

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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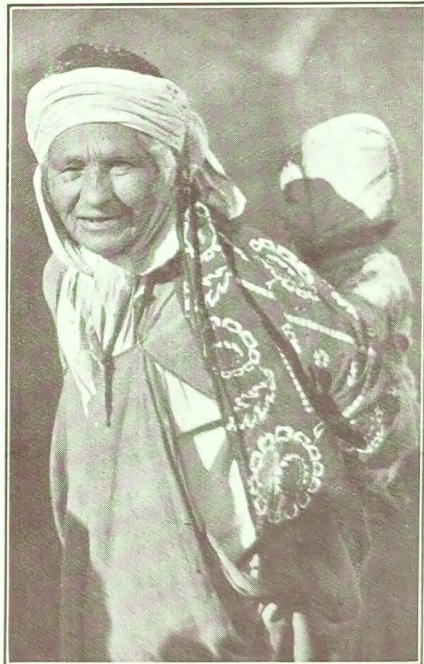


Photo by]

[[Mr. E. J. Long

A Bedouin Grandmother.

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THE NORTH AFRICA MISSION

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GENERAL FUND		No. of Rec.	Amount.	No. of Rec.	Amount.	DESIGNATED FUND		ANNIESLAND AUXILIARY	BELFAST AUXILIARY	LEYTON TO ONGAR AUXILIARY	
No. of Rec.	Amount.	(l)	£ s. d.	20th	£ s. d.	No. of Rec.	Amount.	Miss M. ANDERSON, Hon. Sec., 1605, Great Western Rd.	Mrs. BOLTON, Hon. Sec., Gordonville, Cragh.	A. West, Esq., Hon. Sec., 11, Churchfields, E.18.	
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(a) Tonbridge Aux. (b) Ebenezer U.F. Ch., Leith. (c) Hauptstad Crusaders. (d) Providence Ch., Long Ashton, Bristol. (e) Cong. Ch., Feltham. (f) Gospel Hall S. Sch., Cheltenham. (g) Devonshire Sq. Bapt. Ch. (h) Artisans' Gosp. Hall, Glasgow. (i) Emmanuel Bapt. Ch., Hounslow. (j) Boxholders at Highgate Rd. (k) Boxholders at Colchester. (l) Boxholders at Wokingham. (m) Women's P. Mtg. at Scotstoun. (n) Charlotte Ch., Edinburgh. (o) Boxholders at Oldbury. (p) Surrey

(Continued on page iii of Cover)



Photo by]

Rabat

[Miss I. Dew.

Taken from a boat en route to Sale.

Grace and yet More Grace

"My grace is sufficient for thee."—2 COR. xii, 9.

By S. S. McCURRY

IT is recorded that Mrs. Catherine Booth in her dying hour was anxious to see once more her favourite verse, "My grace is sufficient for thee," and to gratify her, they took down the printed text from the wall and placed it near her closing eyes, that the words might cheer her in the dark valley which she was about to enter. How pathetic! She had proved its power during many trials in her long life, and at the last it remained as a strength and encouragement when those who loved her on earth had to stand aside, being unable to help her. How many others of God's dear saints have been comforted and cheered by the same sweet assurance—that the grace of God is sufficient to succour them in every time of need. Let us quietly meditate on the mighty truth once again. For God's little ones have to be continually reminded of His grace, seeing that in the midst of life's sorrows they have continual need to rest upon it.

You may remember the special circumstances in which God said the words to His servant Paul. In order to meet the charges made against him at Corinth by the ultra-Jewish party, whom in these days we would call the Anglo-Catholic Party, Paul was compelled to speak of himself and his work in a boastful way that was most distasteful to him. But it was necessary that he should do so in order to show to the Corinthian church that the doctrine he preached to them was from God, and that he was sent by God as His messenger, although he freely confessed that personally he was not very attractive.

Speaking of himself in the third person, he tells how he was caught up to Paradise (but whether bodily or in a vision was known only to God,) and there he heard utterances unutterable, beyond the power of man to shape into words ; and lest he might be over-elated by the transcendent splendour of the experience, there had been sent to him through the agency of an angel of Satan something which tortured him like a stake driven through his flesh. Blow after blow was dealt out to him to humble him, to keep down his pride and self-exaltation. The affliction had continued to be with him, for the verb is in the present tense " that he *may* buffet me." Three times he brought his grief to the Lord in prayer. This was the right course to take, but apparently on the first two occasions he received no answer whatever. When he implored for deliverance the third time, an answer did come, although not the one he looked for.

Note that Paul understood the reason of his affliction, and it would be well if we had his spirit of discernment to know why this infirmity or that has been sent into our lives. In Paul's case, it was to keep him from the sin of pride or vain glorying, and no doubt as the love of self is deeply inherent in us all, the same cause is at work when the chastening Hand of God is upon ourselves. He wants to effect a change in us. " This is the purpose of God even your sanctification." In Paul His purpose was surely carried out when he had reached a stage where certain experiences that by nature he would shrink from had become a positive source of pleasure to him. He numbers five of them : infirmities, reproaches, necessities, persecutions, distresses. In the midst of these he was contented ; for it was just when he was feeling frail, he was in Christ, truly strong. He had now strength to endure opposition to a degree unknown before. In the midst of his trials, Christ's power had come to overshadow him, or, as the Greek implies to be billeted upon him. What cared he then for reproaches or persecution, or indeed any thorn, when he had the conscious sense of Christ's presence and power about him and within him.

God has wisely concealed from us what the thorn in the flesh consisted of, but it may have been his delicate eyes which he hints at in Gal. iv, 15.

But the context seems also to show there was an additional reason why God should have so severely dealt with His servant in denying him the deliverance he sought for. It was to give Paul more power in his ministry. Are we, my brother, praying for such power ? Let us not marvel then if the answer comes in the shape of some loss or bodily weakness or persecution or distress from a quarter we never suspected. God's object always is to fit us to be more effective bond slaves of His. In the process, sometimes so strange and unusual, He says, " My grace *is* sufficient for thee." Put the emphasis on the word " is." My grace suffices for thee *just now*. It is all you truly need for it covers everything. Worry not about to-morrow, but draw in faith your supply for to-day. Paul was humbled and brought low enough to suffer any thorn that might glorify Christ, and his experience has made the Church of Christ rich to-day, for it inherits the promise made to Paul ; viz. the promise of an abundant flow of grace which is inexhaustible.

In this connection we might repeat an incident in the life of C. H. Spurgeon. He states that one evening when riding home, weary after a heavy day's work, our verse came to him like a flash of lightning, and when he got home he looked it up in the Greek, and it came to him in this way, "MY grace is sufficient for THEE." "Why," he said, "I should think it is," and he burst out laughing. It seemed to make his unbelief so absurd. It was as though some little fish being very thirsty was troubled about drinking the river dry; and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or as if a little mouse in the granaries of Egypt, after seven years of plenty, feared lest it should die of famine, and Joseph said, "Cheer up, little mouse, my granaries are sufficient for thee!" Or as if a tourist on a Swiss mountain said, "I fear as if I shall exhaust all the oxygen in the atmosphere." But the earth cries, "Breathe away, O man, and fill thy lungs; my atmosphere is sufficient for thee!"

