

# 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

"Nevertheless at Thy Word I Will" .. .. .	1
By PASTOR JAMES STEPHENS, M.A.	
From the Secretary's Pen .. .. .	4
A Miracle in Our Midst .. .. .	5
By MISS K. JOHNSTON	
Extracts from a Circular Letter .. .. .	6
By MISS HIGBID AND MISS HARMAN	
Itinerating from Taza .. .. .	8
By MISS F. MARSTON	
Round about Paris .. .. .	10
By MR. T. J. WARREN	
The late Miss A. M. Browett	11
For the Children .. .. .	12
By MRS. F. M. WEBB	
A Prayer for Moslems (Hymn) .. .. .	13
By E. J. POOLE-CONNOR	
Home and Foreign Notes .. .. .	14
Daily Subjects for Praise and Prayer	16

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 October 1st to 31st, 1925

GENERAL FUND			No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	BARKING AUXILIARY			Local
No. of	Amount.	Rect.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	Rect. No.	£	s. d.
<p style="text-align: center;"><b>DESIGNATED FUND</b></p>														
<p><b>SUMMARY</b></p>														
<p><b>TOTALS</b></p>														

(a) Anon. (b) Y. L. Campaign, Southport. (c) Mission Hall, Cockbrook. (d) Welcome Mission, Heathfield. (e) Eldon Mission, Newcastle. (f) Uxbridge Road Tab. (g) Women's Own, Chelsea. (h) Bethesda Hall, Liverpool. (i) Bible Missionary Trust. (j) Wandsworth Common Crusaders. (k) Harpole. (l) Highgate Road Chapel. (m) Park Hall. (n) Readers of The Christian. (o) Bapt. Ch., Ilford. (p) Atherton Mission Hall. (q) St. Saviour's Ch., Bacup. (r) Wandsworth Common Girl Crusaders. (s) St. James Hall Ch., Worthing. (t) Tunstead. (u) Harrogate Prayer Circle. (v) C.A.W.G., Sutton. (w) Edenfield (x) Haslingden. (y) Merleswood Girls' Club. (z) Free Gospel Hall, Kentish Town. (a) Herne Bay. (b) Constable Lee. (c) Wood Top Gospel Mission. (d) C.A.W.G., Neath. (e) Kensington Mission, Bath. (f) Anon., Royston. (g) Raleigh Park S. Sch. (h) "R.M." (i) Steele Road Mission. (j) Mildmay Mission to Jews. (k) Talbot Hall S. Sch. (l) Recreation Hall. (m) Gipsy Road Bapt. Ch. (n) Trinity Rd. Chapel. (o) Wattville St. Chapel. (p) Cong. Ch., Purley.

### From November 1st to 30th, 1925

GENERAL FUND			No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	No. of	Amount.	
No. of	Amount.	Rect.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	Rect.	£ s. d.	
4126	1 0 0	5	10 0 0	4	10 0 0	5	10 0 0	6	10 0 0	7	10 0 0	8	10 0 0	9	10 0 0

[Continued on page iii of Cover



Kindly lent by]

Arab Musicians.

[The Arabian Mission.

## “Nevertheless at Thy Word I Will”

By PASTOR JAMES STEPHENS, M.A.

WHEN the people pressed upon Jesus to hear the word of God as He stood by the side of the Lake, He entered into the boat of the fisherman Simon, and asked Simon to put out a little from the land; and then He taught the multitudes out of the boat. Having left speaking, He said to Simon, “Put out into the deep, and let down your nets for a draught.” It was a word of kindness, as if in acknowledgment of the serviceableness of Simon and Simon’s boat.

While it was such, the word made somewhat of a demand on Simon. For it was quite contrary to Simon’s own judgment to put out for such a purpose at such a time. Speaking as from himself he would have said, “There is no likelihood of any success.” But he had some knowledge of Jesus as the One sent of God, and felt persuaded that whatever word Jesus spoke had worth in it. He was ready to put out at this word; ready, though he had toiled all night, the time favourable for catching fish, and had caught nothing, the which seemed to indicate that there were no fish in that part of the lake at that time. “Nevertheless at Thy word,” he said, “I will let down the nets.” It might seem almost foolish in his own eyes and in the eyes of fellow-fishermen; but the word on which he acted was that of One whose word he had become sure was worthy of being always taken heed to. His putting out, and his letting down the nets, expressed the fact that he was *believing* in Jesus and His word.

Whatever Simon expected to take place, that which did take place was

altogether beyond any possible expectation. He not only caught something, where, apart from Jesus's word, he could have expected nothing, but as soon apparently as he let down his nets there was enclosed in these a great multitude of fishes, so that the nets were breaking. The success was overwhelming, phenomenal, beyond all precedent. It filled Simon Peter with amazement, and instantly impressed him as entirely supernatural, and brought about by Him who had bid him put out and let down his nets. He beheld the greatness of Jesus as he had never beheld it before. He was awed, as if he beheld Divinity in Jesus; and, as if he, a sinner, were in the presence of One who was as God, he felt afraid; he felt as if that Presence were the Presence of the heart-Searcher and Judge, and as if he himself were entirely unworthy and unfit to have such a Presence near him. He cried, not as if unappreciative of the kindness of Jesus, but in deep self-abasement, "Depart from me; for I am a sinful man, O Lord."

The success of the enormous catch, which might mean not a little enrichment, seemed almost to pass out of view. There was no self-congratulation in the possible considerable addition to means, no thought of getting, in a similar way, further prosperity in fishing. There was the amazement and the new vision of Jesus; and there was the awe, bringing with it the sense of sinfulness, a sense deeper perhaps than had ever been felt before. These latter were the chief results of Simon's putting out at Jesus's word. They were results which he could not possibly have contemplated when he said, "At Thy word I will." But were they not results that the Lord had in view in speaking the word on which Simon acted? The sudden striking advance in the knowledge of the Lord afforded ground for fuller and greater faith in Him; and the sense of sinfulness begotten, excluding all thought of personal merit or worthiness and so of self-glorying, made simpler the giving of all glory, as it should be given, to the Lord.

The Lord did not comply with Simon Peter's request to depart from him. On the contrary, He spoke words expressive of His taking Simon more fully into His service, and into more continuous nearness to Himself. "Fear not," He said; "from henceforth thou shalt catch men." He did not say that the confession of sinfulness was uncalled-for, or that the sense of sinfulness was deeper than it need have been: it was, indeed, most fitting that it should have been as it was. But Jesus seemed to be owning that where there was sinfulness there was also faith; and where there was faith there might be further exercise of faith, and increase thereof, with yet greater results of blessing.

