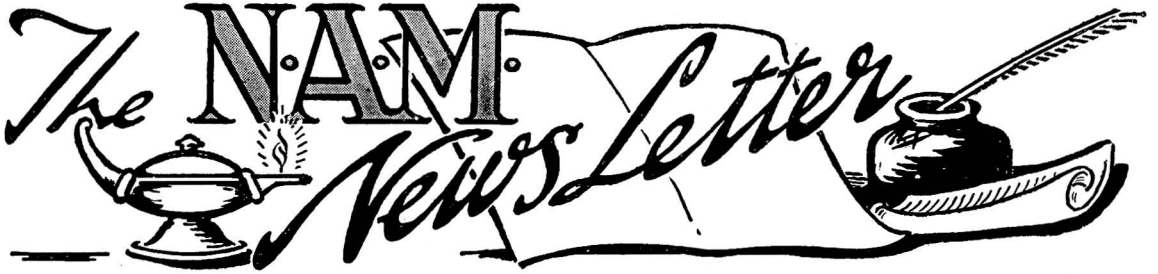


Continuing "NORTH AFRICA."

The N.A.M. News Letter



OFFICE OF THE NORTH AFRICA MISSION :

TEMPORARY ADDRESS : 23, THORNTON WAY, LONDON, N.W.11

HON. SECRETARY : OSWALD L. CARNEGIE

AMERICAN AUXILIARY : HON. SECRETARY, DR. HARVEY FARMER, 303, EIGHTH STREET, BRADENTON, FLORIDA, U.S.A.

No. 42

EDITED BY E. J. LONG, F.R.S.G.S.

JULY-AUG., 1945



Photo by]

MAKING THE "DAILY BREAD."

[E.J.L.

The life of the Bedouin is life stripped of its non-essentials. The native woman has no elaborately equipped kitchen. An open-air oven, with thick clay walls, is first of all thoroughly heated by a fire of dried grass—"the grass which is today in the field, and tomorrow is cast into the oven" (Luke 12, 28). The bread is then made from corn ground in the hand-mill (Matt. 24, 41), and kneaded in an "all-purposes" cooking pot, even a table being dispensed with. Bread tins, too, are unnecessary, as the flat loaves, fashioned in the hands, are simply "plastered" on the inside of the oven walls, and baked by the stored-up heat. Only enough bread is baked for the day's needs, thus giving point to our Lord's words: "When ye pray, say, Our Father . . . give us for the day (A.V. margin) our daily bread" (Luke 11, 2-3). Yes: North Africa is a land that wonderfully illustrates the Bible—but it is a land where the Bible's Saviour is little known, and where the Living Bread is desperately needed.

Page one

The late Mrs. T. G. Churcher

RABBONI—Whose I am, and Whom I serve. Poor Africa! When shall the light of the Gospel of Jesus Christ light up the dark places? I thought I had pictured it at its darkest, but the reality was blacker still. A feeling of utter weakness came over me as a crowd gathered round, and there was so much noise and contention in an unknown tongue. But the Lord seemed to whisper to me that although the work is great, it is not too great for Him. Hallelujah! The work is His, and we are His messengers!"

So wrote Mrs. Churcher in October, 1889, when, as Miss Maggie Robertson, she arrived in Tangier to help in the work of the Tulloch Memorial Hospital, which was at that time superintended by Dr. T. Gillard Churcher. A fully trained nurse, with experience in both hospital and private nursing, Miss Robertson came from Glasgow, where she was a member of Dr. Andrew Bonar's Church. Her offer of service was accepted by the Council of the Mission in June, 1889. About two years later she was married to Dr. Churcher, and proceeded with him to Tunisia, where Medical Missions were opened up—first in Sousse, and later in Sfax.

Despite the claims of a growing family, Mrs. Churcher helped her husband in consulting room and dispensary, as well as in visiting the villages and Bedouin encampments; and her ardent love for souls is evidenced by the above quotation. It has been said of her, that with marvellous energy she looked after the needs of her household and family; and we tender our warm sympathy to Dr. Churcher, his two sons, and four daughters, in the time of separation from one who so graciously adorned the doctrine of God our Saviour.

—I. E. B.

