

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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A
Tunisian
Girl

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The Village of Azazga.

“While God is God to me”

By HENRY OAKLEY

“My God shall supply all your need, according to His riches in glory by Christ Jesus.”—PHIL. iv. 19.

THIS verse seems constructed upon a series of contrasts, of which there are four.

i. Paul appears to say, “You, my Philippian friends, have sent help to me. My God shall supply you.”

It was an impressive, personal experience which enabled Paul to write, “My God.” He had had close dealings with God, he had received such tokens of His care that no other word could quite tell all he felt, but this personal word “my.” Paul’s God was the God of the Old Testament, the God of personal attention, personal supply, the God of miracles and of providence. How indebted to the Old Testament the apostle must have been! He must have been steeped in its arguments for faith. He thought of Hagar and of Abraham, of Moses, of Elijah, of Daniel and hosts of others, and as God had been to them so He was acting towards him, and His mercy to him seemed to outrun His mercy to any other; and so from his fervent heart came the words, “My God.” Paul’s God was the God of the Lord Jesus Christ. Through Christ’s words and

example he had come to a comfortable understanding of Christ's surpassing word, "Father." Experience had made Paul greatly daring as he looked up to God. He could not only trust for himself, but for his friends also. Paul's God is "just the same to-day." "I am Jehovah, I change not." We, too, may therefore look up to him in happy, care-free reliance.

It sometimes helps our faith to think of Mr. George Müller's God, or Dr. Hudson Taylor's God, or the God of Mr. William Quarrier. We, with the Philippian believers, may look to Paul's God.

ii. "You," he seems further to say, "have helped me in *some* of my needs, my God shall supply *all* yours."

From the little community of believers at Philippi had been sent, we may be sure, a carefully selected present. Lydia probably, with a glowing heart, had superintended the selection, and the love of the Church thought all round the requirements of the apostle; but he had many needs their love could not compass. Paul, with calm assurance, wrote, "shall supply *all* your need." Their needs, like ours, would be very varied—material, social, temperamental, spiritual needs that would recur every day, and sometimes many times a day, as the need of patience, and needs that would increase with the increasing years. Before them *all*, as they seemed to lie out before the mind of the apostle, he wrote the happy, strong assurance, "shall supply *all* your need."

Let us get well hold of that word "your." It is important. These Philippians were generous, genuine believers, and possibly this assurance does not go beyond such.

"Make you His service *your* delight,
Your wants He'll make His care."

iii. "You have supplied by need out of your *scanty store*; my God shall supply you '*according to His riches in glory.*'"

Not according to the riches of His grace, or the riches of His wisdom, but according to His riches in glory whence flows the wealth of creation in idea, in variety and in power.

How, then, might the Philippians, and how may we, expect our needs to be supplied? "According to His riches in glory!" Then punctually, for none is late in the glory, I imagine; liberally, for from such abundance there can be no need for parsimony; exactly, for where there is no darkness at all there is no reason for inexactness; tenderly, for where love is supreme there can be no upbraiding or harshness. He surely does well who fixes his eyes of expectation upon God, and waits only before Him.

iv. "You have sent by *Epaphroditus*; God shall supply all your need by *Christ Jesus.*"

When we read this verse we are in danger of passing over these last three words as unimportant. Because of this tendency in us, let us underline them in order to make them stand out in our memory. During his errand in Rome, Epaphroditus had fallen ill and had longed for home; so much so, that at

length, although Paul could ill spare him, he left the apostle and departed for Philippi. No change or chance falls on God's great messenger. "He is the same yesterday, to-day and for ever." "He remaineth."

Christ is God's appointed agent for this world. Possibly that is why in this verse the official name, Christ, comes first. If a man is travelling abroad and gets short of money, he applies to his bank for their agent in the particular city where he is, to be authorised to cash his cheques. He may call at a dozen places and fail each time to get the help he expects. It is not until he comes to the bank with the authorisation that he can get his needs answered. So it is, I conceive, with us and the supplies of heaven. When we appeal to unauthorised helpers, we fail, fail, fail. Let us *see to it* that our appeal is in the name of Christ Jesus. "Whatsoever ye shall ask *in my name*, that will I do."

We need to make much of Jesus alike in our salvation and in all manner of supplies, for "in Him all fullness dwells."

Returned from Furlough

By MRS. J. A. LILEY



Photo by]

[Mrs. Chatfield.

A Patient in Tulloch Memorial Hospital.

"I will do better unto you than at your beginnings."—Ezek. xxxvi. 11. How precious is God's Holy Word which He speaks right home to the individual heart! We are laying hold of the above promise, as my husband and I step out into the second period of life and work for the Lord in Tangier. How we praise God for bringing us back again, for a renewed measure of health and strength, and for this promise as a "send-off," so to speak—"I will do better unto you than at your beginnings"!

As soon as we arrived from England—even before we had finished unpacking!—patients began to come again to our loved little hospital, which had been closed for cleaning just before our return. During this first month, thirty men have been admitted, quite a number of whom have been surgical cases—men with awful sores and ulcers who have been much relieved by the devoted work of Miss Reed, who sees to the daily dressings while my husband attends to out-patients and examines new arrivals.

There has been a helpful atmosphere in the wards, as we, in turn, go twice daily to read and explain the Gospel story.

Most of the patients are giving earnest attention, and it is quite evident that many of them understand something of the message of salvation which we seek to convey. They much appreciate the hymn-singing with the *musika* (a little folding harmonium), and the other day some were willing to learn and sing with me one or two of the simpler choruses. It is not so difficult for them to think of the things of God and their eternal welfare while lying in their beds, and one is often inclined to feel that a softening work is begun in their hearts. But oh! when they leave hospital and meet the cares of life again—not to speak of the hard bondage of the Moslem faith in which they have been born—how difficult for them to remember the comparatively little, at most, that they have heard of God's Word, God's love, and God's way of salvation! And when they do remember, how difficult it is for them to live up to the little light which they have!

Dear brothers and sisters in Christ, who have been born in a nominally Christian land with an open Bible, will you not continue to strive in your prayers to God on behalf of these poor souls?

In even a small hospital such as ours, there is a considerable output of money and labour attached to the work; but, though these needs must be met, how much more than worth while it all is to have these men under Gospel instruction, twice daily, for an average of a fortnight! Will you pray that our God will supply all the need so that this bit of His work may go forward?

