

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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A
Tunisian
Girl

Office of the North Africa Mission:

18, John Street, Bedford Row, LONDON, W.C. 1

PICKERING & INGLIS, 14, Paternoster Row, London, E.C. 4,
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THE NORTH AFRICA MISSION

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

GENERAL FUND			DESIGNATED FUND			DUBLIN AUXILIARY.			NORWICH AUXILIARY.		
No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
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10th		20th	2 2 0	8 5 0		Glenageary,	28, Mornington Road, Norwich.				
7 3 0		30th	3 0 0	9 2 7		Maybank Ave.,	Gen. Receipt, No. 1845				
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SUMMARY

December, 1923.

General Fund ..	£1,974 12 10
Designated Fund ..	321 2 5
	£2,295 15 8

TOTALS

Jan. 1st to Dec. 31st, 1923.

General Fund ..	£18,456 7 5
Designated Fund ..	2,883 9 7
	£16,119 17 0

- (a) Boxholders at Highgate Road. (b) Cong. S. Sch., Herstoncoæux. (c) Johnston Evan. Association. (d) Band of King's Daughters. (e) Mem. Hall, Chipstow. (f) Movallen. (g) Thornton Heath Mission. (h) Christian Workers' Union, Newtonards. (i) Legacy. (j) Emmaus Mission. (k) Lansdowne Hall. (l) West Kirby Aux. (m) Highgate Road Missionary Evening. (n) Uxbridge R.L. Tab. (o) Women's Meeting, Scotstoun. (p) Lordship Lane Bapt. S. Sch. (q) Hartley Wintney Bapt. Ch. (r) Anon., Glasgow. (s) Harrogate Aux. (t) Temperance Hall, Crondon. (u) Mt. Pottling Bapt. Ch. (v) Alexandra S. Sch., Penge. (w) Welcome Mission, Heathfield. (x) Recreation Hall, Manor Pk. (y) Purley Cong. Ch. (z) Central Hall, Buxton. (a) Wellington Sq. Bapt. Ch., Hastings. (b) Wattville St. Chapel.

From January 1st to 31st, 1924

GENERAL FUND			DESIGNATED FUND			DUBLIN AUXILIARY.			NORWICH AUXILIARY.		
No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.	No. of Recl.	Amount.
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6 4 8		(d)	1 0 0	6 10 0 0		9 6 0 0	7 1 0 0				
7 1 11 0		97	1 0 0	7 10 0 4		10 1 0 0	1 0 0 0				
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		1	25 0 0	9 5 0 0		3 6 8	10 0 0				
		(c)	5 0 0	2 5 0 0		5 2 0 0	9 10 0 0				
			1 1 0	3 5 0 0		1 0 0 0	30 1 0 0 0				

[Continued on page iii of Cover]



French Girls' Class at Azazga.

Miss Elliot standing at left.

The Grace of Continuance

By S. S. McCURRY

ANYTHING we do in the Christian life is the result and the outcome of God's grace; so that when we talk about "continuing," although the word has got the flavour of self about it, we are not to suppose for a moment that we have anything to boast about, and say proudly that after a few years or after many years, we are still continuing in the narrow path and following on to know the Lord as if it were the outcome of our own inherent power.

When Paul stood up to make his defence before Agrippa (Acts xxvi. 22), he told the king of his wonderful conversion on the way to Damascus, and of his labours and persecutions among unbelieving Jews. Then he went on to declare that through it all, "having obtained help from God" (here was the grace), he continued unto that day. But there is no full stop after "day." Paul goes on to show how he had been employed up to that day of his defence—viz. "witnessing both to small and great . . . that Christ should suffer, that He should be the first that should rise from the dead," and so on. Was not this fact of his constant witnessing to others concerning Christ the secret of his continuance? He confessed that he had continued Christ's faithful servant

“through help obtained from God.” What better explanation of the art of continuing can we look for than that which Paul gives? Help from God. When writing his second letter to the Corinthians (chap. iv.) he declares that “even as we obtained (R.V.) mercy we faint not.” The remembrance of having been forgiven was the antidote against fainting or weariness; it was the “help” that spurred him to keep on witnessing without being weary. Paul frequently talked about his wondrous conversion. It is an example for us to follow in these decadent days when the Word is so little in use, through the leaven of Modernism, when ritual is extolled or education and culture declared to be all-potent factors for changing the life.

In his Epistles Paul gives many indications of what was the nature of this help. For instance, he says (2 Cor. v. 24), “The love of Christ constraineth us” (overmasters us, Weymouth). There is no power so compelling as love. We turn to the poets and hear them discuss the nature of love, and we may agree with what Shelley says “All love is sweet, given or returned”; or accept rather the view of another who holds that “we are happier in the passion we feel than in that we excite”; but there is no poetry on the subject of love as fine as that of the Bible. Consider the vehemency of these words: “Many waters cannot quench love, neither can the floods drown it.” Here is poetry indeed! And if you want an exhaustive poem on the power of love, turn to 1 Cor. xiii., where it speaks of love, *inter alia*, “enduring all things” for the sake, of course, of the loved one. “Some know us, and don’t love us. Others love us because they don’t know us. The strange thing is that He who knows us also loves us.” Such was Christ’s love, and it was Paul’s overmastering love to Christ that helped him to “continue.”

A little time ago we received a letter from a dear missionary friend who spoke of the difficulties with the natives, and the hardness of their hearts, and the trying nature of the climate. “A shipload of gold,” he declared, “would not induce me to live and labour here. Nothing, nothing else could but the constraining love of Christ.” That was the right spirit. That man had open vision. Continuance was the natural sequence.

Yes; “help” includes the power to endure. Have you ever been struck by that pregnant phrase in Rom. ii. 7, “patient continuance in well doing”? The two words are one in Greek, and this word is nearly always rendered “patience,” as in the verse 2 Cor. vi. 4, “In all things approving ourselves as the ministers of God in much patience,” etc. We feel that Paul knew what “patient continuance” meant when we read the list in 2 Cor. xi. of the sufferings he endured. There is a quaint story of a missionary in India who was sorely tried for years by seeing no fruit to his labours. At last he felt he could stand it no longer, and announced his intention to resign. One of the natives who had a gift for writing verses thought he would make an effort to induce the missionary to remain. So he wrote and presented him with a poem of seven verses. In order to accentuate his point, every verse was the same, and ran as follows:

Go on, go on, go on, go on,
 Go on, go on, go on,
 Go on, go on, go on, go on,
 Go on, go on, go on.

The story declares that the missionary could not resist such an eloquent appeal, and did remain, shortly to receive all the blessing and fruit he had waited for.

Help to continue means having faith to rest upon His promise. "He which hath begun a good work in you will *finish* it" (marg.). If we could only always remember that it was God who sowed the seed, that the vineyard is of His own planting, that He has promised "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3), what rest we should have in our souls!

We must not omit the strong factors in the grace of continuance, of prayer, and the heart-knowledge of and obedience to God's word. As to the former, we are commanded to continue steadfastly in prayer, watching therein with thanksgiving (Col. iv. 2); and as to the latter, our Saviour Himself declared, "If ye continue in My word, then are ye My disciples indeed" (John viii. 31). The word here really means "If ye make your home in My word." What a picture of that which our Lord expects His followers to do. Paul marvelled that the Galatians were so soon removed from the right path, and fell away through false teaching. To us whose advantages are much greater than theirs, this can never happen, if we make our home in God's word.