Repatriation of Mr. R. I. Brown

THE long-awaited news of Mr. R. I. Brown's return from Germany has come at last! Our brother arrived by plane from Germany on June 4th, the journey occupying only four hours.

Mr. Brown has had some remarkable experiences, some account of which we may be able to furnish in a later issue of the NEWS LETTER. His marriage with Miss Ethel Little, at Christ Church, Teddington, had been arranged for July 7th—so that the event will be a matter of history by the time this issue appears in print.

In expressing to our friends our sincere wishes for their happiness, we would assure them too of our fellowship in prayer, and our earnest desire that they may be clearly led to the sphere of the Lord's appointment for them. Kairouan is, we know, the special burden; but there is much need in Tunis itself, both among Moslems and Europeans, that calls urgently for the timely help that Mr. Brown is qualified, both linguistically and by experience, to furnish.

Our Tripolitan Bridge-head

A FURTHER cause of special rejoicing is the re-opening of a long-closed door. Many years have passed since, under Mussolini's régime, Dr. and Mrs. Liley were expelled from Tripoli; but the North African "war of liberation" is beginning to bear welcome fruit. Mrs. J. A. Liley has obtained permission to re-visit Tripolitania, and it is hoped that before long Dr. Liley himself will be able to join her there.

The establishing of a strategic "bridge-head" in a land where Satan has so recently suffered a severe reverse, should both hearten us and stimulate to more earnest intercession.

News in Brief

SINCE publishing our last NEWS LETTER tidings have reached us from Tunis concerning the ill-health of Miss G. E. Petter. Although she is now a good deal better, the strain of the responsibilities devolving upon her is considerable; and Miss Petter is anxious that we should stress the urgent need for a married couple to take charge of the European work at "Bethesda."

Whilst the work is the Lord's, and any call to specific service must come from Him, it is both reasonable and necessary that we should make the need known as widely as possible; and we commend this matter to our readers' earnest and prayerful attention.

Missionaries whose furlough is long overdue are arriving in the Homeland from month to month. The June arrivals are Dr. and Mrs. Anderson and Family, and Miss Marsh. At the Annual Meetings we met Mr. and Mrs. T. Warren, Mr. and Mrs. L. J. Bocking and Yvonne, Mrs. and Miss M. Ross, Miss Carty, Miss Drury, Miss Gladwyn, Miss Bradbury, Miss Low, Mrs. Simpson, and other recently-returned workers—most of them looking already "heaps better" as the result of their brief sojourn in the Homeland.

Miss Denison is now back at Donaghcloney after the operation for the removal of cataract. Our continued prayerful remembrance will be much appreciated.

Miss Elsie Tilney.—Since the material for this copy of the NEWS LETTER was sent in to the Printer, most welcome news has come in a letter from Miss Elsie Tilney, who is now in Paris, and living in the house at 15, Rue des Orchidées, which was the former residence of our Missionary Candidates. Miss Tilney's long silence is largely explained by the fact that, at Vittel, civilians were not allowed to write letters.

We hope to furnish fuller particulars in our next issue.

FRIENDS WHO WERE UNABLE TO ATTEND THE

ANNUAL MEETINGS

held on 31st May will doubtless be glad to read the following messages given by the Speakers in the afternoon and evening respectively.

The Rev. R. S. Eddleston, M.A.

1. Six waterpots of water . . . such as may be found at the entrance of every eastern house in Palestine—nothing very beautiful, just ordinary pots made of stone—where did the stone come from? Out of the earth—cold and hard to the touch—a picture of you and me: as the Apostle Paul puts it: “of the earth, earthy,” by nature cold and hard. You remember how our beloved Lord and Saviour speaks of the hardness of heart of the people, yet God, in His infinite love and grace, instead of the hardness of man’s heart, devised a plan for changing the heart, and we read the promise “I will take away the stony heart . . . and will give you an heart of flesh.”

“ Oh for a heart to praise my God
A heart from sin set free ;
A heart that’s sprinkled with the Blood
So freely shed for me.”

That is the first lesson we may learn from the water-pots: may God give us that heart of compassion as we look around the world to-day, that, as He was moved with compassion, so may we be also.

2. These six water-pots were empty. Before we can be filled with the Holy Spirit, we must first be emptied. Emptied of self: self-will, self-praise, self-pity, self-seeking, and all those other things, before we can be used of the Master. You cannot fill a glass with water if it is already half-full of something else, without first emptying it. Oft-times for us the emptying is very painful.

