

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.*

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A
Tunisian
Girl

Office of the North Africa Mission:
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S. W. PARTRIDGE & Co., Ltd., 46, GROSVENOR GARDENS, S.W. 1

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THE NORTH AFRICA MISSION

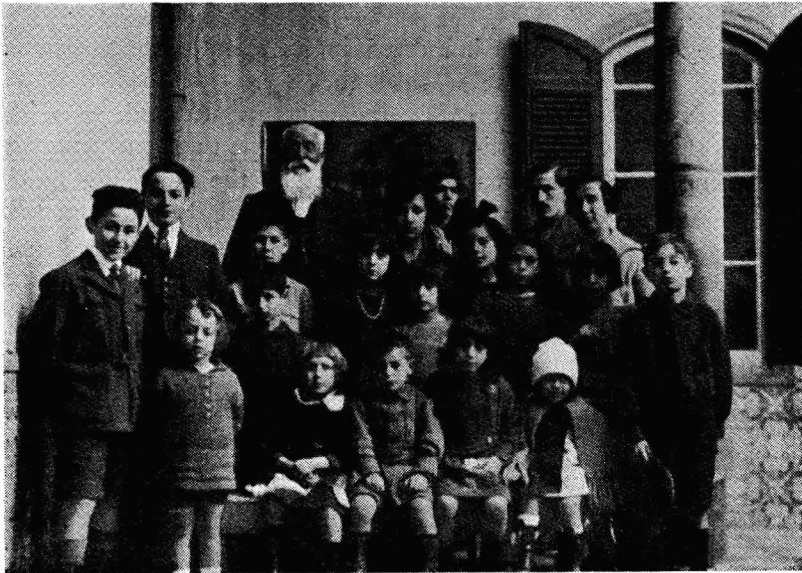
LIST OF DONATIONS from February 1st to 28th, 1922

GENERAL FUND			No. of Recept. Amount. £ s. d.			No. of Recept. Amount. £ s. d.			BELFAST AUXILIARY			GRAVESEND AUXILIARY			SUMMARY		
			20th			7th			Mrs. BOLTON, Hon. Sec., Gordonville, Cregagh.			Miss I. SPENCER, Hon Sec., Shrubbery Lodge, Des. Receipt, No. 3759.			February, 1922		
No. of Recept.	Amount. £ s. d.		(k)	£	s. d.	(l)	£	s. d.							General Fund .. £1,128 18 7		
Feb. 1st	4	5 0 0	36	1 10 0	0	63	4 0 0	0	Designated Fund .. £180 18 2								
(a)	1 0 0	7	5 0 0	8	10 0 0	15th	4	2 13 8	Local Recept. No. £ s. d.			£1,309 16 9					
(b)	5 0 0	7	5 0 0	10	0 0 0	16th	4	2 13 8	45	3 9 0	-----						
			21st			16th			Local Recept. No. £ s. d.			TOTALS					
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(c)	1 5 0	10	10 0 0	0	0	(u)	1 3 0	0	3	1 10 0	General Fund .. £1,554 9 4						
			22nd			17th			Previously ack'd. 16 2 6			Designated Fund .. £389 6 5					
98	5 0 0	43	3 0 0	0	0	(v)	1 1 0	0	13 18 0	60	1 0 0	-----					
9	5 0 0	22nd	1 1 0	0	0	(w)	7 7 0	0	12	10 0 0	TOTALS						
10000	1 10 0	4	1 1 0	0	0	(x)	5 0 0	0	20	1 0 0	Jan. 1st to Feb. 28th, 1922.						
1	1 0 0	(n)	1 1 0	0	0	(y)	3 0 0	0	2	2 6 0	General Fund .. £1,923 15 9						
2	2 10 0	24th	1 10 0	0	0	69	15 0 0	0	4	2 6 0	-----						
3	10 0 0	46	1 10 0	0	0	20th	7 5 0 0	0	5	2 0 0	ADDITIONAL DESIGNATED DONATIONS.						
4	1 1 0	7	10 10 0	0	0	70	3 3 0 0	0	6	2 0 0	No. of Recept. Amount. £ s. d.						
5	1 0 0	(o)	1004 12 6	0	0	(x)	5 0 0 0	0	7	5 0 0	For period ending Dec. 31st, 1921.						
6	10 0 0	23rd	1 0 0	0	0	72	3 0 0 0	0	8	2 0 0	No. of Recept. Amount. £ s. d.						
7	10 0 0	49	1 0 0	0	0	21st	2 11 0 0	0	9	1 15 0	3707 1 15 0						
7th	1 0 0	50	18 0 0	0	0	(z)	10 10 0	0	10	1 0 0	8 10 0						
(d)	3 0 0	1	10 0 0	0	0	22nd	10 10 0	0	11	1 15 6	10 17 6						
(e)	3 0 0	2	2 0 0	0	0	(a)	1 10 0	0	12	2 0 0	108 19 6						
10	1 0 0	28th	10 0 0	0	0	25th	5 0 0	0	13	3 0 0	Sundries 48 18 3						
(f)	3 0 0	3	3 6 0	0	0	76	5 0 0	0	14	5 0 0	-----						
(g)	2 10 0	4	2 2 0 0	0	0	7	21 19 6	0	15	1 0 0	£157 17 9						
(h)	1 7 6	6	4 3 0	0	0	14	2 0	0	16	1 0 0	-----						
8th	2 0	1,116 11 5	0	0	0	BARKING AUXILIARY			Des. Receipt No. 3777.			TOTALS					
14	2 6	Sundries 9 3 8	0	0	0	Mr. L. BUTLAND, Hon Sec., 12, Sunningdale Avenue.			Local Recept. No. £ s. d.			Jan. 1st to Dec. 31st, 1921					
5	10 0 0	Pubus. 9 3 6	0	0	0	DUBLIN AUXILIARY			59 1 1 0			General Fund .. £7,481 15 2					
6	5 0 0	£1,128 18 7	0	0	0	S. S. McCURRY, Esq., Hon Sec., 46, Eglantine Ave., Belfast.			60 1 0 0			Designated Fund .. £3,033 10 0					
7	1 1 0		0	0	0	Des. Receipt No. 3753.			3 10 0			-----					
8	2 0 0		0	0	0	Local Recept. No. £ s. d.			4 5 0 7			TOTALS					
9	2 0 0		0	0	0	Mr. L. BUTLAND, Hon Sec., 12, Sunningdale Avenue.			5 2 1 6			Jan. 1st to Dec. 31st, 1921					
11th	1 5 0		0	0	0	Des. Receipt, No. 3753.			6 2 10 0			General Fund .. £7,481 15 2					
13th	21		0	0	0	Local Recept. No. £ s. d.			7 2 0 0			Designated Fund .. £3,033 10 0					
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16th	5 5 0		0	0	0	£21 19 6			14 4 1			TOTALS					
(l)	6 0 0		0	0	0	£12 4 1			15 2 4			Jan. 1st to Dec. 31st, 1921					
17th	5 0 0		0	0	0	70 10 0			16 2 0			General Fund .. £7,481 15 2					
27	1 0 0		0	0	0	1 2 0 0			17 5 0			Designated Fund .. £3,033 10 0					
8	5 0 0		0	0	0	2 2 0 0			18 1 0			-----					
9	3 6 8		0	0	0	3 10 0			19 7 8			TOTALS					
18th	10 0 0		0	0	0	4 1 0 0			20 2 6			Jan. 1st to Dec. 31st, 1921					
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2	18 6 0		0	0	0	£12 4 1			22 4 1			Designated Fund .. £3,033 10 0					
3	1 0 0		0	0	0	£21 19 6			23 7 8			-----					

SPECIAL PRAYER FOR NORTH AFRICA

during the first ten days of May

(See page 50)



The Italian Sunday School, Casablanca.
Signor Arnone at the back.

Radiant Reflection

By HARVEY FARMER

“AND all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord, the Spirit.” This is Dr. Weymouth’s translation of 2 Cor. iii. 18, which follows the Revised Version and seems to accord better with the context, in reading “reflecting” for “beholding” as in the Authorised Version.

Whatever view may be taken as to the exact wording of the text, there is no room for difference of opinion concerning the transcendent truth of revelation, that fellowship with the Lord Jesus should be so intimate and uninterrupted in the power of the Holy Spirit, as to bring about a progressive approximation to His character. Likeness to Him should be an outstanding feature, not of a select few but of the whole of the heavenly family. Such spiritual assimilation will convincingly prove—even to those who place themselves in an antagonistic position—that we are truly the Lord’s; and also conclusively corroborate the regenerating power of the Spirit-inspired message of reconciliation which has been so graciously entrusted to us.

