

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 Indwelling Christ	17
By S. S. McCURRY	
To the Friends of the N.A.M	19
By E. H. G.	
The Waifs of Tangier	21
By MR. A. FALLAIZE	
Mainly about Markets	22
By MR. S. ARTHUR	
Impressions of North Africa	23
By E. POOLE-CONNOR	
By the Wayside in Tunisia	25
By MR. A. V. LILEY	
Early Days at Sfax	27
By MISS L. EVANS	
The Late Miss A. M. Case	28
By E. H. G.	
The Late Miss A. H. Gill	30
By E. H. G.	
For the Children	30
Home and Foreign Notes	31
Daily Subjects for Praise and Prayer	32



A
Tunisian
Girl

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THE NORTH AFRICA MISSION

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No. of Rect.	Amount. £ s. d.		No. of Rect.	Amount. £ s. d.		No. of Rect.	Amount. £ s. d.		No. of Rect.	Amount. £ s. d.		Rect. No.	£ s. d.		Rect. No.	£ s. d.		Rect. No.	£ s. d.	
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SUMMARY

December, 1921

General Fund	£298 8 8
Designated Fund	253 14 9
	£552 3 5

TOTALS

Jan. 1st to Dec. 31st, 1921

General Fund	£7,481 15 2
Designated Fund	2,875 12 3
	£10,357 7 5

(a) Emmanuel Ch., Eastbourne. (b) Women's B. Cl., Ilford. (c) Bapt. Ch., Hartley Wintney. (d) Pentecostal League of Prayer, Wakefield. (e) Salem Bapt. Ch., Romford. (f) New Road Dagenham S. Sch. (g) Boxholders at Highgate Rd. (h) Johnstone Evang. Assn., Paisley. (i) Anniesland Auxiliary. (j) Temperance Hall, Croydon. (k) Lordship Lane Bapt. Ch. (l) Readers of *The Christian*. (m) Highgate Rd. Y.W.A. Missy. Evening. (n) C.A.W.G., Edgbaston. (o) Iron Hall, W Thurrock. (p) Harrogate Aux. (q) Bromley Missy. Assn. (r) *Legacy*. (s) Boxholders at Barnet. (t) Lansdowne Hall. (u) Friends at Clevedon. (v) N. Ormesby Miss. S. Sch. (w) Evang. Free Ch., Romford. (x) Gordon Evang. Mission, Aberdeen. (y) Cong. Ch., Paisley. (z) Parish Ch. Colchester S. Sch.

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The Indwelling Christ

By S. S. McCURRY

IN these days, when God is manifestly working, and in answer to many prayers is graciously sending showers of blessing in many parts of the land, it is well for all of God's own children who are seeking the spread of the outpouring to recognise that He will only send revival through His own servants as His agents. The saints must experience revival—that is, receive life “more abundantly” in their own souls—before they can be used of God to bring life into the souls of the unsaved. And how is this revival in the saints to be brought about? Is it not by a closer fellowship with our Lord Jesus Christ? It was only after He chose the twelve, that they might be *with* Him, that He was able to send them forth to preach as His messengers. This being “*with* Him”—what does it signify for us? Why, simply what it meant to the disciples of old. In His company they saw His face, the love and sympathy that shone in His eyes as the words of affection and the messages of grace which He had received from the Father poured from His lips. It meant their witnessing His wonderful miracles, bringing healing and comfort to all who were vexed of the devil, and the hearing of His amazing promise, “Greater works than these shall ye do, because I go to the Father.”

But it may be answered: Jesus is not with us in the body now, and it is therefore impossible to see these things or have this personal fellowship with Him. Well, it goes without saying that we cannot have the intercourse as man to man with Him that we have, say, with the kind friend living next door whom we are wont to consult when in a difficulty. But what did our Saviour mean when He said in His last words of farewell in the upper room, “I will not leave you comfortless, *I will come to you*”? How was He going to accomplish that?

Why, by praying to the Father to send them another Comforter to abide with them for ever, adding "He [meaning Himself] abideth with you," and promising, "He shall be in you." So on the day of Pentecost, when the Holy Ghost descended from heaven upon the assembled disciples, it might be taken as if Jesus Himself was returning to stay with them, as He had lovingly promised to do; when He would do mighty works through them, even the turning of many to righteousness—greater works, indeed, than those which they had witnessed Him doing during the three years they had been with Him. As the Father in Him had been doing the works, in like manner He in turn should do greater works. Notice how St. Paul refers to that internal working in Col. i. 28, 29: Christ Jesus, "whom we preach, warning every man," and "striving according to the working that worketh in me mightily." When He said, "Without Me ye can do nothing," He meant, as the context shows (John xv. 5), that without His living in them they could do nothing. So we see the principle that Christ laid down—that the believer, to realise the power of Christ through him, may, or rather must, know consciously of His indwelling. The actual presence of the Commander-in-Chief with His soldiers means everything to them. To see His face encourages them; to hear His voice inspires them with determination. They share His spirit that looks only for victory. But how much greater would His power be over them if in some mysterious way He could occupy the heart of each one of them!

Let us look at the conditions on which we may expect this indwelling. Isaiah lvii. 15 reads: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Only the contrite and humble spirit may know of the Divine indwelling, and then expect to be revived; contrite or truly repentant for his past sins, and humble as referring to his lowly walk of prayer and trustfulness. We need not expect to share in this great blessing so long as we carry unrepentant hearts for the little sins or great sins that mar our testimony, or harbour a spirit of pride that prevents us counting others better than ourselves (Phil. ii. 3).

Turn also to John xiv. 21-23: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Judas (verse 22) could not understand how such manifestations could be confined to them and that others could not see Him, and Jesus goes on to explain that, on the conditions already mentioned, He and the Father would come and make their home (*Weymouth*) with him. He speaks of "My commandments." They were not contained in the Decalogue. We have many of them given in the Sermon on the Mount, and that notable new one that we should love one another.

This was to be all a spiritual manifestation. It could not be a personal one in the sense in which He manifested Himself to His disciples after His resurrection and before His ascension. In verse 21 the Greek implies that He would make Himself "perfectly clear." Think of it, and of the deep mystery which must

surround the fulfilment of this wonderful promise. It may help us to understand it if we look at Ephesians i. 17, 18, where St. Paul prays that God would give to the saints at Ephesus a "spirit of wisdom and revelation in the [full] knowledge of Him: the eyes of their understanding [*Greek, heart*] being enlightened; that they might know," etc. It is only with the eyes of our heart, the eyes of love, that we can discern Jesus, and He can open these eyes in answer to the prayer of faith, as He opened the eyes of the two disciples when they reached Emmaus; and they constrained Him to come into their home and abide with them—a blessed constraining to which He never fails to yield.

To the Friends of the N.A.M.

"*St. David's,*" *Manor Park.*

London, E.12.

February 3rd, 1922.

DEAR FELLOW-WORKERS,

We are now well into the New Year, and are seeking to push forward as God enables us in the various countries of North Africa. **Pastor Poole-Connor**, as proposed, started on a brief visit to North Africa on Tuesday, December 13th, and after landing in Algiers proceeded to the west to Cherchell, then returned and visited other stations all through Algeria and Tunisia, and got back safely on Tuesday night, January 24th. He will himself tell us a little about the country and the mission stations he has visited, so I need not refer to it, except to say that I gather from the missionaries that his sympathy and spiritual and practical counsel have been greatly appreciated, and of course this tour will make him a much more efficient speaker when telling at home of the needs of these lands and the efforts we are making to evangelise them.