The words "From henceforth thou shalt catch men" meant that from that time Simon should have another occupation than that of his ordinary fishing, and that he would have success in it. The gain therein was the gain of men, not of fishes. It was a setting before Simon that which, we cannot doubt, involved, in Simon's estimation, a call to follow Jesus in quite a special sense—to follow to the extent of giving himself up to be constantly under the teaching and training of Jesus and constantly at His bidding in the matter

of service. And this would necessitate on Simon's part a commitment to a new course of living, and his surrender of the means of subsistence derived from his daily occupation on the lake, without his having any definite arrangement as to his means of support. In addition, the occupation of catching men was one in which he had even less likelihood of success than he had when he went out to fish in the daytime, after having toiled all night and caught nothing.

This word of the Lord, "From henceforth thou shalt catch men," has a certain similarity to the earlier word, "Put out, and let down your nets for a draught"; and it has in it, as the other has, a suggestion, if not an implied promise, that the Lord will see to it that that which is proposed shall come to pass. At the same time, the later word was even more commanding than the earlier, and exacted more of Simon. Nevertheless, as Simon did in the first instance, so he did in the second; for between-times he had beheld the glory of Jesus and had had his wonderful experience of the Lord's making good His word. And so we read that when Simon and his partners, who were his companions in faith, had brought their boats to land, he, along with them, forsook all and followed Jesus. And so it came about that he entered on the immense privilege of being set apart in discipleship to the Lord—a privilege which had attendant spiritual advantage such as could not be exceeded or even equalled in value, and also trials of no little severity, which yet, in the end, were with honour.

Was it not this which the Lord had in view from the first, though Simon did not perceive it? And did not Simon arrive at this by simply giving earnest heed to the words which were directed definitely to him—giving heed with some measure of discernment of who Jesus was, and complying with and carrying out the directions given? He really listened; and, understanding the words, acted in accordance with them. It was all quite simple; at the same time, it was very real. Thus he was led from one exercise of faith to another, from one experience to another, from one measure of apprehension of Jesus to another, fuller and larger, till it came to his entering on apostleship, and his receiving the great word from the Risen Lord, the chief Shepherd, setting him in oversight over His beloved flock, "Feed my lambs, tend my sheep"—a direction, in following which he would surely go on to have experience of beholding more and more the glory of Jesus.

The Lord's servants in these days may not perceive at first, any more than Simon did, what the Lord has in view for them later on. But if only they give diligent heed to His words, words which distinctly apply to them, and carry these out; and if, at the same time, they uncomplainingly receive all His dealings with them, they may find themselves brought, sooner or later, into privileged and honoured service. In any case, is not their Lord He who still says, with gracious authority, what He once said, "Be thou faithful unto death, and I will give thee the crown of life"?

# From the Secretary's Pen

## GREETINGS

Let my first word be one of glad greeting to all our friends in every place as we, by His grace, enter upon a further stage of our journey "toward the Sun-rising." May the mercies of God be multiplied upon each one, that in all our ways and worship and work He may be gratefully magnified!

When these paragraphs are being read, we shall be facing the inestimable opportunities of a new year. We can only buy them up to highest purpose as we go forth in the power of the Holy Spirit to be our best for God in the sphere of His appointing. The call for Spirit-directed service and sacrifice was never more insistent. May there be a ready response from each one of us through the days which remain to us of earth's activities. It cannot be otherwise, as we realise the deepening measure of responsibility which rests upon those who are faithful to the Lord and His Word in these days of such impious declension. He is able to keep us so that we shall not be led astray from the simplicity that is in Christ, and so that we shall be kept sincere and strong in love and labour for His glory and in the enjoyment of the plenitude of His grace and peace.

## DAYS OF PRAYER

The members of the Council are greatly exercised concerning our financial condition, and very earnestly invite the close fellowship of every friend of the work. They sincerely hope that the day for "missions" during the Universal Week of Prayer, i.e. Thursday, January 7th, will be specially set apart, as far as the discharge of lawful duties will allow, as a day given up to waiting upon God on behalf of His work and its requirements. They, with the missionaries and home workers, have added Thursday, December 31st, as a preliminary day of fasting and prayer. There would be something of added inspiration, if special periods could be observed when, "though sundered far, by faith we meet around the blood-stained Mercy-seat." Midday and nine in the evening might be mutually convenient hours for many, and some would no doubt be found with the door shut at six in the morning (Psalm lv. 17).

May the searching glance of the Eyes which are as a flame of fire discover to us whatever of failure or flaw there may be in life and service, that it may be thoroughly purged by the washing of water with the Word. Then may we expect

that this time of testing will prove the prelude to abounding blessing and provision, as we recognise afresh and more definitely our utter dependence upon God for every temporal and spiritual need. The Apostle of Love reminds us, as inspired by the Holy Spirit, "Beloved if our heart condemn us not, then have we confidence toward God"; but please note the conditions attached to the magnificent promise relating to answered prayer in what follows: 1 John iii. 22-24.

## REVIEW OF BOOKS

So often the question is asked as to a book suitable for elder girls. Mrs. E. Vellacott Wood has supplied a delightful answer in the volume which has recently been issued by Oliphants, Ltd., from her pen, at 3s. 6d. It is entitled "From Sunday Morning to Saturday Night," and can be thoroughly recommended. The authoress has written most helpfully in a bright, conversational way about things of supreme importance, and her message will assuredly carry with it God's blessing to many a young heart.

A pamphlet entitled "Counting the Cost," by Mr. John Griffiths of Tazmalt, Algeria, ought to be in the hands of every missionary candidate and young worker. It will well repay prayerful perusal and is full of sound advice from a faithful minister of the word, whose mature experience gives him a position of authority. It can be obtained from our publishers (Pickering & Inglis) for 3d., or 12 copies for 2s. 3d. post free.

## N.A.M. CONVENTIONS, Etc.

God willing, the following Bible conventions for spiritual ministry and for the furtherance of the Gospel in the Barbary States will be held as follows:

(1) At Heightside, Newchurch, Waterfoot Lincs, April 1st to 6th inclusive. Application for accommodation should be made early as bookings are likely to be completed well beforehand. Miss Wray is the Lady Superintendent. Letters should be accompanied by stamped envelope for reply. Terms for five days, two guineas.

(2) At Grove Road, South Woodford, E., July 4th to 9th. The Hon. Superintendent is Mr. J. K. Mears, 113, Grove Hill, E.18.

(3) At the Welcome Mission, Heathfield, July 31st to August 6th. The Hon. Superintendent is Mr. F. G. Collins, Firwood Bungalow, Heathfield, Sussex.

The prayerful remembrance of God's people will be most gratefully valued on behalf of the above, and their attendance will be heartily appreciated. This applies also to our May Meetings, which we hope to hold at the Cannon Street Hotel on Tuesday, May 11th, 1926, at 2.30, 3.30 and 6.30, as well as to the Autumnal Gatherings at the same place on Tuesday, October 12th. Will friends very kindly book these dates and place them on their prayer list for constant remembrance.

