

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, 1924

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	DESIGNATED FUND		No. of Rect.	Amount.	ANNIESLAND AUXILIARY.	
No. of Rect.	Amount.	9th	£ s. d.	20th	£ s. d.	No. of Rect.	Amount.	No. of Rect.	Amount.	£ s. d.	£ s. d.
Dec. 1st		20	5 5 0	3063	1 0 0	Dec. 1st	4811	13	7 10 0		Miss M. Anderson, Hon. Sec., 1605 Gt. Western Road.
2971	12 6	(m)	1 0 0	22nd		(g)	2 17 2	4	12 0 0		Gen. Rect., No. 3017.
2	5 3	(n)	1 0 0	5	10 0	2nd	1 0 0		1 0 0		Local Rect., No. £ s. d.
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Previously ack'd. £12 8 11

DUBLIN AUXILIARY.
S. S. McCurry, Esq.,
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Harrow.
Des. Rect., Nos. 4785, 4814.

Previously ack'd. £14 3 6

Previously ack'd. £12 15 7

Previously ack'd. £154 10 6

SUMMARY

December, 1924.

General Fund ..	£429 15 2
Designated Fund ..	192 8 11
	£622 4 1

TOTALS

Jan. 1st to Dec. 31st, 1924.

General Fund ..	£5,526 8 10
Designated Fund ..	2,743 11 4
	£8,270 0 2

(a) "K" Twickenham. (b) Edinburgh Castle Med. School. (c) S. Hayling Cong. Ch. (d) Boxholders at Highgate Rd. (e) Cong. S. Sch., Herstronceux. (f) Ebenezer Hall, Southsea. (g) Drawing Rm. Meeting, Cambridge. (h) Bethel Chapel, Hitchin. (i) Gospel Hall, Hedgerley Common. (j) Ley St. Hall, Ilford. (k) Atherton Mission Hall. (l) Alexandra S. Sch., Penge. (m) Women's Mtg., Scotstoun. (n) Malden Hall S. Sch. (o) Hither Green Bapt. S. Sch. (p) Boxholders at Tilbury. (q) Carley St. Bapt. Chapel, Leicester. (r) T. M. Morgan Mission Tree. (s) W. Kirby Auxiliary. (t) St. Stephen's Ch., Tonbridge. (u) Highgate Rd. Missionary Evening. (v) Legacy. (w) Hoxton House B. Class. (x) Vincent St. (y) Slade Mission, Plumstead. (z) Lordship Lane Bapt. S. Sch. (a) St. Cuthbert's, W. Hampstead. (b) Seamen's Hospital, Malta. (c) Friends at Staveley. (d) Wiltshire Rd. Mission. (e) Toxteth Tab. (f) Y.W.C.A. Southport. (g) Devonshire Sq. Bapt. Ch. (h) Marmet Factory, Letchworth. (i) Friends at Hove. (j) Girls' B. Class, Surbiton. (k) St. Stephen's, Spitalfields. (l) Redhill Auxiliary. (m) Boxholders at Bewdley. (n) Wattville St. Chapel. (o) Recreation Hall. (p) Bradford Tab.

From January 1st to 31st, 1925

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.
No. of Rect.	Amount.	2nd	£ s. d.	3rd	£ s. d.	4th	£ s. d.	5th	£ s. d.	6th	£ s. d.	7th	£ s. d.	8th	£ s. d.
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4	1 10 0	9	5 0 0	5	5 0 0	20	3 6 5								

[Continued on page iii of Cover



Kabyle Classes, Azazga.
A Fete Day.

Rejoice Evermore

By S. S. McCURRY

WAS it not John Wesley who said that the man who can rejoice evermore, and can pray without ceasing, and can in everything give thanks is fully sanctified? If we would only regard these three precepts (set forth in 1 *Thess.* v. 16-18) as commands given by the Holy Spirit, which God intends should be obeyed, how different would our attitude be towards them! Let us only remember that when God gives a command He gives with it the power to obey it, a power which is not ours by nature, but receiving which from Him by faith will give us courage to face the otherwise impossible task, and seek the grace to carry out all His wishes.

Let us look at the first of the triad, and ask why we should rejoice evermore. Well, is not joy in Christ our duty as well as our privilege? David says in *Psalms* xxxii. 11, "Be glad in the Lord, and rejoice ye righteous, and shout for joy all ye that are upright in heart," and St. Paul says in *Phil.* iv. 4, "Rejoice in the Lord always, and again I say rejoice." But notice, it is *in the Lord* we are to be glad, and to rejoice. This leaves no room for rejoicing in ourselves, in our virtues, attainments or possessions. There is often much that is undesirable following in the train of these to make us feel anything but glad. They are all liable to change or removal, but God says, "I am the Lord, I change not," and "Jesus Christ is the same yesterday, to-day and for ever." "With Him is no variableness." Is this not enough to make us to rejoice evermore, and to rejoice in Him only?

There is another consideration why it is in the Lord Himself we should rejoice, rather than in anything we have or are. If our love were centred in earthly things, they might prove idols, and steal from God the love and worship we owe to Himself. William Law, that wonderful eighteenth-century mystic, who might be said to be the earthly teacher from whom Dr. Andrew Murray profited most, has said, "Be afraid of seeking or finding comfort in anything but God alone. For that which gives thee comfort takes so much of thy heart from God."

If our joy is in the Lord we shall be happy even in the midst of trying circumstances; we shall be able "to count it all joy when we fall into manifold trials, knowing that the trial of our faith produceth patience" which is to have the blessed result of making us perfect and complete, deficient in nothing (*Jas. i. 2-4, Weymouth*). We shall be able to sing with the prophet Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

How wonderful it is to remember the spirit of joy that distinguished the martyrs of long ago, when they showed their devotion by going to the stake rather than deny their Lord! We recall especially Bishop Latimer, who, when he was an old man of over eighty, was condemned to be burnt alive; and of how he cried in the midst of the flames as they consumed his body and that of his fellow-martyr, Bishop Ridley, "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Alas, that to-day that candle of the Lord burns more dimly than it did in Reformation times; that the ritualists and modernists of this degenerate age regard Latimer and his fellow-champions of the truth as mistaken enthusiasts who gave their lives for a wrong ideal. How few there are to-day in high places in the Church who would suffer joyfully in defence of the simple Gospel as good Latimer knew it, and as simple followers of Christ know it and preach it still! Surely Latimer's example proves the power of God to fill the heart with all joy in the midst of terrible tribulation. Was not his joy akin to that of the dying Saviour who delighted to do the will of the Father although it meant unspeakable suffering; and who for the joy that lay before Him patiently endured the cross looking with contempt upon its shame (*Heb. xii. 2, Weymouth*)? Read His wonderful prayer in the seventeenth of St. John where He pours out His suffering heart to the Father, and you may discern, between the lines, the joy He had in suffering.