The sovereignty of God must never be lost sight of, for it is He who alone worketh in us both to will and to do of His good pleasure. Neither should we overlook the superlative obligation of His grace to cleanse ourselves from all filthiness of the flesh and spirit, which shall secure our being perfected in holiness in the fear of God. This searching exhortation comes at the opening of the seventh chapter of the above letter to the saints at Corinth, that centre of inconceivable

corruption. They had once been immersed in its abominable uncleanness; but, through Divine mercy, they were washed, they were sanctified, they were justified in the name of the Lord Jesus and by the Spirit of our God.

Like the faithful few at Sardis, they did not defile their garments either with moral filth or religious formalism; but were kept by the purifying power of the Holy Spirit unspotted from the world. Our blessed Lord longed that this should be the experience of His disciples:—"Holy Father, keep through Thine own Name those whom Thou hast given Me . . . I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

Israel egregiously failed in this matter. They were to be—as through grace they yet shall be—God's witnesses to other nations. Their renown went forth among the heathen for their beauty, for it was perfect through His comeliness, which He had put upon them. But, alas, they stripped themselves of their glorious apparel and prided themselves upon their own beauty. Thus they forgot their high calling and forsook the way of holiness. They became defiled with the abominations of the surrounding peoples and so robbed themselves of the precious privilege of bearing their shining testimony. The heathen can only know that He is Jehovah when He shall be sanctified in His own people before their eyes.

Some years ago a Yorkshire factory lass had been brought to know the Lord Jesus Christ. The light and joy of His great salvation was in her soul, and her face became transfigured. She was walking up and down York Station platform waiting for a train. In a first-class carriage was a lady of title and culture, who noticed the dear girl as she passed to and fro. At last the lady called to her. "Excuse me, but what makes you look so happy?" "Was I looking happy? I did not know, but I can tell you why"; and then followed the glad story of God's work in her heart. The result of the unconscious shining of the transfigured face and the unsophisticated testimony of the consecrated lips were used by the Holy Spirit to bring another soul to find rest and peace through believing in the Saviour.

When the Lord of Glory abides with us, there must be the outward manifestation of His indwelling Presence. Everything in the occupied heart, as in the Temple of long ago, saith, Glory: and thus God's purpose is fulfilled in and through His children.

While in the body pent we shall be conscious of limitation and short-coming; and there will ever be the need to wash our feet, if we are to be clean every whit; but there is to be no toleration of known evil in the triple realm of our being. Not in the physical, for the body is to be presented a living sacrifice to God, sanctified as His temple and the medium through which He can bless others. Not in the mental, for every thought is to be brought into captivity to the obedience of Christ, seeing that the quality of our lives is conditioned by what we think in our hearts. Nor in the spiritual, for the Lord makes us to increase and abound in love one toward another and toward all, to the end that our hearts may be established unblameable in holiness before Him.

The sentient mirror of the Spirit, which through Divine mercy has been wrought upon by the inshining of the light of the Glorious Gospel of Christ, who is the Image of God, needs to be kept filled with that resplendent light so that nothing may obscure the lustrous reflection of His likeness. In order to fulfil worthily this holy purpose, we need to be ever "quick of scent" to detect every breath of the world's polluting atmosphere, as well as alert to discern every bit of self's pharasaic artistry. This latter was brought home to me some time ago when occupying a room in which was a mirror with a fair amount of ornamental painting on the upper half of the glass. The owner may have been proud to possess a mirror with such surface adornment; but it minimised considerably its reflective usefulness. God forbid that anything which we might vainly consider personally attractive should be allowed to spoil or diminish the clear forthshining of the Lord Jesus Christ through our lives.

We know that when He shall appear, we shall be like Him for we shall see Him as He is. That is the glorious promise of perfect resemblance at the consummation of that Blessed Hope; but the unclouded vision of our Returning Lord will have such a continuous purifying effect upon our lives that they will be marked by an advancing conformity to His image, which will be emphatically evidenced in character, in conduct and in conversation. Thus will it be made manifest to the people among whom we live and labour, not only that we are thoroughly consecrated as His representatives; but also that we are, by His grace, such Spirit-controlled representations of Him as to reflect increasingly the glory of His Person in the beauty of His own radiant holiness.

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."

To the Friends of the N.A.M.

*"St. David's," Manor Park,
London, E.12.
March 31st, 1922.*

DEAR FELLOW-WORKERS,

Pastor Poole-Connor is telling us a little more in this issue about his experiences during his visit to North Africa. He has just lately been in the neighbourhood of Manchester, seeking to interest friends in the Lord's work in North Africa, and endeavouring to minister Christ wherever he goes. He will be glad of a continued interest in your prayers.

Again we have to record the death of one of our faithful fellow-labourers, Miss Albina Cox. Further particulars are given elsewhere. It will be very difficult indeed to fill the place of Miss

Cox. When she was home last, we thought her looking rather frail. The fact is, I fear she overworked herself. She had tremendous energy, and spent herself for the sake of the work, and especially the converts. Years ago, before she came to us, when she was at Portsmouth with Miss Robinson and Mr. Hogben, I remember that the latter was a little in fear about her health, because she worked too hard. This inclination to overwork has ever been one of the marked features of her life. We thank God that we have such diligent, hard-working fellow-labourers. There seem to be two lessons to be learned by this: one is the need of more workers, and the other the importance of remembering that our bodies belong to the Lord and we must take

care of them. Mr. Robert Chapman said years ago, "I try to make the best of myself for God."

We give on another page some particulars about Miss Wholman and Miss Reed, to whom we referred in our last issue. Since then we have accepted Miss Povoas, who has had two or three years' training, the last two years under Miss Grapes. It is not proposed to send her out before the autumn, but meanwhile she will be improving the time by doing further nursing work.

Mr. and Mrs. Gordon-Oswald, of our Council, left Tangier after their helpful stay there on March 10th, and went on to Algeria, where we believe they are still visiting our mission stations.

Mr. Levett, of our Council, has returned safely from India, where he has been visiting the stations of the Ceylon and India General Mission. While there he had the opportunity of seeing Mr. and Mrs. Farmer, and I am glad to report that he found them both in much better health than when they left England, and doing excellent work in Coonoor, where they are living. Mr. Farmer was hoping to pay a visit and speak at a conference in the Straits Settlements, which is five days' journey from Madras.

Mme. Nicolle, of Cherchell, was taken ill early in February, and had to undergo a dangerous operation, and after this gave birth to a little boy, her eighth child. As another operation was necessary, she was removed to a hospital in Algiers, but the treatment she received there not seeming at all satisfactory, she has been taken to what might be called a nursing home in Algiers, where she will be operated upon as soon as she is fit for it, and we earnestly pray that God will safely bring her through, though her case has been and still is extremely serious. It would be a very sad thing for Mons. Nicolle to be left with eight children, two of them mere babes. Of course, this trouble prevented Mons. Nicolle for a time from doing much in the way of holding classes, etc., but as his wife is now being cared for in Algiers, he is able to resume work.

We are glad to say that Miss Turner continues to improve in health, and Mrs. Roberts is really considerably better. Mrs. Arthur is still suffering from malaria, and her illness, of course, prevents Mr. Arthur from doing much itinerating. It may be that Mrs. Arthur will find it best to go over to France for a time, where her sister resides. Miss Fison, I am thankful to say, seems now to have got over her malaria.

Mr. Warren, while recovering from his recent illness, received a telegram to say his father was dying, and so hurried home, but he

was only just in time to be present at the funeral. He will probably be returning shortly. Perhaps the visit to England will be helpful in setting him up after his serious illness. Several of the other workers at Djemâa Sahridj have been laid aside with influenza, so that there has been a good deal of illness all round. Miss Hodges, of Alexandria, has had a very trying time since the beginning of the year, with influenza and other troubles, and the doctor has ordered her to go inland away from the sea, and try to regain her strength.

Mr. Fallaize has been able, in company with Mr. Enyart of the Kansas Gospel Mission, to pay a very interesting visit to the Zimmoor tribes not far from Mequinez (see page 50). Mr. Gabriel, who has been suffering from malaria, has now been joined by Si Tahar. This will be a great help to him.

Dr. Liley is working away at the Tulloch Memorial Hospital, but as we only have one nurse available, and she is still studying the language, we are only for the present opening one ward of the hospital. This gives Dr. and Mrs. Liley more time for other work.

