

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

CONTENTS

He Goeth before Them 97	By Rev. G. H. LUNN, M.A.
From the Secretary's Pen 99	
New Workers 101	By HARVEY FARMER
Our Annual Farewell Meetings .. 104	By E. J. POOLE-CONNOR
For the Children 108	By DR. JAMES A. LILEY
Home and Foreign Notes 109	
Daily Subjects for Praise and Prayer 112	



A
Tunisian
Girl

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

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

ONE SHILLING AND SIXPENCE PER ANNUM, POST FREE

THE NORTH AFRICA MISSION

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

GENERAL FUND			No. of Rect.			Amount.			No. of Rect.			Amount.			No. of Rect.			Amount.			No. of Rect.			Amount.		
			12th			22th			29th			7th			20th			28th								
No. of Rect.	Amount.	3830	No. of Rect.	Amount.	300	No. of Rect.	Amount.	1869	No. of Rect.	Amount.	5156	No. of Rect.	Amount.	5177	No. of Rect.	Amount.	5152	No. of Rect.	Amount.	600	No. of Rect.	Amount.	600			
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.			
Aug. 1st	1	0	13th	2	6	1	5	0	31st	2	2	7	57	0	0	25th	8	1	0	0	30	0	0	0		
3813	5	0	(c)	11	0	21st	6	6	70	2	2	(n)	10	0	9	15	0	0	Sundries	155	6	3	0			
4	1	0	14th	5	0	3	10	0	Pubns.	19	6	59	10	0	0	26th	1	10	0	155	12	0	0			
5	2	0	34	5	0	4	1	0	Sundries	15	0	(o)	21	5	0											
(a)	6	13	6	1	0	5	2	2	£163	14	2	14th														
6th	7	3	0	0	6	1	0					61	1	0												
17	10	0	8	1	0	7	25	0				(p)	1	4	0											
8	10	0	9	1	1	0	1	0				63	1	0												
7th	20	0	40	5	0	59	1	0				17th														
9	2	0	17th	2	0	60	1	0				4	4	0												
20	1	0	1	2	0	1	5	0				5	4	9												
(b)	1	0	18th	10	0	63	2	2				6	2	0												
22	1	0	2	10	0	(h)	5	0				7	2	2												
3	1	0	(d)	1	0	0	2	2				9	1	0												
4	2	6	14	5	0	4	1	0				70	2	11	6											
10th	5	1	0	3	10	0	5	10				1	5	5												
5	3	3	0	46	2	0	0	28th				2	2	0												
6	3	3	0	7	5	0	6	5				3	15	0												
7	1	0	0	20th	1	0	0	7	10	0		4	2	10												
8	1	0	0	(f)	1	0	0	(i)	1	0	0	5	10	0												
9	2	0	0					(j)	1	0	0	6	10	0												

DESIGNATED FUND

No. of Rect.	Amount.
£ s. d.	£ s. d.
Aug. 4th	5 3 3
5150	10 0
(j)	8 2 6
5th	3 0 0
(k)	17 0
(l)	10 0 0
(m)	10 0 0

SUMMARY
August, 1925.

General Fund	£163 14 2
Designated Fund	155 12 9
	£319 6 11

TOTALS
Jan. 1st to Aug. 31st, 1925.

General Fund	£3,878 2 0
Designated Fund	3,287 2 2
	£7,165 4 2

(a) Welcome Mission, Heathfield. (b) Anon., Waterford. (c) Cromer Bapt. Ch. C.E. (d) Admiral St., Liverpool. (e) Rudland Assembly Hall, Waterlooville. (f) Bicton. (g) Railway Missn., Chelmsford. (h) C.S.S.M. Workers, Tenby. (i) Wood Top Gosp. Mission, Rawtenstall. (j) Mildmay Missn. Hospital. (k) Gainsboro' S. Sch. (l) Y.P. Meeting, Tottenham. (m) Buxton Assembly. (n) Girl Crusaders, Oxton. (o) Wattville St. Chapel. (p) Cong. Ch., Purley. (q) All Nations M.U.

RUGS AND CARPETS.

Suitable for Christmas Presents.

Made at the CHERCHELL CARPET INDUSTRY, CHERCHELL.

PRICE LIST OF PRESENT STOCK.

No.	Size.	General Description.	Price.
	ft. ins. ft. ins.		£ s. d.
HEARTH RUGS.			
122.	5 6 by 2 6.	Red ground, fawn and blue ; white in border	2 14 0
93.	5 10 by 2 8.	Cream ground, pale blue and green, little red	2 17 6
103.	5 9 by 2 7.	Pale green, red and blue design	2 16 0
141.	5 7 by 2 8.	Cream oblong centre. Tile pattern darker colour ; border ..	2 16 6
CORRIDOR RUGS.			
638.	10 0 by 2 4.	Crimson, blue and green	4 15 0
669.	9 9 by 2 6.	Crimson, blue and green	4 17 0
123.	8 2 by 3 1.	Royal blue ground, red, green and white designs	5 0 0
672.	9 3 by 2 7.	Red, blue white, and green	4 16 0
617.	9 0 by 3 0.	Turkey-red, blue and green	5 8 0
HALL RUGS AND CARPETS.			
478.	5 10 by 4 1.	Red and pale green designs on blue	4 14 0
873.	7 5 by 3 2.	Crimson, blue and green	4 14 0
704.	7 5 by 4 1.	Red ground, cream, blue and green, narrow border	6 5 0
514.	7 5 by 5 0.	Crimson centre with blue designs on greenish-yellow surround	7 8 0
523.	7 5 by 5 9.	Rabat—many bright colours	8 15 0
628.	7 10 by 5 6.	Red, with coloured designs	8 15 0
621.	7 10 by 5 8.	Red, with coloured designs	8 17 0
498.	8 8 by 6 0.	Rabat—many bright colours	9 9 0
795.	8 8 by 6 4.	Shaded red, royal blue, and green	11 0 0
142.	12 4 by 8 4.	Royal blue oblong centre, coloured designs and wide border	20 0 0
824.	11 3 by 8 8.	Saxe blue ground, coloured designs	20 0 0



Out-Patient Dispensary, Tulloch Memorial Hospital, Tangier.

(See page 108.)

“He Goeth Before Them”

Notes of an Address at N.A.M. Farewell Meeting, 1925.

By REV. G. H. LUNN, M.A.

“When He putteth forth His own sheep, He goeth before them.”—JOHN X. 4.

THIS is the word I should like to give to these servants of the Lord about to go out to His work in North Africa. If I could write it on their hearts I would do so. May the Holy Spirit Himself seal home the truth!

“His own.” They are blood-bought. The price was Calvary. They are not their own. They are His. And in the hearts of those who have heard the call there is the ready response which such love demands. In full and glad surrender each one has said:—

“Just as I am—Thy love unknown
Has broken every barrier down.
Now, to be Thine, yea Thine alone,
O Lamb of God, I come.”

“He putteth forth.” That tells of power. Compelled by the constraining love of Christ. Not going forth at their own charges. It is sufficient that He sends them forth. This is their Solemn, Sacred Ordination by the Chief Shepherd, and He who calls and sends, equips with all needed grace. He will provide for their wants, strengthen them in temptation, uphold them in times of weakness,

comfort them in hours of loneliness, and keep them safely in the pathway of danger and duty. They will always find Him going before.

There is a close connection between the Shepherd who leads and the Prince who rules—between His Sovereignty and His Shepherd-hood. He is not only the Pastor who feeds, but the Prince who rules—not only the Sovereign whose right it is to reign, but the Shepherd who leads and feeds His sheep. In the Gospel of St. Matthew we find the prophecy of Micah v. 2 fulfilled: "Thou Bethlehem . . . art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel." The Revised Version reads—"A Governor which shall be Shepherd of My people Israel." But in the prophecy of Micah these significant words are added: "Whose goings forth have been from of old, from everlasting" (margin, "from the days of eternity"). Here we have the Shepherd-Sovereign, the Prince-Pastor, leading His people, feeding His people, going before His people.