Yes, joy gives power for suffering, but it also gives power for service. Notice what Nehemiah said to the Jews, as he encouraged them when they were cast down, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: . . . neither be ye sorry, for the joy of the Lord is your strength" (*Neh. viii. 10*).

How may we rejoice evermore? One way is by continually remembering

what God is in Himself. We have already touched upon His unchangeableness, but see also what David says in *Psalm xxx. 4*, "Sing unto the Lord, . . . and give thanks, at the remembrance of His holiness," which word includes His faithfulness to His promises; and as we remember all the way the Lord our God hath led us in the wilderness, we may well exclaim with David again in *Psalm xxxiv*, "O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He heard me and delivered me from all my fears." Let us then rejoice as we remember the past, and think of the way God has blessed and led us.

*Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth;
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth.
They shine and shine with unexhausted store.
Thou art thy Saviour's darling, seek no more.*

But while we rejoice at the thought of what God has done, we may well rejoice at the thought of what He has not done; viz. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities" (*Psalm ciii. 10*). Surely this is one of the considerations that should make us rejoice with joy unspeakable. Finally, while we reflect on the loving care of God that so satisfies and is the mainspring of all our joy, let us not forget the debt which we continually owe to each other; how that every passing hour "we are creating an atmosphere in which somebody else has to live." Paul in one of his letters to the Corinthians claimed to be a "helper of their joy" (*2 Cor. i. 24*), and if we are living in communion with Christ, His joy, that of doing His Father's will, shall be in us; while to communicate that joy to others, and so promote their joys, shall be a continual joy to ourselves.

News from the Mission Field

MOROCCO

FROM MISS A. M. BROWETT
(Tetuan)

The way in which I was brought into touch with Fatima seems to me very distinctly the Lord's own leading. Some months ago I had trouble in my children's class. Circumstances pointed to one of the children having taken a small aluminium milk-can from the Dispensary. The Wednesday following the discovery of its loss, I told the children about it; and as no one knew or would say anything about it, I dismissed the class and went visiting. The first house I went to I found no one

at home; the second, the door opened just a little and someone informed me that the one I wanted was not at home. Discouraged, I turned away; but as I went down the street one of my children ran up to me. I wanted to see her mother, so asked where she was; she took me to a house down the street, where I found the one I sought and several others gathered. I went in and sat down with them. Next to me was a black woman whose Arabic told me she was not a native of Tetuan. Everybody was talking one against the other, so I tried to talk to the one next to

me. She told me she was a stranger to Tetuan, and was only just beginning to understand Tetuan-Arabic. She came from down south, somewhere in the French zone. The women chattered away, and I did not seem able to get a word in at all, much less "The Word," and I thought the afternoon was going to be wasted. I was praying about it and asking for an opportunity for the Gospel, and even as I prayed one of the women asked, "Have you the Book with you, Tabeeba?" I gladly replied, "Yes." The woman who asked has recently started to attend Miss Hubbard's class on Sundays. She said, "I couldn't come last Sunday. Will you read to us now?" As she spoke in came another woman, who, of course, had to greet us all round, and tongues were once more loosed as they talked of their families, neighbours and everything else, and it seemed as though my opportunity had gone, when again Amina asked about Sunday; so I opened my Gospel and read to them.

As I finished, my black friend next to me said, "I have never heard that before; those are good words." Amina then asked if I hadn't another book. I found she referred to the hymn-book. She is new to class, and did not know the words of the hymns, but remembered a line or two and wanted to know what the rest was. I found the hymn she wanted, and read it several times for her, and then we sang it and others too, until we had quite a little service.

When I rose to go, I was asked to come again, and my black friend said, "Will you come to see me too?" I said, "Where do you live?" She told me, and asked one of the children to show me as I went. I promised I would call and see her. When I told the others at home, Miss Hubbard said, "I did not know he allowed her out at all." Miss Knight said, "How nice if you can get an entrance into that house!" In surprise I asked, "Why, do you know her?" They told me that our Dispensary roof overlooked this house, and that all the time Miss Knight lived in the Dispensary she never was able to get into touch with them, and that this woman was not allowed out of the house for visiting or anything.

After a few days I was visiting again in that district, when I again found a closed door and met one of the children, who ran to tell her mother I wanted to see her. This time I found her with Amina, who was rejoicing in the birth of a little son. Presently my black neighbour came in to congratulate the young mother. She only stayed about ten minutes, and as she left said, "Don't forget to come and see me."

Well, I went to see her. Her husband was at home, and such a warm welcome they both gave me. Sidi M—— was very polite; said the day was happy and blessed because I had visited them. He dived under the bed and brought out the inevitable teapot, nice glasses, incense-burner and all that pertains to Moorish tea-drinking; called in Fatima and the children to drink tea, because "Señora Tabeeba" had visited them. I was assured I should always be welcome; that the house was my own, and many other polite expressions. Most of the time Fatima was busy getting tea, and on that account I found no opportunity for reading; but that house is wide open to me. May they open their hearts as readily to receive the message I came to bring!

When next I saw Fatima, I found her sitting with Fatuma, and as we talked I found that she wanted to come up to see us here at our house, so I have invited the two of them. When Fatuma and I were alone, I asked where Fatima came from, as her Arabic is so difficult. She told me from the Sahara, and exclaimed, "Poor thing! How much trouble has passed over her!"

This is the story, or as much as I understood of it. There down south she was married and her husband died. Another man took her after a while, and when the ceremony was over said, "Come, we are going to travel." So they set off, she on foot, after the custom here. Morocco city was passed, Fez, and still on and on, she not knowing where he was taking her, until they arrived at Larais, where she overheard her husband talking to another man and discovered that he was trying to sell her. However, he could not do so there, so on they came until they reached Tetuan, where he again tried; but

as they were in the Fiddan, she went into one of the offices there, and told her story, that this man who had married her and brought her from her own country and people was now trying to sell her for a slave, and that she was his wife—not his slave. Part of what Fatuma said now I could not follow, but the gist of it was that somehow she found favour in the eyes of these people, and they were taken to some Moorish official here. Her case was looked into, and she was allowed to divorce this man, and he was sent about his business, while she remained in the hands of the Government officials (Moorish).

Now for her present husband. He was one of the body-guard of the late Shereef. When the Shereef died, this man was transferred to the service of the Moor, who is now the Grand Vizir; he is one of his soldiers now. M—— is a Soosi, and has married Fatima, so now her troubles are to an extent over; but she

knows no one here except her neighbours where I found her. I do feel that "I being in the way, the Lord led me" to her.

The very warm welcome that M—— gave too, and Fatima's desire to come to see us here, make me feel that the Lord is going to bless. I purpose to visit her as often as I can, and read to her in her home, so as to get her accustomed to our teaching. Then by and by I would like if possible to get her to come to Miss Hubbard's Sunday class. I did invite her to come, but she couldn't; and when I expressed my disappointment to the others at home, they said it was better for her to pay a social call at first and to accustom her gradually to our teaching. She might be frightened away if she came to a class straight away.

Please join us in prayer that the Lord will give the language that she may understand, and that her heart may be opened to receive the message that I long to give.