Another opportunity for the lady-workers in Tangier is the recent opening of a "Night Refuge" for women, side by side with the one for the men which has existed for some years. It was found that numbers of women—homeless refugees—were coming into the town from the Spanish war zone. They make good use of the nightly shelter, and we take it in turns to go down each evening and tell them of the Saviour's love. As many as forty were there one evening, when I talked to them about the meaning of the Wordless Book. On my next visit I asked them about the previous one, and two or three were able to tell very simply about our black hearts needing to be cleansed by the Precious Blood of the Lord Jesus, so that they may become whiter than snow. The women are usually very quiet and attentive, but one evening a poor old woman, who I heard later on was not "all there," suddenly interrupted me by asking sharply, "Why haven't you brought your daughter with you?" at which all the women laughed. They were still more amused when I assured her that it was for the very good reason I did not possess one! In a few minutes perfect quietness was restored. Please pray that from among these women there may be gathered many jewels for His Crown.

Lastly, will you remember prayerfully the workers themselves, that they may be kept in such an attitude that they may fittingly claim the promise mentioned above, "I will do better unto you than at the beginnings"?

The Opening of the Kabyle Hall in Paris

By MR. T. WARREN

We have named it the "Foyer Nord-Africain." A word in explanation of the title may be necessary. *Foyer* is the nearest equivalent in French of the English word, "Home." It literally means "hearth." It is a place of warmth and friendship, of reading, rest and recreation. The word therefore fittingly describes the object of our work on its

social side. "Nord-Africain" is a wider term than Kabyle, and as our colportage work extends to the Arab-speaking Algerians, Tunisians and Moroccans, we have employed the term that avoids the limitation of the word Kabyle.

These North Africans are practically *homeless* in Paris. We have heard of one or two state-aided *Foyers*, but enquiries

at one of them showed that little more was done there beyond supplying the necessary papers for travel or residence in France.

It was by no means easy to find premises. Some that were suitable were too dear; others could not be obtained for our special work. At last we found a workshop in a courtyard, a mere shell of a building. For the want of a better we rented it, and began its transformation.

In the expectancy that Mr. Farmer would reach Paris by March 26th, we decided on that date for the opening. Invitations were sent out to pastors and other Christian friends, and the number soon reached forty.

Before long we found ourselves up against unexpected obstacles. The carpenter, a Kabyle from Djemâa Sahridj, "downed tools" because he was asked what he had done during the morning. The Gas Company could not let us have the gas we wanted for making tea on the opening day because they were out of main gas-taps. The electrician could not complete his work because the Electric Light Company had failed to send in their contract form. The sign-writer could not deliver the sign because the blacksmith had not delivered the plate. We became anxious at having no news from Mr. Farmer, and in the early afternoon received a telegram saying he had been delayed by a storm in the Mediterranean and could not reach us in time. Pastor Saillens, D.D., who had promised to speak, having forgotten the number of the house, failed to find the place for want of the sign. The comforting thought came to us amid all these disappointments that "the devil only tries to stop moving wheels," and that therefore obstacles were a good sign rather than otherwise.

Our faith had seemed likely to fail at times when it was a question of how many chairs we should buy as well as other necessary things. Would our guests respond? Would our work interest them? For we wanted to get the pastors and friends interested in our work. Well, they came. Not all we had invited, but in numbers equal to our invitations.

Mons. Réveillaud, an ex-senator, presided and spoke of three special reasons why French Christians owed the Gospel to the Kabyles. They were a kindred white race; their ancestors were Christians and their country was a French possession.

Pastor Henri Maroger, whose generous sympathy has been given to us from the beginning, spoke of the opportuneness of the work, and related how, on the very day he had spoken to his wife of the greatness of the need, I had called on him to ask his help in lending us a hall at Clichy.

Pastor Th. Hocart spoke in a similar strain. His heart had always been with the Kabyles, though he was obliged many years ago to leave Kabylia. After retiring from his pastorate in France he had been led to re-study the Kabyle language while staying in Guernsey, his native country. He had come to Paris to visit his relatives and had remained there. Thus he was prepared and ready to cooperate in the work in Paris when I unexpectedly heard of his presence whilst soliciting a hall from another pastor. He also spoke of the encouragement he had met with in visiting the native restaurants, and in reading and selling the Scriptures in them.

Beriki, the native convert, acknowledged the debt of Kabylia to British and American missionaries, and earnestly impressed on the French Christians in his own original manner their special responsibility towards the country that France governs as one of her departments. His remarks were listened to with great interest and sympathy.

Pastor Christol graphically recounted his experience in Algeria when, as a young conscript, he saw service there during the Kabyle insurrection of 1870 and 1871. Badly equipped, especially with regard to footwear, some of them, he among the number, were reduced to marching on their bare feet. At last, after struggling along leaning on his rifle, he sank down exhausted at the roadside. The sun had set, darkness would soon swallow up the land. In succession the tramp of the infantry and the rumble of the artillery had died away in the dis-

tance. The foot-worn soldier faced certain death at the hands of marauding Kabyles. Finally the *goumiers*, a native cavalry regiment acting as rearguard, came by. One of them took pity on him, made signs to him to mount behind and bore him thus to safety. Many years have gone by since then, but his gratitude remains, and he was more than happy to assist at the inauguration of a work having as its object the spiritual salvation of the Algerians.

Pastor Henri Merle d'Aubigné reminded us that what God had joined together, man should not put asunder. Yet modern conditions compelled the Kabyle workman to leave many, many miles of land and sea between himself and his family. How much of the piteous

state of the Kabyles in France could be traced to that sad fact! He referred to a remark I had made to him, that the only remedy seemed to be to create a Kabyle centre to which men could bring their wives.

These remarks led the Chairman, who had already expressed his hearty approval, to suggest the appointing of a committee of enquiry on the subject.

Pastor André Monod, formerly of Algeria, closed the meeting with prayer.

The *Foyer* is to be open daily from nine till nine, with a break at midday. In addition to its social side it will be used primarily as a Gospel centre, from which literature will be distributed and in which all kinds of evangelistic work will be carried on.

From the Secretary's Pen

TEN DAYS OF PRAYER

"*Sleepest thou?*" What intense pathos lies behind these words. The Master had looked for sympathy from the disciples of His choice, and they had failed Him. In the hour of His loneliness He looked for their loving fellowship, but it was lacking. Amid the sorrows and sufferings of that dread hour they were found wanting, and these were the men of special privilege. They had been with him on the Holy Mount. They were the three who beheld the raising of the daughter of Jairus, and had been the objects of His unflinching compassion and communion.