Grace is perhaps the most comprehensive word in the whole Bible. It stands for the glorious qualities of our Saviour Himself—love, kindness, favour, charm, sweetness, beauty, attractiveness, accessibility, forbearance, forgiveness, pity, compassion. He is grace personified. He surely suffices, and He is the one gift that remains, when the Father in His wisdom sees it better to deny others of our own choosing. In that precious answer which He gave to Paul, He seems to say, "Be not anxious to be set free: in the midst of the trial thou hast thy Saviour with thee, and the Giver is more than the gift for which thou hast prayed:

Rejoice then, O soul, for the grace He unfolds,
 The Saviour who counteth thee dear,
 And learn that the gift He in mercy withholdeth
 Would ne'er make thee happier here.
 Let others unsated ambitiously climb
 With footstep unwearied and swift;
 With Christ as thine own thou art rich all the time,
 For the Giver is more than the gift.

From Headquarters

By the HON. SECRETARY

Most of the readers of this magazine will have already learned from other sources of the heavy blow which has befallen our General Secretary in the sudden decease of his wife shortly after their arrival in America. Mrs. Farmer had not been in good health for some time, and it was thought that a prolonged stay in a warmer climate would be beneficial. The latter part of the voyage to New York, however, was stormy and proved a great strain, and she contracted a cold soon after landing, which later developed into pneumonia. She had every attention that Christian love and thoughtfulness could provide, but she was unable to rally, and passed peacefully away on January 18th at

Crescent City, Florida, where her body will rest until the morning of the resurrection. On receipt of the news of Mrs. Farmer's decease, the Council of the North Africa Mission passed the following resolution:

"That the Council of the North Africa Mission, having heard with grief of the bereavement sustained by the General Secretary in the sudden Homecall of his wife on January 18th, shortly after their arrival in America, desire to express their loving sympathy with him in his great loss, and to assure him of their continued remembrance of him at the Throne of Grace, praying that he may be comforted in his present sorrow and guided in his future steps.

" They also desire to place on record their high appreciation of Mrs. Farmer's Christian character, her love for the truth of the Gospel, her devotion to the work of the Mission, and her valuable advocacy of its claims ; gratefully recognising, also, her spirit of self-sacrifice in accompanying Mr. Farmer in his many journeys while herself suffering from much bodily weakness, or, with equal self-denial acquiescing in his frequent absences from her, entailed by his work for the Mission. They rejoice to believe that she is present with the Lord."

We are sure that the hearts of our readers will go out in sympathy towards Mr. Farmer, and that they will continue to pray that he may have the needed grace to carry this burden of grief while on his deputation tour in the United States.

* * *

On another page will be found an account of some alterations in the home organisation of this Mission, including the removal of our offices to Marsh Memorial House, 34, Bisham Gardens, Highgate, N.6. We are thankful that this step, which was not undertaken without much prayer and consideration, has received tokens of the Divine approval. The date of our entering upon the new premises is February 25th, and the Dedicatory Service in connection therewith will be held on Wednesday, March 4th. We would ask the prayers of our readers that this re-organisation of our home base may lead to added efficiency in administration, and be accompanied by marked spiritual blessing on the field.

* * *

Just prior to Mr. Farmer's departure for America, the Council accepted four new candidates, two of whom (Miss Brookes and Miss Jones) were led to offer themselves as the result of the General Secretary's previous visit to that country. A brief account of these sisters will be found on page 29. The others are Mr. and Mrs. A. H. Leveté, the former being the Pastor of the Baptist Church at Fleet, Hants, from which position he will be resigning in due course in order to take up work with us. Meanwhile he is having some medical training, and he and his wife are commencing preliminary language study. They will leave for Paris, God willing, for the completion of their French course in the autumn of this year. It is a matter for thankfulness that these new workers are supported, either wholly or largely, by the Churches with which they are associated, or by interested Christian friends, so that their union with us entails very little additional strain upon our funds.

The year 1931 will mark the Jubilee of this Mission, and we are hoping to make our Autumn Meetings an occasion for special thanksgiving for the mercies of half a century. We shall be asking our missionaries on furlough to delay their return to the field until after these gatherings, the date of which, D.V., will be October 6th. It was hoped that a number of our friends might find it possible to visit some part of the field at Easter, and that a conference with the missionaries might be arranged for the consideration of any measures which might tend to the strengthening of our work ; but for various reasons this has not been found practicable. The Spring Meetings of the Mission will be held a little later than usual this year, being fixed for June 2nd.

In view of the fact that the Mission has been sustained for fifty years in its work of evangelising North Africa, we trust that all who have the needs of this land laid upon their hearts will endeavour to keep the dates of our Meetings free, so that we may have really good gatherings. Many will be interested to know that Bishop Taylor Smith has kindly promised to take part in our Autumn gatherings.

* * *

We should be greatly encouraged if we could see a larger number of regular Prayer Meetings on behalf of our work established in various parts of the country, at which information calling for prayer or praise might be given and intercession be made for the success of the Gospel in North Africa. A short list of such gatherings will be found on page 30. If there are any other regular meetings of a similar nature not included in the list, we should be glad to have particulars, and shall be grateful to hear of new gatherings for prayer being arranged.

* * *

All who have supported the hospital work in Tangier will be happy to hear that, all being well, Dr. F. J. Scrimgeour and his wife are going out to Tangier about the end of March, and will give their voluntary help in the medical work of the Mission. We very earnestly pray that through their ministry to the body, many needy men may have their hearts opened to hear of the Saviour of the soul.

* * *

Those who have enjoyed the Bible ministry, and fellowship with our missionaries on furlough at our Easter and Summer Conferences, will be glad to be reminded that both will be held again this year as usual, if the Lord will. The speakers at the Easter Conference at " Heightside " will

be Dr. Jessie Sayer, Rev. W. Galbraith and Rev. W. Morris. Mr. E. H. Devin, our Assistant Secretary, will be in charge of this Conference. The summer gathering will be held as previously at "Slavanka," Bournemouth, from July 31st to August 7th, the speakers being Rev. W. H. Finney, M.A., and (it is hoped) Mr. E. W. Rogers; and the Honorary Secretary will be in charge of the arrangements.

* * *

We are sorry to have to report that Miss Degenkolw has been seriously unwell, but thankful to know that she has very largely recovered now. Miss Harman also is not as well as we could wish, and she is having a period of rest and medical attention. Mrs. Meers has had an attack of measles, which unfortunately her little son Peter also contracted. We are thankful that both of them are doing well now, although the strain of this illness has imposed extra burdens on Mr. Meers and Mr. Reid. The health of our missionaries is a matter of very great importance. We pray that they may be kept in both spiritual and physical vigour.

* * *

We desire to call the attention of our readers to three booklets which give valuable information concerning various aspects of the needs of North Africa as well as to what is being done to

meet them. The first is entitled *The Challenge of North Africa*, price 2d., by Rev. J. J. Cooksey. The second is *The Moslem World*, price 2d., by Miss A. M. Boys; and the third *Straws on the Stream of Islam*, price 3d., by Mr. T. Warren, our missionary in Paris. All these can be obtained at our office.

* * *

Mr. E. H. Devin returned from his tour of the field on December 16th, and presented a report to the Council, the details of which will be considered in due course, for which their thanks were expressed. He will be glad for fresh openings to tell of the work, with which he now has an up-to-date acquaintance.

* * *

Just as we were going to press we received the following from Mr. Harvey Farmer :

The General Secretary desires to express his heartfelt gratitude for the wealth of intercession and sympathy which has surrounded him from so many friends in so many quarters. The LORD has abundantly answered prayer and His own comforting and upholding ministry has been precious beyond words. To His all glorious Name be adoring worship and praise, and to all in Him who have so tenderly pleaded for a sorely stricken heart be sincerely affectionate thanks.