No doubt, however, the greatest power to make us continue, and to go on witnessing (for we come back to that word), is the conscious realisation of Christ's presence within us. In that wonderful fifteenth chapter of John the Greek word translated "abide" is the same word rendered *continue*, *remain*, *dwell*, *tarry*, in other scriptures. See the beautiful effect of experimentally substituting any of these words in this chapter for the word "abide," and think for instance of what it would mean to us with all the rush taken out of our lives, if we but *tarry* in Christ.

Our space does not permit us to dwell on the subject of reward as a motive for continuance. That should be our weakest incentive. We serve and we suffer because He is with us and is soon coming to take us to Himself.

To the Friends of the N.A.M.

"St. David's, Manor Park,
 London, E.12.
 February 5th, 1924.

DEAR FELLOW-WORKERS,

I am thankful to say that Mr. and Mrs. Farmer reached Egypt safely at Christmas-time. Mrs. Farmer went on by the Orient boat to Gibraltar, and

had a very rough and stormy voyage, so that for two days the engines were stopped and for several days she was unable to eat. She was met at Gibraltar by Dr. and Mrs. Liley, who brought her over to Tangier. She is now staying in Hope House and awaiting the arrival of her husband in due course.

Mr. Farmer landed at Port Said, where he received my letters which were awaiting him at the Bible House, and wrote me in return. Unfortunately his letter never reached me, so that for a time I was rather concerned. Eventually I received a letter from him, dated January 16th. The delay was no fault of his.

From Port Said, Mr. Farmer went on to see **Miss Hodges** at Alexandria. He reports that it is rather unique to see a girls' school numbering thirty-five, attended only by Moslems; but such is the case there, and the assistant is a converted Moslem. Both former and present scholars seem to have imbibed the Scriptural teaching they have received. Some of the elder girls followed Mr. Farmer's message on John i. 11, 12 very intelligently and brightly, and Sitt Asma, the native convert who teaches in the school, is well grounded in the truth and apparently thorough in her work. Being a Christian, she could not get a post under the Government, as all Government teachers are expected to teach the Koran.

Ameen is a faithful worker converted from Mohammedanism. He was baptised in connection with the N.A.M. eighteen years ago. He has been helping Mr. Dickins and is to some extent supported by him. It is a matter for thankfulness that thus we have at any rate some fruit for the many years of work there. Probably there are other cases also.

After leaving Alexandria, Mr. Farmer visited Luxor and had a very pleasant time with Mr. Fairman, who is now in charge of the American mission boat, *Witness*. The American workers there seem to be doing good work. Then Mr. Farmer visited Assaout and greatly enjoyed his stay with the Rev. Neil and Mrs. McClenahan. They are truly godly people and keen for souls. A big work is being done in college, hospital, and schools, and there is a Christian band of about forty of the college students who go out regularly to different villages each Sunday, preaching the Gospel. In each centre Mr. Farmer visited, he had the privilege of being the Lord's messenger

to a large number of workers, concluding with a New Year's address to about forty members of the American Mission in Alexandria when they met after the re-opening of the schools. He stayed in Cairo with Mr. and Mrs. Upson for a night, and he was also a guest of Mr. and Mrs. Martin, with whom **Miss Povoas** is living. They are outspoken defenders of the "fundamental" position.

From Alexandria, Mr. Farmer went on to Syracuse, and thence to Tripoli, where he spent a few days. He reached Tunis on January 31st, after a stormy voyage, but beyond the fact of his safe arrival there I know nothing at present.

In our January issue I mentioned that **Mr. and Mrs. Gordon-Oswald**, of our Council, were on their way to North Africa. They have already visited several of our stations, including Tangier, Laraish, Casablanca, Mequinez, Rabat, and Fez.

Miss Petter and the workers among Italians in Tunis are greatly exercised about getting new premises. Our present Mission Hall is needing repair, and the landlord has raised the rent fifty per cent. and wishes us to get out by the end of June. It is very difficult to get suitable premises in Tunis, and we at home are in a good deal of perplexity about it. Miss Petter and Miss Gotelee are expecting to come home on furlough, but they want to put things straight before they leave. We should be glad of your prayers for special guidance. Signor Finotto is proving a valuable help in the Italian work. His adopted daughter, Georgette Gueneau, has gone to Sfax to join Mrs. Webb and gain some fresh experience under her.

Mr. and Mrs. Liley are expecting to have their furlough this year, but they are finding it very difficult to find someone to carry on the work either amongst the natives or the French. They will be very glad of whatever counsel Mr. Farmer will be able to give them. **Mr. Short** is at present staying in Tunis, but he may be visiting Kairouan and Tebessa later on.

Pastor Henry Oakley, who visited Cherrhell and other Stations in Algeria

last year with his wife, has kindly consented to join our Council. His sympathies are quite with those who take a strong stand for the fundamentals. Dr. and Mrs. Churcher, formerly working in our Mission, are members of the Church of which he is pastor. Dr. Churcher's son James, who is also a doctor, has now been accepted by the British Jews' Society, and he hopes to start for Haifa in Palestine by the *Kaisar-i-Hind* on February 22nd. He was with us at our last prayer meeting. We trust that God will richly bless his labours.

The lease of our Mission Office at 18 John Street will soon be expiring, and we were in danger of having it sold over our heads unless we purchased. We were paying £100 a year rent for the premises, but had let off part, which brought most of the rent back again, though we had to pay for repairs and for the rates. The Council therefore decided that if we could purchase it for a reasonable price, it would be advisable to do so. We have succeeded in obtaining the premises for £2,000. Just as we had decided to do this, a legacy for a little over £2,000 came in, so that we were able to purchase without any great difficulty. We think that this is a very good investment, as it will save us £100 a year rent. We generally have a prayer meeting there on the first Thursday of the month, and are always glad to see any of our friends who can manage to come. There is also a prayer meeting held on the third Friday in the month at my house in Manor Park, where we have some happy times waiting upon the Lord.

Miss Irene Dew, whose photograph appeared in the November-December number of *NORTH AFRICA*, has now started for Morocco. We saw her off on Friday, February 1st, by the P. & O. boat *China*. We had no one else going at the same time, but we found a missionary going to China connected with the L.M.S., and one of the Southern Morocco missionaries also went by the same boat. We hope that **Miss W. Ross** will go over from Tangier to Gibraltar to meet her. She will stay in Hope House with **Miss Saunders** and **Miss Bowen**, and

have the advantage of Mrs. Farmer's counsel. She will probably later on go down to Casablanca and work with **Mr. and Mrs. Gabriel**, but as they are coming home on furlough this year (D.V.), that will not be until the autumn. Miss Dew has been used and blessed in the Church of which she is a member, under Pastor Monti. She has also had a year's training at the Homœopathic Hospital, which will help her in her work amongst the people. We need specially to pray for all new workers that God may give them the grace and wisdom they need, and help them in the study of the language.

Mrs. Poole-Connor has been taking meetings round Manchester, but just now he is laid aside with laryngitis. We hope he will soon be quite restored.

We generally arrange for our missionaries to come home once in four years for a few months. Workers in China, India, and Japan generally have leave once in seven or eight or even ten years; but then they are absent from the field for probably a year or a year and a half, so that though our workers have more furloughs, they are not absent from the field so long as those farther away. We shall probably have about twenty coming home this year. This will, for the double journey, mean an expense of £400 or more, which we are looking to the Lord to supply. There are some Missions we have come into contact with, who encourage their workers to take no furlough at all, and some have been out for twenty or thirty years without taking a furlough. We do not ourselves think this is wise, either from a spiritual or from a health point of view. Still, we admire those who feel able to remain in the field without furlough. We have one worker who has not been home for ten years.