Some alterations of our arrangements are being made at Hope House, Tangier, so that one part will be available for Mrs. Roberts and the work amongst children and women, another part for Dr. and Mrs. Liley, and another part for Mr. Fallaize, whose marriage with Miss Yarde is fixed for April 19th. There will be some expense in connection with the alterations, but not so great as at one time was feared.

Mr. Fallaize is much encouraged by his Refuge for boys, and he also frequently relieves Mr. Elson by taking the Refuge for Men also. Mr. Elson, with his Boys' Home and Refuge, helps us in various ways, and we seek to help him also. Miss Glen is still staying with him and helping with the boys. Miss Jay has been to some extent laid aside by influenza, and saddened by the news of the death of her brother in London.

The Women's Medical Dispensary is very well attended, and generally several hundred cases are dealt with every month. Mrs. Simpson is very diligent and faithful, and not only is her medicine appreciated, but her spiritual instruction also. Miss Craggs lives in the adjoining house; and Miss Ross, beside acting as a nurse in the Men's Hospital, also helps Mrs. Simpson. There has been a fear of the house being sold over our heads, in which case the rent would probably be raised or we should be turned

out. We are hoping, however, that it may be possible to purchase the house, and so keep it for missionary purposes, but unless this is soon done there is a danger of our losing it. It will cost about £1,000 to purchase it; but as the rent is £84 per annum, it would be an advantage to own the property and save the rent. We hope this may be accomplished, but there is nothing yet settled.

We are expecting that Miss Banks will return to England on a visit during the month of April, on account of her sister's health. If all goes well, she hopes to return to Casablanca in a few months' time. Signor Arnone is carrying on the work amongst the Italians with not a little encouragement, and Miss Jennings is still working with Miss Nicolet.

It is now decided that Miss Vecchio should give up her Spanish school in Tetuan, and Miss Higbid and Miss Harman will do their best to take her place until a Spanish teacher can be found. In her childhood Miss Vecchio was a Roman Catholic, but was converted through the influence of the Wesleyan pastor at Gibraltar while she was engaged as a teacher in the Wesleyan school there. On her leaving Gibraltar in 1895 in consequence of some Government alterations, Mr. Patrick secured her for the school in Tangier, and she has been working in connection with the North Africa Mission, first in Tangier and then in Tetuan, for about twenty-seven years. She has been devoted and faithful in her service, and we are very sorry that her failing health necessitates her retirement. She feels it as much as we do, for she loves the school and the children. We should have been glad if it had been possible for her to keep on for another year or two, until Miss Higbid and Miss Harman had made further advance with Spanish, but already Miss Higbid is doing well, considering the time she has been out, and Miss Harman is also making good progress. We are very thankful to say that Miss Hubbard expects to be set free from home claims, and to return to Tetuan during the month of May. This will be a great help to the work.

Miss Denison is in Fez, carrying on the Medical Dispensary. She greatly misses Miss Mellett, and we should like to send someone to join her, if not in the spring, then in the autumn. Miss Marston is hoping to go on to Taza, and we trust also to find someone to join her. Miss de la Camp has been troubled with sciatica, but when I last heard was rather better. She finds that a number of the women in whom she was interested before she came home seven or eight years ago, have during her absence

passed away, and some others have moved. However, she is getting hold of some fresh ones.

Work amongst the Kabyles has been going on rather slowly on account of the illness of several workers, but Mons. Cuendet is rejoicing that he has been able to get out his Kabyle hymn-book, and has received orders from missionaries of the N.A.M. and of other Societies for a good number. It will be a great help to have this Kabyle hymn-book, as Gospel truth can be set forth by hymns in a very helpful way.

Miss Degenkolw has got safely back to Bougie. Mr. and Mrs. Shorey are having their rent raised, and are very anxious that a house which is offered them should be purchased, as it would be much more commodious. The difficulty about houses is quite as great in North Africa as it is at home. We pray the Lord for guidance.

Mr. Liley has gone on a visit to Tripoli, and Mr. Olley, an independent worker, is with him. They were greatly encouraged by the reception they met with in Southern Tunisia, for they found the people very ready to take the Word of God. We are hoping that Mr. Liley's visit to Tripoli will be a cheer to Mr. Reid, who has been alone there, and has been rather worried about his wife's illness in England. We are glad to say that Mrs. Reid is now improving in health. We hope Mr. Liley will be able to visit Benghazi in the east, and find out what openings there are for further work. It is very sad that in that large country—considerably bigger than the British Isles—at present there is only one Protestant missionary, to a population of a million and a quarter or more.

Mr. and Mrs. Short are plodding on at Kairouan, and are glad to have Miss Brittle with them. Mr. Short mentions interesting talks he has had with some of the people coming to his lantern meetings. They have also been able to take some trips into the country, and get amongst the Bedouins.

Funds have been coming in very slowly the last few weeks, and the legacies due are also slow in being realised, so that while our prospects are good, our present supplies are very limited.

We have several friends who are offering themselves for work in North Africa. Please pray that those who are truly fitted may have their way made clear, and that, if some who are offering are not suitable, no mistake may be made with regard to them.

Yours heartily in Christ,

EDWARD H. GLENNY.

An Operation in the Tulloch Memorial Hospital, Tangier

By Dr. JAMES A. LILEY

An article with this title appeared in the July number of *North Africa* in 1905 from the pen of Dr. H. D. Roberts, accompanied by an illustration similar to the one now before our readers. It is with solemn and yet thankful thoughts that I

terrible blow, but now, as we look back again, we see that the Lord has not been unmindful of North Africa, and both in the spiritual and medical spheres we note progress, though we long for the reviving showers which have lately touched various



Mrs. J. Liley

Miss L. Yarde

Dr. J. Liley

am looking at the picture of seventeen years ago, while writing this little record of one aspect of the work as it is to-day. The workers figuring in it are Dr. Roberts, Mr. Bolton, and Nurse Ida Smith. Within a year of its publication and within a few days of each other, the doctor, the nurse, and the senior native helper were called to higher service during an epidemic of typhus. This was a

parts of Britain. In medical equipment we now rejoice in a white-tiled operating theatre on the same floor as the wards, instead of an ordinary downstairs room as in 1905, while the kindness of a friend led to the installation of a modern sanitary system throughout the hospital two years ago.

Mr. Bolton passed away while labouring in Tripoli some years later; but after a

long interval, partly filled by the late Mr. O. E. Simpson, **Mr. Fallaize** is now in charge of the evangelistic work, which in various ways continues as actively as ever.

Turning to the illustration before us, we see my wife administering the anæsthetic. As a whole-hearted helpmeet, she delights to assist us in this and other nursing work, besides care of the house, superintendence of the hospital kitchen and linen-store, a weekly women's class, and visitation in native houses, the introduction to which has sometimes been from some of our patients, though the majority of these are labourers from the Riff Country, with no fixed abode. On her left is our Christian native assistant, a son of the helper who passed away in 1906. He is thus continuing a godly heritage. Opposite the doctor is **Miss Yarde**, who, when the photograph was taken, was the trained nurse in charge of the hospital wards.

The patient is El Arabi, our younger native servant, who was last year suffering from a deep abscess, from which he

has made a good recovery. He too is the son of a Christian man, now passed away, but in his boyish days he was the despair of the family, being, like many lads out here, continually disregarding of parental authority. Mr. and Mrs. Simpson took him on for training in the house, and the prayers of many home friends have been answered. Occasionally we share a meal with the patients in one of the wards, eating native fashion with any well enough to squat down with us, and El Arabi tells us it was on the first occasion that he saw Mrs. Simpson do this that he was drawn out in love for her and her Lord.

We long that, together with a converted brother and two sisters, he may be led into even more public confession of Christ and witness for Him in baptism. He is still not very robust physically. Please pray that he may be so strengthened in spirit, soul, and body that both he and our senior helper may be valiant soldiers of the Lord Jesus in this dark land, till He come.

The Jebalies of Tripoli

By MR. W. REID

The whole province of Tripoli has never had but one mission station, and yet the glad tidings of the Gospel have sounded forth into all the country, the agency that accomplished this happy result being the little medical mission of the N.A.M., so little noticed by Europeans and so well known to the natives. Before the Italian occupation, and for three years after, men, women and children came from all parts of the country to seek medical aid from the English doctor, whose fame had penetrated to the remotest places. And while receiving the aid they sought, they heard the Gospel of the love of God in Christ. Since 1915, when the Italians were driven out of the interior, we have had fewer

patients from a distance, because for a great part of that time most of the interior was cut off from communication with Tripoli city, and the tribes have been very largely engaged in political wrangling and fighting amongst themselves.