Tuesday at Michelet

By MISS L. M. FISON

The Tuesday market-day is a busy one with us at Michelet. Soon after dawn the Kabyles are astir and assemble for the market. We are awakened by the noise of motors, lorries, sheep, cattle, donkeys, mules, and (in summer) camels passing in the street under our windows. We too arise in good time, as the meeting for Kabyle women is held at an early hour. Whilst taking our breakfast we hear eager knocking at the door. It is the first batch of women arriving. There are five or six. Let me introduce you to some of them: Aziza, Ainü, Thamazouth, Yahmina, Thasadith. Poor women! how careworn they look, old and wrinkled by long days of privation and toil in the fields, clothed in rags; but, old as they are, they are carrying huge bundles of faggots and brushwood for frying, which they are bringing as a present for us; in return, they say, for our present of a native garment.

These widow-women live mostly by begging, and come from *Tafraout*, a village about 7 kilometres distant. It should be borne in mind that, not only do we give to the Kabyles, but that they, and even the French, give to us. We frequently receive presents of eggs, wood, fruits, vegetables, honey, pigeons, etc. On Christmas Eve we received a large portion of goose for our Christmas dinner, sent by friendly French neighbours who attend the Sunday meeting. Yesterday in a rich Kabyle house, we received a present of hare, eggs, and figs, and a little time ago the same Kabyle brought us a brace of partridges which he had just killed.

In the winter we light a fire for the women, and they eagerly gather around it after their long walk. They are sometimes wet through, as we have known them come even in the snow.

Whilst we sing a Kabyle hymn, another group arrives from a different village. They seem to be rather better off than the first, and with them are one or two children. They come from a village near to Michelet where there is a French school. One of them talks French well and can sew and knit, having been brought up by the Roman Catholics. We proceed with the meeting, and just as these women are leaving, another company arrives—this time from a distance of four or five hours' walk from Michelet. Some of them are carrying hens, pigeons, rabbits, sacks of corn, eggs, oil, etc., which they intend to sell in the markets, and which they leave in our hall until the meeting is over.

We start meeting No. 2, and others arrive from Taka, and the villages of the *Ait Yahia* tribe. A few of these come from superior families who receive us well when we go to their village. We continue thus—singing and explaining and praying until about 10.15, when we dismiss the women, and hurry to the market to get our weekly provisions and return in time to prepare dinner for the two Messieurs Rolland, whom we expect from Tizi Ouzou. We take this opportunity of saying how much we appreciate the visit of these French friends, who travel repeatedly from Tizi Ouzou, 38 kilometres from Michelet, to conduct the meetings for Kabyle men and boys. About 11 a.m. we hear the welcome toot-toot of their horn, and the droning of their Renault car as it stops at our door. We soon proceed to the hall, which is situated in the main street, and on Tuesdays a continuous stream of Kabyles pass the door from all parts of the Commune (population 72,000) and other districts of *La Grande Kabylie*. It takes us some little time to reach the hall. M. Rolland is so well known to the Kabyles, and has so many friends. All stop and have a word with him as he passes, and he loses no opportunity of witnessing for his Master.

We start the meeting with a hymn, and the hall is quickly filled—at first usually by the Kabyle boys who come regularly each Tuesday, and whom we take alone (without Kabyle men) on the

Tuesdays when M. Rolland cannot come. Amongst these are schoolboys, shepherd boys, boys from the villages around, and sometimes those who attend the Roman Catholic school at Th—. One by one, however, the men also gather and listen to the messages given sometimes in French and sometimes in Kabyle, on a variety of Gospel subjects. After singing another hymn and closing with prayer, this first meeting is dismissed, and we wait five or ten minutes.

Another group gathers, and again the Gospel is presented by hymn, message, and prayer. It is interesting to see the various types of men present. Here is a shoemaker who has been in touch with the American Mission at Fort National; beside him are two young students from one of the Koranic colleges in the district. Opposite him sits a black man—a rich grain merchant—and a cafétier and his son who hires out his donkey to us. There again we notice a Kabyle who works at the post-office, uncle to one of our houseboys, and a servant also of the Adjoint Administration. There are also one or two students from Tizi-Ouzou and Blida, and Kabyle Roman Catholic and naturalised Frenchmen from the village of B—. At the door are two or three young Frenchmen, and behind in the street, hesitating as to whether to come in or not, other Kabyles of the labouring class, one or two soldiers on leave, etc.

Once more the meeting is dismissed, and a third audience assembles, again of "all sorts and conditions of men," who hear the gospel plainly and attractively presented. Amongst these men there are several who come again and again to the meetings. It should be added that these meetings have been duly declared by Monsieur Rolland to both the Administrateur at Michelet and to the *Sous-Préfet* at Tizi-Ouzou. May we not feel sure that the Divine Seed cannot be sown in vain? We would ask you, Christian friends in England and other lands, to pray that the seed may not fall by the wayside, or on rocks, or amongst thorns, but may penetrate deeply into good soil and bring forth an abundant harvest in God's good time.

Our Change of Headquarters

A brief reference will be found in the "Headquarter's Notes" to the fact that, God willing, we shall be changing our Mission Offices from 18, John Street, to Marsh Memorial House, 34, Bisham Gardens, Highgate, N.6.; and it has been thought advisable that this issue should contain a statement as to the reasons for our removal.

Most of our friends are aware that, for the past two or three years, the work of the Mission has been hampered by an overdraft at the Bank, consisting of varying amounts ranging up to nearly £3,000; and that while our annual income has been sufficient, generally speaking, to meet our expenditure, it has not been large enough to cancel this indebtedness. This has given much concern to the Council, for although the overdraft was adequately covered by the Mission's assets, the fact of it existing at all has been unsatisfactory and open to misinterpretation. The Council have therefore decided to dispose of the present headquarters of the Mission, which have a marketable value, and with the proceeds of the sale to cancel our liability to the Bank, and to make such re-arrangements of our finances as will prevent its recurrence. In order to assist the Council so to do, and also to form a memorial to his first wife, Dr. F. E. Marsh (now the senior member of our Council) has very generously purchased and donated to the Mission the premises at Highgate which we shall shortly occupy. The Council feel that they cannot express too warmly their gratitude to Dr. Marsh for this generous and timely help.

The re-arrangement in the financial administration of the Mission, to which reference is made above, will take the form of a return to its original principles and practice, and in future the work will be conducted as follows:

1. All financial arrangements will be governed by two basal principles: (a) That the Mission should not incur debt, and (b) that as a consequence no guaranteed salary should be given to the members of the Mission, each one having agreed to look personally to the Lord for support. Nevertheless, the council of the North Africa Mission shall regard itself as responsible before God, not only for the direction of the work, but also for seeking by prayer and other means that the needs of the mission should be met.

2. In pursuance of this, the Mission will endeavour to send out regularly to each worker a sum regarded as a normal allowance. If such remittances are short at any period and funds improved later, the shortage will be made up at

the next remittance or at some time during the year; but after the first month or two of each year the previous year's remittances will not again be considered.

3. All home payments for rent, rates, office staff, etc., and all rents and wages of natives employed abroad, shall be a first charge on the funds.

We may add that the methods of administration thus outlined are not only a return to the original constitution of this Mission, but are followed in the main by most Missions which, like the China Inland Mission, for example, are based upon what is known as the "faith principle." The Council feel that it is a matter for much thankfulness that the missionaries as a whole have expressed their warmest approbation of the course decided upon, and it was felt to be significant of the Divine approval that, at the moment when it was so determined, an intimation of a legacy of £1,956 was received at the office, which by a series of unusual circumstances had been withheld for a period of nearly twelve months.