His goings forth have been from the days of eternity. From this we learn that He Who goeth before is none other than the pre-existent Christ, the Second Person of the Godhead, the Eternal Son of God. It was surely He who, before the days of His flesh, appeared to Old Testament Saints, to Abraham, to Isaac, and to Moses. It was He who stood before Joshua and revealed Himself as the Prince of the Lord's host, when the dark walls of Jericho loomed before them and menaced their progress. I want to tell these friends that they will find Jehovah-Jesus meeting them on the threshold of the first task that faces them. He will be their Leader and Friend, so that in His name the walls of their Jericho will fall down, whether it be in Morocco or Algeria or Tunisia. The way will be prepared for their coming, because He goeth before. They will find Him ever their Saviour and their Sovereign, ready to lead them where He would have them go and to turn their conflict into conquest. Later in the history of Israel, in the Book of Daniel, we learn that this same Jesus, who is Jehovah, was with the exiles in their days of loneliness and trial. The same who appeared to Joshua in the hour of conflict was with His servants as they trod upon the fires of Babylon in the place of suffering. And when the king came to the furnace, he saw, not three men bound, but four men loose, and the form of the fourth was like unto the Son of God. Critics may explain away that wonderful passage as they like, but as for me, I learn from it that there, in the furnace of affliction, was the Prince-Pastor who goes before His people. I see Jehovah-Jesus as the conquering Lord and protecting Shepherd, leading the way. And if fires should be fierce, I want to tell these dear friends, earnestly and lovingly, that nothing will harm them, for they will find Him there who "goeth before." In sorrow as in service, Jesus will be all-sufficient.

Turning from the Old Testament to the Gospel, we read, in the closing passage of Mark's Gospel, how Jesus told His disciples that He would go before them into Galilee and there they would see Him. Galilee! The despised, the lonely, the humdrum place of duty—Jehovah-Jesus still goes before. To these, who are sent of God to North Africa, I would say that the Lord Jesus will

surely be there before them, and they will find His presence all they need to give them strength and victory. Out of His fulness He will give of His grace, so that for every task they may find sufficiency, for every trial they may have His succour, for every hour of need they may have the full supply of Divine help. "It is God which worketh in you both to will and to work for His good pleasure." "He goeth before."

And when the earthly task is done which He has put into their hands to-night, the voice of Revelation tells of joys to come beyond the grave. He will be still there, going before. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." And I see how His presence lights up the gloom of the valley, and dispels the fear of "death and darkness and the tomb." Amidst the shadows they shall see the Light of Life, and hear the same Prince-Pastor speaking His assuring word: "Let not your heart be troubled. I go to prepare a place for you." Always going before!

So to-night we commend and commit these friends to His keeping power. There is no path for you and me to tread, save the blood-marked track. We must follow where the crucified Christ has gone before. But the blood-marked way is the sure way to victory. It was through suffering that He reached Sovereignty. Because Jesus was content to suffer death upon the Cross, God hath highly exalted Him and given Him a Name that is above every name, and the disciple is not above his Lord. We must through much tribulation enter His Kingdom. We look forward to the day of His Coming and Crowning, when those who have followed Him along the blood-marked way of service and suffering will share His glory, and hear from His lips the best of all commendations: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"He goeth before." Oh for grace to follow until we see Him face to face!

*"The way was long and the shadows spread
Far as the eye could see.
I stretched my hand to a human Christ
Who walked through the night with me.
Out of the darkness we came at last,
Our feet on the dawn-warm sod,
And I knew by the light in His wondrous eye
That I walked with the Son of God."*

From the Secretary's Pen

My first word should be one of profound praise to our gracious God for answered prayer on behalf of the Autumnal Meetings, and of sincerest thanks to our friends who have been helping together by intercessory remembrance and practical fellowship. On every hand testimony has been borne to the inspiration and helpfulness of the gatherings.

We were glad to have Mr. A. Fallaize as

one of our speakers; but it is with genuine regret we lose his name and that of his wife from our list of workers. We are, however, very thankful that they "look forward to some happy fellowship in the work of the Lord." Our brother has been in association for many years with South Park Chapel, Ilford, and he feels, in common with his friends there, that it would be well for him to be more definitely their personal representative in

Morocco. Such a position necessarily involves the relinquishment of his official connection with the North Africa Mission. The Lord of the Harvest be pleased to grant His prospering blessing upon the labours of these faithful messengers in the Gospel!

We are extremely sorry to report that a recruit of last year, Mr. Martial Jacot, has been advised by his doctor to resign his position as a probationer missionary, North Africa generally not being considered a suitable location for him. It is, however, very gratifying to report that Miss Wholman feels convinced that the Lord would have her remain in North Africa to continue in the work among the Moslem women and girls, to which she was so definitely called.

After thirty-nine years of devoted service in the field, Miss L. Read has laid down her work at Cherehell, where she has ungrudgingly given of her time and talents. God has granted her the joy of seeing some fruit of her labours, but the whole harvest of her faithful seed-sowing will not be in evidence until the Lord makes known those who are His in the day of His appearing. The Council, with others who esteem her highly in love for her work's sake, unite in the hope that life's eventide may be bright with a deepening consciousness of the Lord's presence, and a radiant assurance that her ministry in the realm of intercession through the remainder of earth's "little while" is pregnant with possibilities of blessing, exceeding that which has marked the period of more active toil, in the land where Satan's sway has been left unchallenged for so many centuries.

Space does not allow of a review of the whole field this month; but it will help to a more intelligent prayer-partnership to note a few changes which have been made in the location of workers.

It will be observed that Mr. Leslie Robinson has joined Mr. A. Chatfield at Salé, where there are greater facilities for acquiring Arabic than at Tangier, and also growing opportunities for Gospel witness, especially in connection with the Bible Depot.

Miss Banks has returned to her former station of Casablanca, where she hopes to superintend the building of a small mission house with a room adjoining, suitable for meetings. She will be sharing in the work among the Italians, Spaniards and others at this cosmopolitan seaport. Signor Arnone has been much hindered in his earnest endeavours by the lack of a room or hall where the people could gather, so that the above provision will meet a very urgent need.

Miss D. Povoas has been most acceptably helping in the work at Azazga in Miss Fison's absence. On the latter's return, she will be transferred to Cherehell, where there are gaps created by the retirement of Miss Read and the transference of Miss R. Collings to Kairouan.

Miss M. Widmer is looking forward to being assisted in her efforts among the children at Djemâa Sahridj by Mademoiselle J. Daussay, who holds the French teaching-diploma, and who is warmly commended by Pastor and Madame Saillens. Mrs. S. Arthur of Azazga will have the help of Mademoiselle Coillard, the grand-niece of the famous François Coillard of Barotse-land.

For years it has been possible to hold the meetings for men and boys in a hired hall at Djemâa Sahridj; but as this is no longer available, it has been necessary to put in hand a new one. This has been made practicable through the kindness of one of the Lord's generous-hearted stewards. Mr. A. G. Willson is superintending operations, which have been proceeding very happily and successfully.

It is with sincere regret we have heard that Mrs. Wm. Reid has undergone a serious operation in a nursing home at Leeds. The last news is of a reassuring character; but the doctors expect that some months must elapse before she is able to be about again. Definite prayer will be specially valued for herself and her family, particularly for Mr. Reid, away in Tripoli.

Miss A. M. Browett of Tetuan has been laid aside with some kind of fever. The doctor hopes she has turned the corner, but she is in a very weak condition. It has been no small grief to this ardent young worker to be out of action for these past weeks. She will be so grateful for the prayerful sympathy of our friends. All the workers at this station should be much on our hearts, in view of the position of the town in connection with the war. They are bravely content to hold on, though the nerve strain is intense at times when the fighting is near.

In order that we may have the valued intercessory fellowship of all who are concerned about the spread of the Gospel in the Barbary States, it is expedient to explain that the Mission is passing, financially, through a time of testing. This is true of other spiritual agencies also, and it is the sadder, because of the open doors which wait to be entered until men and means are forthcoming. There is the embarrassment which arises from encouragement. We have, however, to take the response of God's people as some indication of His will, as to whether we are to go forward or not.

