0	3	15 0 0	Catford.	Avenue.		
10	7 0 0	(e)	4 3 3	23th	10 0 0	10th	15 0 0	Local	Gen. Receipt, 9724.		
1	10 0 0	(f)	1 1 0	26th	1 0 0	4	15 0 0	Rect. No. £ s. d.	Des. Receipt, 3674.		
2	1 10 0	(g)	1 10 0	3	8 11 6	(v)	5 0 0	15A	1 11 7		
3	10 0 0	7th	9 0 8	4	10 0 0	12th	5 0 0	6	1 0 0		
4	7 0 0	8th	16 0 9	5	10 0 0	15th	4 5 7	7	2 0 0		
5	5 0 0	9th	5 10 0	6	10 0 0	(w)	1 9 11	8	1 0 0		
6	5 0 0	10th	7 0 0	7	10 0 0	58	1 0 0	9	1 0 0		
2nd	5 0 0	(h)	1 0 0	(s)	1 1 0	9	10 0 0	20	1 0 0		
7	10 0 0	11th	1 0 0	28th	1 1 0	10	10 0 0	21	1 0 0		
(a)	11 0 0	(i)	1 0 0	29th	15 0 0	(x)	21 13 0	22	2 0 0		
19	1 10 0	(j)	1 5 9	30	1 1 0	61	2 5 0	23	2 0 0		
20	10 0 0	(k)	7 0 6	1	1 1 0	2	20 6 3	Previously	ack'd		
1	5 0 0	(l)	1 10 0	2	10 0 0	17th	3 1 0 0	7 2 4			
2	3 2 3	(m)	1 0 7	3	1 0 0	(y)	10 10 0	£9 4 4			
3	3 0 0	(n)	7 0 8	(t)	2 0 0	18th	65 5 0 0				
4	5 5 0	(o)	7 0 8	5	2 2 0	(z)	5 5 0 0				
5	10 10 0	(p)	12 0 0	208	16 6	23rd	67 10 0 0				
(b)	3 10 0	21st	12 12 3	Pub. S.	3 1 6	8	10 0 0				
(c)	3 14 6	(q)	92 3 7	Sundries	12 6	9	1 16 0				
28	19 6 6	(r)	10 0 0			24th	70 6 9				
9	5 15 0	(s)	10 0 0	£212 10 6		2	11 12 6				
3rd	18 0 0	(t)	2 0 0			26th	3 1 0 0				
1	10 0 0	(u)	2 0 0			4	16 8 4				
(d)	10 4 0	(v)	2 0 0			5	4 0 0				
33	8 0 0	(w)	2 0 0			167	17 11				
4	1 0 0	(x)	2 0 0			Sundries	5 4 10				
5	1 10 0	(y)	2 0 0			7th	8 1 0 0				
6	1 0 0	(z)	2 0 0			9	3 0 0				
7th	1 0 0										
8	3 5 0										
9	15 0 0										
1	3 6 7										
2	10 0 0										
3	7 0 0										
4	8 1 1										
5	9 6 8										

SUMMARY

November, 1921

General Fund	£212 10 6
Designated Fund	173 2 9
	£385 13 3

DESIGNATED FUND

No. of Rect.	Amount £ s. d.
Nov. 1st.	1 0 0
3rd	14 9
5th	15 0 0
7th	8 1 0 0
9	3 0 0
	£173 2 9

TOTALS

Jan. 1st. to Nov. 30th, 1921

General Fund	£7,183 6 6
Designated Fund	2,621 17 6
	£9,805 4 0

(a) Women's Cl., Sudbrook. (b) Recreation Hall, Manor Pk. (c) Boxholders at Clayton-le-Moor. (d) Boxholders at Woodford. (e) B. Cl. Bournemouth. (f) Central Hall, Cockbrook. (g) Boxholders at Tilbury. (h) Cripp. Inst., Belfast (Girls). (i) Legacy. (j) Emmanuel Ch., Wimbledon. (k) Grove Rd. Miss., Woodford. (l) Boxholders at Clayton. (m) Cheltenham Aux. (n) Uxbridge Rd. Tab. (o) Boxholders at Stirling. (p) Band of King's Daughters, Talbot Tab. (q) Cong. Ch., Herstmonceux. (r) Cavendish Place Ch., Eastbourne. (s) Grays' Bap. Tabernacle. (t) Morgan Memorial Mission. (u) Rush Green Ch., Romford. (v) Trinity Rd. Ch. (w) Surrey Rd. S. Sch. (x) Friends at Redhill. (y) Mildmay Miss. to Jews. (z) Boxholders at Ascot.

