

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

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

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A Gateway, Tobessa.

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from August 1st to 31st, 1927

GENERAL FUND		No. of Reet.	Amount. £ s. d.	DESIGNATED FUND		No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	BARRING AUXILIARY.	HELFAST AUXILIARY.
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(a) Assembly Hall, Whitstable. (b) Holy Trinity S. Sch., Seer Green. (c) Bapt. Ch., March. (d) Victoria House, W. Friends' Prayer League. (e) Boxholders at Newcastle. (f) Central Hall, Newcastle. (g) St. Mary's Mission, Maidenhead. (h) Uxbridge Rd. Tab. (i) Motherwell Bapt. Ch. (j) Iron Mission Hall, Belfast. (k) "Church of Christ," Southampton. (l) Knock Presb. Ch., Belfast. (m) Boxholders at Bewdley. (n) Recreation Hall. (o) Greenslades Factory, Bristol. (p) Mildmay Mission to the Jews. (q) E. P., Chelmsford. (r) Old Scholars' Guild, Soton. (t) Devonshire Sq. Bapt. Ch.

From September 1st to 30th, 1927

GENERAL FUND		No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.
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7	2 0 0 0	10	10 0 0 0	12th	1 0 0 0	8	10 0 0	8	10 0 0	7	2 0 0 0
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[Continued on page iii of Cover]



Miss Glen's Class—a Solo.

(See page 101.)

Witnessing unto Christ

Notes of an Address at N.A.M. Farewell Meeting, 1927

By PASTOR JAMES STEPHENS, M.A.

WHEN our Lord Jesus promised to His disciples the gift of the Holy Spirit, He had in view that through this gift there should be a carrying out of the great Missionary enterprise. "Ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judæa and in Samaria, and unto the uttermost part of the earth." That witness unto Christ is the very centre-element of missionary service. Whatever be the outcome of sending missionaries, whatever may be said about the advancement of civilisation and education or about social uplift or the development of commercial relations, it ever remains that the work which the Lord had in view from the first in giving the Holy Spirit was this—that witness might be borne unto Him. It was not that there should be preaching that would differentiate Christianity from all other religions and set it forth as the best among them, but it was that Christ Himself should be proclaimed as the only One from whom there can be salvation for sinners.

Witness-bearing unto Him is the only way of bringing men into right relations with God. The Lord, having this in view when He made the promise, saw to it that when the Holy Ghost did come upon the company of disciples at Pentecost there should be as a result an immediate bearing witness to Him, and a bearing witness before people who were Jews indeed, but Jews from different nations and of different languages. He saw to it also that the witness was of such a kind, a simple, convincing, impressive, persuasive statement of facts concerning Him—His life and death, His resurrection and glorification—that thousands were impressed and enlightened and drawn to God. That was what the Lord Jesus

began to do, and that which He began to do He has continued to do unto this hour ; for wherever there is adequate witness borne to Him, and that witness is made effective unto the salvation of souls, it is He who is at God's right hand, who is at work. How great is the interest of our Lord Jesus Christ in what we call the missionary cause !

The Lord Jesus in this witness-bearing makes use of a great variety of gifts as possessed by His witnesses—the linguistic gift, the gift of sagacity and judgment, the gift of diligence and devotedness and initiative ; also of certain moral qualities—purposefulness, continuance, patience and the like. At the same time He makes special use of that kind of witness to Him which appeals not only to the intellect but to the heart. When Paul wrote to the Thessalonians, he said, “ Our gospel came not unto you in word only but also in power, and in the Holy Ghost and in much assurance ; as ye know what manner of men we were among you for your sake.” In the following chapter we have a glimpse of *what manner of men* he and his fellow-labourers were. We read such words as these : “ We were gentle among you as a nurse cherisheth her children ”—“ We exhorted and comforted and charged every one of you as a father doth his children ”—“ Ye are witnesses how holily and justly and unblameably we behaved ourselves.” We can see some connection between their being such manner of men and their preaching being attended with such blessed results. Does not the Lord make special use still of witnesses who are such manner of men and women, whose spiritual service is thus fragrant, whose spiritual life is thus abounding ? He would have those whom He sends forth to be such as exercise indeed their varied gifts in a righteous way, but to be specially such as have fellowship with Himself, such as live the life of true holiness, such as look upon those in error and darkness as Jesus looked upon the multitude—with genuine compassion.

May we not suggest also whether the Lord does not set a special value on contributions for the furtherance of His work, not according to their amount or designation simply, but according to the spirit and spirituality of the givers, according as they not only consider the missionary cause, but live in communion with Him, abiding in Christ. Gifts, small or large, from hearts that delight in the Lord and rejoice in hope of the glory of God, are gifts to which the Lord Jesus Christ may possibly attach special value and of which He may make a special use.

It would seem as if the chief consideration as regards us at home or the brethren and sisters abroad is that we should be distinctly and at all times “ meet for the Master's use.” There are some among those who are the unemployed secularly, who are spoken of as unemployable ; and there may be those who are not only unemployed but unemployable in the service of Christ. While it is He who does the life-giving work, He generally employs in the doing some fit instrument. Two people may speak the Word with similar ability and yet with dissimilar results. He who is meet for the Master's use may be used to blessed effect when the other, somewhat unmeet, may not. Should we not

seek with earnestness to be habitually in the mind of the Lord, to be ourselves satisfied in Christ, to be filled with His fulness, in order that whether at home or afield, we may so speak, labour, pray, that the Lord may through us bring to fulfilment His purposes of grace.

The missionary has a difficult work before him in whatever land he labours, but the missionary who works in Moslem lands has special difficulties. Some of the N.A.M. workers are labouring among Roman Catholics—French, Italian or Spanish—but this Mission was in the first instance a Mission to Mohammedans. Among these there is not merely the superstition and the vile sinning found in heathen lands, but there are strongly held beliefs that directly counter the truths that are the very essence of the gospel—the truth of the Sonship to God of the Lord Jesus Christ and the truth of His having really died, and therefore the truth of there being atonement only through His death. The opposition is such as might seem insurmountable. They who go forth as called of God go forth, not as feeling strong in themselves but as weak ones who have a strong Leader. Is not Christ their "Leader and Commander"? And is there not in Him sufficiency? Is it not His to choose the weak things of the world to confound the mighty? If only the weak things are, really, in His hand! And shall there not be brought out of *Mohammedan* lands, as well as out of other lands, those who shall yet join in the everlasting praise of Jesus and in saying "Worthy!"—"Worthy is the Lamb that was slain!"?

"Ask the Lord; tell His People"

Needs and Supplies

The principle which guides the North Africa Mission with regard to the supply of its temporal needs is summed up in the familiar words quoted above. "We make our prayer unto God" and our dependence is upon Him, but we feel it right to take our friends and helpers into our confidence from time to time, in order that they may know in what direction prayer is needed and help required. We also desire that they should share with us in thankfulness to God for tokens of His favour. Hence the following statement of needs supplied and present requirements.

New Mission House and Hall in Djemâa Sahridj.

A new Mission Hall has been built on a plot of land given by the late Mr. Glenn in Djemâa Sahridj, and a Missionaries' House is in the course of erection on the same site. The £600 required for this has been provided by the generosity of a friend.

