

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 Veiled Woman in Morocco.

Office of the North Africa Mission:
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THE NORTH AFRICA MISSION

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

GENERAL FUND		No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Local Rect. No.	£ s. d.	BELFAST AUXILIARY.	BATH AUXILIARY.
No. of Rect.	Amount. £ s. d.	7043	1 3 0	7091	13 0 6	7115	12 0 0	34	2 2 0	Mrs. BOLTON,	Miss PRICE,
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6997	1 0 0	(m)	6 5 0	3	1 6	9th	1 0 0	6	2 2 0	Gordonville,	5, Ainslie,
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4	1 0 0	(o)	3 15 0	1	25 0 0	3	125 0 0	4	4 4 0	30	5 0 0
5	10 0 0	(p)	1 1 0 0	2	30 0 0	15th	1 0 0	5	1 1 0	1	8 2 6
6	5 0 0	54	5 0 0	3	15 0 0	16th	1 0 0	6	8 6 6	9	2 6 6
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(f)	2 15 0	19th	1 1 0	£1,149 8 3		30th	1 10 0				
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23	3 3 0	1	3 8	Sundries 130 6 10		37	5 0 0				
4	1 7 2	2	2 0 0	£1,295 3 9		8	5 0 0				
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SUMMARY

December, 1927.

General Fund ..	£1,295 3 9
Designated Fund ..	643 3 3
	<u>£1,938 7 0</u>

TOTALS

Jan. 1st to Dec. 31st, 1927.

General Fund ..	£5,891 10 11
Designated Fund ..	4,850 9 3
	<u>£10,742 0 2</u>

(a) Auniesland Aux. (b) Drwg. Rm. Mtng., Finchley Rd. (c) Whelpley Hill S. Sch. (d) Boxholders at Highgate Rd. (e) Market Rd. Bapt. Ch., Chelmsford. (f) Cong. S. Sch., Herstmonceux. (g) Evang. Free Ch., Romford. (h) Hayes Bapt. Tab. (i) Gospel Hall, W. Thurrock. (j) Readers of *The Christian*. (k) Bedminster Tab., Bristol. (l) Women's P. Mtg., Scotstoun. (m) Cork Aux. (n) C.A.W.G., Southbourne. (o) Tonbridge Aux. (p) St. Cuthbert's, W. Hampstead. (q) A.N.M.U. (r) Cripples' Inst. (Boys), Belfast. (s) St. Peter's Mission, Halliwell. (t) The Bible Missionary Trust. (u) Boxholders at Stirling. (v) C.A.W.G., Edgbaston. (w) Openshaw Girls' Fellowship. (x) Hounslow Bapt. Tab. (y) Craigdale Hall S. Sch., Romford. (z) James' St. Hall, Dunfermline. (a) Boxholders at Newcastle. (b) Lordship Lane Bapt. S. Sch. (c) Readers of *The Life of Faith*. (d) Zion Bapt. S. Sch., Chesham. (e) Wattville St. Chapel.

From January 1st to 31st, 1928

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.	
No. of Rect.	Amount. £ s. d.	(a)	10 0 0	7126	6 0 0	(b)	3 0 0	(d)	10 0 0	7147	2 6 6	7147	5 0 0	
Jan. 2nd	1 0 0	7122	1 1 0	7	10 0 0	(c)	1 1 0	7138	5 0 0	3	1 0 0	8	10 0 0	
7119	1 0 0	3	1 1 0	8	1 0 0	(e)	1 0 0	4	1 0 0	4	2 0 0	9	10 0 0	
20	1 1 0	4	6 0 0	9	2 6 5	40	1 0 0	5	1 1 0	5	1 1 0	50	1 6 0	
		3rd	9	2 6 5	30	1 1 0	6	7 0 0	6	2 0 0	2	100 0 0	2	5 0 0

[Continued on page iii of Cover



Photo by]

The Caves of the Troglodytes, Matmata, Tunisia.

[Mr. Edwin Beach.

(See page 22.)

“But thou art Rich”

By PERCY J. SMART

THE apostle John, banished to the isle of Patmos for “the Word of God and the testimony of Jesus Christ,” is commanded to write “the things which are,” to which category the letters to the seven Churches belong. These messages are full of interest, and the one to the Church at Smyrna, like that to Philadelphia, is peculiarly so, as it is one of praise without any addition of blame.

It is impossible to attempt an exposition of the letter itself within the limits of the space allotted, so we must content ourselves with a few remarks on the words which head this article.

This word of praise from the lips of Him who describes Himself as “the One which was dead and is alive” is the more remarkable when we bear in mind that it was uttered because of their endurance of tribulation as a result of their testimony. The Lord says, “I know thy tribulation.” It is as if He said, “I know what kind of tribulation it is. I know the causes from which it comes, and I value it. It is before me. I remember thee in it. I permit it, and I prize it; and by and by it shall work out for every one of you, certain blessed results that shall last throughout eternity.” The saints in Smyrna were persecuted on every side, and the Lord describes one prominent feature of their trouble in the words, “I know thy *poverty*.” They had evidently found that following Christ had not resulted in their “getting on” as the world counts it; but they were willing for this, and did not seek to grasp the rewards of time. Recognising and valuing this, the Lord said, “but *thou art rich*,” the import of

the words being that the riches which were theirs were not temporal, but spiritual riches. In this they presented a striking contrast to the Church at Laodicea. The Church in Smyrna were told, "I know thy poverty, but thou art rich"; and to Laodicea the message was, "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. iii. 17). So we see that those who were spiritually rich did not know it—i.e. they did not know that they had prospered so much in the walk with God; they needed to be told it; while the Laodiceans, who were spiritually so poor, thought they were rich. It is possible some may think themselves to be rich when they are poor, while others think themselves to be poor when they are rich. It only demonstrates the fact that when a man is not walking with God he never has a right view of anything.

Now, there are three separate senses, according to the Word of God, in which the believer may be rich.

1. *All Believers are Rich in Christ.*

The apostle Paul said to the Corinthians, "All things are yours; and ye are Christ's; and Christ is God's"; which means that all things are God's and Christ is God's, therefore all things are Christ's, and as believers belong to Christ, therefore all things belong to believers. That is true of every Christian. These words were spoken to the church at Corinth who received grave reproofs for their wandering from God. Yet these Corinthian saints were rich in respect to all those blessings which are bestowed on believers without exception for "Christ's Name sake."

2. *Believers may be Rich in Grace.*

One man may be rich in personal grace and another man poor, and yet both may be the children of God. For example, one may be rich in *knowledge*. Why? Because he has read, studied, prayed over and loved his Bible, and has had disclosed to him by the Holy Spirit its wondrous meaning. Another who has neglected his Bible, and has been content to attend a ministry where his soul has been starved, is sadly lacking in the grace of knowledge. Then there is the grace of *humility*. Here is a believer who has laid to heart the teaching of his Bible, and has compared himself with the only true standard, the perfect character of the perfect One; and moreover has learned to seek that he may be like his Lord, and to pray as did the late Dr. A. J. Gordon, of Boston, "Oh that a man may arise in me! That the man that I am may cease to be!" And so without being in the least conscious of it, this child of God becomes humble, like Moses who, when he came down from the mount of communion with God, "wist not that the skin of his face shone." But there is another who has not so learned Christ, and he is proud in soul and poor in the grace of humility.

Again, here is one rich in *faith* who believes the promises and makes practical use of them. Just as when we go to the bank with a cheque we expect it to be honoured, so he goes to God with His own Word and with reverence says, "Do as thou hast said." There are many of God's people who take all the

promises of God in that way and are never disappointed. But some do not seem to be able to trust God ; they want to " see to believe," instead of " believing to see " the goodness of the Lord.

In these ways, as well as, in many others, our souls may be rich or poor as regards personal grace.

