

NORTH AFRICA



The
Monthly
Record
of the
North
Africa
Mission.



*"Then said Jesus . . . as my Father hath sent
Me, even so send I you."*

JOHN XX. 21.

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from June 1st to 30th, 1921.

GENERAL FUND.			DESIGNATED FUND.			Local			Local		
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.
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9	4 0 0 0	30	2 6 6	28th	10 0 0	4th	10 0 0	5	10 0 0		
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SUMMARY.

June, 1921.

General Fund	£248 13 2
Designated Fund	129 19 8
	£378 12 10

TOTALS.

Jan. 1st to June 30th, 1921.

General Fund	£3,510 9 9
Designated Fund	1,509 11 2
	£5,020 0 11

(a) Boxholders at Manchester. (b) Boxholders at Barnet. (c) Grange Road Hall, Ilford. (d) Readers of *The Christian*. (e) Balmano Mission, Glasgow. (f) New Road S.S., Dagenham. (g) Bow Bapt. Ch. S.S. (h) Anniesland Aux. (i) Talbot Tab. (j) Ladies' Meeting, Auckland. (k) Mem. Hall Children's Service, Sudbrook. (l) Boxholders at H. Road. (m) Weston-super-Mare Aux. (n) Harrogate Aux. (o) Boxholders at Weston-super-Mare. (p) Anon. (q) Bradford Tab. (r) Boxholders at Bewdley. (s) Recreation Hall, Manor Park.

From July 1st to 31st, 1921.

GENERAL FUND.			DESIGNATED FUND.			Local			Local		
No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	No. of Rect.	Amount. £ s. d.	Rect. No.	£ s. d.	Rect. No.	£ s. d.
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4	1 0 0 0	8th		8	5 0 0	2	1 10 0 0		£338 5 8	1	2 0 0 0
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(Continued on page iii. of Cover.)



The Mosque at Bougie.

[From a Post Card.]

The Uplifted Saviour.

By E. Poole-Connor.

"And I, if I be lifted up from the earth, will draw all men unto Me."

—John xii. 32.

DURING that Passover week which saw the close of our Lord's earthly ministry, there were certain Greeks present in Jerusalem who desired, John tells us, "to see Jesus." The earnest spirit which had led them from Paganism to Judaism now led them from Judaism to Christ. To our Lord the occasion was prophetic. It was a foreshadowing of that time when men of every race should stretch out their hands to Him, and gather to His feet. But with this reminder of His future glory, came the reminder of the present cost. Except the corn of wheat fell into the ground and died, it would abide alone. If He were lifted up—and only if—He would draw all men unto Him.

From this saying of our Lord three facts emerge :—

I. The first is that the lifting up of Christ upon the Cross was a necessary condition of man's salvation. That this is what our Lord primarily meant there can be no doubt. "This He said, signifying what death He should die," John says; and, inspiration altogether apart, who better than the beloved disciple was acquainted with the mind of his Master? Nor does John's inter-

pretation stand alone. Our Lord Himself had said to Nicodemus, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up," and the serpent was a type of the Lord, not as one holy, harmless, separate from sinners, but of the Lord as the sin-offering, the Righteous One made sin, that we might become the righteousness of God in Him. In other words, the "lifting up" of our Lord evidently meant not only His death, but His death as bearing our sins in His own body on the tree. And this He declares to be the necessary condition of the drawing of all men to Himself. Man, then, needs atonement. He is not only diseased, but guilty; not only meriting pity, but worthy of blame; not only a traveller fallen on life's highway, but a rebel, and a breaker of his Maker's laws. It was not that Christ chose the path of death as one path of many. It was the only way, if man was to be saved. Law must be honoured, justice must be satisfied, eternal right propitiated, ere eternal mercy could have its way. If the Lover of men desired to people His heaven with Adam's fallen sons He must take their place, bear their blame, and die their death. *If* He did this, and only *if*, He could draw all men unto Him.

But a second fact emerges from these words.

II. It was a necessary condition to men's salvation that Christ should be "lifted up" in Gospel preaching. That there was this double meaning in the phrase He used seems clear. It is linked, as we have seen, with the story of the serpent in the wilderness; and the condition upon which healing came to the dying Israelite was that he should "look and live." But if he was to look, the object of his gaze must be visible. Hence the pole, the lofty standard on which hung the serpent of brass. So is it with the sin-poisoned race. The Saviour must be made visible ere salvation can be obtained. "Whosoever shall call on the name of the Lord shall be saved; but how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the Word of God." Is the full force of this realized? What are we doing in the matter?

III. The third fact is one to hearten. If Christ be lifted up, men of all conditions shall be drawn to Him. Somewhere throughout the world the Holy Spirit will work as human lips shall proclaim the story of redeeming love. "If I be lifted up"—that is the necessary condition, "I will draw all men unto Me"—that is the certain result.

A preacher has linked together two remarkable texts: "He hath done all things well"; "She hath done what she could." There are some things we cannot do. We could not make atonement for sin. *He* has done that, and done it, as He has done all things, well. But we can make the story of His finished work known. Have we all done what we could? "I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do; and by the grace of God, what I ought to do I will do." So may God help us to resolve!

To the Friends of the North Africa Mission.

"St. David's," Manor Park,

London, E. 12,

17th August, 1921.

Dear Fellow-Workers,—

The last number of NORTH AFRICA was almost entirely occupied with the Story of last year, so that there was no room for a Letter from me. My previous Letter was written in April last.

One important fact relating to the Mission and our Magazine is that the postage has been doubled. This means £5 extra per issue. The postage abroad for papers is still, however, only a halfpenny for under two ounces, so that while it costs a penny to send NORTH AFRICA from one part of London to another, we can send to Africa or Australia for half that sum. Foreign Letter Post is also higher, being threepence for an ounce to all countries, except to various parts of the British Empire or various parts of the United States of America. Letters to Tangier are still twopence, as there is a British Post Office there.

In common with all Missions, we are finding the expenses are much heavier both at home and abroad, so we need to look to God for increased supplies, and as our missionary staff grows, this need is emphasised. Mercifully, in most of the countries of North Africa the exchange is in our favour. The present depression of trade prevents some friends from giving as they would, so we pray God to incline those who can to help more liberally, and also that new friends may be raised up. We miss the assistance of Mr. Farmer, who by his meetings stirred up old, and made not a few new friends, and until October, when Mr. Poole-Connor takes up the work, we shall be without a regular Deputation helper. Personally I am still unable to take meetings as I did years ago. It is a great disappointment to be so hampered, but I am through God's mercy able, with the help of others, to keep up a good deal of correspondence. God's ways are not easy to understand, but though some years ago my friends thought my work was about ended, I have been spared, and have been able to do about as much work as ever, though not in the same way.

The last few weeks, funds have come in very slowly, even slower than usual at this time of

year, so we shall be glad of a special interest in your prayers. There has been exceptional delay in the coming in of certain legacies and other amounts due, but God knows all about it, and He can in His own way come to our help. The Lord teaches us in prayer to be concerned and prayerful as to His Father's Name, His Kingdom, and His will, and not to be worried about the concerns of this life, for our Father knows that we have need of these things. Surely if we make His glory our concern, our wants will be His care. Still, we value fellowship in prayer.