Miss Eason is still in Switzerland, but I think she will probably be coming home to a sanatorium in England as soon as the weather gets warmer.

Miss Lackersteen is still in Guernsey, and though rather better is still unfit to return to the field.

Mrs. Ross, who was kept at home

by doctor's orders till she had fully recovered from an attack of malaria, went off just in time to escape the railway strike; in fact she started earlier than intended, in order to avoid it. She was accompanied by Miss Hawdon, who has been in France for some time studying French, Miss Clack, a new worker, and Miss Archer, the daughter of one of our Council, who is visiting the field. They will be residing at the new house we have in Algiers, and will be joined by Miss Oakley, Miss Jennison, and Miss Wholman, who are all studying the language. We have secured a nice house in Algiers, which we shall call "Hebron." We have had some difficulty about it, as there was one tenant we could not get out; but we have the use of the uppermost flat, and two out of the five rooms on the second floor, as well as the ground floor. We shall thus be able to get

some of our workers trained in language and work. Mrs. Ross, who has been a good many years in the Mission, had an exceptionally long period of training under the Guinneses in East London, as she had hoped at first to go to the Congo. She has had Miss Jennison and Miss Oakley under her care for some time, and they have not only been helped in French and Kabyle, but have also had further Biblical instruction.

We are sorry to have to report the sad bereavement which Mr. Stephens, of Highgate Road Chapel, has had in the decease of his beloved wife. She was deeply interested in the Mission, and Mr. Stephens himself for many years was a member of our Council.

Counting on your continued sympathy and prayer,

Yours heartily in Christ,
EDWARD H. GLENNY.

Notes from Log-book of the N.A.M. Gospel Car

December 6th, 1923.—To-day left Casablanca to visit the market at Boucheron, known as Sok El-Khemis. Good main road to market, and found many people gathered for buying and selling. Had good crowds for preaching, and no opposition. Had planned to go on to market next day, but rain was falling slightly and road would have been impossible, not having been worked. Sold to-day seventy-six copies of the Scriptures.

December 10th.—Out again to-day. Travelled by good main road to Ber-Rechid for market this morning about forty *km.* out of town. This market was visited in July with the Gospel. Had large crowds for our preaching meetings and sold in all forty-five books. After market travelled another thirty-five *km.* on through Settat, and slept in car under cover of a village. Night very cold, but weather good.

December 11th.—Went on this morning to a big Tuesday's market Sok Il-Thatsa de Oulad Daoud. Very big market indeed. Preaching and Scriptures new in this market, and interest through curiosity was aroused. Mr. Fallaize and Mr. Gabriel continued preaching and selling from the car for about three hours, while Mr. Chatfield canvassed the tents with Scriptures. Sold in all eighty books. After the day's work continued

on our journey for about thirty-eight *km.* on the road to the Wednesday market. Passed the night in car outside a wayside village.

December 12th.—Weather to-day still beautiful. Came on this morning after getting car and books ready. Fair road to Sok Il-Arbaa de Oulad Said. Large crowds listened to preaching, and quite a rush to purchase the Scriptures. Kept on reading the Scriptures and continued selling until we had disposed of one hundred copies, all in the colloquial Arabic.

December 17th.—Left Casablanca this afternoon with a good stock of books. Travelled about sixty *km.* till past sunset and drew under shelter of a village for the night. As it was already dark, nobody came to greet us or to enquire who we were.

December 18th.—This morning before we left, some of the villagers came to see us, and they appeared very interested in our preparations for breakfast, and in our open-air toilet operations. We made inquiries as to markets and to roads, and left some tracts with them. Travelled on to Sok Il-Thatsa de Oulad Firse. Market fair-sized, and had good opportunities for preaching, although some were inclined to oppose us.

December 19th.—Went on to Wednesday's market, as it was gathering. Not such a big

market. People seemed poorer and not so many readers, but sold fifty-six books. Went off again after market to search for next day's market, so as to be ready on the spot for work. Slept in a village about ten *km.* away, but on direct road.

December 20th.—Our reception at this market was strange. We were informed by a native official that the people would not purchase our books, as they were the books that "changed people's religion." However, we informed him that in most places we found friends who wished to purchase copies and to read, and that we would try to see what we could do. This market, Il-Khemis de Ain Roumie, is very important, and has a very picturesque appearance. Situated in a valley, the whole market can be seen at a glance, and the local colour makes it a very vivid picture. The preaching was very difficult and continually interrupted, and many showed that they neither wanted our books nor our message. We continued working for some hours, and by persevering sold sixty-three books. We rejoiced that we were able to reach the few Jews who frequent these markets. They are the tin-smiths or have Manchester cotton goods for sale. Among our books we brought twenty copies of Matthew's

Gospel in the colloquial Arabic, written in Hebrew characters. Mr. Chatfield took this part of work in hand, and at the end we found we had sold nineteen of the twenty books. Probably this is all of the Gospel these travelling Jews will ever get. One young Moslem listened to our preaching to-day and seemed much interested. After a while he purchased a copy of Matthew's Gospel. Some time after he returned to the car very angry, and said the book was a bad book and he did not want it. On inquiring why, he replied that it said that "God was in a grave." He showed us the place he had been reading and pointed to Matt. xxviii, "Come, see the place where the Lord lay." Some quiet explanation followed, in which we pointed out to him that the Jesus we preached was not only a man and a prophet, but was indeed the Lord of Glory. This truth was rather beyond him, but he listened and again took his book and promised to read. After preaching on the Second Coming of Christ, one blind man pressed forward and wanted to purchase the biggest book we had with that subject in it.

For these markets we travelled 555 *km.*, and sold 517 books.

A New Worker



Miss Ada Clack.

Miss Ada Clack has been accepted by the Council of the North Africa Mission and has gone out with Mrs. Ross to Algiers, where she will study French and will do any work she can while studying.

Miss Clack is about twenty-five years of age. After leaving school at fifteen when she had passed the ordinary standards, she was engaged in domestic work for a time, and then took up munition work and continued at it for six years, four years during the War and two years after.

A girl friend of hers who had been praying for her, asked her and three of her companions to go to a little meeting which was held at a church by a C.I.M. missionary. I am afraid she went for the fun of it, more than for any interest.

However, as is often the case, she went to laugh and stayed to pray. Her father being a Roman Catholic, she had been accustomed to go to confession, but she soon learned that she need only confess her sins to God. She was deeply convicted of sin, and was soon led to Christ. The text which was specially helpful to her was, "I give unto you eternal life, and they shall never perish, neither shall any man pluck them out of My hand." She tried to think how she could get out of the entangled mass of sin, and she said, "Yes, Lord, I give my heart to Thee," and from that time peace flooded her soul.

Being fond of study and fairly quick as grasping things, she began with heart and soul to study a Bible she had bought. She went back to work, and began to speak to her companions about Jesus.. She was jeered at and "sent to Coventry" by them, so that she felt the only thing she could do was to live Christ, and pray for them. This wrought wonders, and several were converted. Then she was promoted to office work, and became wages clerk, and she continued there till 1921.

While reading the life of Mary Slessor, she felt the need of the foreign field laid upon her heart, and longed to go

to China or India, but this was not God's will for her. She prayed for nearly a whole night that the Lord would guide her. She then went to see Miss Whitfield of Mount Hermon Training College, who asked her whether she was willing to enter for training in faith, and to trust God for the expenses. She told her she was quite willing, and the Lord honoured her faith by giving her £60 for training, and also supplying every other need, which altogether amounted in the two years to over £100.

