

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

"Ye Shall be My Witnesses" ..	17
By S. S. McCURRY	
Christmas Guests	19
By Miss JAY	
Extracts from Miss Hubbard's Diary	20
New Workers	22
By E. H. G.	
The Late Mr. Harold Underwood ..	24
By E. H. G.	
Near a Volcano	25
By E. POOLE-CONNOR	
To the Friends of the N.A.M. ..	26
By EDWARD H. GLENNY	
Scraps from New Workers	27
Filling the Gap	29
By MR. R. STANLEY MILES	
Home and Foreign Notes	30
Daily Subjects for Praise and Prayer	32



A
Tunisian
Girl

Office of the North Africa Mission:
18, John Street, Bedford Row, LONDON, W.C. 1

PICKERING & INGLIS, 14, Paternoster Row, London, E.C. 4,
and 229, Bothwell Street, Glasgow

ONE SHILLING AND SIXPENCE PER ANNUM, POST FREE

THE NORTH AFRICA MISSION

LIST OF DONATIONS from December 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.	WEST KIRBY AUXILIARY.	DUBLIN AUXILIARY
No. of Rect.	Amount. £ s. d.	11th		20th		4th		30th		Mrs. COOPER, Hon. Sec., 11, Grange Road, 803	S. S. McCURRY, Esq., London, N.16, 56, Durlay Rd., Des. Receipt, No. 4030, 4068.
(a)	3 7 9	63	2 10 0	(o)	1 0 0	35	10 0 0	4	16 1	Local Rect. No. £ s. d.	
717	1 0 0	(i)	2 10 0	21st	10 0 0	6	2 10 0	5	1 8 7	47	5 6
8	3 6	12th		1	30 0 0	8th		7	3 0 0	8	10 0
9	10 6	65	5 0 0	2	1 0 0	7	2 0 0	8	1 10 0	9	10 0
(b)	7 4 5	6	1 0 0	22nd	14 6	8	6 6	9	1 0 0	50	5 0
21	2 10 0	7	1 0 0	(p)	14 10 0	9	3 0 0	1	8 3	1	2 6
2nd		8	4 0 0	14	1 0 0	12th		2	1 7 0	2	4 6
2	3 0 0	9	10 0 0	5	1 0 0	(u)	1 16 0	2	1 0 0	3	2 0
3	3 0 0	(j)	1 5 0	23rd	7 6	41	16 0	4	16 1	5	13 4
4th		71	1 5 0	6	8 6	2	7 8 6	5	1 13 4	6	2 0
4	1 0 0	2	1 10 0	7	1 0 0	13th		6	2 0 0	7	5 0 0
5	10 0	3	3 6	27th	2 0 0	(v)	2 14 5	8	16 8	8	16 8
6	10 0	4	3 0 0	1	2 0 0	44	15 0 0	5	1 0 0	241	5 2
7	7 0 0	5	2 0 0	20	1 0 0	5	1 0 0	6	12 10 0	Sundries	33 18 6
8	3 0 0	4	3 0 0	1	5 0 0	14th		7	6 10 0	£275	3 8
9	1 0 0	6	3 0 0	2	3 0 0	6	12 10 0	8	1 0 0	Local Rect. No. £ s. d.	
30	4 1 7	7	10 0 0	3	1 0 0	8	1 0 0	9	10 0 0	12	2 6
5th		8	1 0 0	4	1 0 0	9	10 0 0	16th		3	5 0
(c)	1 0 0	80	10 0 0	(q)	3 10 0	50	1 1 0	1	5 0	4	7 6
32	6 6	14th		(r)	1 1 0	18th		(m)	18 0 0	5	5 0
3	6 0	1	10 0	27	10 0 0	1	5 0	(w)	10 10 0	6	5 0
4	10 6	2	2 10 0	8	6 19 0	9	10 0 0	54	1 0 0	7	1 0 0
5	10 0	3	4 0 0	9	1 1 0	30th		(x)	16 0 0	8	10 0
6	8 0 0	4	10 0 0	9	1 1 0	2	2 6	19th		9	15 0
7	1 0 0	5	1 10 0	30th	10 0 0	3	3 6	(m)	10 0 0	20	4 0
8	10 0	5	1 10 0	1	1 0 0	4	1 0 0	57	5 0 0	1	17 0
(d)	3 4 3	6	12 6	Pubns.	234 12 7	30th		(y)	3 0 0	2	1 0 0
40	5 0 0	7	16 0	Sundries	34 16 10	2	2 6	(z)	21 5 0	3	12 6
6th		8	10 0	£275	19 8	59	2 0 0	61	10 0 0	4	5 0
42	6 0 0	9	1 7 4	234	12 7	6	10 3	22nd		5	1 0 0
3	3 0 0	90	1 0 0	6	10 3	3	1 0 0	2	1 16 0	6	1 0 0
4	1 0 0	99	1 0 0	2	2 6	(a)	1 14 6	3	1 0 0	7	2 6
5	1 3 0	(k)	4 15 0	3	3 6	23rd		9	1 0 0	8	1 0 0
(e)	2 10 0	16th		4	1 0 0	(b)	2 0 0	30	3 0 0	9	1 0 0
42	6 0 0	1	10 0	234	12 7	27th		1	10 0 0	2	2 0 0
3	3 0 0	90	1 0 0	6	10 3	(c)	1 0 0	2	2 0 0	3	7 0
4	1 0 0	99	1 0 0	2	2 6	29th		6	3 6	6	3 6
5	1 3 0	(k)	4 15 0	3	3 6	8	22 13 6	Previously		ack'd.	6 16 6
(f)	2 2 6	16th		4	1 0 0	30th		£13	0 0	6	16 6
47	17 6	93	1 1 0	234	12 7	9	10 0			70	1 0 0
7th		4	2 10 0	Sundries	34 16 10	29th					
8	3 0 0	5	1 0 0	£275	19 8	30th					
9	6 6	18th		2	2 6	29th					
50	6 3 6	6	1 1 0	3	1 0 0	8	22 13 6				
1	1 0 0	(m)	21 0 0	(a)	1 14 6	9	10 0				
2	10 0	98	2 10 0	23rd		30	3 0 0				
3	5 0 0	19th		(b)	2 0 0	1	10 0 0				
4	15 0 0	9	5 0 0	27th		2	2 0 0				
8th		800	5 0 0	(c)	1 0 0	3	7 0				
5	3 0 0	20th		29th		6	3 6				
9th		1	5 0 0	67	7 10 0	8	22 13 6				
4	8 0 0	2	1 0 0	4030	10 19 6	8	22 13 6				
7	5 0 0	3	1 19 6	(s)	4 3 3	9	10 0				
8	3 0 0	(n)	4 13 6	2nd	2 6	70	1 0 0				
9	5 0 0	5	2 5 0	32	2 6						

No. of Rect.	Amount. £ s. d.	WEST KIRBY AUXILIARY.	DUBLIN AUXILIARY
241	5 2	EDINBURGH AUXILIARY.	
33	18 6	Mrs. GRIEVE, Hon. Sec., Laverockbank House.	
£275	3 8	Des. Receipt, No. 4042.	
12	2 6	Local Rect. No. £ s. d.	
3	5 0	3	1 0 0
4	7 6	4	2 2 0
5	5 0	5	2 2 0
6	5 0	6	10 0 0
7	1 0 0	7	2 0 0
8	10 0	8	5 0
9	15 0	9	2 0 0
20	4 0	60	2 14 6
1	17 0	33	13 0
2	1 0 0	Previously	145 13 9
3	12 6	£179	6 9
4	5 0		
5	1 0 0		

SUMMARY	
December, 1922.	
General Fund	£275 19 8
Designated Fund	275 3 8
	£551 3 4
TOTALS	
Jan. 1st to Dec. 31st, 1922.	
General Fund	£14,829 7 7
Designated Fund	2,021 13 8
	£16,851 1 3

(a) Talbot Tab. (b) Boxholders at Highgate Rd. (c) New Rd. S. Sch., Dagenham. (d) Boxholders at Stirling. (e) Morgan Men. Mission. (f) Brentwood Bapt. Ch. (g) Renfrew Evang. Hall S. Sch. (h) Saltford Mission S. Sch. (i) Public Hall, Sidcup. (j) Y.P. Prayer Circle, Hitchin. (k) Union Cong. Ch. S. Sch., Westcliff. (l) Women's P. Meeting, Scotstoun. (m) Highgate Rd. Missionary Evening. (n) Harrogate Prayer Circle. (o) Anon, Ilford. (p) Boxholders at Weston-super-Mare. (q) Lordship Lane Baptist S. Sch. (r) Grays Bapt. S. Sch. (s) Marmet Factory, Letchworth. (t) Bloomsbury Ch. S. Sch. (u) Cong. Ch., Purley. (v) Devonshire Sq. Bapt. Ch. (w) Cent. Hall, Buxton. (x) Widcombe Bapt. Ch., Bath. (y) Recreation Hall, Manor Pk. (z) Watville St. Ch. (a) Boxholders at Bewdley. (b) A.N.M.U. (c) "In loving memory."