May we in concluding ask our readers' special attention to the following points:

1. To speak of a minor matter first, will friends please note the situation of the new Headquarters. The nearest tube station is Highgate on the Underground, and from thence a penny fare by tram or bus up Highgate Hill will take visitors to Bisham Gardens; and the house itself is situated at the end of the road, the rear overlooking Waterlow Park.

2. Will our friends also prayerfully consider the practical bearing of the financial re-arrangement? As soon as No. 18, John Street is sold, and the overdraft paid off, only such sums will be sent out to the field as are compatible with the principle of not incurring debt. We desire friends particularly to observe this; for while we base our work upon dependence on the faithfulness of God, and believe, to quote Miss Havergal's words, that "they who trust Him wholly, find Him wholly true," we remember that the normal method by which He is pleased to supply the needs of His workers is by means of the gifts of His people. We ask them therefore to share with us in the responsibility of prayer that adequate funds may be sent in: and, as God may enable them, to share in the financial responsibility of maintaining the work as a whole, and in particular of meeting the needs of the devoted brethren and sisters on the field.

E. J. POOLE-CONNOR.

The Late Mrs. Harvey Farmer

Since the brief intimation in "Headquarter Notes" concerning Mrs. Farmer's homecall was written, we have received a copy of The Crescent City Journal, of January 23rd, containing a sketch of her life and an account of the funeral service at Crescent City, Florida.

Mrs. Louise Kirkman Farmer was blessed with Christian parents and received the Lord Jesus Christ as her Saviour in her early teens. She soon found opportunities for service in the use of her musical talents at meetings and services.

Canon W. H. Hay Aitken was attracted by her earnestness and had her as a helper in his mission work for a time. He felt that she would have a wider ministry in connection with the Mildmay Deaconess Institution, London, England, founded by the Rev. W. Pennefather. His widow was in charge at the time and on Mr. Hay Aitken's recommendation she was accepted. It was not long before she was made a full deaconess, and was much used of God in some of the poorest districts of London.

Her greatest work was accomplished at St. Andrew's, Northampton, where for nine years she laboured with extraordinary devotion at a time when that town was largely under the evil spell of Mr. Charles Bradlough and Mrs. Annie Besant. Very many were the souls whom the Lord brought into His marvellous light as a result of her faithful gospel ministry and assiduous visitations.

During the past thirty years of married life she has ever been keen to buy up God-given opportunities of service in various directions, notwithstanding the fact that she suffered almost continuously from acute neuritis, which resulted from her selfless devotion to the Lord's service during her Mildmay ministry. The burden of souls lay heavily upon her heart continually. She was distressed beyond measure by any belittling of the Lord or any toning down of the message to the unconverted, and nothing gave

her such intense joy as to hear or read anything which exalted our Lord and His inerrant Word.

She was a very capable speaker and delighted to be His messenger on behalf of His work in North Africa or among the Jews. Her last address was given January 8th in Philadelphia at a Jewish Prayer Circle

on "To the Jew first as Jehovah's Firstborn."

It had been a great joy to her to look forward to privileged fellowship with those to whom she and her husband had become closely linked by Christian ties in America and they had hoped that the visit to the genial climate of Florida would bring considerable physical relief. But it was not to be. She contracted a cold which suddenly developed into pneumonia. Extreme weakness and weariness marked the journey to the south and early on Sunday morning, January 18th, the Great Physician came and prescribed Rest in the glory of His revealed presence.

Her remains were laid to rest in a little plot in the cemetery at Crescent City, Florida, "until He come."

The service was taken with beautiful simplicity—as in harmony with her mind—by Prof. Rollin T. Chafer, of the Evangelical Theological College, Dallas, Texas, and two solos were beautifully rendered by Mrs. R. T. Chafer.

The whole community seemed moved in their desire to show their sympathy, which found expression, partly, in the lovely floral tributes which were contributed and which were deeply appreciated by the sorrowing husband.

"For since we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."



The late Mrs. Harvey Farmer.

The late Miss Mellett

On December 14th, 1930, Miss Margaret Mellett, one of the pioneers of the North Africa Mission, passed to her rest. She retired from the Mission in 1921, being threatened with blindness if she remained longer in the glare of the African sun; but for the previous thirty years she laboured in the land of her adoption with outstanding courage and devotion.



The late Miss Mellett.

Miss Mellett was born in 1861 in the county of Galway, her life being sheltered and uneventful until her sixteenth year, when, as a result of attending some evangelical meetings near her home, she passed through a definite experience of conversion. With this new realisation of personal faith in Christ came a desire to engage actively in His service; and after a period of training under the supervision of the Society for Irish Church Missions, she gave herself to the evangelisation of Roman Catholics, thereby laying a good foundation for what proved to be, in the main, her life-work. The needs of North Africa were first vividly brought before her in 1891 through the preaching of Mr. Graham Wilmot Brooke, of the Sudan Mission; which so impressed her that she (together with Miss Bonham, afterwards Mrs. Edwards) offered herself for service to the North Africa Mission. It was in connection with the acceptance of these two ladies, and mainly to support them, that the Dublin Auxiliary of the N.A.M. was formed, under the leadership of Mr. S. S. McCurry, still in active sympathy with us. In due course Miss Mellett and Miss Bonham joined Miss Herdman at Fez, and, with Miss Denison, who entered the Mission a year later, continued to toil amid discomforts and dangers of which, happily, many of the

present missionaries know but little. In her early days the journey from Tangier to Fez could only be accomplished on mule-back, with the help of a native escort. Tents and sleeping accommodation were perforce taken with the travellers; and if rivers were in flood, it was necessary to wait until the waters had sufficiently subsided for the mules to ford them. The social conditions of that period (reflected for a younger generation in such books as Mr. Walter Harris's *Morocco That Was*) were truly dreadful. The native rulers were unjust, rapacious, and cruel, and the people bigoted and hostile.

Something of the difficulties amid which Miss Mellett's first work was carried on, as well as the value of it, may be judged from an extract from a letter recently written by Sir James MacLeod, formerly British Consul in Fez, and still the firm friend of all good work in North Africa. "Of Miss Mellett's religious work as a missionary," he says, "it is not for me to speak, but what I in particular had occasion to notice and admire beyond words, was the great public work which she and her companions effected, and the patience and self-abnegation by which it was done. They and she were the first Europeans to settle in Fez, and to show, by their unselfish devotion to the sick and suffering, a side of European, and especially British, civilisation, and of Christianity, which the population of that region had never known. For many years before 1917, when I and my family left Fez, such work had come, perhaps too much, to be taken for granted—as part of a natural order of things—and I was almost the only person left who could recall the long years of struggle at the beginning, and the prejudice, bigotry, and often gross insult which had to be endured. Miss Mellett sustained all this, not only with Christian fortitude, but with an irrepressible good-humour and even gaiety which were very characteristic and which brightened the lives of all around her very greatly. She will

be long and deservedly mourned, but, outside her own kindred, by none more than by those whose knowledge of her and her work was so close and prolonged as that of my family and myself."