We have not so many Missionaries at home on furlough this year. Mrs. Roberts, after coming home for much needed furlough after her serious illness last year, has gone to see relatives in Canada, where she has had a hearty welcome, and opportunities to tell of the work in Tangier. She hopes to return to England later in the year, though not I fear in time for our Farewell Meetings in October; and then to return to Tangier before the end of the year. Miss Chapman and Miss Buxton, who are caring for the native children in her absence, report interesting cases of professed conversion among them. Mrs. Simpson is also home to see and arrange for her three children, and Miss Craggs and Miss Ross are keeping on the Women's Medical Mission in Tangier till she returns. Mrs. Webb, of Sfax, also is home on a brief visit to see her stepsons. Mrs. Ross, of Djemâa Sahridj, was taken ill in Algiers on her way home to see her children, and was delayed eighteen days with Mme. Cuendet. She is now better but weak. She hopes before long to return to her work among the Kabyle women and children at Djemâa Sahridj, where her medical and nursing help is greatly appreciated. Beside these four widows, we have Mrs. Bolton, who is a widow for the second time. She represents the Mission in Belfast, and cares for her four children. If it were practicable, she would gladly return to the field. We commend these five widows and their children to your prayers. Few Missions of the size of ours have such a group of devoted labourers, who though they have lost their husbands, persevere in their work for the Lord.

During the last two years over twenty new workers have been sent out, and these are mainly occupied with the study of the language,

though some of them are beginning to show some measure of efficiency. They specially need our prayers. The first two years are often very trying, for the language is difficult, and the circumstances are strange. It is easy to be discouraged, but with faith and determination the obstacles are generally overcome, for in the course of forty years, out of more than two hundred, not many have retired for this cause. It is very important that Missionaries should get a thorough hold of the language, so that they may be fluent in explaining the Gospel. We have a few candidates before us, some of whom we trust may go out this winter, and others next year after some further training, but we need many more devoted young men in all fields, and also competent ladies. The converts greatly need our prayers. Naturally they are exposed to great temptation, and are prone to yield through persecution and temptation. There are several encouraging cases in various parts of the field, but the work is much more difficult, from a spiritual point of view, than on the Congo and other heathen parts of the Continent.

Dr. & Mrs. Liley have now for some months been settled in their work at the Tulloch Memorial Hospital, Tangier, and have been encouraged by some cases of professed conversion. Some particulars are given elsewhere. Mr. Fallaize has had some specially cheering experiences in inland Morocco in company with some Missionaries of the Kansas Gospel Mission. They have visited the markets of the Zimmour tribes. These people were formerly so powerful and bigoted that even the Sultans of Morocco could not pass through their district. Now, partly through the influence of French rule, the

Missionaries have been able to preach freely to congregations of three to five hundred men, all Moslems, who while they raise objections, listen to a clear declaration of the Gospel. Quite a number of markets and tribes have been reached. Large congregations of Jews also have been gathered in Mequinez to hear the Gospel, and though some spit and curse, others listen to the Word of Life. Younger Missionaries have lent a hand, even though not yet able to preach.

The Medical Mission in Fez has been reopened by Miss Denison, though Miss Mellett has not felt able to return on account of her failing eyesight. Miss Marston has gone to help Miss Denison for the present.

Miss de la Camp, of Fez, has been laid aside with typhoid. She has been very kindly nursed in the French Military Hospital, and is now practically well again, but still by no means strong.

We hope all who can will come to our Annual Farewell Meetings at Sion College on Tuesday, Oct. 4th, as announced elsewhere. We are expecting a good time of prayer and edification. We shall greatly miss Mr. Farmer, now in India, but Mr. Poole-Connor takes up his work from October 1st, and we anticipate that he will be a very real help to us. He hopes to visit Algeria for a short time at the close of the year and beginning of 1922. Friends who can arrange meetings for him should write to the Office of the Mission. Though still weak, it will be a great pleasure for me to meet old friends whom I cannot very well see at other times.

Yours heartily in Christ,

EDWARD H. GLENNY.

A Word from Laraiash.

By Miss E. K. Aldridge.

The weather has been so nice and cool and yet fine this spring, that we have tried to get out in the country as much as possible on the "off days" from dispensary work. One day we visited a Saint's Place, not to go into the building, of course, but to the grove around it. Several people were there visiting the Saint, and one family had put up a tent near for the day, and invited me in, as they knew me a little. Another time we

got donkeys and went to a village about two hours off. This we have visited at various times, and even tented there, but the last time I went by the little local military train, which runs past it at some little distance, and, having no Moor with me, had some difficulty in getting amongst the Arab tents. The escort of a Moor gives one a certain touch of respectability. I did get taken in after a bit, and had a very good time on the whole; but re-

membering this, we made good arrangements (as we thought), and arranged with the man that he should remain with us and bring us back, and paid him accordingly. Who could have foreseen that he would have business in that precise neighbourhood that day? for he did not even know the name of the village we were making for till we had started! But we had no sooner reached a tree on the outskirts of the place, quite away from any hut, than he remembered he had a donkey somewhere about there, and must go to look for it. He "would be back soon," and he was off, and we saw nothing more of him until about time for our return! He brought back the donkey! After waiting some time for him, we started by ourselves and got as near to the first hut as the dogs would let us, and then waited again. Some girls passed us on their way to get water and we begged their assistance, but they were all too busy, they said, though they seemed quite at leisure to stand and talk. At last a kind-hearted man passed, and said he would take us to the people we wanted. We were all right then, and had quite a warm reception.

We rather hoped this spring to be able to "camp out" in the country for a short time, as we used to do years ago; but on going into the question, found it quite

impossible; prices for animals, and the cost of their food, labour, &c., have gone up so much since those days. Besides, there have been several risings of the mountaineers in various places, and during the last week or two some really sharp fighting has been going on. We could hear the guns, and many wounded have been brought into the town.

To-day a call had to be made in a Jewish house near, on the occasion of the engagement of the brother of the family. A young Jew was there who had read at times with other missionaries, and seeing the Spanish Testament I had taken for the lady of the house to see, he got into conversation and read a little. I asked him what he thought about the Messiah coming. He said they were not ready, and what they wanted was to become a nation, have a king, and their own coinage. This last he laid great stress upon. I could not detain him, as others were coming in, but invited him to come here, if he would, on a Saturday, and read more. There is no one here to work amongst Jews, and quite a large Jewish community. One or two Spanish-speaking missionaries would find plenty of work I feel sure, as there are crowds of Spaniards here now, and the Jews much prefer using that language.

Our Visit to Morocco.

By Mr. S. S. McCurry.

(Continued.)

On March 18th, we left Tangier in company with Mrs. Udall, who works among the Jews and was anxious to visit with us some of the stations of the North Africa Mission and see for herself the condition of the Jews in other places. Fourteen hours in the French steamer brought us to Casablanca, where we arrived at 8 a.m. on Saturday, March 19th. We were met there by Miss Banks, our worthy friend of former days. We stayed at her house, which overlooks the native *souk* or market place, and spent much time in watching the intensely interesting native crowd through the coloured glass windows. In the afternoon, accompanied by our old friend, Miss Jennings, and by Miss Nicolet, we invaded

the *souk*, and, in a shorter time than it takes to write, we found ourselves in the centre of a group of Moors and French people, telling them with all the French at our command, of the love of God for sinners. All listened quietly, and at the close a Frenchman came forward and, wringing my hand, told me with pride that he was a Protestant. I said, "Good. Are you a Christian?" "Oh, yes, I am a Protestant." I said, "But have you been converted? Have you been born again?" He was silent as I pressed on him the need of conversion, and told him how the Lord had met with me and saved me when I was a boy. Oh that dreadful *souk*! with its teeming crowds of people, standing in

rings to watch the snake-charmers, the acrobats, the magicians and the story-tellers, and all ready to gather round and listen to the simple Gospel. The two ladies were most diligent in speaking to the groups, and giving away Scripture portions in French, Spanish and Arabic.

