

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

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THE NORTH AFRICA MISSION

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

GENERAL FUND			DESIGNATED FUND			DUBLIN AUXILIARY			Local			
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	
516	10 0 0	9th	8 0 565	1 0 0	10 0 0	23rd	1 16 0	20	4 0 0	1	5 0 0	
7	2 0 0	10th	4 10 0	3 4 11	3962	7 10 0	30	0 0 0	2	3 0 0	2	4 0 0
(a)	1 1 0	(i)	5 5 0	5 0 0	3rd	4 0 0	26th	2 12 6	4	2 0 0	5	10 0 0
3rd	1 5 0	(j)	1 0 0	10 0 0	4th	4 0 0	27th	1 1 0	Local	20 14 6		
(b)	4 0 0	(k)	25 0 0	5 0 0	5	3 0 0	30th	1 0 0	Rect. No. £ s. d.	Previously		
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SUNDRIES
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BELFAST AUXILIARY
 Mrs. B. BOLTON,
 Hon. Sec.,
 Gordonville,
 Cregagh
 Des. Receipt No. 3964

Local
 Rect. No. £ s. d.
 40 5 0 0
 Previously ack'd. 63 18 0
 £68 18 0

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 Des. Receipt No. 3966

Local
 Rect. No. £ s. d.
 117 1 0 0
 8 4 6
 9 1 0 0
 £132 16 0

Previously ack'd. 112 1 6

SUMMARY
 October, 1922.
 General Fund .. £2,617 7 1
 Designated Fund .. 187 12 9
£2,804 19 10

TOTALS
 Jan. 1st to Oct. 31st, 1922.
 General Fund .. £12,800 9 4
 Designated Fund .. 1,527 10 3
£14,327 19 7

(a) Manor Pk. Bapt. Ch. (b) Battersea Crusaders. (c) "Bethesda," Sunderland. (d) Tent Mission, Dundee. (e) Women's Own, Chelsea. (f) Legacy. (g) Anon. (h) Bristol Rd. Bapt. Ch., Weston-super-Mare. (i) Wycliffe Ch., Reading. (j) Auckland Hall Gosp. Mission. (k) Orphan Homes of Scotland. (l) Market Rd. Bapt. Ch., Chelmsford. (m) Union Hall, Hulme. (n) Dundee Boys and Girls' Relig. Association. (o) Drummond Hall, Bournemouth. (p) Welcome Mission, Heathfield. (q) "H.P.N.K." (r) Wellington Sq. Bapt. Ch., Hastings. (s) Highgate Rd. Chapel. (t) C.A.W.G., Sutton. (u) Wattville St. Chapel. (v) Recreation Hall, Manor Park. (w) Carley St. Bapt. Ch., Leicester. (x) Friends at Tunbridge Wells.

From November 1st to 30th, 1922

GENERAL FUND			DESIGNATED FUND		
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
583	5 0 0	3rd	4 4 10	667	1 15 0
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85	15 6 4	(h)	9 0 0	9	5 0 0
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9	1 0 0			4 5 0	3 0 0
90	10 6 1	6th	5 0 0	10 6	16 4 0
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2	1 10 0			7 0 0	16th
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4	1 0 0			1 7 6	17th
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(b)	3 0 0			13 0 9	1 5 6
(c)	1 10 0			13 3	5 10 0
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99	13 0 9			8 3	4 0 0
600	6 0 30			5 0 5	1 3 5
1	1 0 0			10 0 7	10 0 0
2	10 0 2			8 1	10 0
3	3 0 3			10 0 8	1 0 0
4	10 0 4			10 0 9	10 0
5	4 0 5			1 1 7	1 0 0
6	2 0 0			1 1 0	1 0 0
(d)	3 0 2			2 1 0	1 0 0
(e)	9 6 37			2 6 3	5 0 0

DESIGNATED FUND
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 (u) 22nd 3 4 6
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 27th 1 15 0
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 28th 6 4 0 0
 29th 7 5 0
 8 1 0 0
 30th 9 7 2 6
 Sundries 214 4 8
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£218 10 0

[Continued on page iii of Cover]



Photo by]

The Tombs of "The Princesses," Tripoli.

[Mr. A. V. Liley.

Christ's Present and Prospective Work

"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool."—PSALM cx. 1.

THIS Old Testament Scripture is quoted several times in the New Testament. Christ quoted it to the Jews as an evidence from their own Scriptures that the Messiah was the Son of God as well as the Son of David. It is referred to in Matthew xxii. 44; and the parallel passages, Mark xii. 36, and Luke xx. 42, 43; Peter quoted it on the day of Pentecost, Acts ii. 34, 35; and the writer of the Hebrews quotes it as an evidence of Christ's superiority over all angels, and as an evidence of His being the One by whom God has spoken to us (Hebrews i. 13), and again in Hebrews x. 13, in reference to Him as the sin-purger, who now sits on the right hand of God.

What a contrast between Psalm cx. and Psalm cix.! In the latter Christ is referred to as the persecuted, poor and needy man, and the broken in heart—as the One rewarded by His enemies with evil for good, and hatred for love. Peter in Acts also contrasts men's treatment with God's. Men by wicked hands crucified and slew the Saviour, but God raised Him up, exalted Him, and placed Him at His own right hand until His foes should be made His footstool. Psalm cx. seems to start from the time when He led them out as far as Bethany, and was parted from them and carried up into Heaven (*Luke xvi. 50, 51*);

and we see Him with God the Father in Heaven, who says to His rejected and exalted Son, 'Sit Thou at My right hand, until I make Thine enemies Thy footstool.' We are still waiting in fellowship with Christ for the "until" to be accomplished, and for Christ to take His great power and glory. The time will come when the hymn we have so often sung will be fulfilled:

*Lo! He comes with clouds descending,
Once for favoured sinners slain;
Thousand thousand saints attending
Swell the triumph of His train!
Hallelujah!
Jesus comes, and comes to reign!*

The Holy Ghost tells us He is to rule in the midst of His enemies with the rod of His strength. His people will then be a willing people. This may refer to Israel, who will then be as willing and obedient as they have been obstinate and disobedient and unwilling to receive Him. But may not this statement have a present application? The late William Burns took the text "Thy people shall be willing in the day of Thy power" as his subject, when, before he went to China as a missionary, a great revival took place in Scotland. The Lord does at times manifest His power here and now, working by the Holy Spirit in this dispensation. May we not count upon Him to do so again as He did through William Burns and McCheyne, and Jonathan Edwards in America, and others, and as He will still more wonderfully work when, in the Millennium, all Israel shall be saved, and it will be as life from the dead to the world? May it not be consistent with God's purposes to give us some samples of His power even before the Millennium, when it will be more gloriously manifested? Meanwhile Christ's great present work is as the High Priest after the order of Melchizedek (*Psalm cx. 4*), to be our Advocate with the Father. We have, blessed be God, as foretold in this Psalm and referred to in Hebrews iv. 14, a great High Priest, even Jesus the Son of God, who can be touched with the feeling of our infirmities, who was in all points tempted like as we are, yet without sin. To Him we may come boldly, that we may obtain mercy and find grace to help in time of need. He, though at God's right hand, can have compassion on the ignorant and on those that are out of the way. Let us see to it that we make good use of this once rejected and persecuted Saviour, who now ever lives to make intercession for us. He is our Advocate with the Father, even as the Holy Spirit is His Advocate with us here.