During Miss Mellett's residence in Fez, the wife of a certain ex-Pasha was rescued after having tortures inflicted upon her that are to-day almost unthinkable; and the correspondents of one of the London daily papers, in referring thereto, said, "I should be wanting in ordinary gratitude did I not state that the vindication of the campaign of *The Times* against the Sultan's cruelties is due to the admirable perseverance of Mr. MacLeod, British Consul at Fez, and to the firmness and courage of Miss Mellett and Miss Denison, two ladies of the Fez Medical Mission"; and a letter of thanks from H.M. *Chargé d'Affaires* in reference to the same matter spoke of "the invaluable assistance they had thus rendered," and stated that "without their co-operation it would have been difficult, if not impossible, to have elicited the truth concerning the case."

As to Miss Mellett's evangelistic labours, which were, of course, her main occupation, it has already been stated that she and Miss Denison were associated with Miss Herdman in the remarkable Gospel enterprise which she inaugurated and carried on with such energy and devotion in Fez and its neighbourhood; and on the death of the latter in 1899 they took a large share in its continuance. Medical mission work, itineration in the surrounding districts, the opening up of a Gospel centre at Sifroo—from whence the sur-

rounding villages were evangelised—the instruction and supervision of native colporteurs; such were the labours which occupied them during their close co-operation for twenty-five years; and when Miss Mellett was compelled by threatened loss of eyesight to quit the field, it was not only to her own sorrow, but to the great distress of the many whose respect and love she had won. Although ten years had elapsed since she returned home, the news of her death has elicited from many of the people of Fez expressions of genuine grief. (We are thankful to add that Miss Denison is still in active service in the city to which she has given so large a portion of her life.)

It seemed as if Miss Mellett was destined, wherever her lot might be cast, to pass through recurring periods of danger. Not only was this so in Fez (where, amongst other sad happenings, the murder of our missionary Mr. David Cooper took place), but after her return to Dublin to become Matron of the Irish Church Mission House in Townsend Street, she had to face the disturbances brought about by the Sinn Feiners, and was shot in the arm (it is hoped by a stray bullet) as she passed by a window in the library. She bore this alarming and painful experience with the fortitude which was eminently characteristic of her. When she passed away last December it was felt in the Mission House in Townsend Street, as it was in the Mission House at Fez, that a brave and devoted Christian woman had been called to her rest, whose departure left a gap not easily filled.

"He goeth before"

By MISS L. F. EVANS

It was Wednesday—our itinerating day at Tebessa—and, although the weather had been changeable, we wakened to find a nice bright day and no wind.

We left the house at 7 a.m., went down to the station, and took our tickets for Bon Lahaf, and at 8 a.m. we had reached our destination. We had been told that

it was "the back of beyond," but were somewhat dismayed to find so little sign of habitation anywhere near. At the station, if one could call it such, we asked where was the village of Bon Lahaf, and the one or two Europeans and Arabs looked at us as though they thought we were mad. With a supercilious smile on

their faces they pointed away to the mountains. "Those tents there," they said, "are what is known as Bon Lahaf."

It hardly seemed wise to let them see us go off alone so far from civilisation, so we walked back along the railway line, out of sight for a bit, and there asked the Lord to show us what to do. Quite near the line we noticed a tent and we could see signs of life—a woman's orange-coloured garment is easily picked out! We waved to her, and to our joy she came running towards us. Unless she had done so, we should not have dared to approach, because of the savage dogs. These country people usually have two or three to guard their tent; they are like great white wolves and are most terrifying when they come running out, barking and showing their teeth. The woman, however, kept the dogs off by stoning them and made way for us to enter the tent. When seated, she insisted on making us coffee, and, in less time almost than it takes to tell, she handed us each a steaming cup, although when we arrived we could not even see a vestige of a fire! Meanwhile, two or three women came from the tent "next door" and sat and listened while we told them the story of God's love in sending the Saviour, and of their need of salvation.

As I looked at one of these "neighbours" I thought I recognised her, and I was right: she had been staying with some relatives living near Tebessa, when Miss Povoas and I had visited them. It was wonderful how this little thing cheered us and made us feel that we had some link with these people. The Lord does so wonderfully undertake in the smallest details and does indeed "go before."

When we asked the master of the tent how far it was to the village of Bon Lahaf, he assured us that it was only two miles away, and that there was a good road leading to it; moreover, he very kindly offered to take us as far as the road, so that we could not possibly lose our way.

We started off with our courage strong and our hopes high; the Lord had already fulfilled His promise, and we knew that

He would continue to do so. Having walked for about half an hour we met a small boy on a donkey. We asked him if he lived near. "Yes," he said, and pointed to some tents just off the road. When we suggested going to see his people, he was greatly pleased, and ran off to tie up the dogs.

Very quickly we had a good audience, and they listened so well to the Gospel as we tried to explain it by means of the Wordless Book. We find this little book a great help; the women say, "Oh! but we cannot read, we are so stupid." Then we tell them that we "have a book that anyone can understand. It has only blank pages," and we proceed to show it to them and explain it.

Of course, they wanted to make us the inevitable coffee, but we assured them that we had just had some, and asked if they could take us to the next group of tents. This they did, and the people there, in their turn, took us on to the next, and so on until we were right up to the mountains.

By midday we were tired, and realised that we needed a rest and some food, so we went off a little way and sat down on some stones by the roadside. However, we were not long left in peace. A whole group of children came across the fields and stood watching us. After a bit we got up and moved on a bit farther; but we were disturbed again and again, and so we turned back towards the station and, when about half-way there, found we were so well away from everybody, that we were at last able to get a little rest.

Much refreshed, we resumed our journey, visiting another group of tents before we reached the station. By the time the train came we were glad to get in and sit down. We returned home praising God with full hearts for His guidance, His protection, and His blessing; for all had listened so eagerly to the Gospel story. It was indeed a privilege to have been able to take the Good News to those dear people away in the mountain fastnesses, and to prove yet again, for the strengthening of our own faith, that "When He putteth forth His own sheep, He goeth before."

For the Children

By MRS. E. J. LONG

You would think it strange if you visited Kairouan, and understood the Arabic language, to hear the name of God so often on the lips of the children here. Religion is so much part of their lives that everything they say or do is in the name of God. In the morning we may be greeted with a "Good morning" as in England, or "May the day be blessed," or "happy" or "like milk"; and for "Good-bye" they say "Go in peace." or "May you be under the protection of God."

Often the boys and girls come begging for a picture, an old post card or Christmas card, and it is amusing to hear the long rigmarole, which is something after this style: "Oh Madama, by the head of thy son David, and by the head of thy son Khalifa (Brian), and may God spare to thee the master of the house, and thy sons, and may He have mercy on the soul of thy other son, and may He give to thee long life—give me a picture" (or empty milk-tin, as the case may be). If they receive either they go away pouring blessings on my head. But they are just as ready with their curses, and it is dreadful to hear some tiny tots lisping the oaths they have heard from their parents.

Sometimes I wonder if the reason their religion has such a hold on them is because it is so much part of their everyday life. At present we are in the month of Ramadan, when Moslems neither eat nor drink from sunrise till sunset. They believe that because of this, all their sins during the past year will be forgiven; and after the month is over, they dress in clean and beautiful new clothes, and congratulate one another that now they are cleansed from sin.

As soon as the children are old enough to understand, they feel very proud when they are able to say, "I am fasting," and no doubt feel very virtuous too. But it does not seem to improve the tempers

of their parents, and there are more fights going on in the streets and houses during Ramadan than at any other time.

We live in the midst of the Arabs, and we are aroused very early in the morning by the sound of the drum, which is beaten to awaken the Arabs from sleep, so that they may prepare and eat their final meal before the cannon sounds at the first streak of dawn. We now buy our bread in the evening, as it is baked during the day instead of at night. We also have our native batter-cake for supper instead of for breakfast as at ordinary times. So you see that what really happens is that night is turned into day.