“ Oh to be nothing, nothing
Only to lie at His feet
A broken and empty vessel
For the Master’s use made meet.”

I often wonder if we really mean it when we sing that hymn.

You remember the story of Moses; it took 40 years for Moses to be emptied of self. There was a time in his life when he thought he was somebody;

he had received a better education than most; had been brought up in the house of Pharaoh and God had to take him away in the desert for 40 years to teach him he was nobody at all.

3. These six water-pots were filled: “Fill them up to the brim.” It was the Master’s command—filled just with ordinary water. Water is often used as a type of the Holy Spirit, and just as those common clay water-pots were filled with water, so we, too, can have the fulness of the Holy Spirit, IF there has been that emptying process. I wonder what would happen today if in any Church every member was filled with the Holy Spirit. I think we should begin to see Apostolic miracles again.

4. Finally, these six water-pots were used by the Lord; He might have chosen some beautiful cups, but no! He just chose those clay water-pots. It is just like our Heavenly Father to choose the weak things of this world to confound the things which are mighty. I remember spending a week-end at a mission station run by an uneducated, illiterate native, yet one who was filled with the Holy Spirit. When God wanted someone to take the Gospel story out to West Africa He chose an uneducated mill-girl, Mary Slessor. That is often God’s way:

“ Channels only, blessed Master,
But with all Thy wondrous power
Flowing through me, Thou canst use me
Every day and every hour.”

It is a great source of encouragement to me that if the Master could use those stone water-pots, so cold, crude, utterly unsuitable, then He can use me, use you, here or in North Africa.

Shall we turn this into four prayers:

“ Give me an heart of flesh ;
“ Empty me of self ;
“ Fill me with the Holy Spirit ;
“ Use me to win souls for Thee.”

R. S. E.

NORTH AFRICA
STATEMENT OF RECEIPTS AND PAYMENTS

	RECEIPTS.			DESIGNATED			TOTAL.		
	GENERAL FUND.			FUND.					
	£	s.	d.	£	s.	d.	£	s.	d.
FOR GENERAL PURPOSES.									
Donations	7,208	12	2						
Legacies	2,537	6	11						
Publications	24	3	9						
Dividend on Investment	7	10	1						
							9,777	12	11
FOR DESIGNATED PURPOSES.									
SPECIALLY SUPPORTED MISSIONARIES—									
Donations				2,404	3	0			
MEDICAL MISSIONS—									
Donations				75	0	6			
Patients' Contributions				709	11	5			
Legacies				600	0	0			
Dividend on Investment and Tax refunded for Bed in the Tulloch Memorial Hospital				27	1	2			
Dividend on Investment and Tax refunded for Women's Hospital				126	0	0			
VARIOUS DESIGNATED OBJECTS—									
Donations and Sundries				285	11	9			
Legacies				477	7	4			
Rent				9	0	0			
Interest				23	17	4			
GLENNY MEMORIAL FUND—									
Dividend on Investments and Tax refunded				165	9	4			
FROM GENERAL FUND PER CONTRA									
re Sale of Agribbes' Property being Cash received on Account				90	14	9	4,993	16	7
TOTAL RECEIPTS FOR THE YEAR	9,777	12	11	4,993	16	7	14,771	9	6
BALANCES at Bankers, etc., as at 31st December, 1943									
For Designated Purposes				1,531	11	4			
For General Purposes	2,334	3	5				3,865	14	9
	£12,111	16	4	£6,525	7	11	£18,637	4	3

We have examined the above Statement of Receipts and Payments of the North Africa Mission for the Missionaries as are available, and certify that, in our opinion, it correctly summarises the Cash Transactions.

Finsbury Circus House,
London, E.C. 2.

11th May, 1945.

MISSION.

for the year ended 31st December, 1944.

