

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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



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THE NORTH AFRICA MISSION

LIST OF DONATIONS from December 1st to 31st, 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.	No. of Rect.	Amount. £ s. d.	DUBLIN AUXILIARY.	
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SUMMARY

December, 1925.

General Fund ..	£1,874 2 2
Designated Fund ..	375 1 9
Total	£2,049 3 11

TOTALS

Jan. 1st to Dec. 31st, 1925.

General Fund ..	£7,003 15 6
Designated Fund ..	5,187 9 5
Total	£12,191 4 11

(a) Drawing Rm. Mtng., Bath. (b) Boxholders at Highgate Rd. (c) Annesland Aux. (d) Ley St. Mission Study Cl. (e) A.N.M.U. (f) Gosp. Hall, W. Thurrock. (g) St. Paul's Mission Hall, Dinckley. (h) Boxholders at C.-cum-Hardy. (i) Saltford S. Sch. (j) Railway Mission, Swindon. (k) Newcastle Aux. (l) Grange Rd. Hall, Wandsworth. (m) Alexandra S. Sch., Penge. (n) Winton Underdenominational Ch. (o) Morgan Mem. Mission Sch. (p) Lansdowne Hall. (q) Emmanuel Ch., Eastbourne. (r) Anon., Brighton. (s) Union Ch., Gosport. (t) St. James' St. Hall, Dunfermline. (u) Parbold Mission Hall. (v) Gosp. Hall, Southport. (w) Y.W.C.A., Southport. (x) Good Shepherd Mission. (y) Toxteth Tab. (z) C.A.W.G., Edgbaston. (aa) Earlswood Bapt. Ch. (bb) St. Cuthbert's, W. Hampstead. (cc) St. Peter's Ch., Halliwell. (dd) Moncrieff Ch. (ee) Legacy. (ff) Queen's Rd. Bapt. Ch., Farnborough. (gg) Tower St. Bapt. Ch., Hartlepool. (hh) Readers of *The Christian*. (ii) Readers of *The Life of Faith*. (jj) Trinity Rd. Ch. (kk) Friends at Hove. (ll) Zion Bapt. S. Sch., Chesham. (mm) Gainsboro' Hall M. Meeting. (nn) Prince's Hall, Buckhurst Hill. (oo) Recreation Hall. (pp) Central Hall, Buxton. (qq) Mildmay Mission Hospital. (rr) Wattville St. Chapel.

From January 1st to 31st, 1926

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.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.
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50	2 0 0	4th		(j)	1 1 0	83	1 16 0	4	1 1 0	4	1 1 0	4	1 0 0
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(b)	2 0 0	63	5 0 0	(g)	1 12 6	(i)	1 4 0	(j)	10 2 6	(m)	1 10 0	7	1 0 0
54	1 10 0	4	10 0	76	7 6 0	88	1 0 0	(k)	11 7 7	7	1 0 0	8	10 0
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[Continued on page iii of Cover

The Friend of God

By HARVEY FARMER

Abraham . . . was called the friend of God.—JAMES ii. 23.

THAT divinely bestowed designation is surely one of the most beautiful in the vocabulary of spiritual privileges. Such a relationship speaks of closeness of communion and of an intimacy of mutual ministry, which—on the human side by the Holy Spirit's grace—begets a character like unto His who said: "I have called you friends; for all things that I have heard of My Father I have made known unto you."

The forerunner in this goodly fellowship was a man consistently obedient to the Voice from heaven, though he knew not whither he went. The secret of his obedience is revealed in God. The Amen confirmed by the He staggered not, persuaded that what He was able also to came a stranger and earth, the altar and fold witness that his things above. Little well-watered plains sibilities had no His uncompromis-have been explained have a Friend." had already attained fect, for he was sions as we are. He meant, though not



The late Mr. Edward H. Glenny.

by his strong faith of his heart was activities of his life. since he was fully God had promised, perform. He be-a pilgrim on the the tent being a two-affections were on wonder that the of unhallowed pos-attractions for him. ing attitude might by the truth—"I Not that this man or was already per-subject to like pas-knew what failure of its far-reaching

consequences; and yet of him Jehovah says, "Abraham, My friend." HE loves with an everlasting love; and His friendship is conditioned, not by our worthiness—for we have none—but by the wealth of His transcendent grace.

It was to His friend that He confided His purposes, visiting him in his tent and accepting his hospitality. Assuredly these things spoke of the reality of the mutual relationship; and the secret of the Lord was thus unfolded to him because—"I know him, that he will command his children and his household after him, and they shall keep the way of Jehovah." There was gracious frankness of intercourse, followed by genuine fervency of intercession, as becometh those who are friends not in name only, but in deed and in truth. How patiently did the Lord listen! He is still the same. He is ever accessible. His word is for us

to-day—"Ye are My friends, if ye do whatsoever I command you."

Abraham's friendship stood the severe test of exquisite discipline. As at first he believed God and it was counted unto him for righteousness, so now his sublime confidence was exemplified in his absolute abandonment to the will of Him whom he accounted able to work—on his behalf—according to the power of His glory. He triumphed over all merely natural appeal and affection, and with superlative courage he went forward, yielding his best in implicit obedience to the command of God who was not only his Shield—his Almighty Preserver and Protector—but his exceeding great Reward.

We, who are the objects of His regenerating grace, can rejoice that we are bound to Him by such a tie. "Greater love hath no man than this that a man lay down his life for his friends." What an infinite mystery it is that God should seek his friends among the frail and fallen children of men! It is a most solemn consideration that if we are not His friends, we are His enemies. Not only so, it is written that the friendship of the world is enmity with God. What an enriching portion, however, is ours who are His friends. He gives us to share in the inheritance of the saints who walk in the light, whose fellowship is with the Father and with His Son Jesus Christ.

We, who form part of this blest communion, will manifest a graciousness such as marked the life of the Friend of sinners. There will be no lack of thoughtful consideration. Courtesy is Christlike and will not be wanting as we journey along the dusty way of life's pilgrimage. Simon the Pharisee was reproved for its omission. The Lord was grieved that His host had forgotten the water for washing, the kiss of welcome and the oil for anointing. May we be kept from ever slighting our heavenly Friend and may our manner of living be such as to be gladdened continually with His "Inasmuch!"

Space will not allow more than a passing reference to one or two other evidences of friendship which the Holy Spirit will enable us to manifest. At the same time there will be the reciprocal ministry of the merciful Lord towards those who are His friends.

We shall find our delight in His will and He gives us richly all things to enjoy.

We shall love Him and keep His words, and, with the Father, He comes to abide with us.

We shall fight the good fight and keep the faith, and He rewards us with the crown of righteousness at His appearing.

We shall rejoice in that we are partakers of His sufferings that when His glory shall be revealed we may be glad also with exceeding joy . . . for the Spirit of Glory and of God resteth upon us.

There was much in Abraham's life to remind us of Edward Henry Glenny, the beloved chief founder of our Mission; and the above thoughts have come to my mind since the unexpected news of his Homecall reached me. He was taking a meeting over twenty years ago at which it was my privilege to be present. The unforgettable part of the gathering was his prayer. Though of some length, it

was truly in the Spirit and bore eloquent testimony to his intimacy with our Adorable Lord. A holy freedom of utterance ever marked the outpouring of his heart at the place where spirits blend. He verily was numbered, with Abraham, among the friends of God. He too was a lover of hospitality in an unusually generous manner, and was never happier than when his large-hearted beneficence could find adequate expression. He was an intercessor of rare fervency and unwearied persistency. He was unswerving in his loyalty to the Lord of Glory and unequivocal in his acceptance of the God-breathed Writings. He was unsparing of his strength and substance and sympathy in extending the knowledge of the Friend of sinners. His resourcefulness in soul-saving work was unique, and only the Day can declare how very many God used him to win to righteousness.

Much could be said of the inspiration he found in his devoted helpmeet. Mrs. Glenny was a true yokefellow, whose unselfish resourcefulness of heart and home made love's partnership the more exceedingly fruitful in the furtherance of the Gospel. We give thanks upon every remembrance of those who were heirs together of the grace of life, and through whom God so exceedingly magnified His grace in their work of faith and labour of love and patience of hope in our Lord Jesus Christ.