We are still sorely in need of more men in all parts of North Africa, but they are very slow in coming forward, and I believe the same is the case in other lands also. Our Lord's command in such cases is to pray the Lord of the harvest to send forth labourers into His harvest, so we beg of you to unite with us in this.

We have accepted two new lady workers. **Miss Reed** has been trained as a nurse, and will probably go out to Morocco, and when she has had time to acquire the language will help in the Hospital in Tangier and set free someone else. The other new worker is a **Miss Wholman**. She has had two years' training under **Miss Grapes** at Redcliffe House, Kensington. There are several parts of the field to which she might be sent, but

before deciding exactly to which place she should go, we must correspond with the various stations. Meanwhile, both of these workers will need to be supplied with an outfit, passage-money, and a little money to procure furniture for a "prophet's chamber" when they reach the field. Years ago we used to think £15 would enable new workers to procure a simple but sufficient outfit, and perhaps £10 would cover their passage, and another £10 a few articles of furniture, making about £35 in all, but although prices are not quite so high as they were a year or two ago, they are still higher than they were before the War, and probably quite £50 is desirable to cover these initial expenses. Sometimes the friends of the missionaries are able to supply this help; on the other hand, sometimes missionaries have not a great many friends who are able to help them. If anyone reading these lines would like to have the pleasure of starting either of these workers, we shall be glad to hear from them.

Our dear friend and fellow-worker, **Miss Case**, has finished her earthly journey, and was called Home by the Lord on January 24th. On another page will be found some particulars about the life and work of our departed sister. The Italians in Tunis feel her death keenly, and **Miss Petter** and **Miss Gotelee** are still looking earnestly for some Italians or other Christians who can help in the Italian work, and also for some English lady as well. We have a Swiss brother and his Italian wife who seem as though they would be suitable, but at present they are suffering from fever and are not quite fit, and there are other hindrances in the way which we trust in time may be removed.

We still have several workers in poor health. **Mrs. Arthur**, of Azazga, Algeria, gave birth to a little girl on December 8th, and the child seems

to be doing well, but Mrs. Arthur is still suffering from malarial or marsh fever which had been troubling her before. She and her husband are specially in need of our sympathy and prayers. Then Mr. Warren has been down with a sharp attack of diphtheria, but fortunately he seems to be making good progress towards convalescence. The doctor from Tizi-Ouzou injected anti-diphtheria serum, and our latest news is that he is now able to take solid food. Still, it will be some time before he is fit for work, and it is advisable that he should have a little change and rest.

We are glad to report that Miss Degenkolw, who has been on furlough in Denmark since last summer, now reports herself quite well, and hopes to start from Copenhagen on her return journey on the 15th of this month. She will come to London, and then go on to Algeria.

We are thankful to say Miss Turner seems certainly very much better, though still needing to be careful. At first we feared that she had some serious heart trouble. However, that proved to be incorrect, and apparently there is no disease, but only a weak condition, which will render it important that she should go quietly and not have undue strain. She reports that two more of the Carpet School girls have come out for Christ, and one of the missionaries there remarked that this was the best Christmas present they could have.

Mrs. Roberts also, though still far from being well or strong, seems a little better than she was after first getting back to Tangier. We are still praying for guidance for someone to take over the charge of that end of Hope House, and so relieve her that she may devote herself to the care of the children in whom she is so interested. It is hoped that, if she is careful and avoids worry and strain, she may still do much useful work.

Miss Eason has been in Switzerland for a considerable time on account of her health. She seems to be improving, but it has been a tedious matter, and she still needs to remain there for the present. She is very much missed at Casablanca, but we fear even when she gets better it will not be wise for her to return there, as it is rather damp and unsuited to anyone inclined to tubercular trouble.

Mr. Gabriel has moved into a small house in the outskirts of Mequinez. The rent is low, but there will be need for a certain amount to be spent in alterations and improvements. He has been down with influenza lately, and so has been rather hindered in outside work, but he says that the natives have been very kind and seem to welcome him, and we hope he will soon be fairly strong

again, though he says he thinks he is feeling a little the effect of his army experiences in Egypt and Palestine, where he was motor-driving during the War.

Miss Fison is rather better, but still somewhat subject to occasional attacks of malaria.

Personally, I have myself had a sharp attack of influenza with laryngitis, which has kept me in my bedroom, though not in my bed, for part of a month. I am thankful to say I am a good deal better now, though not quite as well and strong as usual. I am glad to say that all through my illness I have been able to keep up the pressing correspondence with the help of my shorthand clerks, but of course there are less pressing matters that still have to be attended to.

We are sorry to report that Miss Vecchio, who has been for many years our faithful Spanish school-teacher, first in Tangier and later in Tetuan, is in a very poor condition of health, and we fear she must give up the work, and practically retire. She has plodded on, notwithstanding ill-health, but it looks as though she could do so no longer. She will probably go over to her friends in Gibraltar, and Miss Higbid and Miss Harman will do their best to carry on the school, and if possible get some Spanish teacher to assist. This branch of the work specially needs prayer, and so in fact does the whole of the work in Tetuan.

We have only one available nurse in Tangier at the present time, viz. Miss Ross, and she has been ill with jaundice, though she is better now. Consequently we are running the Tulloch Memorial Hospital gently, with one ward filled only with some seven to ten patients. Still, there is an advantage in this, for it gives time for Dr. Lilley and his wife to have further Arabic study and attend to other work.

Mrs. Simpson has her hands very full with the Women's Medical Mission, and though she came home for some months to see her children, I think during last year she saw some six or seven thousand patients, and is much encouraged by the way in which they seem to appreciate the Gospel message.

Mr. Fallaize has opened a Refuge for Boys, distinct from the Refuge for Men carried on by Mr. Elson (see page 21). This work is very encouraging. In it he has been helped by Si Tahar, who seems to be making good progress. They have Bible study constantly together. Si Tahar is a specially well-educated native, and is not only well up in Mohammedanism, but has also read such books as Darwin's, and yet after all has come out very decidedly for Christ. He knows French, and has some knowledge of English. We pray God that

he may continue to be kept walking near the Lord and may become increasingly useful. There is also another native convert, sent by Miss Trotter, under Mr. Fallaize's teaching.

Miss Buxton is still at home taking meetings, but she needs some little rest. However, we hope she will be returning to Tangier before long.

On the whole, the year 1921 was a good year financially, but that was partly because we received a considerable sum from the sale of property in Egypt. As, however, mission expenses keep on increasing, we are really very close run for money. God in His mercy has inclined various friends to leave us legacies, some of them fairly considerable, so that we have encouraging assets, though we are very pressed for liquid cash. Some of the legacies have been outstanding for years, and have been very slow in coming in, but we trust that some of them may begin to come in before very long. Of course, while Pastor Poole-Connor was away in North Africa, he was not able to undertake deputation

work, but now that he has returned he has already a certain number of engagements to fulfil and is eager to find fresh openings. Friends who would like to know more about our work will find in him an interesting speaker; and now that he has a personal acquaintance with the countries, the needs of the people, and our work amongst them, he will have an interesting story to tell. He is specially anxious, also, not only to tell of the work, but to minister Christ to those amongst whom he takes meetings, and for this God has well qualified him.