CHERCHELL CARPET INDUSTRY

List of high-class long pile Algerian carpets in stock

No.	SIZE.		PREVAILING COLOURS.	PRICE.		
	ft. in.	ft. in.		£	s.	d.
240	5 10	by 5 0	Crimson; designs in blue, green and gold	6	10	0
195	7 0	" 5 0	Green, white and gold on crimson	7	5	0
187	6 9	" 5 0	Red, blue and green with yellow dotted designs in centre and border	7	2	0
312	7 4	" 5 0	Cream ground, red and pale blue designs	7	7	0
198	6 0	" 5 7	Bright green and gold designs on reddish ground—white in border	7	7	0
185	6 8	" 5 9	Violet, gold and dark green designs on crimson ground—white in border	7	13	6
324	7 8	" 5 9	Rabat pattern. Many bright colours	8	17	6
287	7 7	" 5 10	Ditto ditto	8	17	6
267	8 0	" 6 0	Ditto ditto	9	12	0
235	8 6	" 5 3	Crimson, white, royal blue and green	9	12	0

One or more of the above will be sent on approval, if desired, in which case friends are asked to pay carriage on goods returned. Carriage paid on goods purchased.
Full particulars on application to 18, JOHN STREET, LONDON, W.C.1.

THE NORTH AFRICA MISSION

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 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.

Hon. Treasurer

J. W. GORDON-OSWALD, Esq.

Deputation Secretary

PASTOR E. POOLE-CONNOR.

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 148, Holborn, London, E.C. 1.

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 PASTOR R. WRIGHT HAY, W. Ealing.

Hon. General Secretary

MR. EDWARD H. GLENNY.

Assistant Secretary

MR. HARVEY FARMER (*absent on account of ill-health*).

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.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C. 1." 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, W.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO		Mequinez	Date of Arrival.	Tebessa	Date of Arrival.
Tangier	<i>Date of Arrival.</i>	Mr. C. C. GABRIEL	Dec., 1919	Miss A. COX	Oct., 1892
Mrs. ROBERTS	Dec., 1896	ALGERIA			
Mrs. SIMPSON	Mar., 1898	Cherchell			
Miss J. JAY	Nov., 1885	Miss L. READ	April, 1886	Miss H. GRANGER	Oct., 1886
Miss ALICE CHAPMAN	Oct., 1911	Miss K. JOHNSTON	Jan., 1892	Miss ELSIE TILNEY	Mar., 1920
Mr. A. FALLAIZE	Nov., 1915	Miss E. TURNER	Jan., 1892	TUNISIA	
Miss E. CRAGGS	Oct., 1912	Miss H. KENWORTHY	Nov., 1910	Tunis	
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Mons. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss ADA BUXTON	April, 1919	Madame NICOLLE	Dec., 1914	Mrs. LILEY	July, 1913
Dr. JAMES A. LILEY	Dec., 1919	Algiers			
Mrs. J. A. LILEY	Nov., 1919	<i>Kabyle Work—</i>			
Miss W. ROSS	Nov., 1920	Mons. E. CUENDET	Sept., 1884	Mr. H. UNDERWOOD	Oct., 1920
<i>Spanish Work—</i>		Madame CUENDET	Sept., 1885	Mr. R. S. MILES	April, 1921
Mr. A. DE BARRITT	Nov., 1921	Bougie			
Miss C. SAINZ	Feb., 1920	<i>Kabyle Work—</i>			
<i>Doña Eugenia (Teacher).</i>		Mr. A. SHOREY	Nov., 1902	Mrs. SHOREY	Oct., 1904
Casablanca		Mlle. E. DEGENKOLW	Oct., 1913	Bizerta	
Miss F. M. BANKS	May, 1888	<i>Kabyle Work—</i>			
Miss C. S. JENNINGS	Mar., 1887	Djemaa Sahridj and Mekla			
Tetuan		<i>Kabyle Work—</i>			
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	Mr. E. SHORT	Feb., 1899
Miss G. EDMUNDS	April, 1919	Mrs. WARREN	Feb., 1911	Mrs. SHORT	Oct., 1899
Miss A. E. TYLER	Feb., 1920	Miss J. COX	May, 1887	Sfax	
Miss L. YARDE	Feb., 1921	Miss K. SMITH	May, 1887	Mrs. WEBB	Oct., 1899
<i>Spanish Work—</i>		Mrs. ROSS	Nov., 1902	Mons. E. CREISSAC	July, 1921
<i>Miss Vecchio (Schoolmistress).</i>		Miss M. WIDMER	Nov., 1920	Madame CREISSAC	Sept., 1921
Miss E. HIGBID	April, 1921	Miss D. OAKLEY	Nov., 1921	Miss L. EVANS	Nov., 1921
Miss E. HARMAN	Oct., 1921	Miss E. JENNISON	Nov., 1921	TRIPOLI	
Larais		<i>Kabyle Work—</i>			
Miss K. ALDRIDGE	Dec., 1891	Mr. S. ARTHUR	Dec., 1913	Mr. W. REID	Dec., 1892
Miss G. WADDELL	Feb., 1920	Mrs. ARTHUR	Oct., 1913	EGYPT	
Fez		Miss L. M. FISON	Nov., 1919	Alexandria	
Miss S. M. DENISON	Nov., 1893	Miss C. ELLIOT	Nov., 1919	Miss R. HODGES	Feb., 1889
Miss F. MARSTON	Nov., 1895	AT HOME.—			
Miss I. DE LA CAMP	Jan., 1897	Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss A. M. CASE, Miss L. COLVILLE, Miss M. EASON (<i>Switzerland</i>),			
Miss A. G. HUBBARD, Mrs. REID, Miss THOMASSEN.					