#### PERSONALIA

The Mission has suffered a very real loss in the Homecall of Miss Tighe of The Priory, Christ Church, Hants. She was the succourer of many, and her home was a happy resting-place for tired workers belonging to our own and other Missions. Our heartfelt sympathy goes out very sincerely to Miss Una Tighe, who has not only lost her aunt, to whom she was ever as a devoted daughter, but also her eldest brother, who passed away suddenly at Bordighera. May God's own comfort be her sustaining portion.

The Council owes a big debt of gratitude to Miss Marian Ward for so kindly taking charge, for a second year, of Hope House. She has not spared herself in this labour of love, and workers from other stations have rejoiced at being able to spend a time of rest and refreshment in Tangier through the gracious ministry of Miss Ward. God's own enriching blessing be her recompense!

There is another to whom the Mission is indebted in large measure. For over forty years Mr. S. S. McCurry has laboured assiduously for the furtherance of the Gospel in North Africa. As Hon. Secretary of the Dublin Auxiliary he has rendered splendid service, and we are most thankful that, though he is now living in Harrow, he still maintains this fellowship, which means the full support of one worker and help in other directions. The Lord is not unrighteous to forget such generous-hearted ministry in His Name.

Miss Hodges has been home on furlough these past months. Her health, however, has been far from satisfactory, and the specialist has urged her to get back to Egypt. She left Southampton on December 15th for the land of her devoted labours during many years past, her passage money being generously provided by a friend. She looks forward to a further period of service for the Lord by helping in the work of village evangelism on either side of the Nile. We would follow her with our prayers that the Lord's hand may be upon her for good, and that she may prosper and be in health even as her soul prospers.

It is my hope to make a hurried visitation of the Stations, leaving London on December 28th. I expect to be away six weeks and shall value the intercessory thought of friends. Personal letters will be forwarded. All other correspondence should be addressed to "The Secretary" in order to avoid delay.

---

## A Miracle Wrought in Our Midst

By MISS K. JOHNSTON

In the French cemetery of Cherchell, some little distance from the town, in the late-afternoon light nearing sunset, with the calm sea near by and mountains in the near distance, are gathered a large concourse of people, Roman Catholics largely predominating, a few Protestants and Jews, and a number of free-thinkers and Arabs. Conspicuous amongst the crowd are lawyers from other towns and some military officers, all having come to pay their last tribute of respect to an honoured and widely known resident of Cherchell, Monsieur Saar, called away from our midst on Sunday last.

He was Administrator of Cherchell for about thirteen years, and since retiring

from that office resumed his profession as a lawyer, and he and his talented, beloved wife were amongst the best-known and respected in the town. In his legal profession Monsieur Saar was clever, and very kind to many who needed advice gratis. His wife, who has been called Mother of the Poor, is President of the Red Cross work, etc., a writer and a wonderful musician. But for many years Monsieur Saar was a free-thinker, having no sympathy with the practices of the Roman Catholic Church in which he had been brought up. Madame Saar was a Roman Catholic, although somewhat enlightened, and she longed that her husband might "share her faith." Instead

of this, they were both somewhat drawn into spiritualism and his health began to fail.

Then, just upon two years ago, a very intellectual and experienced French pastor came to Cherschell. He was a friend of Mr. Nicolle, of our Mission, who is working here. Monsieur Long delivered three lectures on interesting topics leading up to man's need of the Gospel. Monsieur Saar received a notice of these lectures and determined to go and hear. He was only able to attend two of them, but Monsieur Long and Mr. Nicolle visited him, and his heart sought and found the Way, the Truth and the Life. Then Madame Saar "followed on" to know the Truth more perfectly, and they two were one in faith and testified to their Roman Catholic friends. Monsieur Saar in his new-found joy was constantly reading the Bible, and great was his delight in it. He became more of an invalid, and it was *Madame* who became the butt of the Roman Catholic priest's bigotry. This grieved and hurt her but purified and strengthened her faith.

On Sunday morning last Monsieur Saar breathed his last, and his wife, knowing his express wishes, told the sympathising watchers that there were to be no candles, etc., etc., and above all *no priest*. She was wonderfully firm.

At the graveside Mr. Nicolle had a

unique opportunity of preaching the simple Gospel and was greatly helped. Surely some who heard the ringing certainty of his tones as he read the wonderful words of Life must have been touched to the heart, and, we trust, convinced of the Truth. Mr. Nicolle read aloud to those hundreds the last words of Monsieur Saar's will, added a year ago, which, translated into English, are as follows:

*"Since expressing my last wishes a great event has taken place in my life; I have had the great joy of being touched by Divine Grace, and my faith in Jesus Christ has revealed the Gospel to me and the Light, leading me to believe in the Word of God. The question of a civil (or non-religious) funeral is therefore no longer possible. On the contrary, I beg my friend Pastor Nicolle to be with me in my last moments. I wish it to be clearly understood that, in spite of the intolerant, uncompromising attitude of my former Church, I am an evangelical Christian and that I glory in the fact that I at last know the true Word of God and of Jesus Christ, thanks to the enlightening which Monsieur Nicolle and Pastor Long have given me, God bless them. Amen."*

Pray with us that this impressive testimony may have deep and far-reaching results.

---

## Extracts from Circular Letter

By MISS HIGBID AND MISS HARMAN

(*Spanish Work.*)

Close to our house in Tetuan lives a very nice family, father, mother and little boy of about three years old. It has taken over a year to get further with them than the polite generalities of "How do you do," etc., and a smile and word with the little one, although more recently we had several times given the invitation to the woman to come and visit us. Then one day she came, bringing her little boy, and also her sister, who was staying with her for a few days. We had a long chat over the Bible Pictures, and then spoke of the

need of believing God's Word, which tells that Jesus is the only Way. One evening Dona T— brought the little boy to the service, and told us that her husband wished her to be taught in the things of God, he himself being very interested.

After a few days, she called across from the window opposite that her husband would like to see us and talk with us, so we began our visiting in that house! She has since told us how she had been warned against us, but she no longer holds aloof, and has since brought her neighbour also



to us. One afternoon we had a long conversation with her and her husband, and we were led to lend him a Bible with references, as he seemed to be a real student, seeking the light. We therefore lent him a large Bible and left him to study it, praying much for the light of the Holy Spirit to illumine its pages. Within a fortnight he wanted to buy one for himself and one for a friend, whom he brought to see us and with whom we had a very long talk over the Word.

This friend told us that he is a baptised Roman Catholic, but that, since he had been able to reason things out for himself, he had been seeking something more real. Some years ago, in Spain, he was given one of the Gospels, and this he had treasured and read until he was well acquainted with the contents; then, after he came to Tetuan, he came across an old Bible which had been picked up by someone and stowed away in the office. No one seemed to claim it, so he took possession of it and read it. Now he is studying the new one he has just bought, with the aid of its references; and we pray very definitely that the Holy Spirit will flood its pages with light, and that this man's heart may be opened to the truth as it is in Jesus Christ.