Let us remind our hearts that it was the Great Physician who came to the bedside of this friend of God, and prescribed Rest. How glorious is that rest in His revealed presence where is fullness of joy, and with what radiant emphasis would he bear his glowing testimony concerning the Lord with whom he is now at Home: "*His speech is most sweet—yea He is altogether lovely. This is my Beloved. This is my Friend.*"

Algeria. January 1926.

"Always Abounding"

A sketch of the Life and Labours of the late Edward H. Glenny

By E. J. POOLE-CONNOR

The readers of this magazine will already have heard of the Home-call of Mr. E. H. Glenny, but it is fitting that some of the main facts of his life and labours should be recorded in this Memorial Number of NORTH AFRICA.

Edward Henry Glenny was born on November 3rd, 1852, at Bifrons, Barking, both his parents possessing qualities markedly reproduced in their son. The father was not endowed with quite

so large a physical frame as that which made his son so impressive a figure, but he was over six feet in height, and he was, like his son, a man of vigorous business capacity and a devoted Christian. Occasionally he preached, his main theme being, we are told, the supreme necessity of the new birth; but the work to which he specially gave himself was that of personal evangelism. By lip and by pen he unceasingly sought to bring all with whom

he came in contact to a knowledge of the Saviour.

Grace is not hereditary, but a godly parentage is an incalculable influence for good; and it will be seen how greatly this example of personal soul-winning affected Edward Glenny in later days. Nor, as we have said, was the influence on the father's side only. His mother was a woman of great energy and enterprise, whose special delight it was to throw open her house for the entertainment of Christian guests—and the generous hospitality which was so marked a feature of Edward Glenny's character doubtless here found its spring. In early days the family were attached to the Church of England, but the Vicar persisting in preaching salvation by sacraments, Mr. Glenny senior was compelled to leave the church which he attended, and actually became associated (although in no narrow sense) with the body of Christians known as Brethren.

Edward Glenny's spiritual experience appears to have begun when he was of the age of twelve. While at school at Wellington, Somerset, he engaged in what many would consider merely a boyish escapade, that of stealing pears from an orchard; but when later, at Mr. Horne's School, Clevedon, he heard his school-fellows speaking on religious matters, his conscience reproved him, and he not only felt the theft to be a sin, but the thoughts awakened by it were used of God to bring him to a very real sense of his need of a Saviour. The energy of his character showed itself even in those early days, and, although he had very little understanding of the way of salvation, he resolutely turned to God and established a meeting for prayer amongst his school-fellows. Nor should it fail to be recorded, as evidencing the reality of his profession, that he sent the value of the pears in stamps to the farmer from whom they had been stolen. Light thus used will always be light increased, and in the providence of God he removed next year with Mr. Horne to Bristol, and while attending Mr. Lobb's school there he heard Mr. George Müller preach. Under his ministry he came to a clear knowledge of

the Gospel, and had sown within his heart the seeds of those principles of dependence upon God, and large and conscientious giving, of which Mr. Muller was himself so outstanding an illustration. Here too began his acquaintance with such men as Robert Chapman and Henry Heath, the latter of whom baptised him.

At the age of sixteen he left school, and returned to his father's house at Barking in order to assist him in his business as a marker gardener, and threw himself with characteristic vigour into Christian work. Considering his youth, the range of his activities was amazing. He gathered a boys' Bible-class, the members of which were allowed to be entertained with fruit in his father's beautiful garden, and in the quiet arbour of the garden many a young fellow, under the instruction and appeal of a youth little older than himself, was led to Christ. In those days education was at a low ebb; therefore this energetic young Christian started a night school, with such good spiritual results that there are men preaching the Gospel to-day who were converted within its walls. His concern that children should have Christian teachers, who, in addition to imparting secular knowledge, should give them sound religious instruction, led him to establish a day school in the Axe Street Meeting Room; but although he secured a government grant towards its maintenance, the income was insufficient to meet its expenses, and at times he denied himself even the necessities of life to make up what was lacking. In order to promote the circulation of Christian literature, he opened a shop for its sale, selling toys also for the purpose of making it pay its way.

He was at that time associated with the Axe Street Meeting, and, because he was loath to draw people from its gatherings, he often went alone to preach in the open air in the Ilford Broadway. He organised evangelistic services; he visited the sick and aged; he assisted those that were in need—in short, he accomplished, while still a youth, results for which many a man in his prime would be thankful; and all this, it is interesting to note, while he was still in his father's eye a mere boy

as yet unfit to take any part in a public service!

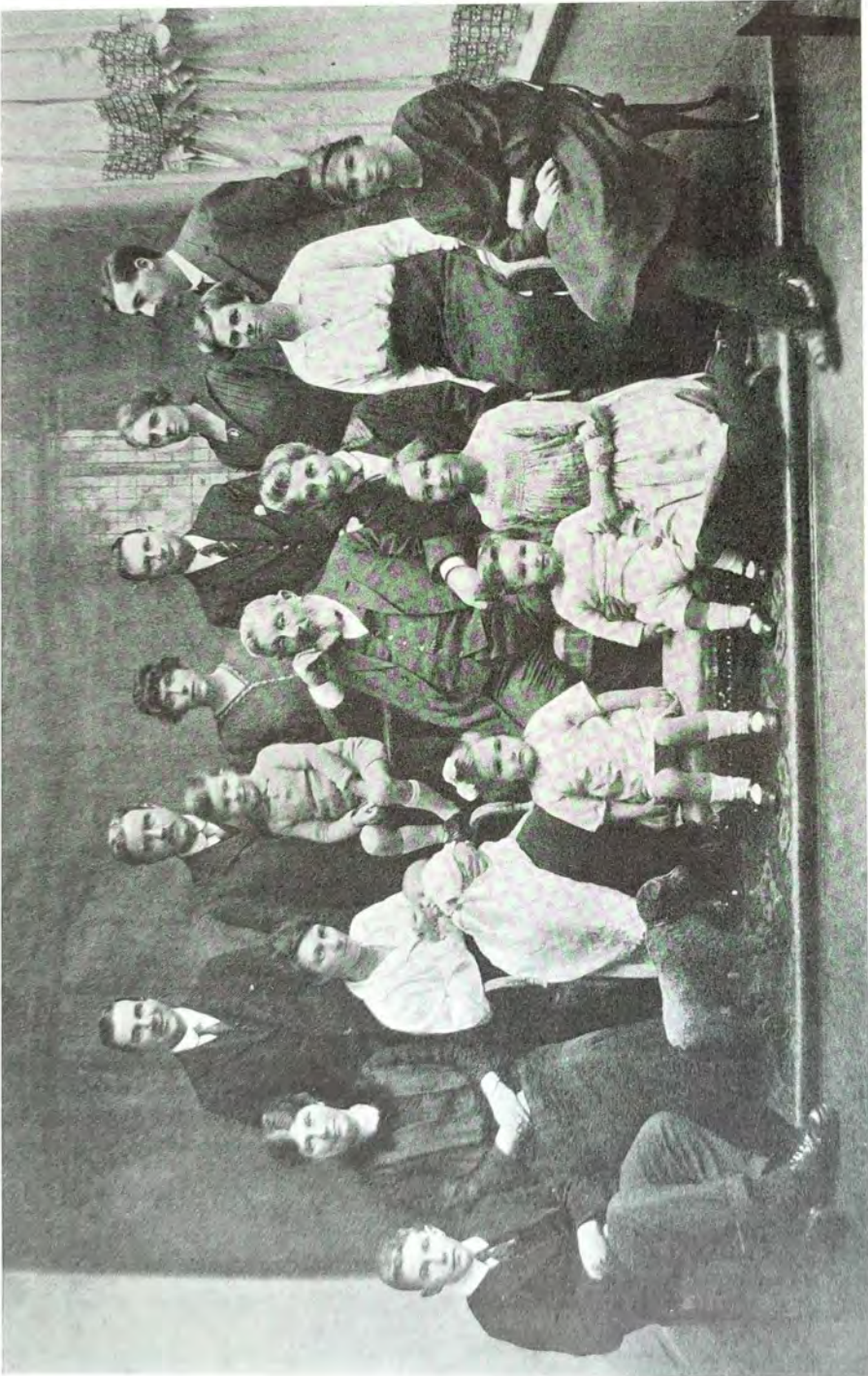
At the age of twenty-one Edward Glenny received an invitation to become a missionary in Burmah. He would gladly have gone, for even then his heart was set on the "regions beyond," but his father's age and his increasing need of his son's assistance in his business forbade his acceptance of the offer, and for the next eight years he turned himself to the work that lay near to his hand. Such was his evangelistic zeal, and such was the divine blessing on his labours, that Eternity alone will reveal the numbers brought to a saving knowledge of Christ by his means during this period.