There is peculiar pathos in continually receiving urgent appeals for more workers, especially men, and having to send a negative reply. The Council are deeply exercised in the matter; but advance is only possible as receipts correspond with expenditure. It is only right to say that God has been pleased to send us through His servants a larger measure of help towards the

[As we go to press a cable advises us of Miss Browett's decease]

general fund than last year; but our present commitments call for much more than this, if the present staff is to be maintained—and there is the insistent call for extension and reinforcements. Some words of Hudson Taylor created a solemn impression in the hearts of his hearers, who were reminded that “God does not look so much at what we give as upon what we keep for ourselves.”

New Workers

MISS PEARL LAMB

Miss Pearl Lamb is the daughter of Mr. H. G. Lamb of Tabarouth, Kabylia—where she was born on March 2nd, 1903. At the age of nine she came to England, and was sent to Leinster House Boarding School, Westcliff-on-Sea, where she remained till she was fourteen. She then went to live with an aunt at Lewisham, and attended Lewisham College for a year and a half, working up for the Senior Cambridge. Owing to an attack of measles, however, she was unable to sit for the examination.

During her last summer holiday while at school, she went to Mr. Wyatt's farm near Brighton. He was holding meetings on Sundays in a barn for his work-people, and during one of his addresses on the Lord's return, she gave her heart to the Lord.

In January 1919, she went to Tabarouth, but after being there for some time she decided to return to England to earn her own living. For two years she was with a Christian lady at Woking. During this period she was very exercised about the Mission Field, but held back because of the loneliness and hardships of the life. After a time (in May 1921) she yielded her life to God, and wrote to her parents of her desire to serve the Lord in North Africa. The following July she went for a fortnight's holiday to an old friend of her father's, Mr. Batchelor, where she met Mr. C. R. Marsh, to whom she became engaged in January 1922, with the full consent of the parents on both sides.

While at Woking she with a friend commenced a children's meeting on Wednesday nights. She also took a Sunday-

school class for some time as a substitute teacher, besides helping a lady who had a children's meeting, at which she spoke on alternate Sundays. With a view to fitting herself more usefully for work abroad, she applied to the Mildmay Memorial Hospital for admittance as a nurse, and commenced her training there in November 1923, and she has been most happy in the work. She has not been slow to take advantage of the opportunities that have occurred of speaking to the patients of their need of a Saviour. A man and a woman at the hospital have given evidence of the New Birth as a result of her testimony, and the Lord has used her in blessing among children at other places where she has lived.

She is going out to her parents for a time to perfect her knowledge of Kabyle, before taking up definite work at one of our own stations.

MISS ANGELINE MEYER

Miss Angeline Meyer was born of French parents in Paris twenty-four years ago, and was left an orphan when six years of age. Her people were descended from the Huguenots. Her grandmother was the Lord's instrument in leading her to the Saviour as a child. Previous to being with her grandmother, she had lived with foster-parents, owing to her father's ill-health. When she was seven years old, the Lord spoke to her at a missionary meeting held in “L'Eglise Reformée,” Bayswater, where she was accustomed to attend with her grandmother, and where she has been a communicant since she was fifteen. She told the Pastor after the meeting, she wanted to be a mission-

ary when she grew up, and the speaker also had a word with her, promising to pray for her. She became a member of the Zambesi Mission, contributing two garments each year, besides toys and other little gifts to that field. At the age of fifteen, she attended a three months' course of Bible study under Pastor Du Pontet de la Harpe.

At seventeen, she went to the Working Ladies' Guild, South Kensington, learning fancy work, embroidery, etc., and remained at this centre for nearly three years. About the end of her term here, she was introduced to Miss Whitfield, who arranged for her to go into training at Mount Hermon. The two years spent there she counts as the happiest of her life. Miss Whitfield found her "thoroughly in earnest, most sincere and keen to win souls."

She has had some experience in evangelistic and other forms of Christian service at Mount Hermon or in connection therewith, and has obtained certificates for home nursing, elementary and advanced, as well as for first aid and tropical diseases. She was for a time in a Children's Home as staff nurse, and subsequently entered the Mildmay Memorial Hospital for a short period, prior to leaving for the field. The Lord has used her in blessing to others, two of whom are in training as missionaries, and she looks forward to happy, fruitful service at Fez, where Miss Denison will find her assistance invaluable.

MR. CHARLES RALPH MARSH

Mr. Charles Ralph Marsh was born, on June 15th, 1902, of Christian parents who were connected with the Church of England, and he was brought up to attend the services regularly and to pray and read his Bible daily. He was confirmed in his unconverted state. The boy received his education up to the age of twelve at the George Spicer School, Enfield. After this, for three years, he attended the Tottenham County School.

On leaving school he spent some months on a small holding near Maldon, Essex, studying French, shorthand, typewriting and mensuration. In February 1918, he became a working pupil at Lord Ray-

leigh's dairy farms at Terling, and for about a year and a half learned dairy and arable farming. During August 1919 he was brought into contact with Mr. H. H. Batchelor of Higham, Kent, who invited him to the Chattenden Gospel Hall, where he attended a series of lectures on the Lord's Second Coming. He was greatly impressed, and returned to his room, where he searched the Scriptures whilst on his knees, finding rest in Christ as his Saviour, at 11 p.m. on February 12th, 1920. A month later he was received into fellowship at the Hall and was baptised in May 1920.

Very soon after this, he heard Mr. H. G. Lamb of Tabarouth speak of the Lord's work in North Africa, and during the early part of the meeting young Marsh determined to give one-tenth of his income to the Lord. He soon realised the Lord wanted his life as well as his money, and during the singing of the hymn "I gave My life for thee," he placed his life in God's hands to go where He sent him. After waiting on God, he was quite convinced that he was to go as a missionary to the Moslems.

Soon after his conversion he began to employ his Saturday afternoons and evenings in distributing tracts and speaking at open-air meetings. He also addressed children's meetings and took a Sunday-school class of boys, six of whom, last summer, he was the means of leading to Christ. He was also instrumental in the conversion of his brother, who is now training as a missionary in Canada. God has blessed him to others in village and tent work in Suffolk and Ireland (County Down). In July 1921, Miss Pearl Lamb was spending her holiday at Whitehouse Farm. The two were drawn together, and subsequently became engaged.

Mr. Marsh has studied for six months at Livingstone College, and during the second term he was bracketed 1st in medicine and 3rd in surgery. Following this, he went to the All Nations Bible College for a year's training, and came out first in the monthly-terminal examinations in each of the subjects. Since then he has been engaged in evangelistic and other work which has been marked by definite tokens of God's blessing.



He is joining Mr. S. Arthur at Azazga, where language study will occupy much of his time, but he looks forward to being of some service in the itinerating journeys which his fellow-worker has planned for the coming season.

MISS G. WILSON

Miss Georgina Wilson is engaged to Mr. Robert Twaddle, who is helping Mr. A. G. Willson at Mekla. She is twenty-

four years of age, her father dying before her birth. Both parents were Christians, and the mother encouraged her in the desire to become a missionary if the Lord opened the way. She was converted in 1915, while attending meetings for children at the Christian Institute, Motherwell. Her education was received at an elementary school, and as dux-girl of the school she secured the gold medal. For two years she studied French at the Dal-

gill High School evening classes. Her experience in Christian work has been gained among young people, and as a Sunday-school teacher. In connection with the latter she passed two examinations under the Baptist Union of Scotland. In the first she gained second place for Scotland with 99 marks, and in the other she obtained 97 marks.

She has been a member of the Motherwell Baptist Church for seven years. The present pastor, who has known her for about three years, and his predecessor, whose acquaintanceship of her covers upwards of eight years, speak very well of her, and the latter writes: "I consider her well fitted for missionary work. She is bright and eager—strong in faith—not easily daunted—winsome in manner and cheerful in disposition. She is an excellent Christian girl—thoroughly sound—strongly evangelistic."