On Sunday morning, in the company of one of the ladies, we paid a visit to one of the many hut-villages on the outskirts of the town. It was an experience not to be forgotten. The villagers were expecting us, and one of the best huts had been cleaned and carpeted for our reception. It was soon crowded, chiefly with younger women from the Soos country, and for an hour and a half we sat on a cushion and sang hymns and choruses with the gestures which they love, or told them Gospel stories. There were no windows in the hut, and even the entrance, which was about three feet high, was blocked by dark faces with gleaming eyes. The inevitable Moorish tea followed, made of green tea, sweetened to excess and stewed with peppermint leaves. We, after a time, became very fond of it, and never refused the three glasses which custom required each kindly host to provide for his guests. When telling of the great love of God and His provision for the removal of sin through Christ, although we had to assume a pleasantry of manner in order to engage their interest, it was always with a heavy heart, as we looked into their pathetic faces; and a prayer went up that God would by His Spirit give them each a sense of sin that they might become true seekers. Every reader of these words in the homeland can share in the great privilege of interceding for these souls.

We cannot stay to tell of Miss Banks' important work, of her Spanish meeting on Sunday afternoons at which we had the pleasure of speaking, or of her daily class for Jewish children. One day we gave to Rabat, a town about sixty miles from Casablanca, which was for years the scene of Dr. Kerr's labours. Since his death there has not been one witness of the Cross, either amongst Moslems or Jews, in all that needy district.

As it was in our plan to travel from Casablanca to Fez with Miss Denison and Miss Marston, and as the former could not leave London till April 1st, we found we had three weeks at our disposal. We spent this interval in visiting Mazagan and Marrakesh, stations of the South Morocco Mission. We have written some account of what we saw at these two

places in the Magazine of that Mission, which can be obtained from the Secretary at 64, Bothwell Street, Glasgow. We have only space here to say that with Mr. and Mrs. Haldane, at Mazagan, and their fellow-workers at Marrakesh, we spent a most profitable time, and were much refreshed; not only by the deeply earnest fellowship of the missionaries in both places, but by the fresh spiritual intelligence of the native helpers and other young Christians. The places themselves are well worth visiting, especially Marrakesh, which is 400 miles South of the Mediterranean, and within one day's journey of the Atlas Mountains.

One hundred and fifty miles by motor brought us back from Marrakesh to Casablanca, and the next morning at seven o'clock we started with our lady missionaries on the long track of 190 miles to Fez. We felt that only youth could bear well the strain of these journeys on consecutive days, and were indeed thankful when we spied the ancient walls of Fez. We will not deny that the welcome of Miss de la Camp and Miss Ball to us all was a warm one, but there was pain and disappointment in our hearts that Miss Mellett, who had written us letters from Fez for a space of twenty-eight years, was now absent in Dublin, suffering from threatened cataract, which the glare of the sun in Fez might easily develop into blindness.

Fez is enormous, both in size and in population. It is the metropolis of Morocco and contains a large Moslem University, where students are trained to propagate their false creed all over the world. The streets are tortuous, winding and narrow beyond description. We frequently measured and found them four feet wide. Of course, those in which the wonderful bazaars and shops are found are wider, but there the jostling crowds are the trouble. His Majesty's Consul here, Mr. W. G. Matthews, is a true friend of the missionaries and a Belfast man. We were proud to meet our fellow townsman, and to enjoy his kindness and hospitality.

A cordial invitation from some Arab friends in Sifrou, whom we had never seen, brought us to that little town, which lies among the hills about twenty miles from Fez. Here we remained for three days: I stayed at the house of Miss Cary, a most saintly American missionary, the only one in Sifrou; Mrs. Udall and Miss Denison at the house of Hadj el Arbi, a Moorish gentleman, who had been the close friend of Miss Mellett and Miss Denison for years, and who had, as

their landlord, suffered much persecution on their behalf. The people of Sifrou are proverbial for their hospitality, and the day we arrived we had to dine three times—at noon, four o'clock and eight—at the houses of three well-wishers, to whom we were well known at least by name. When we mention that the dishes were all native, and served with a profusion that only a Moor can display, we wonder that we are alive to tell the tale. All Saturday we waited in the *souk* for a motor to carry us to Fez, but as none turned up we were delighted to avail ourselves of an English gentleman's kind offer of three seats in his car back to the capital. Sunday was a quiet day. We had a Bible Reading at Miss Denison's house, and at the close, the Lord's Supper.

Monday morning saw us off to Mequinez, which is forty miles on the way to Casablanca. It is an ancient place, surrounded by a stupendous wall. Here the heralds of the Cross are Messrs. Gabriel and Hacker, two earnest men, who came out in December, 1919. I stayed with them two nights in their hospitable little home, where the native boy, Bensalem, assisted them in their kind efforts to make us comfortable. Both

men are working hard to acquire a knowledge of the difficult Arabic tongue, and they need our prayers. There is a very well qualified American missionary and his wife in Mequinez—Mr. and Mrs. Swanson—and both are true friends of our workers. The former is a fine open-air preacher, and we recall the large crowd of natives that pressed around one hot afternoon in the *souk*, as he vigorously preached the Gospel in Arabic. When he concluded they begged him to keep on.

When we arrived again at Casablanca for the last time, Mrs. Udall, weary after her long tour of nearly fourteen hundred miles, decided to remain for a while with good Miss Jennings for a rest, and there we bade a sudden farewell to both these ladies, as it was imperative that we should get back to Tangier without delay to catch the P. & O. steamer for London.

Our parting word of thanks is due to Mr. and Mrs. Miller, of Casablanca. Mr. Miller is the British postmaster, and he and his wife keep an open house for all missionaries passing between Tangier and the distant stations in the South. Surely their work is a labour of love, which shall not be forgotten in the records of eternity.

Distributing Scriptures among Russian Refugees.

By Mr. A. V. Liley.

For some weeks we have been in close touch with some of the nine or ten thousand Russian refugees, part of Gen. Wrangel's Army, who escaped from South Russia and found refuge in North Tunisia. From time to time, through the kind help of Christian friends, we have been able to put a Gospel Text in the local French and Italian papers, with the offer to send gratuitously, illustrated Gospels in French, Italian or Arabic to anyone who applied at our Bible Dépôt for them.

Among the applicants, were heads of the Russian refugees' camps, a Captain of one of the cruisers, a Colonel of artillery, &c. Some of the letters of application were most pathetic, and the thanks on receiving the Scriptures very touching. The friends who subscribe to the Scripture Gift Mission, the Trinitarian Bible Society, and the British & Foreign Bible Society (who have helped us so freely) would have felt amply repaid and rewarded had they

seen the joy manifested by the people on receiving gratuitously these Scriptures in their own language. We have felt more than repaid for all our fatigue. Having some 2,000 Gospels, tracts, portions, &c., in Russian, I felt it would be well to go to Bizerta, where there are some four or five thousand Russians on the cruisers, and in the camps, &c., and to distribute all these Scriptures personally.