A new chapter of his life, however, was about to open. Little known to him in those early days, and of little concern to the Christian Church in general, the Barbary States were, in relation to this country, at once the nearest and the most neglected of non-Christian lands. There for thirteen centuries Mohammedanism had held unchallenged sway. In the land of Cyprian, Augustine, Tertullian, Perpetua and Felicitas—in the land where, in still earlier days, apostolic Christianity gained its most signal triumphs—the darkness of a cruel, sensual, fatalistic and anti-Christian religion was supreme. The heroic missionary efforts of Raymond Lull in the Middle Ages were so little supported by the Christian Church of his day as to make the general apathy but the more apparent. Something was done for Egypt in later days, but for the Barbary States practically nothing.

Great issues often turn on small events. One day Edward Glenny, then in his late twenties, picked up a "Daily Chronicle," and read therein an article on Algeria as a possible sphere of British trade. It had now become a possession of the French, and Western civilisation was opening up the country. The double strain in Mr. Glenny's character was immediately quickened into action. His business instincts and his compassion for the spiritual needs of the natives were simultaneously aroused. He began to consider whether he might make a business enterprise in Algeria the base for

evangelistic operations amongst the Kabyles. In the end his desire to see souls won to Christ triumphed. He came to dread lest the combination of the secular and the sacred should injure the spiritual object he had in view, and when he went to see Dr. Henry Grattan Guinness on the matter, the project was already shaping in his mind as a purely Gospel effort. He found he was not alone in his concern for North Africa. Dr. Guinness himself had visited the country and was stirred by its need; and a third brother, Mr. George Pearse, a retired stockbroker, who had been carrying on Christian work amongst soldiers in the South of France and in Algeria, had likewise been aroused. (Mr. Pearse had been for several years secretary of "The Chinese Association," established about 1850 or earlier; and it was to him that Hudson Taylor, when a lad of eighteen, first expressed his desire to go as a missionary to China; later doing so under the Society Mr. Pearse represented.) The result of the concern, thus laid, independently and practically simultaneously, upon three Christian men, two of them men well advanced in life, and the third a young man in his early prime, was the establishment of the Mission to the Kabyles; and at the age of twenty-nine Edward Glenny paid the first of his many missionary visits to North Africa, in company with Mr. Pearse, Mr. Mayor (a young Swiss) and Selim Zeytoun, a young Druse who spoke both French and Arabic. The two latter were the first missionaries of the newly-formed Society, and the party landed in Algiers on November 5th, 1881.

By 1883 the Mission had so developed that it called for re-organisation, especially as Mr. Pearse, although still in hearty sympathy with the work, found it necessary to retire. Mr. Bridgford, Dr. Soltau Eccles, General Haig, Dr. and Mrs. Guinness, Pastor James Stephens and Mrs. Johnson formed the new Council, with Mr. Glenny as the Honorary General Secretary. From that time until the end of his life, the Mission was his paramount concern, and he gave himself to the utmost limit of his powers to its advancement. It rapidly developed; and



Mr. and Mrs. E. H. Glenny and family.
This photo was taken in 1924.

three houses—later five—were secured in Linton Road, Barking (then a country town), as the head-quarters of the Mission, and here candidates began to be received and trained under Mr. Glenny's supervision. By this time, in addition to the work carried on at Park Hall, he had established Gospel centres at Fisher Street, Wall End, Dagenham and Rainham Road, all in, or on, the outskirts of Barking; and in these halls all the male candidates had practical training in Gospel preaching, while house to house visitation in the poorer districts formed part of the curriculum of the ladies. (It was here, it may be added, that Mr. Milton H. Marshall, gratefully remembered by many of the older missionaries for the solid grounding which he gave them in Arabic, acted as tutor.) The years that followed formed probably the period of Mr. Glenny's intensest activity. He preached every Sunday; he travelled constantly in the interests of the Mission; he visited the North African field; he kept open house for missionaries and Christian workers; he served on Committees; he undertook trusteeships; he was the friend and confidant of almost everyone engaged in evangelistic and philanthropic effort, and held an honoured place in the large circle of evangelical leaders of that fruitful period. In order that he might not only give his services freely to the Mission, but also contribute substantially to its funds, he entered upon various business concerns; and all this in addition to the responsibility of a considerable family. Nevertheless he had his reward. Under him the North Africa Mission grew to be such a power that it could be truly said of him, as Mr. Oakley said over his grave, that what Hudson Taylor was to China, that Edward Glenny was to North Africa.

During these years of labour he was devotedly seconded by his wife. Indeed, without her sympathy and co-operation much that he achieved would have been impossible. Mrs. Glenny (who survives her husband) was the daughter of Mr. Horne, already mentioned, to whose school in Clevedon, Edward Glenny went as a boy. They were married on Septem-

ber 4th, 1877, at Bristol; and thenceforward no "help-meet" of a Christian leader could toil more unremittingly than did she. It was said of Mr. Glenny that the Mission was to him as an eldest son; if that was so, assuredly Mrs. Glenny is to be honoured as its mother.

One of the outstanding features of Mr. Glenny's life was his devotion to the old evangelical truths, and his uncompromising opposition to all that he felt to be error. On several occasions he took a definite stand against what he held to be gravely mistaken policy on the Mission-field. A meeting was held in Algiers at which it was proposed that a conference of Protestant and Catholic Missions, together with leading men, Christian and otherwise, should be arranged to discuss the Moslem problem. Mr. Glenny was present and strongly protested, saying that the North Africa Mission felt too keenly the difference between truth and error to take any part in such a gathering. He opposed the action of the Edinburgh Conference in excluding from the meetings all reference to Missions to Roman Catholic countries. Colonel Wingate, who for a time worked with Mr. Glenny in the N.A.M., says of him: "In the course of a long service for Moslems, he came up against some of those features present in great force to-day in many of the Mission-fields of the world, when his fearless adherence to what he held to be taught unmistakably in the Bible brought upon him the great trial of dissociating himself and the Mission from those with whom it would have been otherwise a delight to co-operate. For instance, when he found this one and that one who were also working among Mohammedans, regarded the propaganda of Rome and her emissaries as also an agency for winning Mohammedans for Christ, or that some others held and taught non-eternity of punishment in its present-day subtle forms of annihilation, or conditional immortality, or non-existence of Satan and hell; or again, others held Modernist views respecting the inspiration of the Bible, or denied the Virgin Birth of our Lord or His Deity; it mattered not to Mr. Glenny whether or not these were prominent lights

in the mission-field. he would withdraw from association with them in the Lord's work at whatever cost to himself."