We count, dear friends, on your real fellowship in prayer, as well as your practical sympathy in other departments. We little know how much of our blessing is the result of your supplication to the Lord for us. Do not forget to pray, not only for the missionaries, but for the converts—Moslems, Spaniards and Italians.

Yours heartily in Christ,

EDWARD H. GLENNY.

The Waifs of Tangier

By MR. A. FALLAIZE

Last winter, being down in the town sometimes late at night, we noticed that quite a number of poor, ragged Moorish boys between twelve and sixteen years of age sleep out in the streets and markets, hidden away from the rain and cold under shop-covers and in big doorways. A desire came into our hearts to rent a room this winter where these homeless boys could sleep and where they might be reached with the Gospel. A Refuge for men has been run for many years in Tangier, and hundreds of wayfarers have heard the Gospel there; but there was nothing for boys.

At the beginning of November a room was rented for the winter just off the big market-place. It is not a very elaborate room, just built of second-hand wood, with a tin roof and a dirt floor. Through the kindness of a lady, the floor was covered with warm matting, so it seems like a "palace" for those who sleep on hard stones in the market-place. The only other furniture is a vessel for drink-

ing water and a lantern. It was raining just a bit the first night the room was opened, and after lighting up I walked round town searching for the waifs, praying as I went. In hidden nooks and corners I soon found some, and when I had gathered about twelve I took them along. When they saw the warm, dry room, with the matting spread on the floor, they were delighted. One little chap said, "O *Sidi*, I was just saying to the others if only we had money we would buy a big room and sleep in it—when you came along and asked us where we were going to sleep." "May we come every night?" said another. "May we bring other boys who sleep in the market?" enquired a third. They all entered and sat down, and I heard them ejaculate "*Bism Allah*" ("In the name of God"), as is the custom of Islam. I sat down on the matting and told them the Gospel story, with their big eyes on me all the time.

Some of the boys bring a little charcoal fire, and gather together their coppers and

buy cheap fish or other food in the market, and cook their evening meal and eat together. Some wet evenings they have come in with their ragged garments soaked through, and have just laid on the matting, and as I spoke to them I could see the steam rising from their wet clothes.

Every evening Si Tahar or myself go down and hold a Gospel service with them. Some of the boys have already learned one or two simple hymns, and they listen very attentively to the Gospel story, and some are beginning to understand something of its truths. It is all so new to them, and although much is mysterious, they can understand the demonstration of

love which prompts us to go down on cold nights and sit with them and sing and preach to them. The boys are quite disappointed if they are not able to sing all the hymns they have learned each night, and do not like us to leave out a single verse.

We should like to see this established as a permanent branch of work here; and if it could be thoroughly established, it might be possible next winter to form a sort of night school and teach the boys to read. We should value prayer that this effort amongst these poor, homeless Moorish boys may be blessed to the salvation of some of their precious souls.

Mainly About Markets

By MR. S. ARTHUR

Discovering recently that a most important market was held every Wednesday in the administrative district of Michelet, I decided to combine my colportage trip there with an already projected visit to the Friday market in the same area. A letter to Saïd A., asking him to join me if possible, brought a cheerful affirmative reply, so that we were able to face our task with a happy satisfaction that for this time, at least, we were not working in any way contrary to the apostolic example—two and two.

Leaving Azazga on the Tuesday evening, I proceeded as far as Fort National, known as "The eye of Kabylia," to reach which I had a steady grind of about ten and a half miles from the river, during which I gained about 2,800 feet in altitude. The road was good, although the numerous turnings and, in many places, precipitous edges to the road made careful driving a necessity. The next morning we ran along the main road nearly to Michelet, and then took a second-class road which descends to the first river we were to cross. We dropped down from the mountain-ridge to a torrent of beautifully clear water, wondering how the small engine would face the climb in the evening. These doubts were

soon removed, for in a few minutes we were roaring up a steep hill, with many turnings, unprotected edges dropping sometimes some hundreds of feet, and a gradient in most places of one in five or six. We got to the top of the ridge, and had a similar descent to the second river. Arrived there, we discovered that there was no bridge, and the market we were aiming at was in the bed of the third river. We found a guardian for the machine, shouldered our packs of books, and crossed afoot the second ridge, arriving at our destination at midday instead of ten o'clock, as we had expected.

We began by visiting a section of the market, occupied by some scores of boys, who were, sad to say, engaged in playing a game very similar to "pitch and toss." We persuaded quite a number of them to put their coppers to a much better use, although some of the bigger fellows were hostile and preferred their gaming. We next visited the native café in the market, and buttonholed each and every man or boy who looked the least bit like a reader. Almost our last sale was to the Kaïd, and our day's total reached 174 portions, etc., most of which were sold. We did much of the return journey to Fort National by

night, and had some minor adventures, including stampeding one or two camels which apparently did not like our strong light. It was good to hear Saïd, who is an evangelist attached to Fort National, say rather sadly at the close of the day's work, "I was so sorry not to have the time to explain to each buyer the message of the book he was buying."

The Friday market was visited, and we found rather a different spirit prevailing. There must have been quite as many readers, and yet in twice the time we only placed half as many books as in the Wednesday market. Still, ninety-seven books and booklets were placed and various messages delivered to non-readers. As seems to be usually the case, we placed about two books for each mile travelled. The return journey to Azazza (about forty-five miles) was accomplished the same day.

It may be of interest to some to hear that there are natives working the markets with portions of the Koran and post-cards calculated to strengthen any fanatical feeling which may exist. There are also three-card tricksters and writers of

charms (verses from the Koran, sewn in small red-leather pads). Shall we not the more earnestly seek to carry the Truth to those who are able to read and yet have never, never read the story of Redemption? Is there no one to lend a hand? or must one work alone, with occasional help from those who are willing but not available? I believe we ought to be two for such work. There must be more than one hundred such markets in Kabylia, and in every one, readers are to be found. The motor-cycle and side-car, the gifts of good friends, are available, and are proving such a help in reaching the various centres quickly and in comfort. The books, too, are here in large quantities, thanks to the efforts of the Bible Society. But where are the men? May some young man, able to rough it when necessary, including sleeping in more or less comfortable quarters, the eating of native food, tramping in a broiling sun or a biting blizzard, both of which I have done more than once, respond to the call, "Come over and help us," with the answer, "Here am I, send me."

Impressions of North Africa

Notes of a Journey through Algeria and Tunisia

By PASTOR E. POOLE-CONNOR

One of the first impressions received by a stranger landing in North Africa is a vivid sense of the material benefits accruing to the country as the result of French rule. Algeria is definitely a French colony, administered as such from Paris; and though Tunisia is only a French protectorate, and is largely governed through native institutions, it is for all practical purposes a part of France. Under this Gallic *régime* both countries have gone forward by leaps and bounds: railways have been built, good roads and bridges made, posts and telegraphs established, lighting and sanitation vastly improved, and law and order set on a firm footing. The visitor who only knows North Africa from pictures and books is unprepared to find it so developed.

The natives, I am told, are reluctant to acknow-

ledge these benefits, but they are not slow to make use of them; and I am informed that while prior to the French occupation of the country the native races were beginning to die out, since the French occupation the birth-rate of both Arabs and Kabyles has exceeded the death-rate, and they are increasing in wealth as they increase in numbers.