I started off by an early train, with parcels to the right of me, parcels to the left of me, parcels under the seat and up on the luggage rack. My wife and Messrs. Underwood and Miles kindly helped me to carry these parcels to the station.

As I had written to the Colonel to tell him I was coming, he was at the station to meet me. I found the refugees were in two different directions, a good number being on the Russian cruisers, while the married men and their families, some 1,500 people in all, were in a camp three

miles away. After seeing the French military authorities to inform them of our mission, and to avoid any difficulties or misunderstandings, we hired a cab, after some amount of bargaining, put in our parcels, and drove off.

The Colonel was very keen about the distribution, and whenever we saw any Russians on the road we stopped and gave away a Gospel or an Epistle. The first was a group of three women and a young girl. Gospels, &c., were given to them, which they received with many courtesies and thanks.

On arriving at the camp, which consisted of a number of military huts, generally used for the French soldiers, we went to the officer in charge. He was delighted to hear I had come to distribute the Word of God, and placed two officers at my disposal (one was a Count, who had lost everything) to help carry the books and take me to the various huts where the families were. Poor things, there was very limited privacy, for on either sides of the huts, little rooms or spaces had been partitioned off by means of hanging blankets for each family. As we entered each hut it was rather amusing to hear my Russian friends cry out, "Who would like to have Gospels and Epistles in Russian, freely given by an English missionary?" Soon we were surrounded by eager groups, and the books readily received; but, alas, time only allowed me to give a shake of the hand and a smile to a few of the men. Many were the requests for Bibles and New Testaments. These I promised to distribute as soon as they arrived, for the B. & F. Society is sending us some 1,000 New Testaments, and an old generous Scotch friend has very kindly paid £10 to a Society to send me Scriptures to that amount.

At the small hospital, the head doctor readily allowed me to go round and distribute the books to every bed, a nurse accompanying me. It was most cheering to see the sad faces light up with a smile as the portions of Scriptures were placed in their hands. I found these people had come from all parts of Russia. In the hospital was one man from Mongolia,

others from Siberia, and several officers from Sebastopol in the South.

In one camp I found a General's wife. One could see at once she was a lady of refinement and education, but she and her husband, like so many more, had to flee with only just the things they wore or were able to carry in their hands, having lost everything. There she sat quite alone in a small room, no chair, a very poor military bed, with two or three blankets, a table which consisted of a board or two, and plates and mugs of tin. Everything looked very bare and comfortable. Yet one must praise the French people for their kindness in receiving and doing all they possibly can for them. It was no small matter for the French Government to have ten thousand refugees suddenly thrown upon them.

While driving from the first camp to the second, the Colonel pointed out to me a young Russian lady sitting on the ruined steps of a hut formerly occupied by the wounded Serbians. "See," said the Colonel, "your mission is already bearing fruit, for that young lady is weeping while reading the Gospel you have given her." Yes, there she was, and how my heart and soul went out to her in sympathy, but I could speak no words of comfort, as I knew no Russian and she, no French. On our return, finding she was still there, I could not refrain from speaking to her, the Colonel, with his limited knowledge of French, translating for me as I tried to say a few words of comfort. I took her name, promising to send her a New Testament.

Returning to the Russian Commanding Officer to give an account of my visits, he warmly thanked me for what I had done and assured me of a very hearty welcome when I returned again to distribute the other Scriptures. The leading medical officers would have me go and eat some macaroni they had boiled for me. It was past 2 o'clock, and I had had nothing since my breakfast at six that morning, so I was ready for anything they could give me.

It grieved me deeply that I was unable to say much to these poor suffering people, on account of their limited knowledge of

French and my ignorance of Russian, but I have promised, God sparing us, that if they are still there at the end of September, I will try and go up once a month and have lantern meetings for them. By that time they may have learned more French and the pictures will help me considerably. Let us pray that God will be pleased to bless the reading of His own Word which I was able to distribute to these poor, tried people.

On the way back to Bizerta we met several groups of Russians returning to the camp, and to these, Gospels were given. We overtook an officer going in the same direction as ourselves. We gave him a place in the cab, and the Colonel got into conversation with him. He turned out to be a young baron, who had been the richest man in his part of Russia. He was a cavalry officer, and had now lost everything. He had just come in from a French farm, where he had tried to work as an ordinary labourer, but the

eight wounds he had received had so enfeebled his health that he was not strong enough to continue his work. He begged me to find him a place as a coachman. I have tried, but I regret without success.

Time not allowing me to visit some five hundred or more refugees on the Russian cruisers at anchor off Bizerta, I left with the Colonel a number (alas, a very limited number) of Gospels and Epistles, which he promised to distribute. The little remaining time left me before taking the train to Tunis was spent walking about the streets of Bizerta giving Gospels to the Russians I met, so that I returned to Tunis with only one remaining Epistle.

Let us be much in prayer that there may be a real work of the Holy Spirit in the hearts of these people, that, having lost the things of this fleeting world, they may find those things which are eternal.

Tunis, 17th May, 1921.

Itinerating in Morocco.

By Mr. A. Fallaize.

I have just returned after a six weeks' trip into the interior, having covered over 1,000 miles by steamer, motor car, bicycle, by mule and on foot. As one looks back over the journey we can only thank the Lord for liberty given. Doors are open for preaching the Gospel perhaps as never before in the history of Morocco.

I left on May 24th by steamer, accompanied by Si Tahar, and we spent the first few days in Casablanca. After this we journeyed in to the Zimmour Tribe to meet Mr. Enyart, and make some arrangements for a preaching tour with him. Here at last our American brethren have seen their prayers and hopes mature. A mission house among the Berbers has been their desire for many years. After much delay the house is ready, and our brother, Mr. Enyart, and his wife and children, are now living in the midst of the tribe. We made arrangements for a tour of the tribal markets, using the mission house as a centre, but decided it

would be better to wait until after Ramadan. By June 3rd we found ourselves at Mequinez. In this ancient capital labours Mr. Swanson, who has gone on for twenty years in Morocco without a break, and his wife. We also had fellowship with our own workers, Mr. Gabriel and Mr. Hacker, who are studying hard at the language. Here we were able to join Mr. Swanson in his public testimony, and during the week I was there, every day we held a meeting in an open space near one of the gates, besides having some separate meetings for Jews. Perhaps a description of Saturday's meetings will be of interest.

It is the Sabbath. The Jewish mart is closed, and the narrow streets in the *mellah*, which have been thronged from morning till night during the past six days, are well-nigh deserted. There is no sound of haggling voices bartering. The service of the week at the synagogue is over. We take our stand, and commence

the hymn in Arabic, "'Tis a true and faithful saying," and from the narrow passages and courts a crowd of Jews hurry to hear the strange sounds. At one meeting about 350 gathered. Mr. Swanson and Si Tahar and myself addressed the meetings, and though there were a few interruptions we received a good hearing. I told of my experience in the Jewish quarter in London, and they were all attention. At the close, a meeting is announced for the following Sabbath.