It is a big sin for an Arab to break the fast, or to eat pork, or to drink wine, for it is forbidden by their prophet Mohammed; but to lie, or steal, or swear, is not a sin.

The missionaries find it very difficult to teach these people Bible truths, most of all because they think they can get to Heaven by their own efforts, and they prefer this way.

If you had been born here, of Moslem parents, you would have been born a Mohammedan. Thank God that you were born in a Christian country. But you were not *born* a Christian. We all need to be born again to become Christians. God will become your Heavenly Father, and the Lord Jesus will become your Saviour if you ask Him in prayer to wash away your sins, and implant the new nature which makes us His own children.

We want you to pray for the dear little children who come to the classes here, and who, although they cannot read, learn many texts of Scripture by heart, which we pray that God will use to teach them the right way to Himself. The Lord Jesus said, "I am the Way, the Truth, and the Life; no man cometh unto the Father, *but by Me.*"

New Workers

Two sisters from America have recently been added to our missionary staff as probationers. Both are in fellowship with Hope Church, St. Louis, the members of which have generously undertaken their support; and they are now in Paris, studying French at the *Alliance Française*, under the supervision of Mr. and Mrs. Warren. They are earnestly desirous to commence their labours on the field as soon as possible; but the Council of the Mission are finding it of increasing importance for the missionaries to possess a thorough knowledge of French as well as of the tongue of the people amongst whom they are to labour. The following particulars of our sisters are given in order that our readers may remember them in prayer:

MISS ETHEL L. BROOKES

Miss Brookes was born in Missouri and brought up in a Christian home. While still young she was brought to a personal knowledge of the Saviour and was received into Church membership, engaging later in various forms of Christian service, particularly amongst young people.

She has had a grammar-school and high-school education, has graduated as a pianist in the Beethoven Conservatory of St. Louis, and has had a good business experience. She has also taken a three-years' evening course at the Bible Institute of Los Angeles, receiving a diploma in connection therewith.



Miss Ethel L. Brookes.

MISS MABEL W. JONES

Miss Jones was brought to a saving knowledge of the Lord Jesus Christ at the age of sixteen, mainly through the prayers and influence of her sister. She is a graduate of the Loisian State Normal College for Teachers; and after some experience in a railroad office at St. Louis, was engaged, in a business capacity, in the Bible Institute of Los Angeles, in which Institute she has also had a three-years' evening course, receiving a diploma at its completion. She has worked amongst children, and in a Japanese Mission, and has in other ways undertaken definite Christian work.



Miss Mabel W. Jones.

Both these sisters were awakened to an interest in the needs of North Africa through hearing Mr. Farmer speak on the subject during one of his previous visits to America. We pray that God's blessing may rest upon them and make them fruitful in His service.

Home and Foreign Notes

In consequence of our removal to new Headquarters, the usual prayer meeting on the first Thursday of the month will not be held in March. We hope, however, that a good number will gather for prayer on Thursday, April 2nd, at 34, Bisham Gardens, Highgate, N.6. Full particulars of the best way to get there may be found

on page 23. Tea at 3 o'clock as usual, and the meeting at 3.30 p.m. A hearty welcome to all friends who are able to attend.

* * *

Prayer Meetings for North Africa are also held as follows and friends in the neighbourhood are cordially invited.

London

Mr. and Mrs. Venables, 129, Fordwych Road, Cricklewood, N.W.2. Second Tuesday at 3.30 p.m.

Mrs. Millard, 57, Murray Road, Wimbledon, S.W.20. Last Tuesday at 5.30 p.m.

Grove Road Mission, Woodford. (Sec. : Mr. A. West.) Third Thursday at 3 p.m. (Bimonthly.)

Mayes Hall, Mayes Road, Wood Green. (Supt. : Mr. I. E. Bowles.) First Saturday at 7.30 p.m.

Manchester

Mrs. Kirkup, "Noddfa," Fairfield, Manchester. Second Tuesday at 8 p.m.

Surrey, etc.

Baptist Church, Junction Road, Dorking. (Pastor F. R. W. Heath.) First Monday at 7.30 p.m.

Mr. and Mrs. Russell Mott, 43, Gilpin Avenue, East Sheen. First Friday at 7 p.m.

Sussex

Mission Hall, Lower Market Street, Hove. (Branch of Emmanuel Church, Hove. Minister : Rev. Herries S. Gregory, M.A.) Third Wednesday at 8 p.m.

Scotland

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

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DEPUTATION WORK

The **General Secretary** has had the great privilege of speaking on behalf of the work on the *Majestic*; at Stony Brook, Long Island; Langsdale, Pa.; W. Philadelphia, Pa.; Eastern University, Phila.; Crescent City, Fla.; and Bradenton, Fla.

* * *

Mr. E. H. Devin has visited the following places: Ilford; Sidcup (2 meetings); Wokingham; Grove Road Hall, Woodford; Golders Green Crusaders; Kensit Memorial College; Lansdowne Hall; Hither Green Baptist Tab.; Wadhurst; East Sheen; Emmanuel Church, Carshalton; Grange Road, Clapham.

* * *

Mr. R. S. Miles has addressed Meetings as follows : In Cork : Baptist Church (2 meetings); Wesleyan Chapel; Y.M.C.A. (3 meetings); St. John's Church; Y.W.C.A.; Kilbriain (Mrs. Seeley-Mahon); Carrigtwohill; Queenstown Soldiers' and Sailors' Home. In Dublin : Y.M.C.A., Abbey Street (3 meetings); Irish Baptist Home Mission; Fairview Hall; St. Mary's Church (2 meetings); Y.W.C.A. (Mount Pleasant); Y.W.C.A. (Rathmines); Y.M.C.A., Rathmines (2 meetings); Irish Church Missions; Greystones, Ebenezer Hall; Kingstown Y.M.C.A. (2 meetings)

WANTS

Coloured woollen (or mixture) stocking-legs or oddments of wool would be gladly received for making into babies' vests, etc. for a "North Africa" missionary, by **Miss G. Frost, 4, Banstead Road, Belmont, Sutton, Surrey.**

* * *

ALGERIA

Mrs. Ross writes from **Algiers** on January 14th : " May we ask prayer for God's blessing on two Bibles given away to two schoolboys, Kabyles, of course. Last year I gave one of them a Gospel. He read it every evening, and much carrying it about in the pocket caused it to wear shabby; then an accident happened and it was no more. Now, the British and Foreign Bible Society has given me a Bible for him, and I took it yesterday. He was at school, but his mother has promised he shall write me a letter of thanks. The other boy is interesting too. His father was at home one day when I called, and he offered to buy a Bible if I would bring one. He wanted his son to read it to him in the evenings. I took it this morning. The mother cannot read a word, but it was lovely to see the reverence with which she handled the Book and put it out of harm's way until the boy came home from school. Another item of interest about that visit, was, that this woman has a cousin whom I had met in Kabylia and he had been to see her. She told him about my visits to her, and his reply was, " You can thank God you have a *thchikkets*—(feminine *sheikh*) to come and teach you."

* * *

Mr. L. J. Bocking of **Cherchell** is greatly encouraged by the numbers attending his recently-formed classes and by the interest shown. He writes on Jan. 18th : " The work amongst the lads is promising. So anxious were they to attend the week-evening classes that we are obliged to limit the number and only allow enter those to whom special cards had been issued. We give instruction in reading and writing, but towards the end of the evening we gather together the books, pens, slates, etc., wait for silence, and then give a little message from God's Word.