In spite of themselves these facts are beginning to influence the mental and religious outlook of the people, particularly in Algeria; for it is impossible not to contrast the old order of things with that which now obtains, greatly to the advantage of the latter. Take one aspect of it alone—the administration of justice. Under the old *régime*, justice was shamelessly bought and sold. Indeed, even now it is practically im-

possible for a Kaid to be a Christian, so largely is native rule built on larceny and corruption. But now, wherever there is a Palais de Justice, there, generally speaking, justice is really to be found. These things are undoubtedly helping to break down, amongst thinking Mohammedans, that haughty sense of superiority so long characteristic of the Moslem mind.

Furthermore, in Algeria the French have almost entirely destroyed the political power of Mohammedanism; and as it is a system, like

Mohammedanism is stronger, as a political force, in Tunisia. A missionary of many years' standing told me that he believed that there is widespread unrest in the country, and that the Moslem movements in Egypt and elsewhere were being closely watched by the natives. Still, thank God, if the doors are not so widely open in Tunisia as in Algeria, we have not to mourn there over active opposition either from the French Government (as is the case in some British-governed Moslem lands) or from the



Group of N.A.M. Workers

Back Row (left to right): MISS GOTELEE, MR. MILES, MR. SHORT, MR. LILEY, MR. UNDERWOOD, MISS EVANS, MISS DAVIS
Front Row (left to right): MISS PETTER, MRS. WEBB, MRS. LILEY, PASTOR POOLE-CONNOR, MISS MARCUSSON, MISS KAREN

that of Roman Catholicism, in which the political and religious elements are closely intertwined, the destruction of the one largely affects the prestige of the other. All this tends at least to make the preaching of the Gospel far more possible. It is safe to say that there are opportunities of evangelisation in Algeria to-day such as have not yet been known.

I cannot speak quite so definitely of Tunisia. The mode of government, for one thing, is different, as already mentioned, being carried on in the name of the Bey. I should say that

natives themselves. Added to this, it is beyond question that the patient, devoted, Christ-like labours of the missionaries during these forty years is itself beginning to tell. I believe there are great opportunities for Gospel work. Oh for reinforcements in this day of opportunity!

Another impression, less important, but not wholly negligible, registered by the stranger in North Africa, is that of the severity of the winter weather. The hoardings, both of London and Paris, display advertisements which depict Algeria and Tunisia as the land of perpetual sunshine.

It comes therefore as something of a shock to find that North Africa can produce torrential rain, bitterly cold wind and heavy falls of snow. Even on the coast this is occasionally the case, but on the mountain-slopes it is seen more or less every winter. Missionaries in Constantine, for example, declared they suffered far more from the cold than from the heat, exceedingly hot though the summer is. Personally, I never felt the cold so keenly anywhere as I did in Tebessa in January. Thick underclothing and a heavy overcoat were not sufficient to keep one warm; a heavy rug, worn Scotch fashion, was needed in addition to keep out the piercing wind.

This, too, has its bearing on missionary work. It is to be feared that Christian people in this country hardly ever think it necessary to sympathise with missionaries in North Africa on the score of bad weather, or to regard wet feet, soaked to the skin with melting snow, or skirts

bedraggled with slush and mud, as part of the price of being an ambassador for Christ. Yet so it is. Not that the missionaries themselves complain for a moment; nor, thank God, do they seem much the worse for exposure to winter weather. But let it not be imagined that "Afric's sunny fountains roll down their golden strand" every day of the year. Far otherwise. I spent Christmas Eve, Christmas Day, and Boxing Day at Djemâa Sahridj; and for the greater part of the three days it rained, snowed and hailed, and the thunder rolled and roared round the mountains.

I hope to speak later of the Biblical character of the country, of the work of the missionaries therein, and of its vast and clamant spiritual need. I will only premise this: I thanked God again and again for the good work I saw being done—but the need I found almost immeasurable.

By the Wayside in Tunisia

By MR. A. V. LILEY

[The following should have appeared in our January issue, but was crowded out]

The cold weather having set in, it is now possible to take up the weekly itinerating work and go longer distances from Tunis city. One or two short journeys have been made, but, hearing that a fête was to be held one Wednesday at the grave of Sidi Saad, the negroes' special saint, my wife, Messrs. Miles, Underwood, and myself, set out with the object to witness for the Lord before the natives who would gather there. Bags, well filled with Scriptures, tracts, etc., in the various languages spoken here, were strapped to the bicycles. We soon overtook small groups of natives on their way to the *marabout*, one group carrying their drums, iron castanets and flags, in order to do honour to their departed saint.

All these *marabouts* or saints are surrounded by mystery and wonderful stories, most of them being so stupid that one is astonished that the people are credulous enough to believe them.

Arriving at the grave of Sidi Saad, we found that some people had already collected and were in the coffee-house close

by. I tried to get into conversation with these, but they were too busy gambling with cards to listen. Now, gambling is strictly forbidden by the Koran, and a gambler's evidence is inadmissible in a Mohammedan court of law, and yet here were these people, who had come on a holy (?) pilgrimage, gambling on the very premises of their patron saint.

Outside the coffee-house I ordered a cup of coffee for Mr. Miles and myself, and when we sat down a few natives came around us and I got into conversation with them. After a while, one of them asked me what was the key of the door of Paradise. "Sacrifice," I replied, "and you evidently know this by the fact of coming here to kill a goat over your saint's grave." Taking out a Gospel by John, I read a few verses confirming what had been said. He did not listen long, but interrupted by saying it was children's stories. Of course he wanted to say that Mohammed was not only the key but the door to Paradise. I tried to speak to the group of Arabs who had collected, but

this man interrupted so frequently with a string of questions, to which he gave me neither time nor opportunity to answer, that I saw it was useless to go on. We joined my wife and Mr. Underwood and had our lunch, hoping to have another opportunity afterwards.

The Lord has many ways of speaking to us, and to-day it was through the ants, for no sooner had we let fall a few crumbs of bread than we saw a line of these industrious little creatures marching along from their hole to where the crumbs had fallen, and carrying some bit of food back with them. Their industry, patience, perseverance and persistency spoke to us as they laboured on, not being daunted by any obstacle or difficulty. What a lesson for us to toil on and not to allow ourselves to get weary in well-doing! We had hardly finished our lunch when we heard the tom-tomming; looking down the road we could see flags waving and crowds marching. Mr. Miles and I jumped on our cycles to meet them. Here was a semi-barbarous sight. One or two negresses marched in front carrying a small tray on which was a bit of charcoal fire. From time to time they sprinkle a little incense on the fire, the fumes of which always seem to excite these people. Next came some natives with rude castanets; and others, with drums, followed by the flag-bearers. One failed to see where there was any music—it was a mere din, but it, with the waving flags and rude songs, seemed to please the people, who put on a very pious air and no doubt they felt themselves to be very good after having walked such a distance to make this pilgrimage.

The crowd lined up just in front of the *marabout* or saint's grave, and, after repeating the first chapter of the Koran and one or two prayers, flag-bearers, drummers, and a lot of the negroes passed into the courtyard of the *marabout*, followed by a live goat. This was to be sacrificed the next day. I dare not describe the revolting scenes I have seen on former occasions.

It is wonderful how these people attach such importance to sacrificing fowls, sheep, goats, etc., over the *marabouts'* graves, and yet fight with such persistency

against the great fact of the atonement for sin, made by the death of the Lord Jesus.