3. *Believers may be Rich in Anticipation.*

And then there is a third sense, a very important sense, in which the Lord's servants may be rich or poor as is set forth in Hebrews, ch. x. 34, where the inspired writer, addressing those who had suffered afflictions, says, " Ye took joyfully the spoiling of your goods, *knowing in yourselves* that ye have in heaven a better and an enduring substance." Are we looking forward in a definite way to having our service approved at the judgment-seat of Christ? The Master will say on that day, " Well done, good and faithful servant " to all whose life and service will stand the fiery test. The trial of their faith will " be found unto praise and honour and glory at the appearing of Jesus Christ."

Let us ask ourselves if, when we think of our walk, of our life, of our service and of our testimony, we are able definitely to believe that we are laying up riches against that day. It behoves us all to heed the exhortation of the apostle John (2 John 8), " Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." It is in this encouraging letter that the stirring exhortation occurs, " Be thou faithful unto death." That does not mean merely up to death, but even though faithfulness should involve death. For what would that death be? It would be but the vestibule of life. " I will give thee a crown of life." This crown is evidently the symbol of royalty, not the garland of victory. It is intended to mark a regal state, as it was in the case of our Lord Jesus, who had placed upon His brow a crown of thorns. In Rev. iv. 10, we read that the elders cast their crowns before the throne—which signifies prophetically that the time has come for the saints to reign with Christ. They who share in the glory of the first resurrection shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. xx. 6).

I wonder, if the Lord were to communicate His mind to us, whether He could say of us,—“ But thou art rich ” ?

To Our Friends and Helpers

DEAR FRIENDS,

We have very much for which to praise God during the last two months.

Mr. Harvey Farmer

In the first place it is a matter of thankfulness to know that the treatment which Mr. Harvey Farmer received at Clifton Springs has proved very beneficial. He

is still suffering from some throat trouble, but we trust that this may speedily yield to treatment also. Mr. Farmer has found many opportunities of making the work of the Mission known in America, and we would again ask for prayer that he and Mrs. Farmer may be maintained in health for this important deputation work.

Good News from the Field

The reports from the field have also been encouraging, as the contents of this issue of our magazine will show. Perhaps the most remarkable is the news that a company of Arab men, larger in number than was ever hoped for, gathered to hear the Gospel at ChercHELL, and gave great attention (see page 30). In all these tokens of the Holy Spirit's working we heartily rejoice.

Some Generous Gifts

We have also been much cheered by some generous gifts. One anonymous donor contributed (through *The Life of Faith*) the sum of £450, while another (through *The Christian*) sent us a gift of £500. A third gracious donation was from a friend of the Mission who had lent us £200 toward the purchase of the new mission house at Les Agribbes in Algeria, and who has now made the loan a gift. We wonder whether these generous stewards of God's goodness know how much joy these timely gifts bring both to missionaries on the field and to the home staff? "The administrations of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." Nor are we less grateful for the steady stream of smaller gifts, upon which, humanly speaking, we are equally dependent for the carrying on of our work.

Still Need for Prayer

There is still, however, need for prayer, and opportunity for the grace of giving, as the shortage on the general funds is still very considerable. But we are cheered to remember the words of our Lord, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." We are persuaded that if as a Mission we are supremely concerned for the glory of God and for the spread of His kingdom, He will see that all our needs are supplied.

Results of Heavy Rainfall in North Africa

North Africa, in common with many other parts of the world, has suffered from the excessive rainfall of the winter. Reference was made in our last issue to

the loss of life in the province of Oran due to the heavy flooding of Mostaganem and other places. Even where the country has not been inundated, the rains have brought about the unsettlement or crumbling of many of the houses, resulting sometimes in the loss of life. In a letter from Miss Buxton, to which reference is made on page 29, we learn that fifty-six houses have collapsed in Settât from this cause, killing and injuring several. A portion of the fortifications of Meknes also has fallen, killing eleven people.

A Cruel Moslem Ruler

These fortifications of Meknes are a reminder of the sufferings inflicted by Moslem rulers. They were constructed by the sultan Mulay Ismail, who was a contemporary of Louis XIV of France and sought to emulate his grandeur. He is said to have built twenty-five miles of battlemented walls and to have caused the death of many thousands of Christian slaves during their erection. He was a peculiarly ruthless ruler, having a habit of exhibiting the ferocity of his temper and the dexterity of his swordsmanship by drawing his sabre as he leapt into his saddle and decapitating the attendant slave ere he was settled in his seat. Yet he was regarded as a good Mohammedan and assured of Paradise.

A New Prayer List

We shall be issuing a Prayer List very shortly, in order that those who have the burden of North Africa upon their hearts may have some guidance as to matters for which prayer is needed. It will take the form of a small booklet of some sixteen pages, in which the requests for prayer are so arranged as to cover the whole field in the course of a fortnight. We trust that our friends will make use of this, amplifying the details from time to time as the need arises.

Unevangelised Moslems in the Aures Mountains

"So much to do; so little done." These words, associated with the late Cecil Rhodes and used by him in reference to projects entirely different from ours, often recur to us when we have before

us, as at the moment of writing, a map of North Africa, and observe the vast extent of unevangelised peoples. Here is one example out of many. In the province of Constantine in Algeria are the Aures Mountains, in which dwell a Berber people called the Shawia, whose language closely resembles that of the Kabyles. In the *arrondissement* of Batna, according to a Government Blue-book, there is a native population of more than 230,000, 70 per cent. of whom consist of these people. Yet there is no preacher of the Gospel amongst them, and if any missionary on tour has ever visited them, his visits have been so few and far between as to leave but little trace. Mr. Sydney Arthur, our missionary at Azazga, together with Mr. Sears of Tazmalt, spent three weeks with these people, and during that time they were able to distribute a total of 1,954 Scripture portions and tracts in Arabic, Kabyle, and French. They were on the whole unopposed, though a few of the Moslem leaders tore up some of the Scripture portions which had been purchased, declaring that they were not lawful. Will our readers pray for God's blessing on the written Word in this otherwise Gospel-less region? We are thankful to say that one of our younger missionaries in training, who will shortly complete his medical course at Livingstone College, has his heart set upon these people. It is his desire that he should take service with

Mr. Arthur until he has had sufficient experience to undertake pioneer work in the Aures Mountains. Being a French subject, he must undergo twelve months' military training, but he is hoping that this may be given him in Algeria, so that in his moments of leisure he may continue his study of Kabyle.

The New Prayer Book

We have been compelled to make a rule not to insert any other than missionary matters in this magazine, but we have been asked by Mr. Arthur Mercer to make an exception in order to invite the prayers of our readers that the efforts to introduce the new Prayer Book into the Church of England may be frustrated. We gladly do so, for though this Mission is undenominational in constitution, it stands for the fundamental truths of the Gospel; and we are heartily at one with brethren in the Church of England who are opposing the introduction of Romish and modernist error into the formularies of their Church. We rejoiced with all our hearts when the House of Commons rejected them, and we pray that God may still interpose to prevent their receiving the sanction of our national assembly. Oh that God would send us a revival of evangelical religion in this land of ours!

Yours very sincerely,

E. J. POOLE-CONNOR.

News from the Field.

ALGERIA.

From Mr. C. R. Marsh,

Lafayette.

There are three roads radiating from Lafayette into three different districts of Kabylia. At present we are only able to work along the Guenzet road, but in the summer the other two roads will be accessible. About forty villages may be reached from the Guenzet road. Many of these are situated on the road, but others are more distant, and I often walk

for four or five hours to various outlying villages.

Our experiences in this work are many and varied. Perhaps one or two might be of interest, showing how continually the Lord is with us to strengthen and encourage us. One day I set off alone to visit a village where I had been badly received during the summer. The native schoolmaster (who had been helped for years by Christians) had evidently warned the men of the village

to have nothing to do with me. All the men I met with walked away one by one as soon as I read the Word to them. Scripture portions were handed back to me, and tracts torn up, whilst the schoolmaster started his class at seven o'clock instead of eight to prevent my reaching the boys. I left the village having accomplished nothing, and wondered if I should ever dare to go back alone. Before returning last week, I lifted up my heart in prayer to the Lord for guidance. Entering the village, I found a group of men gathered around a native colporteur. I told them I had brought them the Word of God *and* some dental forceps. The latter gave me the needed opportunity, and I extracted several teeth. I was offered the fee of fourpence, which I naturally refused; but I had gained the men, and although the sheikh glared at me and muttered many curses under his breath, yet I was able to set before them the way of salvation. Before leaving the village I visited my schoolmaster 'friend,' who was greatly surprised to hear that I had been able to have a meeting and that the men had been friendly enough to make me coffee. Thus God opens closed doors, day by day.