Our next meeting is for Moslems at the *Bab-Iljded* (the New Gate). Along by the wall in the shade, we noticed a long line of men sitting, each one with his satchel and sickle. These are harvesters, and none have hired them, and it is nearing the "eleventh hour." The snake-charmers have taken their pitch, and the story-tellers; but being Ramadan, and the sun hot, the people are tired and thirsty. Again we sang a simple Arabic hymn, and some 250 Moors gather, and we notice in the crowd a few Jews, who were at our previous meeting. It is a joy to invite this parched throng to the "living waters." We all take our turn at preaching, and a few books are sold. As the crowd disperses we catch some of the remarks made by one to another. "I have never heard this story of Jesus Christ before." Another remarks, "Truth! what we have heard to-day." But many say to each other, "These speak with blasphemy. They are deceiving the people. May God curse them!" Mr. Swanson, who is very fluent in Arabic, gave some stirring talks.

I left Si Tahar behind in Mequinez while I was away among the tribes, and he continued giving help. Quite a revival seems to have broken out in a village near the town, and about eighteen to twenty men walk in every Sunday for instruction and meetings. Some of them are serious enquirers. They were very interested when Si Tahar gave an account of his conversion.

My next step was to join Mr. Enyart, and to visit the tribal markets of the Zimmour Tribe. This tribe was never brought into submission by the Sultans, and only of late years has it been opened

to travellers. The whole tribe dwells in tents. Large low-lying black tents, in clusters of about twenty, are scattered about the plain and the hill-side. In all, there are over 12,000 tents, with a population of some 70,000. We spent some time at this work, covering on bicycles some 170 kilometres, and when we went on to the mountains covering another ninety kilometres on mules. In some of the markets we met with considerable opposition, and the work was not easy; besides which, the weather was very hot, and travelling rather fatiguing. In several markets we pitched our tent-awning, and under its shade from seventy to a hundred men could sit. Some would come and rest in the shade for half-an-hour, and for several hours we were reading and preaching in turn to an ever-changing audience. In one market we had a wonderful time. We travelled on bicycles, and were entertained by the Kaid to breakfast—tea, hot bread and raisins. We rested, and preached in the Kaid's tent, and then made our way to the market. Europeans have rarely been seen here, and bicycles were a wonder. A huge crowd gathered round us. We had sent on our tent-awning for shade, and we put this up, but the people were crowding in so that we were afraid it would be torn down. We had finally to take it down and let the people stand on it. Mr. Enyart got our two camp-stools, and standing with one foot on one and one on the other, he addressed the mob. There seemed quite a tumult, and they continually interrupted, and called upon us to witness to Mohammed if we wanted a hearing. Mr. Enyart skilfully answered them, and confounded one or two, but this only enraged them the more. About 500 men were in the crowd, the largest number of Moslems I have ever seen listening to the Gospel. At last they brought the *Fookeeh* (teacher) of the market to withstand us. He brought forward all the stock arguments of Islam, and the Lord gave us liberty, and defended His own Gospel. For ourselves we cared not, though we heard ourselves cursed on all hands. We both preached from our precarious platform, and controversy could not be avoided;

but it was nearly all profitable, waging round the Deity of Christ, and His death, and the intercession of Mohammed. At last the *Fookech* could do no more, and enraged, he called upon the people to "witness" and leave us, and the cry went up, "There is no God but God, and Mohammed is the apostle of God."

A good number spat as they left us. Afterwards we were able to put up our tent-cover, and for about an hour and a half were busy explaining and reading the Word. We were able to sell a few Gospels, but as we left the market were again spat at. To get into a part of the tribe hitherto untouched, we hired mules, and one very hot day travelled forty-five kilometres towards the mountains, arriving in the afternoon. We had no idea of our reception, or where we should pass the night, but the Lord had prepared. The French Commander of the district gave us hospitality, and when we told our business said we were at liberty to work without hindrances.

Next morning we were out in the market. One feels a thrill of triumph and joy when one stands in a new place and realises that the Gospel has never been preached there before. A crowd gathered, and we had an attentive hearing. Mr. Enyart spoke on the "Character of God." The Spirit gave him liberty. I followed with the "Character of Man," and then again he followed with the contact between God and man, "Faith in the Lord Jesus Christ." A

complete testimony. Before we left, the Controller accepted a French New Testament, an Arabic Gospel (he spoke Arabic fluently), and one in *Shilha*. In all, some nine or ten tribal markets were visited, and many hundreds, probably thousands, heard the Gospel. Very few are readers, so that only between fifty and sixty Gospels were sold.

Now, while the doors are open, this work ought to be taken up systematically until the whole countryside has heard the Gospel. It is hard work and exhausting, but with the right men set apart for it, and the means provided, this long-closed land of Morocco might be speedily evangelized.

After I got back to town, I pressed on with Miss Marston to Taza to see the prospects of opening it for missionary work. The people seemed very friendly. Taza is the gateway to a part of the country hitherto inaccessible, and to two large tribes.

As we have been travelling through the country we have watched the people busily harvesting. In the parts we have visited, the people have been blessed with the finest harvest for many years. As we passed through fields of barley and wheat, the grain, with heavily-laden ears, was almost as high as our animals. I am writing early in July, and the harvest is nearly complete, but now that we are back we are thinking and praying of the greater harvest. After all the "ploughing" and "sowing" in Morocco, "what shall the harvest be?"

A Visit to Tabarouth and Neighbourhood.

By Mr. A. Shorey.

Mr. and Mrs. Lamb (Echoes of Service Mission), while on a short visit to Bougie, kindly invited me to return with them for a few days to Tabarouth. Leaving here at 5 a.m. by auto-bus on Monday, May 9th, after a five hours' ride, we arrived at Iril Kroum, where two mules and a donkey were waiting to take us a three hours' journey along the forest road to Tabarouth.

A case for medical attendance was waiting Mr. Lamb's arrival, a little baby

with a broken arm. The mother had come a long distance with the child: splints were soon made and the arm bound up, much to the mother's delight.

On Tuesday we all went to Taaroust for the prayer-meeting, where we joined Mlle. Briggen and Mlle. Squire, who are so bravely carrying on the work started by Miss Gillard in this fanatical Moslem village.

On Wednesday Mr. Lamb and I left by daylight for a couple of days' tour to some

distant Kabyle tribes. The weather did not look very promising. After three hours' journey we arrived at a village just as it was commencing to rain. Some twenty men and boys were at the *Thadjemath* (public meeting place), and so we sat with them, opened our Bibles, and read and commented on the Word of God. One man said that his heart was quite pure. Another Kabyle, hearing this statement, soon pointed out to him some of the sins of which he had been guilty. This soon silenced our objector. It is most difficult for Moslems to realise the guilt of sin, since Mohammedanism whitewashes over the corruption and defilement of the depraved human heart, and teaches that merit can be gained by prayers, alms, pilgrimages, and fasting. As the month of Ramadan had commenced, the natives were fasting, and this was the topic of much of our conversation, "Can Ramadan blot out sin, or is it the precious blood of Christ?"

We then passed on to another village, and had a good word of testimony with some twelve to fifteen men on the *Thadjemath*. In this village one man openly confessed his willingness to break the fast if he were not amongst his own people. This would not have been heard a few years ago. Times are changing, numbers of Moslems are disgusted with the Ramadan Fast, and would be only too glad to be set free from its bondage, but woe

betide an individual who dares to take this step of freedom. Under present conditions, it would not be possible for him to remain in his village.