How solemn is the statement in Psalm cx. 5! This blessed One who so loves us, and pleads for us, will presently, when He returns, "strike through kings in the day of His wrath," and "judge among the heathen," and "shall wound the heads over many countries." This seems to include Presidents of Republics as well as Kings. This Psalm reminds us of Psalm ii., in which we read: "Thou shalt break them [the heathen, or nations] with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when

His wrath is kindled but a little. Blessed are all they that put their trust in Him."

Jeremiah also by the Holy Ghost says (*Jer. xviii. 5, 6*): "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." The man who begins by trusting in man, ends in the wilderness and salt land, which is not inhabited by men, and in which there is no man to trust. Someone has described such places in North Africa where even weeds will not grow. But what a wonderful contrast follows: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

We live in serious times, and need to be watching and waiting. Soon God may say to His Son, Sit no longer on My right hand, but rise up in power and glory, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psalm l. 5). The day of grace is drawing to its close. Apostasy abounds on every hand. The year 1923 may have glorious and solemn things in store. Let us work while it is called day, for the night cometh when no man can work. "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 35, 36).

E. H. G.

Extracts from Miss Hubbard's Diary

Tetuan: October 12th.—Just now I am visiting about the queerest family I have ever had to deal with in Tetuan—a lad of about fourteen with his father and stepmother. Each one is a bit more cranky than the other one! On Sunday morning the man came asking me to go to see his son, who was ill. I said, "It is our 'feast day' (Christian Sunday), and I am just going to our service." But the man made out that his son was so bad that finally I went with him. Four days before, a spider had bitten the boy's eyelid. It swelled up tremendously, but, spite of it, the lad went to the river and

was in the water a long time. That finished the trouble. His face was so swollen that he had about lost all his features; both eyes were quite closed and he was in a lot of pain, and in a horrid mess!! For they had applied leeches on the day before and had not washed off the blood, and when I went he had besides the lights of an animal all over his face. So really one could not tell what or where the original trouble was. Then began this delightful family to show off. I asked the woman a question, and as she answered me, "Shut up!" roared the husband. She spoke again. "Shut your

mouth!" said her lord and master—and so on, till she said, "I had better not speak." "No, you had better be quiet," said he, "for it is all your fault the lad is ill"—meaning that she had an evil eye, and had "eyed" the boy. Next day the man was out when I went, so the lad took it up and spoke to his stepmother in just the same way. But I saw she was not all honey, for she shook her fist at the invalid, who of course could not see her, and wished him anywhere but there. She is very unwilling to do anything for him either, though I can't continue going twice a day to dress his face. He can see out of one eye now, but to-day almost demanded I should open the other eye for him and remove the swelling. I had to remind him that health is in God's hands, not mine; but he was very short and cross, for he is really tired of being blind and helpless for seven or eight days. Certainly no love is lost in that house. From our point of view, nothing is being done but showing them a little Christian kindness; for no teaching can I give in that room—a word of testimony is about all. I shall not be sorry when my patient is better. One gets all sorts here as at home, but these are exceptionally crusty folks.

November 2nd.—The lad I have written of above got better (which was more than he deserved!), and one day when I went to see how he was they were all out. And that was good-bye. No thanks! Well, they had the witness, and kindness was done in the Name of the Lord Jesus, and maybe the seed will grow one day. Where I was staying so long in England in the country, they have a saying that for each plant you want you must sow four seeds.

*"One for the sparrow, one for the crow,
One to rot, and one to grow."*

And in our Lord's own parable only part of seed sown fell into good ground. Nevertheless we are to "sow beside all waters" to have our Lord's blessing.

Now to come up to date. I have had a month quite alone in the Moorish work, since my fellow-worker Miss Knight was suddenly called to England; but two days ago Miss Ross from Tangier came over

to help me during the winter, and to-day I feel quite like a lady of leisure! During the past month, hands have been too full, and also too tired to write much. Now I will try to look back and recall what I can. At dispensary I have had quite as many as I could manage alone: more women than before—every month the numbers of women increase—but fewer men. The women are very glad to have us open again. And tell us so very continually.

I was amused the other day as to the reason given why we talk Arabic. Very few of the Spaniards trouble to learn it and almost none of the Spanish women. I was going to visit a house where they had sent for me, and going along with my guide, a big lad, we were talking as we went—Arabic of course. Some people passing who did not know me, said, "Just listen to that Christian woman; she is talking our Arabic." "Yes," answered the boy with me, "she is not a Spaniard, she is English, and in England lots of folks talk Arabic, so they all know it." That idea arose, of course, because we missionaries are English and all speak Arabic. Therefore they suppose we learned it as we did our mother-tongue. I only wish we had!

November 17th.—We have had three days of rain and thunder such as I hardly remember, and we practically have been able to do nothing. No mails have come in. I am told that every roof in the town has leaked. I know ours has! So after dispensary to-day, as it was fine—the first time for three days—I put a mixture of lime and cement in every crack I could see on our roof. This is an old and well-proved remedy, though a friend has told me since that a mixture of oil and ashes is far better. Well, I don't know: I have never tried oil and ashes; but out here one does indeed need to be jack-of-all-trades! We have wanted to go down to the custom-house at Rio Martin (six miles off) to get a box waiting for us there, but did not care to risk the railroad. And it is just as well we did not, for a Moorish gentleman told me yesterday he had been down, but the train went very badly, and it was just a chance if it would manage the journey,

or get stuck half-way! The little local Spanish paper speaks of some of the rails

of the track being washed away by the floods.

To the Friends of the N.A.M.

*"St. David's," Aldersbrook Road,
Manor Park, E.12.
November 27th, 1922.*

DEAR FELLOW-WORKERS,

Since my last letter of October 6th, several of our new workers have reached their posts on the field, though we have had a good deal of difficulty on account of the strike in Marseilles. **Miss Kenworthy**, **Miss Martin**, and **Mr. Goadby** got safely through to Tunis, and **Miss Kenworthy** has since gone on with **Miss Davis** to take **Miss Lackersteen's** place for the present at Tebessa, as the latter is still invalided at home suffering from neuritis. **Mr. Goadby** writes encouragingly of what he has seen in Tunis. **Miss Martin** speaks of a warm welcome from **Miss Petter** and **Miss Gotelee**.