New Mission House at Rabat.

A house is to be purchased (D.V.) in Rabat,

for which another generous anonymous donor has provided £400.

New Mission House and Foyer in Paris.

This building, costing about £1,250, will shortly be completed. A friend has lent £600 towards its erection and furnishing, and two anonymous helpers of the Mission have given sums amounting to £250. (About £400 is required to complete the payments shortly falling due.)

New Italian Mission Hall and Missionaries' House in Tunis.

Suitable premises for the Italian work in Tunis have now been secured at a cost of about £2,000. This is felt to be a marked answer to prayer. About £600 is still required to meet the payments due.

Nursing Training.

By the goodness of God, several of our sisters are going through courses of nursing and midwifery, the cost of which is being borne by funds other than those of the Mission.

Spanish Work, Tangier.

The caretaker's premises attached to the Spanish Chapel are sadly in need of repair, for which about £25 is required.

Upkeep of Mission Cars.

Four Mission cars are employed in the Field for itineration and colportage work, the upkeep of three of them being supplied from a special car fund; but the car in Morocco is not provided for and is in need of repair.

Drugs for Dispensaries.

One of the funds of the Mission is known as the Drug Fund and is devoted to the supply of much-needed medical requisites, such as quinine, at the various Mission dispensaries. About £30 is required for this at the present time.

Candidates in Medical Training.

Two brethren recently accepted by the Mission are in training at Livingstone College. The sum required for the medical course of one is £44, and for the other (who has been awarded the "Mrs. Bishop Exhibition" of £37) £53 is still required.

Outfits and Passages for New Workers.

Generous friends at the Toxteth Tabernacle, Liverpool, have provided £207 for outfit passage and first two years' support for Mr. Gillott, who is a member of that church. We praise God for this. About £500 is still required for others who will be leaving shortly.

Glenny Memorial Fund for Disabled Missionaries.

We remind our friends of the existence of this fund, upon which we are already drawing steadily.

General Fund

Our most pressing need is that the general fund (as distinct from the fund for designated purposes) should be replenished. This is nearly £2,000 behind, and as more than half of the missionaries are supported from this fund its present condition involves a shortage in their monthly supplies. We are thankful that a special gift of £300 from an anonymous donor enabled us to send out full supplies last month.

Some New Recruits

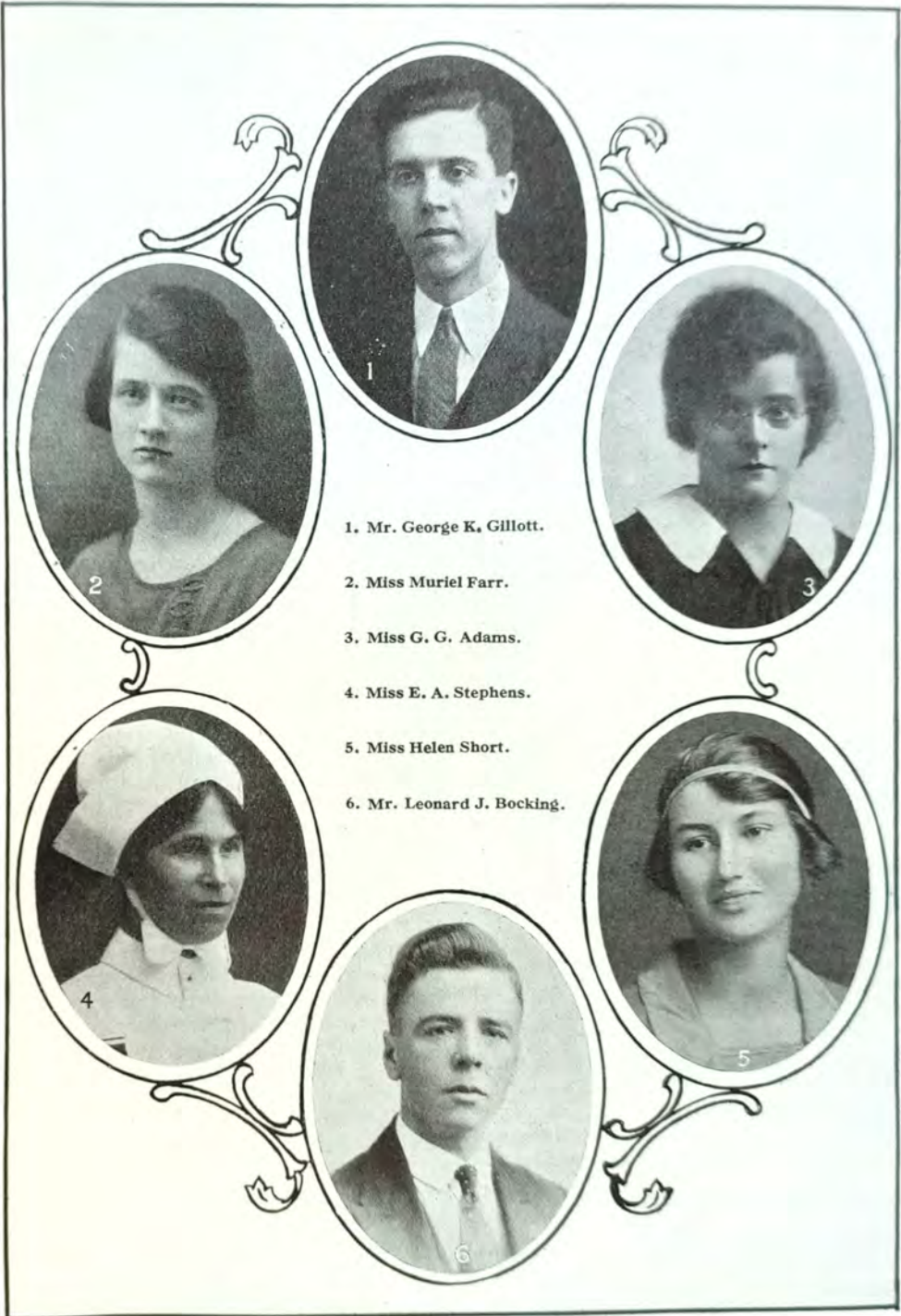
During the present year the Council of the North Africa Mission have been led to accept a considerable number of new workers, believing that in so doing they had the Divine guidance. We would ask the prayers of our readers on behalf of these new recruits; and although reference to some of them has already been made in this magazine, we desire to refresh the memory of our friends concerning them.

The first candidate to be accepted in 1927 was Miss Evelyn Collins, who is now at Chersell. Later Mr. J. Cyril Meers, B.Sc, and Mr. Charles Cook-Jalabert (the latter the son of a North African missionary) joined us and are both in training at Livingstone Medical College. Miss Agnes Stoneham was accepted as a missionary helper and is now at Sfax. Mr. A. Favre-Bulle was provisionally added to our ranks, but for the present has charge of a church in France. Miss Roberts, the daughter of our missionary at Rabat, who is in training at the Mildmay Mission Hospital, and Miss W. Buckley,

who is under instruction at the Homœopathic Hospital, are two of our more recent recruits; while those whose portraits appear on page 93 have already left or are leaving shortly to take up language study in France. The following particulars will, we believe, be of interest.