She has had specialised training at the Bible Institute, Glasgow, where she acquitted herself with distinction. During the past summer she joined others in an effort to win some of the fisher-girls at Wick to the Saviour, and God was graciously pleased to crown this endeavour with special blessing.

Miss Wilson is going to join Mrs. Shorey at Bougie, where she will be able to help in some of the classes, while giving much of her time to the study of Kabyle.

MISS GWENDOLINE DAVIES

Miss Gwendoline Davies was born in Town, North Wales, in 1893, her father having charge of an Anglican Mission

Room near Machynlleth. He was responsible, as lay reader, for the spiritual welfare of the people in that neighbourhood. In 1901 his health failed, and in the following year he died of consumption. Mrs. Davies and her daughter moved to Bedfordshire, where the former had a small school.

Miss Davies went out to Toronto and was in training as a nurse, but after six months in hospital she had to return home because of the illness of her mother. In 1916, mother and daughter had a school near Shrewsbury, and while there, at a Mission held in October 1919 by Miss F. Lockwood, she was brought to the Lord and heard His call to devote her life to His service.

She entered Mount Hermon Training Home in 1922, where she spent a year and received a first-class diploma. She has taken a twelve months' course in Dispensary work, besides a few months in general nursing in hospital. She has been engaged in Sunday-school work for years, in which sphere, as well as in district visiting, open-air meetings and factory dinner-hour services, she has seen definite blessing. Since leaving Mount Hermon she has been serving the Lord in a country district near Beaconsfield with much acceptance.

She will be in fellowship with Miss Saunders at Tangier for work among the Spaniards, principally the children and young women, for which her previous experience has been a qualifying preparation.

H. F.

Our Annual Farewell Meetings

By PASTOR E. J. POOLE-CONNOR

Once again the Annual Farewell Meetings of the Mission have come and gone; and once more they have proved an occasion for thankfulness to God. In numbers, in spiritual helpfulness, and in manifestations of sympathy as shown in the offerings, they have compared favourably with any meetings of recent years that we can recall. There can be no question, too, that the Cannon Street Hotel—save for the slight accous-

tical defects of the large hall—proves an admirable centre for such gatherings. To have the preliminary prayer-meeting in a separate room is increasingly felt to be an advantage; while the Pillar Hall as a tea-room combines comfort with dignity.

The prayer-meeting at 2.30 was our first token of blessing. The Rev. Henry Oakley presided—and if anyone has the gift of presiding at

a prayer-meeting, it is our beloved friend and soon there fell upon it the spirit of intercession and praise, and a steady stream of earnest, definite prayer was maintained throughout.

At 3.30 that good Christian soldier, Major-General E. Owen Hay, C.B., took the chair at the largely-attended meeting in the Great Hall, and after the singing of "Crown Him with many crowns," and prayer, led by Mr. Oakley, the Chairman gave a helpful and appropriate word from Psalm xli. He drew attention to the graphic picture drawn by the Psalmist of human chaos and confusion—the earth removed, the mountains cast into the sea, the troubled waters roaring—yet, in the midst of it all, God as a very present help; so that the heart might be kept in peace. The earth moved, but God's people—not moved; the speaker bearing his own testimony to the calming effect of a sense of God's presence, even on the field of battle. At the close of his helpful comments on the Psalm, General Hay warmly commended the North Africa Mission as a *faith* mission, a *prayer* mission, and a *going* mission, dwelling on each point in detail.

The Roll of the missionaries present was then called, together with the names of those who had returned to the field just prior to the meeting. During the Roll-Call, special mention was made of Miss Read, who after thirty-nine years of labour was retiring from active service. Thankfulness for the work she had been able to accomplish, and earnest desires for the divine blessing to rest upon her in her retirement were warmly expressed. The missionaries were then commended to God in prayer.

Mons. E. Cuendet, the senior missionary of the N.A.M., was the first to give a report from the field. He spoke of the pioneer labours in which he had been engaged during the forty-one years of his evangelistic toil among the Kabyles, particularly that of Scripture translation. When he arrived in Kabylia, there were no Scriptures in the Kabyle language; but, little by little, he had been able to render the whole of the Bible into that tongue, the New Testament in Kabyle having been in circulation now some twenty years. Portions of the Old Testament had also been published, and he hoped that Isaiah might soon be printed. Our brother told of other aspects of his work, and concluded by appealing to friends at home for increased fellowship with workers in the field.

Miss Jennings, another of our veteran missionaries, who has to her account thirty-eight years of service in North Africa, beside some time spent in India, spoke of labours in the Moroccan

town of Casablanca, which she describes (on its European side at least) as "Paris by the Sea." It is a huge French colony, with thousands of Arabs and Moors working for the Europeans, coming from places no missionary has ever yet been able to enter; and many of these have now been reached with the Gospel. One man in particular—a person of some importance in his own country—after instruction, suddenly took off his prayer-beads and threw them on the ground, saying that he had no longer use for them, nor for Mohammed, but that his trust was in Christ. He returned to the south with dozens of Gospels in Arabic, and later it was found that many of these were actually being used in Mohammedan schools as textbooks for the children. Miss Jennings also referred to her own particular work of tract-distribution—the tracts being printed in nearly a dozen languages.

Miss Read, retiring from active service as before mentioned, recalled the spring morning, thirty-nine years ago, when Mr. Glenn took her and her fellow-worker to their first station in North Africa, and spoke of the results that had followed in the intervening years. She made a special appeal for male workers, in view of the many towns still without a Christian witness; and her appeal had a power and pathos all its own.

The little French-Kabyle town of Azazga was represented in Miss Fison, whose testimony was characterised by that tone of mingled joy and sadness that seems common to so many missionary addresses—joy in the work blended with the heavy burden of compassion for perishing souls. She and Miss Elliot had no need to pray for open doors amongst the women or children, she said—they had rather to pray for strength to enter in. Classes for Portuguese, Spanish, Italian, French, and Kabyle children had been carried on in Azazga, with encouraging results, while a steady visitation of the surrounding villages had been maintained. Here, Miss Fison told us, were multitudes of women and children, untaught and uncared for, dwelling in a darkness that might be felt. Nevertheless, Miss Fison closed on a note of triumph—"Thanks be to God who giveth us the victory."

The closing testimony which was given by the missionaries present came from Mr. Fallaize, who with his wife has done such excellent work under God's blessing in Morocco. (A special note as to Mr. Fallaize's transfer of service will be found on page 99.) Our brother presented in vivid form a series of what he termed "panels" of the results of missionary toil in Meknes, in proof of his assertion that "Moslems can be saved." The first panel showed one man

converted after the twenty years' toil of two devoted American brethren; the second showed thirty or forty men a year later, meeting regularly on Sunday to hear the Gospel, a number of them having been baptised. The third panel depicted ten converts all in prison, beaten and urged to apostatise, but nearly all standing firm; while successive pictures showed their deliverance, their growth in grace and the spread of the truth. Mr. Fallaize's final word was to urge that the work needs to be carried on in Africa *vigorously, wisely, economically, extensively*—the whole forming a cheering and helpful message.

Before the closing address was given, Mr. Harvey Farmer said a few words as to the work of the Mission, prefacing them by expressing the thankfulness of those present that Mr. and Mrs. Glenny were able to attend the meeting. He reminded the audience that for thirteen centuries the North African peoples were neglected by the Christian Church, and that even now, owing to the strange indifference to their needs, Protestant missionaries in North Africa were but a handful. For the same reason the faith of the mission was often tested as to funds—it was so at the present moment. But our method in such cases was not to issue appeals, but to follow the course indicated in the phrase, "Ask the Lord, and tell His people." While he recorded with thankfulness that our general income had increased during the last nine months by £1,400 over a similar period last year, it was pointed out that much more than this was needed to save our missionaries on the field from care and shortage. Nevertheless the workers were looking to God, who—

"Helped the saints in olden days who trusted on His Name;
And we can witness to His praise, His love is just the same."