In the mountains of Jebel Yefren, in the west of Tripoli, there is a people called the *Jebalies*, or "Mountaineers." There are other mountaineers in Tripoli, but the name is specially applied to this people because many of them live in houses hewn out of the mountain-side, and because they are distinct from the rest of Tripoli Moslems in race and religion. In race they are pure Berbers, and in religion they are outside the four orthodox

sects, the *Sunnies*, who hold that the traditions are to be received as of Divine authority and binding on the consciences of all true Moslems, the *Jebalies* holding that every Moslem is free to accept or reject the traditions as his reason or conscience may dictate. They are followers of one Ibn Abadh, who lived about the time of Haroun al-Raschid, and are sometimes called *Abadhiya*; but generally they are called *Khooumess*, which means "the people of the fifth sect" and is used as a term of reproach. They have always been more or less despised and sometimes persecuted by their *Sunni* neighbours. Consequently, when the Italians occupied Tripoli, they were easily won over to their side. From that time their fortunes varied with the political situation of the interior. About three years ago they were attacked by their Arab neighbours, and intermittent fighting continued till about a year ago, when the Arabs, having arrived at some measure of agreement amongst themselves, decided to take drastic measures against the partisans of the invader, and it was commonly said that it was the intention of the Arabs to exterminate them. In the fighting which ensued the *Jebalies* were overwhelmed by numbers, and those who were not killed were obliged to abandon their homes and property and flee to the plain or the coast. Many settled in and around Zuara, a small town on the coast about a hundred miles west of Tripoli, where they could be under the protection of their Italian friends. Others came on to Tripoli by railway from Zuara.

In the early days of the work, we only heard of this people—we did not know them. It is practically certain that some of them came to our medical mission without making themselves known, for at that time those from the interior felt ill at ease amongst city folk, and often would not reply to any question regarding their country or people. For some years, however, especially since the Italian occupation, we have occasionally had *Jebalies* at the house, and since they have been driven from their country, hardly a day passes but we have some of them amongst the patients.

As might be expected in Berbers who have kept themselves separate from the Arabs, they are in many ways very different from them. The difference in their physical features is so pronounced that one easily recognises them. In character also they are quite distinct from the Arabs. They are much milder-mannered and kindlier, and have a higher moral standard, being, as the Arabs acknowledge, much more honest and more truthful than the *Sunni* Moslems. A much larger percentage of them can read, and desire to read Christian books. They are much less bigoted than the Arabs, and many of them do not hold the belief in *cadr* (fate), that makes work amongst *Sunnies* so difficult.

At the medical mission they always show themselves very friendly to us and to the general tenor of our teaching, and do not fear to show their agreement and to tell the others that much of what has been said was similar to what they had been taught.

One of the first *Jebalies* to come to us after their defeat by the Arabs was a mild, pleasant-looking little *sheikh*, who surprised me by addressing me by my name. He explained that he had heard of me from a *Jebali* woman who had been to the dispensary about two years before, and had gone back to her country healed and grateful, and had told them something of what she had seen and heard. He listened very attentively to the address, and afterwards expressed himself as very pleased with what he had heard, and asked for a New Testament, which I gladly gave him. One of the first to buy Scriptures from the show-case in the *Skeefa* (hall) was a young student from Zuara, who bought a Bible and a New Testament and accepted a number of tracts. Just recently, a fine, noble-looking old man of nearly seventy came to have a tooth extracted, and immediately after the operation asked for a book. I at once fetched him a New Testament which he received very gratefully. All the men I have met speak Arabic, but some of the women and children speak little or none.

Thus the calamity that has overtaken this people is being overruled to bring at

least some of them under the sound of the Gospel of the grace and love of God in our Lord Jesus Christ. Shall we not pray that the seed sown by the living voice and by the written Word may bring forth

fruit to eternal life in these friendly *Jebalies*? And may we not also pray that ere long it may be possible to go out to them and preach the Gospel to them in their own mountains?

New Workers



Miss K. Reed.



Miss L. R. Wholman.

Two more new workers come before our notice in this issue.

Miss L. R. Wholman started for Algeria on Tuesday, March 28th. It is arranged that she should go to help Miss J. Cox and Miss K. Smith at Djemâa-Sahridj, and be a fellow-worker with Miss Widmer, who is helping them.

Miss Wholman's early life was uneventful. Up to the age of sixteen she lived an ordinary religious life, but she did not know the Lord as her Saviour. Then through being spoken to by a Christian worker who was attending the Great Assembly Hall, she was led to saving faith in the Lord Jesus. From that time forward she began to endeavour to work for the salvation of others. After some seven years' work in East London, largely connected with the Good Shepherd's Mission, she felt that it was not enough for her to be a missionary secretary of the Christian Endeavour Society, but that she

must herself be prepared to take the Gospel to those who did not know its saving power. It was at a farewell meeting to Congo missionaries that she was specially led to decide for foreign service. Then all kinds of obstacles presented themselves. She felt her need of training, but had not funds to meet the necessary expenses. Then she thought of taking up nursing, and for a few months began this. Further difficulties arose, but in a very gracious way the Lord cleared her path and made it possible for her to take the first term of training under Miss Grapes at Redcliffe House, Kensington. Though she could not see her way any further financially, as time went on, God, in answer to prayer, graciously helped, and she was able to complete her two years' course.

During her training the Lord gave her the joy of seeing some with whom she came in contact brought to the Saviour,

and her testimony is that for the last two years the Lord has met her every need, and has now provided for her outfit. Her pathway has had its perplexities and trials, but these she feels have been part of her training and preparation, as well as the various studies and experiences she has had in home mission work under Miss Grape's guidance.

She will, of course, in the first instance give herself to language study, but even while engaged in this she is hopeful that she may be able in one way or another to help her fellow-workers, and by her life show forth Christ to the Kabyles amongst whom she will be labouring.

Miss Kate Reed was brought to Christ when about thirteen years of age at a children's evening service at Haydon Park Baptist Church. When she was sixteen, she took a Sunday-school class, and was secretary of the Christian Endeavour,

and missionary secretary for the Church until she was twenty. As in many other cases, though anxious to go to the mission field, and feeling the need of further training and experience, the way did not seem to open; but ultimately, in March 1914, the way was cleared for her to enter the Hammersmith Infirmary as a probationer for three years. In 1916, the hospital was made military, and so she remained on as staff nurse in the operating theatre. In 1918 she went through training in midwifery at Marylebone, and obtained a certificate. In December 1918, she took up private nursing, and has now been accepted for nursing work at Tangier. As, however, she has to get hold of Arabic, she may be sent elsewhere for a time in order to study.

Miss Reed left London for Morocco on April 11th, and is travelling with Miss Buxton, who is returning to Tangier.

E. H. G.

"Doing Religion"

By MISS K. M. E. GOTELEE

There is a very prevalent idea abroad just now—manifest even in enlightened England—that if one only performs well the various ceremonies connected with one's own particular religion, no matter what that religion may be, one is accepted in the sight of God. Amongst Italian Roman Catholics here in Tunis, that idea is narrowed down to the Roman Catholic religion. "Where will you spend eternity?" I asked a woman the other day. "How do I know?" she replied. "Who knows? But if I do my religion well, go to Mass every Sunday, make my confession, say my prayers to the Madonna and Saints every night, and make the sign of the Holy Cross upon myself, what more can I do? How can any of us know where we go when we die?"

This same woman is ready to agree that we are all miserable sinners and that only the blood of Christ cleanses from sin; but she did not think that was sufficient for eternal salvation. She wanted to complete that by a super-

structure of religious duties and ceremonies. For reply I turned up various passages of Scripture revealing the complete work of Christ—the eternal assurance of the sinner who trusts fully in Him and the simple practices of the early disciples. As she listened, a look of alarm came upon her face. "Our religion does not do that," she said. "Are you sure that that is the Word of God? We do quite differently in our Church. Your religion teaches that, but mine teaches something quite different. How am I to know which is true? I am afraid to change my religion."

I tried to get her mind off the idea of "doing a religion," saying I had not come to preach a religion, or even to speak against the Roman Catholic religion, but to present to her the Word of God. "You cannot say that," she replied, "for I could not do my religion and at the same time do the things you have read me from that Book."

There, surely, as Miss Petter said to

me afterwards, is the crux of the whole matter. We may "do" any religion under the sun, but if we do not do as the Word of God teaches, all the "religion" in the world will not save us from the wrath of God in the Day of Judgment.