By the time we reached the next village, it was raining hard, so we put up for lunch in a deserted hut, and remained there until the rain had ceased, and then made for the *Thadjemath*. Seventy to eighty people were present as we sat by the door of the Mosque and read and spoke to the Kabyles about the way of salvation through Jesus.

We sang hymns to the accompaniment of an accordion, and the people listened most attentively to our messages from the Scriptures. They wanted us to stay the night, but as it was only 2 p.m. we were anxious to press on to another village on the mountains the other side of the river. The weather had now cleared, the sun was shining, and it soon became very warm. We arrived at the fourth village about 4.30 p.m. We had a good hearing at the *Thadjemath*—fifteen to twenty men. The chief man of the village, although he was very ill, gave orders to make us welcome and provide supper and shelter for the night. This welcome was due to Mr. Lamb's far-famed medical work. Kabyles from far and near go to Tabarouth to the Christian doctor when they or their relatives are ill.

(To be continued.)

"Many Mediators."

Some months ago I had a long talk with a young man about Moslem saints in general, and in particular about one of great repute here, Sidi Abd El Kader. He enlarged on the Saint's wonderful doings and miraculous powers by God's favour, told how people still appealed to him and received help, how he appeared in vision to them at times, how a certain blind man in Kairouan had regained his sight, &c. "But," I said, "he and the other Moslem saints died and are now dead like all other men." He denied this, though unable to explain how their exit from this world or their present state was

peculiar to them. He seemed shocked and perplexed by my objections and questions, and my being so critical and incredulous.

This young man is in this matter a typical Moslem; but I am able to speak more freely with him than with others. The tales in themselves are to us simply ridiculous, and not worth examination or contradiction; not even interesting as tales. But there is a deep interest in what lies behind the general acceptance of such tales and belief in these saints—the common human need which invents or magnifies them. The man told me of

how he had appealed to God and Sidi Abd El Kader when in a difficulty, and it was promptly solved. I said, "Why not appeal to God only and directly?" He answered that God alone was the object of all worship, but we needed a mediator—someone to bring us nearer to God. His language was similar to that used by others—Catholics, for instance—in defence of their saint-worship; and the similarity of defence is a natural consequence of the need felt in common throughout humanity, and of the common ignorance of God's true nature and His revelation. But his answer also reveals the anti-Christian prejudice of Moslems. When Christ is presented to them as the

sole Mediator between God and man, He is rejected, and they hold that no mediator is needed, for God can and will give or forgive without any. But their need and feelings lead them far beyond and even contrary to the teaching of the Koran, and draw them after a multitude of human mediators, respecting whom there is little true history, but an abundance of extravagant story.

May God help us so to uphold Christ in His sympathy and true Humanity, and in His beneficent power, as well as in His unity with the Father, that hearts may be drawn to Him in spite of all prejudice or all rivals as mediators!

Kairouan.

E. E. SHORT.

Notices of Books.

The New Bible: Extracts and Comments on Peake's Commentary. By Benjamin Greenwood. *The Bible League*, 40, Great James' Street. Price 6d.

These brief extracts and comments will enable the ordinary reader to judge of the dangerous and blasphemous character of this Commentary. It is specially important that those who wish to please God and walk according to His Word should be warned against this unholy book. Rationalism is being spread amongst missionaries in the foreign field as well as amongst Christian workers at home. "There were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying [contradicting] the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways. . . . Whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II. Pet. ii. 1-3).

Is not this text applicable to some, if not all, of the sixty contributors to this Commentary?

E. H. G.

The Report of the Ashley Down Orphanages.

The narrative of facts of these Homes for the year ending May 26th, 1921, is full of

incidents calculated to strengthen faith and magnify God. We have perused it with much profit, and can recommend those who require a spiritual tonic to purchase a copy (price 3d.), and if they want to refresh some weary fellow-worker, send a copy to them.

It shows that God is still the hearer and answerer of prayer, and delights to honour those who put their trust in Him. The report tells of spiritual blessing, and also of wonderful financial help notwithstanding the difficult times in which we live.

Dr. Bugin begins by saying: "It is a joy and privilege to tell of the mighty acts of our God."

"All previous financial records of the work have been surpassed. The Lord who knew that the expenditure would be heavier than ever, graciously supplied us with an income more than £7,000 in excess of last year's, which was the highest up to that time. The total income received during the year is £54,360 7s. 8½d. This large sum enables us to meet all the expenses and close the year with a balance of £6,125 os. 7d."

The Report can be obtained from The Bible and Tract Dept., 78, Park Street, Bristol.

E. H. G.

For the Children.

By Mrs. Ross.

A very, very long time ago, God saw that it would be good to give to the people of this world laws and rules by which they were to shape their conduct. You know, some of them begin, "Thou shalt," and others, "Thou shalt not." I do not

know which of the two is the harder. To be told, Thou *shalt* do a thing that you do not want to do, or to be told, Thou shalt *not* do something you would like to do. I know at least one of these laws which it is very difficult for a Moslem to

keep, even after he is converted. That one is, "Thou shalt not steal."

A few years ago there was a man who was not at all a good man. He was very superstitious, lazy and careless. It did not take much temptation to lead him to *cafés*, where he soon learned to play cards and other games for money; sometimes gaining and more often losing. At last he became very poor indeed, almost starving. His fellow Mohammedans grew very tired of helping him. Moslems make a great show of giving. It is one of their five religious practices, but they do not as a rule want to carry it to such an extent and for so long as this man needed it. At last the poor man came to ask help of the Christians. His condition excited pity. He was given food and work. The kindness touched him. He listened attentively and respectfully to the Gospel, and after some time declared himself a Christian. He was getting quite comfortable at home again, now that his money was no longer being gambled away. There was plenty of good food, wood for fires to cook it with, and his clothing was better. His material gain through the Gospel was evident. Alas! one day he was found out to be stealing. The sin was pointed out to him, and at least he was very sorry to be found out! There was a change for

a time, and then another lapse. He thought he was very secure this time, perhaps! He waited until everyone was miles away, and not expected back for hours! But those he was not expecting came back long before the usual time, and, finding the work he ought to have been doing not done, they sought for a reason, and found out the theft. There is no need to tell you the sorrow the knowledge caused them, nor how they prayed that the man might see the sinfulness of it. At first it was treated very lightly. There seemed no sorrow. He said indeed, "As you had more than you wanted, why should not I have some of it." After a few days there was a change. In speaking of it afterwards, he told how his son, who had been to the Sunday School as a little chap, and still attends the boys' meetings, explained to him the wrong of it. The son pointed out, "What they have is theirs, and you have no right to covet it, much less take it"; also, that he ought not to leave his work and go about his own affairs, but should ask for time off. The employers thanked God for the testimony of the child teaching the parent, and hope that they may find this in many more cases, until many shall have learned the way of the Lord.

Djemâa Sahridj.

Home and Foreign Notes.

A PRAYER MEETING

is held on the **first Thursday of each month** at 18, John Street, Bedford Row, W.C., at 5.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.



Owing to pressure on our space, one or two articles which reached us rather late have been reserved for our next issue.



ARRIVALS.

Mrs. Webb arrived from Sfax and **Mrs. Simpson** from Tangier on July 23rd.

Mrs. Ross arrived from Djemâa Sahridj on July 30th.

Miss Lackersteen arrived from Tebessa on August 8th.