After two years training with Miss Whitfield she offered to the North Africa Mission. She is a diligent student of the Scripture. She has been in fellowship for seven years at the Baptist Church, South Ealing, of which Miss Martin, who went to Tunis about a year ago, was also a member. Mr. Parker, the late minister, who is now in Canada, writes very highly of Miss Clack.

Since her conversion she has been blessed to the conversion of some other members of her family. We commend her to the prayers of our readers, that she may make good progress with French, and become a soul-winner in Algiers as she has been to some extent in England.

E. H. G.

Some Things as They are in Djemâa Sahridj

By MISS E. JENNISON

The other day, in company with a senior missionary, I paid a visit in the village that has left an impression that will take a great deal to efface. Being more or less an onlooker, I had time to take in the whole scene.

We entered a little square enclosure, off which were built three or four rooms, these varying in size, and occupied by various numbers of people, all relations. In the very smallest of these rooms—a

room about five feet square, which I think must have been pushed in between two others as a kind of after-thought—we found the object of our visit, a Kabyle woman and her little girl, a child between three and four years old.

We were invited in, but the question was, how to get in. In one corner of the room was the usual Kabyle fireplace—a small hole made in the ground, with a fire in it large enough to make the place

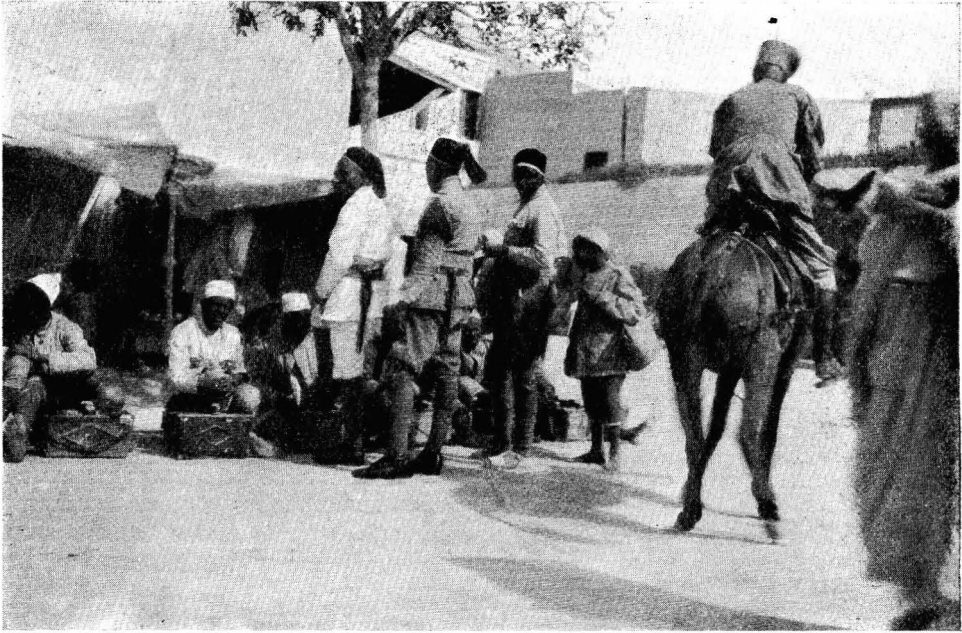


Photo by]

Native Soldiers and Shoe-blacks, Tripoli.

[Mr. A. V. Liley.

horribly smoky and stuffy. Two women, the mother of the child and her sister, were sitting on the ground opposite each other, one nursing the sick child we had come to see, and the other a baby-boy about three or four months old. The remaining space was taken up by two other children, and a girl of about fourteen or fifteen who was also sitting on the ground, preparing the evening meal; and when I tell you that the earthenware bowl in which she was preparing it was something like two yards in circumference, you can imagine how much room there was left for us.

However, the senior missionary did eventually manage to make her way to the sick child, after the other children and the young cook-general had been unceremoniously turned out of doors; but as she stooped down to look at her, she was so close to the fire that I feared her dress would catch light any moment. When we did succeed in getting a look at the child, what a pitiful little object we saw! Such a haggard expression rested on the dirty, unwashed face that one found it hard to believe that she

was a child at all, and the recently shed tears had left their traces in the form of little furrows on the grimy cheeks. In her hand she clutched very tightly a dead sparrow, from the head and neck of which all the feathers had been pulled, leaving it a very gruesome object to behold. When we spoke to her, she set up a dismal wail, fearing we were going to rob her of her treasure, and, hiding her face in her mother's dress, nothing could induce her to look at us again.

Failing to win the confidence of the child, the senior missionary then questioned the mother. When she was told that the child needed feeding and keeping clean, she said, "If I bother getting water to wash her, my baby will start crying." The baby, by the way, is a boy. So the conversation went on, until at last, feeling thoroughly disheartened, we left her, promising to send medicine and do what we could.

This is only one incident, which could be multiplied by hundreds, but this will surely serve as a call to more earnest prayer on behalf of North Africa's women and children.

Dr. Mott and the North Africa Mission

AN EXPLANATION

By E. POOLE-CONNOR

The North Africa Mission has recently been invited to take part in a series of meetings now being held in North Africa, organised by Dr. Mott and Dr. Zwemer. After due discussion the Council of the Mission felt that there was no other course open to them but to decline the invitation.

As one sharing the responsibility for this decision, I feel it right to give prominence to one of the considerations which had special weight with me in concurring in the action of the Council.

Dr. Mott is Chairman of the World's Student Christian Federation; and it is a matter of great regret to have to say that many of the publications of the British section of that Federation, the Student Christian Movement, are heterodox in the extreme: some, indeed, being of such a character as to create in the minds of those who hold the orthodox evangelical faith feelings little short of horror. Nor is it possible to absolve Dr. Mott from a share in the responsibility for these publications; for the Student Christian Movement of this country is no insignificant unit of the larger Federation, nor is this the first time the matter has been ventilated. For this reason, amongst others, it was felt to be an impossibility for the North Africa Mission to share in meetings in which the Chairman of the Federation was the central figure, great as his past services to the cause of foreign missions have undoubtedly been.

It would not be proper to make a statement such as the above concerning the publications of the Student Christian Movement, without producing evidence to justify it. A volume found in their list of advertised books therefore shall be cited. It is entitled "The Lord of Thought," by (now the late) Miss Lily Dougall and the Rev. Cyril W. Emmett, M.A., B.D. The sub-title of the book is "A Study of the Problems which confronted Jesus Christ and the Solution He offered," and its contents may thus be summarised: Our Lord found Himself confronted with certain views of God and man which were embodied in the Jewish literature of His day. These views, particularly in so far as they dealt with the divine judgments, the authors regard as being not merely wrong but revolting. "The apocalyptic seers," they tell us, "took over and stereotyped from a cruder and coarser past, a

crude and cruel conception of God." "The prophets," they again say, "contained inconsistent statements within which were the noblest visions of goodness and mercy together with savage conceptions of deified cruelty." The passages quoted as supporting these statements are taken by the authors not only from general Jewish literature current in the time of our Lord, but portions of the old Testament are also cited in alleged proof, such as Ezekiel vii. 1-9, Malachi iv, parts of Daniel, and the prophecy of Enoch found in Jude.