In England, the battle between "religion" and the Word of God is not so acute, because the Protestant denominations for the most part base their fundamental doctrines upon the Bible; so that, though there is a good deal of ignorance as to what God actually requires, there is no set battle between the Churches and the Bible. Here things are totally different. The Roman Catholic religion, as practised in countries where Rome has a free hand, is so utterly opposed to the teaching of the Word of God that its followers cannot honestly follow its tenets and accept the Word of God as well.

The window of the room where I am writing is high, and looks out over the clustered roofs of Tunis to the hills beyond. Beneath those flat, white roofs are thousands upon thousands of people, both Moslems and Roman Catholics, who would have to say the same as the woman mentioned above. "We know not where we shall spend eternity! We cannot practise our own religion and do the things the Bible teaches at the same time." And the awful tragedy is that they are so satisfied with "doing" their religion, so blinded by the blind guides who lead them, that the greater part do not realise the solemnity of the issues at stake. But, thanks be to God, there are also seeking souls who, having "done" their religion and found no satisfaction in it, are long-

ing for soul-satisfying truths. What a joy it is to find these hungry souls and give them that for which they long! Sometimes we find them in the Sunday-school—some little eager-faced boy or girl who just drinks in every word of the Gospel message. Sometimes it is a young girl in her teens, sitting sewing in the *patio*, but listening with her soul in her eyes. Recently it was an old, old woman, who, unnoticed in a corner even by the speaker, had drunk in the message, and, longing to know more, sought out our Gospel Hall and presented herself there. Whoever and wherever it is, it is one of the sweetest and deepest joys God gives His servants to open up the Scriptures to such a soul, and to watch the dawn of light as that soul is born again. Who would not be a servant of Christ to do such glorious service!

I look out again over those white roofs, and I realise that beneath them are thousands who have never even heard that there is such a book as the Bible—who long, unsatisfied, for they know not what, not even knowing that there *are* satisfying truths or any hope of salvation at all. So I send up a prayer to the Lord of the Harvest: "O Lord, thrust forth more labourers into this Thy harvest-field, that Thy precious sheaves may be gathered in"; and I send a challenge across to enlightened and privileged England!

"Shall we, whose souls are lighted
With wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?"

May God help each one who reads this to fulfil His will in the matter!

The Late Miss Albina Laura Cox

The N.A.M. has suffered a very heavy loss by the death of Miss Albina Cox, which took place about 3 p.m. on Sunday, March 19, at Tebessa, in Eastern Algeria.

We did not hear of her illness till after her death. She had been suffering from a cough, though not enough to hinder her continuing her work, and about a week before her death she developed what at first was thought to be typhoid fever, and then was thought to be intestinal influenza, and ultimately was diagnosed as para-typhoid.

Evidently also her heart was rather weak, and she gradually sank. The doctor would not consent to any delay in the funeral, which therefore took place the next day, and was conducted by Mons. Bouin, who years ago was a helper to Miss Cox in the mission work. Miss Janie Cox, of Djemâa Sahridj, her sister, was not able to reach Tebessa in time to see her again, or even to be at the funeral. Miss Lackersteen and Miss Davis, who have been Miss Cox's fellow-workers, and Miss Emily Niblett, their domestic

helper, are feeling the blow most keenly, as are also Miss Cox's brother, Brigadier Cox of the Salvation Army, and Miss J. Cox of Djemâa.

It will be very difficult to find anyone to take our departed sister's place. She was a woman of remarkable energy and initiative, and had had about thirty years of experience in the N.A.M. in work amongst Arabic-speaking Mohammedans, having laboured in Algiers, and also in Tunisia, as well as at Tebessa. Before joining the Mission, she was engaged in Christian work for some fifteen years in East London, in connection with Miss Robinson's Mission at Portsmouth, and the late Mr. Hogben, who then had charge of the

town branch. She came to the N.A.M., therefore, having had a good deal of experience already in Christian work, and as she had learned French in Paris she was soon able to be of service.

Her two fellow-workers have not been very long in the field, and feel the need of someone with more experience to take the place of their departed friend, and care for the native converts belonging to the station. At present we do not see how her place is to be filled. We shall be glad of your prayers that the Lord may help and guide in these difficult circumstances.

E. H. G.

"Holding Forth the Word of Life"

By MRS. WEBB

On my way to the classes at our mission-room here in Sfax, I used day by day to pass a kiosk where newspapers and French novelettes were on sale, and my heart was sad as I thought of the evil being caused by such literature, while the precious life-giving Word of God could not be found in any shop in the whole town. As I noticed the strategic position of this little sexagonal kiosk in front of the Post Office, and of the Contrôle where natives and others carry their disputes to the Governor; also on the way to the Port and to the station, and in front of the bandstand, where most Europeans and natives pass continually, it was laid on my heart to ask God to give it to me for a Bible dépôt, if it were His will. This was at the beginning of last year. Soon after this it was closed. Before I could find the proprietor, it was re-let for a clothes shop; but in three days was again closed. When I found the landlord, he said he could not let it again without permission from the town council, as they were vexed at his having let it to sell clothes. He promised to ask permission for me to sell Scriptures, and I continued in prayer. Week after week passed without a reply, and one day he said, "Why don't you go yourself and ask?" I did so, and was most kindly received, and told that I might open the shop as soon as I liked. I paid the landlord three months' rent, received the key, and took possession in the begin-

ning of June. I soon had the shop clean, and the Scriptures in hand set out in the six windows.

Many passers-by read the texts displayed in the windows, and some stop to read a whole chapter from the open Bibles in the languages of the district. While our classes were closed for the summer holidays, I put our roll of French hymns in one window, turning them occasionally; these hymns attracted much attention. Two young men passing, got off their bicycles to read, and one gentleman stopped and copied the whole of a hymn. Mons. Creissac has tastefully printed a number of texts on coloured paper, which he changes each day; we also have copies of "The Traveller's Guide" open in two of the windows, several of Harold Copping's Scripture pictures, besides a large Scripture picture with appropriate texts in three of the windows.

January was our record month for sales. We sold over a hundred francs' worth of Scriptures, tracts and Scripture pictures, besides giving away a large quantity of Scripture portions and tracts in French, Italian, Spanish, Russian, German, Hebrew, Arabic and Maltese. We also hold conversations with many. I have had as many as eight Arab lads crowded in the kiosk at a time, while I have explained the way of salvation to them from *The Wordless Book*, and told them of the life,



Photo by]

The Bible Kiosk, Sfax.

[Mr. A. V. Liley.

Mme. Creissac

Mons. E. Creissac. Miss Evans.

Mrs. Webb.

death, resurrection and imminent return of our Lord Jesus. Another time it will be a group of Jewish lads on their way home from school. Sometimes quite a little crowd of Arabs will gather round the door, and I have an open-air meeting as they listen to the story of God's love.

Last week a Dutchman passing through Sfax stopped at the kiosk to ask for a

newspaper. I gave him a tract and began to speak of spiritual things, and I found he was a Christian. He said he failed to find in Paris any illustrated gospels; so, seeing he was seeking to spread the good news, I did up a packet of tracts and Scriptures, and he left a donation.

As several motor-buses going out into the country start from the Post

Office at 7 a.m., I now go along about 6.30 to take down the shutters, and while I polish up the windows I get into conversation with the passengers, native and European, waiting about, and then distribute Scripture portions among them. Later, Mons. Creissac takes on the duty for the morning, and I return after the mid-day classes.

Almost the only opposition we have met with has been from the Jews, who oc-

asionally bespittle the windows. One evening I saw three Arabs opposite talking together and watching me, and I think they must have frightened some of the boys who had been in for a talk, as at our next porter-boys' class the numbers dropped from forty-one to thirteen. We shall much value your prayers that the seed we thus seek to sow broadcast may take root and yield a glorious harvest to the praise of our God.

Impressions of North Africa

Notes of a Tour through Algeria and Tunisia

By E. POOLE-CONNOR

(Continued from page 25)

The traveller who sets foot in those parts of North Africa not yet affected by modern civilisation can scarcely fail to be struck by the Biblical character of his surroundings. This is apparent even to the superficial reader of Scripture; to the diligent student it is most impressive and instructive.