In company with my wife I visited one of the villages situated on the road. The men had left orders that my wife was not to be allowed to enter any house, and the women were terrified at the sight of us. We felt that the only thing to do was to leave, so with saddened hearts we went to the next village. Here a welcome surprise awaited us. My wife had a large meeting for women, and one woman was completely broken down as she heard of the way of salvation through the work of the Lord Jesus. Again and again she

thanked my wife for coming with such a message, and told her she would always be welcome in her house. Meanwhile I gathered some lads together, and after a meeting with them I entered the café. The men were seated on the floor playing dominoes and gambling. It is difficult to get their attention in such circumstances, but I passed some tracts and Gospel portions to them whilst the cards were being dealt, and was surprised to find that soon afterwards they had given up their game and were quietly reading. Seizing my chance, I sat on the mat with them and started reading Psalm li, passing on to the New Testament Scriptures. God was with us in power, and the men quietly drank in the Word. By this time the café was full. One man especially seemed most interested and asked many questions. We felt that the enemy had done his best at the commencement of the day, but God had surely led us in triumph, and the Word had gone forth with power. Most of the people to whom we speak are years older than we are, and we are often despised by these proud Moslems. We are strangers, and to them we are heathen, so that it is the more wonderful that we do have these blessed times in view of the above facts.

I visit the French population of Lafayette once a month, leaving a Gospel periodical and Scripture portions at each house. I am thus brought into touch with the people. In one house I found an old Jew reading his Old Testament in Hebrew, and he willingly accepted a New Testament in French, so that he might have "the whole Word of God." Another man seemed most interested and asked to pay the annual subscription for the Gospel paper.

TUNISIA.

From Mr. R. S. Miles,

Sfax

An American gentleman on a visit to Sfax, who is keenly interested in missionary work, kindly offered to pay all expenses if Mrs. Webb and I would accompany him on a trip to the Oasis of

Gabès and the caves of the Troglodytes. We were delighted to seize the opportunity and started the next day. We had a delightful run in first-rate weather with two fairly long stops on the way—the first being a big village and the other a large, wayside encampment.

Preaching to men and women and dis-

tributing the Word, we again pushed on rapidly. Gabès reached, car garaged, lunch over, by one-thirty we were lost in the large Oasis. Mr. Beach went for all kinds of pictures with his camera whilst Mrs. Webb and I went for all sorts and sizes of natives with our Gospels and, of course, the Wordless Book. We worked till darkness fell, and felt at the finish the Lord had specially helped us, for the response to the message was better than on any previous visit.

and I could have wandered in and out of those holes in the earth for days. Each dwelling was approached by a kind of tunnel slanting downwards, in some cases from twenty to thirty feet. Passing through the tunnel we stood in a large *patio*, in the roof of which a large hole was made to let in the light. All around this queer courtyard were different rooms hollowed out of the earth. The first one we entered I went round, naming the rooms. Here is the exact order: Reception room, first bedroom, camel house,



Photo by]

Mr. Miles at Matmata.

[Mr. Edwin Beach.

The Kaid is standing at the extreme left.

Early next morning we started for Matmata further south. It is situated about forty-five kilometres from Gabès high up in a mountainous region, and is reached by a rough sandy track. In some places the car behaved like a boat on a rough sea and in one or two steep passes I was forced to drop the gear into "first." The whole scene viewed from a lofty peak reminded me of the children of Israel oppressed by the Midianites, who "made them dens which are in the mountains and caves and strongholds." I had never seen cave-dwellers before

kitchen, donkey house, second bedroom, cow house, and ladies' best parlour. Poor people! They had had no real rainfall for seven years, and were obliged to fetch all their water from a distance of ten kilometres on backs of asses and camels.

You can well imagine their delight to see us, and their pride in showing us around. One dear old decrepit man allowed us to peep, as a special favour, inside one of the private rooms. Certainly it was difficult to keep a straight face when he pointed to the pictures on

the wall. All were advertisements taken from various papers. Singer's Sewing Machines, Bird's Custard Powder—altogether a very choice collection.

Group after group listened to my simple Gospel message. One of these groups numbered between twenty and thirty men. Mrs. Webb hunting up the women-folk reminded me of a busy martin—darting into this hole, darting out again and darting into another. Really I must count my visit to the Troglodytes as the finest of all my itinerating tours both from a point of view of interest and also from the ready and eager acceptance we had with the people.

I would like to close with a hearty word of sincere thanks to Mr. Edwin Beach who generously paid every car and hotel expense, thus making the trip possible.

From Miss G. E. Petter,

Tunis.

Italian Work

On Saturday morning, January 14th, a telegram arrived from a town about sixty kilometres from Tunis saying that a sister of the Italian Church had died, and we gathered that they expected us to get there at once. Leaving the house without loss of time, Miss Gotelee having first kindly put into my bag a few biscuits and a little bread and butter and cheese, I found that five members of the family were going by automobile, and they had a place for me, provided that I would share expenses! After a good three hours' journey we arrived about 3.30 p.m. It was a great joy to find that our deceased friend, whose sister and mother are both converted, had left a bright testimony. There were no candles about. The room was full, all Roman Catholics, and some of these making the usual noise and commotion; but I was able soon to quiet them and speak to them of the assurance that Concetta had that she was going to be with the Lord, and to explain that there was no need to weep for her as she had been a great sufferer and was now at rest. While I spoke

there was great attention. On making enquiries as to arrangements I found that the funeral was to be at 4.30 Just think! Died at 5 a.m.! Buried at 5 p.m.! I had expected that there would have been time for Signor Finotto to come from Bizerte which is not far off. However, all took it for granted that I was the missionary and I had full liberty to do as I thought best. What a difference it makes out here when a soul is sincere! Concetta had expressed her desires and they were all carried out. The Catholic relatives seemed to be anxious that what Concetta wished should be done. She was greatly respected by all in the town and many were present.

After the meeting at the house—it being unusual for women to attend at the cemetery—I asked if any were coming, and one woman said, "Yes, I will go with you." She and I started walking together in the midst of about twenty men, but she suddenly said, "I go to fetch something." She did not appear again. I suppose her courage failed her. It must have been a curious sight to see a group of men and one woman going along the road. After a walk of about two kilometres we arrived at a lovely little country cemetery, and there was perfect order and silence whilst I read from John xi and 1 Thess. iv. After prayer, we came back to the house.

Although I should have preferred to return to Tunis by train, the sister persuaded me to go in the motor, as the two sisters-in-law were staying with her and there would be plenty of room. Not wishing to offend her, I consented.

We left Matem at 6 p.m. and I soon began to feel hungry and was glad of Miss Gotelee's provisions which I shared with the old brother of Concetta and his daughter. At 7.30, when we were in a narrow lane nearing the main road, the cousin who was driving the motor declared that the petrol had run out. Off he went with the other young fellow, the husband of the girl inside. They returned after we had waited two hours and a half. Meanwhile, three Arabs on a horse trolley had been obliged to get us to one side of the lane in order to make room for other vehicles, and there we

found ourselves surrounded by water. However, wet feet did not seem to trouble us much. The engine was set going again, but after two kilometres we stopped again and nothing could be done until daylight!