In his prime Mr. Glenny was a man of exceptionally fine presence, standing well over six feet and broad in proportion. During his earlier visits to North Africa the usual method of travel was on donkey-back or on muleback, and it used to be a somewhat difficult problem to find a beast of burden adequate to his substantial frame. Like the Nazarite of old, from his youth up he allowed no razor to come upon his face, and in middle life, his beard, worn long, after the handsome fashion of the time, greatly added to the dignity of his appearance. He possessed a mind which matched his body, animated by naturally high and enthusiastic spirits, the whole tempered by a sincere and unaffected piety. It is said that those of us who only knew him in his later days could form no adequate conception of the manner in which the force of his personality would impress others, and cause him to be the life and soul of any enterprise with which he was associated. But no frame however robust—no mind however virile—could endure the strain he put upon himself; and in 1902 he had a serious physical breakdown, being compelled for nearly three years to surrender to others the work he so dearly loved. Health returned in large measure, and he resumed his immense labours, but he was never quite so strong again. He suffered one or two serious illnesses, the most serious of these occurring in 1914, bringing upon him a slight muscular weakness affecting the face, as well as internal troubles. He struggled on, however, with the help of others, but in 1924 he resigned the General Secretaryship of the Mission, Mr. Harvey Farmer being unanimously chosen to fill the post then vacated. Towards the close of 1925 it became evident that he was rapidly failing. On the 14th December, his son, Dr. Elliott Glenny, of Bristol, visited him and formed the opinion that it was imperative that he should be relieved of all strain, and sever entirely his connection with the Mission he had served so long and so well. In this decision Mr. Glenny reluctantly concurred,

and sent in his resignation to the Council. The end, however, was near. Functional trouble developed, causing much pain and necessitating an immediate operation, which took place at midnight on Sunday, January 3rd, in a nursing home in Dorset Square. He was able to walk from his room to the car which conveyed him thither, but it was a case of life or death, and, as was feared, he never rallied. Apparently he suffered very little after the operation, which, as such, was successful; but he had long periods of unconsciousness. He referred once or twice to family matters, and mentioned Mr. Farmer, then absent in North Africa; he spoke to Mrs. Glenny of how good a thing it was to be converted; but on the last day, although evidently recognising Mrs. Glenny, he was incapable of speech, and he passed peacefully away at 1 p.m. on Thursday, January 7th.

Apart from his family and members of the Mission, his chief friends were those of an earlier generation, and he often expressed himself as feeling lonely as one by one they passed away. Now he himself has joined them, and is one of the great company of the saints who, having nobly run their course, have been gathered Home. With robes made white in the blood of the Lamb, he has entered through the gates into the City, and he and they are for ever with the Lord.

THE FUNERAL SERVICE

The service in connection with the interment of Mr. Glenny was held on Monday, January 11th. A large number of friends gathered in the Aldersbrook Road Baptist Chapel, Manor Park (the use of which had been obtained for the occasion). Mrs. Glenny, the family, and a number of relatives and friends followed. Amongst those present, representing the North Africa Mission, were the Council, the office staff, Mrs. Harvey Farmer (Mr. Farmer being absent in Africa), Dr. and Mrs. Churcher, Mr. and Mrs. Dickins, Mr. Milton H. Marshall and Mr. Venables, former missionaries, and Mr. S. S. McCurry. Mr. E. Wraight and members of Park Hall, Barking, together with other friends from the various

Halls established by Mr. Glenn, were present; while Mr. Marcus Wood, of the C.I.M., Colonel Wingate, formerly Honorary Secretary of the N.A.M. and now of the Central Asian Mission, Dr. Kilgour, of the British and Foreign Bible Society, and delegates representing the Scripture Gift Mission, the Open Air Mission and many other societies, also expressed their sympathy by attending. As the funeral cortège, headed by the members of the Council, proceeded down the aisle, Scriptures expressive of the believer's triumph over death were recited, and after brief prayer, the hymn, "For ever with the Lord," was sung with solemn fervour. Mr. George Goodman then led in prayer, giving thanks to God that, though the presence of death was a reminder of sin yet such a gathering was a reminder of the Saviour by whose death our sins were atoned for. He then thanked God for the life and labours of Mr. Glenn, voicing the gratitude of those present for the gift to the Church of such a devoted life. The writer (who had been requested to take the general conduct of the service) then read from I Cor. xv.; and spoke as follows (the notes of the address being given by request):

It is the desire, not only of the fellow-labourers of him whose body we are about to lay to rest, but also of those who are nearest to him in family relationship, that the solemn observances of to-day should be marked by a note of triumph.

Not only do we rejoice in the assurance that to be "absent from the body" is to be "present with the Lord", not only do we glory in the belief that the Lord Himself shall descend from heaven, and the dead in Christ shall rise, but we praise God that the life that has thus ended was worthily and nobly lived. We do not mourn a life prematurely cut off, or one of which the powers and opportunities were wasted. We rejoice that our beloved friend had filled the measure of his days, and that the gifts and possibilities granted to him by God have been greatly and faithfully used. If it be true, as we know it is, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever," then assuredly our beloved friend has a name and a place in the constellations of heaven.

After referring to Mr. Glenn's earlier life the speaker continued:

Not only was he concerned for the spread of the Gospel at home, but his large sympathy went out to the regions beyond. In heart and in intention he was a missionary, and when circumstances prevented his realising his desire, he set about sending others. More than forty-five years ago, in conjunction with Henry Grattan Guinness and George Pearse, he established the Mission to the Kabyles, which developed later as the North Africa Mission which has its missionaries in all the five countries of the North African shore.

To advance this work, he spared no toil or sacrifice. He wrote articles, delivered lectures, preached sermons, travelled up and down the country, and back and forth to North Africa; he trained candidates, kept open house for missionaries, and by voice and pen and example stirred the consciences of Christian people to the needs of the Moslem field. Not only so, but he entered upon large business undertakings in order that he might give more to further the work. He gave munificently—gave until he strained his resources almost to breaking point.

Even that strong and magnificent physique could not stand the stress of such incessant labours. His body broke down under it, and even that quick, energetic and enthusiastic mind of his showed towards the end some signs of strain.

Our most affectionate and respectful sympathy is tendered to the dear lady who has been his devoted wife and fellow-helper through long years, as well as to the family who shared in his self-sacrifice. Sorrow of parting there must be, yet amidst it all, thank God we triumph.

Here lies one who, by the grace of God, was a good soldier of Jesus Christ, who endured hardships for his Lord; a Christian husbandman, who already has seen some of the fruit of his labours; a spiritual athlete, who has striven and conquered; a runner who has nobly finished his course. Here lies one who loved his Lord, and His Gospel, and who kept the faith intact. Henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him in that day.

*"Servant of God, well done:
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."*

Pastor Percy Smart announced the hymn, "Jerusalem the golden," and Dr.

Marsh closed the service in the appropriate words of Hebrews xii. 20, 21. The cortège then proceeded to the City of London Cemetery, situated near by, where an even larger company of people were gathered. In the goodness of God the day was beautifully fine, and comparatively mild; so that the proceedings were not unduly hurried. The hymn, "The sands of time are sinking," was sung, the words sounding specially impressive and beautiful; and it was evident that to the large assembly, "Emmanuel's Land" was no imaginary realm, but the true and sure "home of God's elect." The following Scriptures were then recited: *Rev. i. 7, 8; John xiv. 1-3; 11 Tim. iv. 7, 8; Acts xx. 26, 27; 33-35; Rom. xv. 20, 21; 1 Thess. ii. 19, 20; Hebrews xiii. 7, 8.*

Rev. Henry Oakley, member of Council and Pastor of Trinity Road Baptist Church, then delivered a brief address. He said:

We do well to be here to-day, that we may share in our common bereavement and in our common sorrow, and that we may express our high regard for him whom God hath taken.

We would recognise by our presence the high and saintly character of dear Mr. Glenny. There were in him the fine appreciation of the things of God, the firmness of grasp of the essentials of our faith, the humility, the simplicity, the love, the integrity, the generosity, the burning desire to make Christ known, which have characterised "the saints" throughout all the generations and in all the Churches.

By our presence here to-day we would bear our testimony to the greatness of his service to the Church and to the world. If we confined our appreciation to this country alone, that service would not be small. His rousing calls must have quickened many a slumbering conscience and his bestowments relieved many an anxious heart. But when we lift our eyes to the far stretched North African coast, we see how wonderful a ministry his has been. It would surely be difficult to discover among the living, another who has attempted more or achieved so much in the interests of the Gospel. What Hudson Taylor did for inland China, Edward Glenny accomplished for the more scattered peoples of North Africa. His leadership in service not only found a path for other feet, but gave confidence to follow and communicated its own splendid enthusiasm. In his service

there was nothing cold or detached; all was warm and responsive, and was the out-flow of his heart's affection. Every individual worker had a place in his thoughts and gifts and prayers. To such his doors stood open and for such his table was spread.