MR. GEORGE K. GILLOTT

Mr. George K. Gillott was born in Liverpool in 1900, and was educated at St. Michael's School in that city. From the age of fourteen to twenty he had experience in various shipping and marine insurance firms. He was brought to a personal trust in the Saviour at the age of fifteen, later being led to engage in Christian work, his labours being blessed to the conversion of several. He is a member of Toxteth Tabernacle, where Rev. W. M. Robertson was the pastor until recently. In 1925, under the conviction that it was the Divine will that he should serve God in the foreign field, he entered the All Nations Bible College, going later for a course at the B.T.I., Glasgow, where he has been enabled to



1. Mr. George K. Gillott.

2. Miss Muriel Farr.

3. Miss G. G. Adams.

4. Miss E. A. Stephens.

5. Miss Helen Short.

6. Mr. Leonard J. Bocking.

obtain a high percentage of marks and is placed for the award of an honours diploma. He has taken a medical course at Livingstone College, and is shortly to leave for Lyons for language study. The friends at Toxteth Tabernacle are giving him a generous "send-off."

MISS MURIEL FARR

Miss Muriel Farr was born in London in 1903 of Christian parents, and early learned to love the Saviour. She was educated at Highbury Hill High School. After passing the matriculation standard in English, French, mathematics, and other subjects, she became for a time a student-teacher at a L.C.C. school, and then went into training for two years at Graystoke Day Training College, where she passed the final qualifying examinations. Since then she has been teaching under the Leyton Education Committee, and has lately, in preparation for work abroad, taken a full evening course of study at Livingstone College. She is a member of Highbury Quadrant Church, and God has blessed her efforts to the conversion of several young people.

MISS GLADYS G. ADAMS

Miss Gladys G. Adams was brought up in a sheltered Christian home, both she and her family being associated with Brethren. At the age of fifteen, she was led to a sense of her personal need of salvation and was brought to put her trust in the Lord Jesus Christ as her Saviour. After her conversion she undertook various forms of Christian service, including Sunday-school and open-air work, and God blessed her efforts to the salvation of some. Feeling a desire to serve the Lord in the foreign field, she went through a course of training at Redcliffe House, as well as receiving some nursing training. She is at present at Lyons engaged in language study under the direction of the Mission.

MISS E. A. STEPHENS

Miss E. A. Stephens is a fully qualified nurse, having had four years' training at the London Temperance Hospital and considerable experience since in the Medical Mission Hospital,

Bermondsey, King George's Hospital at Malta, and Letchworth Hospital. During that time she has not only discharged her duties in such a way as to call forth the approbation of those under whom she has worked, but has used her opportunities to seek to lead souls to the Saviour. Miss Stephens was converted about sixteen years ago, and is a Baptist. She is in entire accord with our doctrinal basis and is warmly welcomed by our Council. She has accompanied Miss Adams to Lyons for language study.

MISS HELEN SHORT

Miss Helen Short is the daughter of our missionaries, Mr. and Mrs. Short, formerly of Kairouan and now of Tunis. She was born in 1905 while our friends were stationed in the former city. For the first ten years of her life she remained with them there, and then came to England, partly for the benefit of her health and partly for an English education. It was while she was at a school in the Isle of Wight that she was constrained to receive the Lord Jesus as her Saviour. After matriculating Miss Short was engaged for a time in teaching in a private school. Being, however, expected to devote much of her time to playing for school dances, and seeing the harm that dancing was doing to young people, she felt compelled to resign her post. A fresh door was opened for her soon after as governess in a missionary family in Tunis, where she was able to take up the study of Arabic in her spare time and also to gain some first-hand knowledge of the problems of missionary life. Gradually the conviction grew that it was God's will for her to give up her life definitely to missionary service, and she has been warmly welcomed by the Council to our ranks. She is now returning with her parents to take up work with them in Tunis.

MR. LEONARD J. BOCKING

Mr. Leonard J. Bocking is in his twenty-third year. He had the blessing of a Christian mother, whose teaching and example greatly influenced him and prepared the way for his definite con-

version and growth in grace later. He was baptised as a believer at Shoreditch Tabernacle, and has been a member for the past six years at Highbury Quadrant Church, of which for some time Dr. Campbell Morgan was the minister. At the age of sixteen, he became a Sunday-school teacher, and in the summers of 1925 and 1926 he laboured under the auspices of the Open-air Mission, taking

part in their Gospel Wagon work and Seaside Missions. Believing that he had a call to the foreign field, he took a two years' course at the B.T.L., Glasgow, and nine months' medical course at Livingstone College. He is now in Paris for language study.

We commend these new workers to the earnest prayers and sympathy of our friends.

Eight Weeks at Tripoli

By MRS. WEBB

This year Tripoli has been without a single missionary owing to Mr. Reid's health requiring a prolonged furlough after his wife's death, so in the early summer, when our classes closed in Sfax, I felt led to go along to visit as many as I could trace of my old class-girls, and especially to give further instruction to our dear Miriam who was baptised three years ago. The heat has been intense, but the Lord graciously strengthened me, and preserved me even from the "prickly heat" from which old and young were suffering; and I had such an encouraging time that I stayed eight weeks instead of the six I had intended, realising to the full that "when He putteth forth His sheep, He goeth before." The days were strenuous, patients knocking at the door soon after 6 a.m. I extracted three teeth, treated a number of others, also ears, eyes and sores, using the opportunity to tell once more of the Great Physician who forgives our iniquities as well as heals our diseases. I would especially ask prayer for a *sheikh* who used to oppose our work and drive the children away. He came to me suffering great pain in the middle finger of the right hand, the whole hand being swollen enormously and the whole arm so painful that he could not sleep at night. It looked to me a serious case, and I begged him to go to the Italian hospital; but he feared amputation and refused, so I persevered with boracic fomentations, urging him at the same time to seek the Lord. When I left, the hand was practically well, and I trust

he is studying the Gospels I gave him at his own request.

Night and morning I had most happy times over the Word with dear Miriam and her adopted daughter Aisha, who also enjoyed singing again the hymns she had learned in our classes. Besides taking them through the Acts and some of the Epistles, I also read to them the *Pilgrim's Progress*, to Miriam's great delight. "I understand the truth so much better now," she said to me. She is looking forward to Mr. Reid's return that she may hear the story of Christiana and her children. Most of my old class-girls have been married since I left Tripoli nine years ago, and have little families; but the Lord wonderfully helped me in tracing them, and they were so delighted to have me again among them for a little time. We went over some of the hymns and texts together, and with the help of the Harold Copping pictures we retraced our Saviour's earthly ministry, death and resurrection, and dwelt on His coming again.

In visiting one family I was touched to find a young Italian woman showing some Scripture pictures to her Moslem neighbour, and trying in broken Arabic to explain them, while the Moslem in return tried to make her understand that she was wrong in praying to the Virgin Mary; each seeking to pass on the measure of truth she had received. May they both learn that neither Mary nor Mohammed can save, and may they be brought to trust in the one mediator between God and men—"the Man Christ Jesus."