ALGERIA

FROM MISS JENNISON

(Algiers)

December 1st, 1924.—One could almost call to-day our "At Home" day. This morning a Kabyle woman came to see us, bringing with her her two children, a little girl about nine or ten years old, and a boy about two. As we had invited other women, we thought it would be nice to get them all together, if possible. However, after seeking, it was only possible to persuade one to come. Out of curiosity, and perhaps with the hope of getting coffee, the woman whom we employ in the house joined the other two, and all three listened very attentively to the Gospel while they drank their coffee. This visit lasted about an hour and a half. After dinner two more Kabyle women came from Birkadem, the village we have sought to visit regularly. This visit gave us great joy and encouragement, as the fact that these women had been up and out since five o'clock in the morning, and after attending a funeral had walked a distance which is only covered by the motor-bus in

one and a half hours to see us, showed that they really were in earnest about it. They too listened very well as the Gospel was read and sung, and after about two hours went away, seeming very pleased with all they had seen and heard, and promising to come again. We do praise our heavenly Father for these opportunities of personal work, and pray that those who visit us may be led right into the light.

December 3rd, 1924.—This afternoon a visit was paid to Birmandreis. The women and little girls always give us a warm welcome, and are making progress with the knitting. This they learn much quicker than the verses of Scripture and hymns we teach them, but they are progressing in this direction, and we are encouraged to feel that at least they do try. Mrs. Ross also reports a very good time among some Kabyles living in Algiers, but not in the native town. They were so pleased to see her, as it is so seldom one who can speak Kabyle visits them. We trust that here too we may gain an entrance for regular work.

December 4th, 1924.—This afternoon we visited Birkadem and were able to enter a new house. The son of the family has just been in hospital here in Algeria, and his mother on seeing us there one day requested Mons. Mayor to ask us to go and see her. This we were only too pleased to do, and found nine women, who listened very attentively to the Gospel and begged us to go regularly and teach them knitting and other useful things. We do praise the Lord for this, another opening, and pray earnestly that it may be the beginning of regular work and that souls may be truly saved. We were also well received in several other houses.

FROM MR. E. E. SHORT
(Tebessa)

January 12th, 1925.—We find here opportunities of telling the Gospel while we have some exercise in the afternoons along the rough tracks or paths leading to the town. Especially on Mondays and Tuesdays, we meet many natives travelling these paths. Monday afternoon the stream is into town, as Tuesday is the weekly market day; Tuesday and even Wednesday (for the country-folk take some time to disperse) afternoon the trend is from the town. Some men will have been travelling all day on foot, many driving the animals bought or for sale. It is not difficult to get into conversation with them, as they may be resting for a while, or we walk along with them.

About a fortnight ago I noticed a little way from the track, a man who seemed to be teaching a boy to recite the Koran, while they were also tending a few animals. We went to them to see this unusual sight—a sort of open-air school. We had a little talk with him, gave him a tract and a Scripture leaflet, and asking him where he lived, he pointed out some tents on the other side of the track, at some distance. Last week we went along the same track, hoping to reach this man's tent or some other. We saw two little groups, and finally chose the nearer one

as our objective. Approaching warily, as one has to beware of the dogs, I noticed two men near the tents, and they beckoned to me. One of them was our former acquaintance, who had recognised me; they welcomed us, spreading a large carpet. Mrs. Short sat on one side of the centre-poles with women and children round her: I was on the other with the two men. The man produced from a bag a copy of part of the Koran, in which were my two booklets, and he was an intelligent listener. We sang to them, and then had to leave, as sunset was drawing near. With Arab hospitality, they invited us to stay the night, but we promised to come again.

I have had some good times in the Dépôt, though not large numbers—some rough lads and some educated men. Saturday night two soldiers were in: one could read, and *did* read intelligently; he asked if the books (I had given him a Luke's Gospel) were for sale. As he left he put some coppers into my hand (no price was mentioned) and I gave him two Gospels. I found he had given me 50 centimes—a proof of real interest.

Mrs. Short is having a few girls for a short time on two mornings besides the three regular class mornings; this is to initiate them into some new work.

January 17th.—We have seen the above-mentioned country reader again; I met him just outside the town walls, and brought him back with me to the house. We gave him coffee, and I read with him. He does not read fluently (no doubt from lack of practice), but I gave him a Colloquial Gospel to take away, as he knows enough to be able to get the sense of it.

January 21st.—A good lantern meeting last night; ten present. A few lads, one or two countrymen, and a *Spahis* in his red *burnous*. The attention was very good. The dark, cold nights are against many men coming, and a few nights we have had no one. The girls' class keeps up well, though two girls have been withdrawn—without doubt for religious reasons.

Giving and Receiving

By HARVEY FARMER

These words are found at the end of the Philippian Epistle and have reference to "the grace of God bestowed on the Churches of Macedonia: how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." These generous-hearted believers receive the Apostle's emphatic commendation for their gracious fellowship, "not because I desire a gift, but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." By way of reciprocation, he sends them the enriching assurance that God's inexhaustible resources in glory in Christ Jesus shall supply all their need.

That is our heart's confidence, in the strength of which we continue unto this day: but as many of our friends are under some misapprehension about our finances, it is perhaps for the honour of God that a brief explanation of our position be given.

The annual statement of account appeared in the July-Aug. issue of our magazine and showed our credit balances at the end of December 1923. There was a considerable sum in hand at that date, but it had all been disbursed, as unto the Lord, long before 1924 had run its course. We have found the idea prevalent in certain directions that the

Mission Exchequer was well replenished, whereas the General Fund is more than exhausted. This calls for prayerful concern, especially in view of the doors God is opening for the Mission in Paris and in North Africa.

The call for reinforcements is clamant right along the coast. The conditions are becoming increasingly favourable for an advance in every part of the field: but we can only go forward when "ours learn to maintain good works for necessary uses . . . and are rich in good works, ready to distribute, willing to communicate."

The sin-deluded millions yonder wait the Light, whose coming maketh all things new. Christ also waits. Have we done what we could? Have I? Have you?

The exhortation of the Apostle in the Ephesian letter is that the believers should "be followers of God as dear children and walk in love," seeing that "Christ also hath loved us and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour."

Linking this quotation with that from Philipians, we have the exquisitely beautiful truth brought home to our hearts—that just as the offering and sacrifice of the Lord Jesus was a sweet-smelling savour to the Father, so also is the offering which expresses love's sacrifice made by God's own dear children; and with such sacrifice He is well pleased.

At the Bible Depot, Tunis

By MR. A. V. LILEY

It is both remarkable and interesting to note the different types and classes we get into the Bible depot, coming from all parts of North Africa and even from the Sahara and Soudan. These occupy various stations of life; some are well off, while others are extremely poor. It often happens that the poorest man in the meeting, clothed in little better than rags, is the best reader, having been brought up in some far distant and lonely place, where

time did not count and opportunities were many to an intelligent mind who wished to learn to read.