Mr. E. E. Short, of Kairouan, is over again in England this year for a few months. Mrs. Short did not return to Tunisia with him last autumn on account of her health, but we are glad to say she is now much better.



Miss M. Knight, of Tetuan, was summoned home in the early summer by the serious illness of her father. She hopes to return to Morocco in October.



We are glad to be able to report good news of **Miss Degenkolw** (of Bougie), who was taken ill soon after she reached her home in Denmark in the early summer. She has now left the hospital in which she has been under treatment, and hopes to be restored completely to health in the course of a month or two.

THANKS.

We tender our hearty thanks to **Mr. J. Calow**, of **Lingdale**, Booksbeck, Yorks., for a parcel of drugs of the value of £6 17s. 8d., received by Miss K. Aldridge for use at **Laraish**.

**WANTS.**

For the Tulloch Memorial Hospital, Tangier: Old linen; handkerchiefs; calico night-shirts (various sizes), without wristbands; triangular and many-tailed bandages; bottles.



At the **Farewell Meetings** to be held, as announced, at **Ston College** on October 4th, we hope to have on sale a number of rugs and carpets made in the **Cherchell Carpet School**. Formerly this was an annual event, but this is the first opportunity since the war of thus bringing these useful goods before our friends. We would venture to suggest to any about to start housekeeping, or to those desirous of making a present of the kind, that they should inspect our stock or, if that is not possible, send to us for a price list.

Specimens of wood-carving—photo-frames, brackets, work-boxes, &c.—the work of the natives in **Mr. Warren's Wood-carving Industry** at **Mekla**, will also be on sale on October 4th.



We have great pleasure in inserting the following paragraph, as requested:—

"The attention of Missionaries at home for a lengthened furlough, and of those still in training, is called to the date of next session of the **Missionary School of Medicine**, viz., October 5th, 1921. Those who had the opportunity of being present on **Midsummer Day** at the very successful **Annual Meeting**, realised what a vast field there exists for partially trained medical and surgical workers in areas where no qualified doctor is in residence.

"The **Missionary School of Medicine** builds its training on a foundation of **Anatomy** and **Physiology**, followed by theoretical and practical instruction in "**First Aid**," **Medicine**, **Surgery**, **Tropical Diseases** and **Hygiene**, **Dentistry**, and other specialities. The practical training, except in the case of **Tropical Diseases**, is carried on at the **London Homeopathic Hospital**, a fully-equipped **General Hospital**, the out-patient

departments, operating theatres and wards of which are generously thrown open to the needs of the **School**."

**Morocco.**

In the **May** number of **NORTH AFRICA** we stated that seventeen in-patients had been admitted to the **Tulloch Memorial Hospital, Tangier**, during the month of **March**. **Dr. Liley** now reports 101 admissions up to **August 1st**, with an average stay of nineteen days, a larger number for a similar period than is shown by any past record. Men have been admitted from the **Riff** country, near **Melilla**, and also labourers from **South Morocco**, though most have come from the **Tangier** zone. We thank **God** for the wonderful opportunities thus given of making known His saving grace, and pray for a real outpouring of His Holy Spirit in convicting and quickening power.



Miss Chapman writes from **Hope House, Tangier**, on **August 8th**: "Our school treat took place on **Friday**. There were only thirty-one present, but they had a good time, and **Mr. Fallaize** gave them a nice little **Gospel** talk on **Zaccheus**.

"The children received their garments made during the last seven months in school. The house children are making good progress with their lessons, and we have reason to believe there is a work of grace going on in the hearts of some of the younger ones. The boy asked to be allowed to attend the converts' meeting on **Sunday** afternoons. Our baby is becoming very interesting. She is just beginning to talk, and has picked up a verse of a hymn and sings it very well."

**Tunisia.**

Mons. E. Creissac, our new worker, reached **Sfax** early in **July**, and has already started the study of **Arabic**. The **French** language will stand him in good stead for present purposes, but he is most anxious to obtain quickly a good knowledge of **Arabic**, that he may be able to work more effectively among the native men and boys in the town and neighbourhood. **Mme. Creissac** hopes to join her husband very shortly.

Daily Subjects for Praise and Prayer.

1. For all the triumphs of the Gospel in North Africa during the past thirty-nine years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
Praise for signs of blessing both among the children at Hope House and the patients in the T.M. Hospital.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish, Dispensary Visiting among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
13. For Azazza—Itinerating, &c.
14. For Tebessa—Bible Depôt, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depôt, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
16. For Italian work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depôt, Visiting, Classes, Meetings for Soldiers, &c.
Prayer that the Scripture portions distributed among the Russian refugees (see page 71) may be used of God to the salvation of many souls.
18. For Kairouan—Bible Depôt, Classes, Visiting &c.
19. For Sfax—Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
23. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
Praise for all the native Christians who were this year strengthened to break the Fast of Ramadan.
24. For the Council, the Staff at Headquarters and Deputation Work.
Prayer for God's blessing on the Annual Meetings to be held in London on October 4th. (See next page.)
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
28. For the supply of all the need, spiritual and temporal, of work and workers.
Prayer that the Lord would graciously send in the funds to supply the ever-growing needs of the Mission.
29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

LIST OF DONATIONS from July 1st to 31st, 1921.

Continued from page ii. of Cover.

GRAVESEND AUC.				Local				Local				BELFAST AUX.				
Rect. No.		£	s. d.	Rect. No.		£	s. d.	Rect. No.		£	s. d.	Rect. No.		£	s. d.	
Miss SPENCER,	4	2	6	20	1	0	0	37	1	6	5	Mrs. BOLTON,				
Hon. Sec.,	5	2	6	1	1	0	8	14	10			Hon. Sec.,				
Shrubbery Lodge,	9	1	0	2	1	2	9	2	2			Gordonville,				
<i>Drs. Receipt</i> , 3547,	7	1	0	3	5	3	10	2	8			Cregagh,				
Local	8	3	0	4	1	1	1	2	6			<i>Drs. Receipt</i> , 3516,				
Rect. No. £	s. d.	10	5	0	6	3	9	2	2	0		Local				
07	2	0	1	2	6	7	1	6	4	2	9	Rect. No. £	s. d.			
8	10	0	2	12	0	8	1	5	3	Ladies'		85	6	0		
9	1	0	3	1	0	9	5	4	P.M.	1	8	6	15	0		
70	1	0	4	1	0	30	2	0								
1	2	6	5	2	6	1	3	6		13	5					
2	1	0	5a	10	0	2	3	1	Previously							
No.			6	1	6	3	2	8	ack'd	11	5					
1	2	6	7	4	0	4	4	9				Previously				
2	2	0	8	5	0	5	2	6				ack'd	59	14	0	
3	2	6	9	4	6	6	1	0				£24	10	0		
												£60	15	0		

SUMMARY.

July, 1921.

General Fund	338	5	8
Designated Fund	406	2	4
	£744	8	0

TOTALS.

Jan. 1st to July 31st, 1921.