A part of the crowd having passed on, Mr. Miles and I sat down outside the coffee-house. We were soon joined by the *muddab*—native Koranic teacher—and I began the conversation by mentioning the sacrifice they were about to make, and the great sacrifice that had been made for sin by the Lord Jesus Christ. As I preached the Gospel to the fifty or more natives that had now gathered, of course the Koranic teacher, in order to save his face, had to make some objections, assisted by another well-educated Arab. They wanted to maintain the old doctrine that God, being almighty, could do as He pleased, even pushing us on to evil or good. I sought to avoid any argument, and addressed myself to the crowd as I preached the Gospel for upwards of an hour to them. On leaving, the Koranic teacher said he would visit me at Tunis and have a further talk on these matters. I assured him, and any of the crowd who would visit me, of a very hearty welcome.

The two young men, Messrs. Miles and Underwood, being quicker cyclists than my wife and myself, went on ahead on our return journey in order to stop and visit the houses, giving away Christian literature and preaching the Word as opportunity offered.

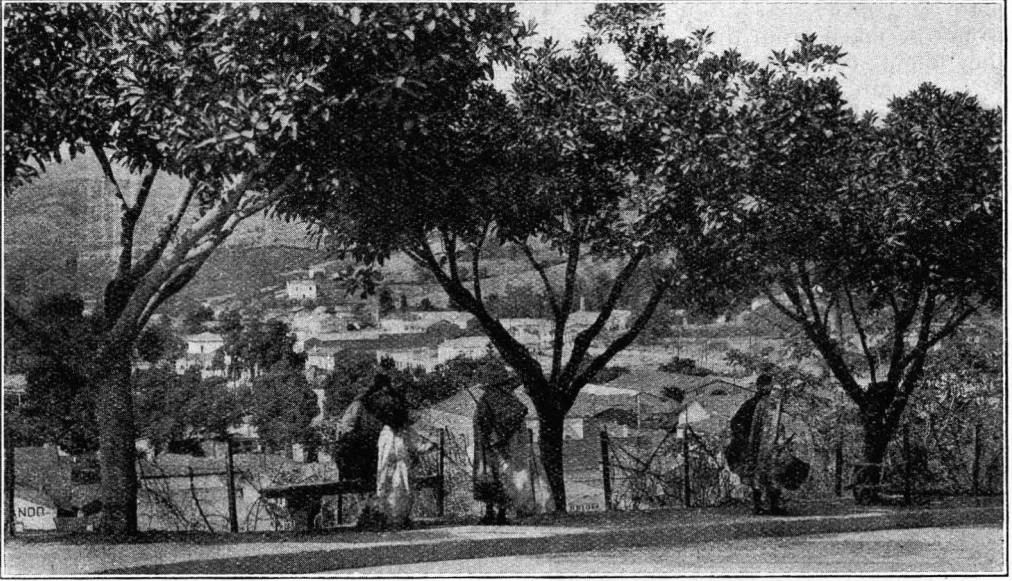
We have sowed, and now we look to the Lord to give the increase.

We are very thankful for the numbers of both natives and Europeans who have come into the Bible depot lately, many of them taking away some literature to read. I have printed in large letters the text in John xi. 25 and 26, and placed this in the Bible depot window for "All Saints' and All Souls' Days." A great number of people stopped to read the text, and, as opportunity allowed, I gave away a number of tracts, etc., in French and Italian.

Among others who came in were two young country students, accompanied by a town friend. Of course they were going to silence me at once in argument and to soon show me my ignorance. To

all their questions and arguments I referred them to the Word of God. This they did not want. "Put that book away. Answer us out of your head," they constantly said. Yes! the old stratagem of the devil to get the people away from the

Book, and that is why he is getting the higher critics and modernists to tear the Bible to pieces. He knows the power of the Sword. We pray God to give us the wisdom and strength to know how to wield it.



Bougie, Algeria.

Overlooking the Lower Camp.

[From a postcard.]

Early Days at Sfax

By MISS L. EVANS

I must say that I was very surprised when I arrived in Sfax to find it such a "Europeanised" town, and as it was several days before I went into the Arab town—*i.e.* the old walled town, with narrow dirty streets—I began to feel that the greater part of Sfax was European. But when I had been through the Arab town once or twice, and had visited some Arab houses with Mrs. Webb and seen how many lived in one apparently small house, I realised what a vast number of Arabs there were in that town. When one says that nearly half the population of a town is European, people often think that it means "Christian," and therefore that the need for missionary work is not so great. If they came out here they would soon change their opinion, and rea-

lise that the Europeans, who are mainly French, Italian and Maltese, are nearly all bigoted Roman Catholics, needing the Gospel as much as the Arabs, and understanding almost as little of it as the latter.

It was such a joy to find a little company of Protestants and to know that they had a church, a Sunday school, and that also a prayer meeting gathered at our house.

The classes that we hold at the mission-hall are really very encouraging. Of course, at the Arab women's meeting we only get a few, about six, and they are Bedouins: the Arab women would not be allowed to come. It made me so sad to see the first class I went to. The women seemed so degraded and coarse, and their

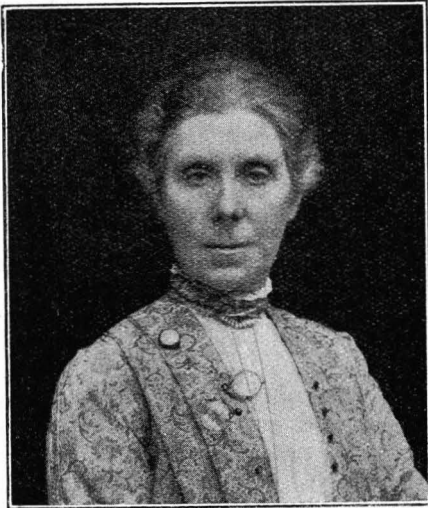
faces were so pathetically sad. Hopelessness seemed to be in every line on their face, and their sad lot and inferior position are all the result of their religion. How one longs to see the light of the Gospel penetrating their hard hearts and lighting their eyes, bringing joy and peace in the place of hopelessness! Oh that the veil would be taken from their eyes and that they might see in Christ their Saviour!

The Arab boys' class on Wednesday is very encouraging. I was surprised to see so many, about fifteen to twenty, and they all listened well and joined in hymns and texts: some of them are quite old enough to understand. How we long to see them won for Christ while they are young! There is one boy who comes, whose name is Mohammed. He is quite blind. He listens so well and seems to drink it all in, and we had felt that the truth

had dawned upon him; but we did not know just where he stood until a few days ago, when, talking with Mrs. Webb, he told her that he was speaking to his younger brother who leads him about, of what Christ had done for him—how He had brought peace and joy into his heart. Oh, how we praise God for this!

Our work in the classes is very much among the children. On Thursday we have a class for French children, and we usually have about fifteen to twenty present, boys and girls together. We trust that the seed sown may bring forth fruit in God's good time, and that they may take some Gospel light into their homes. Some of the boys and girls who come are about fourteen years old. This is very encouraging, as very often the children are taken away when the parents think they are beginning to understand too much.

The Late Miss Alice M. Case



The late Miss A. M. Case.

We have to record the death of Miss Alice Case, who was called Home on Tuesday, January 24th, after two or three years' serious illness, and even a longer period of indisposition. Her sister wrote on that day to me:

DEAR MR. GLENNY,

My beloved sister Alice passed over into the presence of her Lord this morning. The last three weeks especially were intense suffering. We feel so glad that He has given His beloved sleep. Her death was most peaceful and triumphant, and has made a great impression on her nurses. Amongst her last words were, "Tell my friends that I died happy, safe in the arms of Jesus." As she smiled her last good-bye to us, her face was lighted with love and glory. We praise God!