Just recently we had four young men in to our meeting. The two poorest and most unlikely looking turned out to be the best readers when the Bible was offered to them. One of these came from far down south near the Sahara and had negro blood in his veins. In his childhood days while his father was living he was sent to

a *Kouttab* (a Koranic school) held in a hut made of grass and palm branches. As soon as the sun rose, so did all the village. After swilling water in one hand over his face very hastily, and with a mouth full of coffee, the little boy snatched up his board and ran off to school. I say board, for these desert people have few books and the boys pass a coat of clay wash over a board, and when dry write on this. Thus the days passed happily, until one day the father was suddenly taken ill. The people said, it was decreed of God. All that was needed, perhaps, was

depôt, where he has heard the Gospel. God grant it may be to his salvation.

One afternoon while standing at the Bible depôt door, a native youth, fairly well dressed in European clothes, was seen reading the open Bible in Arabic. Addressing him, I found I knew him when he was quite a little boy. He had been employed on the railway, but when they reduced their staff he was dismissed and had since worked with his brother.

After some conversation I found he had not got on very well with his brother, so had returned to Tunis to look for work.



Photo by]

Village People near Meknes.

[Mrs. Chatfield.

some very simple remedy, but no remedy is sought. "Let God do His will," the people say, and the man dies.

They always lived a hand-to-mouth kind of life, and the man having left nothing for his widow and family, the home was broken up and the youth set forth to seek his living. After travelling from place to place he arrived at Tunis. No doubt, like Dick Whittington, who heard London was paved with gold, so he had heard of Tunis. He found no gold here, but Providence has been good in giving him work, so he is getting on. And that same Providence brought him to the Bible

He stayed the whole afternoon, and we read and talked together of the glorious Gospel of the Lord Jesus Christ. He made no objection to the Sonship and death of the Lord Jesus, but listened with the greatest interest. At the close he said, "Now just tell me as simply as possible what I must do to be saved." He is one of many similar cases in this city—youths realising in a certain measure their sins, a dissatisfaction with Islam, the uncertainty of this world, and the hollowness of life, and crying out "What must I do to be saved?" But the devil does not allow his slaves to go easily; old traditions and prejudices are not let go at once; so these

youths continue in the old ways and are afraid of their friends.

We have had two or three visits from an old and talkative *houddab*. After a long talk the last time he came, a Gospel and some tracts in Arabic were given him with the recommendation to read them carefully. He is a fat man and seems to have taken life very comfortably. Our conversation was over the old lines, but he asked many questions which betrayed where his thoughts were drifting . . . Where did I come from? How did I live? How was I paid? etc. I knew what he was after, but my replies did not seem to give him much encouragement to go on. Towards the end he said, "Now, tell me what I am really lacking to be a real Christian." "Well, I don't see any real repentance for sin," I said. "I a sinner! What have I done that I should repent? I have not (and here followed a long string of sins). What more do you want?" I said, "Do you believe the Lord Jesus is the Son of God and that He died and rose again?" "No, I do not," said he, "for there is our Lord Mohammed." "Then you see why you are without salvation," I said. With that he left, but one felt he was not seeking pardon for his sins, but some means by which he could obtain a sufficient and regular income that would allow him to end his days in peace.

Sunday here is more a day of pleasure than of rest to the Europeans, and the natives also take it leisurely, and a great many give way to drink.

Four men came in one evening who had taken enough to make them stupid and even dangerous. After listening for a time they began to talk, talk, and worked themselves up into such a state that one man said to me as they got up to walk out, "If it were not for the French being here, I would give you such a blow as to send your brains scattering." Of course this was only drunken talk. I saw this Arab sitting with another outside a café drinking coffee. After saluting them I expressed my pleasure in seeing them drink coffee; "for there are many who put an enemy into their mouths which steals their intelligence." "Oh yes, there are very

many, and I am one of them," said he. In speaking to this man now I found him quiet and sober, in his right mind, as nice a fellow as could be, and most friendly.

Three native youths came into the meeting one Sunday afternoon. It could be seen at once that they were under the influence of drink. For some time they listened quietly as I put the Gospel before them and others present. One of the youths asked a stupid question, which however I answered. Then another began with a whole string of questions which to have answered would have been quite out of place. When I put the question of sin before them, they all denied they had sinned. "Why," I said, "you are in a state of sin, for you are all more or less intoxicated." "What does drink matter? I can get drunk and then go to heaven," said one of them, "for I have the heart of a believer. God will mercifully forgive and accept all true believers." Here again we were brought up against this all-important fact of God's holiness and justice and man's lost condition. What a challenge to the Christian faith is Islam, and what need we have to pray continually that it would please God to work in the hearts of these people by His Holy Spirit!

But the saddest case was that of a young, very nice fellow, a Moslem student. Sad because he brought a book full of the teaching of some of the "modern" English teachers and preachers. One is prepared to meet with the Moslem and his objections, but it is both very sad and hard when one has to deal with English modernism through a Moslem student. This young man has been two or three times with his book, and I have tried to put him right. How one would like to have the unspeakable pleasure of dealing with a true seeker after the truth—a real hungry soul! I got him to put the book on one side and to listen to the teaching of the Bible. He did this with the greatest reluctance, for he said the Bible was falsified! Various Scriptures were read to him, and I had to leave him with the prayer that God's Holy Spirit would lead him into all truth.

A Visit to the Field

By HARVEY FARMER

It was a delightful experience to be favoured with glorious weather during the days spent on the sea, and, except for four consecutive days of rain, during the whole time of our visit to North Africa. It was such a contrast to the fogs and floods in the homeland. Mr. Levett most kindly accompanied me through Tunisia and Algeria, but a summons to the South of France prevented his continuing with me into Morocco.

Tunis was our first port of call, and we were glad to find that Mr. Liley had quite recovered from his indisposition. The work at our three Tunisian centres was going forward with marked signs of encouragement; but we were concerned for Mrs. Webb, whose health is very indifferent and whose labours have been strenuously indefatigable.

Sfax is a growing seaport, where a man is urgently needed; and Mr. Stanley Miles will find much to occupy him usefully there. He will need to give part of his time to advanced language study; and prayer is asked on his behalf that he may become fluent in Arabic and otherwise equipped for the important sphere God would have him occupy for His glory.

Miss Granger, who has done such splendid service these many years in Bone, was laid aside in her fourth-floor apartment. We shall value special intercessory remembrance of her and of Miss Povoas, who feels the handicap of the difference between the Algerian colloquial and the Egyptian. She is, however, pursuing her studies with patient determination, for she is eager to make known the unsearchable riches of Christ among the suffering women and girls.

We found Mr. Arthur able to be about again, after being confined to the house with an injured leg. He had been most usefully occupying his time while a prisoner in sending a little note enclosing a Gospel portion to postmasters, postmen, stationmasters, schoolmasters, telegraphists and other officials whose names appear in the Algerian directory. He offered to send a New Testament to any who would write for one, and he has had a number of cheering replies. Prayer will be valued in this connection, that God's best blessing may rest upon these portions of His Holy Word, as well as upon the visitation of the markets and other centres with the new car, which he greatly appreciates.