As we read the story in the Gospels we feel hot with indignation against them. We think our conduct would have been far different. But can we be perfectly certain on that point? What of our attitude in this day of clearer vision? Are we among those who do watch with Him, or are we to be found in company with these self-indulgent men? There was no question about their discipleship. They had manifested some measure of devotion to Him. Indeed, they thought to die for Him if occasion arose, yet when the test came their willingness of spirit was paralysed by weakness of flesh. Omitting the last letter of that last word, and spelling it backward, the secret source of their frailty is revealed—SELF. After Pentecost came the transformation. Strong in the fullness of

the Holy Spirit, they give themselves to prevailing prayer and victorious testimony.

The advent of May has recalled this incident to my mind, and the question comes to my own heart, as it is put to the hearts of my fellow-disciples, as to whether the Master will have to ask us this question of wounded love, "*Sleepest thou?*" He renews His call to us during the first ten days of May to watch with Him in a fellowship of intercession of an effectual, fervent character on behalf of the work which He has committed to our Mission in the Barbary States. He is expecting us to fulfil this ministry, and the workers are counting upon our spiritual comradeship in their conflict with the principalities and powers in those dark and demon-controlled lands. The great adversary does not readily relax his grip upon his captives, but the weapon of all-prayer is mighty through God to the pulling down of His strongholds and to the emancipation of sin-bound souls. We have yet to realise the full spiritual value and virtue of this well-nigh omnipotent force which God has placed at the disposal of His willing-hearted people. It is, however, very surprising and distressing to find how little time many of His children set aside for waiting upon Him, and our Lord's words recur with sadder emphasis, "*What! could ye not watch with me one hour?*" When we see Him, shall we not wish

that we had found our way more often and for longer periods into the place where spirits blend? Then it will be too late. Now is the day of priceless opportunity, and having experienced something of the reflex blessings which recompense the soul burdened with the need of others, we shall form the God-honouring habit of continuing instant in prayer.

"Beloved, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armour of light." Spiritual torpidity is often the outcome of social entanglements and of carnal service. It is specially needful in these days to be on our guard against the neglect of the shut door, because we are so "full up" with work and worry in so many directions. God forbid that the Master should have to come to us with this word of wondering reproof, "Sleepest THOU?" Thou, who hast been the object of His particular compassion? Thou, who hast been ransomed, healed, restored, forgiven? Thou, whose eternal salvation involved the shedding of His precious blood? Surely the remembrance of His knowledge-surpassing love and of our unpayable debt to Him should lead us gladly and gratefully to find whole-hearted delight in spending much time in secret with Him alone, as well as in company with His children.

There is very much to pray about. Topics will be found on the last page of this issue. We need specially to remember the need of more male workers, as well as those who are due for furlough this spring, and also our May Meetings, which are a new feature of our activities.

WORKERS' FURLOUGH

Upwards of twenty of our beloved fellow-labourers will be coming home this spring for rest and change. They have been face to face during the past years with dirt, disease and death, in realms spiritual, mental and physical. They are ever the objects of the devil's sinister attacks, seeing they are waging war in territory where he had undisputed sway for practically thirteen centuries. Those who have never visited the field, especially the parts which are still undeveloped, cannot quite understand the conditions under which God's servants maintain their Gospel testimony. At some of the more modernised centres, the veneer of civilisation gives a false impression of things as they really are. Many of the tourists are completely misled in their conception of Moslem life by agencies

which have places and people under their mercenary influence. These travellers return to tell of the beautiful home relationships among Mohammedans, and of the beneficent results of Islamic ceremony and culture. How little they realise that this system is the devil's masterpiece to hinder the spread of God's Good News, and that, even behind the glitter and gold of luxuriously upholstered Eastern reception-rooms, there lurks a corruptness and a cruelty which can never be fully revealed. These things are matters of common knowledge among the missionaries, who do not spare themselves in their efforts to make known "the unsearchable riches of Christ" among the sin-impoverished souls around them. During furlough they often long to be back at their posts, for they can never wholly forget the blighted lives and breaking hearts among whom their lot is cast. They will, however, very fully appreciate the gracious sympathy of friends at home in making their sojourn in the old country richly fruitful in blessing, as well for the body as the soul. It is perhaps only right to mention that travelling expenses under this heading will approximately involve not less than £350, and as our general fund is more than exhausted, it will be seen that there is an urgent call for definite prayer and generous fellowship.

"IN PERILS OF WATERS"

With the sun shining and the water shimmering, nothing can be more delightful than a voyage on the Mediterranean; but when that sea becomes a raging fury, it is hardly possible to imagine a more desolating scene. But amid such danger, it is blessed to experience with Dean Alford that

"One who has known in storms to sail I have on board,

Amid the raging of the gale I hear my Lord."

The physical discomforts at such a time are very real, but above and beyond these there comes the comforting assurance that the winds and waves obey His will. Yes, indeed, He is over all, God blessed for ever.

When we started on our voyage from Southampton we had blue skies overhead and calm waters around. Our hoped-for destination was Tangier, but the afternoon before we were due at that gateway of Morocco, the elements were lashed into surging foam and our vessel could not get into port. The attempt to land us at Gibraltar had to be abandoned, and we were taken round to Marseilles. From thence we took ship to Algeria for important interviews,

and to bring Mrs. Farmer back to British soil. On that return journey the tempest fiercely raged once more, and we were delayed about fourteen hours. This meant arriving at Paris late at night instead of early in the morning, and so we were deprived of the privilege of taking part in the opening of the little Hall for Kabyles and others in the Italie district of Paris. In connection with this latter effort, we need to keep before us the thought that pioneering work is seldom easy, but that difficulties are not deterrents. They rather present opportunities of proving how magnificently God does deliver when His will is our delight. Meetings have not been particularly well attended, but the natives have welcomed the workers at the cafés and elsewhere. They have also bought quite a large number of Scripture portions. That these are being read was cheerfully instanced when Mr. Warren unexpectedly called on a Kabyle who was laid aside, and found him confined to bed, but reading a New Testament. May it please God to cause many of these young men to cleanse their way by taking heed thereto according to His Word.