With Christian love to yourself and Mrs. Glenny,

Yours in His service,

(Signed) CLARA A. CASE.

Thus, one by one our beloved fellow-workers are called Home, while we are left behind to continue to fight the good fight of faith as God enables us, either till He come or till He takes us Home to Himself. A good many of our workers now have been in the Mission Field for between thirty and forty years, and it is natural that some of them will presently

have to give up, even if their lives are spared. May the Lord raise up others to take their place! Joshua was to take the place of Moses, Elisha was to take the place of Elijah, and Timothy was to take the place of Paul.

Miss Case was born in Bristol in 1854, and her earliest recollections were of school life. I have been personally acquainted with her for about fifty-five years, as I knew her when she was a girl and I a youth at school. She continued her studies until she was twenty years of age. When seventeen she was converted, and immediately began to teach in a mission Sunday school, being allowed to accompany one of the Christian ladies in whose boarding school she was then being educated. At the age of nineteen Miss Case went to Kornthal, in Germany, where she remained for fourteen months, studying the language, etc. Here, unhappily, she fell into great darkness of soul; but on returning home, after some talks with the late Mr. Bergin, the father of the present Dr. Bergin, Director of the Orphan Homes, she entered upon a very happy Christian life. After returning to England she went to Kingsholme School, Weston-super-Mare, as a teacher, and stayed there for six delightful years, and she continued to teach until about thirty-three years of age, though at intervals she took some months for her own study in preparation for examinations. Amongst others, she passed the Cambridge Examination for Women very successfully. During these intervals she helped a mission at Westbury-on-Trym, where she then lived. For the last two years before joining the Mission she was helping her brother, Mr. H. Case, in various ways, especially at his mission-hall at Hotwells, where she organised and carried on a work amongst women and children.

Miss Case joined the North Africa Mission in 1890, and has therefore been associated with it for nearly thirty-two years. Having already a knowledge of French and German, as well as English, when Miss Case went out to the field she began the study of Arabic, and for several years worked amongst the Moslems of Tunisia, and specially helped in connection with Dr. Leach's medical work in

Tunis. She was also a good deal associated with Mrs. Michell, who had, I believe, been a pupil in one of the schools in which Miss Case had been a teacher. Later on, when Dr. Leach and his wife went to Sfax, where they were both murdered, there was not quite so much opening amongst the Moslems of Tunis, and Miss Case's heart was burdened with the condition of the Italians and Sicilians, who were a very numerous community in Tunis; so that ultimately she gave practically her whole time to work amongst these Italians and Sicilians. For some years she was assisted by the late Miss Roberts, and after this by Miss Petter, who is still carrying on there with the help of Miss Gotelee.

This work amongst the Italians is a blessed memorial of what Miss Case has done. We have now in Tunis a little Italian or Sicilian Church, which is largely the fruit of her toil. There have been from thirty to forty in membership, though on account of the war and various other things numbers have fluctuated; but a good many during these years have been brought to the Lord. One convert is a pastor of the American Baptist Church in Sardinia, and another, who was a helper for a time in Tunis, is now in charge of the Italian work in Casablanca, Morocco, in which town there is a little Church of from thirty to forty, as an offshoot from the work in Tunis. Thus, though Miss Case has reached Home, the work she established is going on, and we trust will go on and extend. Will our readers continue to pray for this?

“With mercy and with judgment
My web of time He wove.
And aye the dews of sorrow
Were lustered with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.”

* * *
“He, who in the hour of sorrow
Bore the curse alone;
I, who through the lonely desert
Trode where He had gone:
He and I in that bright glory
One deep joy do share—
Mine to be for ever with Him,
His that I am there.”

E. H. G.

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.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
Praise for two more girls in the Carpet School who profess faith in the Lord Jesus.
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.
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—Bible Depot, Classes for Arabs and for European children, Visiting, &c.
Prayer for all the work carried on at this station, especially for the distribution of God's Word from the Bible Depot (see p. 31).
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.
Praise for Pastor Poole-Connor's safe return, and for all the help he was able to give to the workers on the Field; and prayer for a great blessing as he seeks in different parts of the country to awaken and stimulate interest in the work of the Lord in North Africa.
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.
Prayer for several of our workers who are suffering from ill-health (see p. 20): that the Lord would graciously sustain, and, if His will, restore speedily to health and strength.
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.

The Late Miss A. H. Gill

Another pilgrim has reached the end of her journey, and entered her Heavenly Home on February 2nd, 1922. Adelaide Helen Gill has not been a member of the North Africa Mission for the last twenty-three years, but from 1880 to 1899 she was a devoted missionary, first at Tlemçen in Algeria amongst the Mohammedans, and then from 1897 to 1899 when that station was closed at the request of the French Government, amongst Moslems, Europeans and Jews in the city of Oran. In Tlemçen she was deeply interested in two young Jewesses named Miriam and Ayesha, who gave evidence of being truly converted; and after her return she kept up a correspondence with them.

Miss Gill was born in October 1859. Her parents were earnest Christians, and her father was a gifted artist. When she was fourteen her mother died, and soon after this she was converted through an evangelist at Malden Hall, and was baptised and received into fellowship among the Brethren. In 1883 she joined the Church, worshipping at Highgate Road under Pastor James Stephens, M.A., and in 1889 she offered herself to the N.A.M., and was sent out to Algeria in October of that year. Those who knew her spoke very highly of her, and said how bravely and efficiently, after her mother's death, she helped her sisters and younger brothers and the family generally. She had for years desired

to undertake missionary work, and when it became a question of whether she should go to Canada and keep house for her brothers or go to the Mission Field, she decided for the latter. She was recommended to the N.A.M. as one with character, yet well able to get on with others. It was a great disappointment to her and to us that after ten years' service abroad her health gave way so seriously that, though after spending a time at home she in great measure recovered, it was not felt wise that she should again face the strain of the Foreign Mission Field. For a number of years she rendered efficient help to Pastor and Mrs. Stephens in their pastoral work, and in 1913 and 1914 she assisted in the N.A.M. Office by sending out Scriptures by post to prominent Moslems and Roman Catholics in North Africa, whose names were selected from a directory.

For more than two years she had been laid aside, suffering from arterio-sclerosis, so that her friends had been praying that she might soon be taken to be with Christ. While therefore we mourn her loss, we rejoice for her.

Miss Eileen Drake, who is assisting Miss Turner in the Carpet School at Cherchell, while studying Arabic and French and fitting herself for direct mission work, is Miss Gill's niece, and so in a sense is taking her aunt's place.

E. H. G.

For the Children

The expected letter for the children from the Field has not come to hand; so, in order that they may not feel themselves forgotten, we insert a few lines from a circular letter sent by Mrs. Liley, of Tunis, who works mostly amongst the French and Italians in that city, and has quite a number of children attending her classes.

The Christmas fête was held on December 23rd, and Mrs. Liley writes:

"Each child who could read received a Bible, as I have started a Scripture Union branch. The English child who sent a gift especially for these Bibles would be pleased to see how the Bibles are read. Will you pray that the branch may grow, and that the children may see 'wondrous things' out of God's Book? I ask them to choose a text from each day's portion and write it down, then compare the texts once a week, and then learn by heart the text that has been chosen by the most

children. This shows me if they read regularly, and it keeps their interest alive. They are very keen, and often surprise us by their shrewdness.