Miss Povoas had rather a trying experience. The Messageries boat for Alexandria was held up in Marseilles by the strike, and after waiting for some time in vain for the boat to start, we had to secure a passage for her by a P. & O. boat to Port Said, where she arrived on November 15th. **Mr. Hooper**, of the Bible Society (formerly of our Mission), kindly arranged matters for her, and after a rather tiring journey from Port Said to Alexandria, she reached there on the evening of the 16th. The strike in Marseilles lasted fifty-four days, and threw things out very much, as may be imagined.

Mr. and Mrs. Willson and **Mrs. Fisher** got across to Algiers without very much trouble, though there were 1,184 passengers on the French boat by which they crossed. **Mr. and Mrs. Willson** have gone to Mekla, and they were warmly welcomed by **Mr. and Mrs. Warren** and others. **Mrs. Fisher** has gone on to Cherchell, and is already deeply interested in the work there. The older workers are hopeful that she will be a real strength

to the station. Last week **Mr. and Mrs. Chatfield** and **Miss Browett** left us for Tangier, which they reached at midday on Saturday, the 25th. **Miss Browett** will be going on to Tetuan almost at once, and probably **Mr. and Mrs. Chatfield** may be moved on to Casablanca before very long. **Miss Saunders** is hoping to start on December 19th in company with **Mrs. Roberts's** daughter, who is going out to join her mother. **Miss Bowen** is not yet quite ready, but will go to Tangier as soon as matters can be arranged.

Miss Jennings has got back to Casablanca, and **Miss Chapman** has moved on from Tangier to join **Miss Marston** at Taza. **Miss Banks** has gone up to Fez to help **Miss Denison** in the important medical dispensary there. **Mr. Gabriel** and **Si Tahar** are still in Tangier. They went up to take **Mr. Elson's** place while he came to England on a brief visit. **Mr. Elson** is not a member of the N.A.M., but is an independent worker in friendly co-operation with us. Some years ago he lost his wife, and we are glad to hear that he is now married again, having found in **Miss Cook**, an old American friend, a suitable partner.

Miss Degenkolw has been somewhat delayed in moving on to Oued-Amizour, a few miles from Bougie, through the delay of the landlord in getting her house ready. **Miss Granger** and **Miss Tilney** send us encouraging news of the professed conversion of two natives, and of good attendance at their classes. **Mr. Warren**, we are thankful to say, seems stronger, and he is greatly cheered by the arrival of **Mr. and Mrs. Willson**. **Mr. Arthur** is back at Azazza, and will soon be busy in itinerating work. **Miss Fison** has also rejoined **Miss Elliot**, and they are planning various things for the winter season.

Financially we have very much for which to praise God. A further part of Mrs. Turner's legacy has been paid in, so that with our increased number of missionaries we are thankful to say we have had increased supplies. The need of an increased number of suitable workers is still urgent, but it is not always so easy, even when we get them, to place them to the best advantage. There is specially a need for more men and for experienced workers, and we should be very thankful for one or two doctors. At present we have only **Dr. J. Liley**. Years ago we were exceptionally helped in this respect, but we have lost more heavily amongst our doctors than in any other direction.

cult in the past as it took practically a whole day to reach there, whereas now one can get there in two hours. There are also motors running from Tangier to Tetuan, but the road in that direction is not very good, especially in the winter, though in fine weather it is possible to get over in a few hours. Farther south, in the French zone, roads are better, and it is possible to travel about a good bit by motor.

Miss Knight being at home for the present, **Miss Ross** has gone over to Tetuan to **Miss Hubbard** in her absence. This will be a great help to **Miss Hubbard**, **Miss Ross** being a trained nurse.

Mrs. Webb writes encouragingly of



Photo by]

Eastern View of the Port of Tripoli.

[Mr. A. V. Liley.

The Open Air preaching by **Mr. Fallaize** and others in the market-place of Tangier has been very encouraging, and up to the present there has been no hindrance to this work. The Tangier friends are hopeful of spreading out, and opening new stations; but though we have a number of names under Tangier, a good many of them are comparatively newcomers, and it takes time for them to learn the language and to get accustomed to the ways of the people.

The workers in Tangier have been making use of the motors that run from Tangier to Arzila, to enable them to visit that town and distribute Scriptures and preach the Gospel. This has been diffi-

the work at Sfax, and of the kiosk there. **Miss Evans** is still in England, though much better. It is not thought wise for her to return to Sfax, on account of the climate. Her new location has not yet been decided.

Mr. and Mrs. Short have now **Mr. and Mrs. Robb**, of the "Echoes of Service," staying with them. These friends have been for some years in Algiers and the neighbourhood, and are staying in Kairouan to gain experience with Arabic and with the people before going on to Mehdiia. **Mr. and Mrs. Short** are very pleased to have them and their little boy in their house.

Mr. Reid is still alone in Tripoli, but

his wife, who is in England, is better and we hope that presently she will be able to return. Meanwhile we hear that Mr. Olley, an independent worker who was for a time in Tunis and is now south of Sfax, talks of going to Tripoli.

The condition of things in Egypt is still very unsettled, and a good deal of unpleasant information is suppressed. There is much need for prayer that God may overrule affairs in that country. It is much more difficult to get children for the classes than it was last year. The Egyptians have rather lost their heads over the idea of independence and over the recent Turkish victories. There is much need for prayer with regard to Asia Minor, Egypt, and Palestine. Things are, if anything, more serious than one might suppose, judging from the daily papers. We pray God that the present Conference in Switzerland may conduce to a better state of affairs. The prospect

is not, from a human point of view, very hopeful, but we know that God is the great Overruler, and He can make the wrath of man to praise Him, and the remainder of that wrath He can restrain.

Pastor Poole-Connor, our valued Deputation Secretary, is hoping at the beginning of the New Year to pay a visit to our mission stations in Morocco. He has already visited Algeria, and it will be a great advantage to him in his deputation work to have seen the work in Morocco also. The workers themselves will also no doubt be greatly helped by his counsel and guidance in many matters, and they are much looking forward to their intercourse and fellowship with him.

Counting on your continued sympathy and prayers,

Yours heartily in Christ,

EDWARD H. GLENNY.

Questions and How to Treat Them

By MR. E. E. SHORT

(Continued)

There are to-day sacred and wonderful things in religious experience, which may not be told to satisfy the curiosity of a wonder-seeking crowd. We have still to turn our hearers from inquisitiveness about ourselves, and from seeking after temporal benefits, and to turn them repeatedly to their need of the true bread and eternal life.