Misses Elliot and Fison have established an outstation at the village of Les Aggribes, some few miles from Azazga, where they have been able to secure a small, primitive Kabyle building.

An attractive Bible Depôt window greeted us as we reached the mission house at Mekla, where Mr. Willson has turned the old workshop into a meeting room. The situation of the window is excellent, and could not be better placed to meet the eye of practically all coming to the market or travelling by the motor-bus. Mr. Willson is finding multiplied opportunities of giving the message in the villages as well as in town through the simple medical work he is able to do. The encouragement he has had in the French work has stirred up adversaries; but such opposition is more a matter of thankfulness than otherwise. It is when the roaring lion fears to lose his prey that he is most in evidence. None of these things need move God's servants except to a more determined effort to proclaim liberty to the captive. The absence of Mr. and Mrs. Warren throws a good deal of extra responsibility upon Mr. and Mrs. Willson, and in order to relieve them in some measure, Mr. Robert Twaddle has been transferred to this station.

Being free from the ties of the "Home" and Industrial work, Misses Cox and Smith as well as Miss Degenkolw are able to devote themselves more entirely to visitation and meetings of various kinds, in which direction there is always much to fully occupy talents as well as time.

Miss Widmer is being cheered by the number of children attending her daily classes, and it is hoped with this as a nucleus to arrange for developments which shall bring an increasing number of girls under the sound of the Gospel.

It will probably be within the remembrance of our friends that a few years back Misses Smith and Stuck of Heathfield were accepted as honorary workers, but were hindered from going out by considerations of health. They were desirous of serving the Lord as "*Helpers*." These are God's gracious provision to-day as in Apostolic times (1 Cor. xii. 28). As their health is now re-established they expect to leave Southampton for Algiers on March 3, D.V., en route for Djemâa

Sahridj, where they, with Miss Widmer, will occupy the Upper Mission House. We would bespeak for them the prayers of the Lord's people—that their journey might be marked by much of His mercy and that they might realise through all the days of their service for Him, His Presence with them and His Provision for them.

Two matters stand out in connection with our visit to ChercHELL which gave us cause for profound thanksgiving. It was no small privilege to join a little company of baptised converts, besides the workers, at the Lord's Table on the Sunday morning, and it was a big joy to see the large number of children who met together on the Sunday afternoon in two groups. Miss Kenworthy has the older infants, numbering just over sixty, and Mrs. Fisher the younger section, mustering about ninety. Later on in the afternoon the elder girls and women have their classes. There is special inspiration in the knowledge that these little people memorise the Gospel hymns as well as Scripture verses, and become unconscious, though by God's mercy not ineffective, instruments whereby the message reaches the hearts of relatives and friends, as they repeat and sing to them what they learn at Sunday School.

After assiduously nursing Mrs. Miller at Casablanca, Miss Banks returned to Fez to find herself seriously unwell. We are thankful that the last news is quite cheering—that there is a decided turn for the better and the improvement seemed to be maintained. It is good also to know that Mrs. Miller's trouble has responded to the treatment she has received so far.

It was God's gracious provision for Miss Aldridge to be with Miss Denison at the time. The latter is longing for a young helper possessing nursing qualifications. The same is true of the former. There is need of reinforcements, not only at Fez and Laraish, but in many other centres. There are several places where young men, full of faith and power, could do the work of an Evangelist and fulfil a fruitful ministry in the name of the Lord Jesus. It is the way of renunciation which has no attraction but to those who live in fellowship with Him. Such are gladly willing to leave "house or brethren or sisters or father or mother or wife or children or lands for My sake, and the Gospel's," and to account the reproach of Christ greater riches than the treasures of Egypt. Such men—and women too—are those whom our coming King will delight to honour.

We hope to acquire, through the help of kind friends, premises at Casablanca in which the Italian meetings can be held. The hall is centrally situated and reasonable in price. If there are no legal disabilities and the title is clear, the matter ought to be settled without much delay. Signor Arnone and his helpers will rejoice to go forward in a way that was not possible in a building which was not available at the most convenient hours. We are, however, very thankful to the French Pastor for so kindly allowing us to use his place for so long, and pray that God's recompensing blessing may be his portion in large measure.

The authorities at this great seaport are planning a large new native village. Some of it is already built and occupied. Alongside of this is a cluster of houses, one of which is occupied by Mr. and Mrs. Gabriel and Miss Dew; so that they will have a very large parish at their doors, besides contiguous districts populated by many thousands who urgently need the Gospel.

The car pursues its way of witness, thank God, Messrs. Fallaize and Gabriel having just made another trip to some of the markets. We shall be able to give more details of this in our next issue: but it is impossible to exaggerate the priceless opportunities which the car provides of making more widely known the message of God's plan of salvation.

It was possible to get in a hurried visit to Tetuan with Mr. Leslie Robinson. There was a good deal of movement among the Spanish troops both days we were on the road. We saw shells bursting in the distance, and heard firing, but were not within sight of actual fighting. We were thankful to find all five of our workers well, quietly holding on and happy in being able to remain at their posts and to buy up the opportunities which lie to their hands within the town.

The Sunday at Tangier brought with it the privilege of speaking at the converts' meeting in the afternoon at Hope House. These first-fruits are surely harbingers of a greater ingathering. Old John Eliot's watchword has its application here: "Prayer and pains through faith in Jesus Christ can accomplish anything." When we read the exceeding great and precious promises concerning prayer, is it not evident that there is something lacking that we so seldom see the full realisation of such promises? "If I regard iniquity"—that is anything which is not perfectly straight and sincere—"the Lord will not hear me."

To see God, we must be pure in heart; and we can only be kept thus as the Holy Spirit fills us and as we abide in Him and His words abide in us. These conditions being fulfilled, we shall know the prevailing power of prayer and shall see the great and mighty things accomplished of which He has assured us in His Word.

It is fitting that grateful acknowledgment should be made of the warm-hearted welcome and generous hospitality extended to us by workers and friends in the course of our journeyings. This applies not only to the Field, but also to our experiences in the homeland. The Lord be pleased greatly to enrich each of His ministering children with blessings from His boundless store.

PARIS.—Mr. and Mrs. Warren are already in the French capital and have the help of Mr. Blandennier from Switzerland as well as a little assistance from Mr. Hocart, formerly of Kabylia. The expenses are unavoid-

ably heavy: but the opportunities are many, and we are asking the Lord and looking to His people for such fellowship as will relieve the mind of undue exercise concerning ways and means.

MAY MEETINGS.—We hope that all our friends will endeavour to keep Tuesday, May 19, free for the afternoon and evening gatherings at the Cannon Street Hotel, and will do what they can to interest others to attend. Pastor Reuben Saillens will be with us on both occasions, speaking on the Paris work in the afternoon, and giving the closing message at the evening meeting. We shall be grateful if these engagements are kept before the Lord. Why should we not have the hall filled with those whose hearts He has touched with compassion for the multitudes of Moslems and others who are still far off and know nothing of the blood of Christ which alone can make them nigh?