At 7.30 a.m. the chauffeur reluctantly roused himself and tried to get things right, but I fancy he did not know much more than I did about motors. At 9 o'clock, though we were still about thirty kilometres from Tunis, I started to walk, hoping to find some help on the way, but before long a big Arab dog—a creature much to be feared—defied me. Turning, I saw a cottage across a field and a woman. I beckoned to the latter, and she sent her husband to me. I pointed to the car in the distance and told him we had been there stranded all night. He was a friend in need and took me across the deep mud to his cottage, told his wife to give me a cup of coffee, and went hurriedly to fetch a new-laid egg. I returned to the car, after a nice chat with the Frenchwoman and a promise to send her a Bible. The husband proved himself to be master of the situation and soon set the engine going, and once again we started, but after about two kilometres the rubber tyre came off, running ahead gleefully. The tyre was fixed on again, but repeatedly slipped off, so that when we were thirteen kilometres from Tunis I started to walk again. After covering about half the distance, I accepted an offer of a ride in a trolley, and was put down at a point from which I boarded the tram which took me very near home, where I arrived at 3 p.m., covered with mud, feeling very much of a tramp and rather tired but none the worse for the mishaps, and very thankful for all the wonderful tokens of love and care all the way along. We pray that the Frenchman and his wife may receive a blessing from their reading of the Bible promised, and may come to the knowledge of the Truth. It is always such a privilege to be able to get an opening to these lonely souls who are scattered all over the country. We are hoping to visit the town of Matem sometimes as opportunity offers.

**From Miss E. M. Tilney,
Nabeul.**

Nov. 20th, 1927: Twice a week I have a little class of Arab girls, held in the house of an Arab woman whose four daughters attend the class. Thirteen girls attend now, and there is always one woman, and often there are two or three who sit with the girls during the class. The girls are sewing pocket-handkerchiefs, having a little physical exercise, learning verses of Scripture and hymns, and listening to Bible stories.

A woman who lives next to the house where the class is held, called me in last Monday, and astonished me by singing hymns and repeating parts of the verses that the girls have been learning! I expressed my surprise that she should know them so well, at which she remarked, "I sit here working and listen to you." Her face was very bright as she aired her knowledge. Would that it might be heart knowledge!

At the request of one or two little girls who live in another part, yesterday I was able to begin another little class in an Arab woman's house. Six new girls came, and three small girls belonging to the other class came in for the 'lesson' part. The landlady was a great help in teaching the children the verses, for some of the words were quite new to their vocabulary. Madame Gamati had taught this woman as a girl, and she remembered what she had learned. The six new girls meant fresh homes for visitation for me.

In Jewish homes, the welcome is great. There is no need to wonder where to visit, for I am taken to fresh houses by the people themselves—sometimes in one, sometimes in two and even in three new houses in an afternoon. All this is in answer to prayer, for I had rather dreaded going about in a strange town quite alone. But our Lord has graciously answered prayer beyond my expectations. Madame Gamati's name is in itself an opening. She is greatly loved and esteemed in the town.

Jan. 27th, 1928: Several little incidents indicating the Lord's gracious working have been a cause for rendering thanks.

(1) The little class for Arab girls lately started has now reached nineteen in number.

(2) An Arab woman has lent an empty and very desirable room for the class quite gratuitously.

(3) In another little class held in the room of an Arab woman, both she and her husband listen to the message given, and she joins in the singing of hymns and repetition of verses.

(4) Three Arab families have become

responsive to teaching because of attendance upon them during sickness.

(5) Many others are interested. An Arab woman said this morning, "You have taught our children how to pray."

(6) Visiting and witnessing in Jewish homes has been made a delightful occupation in answer to prayer.

Mrs. Gamati is still unable to go out, but her past sowing of the seed will assuredly bear fruit.

A New Worker



Miss Olive Longden.

Miss Olive Longden, who has recently been accepted as a missionary of the N.A.M., was born at Chesterfield and is twenty-four years of age. She was brought to trust in the Saviour in her very early days, and grew up amidst Christian sur-

roundings. From the age of nine she has been in the care of her uncle and aunt, Mr. and Mrs. J. W. Slack, also of Chesterfield, in whose home she came into frequent contact with missionaries and missionary interests, and thus the burden of the "other sheep" grew upon

her. When at last she received a definite call for foreign service, she entered as a student of the Bible Training Institute, Glasgow, and also took a course of "first aid," for which she obtained a certificate. Our sister has been actively engaged in various forms of Christian service, particularly in mission work among the fisher-girls at Wick, and there is reason to believe that some young women have been brought to the Saviour through her ministry.

She has left for Paris for the study of the French language and will be under the supervision of Mr. and Mrs. Warren. We desire to express our appreciation of the generosity of the friends (who wish to remain anonymous) by whom our sister is being supported, and would ask the prayers of those interested in the spread of the Gospel abroad for this new worker.

For the Children

By MISS E. HIGBID

I am going to tell you about two things which happened last year in Tetuan in a class of six or seven little Spanish girls: one is a sad thing, the other glad, so I will keep the best till last!

The first little girl, whose name was Concha or Conchita, was twelve years old, and she came to our class about last January. She was the eldest of five, and if sometimes she was absent, it was because she had to mind baby whilst

mother was busy. At first she did not seem to take an interest in her lessons; she had not been to school very much before she came to us, although she could read and write a little. However, there was something about her which saddened and distressed us a great deal more than her ignorance of lessons, and that was her knowledge of evil. We never could be sure when she was speaking the truth, for she had such a terrible habit, not



Photo by]

A Riff woman in a street in Tetuan.

[Miss I. Dew.

only of telling untruths about things which had happened, but of inventing tales without any apparent foundation. When talking with her about this, we told her that, if she wanted one day to enter the Home where Jesus dwells, she must give up that bad habit, asking Jesus to forgive and cleanse and keep her. Like the other girls in the class, she bought a Bible, and soon learned to find the places and memorise texts. One of those which she remembered perhaps better than the others was John xiv. 6: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." She seemed to enjoy the services on Sunday afternoons, and occasionally her mother would come with her and bring the other children.

In July her mother told me they were going for a month to Spain to visit the grandmother whom Conchita had never seen. Conchita was at the service on Sunday afternoon, July 17th, and the next morning they all went off happily to Spain for the holiday.

Towards the end of August I was wondering when we should see her back, and one day, when I was out, her father, who had not gone with the family, came up to speak to me. I asked him at once,

"How is Conchita? When is she coming back?" He looked at me rather strangely and said, "She will never come back. . . . She is dead."

Do you understand why I said this was a *sad* story? Not because it is a sad thing to die if we are ready for the Lord Jesus, but because in this case we cannot tell the real end of Conchita's story. She was not ill very long, and we are sad because we have no definite knowledge that she had given her heart to the Lord Jesus. We hope that the texts she learned and the talks to which she listened about the need of coming to Jesus for forgiveness may have come home to her heart. The other girls in the class have told me that she was very fond of the hymn:

*"Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard."*

We do hope that she has gone to be with Him who said, "Suffer little children to come unto Me," but we cannot be sure.

The second little girl is eleven years old. She has been in the class for two or three years, and for a long time has known the story of the love of Jesus; she

has known, too, that He calls little children to come to Him as well as grown-ups. Day after day she was in class, and Sunday after Sunday she came to the services; but although she knew so much about Him, and used to talk to her mother about the things she heard at the services and in class, she was not at all satisfied that Jesus had forgiven her sins or that she was ready for Him whenever He might call her. In many ways she was what you would call a "good" little girl; but that was not enough. Her "goodness" did not make her really happy, and sometimes when she went to bed at night, after she had said her prayers and was safely tucked up, her mother would notice that she had been crying. Sometimes she would creep into her mother's bed and tell her that she wanted to be saved, and say that she had asked Jesus to forgive her sins, but that

she did not "feel" saved, and so she was unhappy about it all. I think she did not quite understand that it was not her feelings that would assure her salvation, but her *faith*.

One evening her mother, who herself belongs to the Lord Jesus, had a long talk with her, and tried to explain again that she must just give herself over and trust Jesus to do as He has promised, and then know for certain that He had done it. I think it was that same evening, two days after her eleventh birthday, that Mariquita really understood this and trusted the Lord Jesus to save her, and now she is quite happy and very anxious for others to have the same blessing.

Now you will see why I said this was a *glad* story! Please pray for little Mariquita, that all her life she may be true to her Saviour and that she may be able to win others for Him.

Home and Foreign Notes

THE PRAYER MEETING

usually held on the first Thursday of every month is cancelled for April owing to the Easter holidays.