	PAYMENTS.			DESIGNATED			TOTAL.		
	GENERAL FUND.			FUND.			£ s. d.		
MISSIONARIES AND THEIR WORK.	£	s.	d.	£	s.	d.	£	s.	d.
MAINTENANCE, RENT, ETC.—									
Missionaries' Maintenance	5,771	3	11	2,067	11	5			
Missionaries' Rent and House Expenses ...	221	17	4						
European Helpers engaged in direct									
Missionary Work	121	0	0						
Rent and Station Expenses (Meeting									
Rooms, etc.)	110	18	10						
Travelling, Furloughs and Freight ...	518	4	6						
									8,810 16 0
COLLATERAL EXPENSES—									
Work, General and Sundry Expenses ...	264	3	7	653	11	1			
Orphan Work, Relief, Bible Depots, Col-									
portage and School	16	0	0	23	0	0			
Car Expenses and Itinerating	50	0	0	8	3	0			
									1,014 17 8
MEDICAL MISSIONS—									
Rent, Taxes, Repairs, Fuel and Lighting				154	8	4			
Drugs, Instruments, and Food Relief ...				752	2	2			
Wages, Freight, Customs, Travelling, etc.				903	5	4			
									1,809 15 10
TOTAL DIRECT PAYMENTS FOR MISSIONARIES									
AND THEIR WORK	7,073	8	2	4,562	1	4	11,635	9	6
HOME PAYMENTS.									
PUBLICATIONS—									
Printing, Postage and Carriage "NEWS				215	17	3			
LETTER"									
Other Printing, Postages and Publication				48	7	4	264	4	7
Expenses									
MEETINGS—									
Salaries, Travelling, Postage and Printing				85	1	10	85	1	10
OFFICE—									
Rates, Repairs, Fuel, Lighting, Cleaning				65	13	7			
and Insurance									
Salaries, Wages and State Insurance ...				893	4	11			
Postages, Printing, Telephone, Bank									
Charges, etc.				112	7	4	1,144	13	8
Travelling, Legal and Sundries				73	7	10			
OTHER PAYMENTS—									
Interest (Net) on Private Loan				10	0	0	10	0	0
Investment during the year				500	0	0	500	0	0
TOTAL PAYMENTS FOR THE YEAR	9,077	8	3	4,562	1	4	13,639	9	7
BALANCES at Bankers and In Hand on the Field,									
31st December, 1944									
For Designated Purposes						1,963	6	7	4,997 14 8
For General Purposes	3,034	8	1						
	£12,111	16	4	£6,525	7	11	£18,637	4	3

ended 31st December, 1944, with the Books and Vouchers at Head Office and the Statements received from the Mission for the year.

HILL, VELLACOTT & Co.,
Chartered Accountant.

The Rev. John Pritchard

Acts viii, 26-40.

First of all, in this wonderful incident, we have an illustration of the way in which the missionary commission came to Philip. "The angel of the Lord spake unto Philip, saying 'Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.' And he arose and went." God's message was taken to this man by His angel messenger, "And he arose and went." Surely that is the secret of the going forth of all worth-while missionaries. Those to whom we have listened this evening have gone forth to the task because they were moved with love and pity, though not chiefly so, for the great dynamic of the missionary life lies in the Divine call and the Divine commission. We were hearing it urged upon the students to make quite sure of the Lord's call and will; and here we have God's will made known.

I have been impressed again, as I have read this incident, by the fact that God sent an angel, but the angel could not preach the Gospel; he came to God's servant to tell him to go. It was given to Philip to preach the Gospel. I have no doubt that angels would rejoice to have the privilege which is ours, but it is not given to them; it is given to us. How eager, therefore, should we be to fulfil our responsibility and to discharge our commission. Philip went as he was bidden. Presently the Holy Spirit said to him "Go near, and join thyself to this chariot." The Holy Spirit sent Philip near to the chariot. Philip was living near to the Holy Spirit; that meant he was within calling distance. Many people would be called to some specific service if they were within calling distance. Philip lived so close to the Holy Spirit that he was able to hear the faintest whisper, and when the Spirit said "Go near," he went near. Here is one of the vital secrets of evangelistic work in this land and in other lands: one of the things we have got to do is to go near to the unsaved. I am perfectly sure this is the slogan for the hour. Many churches are making the absolutely terrible mistake of imagining they have got to produce a worldly programme to attract the unsaved near to the Church when the Lord is telling the Church to get near to the unsaved—not to attract them to where we are, but to go to them where they are. That is the experience of many on the mission field and of those at home. The first move must be on our part. Philip went near to the eunuch—a prepared soul. That must create a justifiable spirit of envy in the heart of any missionary—a man sitting in his chariot, and in his hand a portion of the Scripture, which he was able to read.