Mr. Farmer referred to the Gospel cars presented to the Mission, and said how useful they were; and concluded by appealing for consecration to God in view of a needy and dying world.

The closing address was an inspiring word, spoken by Pastor H. Tydeman Chilvers, based on Joshua i. 3, "Every place that the sole of your feet shall tread upon, that I have given unto you, as I said unto Moses." Its main theme was that just as God conveyed to Israel, by covenant promise, the land of Canaan for a possession, which yet needed to be entered upon actually; so God had bestowed upon Christ an inheritance of souls, to be entered upon by prayer, by faith and the preaching of the Gospel.

"Christ did not come," said Mr. Chilvers, "to make experiments; He came to do a work, and he has done it. His enthronement declares the



A Gate in Fez.

perfection and glory of all that He has accomplished. He came to restore what He took not away. Paradise lost must be Paradise regained, and regained by the grace of the Lord Jesus Christ. His incarnation, His suffering, His death, His resurrection, His enthronement, have achieved it. We see not yet all things put under Him. Yet as you put your foot down upon what the Lord gives to you, you shall "inherit the land," because it is in the province of the Church of Jesus Christ, by faith and service in the Holy Spirit, to bring about the recovery of what Jesus Christ has potentially conquered."

"What is the North Africa Mission out for?" Mr. Chilvers asked. "To claim a people for His Name, and to win back that which has been already bought by the precious blood of Jesus Christ.

"My dear brothers and sisters of the North Africa Mission Field, let us gird up the loins of our minds, let us encourage our hearts in the conflict in which we are engaged; and whether at home or abroad let us pray that Jesus Christ may be magnified and honoured, that He Himself may receive that which He has Himself already conquered. We are out, not to *gain* the victory, but to *appropriate* it by a living faith, and carry it through to the end."

Between the afternoon and evening meetings a large company sat down to tea in the handsome and commodious Pillar Room, which was taxed to its utmost capacity. The interval was also pleasantly employed in the greeting of friends, and the animated conversation of those to whom the meetings appear to form the occasion of an annual reunion.

The evening meeting began punctually at 6.30. Dr. John Wilkinson read the Scriptures, and Mr. Archer, an esteemed member of Council, led in prayer. Mr. Harvey Farmer again welcomed the large company, and spoke of the necessity for Christian people to lay hold of the opportunity of gathering out souls for Christ ere the day of grace should close. He also referred to the growth of the Mission since its inception when two missionaries went out, until to-day, when we have some twenty stations and ninety workers. But he called attention to the fact that there were still five millions in Morocco alone waiting to hear the Gospel for the first time. Do we not need, he asked, to examine our hearts as to the work yet to be done? Is there not something more we can do?

The Chairman, Colonel David Carnegie, O.B.E., expressed his appreciation of the Mission, referring to its value (even regarded from the purely human standpoint) as one of the makers of peace in the earth. He mentioned with sympathy the slender sums given to the missionaries for their support, and said that surely the spirit of Paul must be theirs—"I count all things but loss that I may win Christ and be found in Him." We have not space to report the Chairman's address in full, but his genial words and sympathetic spirit were a real contribution to the happy tone of the gathering.

The Deputation Secretary again called the Roll of the missionaries, and welcomed the students from "Mount Hermon" and Redcliffe House, who were present in considerable numbers—after which Mr. Warren, now of Paris, spoke. He gave a most encouraging and interesting report of the circulation of the Scriptures among the North Africans in France. Sometimes the Scriptures were distributed in strange ways. In one quarter in Paris there was a Kabyle dealer who purchased a number of Gospels and Scripture portions, and was retailing them to his fellow-countrymen, along with the Koran and other Mohammedan literature, purely as a matter of business. Mons. Blandenier, Mr. Warren's helper, was reported as being very active in the work. Amongst other methods, he

visited the stations from which large numbers of North Africans leave weekly for their own country, and distributed Scriptures amongst them—a work requiring great tact, owing to regulations in force. Mr. Warren spoke of the the British and Foreign Bible Society as a great helper in supplying Scriptures cheaply, as is also the Scripture Gift Mission with its recent gift of 50,000 copies of *God hath Spoken*.

Miss W. Ross, formerly of Tangier, but now about to return to Tetuan, told of cases of women influenced by the Gospel, mentioning in particular a girl who had been thought to be utterly frivolous and inattentive, but had later given evidence of real conversion, and had been the means of winning her husband for Christ. Miss Ross also made an appeal for lady-doctors, giving a sad picture of the physical suffering of so many of the native women. The nurses do what they can, but a lady-doctor is their greatest human need. Yet their deepest need of all is the saving power of Christ.

Miss D. Oakley followed in much the same strain, speaking of the misery of the children round Algiers—ill, emaciated, underfed and filthy. She told of their efforts to care for both bodies and souls of these needy multitudes.

Mr. Stanley Miles gave a vigorous account of the needs of Sfax, his present station, a town of 50,000 inhabitants. He spoke of its past, giving quotations from the records of the pioneer workers, who referred to it as super-fanatical and wicked to an unusual degree. He described its present, dwelling on the fatalism of the people, and instancing the case of a blind boy who, but for the father's fanaticism, might have had his sight saved; and of its future he spoke in hopeful terms.

Miss G. Davies, Miss P. Lamb, Miss G. Wilson and Mr. Marsh, newly accepted workers, gave an account of their conversion and call to foreign missionary service, in a way which won the warm sympathy of the audience.

The closing address was given by the Rev. G. H. Lunn, M.A. [notes of which form our leading article], and was felt to be a fitting termination to a meeting that had moved on a high spiritual level throughout. Amid expressions of thankfulness to God for the success of the day's labour, the friends departed; to pray, as we trust, more earnestly, to give, as God shall help, with an added desire for His glory, and to labour in such ways as He shall direct for the spread of the Gospel in North Africa.

For the Children

A Dispensary Morning at the T.M. Hospital, Tangier

By Dr. J. A. LILEY

Perhaps you would like to spend a few moments with me while I tell you a little about the patients whose photo you will see on another page, and how we treat them. Our little hospital is chiefly occupied by sick men, for whom we have twenty cosy beds where they can stay till they are well, or till we can do nothing more for their poor bodies which have often become too worn out to work again. But on three mornings a week, we have a special time for seeing those who are not so very ill, but come for medicine and then drink it where they live.

The photo will show you a little what the Out-Patient Hall looks like on one of these mornings. The patients usually begin to come at about 8.30 a.m. and then at 9 a.m. they are ready for Mrs. Liley to sing and read to them from the Word of God, while the nurse and I see to the in-patients in the wards upstairs. Then after the reading, I am ready to find out what medicines they need, and so we go on through the morning, Mrs. Liley giving them the medicine which I mark on a card for each one. You will see that the Word of God comes first, for as we often tell them, it would be little use to make their bodies well, if they still lived on in sin and did not know the Lord Jesus as the Saviour.

Before I tell you about the patients, just look at our picture and you will see, on the wall at the back, texts in three languages. That is because though we treat mostly Moors who are Mohammedans in religion, yet we also get a number of Jews. You probably know that Jews are very clever at languages. In Tangier, they speak Spanish among themselves, as their ancestors were the Jews turned out of Spain at the time of the Inquisition when true Christians were also cruelly persecuted. But these Jews here nearly always know French and Arabic as well, and so you will notice an Arabic text on each side. The upper one in the middle

is John iii. 16 in French, while under it, printed rather faintly, is the same text in Spanish. In many parts of the world, missionaries have to learn more than one language, a European and a native, or else two native dialects. I hope this will not make any one of you think "That would be too hard for me." Wherever the Lord Jesus calls you to live and work, whether at home or abroad, He will give you both the skill and the strength.

Now have a look at the patients. The first one on the left is a negro slave. He is a youngish man, so probably it was his father who was captured during a raid such as the Moors used to make across the Sahara to the Sudan. Fortunately, these raids are stopped now and there is no open slave selling, but those who are slaves, chiefly in rich Moorish families, remain such and are handed down like goods from father to son. This one was out in the country some time ago while fighting was going on, and he came to me because of pain from a bullet which had lodged in his shoulder. I told him he would need to stay in hospital a few days for me to take the bullet out, but he said that his owners would not spare him from work even for a few days, so I have not seen him again. Perhaps you will pray specially for these slaves in Morocco.