"This week one child of nine said to her mother, 'The Pope is dead, and the priest said we were to pray for his soul. Why do they tell us he is infallible and then tell us to pray for him? That is silly. I should not think the people did it: I didn't.' Some of these dear children were very much despised because they would not bow to an image of the Virgin carried through the town."

May the Lord not only open the eyes of these boys and girls to the folly and sinfulness of the teaching in which they have been brought up, but may He so deal with them that they may be born again, and, coming to the feet of Christ, may truly learn of Him and may shine as lights in the darkness around!

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.

Birth. To **Mr. and Mrs. S. Arthur**, at Azazga, Algeria, on December 8th, 1921, a daughter.

Death. On January 24th, 1922, at Bristol, **Alice M. Case**, of Tunis (see p. 28).

Will our friends kindly note that postage to Morocco is *threepence*, except to Tangier, which is *twopence*.

Dr. J. A. Liley writes that he is in need of quilts for beds in **T. M. Hospital, Tangier**. Any friends willing to supply these may obtain pattern by writing to 18 John Street, W.C.I.

ALGERIA.

Mr. Arthur writes from **Azazga**: "In the late autumn we had one or two opportunities of reaching hitherto inaccessible persons. The first occasion was the visit of the Cadi and the Oukil (officials attached to the Law Courts) for the extraction of a tooth. We had quite an interesting time together after, the Oukil especially being quite frank in his statements, from which I learned that he was not Moslem at heart and had at least an admiration of Christian principles. Evidently he was in touch with Mr. Mayor years ago. The second opportunity was at the funeral of a Protestant colonist. In accordance with local custom, all the men of the village (with few exceptions) followed the body to the cemetery. It was both an opportunity and a responsibility, for there were strong Roman Catholics, Atheists, Freethinkers and others around the open grave. I spoke of Faith, Hope and Victory over death, pointing out that without Faith there could be neither Hope nor Victory.

Miss A. Cox has been visiting Nefta and Tozeur and itinerating in the neighbourhood around. In her absence **Miss I. M. Davis** writes from **Tebessa**:—"The convert M— is continuing to be helpful and happy. He is a simple

man, and I find him a great help with the language. He is determined to get me on with it, and has great patience, and takes pains with pronunciation, which is so important.

"The Arab girls' class goes on every Tuesday morning. We had a good number yesterday—first for needlework, then we had singing, and I gave them a short lesson, owing to Miss Cox's absence. I have not got a class of my own yet, but that will come in time: one grows into these things.

"I am gradually getting into touch more with the women, and visiting is a help with the language."

Miss Granger writes from **Bone** on Jan. 7th: "It is extremely cold, and we have had torrents of rain, deep snow on the near mountains, hail, thunder and lightning. Parts of the suburbs are flooded, numbers of mud huts carried away, and many Arabs have perished. We feel the cold very much, as we are not used to it here. We had happy gatherings of our children at Christmas-time. We were obliged to have each class separately, as our room is not large and the Arabs were too many to have all together; so half came in, and when they went out the other half. We began with the elder Jewish girls on Christmas Eve, and had the other children on the Monday, Tuesday and Thursday of the following week. We were so glad to see Madame G—, who was baptised in Tunis. She has been on a visit to her daughter. She was so bright, and speaks so happily about her baptism before her family. We do pray she may have the joy of seeing them all converted."

TUNISIA

Mrs. Webb writes cheerfully from **Sfax**: "You will be glad to know we have begun the year with encouragement in nearly every branch. Our blind boy, who has shown increasing interest during the past year, said a few days ago, 'I want my little brother to follow the same way, for I have joy and peace in my heart since I trusted in Christ!' We had good prayer-meetings each evening last week.

"A French schoolmistress with whom I had lost touch came to the Kiosk and bought an English Bible, and asked me to help her with English, as she had to prepare some of Milton's poems for an examination.

"A touching letter arrived recently from a party of Russians working out in the country, asking for a French and a Russian Bible, some New Testaments, and other helpful literature, as they had no spiritual help. The letter was addressed to 'The Kiosk in front of the Post Office,' so you see our little Kiosk is indeed a lighthouse, as Mr. Olley called it when he passed through."

LIST OF DONATIONS from January 1st to 31st, 1922

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.	No. of Rect.	Amount £ s. d.	ANNIESLAND AUXILIARY.
		4	10 0	5	7 6	7	1 1 0	7	1 0 0	7	5 0	Miss M. Anderson, Hon. Sec., 1605, Gt. Western Road.
No. of Rect.	Amount. £ s. d.	5	10 0	6	3 0 0	8	1 0 0	8	1 0 0	8	2 10 0	Gen. Receipts, Nos. 9908, 9976
[Jan. 2nd		6	3 3 0	7	12 6	(t)	5 0 0	(u)	3 0 0	(v)	20 7 6	Local Rect. No. £ s. d. 13 3 0 0
9866	5 0 0	7	4 6	8	14th	9	1 0 0	9	8 0	9	8 0	4 0 0
(a)	1 0 0	8	1 0 0	14th	5 0	21st	8 6	90	3 0	40	60 0 0	9908, 9976
(b)	6 0 5	9	1 0 0	13th	2 0 0	1	6 0	(u)	3 0 0	(v)	20 7 6	Local Rect. No. £ s. d. 13 3 0 0
3rd		9	1 0 0	(k)	1 0 0	2	5 0	(w)	11th	8 10 0	10 0	4 10 0
69	1 10 0	9900	5 0	2	1 0 0	3	10 0	(x)	12th	5 0 0	5 0 0	£3 10 0
70	1 0 0	1	10 0	3	5 0	4	5 0	(y)	17th	10 0 0	10 0 0	
(c)	1 8 6	2	10 0	4	1 0 0	5	10 0	(z)	21st	15 0 0	15 0 0	
72	10 0 0	3	100 0 0	3	1 0 0	66	10 0	(aa)	25th	10 0	10 0	
(d)	5 7 6	(h)	3 10 0	4	1 0 0	68	13 3 0	(ab)	27th	10 0	10 0	
74	5 5 0	10th	37	5	15 0	23rd	1 5 0	(ac)	28th	10 0	10 0	
(e)	2 0 0	5	3 0	16th	4 0	66	10 0	(ad)	31st	10 0	10 0	
76	1 0 0	6	8 6	8	10 0	68	13 3 0	(ae)	1st	10 0	10 0	
77	2 2 0	7	1 0 0	8	10 0	24th	1 0 0	(af)	2nd	10 0	10 0	
8	1 6	8	3 0 0	(m)	14 6	9	8 6	(ag)	3rd	10 0	10 0	
(f)	1 11 0	9	10 0	40	1 0 0	70	10 0	(ah)	4th	10 0	10 0	
5th		10	5 0 0	1	5 0	2	5 0	(ai)	5th	10 0	10 0	
80	2 0 0	1	100 0 0	2	10 0	(p)	2 2 0	(aj)	6th	10 0	10 0	
1	5 0 0	2	12 0	17th	3 6	25th	3 0 0	(ak)	7th	10 0	10 0	
2	5 0 0	3	2 6	4	5 0	(q)	3 0 0	(al)	8th	10 0	10 0	
3	5 0 0	11th	4	3	1 0 0	75	10 0	(am)	9th	10 0	10 0	
4	5 0 0	1	2 6	5	4 0	76	10 0	(an)	10th	10 0	10 0	
5	10 0 0	5	2 2 0	6	3 6	7	1 0 0	(ao)	11th	10 0	10 0	
6	1 15 0	6	6 0 0	7	1 0 0	8	1 0 0	(ap)	12th	10 0	10 0	
7	5 0 0	(j)	45 0 0	8	1 0 0	9	2 2 0	(aq)	13th	10 0	10 0	
6th		(i)	2 2 1	9	5 0 0	(r)	14 0	(ar)	14th	10 0	10 0	
(g)	1 1 0	12th	50	1	3 6	82	1 0 0	(as)	15th	10 0	10 0	
90	1 0 0	19	5 0	1	1 0 0	26th	3 5 6	(at)	16th	10 0	10 0	
1	10 0 0	20	5 0	2	5 0	27th	1 0 0	(au)	17th	10 0	10 0	
2	2 0 0	13th	19th	3	3 0 0	83	1 0 0	(av)	18th	10 0	10 0	
7th		1	4 6	3	10 0	4	5 0	(aw)	19th	10 0	10 0	
3	1 0 0	2	1 5 6	4	10 0	28th	8 6	(ax)	20th	10 0	10 0	
		3	5 0	5	1 0 0	5	8 6	(ay)	21st	10 0	10 0	
		4	1 0 0	6	5 0	6	8 6	(az)	22nd	10 0	10 0	