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.



A Caravan in the Desert.

[From a postcard.]

“Ye Shall be My Witnesses”

By S. S. McCURRY

A WITNESS is one who gives testimony to anything, and a witness cannot testify unless he has seen. This must be his one peculiar qualification. If a man enters the witness-box in a court of justice, and begins to answer the questions put to him, it is quite useless for him to maintain that he heard from most reliable authority certain facts involving the guilt of the prisoner in the dock. He would be quickly requested to stand down, because he had not himself actually seen what he alleged others had seen. Similarly, it is only those who have come to Christ and found in Him a personal Saviour who can pass on the good news to a stricken world.

When the risen Saviour said to His assembled disciples, “Ye shall be my witnesses,” He was speaking to those who had spent three years of fellowship with Him, had seen Him perform His miracles, and had enjoyed the privilege day by day of listening to the gracious words that proceeded out of His mouth. This was part of the needed preparation that qualified them to bear witness about Him, and it is to this that St. John refers in his Epistle when he says, “The Life [Christ] was manifested, and we have seen it, and bear witness”—a life which he had seen with his eyes and his hands had handled.

Again, when a successor had to be chosen in the place of Judas, two men were found, Justus and Matthias, who had companied with the apostles all the time that the Lord Jesus went in and out among them, and one of these twain might therefore be appointed to become a witness with them as to His resurrection. This qualification is as necessary now for each of us who are the professed servants

of Christ. We must spend time and more time with Christ, not in the literal sense which was the privilege of the early disciples, but in prayerful communion at the Mercy-seat where He has promised to meet with us. Somebody has said—"We cannot walk straight because we are weak on our knees." We might develop this, and say—"We cannot talk straight because we don't talk enough on our knees." Francis Murphy, the Gospel Temperance orator, declared that he had learned on his knees to speak for God. We cannot effectively witness for Him, unless we cultivate a closer intimacy in prayer—not the asking for personal blessings, but having fellowship with Himself.

*"It is not prayer,
This clamour of our eager wants
That fills the air
With varying, selfish plaints.*

*"It is true prayer
To seek the Giver more than gift,
God's life to share
And love—for this our cry to lift."*

But besides the companionship which the apostles had enjoyed, there was an even greater blessing to follow their period of personal intercourse with Jesus, and that was the power they were to receive through the descent of the Holy Ghost on the Day of Pentecost. His promise was clear—"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be my witnesses." This was a greater endowment and inspiration than was His personal presence with them. At Pentecost the Holy Spirit came to stay with each of them for all time. But Holy Ghost power is in the Church to-day. May the Lord give His servants to draw from it, as they seek to testify of Him by life and voice. Apart from this power, God has laid down no other plan whereby we may become the fruitful witnesses he requires.

The message to Paul (Acts xxii. 14, 15) was—"God hath chosen thee (1) that thou shouldest know His will, (2) and see that Just One, and (3) shouldest hear the voice of His mouth. For thou shalt be a witness unto all men of what thou hast seen [the Just One] and heard [His word]." Seeing that we too have been chosen (St. John xv. 16), it is just as incumbent upon each of us to declare joyfully to saints and sinners what we have seen and heard of His power to save and keep.

What is the object of such witnessing to others? St. John's Epistle tells us in chapter i. 3—"That they may have fellowship with us"—a fellowship that is with the Father and with His Son Jesus Christ. All is included in that word, for it implies conversion to start with, and power to bring forth fruit in happy service day by day.

Does God take note of our witnessing? Yes. "They that turn many to righteousness shall shine as the stars for ever and ever," and although it may not be the lot of the faithful toiler to see many turn, yet, being faithful, he will hear the "Well done" and receive the reward. For those also who can only witness by their patience in suffering, God has laid up for us "in heaven a better and enduring substance," like the saints referred to in Hebrews x. 34, who submitted joyfully "when their property was taken from them" (Weymouth). It

is significant that our word "martyr" comes from the Greek word for witness. How memory travels back to the many Christian martyrs the world has seen since the first one, Stephen, sealed his testimony with his blood! The comment of the Holy Spirit upon them all is, "Of whom the world was not worthy."

If it be asked how one can know if God wants him to go to be a witness in the foreign field or to remain in home service, there is a verse to enlighten him. It is the old familiar one, Romans xii. 12—"Present your bodies a living sacrifice"; and with what object? "That ye may prove" (learn by experience, Weymouth) what His will is for your bodies—whether to go, say to North Africa, or tarry in the homeland.

*"While place we seek or place we shun
The soul finds happiness in none,
But with our God to guide the way,
'Tis equal joy to go or stay."*

Guidance will follow full surrender, for "he that followeth Me shall not walk in darkness."

Now we come to our last point—*How* we are to witness. It is not alone by preaching which is easy, or by suffering which is difficult, but it is by living the consistent life. "Humble thyself to walk with God" (Micah vi. 8, *margin*) is a command we are apt to forget. If our life does not correspond with our actions, our words are of little value. As somebody has put it, "Your actions speak so loudly, I cannot hear what you are saying." And the world is watching us and has no mercy; nor have worldly Christians; for every slip is an excuse for them, and they are hungry for excuses to relieve an accusing conscience. So no doubt a holy life comes first in answer to the question, How to witness. Let each seek for himself the full blessing of Pentecost, for not otherwise can we live that life which alone glorifies God, and becomes an inspiration for others.

Christmas Guests

By MISS JAY

The poverty amongst the natives in Tangier seems greater than ever this year, not only on account of the continued high prices of food, but also because all rents have been raised, even including the hovels of the poorest people. I know of tiny damp rooms, half underground and with only a borrowed light, the rents of which have been raised half a dollar a month, and when the tenants said they were unable to pay this extra amount they were told to leave.

So this Christmas I thought a hot meal

would be specially welcome, and I asked some of the poorest Moors I know, all of them my personal friends, to a dinner on Christmas Day. I invited seventeen guests, but twenty came, for one woman brought her mother-in-law, one her aged father, and one man brought his son. I was delighted to see them all, as there was plenty of food, and we were a very happy party. The men had their meal in the *patio*, as here the women do not eat with men.

First we had big dishes of *couscous*

with plenty of meat and vegetables. This is the favourite native dish, and is exceedingly good and nourishing, the *cous-cous* being made of flour and butter rolled into little balls. It is eaten in large quantities with the meat and gravy with which it is cooked. The second course consisted of tea and cakes, followed by oranges and nuts. Tea was in native style, being green tea with mint and a large quantity of sugar all put into the pot together. No Moor ever says he does not take sugar. They all love it, and the sweeter the tea the better they like it. It was pleasant to see how much all these poor folk enjoyed the good hot meal. Several of them said they had not tasted meat for months.

When dinner was finished we gathered all the guests together, the men sitting at the back of the room, and they stayed over an hour listening to the wonderful story of the Birth of Christ and then the story of the Shepherds and the Star. Some of those present, I knew, were already trusting in Christ as their own personal Saviour, and we prayed that this might soon be true of all who were there. They were all very grateful and loath to leave, and said what a happy time it had been. There was enough *couscous*

left to provide dinners for two bedridden old women I know.