MAY MEETINGS

Let me, in closing these paragraphs, draw your attention once more to our May Meetings which are to be held in the Great Hall of the Cannon Street Hotel on Tuesday, May 19th (D.V.). The first gathering will be for prayer at 2.30, and will be conducted by Pastor H. Oakley. The afternoon meeting will follow at 3.30, when Lord Radstock hopes to preside, and Mr. Montague Goodman to give the closing address. There will be an interval for tea, and as we are sure our friends do not wish the Mission to be saddled with expense on this head, they will no doubt be glad to place a contribution in the boxes which will be found on the tea-tables. The evening gathering will take place at 6.30, when we expect to have Mr. A. Lindsay Glegg in the chair and Pastor R. Saillens, D.D., to give the closing message. The latter will also take part in the afternoon, and we are looking forward to Mr. Arthur, Mr. Fallaize and Mr. Warren being with us, as well as other missionaries.

The occasion promises to be one full of interest and inspiration, and we shall be grateful for



(From a postcard.)

Gate and Mosque, Kairouan.

every bit of help from our friends in making the meetings as widely known as possible. We trust that they will be seasons of spiritual enrichment and enlargement.

Friday, May 1st, is the first of the days of Prayer, and we shall be very thankful to see as many of our friends as can join us at the Monthly Prayer Meeting in the Lecture Hall, John Street Chapel, at 3.30 p.m. A cup of tea will be served at 18, John Street, at 3 o'clock.

A short Meeting for Intercession will be held each day (except Sunday) from May 1st-9th, at noon, in the Secretary's office, at which it will be a privilege to give a hearty welcome to any who can join us if only for a few minutes.

Sugar-coated Pills

By MR. E. E. SHORT

The pills are little concentrated messages of Gospel truth spoken to way-

farers on the tracks around Tebessa; to men who (one may assume) have

never heard the Gospel before and whom one can count but very little on meeting again; men who mostly are very ignorant of their own religion.

Tebessa has its market every Tuesday, and business continues to some extent on the Wednesdays. There are only four properly made roads leading into the town from other towns and villages; but a large number of tracks (some possible for carts, though not good, the greater part merely paths trodden by man and beast) zigzag along the plain and up the hills to the scattered little farms and huts and tents. Already on Monday afternoons these tracks are in use by men coming in for the next day's market. A few are on donkeys or horseback, the rest on foot; driving sheep, goats, and cattle for sale, or with donkey-loads of wood, or fowls or eggs. Rarely are any children or women with them. Tuesday morning the inward flow continues; but with the afternoon, the tide turns outwards till the Wednesday.

Here is the special opportunity for spreading a little knowledge of the Gospel over a wide area, for men attend the market from distances of twenty or thirty miles, even doing a whole day's march on foot. Along the roads a new order has commenced, for the old horse conveyances are rapidly being replaced by motor vehicles, mostly of a rough and well-worn sort, which come in, tightly packed, inside and on top, with natives and their sacks and bundles.

We are glad to escape from the narrow limits of our courtyard and take a walk along one of the tracks. Like Philip in apostolic days, we need the Spirit's guidance in joining ourselves, not to a chariot, or a motor-bus, but to some group passing along or resting by the wayside. Out here, there is nothing strange in saluting an unknown fellow-traveller and opening conversation with him. The harvest prospect or the need of rain provides easily a start for talk. Neither is there anything strange in introducing the name of God and giving a religious turn to the talk. We can speak of praying to God for rain, of the need of repentance: we can tell of Adam and Eve or Abraham or Moses, and there will be no aversion, but rather

interest, admiration, and approval. "These Europeans know the (holy) books better than we do." "They are the believers," etc. etc.

We may vary the conversation to non-Biblical topics, as some ex-soldier has perhaps been in France or Syria, and we exchange views thereon.

But we feel the need of help and guidance, as we touch on our Lord's death, and resurrection; the reason for them and the benefits from them. For we *must* get there before our little time is spent. Still, with these countrymen we are not likely to meet the prejudice and opposition, the upholding of Mohammed's position, or the denial of Christ's death, which are almost sure to spoil, sooner or later, a good opening in the town.

Now comes in the "sugar-coating," as we must leave them, having arrived with them near town, or having gone so far that we must turn back to it. The man missionary has been the chief speaker till now, but at this point the wife enquires if the men have children in their tents. This is almost sure to be the case. She produces sweets (like the previous message, good and not bulky) for the men to take to them, and there is no reason to fear that *their* children have been spoiled by too many sugary dainties. If any of the men can read (by no means so certain as that they have children), the man missionary produces a leaflet or Gospel, as a sort of paper covering, and also addition to the "pill." He also tells them where we live in the town, that they may find us. Then we part with mutual good wishes.

There is but little to add, for though we trust some result will appear "after many days," there is little probability of tracing it now. Occasionally one of these men will appear at the Bible dépôt, and only the other day, as we spoke with a party on the road, one of them said that "So-and-so" had talked about us, having met us on his way and said that we were good people. Thus in the gossip of tents miles away, there is mention of the message and its bearers. We sow the seed, and we know not *how* it shall "spring and grow up," as we also know not "whether shall prosper, either this or that, or whether they both shall be alike good."

Extracts from Miss Hubbard's Diary

(Continued)

A woman has been several times for medicine for a friend who could not walk, and at last we said that the woman herself must come, or we would go to see her. She is in a saint's place, where the poor are allowed to live. So I was only to be allowed to stand at the door while I saw the patient. This I object to, for I say, if we are not allowed into their holy places, then they must get their own medicines. Ours are given in the Name of God, and we cannot treat folks in holy places while our unholy feet have to stand outside. Also I have been into that shrine, for some years ago a man was ill there for whom they wanted medicine, and at last they said one of us might go in. I was fetched, and went in on my unholy feet with my unholy shoes, to the horror of some boys who were watching. But no harm followed either to me or the saint. I hoped they would give in again, but this time it was only a woman who was ill, and to our surprise to-day the friend came with the sick woman on her back! All the other women who saw them congratulated the carrier on the good deed she had done, and assured her of the merit she was laying up for herself. The woman she brought is in a terrible state. A good English work-house infirmary would be a Paradise to her! Poor things, loving-kindness is not a plant that grows on Moslem soil.

Another patient was from Martinne, six miles from Tetuan. She came to have a tooth out. Last week she was suffering a good deal with another tooth, and I should say was not giving her husband much peace, for the more pain they have as a rule, the more groaning they do and the more noise they make. So at last the man picked up a pair of pincers which he was using for nails (and one may be quite sure that Moorish pincers would be neither small nor over-clean!), and he by force laid hold on that tooth, and he got it out too; but he also gave his wife a fearful blow, for she showed us the big

black bruise he had made, because she objected to the pain he gave her. Then another tooth began to ache, and her mouth was very sore, but as he said he would have that out too, she declared she had no pain, and made up her mind to get to town somehow and come to us for relief before he got hold of her again.