This "deification of cruelty" in the Scriptures, we are informed, long perplexed the righteous Jews, and in Psalm xcvi. 10 we "seem to get a protest against the destruction of the world so often foretold"; nevertheless, the situation at the time of our Lord is thus summed up: "Jesus Christ came into a world which could not conceive of a God who did not in the long run take terrible vengeance on His enemies." "Jesus," however, made the discovery (for we are told that what is on the divine side revelation is on the human side "discovery," and "God's way is to tempt men to find out things") that the truth was far otherwise than was presented in the Old Testament, and His teaching, it is alleged, was wholly different. "Instead of rating people for not keeping the law He taught them that they had many virtues which God approved, and many misfortunes which would draw from God compassionate compensation."

The difficulty created by the fact that the New Testament obviously presents our Lord as setting His seal on the Old Testament teaching is thus met by the authors: "If we set before us the seventeen or eighteen passages in the synoptic Gospels that appear to teach the punitive character of God's attitude to men, we find that they are couched in the imagery of Jewish eschatology, and we may accept one of three conclusions concerning them":

(1) We may believe that many are "additions to the true tradition," while those that "seem most authentic" may have been used by "Jesus" pictorially to exemplify the consequences of sin.

(2) "We may believe that Jesus, like the average man, had a confused mind in which traditional beliefs existed unchallenged side by side with newer and more vital ideas."

(3) Otherwise we are shut up to the belief that "Jesus endorsed conceptions of God which the acceptance of Jewish eschatology implies"—in other words, that He really did set His seal upon the teaching of the Old Testament. The authors appear to prefer the first of these explanations, and to regard the last as being almost unthinkable.

But there are difficulties—so the authors' argument runs—in ascertaining what our Lord actually said on these matters. While we are told that we must not "jump to a desperate conclusion that we know nothing of what Jesus really taught"; while we are assured that "it is far from being the case" that we "cannot feel absolute certainty about the genuineness of any single saying," we are bidden to remember that in the Gospels we "have to do with a long-drawn-out process during which alterations crept in, almost insensibly, as the teaching passed from one to another," and we can, therefore, do little else than fall back on "subjective" conclusions as to what our Lord did or did not say; but we are encouraged to believe that when there is a "general consensus of opinion as to what was characteristic of Christ, the standard ceases to be subjective in any deprecatory sense" (that is, if we all agree that He probably said something, the probability is that He did).

A few extracts may be added as indicating the general outlook of the book :

In reference to the words of John the Baptist, the authors say, "John would have had to be familiar with the whole system of Church Christology to have so mixed his symbolic images."

In regard to the resurrection of the body we are told, "The resurrection of the body was a

materialistic idea compared with the highest Greek conceptions of the immortality of the soul." "One truly religious party in the state" (that is, the Sadducees, "who believe in neither angel nor spirit") "even rejected the then modern notion of personal immortality."

The "drawbacks" to an infallible revelation "seem to be," in the authors' eyes, as follows : (1) "Passages that come from a lower civilisation may be cited as giving authority to man's baser passions." (2) "The paradox created by contradictory statements, to all of which equal value must be assigned, creates mental confusion." (3) "The doctrine of infallible revelation belittles human intelligence."

It is not my purpose here to enlarge upon the distress I feel that such a work should be put into the hands of students, at the formative period of their life, under the *imprimatur* of a professedly Christian organisation; nor is it my intention to enter upon a controversial discussion of the essentially non-Christian character of its teaching. Much of its contents will be found refuted in the apologetic literature written some years ago in answer to infidel and secularist attacks upon the Bible; while a number of more recent works, dealing in an able and scholarly way with the arguments of unbelief advanced by those within the professing Church, will be gladly given on application. The book is referred to for one reason only—to make it clear why I heartily concur in the decision of the North Africa Mission not to associate itself with the Student Christian Movement, or with the larger Federation of which it is a part; and why, in view of Dr. Mott's relationship thereto, the Mission cannot take part in the meetings in North Africa which he and Dr. Zwemer are now conducting.

Notices of Books

God's Word Supreme, by A. H. Carter. Protestant Truth Society, 1s. 6d.

This is a useful book to place in the hands of young Christians to strengthen their faith in the Word of God in these days of doubt and uncertainty on the part of many. It will be very helpful to those who are exposed to the teaching which casts doubt upon the authority of God's Word. It is the substance of consecutive lectures given at the Y.M.C.A., Aldersgate Street, London.

Modernism. This is also an address given at the Lecture Hall, City of London Y.M.C.A., on Mr. Carter's return from a lecturing tour in the U.S.A. and Canada. He shows how great is the spread of modernism, not only in England, but in America. It is worthy of a wide circulation, and can be obtained from the Protestant Truth Society, 3 and 4, St. Paul's Churchyard, E.C.4.

E. H. G.

For the Children

By MR. A. E. CHATFIELD

Let us take a walk through the narrow pathway of this town of Mequinez. It is called a street and is shut in by high walls on either side, so that there seems hardly any air to breathe. Look at the donkeys carrying their burdens, and notice how cruelly their masters beat them. There is one that is lame, but he is forced to go as fast as the others. See those men sitting in a group by that shop. They are drinking tea flavoured with mint; it is very good too. There is an old woman sitting by the wayside. Listen to the words she is saying—"Auteenee soldee" (Give me a halfpenny). She is a beggar such as you will see everywhere in this country.

At last we have arrived at the house to which I wanted to bring you. The doorway is large, but very low. The other day I damaged my hat when entering a similar one. The passage is very dark, but we come out into an open court, and if you look up you can see the open sky. This is the only light that these poor people have in their homes. And alas, they have no light in their hearts, for they do not know Him who said, "I am the Light of the world."

As we look round we see several rooms opening out of the courtyard, in each of which lives a family. Let us go in and see some of these people and just notice how pleased they will be to receive us. Here is a woman coming towards us, named Melika; and there is her daughter Miriam, who expects to be married soon, although she is only thirteen or fourteen years old. That little boy is Melika's son. He is eight years old and his name is Mohammed. Notice the little baby niece who lies in Melika's arms. She is only a year old (Picture 1).

Do you see those two little boys who have just come into the room? They are friends of the family, but I cannot tell you their names. Do you hear that terrible knocking and a boyish voice calling out, "Let me in, let me in"? He is another boy friend (on the left of Picture

2) who has heard that there are visitors in the house with a camera, and he wants to have his photo taken.

These little boys in Mequinez begin to go to school when they are about three years old. They get up very early,



Photo by]

[Mrs. A. E. Chatfield.

Melika and Her Children.

as they have to be at school by half-past seven. If they do not learn quickly, they are beaten by their teachers. They learn from a book called the Koran, and this book is not true; they never hear from

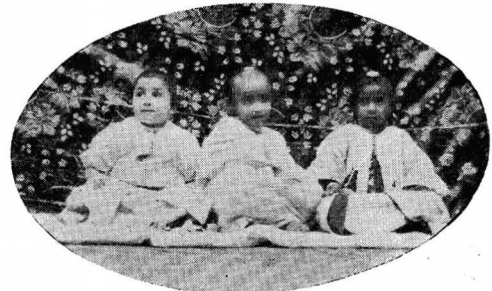


Photo by]

[Mrs. A. E. Chatfield.

Three Moorish Boys.

their teachers about Jesus. Sometimes these boys are taken to their church, which is called the *Mosque*, where they hear the same things that they learn at school. There are only a few boys who can read and write. Many of them have to work in the shops from the age of eight or nine.