I wish I could tell you the history of those present, but it would take too much space. One of the most interesting was the blind Fokeeh who, generally with a child to guide him, has come to me regularly for years for Bible-reading and prayer. He is not afraid to let others know he believes in the Lord Jesus, and is usually very bright, but he has one great sorrow. His eldest son, a good clever lad, who was servant at the English Legation and the chief support of the family, was taken by the French as a soldier and for long no one knew where he was. At the close of the war he was sent to Germany, and has been there ever since! Short, sad letters come from him at long intervals, which the poor father brings to me to read to him and always says, so anxiously, "There is no fighting in Germany, now, is there? My boy is there." Just now I feel especially sorry for him, as he has heard a rumour of the French occupying the Ruhr and concludes they have gone there to fight the Germans.

I think we need to remember in prayer the very large number of Moorish troops still detained in France and Germany with no one to care for their souls.

Extracts from Miss Hubbard's Diary

January 1st, 1923.—We began the year with a nice number at Dispensary this morning—folks with all the ordinary troubles and a few extraordinary ones. One poor old woman had come for medicine for her son. He has been ill some time, fever, etc., but now he is swollen all over, and he has no pain, but just wants something to rub on to take the swelling down! I'm afraid, as so often, they have waited till he is just about dying before they have troubled to get him any remedy; but his poor mother quite broke down into tears this morning when telling us of him—which is very unusual for a Mohammedan. The last patient it would have given me great pleasure to treat like a

naughty child. She came to have a tooth out. She waited through the service, and till all the others had gone, and then decided she would not have it out, but only have some medicine to rub on it. As the tooth was almost falling out of itself, I declined to waste medicine by putting any on it—and she went away with the tooth still in its place; one moment and it would have been out, but I could not persuade her.

This afternoon Miss Ross and I have been to see an old friend of mine, and we found her very busy sewing, and the whole house being cleaned and white-washed ready for a coming feast—but the women were all pleased to see us, and

after the inevitable tea-tray had been removed, I did get in a few words of the things that really matter, before we left. One very un-English thing we had—a large glass full of dry powder was handed round—made of sugar, almonds, baked flour, cinnamon, butter, and several kinds of seeds all pounded together. I like it, though Miss Ross did not enjoy it much. But the awkward part is, that the one spoon in it goes round the mouth of the whole company! And somehow we British don't fancy a spoon used in common.

And now to-night I have just been reading with Abd-el-K. He was with Miss Knight for a long time as a little boy, and then for some years with Mr. Elson in Tangier. Now he is back here, and is in the Sultan's army. He says he is not yet a Christian, though he has been under teaching almost from early childhood. He comes here three evenings weekly for nothing but to read God's word with us, so we feel he must be interested and want to know, and we ask that the spirit of God may use the written word and show him the living Word. He lives now with his mother, or maybe it would be truer to say his mother lives with him, for she does nothing for herself that she can possibly help. The other day she went to an old Moorish friend of ours to ask if he knew of a nice girl to be her son's wife. S. enquired if her son was in a position to keep a wife? "Oh," said the mother, "I want a girl with a trade, sewing, shoes, or wool, or something. Then she will keep herself and help us." "No," said S., "she herself will expect Abd-el-K. to buy her a *haik* [the large outdoor garment] and shoes, and to pay the rent, and to provide her bread, etc.; and whatever she may earn would be her own money for herself, and she would give it neither to you nor to him." That was rather an upset for poor Aysha, who had thought a daughter-in-law would largely pay expenses and be her servant too! We hope she will not get Abd-el-K. married yet. He can't be more than eighteen, and his case might be like that of another young fellow who has been under teaching for years, and who was married lately. His wife and her mother are certainly not

helping him nearer to God—their one idea seems to be dress and spending money.

January 3rd.—After a busy morning at Dispensary we were late in getting out this afternoon, and then there was some shopping that had to be done, for missionaries must eat! I wanted some coffee (we have to roast and grind our own) and the last berries I bought were so mixed and poor, I asked a Moorish friend if he could tell me who had good coffee for sale. So he said, "If you go to the draper just round the corner, you will find he has some very good coffee." So we went to the draper, and bought some of his nice clean coffee berries. Every second person this afternoon was carrying fish, so we went round to the market, and then we too were carrying fish! After leaving our fish at home, I took Miss Browett to see a woman I used to go to sit with when my knowledge of Arabic was about what Miss Browett's is now. At that time Amina was a girl living with her mother and sister; now they are both gone, and she is very much alone. I know they used to help me a good deal, and I had thought it would be a nice house for our latest comer to go to practise Arabic, but am afraid poor Amina now would not be able to help much, for she herself is suffering with a trouble we can't do anything for, and she is not willing to seek surgical help. Spiritually she and her family have seemed to remain strangely untouched. Miss Banks and Miss Bolton knew them before I came out at all, and for some years we had a good deal to do with them. Then about ten years ago we had a terrible epidemic of typhus, and the younger sister was stricken and died. At that time the old mother and Amina did seem softened. While I have been away from Tetuan the mother has gone, and now it seems as though this last one is going. She has heard many times of the only way of salvation; now in the time of her weakness, may the Holy Spirit show her her own personal need of the Saviour.

January 16th.—I have been away ten days at Tangier for our special conference, and a real refreshing time it has been. We had a rough journey back yesterday, for the mud was something un-

translatable into English. Most of the way it rained from one side of the road and the sun shone on the other—so we had a rainbow almost all the way, and it was a comfort to feel God was remembering His covenant when we were in such difficult places. Now after holiday comes some very prosaic work. In the night the bottom fell out of our rain-water cistern. Last night it was absolutely full. This morning it was as absolutely empty. It is a large reservoir built under the kitchen. I sent at once to the landlord, for there was a hole at one side large enough to bury two men standing up. As he said, our precious rain-water has all gone to the "bottom of the earth" and has carried with it in its rush a good part of our foundations, till part of the walls are standing only on "wind," I am told. Anyway, four men have been at work since ten minutes after it was found out, and they seem to be putting down there something stronger than "wind" for the house to stand on.

January 17th.—We had a good

morning at Dispensary to-day; people are beginning to realise we are open again after the long time the doors were closed. I had the first service, and then Miss Ross took the second, while I was doing dentistry. One old man came in with only two teeth in his head. I removed one of them for him, and he was very particular to have it to take away with him, as he had saved all the teeth he had had, ready to be buried with him. I told him of a better way to prepare for that day, than the saving up of his poor old grinders!

The men are still working at our house, to save the one part of it from falling into a cave that is just underneath us! The owner says there is no such cave, but the man who has been down into the cistern says there is a big cave there. I expect the truth lies between the two—anyway they say it is as safe now as man can make it, and the rest is in God's hands; and if they only knew it, we are safer that way than they know. Our Father's covenant still holds good, though to-day we can't see the rainbow.

New Workers



Miss E. D. Bowen.
Tangier.

Miss E. D. Bowen is a trained nurse, recommended to us by Miss Lucy

Wright of Birmingham, the daughter of Mr. Bernard Wright. She was educated in a Wesleyan School, and a district Council School at Oldbury, and converted when about fourteen. At an early age she was led to think of missionary work. She became a Sunday-school teacher and a helper in Christian Endeavour work at a Children's Missionary Service. The Secretary of the Oldbury Congregational Church offered her a post in his business, and later, with a view to a missionary life, she secured training as a hospital nurse at West Bromwich Infirmary, later on training for maternity work.

Miss Bowen is about thirty-one years of age and has passed through deep spiritual experience, having had a very keen sense of her own sinfulness. This has enabled her to be very helpful to others. She left England for Tangier on January 30th.



Mr. E. J. Long.

Cherchell.



Miss A. I. Hawdon.

Designated Algeria.

Mr. Ernest J. Long was converted when only about eight years old. He is now twenty-three. He became a member of the Church in Norwich of which Mr. Panton is pastor. He had a good primary and secondary education, and was retained in the school as secretary and helper till about eighteen years of age, and also did helpful work in connection with the Church with which he was associated. When eighteen he joined the army, and after some training was drafted to France. On his demobilisation he secured a Government grant for further educational advantages, and went to the Glasgow Bible Training Institute for two years, where he did well both in his studies and in evangelistic work. He already has a good knowledge of French grammar, etc., and should soon become fluent in the language, and be able to proceed with Arabic. He left London on January 30th to join his old friend Mr. Stanley Miles at Cherchell, who also was a member of Mr. Panton's Church in Norwich. They should make a helpful pair of workers, and be useful companions to one another.