Take, for example, one of the things which most readily appeal to the eye—the matter of native dress. There are references in the Bible to dress which are not always easily comprehensible to the Western mind. But here in North Africa are the very garments spoken of, worn in the very manner described, passing before one's eyes. Here is the seamless robe such as our Lord wore; here is the long, loose garment which must be girded round the loins ere the wearer can toil or run; here is the dress, open at the neck and tied in at the waist, which is both a covering and a market basket, so that he who wears it receives his goods, literally, into his bosom. So also with the customs of the country. Yonder may be seen a yoke of oxen ploughing—nay, even the ox and the ass ploughing together, a cruel practice long ago forbidden by Moses. In multitudes of small unwallied properties you see the "neighbour's landmark." At Djemâa Sahridj my attention was called to a stone about eighteen inches square and three feet high, standing under a tree in the centre of the village. It was a stone of witness. When a local law was promulgated, this stone was set up, as a reminder and a testimony; if the law were to be repealed, the stone would be thrown down. How many thousands of years does such a Biblical custom go back!

Take the trees of the country, again. Those which are specially characteristic of the land (save the eucalyptus, a modern importation) are those which are most largely spoken of in Scripture—the palm, the vine, the fig and the olive. I passed

miles of vineyards, at that time leafless and apparently lifeless, but waiting only for the breath of summer to bring forth shady leaves, pleasant smell, and generous clusters. Gaunt grey fig-trees were scarcely less abundant, waiting too for their season to give grateful shadow and wholesome fruit. Most conspicuous of all was the olive. My visit coincided with the harvest of this beautiful tree, and the fruit of it—not hard and green as we know it, but rich, black, and shining, like an elongated cherry—was to be seen everywhere. The roads were strewn with it. Innumerable basket-loads were being crushed in the presses. In all its varieties and aspects it was the olive of Scripture; the wild olive, the grafted olive, the olive with its branches broken off, the olive with its gleanings at the top of a bough. The wonderful tree, which long years ago brought up for Israel (itself typified thereby) oil out of the flinty rock, was continuing before my eyes its ministry of blessing to man.

In passing from this brief reference to the Biblical characteristics of North Africa it may be of interest to mention a new light which I felt to be thrown upon a Scriptural expression by a Kabyle form of speech. A Kabyle will say of a child, for example, who has not yet learnt French, "He has not yet *bought* the habit"—meaning, he has not yet acquired it. It flashed across me that such probably is the sense of Isa. lv. 1, and similar passages—"He that hath no money . . . let him *buy* wine and milk without money and without price"—let him acquire the spiritual blessings thus described; let him make them his own; for while salvation is God's free gift, and cannot be purchased by labour or merit, yet it must be appropriated by faith to become a personal possession. May many a Kabyle be taught of God to do that!

* * *

I come now to speak of the Christian work carried on in North Africa. My opportunities of observation were somewhat limited, being confined to Algeria and Tunisia and extending only over a comparatively short period. I was, however, able to visit all the N.A.M. stations in the countries named, as well as a few of those worked by the American Methodists, and the English Christians known as Brethren. I talked much with missionaries and others on matters affecting the spread of the Gospel, and did what I could to arrive at an impartial conclusion. I have in consequence some very definite impressions of the work done.

Let me say a word first as to the labours of missions other than our own. I was greatly impressed by the little I saw and heard of the work of the Brethren. It need scarcely be said that it was sound and spiritual; it was also, in the truest sense of the word, successful. I believe that I am right in saying that some of the best native Christians are to be found amongst their converts, and that God has honoured their labours by giving them, in proportion to their very small staff, a large number of souls. I recall a particularly happy Saturday afternoon spent at their station at Tazmalt, where I enjoyed much Christian fellowship with Mr. and Mrs. Young, and other European and native Christians.

Then, too, there is the devoted work carried on by Miss Trotter and her helpers, known as the Algiers Mission Band. Their story is one of much prayer, great devotion and real self-sacrifice. Their workers number some thirty-six, and they have stations at places other than in Algiers. With these friends, too, I spent a happy afternoon in their beautiful and commodious native house at El-Biar, where I was also privileged to speak. I did not have much opportunity of seeing the operations of the London Jews' Society. I visited their handsome and well-equipped schools for Jewish children in Tunis, in which there appeared to be an excellent work of Christian education going on, and I had a brief time of pleasant and brotherly intercourse with the Society's able and earnest representative, the Rev. H. C. Burrough.

A very considerable missionary enterprise amongst Mohammedans is undertaken by the Methodist Episcopal Church of America. There is much work done by this organisation which is wholly good, and I know from personal intercourse that there are many of its workers who are spiritually-minded men, sound in the faith and earnestly seeking for the conversion of souls. Its Orphan work, too, appeared to me to be excellent, as far as I saw it. (I enjoyed the most kindly hospitality of Mr. and Mrs. Kiser at their orphanage at Constantine.) But in all frankness I must confess that there were certain sides of the Society's methods which did not so favourably appeal to me. It seemed to me that it was a little in danger of being too much occupied with organisation; that it had a certain fondness for rapid journeys, big functions, and discussions of large schemes, somewhat to the neglect of the inward and spiritual. I judged,

too, that it allowed some of its workers a doctrinal latitude considerably in advance of the Evangelical position.

In addition to these larger bodies of missionaries are a few independent workers, both French and English, and some representatives of the British and Foreign Bible Society, numbering about a dozen in all.

I turn now to our own work. What impression did a first-hand experience of it produce? Let me say at once, I have come back a whole-hearted believer in the North Africa Mission. I admit its limitations; I have noted what I believe to be weak points in organisation; if I may humbly say so, I could not but feel that, here and there, there appeared room for a little more growth in grace. Nevertheless, I saw no missionary of our Society who was not doing some good work; not one who was not really concerned for the salvation of souls through faith in the crucified Saviour; not one to whom I was not personally drawn. I found them as a body, thank God, entirely free from the taint of Modernism. I found that the oversight of the industrial work had not weakened the spirituality of those managing it, nor lessened their desire for the conversion and growth in grace of those employed therein. Whether the work was amongst French or Italians, amongst Jews or Kabyles or Arabs, I found the missionaries in real earnest about it; most, indeed, wholly absorbed in it. Some may be too optimistic; some may have limitations of an opposite kind; but I believe all whom I met on the field to be whole-heartedly desirous to glorify God, and to be the means of saving souls.

Finally, a word about the spiritual needs of North Africa. I said at the close of my previous paper that I found it to be immeasurable. It is, in truth, hardly possible adequately to convey it. Consider one aspect of it alone. Here is a land in which there are twenty-five millions of people, the majority of whom are dominated by the power of sin; yet their chief religious characteristic is their emphatic denial that they are sinners. The very faith which allows (in one hideous direction) almost unlimited licence teaches at the same time doctrines which destroy all sense of responsibility. While in Tunis I was in a railway carriage with others on a visit to Carthage, and Mr. Liley, the leader of our party, got into spiritual conversation with a Mohammedan gentleman. Suddenly another Mohammedan broke in. "I, at least," he said, "have never committed a sin." "Indeed! Have you never told a lie?" he was asked. "Frequently," was the response. "Then how can you say you have never sinned?" "Oh," he replied, "God decreed that I should tell that lie; how then could it be sin?" To multitudes this is both a logical and a comforting conviction; but it is a conviction unutterably deadly. I solemnly aver that I believe Mohammedanism to be a lie of the devil, created by him for the enslaving and the destroying of mankind. For see again how it works. Its practical tendency is to destroy all sense of sin, as I have said. But

suppose that in spite of this the sense of sin arises. It is at once met by teaching that some form of easy goodness will make amends for wrong. It is a common belief that a piece of bread given at the door, for instance, will wipe out the sins of a day. "There never was yet an error which did not have somewhere at its root a false conception of sin." Mohammedanism is an awful instance of the truth of this. It ends by categorically denying that Christ died for sinners, or that atonement is necessary for man's salvation.

One closing word. Not only is the spiritual need of North Africa found in the evil system which dominates it; it is found also in the pitiable paucity of Christian workers. They are the merest handful. I speak particularly of Algeria and Tunisia, but it is true in varying degrees of every North African country. At a rough calculation there would be about one Christian worker to every fifty thousand souls. "Send us men," was the cry at almost every station. Oh, that that cry could reach, even through these inadequate lines, some earnest Christian heart!