January 16th.—Two men came in who wanted books this morning, and then a third said he could read too and might he have one, and later a fourth wanted one, so we were very thankful, for when God's Word is in their hands there is something for Him to work on in their minds. May the opening of the Word bring light in those dark places!

January 19th.—Yesterday—Sunday—at class we were full up. One girl has had her divorce since last Sunday. I suppose she is seventeen or eighteen, and this is the *third* husband who has divorced her! It does seem too dreadful to look at her and think of all it means. The first husband divorced her because he was going away from Tetuan and she declined to leave her mother. Husband No. 2 could not get on with his mother-in-law, though he seemed fond of Fatima; so after a year or a little more, he too gave her her papers. She soon married again, and now No. 3 has fallen out with her and her mother, and again she is a "widow"! What moral character can such a girl have left? A woman here now thinks no more of changing her husband than a woman at home would think of changing her situation, but it is fatal to all family life—though how much "family life" does Islam know? Nothing as we know of Christian home life in England.

A while ago the eldest son of a household of good position—a grown man—came here to us to ask help in some trouble he had with a European Government. We did what we could to help him, for his cause seemed right. Some days later I was in his home and asked his mother and married sister if the trouble

was settled, and I found they neither of them knew anything about it. Yet the eldest son of the house had not been able to eat or sleep for days because of all the worry. He looked quite ill when he came here—and his own mother and sister knew nothing! Truly the curse of Islam lies heavy on this land—no home life—no respect for their womenfolk—no training for their children—no help for their sick and wounded—no Saviour—no God except in name!

The little burnt boy I wrote about a few days ago has got on splendidly—he was with us this morning all smiles and beaming. He has quite lost his fear of us now. May the Gospel of kindness reach his little heart, and if he does not remember much of what he has heard at the services, maybe deeds will teach him better than words. One feels that surely the Name in which so much is done for them must remain with sweetness in some hearts!

Scraps from Mons. Hocart's Note-book

[Monsieur Hocart is assisting Mr. Warren in the work among Kabyles lately started in Paris. He spends much time in visiting the cafés frequented by the Kabyle workmen.]

In a café we had a prolonged conversation with a Kabyle from Michelet who spoke French very fluently. After having read to him in the Kabyle language a story from the Gospel, he asked me how one could discern the voice of God from the voice of evil spirits. He wanted to know how God's remedy comes into the heart. He is ill and sleeps badly, and the evil spirits disturb him constantly. I told him that the evil spirits disturb men and that the voice of God, on the contrary, calms men's spirits when they listen to His Word, and that this calm continues if they continue to seek after His truth. He still wished to detain me, because he said, "Since you have been here, the evil spirits have left me in peace." We had talked for three-quarters of an hour. He thanked me and said I had done him good.

In this same café, a young Kabyle asked me for an Arabic Gospel. I gave him the Gospel of John. Five or six of his companions surrounded him and listened attentively while he read the first page, stopping at each verse to interpret it to his hearers. Afterwards he bought the book.

On one occasion, when visiting a café in the neighbourhood of the Place de la Nation, the Kabyle who was serving the customers was a very fanatical Moslem. A young Kabyle wished to buy a Gospel, but he first consulted this man, who dissuaded him from it. No Gospels were sold that day, but I read three stories in Kabyle, surrounded by a dozen listeners, and the fanatic lit up the hall more completely in order to help me to read more easily. Afterwards he came behind and looked over my shoulder as I read.

I returned to the Grenelle Quarter lately on a weekday at an hour when the majority of the Kabyles were at work. There were seven or eight in the hall of the restaurant—men whom we had not yet met. I read and explained a story. "That's good," said the man who was opposite me. He called two of his friends who were chatting in another part of the room—"Come! It is Kabyle that is being read to us." A young man with a very open countenance bought two portions. I sold five Gospels too, though only eight natives were present.

The Late Miss L. Colville

A notice of the death of Miss Colville has already appeared in our columns. I see it is just about forty years since she wrote to me, offering her services for North Africa, her letter being dated April 9th, 1885. She was then working under Mrs. Stephen Menzies in Liverpool.

Miss Colville was brought up under Christian influences, and could not give the exact date of her conversion, sometimes believing she was a child of God, sometimes doubting, fearing, and longing for some unmistakable experience which should bring her assurance. She attended

the afternoon Bible Class held by Mrs. Stephen Menzies, and there she received blessing; and later on worked faithfully under her in Liverpool for a considerable time. For ten years she was a communicant at the Lord's Table at Richmond Chapel, Liverpool, and she had two tract districts in the town and attended missionary-working and Dorcas meetings in connection with the chapel.

Miss Colville was accepted by the Mission to the Kabyles, as the North Africa Mission was then called, in October 1885, and was sent out to Constantine in Algeria in March 1886. She was then about thirty-one years of age, and at the time of her death she was a little over seventy.

When first she went to Constantine Miss Colville joined Mr. and Mrs. Pos, and on their removal owing to ill-health she was joined by Miss Granger, who had been led to Christ by Mrs. Glenny in Bristol, and had later on acted as governess to our children.

After about twelve years Miss Colville and Miss Granger took up work in Bône, independently of the N.A.M.; but later on, when the lady who supported Miss Colville was nearing her end, they desired to return to it. Bône is an important seaport on the Mediterranean where there are numerous Arabs as well as some French and English. In addition to work amongst Arabs and Jews, and to a certain extent amongst French, they also visited the English sailors who come into the port, and one of these, who also went to a Sailors' Home in Dunkerque carried on by Mr. Mackenzie who was at our

Training Home in the early days, spoke very highly of Miss Colville's influence amongst the English sailors.

In 1919 Miss Colville came home on furlough in somewhat failing health. The doctor who examined her did not recommend her returning to North Africa. She improved somewhat, but last year met with an accident, being almost blinded by some boys shooting peas. Later on still she suffered with heart trouble and in other ways, and during the last few months had been in very unsatisfactory health. Mrs. Glenny went to see her when she was staying in North London. She passed away on February 13th, and the funeral was conducted by Mr. Poole-Connor, of our Mission, three of Miss Colville's nephews being present.