Thus far, we have always seen some response, some teaching or information given to all sorts of questions and questioners. But in a few cases, our Lord would give no information at all. When asked in the Temple by the priests, "By what authority doest thou these things?" (*Matt. xxi. 23*), He only gave question for question. Their answer, "We cannot tell," showed their utter insincerity and their unfitness for the position which they held, and so justified His refusal to tell them His authority. Had they been worthy of and truly God-appointed in their office, they would have had a right to an answer. As it was, Christ would not recognise their authority, and would

give no answer. Yet the parables which He afterwards spoke were plain enough.

Later on, when standing as a prisoner before the high priest, our Lord refused to give information when asked of His disciples and His doctrine. He said enough to justify His attitude, but would not repeat His words to serve the purpose of a judge bent only on His destruction. After that, he "answered nothing" (*Mk. xiv. 60*) both there and before Herod (*Luke xxiii. 9*). The hour had come to suffer, and He neither explained nor exposed His enemies, nor sought any way of escape. He only breaks silence and answers, when "He cannot deny Himself" (*Luke xxii. 67-71*); protesting that they will not believe or let Him go, He confesses that He is the Son of God, knowing it means His death.

Few are called to follow their Master, even a long way off, to the death. But here still He is our example.

He shows that we are right in refusing to answer questions from those in authority as to our service for God, when they are unjust, and

bent on mischief. Common sense and self-preservation may tell us as much, but it is good to have a higher, the highest ground for so acting. We may thus save ourselves from unpleasant consequences sometimes; at others we must be silent and suffer. Yet we must beware of a guilty silence where duty calls us to confess, at any cost, Whose we are.

How large a place was taken by the answering of questions in our Lord's ministry in private conversation and by interruptions in His public speaking; among friends and before critics and foes. All of them seem to have been noticed and used in some way. Clearly then, all His witnesses, all missionaries, should welcome questions, and be always ready to answer them within due limits of time and place.

They will come in great variety; at inopportune moments; often prompted by ignorance and mockery, and often very stupid ones as well as sincere ones. But Christ's servant must learn how to answer the trivial question by unfolding some saving truth, by turning those which lead to side issues and mere personal matters or abstract theological niceties, and returning to the main themes of sin and salvation. He must learn how to avoid traps, and turn his enemies' weapons against them and drive home the truth with them. He must be above seeking any mere victory in wordy warfare, by turning his opponent to ridicule; he must follow His Lord who was far above the usual tricks of controversy. Our aim is not to baffle or silence the questioner, but to lead him to our Saviour.

Noting the frequency with which our Lord was questioned. Does it not strike us that there

was something in Him which drew forth questions? Was it not only the unique character of His teaching, but also His actions and His whole personality? Men wondered at Him, yet were attracted to Him, and were not afraid to ask. They felt Him to be so above, so different from them, yet He was not unapproachable; they felt that He could and would enlighten them.

Oh that we were more like our Master in this; not so commonplace in our words, and so like in our actions to the children of this world, and yet without any cold perfection to close the mouths of those around us! Oh that His likeness in us might awaken a spirit of enquiry in slumbering souls! It would mean multiplied opportunities of telling of the many-sided truth of God, and men would be led on to ask of us the supreme question "What must I do to be saved?"

We have been looking at this subject in its application to us as Christ's witnesses and followers, questioned by others. But it has another side, with ourselves as those who question the Lord, if not in audible words, in our thoughts, and who do not always receive answers which satisfy us. Have we not inwardly judged Him for failing to give a full or even any response?

Shall we not rather examine ourselves and find that the reason of His silence or indirect answer lay within us, in some folly, ignorance or insincerity, or in the question being such as in its nature admits of no full answer now? Let us trust and wait and be content with His answers, till the time come when we shall know in full, and there will be no more need to ask or answer questions.

Kairouan.

The Work of the British and Foreign Bible Society in North Africa

The North Africa Mission has always been closely associated with the Bible Society, and its efforts in the Barbary States and also in Egypt.

It was at the suggestion of the Kabyle Mission, as the North Africa Mission was at first called, that the Bible Society commenced its operations in Algeria over forty years ago, by appointing Mr. Lowitz (who had before been the Agent of the British Jews Society) to represent them

in the Barbary States. It was a question also whether Mr. Mackintosh should represent them or the N.A.M. in Morocco in 1883. After the lamented death of Mr. Mackintosh, the Bible Society requested us to let them have Mr. Summers, who had laboured in Morocco and was an able Arabic scholar, but was then the leader of the N.A.M. work in Egypt, to take the post left vacant in Morocco, and to this we gladly consented, as he seemed



Photo by]

The Rush-mat Market, Tripoli.

[Mr. A. V. Liley.

specially cut out for the work. Ultimately they extended his responsibility to the rest of the Barbary States, the Canary Islands, Spain, and Portugal. He died at the end of 1916. Mr. Hooper, the Society's Agent in Egypt and the neighbouring countries, was also formerly one of the N.A.M. missionaries, and so was Mr. Hope, who now represents them in Persia. The Society has generously helped us in printing and publishing the Scriptures in Kabyle, which were translated by Mr. Cuendet, of our Mission.

In view of these facts, it is natural that we should read with interest of their work.

In the Society's Report published in 1922 they give some particulars of the operations during the previous year. The Scriptures sold in Algeria and Tunis during the year under review were as follows: 1,435 Bibles, 4,115 Testaments, 21,556 portions. A Free Grant of 1,000 Testaments was also issued to Russian refugees. This was amongst a population estimated at rather over eight millions, of whom seven millions were Moslems. We thank God for all this good seed scattered. That it was not more may be

accounted for by several facts; first, probably not more than ten per cent. of the Moslems can read intelligently; second, those who can read are not often anxious to read the Scriptures; third, the Europeans are mainly either Roman Catholics or Rationalists, and like the Moslems are either opposed to the Truth or indifferent to it; fourth, the number of those specially engaged in distributing and selling Scriptures is very small. The Bible Society only reports two colporteurs in these two countries; one a Jew, speaking Tunisian Arabic, who only began work in May 1921; the other, Mr. Robinson, a British subject, formerly in Tangier, who is specially well up in Spanish. Some of the North Africa missionaries give a good deal of their time to itinerating and circulating Scriptures; but two who devote themselves specially to this work were greatly hindered during the year in question. It is evident that there is great need for more colporteurs, and that more missionaries are required who can devote themselves to this work. Men are needed who know the languages and can speak them fluently. The matter calls for thought, effort and prayer.

Mr. Robinson works mainly in the department of Oran. He reports: "I often succeed when and where least expecting to. One woman was selling melons—I offered her a Gospel, but she bought a Bible instead. At Thierville I passed a forge without going in, as the men seemed busy; but as I was returning that way a Jewish shopkeeper said, 'Go and offer your books to the Jews in that forge; they have just left off working,' . . . and one of them bought a Bible."