Our Annual Farewell Meetings

By PASTOR E. J. POOLE-CONNOR

In spite of the foggy weather, which naturally kept a good many friends away, a very encouraging number of N.A.M. supporters assembled for the afternoon gathering on October 4th at the Cannon Street Hotel. Indeed, were it not that the two institutions which usually send so large a contingent to swell our meetings were passing through a period of great difficulty and grief, our afternoon audience would have been well up to the average in spite of the murky air of London. But Redcliffe House has lost Miss Grapes and is much depleted of students during reorganisation, and Mount Hermon Training Home has lost Miss Whitfield—she was, indeed, laid to rest on the very day of our meeting—and but few of our young sisters in training were able to be with us. The evening attendance was excellent; and a large company sat down to tea.

Admiral Sir G. King-Hall presided at the afternoon gathering, Pastor Percy Smart read the Scripture, and Mr. H. Lewis led in prayer. The Chairman proved an excellent leader, saying just the right thing and not too much. He expressed his warm sympathy with the work of the Mission and its doctrinal basis. The Acting-Secretary welcomed those present and referred sympathetically to Mr. and Mrs. Farmer's absence, and to the Home-call of the principals of the two training homes. He then gave an outline of the work of the Mission, laying stress on the fact that the Mission was not labouring to induce men to change their religion, but to bring them to faith in Christ, that, being born again, they may become new creatures. He reported ninety-six missionaries on the roll and twelve more in training, several of these taking a medical or nursing course. During the year—that is, from October 1926 to October 1927—about £13,090 had been contributed to carry on the work, while the expenditure had been approximately £12,600. The much less satisfactory feature of the year was the fact that the General Fund, as distinct from the fund for designated purposes, was nearly £2,000 behind.

After the Chairman's address, Mr. W. Reid of Tripoli entered a plea for medical missions, and gave some striking instances of results which had come within the sphere of his own observation. Some of those converts who had stood best in Tripoli were the direct fruit of medical mission work.

Mrs. Short followed with an interesting

account of her experience while seeking open doors amongst the Arab women of Tunis, and as she told her story one could feel how much the sympathy of the audience was with her.

Her daughter, Miss Helen Short, a newly accepted candidate, told of her early experiences in North Africa and in this country, and how she had come to believe that God had "chosen and ordained her" to be a missionary. It was such an address as one delighted to hear from a younger worker.

Our veteran missionary, Mr. A. V. Liley, was then asked to address the meeting. He looked frail, but was stronger than we feared he would be after his serious illness. He gave a heartening testimony to the faithfulness of God during more than forty years' missionary labour, and made a stirring appeal to young people to surrender their lives to God for His service.

It is said of certain people that they "create their own atmosphere." It was a very lively and energetic atmosphere—and yet truly devout withal—that was created when Mrs. Liley of Tunis began to speak. Her work lies amongst the French population of that city, and is carried on in a "public house that didn't pay" and is now a Gospel Hall. There a blessed work has been done. Conversions have taken place amongst both civilians and soldiers, and several have been baptised. "Your preaching reminds me of potatoes" a sceptical hearer said to Mrs. Liley. "You have potatoes fried, and potatoes mashed, and potatoes boiled, and potatoes in their skins, but all the time they are potatoes. And you dress your message in different ways, but it is really always one thing—You are a sinner, and we preach the Saviour." And many and interesting were the illustrations given by the speaker of sinners finding the Saviour and growing in grace.

The closing address was given by one who does not bear the ecclesiastical title of Venerable, but who may now be truly so described—Pastor Stephens of Highgate Road, one to whom, in early days especially, the Mission owed so much. A summary of his forceful and instructive utterance forms the first article in this issue.

After the singing of hymns and choruses led by Mr. Archer, Dr. Brugg took the Chair at the evening meeting, he also proving himself a most helpful leader of the proceedings. He spoke of the necessity of being equipped for the work and specially of knowing how to wield the sword of the Spirit, the Word of God.

Mr. Short of Tunis followed with a description of the work in the Bible Depôt in that city, and of Mohammedanism as he had come in contact with it; and as a missionary of many years' experience he threw much light on the needs of the people. "Mohammedans," he said, "have religion but no joy—precepts but no power—prophets but no Saviour—God, but no loving Heavenly Father."

Mrs. Fisher emphasised, as Mr. Reid had done, the need of medical mission work, telling a touching story of how they were enabled to heal a child so terribly burned that it was given up to die, and how gradually the love and confidence of the child were won, and how at last the little one found the children's Saviour.

Miss Widmer, a Swiss sister who spoke in English, told of her school for native children with its encouragements and its difficulties. She spoke also of the mingled light and shadow of her nursing cases, and her story of the illness and death of one of the younger married women, who died trusting the Saviour, was one in which both were closely blended. It was a sidelight on Moslem life to note that when Mrs. Fisher was speaking of the children she said, "We never grieve when they die." Miss Widmer concluded on the same note, "If our young women are converted to Christ, we never grieve when they die."

Mrs. Simpson told of an experience of quicksands which she once had in North Africa, and

compared the Moslem people to those whose feet were on the quicksands. "We go," she said, "to seek to set their feet upon a rock." Work amongst women, amongst the refugee Riffs, blessed cases of conversion these were the subjects of Mrs. Simpson's address, and they touched our hearts.

The closing word was given by Dr. Inwood and was a solid, powerful, spiritual utterance. He spoke of the privileges of the North Africa Mission in that God had entrusted it with so hard a field, of the responsibilities of supporting the work, and of the need of real sacrifice in giving. We thank God for his helpful and timely address, of which this brief reference conveys no adequate impression.

In addition to those speaking, the following missionaries were present: Miss E. Bowen, Mr. A. E. Chatfield, Miss R. Collings, Miss I. M. Davis, Mr. C. Morriss, Miss Tapp, Miss E. Tilney.

We are greatly indebted to all who helped us—to Mr. Oakley for leading the Prayer Meeting—to Rev. C. Hyde Hills for reading the Scriptures in the evening and bringing a party of friends to the meeting—to Christian friends who gathered with us—to members of Council who cheered us by their presence—to the members of the office staff (who remain modestly in the background but upon whom so much depends in the preparation of these gatherings), and above all to our gracious God "from whom all blessings flow."

Among the Mountains of Kabylia

The following is written by Beriki, our native evangelist at Bougie, and translated from the French by Mr. A. Shorey.

For the first time during the heat of August I resolved with two other Kabyles to go on an evangelistic tour among the mountains where nobody, we believe, has until this day taken the good news of the Gospel. The reasons which led us to do this just now, in spite of the great heat, are these: firstly, during the month of August the harvest is over, the figs also not being yet ripe, and as the land is too hard to work, having been without rain for many weeks, the Kabyle for the most part of the time is at home in his own village; secondly, it is possible to pass the night in the open air without

inconvenience, and also at this season it is easier to procure food should we need it through our provisions running short.

On Monday, August 8th, we left Il Maten, and went by train to Sidi Aich, and taking with us our provisions and a few simple remedies, we started for the mountains. After walking three hours we arrived at the first Kabyle village, which practically consists of four villages, each one higher up than the other, but so close together that it may be considered as one village of about 2,200 inhabitants. We arrived there at 2.30 p.m., and commenced by asking if there were children



From a postcard.