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DEPARTURES

Miss D. Povoas left for Tebessa on Jan. 5th.

Mr. and Mrs. A. E. Chatfield left for Salé on February 10th.

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EASTER CONVENTION AT "HEIGHTSIDE"

We desire to call the attention of our friends to the forthcoming **Convention**, to be held in connection with our Mission at "**Heightside**" next Easter, if the Lord will. Particulars will be found on page iii of cover. We shall have the pleasure of having with us as speakers the Rev. F. W. Argyle, of Blackpool, Rev. H. E. Anderson, of Leigh (Lancs), and Dr. Leak, of Winsford.

DEPUTATION WORK

The **General Secretary** has had the privilege of speaking on behalf of the work at Boston, Mass.; Albany, N.Y.; Hartsdale, N.Y.; Brooklyn, N.Y.; Wilmington, Del.; Baltimore, Md.; Tenafly, N.J.; New York City; Clifton Springs, N.Y.; Buffalo, N.Y.; Chicago, Ill.; Los Angeles, Cal.

Mr. Poole-Connor has recently visited Liverpool (Toxteth Tabernacle, 3 meetings),

Ealing, Bayswater (Talbot Tabernacle, 4 meetings), All Nations Bible College, Walthamstow, Cheltenham (2 meetings), Dorking, Wandsworth, Rotherhithe, Woodford (2 meetings), Aldersgate Street Y.M.C.A. (2 meetings), Hitchin, Bedminster, Emmanuel Church, Hove (3 meetings), Willesden Green, Wandsworth, Herne Hill, Maidenhead (4 meetings), Southend (2 meetings), Heathfield (2 meetings), Kentish Town, Redcliffe House (2 meetings).

Forward engagements include: Sidcup (March 4th), Redcliffe House and Talbot Tabernacle (6th), Hitherfield Hall (8th), Finchley Lane Baptist Church (14th), Wattville Street, Birmingham (18th), Romford (20th), Park Hall, Barking (22nd), Congregational Church, Tower Bridge (25th and 28th), Redcliffe House (27th), "Heightside" (April 5-11th).

* * *
Mr. J. S. Tetley has visited the following places: Highgate Road Chapel, Uxbridge Road Tabernacle, Hadlow Stair, Tonbridge, Bromley, Bethnal Green, Edenfield, Edgeside, Bolton, Winsford (3 meetings), Rishton, Haslingden.

Forward engagements include: Bexhill (March 4th and 7th), Putney (14th), Ridgelands College (16th), Missionary Training Colony, Norwood (19th), Brixton (23rd), Cambridge (Ap. 25th).

Mr. S. S. McCurry has addressed meetings at Hanwell, Surbiton, Horbury, Swiss Y.M.C.A., London, All Nations Bible College.

MOROCCO

Mrs. Simpson, who is at present in charge of the **Tulloch Memorial Hospital, Tangler**, writes on January 26th: "We have had much joy to-day in hearing of an interesting case—a man with whom Si Ali and Benazza have been reading. He prayed for the first time in Jesus' name last evening out in the open under our garden wall on the Marshan, after sunset. He was at the converts' meeting on Sunday for the first time. . . . We had 113 out-patients this morning and Dr. Herzen performed an operation in hospital this afternoon. . . . Two who left us to-day are apparently unmoved, but there are several in the wards about whom we are very hopeful. We do rejoice when we see souls breaking down under the power of God's Word."

* * *

Mrs. Roberts, in a circular letter written about Christmas-time, writes from Rabat: "The French authorities want to gather all the villages in this neighbourhood into one big one. The reason is not yet apparent, but probably among other things they wish to be able to keep a close eye on them for sanitary purposes. They have chosen a site half a mile or so beyond Douer el Akkari, the first village that we worked from this centre. This village and four smaller ones have already been moved, and the site of what was once Douer el Akkari is sown with barley, although when we were there last, six weeks ago, we little dreamed of the change so soon to take place. **Miss Dew** and I arrived about a month ago to find that more than half the huts had gone, and our little shanty of boards, zinc, sacking, etc., was standing in solitary grandeur waiting for me to unlock the door and get my things out so that it might follow the others. It was a real scramble, as the head man of the village was waiting. I pushed the bellows, bucket, and a few odd native pots into an old soap-box which had done duty as sideboard, and bundled the remaining things into a small cupboard. We tossed out into the open our divan—two large sacks stuffed with straw. . . . This big village is not going to be so easy to work as a number of smaller ones, and the increased distance shortens our time there, as the motor-bus does not go so far and we have to walk the extra bit.

"The *fokeeh* who has a shop near our house came to the dispensary two or three times, bringing his three boys for treatment. Seeing he was friendly (he had not been so up to this time), I ventured to give him a simple Gospel story instead of the ordinary tract. A few days

after, as I was passing his shop, outside which he was standing, he pulled out the tract with the title-page turned towards me, struck a match and started to burn it. Evidently he had made up his mind to do this when a good opportunity offered. I passed on as though I had seen nothing. The next day he came to the dispensary again, but neither of us referred to the matter and he has been quite friendly since.

"A young Roman Catholic Moor, with whom I became acquainted through handing him a tract, still comes to the house to give Arabic lessons, and I have had some opportunities of speaking to him. He also frequently goes to the Bible shop and talks with Mr. Robinson. There is no doubt but that he is intellectually convinced of the truth and will defend it before others, but it is evident that he has not come to the point of decision, though some weeks ago he seemed to be very serious and told me he was not happy. Please remember him in prayer."

* * *

Miss Buxton and Miss Reed are finding themselves somewhat hampered in their work at Settat by the effects of the stormy weather. Two of the walls of their house have to be practically rebuilt, and of course, during the time that the work is being done, no classes can be held. **Miss Buxton**, however, looks on the bright side, and says: "Fifty-six houses have fallen in Settat. One wall fell on a hut and killed a woman and her five children. We do praise the Lord for keeping us in safety."

* * *

Mrs. James A. Liley writes from Fez on January 15th: "Last Friday, as I opened the door of **Miss Denison's** waiting-room and saw a room full of women and a good proportion of little children, the thought came to me that if the Lord's people at home could look upon a gathering like this, they would understand a little of what the Good Shepherd felt, of whom, it is recorded, 'When He saw the multitude, He was moved with compassion on them.' There were 113 women and children who came for treatment that day, and they did listen well and quietly to the message of the Gospel. . . . One poor woman told us that soon after her husband's death her stepson turned her out of the house. Happily she had relatives to whom she could go, but what an insight this gives into the home life (if it can be so called) of a Moslem family! And oh, what a joy it was to tell her and all the other women, that there is One who said, 'Him that cometh unto Me, I will in no wise cast out.'"

ALGERIA

At Cherchell, Christmas is always a happy time. **Miss Turner** writes: "Christmas Day had its usual special service. There were twenty-seven present, and a little bit of extra cheer came to us through the presence of two former Sunday-school girls (now married); and when one and another were giving verses or texts as their testimony, one of these two repeated the verse, 'Neither is there salvation in any other.'

"The meeting arranged for natives one evening was unique. Mr. Theobald, of the Algiers Mission Band, and others have occasionally held meetings here for men, attended by fifty at most. Imagine our joy at seeing the men 'pouring' in, until even all the standing-room was taken. Ourazane, our night-guardian and handy-man, counted 156 as the men trooped out. Dr. Northcote Deck, who with his wife was paying us a short visit, was present to support Mr. Theobald."

* * *

From Bône, **Miss Granger** writes on December 1st, 1927: "I have been experiencing something of the storm lately since reopening the classes in new premises. All the Mohammedan fanaticism seems stirred up. The wife of the Arab landlord from whom I rent the rooms has been furious each time I have had children, especially in the afternoon when the Jewesses come. I felt I had made a mistake in taking the room, but God has answered prayer, and this week she has been quiet. Of course there is a noise for the children sing heartily. She knew for what purpose I was taking the room; but now I think she is terrified that something will happen to her for allowing such heresy to be taught in her house. Her husband is quite different, but he is away in his shop all day. Do pray that, in spite of all the opposition, God will give a great blessing."