" The French Gospel meeting Sunday evening which we hold in our own house has encouraged us, and we pray that this effort amongst the Europeans, who have little opportunity otherwise of hearing the Gospel, may be truly fruitful."

* * *

The following is an extract from a letter to the General Secretary from **Mr. S. Arthur**



Photo by]

[Mr. E. N. Devin.

Mr. Bocking's Arab Class at ChercHELL.

of Azazga, received towards the end of last year, in which he gratefully acknowledges the generous gift of a new car from a kind donor. He writes: "We shall now be able, once more, to undertake widespread distribution of the Scriptures in the markets of Kabylia—and in those more distant parts of Algeria where practically no witness has ever been borne to Christ Jesus as Saviour—as well as visit the scores of native villages which surround us. I will give just a résumé of that part of the work in which the old car played such an important part.

"During the period in which it was in use we paid 195 visits to markets in Kabylia, in addition to thirty-three visits to markets in the Aurès mountains (two pioneer trips). And the European population in the same areas was not entirely neglected, for house-to-house visitation was effected in sixty-three villages or hamlets. By Colportage alone we disposed of 18,782 Scriptures or Scripture portions during the five years. Could we ever forget the weary days spent in the dusty markets under a broiling sun, hustled and jostled by a tightly-packed crowd, but with whom in some cases, at the end of the day, we had managed to leave as many as 400 books; or it may be a smaller market where curses have been showered on the Book, and on him who dared to offer them the Book, and blasphemous things said about the One of whom the Book is full! A colleague once said to me: 'We are going to pray for the Gospel Car.' To which I replied, 'Please do not forget the driver.' Such is our renewed request as we take over this exceedingly useful auxiliary."

TRIPOLI

Mr. J. C. Meers writes from Tripoli: "It was my privilege recently to visit Garian, a

mountain town some sixty miles inland. Of the journey I will only say that it occupied the best part of the day, as we travelled by train (there is only one train daily). But travelling thus enabled me to get a good impression of the country through which we passed—mainly desert—and certainly created a great longing within me to take to the many oases the living Gospel of our Lord and Master. In Garian itself are to be found a large number of *troglo-dyte* dwellings, entered by a long tunnel, and having a circular 'courtyard' open to the sky, some twenty-five to thirty feet or more below the surface of the ground. The people live in 'rooms' cut out of the earth from the circumference of this courtyard. My companion and I went into several and were kindly received in all. In one of these dwellings there was a bake-house, also cut out of the ground, and we enjoyed a cup of tea with the men working there. I want to solicit your prayers on behalf of these too-long neglected people. The military operations in this part of the interior have ceased, and I feel that no time should be lost in following up with the Gospel. Will you please pray, therefore, that we may have very clear guidance as to what steps we should take. There are plenty of oases within reach."

* * *

Mrs. Meers also writes: "My girls' classes are a great joy to me. I have two a week. On Wednesdays the girls sew for an hour, then we have hymns, texts and lesson for an hour. On Sundays they come from 3 o'clock till 4. Sometimes we have the lantern, and the Scripture pictures enable the children to enjoy their lesson better as well as help them to remember it longer. Seven of the girls who came the first winter we arrived here still attend, and there are three new ones. After Christmas I have promised to admit two more scholars. More than twelve are too many to provide and prepare sewing for. Three of these girls are over twelve years old.

"We visit Miriam twice weekly. She is about the same as when we last wrote you. She lies or sits in her room all the time; often she is weary and very weak, but never is her faith in God and His love to her shaken for one moment. She joyfully joins in the singing of the hymns, when she is well enough, and always speaks a word. Lately a young bride with her husband has taken a room in Miriam's house. She is most intensely interested. A middle-aged Jewess came and listened beside this Arab bride last Saturday. She too was impressed and went thoughtfully away as we said good-bye."

Daily Subjects for Prayer and Praise

1. For all the triumphs of the Gospel in North Africa during the past forty-nine years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Day and Sunday Schools, Evening and other Classes. Visiting.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Gospel Car Work, Bible Depôt Dispensary.
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, Bible Depôt, &c.
8. For Taza—Visiting, Itinerating, &c.
9. For Rabat and Salé—Itinerating, Visiting, Bible Depôts, &c.
10. For Cherchell—Carpet School, Classes for lads, women, girls and infants; Visiting, Itinerating Work, &c.
11. For Algiers—Visiting homes, cafés and villages, Classes and Meetings, Itinerating, &c.
Prayer for God's blessing on two Bibles given to two Kabyle school-boys. These boys will probably read aloud to their families. May the Holy Spirit speak through the words in convicting and converting power. (See p. 30.)
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.
Prayer that the colportage work carried on by means of the new car may be fruitful in its results; and also that "the driver" may experience much joy and many encouragements as he preaches the gospel and distributes the Word in the markets and villages of Kabylia. (See p. 31.)
14. For Bougie and Oued-Amizour—Meetings and Classes for Kabyle men, boys and girls; Visiting and Itinerating.
15. For Lafayette—Classes, Itinerating, and Visiting.
16. For Tebessa—Bible Depôt, Classes and Visiting, &c.
17. For Bône and Souk-Ahras—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.
20. For Nabeul—Classes, Visiting, &c.
21. For Kairouan—Classes, Visiting, Bible Depôt, &c.
22. For Sfax—Classes for Arabs and for European children, Visiting, Bible Depôt, &c.
23. For Tripoli—Dispensary, Visiting, &c.
Prayer that it may be found possible to visit more of the oases in Tripoli; and praise for the friendly reception accorded on a recent trip inland. (See p. 31.)
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.
Praise for God's gracious provision of permanent New Headquarters for the Mission.
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.
Prayer for the General Secretary in his recent bereavement—that his heart may be comforted and strengthened, and that much grace may be given to him, day by day, as he journeys from place to place on the Lord's errands.
28. For increasing blessing on our Magazine, its Contributors 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 part other of the Harvest Field.

LIST OF DONATIONS.

Continued from page ii of Cover

Prayer Circle. (q) American Aux. (r) Evang. Hall, Renfrew. (s) Lordship Lane Bapt. S. Sch. (t) W. J. Morgan Mem. Missn. (u) The Y.W.C.A. of Southport. (v) Gosp. Hall, Farnham Common. (w) Free North Church, Inverness. (x) Brook St. Ch., Tottenham. (y) Bethany Hall, Glasgow. (z) Readers of *The English Churchman*. (a) Woodside Pk. Crusaders. (b) "An Invalid." (c) Boxholders at Chesterfield. (d) Hasland Bapt. S. Sch., Chesterfield. (e) St. Anthony's Hall, Eastbourne. (f) *Legacy*. (g) Boxholders at Woodford Bridge. (h) Faith Missn., Scotland. (i) Lily Laundry. (j) Cent. Openshaw City Missn. (k) Union Cong. Ch., Calcutta. (l) Ebenezer Missn., Braintree. (m) St. Cuthbert's, W. Hampstead. (n) Putney Girl Crusaders. (o) Anon. (p) Peculiar People S. Ch., E. (q) Friends at Hove. (r) Boxholders at Ascot. (s) Zion Bapt. Ch., Chesham. (t) Recreation Hall, E. (u) C.A.W.G., Redhill. (v) A.N.M.U. (w) Wattville St. Chapel.

* Gifts from America, £56 8s. 7d.

From January 1st to 31st, 1931.