Moreover, we by being here to-day would plainly recognise the almost miraculous continuance of dear Mr. Glenny's ministry. Those of us who are older know how easy often it is to begin, and how difficult it becomes to continue. It was this difficult thing that our leader achieved; and as I think upon it, it is not less than a miracle of grace to me. Those North African fields have been hard and unresponsive, and little has rewarded the labourers' toil. Fellow-workers withdrew, generous helpers passed to their reward, yet for forty-three years he fainted not, nor was discouraged. When at length his splendid health gave way, he laboured on, he continued his service to the very last through counsel and letter and prayer and hospitality and bestowments, despite the enfeeblement.

Our explanation of all he was and did, is that he was a man in Christ Jesus. The springs of such a life are deeper than mere humanitarianism, deeper than "good nature" or race enthusiasm. The springs that feed such an unselfish, persistent service were in an understanding and reception of the Lord Jesus in all His saving grace. Discovering the love of Jesus he responded to it with his whole nature. "The love of Christ constraineth me" was the secret of the apostle Paul's wonderful endurance, and therein lies the secret of all that so often moved us to thankfulness in dear Mr. Glenny.

Farewell, dear friend, "greatly beloved"; farewell, follower and servant of the Lord Jesus; farewell until that glorious morning brightens in the East, and "the blessed hope" for which you looked shall appear.

After the singing of "O God our help in ages past," the Rev. R. Wright Hay, another member of the Council, and Secretary of the Bible League, offered the closing prayer, particularly thanking God for Mr. Glenny's fidelity to the truth and his unswerving allegiance to the great facts of the Gospel. He also commended Mrs. Glenny and the family to God, and prayed that the missionaries on the field, to many of whom the death of Mr. Glenny would come as a sore personal loss, might be comforted and strengthened in their work.

RESOLUTIONS OF CONDOLENCE

Shortly after Mr. Glenny's death the Council of the North Africa Mission met to receive formal announcement of his Home-call, and passed the following resolution:

The members of the Council of the North Africa Mission, meeting in special session on January 14th, 1926, place on record their deep sense of the loss sustained by them, as well as by the Mission and by the Christian Church generally, in the Home call of Edward H. Glenny, one of the founders of the Mission and for forty-three years its Honorary General Secretary. Nevertheless, they rejoice in the assurance that he who thus is "absent from the body" is "at home with the Lord."

The Council gratefully recognise the grace of God manifested both toward and in their late beloved friend in that he was brought early to know the Saviour, and was thenceforth filled with an ever-increasing desire to promote the welfare of his fellow-men and to make known to them the way of salvation through the atoning work of the Lord Jesus Christ. Especially do the Council recognise the providence of God in his being led to interest himself in the spiritual welfare of the Kabyles of Algeria, and to found, in conjunction with Henry Grattan Guinness, D.D., and George Pearse, the North Africa Mission. For his unwearied diligence, his unwearied generous hospitality, his unwearied self-sacrificing gifts and his unwearied watchful and uncompromising fidelity to the truth of the Gospel, the Council render thanks to God, and are persuaded that as a result of these labours and his personal proclamation of the Gospel there will be a great company who will be his crown of rejoicing in the day of Christ.

The Council extend to Mrs. Glenny and the family of their late beloved friend their affectionate sympathy in their bereavement, and express their sense of the gratitude due from the Mission to Mrs. Glenny in particular, as being not only the devoted wife and fellow-labourer of her husband, but as willingly sharing also in the sacrifices which he made. They pray that she may receive the abundant consolations of God, and that the evening of her days may be passed in the conscious experience of His peace and blessing.

The Council affirm their determination to continue the work of the Mission, by the Divine grace, on the same principles of dependence upon God and fidelity to revealed truth which have hitherto characterised it. To Mr. Harvey

Farmer, absent in North Africa on business of the Mission, they renew their assurance of sympathy in prayer on his behalf in the work in which, as General Secretary of the Mission, he is engaged.

Finally, the Council recognise in the Home-going of this servant of God a personal call to a renewal of holiness of walk, devotion to the service of Christ and fidelity to the trust committed to them by God. They pray that they and all their fellow-labourers in the Mission may stand with loins girded and lamps burning, as those who wait for their Lord.

In addition to this, copies of resolutions from other Societies have been received, including the Africa Inland Mission, the Algiers Mission Band, Central Asian Mission, China Inland Mission, Egypt General Mission, Regions Beyond Missionary Union, Sudan United Mission, World-Wide Evangelisation Crusade, Bible Witness Union and Mr. Fegan's Homes.

The resolution passed by the Council of the China Inland Mission, which may be quoted as illustrating the gracious tone characterising all the communications received, was as follows:

The Council of the China Inland Mission, having heard of the death of Mr. E. H. Glenny, the last surviving founder of the North Africa Mission, and for many years its Honorary General Secretary, desire to convey to their friends of the North Africa Mission their sincere sympathy with them in the loss and bereavement they have sustained. They thank God for all the faith and enterprise and for the toil and sacrifice of their late friend and leader, and from their own experience of more than twenty years since the Home-call of Hudson Taylor, the founder of the China Inland Mission, they are assured that He who through His servant founded the work will not fail them, but ever be with them as they seek to carry out the great Commission. They earnestly pray that the North Africa Mission, born of so much devotion and self-sacrifice, may increase yet more and more as a fruitful Gospel agency in the dark Moslem lands of Northern Africa.

For all these tokens of sympathy the Council are profoundly grateful, as well as for the letters of sympathy, which were too numerous to permit of separate mention.

Made Great

Psalm xviii. 35

God-glorifying thoughts of Edward H. Glenny.

By R. WRIGHT HAY

Great of heart and great of frame,
Moulded by the Master-Hand,
For the praise of His great Name
Greatly purposed he and planned,
And in faith—great faith, God-given—
Greatly laboured he and gave
To make known God's Word from Heaven
To the souls Christ died to save.

Great HIS love and its constraining,
And in him both greatly shown,
For, from no affront refraining,
Went he forth to make Christ known
Where man's hate of Him is greatest,
And man's need is greater still ;
By God's earliest Word and latest ¹
Published he God's saving will.

Great, too, his great soul's devotion
To God's Truth by grace revealed,
Rock-like 'gainst the surging ocean
Of unfaith he stood, God-sealed,
Firmly stood, unmoved, unyielding,
Though he needs must stand alone,
God's great Trust in triumph shielding
As empowered from Heaven's high throne.²

Great in love's sustained endeavour,
Under suffering greatly borne,
Looking to God's great Forever
And the recompense fore-sworn ;
Great his witness, full and fervent,
To Christ's blood for sinners shed :
This, that made him saint and servant,
Graced with peace his dying-bed.

And though dead by this he speaketh,
And we hearken and adore,
For the host bereaved seeketh
From his Saviour's boundless store
More of all which he, possessing,
Magnified with heart elate,
Thus our greated need confessing
Of the grace which made him great.

Till, His blessed Word fulfilling,
Our great God in power appears,
And His people, then made willing,
Yield the harvest, sown in tears,
To HIS praise, for Whose exalting
Strove our leader, in HIS might,
Pressing on untired, unhalting,
Through earth's gloom to Heaven's great light.

¹To Mr. Glenny the Old Testament was as really God's Word as the New Testament.

²Mr. Glenny, as leader of the North Africa Mission, withstood the action of the 1910 Missionary Conference in excluding South America from its field of survey, and protested against the attitude of the Conference towards destructive criticism of the Bible.

Memorial Service in Algiers

By E. T. and K. J.

It was fitting that a memorial service should be held in *Algiers* in memory of and in thanksgiving for the life and labours of Mr. E. H. Glenny, for he had so often visited this large town and cheered the hearts of missionaries of various Societies by his kind interest and advice.