Extracts from Miss Hubbard's Diary

January 7th, 1925.—Since the unrest about Tetuan we have not had so many folks at our dispensary, but more are coming now than a month ago; folks are getting used even to the fighting! To-day we had a good number, and as usual found that a man alone is more willing to confess to his ability to read and willingness to take a Gospel than when there are a number of men present. The first man was alone and took a Gospel very readily, but later, men came in groups and no one could read! The last man wanted a tooth out, and he had brought a large packing needle with him to point out the tooth that hurt him. He would not let me look into his mouth till he had got that needle well fixed in the tooth, but he need not have troubled, for there was no doubt as to which tooth should be removed; the hole was quite large enough to be seen!

January 10th.—Twice lately we have had a small girl at the dispensary for medicine for her father, but as he got no better we said no more help could be sent him till we had seen him; so this afternoon I went to find the house, and was

very glad I had done so, for they were quite strangers to us, and when the child had gone home and said we would go to see her father, the mother had not believed anyone would trouble to look after such poor folk as they are. She was very pleased, but honestly told me she had not expected to see me! I hope we shall be able to help the man. I think we may, though I reminded them that health comes from God alone, and then we had a talk of Him who came from God to bring us better things than just physical health.

Then I was asked to see a sick woman upstairs, and went up some absolutely breakneck steps to a room where several women were sitting. The sick woman was on the bed, with as many wraps round her head as would have covered the bed itself. She said she had had fever nine months, but has had no medicine at all. Maybe, but I guess she has had a good many charms, etc. Still, she is no better, so now will try our medicine. As I was a foreigner, she would mix up her Arabic with a few words of Spanish, as of course I *must* understand Spanish, for that is a

foreign language, and what else should foreigners talk? But as most of her Spanish was wrongly used she made a good muddle of it all.

On my way home some children would have me go to speak to their mother, who is an old friend of ours. She was sitting with a neighbour, both of them old married women, but as small children they had both been in my sewing classes. So we had a talk about old times. One of the women we believe is a Christian.

January 14th.—Two days ago a little laddie was brought to us pretty badly burnt; he is about eight years old, but is a man on his own mostly, for his father and mother are both dead, and he lives with an aunt, and gets but little care. This boy works in an oven. He fetches the bread from the houses to be baked, and gets a piece of bread in return from each house. These pieces he sells or takes home, and so he is often the breadwinner

for the household! This child was playing in the oven with other boys employed there, and one of them pushed him on to a crock of fire with a boiling kettle, so he is scalded as well as burnt. When he came on Monday he was very frightened, and begged us not to "cut" him. We did not cut him, but we did have to cut off his garment, and to-day I took with me one of the garments sent us by friends at Cambridge, and after the dressing was over, the new garment was put on. I only wish the lady who had sewn that *musaria* could have seen the face of that small burnt boy! For the time being, burns were forgotten, and all was pride. As it was rather long and he had no girdle, we had to supply him with an old bandage to tie round his middle to gird up the garment. Then he would not put on his old *jelab* over the new glory, but trotted off with the *jelab* tucked up under his arm.

(To be continued.)

The Late Mrs. F. T. Haig

On February 2nd, 1925, the death took place of Mrs. Haig, at the advanced age of ninety-four. She was the youngest daughter of the late Thomas Learmonth, of Tasmania, and sister of Sir Arthur Cotton's wife.

Her husband, the late General F. T. Haig, joined the Council of the North Africa Mission in August 1883, and continued a member of it for thirteen years. He was a very devoted worker, a liberal donor, and a great help in the early days of the Mission. At one time he was also on the Committee of the Church Missionary Society, but retired from it, as he did not agree with their action in regard to the Bishop of Jerusalem.

It was through General Haig's influence that the Hon. Keith Falconer took up work in Aden, where he was followed by Dr. Young. This led to the foundation of the South Arabia Mission on the Persian Gulf, in which General Haig took a great interest.

Mrs. Haig joined the Council of the N.A.M.

in 1885, soon after the death of Mrs. Johnson, who was carried off by small-pox when on a visit to Beyrout as a member of the British Syrian Mission.

While on the N.A.M. Council, Mrs. Haig several times wrote the Annual Report of the work for *North Africa*, and she also wrote a book, which is now out of print, called *Day-Break in North Africa*. After her husband's death she issued a very interesting memoir of his life, which was published in 1902 by Marshall Brothers. This book was reviewed by me in *North Africa*, March 1903.

Mrs. Haig was a very devoted servant of Christ, and would deny herself many things in order to help the Lord's work. To the end of her life she continued to take a deep interest in the work in North Africa.

We desire to express our sincere sympathy with her daughter and other members of the family.

E. H. G.

For the Children

By MISS A. M. BROWETT

Time passed and they became quite used to classes, and in June we opened on Sunday afternoon for Sunday School.

Now just come with me and be introduced to some of them. From the tower of a mosque near by, the Prayer Call is sounding. That "call" tells the children it is class time, so we open the door for them. In they come, run upstairs, step out of their shoes, and the majority will kiss your hand, and some will give you a hug into the bargain. Then they sit down and talk to you and to each other. Here is the smallest. She is named Amina. She can scarcely sit still at all. Just now you see she has her forehead tied up. The other day she climbed up into a fig tree, and managed to tumble out of it! Her sister has not been to class for quite a long time, for she has been ill with typhoid fever. When I went to see her she had been ill nearly six weeks, and she had never been washed.

Ashusha and Rahamo are sisters too, and so are Fatuma and Mamuna. Some time ago I was constantly speaking to them about "the Passover," and one day, to see whether they understood, I said, "Now suppose some man took his lamb and killed it, but was busy about other things, and forgot to sprinkle the blood, what would have happened?" Some said they did not know. Ashusha said nothing at first, but her puckered forehead made me say, "Well, Ashusha, what do you say?" She replied, "The firstborn would die without doubt." "But why, Ashusha," I said. "The man has killed his lamb as God said." "Yes," replied Ashusha, "but God said, 'When I see

the blood I will pass over you,' and that man forgot to sprinkle the blood, and so God could not see it."

This big girl is another Fatima. The other day I took the raising of the widow's son for our lesson, and when I said, "Jesus touched the bier and said, 'Young man, I say unto thee arise,'" she exclaimed, "Oh, and did he get up?"

This other big girl is El Kardush. She is the newest of them all. The little girl who lived up the street has gone to live in another district, and El Kardush lives with her parents in the same house. El Kardush just listens and at present says nothing, but she looks as though she is taking it all in.