A Moorish Woman with a Pitcher.

In the country the Moorish women go about their work unveiled.

with sore eyes or people who needed their teeth extracted. Thus before a quarter of an hour was over, 150 persons, not counting children, were around us. We decided to announce the Gospel message before giving away medicine. One of us read a chapter from the Gospel, another spoke about the beginning of sin and the necessity of redemption, and a third told of the work of Christ who redeemed us. In this way we continued all the time during our tour. Four times we spoke in this large village. We cannot tell exactly the number of people who heard the Gospel message, for they followed us from one part of the village to another, but apparently 250 at least must have listened to us. After this we were received by the grandson of Mokrani, the

great fanatical revolutionist of 1870, who raised in revolt the whole of Little Kabylia. We had great pleasure in seeing that, though the chief in his day was opposed to Europeans and Christians, his grandson now received us, and gave us his own room nicely furnished with a large looking-glass, woollen mattresses, pictures, photographs of his ancestors, etc. After we had explained to him the Gospel message in a few words, he left us about 11 p.m. Next morning he called us at five o'clock to give us coffee. We then said good-bye to him, leaving him our addresses.

After walking for two and a half hours, we arrived at the village of T. On the road we were accompanied by some Kabyles going to the Tuesday market near-by. At a short distance from the market we were shown the ruins of a Roman bridge. The few people who were with us were greatly surprised when I told them that it was a bridge constructed some hundreds of years ago by our ancestors who were Christians as we three evangelists were. I told them that our ancestors could do a great many things, for they had the help of God, and God blessed their work, for they loved Him; but the Arabs, disciples of Mohammed, brought a curse on the country. "Return," said I, "and be Christians like our forefathers; then we shall be blessed as they." My friend Said then proclaimed the message of God's grace. We then went into the market, but regretted not being able to speak to the people there. The law forbids it, so we went to the Kabyle village of S., where we took out some teeth and tended to a few cases of sore eyes; then preached the Gospel. A *marabout*—not very well read in his religion—tried to convince us of error, but was obliged soon to acknowledge his inferiority. The same day we visited three other villages, and in the last one we were received by the principal man of the village, who gave us hospitality for the night.

On Wednesday, August 10th we came to another village after asking guidance from the Lord. A man who was ill brought us coffee, and on the public

meeting-place we were surrounded by about sixty people, men and women. We preached the Gospel to them, and then gave simple medicines to a good number of sick people. It was the same at two other villages, after which we arrived at a river. The water was salty, but we waited to have a dip and take our midday meal, then made our way to another village where salt is obtained by evaporation from the salt-water springs. A crowd of people soon gathered round. Scarcely had we read a chapter from the Gospel when an old man, clothed simply with a dirty old shirt torn in several places, commenced to oppose us. We soon recognised him to be a very intelligent man. The discussion was taken up by us with great precaution. We sought to show him the truth; he would not hear it, but the greater part of the people showed their approval of us by nodding their heads at our words. The discussion lasted two hours. My friend Said and I had some difficult points to answer, but we came out victorious. We then went further on, giving our message in two other villages. In the last one we were received by a man of some local importance. There we were kept until midnight, speaking and discussing. At this place we also found a young Kabyle

schoolmaster who had heard the Gospel message at meetings in Bougie.

Thursday morning we rose up very tired, and after asking God to strengthen us, continued our journey. We visited two villages and passed the night in one of them. We spoke to the people three different times. About a hundred people heard the Gospel. On Friday we visited two other villages, and at about 11 a.m. made for Il Maten, where we arrived at midnight after walking about forty kilometres (some twenty-three miles).

The total number of people who heard the Gospel message was about 700. We only distributed a few Gospels in Arabic and French, the number of people who could read being very few. We realise that God answered our prayers. People here and there brought us coffee every morning, and on the last two days food was supplied to us, for our bread which we had brought with us was very dry. God upheld us; we did not feel any the worse for the great heat during our tour.

We thank God for giving to Kabyles the responsibility and privilege of evangelising the Kabyles, and we ask Christians everywhere to help us especially by their prayers, because the world needs the Gospel and the harvest is great.

N.A.M. Convention at "Slavanka"

Another happy Conference at "Slavanka" has come and gone. The advantages of such gatherings as these are many. Not the least is that they enable our missionaries to come into contact one with the other in a manner which they otherwise never could. The area covered by the work of the North Africa Mission is a vast one—the coast line from Casablanca to Tripoli alone extends over some 1,600 miles—so that it is not easy for fellow-workers to see much of each other on the Field, and when home on furlough they are often far apart. But at "Slavanka" they take meals together, converse together, worship together, for a whole week, and get to know one another in a very happy way. And this is only part of the pleasant results

of the Conference, for the missionaries also meet there the friends and well-wishers of our work. Those who pray for individual workers and those for whom they pray come face to face, and renewed interest and intercession is thereby stirred up. Finally, at these Conferences we gather round the Word of God, or meet to tell of our "victories and failures, hopes and fears"; and from thence, "fresh with converse with our Lord, return to work till daylight softens into even." Indeed, we may with truth conclude as does Bickersteth in his beautiful lines,

*"The brief hours are not lost in which we learn
More of our Master and His rest in heaven."*



Mission Party at the N.A.M. Conference, Slavanka, Bournemouth.

Back Row: Miss Povoas, Señor and Señora Padilla, Miss Harman, Miss Collings, Miss Tilney, Mrs. J. A. Lilley, Miss Glen, Miss Davis, Mr. Morriss.
Second Row: Mrs. Simpson, Mr. and Mrs. Short, Mr. Reid, Mrs. Harvey Farmer, Pastor and Mrs. Poole-Connor, Mrs. Glenny, Mrs. and Mr. Warren.
In Front: Miss G. G. Adams, Miss B. Roberts, Miss Jaquenoud, Miss H. Short.

There were but two meetings in each day (with the exception of Sunday), the afternoon being set aside for rest and suitable recreation. At these meetings Rev. Harland Brine (to whom warm thanks are due), Mr. Harvey Farmer (who, alas, was beginning to be incapacitated by his illness), and the writer shared in the ministry. The missionaries present also gave brief addresses—and there was not one that had not some interesting story to tell, or some new light to throw on the work.

A delightful outing through the New Forest, with tea on a lovely lawn facing the sea, stands out as a pleasant memory; and an occasional visit to the C.S.S.M. meetings held near the

Bournemouth pier brought missionaries in contact with that excellent work. Mrs. and Miss Glenny were with us, to our great pleasure, and many other old and new helpers in the work.

A special expression of thanks to Mr. Farmer, and sympathy with him in his illness, was voiced by Mr. Reid and Mr. Short, two of our senior missionaries.

We are greatly indebted to Mr. and Mrs. Hedley Masson, the honorary hosts at "Slavanka" for their excellent entertainment of the guests, and also to all who ministered to our well-being.

E. J. P.-C.

FOR THE CHILDREN

By MISS M. M. GLEN

I am going out to visit some of the homes of my school children; perhaps some of you would like to come along with me, and see the children in their own homes.