In Tunisia the colporteur Lozato, a Hebrew Christian, who had previously served the London Jews' Society as their colporteur in Morocco, sold in eight months, eighty-two Bibles, twenty-four Testaments, and 2,130 portions. As he speaks Tunisian Arabic well, he has had many friendly discussions with Mohammedans, urging on them the claims of Christ. At La Marsa the Jews confessed that they did not know what they would do without the Bible Society.

The Society has made a free grant of 1,000 Testaments for the Russian refugees. These Russian refugees are the remnants of General Wrangel's army and its followers in the south of Russia, and were driven on to the brink of the Black Sea, where to save themselves from annihilation they had to take ship, and seek refuge on foreign shores. Nearly 10,000 arrived off the coast of Tunisia, where their steamers dropped anchor in the great Lake of Bizerta. Here these refugees were welcomed with great kindness by the French authorities. Being mostly members of the Orthodox Church, some pious souls among them wrote to the Bible Dépôt begging for copies of the Scriptures. At first the Society could only supply them with French and Italian editions. But Colonel Wolkoff, one of their leaders, wrote direct to London, appealing for the Scriptures in Russian, and as mentioned above they responded by granting 1,000 Testaments which were distributed at Bizerta by Mr. Liley, of our Mission, and Colonel Wolkoff, some on the cruisers, and some in the camps ashore where these poor homeless creatures were lodged. Another company of refugees lodged in a fort. The first person to receive the Scriptures there was a

General's wife, who was in a state of utter destitution. At another camp the Russian priest in charge, with the chief officer, gave every facility for the distribution. Again and again both the officer and the priest expressed their deep gratitude to the B.F.B.S., and many were the thanks from these poor refugees themselves. Colonel Wolkoff has since sent money from officers and men of the fleet for fifty more Russian Bibles.

In Morocco the sales of Scriptures were as follows: 538 Bibles, 299 Testaments, 9,810 portions.

Besides their Agent, Mr. Steven, the Society has two excellent Spanish colporteurs in Morocco; but what are they amongst six million Moslems? The difficulties referred to with regard to the work in Algeria and Tunis are much the same in Morocco, but the Europeans are a much smaller proportion of the population, and so there are not so many sales to them. Here again the proportion of male missionaries is very small, and some of them are not yet strong in the language, while others are engaged in special work. We see by the Society's monthly Record for November that Mr. Steven, their Agent, has decided, mainly on the grounds of health, to retire next spring. This will make it more urgent that additional labourers should be found to push the sale and distribution of the Word of God among the people, and it is expected that greater effort will be made.

During 1921 Pedro Padilla visited various towns in northern Morocco. One of the Spanish soldiers said: "I've got St. John; I want to buy the other three." In Melilla, which he had visited first in 1909, when he served his country there for four years in the Spanish army, he arrived in the midst of the confusion in July 1921 as a soldier of Christ. He was not allowed to sell to the Moors or to visit the camps; but to soldiers and civilians in the streets he disposed of over 200 portions of the Word of God. His brother, Juan Padilla, distributed Scriptures in central and southern Morocco in the French zone. In Rabat he was not allowed to sell to Moors in the streets or markets, so he did not dispose of quite so many Scriptures as during the previous

year. A friend presented him with a bicycle, which has been very useful to him, as the people in and around Casablanca are scattered over a considerable area. A Frenchman on being offered a Bible asked, "What shall I gain if I buy one?" "Perhaps your soul," replied the colporteur. "What shall it profit you if you gain much money and lose your soul?" In Morocco city a woman wanted love-stories. The Bible was offered to her as containing the purest love-story the world has ever known. She bought a Bible, saying, "I never thought of His love until now."

The population of Egypt in 1917 was reckoned to be 12,750,000, of whom ninety-two per cent. were Moslems. The nominal Christians are mostly Copts, who, alas! as a rule know but little of vital godliness. The Society's circulation in Egypt (including the Sudan) last year was 79,338 copies, including Bibles, Testaments, and portions. Although the circulation here is much better than in Morocco, it is still far less than could be wished, and for similar reasons to those given with regard

to Algeria. Our staff in Egypt is very small, but our Mission has not only supplied the Bible Society with their energetic and devoted agent, but also with the superintendent of the Nile Mission Press, and has given Mr. and Mrs. Fairman to the American Mission. Mr. Fairman is reported to be one of the ablest preachers in Arabic amongst the missionaries of Egypt, and specially qualified for taking missions. Mr. and Mrs. Dickins, who were formerly members of the N.A.M., but are now independent, are at present taking a leading part in a special mission in the villages along the Nile in Upper Egypt distributing Scripture portions to all who can read. This work was inaugurated by Mr. McClenahan, also an independent worker, who is at the present time absent in America. Everywhere there is the same need for efficient labourers to make known the Word of God in the language of the people by means of the printed page and the living voice. Let those who cannot go, bear up the work by their sympathy, and by their effectual prayer. E. H. G.

Preaching Through an Interpreter

By E. POOLE-CONNOR

During a visit to North Africa, recorded in an earlier issue of this magazine, I had the privilege of speaking to various audiences of Arabs, Kabyles and Italians. Alas! I was not able so to speak to them that they could hear in their "own tongue wherein" they "were born the wonderful works of God"; I had therefore on more than one occasion to enlist the services of an interpreter. A few notes on my experiences in this connection may not be without interest.

A word or two as to the qualities which, in my judgment, go to make a good interpreter. A thorough knowledge of the two languages employed is, of course, of the first importance. A really competent translator needs to be able to grasp quickly the thought of the preacher, and to reproduce it immediately in the language of

the hearers, in terse and idiomatic terms. This is far from being an easy task in the most favourable circumstances; and in unfavourable circumstances it is extremely difficult. Every speaker has his own range of ideas and modes of expression, and must often use a form of speech more or less strange to the one interpreting. To turn this, without hesitation, into its exact equivalent in another tongue requires linguistic ability of no mean order.

Of not less importance is the possession of spiritual sympathy. The interpreter, if he is to do his work well, must assuredly have had some heart-experience of the truths the preacher is seeking to convey. I may say in passing that I believe that this is a *sine qua non* in any form of translation which has to do with spiritual things. There are versions

of the New Testament, for example, which undoubtedly rank high as scholarly productions, but which nevertheless fail seriously in places, because of the translator's manifest lack of acquaintance with certain phases of Christian experience. In such respects they resemble Macaulay's references to *Grace Abounding* in his essay on Bunyan. (Personally, I class Moffatt's translation among these.) So with the interpretation of the spoken word. A man who has never known conviction of sin and the new birth will never make a good interpreter for Gospel preaching. A friend of mine, speaking from the orthodox standpoint in Germany, had a highly gifted but decidedly modernist interpreter. The result was so unsatisfactory to many in the audience that a brother of less ability but more spiritual sympathy had to take his place.