(a) Alexandra Hall S. Sch., Penge. (b) Ravenshill Presb. S. Sch., Belfast. (c) Mission of Joy. (d) Market Rd. Bapt. Ch., Chelmsford. (e) Victoria Hall S. Sch., W. (f) Friends at Staveley. (g) Y.W.C.A., Southport. (h) Gainsboro' Hall S. Sch. (i) Legacy. (j) W. Kirby Aux. (k) Bath Railway Mission. (l) Worthing Tab. (m) Y.P. Fellowship, Bapt. Ch., Kingsbridge. (n) Chilprufe Friends. (o) Bristol Rd. Bapt. Ch., Weston-super-Mare. (p) Braid Street Mission, Glasgow. (q) Olive Hall S. Sch. (r) Highgate Road Chapel. (s) Friends at T. Wells. (t) Rush Green Hall, Romford. (u) Salisbury Rooms, Barnet. (v) Wellington Square, Bapt. Ch., Hastings. (w) Baptist Ch., Bewdley.

SUMMARY

January, 1922

General Fund	..	£425 10 9
Designated Fund	..	188 8 3
		£613 19 0

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.]

ALGERIAN CARPETS, RUGS AND MATS

These are all hand-made, of best wool, in rich colours and artistic designs, with thick pile which ensures almost endless wear.

A price list may be had on application. Friends may view the goods at the Office on any day except Saturday, between the hours of 10 a.m. and 5 p.m. Any article will be sent on approval; but carriage must be paid both ways if no purchase should be made. Please apply to the Secretary, CHERCHELL CARPET INDUSTRY, 18 JOHN STREET, BEDFORD ROW, 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.

V. G. LEVETT, 7, Austin Friars, E.C.
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 J. W. GORDON-OSWALD, Esq.
Deputation Secretary
 PASTOR E. POOLE-CONNOR.

Hon. General Secretary
 Mr. EDWARD H. GLENNY.
Assistant Secretary
 Mr. HARVEY FARMER (*absent on account of ill-health*).

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

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		Tebessa	
Tangier	Date of Arrival.	Mr. C. C. GABRIEL	Date of Arrival.	Miss A. COX	Date of Arrival.
Mrs. ROBERTS	Dec., 1896		Dec., 1919	Miss A. M. LACKERSTEEN ..	Oct., 1919
Mrs. SIMPSON	Mar., 1898	ALGERIA			
Miss J. JAY	Nov., 1885	Cherchell			
Miss ALICE CHAPMAN ..	Oct., 1911	Miss L. READ	April, 1886	Miss H. GRANGER	Oct., 1886
Mr. A. FALLAIZE	Nov., 1915	Miss K. JOHNSTON	Jan., 1892	Miss ELSIE TILNEY	Mar., 1920
Miss E. CRAGGS	Oct., 1912	Miss E. TURNER	Jan., 1892	Bône	
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Miss H. KENWORTHY	Nov., 1910	TUNISIA	
Miss ADA BUXTON	April, 1919	Mons. P. NICOLLE	Dec., 1914	Tunis	
Dr. JAMES A. LILEY	Dec., 1919	Madame NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Mrs. J. A. LILEY	Nov., 1919	Aigiers			
Mrs. W. ROSS	Nov., 1920	<i>Kabyle Work—</i>		Mrs. LILEY	July, 1913
Miss K. REED (<i>Designated</i>)		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>Italian Work—</i>	
<i>Doña Eugenia (Teacher).</i>		Mr. A. SHOREY	Nov., 1902	Miss G. E. PETTER	Oct., 1913
Casablanca		Mrs. SHOREY	Oct., 1904	Miss K. GOTELEZ	April, 1920
Miss F. M. BANKS	May, 1888	Mlle. E. DEGENKOLW	Oct., 1913	Bizertia	
Miss C. S. JENNINGS	Mar., 1887	Djemaa Sahridj and Mekla			
Tetuan		<i>Kabyle Work—</i>		Miss R. J. MARCUSSON ..	Nov., 1888
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	<i>With Scandinavian Helpers.</i>	
Miss G. EDMUNDS	April, 1919	Mrs. WARREN	Feb., 1911	Kairouan	
Miss A. E. TYLER	Feb., 1920	Miss J. COX	May, 1887	Mr. E. SHORT	Feb., 1899
Miss L. YARDE	Feb., 1921	Miss K. SMITH	May, 1887	Mrs. SHORT	Oct., 1899
<i>Spanish Work—</i>		Mrs. ROSS	Nov., 1902	Sfax	
Miss <i>Vecchio (Schoolmistress).</i>		Miss M. WIDMER	Nov., 1920	Mrs. WEBB	Oct., 1899
Miss E. HIGBID	April, 1921	Miss D. OAKLEY	Nov., 1921	Mons. E. CREISSAC	July, 1921
Miss E. HARMAN	Oct., 1921	Miss E. JENNISON	Nov., 1921	Madame CREISSAC	Sept., 1921
Laraish		Azazga			
Miss K. ALDRIDGE	Dec., 1891	<i>Kabyle Work—</i>		Miss L. EVANS	Nov., 1921
Miss G. WADDELL	Feb., 1920	Mr. S. ARTHUR	Dec., 1913	TRIPOLI	
Fez		Mrs. ARTHUR	Oct., 1913	Mr. W. REID	Dec., 1892
Miss S. M. DENISON	Nov., 1893	Miss L. M. FISON	Nov., 1919	EGYPT	
Miss F. MARSTON	Nov., 1895	Miss C. ELLIOT	Nov., 1919	Alexandria	
Miss I. DE LA CAMP	Jan., 1897			Miss R. HODGES	Feb., 1889

AT HOME.—MISS BAGSTER, Mrs. BOLTON, MISS A. BOLTON, MISS L. COLVILLE, MISS M. EASON (*Switzerland*), MISS A. G. HUBBARD, Mrs. REID, MISS THOMASSEN. *New Worker*: MISS R. WHOLMAN.