Miss A. I. Hawdon hails from Newcastle-on-Tyne, where her family are well known for their hospitality to missionaries, evangelists, etc., and is about twenty-seven years of age. She and her parents and grandparents have been connected with the Bath Lane Meeting, which has so long been associated with the name of Mr. Richard Hoyle. Miss Hawdon has been most assiduous in home duties, a useful assistant to the other members of her family, thus setting them free for other things. During the war she felt she must do something for her country, and so took up V.A.D. nursing, and as she was some three years in this work, she gained a considerable amount of experience. She was converted quite early in life, and has been in great request as a speaker in meetings for children and adults, mothers' meetings, and open-air meetings, including singing the Gospel, and has been a true soul-winner. She hopes to give herself to the study of French, and then of Arabic in Algeria, where she will find wide spheres for her varied gifts. E. H. G.

The Late Mr. Harold Underwood

The North Africa Mission has suffered a heavy loss in the sudden death of Harold Underwood, of which we heard by telegram on Monday, February 5th.

Our young brother only went out to North Africa in October 1920, and had made specially good progress in the study of languages there. His mother wrote me that she had heard from him not long since, and she gathered that he was in the best of health and very happy in the work. Quite recently he mentioned in a letter that he felt as sure of his calling as the day he went out. Not for a moment had he ever regretted obeying the call. But these bright prospects were soon to be shattered. On Tuesday, January 30th, we had a wire from Mr. Liley saying that Mr. Underwood was seriously ill, possibly with smallpox. The next wire suggested it might be malignant scarlatina. Then the doctors thought it was purpura, and he seemed a little better; but on Monday, February 5th, came the sad news that he had passed away.

In a letter written on January 31st, Mr. Liley gives rather fuller particulars. Three months ago Mr. Underwood was unwell, and stayed at his house for a few days, but soon got better. On Friday, January 26th, he called again to see Mr. Liley, and said he thought he had taken a chill. On Saturday he was at the Bible Depôt as usual, but on Sunday morning came to Mr. Liley's house again, feeling very unwell, and was glad to go to bed there. On Monday the French doctor was sent for, who said he thought the patient was suffering from influenza, but he could not be sure. Mr. Underwood was gradually getting weaker, and became almost unconscious, and on Tuesday, the doctor fearing smallpox, he was removed by the municipal ambulance to the French hospital. The disease was soon after diagnosed as purpura, or land scurvy. Everything possible was done for him. He rallied a little for a time, but we heard on Monday, February 5th,

that he had passed away, and was to be buried on the Tuesday morning.

Mr. Underwood was a young man of much promise. When in Buxton at school, he practically took all the prizes there were to take, and then went to Manchester University, to work for his Bachelor of Science degree. He passed the intermediate examination, but when eighteen years of age he felt he must serve his country, and so joined up. He was sent out in the Navy to the Mediterranean, and while in the neighbourhood of Gibraltar he came into contact with Captain and Mrs. Hill, of the Soldiers' Institute, and some of our Tangier missionaries, and became deeply interested in our work. While in Gibraltar he was specially helped in service for the Lord. After he was demobilised he was led to decide to take up definite work for God. At first he thought of the Baptist ministry, but with regard to this, difficulties arose. He was influenced by meeting Mr. Harvey Farmer, and also Miss Eason of the North Africa Mission, whose home is in Buxton, who knew him and his parents, and he was led to offer to the North Africa Mission. It was decided he should go to the Glasgow Bible Training Institute for a year, though he already had a very fair general knowledge of the Scriptures, his parents being decided Christians. He did very well at the Training Institute, and I think gained full marks in most subjects. Since reaching the field, he has studied most intelligently and successfully. He already had a fair knowledge of French, and he had made sufficient progress to be able to preach in that tongue, and also in Italian. He had also made good progress in Arabic, so that he could make himself well understood in that language also. Now he has been cut down before reaching the age of twenty-five.

Mr. Miles went to labour with him, and they were very happy together. Later on Mr. Miles was removed to Cherchell in Algeria, and another brother, Mr. Goadby, was sent in his place. Mr. Underwood

will be sorely missed by those who knew him, and by the Mission. To his parents it will be a specially heavy blow, as he was their only child, and we ask our readers' prayers for them. Some of us know what it is to lose our children, but to lose one's only child is a specially great

sorrow. It is very difficult to understand God's dealings with His people, but we know that God makes no mistakes. We can only reverently bow our heads and worship, knowing that all God's ways are perfect, whether we understand them or not.

E. H. G.



Market-place, Tangier.

Near a Volcano

By E. POOLE-CONNOR.

There is, in Tangier, a market of considerable size which on market-days is crowded not only with buyers and sellers, but also with entertainers and sightseers of every description. It affords, therefore, an excellent opportunity for open-air preaching, similar to that presented by the fairs and markets of our own country, and our brethren here are not slow to take advantage of it.

But they have not been allowed to do so unhindered. I had myself a little experience of this; but the Sunday or so before I arrived in Tangier, there was a much more serious outbreak of fanatical

opposition; indeed, if grace had not been given to our brethren to handle it with discretion it might have terminated in something very serious. When once a fanatical Mohammedan mob gets out of hand, there is no knowing what might happen. Let me tell of what I myself saw.

On Sunday afternoon, January 7th, a special market-day, Mr. Fallaize, Si Tahar, Mr. Barkey, of the Spanish Jews' work, Mr. Westacott (a visitor) and I, went into the midst of the crowds and took our stand on a slope in the market. Mr. Fallaize read a portion of the Scripture in his excellent Arabic, and a crowd rapidly gath-

ered. The bulk of those listening were Moors, though there were a few Spanish soldiers, and the usual social odds and ends of a cosmopolitan city. I stood behind Mr. Fallaize, and watched the faces of the listeners. Many of them looked hopelessly blank, with dully wondering eyes and dropped jaws. Others wore a sneering expression. A few appeared fiercely hostile. The expression in the eyes of one or two I can only describe as devilish. There were others, however, attentive, intelligent, wistful even.

But I was not allowed to gaze at them long. Two men of the *Derkowa* sect, a sect holding mystical views of religion, one of the most powerful of the many confraternities of Mohammedanism, had come up to the ring. One of them, a white-skinned, white-haired, white-robed man—a strange, fascinating figure—began to chant. No more than that, but our listeners turned to him in subdued excitement. Mr. Fallaize stopped, raised his hat, and offered his position to him—for we were there on sufferance. The cour-

tesy was ignored, and the chanting went on. "There is no God but God, and there is nothing but God." Not the usual formula, you observe. Mohammed's name was left out. But had we stayed it would have been introduced—"There is no God but God, and Mohammed is the Prophet of God." Then the crowd would have taken it up, and the scene of a few Sundays ago would have been repeated. As the "witness" would be repeated the crowd would grow more and more excited and fanatical, until the whole market would be in a state of uproar, and the actual danger-point might be reached. The Devil's methods seem to alter very little. In Ephesus the mob for the space of two hours cried nothing else but, "Great is Diana of the Ephesians." In Tangier the spirit and method was exactly the same.

We slipped quietly away. The name of Mohammed was left unmentioned. The excitement died down, and the market resumed its normal air. But I felt like a man who had been somewhat near to a volcano.

To the Friends of the N.A.M.

*"St. Davids," Manor Park,
London, E.12.
February 8th, 1923.*

DEAR FELLOW WORKERS,

We have this week received the sad news of the death after a very short illness of **Mr. Harold Underwood** of Tunis, concerning which fuller particulars are given on page 24.

In my last letter, dated November 27th, I mentioned that **Pastor Poole-Connor** was hoping to visit Morocco early in the New Year. He left us on January 2nd, and reached Tangier some four days later, after a rough voyage. He has had some very happy and profitable meetings in Tangier, which all the missionaries seem to have appreciated. They would very much like a similar conference every year. Besides being greatly edified by his spiritual ministry, they had helpful talks over various matters relating to the progress and

development of the work. From Tangier Mr. Poole-Connor went on to Larash by motor-car, then after returning to Tangier he went with **Mr. Fallaize** to Tetuan, where they spent a few days in conference, to the great cheer and profit of all concerned. They then returned to Tangier, from whence they went by motor to Rabat, accompanied by Mr. and Mrs. Westacott, who are on a visit to Hope House, and **Mrs. Roberts**, who was anxious to see what openings there were for work there. The latter, after a few days' stay, returned to Tangier, but the rest of the party went on to Mequinez and enjoyed interesting fellowship with members of the Kansas Gospel Mission. From there they went on to Fez.