He has been several times to talk with us, and on one occasion we were able to arrange that Celestino—the Christian soldier who is here from the north of Spain, and who is an out-and-out Christian—should be here at the time we expected José to call. Later in the afternoon his friend Don A—— and his wife came over, and we had a good time with all, the talk lasting from 12.30 until 4 o'clock. They have bought two more Bibles for friends, and we shall value your united prayers that these four men as they read may be brought to see themselves as sinners and to receive Him as their Saviour.

We have been glad of the opportunity for Celestino to speak at our afternoon service on the last three Sundays. He gave his testimony last Sunday in the course of his address. He, too, will value your prayers, as it is no easy thing for a young soldier to take his stand in the Army, especially when it is under Roman

Catholic officers, and some of the lads in Spain suffer a very great deal if their officers or even fellow-soldiers know that they are Evangelicals and do not go to Mass. Celestino expects to be leaving Tetuan this week. He does not know to what place he will be sent, but we shall be following him very closely in our prayers, that he may be kept safely, if it be God's will, and that he may certainly be made a blessing and a help amongst his companions. He took away a Testament last evening for a man who is enquiring about the things of God.

A few months ago we met the mother of a girl who used to be at the School, and who had left us before we closed at the Fondak. She told us that the child, Maria, had had a bad fall and was confined to her bed, where she would probably have to remain for many months. This gave us the opportunity of visiting and reading with the child, and we offered to help her with some of her lessons, as her mother says that when she is better she will come back to class. This is a home where we have always found it difficult to get any spiritual talk with the people. Although Maria had her Bible when she was at the school in the old days, in visiting we were always up against the fact that all they seemed to want was the education of the children. However, in visiting her in her sickness, we have been able to get some opportunities of really talking with the mother, and the old Bible having been torn or destroyed in some way or other, Maria asked to buy a new one, saying that her father wanted to read it; she herself has been reading the Scripture Union Portions and searching for the daily text, and apparently she has been reading with real interest some of the Bible stories, such as Ruth, and parts of Genesis, and lately she has told us how much she likes the Book of Revelation! We had lent her a little book which dealt very much with the verses which describe the New Jerusalem, and this evidently led her to read parts of it.

Then, one evening, when visiting there, the father came in as we were talking about the Word, and he, too, sat down and listened very attentively and intelligently.

Thus, little by little, we are able to get in the message, but it sometimes takes a great deal of patience and waiting for the opportunities, and one feels how very necessary it is, in talking with the people, that the Holy Spirit Himself should guide the conversation.

Some girls who left Tetuan at the beginning of the year have kept in touch with us during their time in Spain, and have written every month and sent to us their papers for the Scripture Union texts; they have now come from Spain to Ceuta, which is about two hours' train journey from here, and we hope occasionally to have the opportunity of seeing them, and

are encouraged that they continue these Bible readings and texts, as also their interest in the classes. We had a pleasant surprise when returning from Seville. At one of the junctions where we were waiting for our connection, someone hurried up to us with a greeting. It proved to be the father of the girls on his way up to see them (he has his business in Ceuta), and he had seen us from his train and rushed up to speak with us before the opportunity was gone. We are cheered by such appreciations of what one is able to do for the people, and trust that in God's own time results may appear to His Glory.

---

## Itinerating Round About Taza

By MISS F. MARSTON

Our first day was spent at Tuercif among the tents, of which there are a good number. I had a specially interesting talk in one tent where I met two men, one of whom had been for a time near Taza and had heard of our work. The other, a younger man, was at first inclined to argue, but ended with becoming thoroughly interested. They begged me to come back on my return, which I did, but was disappointed in not being able to see them as they were out at work. At this place I had a fall which proved rather a hindrance for a while as far as I was concerned, for though we proceeded to Oudjda by train next day I had to lie up for a week there, having injured my knee. Miss Chapman succeeded in getting into a good number of houses, but found the majority bigoted and with no desire for the Gospel. She had a good time, however, on market day and disposed of a number of tracts and Gospels to the country people who had come in. I believe about 150 were taken out to different villages.

From here we went on to B— for the Friday market. It proved to be a very small one, harvesting being in full swing. Still, we were able to dispose of a fair number of Gospels. On our way back we

were stopped by a Jewish woman who turned out to be the sister of our landlady at Oudjda. She was extremely cordial and took us into a little shop kept by her mother, with whom she lives. It was the Day of Pentecost and soon quite a group of relatives gathered round and listened most attentively as we tried to prove to them that Jesus was the Messiah. One young man specially wished to look into these things and asked me to procure him a French Bible as he could not understand Hebrew very well. One has been sent him, and now we want prayer for him that it may be a light not only to him but to his family. Miss Chapman spent the afternoon among some tents which we usually visit when we go to B—. On Saturday morning we returned to Oudjda and the same afternoon took the bus for N—. We had time to get into the town that evening and had opportunities of speaking to various groups of men sitting outside the cafés. There were not many readers among them, but we found a few, and were able to dispose of some Gospels. The next day, Sunday, we spent among the houses, each going a different way in order to reach more. We re-visited some whom we had seen on a former occasion

and also many fresh ones. We had meant to go on to M— the next morning, but owing to a misunderstanding we lost the bus, which was perhaps just as well for I had had a rather a hard day that Sunday, with so much walking and standing, and was suffering somewhat in consequence; so I rested while Miss Chapman went once more into the town. This time she went into quite a different quarter and found more interest than on the previous day.

The next morning we got to M— by 7 a.m. and were glad to find it was market day. We soon disposed of all the Gospels we had brought and obtained a good hearing among groups who had completed their marketing. We were still surrounded by a crowd, to whom we had given our last tracts, when we were summoned to the *Justice de Paix* (police-court). Here we were told we must sell no more books without a "permit" from Oran, and must leave the town at once. However, in the end we obtained permission to stay on till next morning, provided we gave out no literature. Next morning we returned to Oudjda, picked up the remaining stock of books which we had left there, and took the mid-day bus to Mortempey, which we had often passed through but never visited. We timed our visit for their market day, and next morning went down to it. We parted company and were soon, both of us, hard at work, speaking and selling till all our books were gone, and tracts too. Different groups gathered round, anxious to hear what we had to say, till we reckoned that, between us, most of those present had heard. As I was on my way back, a woman met me and asked me what I had been telling the others, with the result that another crowd soon gathered. Those who had been reached so far were chiefly the country people who had come in to the market, but later on we had some interesting talks with the townspeople outside the shops, and eventually outside a café. We were taken there to speak to a cripple, chairs being brought out for us, and coffee. We very soon had a crowd round, including several Spaniards and two *gendarmes*. That evening we received orders from the police-court that we were to carry on no religious propa-



Kindly lent by]

[B. & F. B. Society.