But if there are traps for the interpreter, there are also pitfalls for the preacher. He must avoid long sentences. If he begins them, he must finish them. He must employ simple terms. He must keep to his point. Especially must he be on his guard in the use of metaphors. I was told that the late Mr. Cope Morgan once said, speaking by interpretation to an Arab audience, "Mark me carefully here, for what I am about to say is as the keystone to the arch." But in arches built by Arabs there is no keystone, and the translator had hurriedly to cast about for an-

other simile conveying the same idea. I doubt, however, whether anyone ever made so great a fiasco of a metaphor as I did myself in similar circumstances. I have a story which I tell to children in order to illustrate the moral that sin, however pleasant for a time, will sting us in the end. It is concerning a dog who stole a labourer's dinner. The labourer had a parcel of sandwiches, and with them a separate screw of mustard, so that he might season them to taste. The dog, while eating the stolen sandwiches, enjoyed the pleasures of sin for a season; but then came the sting, for he swallowed the screw of mustard—neat. Addressing a number of Arab boys at Constantine I told that story. It failed utterly. In the first place, the boys had never heard of mustard; and in the second place, the hotter a condiment the better they like it. To them therefore the illustration had neither top nor tail, moral nor meaning; and so long as I was in North Africa I never told the story again.

One final word. I found the Gospel an eminently translatable thing. It could be conveyed without difficulty in every tongue employed—in some better, perhaps, than in others, but clearly in all. Sin, sorrow, suffering, death—these are universal. So, too, thank God, is the Gospel of His grace. "For there is no difference . . . whosoever shall call upon the Name of the Lord shall be saved."

The Late Mr. E. A. Talbot

We are very sorry to hear of the death of Mr. Talbot, who from 1911 till 1914 was our Organising Secretary. For many years before that he had been well known to us, not only as Secretary to the "Regions Beyond Missionary Union," but even earlier when he was clerk to a firm of solicitors in Grays, and a Christian worker in that neighbourhood.

He retired from the work of the N.A.M. soon after my breakdown through muscular infirmity in 1914, when various changes were made; and he was asked to take a post in connection with Messrs.

Morgan & Scott, of *The Christian*, where he remained until, at the request of Dr. Meyer, he again joined him in the work of the "Regions Beyond Missions," and remained there till failing health necessitated his retirement not long before his death. His loss will be very much felt, as he was so well acquainted with the various branches of the work and had had so many years' experience. We trust some suitable man may be found to fill his place.

Beside his foreign missionary work, Mr. Talbot was active in home mission

work in Essex and Leytonstone, and later on at Ealing. He leaves a wife and four children. The three elder ones are provided for, and the youngest is also partly so. It is a great blow to the widow, and we shall be glad if readers will remember her in prayer. She is an earnest Christian, and not very strong.

Mr. Talbot was only just over fifty-six years of age. It is strange that some of these younger men should be taken and we who are rather older are still spared. May God help us to work while it is called to-day, and to buy up all our opportunities!

E. H. G.

For the Children

By MRS. SHORT

You will have noticed that our NORTH AFRICA has lately had a new picture on the cover. I thought perhaps you would like to know about that little girl with the water-jar on her shoulder. When that photo was taken nearly eleven years ago, she was attending our girls' class here, at Kairoan, and was very bright and regular. We always called her "Pretty Zohra," as there were others of the same name and she was the prettiest. The way she started coming to the class made us think that God had sent her. Her old father was nearly blind, and hearing that we had some wonderful medicine for eyes, he came to us, and asked us if we would put some in his eyes. We told him that we feared it would be no use, and after a few times he found we were right; but he was so touched by the attention shown to him, that he said he would send his little girl to the class. She did not come alone, but a big niece, older than she was, a cousin, and a next-door neighbour came too, and they kept on coming until they were considered too old to come any more. They took such an interest in the Bible stories, hymns, and texts, and sometimes in the evening the next-door girl would be invited to come and sleep in Zohra's house, when the whole four of them would get into one big bed, and would sing, and repeat texts and hymns, till they were tired. They always wound up with the Moslem Creed, "There is no God but God, and Mohammed is the apostle of God," lest they should die suddenly in the night; for they reckon that this creed is the key to

the gate of heaven. When I went to the house, I always had a big welcome, and was asked to take out my picture-book and tell them stories, and they always listened so attentively.

But, as I told you, that is nearly eleven years ago, and Zohra is now a married woman with three little children. She lives in a nice house, and her husband's people are very kind to her, and I may go when I like to see her. But alas! she seems to take no more interest in the things of God, and it is very difficult to talk to her about them. Do not think badly of her, for she is surrounded continually by those who not only do not love the Lord Jesus, but are out-and-out against Him. Shall we not rather pray for her, and for many others like her, who having heard the Word for a time, and seemed to rejoice in it, afterwards grow careless and indifferent? It may be that the seed of God's Word is only hidden away in her heart, and will one day grow up and bear fruit. God says, "Cast thy bread upon the waters, and thou shalt find it after many days."

Just look at her once again before I say "Good-bye." Notice the pretty jar, which we used as our water-jug. As she is holding it, it is empty; there is no water in it. This seems to me to be a picture of the creed she used to say before she went to sleep at night; which never could save her, however many times she said it. Just as an empty jar could never help anyone who was thirsty. Jesus said, "If any man thirst, let him come unto Me and drink."

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. January 6th, 20th, etc.

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

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DEPARTURES

New Workers:

Mr. and Mrs. A. G. Willson left for **Mekla** and **Mrs. Fisher** for **Cherchell** on October 28th.

New Workers:

Mr. and Mrs. A. E. Chatfield left for **Tangier** and **Miss A. M. Browett** for **Tetuan** on November 21st.

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N.A.M. PUBLICATIONS

We desire to call our friends' attention to a number of booklets and leaflets issued by the North Africa Mission, which convey in an attractive form a large amount of useful information concerning the countries in which our missionaries labour, the character of the Mohammedan religion, and the progress of the Gospel in our various stations.

The greater number of these publications are free, and will be gladly supplied to those who could make good use of them. Much assistance might be given to our work abroad by the judicious placing of this literature at home. The following issues are for free distribution:

Among the Kabyles, an illustrated pamphlet of twenty pages.

The Cross and the Crescent, an eight-paged pamphlet, dealing with spheres of labour, the Mohammedan religion, the Mission's doctrinal basis, etc.

"*The North Africa Mission*," a folded leaflet giving general information.

Work among the Italians and Sicilians in Tunis, a leaflet.

From Mohammed to Christ, the testimony of a young Moslem University student.

The Blank in the Text, a North African incident.

In addition to these, we have a Booklet, price 2d., entitled *Glimpses of North Africa*, containing twelve excellent illustrations of native life and customs, which, although compiled for young people, is of interest to all, and has a ready sale.