As, one by one, our older missionaries are called Home, the need of fresh, younger workers is more than ever impressed upon us—workers who are willing to give their lives to the Lord's work in North Africa, who are ready to face the language difficulty and all the perplexities of work amongst Mohammedans, and to toil on patiently with few apparent results. The number of those who come out boldly for Christ is but small. Still, there was a Nicodemus in our Lord's time, and we trust there are a few in North Africa who are secretly His disciples. Please pray for those who are labouring amid the trials and difficulties inseparable to work in Moslem lands, and thank God for those who finish their course with joy.

E. H. G.

For the Children

By MISS K. GOTELEE

One of the Good Shepherd's Lambs

I have been asked to write another message for the children, so thought you would like to hear more about a little cripple girl whose story I began last time I wrote for the young people. Her name is Giuseppina. She lived in a little top garret in a little back street with an old man; and from there she used to crawl

on hands and knees down to our hall about fifteen minutes' walk away. Before long we were able to get her a small push-chair, and she was wheeled down to the meetings in that. She had already given her heart to the Lord Jesus, and could say, "The Lord is *my* Shepherd."

One day the old man who had shared

his miserable room with the poor little waif, died, and Giuseppina was left homeless! But she was not friendless, for the Good Shepherd was her Friend. He put it into the heart of Mrs. Finotto, the wife of our Italian pastor, to offer to take the child into her home. It was a great day for Giuseppina when she left the mean street behind and went to live in a Christian home, where she has good meals and good clothes and care and attention. Soon you would hardly have recognised her as the same child. With regular meals she soon grew plump and well, her hair was neatly brushed and her hands and face cleaner than when she crawled about in the dirt, and she is now no longer a little waif but a happy, well-cared-for girl. She has been taught to read and write and do sums, to knit and sew and crochet, and she knows long portions of the Scriptures by heart and a good many hymns. Above all, she is learning what it really means to follow the Lord Jesus in everyday life. You all know how easy it is to say you want to follow Him, especially after a nice Bible lesson, but it is much more difficult really to do it.

She is having a fight, but the Lord is on her side. Where she lived in the back street, nobody thought it a sin to lie—everybody did it, and poor little Giuseppina has had such hard struggles with this habit. But she does see how wrong it is, and by God's grace she is on the road to victory.

Sometimes we wonder what her future will be. We trust she will be a faithful little soldier of the Cross. Who can tell to what service the Lord may call her. She is a strong, healthy, normal girl, but her poor little legs will never be of any use. Paul said, "God hath chosen the weak things . . . to confound the strong." The day may come when He will call this His



Giuseppina.

child into His service, and who knows but perhaps He will use her weakness to open doors which are fast shut against us who are strong in body and limb. We feel little Giuseppina is being trained for service. The training is not easy. She has many faults to overcome and many lessons to learn; but her own Good Shepherd will carry her through. I am sending her photograph that you may see her as she is at present, and remember her in prayer. May her Good Shepherd be yours too, for there is no other like Him!

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Friday in every month** at 3.30 p.m. in the Lecture Hall, John Street Chapel, just opposite our offices, 18, John Street, Theobald's Road, where friends will

meet for tea at 3 o'clock. A hearty welcome is given to all 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. May 2nd, 16th, etc.

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

Chiltern House, Hartwell Crescent, Leigh-ton Buzzard. Every Saturday at 7.30 p.m.

* * *

TEN DAYS OF PRAYER

Special attention is called to the Ten Days' Prayer for North Africa, May 1st-10th (See page 40).

* * *

ARRIVALS

Miss W. Ross arrived from Morocco on March 24th.

Miss C. Elliot arrived from Azazga on March 27th.

Mr. and Mrs. Fallaize arrived from Salé on April 9th.

* * *

DEPUTATION WORK

Pastor Poole-Connor has visited the following places: Sidcup (three meetings), Whitstable (Public Hall), Walberton, Arundel, East Dean, Redhill, Tooting, Maidenhead, Aldersgate Street Y.M.C.A., Highgate Village, Surbiton, Highgate Road Chapel, Stoke Newington and Walthamstow, Swalecliff (April 8th), "Heightside" (April 10th-14th).

Forward engagements include Ireland (April 21st-May 10th), Brighton (May 11th-14th), Bromley (May 21st).

* * *

The General Secretary has had the privilege of addressing meetings at Stirling, Edinburgh, Streatham, South Ealing, Tooting, Wandsworth, Clifton, Stoke Newington, Hitchin, Letchworth, Leeds, Eltham and Watford.

* * *

MOROCCO

Mention has been made in another column of the Refuge for women and children which has been recently opened in Tangier. In a letter dated the 13th February, Miss Buxton, of Hope House, refers to this work: "Mrs. Simpson, Miss Reed and I are taking turns in speaking at the Refuge which has

been opened lately. I should think there must have been quite thirty women, beside children, each night we have been, and they listened attentively.

"During our visiting and our walks this week, we have been brought into touch with girls (some now women) who used to be in the girls' school, and one day we had quite a congregation of women listening to the Gospel in the open air. We had turned aside for a rest in a field where there is a well, and the women and girls were drawing water for their evening meal. We praise God for these opportunities given, and trust that the seed may spring up and bear fruit to His praise and glory."

* * *

Mr. Fallaize writes from Salé: "During February I was able to visit seven tribal markets with Mr. Enyart, while Mr. Gabriel continued to do some work in markets farther south with the N.A.M. Gospel Car. Once again we visited some markets of the Zimmoor tribe. This time we were able to get a better hearing for our message, although it needed tact at times to deal with the opposition. In one market one of the controllers of the tribe sat on his fine Arab horse on the edge of one of our crowds for about twenty minutes listening to our preaching. At the last Arab market we were in large crowds gathered around us. We estimated that over 500 Moslems must have listened to something of our testimony.

"In the town Mrs. Fallaize has carried on as usual. When we came to open up this station about eighteen months ago, we did not know a soul, but during February about a hundred have called at the house for medical attention. One sad case comes to mind. One afternoon a well-dressed young man came and begged Mrs. Fallaize to go and see a sick woman. On calling at the house, which was occupied by better-class people, she found the place crowded with women, who at first objected to her seeing the sick one because she was a foreigner. After overcoming their objections, she found the woman in a dying condition. Three days before, she had had a stroke, and nothing had been done for her. My wife urged them to call in a French doctor, but this they refused to do. A few hours later we heard the death wail, and knew that another poor Moorish woman had passed away without hearing the Gospel. As the woman was of noble birth a big funeral was made, and for some hours we could hear passages of the Koran being chanted."