By the Wayside in Tunisia

By MR. E. E. SHORT

Yesterday we had a specially long donkey ride. Some weeks before a girl had left Mrs. Short's class to live at a place called A——a, and as we learned it was within visiting reach, we set out to find it. On our way along the trodden track we overtook a party taking the bride to a wedding. The bride was mounted on a camel, and there were three other camels and a couple of horsemen. Riding along with them some distance, I gave them a Bible talk. After two hours and a half we left them and the main track to get to our village which we saw a little way off. After lunch we entered the village—a collection of mud huts, and quite new to us after all our years in Kairouan. We got down at a hut which serves as the general meeting-place for menfolk—a café, tobacco and salt shop. Some half-dozen men were there, and others came and went. The sheikh of the district had the seat of honour on the carpet, while boxes were fetched in as seats for us. The sheikh was there on a tax-collecting business. We were politely received, and after a while a man took Mrs. Short out to visit the womenfolk in the houses. Meanwhile, I had a good opportunity to talk to the men. Most listened with evident interest and approval, as the words appealed to their experience and conscience. But two or three (especially the sheikh and one or two "reading" men) showed mistrust and prejudice against what would

undermine their religion, and I was asked about my attitude towards Mohammed. One man said promptly that I used to help the doctor who came from Sousse—(Dr. Churcher, whose visits ceased nearly seventeen years ago!). Leaving a book or two for the sheikh we went away, having a hint that he wanted to finish his business. We were well known to most or all there, as they are frequently in Kairouan on business, or visiting relations in town.

On inquiring for the girl's family, Mrs. Short had learned that they were two or three miles away from the village and nearer the town. But we felt we had been guided to this opportunity, for to-day the girl reappeared in class, having returned to town yesterday. We took a more direct but less-used track back to town, and on our way stopped at a well near to it. My wife went into a tent, and found very interested listeners in a few women there, besides an infirm old man. I sat by the well a little way off, where a couple of camels were drawing water in big skin buckets to water vegetable plots. Soon a man came up to me, and invited us both into the mud-built rooms where his family lived. They belonged to the Sousse district, to a large village near the sea. We had a little talk there, and then had to make for Kairouan to reach it before sunset.

The Sower Soweth the Word

We were greatly reminded of the parable of the sower one day as we sought to place the Word of God in the hands of those who were able to read. Aided greatly by the motor-cycle and side-car so generously provided by friends, we reached our destination—a market held near to the highest point on the Port Gueydon road—without the usual trouble of wheeling one's machine up the seven-mile ascent from the valley. Our first experience was with the native officials, who were all very polite, but

very determined also not to handle our books. Two or three of them promised to visit me at Azazga; but I am afraid this was, in most cases, the polite way of getting rid of me. I next sought out the native schoolmasters, spent a few minutes with them, and persuaded one of their number to buy a copy of the Gospel according to Luke in Arabic. This man had previously bought and read the Gospel according to John.

There was, as usual, a brisk demand for the

small portions in French, each boy acting as advertising agent by calling others to come and see and buy. The closing hour of our stay was most wearying, for I fell in with a group of students from a neighbouring Koranic College, led by a man who was a thorough bully, discrediting the Truth and attaching great importance to Moslem Traditions. The New Testament could not be accepted because it had been falsified; our Lord was not to be accorded more honour than any of the other prophets, 124,000 in all; the promise of the Comforter was distorted so as to read that our Lord promised to

send Mohammed, and even commanded our attention and reverence to this, the last of the prophets; and man was not, of necessity, a sinner. It was our privilege to reply to these assertions with the only reply, "It is written," thus using the weapon which alone can defeat the enemy in such a case.

What a contrast when, later in the day, we gathered a group of boys just out from school to hear the Truth and noticed the simplicity of their belief in what I announced to them.

"The Sower soweth the Word."

S. ARTHUR.

Notice of Books

Studies in North Africa. By Cyril Fletcher Grant. *Simpkin, Marshall, Hamilton, Kent & Co. Ltd., 32 Paternoster Row, E.C.4. Price 8s. 6d. net.*

This is well illustrated, and traces the history of North Africa from 850 B.C. to A.D. 1830, when it began to be subject to Europe. We are shown what a wonderful land it was before it was ruined by coming under the domination of Mohammedanism, and how Moslem misrule turned a blossoming garden into a wilderness.

* * *

The Soul of Central Africa. By John Roscoe. *Cassell & Co. Ltd., La Belle Sauvage Yard, E.C.4. Price 25s.*

This book gives an account of the manners and customs of the natives to the west of Uganda, and is written by one who, after leaving the mission field, returned by request to gather information and record the conditions of that

part of Central Africa before things had become changed by contact with European civilisation. The illustrations are good, and the reading matter will deeply interest those who want to understand the state of these tribes.

* * *

The Servant of Jehovah. By David Baron. *Morgan & Scott. Price 5s. net.*

This is a most helpful exposition of Isaiah liii, and we have been greatly blessed in the reading of it. Mr. Baron is deeply taught in the things of God, and is well able to bring out of the treasury of the Scriptures "things new and old."

* * *

The Old Paths in the Light of Modern Thought. By J. Russell Howden. *China Inland Mission. Price 3s. 6d. net.*

A very helpful book, which we have pleasure in commending to our readers.

E. H. G.

For the Children

By MRS. SHOREY

Would you like to take a trip with me to Bougie? "Where is that place?" you say. Well, run and fetch your atlas and look up the map of Africa. Right up north on the Mediterranean you will see it marked; it is not very far from Algiers. Bougie is the French word for a candle. About the year 1100 Bougie was a great centre of learning. The town itself seems to lie in a little nest, the mountains forming a semicircle round it, so that whether you journey by sea or by land you will always come on Bougie suddenly and get a surprise. Bougie is sometimes called "The Pearl of North Africa," and it is

also called "Little Mecca," because it has ninety-nine *marabouts*, or holy men's tombs. The inhabitants are mostly people called Kabyles. Their religion is Mohammedan. Mohammed takes, to them, the place of Jesus Christ.

Now, will you come with me this morning into what we call the "native town"? You will be escorted by a dozen or so little native girls. Why? Because they have come to say, "Ayesha is very ill; come at once." (Ayesha is a little girl, ten years old.) You notice that they do not say, "Please." It is a *command*. (You big boys must stay at home this

morning, for you will not be allowed to come with us, as we are going to visit the ladies.) You will have to climb up steps, perhaps over one hundred. At the top I hear you say, "Oh, what a horrid smell!"

Arriving at a certain door we knock, and call out our names. The door opens into a small court; another door opens, and here we are in a large square courtyard, with doors leading to different rooms, in each of which a family is living. At one side of this court there is a staircase, and at the foot of it a little mite, about eighteen months old, runs up to welcome you. She takes hold of your hand, and with the dignity of a great hostess leads you up the dark, uneven stairs, and then into a room. In a corner of this room you will see a pile of rags. Fatima (our little hostess) begins pulling off one rag after the other, until the face of the sick child is visible. All the while little Fatima is calling out in her shrill voice, "Ayesha, Ayesha, here is ——!" But poor Ayesha is too ill to do more than try to smile. Fatima then runs downstairs, here, there and everywhere, telling the people in the house to come

upstairs because you have arrived. Soon you are surrounded by over twenty people. Do not be afraid; for as it is your first visit, they will come close up to you, touch your hair, your hat, dress, etc. Then each one will pass an opinion of you, and even should you not know their Kabyle language you will at once see if they have approved of you, when their curiosity is satisfied. This morning Tiffi (Fatima's mother) says, "Now tell us again about the little girl whom Jesus raised to life." You will love to tell them that beautiful story, I'm sure.

After giving some medicine and doing all you can to make the little sick one more comfortable, we prepare to leave, and you will find that saying good-bye takes no little time. Little Fatima sets up a howl. She wants to return with us, as she knows it is the day that she usually comes with her wee brothers and Ayesha as guide. She didn't understand that the morning class was over before we started out. The distracted mother says, "Take her, take her, and keep her; she is too much for me." What would you answer? Would you take her? What would you do with her?

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.

* * *

Will our friends bear in mind that the **first ten days of May** have been set apart as usual for **special prayer and thanksgiving** on behalf of the Lord's work in North Africa. We earnestly ask our friends to unite with us in bearing up before God this needy field, the converts and native workers, and all those who labour at home or abroad to spread the gospel of the grace of God in those dark regions; and, in view of the many open doors, we would specially pray at this time for more God-sent men-missionaries and the necessary means to support them.

* * *

Birth. To **Mons. and Mme. Nicolle**, at Cherchell, Algeria, on February 9th, 1922, a son.

* * *

Death. On March 19th, 1922, at Tebessa, Algeria, **Miss A. L. Cox** (see page 43).

DEPARTURES

Miss E. Degenkolw left on February 20th for **Bougie**, Algeria.