After a short time of conference and consultation with **Miss Denison**, **Miss Banks**, and others, they proposed to visit Taza, where **Miss Marston** and **Miss Chapman** have begun work, and Casablanca,

where **Miss Jennings** and Miss Nicolet are stationed. Mr. Poole-Connor and Mr. Fallaize were then planning to visit Mr. Nairn and others of the Southern Morocco Mission in Morocco City, the southern capital, returning *via* Casablanca for a further conference in Tangier.

Mr. Poole-Connor will probably come home through Spain, and is expected to reach England about the end of February. Judging by what we have already heard, his tour seems likely to have been a great spiritual cheer to the missionaries and a help to them in their work.

Miss Brewett writes very brightly of her experiences at Tetuan. **Mr. and Mrs. Chatfield** are remaining in Tangier, and we hear they are proving diligent students of Arabic. **Miss Saunders**, who left for Tangier on December 19th, is helping in the Spanish work there, and seems to be making satisfactory headway with **Miss Sainz's** assistance.

Miss Bowen is the last of the new missionaries accepted in 1922. She left us on Tuesday, January 30th, for Tangier, where she will, as a trained nurse, assist **Mrs. Simpson**, of the Women's Medical Mission, as soon as she is able to get hold of Arabic. **Miss Evans** went out with her, and will go on as soon as possible from Tangier to Fez to join **Miss de la Camp**. You may remember that she was originally stationed at Sfax with **Mrs. Webb**, but came home last year for an operation. Although now quite well, it is judged better for her to go to a more bracing station than Sfax.

Mr. Long, a new worker of whom we give some particulars elsewhere, started also on January 30th, for Algeria, which he reached safely on February 2nd.

Miss Povoas is settling down happily with **Miss Hodges** in Alexandria, study-

ing Arabic and helping in any way she can. Egypt is still in a very disturbed condition, and all workers in that country need our special prayers. The troubles in Turkey have made things increasingly difficult and have added to the unrest which previously existed. The wonderful discoveries in the Valley of the Kings are creating much interest in that land and in its remote past history. But we are more occupied with the souls of those who are living, than with the manners of those who died more than 3,000 years ago.

Mr. Reid of Tripoli has his hands full with those who come to his dispensary. He also endeavours to do something for the Italians. The Italian Government, during the Great War, largely confined its efforts to the neighbourhood of the coast, but they are now asserting their power more vigorously inland. Mr. Reid has had a visit from Mr. Olley, an independent missionary.

Mrs. Webb is doing excellent work in Sfax, but is still in need of a permanent fellow-labourer. **Miss Davis** is at present with her on a brief visit, until Tebessa is reopened. **Miss Kenworthy** had a sharp attack of bronchial influenza and was compelled to leave Tebessa and return to Cherchell in January. At first she greatly enjoyed the bracing air, but when the cold weather set in she found the altitude, 3,000 feet, too trying for her. **Miss Lackersteen** is now rather better and hopes to return (D.V.) to Tebessa, but we cannot yet say when.

I am very thankful to say our financial needs have been very generously supplied, and as we have in the past often sought your prayers, we now invite you to join us in thanksgiving.

Yours heartily in Christ.

EDWARD H. GLENNY.

Scraps from New Workers

It is of course impossible for new workers to take a very active part on the Field until they have obtained a sufficient knowledge of the language, and have become somewhat used to the new life and

the characteristics of those whom they would seek to evangelise. It is good to hear, however, of progress made, and of any early attempts in service. The following notes taken from the letters or

diaries of a few of our newer missionaries may prove of interest.

Mr. R. S. Miles went out in April 1921, and after a period of study in Tunis, took up work in Cherchell, Algeria, in the autumn of last year. He writes: "*January 10th, 1923.*—I have a very splendid Arabic teacher now and feel myself progressing under his instruction. . . . Last Sunday I had six young men in at the Bible Dépôt, and spent a good time with them. I am taking up the Lord's miracles, which seem to interest them greatly. I might have a larger number, but it is a question of being careful not to mix the social classes, so the work has generally to be divided up. I have quite a few, most interested listeners."

* * *

Miss D. Povoas only reached Alexandria in November last. She writes in a letter dated December 2nd: "The children arrive in fairly good numbers each day and seem to enjoy the school life very much. I am anxious for the time to come when I shall be able to speak their language and teach them of Christ. I cannot do very much with them just yet, but Miss Hodges allows me to give them all a little drill lesson each day and we want them to learn some little choruses and hymns. I am hoping to start a needle-work class for the bigger girls. We feel it will be useful for them to know how to make their own garments."

* * *

Mr. J. A. Goadby went out to Tunis in October 1922. He writes of a day's work with Gospels and tracts, undertaken in company with Mr. Underwood, the young brother whose loss we are now mourning, and to whom reference will be found on another page. "*November 22nd.*—Cloudy and very windy, so our proposed cycle tour was abandoned. After much deliberation, Mr. Underwood and I went to Goulette. Leaving the station, we soon found ourselves by the canal side. Here Mr. Underwood spoke

to an Italian woman who accepted some tracts, and to a man in charge of a charcoal store, who refused to listen. Mr. Underwood then entered a wine-shop, and found a number of Italians who listened attentively and accepted very readily the Gospels and tracts offered them. Going a few yards farther Mr. Underwood stopped to speak to an Italian woman, and while doing so an old man came up and said he had not received any tracts when we were giving them away in the wine-shop. While they were speaking, a small crowd gathered, and when the Gospels and tracts were produced, they clamoured for them in a very excited manner. One seaman asked for something in Russian, as there was a Russian woman on board his ship. He was given a Russian Gospel in addition to some Italian tracts for himself. . . .

"After dinner we proceeded to the dock, but were unable to get into contact with any seamen. We were crossing a piece of waste land when two Arabs came behind and asked us whether we were photographers. We turned round, and Mr. Underwood explained who we were, and preached the Gospel to them. He asked them then to show us the way to the Arab café, and when we got there, he had the opportunity of speaking to a number of Arabs for some considerable time. One man was quite ready to talk about sin and salvation, Heaven and Hell, provided that the name of Christ was left out; but the truth of Acts iv. 12 ['There is none other Name,' etc.] was insisted on. Later on, several soldiers came in. These also heard the Gospel message; some received tracts and a corporal accepted a Gospel."

* * *

Miss A. M. Brewett went out to Tetuan in November 1922. The following scraps are taken from her diary: "*November 30th.*—My first working day at Tetuan. Miss Ross is to teach me Arabic. I am going to learn by heart at least one text a week in Arabic. 'The entrance of Thy Words giveth light,' and I want to be skilful.

"*December 10th.*—Went visiting with

Miss Hubbard. The people give us a good reception into their houses. They are all so sorry for me because I cannot talk. I am beginning to recognise a word here and there, and they say, little by little it will come.

"December 12th.—Yesterday, when visiting a house, we found a girl who comes to Miss Hubbard's class but has been very unget-at-able. The woman we were visiting was machining, and this girl told us she had a machine but it would not work properly. I promised to go and have a look at it, and my knowledge of sewing machines has proved in the Lord's hands to be the key into that house. I was able to put her machine right, and she promptly set another before me. When we left, after *three* cups of mint tea, she gave a hearty invitation to

come again. Best of all, Miss Ross was able to get the Word in.

"January 1st, 1923.—This afternoon I went to a house alone for the first time. Took a note-book and pencil and returned home with a list of words, most of them new, for Miss Hubbard to sort out. Hardly any were correctly spelt, but she was able to make them out."

* * *

We should like to ask for special prayer not only for these four new workers, but for all those who are at this time struggling with all the difficulties of language study; that they may have the grace of perseverance, and may not rest contented until they are able to present the Gospel clearly and fully to those among whom they work.