#### A Tunisian Girl.

ganda. Fortunately our work was done and we left early next day for Oudjda. From Saturday to Monday we spent at Tourirt, where we had a very friendly reception in some tents which had recently been set up in the neighbourhood. On Monday we proceeded to G—, and the following day to Taza, having been away twenty-four days. We have never been troubled by the authorities before. It is a matter for praise that on each occasion our work was practically done before they interfered.

# Round about Paris

By MR. T. J. WARREN

It is very interesting to gather together the various questions and remarks arising from the reading of the Scriptures in cafés and restaurants, as one can learn from them the point of view of the hearers and their attitude to the Gospel. The following series of incidents illustrate also different aspects of a work that demands no small amount of tact and patience.

## PRAYER

In a restaurant where M. Hocart read the story of the Resurrection the reading was followed with interest by two young Kabyles. One of them said afterwards, "I did not know that the Lord Jesus was risen from the dead. Was not the Lord Mohammed the last of God's sent ones?" He then went on to the subject of prayer, "How and where should one pray? What should one say to God in prayer?" Thus the occasion was presented to explain that prayer is no mere formality—the repetition of words—but the expression of the heart, like a child speaking to its mother, a search after God till one finds Him.

## REPEATED REQUESTS FOR BILINGUAL PUBLICATIONS

Very frequently this note is sounded. A long conversation followed reading in another café, a Kabyle saying that books in French and Kabyle side by side would be greatly appreciated. Few North Africans will take the trouble to compare two separate books, but if both languages were on one page they would have a double interest in reading.

## ECHOES FROM THE PAST

Elsewhere a Kabyle hymn was read in addition to a portion of Scripture. At that moment the proprietor, a Kabyle, entered. Facing M. Hocart he questioned him, "Where do you come from? Are you a disciple of the Messiah?" He had known the first missionaries at Djemâa Sahridj, and had left that village to go to Algiers with M. Rolland many years ago. He was glad to meet a Protestant, and though he has married a Catholic he would like to be in touch with Protestants again.

## WHERE IS MOHAMMED'S NAME?

Many men expect to find Mohammed's name in the Gospel, and they frequently refuse to purchase it when they cannot find it. Others would purchase the book if only it had on it the Arabic formula, "In the name of God the Merciful." That sentence on one of our Gospel booklets has frequently led to its sale.

The fact that M. Hocart was formerly a missionary in Algeria also lends an added interest to his work. Thus a man from Bougie, M.

Hocart's first station, readily bought a Gospel from him.

## FOR AND AGAINST

In another crowded café the noise cut short the reading. A small group gathered closely and listened attentively. A Kabyle entered, and seeing the books declared them to be prohibited literature. Another, however, took up the defence, and asked, "Was not the Messiah God's Son, sent from heaven to this world?" He said that he for one was glad to meet a servant of God.

## FOR ALL NATIONS

The workers of the N.A.M. have been able to place, in France, the Gospel in the hands of people of different nationalities and languages—literary Arabic—Algerian and Moroccan colloquial Arabic—the Berber dialects of the Kabyle, Soussi and Shilha peoples—Chinese—Polish—Flemish and French, as well as Tunisian Arabic in Hebrew characters.

M. Hocart met, in a native restaurant, a Frenchwoman who had previously bought from him a Kabyle Gospel, and in the same place found among a group of domino players a ready purchaser for an Arabic Gospel.

## MOROCCAN BERBERS UNDERSTAND KABYLE

In an hotel where forty North Africans, mostly Moroccans, lodge, the landlady presented some of these latter to M. Hocart. The Shilha Moroccans being Berbers understand a little Kabyle. Another Moroccan, happy in finding a book in his own language, called his friends, and in a few minutes eleven Gospels were sold as well as two tracts.

## THE VALUE OF HYMNS

In the hall of an hotel M. Hocart read a Gospel portion and a Kabyle hymn. He heard a man remark afterwards, "I understood the words of the hymn better than those of the story." Then turning to M. Hocart he said, "Sell me that hymn-book."

One was promised him for the next visit, and a supply have since been obtained. In the same street but in another café, M. Hocart came across the same man speaking to others of the wonderful book, with the result that five other men bought Gospels.

## NATIVE HOSPITALITY

In a native café, lit by a single lamp, was a group of about thirty Kabyles. The café keeper, a native, lit the lamp, and brought it to the table in order that M. Hocart could see better to read. A noticeable thing about this

café was that no intoxicating drinks were sold in it. Would that it were true of all of them! Once more it is the story of the Resurrection that is read. Some of the listeners request the domino players to talk more quietly, as they do not wish to lose anything of the reading.

#### DISSATISFIED WITH CATHOLICISM

In a café, one day, a young Kabyle, brought up as a Catholic, expressed the wish that his child should be brought up as a Protestant, and said that he himself would like to join them. He

retained M. Hocart for some time answering his interesting questions.

It is a frequent thing for native Catholics to express their desire to become Protestants. Thus in another district two young Kabyles, brought up in the Catholic religion, asked questions and seemed very ignorant, wanting to know if the Lord Jesus was the Messiah. What was the difference between the Ascension and the Assumption? Still another who had married a Catholic refused to allow his child to be baptised except by a Protestant, as he wished it to be brought up in that Faith.

---

## The late Miss A. M. Browett

As intimated in our last issue, Miss A. M. Browett of Tetuan was taken to be with the Lord on October 25th. Our sister had only been on the Field for three years, but during that time had endeared herself to her fellow-workers and to many of the Arab girls of Tetuan.

Before leaving England, Miss Browett was for some time a member of Miss Bolton's Bible Class in Leicester; Miss Bolton writes very warmly of her interest and help. Through her influence, fifteen of the girls with whom she daily worked expressed a desire for Bible instruction, and a second class was formed for them, meeting weekly at Miss Bolton's house. In the spiritual welfare of these girls Miss Browett was keenly interested, and she corresponded with several of them up to the time of her death. As to her life on the Field, Miss Hubbard will testify in the following notice which she has kindly sent us. We are sure our readers will remember the missionaries at Tetuan in their sorrow and loss.