The whole service was conducted by Mr. Harvey Farmer in a truly reverent spirit of quiet triumphant faith, and thus

was a sacrament to those whose sorrowing hearts needed to be lifted to the Home and Glory into which our friend has entered. Monsieur P. Nicolle read some of the beautiful Resurrection verses in Corinthians. Our hearts responded fully as Monsieur E. Cuendet thanked God so earnestly and touchingly for all that Mr. Glenny's life and example had been. After the singing of "The Sands of Time are sinking" (one of Mr. Glenny's favourite

hymns), Monsieur Mayor—who was one of the first missionaries to Kabylia—closed with prayer.

A larger hearted man than Mr. Glenny it would be difficult to find. As, to some of the natives, he has been known as the "Big Englishman," so, to those who knew him intimately, surely he will ever be thought of as "the man with the large heart." In days gone by we have often heard him pray for the workers in North Africa by name—a long list, including pastors and colporteurs.

Many more would doubtless gladly have been present at this memorial service held in the Scotch church on Jan. 21st; but some of the missionaries in inland stations had not heard of this dear friend's passing away and others were unable to leave their posts. Beside the members of the North Africa Mission, there were a good many missionaries of other Societies—the American Methodists, the Algiers Mission Band and the Echoes of Service and other sympathising friends.

Miss Trotter and Miss Freeman, although unable to be present, were with us in spirit, for they had known the departed one for many long years and found him a "faithful and steadfast friend."

We travelled from Cherchell to Algiers with sorrow and praise in our hearts. Tears would come when we began to realise our great loss, and we knew we should miss him more as time goes on. We shall miss his kind, sympathetic letters, his never-failing interest in even the details of our life and work. We miss the wise counsellor to whom we could always turn, sure of his careful consideration of our cause or affairs. We shall miss the warm-hearted welcome to his home that he always extended to every missionary on furlough.

One cannot adequately write about his

generosity and help in time of difficulty—our own case or others. He was a *friend* of every missionary—a *best friend* to a few of us.

Some of us owe more than we know ourselves to his faithful, sound doctrinal teaching. He had rare moments too when his knowledge of God inspired him to write from his own deep experience, words which may come as a message of power to many—such as "Shut up to God."

As we joined in the memorial service on that quiet afternoon and heard Mr. Farmer's loving testimony to Mr. Glenny as a man of prayer, we felt a great longing to know God as he did. Through prayer he was enabled to shoulder such "burdens" as the North Africa Mission and the various Home activities for which he made himself responsible. What brought honour to God's Name and emphasised his real "simple" faith was—that he so rolled those burdens on the Lord as to be (for the greater part of his life) bright and care-free outwardly. But those who saw behind the scenes know how the constant exercise of mind, the prayer vigils and the sense of responsibility (even if free from "anxious" thought) wore him out, "the outward man perishing day by day."

As the beautiful words of "For all the saints" (to the grand tune) rang out in the little church, Heaven seemed opened and one could almost see the "faithful warrior" in the calm and rest of Paradise. He has passed from us, but we bless the Grace that made him what he was and we "thank God on every remembrance of him," praying to follow in his footsteps, inasmuch as he followed his Master and Lord.

*"Oh happy saint for ever blest,
In that dear Home how sweet your rest!"*

Opening of the New Hall at Djemaa Sahridj

By MISS E. J. C. COX

On Thursday, January 21st, Mr. Farmer, accompanied by the Rev. Hyde Hills, arrived at Djemaa Sahridj in the after-

noon in order to open the new Men's Mission Hall and buildings, the site of which is within three minutes' walk from



Photo by]

New Hall at Djemâa Sahridj.

[Rev. C. Hyde Hills.

Mr. A. G. Willson, Mr. Harvey Farmer, Mons. E. Cuendet.

Djerah (the Mission House). The land was given to the North Africa Mission by the late Mr. E. H. Glenny, the principal founder of the Mission, who spent the greater part of his life in bringing the light of the knowledge of God through Jesus Christ to these dark Moslem lands.

The building in question was planned and built by Mr. Willson, assisted by Belkassem, and a small group of Kabyles who worked under their direction. The site is charming, overlooking the Kabyle mountains, and the new Hall is most suitable for the holding of meetings, being lofty and well-ventilated. The building includes also a *foyer* for young men, a small room for private intercourse and prayer and two rooms for medical work, etc. Later on there is to be a baptistery, also a playground for the boys; and higher up on the plot of ground it is proposed to build a small mission-house.

Our friends arrived here early in the afternoon, and after tea, etc., we adjourned to the new Hall. Soon after our arrival a Kabyle hymn was sung, having reference to the building as a "House of God,"

and prayer was offered. Mr. Willson then handed the key of the building to Mr. Farmer who unlocked the door and entered, followed by the missionaries, native Christians and others. For Kabylia there was a good attendance. After prayer and singing, Mr. Farmer addressed the meeting, first dwelling on the great loss the Mission had sustained in the passing away of its beloved founder, Mr. E. H. Glenny. He spoke of him as a man of prayer and of great liberality, the extent of which is only known to God, and said how very much he would be missed. Then he referred to the beautiful Hall we were in and to the efforts of Mr. Willson in not only making the plans, but in carrying them out so successfully; also how they appreciated all that Belkassem had done to forward the work. Monsieur Cuendet not only conducted the meeting in French, but interpreted for Mr. Farmer.

After a short address by Monsieur Cuendet and further singing and prayer, the meeting was closed by thanksgiving.

Afterwards a short but touching

Memorial Service was held in English, a few of the Christian Kabyles remaining to show their sympathy.

The following day we met around the

Lord's Table—English, Swiss and natives—to commemorate the Lord's death. Mr. Farmer presided, and we spent moments of Heaven on earth.

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.

* * *

BIRTHS

To **Mr. and Mrs. S. Arthur**, at Azazga, on January 18th, 1926, a son.

To **Mr. and Mrs. C. C. Gabriel**, at Casablanca, on January 19th, 1926, a son.

* * *

DEATHS

On Wednesday, December 23rd, 1925, **Wilfred**, son of **Mr. and Mrs. S. Arthur**, of Azazga, fell asleep, aged eighteen months.

* * *

On Jan. 25th, 1926, at Philadelphia, U.S.A., **Mrs. Baldwin** fell asleep, in her 83rd year.

[*This news has reached us just in time for insertion. Mrs. Baldwin was one of the first N. A. Missionaries in Tangier.*]

* * *

Friends will like to know that Mrs. Glenny expects to leave St. David's, Manor Park, about the third week in March. Her new address will be 10 Osborne Road, Clifton, Bristol.

* * *

Errata

In reference to the Dublin Auxiliary, on page 5 of last issue, it should have been stated that two workers' support was provided, not one.

On page 14, the name of Miss G. Wilson appeared in connection with the Spanish work in Tangier, instead of that of **Miss G. Davies**.

* * *

DEPUTATION NOTES

Pastor E. J. Poole-Connor has recently visited the following places: Bayswater, Talbot Tabernacle (4 meetings), Heathfield (twice), Buxton Raleigh (Baptist Chapel), St. John's Wood, Worthing, Walberton (3 meetings), East Dean, Arundel, Tottenham (Woodbury Hall), S. Woodford (3 meetings), Maidenhead, Hook, Hants (2 meetings), Odiham, Limehouse (Edinburgh Castle), Wallington,

Swalecliff, Brenham, Cheswold, Neath, S. Wales.

Forward Engagements include: Canterbury (Feb. 23rd), Hulme (27th to March 1st), Finchley Lane Church (8th), Brighton (9th), Congregational Church, Tower Bridge (10th), Manchester (March 15th to April 6th), Trinity Road Chapel (25th), Middlesbrough District (26th—May 5th).

* * *

The **General Secretary**, before leaving for North Africa, had the privilege of speaking at Parbold, Southport, Liverpool, Halliwell, Buckhurst Hill, Epping, Tottenham, and Holborn.

* * *

The **General Secretary** was just starting for Fez from Casablanca on January 9th when the wire reached him announcing the Home-call of the beloved Honorary Secretary. It was a very real regret to him to have been away from London at such a time.

He left home on December 28th to visit the field and has had particularly helpful seasons of fellowship with the workers. He owes a big debt of gratitude for all the gracious thought and generous hospitality extended to him at each station.