Filling the Gap

By Mr. R. STANLEY MILES

*"So shall it be at last, in that bright morning,
When the soul waketh and life's shadows flee,
Oh, in that hour, fairer than daylight's dawning,
Shall rise the glorious thought, I am with
Thee."*

Often I heard these lines during my seventeen months at Tunis from the lips of my brother and friend, Harold Underwood. No. 269, C. and F., was his favourite hymn, and kneeling together at the close of the day's work, he invariably quoted the above last verse. His Home call, so very sudden that it reminds one of Enoch's rapture, is indeed an impenetrable mystery to us who now see through a glass darkly. We can but bow in much wonder at the divine decree of Him whose judgments are unsearchable and His ways past finding out; and rejoice in that glorious thought, he is now in his Saviour's presence. All who knew and loved him undoubtedly seek to ascertain why one so qualified for the work—to use his own farewell words at Glasgow—of chipping blocks off the granite structure of Islam, should have been taken. My own reply is, based on those seventeen months of close intimacy, Harold Underwood was riper than a good many of us.

Amongst the young men of Tunis he moved, and was known as one who knew his God and walked daily with Him. Several of them remarked to me about his most gracious character. Certain days spent with him, itinerating on bicycles in the country places around Tunis, will never be erased from memory. We always counted on the Wednesdays, when, with sacks crammed with "the precious seed," and hearts just bubbling over with joy, we eagerly went forth to do a day's sowing. As God's Word never returns to Him void, we know the Harvest is sure, and in the day to come some French, Italian, Maltese, Spaniards, Russian refugees, and Arabs from the Tunisian farming districts will stand with Harold Underwood at God's right hand. "What a gathering of the ransomed that will be!" Returning homeward after a long, busy day he once said, "Well, this is the kind of life worth living"; and I replied, "Rather, old man, a day of this beats a joy-ride on the old Keswick Saints' Special." Hours spent together in the study of the Word live before me vividly again. Sitting in our deck-chairs in the sunny open court of his Arab house, we used simply to revel

in wading through the narratives of the Four Gospels, taking Dr. Alexander Bruce's *The Training of the Twelve* as our guide. It was during those times that a fuller devotion and a purer zeal was born in us both for the Master and His service.

The south of Tunisia, with its hundreds of places peopled with thousands of souls living without Christ and hope in the world, was a constant weight on Harold's heart. He never failed to pray for the sending forth of fresh workers ready to go farther than the coast towns. Both of us prayed that God would honour us by opening up the way to go inland when we were better equipped, but God planned otherwise. Those places are still waiting, and I, in the name of Harold Underwood, appeal to the young men at home. "Who, who will go, Salvation's story telling—Looking to Jesus, counting not the cost"?? Many of you are robust and strong. Remember Harold was constitutionally

weak, but he heard the call and went forth "obedient to the heavenly vision," forsaking home and a most promising business career to tell others that "Immortal, Story." I appeal unto you, young men, because ye are "strong." I pray God that not one, but several may step forward to come out with the Gospel Hammer and "carry on" with the "chipping to pieces" of the Devil's masterpiece—"Islam."

Those of us who loved him as a brother do not say a long "Good-bye," but shall we not say what I used to say in switching off the light at 10.30 p.m.: "Good-night, old friend, till morning light"; for we shall meet on that bright and blessed morning—now so near—when the Son of Man shall come. Amen.

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."—Ezekiel xxii. 30.

CHERCHELL.

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.

* * *

In addition to the above, the following **N.A.M. Prayer Meetings** are held, and friends in the neighbourhood are cordially invited:

"**St David's**," Aldersbrook Road, Manor Park, E. Third Friday at 3 p.m.

129, Fordwych Road, Cricklewood, N.W. Second Tuesday at 3.30 p.m.

10, Larden Road, Acton Vale, W. Alternate Saturdays at 8 p.m.

54, King Street, Galashiels. First Tuesday at 8 p.m.

13, Dane's Drive, Scotstoun, Glasgow. First Monday at 3 p.m.

Baptist Church Schoolroom, Gravesend. First Tuesday at 3.15 p.m.

* * *

DEATH

On Monday, February 5th, 1923, **Harold A. Underwood**, of Tunis, aged 24, departed to be with the Lord.

DEPARTURES

Miss D. E. Saunders (*new worker*) left for Tangier on December 19th.

Mr. E. J. Long (*new worker*) left for ChercHELL on January 30th.

Miss L. Evans left for Fez, and **Miss E. D. Bowen** (*new worker*) left for Tangier, on January 30th.

* * *

WANTS

Dressing-gowns for the patients in **Tulloch Memorial Hospital, Tangier**. Of washing material. From forty to forty-two inches long.

* * *

MOROCCO

Miss Marston writes from **Taza**, mentioning an interesting incident which occurred during a tour in the late autumn in which she was accompanied by Miss Chapman. She says:—"We visited Guersif, Taourirt, El-Aioun, Oudjda, Tlemçen, and Birkhana. In Oudjda, though such utter strangers, we were received in the houses, but elsewhere our work was chiefly confined to the Arab tents, where we always found a welcome and opportunities to give the Message. Tlemçen was an exception. We saw no tents there within reach, but had some good

times of witnessing in the open air, starting with two or three till quite a little crowd would gather round to see what was going on. We had exhausted our books at El-Aioun, and wished we had brought more; but there was quite a run on tracts. We walked out to B—, where we had a novel experience. We passed by a saint's tomb and began talking to a woman in the entrance. She asked us in, and then we were taken into the inner room where the holy man was buried and the *Mukaddam* was sitting, and asked to repeat what we had been telling them. So here, in the inner precincts of the Sid, we were able to tell over the Gospel story, the little place being packed with women who had apparently come to visit the shrine."

* * *

ALGERIA

From **Bougie**, where **Mr. Shorey** is working among Kabyles, he writes on January 4th: "One evening, three or four Kabyles from the country came into our Hall. One man, to whom I had given some tracts and Gospel leaflets, began to explain to the others the contents, which had reference to the birth of Jesus. Then arose a discussion as to the merits of Jesus and Mohammed. The man who had been reading and who seems to understand something of the Gospel, tried to explain to the other natives present the difference between Christ and Mohammed. 'This is the difference,' said he. 'The religion of Jesus is a religion of miracles. Jesus gave proofs of His mission, and He says to people, "Here are the proofs of My mission. If you do not believe, so much the worse for you." On the other hand, Mohammed comes along with a sword at his side—shows a paper on which is written, "There is no god but God, and Mohammed is the apostle of God." Holding up the paper, he asks, "Do you believe that? If not, off goes your head with the sword." This means that where Christ used persuasion, Mohammed used force; and force appeals to the native mind. . . ."

"One afternoon, while talking to some men by the roadside, one of them asked for a copy of a French hymn he had learned when Mr. Hocart was in the country, twenty years ago or more. The man remembers the words of the hymn very well and repeated them to me, showing that the seed sown so long ago is not lost.

"I have now commenced Gospel meetings at Oued-Marca, twenty-five kilometres from Bougie. I bicycle there on Tuesday afternoons and return Wednesday evenings. So far the Kabyles have come and listened well."

* * *

TUNISIA

European Work

Mrs. Liley writes from **Tunis** on January 11th: "In our Gospel meeting we have five people who have been taken up with such things as spiritualism, theosophy, fortune-telling, etc. Of these, one is converted and has been bap-

tised, and three others attend all the meetings. One is a professional fortune-teller. It was really a little comical to see her surprise at finding some of her former 'clients' at the meeting when she came in. She asked me to go and have a long talk with her, and I went. She wants to make out that God pushed her to clairvoyance, but I told her it was all an abomination in His sight. What a trophy she would be if she came out of darkness into light! Please pray for her. . . . Our Scripture Union grows, for the 'Mothers' are reading this year, and this makes an extra link."