Miss L. R. Wholman (*new worker*) left on March 28th for **Djemâa Sharidj**.

Miss A. Buxton and **Miss K. Reed** (*new worker*) left on April 11th for **Tangier**.

* * *

THANKS

We tender our cordial thanks to **Mr. J. Calow**, of Lingdale, Booksbeck, Yorks, for a parcel of drugs of the value of £6 3s. 6d., received by **Mr. W. Reid**, for use at **Tripoli**.

* * *

MOROCCO

The following extracts are taken from letters by **Mr Fallaize** when on his recent tour among the Zimmoors. He writes:

"*Khemisset, Feb. 18th.*—I have been out all the week with Mr. Enyart, visiting some of the Zimmoor tribal markets. We have had great opportunities, although we have met with considerable opposition, which only shows that they understand our message. It is wonderful to think that we can gather crowds of from

two to three hundred and hold them sometimes for two hours at a time. On Thursday we travelled fifty-five kilometres and preached for an hour or two. We drove thirty kilometres, and covered twenty-five on foot, which meant five hours' walking. Next week we propose to visit the Beni Hassan tribe, preaching all the week, and winding up on Sunday at Ain Jumaa market, about thirty kilometres from Mequinez."

"*Mequinez, Feb. 27th.*—It has been a wonderful time and a delight indeed to preach the Gospel to hundreds of men. We have laboured to set forth 'the absolute ruin of man' and 'God's character,' and have proclaimed Christ as the Son of God and His blood as the ground of forgiveness. It has called forth a good deal of contention, but we have stood our ground. We were asked publicly to state 'why we did not accept the Koran or believe in Mohammed.' All round the country we are getting known, and the people on all sides say about us, 'These are the men who preach the Word of God.' Praise God for these opportunities."

* * *

Miss de la Camp writes from Fez on March 18th: "The girls in my Wednesday morning class are coming well and improving both in their sewing and in the way they listen. They range from the age of five to fourteen. There are twenty-two on the register, but sixteen is the usual number. **Miss Denison** and I have our classes at the same time. She prefers big girls; I prefer the younger ones. . . . There are opportunities for opening up work on every hand, but we cannot seize them when we are so greatly under-staffed. Except Monday, when I have my women's sewing class, I give my afternoons to visiting, and I have lately had some very good opportunities for reading and preaching the Gospel. Fez is such a huge place, and the distances up and down hill are so great that one may only be able to visit two houses, or again one may be able to go to several. The usual cry is, 'Why have you been such a long time coming?'"

"The Spanish family (of whom I wrote before) continue to come to me on Sunday and show their appreciation of the meeting, for they come all the way from La Ville Nouvelle, some three miles from here, right outside Fez. We should like our meeting to grow, but the Spaniards are so scattered and the distances so great that unless they are really keen they could always find an excuse."

* * *

ALGERIA

Mons. E. Cuendet writes from Algiers on March 3rd: "I spent more than two weeks a little time ago at Fort National, and from there visited twelve Kabyle villages and two Kabyle markets, where I could speak freely to a great number of men and was able to sell some portions of the Scriptures and New Testaments in Kabyle. I also stayed for two

days at Djemâa, from Saturday to Monday, and took the meetings there on Sunday. Then I went to Ahalaoua, where I was so well received last year, and I had the same reception from more than thirty men of the class reputed to be the most fanatical. In another quarter of the village, as I was talking to a good number of men on Monday morning, the sheikh of the village (a young man) came up and began to speak to me in a tone of great agitation, and asked me to render testimony to Mohammed or to go home. At last he lost patience and went away, saying, 'I hate you more than the devil,' to which I answered, 'Never mind; I love you the same.'

"In all the villages round Fort National I was well received, with one exception—Thirilt, where I had a very hot discussion two years ago because I had brought with me a native Christian. This time I was walking with a nice young man of that village, who had been on the front during the whole war, and with whom I had an interesting talk. As we arrived near the village, the fanatical sheikh and another man not less fanatical were in a field near the road, and when they saw me they came up at once and asked me, with an accent of anger, where I was going. Then they said, 'The entrance of the village is forbidden to you.' I began to speak to them gently; for a time they got quieter, only to burst out again in a greater fury. Men and women gathered round us and were listening, but those two men asked them with anger to go away, for they did not want the people to hear a good word from us. At last they said to me, 'Go away immediately and never come back here, otherwise you will see what will happen to you.' I said, 'Very well, good-bye, and may God bless you.' When I had walked a short distance, I was hit by a big stone; very fortunately it did not hurt me much. The hostility of a village depends chiefly on the attitude of the sheikh. This village and another near Michelet are the only two villages where I have met with such a strong and fanatical opposition."

* * *

TUNISIA

Italian Work.

In a circular letter, **Miss Petter**, who is in charge of the **Italian work in Tunis**, writes on March 24th: "We have a good Sunday school, and many new children are coming regularly; this has brought us in touch with quite a number of new families. We have classes at the Thursday school for needlework, knitting, and kindergarten for the tinies, and afterwards the Bible lesson and hymn-singing. Then **Miss Gotelee** has begun a school at a village about seven miles out of Tunis, and this seems the beginning of great things, as she gets already seventeen children. Another school is held on Thursday mornings in another part of the city, and this is opening up work in a thickly populated Italian quarter. We are praying for a hall in this district.

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.
Prayer for the Spanish School, in view of Miss Vecchio's approaching retirement (see page 37): that special grace may be given to those upon whom her duties may devolve, and that they may be cheered by seeing spiritual results of their work among the children.
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.
14. For Tebessa—Bible Depot, Classes and Visiting, &c.
Prayer for the workers at Tebessa, who are mourning the loss of their leader, the late Miss A. L. Cox (see page 43); and for all the various forms of work carried on there, among women and girls and among the native converts.
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.
Prayer for the Italian work in Tunis: that those engaged in it may be still further encouraged in their service by a spirit of enquiry among the people; and that many may not only be converted, but may be grounded in the faith (see page 51).
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.
Praise for all the encouragement received in connection with the Bible Depot (see page 44).
20. For Tripoli—Dispensary, Visiting, &c.
Prayer that Mr. Liley's visit to Tripoli (see page 37) may lead, if it should be the Lord's will, to further missionary effort in that needy country.
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.
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 March 1st to 31st, 1922

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THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

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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. M. LACKERSTEEN ..	Oct., 1919
Mrs. ROBERTS	Dec., 1896			Miss I. M. DAVIS	Oct., 1920
Mrs. SIMPSON	Mar., 1898	ALGERIA			
Miss J. JAY	Nov., 1885	Cherchell			
Miss ALICE CHAPMAN ..	Oct., 1911	Miss L. READ	April, 1886	Bône	
Mr. A. FALLAIZE	Nov., 1915	Miss K. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886
Miss E. CRAGGS	Oct., 1912	Miss E. TURNER	Jan., 1892	Miss ELSIE TILNEY	Mar., 1920
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	Algiers			
Miss W. ROSS	Nov., 1920	<i>Kabyle Work—</i>			
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>Doña Eugenia (Teacher).</i>		Mr. A. SHOREY	Nov., 1902	Miss G. E. PETTER	Oct., 1913
Casablanca		Mrs. SHOREY	Oct., 1904	Miss K. GOTELEE	April, 1920
Miss F. M. BANKS	May, 1888	Mlle. E. DEGENKOLV ..	Oct., 1913	Bizerta	
Miss C. S. JENNINGS ..	Mar., 1887	Djemâa Sahridj and Mekla			
Tetuau		<i>Kabyle Work—</i>			
Miss M. KNIGHT	Oct., 1899	Mr. T. J. WARREN	Feb., 1911	Mr. E. SHORT	Feb., 1899
Miss G. EDMUNDS	April, 1910	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. JENNINGSON ..	Nov., 1921	TRIPOLI	
Laralsh		Miss L. R. WHOLMAN ..	April, 1922	Mr. W. REID	Dec., 1892
Miss K. ALDRIDGE	Dec., 1891	Azazga			
Miss G. WADDELL	Feb., 1920	<i>Kabyle Work—</i>			
Fez		Mr. S. ARTHUR	Dec., 1913	EGYPT	
Miss S. M. DENISON	Nov., 1893	Mrs. ARTHUR	Oct., 1913	Alexandria	
Miss F. MARSTON	Nov., 1895	Miss L. M. FISON	Nov., 1919	Miss R. HODGES	Feb., 1889
Miss I. DE LA CAMP	Jan., 1897	Miss C. ELLIOT	Nov., 1919		

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 D. POVOAS.