When our missionaries go to the sphere of their appointment, they do not find the people with the Scripture open and ready to read. There has been brought to our notice the need of having the Scriptures in the language of the people, and the need to teach the people to read the Word. It is a very, very shallow view indeed that some people take up when they say we do not send people to do educational work but to preach the Gospel. It is true we do not send them out to do educational work as an end in itself, but as a means to an end. Native converts need to have

the Scriptures in their own language, and they need to be able to read them that they may grow in grace. The eunuch had the Scripture and was reading it, and Philip asks him a question. "Understandest thou what thou readest?" "Are you taking in what you are reading out?" Missionary work consists in far more than the missionary going to the heathen and reading John 3, 16, even in their own language, which they understand, for it does not convey to them what it conveys to us. "How can I (understand), except some man should guide me?" asked the eunuch. A challenge comparable to that which St. Paul gave when he said: "How can they hear without a preacher?"

Then the Ethiopian eunuch desired Philip to come and sit with him. It is a grand thing when the missionary is able to go and sit down with the people; by the grace of God, and as the Spirit opens up the way, to sit where they sit. Philip "began at the same Scripture, and preached unto him Jesus." That is the objective—to preach Jesus! It is easy to talk about Him; it is easier to know *about* Him than to KNOW HIM. The result was, the Holy Spirit did His work. Whenever the Lord Jesus Christ is uplifted, the Holy Spirit works.

Then came the question: "What doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." "And he answered and said, I believe . . ." and Philip baptized him, and he was caught away.

What is the climax? It is here in this last verse which is given to us about the eunuch. It says that the eunuch saw Philip no more "and he went on his way rejoicing." He was going back to his own land; and if we are to evangelize to a finish, here is the secret, in whatever mission field it may be. It has become more and more the conviction of all of us engaged in missionary work that it can only be carried to completion by Christian nationals themselves; and that is what we are aiming for—that Christians should be so established and grow in grace that they may be evangelists to their own peoples. The eunuch went back to his own land there to be a witness and to spread the truth amongst his own people.

So we pray that something of the truth of this may be witnessed in this Society. What is God, by His Spirit, asking you to do? Let me close by applying it to our own hearts here. There is something every one of us can do. One of the things I am sure the brethren here long for is that we may not only have crowds coming to a missionary meeting, and being inspired and moved, but that out of meetings such as this, the Lord should lay the work of the North Africa Mission so upon the hearts of some here this evening that they will not only be interested and moved, but go away to be consistent prayer-helpers, consistent givers, consistent fellow-workers with the missionaries. I wonder whether there are some here who are prepared to take up the interest of the North Africa Mission. Will you not say in response to what you have heard in this Meeting: "Henceforth I want to take an interest—send me the NEWS LETTER; let me become one of the fellowship of prayer, that together we may stand with those who go to the field, praying and following them with gifts and interest, that the Kingdom of our Lord and Saviour Jesus Christ may be extended in North Africa." J.P.

Mr. Frank Ewing, who left his wife and bairns in Belfast, that he might "hold the fort" at Tunis during **Mr. Stanley Miles'** absence on furlough, writes encouragingly concerning the work at Tunis. During the month of April over £20 worth of Scriptures was sold—a phenomenal figure. On one day alone eight French Bibles were included in the day's sales. Here is fuel for prayer!

Less encouraging is the news that our brother's belongings at Bône suffered grievously through thieves and moths. Lovely Kairouan rugs (wedding presents) were "completely ruined," and all the bedclothing, together with all four "Primus" stoves, had disappeared. Such things are quite irreplaceable at the present time, and their lack is a great deprivation.

Miss Alma Kraulis, who is of Latvian origin, is experiencing great difficulty in obtaining a provisional passport—with the essential "visa"—as a preliminary to entering England. We earnestly trust that prayer may hasten a satisfactory issue to what could well be, because of many complications, a long-drawn-out process. Our sister is in great need of rest and change, and of nourishing food; and several hospitable homes are awaiting her in this country.