* * *

Mrs. Twaddle writes from Bougie on December 27th: "Last Thursday, seventy-seven native girls were packed like herrings into my little classroom, while an overflow class had to be held in my kitchen where another twenty-four girls were accommodated. Miss Murdoch kindly undertook the class in the kitchen while I took the one in the classroom. These numbers are exceptional, but it is drawing near the 'Bonne Année.' Whatever were the different motives which induced them to come, we gathered them all in and told out the story of a Saviour's love. We gladly took the opportunity to send

forth the message, although it did require some grace, for the air was stifling and the smell anything but nice or pleasant. There was one little lame girl who has come regularly to the classes throughout the year, but who never seemed to be listening very much to what was being said. In fact, it was her delight to tease some of the other girls, and so keep them from listening also. Last Thursday I gave a little message on 'Christ walking on the sea,' and of course to all appearance Njema was busily engaged in playing with some beads and not paying any attention to the lesson. Remarking this, I said, 'Njema, why was the Lord Jesus Christ able to walk on the sea, while the disciples couldn't, and no other man could?' She hastily hid her beads and her whole face lit up while she gave the reply, 'Because He was the Son of God.' I was amazed at the answer, but evidently the truth of the message had gained an entrance into her little heart, although I had never mentioned this fact while I was speaking."

* * *

Some months ago **Miss Fison** opened a new station at Michelet. She writes on December 11th: "The Kabyle women are still coming to sew, and we have been able to have a Gospel meeting with them every Tuesday, and in the afternoon we have the Kabyle boys who come to the Michelet school from the villages around. On Tuesday we had eighteen.

"Yesterday we had a very interesting visit to a Kabyle village, where we found a Kabyle woman who could read and write in French, having been a mistress in a school. After some little conversation she proved herself very friendly, offered us coffee and would lend her house free of charge if we would come twice a week and teach the Kabyle girls to read and write in French. This will, I hope (God willing), prove a fruitful opening. It is so difficult to get hold of the younger Kabyle women and girls, and some missionaries have had to wait years before establishing work for them. The Kabyle woman herself will help to gather the girls and keep order. A visit from **Misses Cox** and **Smith** many years ago has paved the way in this village."

* * *

In opening up new stations the workers very often meet with distrust, if not with actual opposition. The following few lines from **Miss Elliot**, who recently opened the new station of Les Agribbes, are a cause for gratitude and an incentive to prayer that the Lord would work in the hearts of some of these natives who are willing to hear, and that the Word entering into

hearts already prepared may bring forth fruit to His glory. On December 4th Miss Elliot writes: "It has been sweet to hear many of the Kabyles expressing in their own way their gratitude to God for sending us here. The old men who gathered round as the furniture-van appeared gave us a hearty welcome." A month later: "The boys come to the classes very regularly, and when the olives are finished and the men away from the village we shall be able to form classes for the women and girls. At present I can only have meetings for them in the village, as they are not allowed to come up here while the men are about."

* * *

TUNISIA

French Work

Mrs. A. V. Liley, of Tunis, writes: "A very nice lad of about fourteen, who used to come to my class till his parents took him away to send him to the Roman Catholic school, met me in the street one day and said to me very frankly, 'I know that it is by Jesus Christ, and only because He shed His blood for me, that I am saved.' This was a great cheer, for I have prayed daily for him for years. . . . A Jewish lad whom I had lost sight of for some time has been to see me. When he was quite little he seemed to be seeking the Lord earnestly, and then his worldly mother drew him away. However, now the Spirit of God seems working in His heart, and he shed many tears as I reminded him of past days and the talks we had had together. He is coming to the meetings now. I particularly commend him to your prayers."

* * *

In another page an account will be found of a tour made to the cave-dwellers at Matmata. **Mrs. Webb**, who was one of the party, writes on the subject: "We found them a very simple folk and quite ready to listen to the Gospel. The dwellings being underground, it was possible to speak to each family separately without interruption. One woman said to me so pathetically, 'I never heard of the Lord Jesus before.' So I said to her 'God has sent me to you to-day to tell you about Him.' . . . She insisted on giving me a couple of eggs, and another woman offered me a large plate of dried dates, saying, 'We are poor. We haven't much to offer you.'

"When I got back to the market-place the boys had come out of school, so I had a talk with them while waiting for Mr. Miles and Mr. Beach to return to the car. I had with me some



Photo by] [Mr. Edwin Beach.

Mrs. Webb Conversing with a Schoolboy at Matmata.

copies of Isaiah liii. in French and Hebrew. One well-dressed Arab lad read it through in French, and then I explained it in Arabic to the men and boys who gathered round."

* * *

Miss A. Stoneham, who has lately gone out to Sfax as Missionary Helper to **Mrs. Webb**, writes hopefully of the work there. While attending Arabic classes in the French school, she is able to be of service, as she has a knowledge of French. She writes in January: "The European class is a real joy to me. Such a mixture of nationalities—French, Italian, Maltese and Jewish children. The coming spring will find the work more difficult, as the Roman Catholic priest will tell the children that they cannot be confirmed if they attend our classes. One child has already been told that it is a sin to come to us. One girl shows signs of being seriously concerned. The class is now learning the first ten of 'the hundred texts.'

"Mrs. Webb's class of native girls numbers sometimes as many as fifty, and gives a wonderful opportunity for seed-sowing. Sometimes I visit with Mrs. Webb, and I long intensely for the time when I shall be able to speak in Arabic for the Master."

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past forty-six years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
Praise for evidence of the working of the Holy Spirit among the in-patients at the Tulloch Memorial Hospital. (See page 29.)
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt, Dispensary and Night Refuge.
5. For Tetuan—Dispensary, Visiting and Tract Distribution, Classes for Adults and Children (Native and Spanish).
6. For Settat—Visiting among the women and children, Classes for girls.
7. For Fez and Oudjda—Dispensary, Classes, Visiting, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
Prayer that a young man, who appears intellectually convinced of the truths of the gospel, may experience conviction of sin, and be led to the feet of the Saviour. (See page 29.)
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
Praise for the attention given at a meeting for Moslem men held at Christmas-time. A large number attended and listened well. (See page 30.)
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
12. For Djemâa Sahridj, Mekla, and Michelet—Meetings among Kabyles and French, &c., School for girls, Day and Sunday Schools, Visiting, Itinerating, Dispensary, Work among men and boys, &c.
13. For Azazga, and Les Agribbes—Itinerating, Visiting, Classes for Europeans and Kabyles, &c.
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
Prayer for the work among native girls and women. (See page 30.)
15. For Lafayette—Classes, Itinerating and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône—Classes, Visiting among women and children, &c.
18. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Classes for women and girls, Gospel Car Work, Work among British Sailors, &c.
19. For Italian and French Work at Tunis and Bizerta—Sunday and Weekday Services, Classes, Distribution of Scriptures, Itinerating and Village Work, &c.
Prayer for a young Jewish lad at Tunis whose case at one time seemed most hopeful. He was drawn away for a time, but has now returned to the meetings and appears truly impressed. (See page 31.)
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depot, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depot, &c.
Prayer that the distribution of Scripture portions among the cave-dwellers at Matmata and in the Oasis of Gabes may be richly blessed. (See pages 23 & 31.)
23. For Tripoli—Dispensary, Visiting, &c.
24. For Paris—Visiting cafés, &c. Meetings for Kabyles.
25. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
26. For the Council and the Staff at Headquarters.
27. For fresh openings for Deputation work in different parts of the country; and for the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union and Study Circles.
28. For increasing blessing on our Magazine, its Contributions and its Readers.
29. For the supply of all the needs, spiritual and temporal, of work and workers; also for more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from January 1st to 31st, 1928