May Browett—"June" she was to us from the first because she followed another of her own name! How difficult it is to speak or think of her in the past tense! She reached Tetuan on November 28th, 1922, and she left us for Heaven on October 25th, 1925, just under three years later. The gap left in our home is still too big, and our sense of loss too real, for it to be easy to write of her. She came out with the purpose of serving her God by loving and serving the Moors and her fellow-workers, and right well she did it. From the first day, she loved all things Moorish that were right—food, customs, etc.—and from the first day her purpose was to be a real helper in our home. And a helper she truly was, content to do little things till she was able to do bigger ones, and even then willing

to do the little ones! Being young, she soon got a workable knowledge of Arabic, and as soon as she could make herself understood, she began to do a little visiting among friends, to use the Arabic she had. Then she tried her hand at children's classes, and how she did love those children; they were her own, and it was a work that no one else was doing at that time—work among Moorish children. A Sunday class, and a sewing class that grew till she had to divide it, gave her not only the opportunity of teaching the children, but also the entrance into many of their homes; and visiting took a good part of her time. She often came home full of joy at some opening that had come in a difficult house maybe, in answer to prayer, or that she had been to a new house where the Gospel had not been taken before. And now on all hands we hear how her visits were appreciated, and the cheer they brought into the houses where she went. That her children loved her was shown by the way they used to come all through her illness to ask after her, and some of them had to come a long way too. We can only pray that they may not forget the Word she taught them! Through her long illness we remember only her loving patience, never once did she grumble or murmur, or object to any treatment that was thought good for her. When we had to tell her she was leaving us, at first she was very quiet, for she thought all the time she was better. Then a text was suggested to her that had meant much in the past: "Is it not lawful for Me to do what I will with Mine own?" and she looked up and beamed, and all the shock was gone, and she said, "Oh, I had not thought of it that way." From then, on to the end, she rejoiced that she should "see the glorified Lord, and oh, His love is wonderful!"

As an epitome of her life here I think of the

words of the Spanish doctor who was most helpful to her and us all through her illness. On the day when he told us he could do no more for her, he said, "A doctor's work is to cure sometimes, to alleviate usually, to sympathise always," and putting the matter on a higher plane than even a doctor's work, we can say of our "June," she helped troubles away altogether where she could, she made them lighter

nearly always, and truly she always gave her loving sympathy wherever it was needed.

A young soldier has fallen. Who steps forward to fill up the ranks? Who will realise as she did that the Master has a perfect right to the life He has redeemed? How the one who has left us would rejoice if her Home-going should be the means of others hearing God's call into His warfare in these Moslem lands!

## For the Children

By MRS. WEBB

Would you like to come with me this afternoon to our girls' class at Sfax?

As we draw near, there are cries of, "She has come, she has come!" and many run to meet us and hold out their hands in welcome. When all have taken their seats in the mission-room, the walls of which are bright with pictures illustrating the Old and the New Testaments, there are cries of, "Do put some drops in my eyes." "Doctor my foot," "Give me some ointment for my sores," etc.; so before starting the lesson I pass round and put drops into sore eyes or give a little ointment, then go round with tincture of iodine for sores, wounds, etc. Walking barefoot, many hurt their toes with the stones, etc., and neglecting to cleanse and tie them up at once, the dirt gets in and causes them much suffering. Some of the children get up a little cough, especially at this season of the year, as they love to have their chests painted with iodine. I suppose the warm tingling sensation is comforting to these children of the sunshine.

Having attended to the bodies, we give our thoughts to their spiritual needs, and order having been restored, a hymn is sung. Yesterday our opening hymn was one beginning:

*"O Christ, Thou holy One of God,  
Thou hast redeemed me.  
Save me now from all my enemies."*

Then all eyes were fixed on the picture of Christ taking the little child and setting

him in the midst; and as I spoke of the love of Christ for little children, telling how He said, "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven," when the disciples would have driven them away, those dear children were so attentive, and we trust they understood what we told them.

After singing "I need Thee, every hour," they repeated some twenty texts telling of the need of salvation and the way to heaven. Then followed, with actions, the hymn in Arabic:

*"Two little eyes to look up to God,  
Two little ears to hear His Word," etc.*

Before marking the register, all stood, and I bade them close their eyes reverently while they repeated after me a simple prayer, thanking God for His mercies, confessing their sin, and asking for forgiveness, in the Name of Jesus Christ our Saviour.

Let us follow with our prayers these dear girls as they file out and disperse to their homes, over thirty of them, some with the black skin of negroes, some with the tanned skin and tattoo marks of the Bedouin, and others with the fair skin of the town girls, but all needing the cleansing in the precious blood of Jesus, that they may be ready for the Home above, where

*"Naught that defileth  
Can ever enter in."*

## A PRAYER FOR MOSLEMS

E. J. POOLE - CONNOR.

E. FRYER.

With reverence.

1. O — God, who once didst make Thy ways By Is - rael's pro - phets known.  
2. O — God, whose Son pre - sents His pray'rs In priest - ly rai - ment dressed,  
3. For - He shall come, Thy Son by whom The a - ges Thou hast made,

And un - to us in la - ter days Hast spok - en in Thy Son,  
Who pleads His once shed blood, and bears Our names up - on His breast,  
Whose ad - vent - rum - pet sounds the doom Of all 'gainst Thee ar - rayed;

We pray Thee mul - ti - tudes to turn From Is - lam's shad - ows dim -  
Look Thou on those whose hope - less creed His bless - ed - Cross de - nies,  
O God, ere Thy dread judg - ments fall Do - Thou in - mer - cy bring

To hail Thy Pro - phet's light, and learn The - way of truth from Him.  
Un - seal their eyes to see their need Of - Priest and Sac - ri - fice.  
A ran - somed host from Is - lam's thrall To - serve the Sa - viour King.

Copies of this hymn (words and music) may be obtained at the office of the N.A.M.,  
18 John Street, W.C.1; 2 copies, 2d.; 20 copies, 1s.; 100 copies, 4s. 6d., post free

## 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, Sub-bury Hill, Harrow. Second Thursday at 3 p.m.

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

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

\* \* \*

### DEATH

On Sunday, October 21st, 1925, **Alice May Browett** of Tetuan, aged 29 years, departed to be with the Lord.

\* \* \*

We are informed that a number of mail bags were destroyed in a fire at Marseilles during the first week in December. Any friends who forwarded letters to our workers at that time will understand the reason if they receive no acknowledgment.

\* \* \*

### DEPARTURES

**Miss E. Degenkolw** left on December 4th for Djemaa Sahridj.

**Miss R. O. Hodges** left on December 15th for Egypt.

\* \* \*

### DEPUTATION WORK

The following places have been recently visited by **Pastor E. J. Poole-Connor**: Sidcup (twice), Kensal Rise, West Kensington, Barking, Whitstable, Herne Hill, Birmingham (four meetings), Eastbourne, Ilford and Winton (six meetings).

Forward Engagements include: Talbot Tabernacle (December 20th and January 27th, 1926), Heathfield (December 31st and January 10th, 1926), Wallberton and District (January 16th-20th), Woodbury Hall (22nd), Grove Road Mission (24th and 28th), Littleport

(February 7th), Neath, South Wales (18th-21st), Hulme (27th and 28th).

During 1926, if the Lord will, Conferences for Biblical Study and to increase interest in the work of the North Africa Mission will be held as under:

"**Heightside,**" Newchurch-in-Rossendale, April 1st-6th inclusive.