The old man, next to the slave, is called Hamid and is a refugee from the Angera tribe who live in Spanish Morocco just opposite Spain and quite near to Tangier. They rebelled against Spanish rule about a year ago. War followed, and many of the women and children and older men fled to Tangier. This man was not very ill when the photo was taken, and he got better after a few days in hospital, but last week he came again, very worn out through a bad cough and lack of food. He is gradually getting stronger again and learning more of the Lord Jesus.

The next man is another refugee. As he is a younger man and a reader, he has

been able to get a living while in Tangier. His disease has made him come to us a great many times, for it is one which heals very slowly. In this way, he has both heard and read a great deal of the Word of God, and he really seems to love it; so we pray he may become a real witness for the Lord Jesus Christ.

The little boy next to him, with a white cloak and head bandaged, is an orphan called Hamido. He came to us last February with dreadful ulcers all round his neck and on his head. I am glad to say that all are now healed except two bad sores on his forehead. He is a bright little boy and a reader. We do hope he will soon get full healing, both in soul and body. Usually only about one in ten or twelve of our patients can read, so we are specially glad to have lads like Hamido who can read to others when they leave us.

The next two are Jewish boys, and one of them has brought quite a large bottle for his medicine. We are glad to see them and to pray for them. It is so

difficult for them to get work if they become followers of the Lord Jesus.

The last boy on the front row reminds us how careless Moorish parents are. When the children are ill, they just say they are in the hands of God, and do not trouble to get the medicine which God has given us. I first saw this boy when walking from the town one day, and noticed how ill and thin he looked. He told me he had been like that for two years, and yet he and his parents lived only ten minutes' walk from the hospital. At last, I got the father to leave him with us for a few days, and after both in-patient and out-patient treatment, he got quite well again. I am sorry to say that he has not come to the Lord Jesus, that his sin-sick soul might be healed, but we are praying for him.

I could tell you much more about the other patients and our helpers whom you can also see in the picture, standing at the back. The cook is sitting next to Mrs. Liley, who is at the harmonium, but we must leave them for another time.

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.

"**Glenageary**," Marybank Avenue, Sudbury Hill, Harrow. Second Thursday at 3 p.m.

10, Larden Road, Acton Vale, W. Alternate Saturdays at 8 p.m. Nov. 14th, 28th, etc.

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

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

DEPARTURES

Miss F. M. Banks left on August 25th for **Casablanca**.

Miss E. K. Aldridge left on September 22nd for **Laraish**.

Mrs. F. K. Roberts left on September 25th for **Rabat**.

Miss I. de la Camp and **Miss A. Meyer** (*new worker*) left on October 6th for **Fez**.

Miss D. Oakley and **Miss E. Jennison** left on October 13th for **Algiers**.

Miss L. M. Fison left on October 13th for **Azazga**.

Miss C. S. Jennings left on October 20th for **Casablanca**.

Miss W. Ross left on October 20th for **Tetuan**.

Miss G. Davies (*new worker*) left on October 20th for **Tangier**.

Mr. and Mrs. S. Arthur left on October 22nd for **Azazga**.

Miss P. Lamb left on October 26th for **Tabarouth**.

Miss G. Wilson left on October 26th for **Bougie**.

Mr. C. R. Marsh left on October 26th for **Azazga**.

Miss E. Tilney left on October 26th for **Kairouan**.

Mr. R. S. Miles left on October 26th for **Sfax**.

* * *

BIRTH

To Mr. and Mrs. E. J. Long, at Tunis, on September 20th, 1925, a son (David Morrison).

* * *

DEPUTATION WORK.

Pastor E. J. Poole-Connor has recently visited the following places: Sidcup, Chichester, Waltham Abbey, Colchester, Basingstoke, Whitstable (twice), Weston, Bristol, Clevedon, Heathfield, Bayswater Convention, Cockbrook (4 meetings), Highgate Road Chapel, Bewdley (6 meetings), Canterbury, Birchington, Margate, Talbot Tabernacle, Worthing (7 meetings), Rotherhithe, Brighton (Emmanuel Church).

* * *

Forward Engagements include Sidcup (Nov. 1st), Kensal Road (2nd), Park Hall, Barking (8th), Talbot Tabernacle (10th), Watville Street Chapel (15th).

* * *

Very encouraging meetings were held in the West of England during Sept. 20th-24th. **The General Secretary** conducted services at Bath (Widcombe Chapel) on Sunday and Monday, and then was joined by **Mr. Miles**, **Miss Ross** and the **Deputation Secretary**, for afternoon and evening meetings at Weston, Bristol and Clevedon. Much interest was shown at these gatherings, and generous offerings were made by those attending; and very special thanks are due to a large number of friends who organised the meetings and showed gracious hospitality to the visitors.

Mr. Miles and **Miss Tilney** also assisted in the meetings at Canterbury, Birchington and Margate.

* * *

The General Secretary has had the privilege of speaking at Portsmouth, Cromer, March, Tenby, Mundesley, Atherton, Southport, Edenfield, Rawtenstall, Bradford, Streatham, Tottenham, Hove, Bath, Weston-super-Mare, Clifton, Nailsea, Clevedon, Buckhurst Hill, Woodford, Bayswater, Littleport, Notting Hill, Wandsworth, Canterbury, Ilford, Shepherd's Bush, Bury St. Edmunds, and Sutton.

Forward engagements are expected (D.V.) at

Hampstead (November 19th), Wimbledon (20th), Christchurch (21st-23rd), Bayswater (24th), Brixton (26th), Waltham Abbey (29th), Strand (30th), Bath (December 1st), Ilford (2nd), Rotherhithe (6th), Swindon (6th), Farnborough (7th), Parbold (13th), Southport (14th and 16th), Bacup (20th), Tottenham (22nd).

Mrs. Harvey Farmer has had the privilege of addressing meetings at Cromer, Norwich, Clerkenwell, Letchworth, and Wandsworth.

* * *

PARCELS FOR CHRISTMAS

It is suggested that friends who intend to forward parcels to our missionaries on the Field for Christmas should post them not later than the **beginning of December**, in order to ensure their arrival in time.

* * *

MOROCCO

Miss E. Craggs writes from **Rabat**:—"There is a village not far from here which **Mrs. Roberts** and I try to reach every Wednesday. We each go our separate ways and meet again at noon for our mid-day meal, which we have in the hut rented by Mrs. Roberts. Sometimes people come to us in our hut and then they are invited to sit and listen to the "good news." There are some few who seem really interested; others, again, who listened well at a first visit, are quite different the next time we go, having been influenced against the gospel by some neighbours, or by a *fokeeh*. Yet there are a few houses where it is a real joy to note the close attention given and the intelligent remarks made. . . . In Rabat itself, many tracts are given away, not only to the natives in classical or colloquial Arabic, but also to other nationalities in French, Spanish, Italian, Hebrew, and a few in Greek. And so we go on seeking to buy up opportunities, with the assurance that He who has said, 'My Word shall . . . prosper in the thing whereto I sent it,' will cause it to be the salvation of souls."

* * *

Mr. A. E. Chatfield writes from **Salé** on September 8th: "There is still a spirit of enquiry among the people in Salé. Only this morning an educated native came to the shop and read a good deal both from the Old and New Testaments. I explained to him Christ's position as God and Saviour, and he was not offended, for he went on to read and learn more. I am expecting to see this man again shortly.

"**Mr. Robinson** and I recently journeyed

to Meknes and spent a week-end among the native believers there. After the Sunday afternoon service in which several of the converts took part, we went with two of the men to spend the evening with them in their tents. The time was given to feasting and drinking native tea (after the custom of the Berbers), with intervals of reading singing, and prayer. The idea of feasting in connection with Bible-reading and prayer may seem strange, but among the Berbers, visitors always have to eat well. We managed to get away at last about midnight, and retired to rest in a mud-hut, where we were fairly comfortable until the morning."