Doors of opportunity for Gospel witness stand wide open in each of the Barbary States, but cannot be entered for lack of labourers. There is keen pathos in the repeated appeals for reinforcements. The Lord's command is clear; but there is no adequate conception, on the part of many of the Lord's people, of what is involved in possessing the light of the knowledge of GOD in Christ, in the matter of obligation towards those who have long sat in the darkness and the shadow of death. In thinking of these the Apostle declared, "I am debtor"—and—"As much as in me is I am ready" to discharge the debt in sending or carrying the light to the multitude fast bound by sin and nature's night.

There is peculiar poignancy in the reproach that after two millenniums the Master sees that still the labourers are few. "WE do not well, for this is a day of good tidings," and the

shame of neglect will be upon the disobedient and unfaithful in the day of the Lord's appearing. May the Holy Spirit inspire each ransomed soul with a burning zeal for the speedier spread of the Gospel in these Moslem-ridden lands. Any sacrifice to which He calls, who gave Himself, will be welcomed as precious fellowship; and where this is accompanied by an earnest-hearted persistency in believing in, tercession, it represents the highest privilege of a life homed in the love of GOD.

* * *

ALGERIA

An incident illustrating the great difficulties met with in the work among the native women is given by **Miss Elliot** in a recent letter from **Azazga**. She writes: "Last Saturday we had our Kabyle class as usual and we noticed one woman as she slipped into the class was looking very frightened. She had not been in long when a man knocked at the door and demanded his wife. She was terribly frightened; and I asked the man to leave her as we were going to read the Word of God, but he would not listen and she had to go. Poor thing! She knew what was in store for her, as her husband is a very cruel man and uses a whip when he punishes her. This is a woman whom we have visited for years and it is the first time she has ever entered our house. The husband must have hidden himself somewhere to watch if she came. Is this woman touched by the Gospel? At present we dare not go near her, as we fear it might make things worse, but we can pray for her.

* * *

TUNISIA

Mr. E. J. Long writes from **Tunis** on Dec. 11th: I have now made sufficient progress in Arabic to help Mr. Liley at the Lantern Meetings, and these are being attended in good numbers. Controversial interruptions are discouraged, as one's aim is simply to present the Gospel Message through the medium of an illustrated Bible story or parable. Those who have difficulties or objections which they are sincerely desirous of discussing are cordially invited to return to the *Depôt* for a chat on the morrow. It is a sad fact that, of the great numbers of passing Arabs who are invited to enter, generally only the poor and illiterate respond. The educated town Arab despises the "place of infidelity," and gives it a wide berth. During the day, however, not infrequently young Mohammedan students drop in for a talk. Some of these are conceited and bombastic; some, on the other hand, are tract-

able and pleasant; but such differences and distinctions are merely temperamental and superficial. In every case the *heart* is alike, and that heart is the Moslem World in miniature—a microcosm in which cluster all those elements that go to constitute one of the mightiest problems confronting the Missionary Church of Christ—ISLAM.

One of our greatest difficulties is a purely linguistic one—the task of presenting Scripture truths with which we children of God are intimately familiar, in language which conveys to the Arab mind the identical thought. "Sin," "Righteousness," "Redemption," "Justification," "Heaven," "Hell"—all are words which fall with weakened force upon an Arab ear; and solely because of the Mohammedan's utterly inadequate conception of GOD Himself, His Holiness and His Justice. "Allah is Merciful" means to the Arab that God will be as indulgent with him over an act of gross sin as a kind father would be over the little failings of an erring child. The Koran denies the Death of our Lord: and it is evident that no Moslem can ever realise the *absolute necessity* of the Vicarious Sacrifice of the Son of God, until the Holy Spirit humbles his pride in the dust of conviction, revealing to him the utter depravity of his heart and his awful guiltiness before the holy eyes of a sin-hating God.

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PARIS

Mons. E. Blandenier writes of his work in and around Paris:

I have had some encouraging experiences among the Algerians, notably at Clichy. One of the café keepers of that town recognised me, having seen me at Clermont Ferrand. I spent an hour talking with him and he at least learnt a good deal of the Gospel in that time.

In another café all the customers bought Gospels, and that in the presence of a Marabout, who, pale with anger, looked on. During three-quarters of an hour I spoke about the Gospel, read Kabyle hymns, the Marabout meanwhile reading John XV, which I had asked him to do for his own good. I noticed that the reading of the Kabyle hymns gave great pleasure, as did that of the parables. One Kabyle followed me from café to café to hear the repetition of the same stories.

In addition to the colportage, I have commenced, with some gifts from a Swiss friend, putting advertisements in the secular press, offering free Gospels to all who ask for them. I have already had sixty requests, some of them exceedingly interesting.

LIST OF DONATIONS from January 1st to 31st, 1926

Continued from page ii of Cover

General Fund <i>continued.</i>		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	DESIGNATED FUND	No. of Rect.	Amount. £ s. d.	BELFAST AUXILIARY.	DUBLIN AUXILIARY.
No. of Rect.	Amount £ s. d.	18th	10 6	23rd	2 6	No. of Rect.	14th	24 3 6	Mrs. BOLTON, Hon. Sec. Gordonville, Cregagh.	S. S. McCURRY, Esq., Hon. Sec. Glenageary, Harrow.
4522	1 0 0	1	2 2 0	4580	10 0	5385	(w)	6 0 0	<i>Des. Receipt, No.</i> 5390.	<i>Des. Receipt, No.</i> 5403.
24	10 0 0	2	1 1 0	1	1 0 0	Jan. 1st	15th	1 0 0	Local Rect. No. £ s. d.	Local Rect. No. £ s. d.
(p)	8 0 0	3	2 0 0	25th	1 0 0	5385	16th	10 0	64	87
5	25 0 0	(r)	2 6 9	(3)	4 0 0	2nd	19th	3 0 0	64	87
6	3 0 0	19th	5 0	(4)	2 2 0	6	20th	12 6	10 0	5 10 0
7	1 0 0	7	3 3 0	(5)	1 1 0	7	(g)	10 0	14	10 0
8	3 0 0	(s)	12 0	(6)	1 1 0	4th	12	10 0	5	6 2 6
9	3 0 0	59	1 0 8	(8)	1 1 0	8	12	10 0	5	7 1 0 0
30	2 6	60	1 1 0	26th	5 0 0	5th	12	10 0	6	8 10 0
14th	5 0	1	5 0 0	9	3 6 0	9	20th	10 0	6	9 5 0
1	1 0 0	(t)	1 0 0	90	10 0	6th	(q)	10 0	7	10 0 0
3	10 0 0	63	50 0 0	27th	3 0 0	90	14	10 0	8	10 0 0
(q)	3 8 0	21st	1 0 0	(j)	1 0 0	(j)	5	1 1 0	(r)	1 12 0
35	1 0 0	4	1 0 0	92	3 6 6	7th	21st	1 1 0	(r)	1 12 0
6	2 0 0	(u)	1 0 0	(g)	2 0 0	3	17	1 0 0	17	17 0 0
7	2 0 0	66	5 0	28th	1 0 0	4	23rd	2 0	£22 7 6	1605, Gt. Western Rd.
15th	1 10 0	7	1 0 0	94	1 4 2	5	8	2 0	<i>General Receipt, No.</i> 4557.	Local Rect. No. £ s. d.
8	10 0 0	(v)	3 0 0	(h)	1 1 0	6	25th	1 11 0	93	3 3 0
9	10 0 0	(w)	15 2 3	96	1 0 0	(k)	26th	1 0 0		
40	5 0 0	(x)	15 6	29th	19 3	8th	(s)	1 0 0		
1	10 0 0	71	1 0 6	(i)	1 0 6	(j)	20	1 0 0		
2	4 0 0	(y)	4 1 0	98	1 0 6	(l)	1	1 0 0		
3	2 0 0	(z)	1 0 0	(e)	2 4 10	(m)	27th	5 0 0		
16th	10 0	74	1 0 0	4600	2 2 0	5401	(t)	10 6		
4	4 0 0	(2)	10 0	1	10 0	(n)	(u)	10 6		
5	4 0 0	22nd	1 0 0	£409	2 2	11th				
6	5 0 0	(a)	1 0 0	Pubus.	14 11 8	3				
7	3 6	7	100 0 0	Sundries	12 6	4				
8	1 1 0	8	10 0			12th				
18th	1 0 0	23rd	17 0			5				
9	1 0 0	(b)	17 0	£424	6 4	13th				
				(o)		1 15				