As we go to press a letter reaches us, from **Miss Gotelee**, of Tunis, giving a most touching and cheering account of the baptism of a young convert from Radès—an out-station at which Miss Gotelee has been carrying on a Bible Class for many years. Since the event is worthy of more space than we have available here, we are holding over a full account until the next issue of the NEWS LETTER, God willing.

Changes at Headquarters

WILL friends kindly note that **Mr. I. E. Bowles**, our Assistant Secretary, is to retire in September, after having given 52 years of devoted service to the Mission.

It was in September, 1893, when the Mission was but twelve years old, and the Headquarters (comprising general offices and a training home for missionary candidates) were situated at Barking, Essex, that **Mr. Bowles** joined the staff as Junior Office Helper. Later, he had charge of the packing and shipping departments, and became senior shorthand-typist, helping also with the accounts, until his appointment as Deputy Assistant Secretary. In 1935 he was given the post of Assistant Secretary, and on two occasions he held the position of Acting Secretary.

Mr. Bowles has been of great help to the Missionaries in many ways, and their best wishes, together with those of the Council and Staff, will follow him in his retirement. His home address is: 84, Fountains Crescent, Southgate, London, N.14.

The Council have invited **Mr. Ernest J. Long**, who for the past four years has been Pastor of Bethesda Chapel, Sunderland, as well as Editorial Secretary of the Mission, to become General Secretary; and he will (D.V.) undertake his fresh duties as from 1st September.

Mr. and Mrs. Long will be residing at 34, Bisham Gardens, Highgate, N.6. These premises (the "Marsh Memorial House") were heavily damaged during the "flying bomb" attacks, but it is hoped they will be ready for re-occupation by early September as the Headquarters of the Mission.

As from August 25th all correspondence should be addressed to 34, Bisham Gardens, Highgate, London, N.6.

O. L. C.

The Annual Meetings

By common consent, the Annual Meetings, held on May 31st at the Livingstone Hall, reached a high level of excellence. Not only were numbers splendid, and the atmosphere delightful, but the missionary speakers themselves were greatly helped, and gave messages of exceptional interest and helpfulness.

The presence of the Field Superintendent, **Mr. T. Warren**, was especially appreciated, as he was able to give a masterly survey of the present missionary position in North Africa, and to outline our future attitude and approach in view of the changing outlook.

At the afternoon and evening gatherings, the **Rev. R. S. Eddleston, M.A.**, and the **Rev. John Pritchard** respectively gave of their best in messages admirably adapted to the occasion.

(See pages 3 & 6)

A Unique Missionary Conference

ON the day following the Annual Meetings, a record gathering of N.A.M. Missionaries were the guests of the Council at a special luncheon—"special," not in the sense of an ambitious "menu," for war-time restrictions do not permit of restaurants providing anything extraordinary, but certainly most exceptional in that no comparable number of missionaries (approximately forty) has ever before been able to enjoy fellowship together.

The luncheon was followed by a Conference at which a number of problems, widely varied, were profitably discussed; and it is confidently expected that some of the recommendations made will have an important bearing upon the future work of the Mission, particularly in the matter of language training for future candidates.

Finance

WITHIN this issue of the NEWS LETTER readers will find the Statement of Receipts and Payments for the year ended 31st December, 1944.

Once again we acknowledge with thankfulness to GOD His provision for all the needs of another year. Having sought to give the Gospel to the people of North Africa, the Mission has received "good measure, pressed down, and shaken together, and running over."

It is significant that, in 1944, payments for Missionaries and their work were £3,244 in excess of those of 1943. Increases have had to be made in allowances, and travelling expenses have been more than double the pre-war figures.

As recently as May 31st, one of our workers, writing from Algeria, says that the 200 francs given in exchange for £1 has so little in common with the purchasing value that the figure is just ridiculous. 1,000 francs to the £ would be just about the level. "We are living on a very bare basis, far, far below the rations scale allowed in England." Potatoes cost the equivalent of 1s. 6d. per lb. The bread allowance is about 11 ozs. per day; but it is "bread made of bran and flour, the coarse scourgings of which leave one's inside in a constant

state of irritation." Mutton is about 5s. per lb., after having been up to 7s. 6d. all the winter. And after that it is "a hand-to-mouth business to find the rest. The official rations are: Sugar, 18 ozs. per month; Coffee, 6 ozs.; Olive Oil (the only fat available), a little less than a pint; Soap, 4 ozs.—all these figures being 'per month.'"