**Grove Road Mission, Woodford,** July 4th-8th inclusive.

**Welcome Mission, Heathfield,** July 31st-August 5th inclusive. (Further reference to these proposed Conferences will be found on page 4.)

\* \* \*

The **General Secretary** has had the privilege of speaking at Hayling Island, Portsmouth, Herne Bay, Norwood, Spitalfields, Strand, Nelson, Edgeside, Castle Douglas, Edinburgh, Glasgow, Abbey Hill, Dumbarton, Alloa, Hampstead, Wimbledon, Manchester, Bayswater, Brixton, Waltham Abbey, Bath, Monkton Combe, Rotherhithe, Swindon, South Farnborough and Wandsworth.

**Mrs. Harvey Farmer** has been grateful for the opportunity of speaking at Atherton, Bacup, Tunstead, Haslingden, Edenfield, Constable Lee, Rawtenstall, Nelson and Ealing.

\* \* \*

### MOROCCO

#### *Spanish Work*

In **Tangier** the work among Spanish-speaking children is being patiently carried on, and not without encouragement. **Miss D. Saunders** has had the pleasure of welcoming a fellow-helper in **Miss G. Wilson**, who has just joined her. **Miss Saunders** writes: "The school was opened this season a week before the time appointed, as both the children and I, myself, were anxious to start work. I have twenty-seven on the books to begin with, nearly all of them old scholars. The big boys, I had to tell not to come, owing to difficulties and the problems of a mixed school. I am hoping to raise the standard in every way. . . . To the bigger ones I am now using the Bible for their reading lesson. I find they know very little of their own language, having a very small vocabulary, and this will help them. Then, of course, they have their usual Bible lesson each day, and they are beginning to show a real interest. Eleven of the children have parents who used to come to the school



in their childhood and do not want Catholic teaching for their little ones."

\* \* \*

**Miss Bowen** writes from **Tangler** on her return from Tetuan, where she had been nursing Miss Browett: "It has been a very sad time for us all. Our dear sister suffered greatly, but was so patient. We were all very glad that in answer to prayer, she passed away so peacefully. At first she longed to get well for the sake of her class girls. It was very touching to hear her, when semi-conscious, speaking to her girls in Arabic. I wish I could remember the words, but I know the gist of it was the Gospel story. One could tell how she longed that these girls should know the Way of Life. Tetuan is in a very bad state, and the workers there certainly need our prayers for strength and safety. The whole time I was there, machine-guns were busy, inside and out."

\* \* \*

The work at **Salé** this autumn has been full of interest, and a considerable number of Arabs and Jews has been attracted to the Bible Depôt there. **Mr. Chatfield** writes: "Yesterday there was quite a full shop, and I was kept busy showing from the Old Testament that Jesus Christ is the Messiah of the Jews as well as the Saviour of the lost. There are several natives and a few Jews who seem to be impressed by what they have read and heard of the Gospel. Some seem to be really concerned and want to prove the truth of these things. I am sure that you will join us in prayer that souls may be truly converted and become witnesses for Christ among their own people." **Mr. Robinson** writes on November 5th: "This morning we had a turn in the market and sold several portions, which raised opposition, and I noticed some men tearing up and setting light to some Gospels which they had just bought. Of course I could not stop them doing this, and there was a large crowd watching; but I told them that it was very wicked to burn God's Word, and that it was the work of Satan to do that kind of thing."

\* \* \*

#### ALGERIA

In a circular letter from Cherchell, **Miss L. R. Wholman** writes: "You will have heard of Y——'s baptism. She is now my helper in my Sunday-school class. Just recently a girl who has been working with her in the

Carpet School expressed a desire to know more of the way of Christ, and Y—— has been telling her of her own joy in serving the Master. Several of our girls seem decidedly interested just now, and have been asking how they can become Christians. We are thinking of establishing a special enquirers' class, so that they may have every opportunity of seeing just what it means to be a Christian. Many of them would confess themselves Christians at once if they could still cling to their old traditions and place Christ along with Mohammed; but this cannot be, and that is where we find the work so difficult.

"F—— is a constant source of joy to us all. She is so intelligent and readily assimilates the teaching relating to the daily walk of a believer. No Christian husband is forthcoming so far, but we still believe that God will undertake for her. No more has been said about her marriage. Her mother is not yet converted, but because there is nothing too hard for the Lord, we continue in prayer."

\* \* \*

#### TUNISIA

**Mr. A. V. Liley** writes from **Tunis** on November 27th. "We have been particularly cheered by a visit from Si A——. He is a Moor, working at some lead mines about sixteen miles from Tunis City. We had not heard of him for some time, though we prayed for him daily, when suddenly, about three weeks ago, he gave us very great pleasure by walking into the Bible depôt. He had not come before because of the distance. It was most encouraging to find that though embarrassed by the clothes of Islam, he was steadily pursuing his way in faith in the Lord Jesus Christ. He stayed some time that afternoon, talking of his spiritual experience, but as I had Arabs coming and going, we were somewhat disturbed, so I arranged that he should come at seven in the evening. He came, and we had a good time together ending in prayer. We do pray it may please the Lord to lead this soul on into a greater knowledge of the Lord Jesus. He had only a New Testament in Arabic, but with evident joy he purchased an entire Bible, reverently kissing it as he took it into his hands. The study of God's word cannot be but a pleasure and help to him, as he is rather lonely and is a good reader.

"Si A—— comes from the town of Tangier and knows of the hospital and the work carried on there; and though he has never visited it, he heard something of the Gospel through the workers.

## 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.  
*Praise for the interest shown by the children attending the school, and prayer for continued faith and patience to be granted to the workers.*
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.  
*Special prayer for the missionaries at this station: that they may be supported, strengthened and comforted in all the trials they are passing through, and that they may realise the presence of Him who has promised to be with His sent servants to the end.*
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.
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 Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.  
*Prayer that the many new opportunities of reaching the people in the neighbourhood of Tunis by means of the new Mission Gospel Car may be greatly blessed, and that tact and wisdom and the needed strength may be given to the workers as they scatter the Gospel seed.*
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.  
*Praise for encouragement in visiting the cafés and distributing the Word.*
24. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
25. For the Council, and the Staff at Headquarters.
26. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
27. For increasing blessing on our Magazine, its Contributions and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