Again the Prayer Call sounds from the mosque, which means that now we shut the door. If any more come, they will not be admitted; they are late. Amina and Rahamo must not sit together—it is too great a temptation for two small persons to talk, so one is placed at my right hand and the other at my left. Someone asks if we may sing a favourite hymn or chorus to begin; then on Sundays we try to say our texts without a break. On weekdays they all say them together, but on Sunday I go from one to another; thus far they have not been able to get through them, but they try so hard to do it without prompting.

Thus you see some of the children are good, some are not, and there are sharp ones and dull ones, but we try to teach them all about the Lord Jesus who said, "Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven."

Home and Foreign Notes

Friends will kindly note that the date of our **Monthly Prayer Meeting** has been changed from the first Thursday of each month to the **First Friday**. This has been done for the convenience of several friends, and it is hoped that it will result in an increased number at our

gathering. The next Meeting will be on **Friday, March 6th**, and a hearty welcome will be given to all friends of the Mission. Tea at 18, John Street, at 3 o'clock, and the Prayer Meeting at 3:30 in the Lecture Hall, John Street Chapel (just opposite).

DEATH

On February 13th, at Croydon, **Miss L. Colville** (late of Bone, Algeria). In our next issue we hope to give a few particulars.

DEPARTURE

Miss F. Marston and **Miss A. Chapman** left for Taza on January 30th.

Dr. and Mrs. J. A. Liley left for Tangier on February 6th.

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DEPUTATION WORK

The following places were visited by **Pastor Poole-Connor**: Notting Hill, Sidcup (4 meetings), Bishopsgate (Insurance and Shipping Prayer Union), Maidenhead (4 meetings), Brentwood, Highgate Village, Hulme (3 meetings), Neath (C.A.W.G.), Seven Sisters, Glamorgan (5 meetings), Maesmachog, Aldersgate Street Y.M.C.A., Whitstable (3 meetings), Hook (Surrey), Atherton (5 meetings), Bradshaw, Edenfield, Stocksteads.

Forward engagements include: Whitstable, Public Hall (March 2), Walberton (March 8), Highgate Village (March 22), Surbiton (March 25), Highgate Road Chapel (March 26), Walthamstow (April 3), Sidcup (April 5), Swalecliff (April 8), N.A.M. Easter Convention, "Heightside," near Manchester (April 10-14), Ireland (April 21 to May 12).

The **General Secretary** has had the privilege of addressing meetings at Paris, Marseilles, Forest Gate, Littleport, Hedgerley Corner, Newchurch, Inverness, Forres, Aberdeen, Dundee, Broughty Ferry, Barnhill, Newport-on-Tay, and Crieff.

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ALGERIA

In a letter dated January 13th, from Algiers, **Miss D. Oakley** writes: "You will be interested to hear how the work at Birmandris is progressing. At the beginning of the year **Mrs. Ross** went with me to visit the women and also to make arrangements for me to have the children alone for definite teaching. It was decided that I should go for four afternoons in the week to teach the children reading, writing, sewing and knitting, and of course the Word of God. It is now a fortnight since this class was started, and so far it has been very encouraging. The first day, the women lent me one of the ordinary living-rooms where they sleep and eat. Some of the women stood at the door wondering what their children were being taught, but now they do not worry about it. The second day, upon arrival I found a little room prepared with a mat

on the floor and two forms, and each time since I have been allowed to use this room undisturbed and without any payment. There are only six little girls, and as they are all related and live in the same courtyard it is quite easy to keep them together.

"Each day I leave Hebron at 11.45, reaching Birmandris at 12.30. We begin with a hymn, the words and tune of which have to be learned, for they cannot read a word; then the Lord's Prayer in French, the 23rd Psalm which they are learning by heart, a Bible lesson and another hymn of which they already know three verses. This is followed by a few minutes drill and a short French lesson. The children seem to be interested and are anxious to learn."

* * *

Miss L. M. Fison writes from Azazza on January 24th: "1924 has been a very busy year for us—perhaps the busiest since we have been out on the Field. It has also been one of extension both in Azazza and in the villages around. The new class-room is most useful, as the Kabyle women come in numbers and sometimes the Europeans too on Sunday evenings. Then we have been enabled to visit the villages round Port-Gueydon where we had never been before. We hope the little house at Les Agribbes will make it possible for us to visit these distant villages more frequently, as we could sleep there for a few days each month. We would ask for continued prayer concerning these matters."

* * *

TUNISIA

Miss A. Clack has recently joined **Mrs. Webb at Sfax**. She writes on December 7th: "To-day has been very full, but such a happy day in the Lord's service. After prayer together we left for Moulin Ville, where we hold our French meeting. We found several bright little ones waiting for us at the hall. The meeting consisted of twenty-one boys and girls. It was delightful to hear them sing and then watch their eager faces as Mrs. Webb told 'the old, old story,' illustrating it with a picture. After that, each child repeated a verse of Scripture and the meeting closed with prayer. . . . In the afternoon we found our way again to the class-room. This time it was to find some ragged and uncared-for native children. Poor wee mites! There were thirty or forty of the poorest Arab children, some with such bad eyes. My heart went out to them. This evening we held a Bible reading for those understanding English and spent a happy hour studying the Word and singing. A prayer meeting ended the Lord's day."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-four years.
2. For Moslem Work at Tangier—Medical, Meetings for Converts, Itinerating, Visiting, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Gospel Car Work, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants, Visiting, Itinerating Work, &c.
Praise for the large number of young children gathered in Sunday classes at Cherchell.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Bougie—Classes, Visits to neighbouring tribes, &c.
13. For Djemâa Sahridj—Day and Sunday Schools, Classes, Visiting, Itinerating, &c.
14. For Mekla—Bible Depôt, Classes and Meetings among Kabyles and French, Itinerating, &c.
15. For Azazza—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 Weekday Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
20. For Kairouan—Classes, Visiting, &c.
21. For Sfax—Classes for Arabs and for European children, Visiting, &c.
22. For Tripoli—Dispensary, Visiting, &c.
23. For Alexandria—Visiting, &c.
24. For Paris—Visiting cafés, &c., Meetings for Kabyles.
Prayer that the Lord would bless this fresh effort to evangelise the Kabyles, that the workers may be guided in their plans and arrangements, and that the needed funds may come in for this additional charge upon the Mission.
25. For Converts, Native Helpers and Enquirers and for Christian girls married to Moslems.
26. For the Council, and the Staff at Headquarters.
27. 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.
28. For increasing blessing on our Magazine, its Contributions and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers.
Prayer that the Lord would be pleased to lay His healing hand upon those of His servants on the field who are suffering or laid aside at this time.
30. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel: for workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from January 1st to 31st, 1925