The poor little girls have a harder lot

than the boys in many ways. They never go to school at all, but stay at home with their mother, who teaches them to do work of various kinds. When they are about twelve or fourteen they have to wear a veil, which almost covers the face. After this they are married and do not often go out of the house. There is one thing I should like to re-

mind you of before I close. When Jesus said, "Suffer little children to come unto Me," He was speaking not only of those particular children who were then present, but of other little children in different parts of the world. Do what you can, dear children, to help these little ones to learn about the Lord Jesus Christ.

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 5th, 19th, etc.

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

Chiltern House, Hartwell Crescent, Leighton Buzzard. Every Saturday at 7.30 p.m.

* * *

DEPARTURES

Mrs. Ross, **Miss A. I. Hawdon** (*new worker*), and **Miss A. Clack** (*new worker*) left for **Algiers** on January 19th.

Miss Irene Dew (*new worker*) left for **Tangier** on February 1st.

* * *

WANTS

Dr. Liley, of the **Tulloch Memorial Hospital for Men at Tangier**, writes that he would be grateful for **Bed Jackets** and **Calico Nightshirts**, of which he is much in need. Large size. Any ordinary pattern would do.

DEPUTATION WORK

The following centres have been recently visited by **Pastor Poole-Connor**: Sidcup (four meetings), Southampton, Walberton (three meetings), Arundel, East Dean, Whitstable (three meetings), Stroud Green, Atherton (two meetings), Hulme (four meetings), Lightbourne, Southport, Liverpool, West Norwood, Twickenham, and Limehouse: also Heathfield (Feb. 17th), Whitstable Missionary Conference (Feb. 18th-20th), Hitchin (Feb. 19th), Tooting (Feb. 21st), Stroud Green (Feb. 24th), Cambridge (Feb. 25th).

Forward engagements: Kensal Road (March 3rd), Talbot Tabernacle (March 4th), Golbourne Road, W. (March 5th), Tooting (March 13th), Woodford Missionary Exhibition (March 25th-28th).

In connection with the N.A.M., a **Bible and Missionary Convention** will be held at **Heathfield, Sussex, from April 20th to 24th**, the speakers including Rev. F. W. Feltham, Rev. Herries Gregory, Rev. R. Wright Hay, and Dr. F. E. Marsh. Particulars may be obtained from Mr. Frank Collins, Firwood Bungalow, Heathfield, or from Pastor Poole-Connor at the offices of the Mission, 18, John Street, W.C.1.

On April 28th Pastor Poole-Connor commences a tour to the Midlands and the North.

* * *

Miss Browett writes from **Tetuan** on January 11th: "You will be pleased to hear that we are hoping to begin a sewing class for girls shortly. We have been making inquiries when visiting and several children want to come. Of course, needless to say, they will get Bible teaching and gospel hymns, and I hope from this beginning, other classes will grow. . . . I

have been down to the dispensary this week to help Miss Hubbard. On Monday I had first, five women to give the Word to, and then seven women and a few children. It is such a joy to begin, but my Arabic does seem so weak when there is such a wondrous story to tell them."

* * *

Miss Marston and Miss Chapman have again been on a tour in the neighbourhood of Taza. Miss Chapman writes on December 27th: "We are back again in Taza after a twenty days' tour. One sees the great need of the country on these journeys, but it is impossible to do much when one only has a day or two in a place. In most of the towns the women are so shut in that it is most difficult to get into touch with them. It is easier among the Arabs dwelling outside in the tents, and these were visited at Guercif, Taourirt, Oudjda, and Berkane.

"We were disappointed in our plans with regard to Debdon and Berguent. We had intended to spend a day and a half at each place, but owing to the awkward motor-service we were only able to stay a few hours. The people were very friendly, and begged us to return soon and bring many more books with us. They also promised to find us a room at Debdon. At Nedroma we had our crowning opportunity, for there the Lord set before us an open door, and we were taken from house to house to tell out the message."

* * *

ALGERIA

Mrs. Ross writes in a letter giving an account of her journey to Algiers: "I had a splendid talk with a Frenchman on the boat about his soul, and was so interested to hear that his conscience had been awakened through reading the Gospel of Matthew which an Englishman had given to him. He told me that he was miserable, but as he could not bring himself to confess to a priest, he had given up reading. He asked me what I did, and seemed quite surprised that I had no use for a priest or pope. He said, 'Oh! if I had known that I could confess to God alone, that would have been quite easy.' He promised to keep on reading the Bible which he said he still had. Will you join me in prayer that, feeling the burden of sin, he may find the way to the Cross where alone there is rest for the soul."

* * *

Mons. Nicolle has lately paid four visits, on three occasions accompanied by Mr. Miles,

to the village of Marengo, distant nearly fifty miles from Cherchell. Nineteen New Testaments, fifty-eight Gospels, and two Bibles (in various languages) were sold and many tracts in various languages given away. The following is a brief extract from his last report:

"My second visit to Marengo took place on Jan. 18th. I began by entering a shop in the Grande Rue, and I found at his desk a gentleman apparently well-to-do, and occupying a good position. After the usual salutations and some commonplace remarks, I presented my books, beginning as is my custom with the booklets, in order to prepare for the presentation of the Gospel. A long conversation then followed. "There is no God," he remarked sententiously. "How can you talk like that?" I said. "If I told you that my watch made itself, you would think that I was a fool. Then who made the earth and the heavens?" "Oh," replied he, "God must not be confused with Nature; it is evident that all things are subordinate to the Laws of Nature." "Right," I answered in my turn. "But, sir, if you admit that there are laws, then where is the Law-giver?" The man stood for a time with his mouth open, not knowing what to answer. After trying in vain to extricate himself from the embarrassing position, he said to me: "Do you know, sir, who I am?" I replied that I had not that honour. "Very well, I am an ex-priest. My brother is a priest at the present time. I myself studied at the seminary of Langres, and I have been so disgusted with Catholicism—I have seen so many things . . . that I have become an unbeliever." I then changed my tactics and endeavoured to show this gentleman that the errors in the Roman Catholic Church could by no means prove the falsity of the Gospel. He listened to me with marked attention, and when I had spent about forty-five minutes in his shop I left him.

Some minutes later, I was in a café where several customers bought books from me. A conversation sprang up with several of these, which developed into a real meeting, for I was the only one speaking. My audience was composed of about fifteen people. I was about to finish and to withdraw when my ex-priest appeared in the café, and approaching me, laid his hand on my shoulder in a friendly way, and whispered: "If I became one day a believer, I would be a Protestant for—perhaps you are right." . . .

"The same day I had several talks with others. These talks necessarily take up much time and the sales have been less than on

preceding occasions; but we are evangelists before anything else, and we are doing the work which our Master gives us, just as it presents itself before us."

* * *

Miss L. R. Wholman writes from **Cherchell** on January 15th: "There is one very beautiful side of the work here, and that is, to see how eagerly and readily the Christian girls help in the Sunday school. I shall always carry a certain picture in my mind. Fifty or sixty wee things with shining black eyes fixed on a picture held by a sweet native girl of twenty-three. The picture represents the infant Messiah in His first earthly home—a stable. In a gentle voice, the girl asked, 'Who is this?' and several lisping babies answered softly, 'Sidna Aissa' (the Lord Jesus). Then softly and gently that dear girl went on to tell the story of Him Who so loved that He came to die. There is always rapt attention at this point. Those wee children love the stories of Jesus. Who knows the result of this seed sown? We have God's own promise that 'My Word shall not return unto me void.'

"I have been to several Arab houses where the girls and women speak French and have had some happy times. Yesterday, **Miss Colings** and I took coffee with four of the native girls. I am told that I am quite like a native because I can squat so easily on the floor and eat 'sfinges,' an Arab delicacy. I am beginning to understand a word here and there in Arabic and am daily feeling the power of the many prayers ascending to our Father on my behalf."