# LIST OF DONATIONS from November 1st to 30th, 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.	CHELTENHAM AUXILIARY.	BELFAST AUXILIARY.	DUBLIN AUXILIARY.
No. of Rect.	Amount. £ s. d.	14th		22nd		3rd		Miss Molesworth, Hon. Sec.	Mrs. BOLTON, Hon. Sec.	S. S. McCURRY, Esq., Hon. Sec.
3	10 0	30	1 0 0	4277	10 0 0	5276	12 0 0	30 Lansdown Crescent.	Gordonville, Cregagh.	Hon. Sec. Glenagarry, Harrow.
4184	7 0	(v) 304	10 0 0	9	10 0 0	9	16 0 0	General Receipt, No. 4153.	Des. Receipt, No. 5307.	Des. Receipt, No. 5297.
5	1 11 0	33	10 0 0	(a) 81	2 0 0	80	10 0 0	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
6	2 0 0	4	1 0 0	(b) 83	15 0 0	1	8 0 0	25 6 10 0	59 2 0 0	60 2 6 59
7	2 0 0	5	4 0 0	(c) 85	5 0 0	2	2 0 0	60 2 6 59	60 2 2 0 0	60 2 2 0 0
8	5 6 6	6	4 0 0	4	5 0 6	7	15 0 0	1 5 0 0	2 5 0 0	1 5 0 0
9	15 0 0	7	1 0 0	5	2 0 0	2	2 0 0	30 3 3 0 2	3 5 6 3	3 1 1 0 0
(j) 10th	5 13 2	8	5 2 8	24th	2 0 0	(j) 84	11 15 0	2 2 6 3	£2 18 0	4 3 3 0 0
91	17 0	9	6 0 0	7	1 0 0	5	200 0 0	8 10 0 0	75 11 0	5 10 0 0
2	1 0 0	40	10 0 0	8	6 0 0	6	1 10 0 0	9 10 0 0	7 10 0 0	7 10 0 0
3	4 4 1	1	10 0 0	9	2 0 0	7	15 0 0	30 3 3 0 2	8 10 0 0	8 10 0 0
4	1 1 0	18th	2 2 0 0	90	10 0 0	8	11th	2 2 6 3	9 7 6 0	9 7 6 0
5	10 0	2	2 2 0 0	1	1 7 0 0	8	12th	10 0 0	7 10 0 0	7 10 0 0
6	8 6 6	(w) 1	10 0 0	25th	2 0 0	9	13 3 3	£10 10 0	10 0 0	10 0 0
7	10 0	(x) 1	15 3 2	3	2 0 0	1	10 0 0	ack'd. 75 11 0	7 10 0 0	7 10 0 0
8	5 0	45	2 6 6	(o) 26th	5 0 0	2	3 0 0	£78 9 0	8 10 0 0	8 10 0 0
9	5 0 0	6	1 0 0	26th	2 0 0	2	1 0 0		9 7 6 0	9 7 6 0
(k) 10th	2 8 0	7	3 0 0	(d) 27th	18 6 5	(v) 14th	7 10 0		70 1 0 0 0	1 5 0 0 0
201	10 0 0	8	5 0 0	95	2 0 0	(k) 19th	2 4 3		2 10 0 0	3 10 0 0
2	15 0	9	3 0 0	(d) 27th	18 6 5	5	7 0 0		£26 11 0	10 0 0 0
(l) 11th	1 18 6	50	1 0 0 0	97	4 0 0	6	15 0 0		ack'd. 108 13 2	10 0 0 0
(m) 12th	4 0 0	1	1 0 0	9	5 0 0	7	26 11 0			
5	1 0 0	2	14 3 3	4300	1 8 0 0	8	3 0 0			
(n) 11th	13 6 6	3	10 0 0	1	8 6 6	8	20th			
8	6 12 6	4	1 0 0	28th	2 0 0	9	1 1 0 0			
(p) 10th	3 0 0	5	4 3 3	2	10 0 0	5300	1 10 0 0			
10	7 6 7	6	13 0 0	3	5 0 0	1	2 0 0			
(q) 12th	10 2 8	7	2 6 4	4	5 0 0	1	2 0 0			
12	5 0 0	8	1 0 0	30th	7 0 0	21st	10 0 0			
3	6 0 0	60	17 6 5	5	7 0 0	(l) 24th	10 0 0			
4	6 7 1	1	6 0 0	6	2 6 3	(m) 26th	1 15 0			
5	1 0 0	2	1 10 0	(e) 1	7 8	(n) 27th	1 0 0 0			
6	8 6 3	3	9 0 0	(f) 1	7 8	(o) 27th	1 15 0			
12th	4 5 6	4	5 0 0	(g) 4	0 0 0	7	2 18 0			
8	10 0 0	5	1 7 0 0	£553 0 2		8	3 15 0			
9	7 9 10	6	10 0 0	Pubns. 6 8 0		9	5 0 0			
(r) 11th	1 0 0 0	7	10 0 0	£559 8 2		30th	2 5 0 0			
(s) 12th	5 0 0 0	8	5 0 0			(p) 20th	2 0 6 3			
22	10 0 0	9	1 10 0							
3	5 0 0	70	1 0 0							
4	5 0 0	1	2 6 6							
13th	5 0 0	21st	3 13 9							
5	1 0 0	(y) 73	7 9 9							
(t) 14th	4 2 6 6	(z) 13	10 0 0							
(u) 14th	3 10 3	(z) 75	3 0 0							
28	5 0 0	6	5 0 0							

### SUMMARY

November, 1925.	
General Fund .. ..	£559 8 2
Designated Fund .. ..	£315 17 3
	£855 5 5

### TOTALS

Jan. 1st to Nov. 30th, 1925.	
General Fund .. ..	£5,329 13 4
Designated Fund .. ..	4,812 7 8
	£10,142 1 0

(a) Haslingden. (b) Mothers at Nelson. (c) Boxholders at Woodford. (d) Anon. (e) Readers of *The Life of Faith*. (f) New Road Mission S. Sch., Dagenham. (g) Dagenham Mission. (h) Memorial Hall, Chepstow. (i) Emmaus Mission. (j) Boxholders at Clayton-le-Moors. (k) Elm Grove Free Ch., Hayling. (l) Castle Douglas. (m) Faith Mission Conf., Edinburgh. (n) Women's Mtg., Edgeside. (o) Edgeside. (p) Market Road Bapt. Ch., Chelmsford. (q) Gospel Hall, Slough. (r) Lordship Hall. (s) Hope St. Free Ch., Glasgow. (t) Boxholders at Manor Park. (u) Boxholders at Stirling. (v) Readers of *The Christian*. (w) Artisan's Hall, Glasgow. (x) Dumbarton. (y) Tonbridge Aux. (z) Bristol Rd. C.E., Weston-super-Mare. (a) Carver Hall. (b) Temperance Hall, Croydon. (c) Ropeholders at Herne Hill. (d) Women's Class, W. (e) Boxholders at Carver Hall. (f) Paradise Row Bapt. Ch. (g) Hitherfield Rd. Ch. (h) Union Hall, Hulme. (i) Victoria Mission S. Sch. (j) Boxholders at Ascot. (k) Boxholders at Frant. (l) Buxton Assembly. (m) Friends at Tunbridge Wells. (n) C.A.W.G., Sutton. (o) Boxholders at Bewdley. (p) Devonshire Sq. Bapt. Ch.

## 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.]