ALGERIA

Miss Oakley writes from Algiers: "In addition to the regular class at Birmandris, Miss Jennison and I have visited a few times together just outside the native town. We are finding openings there amongst Kabyle-speaking people, and in time think we may work that quarter as well as others. Mrs. Ross has been several times, and we hope to make a regular practice of going two mornings a week. Our days are well filled now, but the time never seems long, and the weeks and months pass very happily.

"At Birmandris the children are learning very nicely, though it is a little difficult to keep their attention. The room which they allowed us to have at first was just the thing for us, but last Monday I was told it was to be occupied by another Kabyle and his wife. However, the class has continued, on fine sunny days in the garden and on wet days in the living-room of one of the women. The parents seem anxious for the girls to learn, which, of course, greatly facilitates matters. Since we began working in this village, other families have come to live there, and in time I believe there will be quite a colony of Kabyles.

"Very often when I have finished with the children, the women ask me to stay with them a little while, which, of course, gives me an opportunity of reading to them."

* * *

Miss Fison and Miss Elliot spend a good deal of their time in short itinerating journeys round **Azazga**. In a recent letter they write: "We have just spent five days visiting the villages round P. Gueydon, and on the whole have been very well received, many of them recognising us again this year.

"We gave medicines in each of the seven villages, and this enabled us to get an entrance anywhere. When we find the people looking askance at us, all we have to do is to say we have medicines and at once we are asked into the houses. The women are most amusing, as they do not tell us what medicine they need, but ask what we have got and think they ought to get some of each.

"After we have finished, perhaps someone may come in and ask for something none of the others have thought of. Immediately the others want it too, and if we enquire why they have not asked for it before, their reply is that it is for an absent friend. Then they are told medicine is not given unless the sick person is present. In every house we entered,

we had a Gospel meeting with very good attention, but nearly every time when we finish speaking and they seem affected by the message, someone will say: 'That's quite right, Jesus Christ is for them and Mohammed is ours,' which is most discouraging, as they feel they satisfy us and themselves with this. We are trying more and more to show the difference between our Saviour and theirs."

* * *

TUNISIA

Italian Work.

On March 28th, Miss K. Gotelee writes from **Tunis**: "We are having a time of great opposition just now. The Roman Catholics are holding a special mission, and the priests are going round warning the people against us and our books, i.e. the Scriptures. Signor Finotto told us last Monday about a woman who bought a Bible and showed it to the priest. He said, 'Give me that book and I will give you a better one.' So when the husband went to confession, he was given a Roman Catholic prayer-book, which he brought home to his wife. She looked at it in disgust and said, 'But this is not the Bible. I don't want this book. I want the Bible. You must go to the priest again, and tell him that I want my Bible back, the book that I bought.' The husband did as she said, and strangely enough the priest seems to have given the Bible back without much ado. Such instances are encouraging, but an independent spirit such as that woman showed is rare in Tunis. Generally we meet with 'the fear of man which bringeth a snare.'"

* * *

Mrs. Webb writes from **Sfax** on March 5th: "I have now been in possession of the new *kiosk* for three days. The Scripture Gift Mission having kindly supplied me with 500 French and 500 Italian copies of the booklet, '*God has spoken*,' I had 1,000 handbills printed, announcing the reopening of the *kiosk* for the sale of the Word of God, and have had these distributed all over the town; so we may hope that many souls may have been reached in this way.

"I have sold a copy of the Scriptures each day since we reopened, besides having a number of conversations; and this morning the little Jewish lad who used to ask for tracts came to enquire the price of a Hebrew New Testament. In spite of opposition there is much cause for praise and thanksgiving."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-five years.
2. For Moslem Work at Tangier—Medical, Meetings for Converts, Itinerating, Visiting, &c.
Prayer for special blessing on the spiritual work at the T.M. Hospital, and praise for the willingness to listen on the part of the patients in the ward; also, prayer that the words spoken evening after evening in the Refuge for women which has been lately opened, may bring light into some dark hearts (see page 46).
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.
Prayer for a family in whom the workers are much interested, one of the members of which has given evidence of the new birth; also for a convert who is seeking guidance.
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 Dépôt, Classes and Meetings among Kabyles and French, Itinerating, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa—Bible Depot, Classes and Visiting, &c.
Prayer for the words spoken on the wayside to those on their way to or from the weekly market.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Dépôt 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.
Prayer for the Italian work, and especially that the efforts of the Evil One may be frustrated; and that those who have received a blessing may be preserved by the God of all grace.
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 wisdom and grace may be given to the workers as they visit the native cafés; and that they may be successful in their efforts to bring the Kabyles within sound of the preached Gospel. (See page 36.)
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.
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 March 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.	No. of Rect.	Amount. £ s. d.	Local Rect., No.	Amount. £ s. d.
No. of Rect.	Amount. £ s. d.	26th	2 2 0	4917	40 0 0	28th	2 2 0	177	11 6
(u) 16th	12 0	27th	1 0 0	8	10 10 0	(z)	14 0	8	2 0 0
3373	2 6	28th	1 0 0	9	10 14 6	(a)	7 10 0	9	3 0 0
4	2 10 0					4967			£10 14 6
17th	4 0 0							8	1 0 0
5	4 0 0								Previously
18th	5 4 2								ack'd.
6	5 4 2								6 5 0
19th	10 0								£16 19 6
7	10 0								
8	6 6								
20th	4 0 0								
80	1 0 0								
21st	2 0 0								
82	10 0								
23rd	10 0								
3	10 0								
4	1 0 0								
24th	28 5 0								
86	10 0								
25th	1 10 0								
(q)	1 10 0								
(r)	1 0 0								
89	1 0 0								
26th	1 0 0								
90	5 0 0								
1	5 0 0								

SUMMARY

March, 1925.

General Fund ..	£542 19 3
Designated Fund ..	161 14 2
	£704 13 5

TOTALS

Jan. 1st to March 31st, 1925.