"I am sure that all my fellow-workers would place the cost of living at at least five times the 1939 figure, and their actual expenses at at least three times the 1939 figure."

In view of this position, we have felt obliged to make a further substantial increase in our allowances to the workers on the field.

Our balances in the General Fund at 31st December, 1944, included £2,000 given by a friend to whom the Mission is greatly indebted, and is towards expenses during 1945. This same friend has since contributed a sum which made it possible for us to send to each of our Missionaries £10 as a special "Victory" grant.

To one and all who have sent gifts, large or small, we send our grateful thanks. There is two-fold encouragement in the knowledge that prayer has accompanied their offerings to "the work of the Lord."

—O. L. C.

Golden Wedding

WE add our sincere and affectionate congratulations to the many that the Rev. and Mrs. E. J. Poole-Connor have been receiving on the occasion of their Golden Wedding, celebrated on June 20th.

As the years pass, Mr. Poole-Connor seems to be tackling an ever-growing volume of work—and it was a little breath-taking to learn that he had accepted, in addition to his many other tasks, that of Hon. Principal, *pro tem.*, of the All Nations Missionary Bible College. We pray that these Caleb-like powers may long be retained in their present freshness, with the priceless background of such a happy and helpful home-life.

"What Then?"

AN extract from a letter received from Miss Madge Hutchinson, of Tangier, was published in the last issue of the NEWS LETTER. It included a verse of poetry that expressed eloquently the young missionary's early wrestlings with "a language strange and difficult to learn."

We have since received a letter from our friend, Pastor H. P. Ford, informing us that the verse we quoted is from a poem ("What Then?")* written by his daughter, Mrs. Margaret P. Kerry, of the China Inland Mission; and we gladly avail ourselves of Mr. Ford's permission to print the complete version. Here it is:—

A language strange and difficult to learn,

With many subtle variants of tone,

With curious characters, unruly rules—

A language that's acquired by prayer alone.

I stumble often as I say the words,

My teacher thinks right sounds are never reached.

What then? I'll try, and smile, and try again;

I persevere, because thus "Christ is preached."

* See Philippians 1, 18.

Strange customs here, intricate etiquette,

Polite and seeming useless forms of speech,
Queer rules: "This is not done—that is not said,"

Amazing heights of eloquence to reach.

"A fool for Christ's sake," learn it all I must,

If by this means one hungry soul is reached.

What then? It's worth it all, and more than all,

If by this means I find that "Christ is preached."

Long weary journeys over sun-baked ruts,

In springless barrows, liable to spill.

Or footsore toiling over cobble-stones

In narrow, crowded city streets—up hill

And down again. Laughed at by coolie-men,

Ill-named because a frightened baby screeched.

What then? I'll smile and try to make it plain

That nothing moves me if SO "Christ is preached."

Long exiled from a well-loved home and friends,

Far from the comforts that I used to know,

Despised for all my "foreign" ways and looks,

Wearied perhaps, because I do not grow

All in a night into a perfect plant.

Tried by the climate, striving to be brave.

What then? Ah, Lord, I'll give my life if thus

May "Christ be preached" to those He died to save.

The "local colour" may be a little different in North Africa, but the difficulties—linguistic, climatic, social, spiritual—approximate very closely those of the missionary in China. A timely reminder, surely, that our "fledglings" are in constant need of our prayerful remembrance.

Autumn Gathering

FRIENDS will like to have early notice of a Valdictory Meeting that has been arranged for Thursday, September 13th, D.V., at the Livingstone Hall, Westminster.

The gathering, which is timed for 6.30 p.m., will be presided over by the Rev. E. J. Poole-Connor, and will be in the nature of a Farewell Meeting both for our outgoing Missionaries, and for the Assistant Secretary, Mr. I. E. Bowles, who, as intimated earlier in these notes, is retiring.

It is earnestly hoped that friends will make every endeavour to cheer us by their presence on this occasion.

Wanted

MISSIONARIES returning to North Africa in September are in need of a **large cabin trunk**. Should any friend have one to dispose of, the Secretary would be glad to receive a description (material, measurements, condition, etc.) and to learn the price required. Kindly address letter to 23, Thornton Way, London, N.W.11.