* * *

Mr. Short writes from Kairouan on January 4th: "On Tuesday last (January 2nd), after about a month's break, we were out on donkey-back again to visit tents. We soon found that riding was not pleasant, for there was little sun, and a strong cold northerly wind blowing across the plain. We walked at times, for the sake of the warmth induced by the exercise. It was a relief to get into the shelter of the tents, which in winter are placed with the open side southwards; they were comparatively warm and comfortable. But there is no romance and little comfort in tent-life during such weather, under a sloping shelter eight or nine feet deep and fourteen to twenty feet long, not high enough to stand up in even the centre of it; while outside for a mile or more, maybe, there is no tree or natural object to give any shelter from wind or rain. We appreciate our comfortable, though not luxurious home on returning from a day out on the plain. We made directly for the farthest group of tents which we intended visiting; it included twelve tents and we entered three of them. In each we had a most responsive hearing; one or two women especially asked intelligent and earnest questions, and showed that they remembered a little from our last visit—about a year ago. The name of Mohammed was never mentioned, so we had no opposition from a Moslem standpoint. I sat on one side of the centre poles of the tent with the few men, while Mrs. Short had round her the bigger group of women and children on the other side.

"Leaving these, we returned a little way townwards, and finding partial shelter from the wind in a little dry gully, we had our lunch. After that, we approached another group and entered two tents. In the first was an old woman and her daughter, a widow since a few months past, with two big lads and some smaller children. Here our message at first seemed to meet no response as Mrs. Short spoke to the women. I spoke then to the lads, and managed to get more attention. They had been with their cattle and I told them of the 'Good Shepherd.' In the second tent, we had a little difficulty; one woman interrupted with loud remarks about domestic affairs and that rather crossly; then two began grinding meal. But they stopped as soon as we began to sing. After that, another tent in a group nearer town and our round was ended."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-one years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
Prayer for the open-air preaching at Tangier : that the Lord would be pleased to frustrate the efforts of the enemy to stop the mouths of the Lord's witnesses ; also that great wisdom may be given to these as they seek to carry on this important service.
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 Taza—Visiting, &c.
7. For Laraish—Dispensary, Visiting among the women and children.
8. For Tetuan—School for Spanish children, Visiting, &c.
9. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
10. For Bône—Classes, Visiting among women and children, &c.
11. For Bougie—Classes, Visits to neighbouring tribes, &c.
Prayer for the new work started at Oued-Marca ; also for a man with a good memory spoken to recently by Mr. Shorey on the roadside (see page 31).
12. For Cherchell—Carpet School, Classes for lads, women, girls and infants ; Visiting, Itinerating Work, &c.
13. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
14. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
15. For Tebessa—Bible Depôt, Classes and Visiting, &c.
16. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
17. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
18. For Kairouan—Bible Depôt, Classes, Visiting, &c.
19. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
Prayer that God's power and grace might be seen working among the girls attending the day school under Miss Hodges' direction ; that some of these children may be brought to a saving knowledge of the Lord Jesus.
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.
Praise that three new workers have gone forth to the field since the beginning of 1923.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from January 1st to 31st, 1923

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.	BELFAST AUXILIARY.		ANNIESLAND AUXILIARY.	
No. of Rect.	Amount. £ s. d.	867	10 0 0	905	1 1 0	941	1 0 0	(x)	5 16 0	Mrs. BOLTON, Hon. Sec.,	Miss M. ANDERSON, Hon. Sec.,		
January 1st		(d)	5 6 6	6	5 4 2	2	1 10 0	8th	3 0 0	Gordonville, Cregagh.	1605, Gt. Western Road.		
835	10 0 0	70	2 0 0	8	2 6 6	4	9 7 6	7	5 6 3	Des. Receipt. No. 1101	Gen. Receipt. No. 876.		
6	5 0 0	1	7 6 6	9	3 1 8	5	6 0 0	10th	23 0 0	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.		
7	1 10 0	2	5 0 0	10	1 0 0	6	1 1 0	(y)	1 0 0	1	3 0 0	Local Rect. No. £ s. d.	
8	7 6 6	3	5 0 0	17th	1 1 0	7	5 0 0	(z)	1 0 0	2	3 0 0	Local Rect. No. £ s. d.	
9	2 10 0	4	10 0 0	2	5 0 0	8	10 0 0	(a)	7 3 9	3	13 3 34	Local Rect. No. £ s. d.	
40	2 10 0	5	5 0 0	3	10 0 0	9	13 0 0	(b)	15 6 50	4	13 0 0	Local Rect. No. £ s. d.	
1	2 10 0	6	4 13 0	4	5 0 0	29th	1 0 0	(c)	1 0 0	5	1 10 0	Local Rect. No. £ s. d.	
(a)	13 9 0	7	100 0 0	5	10 0 0	50	1 0 0	(d)	15 0 0	6	5 0 0	Local Rect. No. £ s. d.	
43	2 2 0	8	3 6 6	6	18th	10 6 0	1 10 0	(e)	18 10 0	7	5 0 0	Local Rect. No. £ s. d.	
2nd		9	15 0 0	7	3 0 0	(r)	10 0 0	(f)	15 0 0	8	10 0 0	Local Rect. No. £ s. d.	
4	1 1 0	10th	2 6 6	8	19th	11 6 6	53	3 6 6	(g)	3 17 6	Local Rect. No. £ s. d.		
3rd		1	1 1 4	(i)	5 0 0	(s)	2 2 0	(h)	16 15 0 0	Local Rect. No. £ s. d.			
5	10 0 0	2	1 0 0	(j)	21 12 6	(t)	12 1 1	(i)	18 6 0 0	Local Rect. No. £ s. d.			
6	10 0 0	(e)	15 0 0	(k)	2 16 3	(u)	1 5 0 0	(j)	19th	Local Rect. No. £ s. d.			
7	1 0 0 0	8	10 0 0	(l)	5 0 0	(v)	5 0 0	(k)	7 10 0	Local Rect. No. £ s. d.			
(b)	1 0 0 0	5	4 0 0	3	3 0 0	8	1 0 0 0	(l)	23rd	Local Rect. No. £ s. d.			
9	5 0 0	6	1 0 0 0	20th	3 0 0	9	7 19 8 9	(m)	19	Local Rect. No. £ s. d.			
50	4 0 0	11th	2 2 0 0	(l)	5 0 0 0	1020	6 5 5	(n)	24th	Local Rect. No. £ s. d.			
(c)	1 2 6 6	(7)	2 0 0 0	5	5 0 0 0	Pubns.	9 4 5 5	(o)	20	Local Rect. No. £ s. d.			
4th		89	5 0 0	22nd	8 6 6	Sundries	11 6 6	(p)	25th	Local Rect. No. £ s. d.			
52	2 2 0 0	(g)	10 0 0	6	8 6 6	£1,030	2 4 4	(q)	27th	Local Rect. No. £ s. d.			
3	6 6 6	9t	5 0 0	7	1 0 0 0	DESIGNATED FUND		(h)	22	Local Rect. No. £ s. d.			
4	3 6 6	12th	1 0 0 0	(m)	4 0 0 0	No. of Rect.	£ s. d.	(i)	7 1 3	Local Rect. No. £ s. d.			
6	13 6 6	3	1 0 0 0	9	2 6 6	January 1st	23 11 3	(j)	2 0 0 0	Local Rect. No. £ s. d.			
7	1 6 0 0	13th	17 0 0	30	1 0 0 0	4701	23 11 3	(k)	29th	Local Rect. No. £ s. d.			
8	2 6 6	4	17 0 0	23rd	10 0 0	2nd	1 0 0 0	(l)	27	Local Rect. No. £ s. d.			
9	5 0 0 0	5	2 0 0 0	(n)	10 0 0 0	4th	1 0 0 0	(m)	30th	Local Rect. No. £ s. d.			
60	1 0 0 0	6	16 2 0	(o)	1 3 6 6	(w)	10 6 6	(n)	8	Local Rect. No. £ s. d.			
5th		7	2 0 0 0	24th	9 0 0	£179	3 6 6	(o)	31st	Local Rect. No. £ s. d.			
1	3 0 0 0	15th	4 2 0 0	4	2 0 0 0	SUMMARY		(p)	1 10 0 0	Local Rect. No. £ s. d.			
2	10 0 0 0	8	10 0 0	5	10 0 0	January, 1923.		(q)	27	Local Rect. No. £ s. d.			
3	10 0 0 0	9	10 0 0	5	10 0 0	General Fund £1,030 2 4		(r)	27	Local Rect. No. £ s. d.			
4	5 0 0 0	900	4 0 0	(p)	3 0 0 0	Designated Fund 179 3 6		(s)	30th	Local Rect. No. £ s. d.			
6th		(h)	3 0 0 0	25th	1 0 0 0	£1,209 5 10		(t)	8	Local Rect. No. £ s. d.			
5	10 0 0 0	2	2 0 0 0	38	1 0 0 0			(u)	1 10 0 0	Local Rect. No. £ s. d.			
6	5 5 0 0	3	1 0 0 0	(q)	5 0 0 0			(v)	1 10 0 0	Local Rect. No. £ s. d.			
		4	1 0 0 0	40	1 0 0 0			(w)	1 10 0 0	Local Rect. No. £ s. d.			