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DEPUTATION WORK

During the autumn **Pastor Poole-Connor**, our Deputation Secretary, among other places visited the following:

Wood Green, Worthing (five meetings), Hastings, Heathfield (three meetings), Bayswater Convention, Shoreditch, Wandsworth Convention, Romford (two meetings), Woodford, New Malden, Sidcup, Hook, Basingstoke, Thornton Heath, Brentwood (three meetings), Swalecliff, Kensal Road, Notting Hill (Talbot Tabernacle), Birmingham, and Highgate (Highgate Road Chapel).

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THANKS

We tender our hearty thanks to our kind friend **Mr. J. Calow**, of Boosbeck, Yorkshire, for a gift of drugs to the value of £7 8s. 9d., for use at **Tetuan**.

* * *

MOROCCO

Mr. Fallaize writes from **Tangier** on November 27th: "We are glad to record that once again a testimony to the Gospel is being given in the little coast-town of Arzila, which is about fifty-two kilometres south of Tangier. Since Miss Jennings and Miss Nicolet left in 1916 to take up work in the more important town of Casablanca, Arzila has been neglected, except for an occasional visit by a colporteur of the Bible Society. It was suggested that we might be able to run it from Tangier as an out-station, and again reach some of the people with the Gospel. In September we were able to rent a little roof-room in a rather poor house which provides accommodation suitable for a stay of a few days at a time. From time to time, two workers together are going from Tangier, and some of the experiences have been quite interesting. Since we have re-opened the station ninety-nine Scriptures in Spanish have been sold chiefly to the soldiers, and fifty-seven Arabic portions have been purchased by the towns-people and some Moors in from the country. Over 350 tracts have been distributed suitable for Moors, Jews and Spaniards. Some of the lady workers have visited in the houses of the people, and there have been a number of interesting conversations with the shopmen. Also several open-air meetings have been held in the market-place."

ALGERIA

From **Bône**, **Miss E. Tilney** writes on November 13th: "Two young Arabs of twenty-two and twenty-six years respectively profess to believe in the Lord Jesus as their Saviour, one as the result of reading a Gospel in Arabic about a year ago and the other having been told by the first. The elder one, Miss Granger saw at the little mosque next to our Arab house, and last Saturday week he asked if I would give him a book, and if they might come and read. Last week I spent several hours with them reading and explaining, and although one naturally feels very cautious, I think there is every reason to believe that they are saved. After reading John i. and Acts xvi. last Thursday (having previously spoken to them about baptism), the elder one said, 'And when are we going to be baptized?' I said that we would pray about it and that it would be better to wait a little."

* * *

TUNISIA

Mr. H. Underwood mentions in his diary a visit paid to an out-of-the-way village in Tunisia. He writes: "I started by the 7.40 a.m. train for F— (twenty-nine kilometres from Tunis), and thence proceeded by cycle to the Arab village of —, twelve kilometres farther on. This is a village of some 2,000 inhabitants, according to the guide-book, of whom only half a dozen families are European. I visited the latter first, giving away two packets of literature in French and two in Italian. The curiosity of the bystanders was aroused by my reading an Arabic tract while sitting in a café. Enquiries started, and I offered tracts to those who could read. I stayed some time in the café surrounded by a good number, fresh men coming up from time to time. I then moved off, making my way slowly down the street, followed by numbers of children and others. I distributed with discretion, applying a reading test. To really good readers I gave a Gospel—to others, a tract. Every now and then I had an opportunity of testimony.

"The final scene was at the corner of the large central square, where the crowd of children thronged me and the cycle; but I was able to talk to them and to the men on the outskirts of the group. Finally, I mounted and left the village, after two and a half hours' stay, during which I had distributed practically all my Arabic literature.

"One surprising thing was that though I spoke freely of the Lord's death, no one attempted a discussion or came forward with the usual denials. Perhaps on a second visit this would not be lacking. I am not aware of this village having been previously visited with the Gospel."

* * *

Mr. Liley writes from **Tunis** on November 15th: "I have been to **Bizerta** again this week-end to take the service for the French Protestants on the Sunday morning. On Satur-

day we had a very nice meeting for the Jewesses' class, followed by a packed lantern meeting for Jewish boys. In the evening we had the very best lantern meeting I have ever had for Arabs at Bizerta. The Sunday-evening meeting for the French was also very well attended. . . . We have been much encouraged by the numbers of the addressed postcards I sent out with the French New Testaments, which have come back to us with some very nice words of appreciation, several asking for more literature. Only one adverse postcard has been received. We do ask for very definite and earnest prayer for these two hundred New Testaments which have been sent to the teaching staff of Tunisia. What a blessing would be the outcome, if some of these school masters and mistresses were really converted."

* * *

Mr. Short writes from **Kairouan**, October 24th: "To-day we recommenced our donkey-trips to the tents outside the town—after a long summer break. The day was still rather too warm to be pleasant, being one of sunshine after several more or less cloudy ones. Though here we have had almost no rain since six weeks ago, we had to turn out of the path a few times to avoid soft places, flooded by water which had come down from the rainfall in the distant hills. First, we visited the groups of tents near together. In the first, a child had died and had been taken to Kairouan for burial. Women from neighbouring tents were coming to condole with the mother and others in the tent where the child had died. Mrs. Short joined them, and then some of the women took us back with them to a large tent in the other group. Here we had over twenty gathered around us, of all ages but mostly women and children. After a while, I began talking to the few men, with a newcomer or two, and Mrs. Short moved to the end of the tent and talked separately to the women. Generally we had a good hearing. Some knew us from previous visits, and one man showed his attention and understanding by his comments as I told of the Prodigal Son.

"Thence, we went on to another group. Here, the people were newcomers from a distance, and not knowing us were a little cold in their reception. But they soon became interested, and questions showing interest were asked. One or two children had fled on our approach, but one small boy was quite friendly and fearless. His name was "Light," and one of the babies here was simply called "The little one." Mrs. Short sought an opportunity with a group of women gathered round a new tent which had been woven and put together, but without much result. I, however, had a good opportunity with a few young men and boys, squatting under a little erection of grass and wooden props. On our way back we passed some huts of mud-brick which we have visited a few times. A few women were there who remembered Mrs. Short, but showed themselves rather hostile to the message."