General Fund ..	£1,307 14 1
Designated Fund ..	1,178 5 11
	£2,484 0 0

(a) City Mission, Dundee. (b) Assembly Hall Mission, Whitstable. (c) Boxholders at Atherton. (d) Atherton Mission Hall. (e) Down Lodge Hall, Wandsworth. (f) Junior Crusaders, Buckhurst Hill. (g) Buckingham Chapel, Bristol. (h) King Edward's Institute, Spitalfields. (i) Legacy. (j) Derwent Hall. (k) Walberton BAPT. CH. (l) East Dean Cong. Ch. (m) Raleigh Rd. BAPT. CH. (n) St. Mark's Rd. Mission Hall, Maidenhead. (o) Newton Heath Evang. Ch. (p) Readers of *The Christian*. (q) Vincent St. Mission Class. (r) Hoxton House Bible Class. (s) St. Paul's Mission Hall, Dinkley. (t) BAPT. TAB., Stockton-on-Tees. (u) Harrogate Prayer Circle. (v) Mebourne Hall. (w) Bewdley BAPT. CH. (x) Recreation Hall. (y) Mayes Hall. (z) Grove Rd. BAPT. S. SCH. (a) Greenslades Factory, Bristol.

N.A.M. MAY MEETINGS

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.

Closing Address by Mr. MONTAGUE GOODMAN.

TEA, from 5.30 to 6.15.

EVENING MEETING at 6.30.

Chairman—Mr. A. LINDSAY CLEGG.

Closing Address by PASTOR R. SAILLENS, D.D.

Among the speakers will be Mr. ARTHUR, of Azazga, Mr. FALLAIZE, of Morocco, and Mr. WARREN, of Paris. Pastor SAILLENS will also speak in the afternoon.

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Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C.1." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclays Bank Limited, 148, Holborn, London, E.C.1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO		Salé		Tebessa	
Tanger	Date of Arrival		Date of Arrival		Date of Arrival
Miss J. JAY	Nov., 1885	Mr. A. FALLAIZE	Nov., 1915	Mr. E. E. SHORT	Feb., 1899
Mrs. SIMPSON	Mar., 1898	Mrs. FALLAIZE	Feb., 1921	Mrs. SHORT	Oct., 1899
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Mr. A. E. CHATFIELD	Nov., 1922	Madame PAGES (<i>Associate</i>)	June, 1924
Dr. JAS. A. LILEY	Nov., 1919	Mrs. CHATFIELD	Nov., 1922	Bône	
Mrs. J. A. LILEY	Nov., 1919	ALGERIA			
Miss A. BURTON	April, 1919	Oberchell			
Miss E. D. BOWEN	Feb., 1923	Miss L. READ	April, 1886	Miss H. GRANGER	Oct., 1886
Miss K. REED	April, 1922	Miss K. JOHNSTON	Jan., 1892	Miss D. POVOS	Nov., 1923
Mr. L. ROBINSON	Nov., 1924	Miss E. TURNER	Jan., 1892	TUNISIA	
<i>Spanish Work</i>		Miss H. KENWORTHY	Nov., 1910	Tunis	
Miss D. E. SAUNDERS	Dec., 1922	Mons. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Casablanca		Mrs. FISHER	Oct., 1922	Mrs. LILEY	July, 1913
Miss C. S. JENNINGS	Mar., 1887	Miss L. E. WHOLMAN	April, 1922	Miss H. M. M. TAPP	Oct., 1903
Mr. C. C. GABRIEL	Dec., 1919	Miss R. COLLINGS	Nov., 1923	Mr. E. LONG	Feb., 1923
Mrs. GABRIEL	Feb., 1920	Algiers			
Miss IRENE DEW	Feb., 1924	<i>Kabyle Work</i>			
Tetuán		Mons. E. CUENDET	Sept., 1884	Mrs. LONG	Jan., 1924
Miss A. G. HUBBARD	Oct., 1891	Madame CUENDET	Sept., 1885	Mr. C. MORRIS	Oct., 1924
Miss M. KNIGHT	Oct., 1899	Mrs. ROSS	Nov., 1902	Mons. M. JACOT	Oct., 1924
Miss A. M. BROWETT	Nov., 1922	Miss D. OAKLEY	Nov., 1921	<i>Italian Work</i>	
Miss W. ROSS	Nov., 1920	Miss E. JENNISON	Nov., 1921	Miss G. E. PETER	Oct., 1913
<i>Spanish Work</i>		Djemâa Sahridj			
Miss E. HIGBID	April, 1921	<i>Kabyle Work</i>			
Miss E. HARMAN	Oct., 1921	Miss J. COX	May, 1887	Miss K. GOTELLE	April, 1920
Leratsb		Miss E. DEGENKOLW	Oct., 1913	Miss J. E. MARTIN	Oct., 1922
Miss K. ALDRIDGE	Dec., 1891	Miss M. WIDMER	Nov., 1920	Signor FINOTTO	Oct., 1928
Fez		Miss H. SMITH	Mar., 1925	Signora FINOTTO	Oct., 1923
Miss F. M. BANKS	May, 1888	Miss C. STUCK	Mar., 1925	Kairouan	
Miss S. M. DENISON	Nov., 1893	Mekla			
Miss I. DE LA CAMP	Jan., 1897	Mr. A. G. WILLSON	Oct., 1922	Miss I. M. DAVIS	Oct., 1920
Miss L. EVANS	Nov., 1921	Mrs. WILSON	Oct., 1922	Miss E. TILNEY	Mar., 1920
Taza		Mr. R. TWADDLE	Oct., 1924	Sfax	
Miss F. MARSTON	Nov., 1896	Azazga			
Miss ALICE CHAPMAN	Oct., 1911	<i>Kabyle Work</i>			
Rabat		Mr. S. ARTHUR	Dec., 1913	Mr. W. REID	Dec., 1892
Mrs. ROBERTS	Dec., 1896	Mrs. ARTHUR	Sept., 1923	TRIPOLI	
Miss E. CRAIGS	Oct., 1912	Miss L. M. FISON	Nov., 1910	EGYPT	
		Miss C. ELLIOT	Nov., 1919	Alexandria	
		Bougle			
		<i>Kabyle Work</i>			
		Mr. A. SHOREY	Nov., 1902	Miss R. HODGES	Feb., 1889
		Mrs. SHOREY	Oct., 1904	PARIS	
		<i>Kabyle Work</i>			
		Mr. T. J. WARREN	Feb., 1911	Mr. T. J. WARREN	Feb., 1911
		Mrs. WARREN	Feb., 1911	Mrs. WARREN	Feb., 1911

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss M. EASON, Mrs. REID, Miss THOMASSEN (*Norway*), *New Worker*, Miss B. ELLIS.