* * *

Mr. Willson writes hopefully of the work at **Djemâa Sahridj**. The friends there are rejoicing over what seems to be a genuine case of conversion. A *marabout* in whom **Miss Smith** and **Miss Cox** have been interested for some time has made a profession. **Mr. Willson** writes: "He told me frankly that he is a believer now. During the week of prayer, he has attended, and has prayed beautifully. On one occasion he declared that he was the worst of sinners, but that the past had been all blotted out. His confession is very clear. It was a big thing for a *marabout* to admit before other Kabyles that he was the worst of sinners. He is giving me lessons in Kabyle, and it was at the end of one of these lessons that he told me that he was a believer.

"I went out last Tuesday with **Mr. Arthur** to a market some miles away, and I was sur-

prised at the readiness of the people to buy the Scriptures. I sold seven in quite a short time, and **Mr. Arthur** disposed of quite a number. The people say some very strange things to us sometimes. One man said, 'You only practise half of what you teach.' Another asked me, 'Of what use will this book be to me if I buy it?' Both these questions gave me an opportunity."

* * *

For some months **Miss Povoas** has been studying Arabic in Cairo. She writes: "I am now coming to the end of the colloquial grammar and am greatly looking forward to returning to Alexandria to use what I have gained. I have had a native class every Sunday morning here in Cairo and have prepared lessons each week with a *sheikh* on the parables in St. Luke's Gospel, and this has afforded conversational help. . . . I should like to mention an interesting experience that I had with a worker last Sunday morning. We entered a native quarter here accompanied by a young native Biblewoman from the American school. We intended to have our usual morning school in a courtyard, but as we approached the place where the children gather, we heard shrieks and weird noises from a native house close by. After making a few inquiries we learned that a poor woman had lost her little son, and that fourteen women friends had come to mourn with her. I went to the room and found the mother, and asked her about the death. The little child of four years old had died the previous day. After attempting to soothe her a little, the friend who was with me read a few verses from John xiv., and then the Biblewoman gave them a short message. I cannot forget the sight of these poor Egyptian women, sitting together weeping and making the most hideous noises. They seemed most grateful for the reading and talk, and insisted on ordering chairs for us from neighbouring houses. After we had managed to quiet them a little, we asked if they would like prayer to be offered to the Friend of little children. They readily assented by nodding their heads, and bidding some children who had strayed in to be very quiet and listen.

"We praised the Lord for the opportunity with these poor women, and our hearts were stirred to more definite prayer for these needy women-folk of Egypt; that the Word of life and truth and reconciliation may reach not only the ears of many, but their hearts also, and lead them into the light and joy of His salvation."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-two 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 Tetuan—School for Spanish children, Dispensary, Visiting, &c.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
Prayer for a young native girl who has for years been under Christian influence and who seems near the Kingdom.
8. For Taza—Visiting, &c.
Prayer that God may richly bless the pioneer work in the way of visiting in and around Taza.
9. For Mequinez—Visiting, &c.
10. For Rabat and Salé—Itinerating, Visiting, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
12. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
Praise that a home for new workers has been opened in Algiers; and prayer that by means of it language study may be greatly facilitated, and thus those who go out may be the sooner fitted for effective service on the field.
13. For Bougie—Classes, Visits to neighbouring tribes, &c.
14. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
19. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.M.C.A. Work, Distribution of Scriptures, &c.
Prayer for guidance with regard to new premises for the Italian work; and that someone may be found to take charge of the work among the French during Mrs. Liley's furlough in England.
20. For Kairouan—Bible Depôt, Classes, Visiting, &c.
21. For Sfax—Bible Depôt, Classes for Arabs and for European children, Visiting, &c.
22. For Tripoli—Dispensary, Visiting, &c.
23. For Alexandria—School for girls, Visiting, &c.
24. For Converts, Native Helpers and Enquirers and for Christian girls married to Moslems.
25. For the Council, and the Staff at Headquarters.
26. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
27. For increasing blessing on our Magazine, its Contributors and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
Prayer that the necessary funds may be forthcoming for the passages of those whose furlough is due this year; and that suitable arrangements may be made for those stations which will be left with a diminished staff.
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, 1924

Continued from page ii of Cover

General Fund <i>(continued)</i>			No. of Amount.			No. of Amount.			No. of Amount.			BELFAST	GRAVESEND	Local				
No. of Amount.			Rect. £ s. d.			Rect. £ s. d.			Rect. £ s. d.			AUXILIARY.	AUXILIARY.	Rect. No. £ s. d.				
1931																		
	Jan. 9th		1973	10	0	0	(z)	1	0	0	4481	60	0	0	Mrs. BOLTON,	79	5	0
				2	10	0	(a)	3	3	0		1	0	0	Hon. Sec.,	1	10	0
1931				(p)	9	4	2017	5	0	0	3	10	0	Gordonville,	3	2	0	
(i)				(q)	2	14		1	10	0	4	15	0	Gravesend.	4	4	0	
3	1	0		18th				8	1	5		19th			Des. Receipt, No.	5	2	6
4	2	6		78	5	0	(b)	18	16	4	5	1	0	4492	6	5	0	
5	10	0		19th				21	5	0	(v)	7	10	0	Local	7	2	4
	10th			80	5	0		2	10	0	87	1	0	0	Rect. No. £ s. d.	8	2	2
6	10	0						(e)	7	10	(w)	24th			89	2	6	
7	10	0						(f)	1	7	89	10	0		90	3	0	
8	1	0						25	1	5	0	5	5	0		1	1	0
9	1	0										(a)	20	0	0	60	2	6
	11th							£381	1	7	(h)	7	16	4		2	15	0
40	7	0		21st				Pubns.	16	10	10	11	8	0		3	3	0
1	5	0		7	1	0		Sundries	7	10		28th				3	0	0
2	1	1										3	5	0		4	2	6
3	1	6		(l)	1	3			£398	0	3	29th				5	2	6
4	2	0		89	1	0					(i)	4	0	0		6	1	0
5	1	8		90	1	0						30th				7	1	0
6	1	1		(s)	2	2						95	10	0		8	2	0
	12th			92	1	0						31st				9	1	0
7	5	0										6	17	0		70	2	0
(j)				22nd								7	23	14		1	1	0
49	20	0		3	1	0						7	257	15	11	2	2	6
50	17	0		4	1	0						Sundries	8	19	9	3	12	0
1	2	0		5	1	0	(e)	13	0	8			£266	15	8	4	2	6
2	1	0		(t)	5	0									Mr. L. BUTLAND,	5	5	7
	15th			98	5	0									Hon. Sec.,	6	1	0
3	8	6													8, Sunningdale	7	8	
4	2	2		23rd	2	2									Avenue.	6	5	0
4	1	0														8	3	0
5	1	0		2000	1	0												
6	1	1																
7	1	0		(v)	10	14												
	16th																	
8	1	0		24th														
9	2	2		(w)	2	15												
60	15	0		4	2	2												
1	5	0		25th														
(k)	1	0		(x)	3	0												
(l)	1	0		5	1	1												
64	10	0		(y)	2	10												
	17th			8	5	0												
5	10	0		9	5	0												
6	1	0		26th														
7	7	6		10	10	0												
(m)	1	14		1	5	0												
69	5	0		28th														
(n)	1	5		2	5	0												
71	1	0		3	2	10												
2	1	0		29th														
				4	1	1												