We will go and see Yamina first, and as we go along the road, I will tell you about her. She is a bonnie, bright-eyed lassie of about ten, who came to us at our school in Tangier last January. She was sent by Miss J., to whom she had gone begging and telling a pitiable tale.

Yamina is an orphan and lives with her mother's brother and his wife. Her father died some time ago, but her mother only died just before she came to us. Her uncle and aunt are not really unkind to her, but she has to work very hard—carry the water from the well, grind the corn in the hand-mill, look after the chickens, and cook. She can manage the house like a little woman. When Yamina came to us, as she had never been to school before, she knew nothing of reading or writing or sewing; but she is bright and intelligent, and quickly learned to sew, and she can now read slowly from the Gospels.

We turn down this narrow lane; the road is rough and uneven, but fortunately not muddy just now, though in winter

it is very dirty. This is the gate. I will knock; I can hear Yamina singing, while she is grinding at the mill. Here she comes.

"Yamina, you have not been to school lately. Why is it? Your uncle does not wish it? I am glad *you* like coming. If he will be in soon, we will wait and see him. Go on with your grinding. Is it hard work? Let me try. It is not as easy as it looks. I suppose there is a certain knack in keeping the stone turning evenly."

Do you see that sheep tethered there? It has been bought for sacrifice at the Ide-el-kbeer, or Great Feast of the Moslems, when they commemorate the offering up of Isaac, or as *they* say, Ishmael, by Abraham.

This is Yamina's grandfather. I am afraid you have not understood. He has been telling me the story of Abraham offering his son, and how God provided a ram to be offered in his place, and how, now, every Moslem slays a sheep in place of the eldest son. It gave me a splendid opportunity to tell him of the love of God in Christ Jesus, who was sacrificed for us. You saw how attentively the dear old man listened; but he said, "That is very good, but I don't

know anything about that." How many more there are like him in this land of Morocco, whose eyes are blinded to the Truth by the false teaching of Islam and have never heard of God's great love!

Here comes the uncle. "I have come to see why Yamina has not come to school lately. I hear that she is anxious to return, but I am to apply to you."—"What! Her education complete! Why, she has only been at school five months altogether."—"Yes, she can sew and

read a little, but there is much more for her to learn. I shall be so pleased for her to come back."

I have given Yamina a Gospel of St. John to read at home, but the uncle has taken it away and is keeping it. Will you, boys and girls in England, who have so many Christian privileges, pray for these children in Moslem lands, who, as soon as they show any interest in the Gospel, have so many hindrances put in their way?

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday 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.

* * *

BIRTH

To **Mr. and Mrs. E. J. Long**, at Kairouan, Tunisia, on September 3rd, 1927, a son (Kenneth Hawdon).

* * *

DEPARTURES

Miss M. M. Glen left for Tangier and **Miss E. Harman** for Tetuan on September 22nd.

Miss I. M. Davis and **Miss E. M. Tilney** left for Kairouan and **Mr. C. Morriss** and **Miss R. Collings** for Tunis on October 17th.

Mrs. Simpson and **Señor and Señora Padilla** left for Tangier on October 21st.

* * *

DEPUTATION WORK.

Pastor Poole-Connor has visited the following places: Belfast (3 meetings), Walberton (3 meetings), East Dean, Arundel, Belmont, Hook, Basingstoke, Spurgeon's College, Tunbridge Wells, North Kensington, Tollington Park, Bath (3 meetings), Malvern (2 meetings), Bristol, Nailsea, Clevedon (2 meetings), Ashley Down (Muller's Orphan Homes), Weston-super-Mare (4 meetings), Highgate Road, Hither

Green, Barking, East Grinstead, Hove, Worthing, and Manchester.

Special thanks are due to **Mr. McCurry**, who has addressed a number of meetings on behalf of the Mission, and to **Mr. and Mrs. Short** and **Mr. Chatfield** for valuable assistance given at the gatherings in the Bath and Bristol district. Several of the missionaries on furlough have also helped in making the work known. To all our friends—those who have arranged meetings, provided Christian hospitality, and assisted in many ways—our warm thanks are due.

Mr. Poole-Connor's forward engagements include Kensit Memorial College (November 3rd), W. E. C. Gathering, Central Hall (November 4th), Teddington (6th), Slade Mission, Plumstead (9th), Woodford (13th), Talbot Tabernacle (16th, 23rd, 30th), Crawley (27th).

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Mr. S. S. McCurry has addressed twelve meetings during September and October at Parracombe, Ilfracombe, Barnstaple, Clevedon, Tankerton, Billericay, and Hayes.

* * *

Mr. and Mrs. Harvey Farmer have safely arrived in America, having been favoured with what Mr. Farmer described in his cable as a "splendid passage." It is a matter of great thankfulness that this should have been so, as a rough voyage would probably have had a very seriously adverse effect on our beloved General Secretary's health. We trust that he and Mrs. Farmer will greatly benefit by this change, and that interest in the work of the North Africa Mission will be created and deepened.

It is a sad coincidence that a comparatively short time after the home-call of Miss Grapes, Principal of Redcliffe House, another Principal of a Missionary Training, **Miss Whitfield**, of "Mount Hermon," should also pass to her rest. Miss Whitfield was the elder daughter of the late Rev. F. Whitfield, author of "I need Thee, precious Jesus," and her interests were, like his, wholly evangelical. Several of our workers were trained under her, and her home-call will be a distinct loss to the missionary cause.

* * *

Miss Marjorie Archer, the daughter of F. R. Archer, Esq., of our Council, left with Mrs. Simpson for Tangier on October 21st as an honorary helper in the **Women's Medical Mission**. Miss Archer has considerable medical knowledge and her services will doubtless be of great use in the work. We trust that the Lord will both bless her and make her a blessing.

* * *

Mr. Raymond Short, the eldest son of our missionaries, Mr. and Mrs. Short, was married on the 1st of October last in Bristol to Miss Winifred Gibbs. We congratulate our friends and wish them God's richest blessing. The bride and bridegroom sent an offering to this Mission on their wedding day; a truly gracious act.

* * *

We hear from **Miss Petter** at Tunis that opening meetings have already been held in the New Hall, and we hope to be able to give further particulars in our next issue.

* * *

A lady who is hoping to establish a **Rest Home for Missionaries** in North Africa would be very glad to find another lady to join her in such a work. She would need to have some small independent income so as to be able to share in the rent and expenses; but these would not be heavy, as in certain parts of North Africa living is comparatively inexpensive. Will any friend who feels drawn to such a project kindly communicate with the **Acting Secretary** of the **North Africa Mission, 18, John Street, London, W.C.1.**

* * *

We desire to call very special attention to the valuable service which the **Workers' Union** is rendering to this Society. It has been the means of sending out a great number of garments and other useful gifts to the missionaries on the field, and **Miss Una Tighe** and **Miss**

Merralls, who are responsible for this work, will be grateful if friends will send them parcels of goods which they will forward in due course. Last year 1,000 articles were distributed amongst missionaries and others, and it is hoped that the figure for the present year will reach 1,500 articles. Amongst the gifts for the field last year were the following: Shoes, boots, stockings, gloves, handkerchiefs, scarves, aprons, overalls, skirts, jumpers, cotton and woollen blouses, sports' coats, table and house linen, curtains, underwear of all sorts, soap, tooth-brushes and powder, stationery, haberdashery, old spectacles, a few good second-hand books, some babies' garments, and a few native garments and remnants for making the same. Also for men's use—Shirts, under-garments, pyjamas, socks, slippers, pullovers, gloves, collars, ties, Jaeger rugs, etc., etc.