(a) Temperance Hall, Croydon. (b) Friends at Staveley. (c) Readers of *The Christian Herald*. (d) "Afric." (e) Drummond S. Sch., Inverness. (f) Victoria Mission S. Sch. (g) Alexandra S. Sch. (h) Friends at Hartley Wintney. (i) Westminster Cong. Ch. (j) Readers of *The Christian*. (k) Hitherfield Bapt. Ch. (l) N. Ormesby Mission Ch. (m) C.A.W.G., Edgbaston. (n) Worthing Tab. (o) Longford Hall Mission, Salford. (p) Olive Hall S. Sch. (q) Christ Ch., Exmouth. (r) Highgate Rd. Chapel. (s) Braid St. Mission. (t) Romford Free Ch. (u) Wandsworth Crusaders. (v) N. Brixton C.E. (w) Recreation Hall. (x) Mildmay M. Hosp. (y) Carley St. Bapt. Ch., Leicester. (z) C.A.W.G., Watford. (a) Zion Bapt. Ch., Chesham. (b) Dagenham Mission. (c) Wattville St. Chapel. (d) Y.P.M.B., Nailsea. (e) Gainsborough Hall. (f) Wellington St. Bapt. Ch., Hastings. (g) Mildmay Mission to Jews. (h) Devonshire Sq. Bapt. Ch. (i) Hinton Chapel.

CHERCHELL CARPET INDUSTRY

A Fresh Consignment of CARPETS AND RUGS

has just arrived. We hasten to inform our friends in view of spring renovations at home.

Goods will be sent on approval, or may be seen on any day but Saturday, between 10 a.m. and 4.30 p.m., at **18 John Street, W.C.1.**

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beauy, Inverness-shire.
 W. H. HARRIS, 53, Russell Square.

V. G. LEVETT, 7, Austin Friars, E.C.
 PASTOR F. E. MARSH, Woodford.
 PASTOR E. POOLE-CONNOR, Tankerton.
 PASTOR PERCY SMART, Crouch End, N.
 PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.

Deputation Secretary
 PASTOR E. POOLE-CONNOR.

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

Hon. General Secretary
 Mr. EDWARD H. GLENNY.

Assistant Secretary
 Mr. HARVEY FARMER (*absent on account of ill-health*).
 Mr. I. E. BOWLES (Deputy Assistant Secretary).

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

OFFICE OF THE MISSION
 18, JOHN STREET, BEDFORD ROW, LONDON, W.C. 1.

REFEREES

H. W. CASE, Esq., Bristol.
 PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 Dr. A. C. DIXON.
 PASTOR D. J. FINDLAY, Glasgow.
 PASTOR H. E. FOX, M.A., London, S.W.
 Rev. WILLIAM HOUGHTON, B.D., Exmouth.

Rev. J. J. LUCE, M.A., Gloucester.
 LORD MACLAY, Glasgow.
 M. E. REVELLAUD (late *Senateur*), Paris.
 PASTOR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 Col. G. WINGATE, C.I.E., Godalming.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C. 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			Taza		Azanga		
Tanger	Date of Arrival			Date of Arrival	Kabyle Work—	Date of Arrival	
Mrs. ROBERTS	Dec., 1896	Miss F. MARSTON	Nov., 1895	Mr. S. ARTHUR	Dec., 1913		
Mrs. SIMPSON	Mar., 1898	Miss ALICE CHAPMAN ..	Oct., 1911	Miss L. M. FISON	Nov., 1919		
Miss J. JAY	Nov., 1885	Mequines		Miss C. ELLIOT	Nov., 1919		
Mr. A. FALLAIZE	Nov., 1915	Mr. C. C. GABRIEL	Dec., 1919	Tebessa			
Mrs. FALLAIZE	Feb., 1921	ALGERIA					
Miss E. CRAGGS	Oct., 1912	Cherchell		Miss A. M. LACHERSTEEN ..	Oct., 1919		
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Miss L. READ	April, 1886	Miss I. M. DAVIS	Oct., 1920		
Miss ADA BUXTON	April, 1919	Miss K. JOHNSTON	Jan., 1892	Bône			
Dr. JAMES A. LILEY	Dec., 1919	Miss E. TURNER	Jan., 1892	Miss H. GRANGER	Oct., 1886		
Mrs. J. A. LILEY	Nov., 1919	Miss H. KENWORTHY	Nov., 1910	Miss ELSIE TILNEY	Mar., 1920		
Miss G. EDMUNDS	April, 1919	Mrs. FISHER	Oct., 1922	TUNISIA			
Miss W. ROSS	Nov., 1920	Mr. P. NICOLLE	Dec., 1914	Tunis			
Miss K. REED	April, 1922	Mr. R. S. MILES	April, 1921	Mr. A. V. LILEY	July, 1886		
Mr. A. E. CHATFIELD	Nov., 1922	Mr. E. J. LONG	Feb., 1923	Mrs. LILEY	July, 1913		
Mrs. CHATFIELD	Nov., 1922	Algiers		Miss H. M. M. TAPP	Oct., 1903		
Miss E. D. BOWEN	Feb., 1923	Kabyle Work—		Mr. J. A. GOADBY	Oct., 1922		
Spanish Work—			Madame CUENDET	Sept., 1884	Italian Work—		
Miss C. SAINZ	Feb., 1920	Miss A. I. HAWDON (<i>Designated</i>)	Sept., 1885	Miss G. E. PETER	Oct., 1913		
Miss D. E. SAUNDERS	Dec., 1922	Bougie		Miss K. GOTBLEK	April, 1920		
Casablanca			Kabyle Work—	Miss J. E. MARTIN	Oct., 1922		
Miss C. S. JENNINGS	Mar., 1887	Mr. A. SHOREY	Nov., 1902	Kalrouan			
Tetuan			Mrs. SHOREY	Oct., 1904	Mr. E. SHORT	Feb., 1899	
Miss A. G. HUBBARD	Oct., 1891	Mlle. E. DEGENKOLW	Oct., 1913	Mrs. SHORT	Oct., 1899		
Miss M. KNIGHT	Oct., 1899	Djemâa Sahridj and Mekle		Sfax			
Miss A. M. BROWETT	Nov., 1922	Mr. T. J. WARREN	Feb., 1911	Mrs. WEBB	Oct., 1899		
Spanish Work—			Mrs. WARREN	Feb., 1911	TRIPOLI		
Miss E. HIGBID	April, 1921	Miss J. COX	May, 1887	Mr. W. REID	Dec., 1892		
Miss E. HARMAN	Oct., 1921	Miss K. SMITH	May, 1887	EGYPT			
Laraisb			Mrs. ROSS	Nov., 1902	Alexandria		
Miss K. ALDRIDGE	Dec., 1891	Miss M. WIDMER	Nov., 1920	Miss R. HODGES	Feb., 1889		
Miss G. WADDELL	Feb., 1920	Miss D. OAKLEY	Nov., 1921	Miss D. POVOAS	Nov., 1922		
Miss A. E. TYLER	Feb., 1920	Miss E. JENNISON	Nov., 1921	AT HOME—			
Fes			Miss L. R. WHOLMAN	April, 1922	Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (<i>Italy</i>), Mrs. REID, Miss THOMASSEN (<i>Norway</i>).		
Miss F. M. BARKS	May, 1888	Mr. A. G. WILLSON	Oct., 1922				
Miss S. M. DENISON	Nov., 1893	Mrs. WILLSON	Oct., 1922				
Miss I. DE LA CAMP	Jan., 1897						
Miss L. EVANS	Nov., 1921						