Continued from page ii of Cover

General Fund—cont.			No. of Rect.	Amount.	Rect. No.	£ s. d.	No. of Rect.	Amount.	No. of Rect.	Amount.	DUBLIN AUXILIARY.			GRAVESEND AUXILIARY.				
No. of Rect.	Amount.	Rect. No.	£ s. d.	No. of Rect.	Amount.	Rect. No.	£ s. d.	No. of Rect.	Amount.	Rect. No.	£ s. d.	S. S. McCURRY, Esq., Hon. Sec., Glenageary, S. Harrow.			Miss M. GILES, Hon. Sec., 8, Russell St.			
7153	1 1 0	7190	10 6	(v)	6 10 0	7271	1 0 0	(m)	1 0 0	14th	1 0 0	Des. Receipt, No. 7191.			Des. Receipt, No. 7225.			
6th	5 0	13th	10 0	(k)	7232	1 0 0	2	1 0 0	7212	3 0 0	16th	3 0 0	Local Rect. No. £ s. d.			Local Rect. No. £ s. d.		
7154	5 0	14th	1 0 0	(l)	1 0 0	(h)	1 5 0	3	10 0	17th	3 0 0	123	1 10 0	144	2 6 0			
4	5 0	15th	9 6	(m)	35 3 6	(i)	2 0 0	4	3 0 0	18th	5 7 6	4	10 0	5	5 0 0			
5	5 0	16th	1 0 0	(n)	5 1 9	(j)	1 0 0	5	10 0	19th	3 0 0	6	2 0 0	6	7 2 6			
7th	5 0	17th	1 0 0	(o)	1 11 0	(k)	2 0 0	6	10 0	20th	3 0 0	7	3 0 0	7	1 0 0			
6	5 0	18th	4 0 0	(p)	2 10 6	(l)	1 5 0	7	10 0	(v)	34 3 0	8	1 10 0	8	3 0 0			
7	5 0	19th	10 0	(q)	39 10 0	(m)	15 16 0	8	40 0 0	(v)	15 0 0	9	5 0 0	9	5 0 0			
(f)	6 0 0	20th	10 0	(r)	40 3 6	(n)	£345 12 11	9	10 0	(o)	1 9 0	10	5 0 0	10	1 0 0			
59	2 6	21st	10 0	(s)	42 1 0	(o)	£361 8 11	10	10 0	(p)	5 0 3	11	5 0 0	11	2 5 0			
9th	5 0	22nd	1 0 0	(t)	1 7 7	(p)	5 0 0	11	10 0	(q)	5 0 0	12	5 0 0	12	3 3 6			
1	3 3 0	23rd	3 10 0	(u)	3 5 0	(q)	10 0 0	12	10 0	(r)	5 0 0	13	1 0 0	13	4 1 0			
(g)	2 0 0	24th	1 0 0	(v)	4 10 0	(r)	10 0 0	13	10 0	(s)	1 0 0	14	1 0 0	14	5 6 3			
10th	1 19 8	25th	1 0 0	(w)	5 10 0	(s)	10 0 0	14	10 0	(t)	1 0 0	15	1 0 0	15	2 5 4			
63	1 0 0	26th	8 0	(x)	2 17 9	(t)	10 0 0	15	10 0	(u)	1 0 0	16	1 0 0	16	3 3 6			
4	1 0 0	27th	3 6	(y)	47 10 0	(u)	10 0 0	16	10 0	(v)	3 0 0	17	1 0 0	17	4 1 0			
5	2 10 0	28th	6 0	(z)	8 3 0	(v)	10 0 0	17	10 0	(w)	3 0 0	18	1 0 0	18	5 3 2			
6	5 0	29th	6 0	(a)	9 2 10 0	(w)	10 0 0	18	10 0	(x)	1 0 0	19	1 0 0	19	5 6 3			
7	5 0	30th	3 6	(b)	9 2 10 0	(x)	10 0 0	19	10 0	(y)	1 0 0	20	1 0 0	20	4 8 8			
8	1 0	31st	3 0 0	(c)	4 10 0	(y)	10 0 0	20	10 0	(z)	1 0 0	21	1 0 0	21	8 2 2			
9	2 0 0	1st	10 0	(d)	51 10 0	(a)	10 0 0	21	10 0	(a)	1 0 0	22	1 0 0	22	4 3 3			
70	5 0 0	2nd	2 2 0	(e)	5 10 0	(b)	10 0 0	22	10 0	(b)	1 0 0	23	1 0 0	23	1 1 0			
1	1 5 0	3rd	2 2 0	(f)	4 0 0	(c)	10 0 0	23	10 0	(c)	1 0 0	24	1 0 0	24	2 8 8			
2	1 5 0	4th	2 2 0	(g)	53 10 0	(d)	10 0 0	24	10 0	(d)	1 0 0	25	1 0 0	25	1 5 3			
3	1 0 0	5th	3 5 0	(h)	26 1 0	(e)	1 0 0	25	10 0	(e)	1 0 0	26	1 0 0	26	6 3 3			
4	1 0 0	6th	1 1 0	(i)	55 1 0	(f)	3 0 0	26	10 0	(f)	1 0 0	27	1 0 0	27	4 2 5			
11th	3 6	7th	8 6	(j)	6 2 0	(g)	10 0 0	27	10 0	(g)	1 0 0	28	1 0 0	28	5 2 9			
5	5 0	8th	1 1 0	(k)	7 5 0	(h)	10 0 0	28	10 0	(h)	1 0 0	29	1 0 0	29	12 4			
6	5 0	9th	1 0 0	(l)	8 10 0	(i)	10 0 0	29	10 0	(i)	1 0 0	30	1 0 0	30	4 1 0			
7	1 0	10th	19 0	(m)	8 10 0	(j)	10 0 0	30	10 0	(j)	1 0 0	31	1 0 0	31	5 2 9			
8	3 0 0	11th	15 0	(n)	2 0 0	(k)	10 0 0	31	10 0	(k)	1 0 0	32	1 0 0	32	6 12 4			
(h)	3 13 8	12th	20 10 0	(o)	2 0 0	(l)	10 0 0	32	10 0	(l)	1 0 0	33	1 0 0	33	£4 12 7			
(i)	1 0 0	13th	1 0 0	(p)	61 3 6	(m)	10 0 0	33	10 0	(m)	1 0 0	34	1 0 0	34	£18 0 0			
12th	2 0 0	14th	2 10 0	(q)	2 1 0	(n)	10 0 0	34	10 0	(n)	1 0 0	35	1 0 0	35	£18 0 0			
81	2 0 0	15th	5 0 0	(r)	2 1 0	(o)	10 0 0	35	10 0	(o)	1 0 0	36	1 0 0	36	£18 0 0			
2	1 0 0	16th	3 0 0	(s)	1 15 0	(p)	10 0 0	36	10 0	(p)	1 0 0	37	1 0 0	37	£18 0 0			
3	3 0 0	17th	4 1 0	(t)	64 10 0	(q)	10 0 0	37	10 0	(q)	1 0 0	38	1 0 0	38	£18 0 0			
4	5 0 0	18th	5 5 0	(u)	5 1 0	(r)	10 0 0	38	10 0	(r)	1 0 0	39	1 0 0	39	£18 0 0			
5	3 6	19th	10 0	(v)	6 8 6	(s)	10 0 0	39	10 0	(s)	1 0 0	40	1 0 0	40	£18 0 0			
6	10 0	20th	1 0 0	(w)	7 10 0	(t)	10 0 0	40	10 0	(t)	1 0 0	41	1 0 0	41	£18 0 0			
7	3 3 0	21st	10 0	(x)	8 5 0	(u)	10 0 0	41	10 0	(u)	1 0 0	42	1 0 0	42	£18 0 0			
13th	1 0 0	22nd	1 0 0	(y)	9 10 0	(v)	10 0 0	42	10 0	(v)	1 0 0	43	1 0 0	43	£18 0 0			
8	1 0 0	23rd	1 12 0	(z)	70 5 0	(w)	10 0 0	43	10 0	(w)	1 0 0	44	1 0 0	44	£18 0 0			
(j)	2 2 0	24th	1 12 0	(a)	70 5 0	(x)	10 0 0	44	10 0	(x)	1 0 0	45	1 0 0	45	£18 0 0			