GENERAL FUND		No. of Rect.	Amount.	No. of Rect.	Amount.	No. of Rect.	Amount.	Rect.	£ s. d.	ANNIESLAND AUXILIARY	LEYTON TO ONGAR AUXILIARY
No. of Rect.	Amount.	7th	£ s. d.	16th	£ s. d.	29th	£ s. d.	No. of Rect.	Amount.	Miss M. ANDERSON, Hon. Sec. 1605, Great Western Road. General Receipt No. 1287	A. WEST, Esq., Hon. Sec., 11, Churchfields, E.8.
1171	1 1 0	1	1 19 0	1722	5 0	1316	5 0 0	367	8 6		
2	8 6	2	2 6	1727	2 6	7	1 1 0	(j)	25 0 0		
(a)	3 0 0	(l)	2 0 0	3	2 0 0	8	1 1 0	(k)	7 10 0		
(b)	2 10 0	(m)	10 0	19th	6 4	(d)	3 1 3	(j)	5 0 0		
(c)	10 11 6	(n)	6 6	4	2 0 0	(e)	10 3	(j)	70 5 0 0		
(d)	12 6	7	1 0 0	5	2 0 0	21	10 0	10th	1 3 6		
(e)	6 2 4	(m)	6 0	6	1 0 0	30th	8 0	11	6 4 0		
78	3 6	29	10 0	7	1 1 0	4	5 0	12	2 2 0		
9	2 0 0	30	1 1 0	8	2 0 0	5	2 0 0	(k)	3 0 0		
80	5 0 0	9th	2 0 0	9	2 0 0	6	2 0 0	(l)	3 0 0		
1	15 0	1	2 10 0	(t)	1 7 0	7	1 0 0	(m)	3 0 0		
2	2 6	2	10 0	81	1 1 0	28	2 6	15th	10 0		
3	1 1 0	3	5 0	20th	6 0	9	5 0	16th	300 0 0		
4	5 0 0	4	4 0	2	3 0 0	31st	8 6	17th	4 19 3		
5	25 0 0	5	4 0	3	1 0 0	30	1 10 0	19th	5 9 0		
(f)	3 4 10	6	5 0	4	1 0 0	1	16 0	(n)	5 0 10		
87	1 1 0	7	10 0	5	1 0 0	2	8 0	(o)	5 0 10		
8	5 5 0	10th	8 3 3 0	6	8 0	383	18 5	82	3 0 0		
9	3 0 0	8	3 0 0	7	2 12 0	21	6 8	3	2 10 0		
90	10 0	9	3 0 0	21st	4 0	Pubns.	15 0 0	4	5 5 0		
(g)	2 6 1	10	1 0 0	(u)	3 0 0	Sund.	15 0 0	5	2 5 0		
92	1 0 0	40	5 0	(v)	1 0 0	£420	5 1	6	1 0 0		
3	1 1 0	1	6 6	90	1 0 0			(p)	36 0 0		
(h)	5 0 0	2	2 6	1	10 0			(z)	83 10 0		
3rd		4	1 6	2	4 0 0			26th	8 8 8		
(i)	9 6	5	5 0 0	(w)	1 16 0			(q)	88 1,450 0 0		
96	3 0 0	(n)	7 9	94	2 6			27th	10 16 7		
7	1 0 0	47	3 0	(x)	1 1 0			(r)	2 0 0		
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1200	1 0 0	1	1 0 0	7	10 0			(t)	7 10 0		
2	2 6	2	2 0	8	2 0 0			94	5 7		
3	7 6	3	6 6	9	5 0			29th	1 0 0		
4	7 0	4	5 0	10	5 0			30th	5 0 0		
5	1 0 0	5	2 6	(g)	5 0			(u)	2,086 13 11		
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8	3 6	9	1 0 0	1302	2 8 0						
(j)	1 0 0	13th	2 0 0	(y)	4 0 0						
10	2 0 0	60	2 0 0	(z)	9 14 0						
1	2 6	1	1 0 0	(a)	10 10 2						
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3	15 0 0	3	2 6	7	1 0 0						
7th		14th	1 0 0	8	2 6						
4	3 0 0	4	1 0 0	26th	2 6						
5	4 0 0	15th	1 10 0	9	3 6						
6	10 0	5	16 5 0	10	1 0 0						
7	1 0 0	6	10 0	1	3 6						
(k)	2 2 0	7	10 0	2	1 0 0						
19	6 0	(p)	15 0	28th	2 0 0						
				(b)	2 0 0						
				15	1 1 0						

SUMMARY

January, 1931.

General Fund	420 5 1
Designated Fund	2,105 8 5
	£2,526 11 8

(a) Gt. Ormsby Bapt. Missn. (b) Sale Undenom. Ch. (c) Emmanuel Ch., Wimbledon. (d) Mt. Hermon B. Coll. (e) C.A.W.G., Bolton. (f) Peculiar People's Ch., E. (g) Anon. (h) Highgate Rd. Chapel. (i) Friends at Staveley. (j) Tower St. Bapt. Ch., W. Hartlepool. (k) Pierremont P. Mtg., Darlington. (l) Ley St. Hall, E. (m) Evang. Free Ch., Romford. (n) Bethany Missn. Hall, Blackburn. (o) Public Hall, Sidcup. (p) California Missn. Hall, Wokingham. (q) American Auxiliary. (r) Thanks Boxes. (s) Good Shepherd Missn., E. (t) Old Bapt. Missn. S. Sch., Horsham. (u) Stroud Green Bapt. S. Sch. (v) Fazeley Cong. S. Ch. (w) Welcome Missn., N. (x) Fox Court Missn. (y) Olive Hall S. Sch., L'pool. (z) Emmanuel Ch., Hove. (a) Cork Aux. (b) Fairview Hall, Dublin. (c) Y.M.C.A., Dublin. (d) Irish Bapt. Home Missn., Dublin. (e) Y.M.C.A., Rathmines, Dublin. (f) Irish Ch. Missn., Dublin. (g) Officers' Christian Union. (h) Falkland Hall S. Sch. (i) Widcombe Bapt. Ch., Bath. (j) Mildmay Missn. to the Jews, (k) Uxbridge Rd. Tab. (l) Victoria Missn. S. Sch., W. (m) Bethesda Hall, L'pool. (n) Trinity Rd. Chapel, S.W. (o) Zion Bapt. Ch., Chesham. (p) Toxteth Tab. (q) Welcome Missn., Heathfield. (r) C.A.W.G., Watford. (s) Mildmay Missn., Hospital. (t) Lambridge Missn. Rm., Bath. (u) Hiuton Chapel, Chesham.

* Gifts from America, £10 3s. 3d.

THE NORTH AFRICA MISSION

Founder—Mr. EDWARD H. GLENNY

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

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Hon. Medical Adviser
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Assistant Secretary
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 Mr. I. E. BOWLES (Deputy Assistant Secretary)

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OFFICE OF THE MISSION

34, BISHAM GARDENS, HIGHGATE, LONDON, N.6.

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 PASTOR D. J. FINDLAY, J.P., Glasgow.
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 E. E. SHAW, Esq., Wimbledon, S.W.

COL. G. WINGATE, C.I.E., Godalming.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 34, Bisham Gardens Highgate, London, N.6." 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.

PLEASE NOTE CHANGE of ADDRESS

The address of the Mission is now

**MARSH MEMORIAL HOUSE
 34, BISHAM GARDENS
 HIGHGATE, LONDON, N.6**

TELEGRAMS : "TERTULLIAN, HIGATE, LONDON."

TELEPHONE No. : MOUNTVIEW 3823.