General Fund	£3,848	15	5
Designated Fund	1,915	13	6
	£5,764	8	11

(a) Legacy. (b) Brunel Hall. (c) Anon. (d) Victoria Hall S.S. (e) Sutton Christian Alliance of Women and Girls. (f) Rotherhithe Great Hall. (g) Unity Chapel, Bristol. (h) The Crusaders, Battersea. (i) Grove Road Strict Bapt. P.M., Eastbourne. (j) Talbot Tab. S.S. Missionary Fund. (k) Dagenham Mission S.S. (l) Gainsborough Mission S.S. (m) Watville Street Chapel, Handsworth. (n) Mildmay Mission to the Jews. (o) Wellington Square Bapt. Ch., Hastings.

OUR

Annual Farewell Meetings

WILL (D.V.) BE HELD

At Sion College, Victoria Embankment,

ON

Tuesday, October 4th, 1921,

WHEN SEVERAL MISSIONARIES WILL TAKE PART.

PRAYER MEETING at 2.30. Led by Pastor F. E. MARSH.

AFTERNOON MEETING at 3.30.—

Chairman, PERCY K. ALLEN, Esq. Speaker, Pastor H. TYDEMAN CHILVERS.

TEA from 5.30 to 6.15.

EVENING MEETING at 6.15.—

Chairman, W. H. STENTIFORD, Esq. Speaker, Rev. E. L. LANGSTON, M.A.

Your Prayers and Attendances are heartily invited.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION.

F. R. ARCHER, Buckhurst Hill, Essex.
EDWARD H. GLENNY, Manor Park, E.
GEO. GOODMAN, Tunbridge Wells.
J. W. GORDON-OSWALD, Beaulieu, Inverness-shire.

V. G. LEVETT, 7, Austin Friars, E.C.
PASTOR F. E. MARSH, Weston-super-Mare.
PASTOR E. POOLE-CONNOR, Kensington.
PASTOR R. WRIGHT HAY, Woking.

Hon. Treasurer.
J. W. GORDON-OSWALD, Esq.

Hon. General Secretary.
Mr. EDWARD H. GLENNY.

Assistant Secretary.
Mr. HARVEY FARMER (*absent on account of health*).

Bankers.
BARCLAY'S BANK, LIMITED,
148, Holborn, London, E.C. 1.

Hon. Auditors.
Messrs. A. HILL, VELLACOTT & Co.,
2, Broad Street Place, Finsbury Circus, London, E.C.

OFFICE OF THE MISSION.

18, JOHN STREET, BEDFORD ROW, LONDON, W.C. 1.

REFEREES.

H. W. CASE, Esq., Bristol.
PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
Dr. A. C. DIXON.
PASTOR D. I. FINDLAY, Glasgow.
PASTOR H. E. FOX, M.A., London, S.W.
Rev. WILLIAM HOUGHTON, B.D., Exmouth.

Rev. J. J. LUCE, M.A., Gloucester.
Sir JOS. MACLAY, Bart., Glasgow.
MONS. E. REVELLAUD (Senator), Paris.
PASTOR R. SAILLENS, D.D., Paris.
E. E. SHAW, Esq., Wimbledon, S.W.
Col. G. WINGATE, C.I.E., Godalming.

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

LOCATION OF MISSIONARIES.

MOROCCO.		Mequinez.		Tebessa.	
Tangier.	Date of Arrival.				Date of Arrival.
Mrs. ROBERTS	Dec., 1896	Mr. C. C. GABRIEL	Dec., 1919	Miss A. COX	Oct., 1892
Mrs. SIMPSON	Mar., 1898	Mr. H. G. HACKER	Dec., 1919	Miss A. M. LACKERSTEEN	Oct., 1919
Miss J. JAY	Nov., 1885			Miss I. M. DAVIS	Oct., 1920
Miss ALICE CHAPMAN	Oct., 1911	ALGERIA.		Bône.	
Mr. A. FALLAIZE	Nov., 1915	Cherchell.		Miss H. GRANGER	Oct., 1886
Miss E. CRAIGS	Oct., 1912	Miss L. READ	April, 1896	Miss ELSIE TILNEY	Mar., 1920
Miss M. M. GLEN (<i>Associate</i>)	Jan., 1913	Miss K. JOHNSTON	Jan., 1892		
Miss ADA BUXTON	April, 1919	Miss E. TURNER	Jan., 1892	TUNISIA.	
Dr. JAMES A. LILEY	Dec., 1919	Miss H. KENWORTHY	Nov., 1910	Tunis.	
Mrs. J. A. LILEY	Nov., 1919	Mons. P. NICOLLE	Dec., 1914	Mr. A. V. LILEY	July, 1885
Miss W. ROSS	Nov., 1920	Madame NICOLLE	Dec., 1914	Mrs. LILEY	July, 1913
Miss L. YARDE	Feb., 1921	Algiers.		Mr. H. UNDERWOOD	Oct., 1920
<i>Spanish Work—</i>		Kabyle Work—		Mr. R. S. MILES	April, 1921
Miss C. SAINZ	Feb., 1920	Mons. E. CUENDET	Sept., 1884	<i>Italian Work—</i>	
Casablanca.		Madame CUENDET	Sept., 1885	Miss G. E. PETER	Oct., 1913
Miss F. M. BAINS	May, 1888	Bougie.		Miss K. GOTLEEE	April, 1920
Miss C. S. JENNINGS	Mar., 1887	<i>Kabyle Work—</i>		Bizerta.	
Tetuan.		Mr. A. SHOREY	Nov., 1902	Miss R. J. MARCUSSON	Nov., 1888
Miss M. KNIGHT	Oct., 1899	Mrs. SHOREY	Oct., 1904	<i>With Scandinavian Helpers.</i>	
Miss G. EDMUNDS	April, 1919	Mlle. E. DEGENKOLW	Oct., 1913	Kairouan.	
Miss A. E. TYLER	Feb., 1920	Djemaa Sahrdj and Mekla.		Mr. E. SHORT	Feb., 1899
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		Sfax.	
Miss Vecchia (<i>Schoolmistress</i>).		Mr. T. J. WARREN	Feb., 1911	Mrs. WEBB	Oct. 1899
Miss E. HIGBID	April, 1921	Mrs. WARREN	Feb., 1911	Mons. E. CRISSAC	1921
Miss E. HARMAN (<i>Designated</i>).		Miss J. COX	May, 1887	<i>Madame CRISSAC (Designated).</i>	
Laraisb.		Miss K. SMITH	May, 1887		
Miss K. ALDRIDGE	Dec., 1891	Mrs. ROSS	Nov., 1902	TRIPOLI.	
Miss G. WADDELL	Feb., 1920	Miss L. M. FISON	Nov., 1919	Mr. W. REID	Dec., 1892
Fez.		Miss C. ELLIOT	Nov., 1919		
Miss S. M. DENISON	Nov., 1893	Miss M. WIDMER	Nov., 1920	EGYPT.	
Miss F. MARSTON	Nov., 1895	Azazga.		Alexandria.	
Miss J. DE LA CAMP	Jan., 1897	<i>Kabyle Work—</i>		Miss R. HODGES	Feb., 1889
Miss G. R. BALL	April, 1921	Mr. S. ARTHUR	Dec., 1913		
		Mrs. ARTHUR	Oct., 1913		

AT HOME.—Miss BAGTER, Mrs. BOLTON, Miss A. BOLTON, Miss A. M. CASE, Miss L. COLVILLE, Miss M. EASON (*Switzerland*), Miss A. G. HUBBARD, Miss M. MELLETT, Mrs. REID, Mrs. SHORT, Miss THOMASSEN. *New Worker*: Miss I. LORIMER.