Continued from page ii of Cover

General Fund (continued)		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND		No. of Rect.	Amount. £ s. d.	GRAVESEND AUXILIARY.	BELFAST AUXILIARY.
		14th		23rd				19th		(No. 1.)	
No. of Rect.	Amount. £ s. d.	3173	5 0	(o)	1 1	No. of Rect.	Amount. £ s. d.	(e)	1 0 0	Miss M. Giles,	Mrs. Bolton,
8th		4	10 0	3209	1 0 0	Jan. 1st		(f)	7 0 0	Hon. Sec.,	Hon. Sec.,
3137	10 0	5	5 0	10	5 0	4855	1 1 0	21st	30 0 0	8 Russell Street,	Gordonville,
8	1 0 0	6	1 6	24th		6	19 5 0	8		Gravesend.	Cregagh.
(c)	10 0	7	2 2 0	(p)	3 3 0	7	3rd	9	5 0	Des. Rect., No. 4884.	Des. Rect., Nos.
(4)	1 0 0	8	1 1 0	26th		8	5th	10	10 0	Local	4856, 4910.
9th		9	10 0	13	2 6	9	9	(m)	8 5 0	185	4 0
1	2 6	80	5 6	4	3 0 0	8	5th	(x)	5 6	6	Local
2	5 0 0	1	1 0 0	(q)	1 5 0	9	9	(x)	10 0 0	7	Rect., No. £ s. d.
3	1 12 0	2	1 0 0	27th		9	9	(x)	2 0 0	92	2 9
4	10 0			16th		10	9	(x)	10 0 0	24th	8
5	10 0	3	10 0	(r)	4 15 0	11	7th	(x)	2 0 0	3	5 7
6	10 0	4	3 6	18	10 0	12	62	(x)	5 0 0	24th	8
7	2 0 0	(f)	2 0 0	28th		13	3	(g)	10 15 0	3	3 7
8	1 0 0			9	10 0	14	4	(g)	1 7 9	3	8
10th		S6	10 0	20	3 3 0	15	3	(g)	1 0 0	26th	90
9	2 6	(c)	10 0	1	5 0 0	16	3	(g)	1 0 0	1	1 13 8
50	5 0	88	10 0	2	8 6	17	4	(g)	1 7 9	2	16 7
1	1 0 0	9	10 0	(s)	1 0 0	18	5	(g)	1 0 0	3	1 2
2	1 5 6	90	5 0	24	1 0	19	66	7	260 0 0	4	2 3 4
(d)	1 12 6	1	25 0 0	29th		20	9th	8	1 0 0	5	1 0 0
(d)	1 0 0	19	5 0 0	5	19 0	21	12th	9	10 0 0	6	1 0 0
55	6 0	2	12 6	6	1 0	22	68	9	10 0 0	7	1 0 0
12th				(t)	3 0 0	23	9	10	10 0 0	8	4 7
(e)	3 0 0	3	8 6	(u)	2 10 0	24	68	11	10 0 0	9	6 9 8
12	12 0	(g)	4 0 0	29	1 0 0	25	9	(h)	10 0 0	200	2 2 9
58	10 0	(h)	10 0	30th		26	9	(h)	10 0 0	1	2 3 40
9	1 0 0	(i)	3 0 0	30th		27	71	(i)	6 6 1	2	5 0 1
60	10 0			30th		28	2	(j)	6 0 0	3	7 2
1	1 0 0	21st		30th		29	3	(k)	20 0 0	4	3 4 3
13th		(j)	15 0	(v)	1 6 3	30	4	(x)	2 4 6		<u>£4 2 6</u>
2	3 6	(k)	5 0	(w)	1 18 7	31st	5	907	2 0 0		<u>£40 5 0</u>
3	2 0 0	99	15 0			14th	6				
4	5 0	(l)	10 0	34	1 0 0	15th	6				
5	4 6			5	5 0 0	(a)	13 15 7				
6	15 6	201	1 0 0	6	1 1 0	(b)	4 0 0				
7	2 0 0	2	1 1 0	7	2 6	(c)	7 0				
8	3 0	(m)	22 5 0		2 6	(e)	15 0				
9	16 10	(n)	2 5 0		£462 14 3	(d)	3 14 0				
70	1 0 0	23rd		Pubns.	15 3 3	17th	(c)	10 0 0	£519 14 5	General Fund	£498 7 9
14th		205	10 0	Sundries	20 10 3	(e)	2 16 0	11 11 11	£531 6 4	Designated Fund	531 6 4
1	5 0	6	10 0		£498 7 9	(e)	2 16 0				<u>£1,029 14 1</u>
2	1 0 0	7	15 0			84	4 2 6				

(a) C.A.W.G., Edgbaston. (b) James St. Hall, Dunfermline. (c) Highgate Rd. Chapel. (d) Good Shepherd Mission. (e) Drummond St. S. Sch. (f) Wordsworth Rd. S. Sch. (g) Victoria Mission S. Sch. (h) North Palace Mission S. Sch. (i) Bapt. Mission, N. Ormesby. (j) Cong. S. Sch., Fazeley. (k) Welcome Mission, Wood Green. (l) Worthing Tab. (m) Readers of *The Christian*. (n) Hither Green Tab. (o) Evang. Hall S. Sch., Renfrew. (p) Anniesland Hall. (q) Wandsworth Crusaders. (r) Uxbridge Rd. Tab. (s) C.A.W.G., Watford. (t) Salisbury Rooms, Barnet. (u) C.A.W.G., Bolton. (v) C.A.W.G., Neath. (w) Friends at W. Hartlepool. (x) Gravesend Auxiliary (No. 2). (y) Widcombe Bapt. Chapel. (z) Gainsboro', Hall S. Sch. (a) Zion Bapt. Ch., Chesham. (b) Bethesda Hall, Liverpool. (c) Temple Fortune M.M. (d) Hornton St. Chapel. (e) Trinity Rd. Ch. (f) Y.P.M.B., Nailsea. (g) Bignold Hall. (h) Heathwaite S. Sch., Windermere. (i) Devonshire Sq. Bapt. Ch. (j) Sells. Tel. Add. (k) Wattville St. B. Classes.

N.A.M. MAY MEETINGS, 1925

TO BE HELD (D.V.)

AT CANNON STREET HOTEL, MAY 19th, 1925

PRAYER MEETING at 2.30.
AFTERNOON MEETING at 3.30.
 Chairman—RIGHT HON. LORD RADSTOCK, C.B.E. Speaker—Pastor R. SAILLENS, D.D.

TEA, from 5.30 to 6.15.
EVENING MEETING at 6.30.
 Closing Address by PASTOR R. SAILLENS, D.D.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beauly, Inverness-shire.

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.

General Secretary
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 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

Hon. Secretary.
 EDWARD H. GLENNY, Esq.
Deputation Secretary
 PASTOR E. POOLE-CONNOR.
 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

PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 DR. A. C. DIXON.
 PASTOR D. J. FINDLAY, J.P., Glasgow.
 REB. H. E. FOX, M.A., London, S.W.
 REV. WILLIAM HOUGHTON, B.D., Exmouth.

LORD MACLAY of Glasgow.
 M. E. REVEILLAUD (late Senator), 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 Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

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

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss M. FASON, Mrs. REID, Miss THOMASSEN (*Norway*).
 New Workers, Miss B. ELLIS, Miss H. SMITH, Miss C. STUCK.