(a) "In Memoriam—G.H.M." (b) N. Ormsby Bapt. Mission. (c) Y.W.C.A. of Southport. (d) Friends at Staveley. (e) "Mission of Joy." (f) C.A.W.G., Bolton. (g) Bethesda, Liverpool. (h) Free Ch. of Scotland. (i) Gaelic Free Ch., Glasgow. (j) Cavendish Place Chapel, Eastbourne. (k) Readers of *The English Churchman*. (l) C.A.W.G., Sutton. (m) Anon., Atherton. (n) Fazeley Cong. S. Sch. (o) Uxbridge Rd. Tab. (p) Emmanuel Ch., Hove. (q) Church Hill Bapt. Ch., Walthamstow. (r) Victoria Hall S. Sch. (s) Anon. (t) Tunstead. (u) St. John's, Upper Holloway. (v) Highgate Rd. Chapel. (w) St. John's, Notting Hill. (x) Burley Rd. Bapt. Ch., Leeds. (y) Tower St. Bapt. Ch., W. Hartlepool. (z) Oldbury. (a) Good Shepherd Mission. (b) Welcome Mission, Wood Green. (c) Olive Hall S. School. (d) W. Kirby Aux. (e) Douglas Rd. S. Sch., Tonbridge. (f) Hadlow Stair S. Sch., Tonbridge. (g) Victoria House, W. (h) Fox Court Sch. (i) Junr. Girl Crusaders, Bromley. (j) Welcome Mission, Heathfield. (k) Bristol Rd. Bapt. S. Sch., Weston. (l) Widcombe Bapt. Ch., Bath. (m) C.A.W.G., Watford. (n) Trinity Rd. Chapel. (o) Falkland Hall S. Sch. (p) Mildmay Mission Hosp. (q) Malden Hall S. Sch. (r) Woodberry Hall, Tottenham.

N. A. M. EASTER CONFERENCE, at "Heightside."

April 5th to 11th.

Speakers—Rev. F. W. ARGYLE, M.A., Rev. H. E. ANDERSON, Dr. LEAK, and Pastor E. J. POOLE-CONNOR.

(Inclusive Terms £2 5s., from Thursday evening to Tuesday morning.)

Apply Miss WRAY, "Heightside," Waterfoot, near Manchester.

PLEASE BOOK TO "RAWTENSTALL."

N. A. M. MAY MEETINGS, at Cannon Street Hotel,

On May 29th. Afternoon and Evening.

Chairmen and Speakers include ADMIRAL SIR JAMES STARTIN, Dr. NORTHCOTE DECK, MONTAGUE GOODMAN, ESQ., and B. I. GREENWOOD, Esq.

N.A.M. CONVENTION at "Slavanka," Southbourne, Bournemouth.

July 27th to August 3rd. Speakers to be announced later.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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LORD MACLAY of Glasgow, LL.D.

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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		Bône	
Tangier	Date of Arrival.	Mr. A. E. CHATFIELD	Nov., 1922	Miss H. GRANGER	Oct., 1886
Miss J. JAY	Nov., 1885	Mrs. CHATFIELD	Nov., 1922	Mrs. FISHER	Oct., 1922
Mrs. E. A. SIMPSON	Mar., 1898	ALGERIA			
Miss E. CRAGGS	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
<i>Spanish Work—</i>		Miss L. R. WHOLMAN	April, 1922	Mrs. SHORT	Oct., 1899
Señor PEDRO PADILLA	June, 1926	Miss E. F. COLLINS	Feb., 1927	Miss H. M. M. TAPP	Oct., 1903
Señora D. PADILLA	Dec., 1922	Algiers			
Miss L. GRIFFITHS	Oct., 1927	<i>Kabyle Work—</i>			
Casablanca		Mons. E. CUENDET	Sept., 1884	Miss G. E. PETTER	Oct., 1913
Miss C. S. JENNINGS	Mar., 1887	Madame CUENDET	Sept., 1885	Miss K. M. E. GOTELEE	April, 1920
Miss F. M. BANKS	May, 1888	Mrs. A. ROSS	Nov., 1902	Miss J. E. MARTIN	Oct., 1922
Mr. C. C. GABRIEL	Dec., 1919	Miss D. OAKLEY	Nov., 1921	Miss R. COLLINGS	Nov., 1923
Mrs. GABRIEL	Feb., 1920	<i>Italian Work—</i>			
Miss M. W. ROSS	Nov., 1920	Bizerta			
Miss BLANCHE ELLIS	Oct., 1926	<i>Djemaa Sahridj, Mekla and Mchelet</i>			
Tetuan		<i>Kabyle Work—</i>			
Miss A. G. HUBBARD	Oct., 1891	Miss E. J. C. COX	May, 1887	Signor A. FINOTTO	Oct., 1923
Miss A. M. KNIGHT	Oct., 1899	Miss K. S. SMITH	May, 1887	Signora FINOTTO	Oct., 1923
<i>Spanish Work—</i>		Mr. A. G. WILLSON	Oct., 1922	Nabeul	
Miss E. HIGBID	April, 1921	Mrs. WILLSON	Oct., 1922	Mrs. GAMATI	Oct., 1888
Miss E. HARMAN	Oct., 1921	Miss L. M. FISON	Nov., 1919	Miss E. M. TILNEY	Mar., 1923
Settat		Azazga and Les Agribbes			
Miss A. BUXTON	April, 1919	Mr. S. ARTHUR	Dec., 1913	Kalrouan	
Miss K. REED	April, 1922	Mrs. ARTHUR	Sept., 1923	Miss I. M. DAVIS	Oct., 1920
Fez		Miss C. ELLIOT	Nov., 1919	Mr. E. J. LONG	Feb., 1923
Miss S. M. DENISON	Nov., 1893	Miss M. WIDMER	Nov., 1920	Mrs. LONG	Jan., 1924
Miss I. C. DE LA CAMP	Jan., 1887	Bougie and Oued-Amizour			
Dr. JAS. A. LILEY	Nov., 1919	Mr. A. R. SHOREY	Nov., 1902	Sfax	
Mrs. J. A. LILEY	Nov., 1919	Mr. R. TWADDLE	Oct., 1924	Mrs. F. M. WEBB	Oct., 1899
Miss L. F. EVANS	Nov., 1921	Mrs. TWADDLE	Oct., 1925	Mr. R. S. MILES	April, 1921
Taza and Oudjda		Mlle. E. M. S. DEGENKOLW	Oct., 1913	Mrs. MILES	April, 1926
Miss F. E. S. MARSTON	Nov., 1895	Lafayette			
Miss A. CHAPMAN	Oct., 1911	<i>Kabyle Work—</i>			
Miss E. K. ALDRIDGE	Dec., 1891	Mr. C. R. MARSH	Oct., 1925	TRIPOLI	
Rabat		Mrs. MARSH	Oct., 1925	Mr. W. REID	Dec., 1892
Mrs. F. K. ROBERTS	Dec., 1896	Tebessa			
Miss I. DEW	Feb., 1924	Madame E. PAGES (Associate)	June, 1924	PARIS	
Mr. L. V. ROBINSON	Nov., 1924	Miss D. POVOAS	Nov., 1922	Mr. T. J. P. WARREN	Feb., 1911
Mrs. ROBINSON	Oct., 1926	Miss A. CLACK	Jan., 1924	Mrs. WARREN	Feb., 1911
		Miss A. CLACK			
		MONS. TH. HOCART			
		MONS. E. BLANDENIER			
		MONS. TH. HOCART			

AT HOME.—Mrs. BOLTON, Miss A. BOLTON, Miss R. O. HODGES (Egypt), Miss L. READ, Miss THOMASSEN (Norway). *New Workers—* Miss G. G. ADAMS, Mr. L. J. BOCKING, Miss W. I. BUCKLEY, Mr. C. COOK, Miss M. W. FARR, Mr. G. K. GILLOTT, Miss E. HEATH, Miss O. LONGDEN, Mr. J. C. MEERS, and the Misses E. L. MILLAR, B. L. P. ROBERTS, E. A. STEPHENS.