It is impossible to over-estimate the value of this kindly and gracious work, and we warmly commend it to the friends and helpers of this Mission. Communications and gifts should be sent to **Miss Tighe, The Priory, Christchurch, Hants.**

* * *

Dr. and Mrs. James Liley will be taking up work shortly in the important University City of Fez. Mrs. Liley will for the present assist in the **Women's Medical Mission** which has been carried on for many years by Miss Denison, Miss de la Camp and others, and which is seriously understaffed, while Dr. Liley will undertake pioneer work amongst the men. We trust that God's blessing may rest upon their labours. It is expected that a doctor will be appointed shortly to have charge of the T. M. Hospital, Tangier.

* * *

MOROCCO

Mr. Gabriel writes from **Casablanca**: "While the numbers coming to the Bible shop have not been large, many serious talks have been held there, and it has been a good centre for meeting men and has made many openings.

"The crowds in the markets are most encouraging. Sometimes from one to seven hundred have stood round the car at one time, and the preaching has gone on from one to five hours according to the number of Arabic speakers present. To carry on for four or five hours it is necessary to have three speakers. Usually there are two, but in at least twelve markets this year I have stood alone and sought to hold the fort for two or three hours preaching or

selling books. . . . In some markets we have met with great opposition, and we have stood up for as much as two hours without being able to preach quietly for ten minutes. The usual cry in such markets is, "Witness to Mohammed and then we will listen to you."

* * *

Miss Banks writes from **Casablanca** on September 28th: "We have recently baptised four Italians, two men and two women. The night of the baptism the hall was crowded and great interest shown. The Spanish meeting at **Maarif** (a suburb of the town) seems revived. Thirty-six were present last time, and we are holding a very hearty little prayer-meeting there. Many profess to have received Christ as their personal Saviour."

* * *

In a circular letter from **Rabat**, dated September 1927, **Mrs. Roberts** writes: "The feast of Mohammed's birthday is just over and Miss Dew and I have returned from **Kenitra** where we have been staying for a week or two. . . . The numbers at the dispensary continue to increase and some of the women and even the children show a certain amount of interest in the gospel. . . . The dispensary at the village of **Douar el Areeb** is quite encouraging; more are coming now, and they seem grateful. Some said a little while ago that they all looked upon me as their mother. Rather a large family! There has been a great deal of malaria there lately. Out of the forty-three cases dealt with last time, forty were malaria."

"I was talking to a woman at **Douar del Akkari** the other day and she said, 'Do you remember how we used to turn away from you when you first came, four years ago?' I said, 'Yes, I could not understand it.' 'We all thought you a detective,' she said, 'and we determined you should see nothing of us. We know better now.' They certainly do, for they call to us as we pass, and ask us to come in."

* * *

ALGERIA

Mr. Arthur writes from **Azazga**: "Several young Kabyles were baptised recently at **Tizi-Ouzou**. It was a joy to hear that one of them in his testimony declared that ever since I visited his village some years ago, and distributed, as is our usual custom, Scripture portions among the boys, he had been a believer. That he has been living in the home of **Monsieur and Madame Rolland** has given him every opportunity of

receiving sound instruction in the Scriptures, without which he would not have made such progress or have been able to have given such a clear confession of his faith. We may sow or plant, others may water, but God it is that giveth the increase."

* * *

Mr. C. R. Marsh writes from **Lafayette**: "We visit **Guenzet**, a large native village of 4,000 inhabitants, once a week. It is forty kilometres from **Lafayette** and is reached by a service of motor-buses. My wife and I leave **Lafayette** at 1.30 or 2 p.m. on Monday and return at 5 a.m. on Wednesday, sleeping two nights at **Guenzet** and spending one evening and one day in the villages. There is an open door for the gospel in the neighbouring villages, but the people in **Guenzet** are very fanatical. I had several large meetings with the men, when many questions were asked and answered from the Scriptures, and many Scripture portions distributed and read. Long discussions followed and many bitter things were said as I sat alone with the men. Then it was decided at a gathering of the village elders that no one was to accept or read the Scriptures. For a time I was completely ignored as I went into the cafés to reach the men, but at my last visit I was able to obtain a hearing in a small café just off the main street, and the opposition was not so pronounced."

Since the above was written, a motor has been provided for **Mr. Marsh's** use. This will doubtless prove of great service to these young workers and enable them to reach many places hitherto unvisited with the gospel. Will our readers remember this pioneer work in prayer?

* * *

Mr. R. Twaddle writes from **Bougie** on September 29th: "During the month of September the men's evening meetings have been continued regularly with increasing interest. Some have come to discuss the differences of the different religions, with their minds already made up as to which was superior. With them, reason is put on one side, having no place in their arguments. Only the Spirit of God can enlighten their darkened minds with the knowledge of the truth as it is in the Lord Jesus Christ. . . . Next week will see the commencement of the winter's work both among the men and boys and also among the girls. Please pray for us that definite work may be done for eternity in this stronghold of Mohammedanism. There are five brotherhoods of Moslems in this town, each including hundreds of devotees."

LIST OF DONATIONS from September 1st to 30th, 1927

Continued from page ii of Cover

DESIGNATED FUND		No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	No. of Reet.	Amount. £ s. d.	BELFAST AUXILIARY.
No. of Reet.	Amount. £ s. d.	6977	8 0 0	6994	6 5 2	7011	1 0 0	Mrs. BOLTON,
Sept. 1st		(g)	7 10 0		2 8 9	(r)	6 10	Hon. Sec.,
6963	3 0 0	13th	1 0 0		1 0 0	22nd	10 0 0	Gordonville,
4	10 6 0	14th	10 0 0	7000	5 0 0	(s)	2 0 0	Cregagh.
5	5 0 0	(p)	10 0 0		3 0 0	(t)	2 6	Des. Receipt, No.
6	6 0 0	81	10 10 0		4 0 0	23rd	10 0 0	7023
7	7 0 0	(q)	10 0 0		1 0 0	26th	10 0 0	Local
8	1 0 0	15th	1 0 0		3 0 0	27th	4 0	Rect. No. £ s. d.
9	1 0 0	84	1 0 0		10 0	29th	1 0 0	27 5 0
70	2 0 0	5	5 0 0		1 0 0	(u)	1 1 0	Previously
1	15 0 0	(q)	3 0 0		4 0	30th	5 0	ack'd. 65 0 8
2	2 0 0	16th	1 0 0		3 0 0		5 8	TOTALS
3	10 0	87	1 0 0		16 0		3 400 0	Jan. 1st to Sept. 30th, 1927.
4	10 0 0	19th	5 0 0		1 0 0		4 7 15 6	General Fund .. £3,635 16 8
5	3 0 0	8	7 8	20th	3 6		7 15 6	Designated Fund .. 3,252 18 3
6	300 0 0	90	16 3	20th			975 15 0	£8,888 14 11
		1	1 0 0	11	60 0 0	Sundries		
		2	2 1 5	21st				
		3	10 12 5	2	1 1 0			

(a) E. H., Cambridge. (b) Tankerton Free Ch. (c) Wilton Bapt. Ch. (d) Sale of Work, Tunbridge. (e) Walberton Bapt. Ch. (f) East Dean Cong. Ch. (g) Readers of *The Christian*. (h) Friends at Slaveley. (i) Fegan's Homes. (j) Broxburn Christian Union. (k) Portstewart Convention. (l) Bunyan Chapel, Preston. (m) Harrogate Prayer Circle. (n) Widecombe Chapel, Bath. (o) Redland Pk. Hall, Bristol. (p) F. R. H. (q) Victoria Hall S. Sch. (r) Emmanuel Ch. Wimbledon. (s) Bible Cl., Purley. (t) Anon., Leyton. (u) Friends at Barnston.