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 Laraiish—Dispensary, Visiting among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
Prayer for two young Arabs who profess conversion and have asked for baptism; that these may prove to have been really born again and may be made faithful witnesses among their fellows.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.
11. For ChercHELL—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
Praise that Abdia, now married and living at a distance, is being kept steadfast in the faith and reads the Gospels to her husband.
Prayer for wisdom with regard to a new development in the Sunday morning services for converts, etc.; also that two young men and their wives (converts from the Carpet School) who have gone to Tozeur for a time may be able to give a good testimony to their relatives.
12. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
13. For Azazga—Visiting, Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
16. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
Prayer for God's blessing on the distribution of French New Testaments to the teaching staff of Tunisia.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &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.
22. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
23. For the Council, and the Staff at Headquarters.
Prayer that the approaching visit of Pastor Poole-Connor to Morocco may be greatly blessed of the Lord; that by his means workers may be encouraged and stimulated, and the work strengthened and expanded.
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 for the safe arrival at their stations of nine of the new workers present at the farewell meetings at Sion College.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from November 1st to 30th, 1922

Continued from page ii of Cover

<p>CHELTEENHAM AUXILIARY</p> <p>Miss R. M. MOLES-WORTH, Hon. Sec., 30, Lansdown Crescent.</p> <p>Gen. Receipt No. 694</p> <p>Local Rect. No. £ s. d. 15 2 2 0 6 2 0 6 7 1 0 0</p> <p style="text-align: right;"><u>£3 4 6</u></p> <p>DUBLIN AUXILIARY</p> <p>S. S. MCCURRY, Esq., Hon. Sec., 46, Eglantine Ave., Belfast.</p> <p>Des. Receipt No. 4007</p> <p>Local Rect. No. £ s. d. 126 1 0 0 7 10 0 0</p>	<p>Local Rect. No. £ s. d. 28 10 0 9 2 0 0 30 1 0 0 1 5 0 2 1 14 9 3 1 1 0 4 5 0 5 1 0 0 6 2 2 0 7 5 0 8 15 0 9 10 0</p> <p>Previously ack'd. 12 17 9 132 16 0</p> <p style="text-align: right;"><u>£145 13 9</u></p> <p>BARKING AUXILIARY</p> <p>Mr. L. BUTLAND, Hon. Sec., 12, Sunningdale Avenue.</p> <p>Des. Receipt No. 1006</p> <p>Local Rect. No. £ s. d. 187 cancelled 8 13 6 10</p>	<p>Previously ack'd. £ s. d. 51 3 5</p> <p style="text-align: center;"><u>£64 10 3</u></p> <p>HITHER GREEN AUXILIARY</p> <p>Miss A. WARD, Hon. Sec., 29, Torrion Road, Catford.</p> <p>Gen. Receipt No. 639</p> <p>Local Rect. No. £ s. d. 27 5 0 0 8 2 0 9 2 0 30 5 0 1 2 4 10</p> <p style="text-align: right;"><u>£2 18 10</u></p>	<p>BELFAST AUXILIARY</p> <p>Mrs. B. BOLTON, Hon. Sec., Gordonville, Cregagh.</p> <p>Des. Receipt Nos. 4004, and 4029.</p> <p>Local Rect. No. £ s. d. 41 10 0 2 1 0 0 3 2 6 4 5 0 5 5 0 6 10 0 7 2 10 0 8 1 10 0 9 1 0 0</p> <p style="text-align: right;"><u>7 12 6</u></p> <p>Previously ack'd. 68 18 0</p> <p style="text-align: right;"><u>£76 10 6</u></p>
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SUMMARY

November, 1922.

General Fund ..	£1,753 18 7
Designated Fund ..	218 19 9
	<u>£1,971 18 4</u>

TOTALS

Jan. 1st to Nov. 30th, 1922.

General Fund ..	£14,553 7 11
Designated Fund ..	1,748 10 0
	<u>£16,299 17 11</u>

(a) R.B.H.U., Shoreditch. (b) St. James's Hall, Worthing. (c) Abbey St. S. Sch. (d) Romford Evang. Free Ch. (e) Boxholders at Manor Park. (f) Boxholders at Woodford. (g) Boxholders at Clayton-le-Moors. (h) Readers of *The Life of Faith*. (i) Park Hall, Barking. (j) Public Hall, Sidcup. (k) Friends at Theodore Rd. Bapt. Tab. (l) Grove Rd. Mission. (m) Girls' Cl., Rainham. (n) Johnstone Evang. Association. (o) Boxholders at Barnet. (p) Emmaus Mission Room. (q) Unity Chapel, Bristol. (r) Boxholders at Tilbury. (s) Brook St. Ass. (t) Readers of *The Christian*. (u) Gosp. Hall, W. Thurrock. (v) Women's Meeting, Sudbrook. (w) Boxholders at Manchester. (x) Kensal Med. and Gosp. Mission. (y) *Legacy*. (z) Woolton.

(a) South Park Chapel. (b) Friends at Redhill. (c) Acre Mission, Stroud. (d) Mildmay Mission to the Jews. (e) Boxholders at Ascot.

ALGERIAN RUGS AND CARPETS

These goods are made at the Cherchell Carpet School, Cherchell. They are of best wool, in rich colours and artistic designs, with a thick pile which ensures almost endless wear. Below will be found a price list of Rugs and Carpets at present in stock. Please apply to 18, John St., London, W.C.1.

No.	SIZE.	PREVAILING COLOURS.	PRICE.
		HEARTH RUGS.	
	ft. in. ft. in.		£ s. d.
522	4 7 by 2 4	Crimson, blue and green	2 3 0
527	4 10 „ 2 4	Ditto	2 5 0
552	4 10 „ 2 4	Ditto and white dots	2 5 0
516	4 10 „ 2 7	Pea-green ground with red, white and blue designs in centre and border	2 8 0
519	5 6 „ 2 3	Cream ground, with coloured flowers	2 8 0
546	5 1 „ 2 5	Crimson, blue, green and gold	2 10 0
517	5 5 „ 2 10	Ditto (dull colours)	2 16 0
		CARPETS.	
478	5 10 by 4 1	Red and pale green designs on blue	4 14 0
475	7 4 „ 4 0	Many bright colours—Rabat	6 0 0
373	7 0 „ 4 7	Bright coloured designs on pinkish-fawn	6 10 0
198	6 0 „ 5 7	Bright green and gold designs on reddish ground; white in border	6 17 6
523	7 5 „ 5 9	Many bright colours—Rabat	8 15 0
488	7 8 „ 6 0	Ditto	9 9 0
235	8 6 „ 5 3	Crimson, white, royal blue and green	9 12 0
551	7 7 „ 6 0	Crimson, blue and green	9 3 0

Carriage paid. Goods sent on approval.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.
 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*).
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, Esp., Bristol.
 PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 DR. A. C. DIXON.
 PASTOR D. J. FINDLAY, Glasgow.
 PRRB. H. E. FOX, M.A., London, S.W.
 REV. WILLIAM HOUGHTON, B.D., Exmouth.

REV. J. J. LUCE, M.A., Gloucester.
 SIR JOS. MACLAY, BART., Glasgow.
 M. E. REVEILLAUD (Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 COL. G. WINGATE, C.I.E., Godalming.

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