(a) Readers of *The English Churchman*. (b) Whelpley Hill Mission. (c) Lordship Lane Bapt. S. Sch. (d) Mission of Joy. (e) C.A.W.G., Bolton. (f) Friends at Staveley. (g) Duke St. Gaelic Free Ch., Glasgow. (h) Gray's Bapt. Tab. (i) Anon. (j) Highgate Rd. Missy. Evening. (k) Renfrew Evang. Hall S. Sch. (l) Boxholders at Newcastle. (m) Brook St. Assembly. (n) Victoria Hall S. Sch. (o) Friends at W. Kirby. (p) Cong. S. Sch., Fazeley. (q) Emmanuel Ch., Brighton. (r) Good Shepherd Mission. (s) Cecil Hall, Enfield. (t) Hartley Wintney Bapt. Ch. (u) Wandsworth Common Crusaders. (v) Bapt. Mission, N. Ormsby. (w) Widcombe Bapt. Ch., Bath. (x) Gospel Hall, Dagenham. (y) Welcome Mission, Heathfield. (z) East Dean Chapel. (a) C.A.W.G., Watford. (b) Woodberry Hall. (c) Arundel Chapel. (d) Walberton Chapel. (e) Grove Rd. Mission, Woodford. (f) Olive Hall, Liverpool. (g) Anon., Glasgow. (h) T. M. Morgan Missy. Tree Corporation. (i) Boxholders at Barnet. (j) Girls' Bible Cl. Surbiton. (k) Y.P.M.B., Nailsea. (l) Highgate Rd., S. Sch. (m) Falkland Hall S. Sch. (n) Mildmay Mission to Jews. (o) Recreation Hall. (p) Bethesda Hall, Liverpool. (q) Heathwaite S. Sch. (r) Raleigh Pk. S. Sch. (s) Trinity Rd. Ch. (t) Malden Hall S. Sch. (u) Olive Hall M. Mtng.

SUMMARY

January, 1926.

General Fund ..	£424 6 4
Designated Fund ..	274 16 10
	£699 3 2

SPECIAL NOTICE.

N. A. M. CONVENTIONS.

EASTER CONVENTION AT "HEIGHTSIDE"

(Waterfoot, near Manchester)

April 1st to 6th. *Speakers*: MR. HARVEY FARMER, MR. ROBERT LEE, MR. POOLE-CONNOR, PASTOR W. M. ROBERTSON, and others.

Inclusive terms **£2 2s.** from Thursday evening to Tuesday morning.

Apply to Miss Wray, "Heightside," Waterfoot, Manchester.

AUGUST CONVENTION AT "SLAVANKA"

(Southbourne, Bournemouth, Hants)

August 21st to 28th. *Speakers* to be announced later.

Terms **8s. 6d.** per day for not less than five days.

Friends desiring accommodation should apply, as soon as possible, to the Deputation Secretary, N.A.M., 18, John Street, London, W.C.1.

OTHER CONVENTIONS.

WOODFORD. July 3rd to 8th. *Speakers*: PASTORS R. WRIGHT HAY, HENRY OAKLEY, HARVEY FARMER, E. J. POOLE-CONNOR, and MONTAGUE GOODMAN, Esq.

HEATHFIELD. August 1st to 5th. *Speakers* to be announced later.

THE NORTH AFRICA MISSION

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 REV. WILLIAM HOUGHTON, B.D., Exmouth.

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 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	
Tangier	Date of Arrival.		Date of Arrival.		Date of Arrival.
Miss J. JAY	Nov., 1886	Mr. A. E. CHATFIELD	Nov., 1892	Mr. A. R. SHOREY	Nov., 1902
Mrs. E. A. SIMPSON	Mar., 1898	Mrs. CRAYFIELD	Nov., 1922	Mrs. SMOREY	Oct., 1904
Miss M. M. GLEN (Associate)	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. BUXTON	April, 1919	Miss K. W. JOHNSTON	Jan., 1892	Mr. E. E. SHORT	Feb., 1899
Miss E. D. BOWEN	Feb., 1923	Miss E. TURNER	Jan., 1892	Mrs. SHORT	Oct., 1899
Miss K. REED	April, 1922	Miss H. KENWORTHY	Nov., 1910	Madame E. PAGES (Associate)	June, 1924
Spanish Work—		Mons. P. NICOLLE	Dec., 1914	TUNISIA	
Miss D. SAUNDERS	Dec., 1922	Mrs. E. L. FISHER	Oct., 1922	Tobessa	
Miss G. DAVIES	Oct., 1925	Miss L. R. WHOLMAN	April, 1922	Bône	
Casablanca		Miss D. POVEAS	Nov., 1922	Miss H. GRANGER	
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	Tunis	
Mrs. GABRIEL	Feb., 1920	Madame CUREDET	Sept., 1885	Mr. A. V. LILEY	July, 1886
Miss I. DEW	Feb., 1924	Mrs. A. ROSS	Nov., 1902	Mrs. LILLY	July, 1913
Tetuad		Miss D. OAKLEY	Nov., 1921	Miss H. M. M. TAPP	Oct., 1903
Miss A. G. HURBEARD	Oct., 1891	Miss E. M. JENNISON	Nov., 1921	Mr. E. J. LONG	Feb., 1922
Miss A. M. KNIGHT	Oct., 1899	Djemâa Sahridj			
Miss M. W. ROOS	Nov., 1920	Kabyle Work—			
Spanish Work—		Miss E. J. C. COX	May, 1887	Mr. C. MORRIS	Oct., 1924
Miss E. HIGBID	April, 1921	Miss K. S. SMITH	May, 1887	Italian Work—	
Miss E. HARMAN	Oct., 1921	Mlle. E. M. S. DEGENKOLW	Oct., 1913	Miss G. E. PETER	Oct., 1913
Laralsh		Miss M. WIDMER	Nov., 1920	Miss K. M. E. GOTELEE	April, 1920
Miss E. K. ALDRIDGE	Dec., 1891	Miss H. SMITH	Mar., 1925	Miss J. E. MARTIN	Oct., 1922
Fez		Miss C. STUCK	Mar., 1925	Signor A. FINOTTO	Oct., 1922
Miss S. M. DENISON	Nov., 1893	Mekla			
Miss I. C. DE LA CAMP	Jan., 1897	Kabyle Work—			
Miss L. F. EVANS	Nov., 1921	Mr. A. G. WILLSON	Oct., 1922	Kairouan	
Miss L. A. Y. MEYER	Oct., 1925	Mrs. WILSON	Oct., 1922	Miss I. M. DAVIS	Oct., 1920
Taza		Mr. R. TWADDLE	Oct., 1924	Miss E. M. TILNEY	Mar., 1920
Miss F. E. S. MARSTON	Nov., 1896	Asanga			
Miss A. CHAPMAN	Oct., 1911	Kabyle Work—			
Rabat		Mr. S. ARTHUR	Dec., 1913	Miss R. COLLINGS	Nov., 1923
Mrs. F. K. ROBERTS	Dec., 1896	Mrs. ARTHUR	Sept., 1923	Sfax	
Miss E. CRAIGS	Oct., 1912	Miss L. M. FISON	Nov., 1919	Mrs. F. M. WEBB	Oct., 1899
AT HOME.—		Miss C. ELLIOT	Nov., 1919	Miss A. CLACK	Jan., 1924
Mrs. BOLTON, Miss A. BOLTON, Miss M. L. EASON, Miss R. O. HODGES (Egypt), Miss L. READ, Mrs. REID, Miss THOMASSEN (Norway). New Workers, Miss M. E. BOLTON, Miss B. ELLIS, Miss P. LAMB (Language Study at Tabarouth).		Mr. C. R. MARSH	Oct., 1925	Mr. R. S. MILES	April, 1921

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