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.]

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Attention is called to the Price List enclosed.

THESE GOODS ARE VERY SUITABLE FOR
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THE NORTH AFRICA MISSION

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(WITH MR. GEO. PEARSE AND DR. GRATTAN GUINNESS)

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OFFICE OF THE MISSION

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REFEREES

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

LOCATION OF MISSIONARIES

MOROCCO		Salé		Tebessa	
Tanger	Date of Arrival.	Mr. A. E. CHATFIELD ..	Nov., 1922	Madame E. PAGES (Associate)	June, 1924
Miss J. JAY ..	Nov., 1885	Mrs. CHATFIELD ..	Nov., 1922	Bône	
Mrs. E. A. SIMPSON ..	Mar., 1898	ALGERIA			
Mrs. E. CRAIGS ..	Oct., 1912	Cherchell			
Miss M. M. GLEN (Associate)	Jan., 1913	Miss K. W. JOHNSTON ..	Jan., 1892	Mr. A. V. LILEY ..	July, 1885
Miss E. D. BOWEN ..	Feb., 1923	Miss E. TURNER ..	Jan., 1892	Mrs. LILEY ..	July, 1913
Miss L. A. Y. MEYER ..	Oct., 1925	Miss H. KENWORTHY ..	Nov., 1910	Mr. E. E. SHORT ..	Feb., 1899
Spanish Work—		Miss L. R. WHOLMAN ..	April, 1922	Mrs. SHORT ..	Oct., 1899
Señor PEDRO PADILLA ..	June, 1926	Miss H. SMITH ..	Mar., 1925	Miss H. M. M. TAPP ..	Oct., 1903
Señora D. PADILLA ..	Dec., 1922	Miss C. STUCK ..	Mar., 1925	Mr. C. MORRISS ..	Oct., 1924
Casablanca		Miss E. F. COLLINS ..	Feb., 1927	Miss A. CLACK ..	Jan., 1924
Miss C. S. JENNINGS ..	Mar., 1887	Algiers			
Miss F. M. BANKS ..	May, 1888	Kabyle Work—			
Mr. C. C. GABRIEL ..	Dec., 1919	Mons. E. CUENDET ..	Sept., 1884	Miss G. E. PETER ..	Oct., 1913
Mrs. GABRIEL ..	Feb., 1920	Madame CUENDET ..	Sept., 1885	Miss K. M. E. GORELEE ..	April, 1920
Miss M. W. ROSS ..	Nov., 1920	Mrs. A. ROSS ..	Nov., 1902	Miss J. E. MARTIN ..	Oct., 1923
Miss BLANCHE ELLIS ..	Oct., 1926	Miss D. OAKLEY ..	Nov., 1921	Miss R. COLLINGS ..	Nov., 1923
Tetuan		Djemaa Sahrldj and Mekla			
Miss A. G. HUBBARD ..	Oct., 1891	Kabyle Work—			
Miss A. M. KNIGHT ..	Oct., 1899	Miss E. J. C. COX ..	May, 1887	Signor A. FINOTTO ..	Oct., 1923
Spanish Work—		Miss K. S. SMITH ..	May, 1887	Signora FINOTTO ..	Oct., 1923
Miss E. HIGBID ..	April, 1921	Mlle. E. M. S. DEGENKOLW ..	Oct., 1913	Nabeul	
Miss E. HARMAN ..	Oct., 1921	Mr. A. G. WILLSON ..	Oct., 1922	Mrs. GAMATI ..	Oct., 1888
Settat		Mrs. WILLSON ..	Oct., 1922	Kalrouan	
Miss A. BUXTON ..	April, 1919	Azarga			
Miss K. KELD ..	April, 1922	Mr. S. ARTHUR ..	Dec., 1913	Miss I. M. DAVIS ..	Oct., 1920
Fes		Mrs. ARTHUR ..	Sept., 1923	Miss E. M. TILNEY ..	Mar., 1923
Miss S. M. DENISON ..	Nov., 1893	Miss L. M. FISON ..	Nov., 1919	Mr. E. J. LONG ..	Feb., 1924
Miss I. C. DE LA CAMP ..	Jan., 1897	Miss C. ELAOT ..	Nov., 1919	Mrs. LONG ..	Jan., 1920
Dr. JAS. A. LILEY ..	Nov., 1919	Mons. E. BLANDENIER ..	Feb., 1925	Sfax	
Mrs. J. A. LILEY ..	Nov., 1919	Bougie			
Miss L. F. EVANS ..	Nov., 1921	Mr. A. R. SHOERY ..	Nov., 1902	Mrs. F. M. WEBB ..	Oct., 1899
Taza and Oudjda		Mr. R. TWADDLE ..	Oct., 1924	Mr. R. S. MILES ..	April, 1921
Miss F. E. S. MARSTON ..	Nov., 1895	Mrs. TWADDLE ..	Oct., 1925	Mrs. MILES ..	April, 1926
Miss A. CHAPMAN ..	Oct., 1911	Lafayette			
Miss E. K. ALDRIDGE ..	Dec., 1931	Kabyle Work			
Rabat		Mr. C. K. MARSH ..	Oct., 1925	Mr. T. J. P. WARREN ..	Feb., 1911
Mrs. F. K. ROBERTS ..	Dec., 1896	Mrs. MARSH ..	Oct., 1925	Mrs. WARREN ..	Feb., 1911
Miss I. DEW ..	Feb., 1924	TRIPOLI			
Mr. L. V. ROBINSON ..	Nov., 1924	PARIS			
Mrs. ROBINSON ..	Oct., 1926	Mr. T. J. P. WARREN ..	Feb., 1911	Mrs. WARREN ..	Feb., 1911
AT HOME: Mrs. BOLDON, Miss A. BOLDON, Mrs. R. O. HODGES (Egypt), Miss D. POUQAS, Miss L. READ, Miss THOMASSEN (Norway), Mrs. M. WILKIE - <i>New Workers</i> - Mrs. G. G. ADAMS, Mr. L. J. BOCKING, Miss W. I. BUCKLEY, Mr. C. COOK-JALABERT, Miss M. W. FAIR, Mr. G. E. GILBERT, Mrs. P. HAZELL, Mr. J. C. MEYER, and the Misses E. L. MILLAR, H. L. P. ROBERTS, E. A. STEPHENS.					