(a) The Tabernacle, Porth. (b) Friends at Staveley. (c) Grays Tab. S. Sch. (d) Union Cong. S. Sch., Tower Bridge. (e) Y.W.C.A., Southport. (f) Maxwelltown Bapt. Ch. (g) Wordsworth Rd. S. Sch. (h) "An Invalid," Bath. (i) Drummond S. Sch. (j) Talbot Tab. (k) Cong. S. Sch., Fazeley. (l) A.N.M.U. (m) Y.M.C.A., Dublin. (n) Tent Hall B. Cl., Glasgow. (o) East Dean Ch. (p) Bap. Ch., Arundel. (q) Walberton Bapt. Ch. (r) Bath Railway Mission. (s) Assembly Hall, Whitstable. (t) Worthing Tab. (u) Rotherhithe Great Hall. (v) Readers of *The Christian*. (w) Fighgate Rd. Chapel. (x) Bradford Tab. (y) Trinity Rd. Chapel. (z) Auckland Hall. (a) Annesland Hall. (b) Widcombe St. Chapel, Bath. (c) St. Stephen's Church, Tunbridge. (d) Park Hall, Barking. (e) Mildmay Mission Hosp. (f) Emmanuel Ch., Eastbourne. (g) Gainsboro' Hall, S. Sch. (h) Zion Bapt. Ch., Chesham. (i) Y.P.M.B., Nailsea.

SUMMARY

	January, 1924.	
General Fund ..	£398	0
Designated Fund ..	266	15
	£664	15

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

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.
 DR. F. E. MARSH, Woodford.
 PASTOR H. OAKLEY, Balham.
 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
 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, J.P., Glasgow.
 PERS. H. E. FOX, M.A., London, S.W.

Rev. WILLIAM HOUGHTON, B.D., Exmouth.
 LORD MACLAY, Glasgow.
 M. E. REVELLAUD (late 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, E.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO		Mequinez		Date of Arrival.		Azaga		Date of Arrival.	
Tangier		Rabat		Salf		Bougie		Tebessa	
Mrs. SIMPSON	Mar., 1898	Miss C. S. JENNINGS ..	Mar., 1887	Mr. A. E. CHATFIELD ..	Nov., 1922	Mrs. CHATFIELD	Nov., 1922	Mrs. ARTHUR	Dec., 1913
Miss J. JAY	Nov., 1885	Mrs. ROBERTS	Dec., 1896	Miss ADA BURTON	April, 1919	Miss L. M. FISON	Nov., 1919	Miss C. ELLIOT	Nov., 1919
Miss E. CRAGGS	Oct., 1912	Miss K. REED	April, 1922	Mr. A. FALLAIZE	Nov., 1915	Mrs. A. SHOREY	Nov., 1902	Mrs. SHOREY	Oct., 1904
Miss M. M. GLEN (Associate)	Jan., 1913	Mr. A. FALLAIZE	Nov., 1915	Mrs. FALLAIZE	Feb., 1921	Miss A. M. LACHERSTEIN ..	Oct., 1919	Miss I. M. DAVIS	Oct., 1920
Dr. JAMES A. LILEY ..	Dec., 1919	Mrs. FALLAIZE	Feb., 1921			Miss H. GRANGER	Oct., 1886	Miss ELSIE TILNEY	Mar., 1920
Mrs. J. A. LILEY	Nov., 1919								
Miss A. E. TYLER	Feb., 1920								
Miss W. ROSS	Nov., 1920								
Miss E. D. BOWEN	Feb., 1923								
Miss IRENE DEW	Feb., 1924								
<i>Spanish Work—</i>		ALGERIA		Cherchell		Bône			
Miss D. E. SAUNDERS ..	Dec., 1922	Miss L. READ	April, 1886	Miss K. JOHNSTON	Jan., 1892	Miss H. GRANGER	Oct., 1886	Miss ELSIE TILNEY	Mar., 1920
Casablanca		Miss E. TURNER	Jan., 1892	Miss H. KENWORTHY ..	Nov., 1910				
Mr. C. C. GABRIEL	Dec., 1919	Miss H. KENWORTHY ..	Nov., 1910	Mrs. FISHER	Oct., 1922				
Mrs. GABRIEL	Feb., 1920	Mons. P. NICOLLE	Dec., 1914	Mr. R. S. MILLS	April, 1921				
Tetuan		Mr. E. J. LONG	Feb., 1923	Mr. E. J. LONG	Feb., 1923				
Miss A. G. HUBBARD ..	Oct., 1891	Miss R. COLLINGS	Nov., 1923	Miss R. COLLINGS	Nov., 1923				
Miss M. KNIGHT	Oct., 1899								
Miss A. M. BROWETT ..	Nov., 1922								
<i>Spanish Work—</i>		Algiers		<i>Kabyle Work—</i>		TUNISIA			
Miss E. HIGBID	April, 1921	Mons. E. CUENDET	Sept., 1884	Madame CUENDET	Sept., 1885	Tunis			
Miss E. HARMAN	Oct., 1921	Mrs. ROSS	Nov., 1902	Miss J. E. MARTIN	Oct., 1922	Mr. A. V. LILEY	July, 1886	Mrs. LILEY	July, 1913
Laralsh		Miss D. OAKLEY	Nov., 1921	Signor FINOTTO	Oct., 1923	Miss H. M. M. TAPP	Oct., 1903		
Miss K. ALDRIDGE	Dec., 1891	Miss E. JENNISON	Nov., 1921	Signora FINOTTO	Oct., 1923	<i>Italian Work—</i>			
Fes		Miss L. R. WHOLMAN ..	April, 1922			Miss G. E. PETTER	Oct., 1913	Miss K. GOTELEE	April, 1920
Miss F. M. BANKS	May, 1888	Miss A. I. HAWDON	Jan., 1924			Miss J. E. MARTIN	Oct., 1922	Signor FINOTTO	Oct., 1923
Miss S. M. DENISON ..	Nov., 1893	Miss A. CLARK	Jan., 1924			Signora FINOTTO	Oct., 1923		
Miss I. DE LA CAMP ..	Jan., 1897								
Miss L. EVANS	Nov., 1921								
Taza		Djemaa Sahridj and Mekla		<i>Kabyle Work—</i>		Kairouan			
Miss F. MARSTON	Nov., 1895	Mr. T. J. WARREN	Feb., 1911	Mr. T. J. WARREN	Feb., 1911	Mr. E. SHORT	Feb., 1899		
Miss ALICE CHAPMAN ..	Oct., 1911	Mrs. WARREN	Feb., 1911	Miss J. COX	May, 1887	Mrs. WEBB	Oct., 1899		
		Miss J. COX	May, 1887	Miss K. SMITH	May, 1887	Stax			
		Mlle. E. DEGENKOLW ..	Oct., 1913	Mlle. E. DEGENKOLW ..	Oct., 1913	TRIPOLI			
		Miss M. WIDMER	Nov., 1920	Miss M. WIDMER	Nov., 1920	Mr. W. REID	Dec., 1892		
		Mr. A. G. WILLSON	Oct., 1922	Mr. A. G. WILLSON	Oct., 1922	EGYPT			
		Mrs. WILLSON	Oct., 1922	Mrs. WILLSON	Oct., 1922	Alexandria			
						Miss R. HODGES	Feb., 1889		
						Miss D. POVOAS	Nov., 1922		

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (Switzerland), Mrs. REID, Mrs. SHORT, Miss THOMASSEN (Norway). *New Worker*, Mr. C. MORRIS.