* * *

Miss Higbid writes from **Tetuan** on September 30th: "We have heard from C—, a converted soldier who left Tetuan lately, that he has met two or three Christian lads in the place where he is now, and they have been able to find a little corner among the rocks where they can meet together for prayer and reading, and thus encourage one another in the Lord. We were so glad to learn this, because it will strengthen the faith of one of the number who has not been long a Christian, and Celestino himself rejoices in the privilege of meeting together thus."

* * *

ALGERIA

In a circular letter from **Cherchell**, **Miss H. Kenworthy** writes: "A— is a Christian girl who was converted in the Carpet School here and baptised in 1916. She was married for the third time in 1919, and lives in S— A— near the borders of Tunisia. A few weeks ago I was able to go there for one night with Miss Webb, of Constantine, who very much wanted to see a woman in the same town. It was a hot journey, eight hours from Constantine, and we arrived, about four in the afternoon, very tired. With the help of some small Arab girls, we soon found A—'s home, and her joy at seeing us quite made up for all the trouble and expense of the journey, and when we realised that the Lord had kept His child faithful in the midst of all the loneliness and darkness, our hearts were filled with thankful joy. It is only a little light, but it is burning brightly.

"We found her in a European house, (they were the only Arabs there). Her husband said he had brought her away from *his* people 'on account of her religion.' She said of him, 'He is always ready to listen, and he reads

God's Word himself, but,' she added sadly, 'he is not yet a Christian like me.' The next morning we went again for reading and prayer, A—'s husband being there part of the time, and also one of his sisters for whom she had sent to come and hear about the Lord Jesus. They listened with real interest as we read and explained; we were surprised to find how well A— remembered the different Gospel stories as well as hymns and texts, and the look of triumphant joy on her face as Miss Webb told of the resurrection of our Lord was sweet to see. She said, 'I told you He rose,' and seemed so glad to have us tell the same wonderful story once more.

"It is a wonderful answer to prayer that the dear girl has 'kept the faith,' six years alone among Moslems, with no outside help except a *very* rare short visit from a worker passing through to Tebessa. Does it not prove once more that 'with God nothing is impossible'? And should not the fact that He has done this seemingly impossible thing encourage us to lay hold of Him for her husband, that as he reads the Word of God he may see his need of A—'s Saviour and believe in Him too? Pray, too, that workers may be raised up to open up work at their village. I wish you could have heard A— pleading for someone to be sent to her in her loneliness."

* * *

Miss Fison writes: "The past year has been the most encouraging we have known at Azazga in the matter of friendliness and reception, and we have reached some forty-five towns and villages, and almost invariably it has been possible at any hour of the day to gather the people and present the message of Salvation. The work amongst the European colonists is especially encouraging. We have had good attendances at our periodic lantern meetings, and recently a young woman has made profession of faith, and is desiring to be baptised. We would ask special prayer on her behalf.

"The out-station at Les Agribbes is proving an 'open door,' as not only are we visiting the Kabyles in their homes, but they are visiting us in our homes and coming to see us at Azazga, all the way from Les Agribbes, as well. In their homes they look forward to our visits, and even in fanatic religious centres, such as T— with the large Koranic college, we have been offered hospitality on each occasion. The seaside towns of Port Gueydon, Tiggert, and Dellys have proved fruitful centres, in which and from which to reach a large number in their homes and villages."

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, School, Meetings for Men and Boys, Itinerating, &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—Visiting and Tract Distribution, Classes for Young People (Native and Spanish) and Adults, Sunday School and Meetings.
Prayer for a backslider: that she may be convicted of her sin, and brought to true repentance.
6. For Lارايش—Dispensary, Visiting among the women and children.
7. For Fez—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
Prayer for blessing on the Scriptures distributed in the country round.
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.
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—Home and School for girls, Day and Sunday Schools, Classes, Visiting, Itinerating, &c.
14. For Mekla—Classes and Meetings among Kabyles and French, Itinerating, &c.
15. For Azazga—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
16. For Tebessa—Bible Dépôt, Classes and Visiting, &c.
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.M.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 Paris—Visiting cafés, &c. Meetings for Kabyles.
24. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
Praise for answered prayer in the case of a Christian girl married to a Moham-medan: that, though living far away from Christian influence, she is enabled to maintain an unshaken testimony to the Lord Jesus.
25. For the Council, and the Staff at Headquarters.
26. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
27. For increasing blessing on our Magazine, its Contributions and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
Prayer that the eyes of all those who have a concern for the spread of the Gospel in North Africa may be up to the Lord in this time of need, looking for Him to appear—as He has so often done in the past—and provide all that is necessary.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
Prayer for the New Workers just beginning their missionary life: that they may be able to realise that the Lord Who has "put them forth" will ever "go before" them.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from September 1st to 30th, 1925

GENERAL FUND			No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DUBLIN AUXILIARY.	BATH AUXILIARY.	
Sept. 1st.	£	s.	d.	(i)	3	14	4	(r)	10	0	0	S. S. McCurry, Esq., Hon. Sec., Glenageary, Harrow.	Miss J. Price, Hon. Sec., 5, Ainslie's, Belvedere.
4th				12th	10	0	0	23rd	10	0	0		
2	5	0	0	8	1	0	0	3942	3	3	0		
3	5	0	0	9	2	0	0	(s)	1	18	6		
4	5	0	0	10	5	0	0	5	3	0	0		
5th				1	1	0	0	6	1	0	0		
5	5	0	0	2	10	0	0	24th					
6	1	0	0	14th	1	1	0	(l)	10	0	0		
7	5	0	0	(j)	1	1	0	48	10	0	0		
7th				14	3	0	0	25th					
8	5	0	0	(k)	3	3	0	9	3	0	0		
(a)	16	0	0	(l)	10	0	0	50	7	0	0		
(b)	7	6		15th	10	0	0	2	2	5	0		
31	2	2	0	17	10	0	0	3	10	0	0		
8th				16th				(u)	1	0	0		
(c)	5	0	0	(l)	4	0	0	(v)	7	18	0		
(d)	1	15	0	19	5	0	0	(w)	1	12	2		
84	1	0	0	17th				(x)	14	12	1		
5	1	0	0	20	2	1	6	(y)	3	10	3		
6	3	3	0	21	1	0	0	59	10	0	0		
(e)	2	0	0	2	5	0	0	60	5	0	0		
(f)	16	0	0	3	1	0	0	26th					
(g)	6	6		(m)	10	0	0	(z)	5	0	0		
90	20	0	0	(n)	4	2	0	(a)	10	0	0		
1	1	0	0	26	1	0	0	28th					
2	10	0	0	7	3	0	0	63	2	0	0		
3	10	0	0	(o)	10	0	0	4	1	1	0		
4	10	0	0	29	2	6	0	5	3	6	0		
5	2	2	0	30	2	0	7	(b)	1	0	0		
6	1	10	0	18th				67	2	0	0		
7	5	0	0	(p)	12	0	0	29th					
(h)	3	5	0	32	5	0	0	8	1	0	0		
99	10	0	0	3	3	0	0	(e)	10	0	0		
3900	5	0	0	19th				70	2	6	0		
1	1	0	0	4	2	6	0	1	10	0	0		
2	20	0	0	5	3	10	0	30th					
3	5	0	0	21st				2	2	0	0		
4	2	6		37	18	6	0	(i)	1	1	6		
5	5	0	0	22nd				(d)	2	2	0		
				8	40	0	0	75	10	0	0		
				9	10	0	0						
				40	2	10	0						

(a) Grange Rd. Hall, Ilford. (b) Gould Hall, Edinburg. (c) Billingsgate Christian Mission. (d) Keswick Convention. (e) Broxburn Christian Union. (f) Faith Mission Conf. (g) St. Andrew's Hall, Leith. (h) Edenfield. (i) Wood Top Gosp. Mission, Rawtenstall. (j) Drummond Rd. C.E. (k) Hitherfield Rd. Ch. (l) Friends at Chichester. (m) Hull. (n) Atherton Mission Hall. (o) Bapt. Ch., Waltham Abbey. (p) Gorgie Bapt. Ch., Edinburg. (q) Bapt. Ch., Leith. (r) Widcombe Chapel, Bath. (s) Kensington Mission Room, Bath. (t) Ebenezer U. F. Ch., Leith. (u) Woodberry Hall, S. Tottenham. (v) Y.M.C.A., Weston. (w) Locking Rd. Hall, Weston. (x) Redland Park Hall, Bristol. (y) Clevedon. (z) Y.W.C.A., Slatford. (a) Mission Room, Weybridge. (b) Lordship Hall, N. (c) Friends at Staveley. (d) Braid St. Mission, Glasgow. (e) Charlotte St. Ch., Edinburg. (f) Emmanuel Hall, Tilbury. (g) Devonshire Sq. Bapt. Ch. (h) Burley Rd., Leeds. (i) King's Heath Mission. (j) Nailsea.

FORM OF LEGACY OR BEQUEST

I give and bequeath unto the Treasurer for the time being of "The North Africa Mission," for the purposes of the Mission, the sum of _____ pounds sterling, free from duty, to be paid within six calendar months after my decease, and I direct that receipt of such Treasurer shall be a sufficient discharge for the said Legacy.

N.B.—Land and money secured on land can now be bequeathed under the condition enacted by the Charitable Uses Act, 1891, 54 and 55 Vic., c. 73.

[The will or codicil giving the bequest must be signed by the Testator in the presence of two witnesses, who must be present at the same time and subscribe their names in his presence and in the presence of each other. Three witnesses are required in the United States of America.]

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 HARVEY FARMER, 18, John St., W.C.1.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Deauly, Inverness-shire.
 V. G. LEVETT, 7, Austin Friars, E.C.

H. LEWIS, Bickley, Kent.
 DR. F. E. MARSH, Woodford.
 E. T. MORRIS, Letchworth.
 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.
Hon. Medical Adviser
 W. LOUDON STRAIN, M.B., C.M.
General Secretary
 MR. HARVEY FARMER.
Bankers
 BARCLAYS BANK LIMITED,
 148, Holborn, London, E.C.1.

Hon. Secretary
 EDWARD H. GLENNY, Esq.
Hon. Oculist
 HORATIO MATTHEWS, M.D.
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.
 PASTOR D. J. FENDLAY, J.P., Glasgow.
 FRANK H. E. FOX, M.A., London, S.W.
 REV. WILLIAM HOUGHTON, B.D., Exmouth.
 LORD MACLAY of Glasgow.
 M. E. REVELLAUD (late Senateur), Paris.
 PASTEUR R. SAILLANS, 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		Bougie	
Tanger	Date of Arrival.		Date of Arrival.		Date of Arrival.
Miss J. JAY	Nov., 1885	Mr. A. E. CHATFIELD ..	Nov., 1922	Mr. A. SHOREY	Nov., 1902
Mrs. SIMPSON	Mar., 1898	Mrs. CHATFIELD	Nov., 1922	Mrs. SHOREY	Oct., 1904
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Mr. L. ROBINSON	Nov., 1924	Miss G. WILSON	Oct., 1925
Dr. JAS. A. LILEY ..	Nov., 1919	ALGERIA			
Mrs. J. A. LILEY ..	Nov., 1919	Cherchell			
Miss A. BURTON ..	April, 1919	Miss K. JOHNSTON	Jan., 1892	Tebessa	
Miss E. D. BOWEN ..	Feb., 1923	Miss E. TURNER	Jan., 1892	Mr. E. E. SHORT	Feb., 1899
Miss K. REED	April, 1922	Miss H. KENWORTHY ..	Nov., 1910	Mrs. SHORT	Oct., 1899
Spanish Work—		Mons. P. NIOELLE	Dec., 1914	Madame PAGIS (<i>Associate</i>)	June, 1924
Miss D. E. SAUNDERS ..	Dec., 1922	Mrs. FISHER	Oct., 1922	Bône	
Miss G. DAVIES	Oct., 1925	Miss L. E. WHOLMAN ..	April, 1922	Miss H. GRANGER	Oct., 1886
Casablanca		Miss D. POVOAS	Nov., 1922	TUNISIA	
Miss C. S. JENNINGS ..	Mar., 1887	Algiers			
Miss F. M. BANKS	May, 1888	Kabyle Work—			
Mr. C. C. GABRIEL ..	Dec., 1919	Mons. E. CUREDET	Sept., 1884	Mr. A. V. LILEY	July, 1885
Mrs. GABRIEL	Feb., 1920	Madame CUREDET	Sept., 1885	Mrs. LILEY	July, 1913
Miss IRENE DEW	Feb., 1924	Mrs. ROOS	Nov., 1902	Miss H. M. M. TAPP ..	Oct., 1903
Tetuan		Miss D. OAKLEY	Nov., 1921	Mr. E. LONG	Feb., 1923
Miss A. G. HUBBARD ..	Oct., 1891	Miss E. JENNISON	Nov., 1921	Mrs. LONG	Jan., 1924
Miss M. KNIGHT	Oct., 1899	Djemaa Sahridj			
Miss A. M. BROWETT ..	Nov., 1922	Kabyle Work—			
Miss W. ROSS	Nov., 1920	Miss J. COX	May, 1887	Mr. C. MORAUSS	Oct., 1924
Spanish Work—		Miss K. SMITH	May, 1887	Italian Work—	
Miss E. HIGBID	April, 1921	Mlle. E. DRIGNKOLW ..	Oct., 1913	Miss G. E. PRITZER ..	Oct., 1913
Miss E. HARMAN	Oct., 1921	Miss M. WIDMER	Nov., 1920	Miss K. GOTWLEE	April, 1920
Laralsh		Miss H. SMITH	Mar., 1925	Miss J. E. MARTIN ..	Oct., 1922
Miss K. ALDRIDGE ..	Dec., 1891	Miss C. STUCK	Mar., 1925	Signor FINOTTO	Oct., 1925
Fes		Mekla			
Miss S. M. DENISON ..	Nov., 1893	Kabyle Work—			
Miss I. DE LA CAMP ..	Jan., 1897	Mr. A. G. WILLSON ..	Oct., 1922	Signora FINOTTO ..	Oct., 1923
Miss L. EVANS	Nov., 1921	Mrs. WILLSON	Oct., 1922	Kairouan	
Miss A. MEYER	Oct., 1925	Mr. R. TWADDLE	Oct., 1924	Miss I. M. DAVIS	Oct., 1920
Taza		Arassa			
Miss F. MARSTON	Nov., 1895	Kabyle Work—			
Miss ALICE CHAPMAN ..	Oct., 1911	Mr. S. ARTHUR	Dec., 1913	Miss E. TILNEY	Mar., 1920
Rabat		Mrs. ARTHUR	Sept., 1923	Mrs. R. COLLINGS	Nov., 1923
Mrs. ROBERTS	Dec., 1896	Miss L. M. FISON ..	Nov., 1919	Sfax	
Miss E. CRAGGS	Oct., 1912	Miss C. ELLIOT	Nov., 1919	Mrs. WEBB	Oct., 1899
		Mr. C. R. MARSH ..	Oct., 1925	Miss A. CLACK	Jan., 1924
				Mr. R. S. MILES	April, 1921
				TRIPOLI	
				Mr. W. REID	Dec., 1898
				PARIS	
				Mr. T. J. WARREN ..	Feb., 1911
				Mrs. WARREN	Feb., 1911
				Mons. E. BLENDENIER ..	Feb., 1925

AT HOME.—MRS. BOLTON, Miss A. BOLTON, Miss M. EASON, Miss R. HODGES, Miss L. READ, Mrs. REID, Miss THOMASSEN (*Norway*).
New Workers, Miss B. ELLIS, Miss P. LAMB (*Language Study at Tabarouth*).